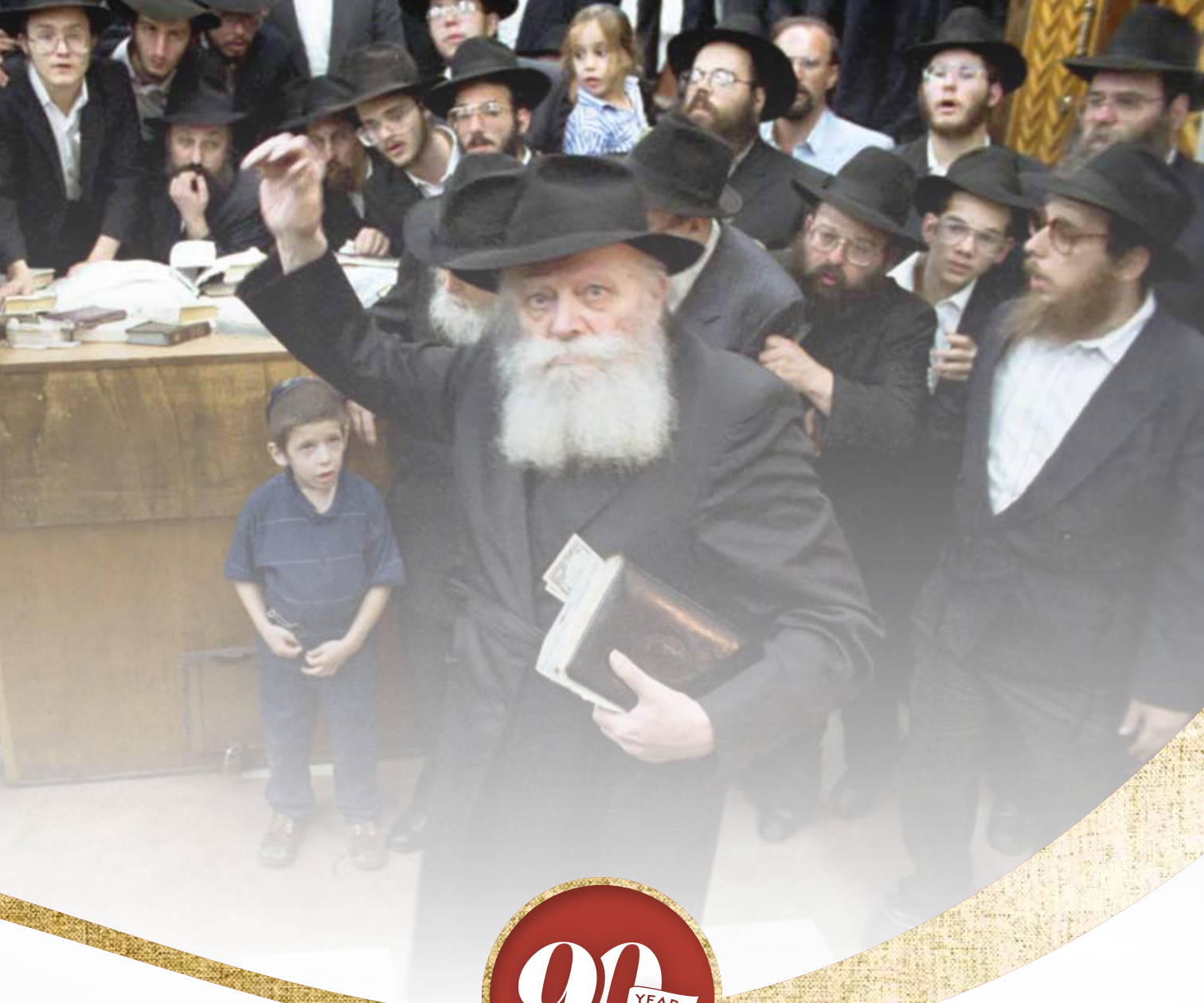




YUD-ALEPH NISSAN MILEST CELEBRATI



ONE ONS

מצינו במנהגי העולם שהגיעו גם בתוככי בני ישראל, שישנם ימי הולדת מיוחדים שהם שונים מיום הולדת סתם. ובכללות הרי זה מעשר שנים לעשר שנים.

It is common practice in the world, also found by Klal Yisroel, that there are "special" birthdays celebrated differently than regular birthdays; generally these are the ones celebrated every ten years.

Yud-Aleph Nissan 5722



70
YEARS

י"ד' חסידי אל אבושה לעולם
YUD-ALEPH
NISSAN 5

Preparations

Already¹ from the beginning of the Rebbe's 70th year in 5731*, thoughts of Chassidim worldwide turned to the upcoming milestone: the Rebbe's seventieth birthday.

Lubavitch communities worldwide began assembling and preparing themselves for the approaching Yom Tov. Young and old spent months preparing sizable *matanos* for the Rebbe, befitting such a milestone.

In Eretz Yisroel for example, the official preparations were launched on Chof Cheshvan, during the yearly Tzach convention. The convention was dedicated in its entirety to discussing how to urge Chassidim to prepare for Yud-Aleph Nissan, as well as practical ideas for how to do so. Following the convention, a public notice was written up recording the *hachlotos* that were taken, which included: Giving tzedakah in amounts of 70 (to be distributed at the Rebbe's discretion); to add in learning in amounts of 70; that all Chassidim should learn *Kuntres Heichaltzu*; and to be *mekarev* Yidden in amounts of 70, specifically through *mitvza tefillin*.

Chassidim from across the spectrum, from small children learning in *cheder*, to the many *bochurim* learning in yeshivos, as well as shlichim and *anash* worldwide, understood that something unprecedented was about to take place, and began to prepare themselves accordingly.

Rabbi Yisroel Noach Vogel relates²:

"During the months preceding Yud-Aleph Nissan I was learning in the Lubavitch Cheder of London. Although we were small children, we too wanted to take part in giving the Rebbe a *matana*. Starting a few months before Yud-Aleph Nissan we began to memorize Gemara by heart, and with the encouragement

of our teacher — Reb Berel Levin *a"h* — we memorized 70 pages of Gemara by Yud-Aleph Nissan!

"After Pesach, we were informed of a pleasant surprise: The Rebbe had sent a pocket sized Tanya with a *michtav kloli* pasted in the back cover to every single child that participated in this gift! The class younger than me, who had also given the Rebbe their own gift for Yud-Aleph Nissan, received a pocket sized siddur with the same *michtav kloli* attached.

"One small difference in the letters was that in our letter the Rebbe wrote: "... As it is written in this Tanya you shall contemplate that Hashem is always over you..." However in their letter the Rebbe wrote: "... As it is written in this siddur [printed] before *Modeh Ani*, that immediately after awakening one should remember that Hashem is over him..." (The Rebbe sent the siddur and Tanya, as well as the letters to children worldwide in thanks of their gifts in honor of Yud-Aleph Nissan.)

As the months went by and Yud-Aleph Nissan drew nearer, the excitement and preparations rapidly increased and began in earnest, especially for the *bochurim* learning in New York at the time. As time passed, their feelings of joy and sense of elation grew stronger and stronger. Their hearts and minds focused on the Rebbe, as they prepared themselves for the long awaited day³. As Rabbi Sholom Charitonow—then a *bochur* in Oholei Torah—describes this special time period: "All winter long we were living with Yud-Aleph Nissan..."

The *bochurim* learning in 770, in addition to each one's personal *hachanos*, began a daily 70 minute *seder* in Likkutei Sichos, in preparation for Yud-Aleph Nissan. This in-depth learning of the Rebbe's Torah would later lead to the establishment of the concept of *kovetzei haaros u'biurim*.

Rabbi Yosef Yitzchak Gourarie

PH
732

* 5731-1971

relates⁴ how on the long winter Friday nights, *bochurim* would go to sleep early and wake up early Shabbos morning, using the extra time to learn what they took upon themselves as a *matana* to the Rebbe. Sometimes, already at two in the morning, the *zal* in Oholei Torah would be filled with *bochurim*.

Being that the entire concept of giving the Rebbe gifts was initiated by Chassidim, some people were skeptical about the idea. “Who are we to give the Rebbe a gift, and what do we understand about Yud-Aleph Nissan?” they claimed. “The Rebbe’s birthday is a personal affair which we shouldn’t mix into. Who knows what the Rebbe’s reaction will be?”

During the month of Teves, the *bochurim* in Mesivta Oholei Torah, with the encouragement of their *mashpia* Reb Pinye Korf, took upon themselves to give the Rebbe a joint *matana* from their class. They decided that they would each memorize 70 *sichos*, as well as finish the whole *maseches* Bava Kama before Yud-Aleph Nissan.

Being that they were hesitant to inform the Rebbe of their gift (because of the above mentioned concerns), they decided that the next member of the class to go into *yechidus* will write about it in his *tzetel* in the name of the entire class.

Rabbi Yosef Yitzchok Itkin was scheduled to go into *yechidus* at the time in honor of his birthday, and included the class undertaking in his *tzetel*. When the Rebbe read about the class *matana*, the Rebbe said: “Regarding what you wrote about Yud-Aleph Nissan, it is an appropriate thing to do, and it gives [me] pleasure; others should learn from this.”

When he came out of *yechidus* and repeated the Rebbe’s words to the other *bochurim*, they were all quite excited. This was the first time the Rebbe acknowledged and even



BOCHURIM STUDYING IN THE SMALL ZAL UPSTAIRS 770.

expressed his pleasure in Chassidim’s preparation for Yud-Aleph Nissan⁵.

About a month before Yud-Aleph Nissan, during the Purim farbrengen, the Rebbe himself spoke about preparing for Yud-Aleph Nissan:

“About those who are asking about my birthday, now is the time to express that they should connect it with *limud haTorah*, in both *nigleh* and Chassidus. Although it is seemingly improper to [go into] detail and ask for a certain kind of gift, however because the intent of those giving [the gift] is to cause pleasure by the recipient, it is thus a fair and good thing to request that [the gift be] connected with learning Torah.”

During the week before Yud-Aleph Nissan, Reb Dovid Raskin went into *yechidus* together with his fourteen-year-old son. In the course of the *yechidus* the Rebbe turned to the boy and asked: “What present will you give me for my birthday?” The boy replied that he is memorizing 14 pages of Gemara as a present to the Rebbe. The Rebbe smiled and wrote down the boy’s answer.

During this time period, the *chazzan* Reb Moshe Teleshevsky wrote to the Rebbe that he prepared a *niggun* to the words of *kapitel ayin-*

aleph (the Rebbe’s new *kapitel*), “*Becha Hashem chasisi*.” The Rebbe answered that he should teach the *niggun* to the crowd and see if they like it.

All together, four *niggunim* were put to *pesukim* from the Rebbe’s new *kapitel*. “*Becha Hashem chasisi*,” “*Kemo feis hayisi*,” “*Avo b’gvuros*,” and “*Teranaina sefasai*.” The most popular, however, was “*Bechah Hashem Chasisi*,” a *niggun* that the Rebbe particularly enjoyed and encouraged.

A Global Celebration

The preparations for Yud-Aleph Nissan were not felt only in Lubavitch communities. As Yud-Aleph Nissan approached, mayors of cities, governors of states, and other elected officials from all over began sending the Rebbe their good wishes in honor of Yud-Aleph Nissan, recognizing the Rebbe’s greatness and world leadership.

By the time Yud-Aleph Nissan came, the Rebbe had received hundreds of letters from world leaders and public figures. Virtually every mayor in Eretz Yisrael sent his well wishes, as well as many foreign dignitaries and leading intellectuals.

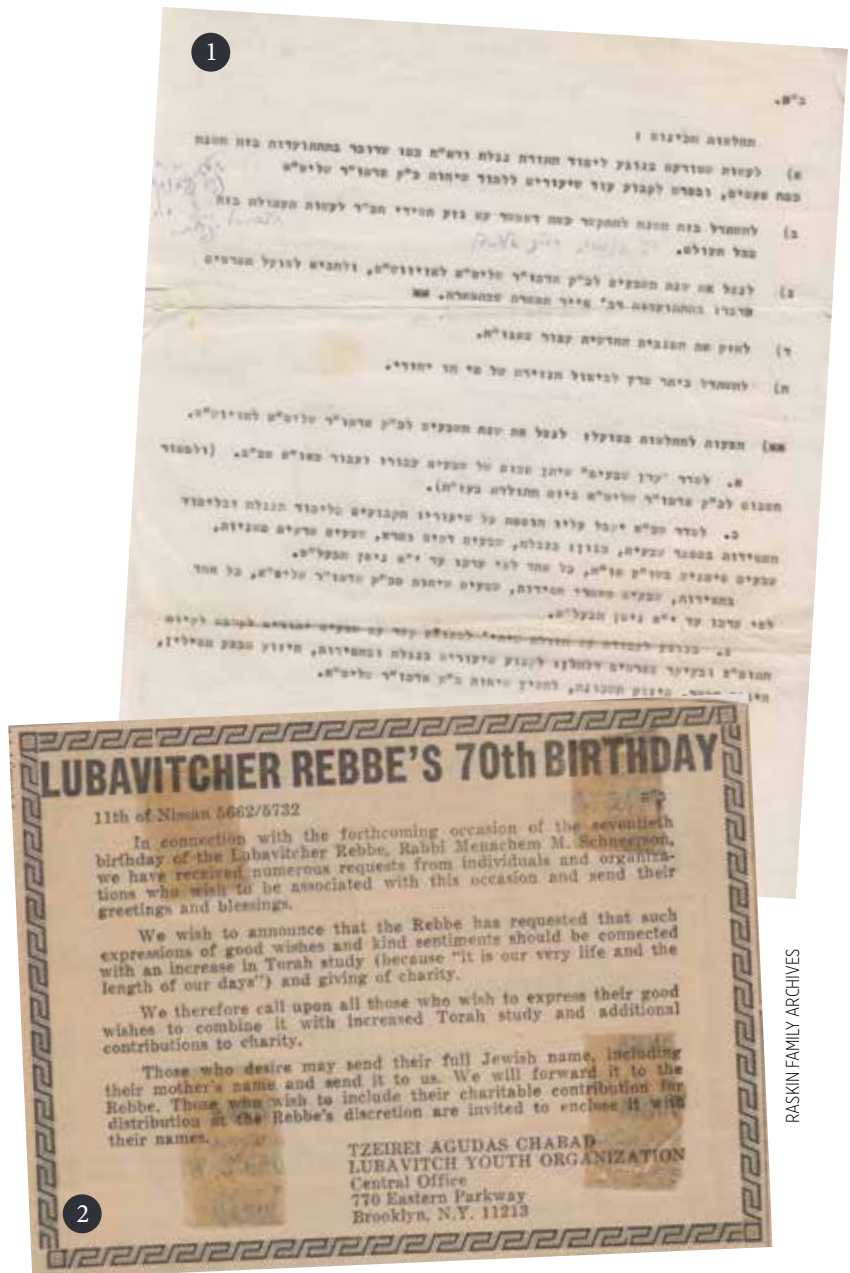
Some heads of state went a step further, sending their greetings with a personal emissary to 770. President Nixon sent the famous Jewish author Herman Wouk as his personal representative to bring his greetings, and to present the Rebbe with the President's own personal letter. Yitzchak Rabin, then the Israeli ambassador to the United States, was dispatched to bring personal regards from President Shazar, as well as the entire Israeli government.

Feeling the global excitement in the air, major newspapers and magazines published articles, interviews, and reports about the Rebbe and this special milestone. The Israeli newspaper "Shearim" dedicated an entire edition to Yud-Aleph Nissan. A reporter from the New York Times was sent to 770 to observe the festivities and record his impressions. This reporter was also granted a *yechidus* after Yud-Aleph Nissan, in which he interviewed the Rebbe for the purpose of his article.

A Yom Tov Atmosphere

As the long awaited day neared, Chassidim were informed that the Rebbe would hold a special farbrengen on Yud-Aleph Nissan in honor of his birthday. Along with the announcement came instructions that the news should not be publicized in any newspapers, television, or radio stations — unlike other weekday farbrengens which did receive wide publicity.

Although this was not the first time the Rebbe would hold a farbrengen on Yud-Aleph Nissan, the farbrengens in previous years had always been a surprise with no advance notice. Being so, the fact that Chassidim were informed of this farbrengen beforehand was a cause for great



1. A LIST OF HACHLATOS SUGGESTED BY TZACH IN ANTICIPATION FOR YUD-ALEPH NISSAN 5732*.
2. AN AD PLACED IN LOCAL NEWSPAPERS CALLING FOR INCREASED TORAH STUDY AND SUGGESTING PEOPLE TO WRITE LETTERS TO THE REBBE IN HONOR OF YUD-ALEPH NISSAN.

excitement. Chassidim felt that the Rebbe wanted to include them in his personal celebration; a public predetermined farbrengen meant that everybody would be coming to New York to personally celebrate with the Rebbe in his holy presence.

Shluchim, *anash* and *bochurim* began preparing to travel to New York. Thousands began to flock to

770, and the shul slowly began to fill with guests who had come to spend Yud-Aleph Nissan with the Rebbe. A Yom Tov-like feeling filled the air.

Yud-Aleph Nissan fell out on Motzei Shabbos. On Friday, a *michtav kloli* was released, partially discussing the saying of *Chazal* "אדם לעמל יולד" — Man was born to toil." This saying of *Chazal* turned out to be a central topic



THE REBBE ENCOURAGES THE SINGING AS HE ARRIVES AT 770, YUD-ALEPH NISSAN 5732*.

of the grand farbrengen that took place on Sunday evening. Historically, this *michtav kloli* was the first to bear the date “Yud-Aleph Nissan,” and the first to quote a *possuk* from the Rebbe’s new *kapitel*, a custom that continued for the years to come.

Before Shabbos, the Rebbe edited (for the second time) the *sicha* said during the farbrengen of Shabbos Parshas Beshalach 5729*, in which he thanked the many people who sent their well wishes in honor of the fortieth wedding anniversary of the Rebbe and Rebbetzin. It seemed as this was in connection to the many well wishes pouring in from every corner of the world

in honor of Yud-Aleph Nissan.

On Shabbos the shul was packed with Chassidim. There was a festive atmosphere, and the Rebbe encouraged Reb Zalmon Jaffe to sing *Hoaderes V’hoemuna*, a custom reserved for Yom Tov in those years. For *krias haTorah*, Moshiach’s *sefer Torah* was used, and during Musaf *Hu Elokeinu* was sung, also a rare occurrence at the time.

During the Shabbos Hagadol farbrengen, the Rebbe spoke about the *possuk* “*Becha Hashem chasisi al ayvosha leolam*,” and explained it according to the Midrash.

This farbrengen also featured two *maamarim*. The first was a *maamar*

kein sicha on a *possuk* from the outgoing *kapitel*, (70) “*Lamnatzeach l’Dovid l’hazkir*.” The second *maamar* was said (this time with the regular *niggun* and tune) on the *possuk* “*B’asor lachodesh*.” It should be noted that this *maamar* has the same content as the *maamar* said on Yud-Aleph Nissan itself, “*B’yom Ashtei Asar*.”

Towards the end of the farbrengen, the Rebbe said: “Being that tomorrow is “*מיין טאג*” (“my day”), therefore, those that are involved in *mivtza tefillin* can notify people that if they commit to putting on tefillin every day, they will receive a free pair of tefillin on my personal account. When something is free however, it loses its value. Therefore, those receiving the tefillin should pay a symbolic amount of one dollar.”

The Rebbe then continued and said: “Since tomorrow is an important day for me, anyone who is in charge of a [Chabad] institution, can come and take money from my personal *cheshbon*, as my contribution to the *mosdos*.”

On Motzei Shabbos, after reviewing the *sichos* the Rebbe said by the farbrengen, Chassidim sat down to farbreng. The tremendous joy was palpable. The built up excitement from all the many preparations broke loose. The spirited dancing lasted until early morning.

That night, after Shabbos, a group of elder Chassidim, representing Chassidim and all of *klal Yisroel*, entered the Rebbe’s room to *bentch* the Rebbe in honor of Yud-Aleph Nissan. As they stepped inside, the Rebbe noticed that Rabbi Zalman Shimon Dvorkin (the *rav* of 770) was not present and asked that he be called. After the other Chassidim left, Rabbi Dvorkin stayed in the Rebbe’s room for a few more minutes.

Also entering the Rebbe’s room that night—at the Rebbe’s explicit request—was the delegation of

Chassidim from England, led by Rabbi Nachman Sudak, who presented to the Rebbe a new Tanya printed there. The printing was done after Rabbi Sudak had been informed (just two weeks earlier) that the Rebbe would like a Tanya to be printed in England in honor of Yud-Aleph Nissan. The Rebbe gave each of the members of the delegation a pocket sized Tanya in return, saying that he is giving it to them on condition they don't just leave it on the shelf, but to learn from it too.

“My Day”

On Sunday, Yud-Aleph Nissan itself, the Rebbe spent a large part of the day at the Ohel, returning to 770 at 8:30 p.m. As the Rebbe got into the car to leave for the Ohel, a large crowd was standing outside. Locals together with the many guests watched as the Rebbe—the *nossi hador*—prepared to spend his most personal day *davening* for *klal Yisroel*. Around the time the Rebbe was to return to 770, many Chassidim standing outside began to dance right there out on the street!

Soon after the Rebbe left 770, a sizable line accumulated outside Rabbi Hodakov's office. The Rebbe had announced on Shabbos that heads of Chabad institutions should come and collect a personal contribution in honor of Yud-Aleph Nissan, and Rabbi Hodakov was distributing \$71 to each *mosad*, regardless of its size. The feeling was that the Rebbe was celebrating with each of his shluchim by personally participating in the costs of their activities.

Obviously the peak of all celebrations would be the Rebbe's farbrengen that evening. The farbrengen was a special one indeed. The shul at 770 was jam-packed from wall to wall like never seen before. Many thousands of people, including many from outside the community, packed into the shul to



take part in this unique farbrengen. Among the many guests, one could make out many well known figures. From great rabbanim to *chassidische rebbes*, well known activists to famous politicians, all came to personally give the Rebbe their well-wishes for his seventieth birthday.

From the very start of the farbrengen, even before the Rebbe entered the room, one was able to feel that something new and special was about to take place. In those years, when the Rebbe would enter a farbrengen, silence would reign in the shul. This time however, the Chassidim sang with excitement the *niggun* of the Rebbe's new *kapitel*—“*Becha Hashem Chasisi*”—and the Rebbe entered the shul to this energetic singing.

The Rebbe seemed to be in an exalted mood during the farbrengen, and conducted it with much joy.

After the first *sicha*, the crowd once again burst forth with the *niggun* “*Becha Hashem Chasisi*.” They sang with great energy, jumping and dancing in their places, eyes trained at the Rebbe as they raised their cups to say *l'chaim*. The Rebbe smiled as he looked back at the crowd, a look of discernible satisfaction on his holy face.

(It should be noted, that the Rebbetzin later requested a recording of this *niggun* as it was sung at the farbrengen, saying that she had heard that it was a very special *niggun*⁶).

A large part of the farbrengen was also dedicated to *Chazal's* words “אדם לעמל יולד”. The *sichos* were long and rich and the Rebbe explained in a unique and unparalleled manner the important job man was given to fulfill on this earth, the lofty levels one can attain through fulfilling this duty, even becoming a partner with Hashem in the creation of the world.

These *sichos* were seen as a sort of explanation to the *sicha* that came after the *maamar*, in which the Rebbe strongly emphasized that although he has reached the age of retirement, he has no plans to *chas veshalom* retire from his holy work. On the contrary, the only plans are those which call to increase and do more:

“I am asked, since I have already completed [as the *possuk* refers to it] the ‘days of our lives, seventy years’—what am I planning to do afterward? Presumably, this would be the time to start thinking about rest, etc.

“My answer is: First of all—the question does not depend so much on the number of years listed on one's passport, but rather on his feelings

and—primarily—on how many of these years were actually years with a lasting effect, for there is nothing noteworthy in the fact that it is recorded on one's passport (or birth certificate, etc.) [that he has lived] so many years. Rather, most important is that one knows that he has 'arrived in years' ('בא בימים') as the Zohar interprets it — that he arrives [to an advanced age] and all his days come with him, to the point that he is not missing 'even one day.'

"Nevertheless, 'it is the custom of the Jewish people [which] is Torah' to reckon the years of a person's life in their plain sense as well, particularly since we find in Torah authorities — in *Chavos Yair*, which is cited in the *Pri Megadim*, etc. — distinct ideas associated with completing 70 years of age, and the reference there is to years in the simple sense.

"Therefore the answer to the question as to what must be done after completing 70 years, is found in the very next words in the verse—'and if in strength...' ('ואם בגבורה'): One must add [new activities] and reinforce those in which there may have been weakness in the preceding years—taking honest account, for 'a person knows himself...'"

71 Institutions

The Rebbe then unveiled the call of the hour; the famous request which became synonymous with *shnas*



hashivim. The Rebbe said that because this is something that demands special strength to put into action, he waited for an opportune time when there will be a "noticeable and fitting *hisorerus*." Therefore, the Rebbe said, he is using this time to request that in the course of *shnas hashivim*, 71 new *mosdos* should be established. The Rebbe added that due to the importance of the project, he would give an advance participation of 10 percent of the funds needed to establish each institution, enabling the project to immediately get off the ground.

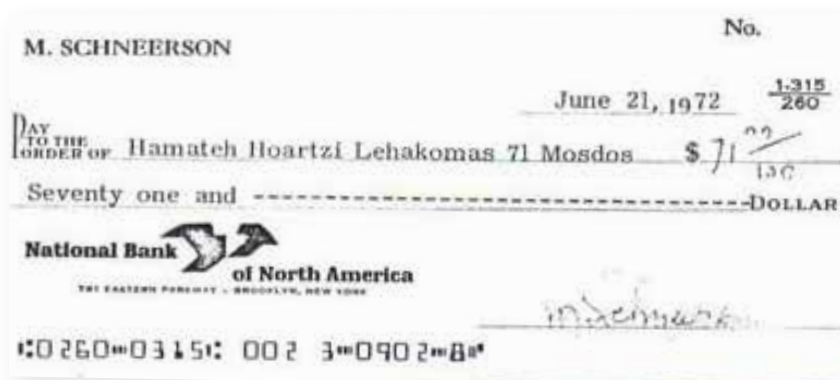
The next *sicha* was a deep *hadran* on *Maseches Pesachim*⁷. Before the Rebbe began, Rabbi Simcha Elberg approached the Rebbe to give his *bracha* before leaving the farbrengen. The Rebbe thanked him warmly and said that "if you will stay for the

hadran I will be very happy." The Rebbe then explained to him that the reason he waited so long to say the *hadran* was that he first wanted to give over the practical instructions (regarding the new institutions). It can be learned from these words, that the long explanation about אדם לעמל יולד (which took most of the first half of the farbrengen—four full *sichos*) was in fact a lead up to the request of 71 new *mosdos*.

Afterwards the Rebbe said two more *sichos*. In them the Rebbe spoke about the lesson that can be learned from the Yidden stuck behind the Iron Curtain, especially in matters of education. Another topic spoken about was the importance of *shleimus ha'aretz*.

In between the *sichos* many people approached the Rebbe to present their *matanos*, to ask for a *bracha*, or to extend their blessings in honor of this great milestone. Many spoke not only on behalf of themselves, rather on behalf of countries and governments.

Towards the end of the farbrengen, the Alter Rebbe's *niggun* was sung followed by *Nye Zuritche Chluptzi*. During *Nye Zuritche Chluptzi*, the Rebbe stood up and danced by his place with great joy. Before leaving, the Rebbe mentioned how there are still a few days left until Pesach and



A CHECK FROM THE REBBE FOR SEVENTY-ONE DOLLARS TO THE "NATIONAL OFFICE FOR THE ESTABLISHMENT OF 71 MOSDOS" IN ERETZ YISROEL.



much can be still done in regards to *mitvza matzah*. The Rebbe ended off by reminding the crowd to make a *bracha achrona*, “before we leave this farbrengen, in order to gather again for joyous occasions.”

At 2:20 a.m. the Rebbe left the shul after starting the *niggun* of *Al Achas Kama V’kama*.

Even after the farbrengen, Chassidim continued to dance with great joy and energy to the new *niggun* “*Bechah Hashem Chasisi*.” At the height of their excitement, they decided to create a circle of dancing around the Rebbe’s room. A train of dancing Chassidim began ascending the backstairs of 770, and out the front door, entering 770 again through the back entrance.

Later, as the Rebbe left for home, Chassidim again escorted him to the car with singing and dancing.

After the Rebbe left 770, Chassidim continued farbrenging, singing and dancing until morning.

Shnas Hashivim

Even after Yud-Aleph Nissan, the special atmosphere and excitement refused to die down, and continued throughout the rest of the month. The Rebbe farbrenged on the first and second day of Pesach, as well as the days of Shevi’i and Acharon Shel Pesach—every day of Yom Tov! Such an occurrence had never happened before and did not repeat itself ever again to date. In the course

of these farbrengens, the Rebbe continued to teach the *pesukim* from the new *kapitel*, and Chassidim took these special farbrengens to be directly connected to the special events of Yud-Aleph Nissan.

To many people who went into *yechidus* during this time period, the Rebbe handed the newly reprinted *haggadah* (compiled by the Rebbe), which had the words “א”ןיסן - שבעים שנה לכ”ק אדמו”ר שליט”א printed in bold on the cover.

The events of *shnas hashivim* continued throughout the following year:

In the month of Sivan the Rebbe sent Tanyas and siddurim with a *michtav kloli* pasted in the back cover to children who sent

the Rebbe *matanos* for Yud-Aleph Nissan (see above). During every farbrengen until Elul of that year, the Rebbe taught the *pesukim* of the new *kapitel*, one at a time (These *sichos* were later edited and printed in the back of Likkutei Sichos vol. 7). However, the matter that definitely kept Yud-Aleph Nissan in everyone's mind, was the monumental project of 71 new *mosdos*, which involved Chassidim everywhere.

Another memorable occurrence connected with *shnas hashvim*: During the *hakafos* on Simchas Torah 5733*, the Rebbe agreed that the first *pasuk* of his *kapitel* (71) be sold following the *pesukim* of *Ata Hareisa*⁸. Naturally, the Rebbe was honored with reciting the *pasuk*. After the Rebbe recited the *pesukim* of “*Vehaya zaracha*” and “*Hineni meivi osam*”, the Rebbe continued and recited the first three *pesukim* of his *kapitel*, as the crowd repeated after him *pasuk* by *pasuk*.

1. The following information was collected from many different sources, among them the diaries of Rabbi Mendel Wolosow and



Reb Zalmon Jaffe, as well as articles printed in Derher Nissan 5776 and Kovetz Hameah Veser (Vaad Talmidei Hatmimim, 5772).

2. Techayenu Nissan 5776.
3. *Hisvaadus Chassidim*, Derher Nissan 5775.
4. Derher 5775, *ibid*.
5. Derher 5775, *ibid*.
6. *A Time to Expand*, Derher Nissan 5776.
7. The Rebbe noted that although he had

already said a *hadran* on this *mesechta* before (10 years earlier during the farbrengen of Yud-Aleph Nissan 5722), he will discuss the topic again. The Rebbe did not finish the *hadran* during this farbrengen and continued it five weeks later on Shabbos Parshas Acharei.

8. During many years, other *pesukim* (besides the regular *pesukim* of *atah hareisa*) would be sold and recited before *hakafos*, most notably the *posuk* of “*ufaratza*”.

AYIN-ALEPH MOSDOS

Shortly after Yud-Aleph Nissan, in a *yechidus* with Rabbis Shlomo Maidanchik and Ephraim Wolf, two of the main Lubavitcher *askanim* in Eretz Yisroel, the Rebbe gave clearer guidelines and instructions:

The new institutions were not intended to increase the workload of the already busy Chabad activists. Fresh workers were needed, who would throw themselves into their work with complete dedication, and make it their life, not just a nine-to-five job.

The institutions should be more than an expansion of existing programs and activities; they should be completely new, including, as mentioned before, new people at the helm. On the other hand, they did not have to be massive new undertakings; any new institution, however modest its scope may be, would be counted. There was no need for specifically 71 institutions—that was the minimum, but the more the better.

No time was wasted, and immediately following Yud-

Aleph Nissan, work began to fulfill the Rebbe's request. Soon a number of countries had their own “*Vaad Ayin-Aleph Mosdos*,” tasked with coming up with ideas of what to build, how to build, and whom to recruit.

At a *kinus* in Kfar Chabad on Chol Hamoed Pesach, Chassidim in Eretz Yisrael were invited to a meeting to be held the day after Pesach. At that meeting, anyone with an idea for a new *mosad* would be able to make his case before the *vaad*, who would then decide which ideas were most viable. Some of the ideas that were presented were: Yeshiva summer camps; new Chabad settlements; to establish shuls on *kibbutzim*; and a program of *shiurim* in secular *yishuvim*.

The Rebbe did not stop encouraging and propelling the Chassidim forward in this monumental task. During the Shavuot farbrengen the Rebbe mentioned the fund for the establishment of the new *mosdos*, and said that all summer camps will receive between 10-20 percent of the funds needed to run that summer.

The Rebbe made it very clear that good ideas were a good start, but what he wanted was *poel mamesh*—practical action.

Members of the *vaad* threw themselves into the work, and by the next Yud-Aleph Nissan, 71 new *mosdos* had been founded in Eretz Yisrael alone.

Three months after Yud-Aleph Nissan, at the Yud-Beis Tammuz farbrengen, the Rebbe once again spoke about establishing the new *mosdos*, and encouraged those who did not yet take part to do so. The Rebbe also asked that those who are already active in this field should send in a report about what was done in the past three months. The Rebbe then announced that anyone who established, or was working on establishing, one of the *ayin-aleph mosdos*, should come forward and receive *l'chaim*.

When Rabbi Shlomo Cunin came up the Rebbe asked: “How many *mosdos*?” He replied that he was involved in seven *mosdos*, so the Rebbe poured seven times into his cup. At that farbrengen the Rebbe also requested that a *duch* be sent every month.

Two days later, Rabbi Hodakov sent a letter to all activists with more guidelines: 1) A *duch* should be sent with a report of all activities of the last three months, including a financial report. 2) From now until Yud-Aleph Nissan 5733*, a *duch* should be written every month on Yud-Aleph. 3) The purpose of the *duch* is to report what was done. Therefore, if nothing was accomplished in the last month, no report should be sent, and it will be self-understood that nothing was done in the last month. 4) In order to immediately distinguish these *duchos* from among the many letters that are received here, the words “מבצע מוסדות השבעים ואחד” should be written on the envelope. 5) A check for \$100 is enclosed for those *mosdos* that have already begun operating.

An article written by Rabbi Chanoch Glitzenstein for the Israeli newspaper “She’arim,” published for Yud-Aleph Nissan 5733*, sums up the previous year: “The campaign was crowned with great success. In the course of this past year, tens of schools were founded; *yeshivos* were established; hundreds of thousands of *lirot* (then the Israeli currency) went into housing these *mosods*; many new *sefarim* were printed; Chabad Houses were established; many libraries were opened across the country; and absorption centers were founded for new immigrants from Russia, Georgia, and Uzbekistan. In summary, Chabad Chassidim in Eretz



THE REBBE'S HANDWRITTEN COMMENTS ON A LETTER FROM RABBI HODAKOV DATED 15 TAMMUZ 5732* REGARDING THE NEWLY FOUNDED INSTITUTIONS, ASKING FOR MONTHLY REPORTS.

Yisrael have carried out the holy mission placed upon them to open 71 new *mosdos* in one year *שנת השבעים*.”

The Rebbe continued mentioning the campaign during many farbrengens throughout the year. That Yud-Aleph Nissan, exactly one year from the launch of the campaign, the Rebbe expressed his satisfaction:

“In continuation to what we spoke about on Yud-Aleph Nissan 5732* regarding the *ayin-aleph mosdos*: Baruch Hashem there were much more than that. We must hope, though, that the saying ‘He who has a hundred wants two hundred’ will apply here as well, until there will be many times more than what there is now.”

A year later, on Yud-Aleph Nissan 5734*, the Rebbe spoke once again about the *mosdos*: “A few years have passed since the initiation of the *ayin-aleph mosdos*. When one makes an honest reckoning of something, it encourages him to do more in the future as well. So those who were involved in the *ayin-aleph mosdos* should notify as soon as possible the current status of their *mosad*, as well as the status of those who work there.

“It is self-understood that the purpose of the accounting is to realize that even more *mosdos* are needed to reach even more Yidden, who until now did not know that they are descendants of Avrohom, Yitzchok, and Yaakov. To educate them about who they are, that they have a *neshamah* which is a part of Hashem Himself, and this will affect their entire households, their families, and all their descendants. For this task, we need even more *mosdos*, and we need to expand the existing programs. Until it will be *כי מלאה דעה את השם כמים לים מכסים*.”



80
YEARS

יום עידנו מדיען לאלקי יעקב
YUD-ALEPH
NISSAN 5



JEM 125468

הַדְרֵינוּ לְאַלֶּף ALEPH 5742

Preparations

The months leading up to Yud-Aleph Nissan 5742* were full of excitement. After all, the Rebbe's eightieth birthday was no small matter! Chassidim the world over did their best to prepare appropriate *matanos* for the Rebbe for this monumental occasion.

The yeshiva *bochurim* in particular prepared for the upcoming milestone with extra energy. They each increased with an additional undertaking in Torah study, placing an emphasis on multiples of “80” (e.g., 80 *blatt* Gemara, 80 *maamarei Chassidus*, etc.). Many yeshivos printed *kovtzim* and *sefarim* containing their written *chiddushei Torah* in honor of the day. Overall, everyone anticipated Yud-Aleph Nissan very eagerly.

Some more of the preparations:

New *sefarim* were published, including the first Kovetz Yud-Aleph Nissan, a collection of *biurim* from all the Rabbeim on the Rebbe's new *kapitel* (a long standing tradition that continued for many years), the eighteenth volume of Likkutei Sichos, a collection of *maamarim* said by the Rebbe on previous Yud-Aleph Nissans, and many more.

Noteworthy is also a book of poems, written by the illustrious poet and dedicated Chossid, Rabbi Tzvi Meir Steinmetz (known by his pen name “Tzvi Yair”), published for Yud-Aleph Nissan. Most of the poems were dedicated to the Rebbe.

Honoring the occasion, many world leaders—such as the president of Brazil, the prime ministers of England, Austria, South Africa, and more—sent letters with their good wishes to the Rebbe. Many spiritual leaders also sent their well-wishes, with letters arriving from *admorim*, *rabbonim*, and prominent *roshei yeshivos* from across the spectrum. The

renowned halachic authority Rabbi Moshe Feinstein sent a warm letter to the Rebbe with his heartfelt *bracha*.

The city of New York announced the dedication of 81 days of education in honor of the Rebbe's eighty-first year, and the President signed the annual Yud-Aleph Nissan Education Day proclamation during a special reception in the Oval Office.

The annual Yud-Aleph Nissan *niggunim* also took a step up this year: In previous years, Chassidim would take words from the Rebbe's *kapitel* and put them to existing tunes. This year, in honor of *shemonim shanah*, Reb Feitel Levin composed an original tune to the words “*Harninu L'Elokim Uzeinu*.” Composing an original *niggun* turned into a yearly tradition that continues until today.

Those who recalled the occurrences ten years earlier in 5732*, when the Rebbe reached the completion of his seventieth year, would tell of the sense of joy and gratitude to Hashem that prevailed amongst Chassidim during that period. At the farbrengen on Yud-Aleph Nissan that year, the Rebbe clearly notified the public of



RABBI SIMON JACOBSON'S LETTER TO THE REBBE ABOUT AN IDEA TO PUBLISH A COLLECTION OF BIURIM FROM ALL THE RABBEIM ON THE REBBE'S NEW KAPITEL. THE REBBE RESPONDED WITH SPECIFIC INSTRUCTIONS.

* 5742-1982, 5732-1972

his intentions to continue with all his activities, and to know no rest during the coming years. Indeed, in the past decade, the Rebbe's holy work had only expanded in an immeasurable manner — notwithstanding the Rebbe's recovering from a heart-attack at the start of the year 5738*.

Now, with the completion of the Rebbe's eightieth year, it may have been presumed that the Rebbe might ease his tremendous workload and take some time to rest. Nevertheless, the Rebbe again indicated very clearly that he had no intentions of entertaining such thoughts at all. Quite the contrary: In *yechidus* with a family visiting from London, the Rebbe said, "I have plans of action for the next 10 years!"

Traveling To The Rebbe

On Thursday, 7 Nissan, with Yud-Aleph Nissan just a few days away, numerous guests flocked to New York to spend these days in the Rebbe's presence.

Although the Rebbe generally davened Mincha and Maariv in the small *zal* upstairs in those years, due to the increased number of people davening with the Rebbe's *minyan*, it was relocated to the big shul downstairs.

It came as somewhat of a surprise to see so many Chassidim arrive in 770. A mere week earlier — on Rosh Chodesh Nissan — the Rebbe

addressed a Tzivos Hashem rally for children, where he instructed Chassidim not to travel from distant places to be in his presence for Yud-Aleph Nissan. The Rebbe explained that being as it was so close to Pesach, it would seem more appropriate that everyone stay in their cities and coordinate *mitvtzoim*, assisting other Jews with their Pesach preparations.

When one celebrates Yud-Tes Kislev — the Rebbe continued — he is doing so with the Alter Rebbe in mind, as it is his day of liberation. The same applies to Yud-Beis Tammuz with the [Friediker] Rebbe. As for Yud-Aleph Nissan, it is my day, and therefore all are to take my word for it and not travel here. The Rebbe clarified that the above is true in body only, but in spirit we will be very much together. As the saying of the Baal Shem Tov, "Where the *ratzon* of man is, there he can be found..." As for the expenses of the proposed trip, half should be given to *tzedakah*, while the remaining half should be used to cover the costs of the household's Pesach needs.

The Rebbe added: "It says in Hayom Yom that a birthday is to be used for in-depth thought and introspection; a time when one would prefer to be alone.

"Therefore, I will be unable to [personally] greet each and every guest, although they are undoubtedly worthy that I should do so." The Rebbe did clarify that although he had asked that the guests not come, he intended to hold a *farbrengen* on Yud-Aleph Nissan.

Although many people from all over had been planning on coming in, including a number of chartered flights, now with the Rebbe's clear instruction, they immediately changed their plans. Still, there were some who couldn't resist and made their way to 770 to spend these precious moments with the Rebbe.



JEM 200733, VIA LEVI FREIDIN 9 TISHREI



Shabbos Hagadol – Erev Yud-Aleph Nissan

Due to the large crowds who came to spend Yud-Aleph Nissan with the Rebbe, a *bimah* — usually used only during Tishrei — was constructed at the Rebbe's place in the main shul, giving the many Chassidim the ability to see the Rebbe during davening.

The Rebbe entered the shul on Friday night to the thunderous singing of the new *niggun* “*Harninu L'Elokim*.” After davening too; the Rebbe wished the crowd “*a gut Shabbos*,” and the Chassidim once again burst into the new *niggun*. As the Rebbe left the shul, he encouraged the singing and the dancing continued late into the night.

Throughout Shacharis, the Rebbe held a Tehillim on his *shtender*, open to *kapitlach pei* and *pei-aleph*, and read from it very intensely. The farbrengen this Shabbos was very high-spirited; very *Yom Tov'dik*. Indeed, Yud-Aleph Nissan was already

felt in the air. After the *maamar*, the Rebbe acknowledged the presence of the many guests who had arrived, and said: “Since there are many guests who have come in connection with the ‘*shnas hashmonim*,’ we will now discuss the *pesukim* of *kapitel pei* in Tehillim, as well as a few words on *kapitel pei-aleph*.”

“We will keep it very brief, for if not, we may very well be stuck here for an entire year, until the beginning of the eighty-second year!”

The Rebbe went on to give a beautiful interpretation of both *kapitelach*, *possuk* by *possuk*. The outgoing *kapitel (pei)* itself expounds upon the hardships that the Yidden endure throughout the years of *galus* and their heartfelt prayers to Hashem that he put an end to their suffering. True, we understand the advantages of our being in *galus*, where we serve Hashem in foreign lands and refine the mundane world, but nevertheless, we cry to Hashem with bitter tears, “Enough is enough!”

One of the greatest difficulties we face in *galus* is described in the seventh *possuk*: “Mockery from our

foes.” In our time, we have those who mock us for demanding the *geulah*, and they have the nerve to claim to do so in the name of “*daas Torah!*” The Jewish people have been in *galus* for more than 1900 years now, how much longer can we wait? (“וויפל איז א שיעור?”)

With each additional *possuk*, the *kapitel* emphasizes with increasing passion the urgent need that Hashem take us out of *galus* and lead us to the final *geulah b'karov mamosh!*

In between *sichos*, the Rebbe vigorously encouraged the singing, especially that of the newly-composed Yud-Aleph Nissan *niggun*, “*Harninu L'Elokim*.”

The Rebbe also motioned to some of those present to say *l'chaim*, including Rabbi Avrohom Shemtov, whom he instructed do so on a large cup. While encouraging the singing, the Rebbe seemed to show extra attention to Dr. Ira Weiss who had come in from Chicago to be with the Rebbe for Yud-Aleph Nissan.

To Rabbi Yaakov Yehuda Hecht the Rebbe signaled something with his hand. After a few minutes of not

understanding the Rebbe's intent, Rabbi Hecht approached the Rebbe. As he came up the Rebbe told him: "Why do you sit near me with a sour face? Are you worried about the Yom-Tov needs for [your] institutions? I have someone that will pay for them!"

"Shehechyanu!"

Rabbi Yossi Shemtov, shliach in Toledo, Ohio, relates:

"The night of Yud-Aleph Nissan was Motzei Shabbos and in 770 you were able to feel the *Yom Tov'dike* atmosphere in the air. I remember vividly how at the conclusion of Maariv, the Rebbe turned around to face the *bimah* where *havdalah* was going to be recited a moment later, when suddenly everyone froze. From the front of the shul we heard the voice of Rabbi Avrohom ("Bumi") Friedland, clearly overwhelmed by his emotions, shouting out as loud as he could: "ברוך שהחיינו וקיימנו והגיענו לזמן הזה!"

"From where I was standing I wasn't able to see Rabbi Friedland, however, I was able to see the Rebbe and his reaction. I watched the Rebbe turn to Rabbi Friedland's direction and strongly observed him as he made the *bracha* of *Shehechyanu*, to which the Rebbe responded "אמן." The emotions felt in the air during

those moments were far beyond what my words can describe, it was a special moment, no one in shul could miss it. We felt like he was saying in the name of us all 'thank you' to Hashem that we have our Rebbe!

"For me, it was at that exact moment that *shnas hashmonim* had begun! After *havdalah*, the Rebbe left the shul, vigorously encouraging the singing of the new niggun '*Harninu L'Elokim Uzeinu*' while the crowd in 770 broke out into joyous dancing."

After hearing the *chazara* on the Rebbe's Shabbos farbrengen, Chassidim sat down to farbreng throughout the night, until the light of dawn.

Words cannot do justice to the mood that dominated at the Chassidim's farbrengen on that joyous night, celebrating the Rebbe's special day. Some will recall the words of Rabbi Gershon Mendel Garelik, as he spoke passionately about the significance of a day such as this: "When the Rebbe appears at 770 on Yud-Aleph Nissan, the sun shines extraordinarily bright!"

Chassidim said *l'chaim* with one another and wished heartfelt blessings that the Rebbe should be well, "געזונט, און שטארק" and continue to lead the Jewish people to the final *geulah*!

Yud-Aleph Nissan

On Yud-Aleph Nissan in the morning, a *nichtav kloli* — bearing the date Yud-Aleph Nissan — was released. In the morning, when the Rebbe was arriving from his house, a crowd gathered outside excitedly singing the new *niggun*. As the Rebbe entered 770, he vigorously encouraged the singing.

During the course of the day 81 mitzvah tanks filled with *bochurim* and *anash* drove around New York City giving other Yidden the opportunity to do a mitzvah in honor of the Rebbe's birthday.

When the Rebbe came downstairs for Mincha at 3:15, the shul was in the process of being set up for that night's farbrengen. As the Rebbe left the shul after davening he began to sing "We Want Moshiach Now."

As the Rebbe came to his room, a delegation of elder Chassidim were standing outside to give the annual *bracha*. Rabbi Moshe Pinchas Katz then handed the Rebbe a communal *pan*, signed by thousands of Chassidim, asking Hashem that the Rebbe should be healthy, succeed in all his work, and lead us to greet Moshaich.

The Grand Farbrengen

From the early hours of the afternoon, the shul at 770 filled with people who had come to hold their places for the Rebbe's farbrengen. At 6:00 p.m. it was already difficult to find a space to stand, and prior to the Rebbe's arrival at 9:30, it was virtually impossible to get in. There was an initial plan to erect a tent outside where the overflowing crowd would be able to watch the Rebbe on a screen, but, with the



JEM 194939, VIA LEVI FREIDIN 6 TISHREI 5744



JEM 12/171 VIA LEVI FREIDIN 12 TISHREI 5740

freezing weather temperatures, the idea was dismissed. In order to maintain a path with sufficient space for the Rebbe to enter the shul, the organizers had to keep an empty bench on the floor, which they later shifted upon the Rebbe's entrance, thereby creating an open space of sorts for the Rebbe to pass through. The accumulating excitement finally reached its climax, as the crowds of Chassidim anticipated the Rebbe's arrival at the grand farbrengen, breaking out into an ever so joyous singing of "*Chayolei Adoneinu*."

The platform upon which the Rebbe sat, was filled with many distinguished guests, including then-Mayor of New York City, Mr. Edward Koch, as well as other government officials, senators, *rabbanim*, and many more dignitaries.

The farbrengen was broadcasted live on television and radio. Prior to Yud-Aleph Nissan, advertisements were placed in all the major newspapers informing the public of the upcoming farbrengen. At the conclusion of the first *sicha*, some of

the guests approached the Rebbe to share a few words and say *lchaim*. The first one was Mr. Koch. The Rebbe greeted him very warmly and, with a very large smile, asked, "You don't have a chair?" A folding chair was immediately brought forward and the mayor sat down right near the Rebbe for a few minutes.

In between each of the *sichos*, the Rebbe greeted a few additional guests and conversed with each of them for a short while.

The Chassidim sang lively *niggunim* all the while and the Rebbe occasionally encouraged them. Mr. Abe Sacks — the famous basketball coach who maintained a unique relationship with the Rebbe and often attended farbrengens — stood up on a bench and danced quite vibrantly along with the *niggun*, and the Rebbe seemed to yield much pleasure from the scene. Dr. Ira Weiss also received the Rebbe's attention, when, during one of the *niggunim* the Rebbe smiled broadly towards him while showing the doctor his pulse...

Those present at the farbrengen

will recall that evening to be one of the most over-crowded moments in 770 throughout the years. It was simply impossible to move about, as the shul was packed from wall to wall. Ironical as it may have seemed, all the prestigious officials who had come to join the farbrengen, were forced to spring around on the tables in order to reach their places, and they also underwent a rather difficult time as they made their way up to the Rebbe's place to meet with him.

Sichos

Every year on Yud-Aleph Nissan, the president of the United States signs a bill calling on the American people to increase their efforts in the realm of education, in recognition of the Rebbe's incredible dedication in this regard: "Education and Sharing Day, USA."

During the second *sicha* of this farbrengen, the Rebbe expressed his appreciation for the recognition, which he said is an acknowledgement of the work of the entire Lubavitch as

a whole and what Lubavitch stands for, rather than a personal honor. The Rebbe went on to expound upon the importance of ascertaining a proper education for the youth of today in order to ensure a moral and ethical society for the future.

As expected, the Rebbe addressed a most timely issue, one that must have been occupying the minds of many: The Rebbe has reached 80 years; what now? To answer this, the Rebbe explained: “The prevailing custom in this country is for one to decrease activity as his years progress. The truth, however, demands quite the contrary: When Hashem grants an individual with additional years, he is to utilize them by increasing his efforts to fulfill his purpose on earth. True, with each passing year one may feel less capable to do so as his strength seems to dwindle; but, nevertheless, so long as one remains connected ‘Above,’ he will always maintain the power to do more and achieve yet greater heights.”

The Rebbe concluded with the famous anecdote of soldiers on their way to war: As they march, they sing an upbeat tune indicating their confidence in the anticipated victory.

When following Hashem’s will and fulfilling His mission here in this world, one can be sure that he will always have the necessary capabilities, and he can thus go about his work joyously and with utmost confidence!

Upon the conclusion of this *sicha*, the Chassidim enthusiastically sang “Napoleon’s March.”

Before conducting a *siyum* on Rambam, the Rebbe prefaced: “Although tomorrow is indeed a work-day and it is already quite late — being as things dragged out to take longer than initially intended — we must, nevertheless, still conduct a *siyum* as always, in addition to the recitation of a *maamar Chassidus*.

The Rebbe then continued with a

hadran on Rambam, explaining the various details of the final *halachos* of the Sefer Hayad and linking them to the beginning of the *sefer*.

The Tanya

Towards the end of the farbrengen, the Rebbe disclosed a pleasant surprise, completely unexpected by the crowd. “It is imperative to show appreciation, from the depth of my heart, for all those who took of their time and came to participate in this farbrengen for so many long hours,” the Rebbe said.

“An appropriate token of appreciation,” continued the Rebbe, “would be to give a Tanya to each and every one of the participants at this farbrengen. The farbrengen is an expression of unity amongst Yidden. True *achdus* amongst the Jewish people is achieved through Torah, and, from all areas within Torah itself — the innermost part of the Torah does so best. As the soul of it all, it transcends the apparent diversity prevalent in the other facets of Torah. This particular edition of the Tanya displays the idea of Jewish unity yet furthermore: At the end of the *sefer*, is a copy of every title-page of Tanyas printed all over the world. So, it would indeed be a suitable gift to those attending this farbrengen — which, itself, is a symbol of Jewish unity, bringing so many people together at once. Along with the Tanya, everyone will also receive a dollar to be given to tzedakah, which bears the inscription ‘*E Pluribus Unum*’ — out of many, one — yet another indication of unity. The learning and spreading of Chassidus (“הפצת המעיינות חוצה”) that will be increased with the distribution of the Tanya, as well as the giving of tzedakah, both hasten the final *geulah*; may it come about speedily.”

The Rebbe concluded with a wish that everyone should accept the gift

graciously (בסבר פנים יפות), inasmuch as the giving will be done in that manner.

While the Chassidim sang the Alter Rebbe’s *niggunim*, the Rebbe instructed Rabbi Groner to go ahead and begin bringing the boxes of Tanyas into the shul. The boxes were passed in through the windows of the women’s section on Kingston Avenue. When the piles of boxes began accumulating next to the Rebbe’s chair, the Rebbe asked Rabbi Groner, “How will the people be able to pass through here?” Rabbi Groner pointed to the other side of the table, indicating that the crowds will pass by there, and the Rebbe would hand them each their Tanya from across the table. The Rebbe then inquired as to whether passing through in that area would be sufficiently safe, as to avoid any potential hazards. Rabbi Avraham Parshan of Toronto then approached the Rebbe, requesting that he be granted the privilege of sponsoring the Tanyas of this unique evening, but the Rebbe smiled and said, “Even the Tanya that you’ll receive for yourself you will not pay for!”

After making a *bracha acharona*, the Rebbe requested that everyone assist in maintaining order, and avoid any extra pushing and shoving.



THE TANYA THE REBBE DISTRIBUTED ON YUD-ALEPH NISSAN.



“Especially,” underlined the Rebbe, “since, essentially, there is no need to push, as there are enough Tanyas for everyone. After all the men receive their Tanyas, they will be asked to leave the shul, thus allowing the women who participated in this farbrengen to come by and receive Tanyas for themselves, for women are obligated to learn Chassidus as well.”

No sooner than the very beginning of the distribution, chaotic pushing erupted in the shul amongst all the participants. Seeing the situation, the Rebbe sat down and announced over the microphone, “As long as there will be pushing, I will not give out any Tanyas!” The Rebbe then waited a few seconds, after which he resumed the distribution.

With the farbrengen having lasted five and a half hours, the distribution only began at 3:00 in the morning! At first, the Rebbe handed out the Tanyas

while standing, and at 3:45, he sat down and continued from his seat. One can only imagine the amount of energy that the Rebbe put forth during the hours-long distribution; something that displayed itself when the Rebbe eventually held one hand with the other for support... Still, the Rebbe continued to give more and more to each and every individual who passed by that night. After all the men had received their Tanyas (around 4:55 a.m.), the Rebbe stood up and motioned for everybody to exit the shul while he began to sing “*Ki Vesimcha*” with a big smile.

The distribution for the women then commenced, continuing until 6:10 a.m. Again, the Rebbe started while in a standing position, and after a while sat down.

It was then that Chassidim realized the tremendous appreciation the Rebbe had to all those who had

participated in the farbrengen. True, the Rebbe had mentioned that traveling to New York was not necessary, but now he expressed his gratitude to all those who had come in nonetheless.

When the Rebbe left the shul, Chassidim made their way to the small *zal* upstairs in anticipation for the Rebbe’s arrival to hear *krias haTorah* (it was Monday morning). It was a beautiful sight to behold; each Chassid entered, one after the other with their Tanyas in hand...

After hearing *krias haTorah*, the Rebbe went into his room and spent some time with Dr. Weiss, before leaving for home at 7:25.

All the while, the Chassidim sang and danced joyously with their Tanyas in hand; a most natural effect of the unbelievable occurrences they had just merited to witness over the past two days.



90
YEARS

אָסאָפּיעה וואָרען ב'שנע
YUD-ALEPH
NISSAN 5



JEM 161665

אֶרֶץ יָמִים
ALEPH
5752

“Shnas Hatzaddik”

In order to fully appreciate and understand the goings-on of Yud-Aleph Nissan 5752*, an introduction must be made describing the buildup of events which took place during the year preceding it, starting with Yud-Aleph Nissan 5751*:

Preceding Yud-Aleph Nissan 5751*, great excitement overtook Chassidim everywhere. Lubavitch was entering into a new monumental phase—*shnas hatzaddik*. If Yud-Aleph Nissan every year called for big preparations and a large celebration, how much more so the Yud-Aleph Nissan entering the Rebbe’s ninetieth year.

This was not just the natural *hergesh* of Chassidim, but from the *sichos* the Rebbe spoke at the time, it was clear that something special was happening. Already before Yud-Aleph Nissan 5751*, the Rebbe began to speak about *shnas hatzaddik*, and continued to do so throughout the entire year. In fact, already at the farbrengen of Shabbos Hagadol 5750* (!), the Rebbe discussed how *kapitel* 89 (the new *kapitel* of Yud-Aleph Nissan 5750*) represents the end of *galus*, and *kapitel* 90 (the *kapitel* of *shnas hatzaddik*) represents the time already after Moshiach’s arrival¹.

Obviously, Chassidim prepared themselves accordingly for this milestone. The central offices of Tzach published a full page notice calling on *anash* to prepare for Yud-Aleph Nissan, along with some practical suggestions on how to do so.

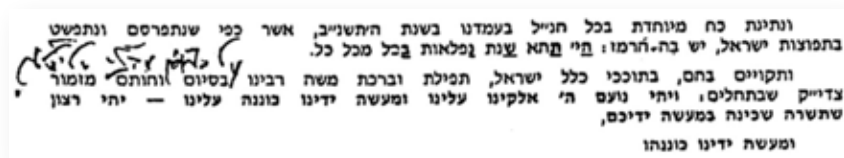
The world too took note of this tremendous event. Prior to Yud-Aleph Nissan, *brachos* and well wishes poured in from countries worldwide. In the Kfar Chabad magazines from those weeks, one can see tens of full page advertisements, sponsored by the offices of the Israeli government, important businesses, among many other well known individuals, congratulating the Rebbe and Lubavitch for this tremendous milestone.

Apparently, the celebrations in Eretz Yisroel for Yud-Aleph Nissan 5751* were so elaborate, that the chief rabbinate included in their yearbook (where any nationwide event that took place that year was recorded) the large event Tzach arranged in honor of Yud-Aleph Nissan in the main shul of Kfar Chabad².

Another unique part of *shnas hatzaddik* was the famous *niggun* “*Shuva*,” composed by Reb Feitel Levin. The Rebbe’s fondness of the *niggun* was very noticeable. He vigorously encouraged its singing while entering and exiting the shul, as well as at farbrengens, sometimes even encouraging the singing with both of his holy hands. The *bochurim* felt that even compared to the Yud-Aleph Nissan *niggunim* of the previous years, this one was extra special.

Clearly, the events of Yud-Aleph Nissan 5751* were a notch up from the usual celebrations. The above mentioned circumstances gave a unique lens through which the warmth and speciality of what was going on could be seen.

However, only after Yud-Aleph



IN A MICTAV KLOLI OF KISLEV 5752, THE REBBE ADDED ABOUT KAPITEL 90: “תפילת וברכת משה רבינו” - לְכָאוּ אֶת מִבְּנֵי שְׁלִיטָא [KAPITEL 90] IS THE PRAYER AND BLESSING OF MOSHE RABBEINU TO EVERY YID SHLIT”A”.

* 5752-1992, 5751-1991, 5750-1990



JEW 219535, VIA LEVI FREDIN 18 TISHREI 5752

Nissan did the full impact of what was taking place begin to settle in. The Rebbe began to mention the fact that we find ourselves in *shnas hatzaddik* over and over, picking up pace in 5752*.

Some examples:

After Maariv on Shemini Atzeres 5752*, the Rebbe turned to the crowd and suddenly began saying a *sicha*, in which he gave *brachos* according to the letters of the *aleph beis*.

When the Rebbe got up to the letter *tzaddik*, the Rebbe closed his eyes and called out in a loud voice heard throughout the packed shul, “Then comes [the letter] *tzaddik*, and as mentioned many times that this year is called *shnas hatzaddik*, and Hashem reveals himself through ‘*tzaddik olamim...*’³”

In the *sicha* of Shabbos Parshas Vayera 5752*, the Rebbe discussed how every single Yid must yearn for Moshaich’s coming, and do all he can to hasten his arrival. The Rebbe then

laid out how our generation is the generation of Moshiach, making the above mentioned especially important, and how the current time period was most appropriate for Moshaich’s coming. The Rebbe explained that we are the generation in which the battle to bring Moshiach comes to a close, as the Friediker Rebbe already said, that the work of *galus* has already ended. Especially after the continuation of the work done by the *Chayalei Beis Dovid* in the last 40 years, and particularly in our generation, as we find ourselves in *shnas hatzaddik*⁴.

In a similar vein, in the *yechidus klolis* after Yud-Tes Kislev the Rebbe said that we find ourselves in *shnas hatzaddik*, which is connected with the third and final *geulah* and the *Beis Hamikdash Hashlishi*⁵.

Chassidim realized that the Rebbe did not see *shnas hatzaddik* as just another year, or even as another milestone anniversary such as 5732* or 5742*. This was no longer just

the Rebbe’s personal milestone, rather the Rebbe saw his ninetieth year—*shnas hatzaddik*—as a crucial moment in Jewish history, playing a pivotal role in Moshiach’s arrival.

Understandably, as Yud-Aleph Nissan 5752* came closer, the excitement of Chassidim grew stronger and stronger.

Preparations

Starting during the early months of winter 5752*, Chassidim began preparing for Yud-Aleph Nissan. Meetings were held in Lubavitch communities all over the world about how to prepare for this most significant occasion. Together with each person’s personal *hachanos*, everyone according to their level, many communal *hachanos* were put into motion.

After Yud Shevat, *bochurim* in 770 began a global “*besuros tovos*” campaign calling for *bochurim*

everywhere to write to the Rebbe about their preparations for Yud-Aleph Nissan. The campaign called on every *bochur* to learn (at least) one *sicha* and *maamar* of the Rebbe every week; to strengthen his own *shemiras sidrei hayeshiva*; and to write to the Rebbe at least one “*besurah tovah*” about his accomplishments in learning or improvement in davening and/or *yiras Shamayim*, each according to his level.

The campaign took Lubavitch yeshivos everywhere by a storm. From Eretz Yisroel to Russia, and obviously America, letters began pouring in to 770. In the month of Adar Aleph, after submitting to the Rebbe two general reports about the worldwide campaign, the organizers counted over 1,000 (!) *besuros tovos*. The yeshiva in Migdal Haemek received a special answer from the Rebbe after reporting that they were joining this global campaign: אשרי חלקם וגדול זכותם וכי' אזכיר עה"צ (Fortunate is their lot and great is their merit, I will mention [this] at the *Ohel*).

A special television program was being prepared, organized by Rabbi Yehuda Krinsky under the auspices of the “Lubavitch News Service.” The program was to be produced by the anchorman Jerry Levine, and would

focus on the Rebbe’s work during the past 90 years and its global impact. The Rebbe even agreed for a special film crew to come to 770 to take high quality videos in preparation of this television program. (The crew ended up filming the *tefillos* and *sichos* of Yud Shevat and Chof-Beis Shevat of that year, as well as Shacharis of 6 Adar I. These videos are known as the most high quality films we have of the Rebbe.⁶)

Full page ads were being prepared, to be published in the New York Times. The ads, spanning two full sized pages, featured a full sized picture of the Rebbe and called for the people of the world to add in acts of goodness and kindness in honor of Yud-Aleph Nissan.

On Sunday, Yud-Tes Adar I, Rabbi Yehuda Krinsky introduced Mr. Gabriel Erem, the CEO and publisher of Lifestyles Magazine, to the Rebbe during the dollars distribution. “On the occasion of your ninetieth birthday,” Erem told the Rebbe, “we are publishing a special issue... On the occasion of your ninetieth birthday, what is your message to the world?”

“Ninety,” the Rebbe replied, “in Hebrew means ‘*tzaddik*,’ which means ‘righteous.’ That is a direct indication for every Jew to become

a real *tzaddik*—a righteous person, and to do so for many years, until 120.” When Mr. Erem asked what the Rebbe’s message was to the world at large, the Rebbe answered that this applies equally to non-Jews, only for them it means the fulfillment of the *sheva mitzvos bnei Noach*.

Exactly two months before Yud-Aleph Nissan, during the farbrengen of Shabbos Parshas Tetzaveh (Yud-Aleph Adar I) the Rebbe spoke about the month of Nissan being a month of the *geulah*, and “especially this year, that [on] Yud-Aleph Nissan concludes the *shnas hatzaddik* which is connected with *kapitel tzaddik* . which ends off [with the words] “*U’masei yadeinu konenehu*” — referring to the descent of the *Shechina* into the *Beis Hamikdash* [which will come] through the completion of the work of our generation, *dor hashvi’i*.”

The Rebbe ended off with a *bracha* that already on Yud-Aleph Adar we should see the completion of the *avodah* of Yud-Aleph Nissan. The day of Yud-Aleph Nissan is connected with the *nossi* of *Shevet Asher*, which received a special *bracha* in their oil (the *shemen hamishchah*, as discussed in our parsha of Tetzaveh), [relating to] the anointing of the Melech Hamoshiach⁷.

Chof-Zayin Adar

Three weeks later, at the end of Adar Aleph, as the global preparations were well underway, the unthinkable happened. The events of Chof-Zayin Adar shook Lubavitch and the world at large to its very core. No one knew what to think or what to say. This was not an eventuality anyone had dreamed of.

Chassidim gathered in 770 to say Tehillim, davening for the Rebbe’s *gezunt*. Massive gatherings were held everywhere where Yidden from all walks of life davened for



THE REBBE SPEAKS WITH MR. GABRIEL EREM, THE CEO AND PUBLISHER OF LIFESTYLES MAGAZINE, ABOUT THE SIGNIFICANCE OF SHNAS HATZADIK.



JEM 2/9611, VIA LEVI/FREDIN 18 TISHREI 5752

the Rebbe's *refuah shelaima*.

Of course, it was decided that the worldwide preparations for the Rebbe's milestone *yom huledes* would continue, albeit in a more subdued atmosphere. The *hachlotos* and *matanos* being prepared for Yud-Aleph Nissan, were now also dedicated to the Rebbe's *gezunt*.

With Yud-Aleph Nissan approaching, and thoughts of Chassidim turned to the Rebbe's *gezunt*, Chassidim strengthened themselves in their regular activities as well:

The daily *minyanei Tehillim* which took place, during which Chassidim *davened* for the Rebbe's *gezunt*, saw a heightened attendance, and the new *shiurim* and *chalukos* of the Rebbe's Torah received many new participants.

The above mentioned campaign

to report to the Rebbe *besuros tovos*, took on a whole new urgency. If until now it had been mainly a campaign of the *bochurim*, many *shluchim* and *anash* now joined the effort to bring the Rebbe as much *nachas ruach* as possible.

One of the *mazkirim* related, that when a *duch* reporting that the *bochurim* were strengthening themselves in following the *sedarim* of *yeshiva* was read to the Rebbe, the Rebbe looked noticeably pleased, and motioned for the *duch* to be read again...

The senate of New York State announced 90 days of education—from Yud-Aleph Nissan to Yud-Beis Tammuz—to be proclaimed in New York. An elaborate reception was held in Albany with the participation of the Governor in honor of the Rebbe.

As every year, the President signed the Education Day proclamation as Rabbi Avrohom Shemtov and a delegation of *shluchim* looked on.

The world of print was not to be left out of the festivities, and many new *sefarim* were published in honor of Yud-Aleph Nissan, among them: *Likkutei Sichos* vol. 30; a new *sefer* containing the Rebbe's *hadranim* on Rambam and *Shas*; numerous *sefarim* and *kovtzim* with the *chidushei Torah* of Lubavitch yeshivos worldwide; and more.

Two *sefarim* which deserve their own mention: 1) *Sefer Hayovel—Karnos Tzaddik*, a *sefer* in which many unpublished works of the *rishonim*, together with the *chidushei Torah* of many prominent rabbonim were printed, all in honor of the Rebbe. 2) The *sefer Tiferes Tzaddik*,

a beautiful album focusing on the participation of the many *gedolei Yisroel* in the Yud-Aleph Nissan celebrations of the previous year—the beginning of *shnas hatzaddik*.

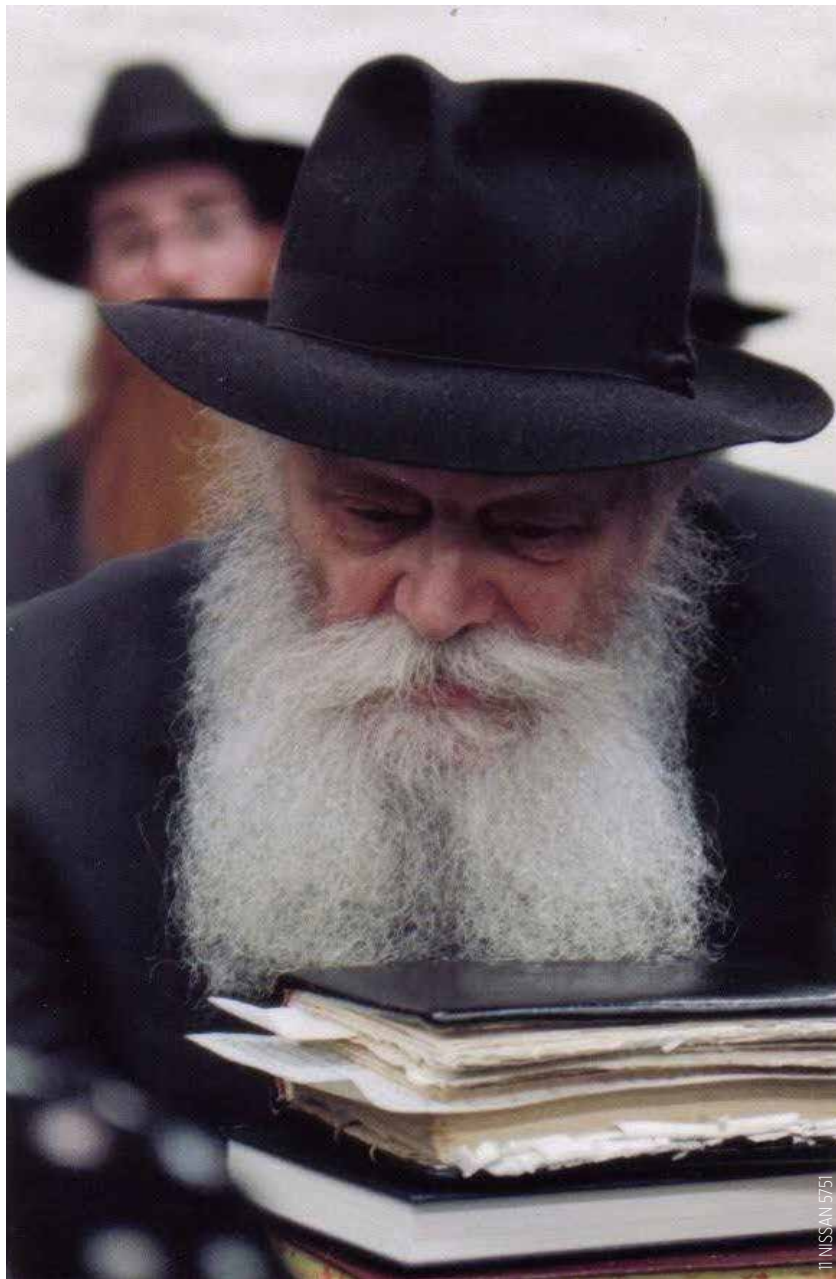
In the days before Yud-Aleph Nissan, the *niggun* “*Orech Yomim*”—composed by Reb Sholom Bruchsthat—was chosen as the *niggun* for the Rebbe’s new *kapitel*.

Yud-Aleph Nissan

As⁸ Yud-Aleph Nissan approached, thousands of Chassidim began to travel to 770. Although no one could promise that the Rebbe would participate in the celebrations physically or that the guests would even be able to see the Rebbe for that matter, they were firm in their faith that the Rebbe would be *gezunt*. Even if they would not merit to see the Rebbe, where else besides 770 could one celebrate Yud-Aleph Nissan *tzaddik shanah*?

Already on Shabbos Hagadol, 8 Nissan, the Yud-Aleph Nissan atmosphere was felt in the air. The presence of the many guests was noticeable as the shul began to fill with people.

On Sunday evening, a large *kiddush levanah* gathering was held outside 770. The event was held as per the Rebbe’s instruction that *kiddush levanah* should take place in the streets, with a large crowd. The gathering was dedicated to the Rebbe’s immediate *refuah shelaima*. During the event, instructions were given about the official proceedings of the Yud-Aleph Nissan celebrations. It was also announced that when the elder Chassidim would gather outside the Rebbe’s room to *bentch* the Rebbe as every year, everyone should gather in the shul downstairs to participate via live hookup.

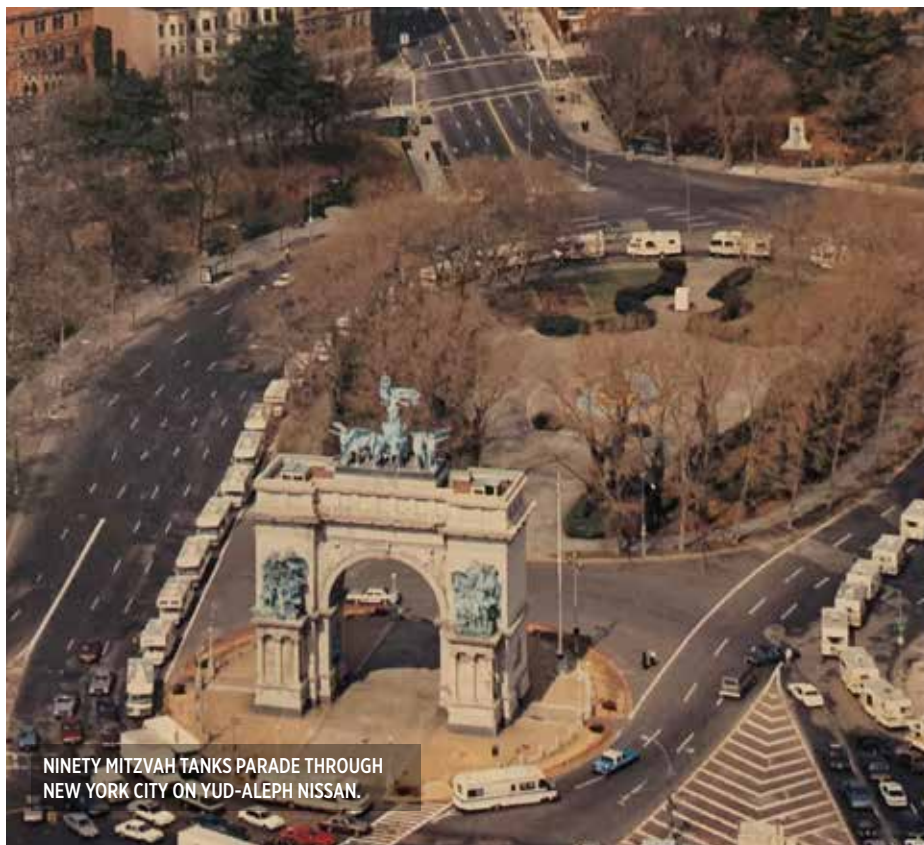


On Monday afternoon it was announced that the *bracha* would take place at 8:00 that night. Starting already in the late hours of the morning, the shul began to fill with Chassidim. The grand Yud-Aleph Nissan event taking place in Eretz Yisroel in the Yad Eliyahu stadium was streamed live from the WLCC office to the Chassidim downstairs.

The event was a massive gathering of Lubavitcher Chassidim in Eretz Yisroel in celebration of the Rebbe’s

birthday. Leading rabbonim and rebbes, along with prominent politicians, sat at the long head table in the middle of the stadium.

The Prime Minister of Israel, Mr. Yitzchak Shamir, apologized for not being able to attend, and sent his personal greetings to the event with a messenger. The chief rabbis of Israel and other rabbonim and politicians addressed the assembled, speaking of the Rebbe’s greatness and immense work for world Jewry.



The guest speaker of the evening was Reb Yoel Kahn, who received the Rebbe's *bracha* before traveling to the event. The gathering made a large *kiddush Hashem*, and was widely reported in Israeli news stations.

At exactly 8:00 p.m., as the first moments of Yud-Aleph Nissan dawned upon the world, a group of elder Chassidim gathered outside the Rebbe's room. In a tear-choked voice, Rabbi Zalman Gourary *bentched* the Rebbe in the name of Chassidim worldwide, as well as world Jewry, that the Rebbe should be *gezunt* and have *arichas yomim*, and lead us to the *geulah* now.

As he finished the *bracha*, the thousands gathered in the shul downstairs, along with the many participating throughout the world via hookup, fervently answered "*amen!*" The *bracha* concluded with *birkas kohanim*.

Later that evening an emotion-

laden *farbrengen* took place in the main shul downstairs. The *farbrengen* was officially arranged by the *gabbaim* of 770, and emceed by Rabbi Moshe Kotlarsky. All the *mazkirim* addressed the assembled. They spoke of the Rebbe's *gezunt*, the difficult time Chassidim found themselves in, the need for Chassidim to strengthen themselves in *hiskashrus*, and the importance of *achdus* and *ahavas Yisroel*—especially in these hard times. Afterwards a number of *shluchim* and *mashpi'im* addressed the crowd.

Following the official part of the event (which ended at 2:00 a.m.), Chassidim sat down and *farbrenged* until the morning. The first issue of the "Tzaddik Lamelech" series was published as a memento of the *farbrengen*, and was quickly emptied from the boxes. As the first people came to shul to daven Shacharis, groups of *bochurim*, *shluchim* and *anash* could still be seen sitting

around the tables *farbrenging*.

Conquering New York City

At 10:00 a.m. on Yud-Aleph Nissan morning, the last *bochurim* could be seen standing up from the tables where they were *farbrenging*. Sleep however, was not on the schedule... The biggest tank parade New York had ever seen was about to roll out from Lubavitch World Headquarters.

Months earlier *bochurim* began arranging for a parade of *ninety* tanks to conquer the streets of New York City with *mitvzoim* on Yud-Aleph Nissan. This was to be a historic mitzvah tank parade, as befitting for this historic milestone. Lubavitch communities from across the globe had the opportunity to participate in this parade, with each community sponsoring one of the 90 tanks. All night long volunteers



worked to adorn the tanks with the necessary signs and posters. Every tank had on it a sign about Yud-Aleph Nissan *tzaddik shanah*, a paper stating which community or Chabad House sponsored it, as well as a prominent picture of the Rebbe.

A large crowd, with many standing on the surrounding rooftops, gathered outside 770 to see the parade off. With 90 loudspeakers blaring “*Chayalei Adoneinu*,” the parade set off with police leading the way, closing off the streets from oncoming traffic. Upon reaching the Grand Army Plaza, the parade stopped to form the number ninety, which was filmed from the news helicopters flying above.

An unprecedented *kiddush Hashem* unfolded on the streets of New York City, as swarms of people left their offices to watch the tanks drive by. Hundreds of people were given the opportunity to put on tefillin, thousands of boxes of

matzos were given out, along with other *mitzvot* material. Above all, the entire city now knew that this was no ordinary day, rather that today is Yud-Aleph Nissan—the Rebbe’s ninetieth birthday.

As befitting such a public affair, the parade was well reported in the newspapers, television and radio stations. Every reporter that came received a package with an example of the explanatory material about Yiddishkeit that each mitzvah tank carried.

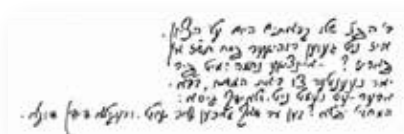
As the tanks passed by 770, a children’s rally was taking place outside the Rebbe’s room on the sidewalk of Eastern Parkway. A representative of the all children read a *pan*, informing the Rebbe of their *matana* in honor of Yud-Aleph Nissan, and davening that the Rebbe should be *gezunt*.

That night—Motzei Yud-Aleph Nissan—Chassidim once again sat down to *farbreng*, celebrating this historic milestone once again.



Recalling all these special Yud-Aleph Nissan celebrations with the Rebbe brings to mind a *ksav yad kodesh* written by the Rebbe to Reb Bentzion Shemtov, dated Yud-Aleph Nissan 5711*.

Four years after the Rebbe’s had spent time with him in Paris, after the Rebbe had already accepted the *nesius*, the Rebbe wrote this note, reminding him of the peaceful days in France, before the histalkus of the Friediker Rebbe. Noting the pleasant times in Paris, the Rebbe concluded that our only true comfort will be with the coming of Moshiach:



ב' הפ"נ שלו קראתים היום על הציון. איז
ניט געווען רוהיגער פסח תש"ז אין פאריז?

- איינציגע נחמה: מיט פיר יאר נענטער
צו ביאת המשיח ב"א. אבער - עס נעמט
ניט. ולאידך גיסא: המהו' יפלא? קען ער
דאך מאכען גאר גוט. ובעגלא דידן דוקא.

I read both of your panim at the Ohel today. Wasn't it calmer Pesach 5707 in Paris? The only comfort is [that] we are four years closer to the coming of Moshiach, [may it be] speedily in our days. [Such a comfort though], is not particularly convincing. Yet on the other hand: is there anything too difficult for Hashem? He can certainly improve the situation immensely. And may He do so quickly.*

We are certain that every year that passes since those golden years - when we were *zoche* to see the Rebbe physically celebrate with us on his most special day, when we saw the Rebbe walk through 770, encouraging Chassidim with a swing of his holy hand, as they sang the new Yud-Aleph Nissan *niggun* - brings us closer to Moshaich’s coming... however, *es nemt nit*...

May we finally merit that already now - in this special *tekufah* of 120 years - even before Yud-Aleph Nissan, to be reunited with the Rebbe - in a physical sense - and he will lead us to *geulah teikef umiyad Mammosh!*

1. Sefer Hasichos 5750 vol. 1 page 401 footnote 110
2. Shana Beshana, (Heichal Shlomo) 5752 page 445.
3. See Yemei Bracha page 114.
4. Sefer Hasichos 5752 page 94.
5. Sefer Hasichos 5752 page 171.
6. Unfortunately, after the events of Chof-Zayin Adar I, this project was put on hold, and was later produced after Gimmel Tammuz (in 5755) under the name “Windows to the Soul.”
7. Sefer Hasichos 5752, pages 408-9.
8. Much of the following information was culled from the Kfar Chabad magazine issue 521.