

לזכות החתן הרה"ת שניאור זלמן שי' פרמון לרגל בואו בקשרי שידוכים עם ב"ג אסתר שי' וויינבערג  
נדפס ע"י הורי הכלה הרה"ת ר' מנחם מענדל וזוגתו מרת דבורה שיחיו וויינבערג



A NOSSI

# דער נייער ליון

"...בבל'ות ענין הנשיאות והמלוכה, בהתאם להמדובר לעיל, אז דאס איז א התוועדות ווען ס'הויבט זיך אן א תקופה חדשה ביי נשיא דורנו מצד דערויף וואס ס'קומט עשירי בשבט אין א שנה חדשה..."

# EMERGES

## ”זרחה השמש ובא השמש”

### – a Nossi in Essence

A Nossi of the Jewish people is born a Nossi. Moshe Rabbeinu, the first Nossi, is described in Midrash with the words, “mesukan le’kach”; meaning, that from the moment he was born, he was already destined to lead the Jewish people.<sup>1</sup>

In his Reshimos, the Frierdiker Rebbe highlights this idea of the Midrash with a story that occurred on the Rebbe Rashab’s third birthday.

The Rebbe Maharash and his Rebbetzin were summoned by the Tzemach Tzedek, who told them: “The same כר שמן רוחני (spiritual jug of oil) that the Baal Shem Tov gave the Mezritcher Maagid to anoint the Alter Rebbe, providing him the power of conveying the nesius in future generations, was used to anoint my father-in-law [the Mitteler Rebbe] and myself. With that power I have anointed you [the Rebbe Maharash] and I am now anointing him [the Rebbe Rashab].”<sup>2</sup>

Regarding this story, the Rebbe explains that although only one Nossi may preside at one time, each Rebbe was “anointed” already during the lifetime of the previous one, ensuring that immediately following the histalkus of one Nossi, the nesius of the ensuing Nossi would begin.

Nevertheless, often throughout the generations, the ensuing Nossi initially refused to accept the nesius immediately after the histalkus, and it took time and ‘persuasion’ from Chassidim until the nesius was openly accepted.

Still, even in the initial period of refusal, the new Nossi would teach and guide the Chassidim, albeit without formally accepting the nesius.

These two aspects were apparent during the first year following the Frierdiker Rebbe’s histalkus. On one hand, the Rebbe immediately filled the Frierdiker Rebbe’s position, carrying on his holy work and guiding the Chassidim in both spiritual and material matters. But it was only after an entire year of the Chassidim’s tireless insistence and pleading that the Rebbe formally agreed to accept the nesius.

The following stories, which occurred in the year following the Frierdiker’s Rebbe’s histalkus, attest to these two aspects in the Rebbe’s conduct. We will attempt, whenever possible, to preserve the stories in the order in which they occurred.

It’s important to bear in mind that the stories here represent only a small glimpse into that period as it actually unfolded, highlighting some of the major occurrences. For a better understanding of these events, it is advisable to read the full accounts as they have been published in various forms, especially the sefer “Yemei Bereishis”.<sup>3</sup>

Shevat-Adar, 5710

#### CONSOLED WITH MENACHEM

Immediately following the Frierdiker Rebbe’s *histalkus*, Chassidim’s eyes turned towards the Rebbe in the hope that he would agree to be *M’maalle-Makom*.

Perhaps the earliest hint to these feelings is found in a letter penned by Reb Avrohom Sender Nemtsov after news of the *histalkus* reached him in England. He concluded his letter with the words “והש”ת ינחמונו במנחם”, expressing the hope that the Chassidim be comforted with the Rebbe agreeing to accept the *nesius*.

A similar response was reported from Eretz Yisroel as well.

While Chassidim sat *shiva* in the Lubavitcher shul in Tel-Aviv, Reb Avrohom Pariz stood up and announced that no one is to feel dejected, because the [Frierdiker] Rebbe had left them with his son-in-law [the Rebbe]. “Understandably,” continued Reb Avrohom, “due to his great humility he will try to evade the position, but Chassidim must pledge their *hiskashrus* to him, and plead with him to accept the *nesius*.”

A mere three days after the *histalkus*, Reb Yitzchok Dubov, one of the elder Chassidim from Manchester, England, (who was in New York to attend his son’s wedding), gathered his courage and approached the Rebbe, hoping to convince him to accept the *nesius*. The Rebbe was adamant in his refusal. “*Der Rebbe lebt*,” (the [Frierdiker] Rebbe still lives), he said. However, Reb Yitzchok persisted, protesting that “this was the case for all the Rebbeim, and they still had successors.” The Rebbe responded in astonishment (referring to himself by name), “What do you think, M. M. is a Rebbe?”<sup>4</sup>

When Reb Yitzchok Dubov returned to England, he visited Reb Bentzion Shemtov to discuss the Rebbe’s refusal of the *nesius*. Reb Bentzion began formulating a “*Ksav Hiskashrus*” to the Rebbe, heading it with the words *K’vod Kedushas Admur Shlita*. When the Rebbe received the letter, he commented to Rabbi Hadokov, “What do you think about such a strange letter?” Rabbi Hadokov answered that to him it didn’t seem strange at all!

Anash in England then began preparing a communal “*Ksav Hiskashrus*” to the Rebbe, which was sent in time for the *Shloshim* a few weeks later.<sup>5</sup>

#### THE REBBE REFUSES

All the while, the Rebbe adamantly refused to show any sign of formal acceptance of the *nesius*.

Interestingly, when Anash and Tmimim began to

approach the Rebbe to ask his holy advice, the Rebbe would reply to their queries—especially those of the Tmimim. To people whom inquired about material matters (health, livelihood etc.), the Rebbe would say, “I know as much as you do.” However, when pressed further, the Rebbe would give his holy advice, adding that the advice did not come with the title of ‘Rebbe’ attached.

When Chassidim would return to inform the Rebbe that they had fulfilled the Rebbe’s instructions and had been successful, the Rebbe would respond, “Now my responsibility is over.”

Reb Sholom Ber Gordon relates that when he entered the Rebbe’s room with one of his children, the Rebbe offered the child his hand, but the child refused to shake it. The Rebbe commented: “*Oy gevald!* Already he doesn’t want to give me his hand either.”<sup>6</sup>

Throughout the *Shloshim* (weekdays included) the Rebbe wore his Shabbos *le’vush* – a *sirtuk*, black hat, etc., and many Chassidim had presumed to interpret this as a general acceptance of the *nesius*. At its conclusion, however, the Rebbe returned to wearing his ordinary clothing – shorter jacket, etc. – during the week (although the Rebbe began wearing a black hat permanently from that point onward). At a gathering of elder Chassidim, Reb Shmuel Levitin pointed out that this (the Rebbe reverting to wearing his ordinary weekday *le’vush*) was a sign of his refusal to accept the *nesius*.

Many Chassidim persisted in trying to persuade the Rebbe to accept the *nesius*, but the Rebbe refused them all. Nevertheless, the Chassidim continued to convene, to brainstorm new ways to persuade the Rebbe. At a meeting of elder Chassidim in Eretz Yisroel, they resolved that they would do all within their power to have the Rebbe accept the *nesius* in a formal manner.<sup>7</sup>

#### LEEWAY

At the same time however, the Rebbe

did agree to certain aspects of the Chassidim’s requests. Reb Zalman Gourary relates that when he asked the Rebbe to be received for Yechidus, the Rebbe responded with a slight smile, “Are you serious?” Reb Zalman replied spontaneously: “I don’t joke about *neshoma*-related issues.” The Rebbe then grew serious, sat down, and answered the questions he put forward.<sup>8</sup>

In a similar vein, Reb Volf Greenglass relates:

“Shortly after the *histalkus*, and during one of my visits to New York from Mon-

treah, I entered the Rebbe’s room to seek his advice. The Rebbe did not offer me his hand to shake, explaining that he knew I would refuse it anyway.”<sup>9</sup>

### Nissan-Iyar, 5710

#### FORMAL AND INFORMAL

On Acharon Shel Pesach, some of the elder Chassidim asked the Rebbe to recite a Maamor, but the Rebbe adamantly refused.<sup>10</sup>

After Pesach, Chassidim realized that practically speaking, the Rebbe was al-



THE FRIERDIKER REBBE’S LEVAYA. CREDITS: LUBAVITCH ARCHIVES



THE REBBE AT THE KABOLAS PONIM OF REB YEHUDA LEIB DUBOV ON CHES SHEVAT, 2 DAYS BEFORE THE HISTALKUS OF THE FRIERDIKER REBBE.

ready filling the Frierdiker Rebbe's role in responding to the Chassidim with advice in *Avodas Hashem*, giving *brochos* regarding material concerns, and bestowing miraculous *yeshuos*. This was in addition to speaking clear words of guidance to Chassidim at his regular *farbrengens* (about *hiskashrus* and so on, aside for the just *Divrei Torah*). Nevertheless, the Rebbe absolutely refused to accept the *nesius* in any official or public manner, saying that "*M'darf hobin hora'os*" (there must be instructions), i.e. that the Frierdiker Rebbe never explicitly instructed so.

During one of their meetings, the elder Chassidim resolved that a *minyán* of Chassidim should go to the Frierdiker Rebbe's Ohel to read a *Pa"n K'loli* on behalf of all the Chassidim, asking the Frierdiker Rebbe to inspire within the Rebbe a will to accept the *nesius*.

Thus, on the second of Iyar, a *minyán* of elder Chassidim (including Reb Yisroel Jacobson, Reb Elya Simpson, Reb Shlomo Aaron Kazarnovsky), and Yungerleit (including Reb Berel Baumgarten, Reb Yosef Wineberg) went to the Frierdiker Rebbe's Ohel.

There are those who say that from the day this petition was made at the Frierdiker Rebbe's Ohel, they no longer heard the Rebbe respond, "*M'darf hobin hora'os*," although the Rebbe continued in refusing the *nesius*.<sup>11</sup>

On 7 Iyar, a group of distinguished Chassidim entered the Rebbe's room and notified the Rebbe that they are prepared to give themselves over to the Rebbe in heart and soul.

The Rebbe responded: "Whatever I posses and am allowed to give, I will give; but what I do not possess and am prohibited from giving, I will not, and wish not to give."

The Chassidim asked the Rebbe to recite Chassidus (i.e. a *Ma'amor*), but the Rebbe replied that this would imply a significant change, which he was not prepared to make. The Chassidim persisted that at least the Rebbe should recite the Chassidus of the Frierdiker Reb-

be, but the Rebbe insisted that this would also be too much of a change.

Nonetheless, on that same day, the Rebbe did show formal signs of acting as a Rebbe would. A *Bochur* knocked on the Rebbe's door and asked that he be granted a *yechidus*. The Rebbe responded by

Chossid approached the Rebbe and personally handed him their *Pidyon*. This was the first time that the Rebbe officially accepted *Panim* from the crowd before going to the Ohel and it was seen as a breakthrough in a good direction.<sup>13</sup>

During the Rebbe's Shavuos far-



A RARE PICTURE OF THE REBBE AT THE OHEL OF THE FRIERDIKER REBBE, BEFORE THE OHEL STRUCTURE WAS BUILT.

## The Rebbe donned his *gartel*, closed the window shade, sat down and burst into tears.

donning his *gartel* and closing the window shade, and then sat down and burst into tears. The *bochur* asked the Rebbe a few questions in *Avodas Hashem* and the Rebbe replied to each of them.<sup>12</sup>

Iyar-Sivan, 5710

### BREAKTHROUGH

On Lag B'omer, Chassidim noticed a major step forward towards the Rebbe accepting the *nesius*. Before leaving for the Ohel along with the Rebbe, each

brengen, Reb Eliyahu Simpson stood up and on behalf of Anash, announced: "The sichos are good, but we want to hear Chassidus." At first, the Rebbe did not react at all, but later, when Reb Eliyahu repeated his announcement, the Rebbe smiled and said, "Must it be right now? It does not have to be now, it can wait for another opportunity."

This was yet another indication that the Rebbe was finally relenting to the Chassidim's pleas and that he would sooner or later formally accept the *nesius*.<sup>14</sup>

## "דער רבי וועט אונז פירן צו די גאולה"

Reb Yoel Kahan relates:

Taking note of the fact that the Rebbe seemed to gradually accept the *nesius* in a more public manner, he decided it was time to officially transcribe and publish the Rebbe's Torah. He composed a transcription of the Rebbe's Farbrengen of Shabbos Mevorchim Sivan and mentioned it to one of the elder Chassidim, who in turn consulted with others among the elder Chassidim. They decided to go to the Rebbe and ask his permission to print it.

An elder Chassid then approached the Rebbe and explained that Anash living outside New York wished to know what was said at the Farbrengens, thus he requested the Rebbe's permission to print Reb Yoel's transcription. "Why not?" answered the Rebbe, and 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." The Rebbe then asked for the text to be brought to him for editing before it was published.

From then on, an official chazzora, headed by Reb Yoel, took place after every farbrengen.<sup>15</sup>

*The following story depicts the tension felt by the Chassidim at that time as momentum rose towards the Rebbe's formal acceptance of the nesius, and the lengths they would go to ensure that nothing stood in the way of realizing their fervent hope:*

On 26 Sivan, a meeting took place in 770 about the future of Merkos L'inyonei Chinuch. The Rebbe headed the meeting, speaking of the financial strain the Mosdos were going through, and asking all present to assist in raising the appropriate funds.

When someone suggested that the Rebbe should appoint a few individuals to create a committee, the Rebbe responded: "So you are saying that I should do everything myself. 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 weak-

In the sichos during the months following the Friediker Rebbe's *histalkus*, the Rebbe guided the Chassidim on how to proceed, encouraging them to strengthen their *hiskashrus* to the [Friediker] Rebbe.

Perhaps we can summarize the Rebbe's words during that period to two points: on the one hand, the Rebbe constantly assured Chassidim that the [Friediker] Rebbe still lives; now just as much as before. But in addition to that, the Rebbe also reminded them of our certain belief that the [Friediker] Rebbe will return in a *guf-gashmi* and take us out of *galus*.

Below are a few short examples:

אלה שאומרים שה"הסתלקות" פירושה שהרבי הסתלק מאתנו – הם "פראי אדם" ("ווילדע מענטשן") שאינם יודעים מה הם מדברים...

במאמרו ד"ה באתי לגני – המאמר שנתן לקראת יום ההסתלקות – מבאר הרבי מאמר הזהר "כד אתכפיא סט"א אסתלק יקרא דקוב"ה בכולהו עלמין". האם גם כאן יפרש משהו הלשון "אסתלק" כפשוטו ח"ו?!

הרבי מבאר ש"אסתלק יקרא דקוב"ה" מורה על המשכת האור בדרגא נעלית ביותר, בחי' סוכ"ע, שהמשכה זו נקראת בלשון של הסתלקות, להיותה בבחינת רוממות. ומזה מובן שכן הוא גם בנוגע ל"הסתלקות" של הרבי...

ומזה מובן שלא צריך להיות חסרון ח"ו בהתקשרות אל הרבי. – כ"ק מו"ח אדמו"ר אמר שהעצה להתקשרות היא לעצום את העינים ולהעלות בזכרונו אחת מהיחידויות אצל הרבי. ועתה, כאשר כל אחד זוכה להכנס לחדרו של הרבי, הרי זה נקל יותר.

אלא שאעפ"כ, רוצים וצריכים אנו את הרבי כפשוטו למטה מעשרה טפחים...

אביו של הרבי נ"ע, אדמו"ר מהר"ש, שאל אצל אביו, אדמו"ר הצ"צ, בקשר לאותה שנה שאמרו עלי' "קץ", היתכן שמישיח לא בא? והשיב לו: הרי נדפס הלוקטי-תורה. עננה אדמו"ר מהר"ש ואמר לאביו אדמו"ר הצ"צ: אבל אנו רוצים וצריכים משיח כפשוטו למטה מעשרה טפחים!

(ש"פ תצוה, שושן פורים הי"ט)

מיר זיינען אין עקבתא דמשיחא, און מיר וועלן זיך זעהן מיטן רבי'ן בעיני בשר, און דער רבי וועט אונז פירן צו די גאולה.

(ש"פ תרומה, פ' זכור, ח' אדר, הש"ט)

צריכים אנו להיות בתכלית הביטול, למלא את השליחות של הרבי יש למלא מבלי להתחשב בשום דבר. אין להתחשב בכל השאלות והקושיות: למה אומרים קדיש, למה כותבים "הכ"מ" וכו'. יש להתנהג כמו עניו שהוא תקיף בדעתו ואינו מתחשב בשום דבר...

...השי"ת יעזור שיבוא – משיח – כ"ק מו"ח אדמו"ר, כפי שהוא מלובש בגוף... ויוציאנו מהגלות!

– הסדר הוא אמנם שחייית המתים תהי' לאחרי ביאת המשיח, אבל יחידי סגולה יקומו לתחי' קודם ביאת המשיח.

ולכל לראש – כ"ק מו"ח אדמו"ר, שיחזור ויתלבש בגוף, ויבוא ("קיינ נפק"מ ניט אין וועלכן אופן, דורכן טיר, דורכן פענצטער אָדער דורכן דאָך"... ) ויאסוף את כל בני ויכריז: הגיע הזמן לצאת מן הגלות, בואו ונלך לארצנו הקדושה!

(יום ב' דחג השבועות הי"ט)

ened, and needless to say, I will refrain from taking upon myself any new responsibilities. When I visit the Ohel on Yud-Beis Tammuz, I will notify the Rebbe of the results of this meeting; namely, that no progress has been made.”

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

Later that evening, a group of elder Chassidim entered the Rebbe’s room and

told the Rebbe that Anash were prepared to do whatever the Rebbe wishes, including forming the committee on their own, as the Rebbe had mentioned, so long as the Rebbe will not diminish at all in the commitment to accept the *nesius, chas ve’sholom*. The Rebbe responded: “What does one have to do with the other? The meeting was about Merkos and Machane.”<sup>16</sup>

## Tammuz, 5710

*Even after such an apprehensive experi-*

*ence as recorded in the last story, Chassidim kept the drive forward and continued taking hopeful steps in the right direction, as evident in the next story:*

On 7 Tammuz, the Rebbe’s *sicha* was published for the first time in mimeograph. Initially, Reb Yoel had added a footnote in the booklet, stating, “Transcribed by one of the listeners, edited by *Chak Shlita*.” But when the Rebbe noticed it, he asked for those copies to be discarded and that the *sicha* be reprinted without that line.<sup>17</sup>

Up until this point, anyone who wished to have *yechidus* with the Rebbe would simply knock on the door of the Rebbe’s room and would be allowed in. In Tammuz 5710, the Rebbe told Rabbi Hadokov to notify the public that due to his busy schedule, it would be best if people came to the office first to request a *yechidus*, and they would be appointed a specific time.<sup>18</sup>

## Elul, 5710

On Chai Elul, the Rebbe wrote a *Michtav Kloli* for the first time, addressed to worldwide Jewry, beginning with the words “אל בני ובנות ישראל די בכל אתר ואתר” – yet another indication that the Rebbe was finally accepting the *nesius*. A few days later, on the first day of *Slichos*, the Rebbe wrote an additional letter addressed to all *Talmidei HaYeshivos* around the world.

Picking up on all the past events, Chassidim in Eretz Yisroel felt the time was ripe for official action to be taken. A grand *kinus* was held in Tomchei Tmimim – Lod for all of Anash on Chai Elul. The *kinus* began with reading the telegram the Rebbe had sent to all the participants. At the behest of Reb Chaim Schneerson, a telegram was sent back to the Rebbe on behalf of all the participants wishing “Mazal Tov” in honor of *Kabbolas HaNesius*.

## דעם רבי'נם קינדער

In the first months of the Rebbe’s *nesius* it was the bochorim who truly and sincerely attached themselves to the Rebbe, and they were the first ones to enjoy his personal attention and guidance, a fact quite apparent when reading through the stories in Yemei Bereishis.

Reb Dovid Raskin related that while the Rebbe would daven at the *Amud* during the first year after the Frierdiker Rebbe’s *histalkus*, he would often watch the Bochorim davening *B’arichus* and shep *Nachas* from them. [See page 103.]

But perhaps above all stands a story told by the “Zhlobiner Rov”, Reb Yerachmiel Bin-yominson (formerly a Rov in Zhlobin, and later a Rosh Yeshiva in Tomchei Tmimim – Montreal):

In the summer time of 5710, Reb Yerachmiel approached the Rebbe and said, “Regarding us – the older ones – fine, we are older, we’ll figure out how to get by on our own. But what about the younger ones, how will they survive without a Rebbe?”

The Rebbe answered: “פון די יונגע האב זיך קיין-מאל ניט אפגעזאגט; זיי האלט איך און זיי וועל איך.”  
“The younger ones I have never refused, I have always tended to them as my own and I will continue to do so.” See page 228.]

Even before the Rebbe was willing to accept the *Nesius* of the entire Lubavitch, it was the Bochorim that the Rebbe wanted to take care of. [See page 149.]



The next day, the Hamodia newspaper ran a story that Chabad Chassidim had crowned the Rebbe as their leader.<sup>19</sup>

## Tishrei, 5711

The new year's beginning brought with it much positive change. Right from the start, it seemed that the Rebbe would officially accept the *nesius* at last. The height of this was on Simchas Torah, as recorded in the following story:

On Simchas Torah day, the Rebbe re-

al acceptance of the *nesius*.

- The Rebbe established a schedule for *Yechidus*, receiving people three times a week – Sunday, Tuesday and Thursday nights at 8:00.

- Further, from Simchas Torah onward, the Rebbe was called to the Torah as “Adoneinu Moreinu V’rabeinu, ben Horav Levi Yitzchak.”

- On special days (*Yomei d’Pagra*) the Rebbe always farbrenged; it was hoped that, from Yud Shevat onward, he would begin to “say Chassidus” as well.

- During this time also, the Rebbe authorized the official establishment of

brengen. Chassidim observed that from the time of the Frieddiker Rebbe’s arrival in the United States, there had never been such a large crowd gathered in 770–yet another indication of the Rebbe’s increasing influence even outside Lubavitch; a sure sign that the Rebbe would soon accept the *nesius* totally and openly.<sup>22</sup>

At the farbrengen of Shabbos Mevorchim Teves, the Rebbe hinted at the *nesius* somewhat. Speaking about the importance of obeying the Rebbe’s instructions, the Rebbe remarked: “One

The Rebbe responded, “Yes, but you must see to help me out.”



A YIDDISH NEWSPAPER CLIPPING ANNOUNCING THE “NEW LUBAVITCHER REBBE” PUBLISHED AFTER 10 SHEVAT 5711. CREDITS: LUBAVITCH ARCHIVES

needed not spend too much time reflecting on the instruction first, contemplating and discussing, then going to *mikva* and waiting three days until Rabbi Hadokov grants him an appointment so that he can ask again.”

Chassidim present were very excited to hear these words, for they perceived it to mean that the Rebbe clearly acknowledged his position as *Nossi* of Chabad.<sup>23</sup>

In general, Chassidim say that from the beginning of the new year (5711), many signs pointed to the Rebbe’s gradu-

ally, and everyone present was filled with emotion. The prevailing feeling was that the *gabbai* himself was not speaking alone, but that everyone in the room was reciting it together. It was almost like an informal “*hachtora*.”<sup>20</sup>

### LIKE NEVER BEFORE

Before Yud-Tes Kislev, the Rebbe sent out another Michtav Kholi addressed to all the Chassidic Rebbes around the world, urging them about the importance of spreading Chassidus and to utilize this auspicious day for activities in that regard.

On Yud Tes Kislev, a massive crowd flocked to 770 for the Rebbe’s far-

brengen. Chassidim observed that from the time of the Frieddiker Rebbe’s arrival in the United States, there had never been such a large crowd gathered in 770–yet another indication of the Rebbe’s increasing influence even outside Lubavitch; a sure sign that the Rebbe would soon accept the *nesius* totally and openly.<sup>22</sup>

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Chassidim present were very excited to hear these words, for they perceived it to mean that the Rebbe clearly acknowledged his position as *Nossi* of Chabad.<sup>23</sup>

Recent events showed that the matter was finally coming to a close. Any day now, the Rebbe would accept the *nesius* officially. 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 Friediker 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.”<sup>24</sup>

us – 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.<sup>25</sup>

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

While still in 770, before everyone left for the Ohel, one Chossid read aloud a *Pa”N K’loli* to the Friediker Rebbe, asking him to ensure that the Rebbe accept the *nesius* and have success in his role as Rebbe. This *Pa”N K’loli* was read again at the Ohel, and then given to the Rebbe. Initially, the Rebbe refused to read it, but when he finally began to read it, he shed bitter tears. The Rebbe remained at the Ohel for many hours, only returning to 770 very close to sunset.

The Rebbe entered the Farbrengen that night at 9:45 p.m., together with Rabbi Kazarnovsky and Horav E. Yalles (of Philadelphia) and took his place.

Following the first Sicha, Leibel Groner whispered to R’ Yitzchak Hendel to ask the Rebbe to say a Ma’amar. The Rebbe heard the request and told Rabbi Hendel, “Tell him not to *‘drei a kop’*.” Rabbi Kramer was standing nearby and overheard the conversation. He said to the Rebbe, “He’s right, we want to hear a Ma’amar.” The Rebbe just waved his hand as if to dismiss the idea entirely.

About an hour into the Farbrengen, Reb A. S. Nemtsov stood up and announced, “Everyone wants to hear a Ma’amar. The *sichos* are good and fine, but we want to hear Chassidus.” The shul fell completely silent. All eyes locked onto the Rebbe’s holy face. The people waited, their hearts trembling with excitement and anticipation.

It was 10:40 PM; the Rebbe opened the Friediker Rebbe’s Ma’amar and began, “In the Ma’amar that the Rebbe distributed on the day of his *histalkus*, he begins with Basi L’gani.” Then, the Rebbe began to speak in the tune of a Ma’amar. Excitement spilled over in 770. People began pushing. And then a deep hush descended on the room and the Rebbe continued the Ma’amar. The Rebbe spoke about the Avodah of Dor Hashvi’I and cried profusely, and when he completed Se’if Gimmel, he said, “We will now take a break and say L’Chaim.”

Rabbi Nemtsov jumped up onto the table and cried out, “We must say



THE REBBE AT THE FRIEDIKER REBBE’S OHEL ON YUD SHEVAT 5711, HOURS BEFORE THE FATEFUL FARBRENGEN WHEN THE REBBE RECITED THE MAAMOR BOSI LEGANI.

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

When the Rebbe saw this, he instructed Rabbi Hodakov to contact the newspapers’ editorial staff immediately to 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. Rabbi Kazarnovsky cried, “What is the Rebbe doing to us?” Reb Shmuel Levitin argued that the newspapers had not written that the *Rebbe* had accepted the *nesi-*

Shevat, and the second letter detailed the appropriate conduct for the upcoming day. This was clearly an indication of acceptance of the *nesius*, as the Rebbe addressed all the Chassidim collectively, beginning with the words “*במענה על שאלת רביים*”.

### Yud Shevat, 5711

Following Shacharis, the Chassidim all wrote *Pannim* and handed them to the Rebbe. Presenting the Rebbe a “*K’sav Hiskashrus*” on behalf of all the Chassidim, Reb Meir Ashkenazi asked the Rebbe to take on the *nesius* in order to hasten Moshiach’s arrival. The Rebbe responded, “Yes, but you must see to help me out.”

‘Shehecheyanu’. Hashem has helped us: we have a Rebbe!” He then recited the Brocho of “Shehecheyanu” with Hashem’s name and all present responded with a thunderous “Amein.” The Rebbe smiled and asked Rabbi Nemtsov to come down from the table.

Following the Ma’amar, Rabbi Nemtsov, in the name of the Chassidim blessed the Rebbe—in honor of the Nesi’us—with “Bonei, Chayei U’mezonei,” and everyone answered, “Amen.”

At 12:55 AM, the Rebbe initiated the singing of “Ki V’Simcha,” and he left the shul. The Chassidim continued to sing the Nigun as they danced with great joy for a long while. As the Rebbe walked out the door, Rabbi Kazarnovsky wished him “Mazel Tov.” Hearing this the Rebbe smiled.

After the Farbrengen, the Chassidim sat until 3:00 AM reviewing the words the Rebbe had spoken that evening, and the *bochurim*, despite their exhaustion, stayed until six-thirty in the morning to review the new Maamar, over and over, and over again. ■

1. Hisvaaduyos 5743. Vol. 1 p. 456

2. Sefer Hamaamorim 5710. p. 163. (See the Rebbe’s explanation in Hisvaaduyos 5743. Vol. 1 p. 507).

3. Most of the stories herein are selections from the Sefer *Yemei Bereishis*. For an interesting overview on the Sefer, see Derher Magazine, Issue 2 (Shevat 5772).

4. *Yemei Bereishis*. p. 84

5. *Ibid.* p. 93

6. *Ibid.* p. 103

7. *Ibid.* p. 113. (See their letter sent in summation of the meeting on p. 116).

8. *Ibid.* p. 105

9. *Ibid.* p. 103

10. *Ibid.* p. 131

11. *Ibid.* p. 145

12. *Ibid.* p. 147

13. *Ibid.* p. 155

14. *Ibid.* p. 167

15. *Ibid.* p. 158, 175

16. *Ibid.* p. 175-180

17. *Ibid.* p. 187

18. *Ibid.* p. 195

19. *Ibid.* p. 240

20. *Ibid.* p. 275

21. *Ibid.* p. 287

22. *Ibid.* p. 308

23. *Ibid.* p. 319

24. *Ibid.* p. 344

## מופתים וואלגערן זיך

One of elder Chassidim stated that at the beginning of their *nesius*, our Rabbeim’s conduct is known to be one of “Chessed”, displaying an extraordinary amount of miraculous performances. Reading through the sefer “Yemei Bereishis,” one will find many stories of miracles performed by the Rebbe throughout the yearlong period between Yud Shevat, 5710 and 5711. We will suffice by recounting one such story here.

In Cheshvan, 5711, a bochur was found lying on the street unconscious with a fractured skull, *Rachmona L’tzlon*. After remaining unconscious for three days, the doctors despaired of any hope and declared his condition extremely critical. Reb Yehuda Krinsky, who was at the bochur’s side, called the Rebbe’s secretary and requested the Rebbe’s *brocha* for him. The Rebbe told Reb Yehuda that he should whisper into the bochur’s ear that the Rebbe was notified about his situation, and to specify the Rebbe’s full name and his father’s name. After these instructions were carried out, the bochur opened his eyes immediately and regained consciousness. The doctors were astonished at the open miracle that had unfolded before their eyes.

Another evident point when reading through those diaries is the Rebbe’s concern for even the most trivial needs of every individual. The Rebbe’s concern for each and every Jew is well-known and always evident throughout the years, but in those first months, it was especially noticeable.

Often, after being notified about a difficult situation by one of Anash, the Rebbe would inquire as to what the outcome was and if all had worked out for the better.

In fact, just before reciting the first Ma’amar on Yud Shevat, the Rebbe turned to a *bochur* whom, previously in Yechidus, he had instructed to sell his car. The Rebbe now asked him if he had sold it yet, and when the bochur answered that he had not, the Rebbe gave him a look of astonishment.

