



לעבן מיטן רבין



YOSSI MELAMED VIA JEM 135242 (7 SIVAN 5748)

<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>טור 'לעבן מיטן רבין' 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</p>
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3,300 Years From Matan Torah

SIVAN 5748*



Shavuot of 5748* was uniquely joyous. Throughout Yom Tov, the Rebbe exhibited great excitement, and in many instances, the hakafos niggun of Simchas Torah was sung.

Presented is an excerpt of a letter written by Rabbi Hirshel Raskin, a bochur in 770 at the time.

EREV SHABBOS - 4 SIVAN

The Rebbe went to the Ohel and returned approximately half an hour before candle lighting. After lighting candles in his room, the Rebbe emerged for Mincha.

Between Mincha and Kabbalas Shabbos, everyone crowded towards *mizrach* in case the Rebbe would say a *sicha*.

This year, there was a large number of visitors for Shavuos, in honor of Shnas Hakhel, and also due to the fact that the next opportunity for the Rebbe to farbreng (aside for Shabbos) would likely be for Rosh Hashanah. Yud-Beis Tammuz and Chof Av didn't seem like they were on the table, but of course, anything could change.¹

Before Shabbos, the new staircase near the elevator in *Gan Eden Hatachton* was ready. A solid door with a sturdy lock was installed at the bottom of the stairs, thus enabling the Rebbe to have complete privacy in his room on Shabbos and Yom Tov. In addition, the faucet that was by the door was removed and replaced elsewhere to reduce traffic.

As the Rebbe went up on the *bima* for Kabbalas Shabbos, he turned around and waved to encourage the singing. After davening finished, the *gabbai'im* made their announcements, and the crowd resumed singing. Once again, the Rebbe made a motion of encouragement. However, this Shabbos, the Rebbe didn't wish a "Good Shabbos" to those standing right near the *bima*. Someone suggested that it was perhaps because only *temimim* stood there, not older Chassidim.

SHABBOS PARSHAS BAMIDBAR - 5 SIVAN - EREV SHAVUOS

As you already have the *tochen katzar* of the farbrengen [summary of farbrengen written by *bochurim* to send internationally], I will only share several interesting tidbits of what took place during the farbrengen.

In the first *sicha*, which included the *maamar*, the Rebbe began: "This week is Parshas Terumah," and then corrected himself to Parshas Bamidbar. Later, in the second *sicha*, when the Rebbe quoted a Rambam in Hilchos Terumah, he explained his earlier "slip," that Hilchos Terumah was in the daily Rambam *shiur* of that Shabbos.

While the Rebbe was distributing *mashke*, he said something to Reb Leibel Groner, who understood that the Rebbe wanted more



bottles of *mashke*. Chanina Sperlin brought several bottles, but as it turned out, the Rebbe didn't give out any of these extra bottles.

For most of the farbrengen the Rebbe's tone was rather forceful, particularly when he addressed those who claim that the dissemination of Chassidus should be cut back. He also spoke strongly when he urged that everyone recite Tikkun Leil Shavuos on the first night of Yom Tov and not learn even *Hemshech Ayin-Beis* or the like. Another thing that stood out was the powerful Yom Tov wish the Rebbe gave at the end of the farbrengen, "*B'lashon harav: Kabbalas haTorah besimcha ubepnimiyyus!*"

At the conclusion of the farbrengen, the Rebbe instructed that the women arrange a farbrengen that day to prepare themselves for Kabbalas HaTorah. Thus, before the Rebbe got up, Reb Yosef Wineberg announced that the women's farbrengen would take place in the *ezras nashim* at 7:00 p.m. that night. Only then did the Rebbe stand up to leave, as he said with a smile, "*Hatzlacha rabba u'muflagah*—may the women influence the men."

After the farbrengen, the crowd sang a *freiliche hakafos niggun*. This *niggun* was also sung upon the Rebbe's entry and exit of the *tefillos*.

At 7:00 p.m. the Lubavitcher women in



CHAIM BARUCH HALBERSTAM VIA JEM 308333 (11YAR 5749)

Crown Heights streamed into the *ezras nashim* for the farbrengen. Due to the sheer amount of attendees, there was no room to accommodate everyone in the *ezras nashim*, so the farbrengen was relocated to the shul downstairs. A large bench was placed as a *mehitza* to cordon off a section of the shul, and there they conducted a farbrengen with Rabbi Wineberg.

Maariv for Yom Tov took place at 9:00 p.m. After davening, the *gabbai* made an announcement reminding everyone to bring their children tomorrow to hear the *Aseres Hadibros*.

770 was full later that night, where many gathered to recite Tikkun Leil Shavuos, per the Rebbe's *hora'ah*. People said *Tikkun* for longer than usual, and the atmosphere was joyous.

SUNDAY - FIRST DAY OF SHAVUOS

The downstairs shul was packed to the rafters. Many children, both boys and girls, had come to 770 to hear the *Aseres Hadibros*.

During the *Aseres Hadibros* the Rebbe kept his gaze on the *sefer Torah* and those standing near it. The Rebbe's face was glowing with fervor; it has been 3,300 years since the giving of the Torah, and it is now being given anew!

After *Birchas Kohanim*, the Rebbe headed

back up to the *bima* (and didn't remain on the ground level until after Musaf, as he usually did). After davening, on the way into his room the Rebbe encountered a *bochur*, Chaim Meir Cohen. The Rebbe told him, "A *yasher koach*, a *yasher koach far dem duchenen*— Thank you for the *Birchas Kohanim*."

After Mincha, the Rebbe went outside to watch *bochurim* and *anash* depart on *tahalucha*. After about 10-15 minutes, he motioned to some stragglers to go on *tahalucha* as well.

At around 11:30 p.m., Reb Leibel Groner informed the Rebbe that most of the *tahalucha*-goers had returned. Upon hearing that, the Rebbe went outside in his silk *kapota* and *gartel*, and the crowd erupted into song, singing (again) the Simchas Torah *niggun*. There was quite a sizable crowd as many people had participated in this year's *tahalucha*, and there were also plenty of local residents who had come out to see the spectacle.

The Rebbe stood there and scanned the crowd, from the right (which extended to Kingston Avenue) to the left (people stood all the way down until the Melamed residence several houses down). Suddenly, the Rebbe began to wave enthusiastically and encourage the singing furiously, almost like the *hakafo*s of this year's Simchas Torah. The singing continued far longer than it had on previous occasions. Even after the Rebbe left, many *bochurim* and *anash* remained on the streets and danced for a long while.

The next day, after Musaf, Rabbi Hodakov entered the Rebbe's room to deliver a report of the activities of the *tahalucha*. First, the Rebbe inquired if copies of *sichos* were dropped off at shuls. Then the Rebbe asked why the groups returned so late, "Did perhaps something *chas veshalom* happen on the way back?" Rabbi Hodakov answered that it seemed that they had all waited outside for the last group to arrive. The Rebbe seemed happy with that answer. Fortunately, the *tahalucha*-goers were warmly received by their respective shuls this year.

MONDAY - SECOND DAY OF SHAVUOS

While the *aron* was open, the crowd sang *Ana Avda*. The Rebbe turned and waved to the crowd, encouraging the singing.

After the *kriah* of the first *sefer Torah*, the Rebbe said the *kaddish*. He then turned and

signaled that the one who had received the previous *aliyah*, *chamishi* (who had already descended from the *bima*), should come back up and stand next to the Torah for *maftir*.

When going down from the *bima*, the Rebbe asked Rashag to follow him. The Rebbe turned around several times while they walked back to the front of the shul to make sure that Rashag was close behind.

After Mincha, the *gabbaim* announced that the Shavuos farbrengen would take place at 8:00 p.m. As the Rebbe entered, they sang the Simchas Torah *niggun*. When the Rebbe washed his hands, people started to hush the singing, but the Rebbe motioned to continue. After the *niggun* finished we expected a *sicha* to begin but instead, the Rebbe said to sing another *niggun*, so Reb Yoel started *Ata Vechartanu*.

THE FARBRENGEN

Again, as you have already seen a rundown of the *sichos* at the farbrengen, I will only add some interesting points:

The first *sicha* about the three shepherds of the Jewish people: Moshe, Dovid, and the Baal Shem Tov, made an incredible impact on the audience. So much so, that when the Rebbe finished the *sicha* and the *niggunim* began, only



half the crowd was singing along. The rest were furiously discussing the *sicha* amongst themselves. Once the crowd started to sing in unison, the Rebbe nodded to encourage the singing.

This *sicha* was followed by a *maamar* “*Vehachochma*,” where the Rebbe spoke at length about the *sefer* “*Emek Hamelech*,” which was cited in the *maamar* of the Tzemach Tzedek, that the Rebbe’s *maamar* was based upon. The Rebbe smiled and said that “nowadays, there is enough depth to be found in Chassidus, for example, *Hemshech Ayin-Beis*—thus there is no need to search for novel insights in *sefarim* like *Emek Hamelech* and the like.”

Interestingly, the *maamarim* of the Tzemach Tzedek that the Rebbe had repeated were preceded by a sequence of *maamarim* of the Tzemach Tzedek that are brought in the Hayom Yom of the days leading up to Shavuos. These *maamarim* were originally said by the Tzemach Tzedek on the days prior to, and on, Shavuos. Now, the *maamar* the Rebbe said on Shabbos afternoon coincided with the *maamar* the Tzemach Tzedek said on the Shabbos before Shavuos, and the *maamar* that the Rebbe had now quoted was also at the exact time the Tzemach Tzedek had said that *maamar*—at the farbrengen of the second day of Shavuos! Incidentally, this year the Rebbe has completed the total number of years of the Tzemach Tzedek’s *nesius*; may he continue on to many more.

Following the *sicha* of “*V’hachai yiten el libo*” (“and the living shall take to heart”) and the *sicha* about Moshe, Dovid, and the Baal Shem Tov, the crowd sang the *Niggun Hachana*, *Nye Zhuritzi*, and *Sheyibaneh*. During *Sheyibaneh*, the Rebbe passionately encouraged the singing.

During bentching, the Rebbe noticeably paused between the words *birshus* and *maranan*. Afterward, Reb Dovid Raskin announced that a *kinus Torah* would take place on Isru Chag, and the Rebbe gave him some wine, challah, and water as a token participation in the *kinus*.

KOS SHEL BRACHA

The farbrengen concluded at around 11:40 p.m. The Rebbe then distributed *kos shel bracha* as well as several bottles of *mashke*. Altogether the farbrengen lasted 3.5 hours, and the distribution lasted an additional 2.5 hours.

Throughout *kos shel bracha*, the Rebbe seemed very happy and smiled a lot,



YOSSI MELAMED VIA JEM 135110 (7 SIVAN 5748)

A GROUP OF POLICE OFFICERS RECEIVE A BOTTLE OF MASHKE FROM THE REBBE AT THE KOS SHEL BRACHA ON MOTZEI SHAVUOS.

particularly to the children. When the singing of *Harabi Shlita* came to its climax, the Rebbe swung his hand in encouragement.

When Mr. Hershel Tzatzkes passed by the Rebbe for *kos shel bracha*, the Rebbe gestured affectionately. While the crowd was singing, “We Want Moshiach Now,” the Rebbe signaled to individuals to whistle.

Certain people were called back after they had already passed by, and the Rebbe gave them a bottle of *mashke*. The police officers also received *mashke*, as did the son of Chesed Halberstam. The brother of Nat Lewin (the lawyer who represented Lubavitch in the victory of Hei Teves) also went past the Rebbe and spoke for a few minutes. When Reb Gershon Ber Jacobson, editor of the *Algemeiner* journal, went past, the Rebbe gave him a bottle of *mashke* and wished him “*hatzlacha rabba*.” Interestingly, when his brother Reb Sholom

Jacobson went past, the Rebbe also gave him a bottle of *mashke* and wished him “*hatzlacha rabba faren tzeitung*” (much success for the newspaper).

Reb Bentzion Bernstein, a lawyer from England, received a bottle and was told it was for “the law firm.” Rabbi Weinfeld, the publisher of Eshkol publishing house, received a bottle and was told it was for the newly published *sefarim*.

Another individual went past and received a bottle. In his great zeal he reached out to shake the Rebbe’s hand. Smiling, the Rebbe lifted his hands and showed him that they were wet from the wine.

Kos shel bracha concluded, and the Rebbe sat down to recite *bracha acharona*. Standing up while starting “*Ki Vesimcha*,” the Rebbe went up to his room. A few minutes later the Rebbe went home.

1. Weekday farbrengens had ceased after the *histalkus* of the Rebbetzin on Chof-Beis Shevat a few months prior.