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THE REBBE RETURNS TO 770 AFTER RECITING KIDDUSH LEVANAH ON YUD-BEIS TAMMUZ 5751*.

CHLAG HAGEULAH!

TAMMUZ 5751*

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

Presented below is a description of the events in 770 during the first half of Tammuz 5751*, culled from multiple diaries of people who were privileged to spend this special time with the Rebbe.

Thursday, Rosh Chodesh Tammuz

Rosh Chodesh davening was as usual. Between Shacharis and Musaf the Rebbe went up to his room for around 30 minutes.

In the afternoon, the Rebbe said the annual *sicha* for girls graduating Beis Rivkah, and for counselors of the girls' camps about to begin their summer.

After distributing dollars to the directors of various educational institutions and summer camps for them to give out to everyone assembled, the Rebbe turned towards the crowd and said: "May it be a happy and healthy summer. As I mentioned earlier, it is important that we utilize every moment of the summer to bring about the true and complete redemption through *Moshiach Tzidkeinu*."

Today the Rebbe edited an announcement about the anticipation for the arrival of *Moshiach*, to be printed in many major publications in several languages.

Friday, Beis Tammuz

Today the Rebbe went to the Ohel.

Before the Rebbe went to the *mikveh*, a new Mitzvah Tank arrived carrying a banner about *Moshiach's* imminent arrival.

The Rebbe looked at the tank and at Mr. Avi Taub, who was hanging up a sign on it; the Rebbe smiled and gestured inquisitively. On his way back from the *mikveh* the Rebbe again gazed at the Mitzvah Tank and at the sign affixed upon it.

Shabbos Parshas Korach, Gimmel Tammuz

A special atmosphere of joy was felt at today's farbrengen marking Gimmel Tammuz, the day the Frierdiker Rebbe's redemption from Soviet prison began, in 5687*. Between *sichos*, the Rebbe vigorously encouraged the singing by waving his hands many times.

The Rebbe devoted the first *sicha* to expound on the

significance of the day. He noted with wonder how specifically now, there are discussions about changing the name of the place where the Frierdiker Rebbe lived - Leningrad - back to S. Petersburg, the old name as it was in Czarist times.

The Rebbe emphasized that a significant lesson to take from the story of the Frierdiker Rebbe's arrest and liberation is in regards to *hafatzas hamaayanos*—to spread Chassidus without hesitation and to only ask questions later.

After the second *sicha* in which the Rebbe spoke about the *zrius* of *kohanim*, the Rebbe instructed Rabbi Chaim haKohen Gutnick to say *l'chaim*, motioning to Reb Yoel Kahan to help him fill his cup, saying: "A Kohen assists a Kohen" (referencing the words of the Gemara¹, "כהנא מסייע, כהני כהני"). Afterwards, the Rebbe turned to the crowd and instructed all of the Kohanim to say *l'chaim*, motioning specifically to Rabbi Shlomo haKohen Edelman.

These were particularly joyous moments as the Rebbe continuously encouraged the energetic singing.

In the third *sicha*, the Rebbe spoke about this week's *perek* in Pirkei Avos, *perek revi'i*. The Rebbe said that it is proper to learn Pirkei Avos and not just say it, noting that the desire to read through Pirkei Avos with haste can be understood if one needs to run to a nearby shul to *chazzer Chassidus*. Nevertheless, a person should strive to learn at least one Mishna in depth.

Afterwards, the Rebbe instructed the *chazzan* to start "*Yehi Ratzon*," followed by a short *sicha* where he encouraged the daily study of Rambam.

At the end of the farbrengen, the Rebbe distributed *meshke* to various causes and events, including to all of the faculty and guests involved in the *chanukas habayis* of the new building for Lubavitcher Yeshiva on Crown street.

After distributing the *meshke*, the Rebbe started his father, Harav Levi Yitzchok's *hakafos niggun*.

Sunday, Daled Tammuz

Today's distribution of dollars lasted for five hours. Thousands of Yidden came to receive the Rebbe's *bracha*

and get a dollar to give to tzedakah.

During the distribution, a woman asked the Rebbe for a *bracha* in educating her son about a matter that greatly concerns her, but she feels that her words are falling on deaf ears. The Rebbe replied: “First and foremost it is important to recognize that in today’s day and age, it is possible to have a greater influence on your children through someone you trust. This is because, when parents speak to their children, it can be perceived as if their parents view them as little kids. Therefore you should find someone else to speak to your son about this matter.”

Another woman approached the Rebbe to request a *bracha* that there be no “evil eye” as a result of the bar mitzvah she recently made for her son which had many guests. The Rebbe replied: “There will only be a ‘good eye’ and you should utilize this to broaden your activities on behalf of the community, and to increase your physical livelihood as well.”

To Reb Yosef Gutnick, the Rebbe said that “as a Kohen, you’re presumably preparing to be a Kohen Gadol. After all, every Jew should strive to be a Kohen Gadol.”²

Rabbi Yosef Wineberg introduced a representative of the philanthropist Mr. Gross. When he mentioned expanding a charitable fund, the Rebbe wished him much success and said: “A good start would be to double in every respect. Don’t be intimidated by this, for it is quite attainable, especially in America.”

Professor Yitzchok Friedman of the Israeli Ministry of Education gifted the Rebbe his book which deals with the topic of schools, titled “*Chanoch Lanaar Al Pi Darko*.”³ The Rebbe said: “Shlomo Hamelech, who was much wiser than anyone from our generation or any other, already showed educators how to guide boys and girls. May it be Hashem’s will that they act accordingly, and they will surely succeed. *Bracha v’hatzlacha*.”

Attorney Nathan Lewin thanked the Rebbe for all of his success until now and added that he’s still in litigation about public menorahs, which will probably end up at the Supreme Court. The Rebbe replied: “In several locations we already succeeded. Regardless, this coming year we will prevail, and many more menorahs will be lit.”

A woman asked the Rebbe for a *bracha* and the Rebbe replied that it should be “*b’karov mamash*—very soon.” She then asked that it should occur “*in gichen*—speedily.” The Rebbe replied: “I already told you that it will happen ‘*b’karov mamash*,’ the explanation being that besides for it happening soon, it will be in a way that you can ‘touch it with your hands.’”⁴

In the afternoon, on the corner of Crown Street and Albany Avenue, there was a *chanukas habayis* for the new Lubavitcher Yeshiva building. The Rebbe sent a special letter to the celebration, which was read by Reb Yosef Gutnick.

Monday, Hei Tammuz

Today the Rebbe went to the Ohel.

After Maariv in 770, a *farbrengen* was organized as a *tzeischem l’shalom* for the 116(!) *shluchim* traveling to the Soviet Union to run multiple summer camps and other *mitvoim* under the auspices of “Ezras Achim.”

Tuesday, Vov Tammuz

Following the *farbrengen* this past Shabbos where the events of Gimmel Tammuz were widely discussed, the preparations for Yud Beis-Yud Gimmel Tammuz began in earnest, infusing the atmosphere of 770 with a palpable sense of excitement.

In the beginning of the week, a *kol koreh* was publicized, encouraging the use of this auspicious time to re-awaken the anticipation for the *geulah* and to toil in all of the endeavors that hasten the coming of Moshiach. The *kol koreh* was signed by the Beis Din of Crown Heights, Vaad Rabbonei Chabad, and the Beis Din of Chabad in Eretz Yisroel.

Against this backdrop, a special gathering was organized in 770 tonight with many speakers.

The Rebbe’s *bracha*—“*Azkir al hatziyon* and it should be with much *hatzlacha*”—for the event was read, and the MC Rabbi Shmuel Butman pointed out that the Rebbe had also underlined the sentence in the *duch* which reported that the posters for the event were hung up around Crown Heights.

All of the speakers, each in their own distinct style, delivered fiery words of encouragement, inspiring the listeners to strengthen and grow in fulfilling the Rebbe’s directives, including a renewed focus on learning *inyanei geulah u’Moshiach*.

Shabbos Parshas Chukas, Yud Tammuz

In honor of the approaching *chag hageulah* Yud-Beis Tammuz, a large contingent of guests arrived to spend Shabbos in 770. Shabbos davening was held in a special Shabbos in 770. Shabbos davening was held in a special joyous atmosphere. At *Lecha Dodi*, after the final stanza,

the Rebbe energetically encouraged the singing for several minutes.

The farbrengen also took place in an environment of great joy. Already during the first *niggun*, before any *sicha*, the Rebbe encouraged the singing with both hands!

Just like usual as of late, the first *niggun* was “*Zol shoin zayn di geulah*” and this was also the theme of the first *sicha* which continued into the second *sicha*.

In the second *sicha*, the Rebbe went on to speak about the wondrous events and miracles that occurred this year. The Rebbe pointed out that the *possuk* “*Revos Mofsai B'Eretz Mitzrayim*,” are *roshei teivos* Rambam, and that the word “*revos*” (increase) miracles connotes a tremendous abundance far beyond any regular amount.

Later, the Rebbe went into practical courses of action: Every person should take upon themselves to study Torah daily, both *nigleh* and Chassidus, so that the daily fulfillment of mitzvos is infused with *neschama*.

Farbrengens should be organized for the *chag hageulah* of Yud-Beis Tammuz, with an emphasis on saying *lchaim*.

Here the Rebbe expressed that someone who views himself as “*shpitz Chabad*” should primarily occupy himself with *hafatzas hamaayanos chutzah*, as that is the “*chok*” given to us by the Rabbeim.

The Rebbe also stressed the importance of daily Rambam study, and to celebrate the *siyum haRambam* properly.

On Motzei Shabbos, a telegram from the Rebbe in honor of Yud Beis-Yud Gimmel Tammuz was sent out to *anash* across the globe.

Sunday, Yud-Aleph Tammuz

The Rebbe came down for Shacharis today much later than usual, at 11:10 a.m. After davening, the Rebbe distributed dollars for tzedakah for almost seven hours! The longest ‘dollars’ to date, it lasted all afternoon, until 8:00 p.m. Interspersed throughout were the many counselors traveling to summer camps around the world.

To someone who requested a *bracha* for a woman who has a specific health issue and the doctors weren’t able to properly diagnose it, the Rebbe said: “Since they don’t know, it must be that they aren’t needed. May she live a healthy life.”

A rabbi from Warsaw requested a *bracha* for the establishment of a new yeshiva in Poland. The Rebbe blessed



SHLUCHIM TRAVELING TO THE SOVIET UNION UNDER THE AUSPICES OF “EZRAS ACHIM” POSE FOR A GROUP PHOTO ON 6 TAMMUZ 5751*.

him and said that the Frierdiker Rebbe announced that one endeavor is more important than all words combined. How much more so as it pertains to a yeshiva, which impacts many lives.

Rabbi Eliezer Waldman (an Israeli politician), and his cousin, Rabbi Yosef Waldman (a Lubavitcher Chossid), came to receive the Rebbe’s *bracha*. The Rebbe told the former with a smile that in the past, his cousin toiled in the study of Rashi and that he should ensure that he retains that passion.

Mr. Berlander, a supporter of Chabad in Australia, requested a special *bracha* for all of the activities and (consequently) challenges associated with Chabad there. The Rebbe replied that it’s perfectly normal for a business to experience growing pains. However, this broadens new horizons for the organization.

Dr. Teichholz⁵ requested a *bracha* from the Rebbe for his health. The Rebbe replied: “Hashem should bless you. It is entirely out of order for a doctor to be unhealthy. Hashem should also bless you to heal all of your patients, after which you can occupy yourself with preventive medicine.”

A man came by to thank the Rebbe for giving him a *bracha*. After not having children for seventeen years, he now came to the Rebbe with his young son. The Rebbe said: “May he grow up to be a great *lamdan* and a great *yarei Shamayim*.”

To a man who said that he came to request a *bracha* for his children, and asked for guidance on how to raise them to be good people, the Rebbe said: “When your children see that in your house you follow what Hashem wants, then they will also want to behave in the same way. In order to have a positive influence on one’s children, it is very important that they see their father and mother



THE REBBE DISTRIBUTES DOLLARS FOR TZEDAKAH TO GIRLS CELEBRATING THEIR BAS MITZVAH AT THE YECHIDUS KLOLIS ON 14 TAMMUZ 5751

acting in a proper way. Then they will be influenced to do the same, if not all at once, then gradually.”

The Rebbe then turned to the man’s wife and said:

“All of what I just said to your husband applies even more to you, as the mother has more influence in matters of education than the father.”

After dollars, Mincha began followed by Maariv an hour later. Following Maariv the Rebbe went out to the street for *kiddush levanah*. Afterwards the Rebbe wished everyone “A Gut Chodesh” and went inside, encouraging the singing all the way.

Monday, Chag Hageulah Yud-Beis Tammuz

When the Rebbe returned from the Ohel, we davened Mincha and Maariv, and then the Rebbe distributed dollars for tzedakah. Rabbi Sholom Dovber Kovalski passed by the Rebbe, using a cane. The Rebbe smiled and said: “What is this needed for?”

He replied that he is recovering from a surgery and that it was recommended by his doctor. The Rebbe blessed him with a complete recovery and noted that his name, Sholom, means complete.

Tuesday, Chag Hageulah Yud-Gimmel Tammuz

Today, for the second day in a row, the Rebbe went to the Ohel. After Maariv, the Rebbe distributed dollars for tzedakah. This time the Rebbe gave two dollars per person as “shliach mitzvah.”

A *chosson* and *kallah* passed by, the Rebbe blessed them and gave them additional dollars, as well as to

those accompanying them, including the wedding photographer.

Throughout the evening, a special gathering was held on the street in front of 770, in honor of the *chag hageulah* and the imminent *geulah shleimah*. For many hours throngs of people danced and sang accompanied by instruments well into the night. (When the organizers wrote to the Rebbe before the event, he responded, “May it be with much *hatzlacha*.”)

A new Kuntres Chag Hageulah Yud-Beis-Yud Gimmel Tammuz with a *mugadiker maamar* from the Rebbe—Vayedaber 5729—was published.

Wednesday, Yud- Daled Tammuz

As the Rebbe departed from Mincha, he noticed Rabbi Kovalski again and remarked with a smile: “Is everything already better?”

At 8:00 in the evening there was a *yechidus klolis* for all of the guests that came to spend Yud-Beis Tammuz with the Rebbe. The Rebbe said a *sicha* where he greeted everyone, and then expounded upon a portion of the day’s Chumash which praises the Jewish people.

The Rebbe called upon everyone to take resolutions in the spirit of bringing Moshiach closer, through learning Torah and fulfilling mitzvos in a manner far beyond the limitations of our physical reality.

After the guests left the *yechidus*, a group of bar mitzvah boys and their parents entered. The Rebbe mentioned the custom to increase in tzedakah on the day of the bar mitzvah, and concluded: “Besides for this that you now merit to fulfill Hashem’s commandments, Hashem says that you fulfill the mitzvos as his shliach. I will give everyone money for “*shliach mitzvah*” with the wish that Hashem will first fulfill the mitzvah of “The Redeemer of Yisroel’ with the *geulah shleimah*.”

The third group to enter for *yechidus* was *chassanim* and *kallahs*. The Rebbe mentioned to them too the *minhag* of giving tzedakah on the wedding day and blessed them, concluding that may the “*meheira yishama*” become the present reality instead of a wish for the future. **T**

1. Chullin 49a.
2. The Rebbe added that according to some *mefarshim*, this can be the meaning of “*mamleches kohanim*.”
3. “Educate the child according to his way.”
4. “*Mamash*” also means “tangible.”
5. One of the doctors who treated the Rebbe in 5738.