



לעבן מיטן רבי'ן



NISSAN 5749, YOSSI MELAMED VIA JEM 129062

<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>
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# A Freiliche Voch!

NISSAN 5749\*



Of the many unique memories that Chassidim have of Yud-Aleph Nissan with the Rebbe, one that particularly stands out is from the year 5749. Starting with an incredible Shabbos Hagadol farbrenge to the distribution of a special *kuntres*, and then a surprise *maamar* two days later, it was a week of extraordinary *giluyim* from the Rebbe.

We bring you a brief description of these events, many of which are available to watch on video.

Special thanks to Rabbi Hirshel Raskin for sharing his *yoman* with us for the benefit of the readership.

זכות הרבים תלוי בו.

## THE DAYS LEADING UP

On Monday, 5 Nissan, the Rebbe came out to the front steps of 770 for the annual drawing of *mayim shelanu*. Crowds of *bochurim* and *yungeleit* stood around the blocked off area and watched with great concentration as the Rebbe filled up a cup with water from a faucet (set up especially for this), and poured from it a number of times into a large barrel. While this was taking place, the Chassidim sang the niggun *Keli Ata* and on the way back inside the Rebbe encouraged the singing.

Two days later, on Wednesday, 7 Nissan, the Rebbe distributed matzah to representatives

from around the world to bring back with them to their respective communities. A large amount was sent with Rabbi Yosef Yitzchak Aharonov to bring with him to Eretz Yisroel. Following the distribution, the Rebbe came out to see off the car with the matzos for Eretz Yisroel as it departed to JFK.

During the next few days, guests from across the globe could be seen arriving in 770 to spend Yud-Aleph Nissan with the Rebbe.

As has been the custom for many years now, the days leading up to Yud-Aleph Nissan saw a number of *niggunim* composed to the words of the Rebbe's new *kapitel*—פ"ח. Notices were hung up before Shabbos announcing that the *vaad* appointed to choose the *niggun* had made their selection. The *niggun* chosen included the *possuk* תבוא לפניך תפילתי. As has also been the custom for a number of years now, this is usually the first *niggun* sung each Shabbos at the Rebbe's farbrengen for the whole next year, until the coming Yud-Alef Nissan.

This year, Shabbos Hagadol fell out on Yud Nissan. Everyone waited eagerly for the Shabbos farbrengen where the Rebbe would possibly make mention of the new *kapitel*.

The Rebbe entered the shul at 1:30 p.m. and as he walked towards his farbrengen place, Chassidim sang the new *niggun*. The Rebbe made *kiddush* and then began to speak.

In the first part of the farbrengen, the Rebbe spoke about the first Shabbos Hagadol—Yud Nissan—the day on which the Yidden brought the sheep for the *korban Pesach* into their homes, and when the original miracle took place.

“There are a number of Yidden”, the Rebbe began the next *sicha*, “who are concluding to say *kapitel* פ"ח and will begin saying *kapitel* פ"ח. These Yidden are connected to all *b'nei Yisrael* since we are commanded כל ישראל ואהבת לרעך כמוך and ערבים זה לזה.”

The Rebbe then went on to speak about the new *kapitel*, learning a lesson from its opening words שיר מזמור לבני קורה.

Now, the only *niggun* from those newly composed that contained these words, was Reb Sholom Bruchshat's *niggun*, not the *niggun* that was chosen. Obviously, as soon as the *sicha* ended, the *bochurim* began energetically singing Reb Sholom's *niggun* and the Rebbe encouraged the singing with

great enthusiasm. This is a *niggun* still sung to this day.

Later on in the farbrengen, the Rebbe expounded on the deeper meaning of Yud-Aleph; how the number 11 alludes to the levels of *Elokus* that are beyond the natural, whereas 10 corresponds to the ten *sefiros* which make up the limited worlds.

The farbrengen was very unique and joyous and when the Rebbe left the shul after Mincha, Chassidim were on a high; Yud-Aleph Nissan had begun!



THE REBBE EXITS 770 TO DRAW MAYIM SHELANU, 5 NISSAN 5749.

Already a half hour before Maariv had even started, the assembled burst out into song, exhibiting tremendous *simcha* and an uncontrollable excitement.

#### MOTZEI SHABBOS, YUD-ALEPH NISSAN

In changing from the usual practice of davening Maariv on Motzei Shabbos in the upstairs *zal*, Maariv was held in the shul downstairs in honor of the occasion.

As is the yearly custom on Yud-Aleph Nissan, one of the elder Chassidim *bentches* the Rebbe on behalf of everyone.

After Maariv and *havdalah* came the *bracha*.

The Rebbe descended from his platform<sup>1</sup> to the *shvil* where Reb Zalman Gurary stood, surrounded by a number of shluchim and elderly Chassidim. There was tremendous pushing, as everybody present wished to witness this awesome moment.

After *havdalah*, Reb Zalman blessed the Rebbe with *arichus yamim v'shanim tovos* and various other blessings.

The Rebbe's face was very serious as he gazed at Reb Zalman, but after the *bracha* the Rebbe smiled.

The Rebbe motioned that they should move away the microphone<sup>2</sup>, and then he began to speak.

He spoke for a few minutes, focusing again on the words *שיר מזמור* from the new *kapitel*.

Following the short *sicha*, Harav Yitzchok Hendel of Montreal, a Kohen, *bentched* the Rebbe with *birchas Kohanim*. The Rebbe responded, "Amen! A *freileche voch* (It should be a joyful week)."

The assembled broke out into song, joyously singing the new *niggun* with the words that the Rebbe spoke so much about. Looking around towards the *bochurim*, the Rebbe waved his hand in great encouragement. The Rebbe continued to wave his hand with strong motions as he walked through the shul, and the crowd broke out into spontaneous dancing and singing. This unusual rejoicing continued for about half an hour, and one could sense the real heartfelt joy that was shared by all; a truly heart-warming scene.

The Rebbe went upstairs using the staircase and continued to encourage the singing all the way in to *Gan Eden Hatachton*.

Dr. Weiss spent 45 minutes in the Rebbe's room.

Tonight in 770, a *siyum haRambam* took place marking the conclusion of Sefer Haflaah and the

beginning of Sefer Zeraim in Rambam<sup>3</sup>, eventually turning into a large Chassidische farbrengen in celebration of the Rebbe's birthday. The farbrengen lasted until the morning.

All in all, it was an extremely uplifting evening with a shared sense of jubilation by all; a very *yomtov'dike* atmosphere indeed.

#### SUNDAY, YOM HABAHIR - YUD-ALEPH NISSAN

The Rebbe greatly encouraged the new *niggun* on his way to and from Shacharis today as well as when he ascended the *bima*.

Something unusual occurred at the end of Shacharis.

The Rebbe finished *Aleinu* ahead of the *minyán* and started to say Tehillim even before the *chazzan* reached *kaddish d'rabbanan* (before *Aleinu*). Also, usually the Rebbe recites just that day's *shiur* of Tehillim with the *minyán*, but today, the Rebbe said the *kapitlach* of פ"ר and פ"ר! (It seemed that the Rebbe said each one twice.)

As the *seder* is every Sunday, the Rebbe stood near *Gan Eden Hatachton* and distributed dollars for tzedakah. This took place soon after Shacharis. This time however, it went on for an unusually lengthy amount of time. This may be due to the many guests that came to be with the Rebbe on this special day, or maybe it is because of the *chassidische hergesh* that a lot of Chassidim and *bochurim* shared: That being the auspicious time that it is—the Rebbe's birthday, and also a few days before Pesach [even though they would generally refrain from going on the line, to avoid taking the Rebbe's time as much as possible. -Ed.]—it would be unthinkable to pass up the opportunity to walk by the Rebbe and merit a "*bracha v'hatzlacha*" or "*chag haPesach kosher v'sameach*"...

In any event, the distribution that began at around 11:30 a.m. did not finish before 3:10 p.m.

After the distribution finished, the Rebbe went to the *mikveh* and then visited the Ohel. When the Rebbe came back and entered the shul downstairs for Mincha-Maariv, the whole room which was packed from wall to wall with people, burst out in unrestrained joy, singing the new *niggun* composed for the Rebbe's birthday. When the Rebbe reached his place, the singing stopped and Mincha commenced, followed by Maariv.



IMAGES FROM SUNDAY DOLLARS, YUD ALEPH NISSAN 5749.

The crowd suspected that the Rebbe might say a *sicha*, the microphone even being set up just in case. But in fact, something quite different occurred; a special surprise was in store for the Chassidim.

At the conclusion of Mincha, the Rebbe turned to Rabbi Groener and told him something.

Pandemonium erupted as Rabbi Groener was seen rushing upstairs.

He returned with a large box containing *kuntreisim*—the Rebbe was going to distribute Kuntres Ahavas Yisroel.

As the Rebbe closed his *siddur* at the end of Maariv, he turned to Rabbi Groener and informed him that he will be giving out dollars in addition to the *kuntres*. Additionally, the distribution would be only for those who are bar mitzvah and older.

This *kuntres* was originally printed at the Rebbe's behest in 5737\* in connection with the Rebbe's initiative of עשה לך רב. The Rebbe was very involved in the making of this *kuntres*—a collection of *pesukim*, *maamarei chazal* and quotes from the teachings of the Baal Shem Tov, the Mezritcher Maggid and all the Rebbeim relating to the mitzvah of *ahavas Yisroel*. The *kuntres* also contains the entry for “Ahavas Yisroel” from Sefer Ha'erchim.

The *kuntreisim* that were brought down had been sitting in the Rebbe's room for the last 12 years<sup>5</sup>. At the time, the Rebbe had distributed Kuntres Ahavas Yisroel exclusively for *mashpi'im*, adding his own initials on the first page for each person he gave it to.

As there was only one box, the *kuntreisim* ran out pretty quickly. Immediately, another case of *kuntreisim*, though not yet bound, was rushed over from Kehos.

The Rebbe handed out a *kuntres* together with a dollar to all those passing by.

Although they usually receive at the end, tonight, the Rebbe gave *kuntreisim* to Rabbis Groener and Klein and the other helpers at the start of the *chalukah*.

When the second box ran out, the Rebbe began handing out three dollars to each person.

Although many of the guests were leaving back home for Pesach, the special events of this week were far from over...

## TUESDAY, YUD-GIMMEL NISSAN, LEIL EREV PESACH

The Rebbe again visited the Ohel; this time in connection with the *yahrtzeit* of the Tzemach Tzedek. Upon returning, the Rebbe davened Mincha, and then went upstairs to his room to arrange the selling of the *chametz*. Rabbi Piekarski, *rosh yeshiva* in 770, entered the Rebbe's room;



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DOLLARS IN THE MAIN SHUL AT 770, 13 NISSAN 5749.

he was the rav that the Rebbe would use for the transaction.

A little while after, the Rebbe came downstairs for Maariv after which an unforgettable event occurred; an event that was cause for a great *hisorerus* and *simcha* amongst Chassidim the world over.

It has been three-and-a-half years now since the Rebbe said a regular *maamar*. The last time a *maamar* was said by the Rebbe in the traditional tune of a *maamar* and with the *niggun hachana* beforehand, was on Shabbos Bereishis 5746\*! Since then, the Rebbe has only been saying *maamarim ke'ein sichos* (a *maamar*, but in the tune of a *sicha*) and at this point, it has already been about a year since the Rebbe has said any *maamarim* at all!

As Mishnayos at the end of Maariv were being recited by the *chazzan*, the Rebbe walked over to the second *shtender* which had been set up for a *sicha*. The Rebbe's hand was wrapped with a handkerchief which he covered with his siddur. The Rebbe instructed Rabbi Groner, "zogen dem niggun"—to start the preparatory *niggun* customarily sung before saying the *maamar*.

When the Chassidim began realizing what was happening, the alarm was sounded throughout the whole neighborhood.

The way it worked in Crown Heights was that an alarm system loud enough to be heard in the whole neighborhood was set up. Besides for letting people know when Shabbos and Yom Tov started, it was also used to notify people about certain events in 770. When the alarm was sounded, it was a sign that the Rebbe was saying a *sicha* or something else special was happening. Immediately, people would run to 770.

As the *niggun* for the *maamar* began, the alarm was sounded three times—a highly unusual occurrence—and obviously, whoever was not in 770 came running as fast as they could.

As the *niggun* was being sung, the Rebbe's eyes were closed and his face exhibited great *dveikus*. He then began "מצה זו שאנו אוכלים", a *maamar* which lasted for just under ten minutes. All through the *maamar*—in which the Rebbe spoke about the difference between the matzah of *yetzias Mitzrayim* and the matzah that we eat now after *matan Torah*—the Rebbe's eyes remained closed. The whole scene was very *himel'dik*.



NISSAN 5749, YOSSI MELAMED VIA JEM 129063

THE REBBE EXITS THE ELEVATOR TO THE LOBBY OF 770, RETURNING FROM A TEFILA TO HIS ROOM.

The *olam* was shocked, and understandably, this was an extremely delightful and refreshing surprise for Chassidim everywhere.

In general, after such an instance—where the Rebbe would say a *sicha* after a *tefilla*—he would then distribute dollars to everyone present. The *bochurim* would usually stand in their places and watch the Rebbe, but this time, unable to contain their tremendous joy, as soon as the *maamar* ended, the *bochurim* spontaneously gathered in the center of the shul and started to dance while the Rebbe gave out dollars to the men, women and children who passed by.

*Baruch Hashem*, we merited that the Rebbe edited the *maamar* for publication already before Yom Tov, and given the outpouring of incredible joy and excitement displayed by all, study sessions, both public and personal, were immediately set up to learn and relearn the *maamar*; many even studying it well enough to be able to *chazzer* the *maamar ba'al peh*. ①

1. At first they stood on the Rebbe's *bima* but the Rebbe signaled that the *bracha* should take place below.
2. Although a public *havdalah* was recited in shul after Maariv, the Rebbe would make his own *havdalah* in his room.
3. The Rebbe spoke about the siyum at the farbrengen earlier in the day.
4. The past year's kapitel.
5. It is interesting to note that recently, the Rebbe has been sending many boxes out of his room.