

# *A Chassidisher* **Derher**

אגודת דערהער

YUD  
ALEPH  
NISSAN  
*with the*  
REBBE

CELEBRATING  
YUD-ALEPH  
NISSAN **127**  
YEARS



**Derher** A Chassidisher  
א חסידישער דערהער

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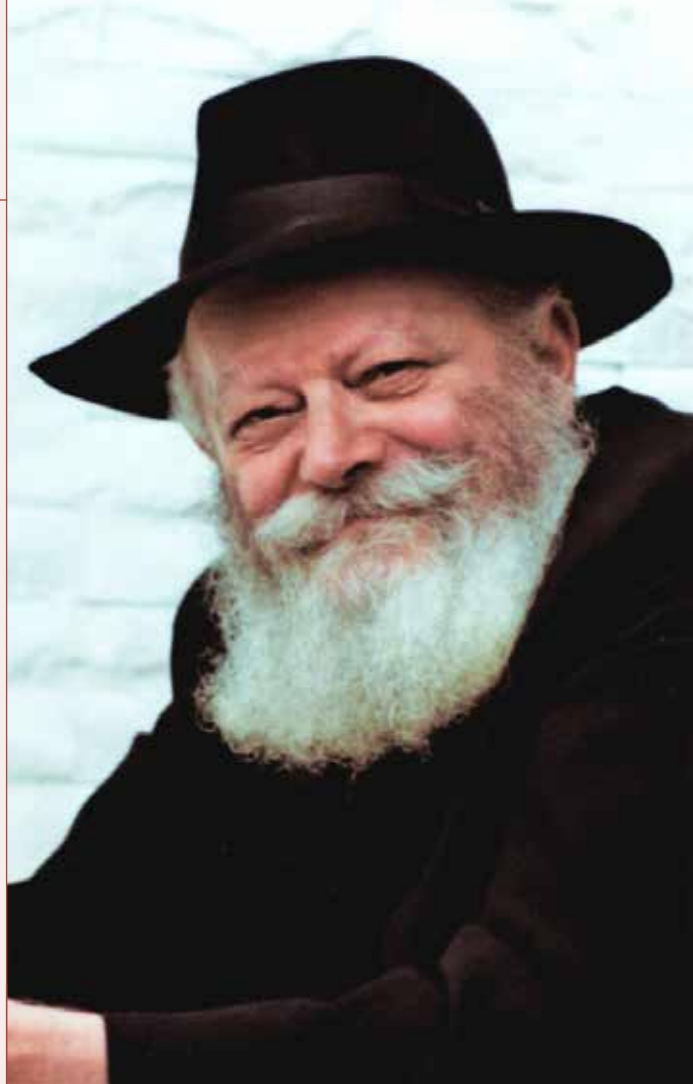


The Living Archive

A Chassidisher Derher is honored to feature unique and historic photos from Jewish Educational Media's Living Archive photo collection. The Living Archive is a project to preserve, and provide access to the video, audio, and photographic recordings of the Rebbe. These photos are copyright by JEM and are available at [TheLivingArchive.org](http://TheLivingArchive.org)

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## ABOUT THE COVER PICTURE:

This picture was chosen by the Rebbetzin from hundreds of pictures as a gift to a friend. for the full story, see the editorial to Derher of Adar II, 5782

# Editorial

In honor of Yud-Aleph Nissan—120 years—we present this special edition of A Chassidisher Derher.

We hope that this humble contribution will help enhance the great *shturem* of Chassidim around the world in preparing for this momentous occasion.

May we be zoche to celebrate this Yud-Aleph Nissan with the Rebbe, in the physical sense, and the Rebbe will lead us out of *galus* to the *geula ha'amitis v'hashleima*, now!

A Chassidisher Derher

ימי הפורים ה'תשפ"ב  
שנת המאה ועשרים להולדת כ"ק אדמו"ר



ש



# BIRTH OF A YOM TOV

EARLY YUD-ALEPH NISSAN CELEBRATIONS

5662-5731



# What is the joy of Yud-Aleph Nissan, the Rebbe's birthday?

Seemingly, the essence of a person is his *neshama*, and the Rebbe's *neshama* existed before birth. So what is the significance of the physical birthday?

In the farbengen of Yud-Beis Tammuz 5722 the Rebbe explains that when the *neshama* is born, it immediately starts its *avoda* in the world. Thus, on the Rebbe's birthday we celebrate a world-changing event — the day the Rebbe's glow entered the world.

“Regarding Moshe Rabbeinu, the Torah says, ‘And she [Yocheved, his mother] saw that he was good.’ Rashi explains that ‘the house was filled with light when he was born.’

“But Moshe's *neshama* was in the house before he was born, albeit in his mother's womb. So why does Rashi say that the house was filled with light only after he was born? This is because, before Moshe was born, the house—and in a broader sense, the world—was dark; he had yet to impact the world. Only when he was born was ‘the house filled with light.’

“This idea extends itself further. Before birth, while the *neshama* is in the mother's womb, a *malach* teaches it the entire Torah, and thus the

*neshama* reaches the deepest levels of *limmud haTorah*. Yet, only when the *neshama* is finally born does it begin its *avoda* in the world.

“Similarly, on Yud-Beis Tammuz when the [Friediker] Rebbe was born, that is when he began his *avoda* of giving *koach* to all Yidden—and especially to his Chassidim and *mekusharim*—to accomplish their *avoda* of making a *dirah b'tachtonim*, to make the ‘house filled with light.’

“This is the reason that the Rebbe's birth was such a monumental event,” the Rebbe concluded.

“As we read in the Megillah, “הימים האלה נזכרים, ונועשים” — These days are remembered and celebrated, every year. Every year the Rebbe's birthday is an occasion for immense joy and celebration, not only for those who had the *zechus* to learn the Rebbe's Torah, but for every single Yid, because this is the day that the Rebbe began lighting up the world.”

In the following pages, we will go through the early years of Yud-Aleph Nissan, the years when the Rebbe's light had just begun to shine and illuminate the world.

# “The Home Filled with Light”

11 Nissan 5662\*

“Jewish date of birth: 11 Nissan. Circumcised, 18. Place of Birth: Nikolayev. Parents’ Names and Rank: Father – Hereditary Honored Citizen Levi son of Zalman, Schneerson. Mother – Chana. Name and gender of child: Boy, Menachem Mendel.”

These are words inscribed in the Nikolayev Jewish community’s Registration Book of Jewish Births of 1902-1903, recording the Rebbe’s birth on Yud-Aleph Nissan 5662\*.

Surrounding the period of the Rebbe’s birth, Harav Levi Yitzchok, the Rebbe’s father, received six telegrams from the Rebbe Rashab with detailed instructions regarding the care of the newborn baby.

“From the day of his birth,” described Rebbetzin Chana, the Rebbe’s mother, to Reb Berel Junik, “my husband instructed me that whenever my newborn son awoke, I should wash *negel vasser* with him before nursing him, something he didn’t instruct me to do for the other



THE REBBE’S BIRTH RECORD IN NIKOLAYEV

children. This was apparently on instruction of the Rebbe Rashab.”

It was later revealed that the Rebbe Rashab’s involvement began even prior to the Rebbe’s birth. Reb Zalman Duchman once wrote to the Rebbe that he had heard some unknown information (“באהאלטענע” “זאכן”) from Rebbetzin Chana. As an example he writes that he was told that the Rebbe was born from a *bracha* of the Rebbe Rashab<sup>1</sup>.

The Rebbe’s *bris* took place on the fourth day of Pesach, Yud-Ches Nissan, in the home of Rebbetzin Chana’s father, Harav Meir Shlomo Yanovsky. Incidentally, this day was also the birthday of Harav Levi Yitzchok, the Rebbe’s father. The Rebbe did not have a *pidyon haben*, as Rebbetzin Chana was a *bas-Levi*.

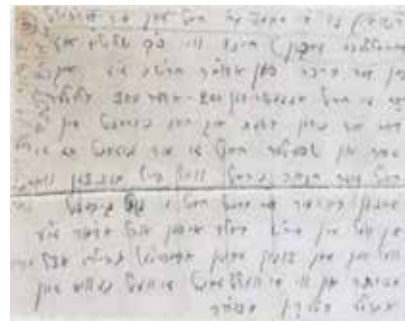
## A Communal Celebration

5675\*-Bar Mitzvah

*If the birthday of a Rebbe is an important day every year, his bar mitzvah day – a pivotal day in the life of every Yid—must definitely hold a tremendous significance.*

*The Rebbe once said<sup>2</sup> about the Frierdiker Rebbe’s bar mitzvah, that on this day he became a fully-grown Yid, and it served as a preparation for all his accomplishments later on in his life, including his leadership as nassi.*

It was a Shabbos to be remembered. Friday, Yud-Aleph Nissan 5675\* was the bar mitzvah of the Rebbe. The entire community showed up to the celebration in honor of their spiritual leader — the rav of Yekaterinoslav — Harav Levi Yitzchok. A few years prior, in the early years of Harav Levi Yitzchak’s tenure, there was some opposition from the *misnagdim* and Zionist communities to his appointment as the city’s rav. By now however, seven years later, Harav Levi



## “UNDISCLOSED”

The Rebbe responds to a letter from Reb Zalman Duchman, an elderly Chossid who, with the Rebbe’s steadfast encouragement, meticulously recorded his recollections of what he heard and saw in previous generations.

Here he writes to the Rebbe about the many stories and facts he heard from the Rebbe’s mother, Rebbetzin Chana, referring to them as “באהאלטענע זאכן” — undisclosed things.”

As an example, he cites the fact that the Rebbe was born as a result of a *bracha* from the Rebbe Rashab. The Rebbe circles the words “באהאלטענע זאכן” and comments:

בודאי יעלה וירשום אותם בכתב

You will certainly transcribe and commit them to writing.

Yitzchok was most respected and beloved by his community, and all came to participate in their esteemed rav’s celebration. A festive *seudah* was held on Shabbos afternoon continuing much past Shabbos and into the following Sunday morning, 13 Nissan, *yom hilula* of the Tzemach Tzedek, namesake of the Rebbe.

The house filled to capacity with well-wishers young and old, with the guests including people from all types of backgrounds. The Rebbe’s *zeide*,



## NULLIFIED IN A MIRACULOUS WAY

On the second night of Pesach 5699\*, the Frierdiker Rebbe related the following while explaining the *haggadah*:

“In the year 5662\*, there were horrible decrees [made] on *klal yisroel* (ל"ר), and before Pesach they were nullified in a miraculous way. [During the Seder on that year] my father (the Rebbe Rashab) said while reciting the *haggadah*: ‘*Vacharei chein yaitzue b'rechush gadol*’ - the ‘*rechush gadol*’ [refers to] the revelation of *gadol havaye...*”

One is amazed by the fact that in that same year, the Rebbe was born right before Pesach, on Yud Aleph Nissan 5662\*.

Harav Boruch Shneur Schneerson, had traveled to Yekaterinoslav especially for the celebration. This was a pleasant surprise, especially as he had brought with him the holy *bracha* of the Rebbe Rashab. “Hashem should help that he should be an *ehrlicher Yid*,” the Rebbe

Rashab had told Harav Boruch Shneur before leaving for Yekatrinnislov. “[Reb] Levik [the Rebbe’s father] should have *nachas* from him and from the other children as well.”

On his father’s signal, the Rebbe began a lengthy discourse, wowing all the assembled. He spoke for a while delving into the deepest parts of Chassidus as his father looked on, deriving much *nachas* from his eldest son. Most of the crowd was unable to follow the long and deep *drasha*.

After concluding the lengthy address in Chassidus, with the crowd still sitting in disbelief, the Rebbe began speaking yet again, this time in *nigleh*. The exceptional impression made on the audience would never be forgotten.

Unfortunately, not much more has been recorded about this historic event. One memorable moment — told over in later years by Rabbi Moshe Leib Schapiro — was during the address of Harav Levi Yitzchok, the father of the bar mitzvah boy. It was in the middle of his address when he suddenly turned to the Rebbe and asked: “Do you understand the significance this day has for you?” The Rebbe’s response took the form of tears, something that left an emotional impact on all those present.



REBBETZIN CHANA'S RESHIMOS

One more, perhaps heavenly event, is recorded in the diary of the Rebbe’s mother, Rebbetzin Chana<sup>3</sup>:

“... All the bar mitzvahs of our sons were celebrated by us in a fine manner. But my older son’s was something special, extraordinary, on a highly sublime level. It was our family’s first personal celebration.

“... It was held on a Shabbos, and many guests attended. At that time we had a large home, and all its rooms were packed. Because it was so crowded, there was a constant interchange of guests, with some leaving while new ones came to take their place. I had many female guests, and there were also many young people. All these groups included guests from all sorts of backgrounds.

“I don’t remember exactly when it

THE VARIOUS RESIDENCES OF THE REBBE'S FAMILY IN YEKATRINOSLAV, L-R: 31 BOLNICHNAYA STREET, 1908-1913; 2 MOSTOVAYA STREET, 1914-1921; 20 ZHELZHNAYA STREET, 1921-1934.



started, probably around 12:00 noon, after the conclusion of prayers at shul. The men sat in the large hall, while we women were in the large dining room. Of course, the tables were beautifully set with abundant food, for both the men and the women.

“Around 3:00-4:00 p.m. we saw some of the male guests, both old and young, emerging with weeping faces. I tried looking inside the main hall to discover the reason for their tears, but it was so crowded in there that I couldn’t see through all the heads.

“When I asked those who had been inside, they told me that the father—my husband—had requested our son (long may he live) to promise him something. I wasn’t inside, so I don’t know the actual course of events. But our son’s reply, apparently, wasn’t immediate. Everyone was amazed by the great character of such a young boy, that he was so guarded and cautious about giving his reply.

“I don’t know the details of what actually happened there, but around 6:00-7:00 p.m.—I remember it wasn’t so light any more—the weeping faces I had previously seen became very happy. Now from inside we heard the sound of such joyous dancing and singing, and the joy became so intense that it affected those outside, too.

“One sensed that the enthusiastic rejoicing held some deep significance, and that both the nature of the request and the one who gave his reply would remain memorable for a long time.”

Years later, in an interview with Mr. Nissan Gordon, Rebbetzin Chana expressed that already when the Rebbe became Bar Mitzvah, he already was a *gaon oilam*. “She related this in a certain tone,” Mr. Gordon wrote in the article, “one could see that her words were counted and exact, as if she didn’t want to stray from the words she had most probably heard from her great husband...”

## A Yom Tov is Born The Early Years

The entry for Yud-Aleph Nissan in Hayom Yom, published in 5703\* reads: “ביום ההולדת, על האדם להתבודד, ולהעלות זכרונותיו ולהתבונן בהם, והצריכים תקון ותשובה ישוב ויתקנם”. [On one’s birthday, he should spend time in seclusion, recalling his experiences and thinking deeply into them. He should then repent and correct those (of his past deeds) that need correction and repentance]. At the time of publication, one could have wondered why the date chosen for this

entry wasn’t Yud-Beis Tammuz—the birthday of the Frierdiker Rebbe, or even Chof Cheshvan—the birthday of the Rebbe Rashab. Only later did Chassidim realize that the date the Rebbe had chosen to describe the appropriate behavior on a birthday was his own birthday.

At the time however, the date of the Rebbe’s birthday was unknown to Chassidim.

Many years later, with the publication of the writings of the Rebbe’s father in “Likkutei Levi Yitzchak,” some more early mentions of Yud-Aleph Nissan were discovered. In these volumes, some of Harav Levi Yitzchak’s correspondence with the Rebbe was published, including letters written in honor of the Rebbe’s birthday.

In honor of Yud-Aleph Nissan 5692\*—the Rebbe’s thirtieth birthday—Harav Levi Yitzchak wrote a most heartfelt letter *bentching* his eldest son. Although most of his letters are hard to decipher being that they discuss deep Kabbalistic concepts, in this specific letter, heartfelt emotions flow from Harav Levi Yitzchak’s pen as he tells the Rebbe of his longing to see him once again. (The Rebbe left home four years earlier prior to his *chasuna* in 5689\*





THE REBBE REUNITES WITH REBBETZIN CHANA IN PARIS, 5707.

and had not returned since then.)

Another interesting fact found in these letters, is a topic that the Rebbe would discuss during Yud-Aleph Nissan farbrengens in the years to come. In a letter written before Yud-Aleph Nissan 5698\*, Harav Levi Yitzchak explains at length the significance Yud-Aleph Nissan has as the day that the *nossi* of *shevet Asher* brought his *korbanos* during *chanukas hamizbeach*. The Rebbe would later speak about this point many times, even mentioning it in the Pesach *michtovim klotim*.

Interestingly, the exact date of the Rebbe's birthday was revealed to a select group of Chassidim even before the start of the Rebbe's *nesius*. It was 5707\* when the Rebbe traveled to Paris to greet his mother, Rebbetzin Chana, who had recently escaped the clutches of the Soviets. The Jewish community of Paris, filled with Chassidim of different backgrounds—as well as a large Chabad community—used the opportunity to farbreng with Rebbe (known then as the Ramash),

and spend time in his presence.

Rabbi Nochum Aharon Yakobovitz related:

On Yud-Aleph Nissan, several Chassidim were sitting together on the second floor of the home of Reb Zalman Schneerson, Rebbetzin Chana's host during her stay in Paris. Unexpectedly Rebbetzin Chana suddenly appeared in the doorway. "Did you know that today is Yud-Aleph Nissan?" she asked. The Chassidim had no clue as to what she was referring to. "Yud-Aleph Nissan is my son's birthday," Rebbetzin Chana explained. "Perhaps you should ask him to farbreng." The Chassidim, led by Reb Bentzion Shemtov, approached the Rebbe and asked him to farbreng. The Rebbe responded: "*Avadeh, a gleiche zach* (—Certainly, a most appropriate idea)." A table was immediately brought, and the first Yud-Aleph Nissan farbrengen took place<sup>4</sup>.

Rebbetzin Chana later said about this farbrengen: "It was then that the Russian Jews [Chassidim]

first realized who he is...and from then on, they haven't left him..."

This is the first reference we have making note of Yud-Aleph Nissan as the Rebbe's birthday. From then on, we find several references to this special day. Slowly but surely, a Yom Tov was born.

As the Rebbe stood at the helm of Kehot Publication Society, he would publish *kuntreisim* of the Friediker Rebbe's *maamarim* before each Yom Tov. Beginning in 5708\*, the Rebbe signed the preface of the Pesach *kuntreisim* with the date "11 Nissan." [Interestingly, in the preface to the Beis Nissan *kuntreisim* the date signed was "25 Adar"—the birthday of the Rebbetzin.]

In the *kuntres* published for Pesach 5709\*, a *sicha* the Friediker Rebbe said to Reb Shlomo Aharon Kazarnovsky on Yud-Aleph Nissan of that year was included. The *sicha* discusses the chain of Chassidus Chabad throughout the generations, and the transition between one *nossi* to the next. After Rabbi Kazarnovsky





# GUT YO

*An overview of Yud-Aleph Nissan with  
the Rebbe throughout the years*







# M TOV!



*The first two sections of this magazine went through the evolution of the Yud-Aleph Nissan celebrations—from the Rebbe’s birth in 5662\*, to the milestone celebrations marked publicly with great fanfare. Although every year’s Yud-Aleph Nissan events were undoubtedly special and deserve to be described in detail, due to space constraints, it is impossible to describe each year’s celebrations in full. Instead, in the following pages we present an overview of the central Yud-Aleph Nissan themes throughout the years.*

# TIME

## DAYS BEFORE

Another annual reference to Yud-Aleph Nissan was the *michtav kloli* released for Pesach, bearing the date “Yud-Aleph Nissan.”

Each year, the days prior to Yud-Aleph Nissan each year were accompanied by a special aura of preparation and excitement, as Chassidim readied themselves for this day. During this time, reports from all over would arrive in 770 with details of the preparations and *matanos*.

Beginning in 5730\*, in these days a *niggun* on the *pesukim* of the Rebbe's new *kapitel* would be chosen.

In the days preceding Yud-Aleph Nissan, as well as the days after, the Rebbe would usually explain part of his new (and old) *kapitel* in *sichos* and *maamarim*, as well as in the footnotes of the *michtav kloli*. In the years before 5732\*, (before the advent of the yearly Yud-Aleph Nissan farbrengens), these explanations on the *kapitel* were the only public reference the Rebbe made to his birthday.

As Yud-Aleph Nissan came closer, guests would flock to 770 to spend this special day with the Rebbe.

# LINE

## LEIL YUD- ALEPH NISSAN

In the years after 5738\*, as a precaution to the Rebbe's health, the Rebbe would not farbreng on a day he visited the Ohel. Accordingly, in the years 5739\* through 5745\* the Yud-Aleph Nissan farbrengens took place on this night. (In the year 5738\* itself the Rebbe did not visit the Ohel on Yud-Aleph Nissan, and thus farbrenged the next night).

After the Rebbe returned from the Ohel, he would daven Mincha, and in some years the *bracha* from the Chassidim would follow.

Most years, the Rebbe would go to the Ohel on Yud-Aleph Nissan. In the years the Rebbe did not go on Yud-Aleph Nissan itself, he would go either the day before or after<sup>1</sup>.

Beginning in the 5730s\*, the day of Yud-Aleph Nissan was usually spent doing *mitzvoim*<sup>2</sup>. In the years that the Yud-Aleph Nissan farbrengen took place today, as the hours ticked by 770 would begin to fill with thousands of people, in anticipation of the Rebbe's farbrengen.

In some years (mostly the later years) a delegation of elder Chassidim would wait outside the Rebbe's room after Maariv to give the Rebbe the annual Yud-Aleph Nissan *bracha*. In other years, this event would take place after Mincha on the day of Yud-Aleph Nissan.

In the years before the *histalkus* of Rebbetzin Chana in 5725\*, a farbrengen would sometimes be held in her apartment on Yud-Aleph Nissan, with her participation and the attendance of a few elder Chassidim.

## YUD- ALEPH NISSAN DAY

During many years, before the Rebbe walked into Maariv on the eve of Yud-Aleph Nissan, Chassidim would burst into the new *niggun* composed on the Rebbe's new *kapitel*. The Rebbe would enter the shul to the thunderous and joyous singing of the Chassidim, at times encouraging the singing with a swing of his hand.

In the years 5732\*-5738\* (as well as 5722\*) the Yud-Aleph Nissan farbrengen would be held later tonight.

\*📅 5732-1972, 5738-1978, 5722-1962, 5725-1965, 5730S-1970S, 5738-1978, 5739-1979, 5745-1985



# THE WORLD AGLOW

## *A Celebration for Every Person*

Although Yud-Aleph Nissan had been celebrated in the years before 5732\*, it can be said that the events of *shnas hashivim* set the tone for Yud-Aleph Nissan celebrations in the years to come. The Rebbe had farbrenged and said *maamarim* on the *pesukim* of his new *kapitel* in years prior, and even the concept of giving *matanos* and composing *niggunim* existed in earlier years. Nevertheless, Yud-Aleph Nissan 5732\* was definitely special and out of the ordinary. From then on, Yud-Aleph Nissan wasn't just another *Chassidishe yoma d'pagra* observed by Lubavitcher Chassidim; it became a most special

day of the year—a global celebration.

As the Rebbe himself explained<sup>3</sup>, the Yud-Aleph Nissan farbrengens were not merely celebrating a personal milestone, but are a recognition of (the Rebbe's and) Lubavitch's work for world Jewry and the world at large (see chapter אָנא נסיב מלכא—*Yud-Aleph Nissan farbrengens*). Venerated rabbonim as well as renowned public figures, in both religious and secular circles, many which were not necessarily regulars at 770, crammed onto the benches to participate in these farbrengens.

Public figures from across the spectrum of society found their place

on the stage seated behind the Rebbe. A Torah leader and a famous non-religious celebrity could be found sitting next to each other. Government officials from opposing political parties could be seen conversing with the Rebbe in between *sichos*. Many people divided on almost every other issue, came as one to pay their respects to the *nossi hador* on his birthday.

Elected officials, often influenced by shluchim and *anash*, would have their governments send the Rebbe their well wishes in honor of Yud-Aleph Nissan.

The Rebbe expressed much pleasure from the many *brachos* and well wishes.

The *askanim* of Eretz Yisroel, most notably Reb Shlomo Maidanchik and Reb Shmuel Chefer, worked every year to gather wishes and greetings from many government officials in honor of Yud-Aleph Nissan. They would put them all together and present them to the Rebbe in a beautiful album each year. During the weeks before Yud-Aleph Nissan, Rabbi Maidanchik would start going from office to office in the government buildings, using his vast array of connections to accomplish this mission. The Rebbe very much appreciated the gesture.

The Rebbe even mentioned the wishes from the Israeli government



CHIEF RABBI MORDECHAI ELIYAHU SPEAKS AT A FARBRENGEN IN Kfar Chabad CELEBRATING THE BEGINNING OF THE REBBE'S 90TH YEAR, 11 NISSAN 5751\*.



JEW 39860 BY CHAIM BORUCH HALBERSTAM 9 SHEVAT 5750

at a farbrengen on Motzei Shabbos, Yud-Gimmel Nissan 5747\*: During the Shabbos farbrengen, the Rebbe said that on Motzei Shabbos an additional farbrengen will be held, in which a topic that is not appropriate to mention on Shabbos will be discussed. The Rebbe was referring to a revolutionary new idea that surprised many Chassidim listening: To build a “Lubavitch settlement” in Yerushalayim for the Russian immigrants who recently emigrated to Eretz Yisroel.

The Rebbe proceeded to explain the significance of the walled city of Yerushalayim, being a holy city, the city of Dovid Hamelech. The Rebbe also spoke about what prompted this campaign. Firstly, the Rebbe explained, the fact that the Russian Jews recently emigrated demands that we accommodate their needs.

And secondly, “recently those in charge of the distribution of land and money [in Eretz Yisroel] turned to me with their well-wishes. Leading them was the person in charge of the entire portion of Eretz Yisroel that is currently under Jewish control [i.e. the prime minister]...

Being that this *bracha* came at their initiative... it would be most appropriate to use this opportunity...”

## A SERIOUS DAY

Although the Rebbe spent much time celebrating with and uplifting the Chasidim on Yud-Aleph Nissan, a fascinating episode shows us how serious the day was for the Rebbe, and how every moment on Yud-Aleph Nissan was precious:

Ahead of Yud-Aleph Nissan 5738\*, it was suggested for the Rebbe to either meet with the current President, Jimmy Carter, or at least to exchange greetings on the telephone. The idea was retracted. A message was sent from the *mazkir* to Rabbi Avrohom Shemtov, that on Yud-Aleph Nissan the Rebbe is busy at the *Tziyun* of the Frierdiker Rebbe, and thus has no time for a phone call, notwithstanding its personal characteristics.

\* 5747-1987, 5738-1978

# אבא נסיב מלכא

## *Yud-Aleph Nissan Farbrengens*

Aside from rare instances such as the Rebbe's sixtieth birthday in 5722\*, the Rebbe would not hold farbrengens on Yud-Aleph Nissan in the earlier years of the *nesius*. The annual Yud-Aleph Nissan farbrengens only began in the year 5731\* and continued until 5745,\* after which the Rebbe stopped farbrenging regularly on Yud-Aleph Nissan. These farbrengens stood out for their public and global characteristics, serving as a unique expression of honor to the Rebbe and the Lubavitch movement,

and also featuring a wide range of attendees of all backgrounds.

The Rebbe explained<sup>3</sup> many times over the years that these farbrengens were not (only) a private celebration, but a celebration of the entire Lubavitch movement dedicated to the furtherance of its activities. In the farbrengen of 5745\*, the Rebbe explained: "This farbrengen is not tied to an individual or a private person, rather to the entire group (Chassidus Chabad), and its teachings; the desires, goals, and purpose of its

efforts as an ongoing 200-year-old edifice. To further the work of the Chabad Chassidus movement and the general Chassidic movement, which dates back even longer."

However, at times, such as during the farbrengen of 5738\*, the Rebbe seemingly did recognize the farbrengen as his own personal celebration: "When Yidden come together... with the main reason being to honor someone who because of his ancestry merits to have a part in the spreading of Chassidus performed by the assembled here, as well as those who are listening to what is being spoken here (via hookup)—whether they know about it or not..."

From 5741\*, these farbrengens were broadcasted live on television, reaching an even larger audience. It was during these farbrengens that the Rebbe spoke of many national or global issues, including: education, moment of silence, *sheva mitzvos b'nei Noach* and more. Many times the Rebbe dedicated time to publicly thank the president of the United States for his warm wishes and the Education Day proclamation. The Rebbe would also speak many times about the *pesukim* of his new *kapitel* and make a *siyum* on a *masechta*, often *Maseches Pesachim*.





# EDUCATION DAY USA

## *A National Holiday*

The year 5736\* was declared by the Rebbe to be a “*shnas hachinuch*.” Throughout this year, as well as during the years 5737\* and 5738\*, the Rebbe consistently spoke about the importance of Jewish parents giving their child a Jewish education, as well as the need to raise the bar on education in general. The campaign caused a rush of activities in the area of education, including the establishment of schools and other educational programs across the country.

In recognition of the Rebbe’s work in this field, in honor of the Rebbe’s seventy-fifth birthday on Yud-Aleph Nissan 5737\*, the state of New York decided to proclaim Yud-Aleph Nissan to be “Education Day.”

As Yud-Aleph Nissan 5738\* approached, both chambers of the United States Congress passed a joint resolution recognizing the Rebbe’s work in the field of education, and calling for all Americans as well as the president, to set aside one day on the calendar “devoted to the importance of education to the lives of its citizens and to the general well being of the nation.” The resolution went on to declare, that because all the educational work Lubavitch has done is at the Rebbe’s

initiative and instruction, Congress is suggesting that Yud-Aleph Nissan be inaugurated as Education Day USA, “thus concluding the year of Lubavitch monumental activities dedicated to the ‘Year of Education.’”

After affixing his own signature to the congressional resolution, President Jimmy Carter issued a proclamation calling on all Americans to observe Education Day as a time to reflect on their commitment to education, and its importance to the welfare of the nation.

During the Yud-Aleph Nissan farbrengen of that year, the Rebbe publicly thanked the United States government and the President for

the generous gesture. The Rebbe then declared that the fact that the government of America, the most powerful country in the world, had publicly recognized the importance of education, was in itself a historical step, and a sign of Moshiach’s imminent arrival. The Rebbe then spoke at length about the topic of education and its importance. The Rebbe noted that the fact that America—a central player on the world stage—had taken this step, recognizing the importance of the education its citizens receive, would encourage other countries to do the same.

The Rebbe’s words were



PRESIDENT DONALD TRUMP RECEIVES A GROUP OF SHLUCHIM TO SIGN THE PRESIDENTIAL PROCLAMATION IN HONOR OF EDUCATION AND SHARING DAY, 5778\*.