

לעבן מיטן
רבי'ן

ה'תשפ"ד
פסח



LIVING
with the
Rebbe

"וזרח השמש
ובא השמש..."

5710

The night of Shabbos***Parshas Bo, Yud Shevat:***

On Shabbos evening, the Ma'amar "Basi Legani" – just published in honor of Yud Shevat, Yartzeit of the Frierdiker Rebbe's grandmother, the Rebbetzin Rivkah – was learned in 770. During the learning, one of the Temimim pointed out a printing error in the foreword of the Ma'amar: a "Yud" (representing the word "Yamim") was missing from the acronym "Shlita" following the Frierdiker Rebbe's title...

Shabbos Parshas Bo, Yud Shevat:

At about 7:15 in the morning, the Frierdiker Rebbe asked to be brought to the room in which he held Yechidus, where he normally spent most of the day. He was there only a few moments, however, before he lifted his eyes and scanned the room as if searching for something; immediately, he asked to be returned to his sleeping quarters.

There, he lay on his bed for a short while; around 7:40, he suddenly began to fall noticeably ill. Immediately, the family members and his doctor, Dr. Avrohom Seligson, were alerted as to the situation.

Dr. Seligson arrived at 7:45 to find the Frierdiker Rebbe in critical condition, breathing with great difficulty. The police medics were contacted immediately, as well as a private ambulance, with instructions to bring a respirator and other emergency equipment.

As soon as he reached 770, Dr. Seligson gave instructions to alert immediately the Frierdiker Rebbe's son-in-law, the Ramash (the Rebbe), and his wife, the Rebbetzin Chaya Mushka. S. D. B. Eichhorn hurried to their house; when the Rebbetzin answered the door, it was apparent that she knew of – or perhaps immediately reckoned – the situation.



The group of Russian Bochurim (just arrived from France) came at that moment to 770; they encountered R' Yochanan Gordon who, crying, told them that the Frierdiker Rebbe was in grave condition. Wasting no time, the Bochurim began to recite Tehillim fervently; R' Yochanan went outside and stood at the door to 770 to wait for the medics with their emergency equipment, to take them directly to the Frierdiker Rebbe's room on the second floor when they arrived. Eli Gross soon appeared; instructing him to wait for the ambulance, R' Yochanan turned to run to the house of Dr. Schwartz, who lived nearby.

As they spoke, the police medics arrived with the emergency equipment; they were taken swiftly to the Frierdiker Rebbe's room. A large ambulance soon appeared with a special, large respirator apparatus.

The team of medics did everything they possibly could, working for a half-hour straight ... but it was to no avail.

Eli Gross hurried to call Dr. Nash to

come. Returning to 770, R' Eli found Avraham Frankel and Dovid Raskin together with other Temimim, standing by the door and saying Tehillim with great emotion.

Suddenly, the door to the elevator opened and the medics emerged with their equipment. One of the Temimim, as 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 – simply unable to believe the news – the Tomim asked a second time, but this time received only silence in response.

The Rebbe arrived from his house immediately. Instructing everyone to go to the Mikvah, he quickly set about making sure that a minyan be present to say Tehillim in the Frierdiker Rebbe's room all throughout the day; after davening in the shul downstairs, those who had already prayed were to take the place of those saying Tehillim upstairs. The Rebbe instructed further to send a messenger to all the shuls in

Brownsville, etc., to inform Anash of the passing; the Tomim Zushe Posner went right away. Then the Rebbe himself went to the Mikvah.

Close to 11:00 a.m., the minyan gathered downstairs in the side room of the Beis Medrash for the Shabbos davening. The Rebbe and his brother-in-law, the Rashag, recited Kaddish. Soon after, all of the Anash and Temimim from Brownsville arrived.

From time to time during the course of the day, the Rebbe entered the Frierdiker Rebbe's room and remained there a short time; at other points, he went to the room in which the immediate family sat. Chassidim streamed in from all directions, saying Tehillim immersed in tears. After Mincha, they continued to say Tehillim all through the afternoon. At the conclusion of Shabbos, they joined together in Ma'ariv; davening from the Amud, R' Yisroel Jacobson cried bitterly.

Straight after Ma'ariv, they telephoned the elder Chassidim who did not live in Crown Heights to come quickly. One of the elder Chassidim exclaimed that they must send a notifying telegram to be placed at the Tzion of the Rebbe Rashab in Rostov. R' M. L. Rodshtein sat by the telephone, first calling Anash communities throughout the U.S. and Canada to advise them to come to New York immediately. In the Merkos office, Chassidim called Western Union to send telegrams throughout the world.

A great crowd began to stream into Crown Heights – particularly Anash from Williamsburg and all of the communities in the N.Y. metropolitan area.

The office telephones rang off the hook all evening; 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.

The elder Chassidim met to organize the Levaya and Taharah in detail; with

every problem that arose they turned to the Rebbe for his opinion. The Levaya was set for 12:00 noon the next day.

Downstairs in the Beis Medrash, R' Bentzion Stolik of the Chevra Kadisha gathered a few Temimim to take apart tables at which they learned in the Beis Medrash along with the Amud at which the Frierdiker Rebbe davened, to be used to build the Aron (the casket in which the Frierdiker Rebbe was to be buried). Yet another group of Temimim prepared the Tachrichim.

The Temimim remained awake the entire night; all the while, the Rebbe swiftly made rounds to make sure everything was in order. With the start of the new day, groups and individuals began to arrive from all corners of North America – Chicago, Miami, Montreal and elsewhere. The police erected barricades next to the entrance to 770 in preparation for the Levaya.

Time passed quickly; everyone hurriedly davened Shacharis and at 9:00 a.m., a minyan of Anash (including R' Yochanan Gordon, R' Yaakov Lipskier and R' Avrohom Bernetsky; Temimim Dovid Raskin, Dovber Junik, Y.L. Posner and others) with R' Bentzion Stolik at their head was sent to the cemetery to dig in preparation for the burial.

At 10:30, the elder Chassidim entered the Yechidus room to perform the Taharah. Near the door, the Rebbe stood with a Sefer Tehillim in his hand; turning to R' Michel Piekarski, he said, "Let us recite this together," and they began to say Tehillim together from a single Sefer. R' Y. 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..."

Soon the Chevra Kadisha's car arrived to carry the Aron to the cemetery. The Aron was set on two chairs in the Frierdiker Rebbe's room, and it was announced that all Anash and Temimim should enter and ask Mechilah.

The time for the Levaya grew near; according to police estimates, a crowd of fifteen to twenty thousand people had gathered outside 770. Jews from all walks of life and every kind of community had come to honor the Frierdiker Rebbe and participate in his Levaya, led by Admorim, Rabbonim, Roshei Yeshivos and community leaders.

At 12:30 p.m., a path was cleared in front of 770's entrance and the Aron was brought out from the Frierdiker Rebbe's room; the Rebbe hinted that everyone





should follow behind it. As the Aron came out, throngs of people pushed one another to touch it as it passed. The plan called for carrying the Aron on foot all the way to the Lubavitcher Yeshiva on Bedford Avenue, where the procession would continue by car to the cemetery. The crowd was so overwhelming, however, that they were forced to stop at Brooklyn Avenue and place the Aron in the car.

Around the Aron in the Chevra Kadisha car were four small seats. In three of them sat the elder Chassidim R' Shmuel Levitin, Reb Yisroel Jacobson and R' Dovber Rivkin, placing their hands under the Aron (so that it would be considered as if they were carrying it). They looked for a fourth elder Chossid to take the remaining seat, but the very tight space made it impossible for any of them to enter; the Chassidim did not know what to do. Seeing this delay, the Rebbe quickly motioned to Hatomim Y. L. Posner to take the fourth position.

The Rebbe and the Rashag followed directly behind the Chevra Kadisha car in a limousine. Behind them was the immediate family; then the elder Chassidim; and finally hundreds of buses

and private vehicles. The procession made its way slowly until Bedford Avenue, turning right towards Yeshivas Tomchei Temimim Lubavitch, where thousands awaited the Aron's arrival. They stopped only a short while, then proceeded straight to the cemetery in Queens.

From the cemetery gate at Springfield Boulevard, they carried the Aron on foot. At 2:15 p.m., they reached the burial plot, where a large crowd had already assembled. As they lowered the Aron into the ground, the Rebbe declared, "This is with a condition: When we go to Eretz Yisroel, we will not leave without you!"

Tuesday, 13th of Shevat:

Horav Yitzchak Dubov, one of the elder Chassidim of Anash in England (who had remained in Crown Heights after the Levaya to attend his son's upcoming marriage), gathered his courage and approached the Rebbe to convince him to accept the Nesi'us. The Rebbe vigorously refused, declaring, "Der [Frierdiker] Rebbe lebt!" Horav Dubov persisted, however, protesting that the same could be said for all the Rebbeim – nevertheless, successors were still

appointed for them! The Rebbe responded in astonishment (referring to himself by name), "What do you think, M. S. is a Rebbe?"

Wednesday, 29th of Shevat:

Soon, Anash and Temimim began to approach the Rebbe to ask his holy advice; the Rebbe would answer all their queries, especially those that came from the Temimim. It is said that to those who inquired concerning material matters (e.g., health, livelihood, etc.), the Rebbe would reply, "I know exactly as you do..." But when pressed repeatedly, the Rebbe would finally respond – stressing, however, that his holy advice was given "not as a Rebbe." When they returned in joy to inform him that his words had been fulfilled with much success, the Rebbe would say, "Now the responsibility is removed from me."

Sunday, 2nd of Adar:

Led by Rabbonim and elder Chassidim including R' Y. Dubov, R' A. S. Nemtsov and R' Bentzion Shemtov, the community of Anash and Temimim of England sent to the Rebbe a "K'sav Hiskashrus" initiated immediately after the Shiva. Some time later (on the 25th of Adar), they received the following response from the Rebbe to Horav Dubov:

I received the letter from the 2nd of Adar. I am sure you remember what we spoke about while you were here [referring to the exchange in which Rav Dubov asked the Rebbe to accept the Nesi'us]. I did mention all those who signed the letter at the Tzion [of the Frierdiker Rebbe]...

10th of Adar:

In the evening, a Farbrengen was held in 770 marking the conclusion of the Shloshim.

In one of his recent Farbrengens with the Temimim, R' Shmuel Levitin pointed out that the fact that the Rebbe had begun to answer queries in *spiritual* matters was not yet proof he had

accepted the Nesi'us – for in matters of Avodah one might say that these were simply answers found in Seforim, etc. However, the fact that the Rebbe had begun to respond regarding *material* matters (such as health and healing, etc.) was clear evidence that he had accepted the Nesi'us, to the joy of all Anash.

Tuesday, 11th of Adar

Throughout the Shloshim (weekdays included) the Rebbe wore his Shabbos clothing – black hat, Sirtuk and black tie. Now, however, he returned to wearing the weekday suits that had been his custom prior to Yud Shevat (though he continued to wear the black hat through the rest of the year).

At one of the gatherings of the elder Chassidim, R' Shmuel Levitin suggested that the Rebbe's behavior might simply display his profound humility in refusing to accept the crown of leadership (for until this point, they had all presumed to interpret the Rebbe's adoption of a long coat during the week as a general acceptance of leadership; but when he immediately reverted to wearing a short suit, many began to think he had no intention to accept).

However, each of the many times elder Chassidim tried to approach the Rebbe regarding the Nesi'us, the Rebbe responded with steadfast refusal. Thus the elder Chassidim quietly began to convene meetings to devise a way to bring about the Rebbe's acceptance of the Nesi'us.

Friday, 20th of Nissan:

In 770, it was related that a certain individual (not part of Anash) had asked the Rebbe to accept the Nesi'us; the Rebbe had replied that the Frierdiker Rebbe would advise what to do.

Another individual had gone to see the Rebbe and requested private Yechidus. The Rebbe replied bewildered, "With one wearing a short jacket you wish to have Yechidus?! This is not a Rebbe!

Have you ever seen a Rebbe with a short jacket?!" His clever rejoinder: "I have come not for the Levush – I have come only for the Rebbe himself."

Sunday, 22nd Nissan, Acharon Shel Pesach:

Today, the elder Chassidim requested that the Rebbe say a Ma'amar for the Chassidim, but he steadfastly refused.

Tuesday, 24th of Nissan:

It is told that when one of the elder Chassidim petitioned the Rebbe to accept the Nesi'us, the Rebbe firmly refused, insisting that he had received no instructions in this matter from the Frierdiker Rebbe. The Chossid responded that he found it hard to believe that the Rebbe had never heard anything regarding the Nesi'us from the Frierdiker Rebbe. The Rebbe wondered, "Do you consider me a liar?" The Chossid explained that this was similar to the well-known situation following the passing of the Rebbe Maharash – when the Rebbe Rashab refused to accept the Nesi'us, speaking sharply during the Farbrengens of his own unworthiness, etc.; certainly, the Rebbe Rashab had not lied! This was simply among those things that demand explanation – and so too in this case, the Rebbe's words were difficult to understand. The Rebbe laughed and said, "Oisgedreit zich!" ("You twisted your way out of that!")

Another of the elder Chassidim responded to the Rebbe's rejection with a number of stories offering clear proof that the Rebbe was worthy to succeed the Frierdiker Rebbe – and that he must fulfill the requests of Anash and Temimim around the world to accept the Nesi'us. With a wave of his hand, the Rebbe dismissed the entire notion.

Suddenly, however, the Chossid remembered a well-publicized story from the Rebbe's Chasunah: Prior to the Chupah, the Frierdiker Rebbe tied a Gartel around the Rebbe's waist. Beforehand, he said, "I will not say a Brocho now, for I already had this in mind

in the morning during Birchos Hashachar in the Brocho, "...Ozer Yisroel biGevurah." (From the Frierdiker Rebbe's inclusion of the Rebbe in his own Brocho, it was clear that he intended the Rebbe to be his successor.) As the Chossid began to tell this story, the Rebbe's face whitened, and he offered no response whatsoever.

Wednesday, Beis Iyar, Tiferes sheb'Tiferes – birthday of the Rebbe Maharash

Quietly, Rabbonim and elder Chassidim continued to lead informal meetings during which they looked for ways to arouse the Rebbe's will to accept the Nesi'us – for he remained determined not to accept it under any circumstances; when anyone turned to him with such a request, the Rebbe would respond that "m'darf hob'n hora'os..." ("there would have to be instructions..." i.e., from the Frierdiker Rebbe).

Practically speaking, the Rebbe was already filling the Frierdiker Rebbe's role in virtually every matter – both in responding with advice and direction in Avodas Hashem; and giving Brochos in material concerns, bringing about miraculous results, etc. At the same time, the Rebbe absolutely refused to accept any official or public title connected with the Nesi'us.

During one of their meetings, the elder Chassidim resolved that a minyan of Chassidim should go to the Frierdiker Rebbe's Tzion to read a Pa"N K'loli, on behalf of all the Chassidim, asking the Frierdiker Rebbe to arouse in the Rebbe a will to accept the Nesi'us.

Thus on Beis Iyar, a minyan of important elder Chassidim (including R' Yisroel Jacobson, R' Elya Simpson, R' Shlomo Aaron Kazarnovsky and others) and distinguished Yungeleit (including R' Berel Baumgarten, R' Yosef Wineberg and others) went to the Frierdiker Rebbe's Ohel to read a Pa"N K'loli on behalf of all Anash and



Temimim requesting that he arouse in the Rebbe the will to accept the Nesi'us.

Monday, 7th of Iyar

It is said that although he continued to refuse acceptance of the Nesi'us, from the day the petition to the Frierdiker Rebbe was made at the Tzion (on Beis Iyar), the Rebbe never again responded, "M'darf hob'n hora's..."

By this time, Chabad institutions worldwide had begun sending "Michtavei Hiskashrus" to the Rebbe, beseeching the Rebbe to accept their institutions as under his leadership.

It is told that R' Bentzion Shemtov printed stationery for Yeshivas Tomchei Temimim in England during this period that stated in the heading, "Tachas Nesi'us Kevod Kedushas Admur Shlita," and sent a personal letter to the Rebbe's mother on this stationery. Immediately, he received a telegram from the Rebbe:

I was astonished to see the name "Horav M. Schneerson" printed on the stationery of the Yeshivas Tomchei Temimim

of London. It is my absolutely firm demand that you burn all previously-printed stationery and refrain from printing any such stationery in the future without explicit permission from me.

One of the Temimim related the following story: He knocked on the door to the Rebbe's room and the Rebbe gave him permission to enter; he came in and requested Yechidus with the Rebbe. The Rebbe put on his Gartel, went over to the window and closed the curtain, sat down in his place and burst out crying ... the Bochur then asked a few questions which the Rebbe answered.

A few days later, the Bochur asked if it would be possible to receive the words addressed to him at the Yechidus in writing. The Rebbe responded that the Bochur should write down whatever he remembered and bring it in to be reviewed and edited. Indeed, the Bochur transcribed his recollections and the Rebbe checked it over afterwards.

R' Yoel Kahan related that he had composed a transcription of the Rebbe's Farbrengen of Shabbos Mevorchim

Sivan. He 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 Chossid then went to the Rebbe, explaining that Anash living outside New York wished to know what was said at the Farbrengens; thus he requested the Rebbe's permission to print R' Yoel's transcription. "Why not?" answered the Rebbe; in order to make absolutely clear that this in no way implied even a hint that he might be accepting the Nesi'us, the Rebbe added, "This could have been done before Yud Shevat as well..." The Rebbe indicated that they should bring the text to him for editing before it was published.

29th of Elul, Erev Rosh Hashanah:

After Shacharis, an announcement was made in the Rebbe's name instructing each person to write a Pa"N. Later, all Anash and Temimim passed by the Rebbe and handed him their Pa"Nim.

At approximately 1:30 p.m., together with Anash and Temimim, the Rebbe went to the Ohel, where he stood for nearly three hours (from 2:20 to 5:10) as he read all of the Pa"Nim he had received. A heavy rain fell the entire time; R' Moshe Kazarnovsky covered the Rebbe with an umbrella.

By the time the Rebbe finished reading the Pa"Nim, it was extremely late; the door to the cemetery (a side-door near the Ohel) was already locked. The Rebbe said, "Everything is here, a minyan, etc. – we are missing only a Shofar!" The Bochurim tried to arrange the key but were unsuccessful; so the Rebbe walked all the way across the cemetery to the main entrance, the only gate still open, and returned to 770. On the way, Rabbi Kazarnovsky asked the Rebbe for a Brocho that all those who stood at the Ohel for those long hours in the rain and cold should not get sick. The

Rebbe responded, “Good!” (After Rosh Hashanah, the Rebbe asked Rabbi Kazarnovsky how everyone was feeling, to

which he answered that, B”H, indeed none had become ill.)

When they reached 770 it was already 6:15 p.m. – only a half-hour before candle-lighting time for Rosh Hashanah.

5711

The night of Simchas Torah:

At one point during the Farbrengen on the night of Simchas Torah, the Rebbe began to pour Mashke for many of the people gathered. As he was distributing the Mashke, the Rebbe suddenly began to cry as he spoke about the Nesi’us. “Everyone must be connected to the [Frierdiker] Rebbe – not through any intermediary ... I don’t know what you want from me!” Many of the Chassidim began to cry as well.

The day of Simchas Torah:

On Simchas Torah day, the Rebbe received Chosson Bereishis. The Gabbai, R’ Berel Haskind, called him up with the title “Adoneinu Moreinu V’rabeinu,” the first time that the Rebbe had been called to the Torah this way. This excited all those present – everyone was

overtaken with emotion. As he recited the Brochos, the Rebbe began to shed tears.

In general, Chassidim say that from the beginning of the new year (5711), many signs pointed to the Rebbe’s gradual acceptance of the Nesi’us.

First, 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 “Va’ad L’hafotzas Hasichos,” a committee in charge of printing the Rebbe’s Sichos.

Finally, numerous stories began to emerge of open miracles that had come about through the Rebbe’s Brochos.

24th of Teves:

On behalf of all of the Chassidim in America, a large group of elder Chassidim came to the Rebbe’s room to present a “K’sav Hiskashrus,” accepting the Rebbe as leader, etc. Many of them were openly emotional, especially those who remembered the Rebbe Rashab and the Frierdiker Rebbe. When they entered, the Rebbe asked them as to what they wished; they responded that they had

THE GREAT AND HOLY DAY OF YUD SHEVAT 5711

The Rebbe Davened Maariv at the Amud in the Frierdiker Rebbe’s room, crying slightly throughout the entire Davening.

Before Shacharis the Rebbe glanced at the Frierdiker Rebbe’s chair. Throughout the entire Davening the Rebbe cried alot.

Following Shacharis, everyone wrote Paanim and handed them to the Rebbe. R’ Meir Ashkenazi handed the Rebbe a K’sav Hiskashrus from all the Chassidim

and asked the Rebbe to take on the Nesius so that Moshiach will come faster, and the Rebbe responded: “Yes, but you must see to help me out!”

Many other Chassidim from all over the country handed the Rebbe a K’sav Hiskashrus from Anash in their cities.

After that, one of the Chassidim read aloud a Paan K’loli on behalf of all of the Chassidim to the Frierdiker Rebbe, asking that he assures

that the Rebbe accepts the Nesius and that the Rebbe should be very successful, etc. The Paan was read again at the Ohel and then handed over to the Rebbe. At first the Rebbe refused to read it, but he finally began to read it while crying with great emotion. The Rebbe stayed at the Ohel for many hours, only returning to 770 very close to sunset.

Mincha was Davened very quickly. After Maariv, the Farbrengen was called for 8:00p.m.

The Rebbe visited his mother that evening and only left for 770 at 8:45p.m. Throughout the evening many people came to 770 for the Farbrengen, resulting in a crowd totaling over 800 people gathered in the Zal.

The Rebbe walked into the Farbrengen at 9:45pm together with Rabbi

About an hour after the Farbrengen began, an older Chassid named R' A.S. Nemztov stood up and announced: "Everyone wants to hear a Maamar. The Sichos are good and fine, but we want to hear Chassidus!" The Shul was totally silent. Everyone's hearts trembled as they waited to see how the Rebbe would respond.

and all present responded with a whole-hearted "Amen".

The Rebbe smiled and asked Rabbi Nemtzov to go down from the table.

The Rebbe requested that the Chassidim sing the Benoni, saying "The Rebbe cherished this Nigun," and then the Rostover Nigun of the Rebbe Rashab.

The Rebbe continued the second part of the Maamar through Se'if Hei. The Rebbe then stopped and asked everyone to sing a Niggun from the Rebbe Maharash and the Niggun of the Tzemach Tzedek. The Rebbe then continued the Maamar to the end, and concluded with a short Sicha, saying that generally in Chabad the Chassidim have to do the main Avodah by themselves not relying on the Rebbeim.

All throughout the recitation of the Maamar the Rebbe held his hands under the table with his eyes open looking straight ahead.

Following the Maamar, Rabbi Nemtzov blessed the Rebbe in the name of all the Chassidim (in honor of the Nesius) with Bonei, Chayei, Umezo-nei, and everyone answered "Amen".

At 12:55 am, the Rebbe started the Nigun "Ki V'Simcha" as he left the Shul. Everyone continued singing this Nigun, dancing with great joy for a long while. As the Rebbe walked out of the door, Rabbi Kazarnovsky wished the Rebbe "Mazel tov," and the Rebbe smiled.

After the Farbrengen, the Chassidim reviewed the Rebbe's words until 3:00a.m., but the Bochorim, although they were extremely exhausted, stayed even later (until 6:30 in the morning) to review the new Maamar over and over again.



Kazarnovsky and Rabbi Yalles. In between the Sichos, the Rebbe spoke to a few people, one of them was a Bochor whom the Rebbe had previously asked in Yechidus to sell his car. The Rebbe asked him whether he had sold it yet or not and when the Bochor answered in the negative, the Rebbe gave him an astonishing look.

After the first Sicha, Leibel Groner whispered to Yitzchak Hendel to ask the Rebbe to say a Maamar. The Rebbe had heard the request, and told Rabbi Hendel, "Tell him not to Drei a Kop!" Rabbi Kramer, who was standing nearby and overheard the conversation, said to the Rebbe, "He's right, we want to hear a Maamar!" but the Rebbe waved his hand as if to discard the entire idea altogether.

...And so it was, at 10:40p.m. the Rebbe opened the Maamar of the Friediker Rebbe and began to say: "In the Maamar that the Rebbe gave out on the day of his passing, he begins with Bosi Legani..." The Rebbe then began to speak in a tune of a Maamar. For a few seconds, everyone began pushing out of excitement, but then everything returned to normal and the Rebbe continued saying the Maamar through Se'if Gimmel. While the Rebbe spoke about the Avodah of Dor Hashviei, the Rebbe cried alot. The Rebbe then said "We will now take a break and say L'Chaim."

Rabbi Nemtzov jumped onto the table and cried out "We must say Shehecheyanu! Hashem has helped us - we have a Rebbe!" He then said Shehecheyanu with Hashem's name,

come to present him a letter. As soon as he read the first line, the Rebbe burst out crying, "Please go out – this has no connection to me!"

The night after 24 Teves:

From the content of the Rebbe's talks during the evening's Farbrengen (in honor of 24 Teves, the Alter Rebbe's Yartzeit) Chassidim received the feeling that the Rebbe acknowledged the letter they had given him that day.

26th of 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 soon take place on Yud Shevat.

When the Rebbe saw this, he instructed Rabbi Hodakov to contact the

newspapers' editorial staffs immediately to demand that they print follow-up articles denying the entire report. Rabbi Hodakov called Rabbi M. Kazarnovsky, Rabbi Y. Jacobson and R' 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?!" R' Shmuel Levitin argued that the newspapers had not written that the Rebbe had accepted the Nesi'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.

Rosh Chodesh Shevat:

The Rebbe wrote two letters to all of the Chassidim: one letter encouraged them all to learn the Ma'amar, "Basi L'gani," in honor of Yud Shevat; and a

second contained a detailed list of specific conduct for the upcoming day.

Shabbos Parshas Bo, 6 Shevat:

The Rebbe received Maftir; as he read the Haftarah, he began to cry bitterly. The bitterness of his tears increased when he came to the words, "Al Tira Avdi Yaakov" – and even more as he recited the after-Brochos.

Rabbi Kazarnovsky had a dream in which he saw the Frieddiker Rebbe ask the Rebbe to accept the Nesi'us, but the Rebbe refused. The Frieddiker Rebbe responded, "You must say Chassidus to the Yidden, don't leave everything for me!"

The next morning, Rabbi Kazarnovsky wrote to the Rebbe regarding the dream – and the Rebbe replied, "Yasher Koach!" From the Rebbe's response, the Chassidim understood that the Rebbe had finally agreed to accept the Nesi'us.

5730 Yoman – Shevat 5730

In 5730, with the approaching Yud Shevat marking twenty years of the Rebbe's leadership, Chassidim from all over the world prepared themselves for the momentous day. A special committee, the "Va'ad L'chagigos Ha'esrim" ("Committee for Commemorations of the Twenty[-year Anniversary]), was formed in Eretz Yisroel. This Va'ad fielded many suggestions and proposals for projects to utilize this opportunity to broaden the Rebbe's work in general and achieve its ultimate goal – the arrival of Moshiach.

From Eretz Yisroel came one woman's suggestion that the time had arrived to request the Rebbe's approval to complete the the "Sefer Torah to greet Moshiach" started more than twenty years earlier. This proposal was greeted with great excitement by all Chassidim; soon, a letter was drafted and submitted to the Rebbe. To everyone's dismay, however, the response was negative.

On Wednesday night, Rosh Chodesh Shevat, with the Rebbe's late return from the Ohel came a wonderful surprise for the Chassidim: The Rebbe gave notification that "all obstacles have been brought to an end," and they may now proceed with completion of the Sefer Torah. Imagine the outbreak of joy at this extraordinary news – at last,

the "Sefer Torah to greet Moshiach" would finally be finished!

That Shabbos, Parshas Va'era (the 3rd of Shevat), the Rebbe announced the exciting news publicly that the Siyum for "Moshiach's Sefer Torah" would soon take place. During the Sichah, the Rebbe expressed astonishment that no one in 770 had made this proposal:



The idea, and request, to complete the Sefer Torah came from Eretz Yisroel, when it should have come from right here in New York, where the Sefer Torah is kept – for, as people point out, 770 is the Gematriya of “Poratzta”!

Nonetheless, this notion remains for me (as do many other questions I have) unanswered. One can be standing before a precious treasure in broad daylight, with open eyes, yet he does not see a thing! Where is there a greater and more precious treasure – awaited and hoped for by all of the preceding generations – than the coming of Moshiach? Yet people turn their faces this way or that; everyone is busy with his own endeavors...

Just as had been instructed when the Sefer was started, the Rebbe announced that anyone who wanted to participate

in the writing of the Sefer Torah may do so by donating one dollar. Although the participants would no longer be able to purchase their own letters in the Sefer – for almost all of the letters were already complete, with only a few lines left unfinished – they would nevertheless be able to make their contributions, “and the Malochim will divide the letters among them all!”

Further, the Rebbe indicated that the members of the original committee appointed by the Frierdiker Rebbe to supervise the writing of the Sefer Torah should continue the project now as well. The Rebbe concluded, “Let the entire Jewish nation know about this endeavor so that they may all be granted the opportunity to participate in it, and may we indeed merit to bring the

Sefer Torah to greet Moshiach!”

Immediately after Shabbos, Chassidim around the world leaped into action. As soon as the news reached Eretz Yisroel, hundreds of Bochorim and Anash went from one end of the country to the other enlisting tens of thousands of their Jewish brethren in this remarkable project. Newspaper advertisements spread its information to all the cities around, resulting in nearly one-hundred-thousand participants from Eretz Yisroel alone!

Among the Chassidim themselves, the atmosphere was electric. Every Chosid had complete confidence and absolute certainty that with the completion of the Sefer Torah, the Golus would end instantly – and the long-awaited Geulah would finally arrive. Everyone

MOSHIACH’S SEFER TORAH

On the night of Simchas Torah, 5702, during the Farbrengen before Hakofos, the Frierdiker Rebbe spoke to the Chassidim of writing a Sefer Torah expressly for the purpose of greeting Moshiach.

It is important to note when this took place: At that time, the Jewish people were suffering terribly all across Europe – struggling through more horrifying afflictions than anyone could have

imagined would ever occur. In those darkest of times, the Frierdiker Rebbe initiated new efforts to awaken all of his Jewish brethren to return to Hashem, seeking to seize an opportunity to bring about the ultimate Redemption. Thus did the project to write a special Sefer Torah to greet Moshiach commence.

Originally, the Frierdiker Rebbe requested that the parchment for the Sefer come from Eretz Yisroel, so he sent a telegram to R’ Shlomo Yehudah Leib Eliazarov of Yerushalayim with precise instructions: The parchment must be made from a “Shlil” (i.e., the hide of a calf still in its mother’s stomach) of an animal slaughtered properly through Shechitah; it must be worked specifically for the sake of the Sefer Torah only; and the parchment should be six Tefachim in width.

However, when he realized that the cost of acquiring such a parchment from Israel would be too great, the Frierdiker Rebbe decided that the parchment



prepared in his own way for the much-anticipated future that was now so near!

As Yud Shevat approached, the excitement peaked as hundreds of Chassidim, from all corners of the world, began to stream into 770 to take part in this historic moment. More than a hundred Chassidim arrived just from Eretz Yisroel alone, bringing with them the lists containing the names of participants in the writing of the Sefer Torah. Chassidim flew in from France, England, Holland, South Africa and many other locations.

At that time, the Sefer Torah was held in R' Shmuel Levitin's room. Throughout the entire week, the Sofer, Rabbi Zirkind, was seen entering the room often, not leaving till late at night.



should be made – and the Sefer Torah written – in America. The Sofer chosen was R' Shmaryahu Factor, who began to write the Sefer in the Alter Rebbe's K'sav.

Initially, it was arranged to start writing the Sefer on the 20th of Cheshvan (birthday of the Rebbe Rashab). For a variety of reasons, however, the writing did not actually begin until the 2nd of Iyar (birthday of the Rebbe Maharash).

The actual writing of the Sefer began in a quiet event without fanfare in the Frierdiker Rebbe's room, with only the Sofer and R' E. Simpson together there with him. The Sofer drew the outline of the letters of the first word and the Frierdiker Rebbe filled them in, setting this unique endeavor in motion.

Following the completion of the first letters, Chassidim gathered for a special meal in the shul downstairs, where they joined together in saying "L'chaim!" From there, they moved on to Mincha in the room where the Frierdiker Rebbe's mother had stayed (this was during the year following her passing, in which

the Frierdiker Rebbe regularly davened in her room). After davening, the Frierdiker Rebbe turned to face the crowd and delivered a Sichah. Among the things he said then, the Frierdiker Rebbe related that when a terrible plague struck his city, the Baal Shem Tov instructed that a Sefer Torah be written – and the plague miraculously ended. Now too, said the Frierdiker Rebbe, the Jewish nation is in dire need of immediate salvation; and he concluded, "May Hashem help that the writing of this Sefer Torah indeed bring it about!"

Later that day, the Frierdiker Rebbe selected three of the elder Chassidim – R' Shmuel Levitin, R' Elya Simpson, and R' Dovid Shifrin – as a committee to supervise the entire project. They were instructed to announce to the public that everyone would be entitled to purchase a letter in this historic Sefer Torah, for the price of one dollar.

In a letter dated that day, the Frierdiker Rebbe writes:

...In the merit of our holy Rebbes, Hashem has granted me the esteemed

privilege to carry out the great and exalted Mitzvah of awakening and arousing immediate Teshuvah, preparing ourselves for the imminent redemption, and to write a Sefer Torah expressly to greet Moshiach. Initially, the idea was a personal secret, with intention to perform the act alone. But during the Simchas Torah meal, while speaking about the specialty of Ahavas Yisroel, I had second thoughts as to whether I was correct in my decision to hide the truth and withhold the public from participating in this great and holy opportunity. I have therefore chosen to proclaim openly that, with Hashem's help, I do plan on writing a Sefer Torah exclusively to greet Moshiach speedily ... All those who wish to participate in the writing are to complete the necessary forms and send them to the committee.

The Frierdiker Rebbe took upon himself all of the costs of the Sefer Torah, as well as the payment due to the Sofer; all of the contributions received from participants in writing the Sefer were given to Merkos L'inyonei Chinuch and

R' Chanoch Glitzenshtein, officially designated as the representative for all of the Chassidim of Eretz Yisroel, relates:

On Thursday night, the 9th of Shevat, I stayed at the home of my host, R' Meir Harlig. At 4 a.m., I received a telephone call from R' Efraim Wolf (who had also come from Israel) who told me, "We have come here to act – so we are going to assemble now at R' Shimon Goldman's home; you must come immediately, after immersing in the Mikvah."

When I arrived there, I found the members of the "Va'ad L'chagigos Ho'esrim," along with R' Shlomo Chaim Kesselman, already waiting. We spoke of many things – among them, we discussed practical measures to bring about the Geulah. As the meeting concluded, we decided to write a Pa"N to the

Rebbe in which we would request his holy blessing that all our plans should successfully materialize. We resolved that the Pa"N should be read at the Frierdiker Rebbe's Ohel, then presented to the Rebbe.

R' M. M. Wolf adds:

Early Friday morning (after the meeting at R' Goldman's), the members of the committee awaited the Rebbe's arrival at 770. When the Rebbe appeared, they entered his room. presented the Pa"N and beseeched the Rebbe, saying: The time for Moshiach has arrived and we want him to come actually! The Rebbe listened with deep concentration and instructed the group to go to the Ohel and make the exact same request there.



Machne Israel Fund.

As soon as this momentous project was launched, the Rebbe (as chairman of Merkos L'inyonei Chinuch and Machne Israel) immediately began promoting the new campaign on a very large scale, enlisting many Jews – including many

community leaders – to sign on as participants in the writing.

In the year 5708, the Rebbe wrote R' Bentzion Shemtov that Moshiach's Sefer Torah would likely be completed in the near future.

Bochurim who learned in the yeshiva in those years recall that every Thursday night they participated in reviewing columns of the Sefer Torah, checking for accuracy.

During this period, R' Elya Simpson composed a detailed program for the Siyum Sefer Torah ceremony that they had scheduled for the 20th of Cheshvan, 5708. According to his plan, they would bring the Sefer Torah to the Frierdiker Rebbe's room to request permission to proceed in writing the final Pesukim; from there they planned to continue to the Rebbe's room downstairs where the writing would take place, and then return to the Frierdiker Rebbe to fill in the last three words – "Leinei Kol Yisroel" – to be followed by a great and joyous celebration.

For reasons unknown, the plan did not materialize; but the Chassidim presumed that the Frierdiker Rebbe had given instructions that the proper time had not yet arrived...

And so the Sefer Torah remained unfinished until 5730 (1970) - twenty years after the passing of the Frierdiker Rebbe.

When the Rebbe returned from the Ohel on Thursday, the night of the 9th of Shevat, he called the members of the committee into his room. When R' Elya Simpson emerged from the meeting, he announced in the Rebbe's name that the Siyum would take place the next day at 2:30 p.m.

Next, members of the "Va'ad L'chagigos Ho'esrim," which had overseen the project's promotion in Israel, were summoned to bring their lengthy lists of participants to the Rebbe's room. When they placed the lists on the floor, the Rebbe asked that they be spread out on the table, and a short Brocho followed.

All that night, a constant flow of Chassidim arrived at 770. As buses full of Chassidim and their families pulled up from all across the United States and Canada, the building became more and more crowded – upstairs and downstairs, even outside.

Inside 770, the night shone like day as Chassidim sat together in Farbrengen all through the night, in an unprecedented atmosphere of delight and anticipation of the rare events about to transpire...

That day, Friday, the 9th of Shevat, the shul in 770 was packed from end to end. In addition to the many Chassidim who had come from around the world, Jews from all across the New York City area arrived to be part of this historic moment.

At exactly 2:30 p.m., R' Elya Simpson made his way through the crowd cradling the special Sefer Torah. Close behind him walked the Rebbe, with a closed box in his holy hand, as the Bochurim sang "Napoleon's March." The Sefer Torah was set on the table near the Rebbe's place; then the Rebbe sat down.

The Rebbe began with a short Sich'a in which he explained that they were performing the Siyum after midday on Friday so that it could take place as close as possible to the actual completion of



the twenty years from the Frierdiker Rebbe's passing on Yud Shevat.

This, said the Rebbe, was like the case of the Shofet, Shimshon – of whom it says in one place that he ruled the Jewish people for twenty years, while in another it states that his rule lasted for forty years. This teaches us that he was still feared by the Philistines – even twenty years after his passing.

The Rebbe continued: Being that it is Erev Shabbos, it is a most auspicious time to finish the Sefer Torah according to the instruction of a Nosi Hador – just as the first leader of the Jewish people, Moshe Rabbeinu, completed writing his Sefer Torah for the Jewish people on Erev Shabbos.

Then, in a unique turn of events, the Rebbe proceeded to invite all the Jewish people, wherever they may be, to come and join in the event, "whether they find themselves in the Diaspora or in Eretz Yisroel; and especially those under repressive rule, an exile within an exile..."

The Rebbe then suggested that the eldest member of the Sefer Torah committee appointed by the Frierdiker Rebbe say a chapter of Tehillim. Normally, the

Rebbe said, one normally does not say Chapter 20 of Tehillim after midday on Erev Shabbos; but now, he explained, we stand in uncommon times when all signs point towards Moshiach's coming; thus we now do things that previously might not have been done.

The Rebbe rose and pointed in the Sidur as R' Shmuel Levitin recited the chapter, verse by verse, with all those gathered repeating after him. The Rebbe then turned to R' Yoel Kahan and instructed him to begin the Alter Rebbe's Nigun; followed by the Nigunim of each of the Rebbeim, and "Hoshiya Es Amecha."

Finally, the moment had arrived, and the last few letters of the Sefer Torah were finished by the Sofer, R' Shmaryahu Factor. The Rebbe stood up again; fixing a powerful gaze on the Sefer Torah, he did not remove his eyes from its letters until the Sefer was completed.

Then the Rebbe asked R' Elya Simpson to give out the Pesukim of "Atoh Horeisa." Overwhelmed by the moment, R' Elya stuttered and confused himself in distributing the verses; the Rebbe corrected him repeatedly. The first and last Pesukim were given

to the Rebbe to recite; distinguished Chassidim representing communities around the world – including R' S. C. Kesselman; R' A. Z. Slonim; R' D. Baumgarten; R' Z. Serebransky; R' N. Nemenov; R' B. Goredtzky; R' D. Skolnik; and R' B. Shemtov – recited others. Rabbi Hadokov, the Rashag and the members of the Sefer Torah committee were also honored to recite Pesukim.

The crowd then sang the Nigun, “Prozois Teisheiv Yerushalayim.”

After Hagboh and Gelilah, the Rebbe opened the box he had carried with him into shul. The entire gathering looked on in awe as the Rebbe removed a majestic Torah crown from the box and placed it on top of the Sefer Torah. As the Rebbe set the crown in its place, the Chassidim sang, “Ani Ma’amin”; then the Rebbe carried the Sefer Torah to the Aron Hakodesh under a Chupah, accompanied by burning candles. Reciting the “Shehechyanu” Brocho (which

included the new Torah), the Rebbe ate a new fruit.

Then the Chassidim sang the “Nigun Hachonoh,” and listened intently as the Rebbe delivered the Ma’amar, “Lehavin Inyan K’sivas Sefer Torah.”

The Rebbe concluded with a short Si-cha, stating: We have just finished something that had been missing; now, it is only up to each of us to finish the last few things that need to be done to break through the Golus and bring Moshiach.

He added, “It is Erev Shabbos, the day before the [Frierdiker] Rebbe’s ‘Yom Hahilulah.’ Let it be clear that we do not intend to make a dinner or banquet, or anything of that sort; a ‘Yom Hahilulah’ is a day for Torah and Yiras Shamayim, for inspirational words that will have positive effect on all those who hear them.”

The Rebbe sang the Nigun, “Tzomo L’cho Nafshi” (switching some of the

words in the second stanza). Finally, after reciting a Brocho Acharonoh, the Rebbe left the shul as everyone sang, “Uforatzta!”

On Shabbos, the day of Yud Shevat, the Rebbe conducted a Farbrengen. On Motzoei Shabbos, the Rebbe Farbrenged again, washing for Melavah Malka.

[A short while before the evening Farbrengen began, with only a few Chassidim present in shul, the Rebbe entered with a Sefer Torah in hand – carrying it to the front of the shul, he placed it in the Aron Hakodesh. It is rumored that this Sefer Torah was bequeathed to the Rebbe as a gift by the Jewish community in Morocco.]

That evening would mark the first time that the Rebbe’s words were transmitted by hook-up to countries all over the world. After the Farbrengen, the Rebbe Bentched and distributed “Kos Shel Brocho” to all of those present.

Yud Shevat - 5740

Shabbos Parshas Bo, 8 Shevat

Following the Farbrengen in the afternoon, the Rebbe washed his hands for Mincha; then he asked Rabbi Groner to bring over the bottle of wine. The Rebbe poured some of the wine for Rabbi S. Eichorn; giving him the rest of the bottle to be distributed at that evening’s Melave Malka sponsored on behalf of the GeMa”Ch, the Rebbe blessed him that the event should go well.

After Shabbos, when the Rebbe exited his room to go home, R’ Zushe Wili-movsky began the Nigun, “Nyet, Nyet,” to which the Rebbe responded with a sign of encouragement.

Sunday, 9 Shevat

Dr. Resnick, whose wedding was to take place that day, entered the Rebbe’s room to receive the Siddur.

As the Rebbe entered the shul downstairs for Mincha, a Russian woman thanked him for the answer she had earlier received to her letter. The Rebbe responded in Russian, saying “You will receive the blessing from Hashem!”

On his way out, the Rebbe motioned to R’ Zushe to begin a Nigun.

The night of Yud Shevat

When the Rebbe entered the shul for Ma’ariv, the room was over-crowded, packed from one end to the other. As he always did on Yud Shevat, the Rebbe led the davening from the Amud. Following davening, the Rebbe smiled at R’ Zalmon Jaffe, who immediately began to sing “Uforatzta.”

As he was leaving 770 to go home, the Rebbe saw Dr. Resnick and his Kallah. He told them, “Tomorrow night I will

not be washing (at the Farbrengen), but you most definitely will wash (for Sheva Brochos).”

Throughout the night, Chassidim gathered together to Farbreng in honor of the great day. Many of the Bochorim worked through the night preparing the Mitzvah Tanks for the next day’s parade.

The day of Yud Shevat

In addition to those already in Crown Heights, new guests arrived to be with the Rebbe for Yud Shevat, including many Shluchim and their supporters.

After Shacharis, it was announced that everyone involved in the parade should be prompt arriving to the Mitzvah Tanks so that they would be able to leave on time at 12:00 noon.

At precisely 12:00 p.m., the Mitzvah Tanks set off to parade up Fifth Avenue in Manhattan; from there, they spread out all across the city to do their invaluable work.

During the afternoon, two additional bleachers were erected in the 770 shul downstairs to accommodate the Farbrengen that would take place that night.

An hour before the Farbrengen was to begin, the shul was already filled to capacity with Anash, Shluchim, distinguished Rabbonim and dignitaries, including a number of senators. It is estimated that close to ten thousand people were present! Simultaneous translations were available in English, Hebrew, Russian, French, and Spanish.

Still much before the Rebbe entered the shul, the eager crowd began to sing the Nigun, "Chayolei Adoneinu" and continued for a very long time, into the Rebbe's arrival.

Before reaching his chair, the Rebbe met up with the Rav, Horav Yosef Dov Soloveichik of Boston and Yeshiva University, who had come to Brooklyn especially for the Farbrengen. The Rebbe showed him exceptional respect, and offered the Rav to walk before him. When the Rebbe reached his place, he waited for Rav Soloveichik to sit down before sitting himself.

Following the first Sichah, the Rebbe gave Rav Soloveichik a piece of cake. Horav E. Yalles of Philadelphia approached the Rebbe, offering his blessings in honor

of the Rebbe's thirty years of leadership; followed by many of the other distinguished Rabbonim present.

After the Rebbe's "Hadran," Rav Soloveichik stood up to leave. The Rebbe immediately stood and remained standing until Rav Soloveichik had gone. Before leaving, Rav Soloveichik spoke with the Rebbe for a short while and shook his hand.

Toward the end of the Farbrengen, the Rebbe himself sang the Nigun, "Tzomo Lecho Nafshi," followed by all of the Chassidim.

The Farbrengen ended at 2:25 in the morning, and the Rebbe went home accompanied by police escort.

THE REBBE AND THE RAV

The following is a description of Rav Soloveichik's visit as told by his talmid, Harav Hershel Shachter, who accompanied him at the time:

The Rebbe and the Rav knew each other and had an extremely warm relationship from when they studied together in Berlin.

So we pulled up in front of 770. The car stopped and the Rav came out. I walked with him up to the door and when we opened the door way in the back of the shul, we saw what the crowd looked like. But then it opened up for us ... it was just unbelievable, like "Kriyas Yam Suf"! I can't describe how it happened, it just opened up and the Rav and I walked down the aisle and up to the platform.

At that time, the Rebbe was not yet at his seat; and as it seemed, the only empty chair was the Rebbe's. When the Rebbe appeared, he came up and shook hands with the Rav. The Rebbe motioned to the Rav to walk ahead and the Rav motioned to the Rebbe to walk ahead, so the Rebbe walked ahead.



The Rav sat down, and then the Rebbe sat down. The Rav had a comfortable chair which was situated not right next to the Rebbe, but a little further down. The only ones, of all the people piling around, who sat down right at the table were the Rebbe and the Rav.

I was standing throughout the entire stay right behind the Rav, and I didn't sit down the whole time.

...So there was a Nigun, and then a Dvar Torah from the Rebbe. The Rav sat down and he was comfortable; I was right behind him. The Rav listened very carefully to the Rebbe. Initially, he said he was only going to be there for half-an-hour. An hour passed, and I myself said to him "Maybe the Rav is not comfortable..." and he said, "No, no..."

I think he was there for two hours. The moment he stood up, the Rebbe immediately jumped up and the Rav didn't wait

for the Rebbe to come to him, he went over to the Rebbe. They shook hands, and I followed closely behind the Rav while they spoke to each other for a couple of minutes. It was a very warm conversation, very warm; you could see it on their faces ... I was standing right there and I heard the Rebbe say to the Rav, "*Ir hot Boruch Hashem voille talmidim!*" ("You have, thank G-d, wonderful students!"). It was very nice, very warm; they were both smiling at the time...

After two or three minutes, they shook hands and we started

to walk back. All the while, everybody was standing, even [those] who had been sitting before; because when the Rebbe got up, everybody got up, and the Rebbe kept on standing till we left the room.

We got back to the car and I asked the Rav, "*Nu, vos zagt der Rav?*" ("What does the Rav say [about the Rebbe]?") He hesitated for a minute, and then he said "*Er iz a Gaon, er iz a Gadol, er iz a Manhig Yisroel...*"

מוקדש
לחיזוק ההתקשרות
לכ"ק אדמו"ר
בקשר ליום הבהיר
יו"ד שבט