

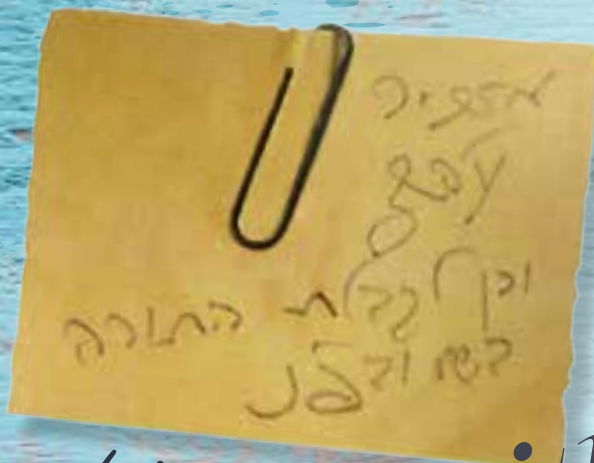


לע"נ
הרה"ת ר' שלום דובער ע"ה
בן הרה"ת ר' יעקב יוסף ע"ה
נלב"ע ח"י חשון ה'תשע"ד

ולע"נ
מרת רבקה ע"ה
בת הרה"ת ר' אברהם ישעי' ע"ה
נלב"ע י"א סיון ה'תשע"ד

תנ"צ'יה'

נדבת משפחתם שיחיו



THE REBBE'S HANDWRITTEN
RESPONSE TO A LETTER:

אזכיר

עה"צ

וכן לקבלת התורה

בשמובפ"נ [=בשמחה ובפנימיות].

I WILL MENTION THIS AT THE OHEL.
AND FOR [A BROCHA TO] RECEIVE THE
TORAH WITH SIMCHA AND P'NIMIUS.

Shavuos with RABBOSEINU NESIEINU

Baal Shem Tov

Greatest Giluyim

The Mezritcher Maggid told the Alter Rebbe that Shavuos by the Baal Shem Tov felt like the expression of the *navi* Yechezkel, “נפתחו השמים ואראה—מראות אליקים—the heavens opened and I saw the divine visions” [i.e. we experienced the greatest *giluyim*].¹

On the second day of Shavuos the Baal Shem Tov would daven at daybreak and have an early *seudas Yom Tov* with a *minyan* of select *talmidim*. Later in the day there was a grand public *seuda* and the Baal Shem Tov would farbreng for many hours.² This happened every year of the Baal Shem Tov’s *nesius*.

The Maggid explained that the second day of Shavuos was so dear to the Baal Shem Tov because it is the

first 24 hours after *bnei Yisroel* received the Torah.³

The Alter Rebbe’s Mentors

The dramatic story of the Alter Rebbe’s birth and the Baal Shem Tov’s close involvement in every element of his *chinuch* is well known. Two of the Baal Shem Tov’s *talmidim*, Harav Yosef Yitzchak, the Alter Rebbe’s uncle, and Harav Yissachar Ber Kabiliaker of Lubavitch were charged with mentoring the Alter Rebbe in his youth. Both of them had a long standing tradition to travel to the Baal Shem Tov for Shavuos and would each give reports about the Alter Rebbe’s progress and receive detailed instructions moving forward. Both were warned to never tell the Alter Rebbe about the Baal Shem Tov.

On the Shabbos before Shavuos 5520*, after Mincha, the Baal Shem Tov spoke to the Mezritcher Maggid in the presence of Harav Yosef Yitzchok.

“From the day the ‘*neshama chadasha*’ (of the Alter Rebbe) descended to this world and my *talmid*, the *tzaddik* Baruch and his

wife Rivka merited that this *neshama* was en clothed in their son Schneur Zalman, I have had *mesiras nefesh* for him. He belongs to you (the Maggid) but he must come to you on his own with no outside influence. When he comes to you, know that he has great potential and you must mentor him carefully so that he successfully executes his mission.”⁴

Histalkus

Before his *histalkus* on the first day of Shavuos 5520*, the Baal Shem Tov instructed his *talmidim* to sing the *niggun* composed by Reb Michel of Zlotchov, known as the *התעוררות*, and said: “I promise for all generations, that wherever, whenever and whoever will sing this *niggun* with a true awakening of *teshuva*, I will hear it in any heavenly *heichal* I may be and I will join in song to awaken much heavenly mercy for the *baal teshuva* singing the *niggun*.”

The Baal Shem Tov was *nistalek* on the first day of Shavuos and was buried in Mezibuz on the second day of Shavuos.⁵



THE BAAL SHEM TOV'S TZIYUN IN MEZIBUZ.

Mezritcher Maggid

Alter Rebbe

Kabalas Hanesius

Following the *histalkus* of the Baal Shem Tov, his son Reb Tzvi was appointed leader of the *chevraya kaddisha* of the *talmidei haBaal Shem Tov*. However, it quickly became apparent that he did not possess the strength necessary to defend Chassidus from the pressures of the *misnagdim*.

On the second day of Shavuos 5521*, following the first *yom hilula* of the Baal Shem Tov in Mezibuz, after Reb Tzvi concluded saying Torah in the presence of the *chevraya kaddisha* he said: “Today my father appeared to me and said, ‘The heavenly entourage that always accompanied me has moved today to accompany the holy and awesome Reb Berenyu ben Reb Avraham. Therefore, pass the *nesius* to him in the presence of the *chevraya kaddisha*. He should sit in my place, and you, my son should sit in his. Know that you all will be successful; ופי שנים ברוחו (double the spirit of his predecessor).”

Reb Tzvi stood up from his place, wished the Maggid *mazel tov* and gave him the Baal Shem Tov’s cloak. The Maggid, wearing the cloak, sat down in Reb Tzvi’s place and delivered a Torah on the *possuk* “ומראהם ומעשיהם”.

Reb Mendel Horodoker was present at the time and later repeated this Torah to the Alter Rebbe. It was eventually published in Torah Or Parshas Yisro in the unique style of Chabad.

After the Alter Rebbe became a *talmid* of the Maggid, he returned to

Vitebsk and gathered a *minyan* of ten *yungerleit* who became his *talmidim* and *mekusharim*. Before Shavuos 5531* the Alter Rebbe farbrenged with the group and discussed the *possuk* וגם בך יאמינו לעולם. Hashem told Moshe Rabbeinu that as a result of the revelations of *matan Torah* the Yidden will also believe in you, Moshe, forever. Although the Yidden had no doubt about the legitimacy of prophecy, they were uncertain if Moshe Rabbeinu was in fact the one to follow. *Matan Torah* removed all doubt about this.

“We all know of the Baal Shem Tov and the Maggid. The doubt is only if they are ‘the ones’... The Baal Shem Tov is the Rebbe, and we must know without a doubt that our Rebbe is the Rebbe.”

That year, on Shavuos, during the reading of *matan Torah* all the Chassidim felt the “אנכי עומד בין ה' וביניכם” (“I am standing between Hashem and you”) by the Maggid...

“The heavenly entourage that always accompanied me has moved today to accompany the holy and awesome Reb Berenyu ben Reb Avraham...”

Shavuos by the Alter Rebbe was one of the *ימים טובים המצוינים*—noteworthy Yomim Tovim, since it was the *yom hilula* of the Baal Shem Tov.⁶

The Alter Rebbe davened at the *amud* on the first day of Shavuos in connection with the *hilula* and would speak at length about the *derech* of the Baal Shem Tov.⁷

Baruch Haba!

The *seuda* of the second day of Shavuos was called “Dem Zeiden’s Seuda” (the Alter Rebbe referred to the Baal Shem Tov as ‘Zeide’). In middle of the *seuda*, the Alter Rebbe would announce, “*Baruch haba!*” and the Chassidim understood that the Baal Shem Tov was present.

Once, one of the elder Chassidim who had seen the Baal Shem Tov started speaking about the Baal Shem Tov. The Alter Rebbe said that the Baal Shem Tov is now busy in גן עדן



Mitteler Rebbe



THE ALTER REBBE'S NIGGUN "TZE'ENA URE'ENA".

העליון in the "מחבתת דקוב"ה. A short while later, the Alter Rebbe announced "Baruch haba!"⁸

Tze'nah U'renah

Many guests came to Liozna one year for Shavuot and the Alter Rebbe said a *maamar* in the courtyard of the main shul since there was no space indoors for the enormous crowd. Many were standing on nearby

rooftops and on the courtyard walls. The Alter Rebbe sang the famous *tenua* of צאינה וראינה and said a short *maamar* on that *possuk*.

The experience was so intense that many Chassidim fainted. Reb Aizik Homiler related that he was in Liozna that year for Shavuot and during that *maamar* his *neshama* was disconnected from his body. Only his *neshama* heard the *maamar*...⁹

At a certain point during the farbrengen of Shavuot 5715* the Rebbe instructed Chassidim to sing several *niggunim* and the Rebbe was very serious and deep in thought. Then the Rebbe said with great emotion:

The Alter Rebbe would announce "Baruch haba!" during the Shavuot *seuda*, welcoming the Baal Shem Tov...

One who sees and feels and can say "Baruch haba!" should do so (and the Rebbe then announced in a special tone) "Baruch haba!"

As we are now in the presence of the Moshe Rabbeinu of our generation, which in our generation is the Rebbe *der Shver*, through him the Rebbe Rashab is here. When the Rebbe Rashab is here then the Rebbe Maharash is here. When the Rebbe Maharash is here, the Rebbe the Tzemach Tzedek is here. When the Rebbe the Tzemach Tzedek is here, the Mitteler Rebbe is here. When the Mitteler Rebbe is here, the Alter Rebbe is here. When the Alter Rebbe is here, the Mezritcher Maggid is here. When the Mezritcher Maggid is here, the Baal Shem Tov is here...

Although all the Rebbeim are here, what is most important to us is the fact that our Rebbe is here, and through the Rebbe we have all the Rebbeim until the Baal Shem Tov who was a student of Achiya Hashiloni, who was the mentor of Eliyahu Hanovi about whom the *novi* Malachi states "והשיב לב אבות על בנים ולב בנים על אבות" may it be speedily in our days!

The Fire of Matan Torah

Reb Aizik Homiler related that on Erev Shavuot, Chassidim were discussing what to request from Hashem on the night of Shavuot. They asked the Mitteler Rebbe and imagined he will say one should request an appreciation for *pnimius haTorah* and proper understanding and grasp of Torah. But the Mitteler Rebbe responded that he would request to have the fiery flame of *matan Torah*.¹⁰

Keser Torah

The Mitteler Rebbe promised that whoever remains awake the entire first night of Shavuot will merit ¹¹ כתר תורה.

"Although all the Rebbeim are here, what is most important to us is the fact that our Rebbe is here, and through the Rebbe we have all the Rebbeim until the Baal Shem Tov..."

Tzemach Tzedek

Kabbalas Hanesius

Following the *histalkus* of the Mittlerer Rebbe on Tes Kislev 5588* the Tzemach Tzedek refused to accept the *nesius* for many months. As time passed, a committee of Chassidim decided that on Shavuos, when many prominent Chassidim were due to visit Lubavitch, the matter would be resolved.

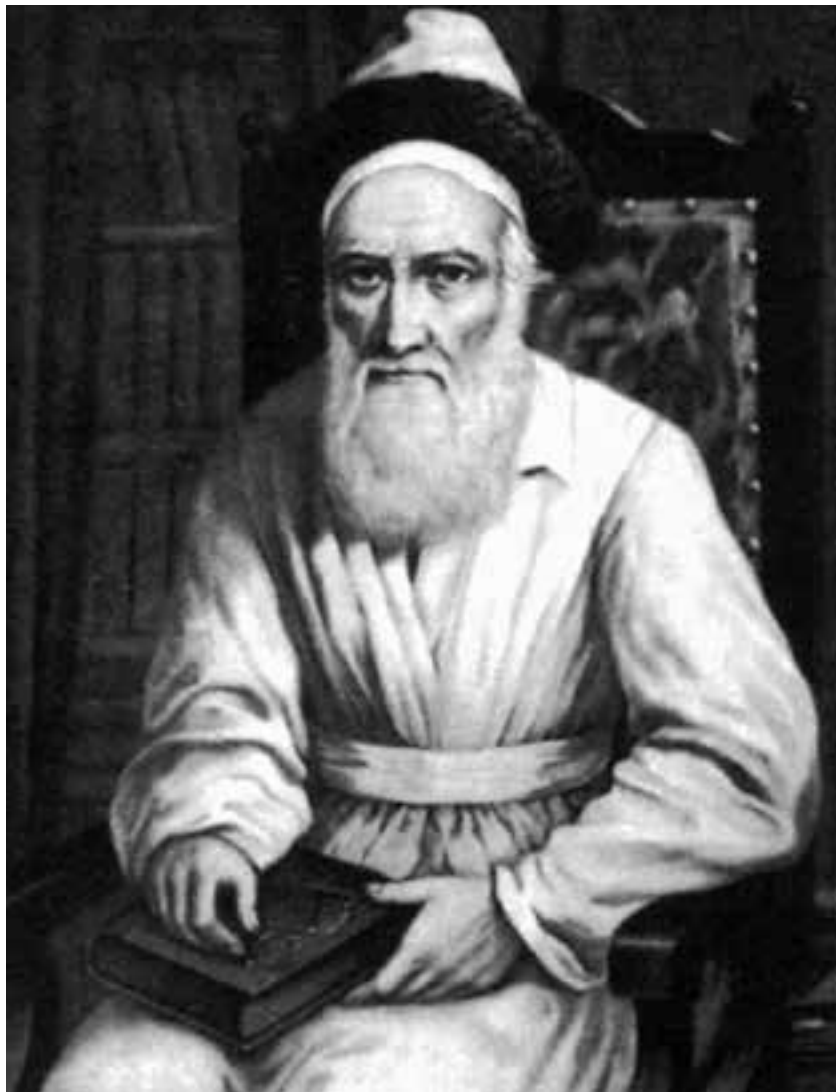
On Erev Yom Tov, a *minyán* of prominent Chassidim entered the Tzemach Tzedek's room and begged him to accept the *nesius*. When he once again refused, Reb Peretz Chein exclaimed, "The Rebbe's grandson must be the Rebbe, and I have proof from Torah that you are the one:

"Chazal state, איש מזרע תחילה יולדת, נקבה (when the male seeds first, a female is born), which refers to your mother (Rebbetzin Devorah Leah, the Alter Rebbe's daughter) and אשה מזרעת זכר (when the woman seeds first, a male is born), referring to you."

Upon hearing this, the Tzemach Tzedek accepted their request.

A short while later, the Tzemach Tzedek appeared garbed in the white *sirtuk* and *shtreimel* he had inherited from the Alter Rebbe and recited the *maamar* על שלשה דברים העולם עומד and the joy of the Chassidim knew no bounds.¹²

Throughout the *nesius*, it was customary for the Tzemach Tzedek to recite a *maamar* on the morning of Erev Shavuos after Shacharis.¹³



KEHOT PUBLICATION SOCIETY

Chag HaMaTzos

Hundreds of Chassidim, including the most prominent ones, served as *rabbanim* and *dayanim* in many towns and cities throughout Eastern Europe. Due to their rabbinic responsibilities they were unable to travel to the Rebbe for Tishrei or Pesach. Since the Yom Tov of Shavuos does not present unique and difficult halachic questions, it became customary for the Chassidishe *rabbanim* to travel to the Rebbe for Shavuos. A *rav* is called a מורה צדק—guide of truth—abbreviated as מ"ץ. Thus, Shavuos by the Rebbeim

came to be called חג המ"צות—the Yom Tov of the *rabbanim*.¹⁴

The Tzemach Tzedek would host a "*rabbanisher tish*," a special *seuda* for the visiting *rabbanim* on the second day of Yom Tov. The *rabbanim* would present the difficult *shaalos* they encountered throughout the year and the Tzemach Tzedek would discuss them in great depth and answer all the questions in less than an hour. The *seuda* was also referred to as the "*nigleh tish*" since the subject matter of the animated discussions was *halacha*. The *seuda* concluded with the singing of the Alter Rebbe's *niggun*—the Daled Bavos.¹⁵

Rebbe Maharash

Kabbalas HaTorah with Joy

The Chossid Reb Pesach of Beshinkovitch traveled to Lubavitch every year for Shavuos. One year there was an enormous crowd of guests for Yom Tov and it was impossible for everyone to merit a *yechidus* with the Rebbe Maharash.

The *gabbai*, Reb Levik, did not plan on allowing Reb Pesach to enter for *yechidus* and Reb Pesach also did not believe he would merit *yechidus*. To his utter surprise, Reb Levik suddenly notified him that the Rebbe was calling him into *yechidus*.

During that *yechidus*, Reb Pesach cried bitterly that he is “an empty vessel filled with shame.”

The Rebbe responded, “This is a feeling one should have. Do you recite Tehillim with tears? Every day you should recite two *kapitelach* with tears, but one needs to approach *kabbalas haTorah* with *simcha*.”¹⁶

Rebbe Rashab

Chassidim Are Not Automatic

On Erev Shavuos 5656*, the Rebbe Rashab started saying the *maamar* long before *licht bentchen* and it lasted for two and a half hours. Afterwards he davened Maariv alone in his room for a very long time. In general, the Rebbe Rashab's Maariv of the first night of Shavuos was similar to that of the first night of Rosh Hashanah—very long and with great *dveikus*.

One of the guests at the *seudas Yom Tov* was Harav Boruch Schneur (the Rebbe's grandfather) who would come to Lubavitch for Shavuos every year. (He had said of himself, “אין בין א”

שבועות ד'יקער—I am a Shavuos type.”)

During the *seuda*, Harav Boruch Schneur said “Today we obtained *temimus*, completeness, effortlessly. The *maamar* was long, and then there was Maariv, so all in all, *temimus* was obtained automatically (‘בדרך ממילא’).” [Meaning: Halacha mandates that davening on the first night of Shavuos needs to be late, after nightfall, in order to fulfill what the Torah says about *sefiras haomer*, that we count “שבע שבתות תמימות—seven complete weeks,” culminating on Shavuos. With the *maamar* being extra long, davening was already so late that we reached “completeness” effortlessly without having to wait.]

The Rebbe Rashab responded: “Chassidim do not value gains that are attained ‘automatically’ (בדיעבד), even if they come about through Chassidus [i.e. the *maamar*]. True *temimus* is earned by toiling in *avoda*. That which comes of its own accord is not *temimus*.”¹⁷



LIBRARY OF AGUDAS CHASSIDEI CHABAD

In Order

Another noteworthy guest in Lubavitch for Shavuot was Harav Hagaon Levi Yitzchok, the Rebbe's father. He was very involved with the *temimim*, and while testing them in *halacha* would explain the topics according to Kabbalah in his unique style. There were always *bochurim* and *yungerleit* surrounding Harav Levi Yitzchok who would take a leading role in the conversations.

On Shavuot morning, the *bochurim* inquired by Harav Levi Yitzchok about the conversations at the Rebbe Rashab's *seuda* the previous evening. He told them that they had discussed the new *maamar* and he explained that the three questions presented in the *maamar* were in a specific order. The Rebbe Rashab responded that he had not thought of it.¹⁸

Tikun Leil Shavuot

The Rebbe Rashab would recite the Tikun Leil Shavuot twice. Once on the first night of Yom Tov and a second time when he would travel to *datche* (vacation) in the summer.

At the *seudas Yom Tov* of Shavuot 5729* in the Frierdiker Rebbe's apartment, Rashag inquired about the source for reciting *tikun* twice.

The Rebbe responded that there are sources that state *mekubalim* would recite *tikun* twice and the Frierdiker Rebbe said that Reb Hillel Paritcher would do this as well.¹⁹

The Rebbe sensed my wonder and said, 'I am not yet down from the mountain [Har Sinai]. We will discuss these financials in a few days.'

Frierdiker Rebbe

On the Mountain

Reb Yechezkel ("Chatche") Feigin, *mazkir* of the Frierdiker Rebbe, wrote in a letter²⁰ to Reb Moshe Gelman several days before Shavuot 5698*:

"Reb Mordechai Cheifetz just returned from his trip to the United States and brought regards from *anash* to the Rebbe. The Rebbe derived much pleasure from hearing the regards but told him that, 'Now I will receive a general report [from *anash* in America] and after *matan Torah* I will receive a detailed report...'

"Although the Rebbe's words are self understood to mean that he is now preparing himself for Yom Tov and is limited in time [to focus on a lengthy report about *anash* from America], the Rebbe specifically said, '**after *matan Torah*** I will receive a detailed report,' expressing that he is now actually preparing for *matan Torah*.

"For us regular people, on Shavuot we commemorate *matan Torah* which occurred long ago. But for the Rebbe, Shavuot is actually *matan Torah*. Tzaddikim who transcend the material reality really feel the idea of *matan Torah*.

"I once heard this from the Rebbe. Several years ago I entered his room a few days after Shavuot with a financial report and I noticed he was not really listening to what I was saying. The Rebbe sensed my wonder and said, 'I am not yet down from the mountain'²¹



REB CHATCHE
FEIGIN.



[Har Sinai]. We will discuss these financials in a few days.'

"There is a well known story of when the Mezritcher Maggid was asked why he needed to daven for so many hours and he illustrated that just as one needs to spend many weeks on the road in order to actually have merchandise to sell, the same is true with *avoda*. It is not enough to think about the *kavanos*, one needs to actually experience them.

"When we learn in Chassidus about Peasch and *yetzias Mitzrayim* or about Shavuot and *matan Torah*, for us it is abstract since we relate to materialism more than to spirituality. But the Rebbe is actually there."

In a letter²² to Reb Mendel Cunin describing the same episode, Reb Chatche added: "May Hashem help us that we merit to at least 'stand near the mountain...'"

Reb Mordechai Cheifetz described the conversation with the Frierdiker Rebbe in a letter to Reb Yisroel Jacobson:²³ When I came to the Rebbe on Wednesday the joy was boundless. When the Rebbe saw my fatigue he said: "Now I am preparing for *matan Torah*, and you are fatigued. I will hear from you now a general report and you should go home to Riga to rest up [from your long journey]. Come back after Yom Tov and give me a more detailed report then."



LEVI FREEDMAN JEM 262175

The Rebbe

Reliving Matan Torah

Celebrating Shavuos in the Rebbe's presence meant experiencing *matan Torah* anew. The *achdus* achieved on Rosh Chodesh Sivan, the guarantorship of the children, *naaseh* before *nishma*, and the actual moment when *bnei Yisroel* heard the *Aseres Hadibros* were emphasized, commemorated and observed in the many components of celebrating Shavuos in 770.

During the days prior to Yom Tov, guests would arrive in Crown Heights, most notably among them

THE REBBE RECEIVES AN ALIYA, EREV SHAVUOS 5749*.

were *rabbanim* who were unable to come to the Rebbe during Tishrei and Pesach. In the later years, the Rebbe instructed a special *kabbalas ponim* be arranged for the *rabbanim* and the Rebbe showed them various *kiruvim* throughout Yom Tov. Mr. Zalmon Jaffe from Manchester, UK, was a regular Shavuos guest and he wrote beautiful diaries of these visits upon the Rebbe's instruction and encouragement.

Already at the farbrengen of Shabbos Mevarchim Sivan, the aura of *matan Torah* was prevalent and there were years that the Rebbe held a farbrengen on Rosh Chodesh Sivan and on other days leading up to Shavuos. Starting in 5740*, the Rebbe held children's rallies during the Shavuos season as well.

That year, the Rebbe also launched what became the main *mitvza* of Shavuos in the later years:

to encourage every child—as the guarantors of Torah—to be in shul to hear the reading of the *Aseres Hadibros*. The *Aseres Hadibros* campaign continued and grew over the coming years, with newspaper advertisements and signs promoting its significance, especially for children. The Rebbe spoke of the importance and urgency of this *mitvza* each year.²⁴

During the farbrengen of Shabbos Parshas Bechukosai 5746*, the Rebbe explained how the days before Shavuos are an auspicious time to increase in *ahavas Yisroel* and *achdus Yisroel* to hasten the *geula*. Since this was the time that *bnei Yisroel* united in preparation for *kabbalas haTorah*, the Rebbe issued a בקשה נפשית (personal and heartfelt request) that on the Shabbos before Shavuos, after Mincha, “all Yidden, men, women and children should gather together

...The Rebbe entered the shul and asked, "Where is everyone?"

for a farbrengen (respectively)... say *lchaim*... and specifically speak about *ahavas Yisroel*, *achdus Yisroel* and the *geula*.”²⁵

Before Yom Tov, the Rebbe sent a telegram to *anash* throughout the world with the words “קבלת התורה בשמחה ובפנימיות”.

Following *seudas Yom Tov* on the first night of Shavuos 5712*, Chassidim gathered in shul to recite *tikun*.

Upon completing *tikun*, some people began learning while others simply hung around until morning, when it was time for *mikveh*. Suddenly, the Rebbe entered the shul and asked, “Where is everyone?” (Only 15 people or so were still in 770.) Someone remarked that everyone had gone to *mikveh*. The Rebbe continued, “Yoel [Kahn] is also in the *mikveh*?” Someone responded, “Yes,” and the Rebbe said “Ah!”

The Rebbe then took off his coat, sat down at his place, and instructed to begin the *niggun* in preparation for a *maamar*. In the meantime, someone was sent to the *mikveh* to inform everyone that the Rebbe had appeared in shul. After the *niggun* was sung, the Rebbe started reciting a *maamar* with the *dibbur hamaschil* חמשה קנינים.

This early morning *maamar* became an annual custom and continued until 5730*. Each year, on the first night of Shavuos, after everyone had finished reciting *tikun* and had been to the *mikveh*, at around 3:00 a.m. the Rebbe would enter the main shul and recite a *maamar*. Usually, there was no *niggun* before the *maamar* and the shul was silent when the Rebbe left at the end. This *maamar*



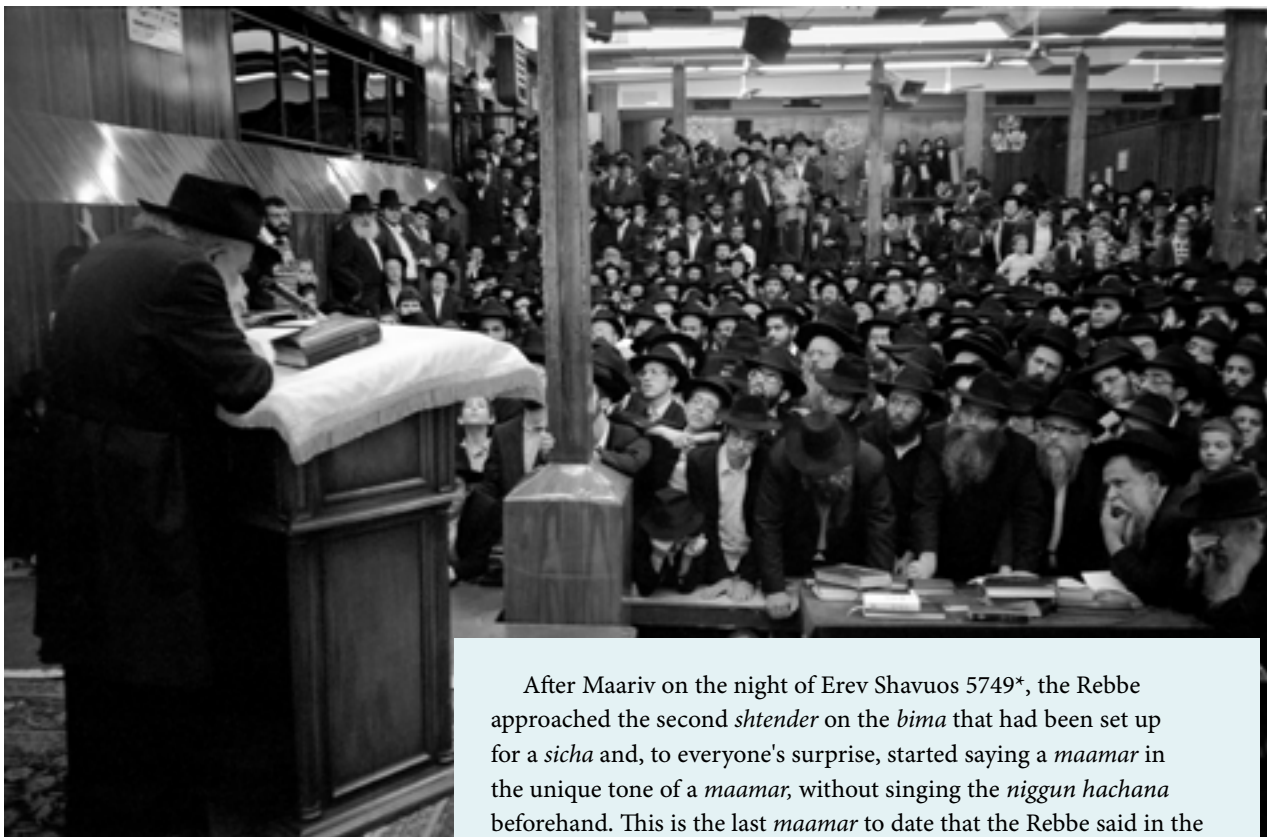
THE REBBE SPEAKS WITH REB ZALMON JAFFE, A FREQUENT VISITOR FOR SHAVUOS, IN SIVAN 5735.

PINNY LEW



FARBRENGEN, MOTZAEI SHAVUOS 5723 (PHOTO TAKEN AFTER NIGHTFALL).

PINNY LEW



THE REBBE SAYS THE MAAMER "MATZAH ZU" AT THE SHTENDER, NIGHT OF EREV SHAVUOS 5749*.

came to be known as the "*Matan Torah Maamar*" as it was recited at the time *matan Torah* occurred the first time.²⁶

During those years the Rebbe would have *seudas Yom Tov* in the Frierdiker Rebbe's apartment (the second floor of 770) and would remain in 770 throughout the night until the early morning *maamar*. The *seudos* of both nights and days of Yom Tov (as well as the other Yomim Tovim) were attended by select Chassidim and many of the discussions were later transcribed and published in the *sefer* המלך במסיו. After the passing of the Frierdiker Rebbe's Rebbetzin in 5731*, the Rebbe no longer ate Yom Tov meals upstairs and instead would go home after Maariv.

In 5731*, Erev Shavuos was on Shabbos. Chassidim inquired about the *sefer* with regard to the early morning Shavuos *maamar*, as the Rebbe had started having *seudas*

After Maariv on the night of Erev Shavuos 5749*, the Rebbe approached the second *shtender* on the *bima* that had been set up for a *sicha* and, to everyone's surprise, started saying a *maamar* in the unique tone of a *maamar*, without singing the *niggun hachana* beforehand. This is the last *maamar* to date that the Rebbe said in the special *maamar* tone.

During the *maamar*, the Rebbe made mention of the importance for everyone to be in shul and hear the *Aseres Hadibros*; especially the children.

Yom Tov at his home, and it was questionable if he would return to 770 at 3:00 a.m. to recite the *maamar*. The Rebbe said it will be said during the Shabbos farbrengen of Erev Shavuos.

Starting in 5732* through 5747* the Rebbe held a farbrengen on the night before Erev Shavuos. Chassidim understood this farbrengen to be a substitute for the "*Matan Torah Maamar*." It is noteworthy that many of the *maamarim* from Erev Shavuos begin with the *dibbur hamaschil* בשעה בשהקדימו ישראל נעשה לנשמוע, as that is the anniversary of that monumental commitment by *bnei Yisroel* before *matan Torah*.

On the first day of Yom Tov, after Mincha, all Chassidim, young and old would line up on Eastern Parkway

in front of 770 in preparation for *tahalucha*.²⁷ The enormous crowd burst into song as the Rebbe appeared at the front door of 770 to see them off. The parade would begin walking and the Rebbe encouraged the singing until the final participant was out of sight. Many times the Rebbe would motion to bystanders to join the parade.

Until 5730*, after concluding *seudas Yom Tov* in the Frierdiker Rebbe's apartment, the Rebbe remained in 770 until he was notified by Rabbi Hodakov that the *tahalucha* had returned. Sometimes the Rebbe would tell him a short *bracha* to be relayed to the Chassidim before he walked home. Starting in the mid 5740s*, when the *tahalucha* returned

they would sing a *freilicher niggun* on Eastern Parkway and the Rebbe would come out to greet them. On Shavuot 5751* the Rebbe even said a *sicha* to the assembled Chassidim!²⁸

Towards the conclusion of Yom Tov the Rebbe held a farbrengen. The Rebbe would wash for *hamotzi* at his place and would lead *birkas hamazon* at the conclusion of the farbrengen. Since Yom Tov was over 45 minutes into the farbrengen, hundreds of Yidden from the entire tri-state area would hurriedly drive over to 770 and join the farbrengen and the distribution of *kos shel bracha* that followed.

There was a *maamar* and many *sichos* on various topics and the farbrengen would last for many hours. Most notably the Rebbe would say a *sicha* on a *sugya* in *nigleh* as a participation in the Kinus Torah planned for the next day, on Isru Chag. Many times there was an entire *sicha* devoted to the *tahalucha*. The farbrengen of Acharon Shel Pesach was usually shorter, since the Rebbe wished to conclude *kos shel bracha* before midnight (possibly due to the restrictions of *sefiras haomer* that begin after Yom Tov). The Shavuot farbrengen, however, usually continued for many hours, well past midnight.

Towards the end of the farbrengen, Rabbi Mentlik, the organizer of the Kinus Torah, would make an announcement inviting the crowd to participate and the Rebbe gave him the challah and wine (and sometimes soda) from the farbrengen to be distributed to the participants of the Kinus.

After Maariv, the Rebbe would recite *havdalah* and then distribute *kos shel bracha* until the wee hours of the morning.

On Isru Chag the Rebbe usually went to the Ohel. The Kinus Torah was held in the main shul from after

Mincha, many times continuing until midnight. Reb Yoel Kahn would review the *sicha* the Rebbe had said at the farbrengen as a participation in the Kinus and then many local and visiting *rabbanim* and *roshei yeshivos* would deliver *pilpulim* in all areas of Torah, many of which were later published in special *kovtzim*.

The spirit of *matan Torah* continued until Yud-Beis Sivan, the conclusion of שבועת ימי המילואים, and many years the Rebbe held a farbrengen on that day. In the later years there was a *yechidus klolis* for the many guests that had come for Shavuot. ❶

1. Sefer Hasichos Rebbe Rayatz 5703 p. 120.
2. See Likkutei Sichos vol. 4, p. 1027, fn *16.
3. Sefer Hasichos Rebbe Rayatz 5704 p. 135.
4. Likkutei Diburim vol. 3, p. 484.
5. See Likkutei Sichos vol. 4 page 1031 with footnotes.
6. Reshimas Hayoman page 363.
7. Sefer Hasichos Rebbe Rayatz 5700 page 117.
8. Ibid. 5705 page 107.
9. Ibid. 5698 p. 285.

10. Ibid. 5705 p. 108.
11. Toras Sholom p. 3.
12. Otzar Sippurei Chabad vol. 6, p. 107.
13. Reshimas Hayoman page 205. See Toras Menachem Vol 8 page 181
14. Sefer Hasichos Rebbe Rayatz 5696 p. 137.
15. Igros Kodesh Rebbe Rayatz vol. 6, p. 172.
16. Sefer Hasichos Rebbe Rayatz 5705 p. 101.
17. Ibid. 5702 p. 119.
18. Toldos Levi Yitzchok vol. 1, p. 363.
19. Hamelech Bimesibo vol. 1 page 314.
20. Kfar Chabad Magazine #952.
21. Toras Menachem vol 40 page 271.
22. Nitzutzei Or page 272.
23. Zikaron Livnei Yisroel page 214.
24. See Derher Sivan 5774, *Children at the Front*.
25. Likkutei Sichos vol. 27 page 297 and vol. 32 page 261.
26. See Derher Sivan 5774 page 6 for the story of the first "Matan Torah Maamar" that occurred on Shavuot 5712.
27. See Derher Sivan 5776.
28. Sefer Hasichos 5751 vol. 2, p. 563. After the terrible events of 27 Adar I 5752, the first time Chassidim were *zoche* to see the Rebbe was on the second night of Shavuot. After *tahalucha* many Chassidim assembled in front of 770 as they had done in previous years and the Rebbe came to the front door to greet them.



RABBI MORDECHAI MENTLIK ADDRESSES THE KINUS TORAH, 8 SIVAN 5747*.

LEVI FREIDIN VIA JEW 6472