

# "אנא נסיב מלכא"



## THE REBBE'S YUD ALEPH NISSAN MA'AAMORIM

## THE REBBE'S KAPITEL

"I heard from the elders" the Frierdiker Rebbe writes in a letter, "that in times of old, the custom was for each one to recite the *Kapitel* of *Tehillim* in accordance with his age. For example, one who completes twenty years of age and enters into his twenty-first year is to recite *Kapitel Chof-Aleph*..."<sup>1</sup>

In addition to reciting their own *Kapitel* each day, Chassidim throughout the generations took upon themselves to recite the Rebbe's *Kapitel* as well, in order to bring his *Zechus* upon them, and to strengthen their *Hiskashrus*.

In a letter dated Aleph Mar-Cheshvan 5699<sup>2</sup>, the Frierdiker Rebbe writes of the great love that Chassidim have for one another, as well as the love they feel towards their Rebbe. In describing this, he recounts a story about one of the Tzemach Tzedek's Chassidim, Reb Moshe Elya of Vitebsk.

"True," the Tzemach Tzedek said of Reb Moshe Elya, "he might be just average in his knowledge and *Avoda*, but he is a great *Mekushar*. His '*Horachamon*' during *Bentching* is said full of love ('*Ahava'diker Horachamon*') and it bears good fruit up in heaven, bringing good results down here as well!"

When initially publishing this letter, the Rebbe added in a footnote, "Many Chassidim have the custom: a) to recite '*Horachamon hu yevorech es Adoneinu Moreinu Vrabeinu*' during *Bentching*, b) to recite the *Pessukim* corresponding to the Rebbe's name at the end of *Shmone Esrei*, and c) to recite the *Kapitel* in *Tehillim* corresponding to the Rebbe's age."<sup>3</sup>

Even after the Frierdiker Rebbe's *Histalkus*, the Rebbe, in *Sichos* and letters, was persistent in urging the Chassidim to continue reciting his *Kapitel* every day.

At the Chof Av Farbrengen, 5710, the Rebbe told the Chassidim:

"There are those who used to say the Rebbe's *Kapitel* each day, but then, after Yud Shevat, they began to doubt whether or not they must continue to do so.

"The Rebbe already indicated the answer to this question on the final Yud-Gimmel Tammuz of his life by saying that each Chassid must recite the Rebbe's *Kapitel* every day in order to bring the Rebbe's *Zechus* upon himself, and to internalize the revelations he receives from him."<sup>4</sup>

## CHASSIDUS ON YOUR BIRTHDAY

The Rabbeim had a custom to recite a *Ma'amor* in connection with their birthday each year.

The Rebbe writes in HaYom Yom (Chof Cheshvan) in this regard:

"Each year on his birthday, my father [the Rebbe Rashab] would say a *Ma'amor* in private (unless his birthday fell out to be on a Shabbos). On the last birthday of his life here in this world, he recited the *Ma'amor* '*Nosata li-y're'echa*', and when he concluded he said to me [the Frierdiker Rebbe]: "On one's birthday one should recite Chassidus. May Hashem grant you a gift that you should recite Chassidus on your birthday, and may it be *be'Chessed ube'Rachamim*! It took seven years [for this to materialize]."<sup>5</sup>



As it seems, in these *Ma'amorim* the Rabbeim would generally explain selections of their new *Kapitel*, and at times, the *Dibur Hamaschil* of the *Ma'amor* was actually one of the *Pessukim* from the new *Kapitel*.

The Rebbe followed in a similar vein. In the *Ma'amorim* on or around Yud Aleph Nissan, the Rebbe often explained selections of his new *Kapitel* for that

ning with a *Possuk* from his new *Kapitel* – “*Hashem s'fosai tiftach*” – during which the Rebbe was very emotional and cried very much.

For the next ten years there was no *Farbrengen* held in honor of Yud Aleph Nissan. Instead, around the time of his *Yom Huledes*, the Rebbe would quote selections of the new *Kapitel* during a *Ma'amor* – either on the Shabbos before

the outgoing year, and the second *Ma'amor* opened with the *Dibur Hamaschil* from one of the *Pessukim* in the new *Kapitel* – “*Mizmor leDovid*” (*Kapitel* 63).

#### “ANA NOSIV MALKA”

In 5731, the Rebbe returned from the Ohel late on Yud Aleph Nissan and held a short surprise *Farbrengen*. It was at that occasion when the Rebbe recited the



**“HIS ‘HORACHAMON’ DURING BENTCHING IS SAID FULL OF LOVE (“AHAVA’DIKER HORACHAMON”) AND IT BEARS GOOD FRUIT UP IN HEAVEN...”**

year, and at times he even recited a *Ma'amor* beginning with one of those *Pessukim*.

#### MA'AMOR BY INVITATION ONLY - 5712

The first time that such an occurrence took place was in 5712, on the Rebbe's fiftieth birthday. The Rebbe personally selected a group of individuals who would be invited into his room to hear the *Ma'amor*, including Rabbi Hadokov, Reb Shmuel Levitin, Reb Berel Junik, Reb Zalman Gourarie, Reb Dovid Raskin, Reb Avrohom Meir Zarchi, Reb Yoel Kahan, Reb Leibel Groner, and a few others.

The Rebbe recited a *Ma'amor* begin-

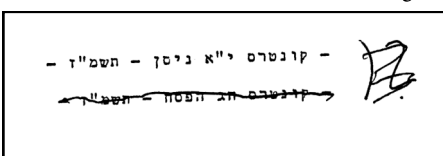
ing with a *Possuk* from his new *Kapitel* – “*Hashem s'fosai tiftach*” – during which the Rebbe was very emotional and cried very much.

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famous *Ma'amor* of “*Bayom Ashte Asar*” about the specialty of the Jewish people who only choose Hashem himself and disregard all other powers despite the possible benefits one can enjoy from them. Chassidim say that even while the Rebbe recited the *Ma'amor*, they were able to detect in his tone of voice that this was something unique, not like an ordinary *Ma'amor*.

From 5732 and on, the Rebbe held a *Farbrengen* each year on Yud Aleph Nissan itself and always quoted *Pessukim* from his new *Kapitel* in the *Ma'amor*.

On Shabbos Hagadol, Erev Yud Aleph Nissan, 5732, the Rebbe recited two *Ma'amorim*. The first was entitled “*Laminatzeiach le'Dovid le'Hazkir*” – a *Possuk* from the outgoing *Kapitel*. The second one, entitled “*Be'asor la'Chodesh*”, included an explanation on the *Possuk* “*Yemei shnoseinu... Shiv'im sha-*



THE REBBE PERSONALLY CHOSE THE NAME FOR THE KUNTRES IN HIS OWN HOLY HANDWRITING: “KUNTRES YUD ALEPH NISSAN - 5747”

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na...” which alluded to the Rebbe’s seventieth birthday which he celebrated that year. The next day, Sunday evening, on Yud Aleph Nissan, the Rebbe farbrenged again and recited a *Ma’amor* “*Bayom Ashtei Asar*”, again quoting the *Possuk* “*Yemei shnoseinu...*”

#### KUNTRES YUD ALEPH NISSAN

In the later years, when the Rebbe no longer recited *Ma’amorim* as often, he would instead edit and publish an old *Ma’amor* which was said in honor of Yud Aleph Nissan during one of the previous years. The first time this took place was in 5747. That year, the publishers at Kehos

were uncertain as to what name the Rebbe would want the *Kuntres* to be called, so they left two options on the page and left the decision for the Rebbe. The Rebbe crossed a line through “*Kuntres Chag HaPesach 5747*” and chose instead “*Kuntres Yud Aleph Nissan 5747*,” indicating that the *Ma’amor* was indeed being published exclusively in honor of Yud Aleph Nissan.<sup>6</sup>

In 5750, the Rebbe celebrated Yud Aleph Nissan at his home on President Street. After *Maariv* and receiving a *Brocha* from *Anash*, the Rebbe personally distributed that year’s “*Kuntres Yud*

*Aleph Nissan*” (containing the *Ma’amor* “*Ki Yish’olcha*” recited on Yud Aleph Nissan, 5738) to each and every man, woman and child. ■

1. Igros Kodesh of the Frierdiker Rebbe Vol. 1 p. 31

2. Ibid Vol. 4 p. 428

3. Sefer HaMaamorim Kuntreisim Vol. 3 p. 23

4. Toras Menachem Vol. 1 p. 149

5. I.e. it took another seven years, from 5680, when the Rebbe Rashab said these words, until 5687, when the Frierdiker Rebbe was released from prison on his birthday, Yud Beis Tammuz, that the Frierdiker Rebbe began reciting *Ma’amorim* publicly on his birthday.

6. It should be noted that in 5747, the Rebbe did recite a *Ma’amor ke’ein Sichah* on Shabbos 12 Nissan, entitled “*Tefillah le’Dovid*” – a *Possuk* from that year’s *Kapitel*.

#### A MA’AMOR – BUT BLI PIRSUM

Regarding the first Yud Aleph Nissan *Ma’amor* in 5712, Reb Sholom Chaskind (who studied as a *Bochur* in 770 at the time) relates:

After the war, my grandfather left China and settled in Eretz Yisroel. He wished very much to see me, so I began looking for a feasible streamliner ticket but was unable to find one affordable enough. In the meantime, I notified the Rebbe of my plans to go see my grandfather, explaining that I was trying to find an affordable ticket (I knew that the Rebbe would not approve of me spending so much money unnecessarily).

One evening, after my trip became more of a reality, I was told that the Rebbe wished to see me in his room. When I went in, he asked me again about my trip and said that if I’m still planning on traveling to Eretz Yisroel, I should stop in Morocco for a few weeks. He added that I was to discuss it with Reb Binyomin Goredetzky who would tell me how to go about all the details of the trip. When he finished, the Rebbe asked if I would agree to go to Morocco, and of course I answered that I willingly would.

As I was about to leave the Rebbe’s room, he asked me, “Are you staying here?” I didn’t understand exactly what the Rebbe meant with the question. The Rebbe repeated, “I mean, are you staying here in 770 for the time being? Because

it’s possible that there will be a *Ma’amor* soon; but ‘*Bli pirsum*’ (with no publicity).”

I left the room with no intention of telling anyone about what I had heard, obviously. Some of those around me noticed that something was up, but I said nothing. My friends asked me, “What did the Rebbe tell you?”

“Nothing special”, I replied.

“Can’t be”, they persisted. “We see on your face that you’re hiding something”. But I stayed true to the Rebbe’s instruction and did not reveal anything.

When I understood that I would be allowed into the Rebbe’s room for the *Ma’amor*, I wished very much that my father should also be able to join. So I called my father at home and asked him if he was planning on coming to 770 anytime soon. He had just come back from work and was rather tired, so he asked “Why; is there anything special happening there?” I answered, “I don’t know, but I think you should come. You won’t regret it”. So my father indeed came to 770.

This was the night of Yud Aleph Nissan. A bit later, word got out that there would be a *Ma’amor*, and everyone came to the Rebbe’s door. Rabbi Hodakov stood by the entrance and monitored who went in. There were three *Bochurim* who were allowed in because they took

charge of “*Chazzoras Da”ch*”, and an additional three *Bochurim* that were considered from the “closer circle” who were also allowed in, and then all the married people.

There was no introductory *Niggun*. The Rebbe bent his head over towards his desk (and most probably wrapped the handkerchief around his hand under the table).

Before beginning the words “*Hashem s’fosai*” his voice trembled as he held back his tears, and after a few seconds, he continued on with the *Ma’amor*.

(Related in his *My Encounter* interview with Jem, featured on *Living Torah* Disc 88 program 344)

#### AN ACCURATE TRANSCRIPTION

Another interesting story about this *Ma’amor*:

After Reb Berel Junik got engaged, he related to the Rebbe in *Yechidus* about the *Teno’im* celebration.

“Which *Ma’amor* did you recite?” The Rebbe asked.

“Hashem s’fosai, 5712” he replied.

“But there is no transcription”, the Rebbe protested.

“I have one” said Reb Berel.

“But it was never edited,” the Rebbe insisted. “How do you know it’s accurate? You’re relying on the *Aibershter*. Good!”

(*Mekadesh Yisroel* p. 170)