

י"א ניסן

As we approach the auspicious day of Yud-Aleph Nissan, *A Chassidisher Derher* sat down with three Chassidim who merited to be in the Rebbe's presence over different years, sharing recollections of personal "moments" during a Yud-Aleph Nissan they merited to experience in the Rebbe's presence.

Personal Moments with the Rebbe

HISVAADUS CHASSIDIM

לעילוי נשמת
הרה"ח הרה"ת ר' גדלי'
בן הרה"ח הרה"ת ר' יהושע ע"ה
קארף
נלב"ע ה' ניסן ה'תש"פ
ולע"נ בנו
הרה"ח הרה"ת ר' יעקב אהרן
בן הרה"ח הרה"ת ר' גדלי' ע"ה
נלב"ע י"ט ניסן ה'תש"פ
ת'נצ'ב'ה'
נדפס ע"י משפחתם שיחיו



THE REBBE SEES OFF THE ORCHIM, NISSAN 5732.

“Tomim Kadarush”

5732*

RABBI SHLOMO ZARCHI

In the year 5730*, shortly after my *chasunah*, I began teaching in the yeshiva at 770. (In fact, already before my *chasunah*, when I was in *yechidus* as a *chossan*, the Rebbe instructed me to learn Chassidus with *bochurim*, which I then began doing in the Yeshiva Hadar Hatorah.) It started off very well, together with the *bochurim* we learned and farbrenged quite a bit. However, on the inside I wasn't quite satisfied because there was one thing that really bothered me. My closest friends had gone on shlichus, something I always dreamed of doing myself, but the Rebbe wouldn't send

me, he wanted me to stay where I was, working in yeshiva. As much as I would ask, I never got a green light from the Rebbe to look into any options of shlichus. I felt like I'm just not worthy of it. Obviously, this notion really troubled me.

A little while later, in Sivan of 5731*, I merited to go into the Rebbe for *yechidus*, and again I asked the Rebbe about the possibility of shlichus.

The Rebbe said to me, “What do you think shlichus is? You'll go to Australia and there you'll have *mesiras nefesh*? If you give yourself over to your work in yeshiva then it's just like a shlichus to Australia!” Hearing these words, I gathered the courage and I asked the Rebbe, “So am I a shliach?” The Rebbe answered me very firmly: “עס ווענט זיך, אויב עס וועט זיין מיט” מסירה ונתנה איז עס א שליחות אזוי ווי אין אסטראליא (It depends [on you]; if you will be properly committed, then it is just like a shlichus to Australia.)

A short while later the Rebbe was approaching his 70th birthday. In the months preceding Yud-Aleph Nissan 5732* there was great preparation amongst all of *anash*. Men and women, young and old, were all preparing themselves spiritually for this most special day. Many people were also preparing ‘*matanos*’ for the Rebbe in honor of Yud-Aleph Nissan, as the Rebbe had requested, increasing in Torah and in tzedakah. At the farbrengen of Purim, less than 30 days ahead of Yud-Aleph Nissan the Rebbe spoke about these preparations. The excitement everyone felt in those days leading up to Yud-Aleph Nissan was extraordinary.¹

At the farbrengen of Yud-Aleph Nissan the Rebbe made a surprise announcement, introducing a novel initiative. The Rebbe requested from Chassidim to establish at least 71 new institutions within the coming year, and as a partnership in the new institutions, the Rebbe pledged to participate with ten percent of the costs of each new institution.

Again, I was feeling left out. I wished only to merit to get the Rebbe's permission to go out on shlichus now, and take part in this global initiative. With a pen and a piece of paper, I poured my heart out to the Rebbe. A few months later I received this most uplifting answer from the Rebbe:

“האומנם לדעתו יגיעה אשר תלמיד תומכי תמימים יהי' תמים כדרוש אינו נוגע לכללות הענין דשנת השבעים?! לכתבו שאין בו חיות - זהו מצד חלל השמאלי ולא מצד הענין שבו הוא עוסק ופשוט ומובן”

(“Do you think that working hard for a talmid in Tomchei Temimim to be a ‘Tomim’ as expected, is not relevant to the whole idea of ‘*Shnas Hashivim*?!’ About which you write that you don't feel enthusiastic about your work—that is coming from the *yetzer hara*, and has nothing to do with the work at hand. This is simple and obvious.”)





“Shehechyanu!”

5742*

RABBI YOSSIE SHEMTOV

Toledo, Ohio



Yud Aleph Nissan 5742*—*Shnas Hashmonim*,² it was 80 years since the Rebbe’s holy *neshama* entered this world. Already months prior, people were preparing for this great milestone, mainly with *matanos* to present to the Rebbe in honor of this day. I was then a *bochur* on *shlichus* in Venezuela, so my *kevutza* and I were somewhat disconnected from the details of what was happening in and around 770 in the weeks prior to Yud-Aleph Nissan, yet our return from *shlichus* was scheduled a few days before Yud-Aleph Nissan.

It is well known that a few days prior to that Yud-Aleph Nissan the Rebbe said a *sicha* in which he instructed people to refrain from coming to New York to celebrate Yud-Aleph Nissan, and the expenses that would have been spent on the trip should be given to *tzedakah* instead.

Chassidim the world over were caught by surprise, and for many, especially those who usually would come in knowing how much the Rebbe appreciated it, this was a very tough dilemma. But for *yeshiva bochurim*, especially as *talmidim hashluchim*, we were concluding our *shlichus* and returning to the Rebbe, so we didn’t feel like ‘guests’ coming in for this special day. Rather, 770 was our home; we left for Venezuela from there and we were simply returning home.

We didn’t know beforehand what to expect, how many people would not be able to resist and decide to come even after that *sicha*, and what the Rebbe’s response to guests coming would be. Indeed, one way or another, plenty of people found a variety of ‘excuses’ to have to be in New York at that time. For example, my uncle Reb Shmuel (Mulle) Azimov came

together with a group of *mekuravim* to celebrate his son’s bar mitzvah in New York. Whatever the case is, by the time Shabbos Hagadol Yud Nissan came, 770 was quite crowded with guests (even though many, many people did not come).

At the time, I heard from someone, regarding a Chossid in Eretz Yisroel, Rabbi Avraham ‘Bumi’ Friedland, how he desperately wanted to come to the Rebbe, but what could he do? The Rebbe had instructed...

He went to Reb Mendel Futerfas with his dilemma, the question everyone had at the time. Reb Mendel answered, “I cannot tell you what you should do, however speak to someone who was in Paris with the Rebbe in 5707, and ask him what the Rebbe said then about traveling to the Rebbe.”

Rabbi Friedland didn’t delay, and he quickly learned that at a *farbrengen* in Paris before the Rebbe’s return



20 AV 5736, YOSSEI MELAMED VIA JEM129845

THE REBBE ENCOURAGES THE SINGING ON THE WAY OUT OF 770. RABBI YOSSEI SHEMTOV IS SEEN STANDING FOURTH FROM LEFT.

to New York, the Rebbe spoke of *hiskashrus* to the [Friediker] Rebbe, stressing the necessity of traveling to the Rebbe. One of the Chassidim present asked the Rebbe, “How can we travel if the [Friediker] Rebbe hasn’t given us permission?” To which the Rebbe replied, “With regards to traveling to the Rebbe one needs not ask permission...”

Apparently, he understood that Reb Mendel was telling him that from

the Rebbe’s point of view, he may be permitted to travel, or maybe even that it’s the right thing to do. I’m not quite sure and I don’t know more about what went into his decision, but what I can tell you is that he made it to the Rebbe before Yud-Aleph Nissan and we all would soon know it.

The night of Yud-Aleph Nissan was on Motzei Shabbos, and in 770 you were able to feel the *Yom Tov’dike* atmosphere in the air. I remember vividly how at the conclusion of Maariv, the Rebbe turned around to face the *bimah* where *havdalah* was going to be recited a moment later, when suddenly everyone froze. From the front of the shul we heard the voice of Rabbi Friedland, clearly overwhelmed by emotions, shouting out as loud as he could: “ברוך אתה ד’ אלקינו מלך העולם שהחיינו וקיימנו והגיענו ללזמן הזה!”

From where I was standing I wasn’t able to see Rabbi Friedland, however, I was able to see the Rebbe and his reaction. I watched the Rebbe turn to Rabbi Friedland’s direction and strongly observed him as he made the bracha of *Shehechiyanu*, to which the Rebbe responded “אמן.” The emotions felt in the air during those moments were far beyond what my words can describe, it was a special moment, no one in shul could miss it. We felt like he was saying in the name of us all ‘thank you’ to Hashem that we have our Rebbe! For me, it was at that exact moment that *Shnas Hashmonim* had begun! After *havdalah*, the Rebbe left shul vigorously encouraging the singing of the new *niggun* “*Harninu Le’Elokim Uzeinu*” while the crowd in 770 broke out into joyous dancing followed by *lebedike farbrengens* which lasted until it was already light outside.

LIBRARY OF AGUDAS CHASIDEI CHABAD



REB BUMI FRIEDLAND AT A CHANUKAH PARTY FOR YESHIVAS TOMCHEI TMIMIM BUCHARIA, NACHLAS HAR CHABAD 5747.

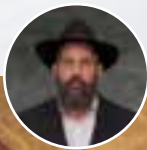
Unique Attention

5750*

RABBI ELI WOLFF

Eretz Yisroel

During the year 5750*, I was a *bochur* learning in yeshiva at 770. That year, Yud-Aleph Nissan was on a Friday and the Rebbe was spending the few days before Yud-Aleph Nissan at his home on President Street.



Shortly before Yud-Aleph Nissan, word spread that on Thursday night the Rebbe will distribute a *kuntres*, the *maamar* “*V’haya Ki Yishalcha Bincha*” to men, women and children. Generally, as *bochurim*, there were those of us who would refrain from going by the Rebbe at every given opportunity, in order to make the line shorter for the Rebbe. When I heard of the upcoming *chalukah*, I was debating with myself whether or not I should go by the Rebbe at this opportunity.

Naturally, for any *bochur* in 770, although we would see the Rebbe on a daily basis, we each knew that you

don’t just simply “go by the Rebbe.” You need to first prepare yourself. For instance, when one would plan to go on Sunday to the Rebbe for dollars, the few days before would be different, being mindful of the fact that soon *vet men shteyn far dem Rebbe’n* [soon we will stand before the Rebbe]... For whatever reason, this time, I decided to myself that I won’t go to the Rebbe to receive this *kuntres*, and therefore I hadn’t done anything that I would consider a *‘hachana*’.

On Thursday Yud Nissan, the Rebbe left for the Ohel at about 1:10 p.m., spending the rest of the afternoon



there, returning to his home only at about 9:00 p.m.

The night of Yud-Aleph Nissan had arrived. At the Rebbe's house only a select few (mainly shluchim who came specially for Yud-Aleph Nissan) were permitted to enter for Mincha and Maariv, while the rest of us were downstairs in the back of 770 listening to the hookup from the Rebbe's house. We quietly listened to the *bracha* being given to the Rebbe, and to the *sicha* that followed.

Suddenly, I felt a deep urge that I must go to the Rebbe now! Yet I questioned myself, "You haven't made

any *hachanos*, how can you possibly go by the Rebbe like this?" Nonetheless, I decided to just go. I ran over to President Street where I joined the big line of people waiting to enter the Rebbe's house.

As I entered, there were about 10-15 people ahead of me. As I was watching the Rebbe distribute the *kuntres*, I noticed how the Rebbe was handing each individual a *kuntres* looking straight at them for a very brief moment, and then instantly looking to the next person in line as he approached.

As I approached the Rebbe, unlike the people before me in line, I saw the Rebbe giving me the *kuntres*, but he was still looking at the individual before me, and then in an instant the Rebbe turned his holy eyes and looked at the next individual behind me, as if the Rebbe just didn't see me pass by... I saw it clearly, how I was not *zoche* that the Rebbe should place his holy gaze on me.

I left the Rebbe's house feeling distraught. I was so frustrated and upset with myself. I asked myself again and again, "What were you thinking? The Rebbe knows you didn't make any *hachanos*. What did you expect? You just decided to go over to the Rebbe because you were in the mood of it?! The fact that Yud-Aleph Nissan was coming wasn't a surprise for you, it's marked in the calendar, now you woke up to go to the Rebbe at the last minute?!"

I walked back to 770, where there was a *Yom Tovdike* atmosphere. The shul was full of Chassidim joyously celebrating, many were saying *l'chaim* while dancing and singing to the new *niggun* for that year, alongside others sitting and *farbrenging*. As you can imagine, after what had just transpired, I wasn't up to dancing in the slightest. Quite the contrary, I felt very uncomfortable walking into 770, feeling down like it was Tisha

B'av while to everyone else it was like Simchas Torah...

I found myself sitting down in a corner attempting to learn from the *kuntres* the Rebbe had given me only a few minutes ago, but I wasn't up to learning; my heart and mind were elsewhere.

All of a sudden it hit me: The Rebbe didn't 'ignore me;' in fact, the exact opposite had happened! The Rebbe showed me how he is paying direct attention to me and took the opportunity to teach me, a simple *bochur*, an important lesson about how one must conduct himself before going to the Rebbe. I suddenly looked at what happened from a completely different angle, while feeling a deep sense of gratitude and love towards the Rebbe.

Think about it: It's Yud-Aleph Nissan, a very serious day for the Rebbe. How busy the Rebbe is with matters far beyond what we can relate to, but still the Rebbe found it important to take the opportunity to show his concern for each and every one of us, by teaching me a lesson I needed to learn at that particular moment, giving me exactly what I needed.

The Rebbe was distributing a *kuntres* to thousands of people who were going by the Rebbe for only a brief moment, yet from the Rebbe's point of view, each and every individual is coming on his own. Like a loving father he doesn't overlook a single one of his children, giving each and every one of us the personal attention in the way we may need it. ①

1. For a more general and detailed account of Yud-Aleph Nissan 5732, see Derher Nissan 5776.

2. For a more general and detailed account of Yud-Aleph Nissan 5742, see Derher Nissan 5774.

