



מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר
בקשר עם יום הבהיר י"א ניסן מאה ועשרים ואחת שנה

ולזכות
הת' השליח זאב יוסף הלוי שיחי'
לאנג
בקשר עם יום הולדתו כ"ד ניסן
להצלחה רבה ומופלגה ולרפואה שלימה וקרובה

נדפס ע"י
הרה"ת ר' ארי' הלוי זוגתו מרת דבורה
לאה ומשפחתם שיחיו
לאנג

Where are the Talmidim?

From the beginning of the Rebbe's *Nesius* until 5730, the Rebbe conducted his *Sedarim* in the Friediker Rebbe's apartment on the second floor of 770 (where he ate all Yom Tov meals). *Bochurim* and *Anash* were able to stand nearby and observe the Rebbe and his holy conduct on these special nights.

A highlight of the Seder night was when the Rebbe recited Hallel. As can be seen on many video recordings, the Rebbe's davening throughout the year was generally quiet and without outward displays of emotion, Hallel at the Seder was an exception. The Rebbe sang the words slowly, in a heartfelt tune, at times shedding tears and in a choked-up voice. It was a heavenly sight that left a deep and lasting impression on all those present.

In 5729, the Rebbe was deeply engrossed in reciting Hallel when the night took an interesting turn:

"I was standing right near the Rebbe that night and I witnessed everything from up close. The Rebbe recited the words of Hallel with such concentration and *dveikus*, and much of the time his holy eyes were closed," Rabbi Yosef Hecht relates¹, "something we never saw in other years. The Rebbe's voice

was loud and reverberated deeply in our hearts. The Rebbe repeated the words 'לעושה נפלאות גדולות לבדו' three times, which was extremely unusual. It was obvious that heavenly affairs were being orchestrated at the time..."

One of the *bochurim* present wrote in his diary that when saying these words, the Rebbe hit his fist into the palm of his other hand. It was an awesome scene to behold.

Rabbi Hecht continues: "After proclaiming '*Lshana Haba'ah B'Yerushalayim*' at the end of the Seder, the Rebbe tilted his head downward and began singing '*Prazos Teishev Yerushalayim*' with closed eyes, while waving his hands to encourage the singing. It was an awesome sight. This *niggun* was introduced a few months earlier, at the Yud-Tes Kislev *farbrengen*, when the Rebbe asked that the words of this *possuk* be fit with this lively *niggun*. Since then, the Rebbe had sung it enthusiastically on various occasions..."

After pouring the wine from Eliyanu Hanavi's cup back into the bottle, the Rebbe began singing the *niggun* '*Prazos*' once again, and it seemed as though the Rebbe was in a different world. The Rebbe waved his hands again and again, and the whole crowd was singing and dancing. Finally, the Rebbe



A FARBRENGEN IN THE FRIERDIKER REBBE'S APARTMENT.

stood up, dancing at his place with much joy, and everyone followed suit. The dancing was so intense that a chair broke, but the Rebbe didn't seem to notice.

The crowd kept on singing as the Rebbe walked downstairs to his room, and the Rebbe stopped a few times along the way to encourage the singing.

The next morning, the Rebbe's *Mazkirus* gave notice that no one would be allowed to join the Rebbe's *Seder* that evening.

Obviously, Chassidim, especially the *bochurim*, were devastated. A group of *bochurim* who had concluded a year in the yeshiva at 770 in the Kvutza program and were scheduled to return to Eretz Yisroel right after Pesach, asked the Rebbe's brother-in-law, Rashag, to ask the Rebbe to make an exception for them and allow them in for the *Seder*. Towards the end of the *Seder* that night, Rashag asked the Rebbe if these *bochurim* could be allowed in and the Rebbe agreed, saying, "There will probably be other exceptions as well..."

Later that night, the Rebbe held a farbrengen in the shul and explained passages of the Haggadah (as he did every year). Upon reaching the passage of "מעשה ברבי אליעזר ורבי"

יהושע," the story about the Tannai'm who sat at the *Seder* throughout the night until their students came and told them that morning had arrived, the Rebbe said:

"It was always difficult for me to understand why the [Frierdiker] Rebbe and his father, the Rebbe Rashag, did not allow their students to join them for the *Seder*. But then I realized that this conduct has its source in the Haggadah itself: We see in this story that the students of these great Tannaim did not join their Rebbes for the *Seder*, from the fact that *they came* and told their teachers that morning had arrived. I.e. they came from somewhere else, and they hadn't been with their teachers all night."

The Rebbe concluded: "Although in general a student should always be near his Rebbe, there are certain times when a student is supposed to be on his own. The time of separation actually helps form an even deeper, more *pnimiusdike* relationship with his Rebbe afterwards..."² ①

1. *Ki Karov*, issue #87 (Pesach 5782).

2. *Toras Menachem* vol. 56, p. 76.