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שיגדל להיות חי"ל כרצו"ק ולנח"ר כ"ק אדמו"ר
ולזכות אחיו ואחיותיו ארלי לייב, חי' מושקא וליבא שיחיו
נדפס ע"י הוריהם
הרה"ת ר' מנחם מענדל וזוגתו מרת אריאלה שיחיו וועג

מבצע הדפסת תניא

TANYA TO THE WORLD

THE STORY OF THE
PRINTING TANYAS CAMPAIGN



Much of the material in this article is based on an interview conducted by the staff of A Chassidisher Derher with **Rabbi Sholom Jacobson**, a key individual involved in printing the Tanyas.

In the preparation of this article we were also assisted by the sefer "הוצאת ספרים קה"ת" and its author Rabbi Zushe Wolf.

YUD ALEPH NISSAN 5744 WAS APPROACHING; THE CAMPAIGN FOR PRINTING TANYAS ALL OVER THE WORLD WAS IN FULL SWING. IN HONOR OF YUD ALEPH NISSAN, THE REBBE REQUESTED THAT A NEW EDITION OF THE TANYA SHOULD BE PRINTED, WHICH WOULD INCLUDE ALL OF THE SHE'ARIM OF THE EDITIONS THAT HAD BEEN PRINTED UP TO THAT DATE.

THE REBBE ASKED THAT "...THIS PRINTING SHOULD BE NUMBER SEVEN HUNDRED AND FORTY FOUR (5744),

FOR A LARGER EFFECT

From the most 'wondrous' of the Rebbe's campaigns is the endeavor to print Tanyas in every country and in each and every city where Yidden live. To date, over six-thousand seven-hundred editions have been printed, and thousands of people have been touched by the wide-reaching and never-ending endeavor.

Throughout the years of the campaign, the Rebbe often explained¹ its meaning and goal.

If the whole idea is that everyone should study Chassidus, it would have been possible to simply send copies of Tanya to the Jews of each city and have them study from them. However, the Rebbe explained that it would not carry the same influence as a Tanya printed in their own city.

The Gemara states that חן המקום על יושביו—the residents of a city find favor in their home; therefore, the knowledge that a Tanya was printed in their own city will surely excite even those to whom had not previously learned Tanya, and even those who had never heard of the *sefer* before.

Additionally, when one opens the Tanya and sees that it was printed in their city, they will realize that it is *b'hashgacha pratis*, and will feel an obligation to learn and gain from it.

However, this *mitvza* is not simply a gimmick to get people to start learning Tanya. The campaign carries a much deeper meaning, in the fact that it's intention is an important step in preparing the entire world for the *geulah*.

Throughout the generations, the Yidden have merited a number of liberations and *geulos*, but in each instance, there were those that were left behind in exile. However, in regards to the upcoming redemption, the *possuk* states that ואתם תלוקטו לאחד ואחד²—each and every Jew will be collected and brought along, with no one being left behind.

Being that every Jew is included in the *geulah*, it is obvious that every single Jew must also take part in the preparation for the *geulah*. How do we prepare for the *geulah*? When the Baal Shem Tov spoke with Moshiach, he was told that his arrival will take place לכשיפוצו מעינותיך חוצה—when

your wellsprings will be spread to the furthest places.

When we teach Chassidus to those that are distant from it, we have brought to them the waters of the *ma'ayan*—the wellsprings. But by printing the Tanya in that location, we have brought the well itself, and it can now go and flow from that location as well. The campaign to print Tanyas is in essence a mission to complete the work of *hafatzas hama'ayanos* and make the world ready for the coming of Moshiach.

THE BEGINNING

"As we are approaching Chai Elul, which is a special day in regards to spreading the wellsprings of Chassidus, which begins with the *Torah Shebiksav* of Chassidus, which is the *Sefer HaTanya*.

"And since there are countries, in which—for whatever reason—the Tanya has yet to have been printed, this request is to all of *anash* who live in those countries: They should immediately begin working on publishing the Tanya in their locations, so that they will be ready in time for

IN CONJUNCTION WITH THE CURRENT YEAR." THE REBBE RESPONDED WITH A WIDE SMILE OF NACHAS AND SATISFACTION WHEN HE WAS TOLD THAT THEY ARE ALREADY MUCH FURTHER THAN THAT.

WHY WERE SO MANY TANYAS PRINTED? WHY SHOULD HUNDREDS OF TITLE PAGES BE INCLUDED IN ONE BOOK? IN THE FOLLOWING PAGES YOU WILL READ ABOUT ONE OF THE REBBE'S HIMMELDIKER CAMPAIGNS, UNLIKE ANY OTHER CAMPAIGN BEFORE.

Chai Elul, and they will already be able to learn in those *sefarim*.

"...It would be best, if by Chai Elul, copies of the printed *sefarim* will reach the *daled-amos* of *nessi doreinu*..."³

This is a *sicha* that the Rebbe said on Motzoei Shabbos Mevarchim Elul 5738, just several weeks before Chai Elul. The Rebbe had, in a few short sentences, launched a new campaign that was revolutionary in style; and Chassidim, who mostly had no experience in the field whatsoever, were now on a race against time to complete full editions of Tanya.

Throughout the years of the *nesius*, the Rebbe placed a great emphasis on Tanya, often referring to the fact that it is called the *Torah Shebiksav* of Chassidus. In addition to the countless instances that the Rebbe instructed people to learn Tanya, he had also personally worked on the Kehos editions of Tanya in the early years of the *nesius*, indexing and adding supplements to the *sefer*, applying painstaking effort to edit it and correct all of the printing mistakes that crept in over the generations to perfection. The Rebbe would also edit Rabbi Yosef Wineberg's weekly Tanya classes on



PRINTING TANYAS ON AN ISRAELI ARMY BASE NEAR THE SUEZ CANAL.

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THE REBBE DISTRIBUTES A TANYA TO ALL MEN, WOMEN, AND CHILDREN FOLLOWING THE FARBRENGEN, YUD-ALEPH NISSAN 5742.

the radio⁴, and was deeply involved in publishing the translation of the Tanya in English. Later the Rebbe distributed the *sefer* to thousands of Chassidim on four different occasions.

Now however, with announcing the campaign to print the Tanya throughout the world, the Rebbe was beginning an entirely new phase.

THE INSTRUCTIONS

During that first farbrengen and in the period following it, the Rebbe gave a number of instructions for the new campaign. Firstly, the Rebbe pointed out that in previous editions of Tanya there had been a number of mistakes involving the *luach hatikkun* (the chart printed in the back of Tanya enumerating the mistakes that had

crept into the various editions of the Tanya over the generations). Since the first *luach hatikkun* had been published, a number of the mistakes had been corrected and added into the text of the Tanya, and deleted from the *luach* in later editions. However, during the more recent years, editions of Tanya were printed with the newer version of the Tanya's text, but with the old version of the *luach*, and also vice versa. The Rebbe emphasized that care must be taken to ensure that the proper *luachos* are printed in the new editions.

Regarding the price of the Tanya, the Rebbe said that the true price of the *sefer* is not measurable, and should therefore not be taken into account. At the same time, Torah and Mitzvos should not be 'free,' so there must be some price attached to it. Therefore,

the Rebbe said, it should be sold for a bit lower than the current price.

Being that anash, shluchim, and *askanim* throughout the world had little experience in publishing, the Rebbe immediately instructed those involved in the printing process of Kehos to create a uniform Tanya, which would be available for anyone to print. After a period of trial and error, going through the various prints of Tanya available, it was decided that the best version for use was the one printed in 5714, which had been personally edited and published by the Rebbe himself.

TAKING OFF

From those who worked at Kehos, Rabbi Sholom Jacobson became the one to prepare the Tanyas for print and designate numbers to each edition. He is also—to this very day—the one that Chassidim around the world contact in order to obtain an edition number, and to receive general direction and help in their printings.

Rabbi Jacobson relates:

"Once the printing plates were ready, the *mivtza* took off with a storm. Many anash, shluchim, and businessmen whose work brought them to locations with no established Chabad presence, printed the Tanya in their destinations. Often, people asking for the Rebbe's *bracha* for their trip were explicitly requested by the Rebbe to print the Tanya in the country they were headed to. In the Rebbe's words, "באם לא נדפס עדיין"—if it was not printed there yet.

"While country after country was being covered, there were some locations that needed unique attention due to their delicate circumstances. In the case of communist China, the government censors refused to allow the Tanya's publication without them going through the book prior. Upon the Rebbe's instruction to Rabbi Fishel

Katz (a traveling businessman who printed many editions of Tanya upon the Rebbe's request), they were given an English translation of the Tanya, and after a significant period of time the printing was approved and allowed to move forward.

"The country of Iran, which was ruled by the secular Shah, was known to be a safe place for Yidden. However, the Rebbe initially did not allow a printing to take place there. When the government was about to fall to Islamist revolutionaries, the Rebbe consented to the Tanya's publishing, and Rabbi Shalom Ber Hecht, who was in the country at the time directing Lubavitch activities there in an effort to save Iranian youth⁵, moved quickly to complete the project before it would be too late. After they concluded and exited the building with the fresh copies, a shell landed on the printing press and destroyed the entire building.

"As the volumes arrived in 770, the Rebbe paid them close attention. At many of the Rebbe's farbrengens in 770 in 5739, a recently printed Tanya could be seen on the Rebbe's table.

"A very special occurrence, which showed us that this project was entirely *himmeldik*, took place on Erev Yom Kippur 5739:

"After *kapparos*, the Rebbe instructed us to publish two editions of the Tanya before the end of Aseres Yemei Teshuvah (i.e. that day). No printing press was willing to do the job for us, so we needed to use the printers of Vaad L'hafotzas Sichos, which were in the offices above 770. We worked throughout the entire day while everyone else was busily preparing for Yom Kippur, toiling on the printing. Later in the afternoon, we were notified by *mazkirus* that one of the editions must be completed that day before Kol Nidrei, while the other could be completed after Yom Kippur. As Kol Nidrei approached, the Rebbe came downstairs into the shul and everyone recited Tehillim as usual. It seemed as though the Rebbe was waiting for the Tanya before Kol Nidrei would start. While the entire shul was packed with Chassidim dressed in their Yom Kippur finery, I ran through the crowd in my work clothes to bring the first copy—tied together with rubber-bands—to the

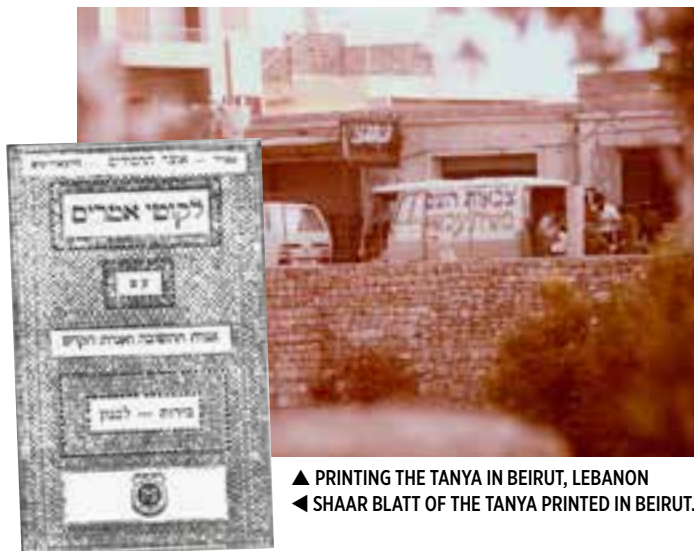
Rebbe. As I entered the shul, Rabbi Groner came down to take the Tanya, and after he placed it on the Rebbe's *shtender*, Kol Nidrei commenced."

PEACE IN THE GALILEE

In 5742, the Israel Defense Force invaded Lebanon, in what was called the 'Peace in the Galilee Campaign,' in order to stop the advances of the PLO in the area. While the army was there, a small group of Chassidim, led by Rabbi Leibel Kaplan and Rabbi Aharon Eliezer Ceitlin of Tzfas, worked tirelessly in the midst of the war to print the Tanya in the cities throughout Lebanon, in a project that provided the Rebbe much satisfaction. The Rebbe instructed them to print the Tanya in the capital city of Beirut, and even to attempt a printing within the Presidential Palace (see sidebar).

These instructions were part of a larger issue; the Rebbe was extremely unsatisfied with the way the war

I RAN THROUGH THE CROWD IN MY WORK CLOTHES TO BRING THE FIRST COPY—TIED TOGETHER WITH RUBBER-BANDS—TO THE REBBE.



▲ PRINTING THE TANYA IN BEIRUT, LEBANON
▲ SHAAR BLATT OF THE TANYA PRINTED IN BEIRUT.



had become politicized, and insisted that if the IDF would be allowed to immediately enter Beirut, they would be able to put an end to all of the terrorism based out of the city and leave quickly, thus saving many more lives and ensuring minimal risk. During the farbrengen of Yud-Gimmel Tammuz that year, the Rebbe walked in holding the Tanyas that had been printed in various cities throughout Lebanon, and spoke in length about the issue.

After a long *sicha* about the war, where the Rebbe said that the IDF needed to finish the war by finally conquering Beirut and putting an end to the terrorist activities, he turned to the topic of the Tanyas:

“The crowd likes something which is a *shturem*;

“Here, there is a simple proof that we are already within Beirut:

“Here on the table lies a Tanya that was printed in Beirut (as it is inscribed in the *shaar*) a few days ago, with enough time for it to arrive here so that it can be on the table during the Yud-Beis Tammuz farbrengen. [Saying these words, the Rebbe picked up a Tanya in hand.]

“The reason they were able to print it was because the IDF themselves made the proper arrangements for it to be possible.

“And together with the printing, they said *l'chaim*; *l'chaim* to the soldiers and *l'chaim* to *klal Yisrael*. They studied there from the Tanya, and they davened and gave tzedakah in a shul in Beirut, which was there before the founding of PLO, and will be there after their downfall.”⁶

EXPANSION

On the seventh night of Chanukah 5744, the Rebbe addressed a Tzivos Hashem rally in 770, and spoke about the connection between Chanukah and *pnimiyus hatTorah*. Towards the

★ THE ARAB STATES

The printing conducted by Rabbi Leibel Kaplan in Lebanon was not the first one in that country. Three years prior, just after the Rebbe announced the campaign, Rabbi Yosef Gerlitzky, then a shliach in Tzfas, decided that being that a Jewish community existed in Lebanon, it would be appropriate to print the Tanya there, notwithstanding the danger.

The Rebbe immediately approved of the idea, and constantly followed updates as to where they were holding.

The logistics were daunting. They first needed approval from the Southern Lebanese Army, which was then in control of the southern part of the country, and then also from the Chief of Staff of the Israel Defense Forces. Initially, the SLA refused to allow entry, and the Rebbe said that if they cannot gain admittance, an Arab should be entrusted with the task...

After a period of time, the necessary permits came through, and they traveled into a small town near the Israeli border, where they conducted the printing in a Christian school, hoping that they would not be as hostile as the Muslim population. Throughout the entire process, they were bogged down by constant blackouts and insufficient electricity, and ultimately a generator was transported all the way from Kfar Chabad to help them finish the job.

Security during the operation was also a constant issue, and at one point the Israeli officers forced them to leave until the next morning, when they would have adequate security personnel.

When the printing was finally concluded, it was the night of Erev Yom Kippur, and they began a race against time to get a few copies to the Rebbe before Yom Kippur would start in New York. They rushed to the Ben Gurion Airport, where the Tanya was passed to a passenger on a leaving flight, who in turn passed it on to a Lubavitcher waiting for him at JFK. That morning, after *kapparos*, the Rebbe asked where the Tanyas of Lebanon were holding, and was told that they are already on a flight to the United States. A short while later, the Tanyas arrived, and the Rebbe received them with a wide smile and open satisfaction. The Rebbe brought them into shul during *mincha* as well.

One of the *mazkirim* later told Rabbi Gerlitzky, “You have no idea how much *nachas ruach* you caused the Rebbe. He continuously flipped through the pages, and it was evident that the Rebbe was unusually *b’simcha* on that Kol Nidrei night.”

★ EGYPT

Another large project was the printing in *Mitzrayim*, which was conducted by Rabbi Yosef Hecht and Rabbi Yisrael Glitzenshtein, the shlichim in Eilat. In 5742, Rabbi Hecht wrote in a letter to the Rebbe that an Egyptian consul had opened in Eretz Yisrael, and asked if it would be proper to print the Tanya in the two cities that had Jewish communities: Cairo and Alexandria. The Rebbe replied that it would be a very good idea, but that they should approach the consul in a diplomatic way, through friends, etc., so that they will not suspect that there is an ulterior motive hidden behind the request.

After a few months without any progress, Rabbi Hecht received instructions from the Rebbe to try pressuring them through American channels, with the help of his uncle, Rabbi Avraham Dov Hecht, who had connections in the US Senate. These efforts proved more fruitful, and after a lengthy process of about two years, the consul contacted them with the proper permits.

While in Egypt, they were in constant contact with *mazkirus*, and they received continuous and detailed instructions from the Rebbe regarding all that was going on. The Rebbe instructed them on everything, from the amounts of Tanyas that should be printed, to exactly how and where they should be distributed.

When Rabbi Hecht finally arrived in New York with the Tanyas for Shavuot 5744, a full two years after beginning the efforts, the Rebbe devoted special attention during the farbrengen to the fact that a country that is hostile to Judaism and Jews in general, had allowed the publication to take place, and even assisted in various ways.

[It should be noted that ten years earlier, during the Yom Kippur War, two editions of Tanya were printed in *Mitzrayim*, as per the Rebbe's request.]

GRENADA

Rabbi Sholom Jacobson relates:

When the American armed forces entered Grenada in the winter of 5744 and Chaplain Yaakov Goldstein was dispatched to the front, he requested the Rebbe's *bracha* and received a directive to print a Tanya there. He traveled to Grenada with the negatives for the printing.

When he arrived there, Chaplain Goldstein solicited the assistance of some of his superiors in the army to help with the printing.

Not only was the Tanya printed by the American military and later

bound in traditional military camouflage coloring, it was also embossed with the symbol of the Department of Defense on it. Interestingly, the printing was concluded during Chanukah, the same time that the Rebbe gave the *hora'ah* to expand the *mitvza* on a much wider scale.

When the Rebbe received the *sefer*, he asked the *mazkir* for a magnifying glass, and peered intently at the Tanya and the symbol on the cover. Sometime later, the general that had taken care of the printing, Major General Jack M. Farris Jr., received a thank you letter from the Rebbe, where the Rebbe explained that the foundations of the United States are based on many of the ideas elucidated in this book.

A while later, the chief rabbi of the IDF, Rabbi Gad Navon, came for a *yechidus*, and noticed that Tanya on the table and gazed at it with a surprised look. Noticing this, the Rebbe smiled at him and said that "I also have an army."

TANYA PRINTED ON THE US ARMY BASE IN GRENADA, PRINTED WITH THE DEPARTMENT OF DEFENSE SYMBOL AND A CAMOUFLAGE-COLORED COVER.



CHAPLAIN GOLDSTEIN IN GRENADA, WINTER 5744.



**TOGETHER WITH
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THEY STUDIED
THERE FROM
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WILL BE THERE
AFTER THEIR
DOWNFALL.**

end of the *sicha*, the Rebbe surprised everyone with a new directive:

"According to what has been said numerous times about the connection between Chanukah and Yud and Yud-Tes Kislev, since Chanukah commemorates the miracle of the oil, which refers to *pnimiyus haTorah*, it would be appropriate to print the Tanya in all of the places that it has not yet been printed, and—in a way of *mehadrin min hamehadrin*—it should be done before the end of Chanukah.

"Those that will not be able to finish it by then, should do so before Chof-Daled Teves, and if not, they should finish before Purim Katan, or at least by Purim."

The Rebbe concluded the *sicha* with a *bracha* for the geulah's speedy arrival, finishing off that the printing



PRINTING OF THE TANYA IN THE KNESSET, 10 KISLEV 5751.

of the Tanyas should be concluded after Moshiach's coming.

After this *sicha*, the Tanya campaign was brought to entirely new heights, and was run on a much broader scale. The organizing was done in a quick and efficient manner, and within a short period of time, many new editions of the Tanya were printed and arrived daily in 770.

As each one was brought to the Rebbe, he would give a twenty dollar *hishtatfus* in the effort (through *mazkirus*), with a note saying that "\$20 מקרן כ"ק מו"ח אדמו"ר" — Enclosed is twenty dollars from the *keren* of the Frierdiker Rebbe." On later occasions, the Rebbe would write "מצו"ב כמפורסם—Enclosed, as is well known." Rabbi Sholom Jacobson recalls that throughout that year, he would often receive a call from *mazkirus* before the Rebbe would go to the Ohel, wanting a list of all the new editions that had been printed, and where. Sometimes, after bringing the list to the Ohel, the Rebbe would give it back with further instructions.

Until then, the Tanyas had been printed just once in every country (aside from a few unique cases), and there had been a bit over one hundred new editions since the farbrengen in 5738. Now the *mivtza* was taken to new levels, and the Rebbe instructed

that the Tanya's be published in every single Jewish community. In some countries, there were even a number of *askanim* that took on the task to facilitate the publishings in as many cities and towns as possible.

Two individuals who were deeply involved in the Tanya campaign were Rabbi Shabse Alpern and Rabbi Leibel Zajac (both the rebbe's shluchim to Brazil). They recall that often, when one of them would arrive in 770 with a large quantity of editions, the Rebbe would shower them with *brachos*.

Another one of the first locations to respond with a vast number of printings was Eretz Yisrael. As Shabbos Parshas Bo 5744 approached, just one month after the Rebbe intensified the *mivtza*, Rabbi Menachem Wolf, the director of Kehos in Eretz Yisrael, arrived in 770 carrying seventeen new editions of Tanya. That Shabbos (which was not a typical time for the Rebbe to hold a farbrengen) the Rebbe held a special farbrengen in honor of the new arrivals, and spoke at length about the campaign. It was during this farbrengen that the Rebbe gave a number of the instructions mentioned at the end of this article.

The *mivtza* was a recurring theme throughout the farbrengen, to the extent that the Rebbe connected the



PRIME MINISTER YITZCHAK SHAMIR REVIEWS THE NEWLY PRINTED TANYA IN THE KNESSET.

daily *shiurim* of that day with the idea of printing Tanyas. The Rebbe concluded the farbrengen encouraging that the *mivtza* should grow to even more places, and gave *mashke* to whoever took upon himself to initiate new printings. Some time later, the Rebbe edited the *sicha* from this Farbrengen about the *mivtza*, and it came out as a special publication titled "Regarding the efforts to print the Tanya in every city and town where there are Yidden."⁸

PRINTING IN CROWN HEIGHTS

Later that week, another unique printing took place. On Friday afternoon, Erev Yud Shvat, Rabbi Zalman Shimon Dvorkin, the rav of Crown Heights, gave the Rebbe a Tanya that was printed in Crown Heights in the upper floors of 770. This Tanya was printed directly in the printroom of Vaad L'hafotzas Sichos, and every resident of Crown Heights participated with one dollar. The Rebbe too, had sent two dollars as a participation.

When they brought the Tanya to the Rebbe, he blessed Rabbi Dvorkin and all members of the community with long life. The Rebbe then asked if they had already learned from

the Tanya, and was answered in the positive.

That night was Yud Shvat. Thousands of Chassidim gathered in 770 to spend the special day with the Rebbe; to hear him lead the *tefillos* of Shabbos and to participate in the special farbrengen that would take place on Shabbos afternoon.

When the Rebbe walked into the big farbrengen, he brought the new Tanya with him, and began the farbrengen by learning and explaining a passage of Tanya. The Rebbe went on in the second *sicha* to explain the lesson one can learn from the name of the place where the Tanya was printed, “Crown Heights”—*כתר עליון*.

BRAZIL

On Thursday morning, 13 Adar I, Rabbi Shabse Alpern arrived in New York carrying one hundred editions

of Tanya, which were printed in cities and towns throughout Brazil. As the Rebbe returned from *krias haTorah*, he was greeted by the sight of the Tanyas on a table in *Gan Eden Hatachton*, bound in leather and encased in a elegant clear plastic box. Standing there were Rabbi Alpern and Rabbis Benyamini and Michaan, who were instrumental in the project as well.

The Rebbe inquired how many Tanyas were in the box, and when they responded that there were one hundred, the Rebbe—clearly pleased—thanked them, and wished them that “may we merit to go towards Moshiach with these Tanyas.” The Rebbe also gave each of them fifty dollars to give to tzedakah, and before returning to his room he asked them if they will be staying for Shabbos. When they answered in the affirmative, the Rebbe said that there will probably be a farbrengen.



CB HALBERSTAM via JEM 85326

THE REBBE RECEIVES NEWLY PRINTED TANYAS FROM RABBI LEIBEL ZAJAC, 7 TISHREI 5752.

During the farbrengen that Shabbos,¹⁰ the Rebbe spoke with sadness about a number of issues that were taking place then in the world, and the general feeling during the farbrengen was downcast. But then the



THE REBBE LEAVES 770 FOLLOWING THE FARBRENGEN OF YUD-ALEPH NISSAN 5744 HOLDING THE SPECIAL EDITION OF TANYA. INSET: THE TANYA PRINTED FOR YUD-ALEPH NISSAN 5744.

אויפצובויען א גאנצע שטאט

In 5752, Rabbi Leibel Zajac, along with Reb Zalman Chanin, organized a wide ranging project to print the Tanya all over the Former Soviet Union. Among the locations that they did printings was the Frierdiker Rebbe's apartment in Leningrad, and in the fortress where the Alter Rebbe was held in prison.

When they arrived in New York on the third night of Chanukah, they were told that the Rebbe would receive them in his room for a private *yechidus* the next day, before he leaves to the Ohel.

As they stood in Gan Eden Hatachton, the Rebbe opened the door and smiled at them and his face was shining with an unusual glow. The Rebbe motioned to them to enter; while they were walking in, Reb Zalman whispered to Rabbi Zajac that he shouldn't hand the Rebbe the bag, due to its weight. The Rebbe overheard him, and told them with a smile "A Tanya *iz nit shver*—A Tanya is not heavy," and directed them to place the bag on a chair located near the door.

During the *yechidus*, the Rebbe thanked them profusely, saying twice that it is the best *Chanukah gelt* that one could receive, and asked Rabbi Zajac how much he owed him (\$20 per edition) for the Tanyas that he had just printed, in addition to his previous projects.

Two minutes after they walked out, Rabbi Groner called them back and said the Rebbe wants them to come back in. The Rebbe asked to see the Tanya that was printed in the Frierdiker Rebbe's apartment, and held it continuously while he asked them detailed questions about the state of the apartment and where exactly in it they had printed it. They told the Rebbe that they had printed it in the room where—as rumor had it—the Rebbetzin had warned the Rebbe about the arrival of the KGB agents on the night of the Frierdiker Rebbe's arrest. The Rebbe inquired of them how many windows were in the room, and they answered that there were two of them. The Rebbe then asked if those windows are facing the main street, and they answered in the affirmative.

Before they left, the Rebbe presented them with a new mission. He pointed out that the last Tanya was number 3,899, which means that there were only a bit more than a hundred left until four thousand. The Rebbe asked them to conduct the remaining printings in Russia, before the end of Chanukah!

The Rebbe then said that "there are probably another one hundred cities where the tanya can be printed, and if not, it is worth building an entire city just to print a Tanya there!"

Rebbe added that there are also good *besuros*—a shliach has arrived together with one hundred new editions of Tanya, which have been printed in רובו ככולו—the majority of an entire

country. He has not just elevated a specific city, or even many cities. He has raised an entire country to a new level of *hafotzas hama'ayanos*.



FAR OUT IN NOWHERE

The Tanyas from South America continued streaming in. During the year before, Rabbi Dovid Weitman, also of Brazil had printed Tanyas in a number of South American countries. He then asked the Rebbe if he should print the Tanyas in Suriname and French Guiana, two small countries on the northern coast of the continent, although he knew of only a handful of Yidden living there. After receiving the Rebbe's consent, Feivel Rabinowitz—a *bochur* coming closer to Yiddishkeit at the time—was dispatched to conduct the operation, and on Friday, Erev Rosh Chodesh Adar II, he arrived in 770 with the Tanyas.

During the farbrengen on Shabbos, the Rebbe paid special attention to Feivel, calling him over and giving him *mashke* in honor of the printings. The Rebbe also, once again, spoke about it during the *sicha*. He praised the fact that the Tanya had been printed even in such a distant location, with such a small number of Yidden,



CHABAD LUBAVITCH OF LONG ISLAND

A TRUCK PRINTING TANYAS THROUGHOUT THE NEW YORK METROPOLITAN AREA.

and had been brought to 770, which, in the Rebbe's words, "is the *daled amos* of the [Frierdiker] Rebbe, where for the last ten years of his life in this world, he did his *avodah*—he *davened*, learned Torah and performed the mitzvot, and did his activities of *hafatzas hama'ayanot*; and 'holiness never leaves its place...'"

The Rebbe continued:

"This is the appropriate time to mention once again the proposal and *bakasha nafshis* to print the Tanya... in every place where there are Yidden, even a place where there is just one Yid... We have spoken many times that the upcoming *geulah* will be in a way that not even one Yid is left behind."¹¹

THE TITLE PAGES

Amongst the thousands of editions of the Tanya that have been published to date, two stand out: The first one was printed in honor of Yud-Aleph Nissan 5742, and the second was

published two years later, for Yud-Aleph Nissan 5744.

The period before Yud-Aleph Nissan 5742 was one filled with anticipation and excitement. The Rebbe was reaching *shmonim shanah*, and chassidim around the world prepared themselves for the auspicious occasion, and many had special *matanos* with which to present the Rebbe on the momentous day.

Rabbi Simon Jacobson of Vaad Hanachos Hatmimim wrote to the Rebbe with a suggestion to print a special *Kovetz Yud Aleph Nissan* (in accordance with an earlier instruction from the Rebbe), which would contain various *divrei Torah* and *maamarim* that have a connection with *shmonim shanah*. In addition to other instructions about the *kovetz*, the Rebbe added an interesting proposal: He instructed that a new edition of the Tanya be printed, which would include all of the *shaar blatts*—the title pages—of the editions which had been printed until then, a total of one hundred and sixty four, in their original size. The Rebbe also wrote

that they should print ten thousand copies of that Tanya, and to keep its existence a secret.

When Yud-Aleph Nissan arrived, thousands of Yidden crammed into 770 to be present at the Rebbe's *farbrengen*. After long hours of *sichot*, a *maamar*, and uplifting *niggunim*, the Rebbe surprised the crowd by thanking all those who had made the effort to participate in the *farbrengen* that lasted many hours, and said that the way to express his thanks was by distributing this special edition of Tanya.

After the Rebbe recited the *bracha acharonah*, the distribution began. First to the men and then to the women; with everyone filing by the Rebbe's *farbrengen* place, and the Rebbe handing each one the Tanya while gazing at them with his glowing countenance. By the end of the *chaluka*, which concluded at 6:10 in the morning, the Rebbe had distributed close to seven thousand Tanyas.

GROWING COLLECTION

Two years later, the Rebbe once again instructed that the Tanya be printed.

Rabbi Jacobson relates: “We sent letters throughout the world encouraging people to send in copies of the *shaar blatts* of their editions so that they can be included in the new printing. The text for the letters was edited by the Rebbe.

On Shabbos Mevarchim Nissan, the Rebbe spoke publicly about the printing, urging that the copies be sent in immediately, and added that those printings that will be completed before Rosh Chodesh Nissan will be able to get into the new Tanya.

At the end of that year’s farbrengen, the Rebbe said that the distribution would happen differently. Since the previous *chalukah* had caused long lines and much *balagan*, this year the members of the Kotel will act as the Rebbe’s shlichim to distribute the Tanyas, so that it will be conducted in an orderly and quick fashion. After the Rebbe finished distributing the boxes of Tanyas to the Kotel members, he himself approached one of them on the way out of the shul and asked for a Tanya.

During the next farbrengen, on Shabbos Hagadol, the Rebbe once again returned to the subject of the Tanyas, and announced that a *kuntres milu’im*, a supplementary booklet, should be printed, which will include all of the new *she’arim* of Tanyas that

had been printed since Yud-Aleph Nissan.

A few months later, as Yud-Beis Tammuz approached, the *kuntres* was published. It contained three hundred seventy six new *shaar blatts*, which had been published in just over three months.

During the Yud-Beis Tammuz farbrengen¹², the Rebbe addressed a question:

People are asking, the Rebbe said, what exactly is the significance of printing all of the *shaar blatts* in one volume? The answer, the Rebbe said, is as follows:

In regards to the upcoming *geulah*, there is a bit of a delay, for the *geulah* must encompass every single Jew wherever he is in the world. Therefore, if there is even one Jew who is not yet ready for the *geulah*, it is not able to

A TZINOR FOR THE REBBE'S BRACHOS



Rabbi Levi Vogel, shliach in S. Augustine, Florida, relates:

“I had wanted to print the Tanya in my city for a while, until finally in the beginning of Elul, the year was almost over, and we felt that we have to go ahead with it. We decided to print it in the old city, since our Chabad House is just outside the official municipal lines of the city.

“I started to look for a proper print shop that would be able to do the job. When I came to one particular shop, I met the owner, an Israeli Jew, and his partner, who just happened to be in from NYC, and *b’hashgacha pratis* were both on location that day. They agreed to help with my project and allowed me to do whatever was necessary. A little later they came by to see what I was doing, and when I explained to them the importance of my job, they got so excited that it was being done in their store that they decided on the spot

to sponsor the project. After the printing, we learned together from the newly printed Tanyas.

“Amazingly, within a few short days, I began to see much more success in my shlichus, and specifically in that particular area of town, starting a Jewish student group on the college campus there, and establishing *shiurim* with people who previously refused to have anything to do with me. Managers at a local hall suddenly agreed to rent me their space for a large discount, and all over I began to see more and more *hashgacha pratis* and success.

“During Aseres Yimei Teshuva I was at the Ohel, where I met a friend, who is also a shliach, and while we were talking he shared with me that he felt that his Rosh Hashanah had been a very weak event, and very few Yidden had shown up for davening.

“I told him about my experience with printing Tanyas; how I too was having hardships, and once I fulfilled this *hora’ah* of the Rebbe, I began to see much more success, and I encouraged him to do the same.

“He immediately got to work, and managed to print the Tanya within the next few days. Sure enough, Yom Kippur was a tremendous success; a very large crowd came to partake in the davening, and the effect of printing Tanyas was immediately apparent.”

come. An additional fact regarding the *geulah*, is that we know that it will be brought about—as Moshiach told the Baal Shem Tov—when the wellsprings of Chassidus will spread out.

Consequently, instead of waiting for the *chutzah* to come to the *maayan*, there has been a concentrated effort to bring the *maayan* to the *chutzah*, by printing the Tanya in every city and location that has Yidden. With the printing however, there is still a need to unite all of the Yidden together through *pnimiyus haTorah*; for while the printing itself has brought the Yidden closer to the wellsprings, there are still differences in time and space between the different locations.

This *achdus* is attained through the printing of all of the *she'arim* in one uniform volume. By all of the editions being included in one volume, we unite all of the Yidden through *pnimiyus haTorah*.

THOUSANDS OF EDITIONS

As time went on, the Tanyas continued streaming in, and before Rosh Hashanah 5745, the Rebbe asked that yet another *kuntres miluim* be published. This volume contained the *shaar blatts* of editions 1,377 through edition two thousand, which had all been printed in the few months prior. When the Rebbe entered the farbrengen of Erev Rosh Hashanah, he brought with him this new volume.

During the years following the campaign, until this very day, the Tanya continues to be printed in countries and cities throughout the world. To date, almost forty years since the Rebbe announced the campaign, over six-thousand, seven-hundred editions of the Tanya have been published in countries, cities and towns around the globe.

There were numerous instances where the Rebbe directly connected the printing of Tanya in new locations to *brachos* and *yeshuos* for the people that worked on it and the locations where they were printed.

The printing of Tanyas is a project designed specifically to fulfill the directive of Moshiach, לכשיפוצו, מעיינותיך חוצה, to spread Chassidus throughout the world through bringing the *maayan* itself to those distant locations. There is no need to elaborate on how important it is for each and every one of us to take part in this *mitvza*, ultimately bringing about the desired result *b'karov mamosh!* 1

1. For the full *sichos* on the topic, see the following farbrengens: Shabbos Parshas Bo (Toras Menachem 5744 vol. 2 page 815), Shabbos Parshas Terumah 5744 (Toras Menachem 5744 vol. 2 page 1036-8), Shavuos 5744 (Toras Menachem 5744 vol. 3 page 1937), and Yud Beis Tammuz 5744 (Toras Menachem 5744 vol. 3 page 2195).

2. Yishayahu 27:12
3. Sichos Kodesh 5738 vol. 3 p. 302
4. See A Chassidisher Derher, Kislev 5776
5. See A Chassidisher Derher, Nissan 5773
6. Toras Menachem 5742 vol. 2 p. 1851
7. Toras Menachem 5744 vol. 2 . 724
8. Likutei Sichos vol. 26 p. 320
9. Toras Menachem 5744 vol. 2 p. 863
10. Ibid. p. 1095
11. Ibid p. 1156
12. Toras Menachem 5744 vol. 4 p. 2194

FOR THOSE
INTERESTED
IN PRINTING
THE TANYA
IN A CITY
WHICH HAS
NOT YET MERITED TO
A PRINTING, EMAIL
MIVTZATANYA@GMAIL.COM
OR LOG ON TO
WORLDWIDETANYA.COM



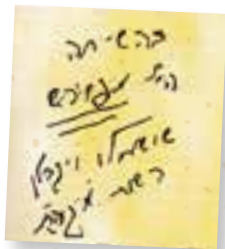
THE REBBE AT THE CONCLUSION OF THE DISTRIBUTION OF TANYAS, YUD SHEVAT 5750.

LEVI FREIDIN via JEM 238244

SOME OF THE REBBE'S INSTRUCTIONS FOR PRINTING THE TANYA

UNDER KEHOS

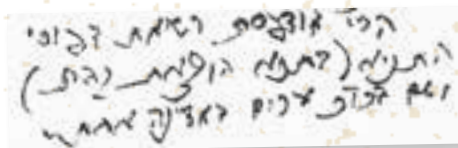
At the outset of the campaign and often while speaking about it at farbrengens, the Rebbe instructed that the printing must be done with the permission of, and under the auspices of Kehos.¹



EVERY SINGLE CITY

While the initial campaign had been to print the Tanya in every country, the Rebbe later expanded the initiative to include any city with Yidden, and even if there was only one Yid there.

When the Rebbe was explicitly asked whether they may print more than one edition per country, the Rebbe replied “הרי מודפסת רשימת דפוסי התניא (בתניא הוצאת קהת) ושם בכ”כ ערים במדינה אחת—In the back of the Kehos Tanya there is a list of all editions of Tanya, and in it there are a number of cities in one country.



PROPER NUMBER

Each edition of Tanya has a number, indicating which number printing it is. On one occasion, fifty new Tanyas were given to the Rebbe, and when the Rebbe sent them—as usual—twenty dollars for each edition, he added on the *tzetel* that the numbers had not been added, and in the future they should be added so that it will be a *davar metukan*. The Rebbe was very meticulous about adding the proper number and often looked for it when a new Tanya arrived.



SIZE OF THE TANYA

In the winter of 5744, Rabbi Sholom Jacobson asked the Rebbe on behalf of one of the shluchim if they may print the Tanya in a larger format (6x9) than it had been until then, so that it will be similar to the size of regular *seforim*, and the Rebbe responded that “אין צורך—there is no need.” Before the words where he had written that it should be like a ספר רגיל, the Rebbe added אין התניא ספר רגיל. However, years later, the Rebbe allowed the size to be enlarged so that the printing would be finished quicker. Similarly, when the Rebbe gave out Tanyas on Yud Shvat 5750, and then again on Yud-Tes Kislev 5751, the format was larger, so that they would be able to finish the printing in time.



AMOUNT OF COPIES

When the campaign was announced in 5738, the Rebbe said in the sicha that one thousand copies should be printed in each location. Later, in 5744, the Rebbe sent the printers the following three instructions. “1) מספר טופסים צ”ל (2) מלמוד בו בפ”מ בהמקום, (3) עכ”פ 100 עותקים—to learn from it in the place of the printing, to have adequate copies for the people of the city (and the shul), and to print at least one **hundred** copies.



WHAT TO STUDY

In a sicha in 5745,³ the Rebbe said that in the first study session that is conducted after the printing, Perek Lamed Beis should be learned; for there the Alter Rebbe speaks about the concept of Ahavas Yisrael, even to those who are most distant, and their only *mayleh* is the fact that they are *briyos*—creations of Hashem.



STUDYING FROM THE TANYA

If the binding cannot take place in the location of the printing, the Tanya should still be studied from in that location, while it is still unbound. The Rebbe instructed in a sicha that even if you left the location already without conducting a study-session, you should return to the location and contact the Yidden there, and learn Tanya with them in the *sefarim* that had been printed there.²



LEAVE A TANYA THERE

Several copies of the Tanya should be left in the location of the printing, preferably with a person of influence who lives there.



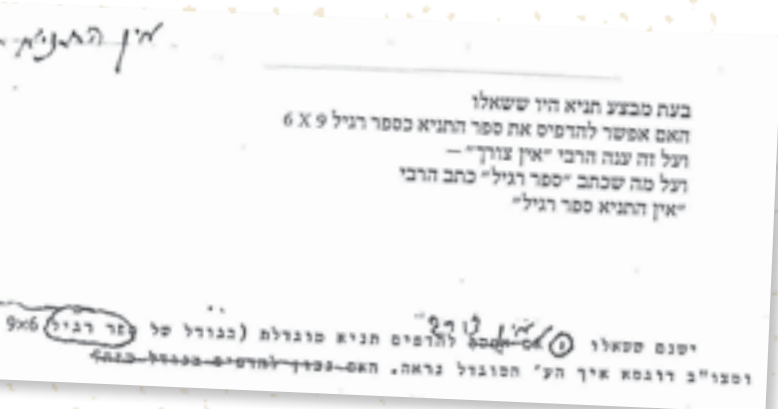
COPY MACHINE

Rabbi Jacobson relates: With the fall of the Iron Curtain, one of the shluchim asked me to write to the Rebbe, saying that he wanted to print the Tanya in the town of Lubavitch, but since there is no proper printing press in the city, he asked the Rebbe if he may print it on a copy machine that he will bring along. The Rebbe agreed, and added in his handwriting “וכן בכל מקום”—so can be done in every place” and added, “as long as there will not be mistakes.” Later during printing, we understood why the Rebbe added this point: It was often very hard to acquire the necessary paper, ink, and printing presses, and the editions that were printed there were often plagued with numerous errors. However, as a general rule, the Rebbe never objected to the use of a copy machine when printing the Tanya.



NOT A FUNDRAISER

On Shabbos Parshas Ki Sisa 5744,⁴ the Rebbe instructed that the printing of Tanyas should not be used as a fundraiser for other activities or institutions; the work and cost should be for the printing alone.



1. Likutei Sichos vol 26 p. 325
2. Ibid.
3. Toras Menachem 5745 vol. 5 p. 2916
4. Toras Menachem 5744 vol 2 p. 1091