



THE REBBE READS PANIM AT THE TZIYUN OF THE FRIERDIKER REBBE IN THE SUMMER OF 5710, BEFORE THE OHEL WAS BUILT.

THE FIRST SUMMER

AV 5710*

WRITTEN BY: RABBI MENACHEM LAZAROFF

טור 'לעבן מיטן רבי'ן הוקדש לזכרון ולעילוי נשמת
ר' שמואל ב"ר יהושע אליהו ז"ל
ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
ת"נ צ"ב ה'
ע"י בנם
ר' יקותיאל יהודה
וזוגתו מרת פעסל לאה ומשפחתם שיחיו
רוהר

Presented below is a description of Chodesh Av 5710* with the Rebbe. Culled from multiple diaries of *bochurim* who were there and printed in Yemei Bereishis, this is a glimpse into the time after Yud Shevat 5710*, before the Rebbe officially accepted the *nesius* on Yud Shevat 5711*!¹

Tuesday, Daled Av

After Mincha, just before the Rebbe left for his room, he requested to meet with Hatomim Eli Gross for a few minutes.

Among other things, the Rebbe inquired about his well-being, expressing concern over his weary appearance and asked whether he was fasting excessively or engaging in *sigufim*.

“The Rambam writes that it is imperative to maintain a healthy body in order to keep Torah and mitzvos. If we become unhealthy, G-d forbid, we cannot fulfill mitzvos properly.”

The Rebbe then encouraged him to live a more balanced lifestyle. While not indulging in physical wants, it is important to not deprive the body of what it needs. Everything has to be done in a proper, orderly fashion.

The Rebbe concluded:

“This is what I wanted to tell you. When there will be good news you will presumably come and notify me.”

Sunday, fast of Tisha B'av

This morning during Shacharis, while reading the *haftarah*, the Rebbe cried a lot.

After Maariv, Kiddush Levanah was not recited due to the clouds.

Prior to Havdalah, the Rebbe mentioned that it is our custom to say the phrase “*savri maranan*” also when making Havdalah on beer.

Monday, Yud Av

Today, Hatomim Tzvi Hirsh Gansbourg entered the Rebbe’s study and delivered a *pan* on behalf of a relative in Eretz Yisroel who was experiencing complications in her pregnancy.

The Rebbe read through the *pan* for some time, and replied:

“This is your own pessimistic perspective! It seems like everything will be okay.”

About an additional relative who was pregnant and

having heart problems, the Rebbe said:

“Heart problems?! Just because one doctor in Eretz Yisroel says something, you make a whole tumult and you take upon yourself the negativity of the entire world... The doctor instructed her to be careful, she should follow his instructions and she will be healthy.”

Hatomim Berel Junik related that for one of the recent farbrengens, he asked the *gabbai*, Reb Yochanan Gordon, if he can sponsor the *kiddush*.

Before that particular Shabbos, during one of his visits to the Rebbe’s home, he told Rebbetzin Chaya Mushka about this. The Rebbetzin expressed her desire to contribute towards the farbrengen as well.

Prior to the farbrengen, Reb Yochanan came over to him to confirm the sponsor of the *kiddush* for the customary announcement. He informed Reb Yochanan that the Rebbetzin had participated in the expenses as well. Reb Yochanan decided to keep this private and from then on, the sponsor of the farbrengen wasn’t announced.



REB TZVI HIRSH GANSBOURG

* 5710-1950, 5711-1951



REB BEREL JUNIK AS A BOCHUR SEEN BEHIND THE REBBE. REB DOVID RASKIN IS ALSO VISIBLE BEHIND THE REBBE ON THE LEFT.

Tuesday Yud-Aleph Av

Hatomim Tzvi Hirsh Gansbourg recounted that at 2:30 p.m. today, he entered the Rebbe's study, where the Rebbe was sitting without his hat or *kapota*.

The Rebbe greeted him "Nu, Reb Hirsh," and he proceeded to tell the Rebbe that he came to deliver a *pan* on behalf of a relative who had experienced a second miscarriage. The Rebbe told him that this is not the proper way to do it and instructed him to return later.

Later, at 6:00 p.m., he returned for *yechidus*. The Rebbe buttoned his jacket, put on his hat, and read the *pan* with great attentiveness.

The Rebbe asked for her mother's name and said: "In due time, she will probably become pregnant again. She should go to a doctor and inform him that she already miscarried twice and why it happened. The doctor will look into it and everything will be fine. A report should be sent here which will be given over to the [Frierdiker] Rebbe. Her mother's name should be included.

"But there are two conditions. She has to see a doctor, and nobody should know about the pregnancy besides her husband and mother (if she chooses to say)."

The Rebbe also spoke to him about the woman for whom he asked a *bracha* the day before:

"Everything will probably be fine, but regardless, she too should see a doctor who will check her and inform her what she has to be careful about."

The Rebbe also instructed him to tell both women's husbands to say the [Frierdiker] Rebbe's *kapitel Tehillim* every day (at least until the first *yahrtzeit* on Yud Shevat).

Wednesday, Yud-Beis Av

Today, one of the *talmidim* entered for *yechidus* and sought the Rebbe's advice on what to tell his parents, who wanted him to shave his beard.

The Rebbe told him: "Being that we are approaching the month of Elul, when we increase in the recitation of Tehillim (*LDovid Hashem Ori*), and we find ourselves in a time when there is growing fear of war, now is certainly not the 'right time' to remove your beard, Heaven forbid.

"The above would apply even in a city where other Jews don't grow their beards. How much more so does it apply in a city like this where there are Jews that do grow their beards, and you are amongst Chassidim." The Rebbe further encouraged the *talmid* to bring his parents to speak with him directly on the matter.

Before departing on Merkos Shlichus, the Temimim Yehuda Leib Groner and Azriel Chaikin went into *yechidus*. The Rebbe told them:

“The [Friediker] Rebbe certainly wants, all that is required is for you to want. Thus, the Rebbe’s will that he wishes to accomplish with this shlichus will certainly be fulfilled through you. Say the Rebbe’s *kapitel, kapitel ayin aleph* which we are currently saying, in order to internalize what the Rebbe demands of us. You should always carry with you a *maamar* and a picture of the Rebbe.”

Recently, many *anash* and *bochurim* have been discussing the greatness of the Rebbe’s conduct. Since Yud Shevat, the Rebbe is often seen delving into the *maamar* Basi Legani (5710) which he has in his *siddur*.

Someone from *anash* entered the Rebbe’s study for *yechidus* and told the Rebbe that he wants to be *mekushar blev v’nefesh*. The Rebbe replied, “When you will do what I have asked of you, you will attain the best *hiskashrus* and you will be connected to the [Friediker] Rebbe through me.”

To someone who requested a *bracha*, the Rebbe responded: “May Hashem help that the *brachos* of the Rebbe—that you become a Chossid, *yarei Shamayim* and a *lamdan*—should be fulfilled.”

Sunday, Tes-Zayin Av

In the morning, a Yid ran into 770 in great distress, stood on a table and said that his daughter was in labor for over 24 hours and was having trouble giving birth. He asked if anyone could help him. Hatomim Berel Junik put tefillin on him and helped him daven Shacharis. Afterwards, the *bochurim* brought him to the Rebbe’s study where he poured his heart out.

The Rebbe instructed the man to say *kapitel ayin aleph* (the Friediker Rebbe’s *kapitel* at the time -ed.) as soon as possible, and told him to give \$1.80 (a multiple of 18) to *tzedakah*. The Rebbe also instructed him to advise his daughter to make a habit of giving *tzedakah* every week before lighting candles.

The Rebbe emphasized that all of this should be carried out right away, and then the birth will be smooth and easy. Before the man left, the Rebbe requested that he call and update him on the outcome.

The Rebbe told Berel Junik to ensure that the individual carried out everything that was instructed. Then the Rebbe said: “If only he came to me earlier, in the afternoon. He should pass on the message to his daughter about giving *tzedakah* on Erev Shabbos as soon as possible. They should not think that it’s some arbitrary

thing, it is very pertinent!”

At 11:00 p.m., the Rebbe inquired if the man called back yet. Since he had not, the Rebbe instructed Berel Junik to call him. When he reported that the birth went smoothly and that a baby girl was born, the Rebbe was

THE FOUNDING OF “VAAD L’HAFOTZAS SICHOS”

In the early days (through Tammuz 5710*), the transcription and dissemination of the Rebbe’s Torah was sporadic, disorganized and limited primarily to a few Chassidim in the United States.

On Motzei Tisha B’av, Hatomim Yoel Kahan, who was doing most of the work himself, called a “special meeting” with several other *bochurim* to establish the distribution of the Rebbe’s Torah in an orderly fashion. They decided that it was time to disseminate the Rebbe’s *sichos* to Chassidim across the globe and assigned the different responsibilities which were required to make this happen.

A letter was sent to Reb Avraham Pariz in Eretz Yisroel and other prominent Chassidim in different countries, announcing the establishment of the new organization, “Vaad L’hafotzas Sichos.” The *vaad* also decided to send out free copies of the *sichos* to prominent Chassidim so that they would be able to share them with the public.

Within just a few weeks, letters of gratitude poured in from Chassidim worldwide, such as Reb Benzion Shemtov in London, who wrote: “From the depths of my heart, I want to thank you for establishing this *vaad*, which enlivens our souls...”

Such letters lifted the spirits of the *vaad*, and inspired them to continue and strengthen their holy work. They would also send out a letter with every *sicha*, encouraging Chassidim to learn and *koch* in the *sicha* — the only Torah so far from the Rebbe.⁴ The *sichos*, together with the heart-felt letters from the *vaad*, made waves wherever they were sent, and inspired Chassidim across the globe.

* 5710-1950

very satisfied with the good news. The Rebbe remarked that the man was probably in such a harried state of mind that he had forgotten to call back.

Today, the Rebbe asked Hatomim Dovid Raskin, who was in Alma Ata when the Rebbe's father passed away

six years ago, to document his memories of Harav Levi Yitzchok, especially any *divrei Torah* he heard.

The Rebbe also told him that when he goes to visit Rebbetzin Chana, he shouldn't reminisce about those days because it could bring up many painful memories for her.

Among other things, Dovid Raskin wrote that Reb Betzalel Wilschansky noticed Harav Levi Yitzchok writing on his Tanya, by *perek mem-aleph*. He tried to glimpse what was written but Harav Levi Yitzchok covered it with his hands.

At a later opportunity, they saw what Harav Levi Yitzchok wrote. Near the section that describes how a person has to study Torah *lishmah* similar to a *get* and *sefer Torah* which have to be written *lishmah*, Harav Levi Yitzchok noted that the Alter Rebbe chose these examples specifically: writing a *get* (*sur mera*), and a *sefer Torah* (*asei tov*).² These represent the positive and negative which encompass the entire Torah.

When Dovid Raskin gave over this description in writing to the Rebbe, the Rebbe thanked him, saying “*yasher koach*.” Later, at the Chof Av farbrengen, the Rebbe expounded on this topic.³



THE REBBE'S EDITS ON THE SICHA ABOUT HISKASHRUS, FROM THE FARBRENGEN OF CHOF AV 5710*.

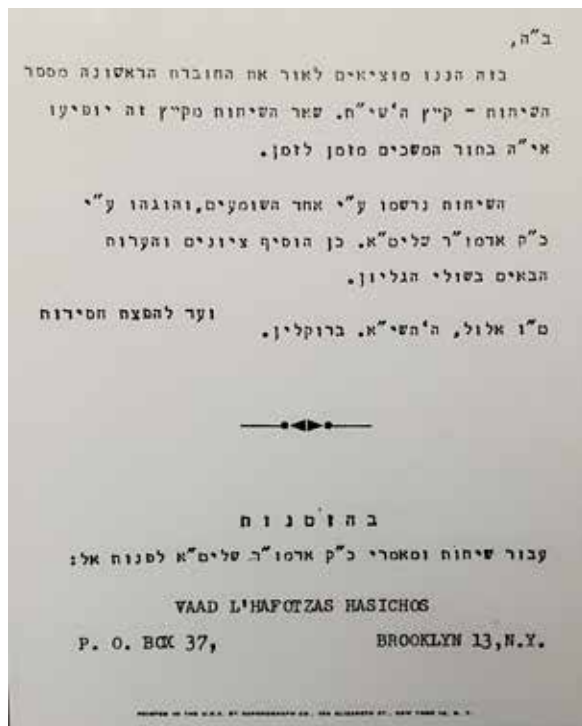
Thursday, Chof Av

After Maariv, at 10:15 p.m., a farbrengen was held in honor of the Rebbe's father's *yahrtzeit*. The Rebbe began the farbrengen by speaking about several customs associated with a *yahrtzeit*.

Afterwards, the Rebbe delved into a *hadran* on Maseches Kiddushin, which ended off with a discussion on *hiskashrus*.

The Rebbe said that it is critical to connect with the *maor* of *pnimiyus haTorah*. Even when someone is in dire spiritual straits, he should not be discouraged and should constantly strive to reconnect. This is accomplished by learning a *maamar*, a chapter, a line or even a single word of the Rebbe's Torah, in every free moment.

In the past, one had to thoroughly prepare oneself to learn Chassidus or to go into *yechidus*. However, in the final days of *galus*, one cannot refrain from learning Chassidus. A person must hold on to the “Rebbe's *kly-amke* [lit. doorknob, i.e. we must keep connected].” Then, the Rebbe's essence, which is invested in his teachings, will “pull him out of the mire” (of spiritual decay), and set him on the proper path.



ONE OF THE FIRST PUBLICATIONS OF THE “VAAD L'HAFOTZAS SICHOS” IN THE YEAR 5711*.

The Rebbe began to cry and continued, saying that this is also the explanation for what the Rebbe Rashab said (right before his *histalkus*): “I am going to Heaven, and the writings I leave with you.” Despite the fact that he went up to Heaven, we have his essence that he left in his Torah.

“The Rebbe is found in every word. When we learn his Chassidus, we don’t ascend to Heaven. Rather, the Heaven where the Rebbe is found comes here to us.”

The Rebbe concluded the *sicha* by wishing everyone that the *brachos* the Rebbe gave them should be fulfilled. This will come about through remaining *mekushar* by reciting his *kapitel* and learning his Torah.

Afterwards, the Rebbe spoke about how *hiskashrus* to the Rebbe empowers us to help other Yidden with their Yiddishkeit.

Later on, the Rebbe said that when someone learns a *vort* from the Rebbe or pictures his holy face with *hiskashrus*, the Rebbe pulls him out from the lowest depths, and uplifts him to the highest of Heavens, where the Rebbe is.

The truth is, that a person should not be intimidated by his low spiritual state. He should always strive to connect to the Rebbe and fulfill his wishes, which are the will of Hashem.

At the end of the farbrengen the Rebbe said:

“*Lchaim!* May Hashem help that all of the above doesn’t remain mere words and will effectuate action.”

Thursday, Chof-Zayin Av

Today the Rebbe went to the Ohel, and many Chassidim gave the Rebbe *panim* to bring on their behalf. When Hatomim Eli Gross approached the Rebbe with his *pan*, the Rebbe inquired if he also mentioned his father in the *pan*. Afterwards, the Rebbe looked at the *pan* he gave on behalf of his friend Yitzchak Levi, and inquired where his name was written. When the Rebbe noticed that Yitzchak’s name was written on the bottom of the page, the Rebbe exclaimed: “All the way on bottom!”

At 1:00 p.m. a large group of *anash and bochorim* accompanied the Rebbe to the Ohel. As the Rebbe approached the Ohel, he reached under his jacket, took out a *gartel*, and put it on.

When the Rebbe was reading the *panim*, a photographer started taking pictures. The Rebbe heard the click of the camera and indicated that this should not be done.

Then the Rebbe lifted his collar, concealing his face.

After reading the *panim* and saying Maaneh Lashon, the Rebbe spoke about the importance of building an *ohel* around the *tziyon*, which was already under construction. The Rebbe elaborated that there would be two rooms, one directly around the *tziyon* where people will daven, and another intended for people to take off their shoes and wash their hands.

The Rebbe also described what the wording on the *ohel* should be, and mentioned that a fence was being built around the *tziyon* to enable *Kohanim* to approach.

The Rebbe concluded with the hope that with the help of Chassidim the *ohel* would be built soon, in the fashion of the *ohel* of the Tzemach Tzedek and the Rebbe Maharash.

Later that night, a meeting of the elder Chassidim took place regarding the construction of the *ohel*.

Hatomim Yoel Kahan related that the Rebbe edited the farbrengen of Chof Av for publication. When the Rebbe looked over the *hadran*, he was super meticulous with every detail, to the point where the *sicha* is almost entirely written by the Rebbe!

Friday, Chof-Ches Av

Today, Berel Junik and Moshe Groner entered the Rebbe’s study to receive a *bracha* before setting out on Merkos Shlichus to Baltimore.

The Rebbe told them:

“Go in good health and succeed. May you fulfill the Rebbe’s *kavanah*. You have the ability to accomplish this, and when you utilize your strengths to the proper extent, you will succeed in every way.”

Then the Rebbe told them to update him with good news throughout their travels, and to carry a picture of the Frierdiker Rebbe in their pockets.

Before they left the room the Rebbe told Berel Junik:

“I responded to your father’s letter and told him amongst other things that I’m satisfied with your conduct.” ❶

1 Due to space constraints, some of the accounts as well as the farbrengen of Shabbos Mevarchim Elul were omitted.

2 Both of which have to be written *lishmah*.

3 See Toras Menachem vol. 1, p. 168.

4 The Rebbe only began saying *maamarim* on Yud Shevat 5711*, six months later.