



לזכות

החתן הרה"ת ר' מנחם מענדל  
והכלה המהוללה מרת אביגיל שיחיו  
חזן

לרגל נישואיהם  
כ"א אדר שני ה'תשע"ט

נדבת הוריהם  
הרה"ת ר' יצחק מאיר  
וזוגתו מרת לאה ומשפחתם שיחיו  
שפאלטר



# “A Serious Matter”

NISSAN 5711\*



This account of the first Nissan in the Rebbe's court after the *kabbalas hanesius* on Yud Shevat 5711 is culled from the diaries of a number of *bochurim* in 770 then: Rabbis Elya Gross, Berel Junik, Berel Pevzner, Moshe Levertov a"h, and שיחיו Leibel Groner and Yoel Kahn יבלח"ט.

## THE NOSSI'S HAFTARAH

Since Purim, *anash* have been wondering what will be the *seder* when the Rebbe recites the *haftarah* on Shabbos Hachodesh. In siddur Torah Ohr it says that our *minhag* is to read the *haftarah* that the Sephardim read (כה אמר), but the Frierdiker Rebbe

(who would always receive *maftir* on the Shabbos before Beis Nissan, *yahrtzeit* of the Rebbe Rashab) would follow the Ashkenazic custom (כל העם). The Frierdiker Rebbe once explained that the reason he would read the other *haftarah* is because it talks about the “*nesiim*” and is therefore connected to the *nesiim*, I.e. the Rebbeim. Everyone was waiting to see if the Rebbe would follow this custom, or maybe he wouldn't as it would be openly demonstrating the “*nesius*”!

Indeed, when the Rebbe was called up for *maftir*, after saying the *brachos*, his face turned white, his hands started to shake, and in a shaky voice he began the *haftarah* of *Kol Ha'am* to the joy of *anash*.

## A PERSONAL MATTER

On the night of Beis Nissan, one of the Chassidim asked the Rebbe if he will be going to the Ohel tomorrow. The Rebbe said that he would have gone to the Ohel tomorrow if he had not already gone just two days earlier, on Erev Rosh Chodesh. The Rebbe added that he will again need to go to the Ohel in 10 days from now. When the Chossid asked if the Rebbe will be going then for the Tzemach Tzedek's *yom hilula* on Yud-Gimmel Nissan, the Rebbe replied that he is going for a personal matter [the Rebbe was referring to Yud-Aleph Nissan].

In the end, however, the Rebbe did go to the Ohel on Beis Nissan.

On 6 Nissan the Rebbe wrote a check of three dollars to the *gemach* and before giving it to the *bochur* who is the *gabbai* of the *gemach*, the Rebbe said that the Tzemach Tzedek would often speak about the importance of Yidden lending money to one another. Chassidim were so taken by the Tzemach Tzedek's words that they would give loans to one another even though there was no need, if only for the merit to do this special mitzvah. The Rebbe then tore up the check and wrote another one for nine dollars.

## FIRST EDITED MAAMAR

Yud-Aleph Nissan is the Rebbe's *yom huledes*, *leorech yamim veshanim tovos*. Before going to the Ohel on Yud-Aleph Nissan, the Rebbe gave a message to Hatomim Leibel Groner to be related to the *bochurim*: "Those *bochurim* that are taking upon themselves to listen to me should write in their names and their mothers' names [to be brought to the Ohel]." The Rebbe continued, "This will not be *la'alos hashamaima* [lit.: to climb up to the heaven; i.e. they will not be asked to do anything unattainable]."

When the names were brought to the Rebbe and he looked at the list, he exclaimed, "This is a serious matter." But added again, "This is not *la'alos hashamaima*."

The Rebbe went to the Ohel along with Rabbi Hodakov and Hatomim Sholom Mendel Simpson. While at the Ohel, the Rebbe read the list of names. The Rebbe also read a *hanacha* of the *maamar Basi*

*"Those bochurim that are taking upon themselves to listen to me should write in their names and their mothers' names..."*



THE REBBE AT THE OHEL, YUD SHEVAT 5711.



THE TRANSCRIBED AND "MUGAH" PRINTING OF THE MAAMAR BASI LEGANI, PUBLISHED FOR YUD-ALEPH NISSAN 5711\*.

Legani which he said two months earlier on Yud Shevat.

When the Rebbe returned to 770, he instructed that the *maamar* be published, but in the unofficial way, in the same style as the *sichos*, meaning in stencil and not printed. The Rebbe asked a number of times that it should be published as soon as possible. The Rebbe had added many additions and footnotes to the *hanacha*, and he also agreed to the title “כ”ק אדמו”ר שליט”א מליובאוויטש” on the *shaar blatt*. This is the first time that the Rebbe is agreeing to this title in print.

On the eve of Yud-Gimmel Nissan, the Rebbe told Reb Shmuel Levitin that he should farbreng in honor of the *yom hilula* of the Tzemach Tzedek as he did last year. When someone mentioned that the Rebbe Rashab would lead the davening on Yud-Gimmel Nissan in Lubavitch, the Rebbe commented, “This is a *chiddush* for me, to daven (at the *amud*) after a grandfather!” The Rebbe told Reb Shmuel that he should lead the davening as well.

The *maamar Basi Legani* was published on Yud-Gimmel Nissan. The Rebbe instructed a number of times (over the phone) that it should be ready no later than *shkia*, i.e. on the *yom hilula*.

### FREE OF CHAMETZ

On Erev Pesach at the completion of *biur chametz* the Rebbe said, “A *kosheren un freilichen Pesach*. We are already *patur* [free of] the *chametz*.”

Shortly before *chatzos*, the matzos the Rebbe would use were baked. Afterwards, the Rebbe distributed a full matzah plus an additional small piece to everyone, while some people received two whole matzos. The Rebbe spoke and gave *brachos* to various people who came to receive matzah.

While distributing the matzah, the Rebbe informed Hatomim Berel Junik that he will be the *meshamesh bakodesh* at the *sedarim*. The Rebbe told him that he should take the *becher* and the saucer upstairs to the Frierdiker Rebbe’s apartment (where the *seudos* and *sedarim* take place). The Rebbe said that he should do it quietly without *blitus* and that it shouldn’t be noticeable to people.

The Rebbe instructed the Chassidim to daven Mincha earlier on in the day, as the *Korban Pesach* was offered right after *chatzos*.

### THE REBBE’S SEDER

The Rebbe didn’t say anything during the two *sedarim*, and on both nights the *sedarim* ended before *chatzos*. The Rebbe did a full *heseiba* at the *sedarim* but those in attendance didn’t lean in the Rebbe’s presence.

Last year the Rebbe spoke about everyone eating the *afikoman* in the Frierdiker Rebbe’s apartment, even if the rest of the *seder* was held elsewhere, but being that the first night of Pesach fell out this year on Shabbos, the *bochurim* were only able to bring their *afikoman* with them the second night.

### POST-SEDER FARBRENGEN

When the Rebbe entered his room after the second night’s *seder*, he said to Berel Junik: “People should go dance and sing *Keili Ata*. The [Frierdiker] Rebbe said that dancing on Pesach is a *segula* for *gilui Eliyahu*. It should be *lebedik*.”

The Rebbe then escorted his mother home, while the crowd danced outside of 770. The Rebbe turned his head back and repeatedly encouraged the dancing.

When the Rebbe returned to 770 the Chassidim were still dancing. The Rebbe joined into the circle. The *olam* stood around and the Rebbe danced with some of the elderly Chassidim, such as Reb Yochanan Gordon, as well as with the *bochurim*. The Rebbe danced with great excitement and encouraged the singing with his hands. This lasted for about 15 minutes.

After the dancing the Rebbe started to say a *sicha*. The Rebbe spoke about the *Korban Pesach* and *Korban Chagigah*, explaining that we must forget about the *guf* and the *nefesh habahamis* and instead rejoice with the *neschama*. A chair was brought for the Rebbe to sit but he remained standing, speaking for 20 minutes.

The Rebbe then went into his room while the crowd continued to dance with great joy. Twenty minutes later, the Rebbe suddenly came back out of his room with a *haggadah* in his hand. He walked into the *zal* and sat at the table. The Rebbe then instructed people to sit down before he begins speaking, saying “I have time to wait...”

The Rebbe related how the Rebbe Rashab and the Frierdiker Rebbe used to begin the *seder* (of the second night) at nine p.m., only to complete it a few hours after midnight!

The farbrengen continued for nearly two hours (12:15-2:00 a.m.) and the Rebbe explained

a number of sections of the *haggadah*. During the farbrengen, the Rebbe started *niggunim* and again requested that the *olam* dance with joy and enthusiasm.

When the Rebbe spoke about the paragraph of “*Marror zeh*” in the *haggadah*, he said that the Frierdiker Rebbe would tell over that when the Rebbe Rashab ate the *marror*, the sharpness was completely unnoticeable on his face, just two streams of tears streamed down from his eyes. The Rebbe said that when the Frierdiker Rebbe would say this he would point to his cheeks, and the Rebbe also pointed to his cheeks.

On the second day of Pesach the Rebbe gave Berel Junik matzah to give out to the *olam*, adding that people shouldn't be allowed to grab.

### CHOL HAMOED INSTRUCTIONS

After Mincha on the second day of Chol Hamoed, the Rebbe told one of the *bochurim* that there should be a farbrengen. The Rebbe said that he will give a *reshima* of the *sicha* that the Frierdiker Rebbe said on Acharon Shel Pesach 5699\* to be studied.

When the *bochur* started collecting money from the other *bochurim* for wine for the farbrengen, the Rebbe said, “You shouldn't collect from them because if they will give *b'gashmius* it will cause them to lack *b'ruchnius*.”

After Shacharis on the third day of Chol Hamoed, the *bochur* brought the *reshima* back to the Rebbe. The Rebbe said that a farbrengen should be arranged again for today and that he will again give a *reshima*. The Rebbe gave a *reshima* of the *sicha* that the Frierdiker Rebbe said on Yud-Tes Kislev 5698\*.

When the Rebbe came in to the *zal* for Mincha and saw the farbrengen in progress, he said that Mincha could be postponed so the farbrengen won't be disturbed.

### SPECIAL GILUIM

During the *haftarah* on Acharon Shel Pesach, the Rebbe cried profusely, especially during the *pesukim* “ויצא חוטר מגזע יש” and “אורך ה' כי אנפת ב””. There was not one word that the Rebbe said without sobbing. Also during *yizkor*, the Rebbe leaned on the *bima* and cried a lot.

The farbrengen of Acharon Shel Pesach began at approximately 4:45 p.m. and went on until 11:45, finishing before *chatzos* because of *sefira*.



During the farbrengen the Rebbe stood up and spoke about “Moshiach's Sefer Torah,” noting that the Frierdiker Rebbe wanted everyone to be able to take part in it. The Rebbe said that it is for this reason that the Frierdiker Rebbe wanted to finish it a number of times but never did so because he wanted to be *mezakeh* more Yidden.

The Rebbe quoted the Frierdiker Rebbe, saying that one should drink four cups on Acharon Shel Pesach, although the Rebbe added that they don't need to be full.

The Rebbe started giving out *l'chaim* and spoke about “*simcha poretz geder*.” The Rebbe then said that since no one else is going out of themselves yet, he will have to be the one to begin, and he said *l'chaim*.

First the Rebbe poured wine to the elderly members of *anash*, saying that the Frierdiker Rebbe said that they need to show a good example to the *yungeleit*. Then the Rebbe poured to those who are involved in *ruchniusdiker* work. The Rebbe said that he doesn't want to mix *gashmius* and *ruchnius*. The Rebbe spoke to many people and had a number of them agree to start new *shiurim*. Then the Rebbe gave *l'chaim* to the businesspeople. The Rebbe told one person to switch his jacket to be right over left.

When Reb Bentzion Shemtov (who just arrived on Chol Hamoed) asked the Rebbe for a *bracha* that



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*anash* in Russia should merit to come to the Rebbe, the Rebbe exclaimed, “It would be a good thing.”

The Rebbe announced that all the older people and the *yungeleit* should move aside so he can now pour *l'chaim* to the *bochurim*. The Rebbe spoke a *sicha* to the *bochurim*, emphasizing how the Frierdiker Rebbe planted tremendous *kochos* in them and that their growth could be exponential.

Addressing the whole crowd, the Rebbe said that he hopes no one will be offended if he takes *l'chaim* along with the *bochurim*, because “I am a *bochur* [i.e. *talmid*] of the (Frierdiker) Rebbe as well. Even if someone is offended by this, it doesn't bother me.”

The Rebbe gave many *brachos* to *anash* and gave a number of consecutive *l'chaims* to many people. In general there were many *giluim*.

The Rebbe spoke at length about spreading Torah and *hafatzas hamaayanos* because Moshiach is “עומד אחר כתליו”, only a little is left to be done to complete the job.

As the crowd sang “*Nye Zyhuritz!*” the Rebbe sang along with great enthusiasm. In middle of the *niggun* the Rebbe called out, “*Chapt arain* Yidden before *havdalah*, because tomorrow is *isru chag* and it is not as great as Acharon Shel Pesach.”

*“I am a bochur [i.e. talmid] of the (Frierdiker) Rebbe as well. Even if someone is offended by this, it doesn't bother me.”*

The Rebbe said to sing the Alter Rebbe's *niggun*, repeating the last stanza seven times!

After Maariv the Rebbe announced that on Motzei Pesach the Frierdiker Rebbe would wish people, “*A gezunten zummer*—a healthy summer.”

#### MOSHIACH DANCE

At the farbrengen of Shabbos Mevorchim Iyar, the Rebbe said that since it is the Shabbos after Pesach, and the Frierdiker Rebbe would instruct that there should be a “Moshiach Dance” each Acharon Shel Pesach, he is asking that the dance should happen now with great joy. (The Rebbe said that for a various reasons he didn't say to dance on Acharon Shel Pesach.)

The Rebbe himself danced with the elderly members of *anash* for approximately 15 minutes with great vigor, signalling that the crowd too should dance with enthusiasm. **T**