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נדפס ע"י בנו
הרה"ת ר' אברהם צמח הלוי וזוגתו מרת
דבורה לאה ומשפחתם שיחיו
רוזנפלד

THE SUN SHINES AGAIN

YUD SHEVAT 5710-5711

On Shabbos, Yud Shevat 5710, at 7:45 AM, the Frierdiker Rebbe was *nistalek*. One year later, at 10:40 PM on Motzei Yud Shevat 5711, the Rebbe delivered his first *maamar*, Basi Legani, formally accepting the *nesius*. This is the story of that pivotal year.

By: Rabbi Mendy Greenberg

THE LAST L'CHAIM

A large crowd of Chassidim gathered in the dining room on the second floor in 770. It was a wintery evening in 5710, one of the rare occasions each year when the Frierdiker Rebbe held a farbrengen. The date was Yud-Tes Kislev, Chag Hageulah.

After a few hours in “*Gan Eden*,” the farbrengen drew to a close. The Frierdiker Rebbe asked the Chassidim to sing the Niggun Hachana, the Alter Rebbe’s Niggun, and “*Nye zhuritzy chloptzy*.” He then blessed the crowd “*Az Hashem yizborach zol geben es zol zein b’hatzlocho b’gashmius ubiruchnius*, Hashem should help us with success materially and spiritually.”

The door to the room was unlocked and opened, and the Chassidim filed out. To protect the Frierdiker Rebbe’s health, attendance at these farbrengens was limited and many *yungerleit* and *bochurim* were forced to remain in the stairwell. At the close of each farbrengen, before the Rebbe’s exit, everyone was given the chance to enter the room, pick up a small glass of *mashke*, and say *l’chaim* to the Rebbe.

The Frierdiker Rebbe sat at the head of the table, his angelic face topped by his *spodik*, looking closely at each chossid. When the line was finished, the door closed.¹

THE UNTHINKABLE

Seven weeks later, on the morning of Shabbos Parshas Bo, 10 Shevat 5710, the Frierdiker Rebbe was *nistalek*.

The evening prior, the maamar ‘*Basi Legani*’ was released in honor of the yahrtzeit of the Frierdiker Rebbe’s grandmother, Rebbetzin Rivkah. One of the *bochurim* had noticed a printing error in the foreword of the maamar: a ‘*Yud*’ (representing the word ‘*Yamim*’) was missing from the acronym ‘*Shlita*’ following the Frierdiker Rebbe’s title...

The *histalkus* came as a complete shock. The Frierdiker Rebbe had suffered from various health conditions for decades, but the situation had long been considered stable. *Yechidus* had been held the previous Sunday and Thursday, Reb Naftali Dulitzky had even—most unusually—gone into *yechidus* on Friday as well (this turned out to be the Frierdiker Rebbe’s final *yechidus*).

At about 7:15 Shabbos morning, the Frierdiker Rebbe asked to be brought to his *yechidus* room, scanning the room

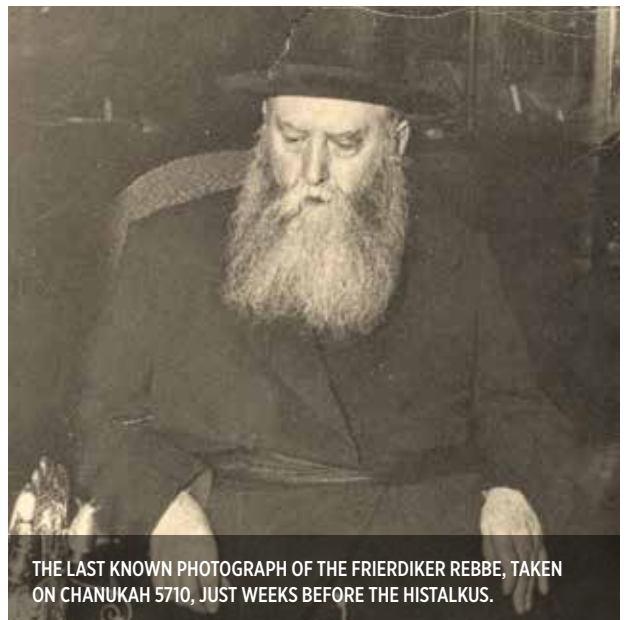
as if searching for something, but then immediately returned to his sleeping quarters. Shortly thereafter, his health began to falter. The family members notified Dr. Avrohom Seligson, who immediately realized that the Frierdiker Rebbe was suffering from a massive heart attack. Police medics and a private ambulance were called, and for a half hour, the medics did everything they possibly could, while the *bochurim* recited Tehillim fervently in the *zal*.

Suddenly, the *bochurim* saw the medics emerging from the elevator with their equipment. The only English-speaker in the group asked one of the medics, “What’s the situation?” The medic looked back somberly and replied, “Gone.” Shaken, unable to believe it, he asked a second time, but received only silence in response.

THE LEVAYA

Reb Meir Harlig was a young *bochur* at the time. In his interview with *A Chassidisher Derher*, he recalled those painful days: “The *histalkus* took place on Shabbos morning, and *bochurim* went around to the various shuls to inform everyone about what had happened. I remember that my classmate Zushe Posner came to my father’s shul during Shacharis and delivered the sad news. The following day was the *levaya*. People sobbed with such intensity, the grief was unbelievable.”²

The Rebbe arrived at 770 shortly after the *histalkus*. He quickly instructed everyone to go to the Mikvah, and arranged that a minyan be present to say Tehillim in the Frierdiker Rebbe’s room throughout the day. He also dispatched



THE LAST KNOWN PHOTOGRAPH OF THE FRIERDIKER REBBE, TAKEN ON CHANUKAH 5710, JUST WEEKS BEFORE THE HISTALKUS.

bochurim to spread the news in the nearby neighborhoods.

After Shabbos, *anash* began streaming to Crown Heights from throughout the New York metropolitan area, and the office telephones started ringing off the hook; not wanting even to mention the *histalkus*, callers asked only, “Is it true?” They were told simply to come to Crown Heights, no questions asked. By morning, groups and individuals were pouring in from all corners of North America.

At 10:30, the elder Chassidim entered the *yechidus* room to perform the *taharah*. Near the door, the Rebbe stood with a Tehillim in his hand; turning to Reb Michel Piekarski, he said, “Let us recite this together,” and they began to say Tehillim together from a single *sefer*. Reb Yochanan Gordon related that during the *taharah* there were “more tears than water.” Around 11:00 a.m., from behind the door came the sound of choked voices calling out, “*Tahor, Tahor...*”

Before the Levaya, *anash* and Temimim were allowed to enter the room and ask *mechilah*. Meanwhile, thousands gathered outside 770; Jews from all walks of life came to honor the Frieddiker Rebbe.

At 12:30 p.m., a path was cleared in front of 770’s entrance and the *aron* was brought out from the Frieddiker Rebbe’s room; the Rebbe hinted that everyone should follow behind it. Throngs of people converged to touch it as it passed; the plan called for carrying the Aron all the way to the Lubavitcher Yeshiva on Bedford Avenue, but the crowd was so overwhelming that they were forced to move it into the hearse at Brooklyn Avenue.

“I merited to be one of those who carried the *aron* from 770 to where the car was waiting on Brooklyn Avenue,” Rabbi

Leibel Posner related. “There were four small stools in the vehicle, one at each corner of the *aron*. The Chassidim sitting on these stools would place their hand under the *aron*, and in this way ‘carry’ it all the way to the cemetery. Three older Chassidim were seated inside; Reb Shmuel Levitin, Reb Berel Rivkin, and Reb Yisroel Jacobson. The fourth seat was empty. The Rebbe stood there by the open door of the car and sought an *eltore* chossid to take the fourth seat, but due to the crowding it was impossible for anyone to get through. Suddenly, the Rebbe said to me, ‘Leibel, go in,’ so I sat down.”³

CONSOLED WITH MENACHEM

Throughout the difficult days of *shivah*, the question weighed on everyone’s mind: Who would lead the flock? Who would carry on the Frieddiker Rebbe’s work? Who would continue the *shalshelos hazahav*, the golden chain of *nesius* to the future generations? For many Chassidim, the answer was obvious. They turned their eyes to the Rebbe, then known as Ramash, in the hope that he would agree to be *memaleh makom*.

In fact, from the moment of the *histalkus*, the Rebbe had assumed responsibility for many of the issues that arose. The *bochurim* noticed that when *shailos* arose among the elder Chassidim during the *taharah*, they immediately turned to



SOME OF THE THOUSANDS PRESENT AT THE LEVAYA. NOTE THE FRIERDIKER REBBE’S KAPOTA PLACED ATOP THE ARON.



THE REBBE AT THE KABBOLAS PONIM OF REB LEIBEL DUBOV, 7 SHEVAT 5710. REB YITZCHOK DUBOV OF MANCHESTER SITTING TO THE RIGHT OF HIS SON, THE CHOSON.



THE REBBE READS PANIM AT THE FRIERDIKER REBBE'S TZIYUN SHORTLY AFTER YUD SHEVAT 5710.

the Rebbe for guidance, despite the fact that among them were distinguished rabbonim many years his senior. Avrohom Weingarten, a *bochur* in 770, was supposed to celebrate his *tenaim* that Motzei Shabbos, and approached Reb Shmuel Levitin for guidance. Reb Shmuel was the preeminent “*tziyur*” in 770 and the *rav* of *Beis Harav*, but he demured. “Go to Ramash,” he responded.⁴

Still, the question of *nesius* wasn’t officially broached. The memory of the Frierdiker Rebbe so fresh, his absence so incomprehensible, that a new Rebbe was too painful a thought to bear.

THE THREE HANHAGOS

One of the earliest Chassidim to raise the possibility with the Rebbe was Reb Yitzchok Dubov of Manchester, who was visiting New York for his son’s wedding. He was acquainted with the Rebbe from their time in Riga, and during the *shiva* he remained glued to the Rebbe, watching his conduct closely.

Reb Yitzchok noticed three puzzling *hanhagos*. The Rebbe didn’t bang his fist over his heart when reciting “*Selach lanu*” in Shmoneh Esreh, he paused before reciting the last kaddish, and he walked back to his room before putting on Rabbeinu Tam’s tefillin.

On the fourth day of *shiva*, the Rebbe sat with Reb Yitzchok and told him a number of stories about the Frierdiker Rebbe, while everyone present crowded around to listen. Listening to the stories, Reb Yitzchok was shocked to discover that the Rebbe had answered all three questions. The Rebbe explained that when one doesn’t recite *tachanun* (for

example, during a *shiva*), one doesn’t bang by “*Selach lanu*.” During the *aveilus* for the Rebbe Rashab, the Rebbe said, the Frierdiker Rebbe would say something quietly before the last kaddish—and he does the same and recites a few lines of Tanya. Finally, the Rebbe said quietly to Reb Yitzchok, as per the Frierdiker Rebbe’s instruction, he puts on Tefillin of *Shimusha Rabba* and *Raavad*—privately.

Reb Yitzchok was flabbergasted. He had just witnessed open *ruach hakodesh*.⁵

The experience strengthened his resolve to raise the subject of the *nesius* that very day, before his departure. When Reb Yitzchok went in, the Rebbe said, among other things, that he hadn’t received a directive from the *shver*, the Frierdiker Rebbe. Additionally, the Rebbe said, “*Ba mir der Rebbe lebt*—for me, the Rebbe is alive.” Reb Yitzchok answered, “In 5680 [the year of the Rebbe Rashab’s *histalkus*], I’m sure the Rebbe Rashab was alive for the Frierdiker Rebbe, and nevertheless the Frierdiker Rebbe accepted the *nesius*.” The Rebbe didn’t respond.

THE REBBE REFUSES

At the close of *shiva*, the Rebbe published the *sichos* of the Frierdiker Rebbe’s final *farbrengen* of Yud-Tes Kislev, and for the first time since the *histalkus*, addressed *anash* in the preface of the *kuntres*. The Rebbe wrote that the Frierdiker Rebbe was still present with each and every chossid, and it was every person’s responsibility to bolster his *hiskashrus* by learning the *sichos* and devoting himself to the Frierdiker Rebbe’s directives. (This theme was repeated time and again

throughout the next year.)

Over the ensuing weeks, the Rebbe's *nesius* seemed to become inevitable. Chassidim increasingly began to turn to the Rebbe for advice and *brachos*, and the Rebbe would reply to their queries—especially those of the *bochurim*. (To people who inquired about material matters, the Rebbe would often note that the advice did not come with the title of 'Rebbe' attached.)

The work of Merkos L'inyonei Chinuch under the Rebbe's leadership continued to expand as well. Right after the *shiva*, the Rebbe wrote to Reb Michoel Lipsker in France about the possibility of opening educational institutions for the Yidden of Morocco; Reb Michoel soon became the Rebbe's very first shliach. The Rebbe also continued to hold his regular Shabbos Mevarchim farbrengens, and began farbrenging on *Yomei D'Pagra* as well, using those opportunities to strengthen the *hiskashrus* of Chassidim to the Frieddiker Rebbe. It became increasingly clear that the Rebbe would not allow the Frieddiker Rebbe's work to falter, and was ready to carry the weight of Chassidim 'on his shoulders.'

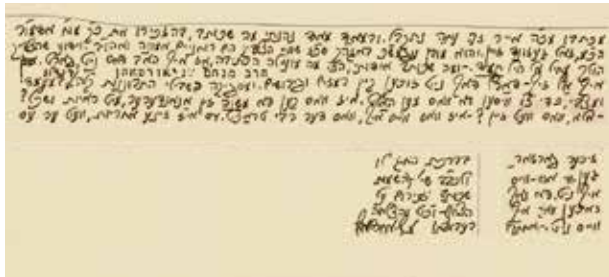
"Although the Rebbe returned to wearing his regular jacket and hat [after the *Shloshim*]," relates Rabbi Shabsi Alpern, "we all knew where things were headed. I was still a young *bochur*, but I clearly remember the talk of how to convince the Rebbe to assume the *nesius*. At some point during the year, we insisted that people cease using the term 'Ramash,' and call him only, 'Rebbe.'"

All the while, however, the Rebbe adamantly refused to show any sign of formal acceptance of *nesius*. The Rebbe returned to wearing a short jacket and refused to accept *panim*, sit at the head of the table at farbrengens, or deliver *maamarim*. The Rebbe even refused to repeat *maamarim* of the Frieddiker Rebbe in the tune of a *maamar*—as Chassidim do on a regular basis. The Rebbe gave no indication that he would accept the *nesius*.

In response to one *ksav hiskashrus* (a letter pledging submission to the Rebbe and accepting his *nesius*), the Rebbe expressed his dismay at the prospect: "I was shocked to read your letter, in which you demand of me things which were not granted to me, and which I do not have at all!"⁶ Similar messages were received by numerous Chassidim; it seemed that to the Rebbe, the concept of *nesius* was unthinkable.

WORLDWIDE PRESSURE

When Reb Yitzchok Dubov returned to England, he proceeded to the home of Reb Bentzion Shemtov in London, and after a long conversation, they both gathered the *anash*



SOME OF THE MANY LETTERS FROM 5710 IN WHICH THE REBBE FIRMLY REFUSED THE ELDER CHASSIDIM'S PUSH THAT HE ACCEPT THE NESIUS.

of London, and wrote the first *ksav hiskashrus* to the Rebbe. Reb Yitzchok urged many other Chassidim to do the same; he would speak publicly and privately, and write many letters, describing the "open *gilui Elokus* I witnessed," and encouraging everyone to commit themselves to the Rebbe. "In my opinion," he wrote in one letter, "all the Chassidim outside of America should crown him as Rebbe, and then it will automatically come, even if he doesn't want it."

His efforts were part of a larger campaign by leading Chassidim to entreat the Rebbe to accept the *nesius*, and also to encourage Chassidim around the world to accept the Rebbe as their *nossi*.

Chassidim in New York were acquainted with the Rebbe; for the previous ten years, the Rebbe had been present in 770, running the institutions of Kehos, Merkos L'inyonei Chinuch and Machne Yisroel. For many, the decision to devote themselves to the Rebbe came naturally. For Chassidim in other countries, however, it was a bit more complicated. During the Frieddiker Rebbe's *nesius* in Europe, the Rebbe had spent the majority of his time away from the Chassidim, in Berlin and Paris. Numerous Chassidim had just left Russia; many of them had never spent time near the Rebbe, and had heard of him only from afar.



2 KISLEV 5714

FINANCIAL IMPEDIMENTS

On 26 Sivan, the Rebbe called a meeting in 770 about the future of Merkos L'inyonei Chinuch. The Rebbe spoke of the financial strain the Mosdos were going through, and asked all present to assist in raising the necessary funds.

When nobody seemed ready to take charge, the Rebbe said, “Nu, everything will continue as it was until now. I will carry on with the Rebbe’s *kochos*. But any recent undertakings of mine will be weakened, and needless to say, I will refrain from taking upon myself any new responsibilities.”

These were difficult words to hear. The Chassidim present feared that the Rebbe was intimating his opposition to accepting the *nesius*. Rabbi Kazarnovsky stood up and emotionally declared, “Everyone present is ready to go wherever it is that you wish! The same way we followed Moshe Rabbeinu, we will follow you!”¹²

Another financial issue—that was resolved—pertained to 770’s mortgage.

When the Friediker Rebbe arrived in America, Agudas Chassidei Chabad took out a mortgage to pay for the purchase of 770, and at the end of Iyar 5710, Reb Yossel Robinson—a *gvir* from Chicago with a close relationship with the Rebbe—took it upon himself to pay the remainder of the debt. It was considered a very big deal relative to the financial situation at the time, and, upon Reb Yossel’s request, the Rebbe held a special *farbrenge*n to mark the occasion. Chassidim say that the Rebbe had indicated that he would not be able to assume the *nesius* with such large debts weighing on 770 and Lubavitch, and upon receiving that message, Reb Yossel had agreed to take the cost on himself.¹³

However, a small but significant group of elder Chassidim were familiar with the Rebbe or had corresponded with him on Torah matters. These figures were instrumental in sharing their experiences with *anash* in their communities and encouraging them to be *mekasher* to the Rebbe. Chassidim like Reb Bentche Shemtov in London, Reb Yitzchok Dubov in Manchester, Reb Avraham Pariz in Tel Aviv, and Reb Shmerel Sasonkin and Rabbi Shlomo Zevin in Yerushalayim were among the many who were convinced that the Rebbe should be appointed *nossi*, and made sure to share their views with everyone they encountered.

Over the coming months, communities around the world, one after another, began sending *kisvei hiskashrus* to the Rebbe. Letters poured in to the Rebbe’s office in 770, and people started clamoring for *yechidus*. By summer, the sheer volume of people seeking *yechidus* necessitated the establishment of organized times for *yechidus*, replacing the prior custom of simply knocking on the Rebbe’s door and requesting entry.⁸

THE MEETINGS

Throughout that early period, meetings were held by the elder Chassidim to discuss the future. During one such gathering, the

Chassidim noted that the Rebbe explains his refusal by saying, “*M'darf hobin hora'os*” (there must be instructions), i.e., that the Friediker Rebbe never explicitly instructed him on this. They resolved to counter this claim.

On Beis Iyar, a minyan of elder Chassidim (including Reb Yisroel Jacobson, Reb Elya Simpson and Reb Shlomo Aaron Kazarnovsky), and *yungerleit* (including Reb Berel Baumgarten and Reb Yosef Wineberg) went to the Friediker Rebbe's Ohel, and read a *pan* entreating the Friediker Rebbe to inspire within the Rebbe a will to accept the *nesius*. Some say that from the day this petition was made, they no longer heard the Rebbe respond, “*M'darf hobin hora'os*.”⁹⁹

That same month, the Rebbe also began accepting *panim* to read at the Ohel; on Lag B'omer, before leaving for the Ohel along with the Rebbe, each chossid approached and personally handed him their *pan*, which the Rebbe read at the Ohel.¹⁰

Taking note of the fact that the Rebbe seemed to gradually accept the *nesius* in a more public manner, Reb Yoel Kahan—a *bochur* at the time—decided it was time to officially transcribe and publish the Rebbe's Torah. He transcribed the Rebbe's farbrengen of Shabbos Mevorchim Sivan and mentioned it to one of the elder Chassidim, who in turn consulted with others. They decided to go to the Rebbe and ask for permission to print it.

An elder chossid approached the Rebbe and explained that *anash* living outside New York wished to know what was said at the farbrengens, and he therefore requested the Rebbe's permission to print Reb Yoel's transcription. “Why not?” answered the Rebbe. In order that his permission not be taken as any sort of implication, the Rebbe added: “This could have been done before [Yud Shevat] as well.” From then on, an official *chazara* headed by Reb Yoel took place after every farbrengen.¹¹

THE IDEOLOGICAL DEBATE

Tishrei was an uplifting month for Chassidim. Before Rosh Hashanah, the Rebbe issued two *michtavim klalim*, one to the general public, and the other to yeshiva *bochurim*. The Tefillos were held in the *yechidus* room of the Friediker Rebbe (as they were all year), and there was an incredible crush of *bochurim* around the Rebbe's place, in the front corner near the door. The Rebbe gave out *lekach* on erev Yom Kippur, and even allowed Chassidim to *bentch* on his Lulav and Esrog on Sukkos.



SOME OF THE NOTICES PRINTED IN JEWISH NEWSPAPERS ON 26 TEVES 5711 REGARDING THE KSAV HISKASHRUS OF 24 TEVES AND THE KABBOLAS HANESIU OF THE REBBE ON 10 SHEVAT.



END OF THE REBBE'S EDITS ON THE SICHA OF SHABBOS MEVORCHIM SIVAN 5710. NOTE THAT THE REBBE CROSSED A LINE THROUGH "כ" WRITING INSTEAD "הרמ"ש" - THE REBBE'S INITIALS.

The Rebbe's farbrengens on Sukkos and Simchas Torah drew immense crowds. The *Simchas Beis Hasho'evah* farbrengen was so packed that the entire Sukkah began to shake. At the Simchas Torah farbrengen, the Rebbe himself asked that people stop pushing; "Why is there pushing," the Rebbe said, "the Rebbe is found everywhere; those who push demonstrate a lack of *emunah*..."

The day of Simchas Torah marked a special turning point. When the Rebbe received *Chosson Bereishis*, the gabbai, Reb Berel Chaskind, emotionally called up the Rebbe with the title "*Adoneinu Moreinu V'rabeinu*." This was the first time that the Rebbe had been called to the Torah this way publicly, and everyone present was filled with emotion. "The prevailing feeling," Reb Yoel Kahan wrote afterwards, "was that the gabbai was not speaking alone, but that everyone in the room was reciting it together."

One of the *bochurim*, Reb Mordechai Dubinsky, wrote several letters in the months following Tishrei, where he describes the state of affairs.

"There is an ideological debate going on—should we pressure the Rebbe to 'officially' accept the *nesius*. Unofficially, he is leading us in the fullest sense of the word. Three days a week are formally scheduled for *yechidus*, and he answers everyone. We have been witness to open miracles from his *brachos*. Things are proceeding from day to day. He is called up to the Torah as '*Adoneinu Moreinu v'Rabeinu*,' and in his presence, his personal name is never mentioned. The only thing missing is *maamarim*, and the rumor is that this will change after Yud Shevat."

A month later, he describes Yud-Tes Kislev. "On the second night, the Rebbe farbrenged for a crowd which filled every inch of the *zal*, without exaggeration. We stood crammed like sardines; the heat was unbearably stifling..."

"Thank G-d that we have reached this point; all that is lacking is the 'official' aspects, like a *shtreimel*, *sirtuk*, and so

on. He is the Rebbe in an active manner for the vast majority of *anash* from throughout the world; dozens of letters arrive literally every day, and *yechidus* is three times a week for five hours or more..."

LIKE NEVER BEFORE

Events showed that the matter was finally coming to a resolution. It seemed that the Rebbe would accept the *nesius* any day. So, on Chof-Daled Teves, a large group of elder Chassidim came to the Rebbe's room to present a "*K'sav Hiskashrus*," on behalf of all of the Chassidim in America, accepting the Rebbe as leader. Many of them were openly emotional, especially those who remembered the Rebbe Rashab and the Frierdiker Rebbe. When the Rebbe read the first line of the letter he began crying and said, "Please go out. This has no connection to me."¹⁴

On 26 Teves, articles appeared in the New York Jewish newspapers reporting that the Lubavitcher Chassidim had crowned a new Rebbe on the 24th of Teves, and that the official acceptance of leadership would take place on Yud Shevat.

When the Rebbe saw this, he instructed Rabbi Hodakov to contact the newspapers' editorial staff immediately and demand that they print follow-up articles denying the previous report. Rabbi Hodakov called Rabbi Kazarnovsky, Rabbi Jacobson and Reb Shmuel Levitin, asking that they handle the situation. Together, the three entered the Rebbe's room and begged him to reconsider. Reb Shmuel Levitin argued that the newspapers had not written that the Rebbe had accepted the *nesius*—but rather that the Chassidim had accepted the Rebbe as their leader, something that could not be denied. In the end, the Rebbe agreed not to contact the newspapers.

On Rosh Chodesh Shevat, the Rebbe wrote two letters to all Chassidim: one letter encouraged them all to learn the Maamar of "*Basi L'gani*" in honor of Yud Shevat, and the second detailed the appropriate conduct for the upcoming *Yom Hilula*.

V'ZARACH HASHEMESH

"A large crowd of *anash* and *bochurim* awaited the Rebbe's arrival," Reb Moshe Dubinsky writes about the eve of Yud Shevat. "Large delegations of people had arrived from across the United States and Canada for this special day. The *shender* where the Rebbe was set to lead the *tefillos* was in the



A PICTURE SAID TO HAVE BEEN TAKEN ON 10 SHEVAT 5711 AS THE REBBE READ THE KSAV HISKASHRUS OF CHASSIDIM.



THE FIRST PHOTOGRAPH OF THE REBBE TAKEN AFTER THE KABBOLAS HANESIUS, 30 SHEVAT 5711, AT THE WEDDING OF REB LEIBEL POSNER.

Friediker Rebbe's *yechidus* room, but due to the enormous crowd, many people were forced to stand in the hallway as well... Throughout the davening the Rebbe was holding himself back from crying."

The next morning, a *pan* was written to the Friediker Rebbe on behalf of all *anash*, asking that the Rebbe should finally accept the *nesius* openly, and that it should be with great success. Before leaving to the Ohel, a group of elder Chassidim entered the Rebbe's room. Harav Meir Ashkenazi gave the Rebbe a "*Ksav Hiskashrus*" on behalf of *anash* from across the globe. "Accepting the *nesius* will bring the *geula* closer," he said to the Rebbe while handing it over. "Since the *geula* is dependent on '*yafutzu mayanosecha chutza*,' the Rebbe accepting the *nesius* and saying Chassidus will hasten its coming." The Rebbe responded: "Yes, but I need to be assisted as well."

At the Ohel, Chassidim once again read the *pan* about the Rebbe's *nesius*, this time in the Rebbe's presence. "The *pan* was handed to the Rebbe and he put it in his pocket," writes Reb Yitzchak Pevzner. "As the Rebbe took it back out of his pocket, he started to shake. Trying to hold back his emotions, the Rebbe bit his lips, but then burst out in tears and wept for quite a while. The hour was late, so the Rebbe didn't read the full *nusach*, just the names of those who signed."

The Rebbe returned to 770 a short while before *shkiah*. The farbrengen was set to begin at 8:00 p.m.

Reb Moshe Herson was a 13-year-old *bochur* at the time. "The pushing was extremely intense," he remembers. "Many more people than expected came to the farbrengen and there was an enormous crowd. In addition, it was a freezing cold

day and some people fainted outside. A lot of people couldn't make their way into the small *zal* and just listened to the farbrengen from the speakers."¹⁵

After visiting his mother, Rebbetzin Chana, the Rebbe entered the *zal* at 9:45 p.m. Although no one knew it at the time, the Rebbe's *mazkir*, Reb Moshe Leib Rodshtein had the foresight to record this farbrengen for posterity.

In the first *sicha*, the Rebbe spoke about strengthening *hiskashrus* and continuing to fulfill the shlichus that the Friediker Rebbe gave each person.

"It says that when someone goes to a new place they should follow its customs," the Rebbe started off in the next *sicha*. "When one comes to a town or country, he needs to show that he is taking on the customs of the new location. In America, proceedings always need to begin with a 'statement' and the statement needs to be some novel idea that shocks the listener. I don't know if this will shock the listener..."

Here the Rebbe issued the famous "statement" about the three loves: *ahavas Hashem*, *ahavas haTorah* and *ahavas Yisroel*. All three are interconnected and one cannot have one without the other. It is one essence and an essence cannot be divided.

After several *sichos* and *niggunim*, an elderly chossid arose. Reb Avraham Sender Nemtsov was hoping to hear a *maamar*, and he made a public request. He stood up and emotionally announced: "The talks are good, but the *olam* is asking to hear Chassidus."

The room fell silent. Everyone held their breath to see how the Rebbe would respond.

“I HAVE COME TO MY GARDEN”

10:40 p.m. The Rebbe's face was profoundly serious. He opened up the *kuntres* 'Basi Legani 5710' of the Frieddiker Rebbe, and looking into it, began to speak: "In the *maamar* that the Rebbe gave out for the day of his *histalkus*..." Choking with emotion, the Rebbe continued: "The Rebbe begins with *basi legani*." Suddenly, the Rebbe changed to the tune of a *maamar*: "*Basi legani achosi kalah*..."

At first, the room was filled with tumult as everyone tried to stand up. Soon, the *zal* again fell silent.

"The emotions that passed through the hearts of each and every *chossid* at that moment are beyond description," Reb Moshe Herson relates. "Here it is! Finally, the Rebbe is accepting the *nesius*!"

The Rebbe said the *maamar* with two pauses in the middle, during which he asked for the *niggunim* of the Rabbeim to be sung. During the first pause, Rabbi Nemtsov jumped up and called out: "Chassidim, say after me! We must *bencht* 'Shehechyanu v'kiyemanu vehigianu lizman hazeh!' Hashem has helped us that we have a Rebbe!" With great joy, Rabbi Nemtsov recited the *bracha* of 'Shehechyanu' and everyone answered after him word for word.

The last few minutes of the *maamar* were filled with bitter tears as the Rebbe spoke about the pain that the Frieddiker Rebbe suffered on behalf of *klal Yisroel*. The Rebbe spoke with great emotion about the *dor hashvi'i*, and the *avoda* expected of us in this generation.

"Now it is all dependent on us!" the Rebbe concluded. "This applies to every one of us, being that we are in the seventh generation... May we merit that very soon, we will be reunited with the Rebbe, and he will take us out of the spiritual and physical exile and bring us to the *geula sheleimah b'meheira b'yameinu amen*!"

A NEW NOSSI

After the *maamar*, the Rebbe made a declaration:¹⁶

"Fellow Jews, listen now! Traditionally, Chabad has demanded that every individual do *avoda* on his own, and not just rely on the Rabbeim.... I will not (*chas v'sholom*) completely withhold any assistance, to the best of my ability. However, 'Everything is in the hands of Heaven except for

the fear of Heaven'... The [Frieddiker] Rebbe used to caution Chassidim against self-delusion. Every individual *chossid* must himself transform the folly of the *sitra achara*—and the seething disposition of his animal soul—to *kedusha*."

The *farbrengen* concluded at 12:25 a.m., the Rebbe returned to his room to the *niggun* of "*Ki Besimcha*," and the singing and dancing continued for a long while afterwards.

Reb Yoel relates: "The official *chazara* ended at 3:00 a.m. Although we hadn't slept the night before and hadn't eaten during the day, the *bochurim* remained and continued *chazering* the *maamar* until 6:30 a.m.

"We woke up a couple of hours later and continued *chazering* the *maamar* throughout the day. The same was on Thursday and Friday until we merited to hear the second *maamar* from the Rebbe on Shabbos. We lived with the *maamar* and continued *chazering* it again and again. In between we took a bite to eat and slept a little, but the entire *koch* and *chayus* was in the *maamar* that we heard from the Rebbe."



In the first *Maamar*, the Rebbe set out the vision of *Dor Hashvi'i* in clear and succinct terms:

"This is demanded of every one of us, the *Dor Hashvi'i*, וְכָל הַשְּׂבִיעִין חַבִּיבִין:

"Although we are in the seventh generation not of our own choosing and not as a result of our own *avoda*; in certain ways, perhaps contrary to our will, nevertheless, כל הַשְּׂבִיעִין חַבִּיבִין, we are now in the time of *דְּמִשְׁיחָא*, and near the end of *דְּמִשְׁיחָא*, and our *avoda* is to complete the process of drawing down the Shechinah, the essence of the Shechinah— specifically into this lowly world."

May we merit to fulfill the Rebbe's vision very soon. As the Rebbe concludes the *Maamar*: "Now, the entire matter is left to us, the *Dor Hashvi'i*. And may we merit to see the Rebbe here in this world, in a physical body... *vehu yigaleinu*." ¹

1. Yimei Bireishis pg. 44

2. Derher Teves 5777, pg. 42.

3. Interview with Derher, Teves 5783.

4. Yimei Bireishis pg. 71.

5. Ibid pg. 92

6. 26 Adar 5710. Ibid pg. 114.

7. Derher Shevat 5779 pg. 42

8. Yimei Bireishis pg. 195

9. Ibid. p. 145.

10. Ibid. p. 155.

11. Ibid. p. 158, 175

12. Ibid. p. 175-180.

13. See "The Rebbe's Gvir," Derher Teves 5782.

14. Ibid. p. 344

15. Techayeinu magazine, Shevat 5776.

16. Translation is from "Proceeding Together" by Sichos in English.