



פארברענגען  
FARBRENGEN

# Yovel HaChamishim

YUD-BEIS YUD-GIMMEL TAMMUZ 5737



This year we mark 90 years from Yud-Beis/Yud-Gimmel Tammuz 5687 (תרפ"ז), the year the Frierdiker Rebbe was released from prison and exile.

Forty years ago, in 5737, Chassidim marked the 50th anniversary of the original Yud-Beis Tammuz. As part of the ongoing farbrengen series, JEM has released newly restored and subtitled the *never before seen* footage of the Rebbe's farbrengen on that Yud-Beis Tammuz. We strongly encourage our readership to participate in one of the many public viewings. In order to acquaint our readers with the farbrengen, as well as the events surrounding it, we present an overview of Yud-Beis/Yud-Gimmel Tammuz 5737.

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לזכות  
 הת' שרגא פיייויש שיחי'  
 לרגל הגיעו לעול מצוות  
 ח' תמוז ה'תשע"ז  
 ולזכות אחיו ואחיותיו  
 ח' מושקא, מנחם מענדל,  
 יהודית, זעלדא  
 ולזכות זקניו  
 הרה"ת ר' צבי הירש  
 וזוגתו מרת לאה מרים בלומא שיחיו טלזנר  
 הרה"ת ר' יהודה לייב  
 וזוגתו מרת מרים פיגא שיחיו סברדלוב  
 הרבנית דבורה תח"ל גראנער  
 נדפס ע"י הוריו  
 הרה"ת ר' מרדכי אברהם ישעיהו  
 וזוגתו מרת אסתר שפרה טלזנר

5737

### Days Preceding Yud-Beis Tammuz

In the days leading up to the *yovel hachamishim* of Yud-Beis Tammuz, the upcoming *yom tov* was felt in the air. Ever-increasing numbers of guests arrived to celebrate this milestone in the Rebbe's presence. People came from as far as Australia, England, France, and Eretz Yisrael. In response to a *duch* enumerating *hafatza* activities conducted in this period, the Rebbe conveyed: נת' ות"ח. ודבר בעתו—בסיום וחיתום שנת היובל לגאולת י"ב-ל"ג תמוז אזכיר עה"צ. **“Received, thanks. [This is especially] apropos at the conclusion of the yovel year of the geulah of Yud-Beis/Yud-Gimmel Tammuz. I will mention [this] at the Ohel.**

At a gathering Tzach held in honor of fifty years from Yud-Beis Tammuz, it was decided that a large *tahalucha* would take place the coming Shabbos (9 Tammuz). This was in accordance with the Rebbe's directives at recent farbrengens to intensify

*hafatza* activities in honor of the *yovel hachamishim*. The Rebbe conveyed the following message in connection with the above gathering and the *hachlatos* adopted there: **“May it be successful. I will mention this at the Ohel of the baal hageulah.”**

### SURPRISE FARBRENGEN

*Shabbos Parshas Chukas, 9 Tammuz*

Following *musaf*, the Rebbe did not wait for the *gabbai's* announcement of when *mincha* would be; this indicated that a surprise farbrengen was to take place later in the day. People had not expected a farbrengen due to the grand *tahalucha* set to take place.

At the farbrengen, the Rebbe elaborated on this year being the *shnas hayovel* from the original Yud-Beis Tammuz, stressing that Shabbos is an opportune time to inspire oneself and one's acquaintances about things

related to the Frierdiker Rebbe. Everyone should contemplate on how the past fifty years were, and resolve to fulfill the directives of the Frierdiker Rebbe in the coming fifty years.

Following *mincha*, an announcement was made regarding the grand *tahalucha* which was set to take place at 5:45 (about half an hour after the farbrengen), after which the crowd erupted into a joyous “*Ki V'Simcha*.” At 5:45 the large procession set out, splitting up between the neighborhoods of Flatbush, Brighton Beach, Canarsie, and Sheepshead Bay. The pouring rain did not deter any of the Chassidim from carrying on. Their appearance after two hours of walking in the storm was quite a sight to behold!

At the shuls, the Chassidim shared the message of Yud-Beis Tammuz, along with various insights they heard at that day's farbrengen.

On Motzei Shabbos, mitzvah tanks arrived at a prearranged gathering point, transporting the groups back to 770.

### AN ETERNAL GEULAH

*Tuesday, Yud-Beis Tammuz*

*Maariv* took place at 9:15, and at 9:30 the Rebbe entered the large shul for the farbrengen.

### ACHDUS OVERPOWERS

In the first *sicha*, the Rebbe discussed the tremendous *achdus* accomplished by the very fact that Yidden are coming together for one purpose, especially in regard to *maaseh b'poel* in *kiyum hamitzvos*, which is an equal requirement from all. The pretext for this farbrengen—the celebration of Yud-Beis Tammuz—teaches us that one individual can stand up to a great and mighty empire, so long as he is backed by *koach haTorah*, and the collective strength of *klal Yisroel*.

### FOCUS ON CHINUCH

In the second *sicha*, the Rebbe continued in that vein, explaining that everyone must increase their involvement in *chinuch*, especially that of young children; this being the cause the Frierdiker Rebbe fought for with his very being.

Following the *sicha*, as the Rebbe motioned to several individuals to say *l'chaim*, Chassidim sang the Yud-Beis Tammuz *niggun*. Reb Peretz Mochkin approached the Rebbe, requesting a *bracha* for someone's *refuah shleima*. The

Rebbe responded with, “*L'Chaim v'livracha*.”

In the third *sicha*, the Rebbe continued that just as *geulas Mitzrayim* paved the path for overcoming obstacles in all future *galuyos*, so too the *geulah* of Yud-Beis Tammuz enabled the Yidden who are still suffering under Soviet tyranny to overcome their hardships, being that the *baal hageulah v'hasimcha* paved the way for them.

### NO VACATION FROM TORAH

The Rebbe then went on to note that the current arrangement in the public school system, as well as many Jewish day schools and *chadarim*, is that summer vacation begins around Yud-Beis Tammuz time. The Rebbe stressed that this vacation mandated by the government applies only to the studies required by them, i.e. *limmudei chol*. There is no difference, however, in regard to *limmud haTorah*. Moreover, being that now the child is free from worldly subjects (“*ol derech-eret*”), he has even more time to pursue the studies mandated by Hashem, be it in yeshiva, *talmud Torah*, or *beis sefer*.

The Rebbe continued that at the very least, the child should be enrolled in a Jewish day-camp. It is there that in addition to learning Torah and performing mitzvos, the child also has time to relax, as well as exercise, benefiting his health, as well as that of his parents, *b'gashmiyus uv'ruchniyus*.

In yeshivos as well, the *sedarim* are not as rigorous in the summer months, the Rebbe said, lamenting the strange *minhag* of yeshivos closing their doors in this period, with nowhere to go for a *bochur* desiring to spend his time learning! The Rebbe continued, however, that, *baruch Hashem* this trend of discontinuing *sefer* is decreasing.

### CONVERSATIONS WITH GUESTS

Following the *sicha*, Rabbi Simcha Elberg of Agudas Harabonim approached the Rebbe and they conversed for several minutes. Among the topics discussed were Rabbi Elberg's health, and the Rebbe's appreciation for Rabbi Elberg being in town for the farbrengen. They also discussed the current situation in Eretz Yisroel, including newly-elected<sup>1</sup> Prime Minister Begin's stance on various issues, as well as the possibility of Rabbi Elberg visiting Eretz Yisroel. The Rebbe said that if Rabbi Elberg travels on the coming Tuesday, he can come visit (pointing to himself) on Monday, if he'd like. At the conversation's



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end, the Rebbe told Rabbi Elberg: “*Nu, derveileh zogt l’chaim* (in the meantime, say *l’chaim*).”

Rabbi Piekarski (longtime *rosh yeshiva* of 770) approached the Rebbe with his grandson, and after a short conversation, the Rebbe *bentched* the *einikel* that he should be a *yarei Shamayim* and *lamdan*, and be able to learn no less than his *zeide*.

Rabbi Hirschprung of Montreal approached the Rebbe and they conversed for a bit, followed by the Rebbe *bentching* him with *arichus yomim veshanim tovot*, and *chassidische nachas*.

### AVODAH OF OUR GENERATION

In the fifth *sicha*, the Rebbe discussed the painful issues of *shleimus ha’aretz* and *giyur k’halacha* at great length, explaining that this is the unique *avodah* that our generation is tasked with.

The Rebbe emphasized that Eretz Yisroel—the chosen land—was granted to the chosen people by Hashem. Hashem formed an everlasting covenant, the *bris bein habesarim*, with Avraham Avinu, and it applies to his descendants forever and ever. Even when we are exiled from our land due to our *aveiros*, it is still *our* land, due to the *bris olam* conducted between *am olam* and *Elokei olam*!

The Rebbe also discussed *giyur k’halacha*, stating that the Torah is complete—*Torah shleima*—only when nothing is added or subtracted. *Giyur* must be nothing less than *k’halacha*; otherwise it embodies the horrible transgression of “לא תוסיפון.” Moreover, the individual remains just the same as before!

The Rebbe concluded with a *tefillah* that all these *nisyonos* on *gufei Yisroel*; *neshamos Yisroel*; *am Yisroel*; *Toras Yisroel*, and Eretz Yisroel should cease existing, thereby granting a healthy *guf* and *neshama* for all Yidden.

### EXPERT IN THE PROPER FIELD

In the next *sicha*, the Rebbe continued to speak about *giyur k’halacha*. The Rebbe explained:

Just as in order to treat a toothache one needs to consult with an expert in the field of dentistry, who believes in the truths of dental sciences—not a once-in-a-generation genius in mathematics who has several titles and descriptions—so too, and all the more so regarding converting someone to Yiddishkeit; titles and descriptions don’t help, one must be well-versed in Torah and mitzvos!

This doesn’t detract from the fact

that the expert is indeed one-of-a-kind in *his* field, because we’re discussing a different field of expertise, namely, *hilchos haTorah*—*Torah min haShamayim*!

The reason people are not accepting this, is because individuals view this as a personal affront. They must be explained that this is not a disagreement between two parties; rather, on one side is the Torah that Moshe received at Har Sinai, and on the other—human beings who want to argue with Torah. They must understand that conceding to the Torah view will not slight their honor.

When one of these individuals asks his grandparents what Torah is, they will tell him that they were *moser nefesh* for the Torah in its entirety. In other contexts he’ll boast about how his *zeide* was a cantonist drafted under the regime of Nikolai I, and was *moser nefesh* to eat only Kosher and keep Shabbos...

### PRESENTING GIFTS

Following the *sicha* (in accordance with the Rebbe’s *hora’ah* of several days earlier), several individuals ascended the *bima* and presented the Rebbe with various *sefarim*, *kovtzim*, and gifts.

These included a *sefer* that contained all the *maamarim* published from the start of the year until Yud-Beis Tammuz, presented by members of Vaad Hanochos HaTmimim (Tzvi Hirsh Notik, Fitch Pewzner, Yaakov Moshe Wolberg, Sholom Charitonow, and Tzvi Grunblatt); a volume containing all the *sichos* from the start of the year to Yud-Beis Tammuz presented by other members of Vaad Hanochos HaTmimim (Dovid Feldman and Dovid Olidort), and *kovetzi he’aros* presented by editors of *Ha’oros Hatmimim V’anash* of N.Y. and that of Morristown, respectively.

Rabbi Sholom Ber Levine, editor of *Kovetz Yagdil Torah*, presented the Rebbe with all ten published booklets bound in one volume. The Rebbe smiled at him and wished him that it be *b’hatzlacha rabba*, and גידיל תורה ויאדיר.

The new “Spice & Spirit” cookbook was presented by Rabbi Kalman Marlow, who was involved in its publication. The Rebbe’s response was “*Hatzlacha rabba in mitvza kashrus, and all the mitvzoim*.”<sup>2</sup>

This was followed by shluchim Rabbis Shlomo Cunin and Naftali Estulin from Los Angeles who

ascended the platform with guests. One of the guests presented the Rebbe with the key of the new Chabad House in S. Monica, California, in honor of *shnas hachamishim* of the *geulah*. The Rebbe *bentched* him: **“Hashem should bless you to do the same at the second yovel, fifty years from now. Now say ‘*lchaim*’ so it will be a good start.”**

Following the presentations, the crowd sang the *niggun* “אבער א מעלה”. The Rebbe could be heard singing along, and vigorously encouraged the singing.

### A PROPER BALANCE

After the singing, the Rebbe explained the *hora'a* to be learnt from a key (one of the gifts presented):

“A Yid has two jobs in this world: *avodah* pertaining to himself and that of influencing the world around him. In order to properly balance the two, there must be a wall erected between the individual and the world around him. He can then regulate what and who enters and exits. How so? By opening or closing the door. For that, there’s a vital component: the key...

After requesting that the *niggun hachana* be sung, the Rebbe proceeded with the recitation of the *maamar*, ברוך הגומל לחייבים טובות.

### SHAKE ON IT!

After the *maamar*, a fascinating spectacle transpired: the Rebbe could be seen motioning to two individuals to shake hands and say *lchaim*. After they did so, Reb Avrohom Parshan, an affluent Chossid from Toronto, took a check from one of them and handed it to the other. Smiling at Reb Avrohom, the Rebbe told him, as well as one of the two individuals, to say *lchaim*. The Rebbe then motioned that they shake hands again.

A *bochur* studying in 770 at the time explains in his diary: “Apparently, there was some sort of rift between the two, and this is how the Rebbe made up between them.”

### MAASE B'POEL

In the last *sicha*, the Rebbe mentioned the study of the daily *shiurei Chitas* established by the Frierdiker Rebbe, in addition to one’s personal *shiurim*, as well as the ten *mitvzoim*. Upon reaching *mitvza kashrus*, the Rebbe made note of the newly published cookbook presented to him earlier.

The Rebbe also mentioned the importance of

donating to the *mosdos* Oholei Yosef Yitzchok, which are named for the Frierdiker Rebbe, as well as to the fund supporting those who learn Torah *lishmah*, without any distractions. The Rebbe then ended with a *tefilla* that the true and complete *geulah* arrive immediately, and in the fashion of *l'chatchila ariber!*

Immediately after saying these words, the Rebbe motioned to Reb Yoel Kahan to begin the *niggun Lchatchila Ariber*.

This was followed by the *Niggun Hachana*, *Daled Bavos*, “*Nye Zhuritz*,” “*Utzu Eitza*,” “*Hoshia Es Amecha*,” and “*Nyet Nyet*.”

During the *niggun*, the Rebbe motioned for Chassidim to whistle, and energetically clapped his hands.

Upon exiting, the Rebbe began the *niggun* “*Ki B'Simcha*.”

Before leaving 770, the Rebbe smiled at Rabbi Yaakov Yehuda Hecht and shared a few words with him. **T**

1. Less than two months earlier, for the first time ever, the Likud party headed by Menachem Begin won the majority of the votes in the general election. Prime Minister Begin would visit the Rebbe later that year, on his first official visit to the United States for talks with President Carter. On his way to Washington, he stopped in New York and met with the Rebbe. See *Prime Minister Begin Visits the Rebbe*, Derher Av 5776.
2. For a full history of the cookbook’s production, as well as details as to the Rebbe’s involvement in later editions, see [chabad.org/3135198](http://chabad.org/3135198).

