



LIBRARY OF AGUDAS CHASSIDEI CHABAD

<p>ע"י בנם ר' יקותיאל יהודה וזוגתו מרת פעסל לאה ומשפחתם שיחיו רוהר</p>	<p>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'</p>
--	--

“We Want Chassidus!”

IYAR 5710*



In the following pages, we present an account of some of the events of Iyar 5710*, just a few months after the *histalkus* of the Friediker Rebbe. Chassidim were yearning for the Ramash—the title by which the Rebbe was then known—to accept the *nesius*, and they did not hide this desire from the Rebbe. Throughout this collection of personal memories and diaries of various individuals as they are recorded in “Yemei Bereishis,” we repeatedly

encounter the efforts made for the Rebbe to finally agree to accept the role of *Nossi*, along with stories and anecdotes illustrating the Rebbe’s care and concern for the *bochurim*, the Chassidim in general, and for all of *klal Yisroel*.

1 IYAR - FARBRENGEN FOR BOCHURIM

Tonight, in honor of Beis Iyar, birthday of the Rebbe Maharash, the Rebbe farbrenged with the



bochurim as he had promised a month earlier on Beis Nissan. Prior to the *farbrengen*, the Rebbe gave five dollars to *hatomim* Dovid Raskin as his personal participation in the *farbrengen*.

When the Rebbe came into the *farbrengen*, he refused to sit in the place that was prepared for him at the head of the table, instead seating himself on a bench at the side of the table.

The Rebbe began by saying that since this is a *farbrengen* especially for the *talmidei hayeshiva*, he is therefore going to talk about matters that pertain to *bochurim*. He went on to *farbreng* for three full hours, with strong words about *hiskashrus* to the Frierdiker Rebbe in these times.

2 IYAR - “M’DARF HOBEN HORAOS”

A few unofficial meetings were recently convened by the *eltere Chassidim* and rabbanim. The purpose of these meetings was to come up with ideas of how to arouse the Rebbe’s will to accept the *nesius*, for he is still adamantly opposed to this:

When people appeal to him to assume the mantle of leadership, his answer is: “*M’darf hoben horaos*—We need to have instructions...”

Although for all practical purposes the Rebbe has filled the place of the Frierdiker Rebbe in all aspects, including providing *eitzos* and *horaos* in *avodas Hashem*, as well as *brachos* for material matters—performing numerous miracles in the process—the Rebbe is still resistant with regards to actually accepting the role of the *nesius* relating to the public aspects of it.

During one of the meetings, it was decided that a *minyán* of *anash* will go to the Ohel and read a *pan kloli* on behalf of all Chassidim around the world.

EATING AND DRINKING

In recent days, the third *kovetz* of the Frierdiker Rebbe’s letters was published. It contains two letters, both pertaining to a *sefer Torah*: One is about the “Miracle Sefer Torah” that the Baal Shem Tov instructed should be written in response to a plague that had broken out in his town, and the other is about the ceremony of a *hachmosas Sefer Torah*.

In the first letter, the Frierdiker Rebbe relates a story about his father, the Rebbe Rashab. In 5658* (תרנ"ח) he was in Mezibuz, and while there, he went to visit the *tziyun* of the Baal Shem Tov. Afterward, he went to a shul to daven Maariv. The Frierdiker Rebbe adds a detail to the story, that at that point in the day, the Rebbe Rashab still had not broken his fast. In the *kuntres*, the Rebbe adds a *he’ara* with regards to this detail of the Rebbe Rashab fasting, commenting, that he is not sure this behavior of not eating or drinking at all is applicable to everyone, explaining that he heard once from the Frierdiker Rebbe that before visiting an Ohel—while it is customary not to eat, one may drink... The Rebbe concludes that perhaps there are different kinds of visits to an Ohel.

In it, they will ask the Frierdiker Rebbe to affect a change of heart in the Rebbe, and that he should finally agree to be *mekabel* the *nesius*.

Indeed, a *minyán* of *anash* consisting of several respected *eltere Chassidim* and *yungeleit* went today to the Ohel and read a *pan* on behalf of all the *anash* and *temimim*, requesting that the Rebbe finally agree to accept the *nesius*.

7 IYAR - YECHIDUS

Tonight, a group of distinguished *yungeleit* went into the Rebbe's room and declared that they are giving themselves over to the Rebbe with all their heart and soul. The Rebbe responded: "That which I possess, and am permitted to share—I will give; that which I do not possess, or which I am not permitted to share, I can not, nor do I want to, give."

The *yungeleit* requested that the Rebbe say a *maamar* but he refused, explaining that this would be a change in the way things were until now. They persisted and asked that the Rebbe at least *chazzer Chassidus* from the Frierdiker Rebbe. The Rebbe replied that this too will be a deviation from his regular practice.

[Apparently, ever since the *pan* asking that the Rebbe agree to accept the *nesius* was read by the Ohel on Beis Iyar, the Rebbe is no longer responding to the Chassidim with the response: "M'darf hoben horaos," that there need to be explicit directives. However, the Rebbe still has not agreed to accept the *nesius*.]

Chabad institutions around the world have begun sending petitions to the Rebbe declaring their *hiskashrus* to him, and in which they are asking and pleading that the Rebbe agree to the *mosdos* being under his *nesius*.

Hatomim Berel Junik related that he knocked on the Rebbe's door today, and when he was granted permission to enter, he went inside and told the Rebbe that he wants to have *yechidus*... The Rebbe put on his *gartel*, walked over to the window, and pulled down the blinds. He then sat down in the spot reserved for *yechidus*, and suddenly, he burst into tears... He asked the Rebbe several questions, and the Rebbe answered him.

After a few days, the *bochur* asked the Rebbe if he could have in writing what the Rebbe spoke to him about during his *yechidus*. The Rebbe told him to write down whatever he remembers, and he will look it over. The *bochur* did so, and sure enough, the Rebbe reviewed and edited his transcript of the *yechidus*.

In general, the Rebbe is *mekarev* the *bochurim* tremendously (just as before the *histalkus*), and takes great interest regarding their welfare.

The *eltare Chassidim* are saying that now is an opportune time to go into the Rebbe for *yechidus*, since the beginning of a *nesius* is always with *chesed*.

Another interesting detail is that during *yechidus*, the Rebbe has a lit candle in his room.

Hatomim Dovid Raskin related that the first time he wanted to have a *yechidus* with the Rebbe, he approached the Rebbe and said that in accordance with the Frierdiker Rebbe's words to him and his friends during his last *yechidus* (on 4 Shevat, just six days before the *histalkus*), that "from time to time they should each come in on their own, and we will talk," he is therefore requesting a *yechidus* with the Rebbe. The Rebbe agreed to his request, and answered all his questions.

15 IYAR - OPEN RUACH HAKODESH

Hatomim Dovid Goldstein related that recently, he went into the Rebbe for *yechidus*, and a week later he went in for *yechidus* a second time. The Rebbe asked him if he also went in for *yechidus* with the Frierdiker Rebbe every week...

Lately, the *seder* has become that after the *tefillos* in the Frierdiker Rebbe's room, those that want to, are able to approach the Rebbe and present their questions to him. After one of the *tefillos*, someone asked the Rebbe a question regarding the measurement for a *tallis katan*, and he mentioned the *shiur* brought down in the *sefarim* of Harav Avraham Chaim No'eh. The Rebbe answered that regarding the *shiur*, we are able to check the *tallis katan* that the Frierdiker Rebbe wore. Regarding the *sefarim* of Harav Avraham Chaim No'eh, the Rebbe commented that the Frierdiker Rebbe held of his style of learning ("*hut gehalten fun zein lernen*"). And although he did not hear anything from the Frierdiker Rebbe with regards to this specific issue, from what he heard in general, he can be relied on ("*az m'ken zich oif em farlozen*").

An incredible story is circulating: A Yid came to see the Rebbe to receive a *bracha* for his young son who was sick, *lo aleinu*, with an extremely serious illness and was in critical condition. Surprisingly, the Rebbe glossed over his request for a *bracha*. Instead, the Rebbe began talking to him about his older son who is currently serving in the army. The Rebbe advised him that since there is a law which states that if a child in the family is not well, the older brother is able to—upon request—be relieved from duty and return home, he should therefore make a request for his son to be discharged from the army and return home.



Obviously, the man was completely stunned and bewildered, and could not understand the connection between what he asked and what the Rebbe answered him. He tried to explain that he had come to the Rebbe for a *bracha* for his son that was ill. Either way, regarding his son in the army—there is no way he would want to leave now. First of all, he is high up in rank, and also enjoys a special relationship with one of the high-ranking generals... But the Rebbe repeated the same advice: To write to his son, and to tell him to come home—not a single word about the sick child.

The man heeded the Rebbe's instructions and wrote to his son instructing him to return home. Sure enough, he came home. Later it became known that unfortunately the son who was sick passed away, *lo aleinu*. It also became known that in the days following the leave of his older son from the army, the unit in which he served was sent on a mission from which no one returned... Because the Rebbe's words were followed, he was the only soldier from his entire unit to remain alive.

FRIDAY, LAG B'OMER

The Rebbe visited the Ohel this afternoon accompanied by several buses full of *anash*. Before they departed to go to the Ohel, each of the *bochurim* and *anash* went over to the Rebbe to hand him their *panim*. This is the first time the Rebbe took *panim* before visiting the Ohel.

The Rebbe read the *pidyonos* at the *Tziyun*, and continued to do so even though it was raining.

20 IYAR - DO NOT POSTPONE

Hatomim Avraham Weingarten related that he recently went in for *yechidus* together with his *kallah* and they told the Rebbe that they want to postpone the wedding until after Yud Shevat (nine months later), in order for the Rebbe to be able to attend the wedding (the Rebbe did not go to any weddings during the year of *aveilus*). The Rebbe completely dismissed this idea. They then told the Rebbe that they were considering scheduling the *chasuna* for the second half of the month of Tammuz. The Rebbe disapproved of this idea as well and suggested that they schedule the *chasuna* for Yud-Gimmel Tammuz, especially, the Rebbe added, since many people will be in New York then for Yud-Beis Tammuz. The *chossan* mentioned that the Rebbe will be *farbrenging* that night... The Rebbe replied

that he will move the *farbrengen* to the night before, the night going into Yud-Beis Tammuz, in order for it not to detract in any way from the wedding.

SHABBOS MEVARCHIM, 26 IYAR

Following Shacharis in the Frierdiker Rebbe's room, the Rebbe *farbrenged* in the *zal* together with *anash* and *temimim*.

28 IYAR - "M'ZOL KENEN LERNEN"

Tonight, *hatomim* Elya Gross had his first *yechidus* with the Rebbe. Later he related that when he entered the room, the Rebbe looked at him with a smile and said: "*Rabbi Gross, du vilst oich fregen epes* (you also have something to ask)?" Elya told the Rebbe about a certain individual he knows who suffers from kleptomania (a condition expressed in the recurrent urge to steal things), and his question is: Should he take this person to a center which deals with such issues, or, should he try to take him to see a doctor?

The Rebbe answered that these days, there are ways to cure illnesses such as this. The Rebbe directed him to a certain Dr. Wilder—who had a close relationship with the Frierdiker Rebbe for some years—to tell him that they are from Lubavitch, and that the Rebbe is the one who suggested that they see him.

The Rebbe further advised him how to go about convincing this individual to see a doctor. It should not be done in a direct way, but rather by mentioning it to him casually in the middle of a conversation. Elya asked the Rebbe what he should do if the man refuses to go. The Rebbe suggested that in that case, Rabbi Yaakov Yehuda Hecht should visit the home of this person and chat with the family. Once there, he should get into a conversation with this person and casually mention to him about seeing a doctor.

The Rebbe emphasized that he should first try himself to convince this person to see the doctor. The Rebbe asked him to report back to him with the results.

Hatomim Yoel Kahn also related a recent *yechidus* he had with the Rebbe. In his *yechidus*, he asked: Since the Frierdiker Rebbe instituted a *seder* that from around the age of 20 and on, *bochurim* should learn in the afternoon the section of *Yoreh De'ah* in *Shulchan Aruch*—he is therefore asking if he should also begin doing so. The Rebbe answered that he



PINNY LEW



RABBI YOSEF GOLDSTEIN

CHASSIDIM LEAVING THE OHEL, 10 SHEVAT 5721*

should go to Rabbi Mentlik and “speak with him in learning” and within the next few days, after the Rebbe himself will speak with Rabbi Mentlik, he will give Yoel an answer.

Yoel did as the Rebbe instructed him, and he spoke with Rabbi Mentlik in learning. After a few days, he again went into the Rebbe, and the Rebbe told him that as of now, he should not learn *Yoreh De'ah*, and that at least for the next year to year-and-a-half he should learn Gemara *b'iyun*. The Rebbe said this means with the Rishonim until the actual *psak din* the way it is brought down in Shulchan Aruch—and during the latter portion of the day he should learn Gemara *l'girsā* (meaning just with Tosfos). But the main objective, the Rebbe continued, is to cover as much ground as possible. The Rebbe remarked that the Frieddiker Rebbe very much desired “*az m'zol kenen lernen*” and the Rebbe strongly encouraged him to be diligent in his studies.

The Rebbe also instructed him to study Chassidus *b'iyun*, and noted that when it comes to learning Chassidus, the analyzing and the scrutiny

is crucial, which—the Rebbe continued—is not the case when davening.

The Rebbe explained that with davening, the primary goal is the “*tzutrogen tzu zich*” in *avoda b'poel*; meaning that the main focus of davening is not so much the delving into the concepts of Chassidus themselves, but rather to connect with what you learned that it should have a *practical application and effect on the individual* davening.

At the conclusion of the *yechidus*, the Rebbe *bentched* him that the *brachos* given by the Frieddiker Rebbe should be realized in him, and that he should merit to play a part in carrying out the mission set forth by the Frieddiker Rebbe.

Yoel also related that when he went into the Rebbe for the first time with the intention of having *yechidus*, as soon as he stretched out his hand to give the Rebbe his *tzetel*, the Rebbe put on his hat, and only then did he accept the *tzetel*.

Hatomim Berel Junik related that when he went in today for *yechidus*, he placed his *pan* on the table, and the Rebbe told him: “*Ah pan—besser geben in hant*” (it is preferable to hand over a *pan* directly). **Ⓜ**