



THE REBBE IS MESADER KIDDUSHIN AT THE WEDDING OF REB DOVID RASKIN, 4 NISSAN 5714.

TZAMIA LECHIA NAFSHII

PESACH 5714*

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ע"י בנם	טור 'לעבן מיטן רבין' הוקדש לזכרון ולעילוי נשמת
ר' יקותיאל יהודה	ר' שמואל ב"ר יהושע אליהו ז"ל
וזוגתו מרת פעסל לאה ומשפחתם שיחיו	ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
רוהר	ת"נ'צ'ב"ה

Yud-Gimmel Nissan, Erev Shabbos

The *bochurim* went today to the matzah bakery to participate in baking the Rebbe's matzos. Once they were ready, the Rebbe began distributing the matzos while standing at the door of his room. Each person who passed by received two pieces of matzah from the Rebbe's hand, and to some of the *eltere Chassidim* the Rebbe gave *shleimos* (whole matzos). Along with the matzah came the Rebbe's *bracha* for "ah kosheren un ah freilichen Pesach."

First Night of Pesach

Following Maariv, the Rebbe went to visit the *bochurim's seder* which was held in the building of Beis Rivkah.¹ The Rebbe did a quick inspection of the premises, giving the kitchen a more thorough inspection.

As every year, the Rebbe's *seder* was held in the Frierdiker Rebbe's apartment, and it began a little after nine o'clock. Throughout the *seder*, the Rebbe did not talk at all and glanced numerous times at the Frierdiker Rebbe's chair. (Note: Due to space constraints we have not included the many *minhagim* of the Rebbe that were witnessed at the *seder*.²)

As the Rebbe began leaving to go downstairs after the *seder*, Chassidim standing outside in the hallway began to sing the *niggun* "Keili Ata." When the Rebbe came out into the hallway, the singing stopped and the Rebbe began to talk.

The Rebbe repeated what the Frierdiker Rebbe once said regarding the *niggun* "Keili Ata," that singing it is a *segula* for "gilui Eliyahu." Eliyahu is the one who will herald Moshiach's arrival, thereby making this a *niggun* that prepares us for Moshiach. Therefore, the Rebbe said, it should be sung *b'simcha*, and this should be a *segula* for Eliyahu HaNavi to come and announce the arrival of the *geulah ha'amitis v'hashleima, lemata me'asara tefachim!*

As soon as the Rebbe finished speaking, the assembled Chassidim broke out into joyous dancing and singing, while the Rebbe clapped his hands along with tremendous *simcha*.

The Rebbe then went downstairs to his room, and when he reached the door he stopped, and—leaning with his shoulder on the doorpost—began to speak.

The Rebbe went on to say a few more *sichos*, interspersed with *niggunim* and more dancing. The Rebbe

spoke then with great emotion, and when he talked about how the *neshama* is a חלק אלוהי ממעל ממש, he gestured with his hand towards a few Chassidim standing nearby and said, "And this *neshama* is to be found in *your* body, and in *your* body... and in all those who are standing here..." The Rebbe made a gesture with his hand towards those standing a bit further away, and added, "As well as in all those who I can not point to with my finger."

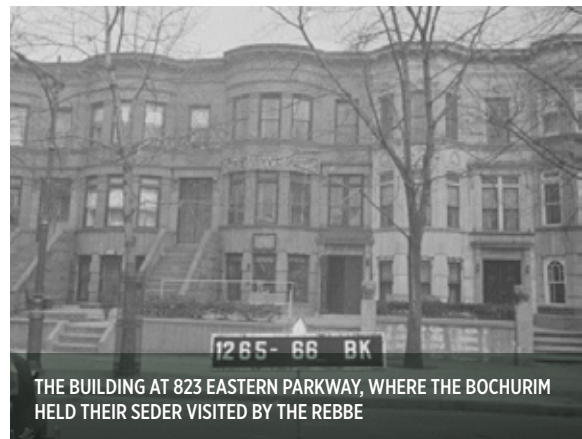
The Rebbe also spoke about how mitzvos have an everlasting impact (*yichud nitzchi*). The Rebbe took Reb Zalman Duchman's beard in his hand, and said: "When a Yid says Tehillim for five minutes, it is not [just] five minutes—*nor s'iz an inyan nitzchi*—it is eternal."

Afterwards, the Rebbe said that Rabbi Mentlik should go and dance with all his current *talmidim* (in 770), as well as those he taught in the past. Some of the people standing there did not want to move away from the Rebbe and join the dancing, so the Rebbe asked many of the assembled if they had learnt from Rabbi Mentlik. Eventually, the Rebbe himself joined the dancing, all the while exhibiting tremendous *simcha*.

Afterwards, the Rebbe said another *sicha* while surrounded by a circle of Chassidim, and then he went to his room.

After a while, the Rebbe came out of his room wearing his coat, and headed to the small *zal*. The Rebbe stood at the entrance to the large *zal* and instructed all those present to go inside and dance. The Rebbe even took many people with his hand and gave them a push inside...

When the Rebbe left to go home, those who were present began to sing "Ki B'simcha" while following the Rebbe outside to escort him home. The Rebbe motioned



THE BUILDING AT 823 EASTERN PARKWAY, WHERE THE BOCHURIM HELD THEIR SEDER VISITED BY THE REBBE

that they should not follow, but some people continued walking behind. The Rebbe turned around and motioned with his hand that they should go back.

Second Night of Pesach

The Rebbe's second *seder* began before 9:00 p.m. and ended at about 1:00 a.m. Following are some of the *hanhagos* from the *seder*: When the Rebbe reached the section in the Haggadah of "Nishmas" (after *bentching*), he raised his voice enough to be audibly heard by everybody present. He also cried a lot when reading this part; mainly, the words "וכל קומה לפניך תשתחוה". When they reached "Shochen ad..." the *chazzan* began to read it out loud. People immediately tried to quiet him but the Rebbe indicated that he should continue. (The Rebbe finished saying the long "Hodu" while the *chazzan* read "Shochen ad.") When they reached the paragraph in Hallel "ה' זכרנו", the Rebbe motioned for everyone present to say it as well.

As is the Rebbe's custom every year, following the *seder* he sat down in the shul downstairs and *farbrenge*d. For two hours he elucidated various sections from the Haggadah, with some breaks for *niggunim*.

Shabbos, Shevi'i Shel Pesach

Many *orchim* came for the last days of Pesach; among them was Reb Peretz Mochkin along with a group of *bochurim* from Montreal. Forty *bochurim* walked to Williamsburg to *chazzer* Chassidus in the shuls, and they returned to 770 before 9:00 p.m. When they returned, Reb Shmuel Levitin notified the Rebbe.

Acharon Shel Pesach

A large *farbrenge*n was held today in the courtyard of 770. The *farbrenge*n lasted eight hours, beginning at 6:00 p.m. and continuing all the way until 2:00 a.m.

Rabbi Hodakov came in before the *farbrenge*n and instructed that someone should announce that following the *farbrenge*n everyone should stay in their places for Maariv, and that when it comes time for *kos shel bracha*, a line should be formed so that everyone can pass by the



Rebbe in an orderly fashion. This is in order to prevent the chaos that can ensue in such situations, as indeed it had on Purim of this year.

The Rebbe started off the *farbrenge*n talking about *seudas Moshiach*. He then requested for a *freilichen niggun* to be sung, followed by "Ani Maamin," *Shalosh Tenuos*, and another *niggun*. After the *niggunim*, the Rebbe recited the *maamar* עלינו נגדה which lasted about 50 minutes.

In middle of the *farbrenge*n, the Rebbe announced that all those *bochurim* who went to shuls to do *hafatzas hamaayanos* should say *l'chaim*. People started to say *l'chaim* to the Rebbe, and the Rebbe asked each one if they had indeed gone.

The Rebbe asked Itche Shpringer if he had gone, and he responded affirmatively. The Rebbe inquired further if he had also said words of Chassidus while there, to which Itche replied that he had not. When the Rebbe asked him why not, he answered that he was not yet used to doing so... "Men hot doch geredt az m'zol nit opleigen," was the Rebbe's reply. "We have already spoken in the past about not delaying [in this area]..."

The Rebbe also announced that the *bochurim* should have four cups of wine (like at the *seder*), and

he instructed Rashag to bring more wine so that there should be enough for everyone.

At another point during the farbrengen the Rebbe began the *niggun* “*Essen Est Zich*” and the room fell silent to hear the Rebbe better. The Rebbe stopped singing, and remarked, “*Es iz nit nogeia nor tzu mir...* It [i.e. the message conveyed by the *niggun*] is not directed solely at me...” The Rebbe became very emotional while singing the *niggun* and wept throughout.

Afterwards, the Rebbe signaled (more than once) for the crowd to sing along. The Rebbe then said another *sicha* after which he again started the above *niggun*.

The Rebbe instructed many people to say *l’chaim*; to some the Rebbe instructed they should have two cups of *l’chaim*, and to many individuals the Rebbe gave a piece of matzah.

The Rebbe instructed a certain individual to say *l’chaim*. When the Rebbe noticed that he had not fully consumed his entire cup, he told the person to finish the entire cup, while proceeding to drink and empty his own *becher* of any remaining wine, turning it upside down for all to see that it was completely empty.

Before *bentching* the Rebbe asked for the Alter Rebbe’s *niggun* to be sung, and motioned with his hand that the fourth stanza should be repeated three times.

The Rebbe led the *zimun*, and when coming to the line of “*B’reshus...*” he began: “*B’reshus Adoneinu*”—then he continued saying something in an undertone, resuming out loud by the word “*...Maranan...*”

After *bentching* it was announced that everyone should remain in their farbrengen spots for Maariv, and that following Maariv the Rebbe will distribute *kos shel bracha*. After the Rebbe finished handing out *kos shel bracha*, he sat down to make a *bracha acharona* (the Rebbe had made *havdalah* before giving out *kos shel bracha*) and then he began once again the *niggun* “*Essen Est Zich.*”

The Rebbe wished everyone “*Ah gezunten zummer*” (a healthy summer) and left for his room, accompanied by the crowd’s singing of “*Ki B’simcha Seitzeiu.*”

Shabbos Mevarchim Chodesh Iyar, Parshas Kedoshim (28 Nissan)

The farbrengen today started before 2:00 p.m. After making *kiddush* the Rebbe instructed the crowd to say *l’chaim*, and he announced that those who had not yet been instructed to say *l’chaim* (at the previous farbrengen) should raise their hand.



The Rebbe continued that since this Shabbos is a continuation of Acharon Shel Pesach and *seudas Moshiach*, “*Ani Ma’amin*” should be sung.

Afterwards, the Rebbe began to talk about how we need to march towards Moshiach with *simcha*! But with what, continued the Rebbe, is one to be happy? Every person knows where they are really holding spiritually... To be *b’simcha* from the Torah and *mitzvos* which he learns and performs is also hard since he can not actually *see* what he is accomplishing! Nevertheless, *knowing* that the *giluyim* of Moshiach are in fact happening as a result of our Torah and *mitzvos* *right now*—and it is only because we are in *galus* that we are *not yet* able to *see* those *giluyim*—this itself should fill one with joy! The Rebbe connected this to the theme of the *niggun* “*Nye Zhuritze*,” and then instructed for the *niggun* to be sung.

However, the Rebbe continued, until we arrive at our destination (“*da kratchamku*”) we are still traveling and do not yet see what we are accomplishing. So how can one be expected to be happy if right now he does not have anything tangible? The answer to this, the Rebbe explained, is that the passionate thirst and yearning for the destination itself quenches, at least in part, the thirst itself: Because his true desire is to be at the destination—it is as if he is already there!

The Rebbe then asked for the Alter Rebbe’s “*Tzama Lecha Nafshi*” to be sung, but nobody knew of such a *niggun* and the room remained silent... Until one person finally began to sing a *niggun* to the words of “*Tzama*.” After he finished the Rebbe said that that is not the *niggun* of the Alter Rebbe, and when they tried singing a different one the Rebbe asked if perhaps there is a third version... They began another *niggun* that at the end had the words “*Tzama lecha nafshi*,” yet the Rebbe was still not satisfied and asked if there might be a fourth version, but no one knew.

Finally, the Rebbe leaned his head on his hand, and began to sing “*Tzama lecha nafshi*” to a tune that no one present recognized. The Rebbe sang the whole *niggun* once, then a second time, and afterwards he asked that the *bochurim* should help out; but they still had not been able to catch on to the new *niggun*.

Someone called out, saying that the part of the *niggun* with the words “*Kein bakodesh*...” people already know. Someone else tried quieting him and the Rebbe said to the second individual: “Why are you quieting him? Do you have something better to say?”

Then the Rebbe asked further: What about someone who does not even have the *desire* to reach the destination; what is the solution for him? This, he continued, is what we say in davening “*וְיָאֵתָהּ בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ*”; the *rachmanus* on him is so great that he does not even realize that there is about what to have on him *rachmanus*; only Hashem knows how great the *רחמנות* really is. When one meditates on this, he will arouse within himself self-compassion and realize how far he is, and how much he wants to be near *Elokus*...

This, continued the Rebbe, is the inner meaning of the *niggun* “*Esen Est Zich*”: When it comes to eating—there are no issues; there is no need to work on arousing hunger. But when it comes to davening—then one must make the proper *hachanos* and do *hisbonenus*, etc. in order to arouse a desire to connect to Hashem...

The Rebbe then asked that they should sing this *niggun*, and afterwards, he said that since there is a *minhag* to sing a *niggun* as preparation for saying a *maamar* *Chassidus*, they should therefore sing another *niggun*.

The Rebbe then recited the *maamar* ד"ה על שלשה דברים. Following the *maamar*, there were a few more *sichos*, and then the new *niggun* “*Tzama Lecha Nafshi*” was sung a few more times. The same individual as before announced to the Rebbe that the piece of “*Kein bakodesh*” the Chassidim already know, and again the other person tried to quiet him. “This one says ‘*Kein bakodesh*’—and the other one is telling him to be quiet!...” said the Rebbe.

Another person attempted to sing the new *niggun* but was not singing it correctly, and the Rebbe gave a smile. The crowd tried again and again to grasp the *niggun*, and finally the Rebbe said; in a mix of Yiddish and English; “*Ich hob getreit mein best*—I tried my best [to teach the *niggun*]...”

At the end of the *farbrengen*, the Rebbe said that the *bochurim* who go to shuls and speak should repeat what was spoken at the *farbrengen*. The Rebbe then repeated what he said in the beginning of the *farbrengen*, that being as this Shabbos is a continuation of Acharon Shel Pesach, everyone should therefore say *l’chaim*, and the Rebbe told certain people specifically to say *l’chaim*. ①

1. Located at 823 Eastern Parkway.

2. See “*The Rebbe’s Seder—A roundtable discussion*,” Derher Nissan 5776.