



לעבן מיט'ן רבין

בן ה' חסירתי אל אבושה לעולם

70

A Time to Expand

YUD-ALEPH NISSAN 5732





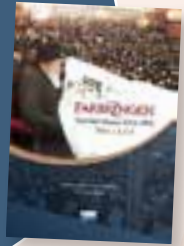
לע"נ
 מרת מלכה בת הרה"ח ר' דוד ע"ה קפלן
 נלב"ע ח"י אדר א' תשע"ו
 ולזכות אחי
 יבלחט"א הרה"ת ר' יעקב שלמה שי' גלדברג
 נדפס ע"י בנו

11 NISSAN 5732, JEM 103644

Capture the Moment!

אינה דומה שמיעה לראיה

To fully appreciate this farbrengen and relive the beautiful times that came along with it, watch the video recording of Yud Aleph Nissan 5732 by JEM.



“Since there are those that are preparing for the *yom holedes*, and they are not sure if they should do something in the realm of Torah or of *tzedakah*... Even though regarding a present you can't make demands, or conditions... it would still be very desirable, if whatever the present is, it also contains an element of Torah.”

These are the Rebbe's words from the farbrengen of Purim 5732, roughly a month before Yud-Aleph Nissan. This pronouncement sparked a rush in the preparations and anticipation for the great Yud-Aleph Nissan 5732.

The Rebbe's 70th birthday was an event that encompassed the entire Jewish world, and began a new era in the expansion of the Rebbe's work.

The Rebbe's influence and leadership was by then already widespread throughout the entire world. This was expressed not only by the great excitement among Chassidim everywhere leading up to the great day, but also by the many mainstream newspaper articles—in both Jewish publications and otherwise—concerning the celebration of Yud-Aleph Nissan.

In the months preceding Yud-Aleph Nissan there was a great preparation amongst all of *anash*. Men and women, young and old, were all preparing themselves spiritually for this most special day. Many people were also preparing 'presents' to give the Rebbe in honor of Yud Aleph Nissan; as the Rebbe had requested, adding in Torah. To appropriately mark *shnas hashivi'im*, many of these undertakings were in multiples of 70.

Chassidim in Eretz Yisroel held a special meeting on Chof Cheshvan, almost five months before Yud-Aleph Nissan, to determine a course

of action. After the meeting, a public notice was written up of the *hachlatos* that were taken, which included giving tzedaka in amounts of 70, to be distributed at the Rebbe's discretion; to add in learning in amounts of 70; that all Chassidim would learn קונטרס החלצו about the importance of *ahavas Yisroel*; and to be *mekarev* Yidden in amounts of 70, specifically through *mitvza tefillin*.

The *bochurim* also made special *hachanos*. Rabbi Yosef Yitzchok Itkin of Pittsburgh, PA relates:

A few months before Yud-Aleph Nissan, our *mashpia* in Oholei Torah, Reb Pinye Korf, called us together to decide what to do in honor of the upcoming milestone. We resolved to learn 70 *sichos* by heart, as well as 70 *blatt* Gemara. Additionally, it was decided that the next *bochur* to go into *yechidus* for his birthday, would write about the *hachlata*.

I happened to be the next one from the class to have *yechidus*. When the Rebbe read that part of my *tzetel*, he said: דאס וואס דו שרייבסט וועגן י"א ניסן, — What you write about Yud-Aleph Nissan, is an appropriate thing and it brings [me] *nachas-ruach*. Others should see and emulate your actions."

When I left the *yechidus*, I repeated what the Rebbe told me to the older *bochurim* standing there, and this added even more fervor to the preparations already taking place for Yud-Aleph Nissan.

We can appreciate the atmosphere that prevailed then from a description given by Rabbi Yosef Yitzchok Gourarie of Detroit:

Already from the beginning of that winter, we began to feel Yud-Aleph Nissan in the air. The *bochurim* were filled with a sense of anticipation, and all that winter our thoughts were focused on preparing ourselves for the big day.

All winter, we would go to sleep on Friday night at about 9:00 PM. At 2 AM we would wake up, and the *zal* would fill with *bochurim* learning what they had taken upon themselves for Yud-Aleph Nissan.

As the months past, and it got closer to Yud-Aleph Nissan, this sense of happiness and elation only grew. We learned more, davened with more and more concentration, and strengthened our *hiskashrus* to the Rebbe. We were completely involved only in *ruchniyus*.¹

שלשים יום קודם החג

When the Rebbe requested, on Purim, that the gifts include an element of Torah, the *hachanos* were



RASKIN FAMILY ARCHIVES

AN AD PLACED IN LOCAL NEWSPAPERS CALLING FOR INCREASED TORAH STUDY AND SUGGESTING PEOPLE WRITE LETTERS TO THE REBBE IN HONOR OF YUD-ALEPH NISSAN 5732.

already reaching their peak. The Rebbe explained that the increase in Torah learning was especially connected to Purim, because that is when the Yidden rededicated themselves to Torah.

"This is also connected to the month of Adar, because the birth of Moshe Rabbeinu was in Adar, and also connected to the month of Nissan, and especially to the days right before Pesach, which include Yud-Aleph Nissan."

In the next *sicha* the Rebbe again discussed Yud-Aleph Nissan, speaking about those who were planning to travel to New York in honor of Yud-Aleph Nissan.

"There is a rumor that there are those who want to be here for Yud-Aleph Nissan, to personally extend their heartfelt wishes. Those doing so must ensure that this will not interfere with their being with their families for the *seder*."

Many Chassidim felt that the Rebbe was not only giving his permission, but also inviting and encouraging them to spend Yud-Aleph Nissan with him. And indeed, contrary to the custom in years prior, when people would wait for specific permission from the Rebbe before coming to New York—many Chassidim relied on the Rebbe's words at the *farbrengen* and came to spend Yud-Aleph Nissan with the Rebbe.

GLOBAL CELEBRATION

The preparations for Yud-Aleph Nissan were felt throughout the entire world as well.

As Yud-Aleph Nissan approached, mayors of cities, governors of states, and many other elected officials from all over began sending in their good



A LIST OF RESOLUTIONS SUGGESTED BY TZACH IN ANTICIPATION FOR YUD-ALEPH NISSAN 5732.

wishes in honor of the Rebbe, recognizing his greatness and world leadership.

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

Some heads of state went a step further and sent their greetings with a personal messenger. President Nixon sent the famous Jewish author, Herman Wouk, to act as his personal representative to bring his greeting to the Rebbe and come with a letter from the President. Yitzchak Rabin, then the Israeli ambassador to the United States, was dispatched to bring personal regards from President Shazar, and the entire government.

Feeling the global excitement in the air, major newspapers and magazines published articles, interviews, and reports in recognition of the Rebbe and the 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 GIFT IN RETURN

In the weeks leading up to Yud-Aleph Nissan, teachers in various schools around the world sent birthday wishes from their students to the Rebbe. After Yud-Aleph Nissan, the Rebbe instructed that a pocket-sized Siddur or Tanya be sent to every child who had participated and sent birthday letters.

Pasted in the back was a letter from the Rebbe thanking the child for the *brachos*, with separate letters for the Siddurim and for the Tanyas.

A letter was also sent to the principals of the schools, with instructions how to distribute the *sefarim*, in which we see the Rebbe's concern that every child appreciates that this is a personal gift:

“Please give, **in my name**, to each child who sent a letter for Yud-Aleph Nissan, a Tanya or a Siddur—whichever their teacher sees fit.

“Before they are distributed, add (in handwriting, **not a typewriter**) the name of the student, and the name of the school. For the girls, the language should be changed to feminine, wherever necessary.

“It would be very good if the teachers would explain—outside [i.e. in their own words]—the content of the letter, and conclude with a lesson relating to an increase in learning.”

a *yechidus* after Yud-Aleph Nissan, where he interviewed the Rebbe for his article.

A BIRTHDAY REQUEST

A week before Yud-Aleph Nissan, on Sunday night, Reb Dovid Raskin went into *yechidus* with his son, who was then fourteen years old. During the course of the *yechidus*, the Rebbe turned to the young *bochur* and asked “ואס גיסטו מיר פאר א מתנה—What are you giving me as a present for my birthday?” He answered that’s he’s giving fourteen *blatt* Gemara. Upon hearing this, the Rebbe smiled and wrote down what the young *bochur* had told him.

SONGS OF JOY

By 5732, the practice of composing *niggunim* to the words of the Rebbe's new *kapitel* was already established. Before Yud-Aleph Nissan, Reb Moshe Teleshevsky wrote to the Rebbe that he has a *niggun* for Yud-Aleph Nissan on the words "בר'ה חסיתי אל" "אבושה לעולם". The Rebbe answered him to sing the *niggun* and see if it'll be accepted.

The tune was an old one, sung by Bobover chassidim. Reb Moshe added the words from *kapitel* עא, and the *niggun* was a big hit.

The *niggun* was sung with great enthusiasm at the big farbrengen, and the singing continued for a long time as the Chassidim expressed their joy.

In addition, three other *niggunim* were compiled:

The *possuk* "כמופת היית" was attached to the famous tune of "מראה כהן" by Hatomim Zalman Wilschansky; Hatomim Leibel Altein matched the words "אבוא בגברות" with a joyful tune; and a group of *bochurim* matched the words "תרגנה שפתי" to a *niggun* taught by Reb Shmuel Betzalel Althaus.

THE ANNOUNCEMENT

In those years, a Yud-Aleph Nissan farbrengen was not yet the norm. Throughout all the years until 5732, there had only been two Yud-Aleph Nissan farbrengens; once in 5722—the Rebbe's sixtieth birthday, and a short farbrengen in 5731.



11 NISSAN 5732, V. SCHILDKRAUT via JEM 110461

So one can imagine the pleasant surprise, when *mazkirus* announced on Wednesday, 7 Nissan, that there would be a farbrengen on Sunday night, at 8:30 PM. Along with the announcement came instructions that the news shouldn't be publicized in any newspapers, television, or radio—unlike other weekday farbrengens which received wide publicity.

The feeling by Chassidim was that rather than turning this into a public affair, the Rebbe, in his kindness, was including them in his personal *simcha*, and giving them the *zechus* to celebrate his birthday with him.

IT BEGINS!

On Thursday, 8 Nissan, Chassidim started arriving from Eretz Yisrael, Canada, Europe, Chicago, Detroit, California, Florida, and anywhere else where there were Lubavitcher communities.

That day the Rebbe went to the Ohel, and when he came back for *mincha*, there was already a sizable crowd waiting. Due to the large number of guests, it was decided that *maariv* would take place downstairs, in the big shul.

After *maariv*, the Chassidim couldn't contain their great joy in having the *zechus* to be with the Rebbe for Yud-Aleph Nissan. Someone started singing Napoleon's March, and the Rebbe greatly encouraged the singing. As the Rebbe went upstairs to his room, he was followed by many hundreds of Chassidim, singing and dancing.

The joy reached such levels, that no one wanted to stop. The singing and dancing continued by the Rebbe's door, and spread outside to Eastern Parkway, and then right outside the window of the Rebbe's room, in front of 770.

Meanwhile, the Rebbe received a special emissary bringing birthday wishes from the Gerer Rebbe, and after about a half hour in his room, the Rebbe left for home.

As the Rebbe emerged from 770, he vigorously encouraged the singing until it reached a huge climax, and the Rebbe entered the car.

Reb Zalmon Jaffe, one the guests that had come to town to spend Yud-Aleph Nissan with the Rebbe, recorded in his *My Encounter with the Rebbe* diary how, "...for the many guests, this was a welcome taste of what was to come. The Rebbe was about to turn seventy years old, and here he was, full of energy and fire like a young man."

SHABBOS HAGADOL

Shabbos, 10 Nissan, the shul was packed even more than Rosh Hashanah. There was a festive atmosphere, and the Rebbe encouraged Reb Zalmon Jaffe to sing והאדרת והאמונה, which in those years was reserved for Yom Tov. For *krias haTorah* Moshiach's *sefer Torah* was used, and during *musaf* they sang 'הוא אלקינו', also a rare occurrence.

The Rebbe began the Shabbos farbrengen with an explanation on the *possuk* from the new *kapitel* "בך ה'—In you Hashem, is my refuge, I will never be ashamed.

At that farbrengen the Rebbe said two *maamarim*, "למנצח לדוד להזכיר" (a *possuk* from the last *kapitel*), and "בעשור לחודש הזה".

Then, towards the end of the farbrengen the Rebbe turned to the subject of his upcoming birthday:

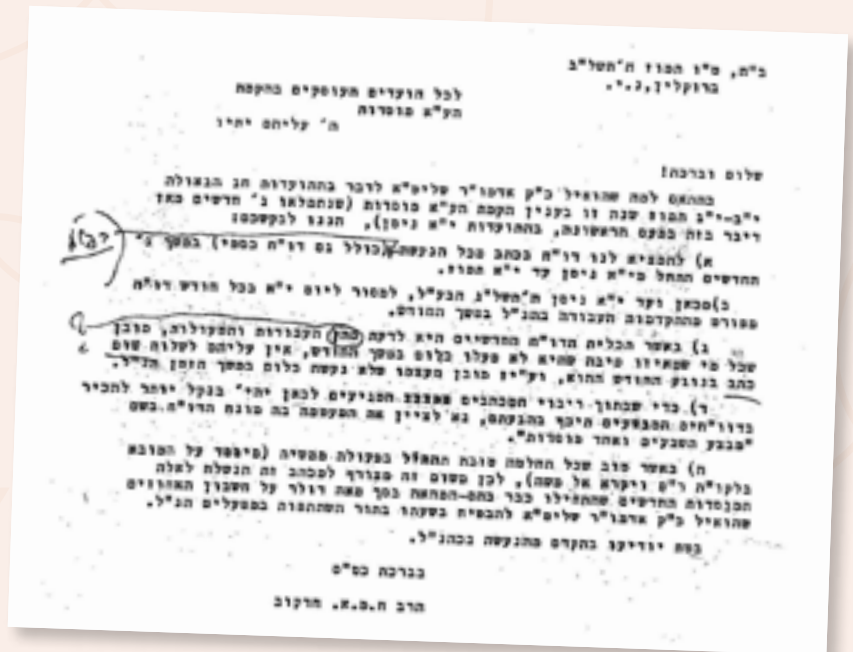
"Tomorrow is an important day in its own right (ימים חשובים לעצמם), therefore, those that are involved in *mitzva tefillin*, can notify people that if they commit to putting on tefillin every day, they will receive a free pair of tefillin on my personal account. When something is free however, it loses its value. Therefore, those receiving the tefillin should pay a symbolic amount of one dollar, אויף שבת גערעדט.

"Another thing: Tomorrow is an important day for me, so anyone that is in charge of a *mosad* can come and take money from my personal *cheshbon*, as my contribution to the *mosdos*."³

Mincha took place downstairs as well, due to the large crowd, and again Moshiach's *sefer Torah* was used. When the *sefer* was being taken out, the Rebbe started singing "אנא עבדא", and of course everyone quickly joined in.

TANYA PRESENTATION

A few weeks before Yud-Aleph Nissan, the Rebbe sent a message to Rabbi Nachman Sudak, the director of Lubavitch in England, that a Tanya



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

should be printed in England in honor of Yud-Aleph Nissan.

Of course, within ten days it was printed. They also made a special leather-bound copy, as well as one with a plastic cover. As it happened, the bookbinder made two leather-bound copies, in case one was ruined.

When Rabbi Sudak arrived on Thursday, he immediately handed the leather Tanya to the Rebbe. The Rebbe was extremely pleased with this and thanked him profusely.

The Rebbe then asked him to give the plastic covered one to the Rebbetzin, and to bring the whole English delegation to his room on Motzei Shabbos, to present him with the second leather Tanya.

Rabbi Sudak was astounded, as he had never told anyone about the second leather Tanya. It was made just in case the other one got ruined, and by chance he had brought it to New York with him.

On Motzei Shabbos, the English delegation entered the Rebbe's room for a *yechidus*. On the Rebbe's desk was the parchment that was presented by the Manchester community, with wishes for a happy birthday.

Rabbi Sudak presented the Tanya to the Rebbe. In thanking him and the entire delegation, the Rebbe said:

"You should spread Lubavitch work from London and all England. This is a good start, and



TI NISSAN 5732, V SCHLICKRAUT via JEM 108302

you should be blessed with *nachas* from children מתוך הרחבה. Moshiach will arrive soon.”

The Rebbe then distributed pocket sized Tanyas to all those present, “on condition that you learn from it and it doesn’t stay on the shelf.”

After the English group, a group of *eltere Chassidim* entered—as was the custom every year—to wish the Rebbe a good year. These two groups were the only ones that merited to be with the Rebbe privately on the day of Yud-Aleph Nissan that year.⁴

ביום עשתי עשר יום

At last, the day of Yud-Aleph Nissan arrived. In the afternoon the Rebbe went to the Ohel.

Meanwhile, a sizable line accumulated outside Rabbi Hodakov’s office. The Rebbe had announced on Shabbos that heads of *mosdos* should come collect a personal contribution, and Rabbi Hodakov was distributing \$71 to each *mosad*, regardless of

its size. The Rebbe was celebrating with each of his shluchim by personally giving them a gift in honor of Yud Aleph Nissan.

While the Rebbe was at the Ohel, a tremendous crowd grew at 770. People said this was the largest crowd in 770 up until that point. Usually, only half of the shul was used for farbrengens. Now, the whole shul was transformed, benches and bleachers surrounded the entire room, reaching up to the ceiling.

Meanwhile, a large group of Chassidim were dancing in the street, in anticipation of the Rebbe’s arrival. Shortly before the farbrengen was to begin, the Rebbe returned from the Ohel.

As the Rebbe entered the farbrengen, the excitement that had been building up for half a year exploded, and the *niggun* בך ה' חסיתי burst forth. Normally, the Rebbe entered farbrengens in silence, with everyone standing respectfully. Now, the crowd

could not contain itself, and the *niggun* continued until the Rebbe took his place.

In the first four *sichos* the Rebbe discussed three methods of serving Hashem—davening, learning Torah, and doing mitzvos. They are all important, and we must strive to fulfill all of them well.

After that was the *maamar* ביום עשתי עשר יום.

One of the highlights of the *farbrengen* was בך'ה' חסייתי. The *niggun* had been sung and practiced all Shabbos, and when it was finally sung at the *farbrengen*, it was with enthusiasm the likes of which had never been seen before. For over half an hour (!) the Rebbe alternately encouraged the singing, and responded to people's *lchaims*. It was truly felt that אשרינו מה טוב חלקינו, that we merited to be the Rebbe's Chassidim.⁵

A SURPRISE ANNOUNCEMENT

After the *niggun*, the Rebbe made a very special announcement. But first, he explained the reason why he waited until now to speak about this point:

“There is something which must be strongly stressed, so I waited until there was a *hisoirerus* to announce it.

“This is regarding what people have been asking, since “ימי שנותינו בהם שבעים שנה”, the question now is do I plan on retiring and relaxing.

“First of all, the age on the passport doesn't matter, what matters is how one feels. And more importantly, one must look at what was accomplished; if you can accomplish more, one should not waste a single day.”

After this introduction, the Rebbe introduced a sweeping new initiative:

“When pushing others to do more, one must always give a specific amount, so that people cannot say that they did enough already. Therefore, since we are transitioning from 70 to 80, there should be at least 71 new institutions in the coming year.”

As a partnership in the new *mosdos*, the Rebbe pledged to participate with ten percent of the costs of each new *mosad*.

“My wish is that the new *mosdos* should not just be an opportunity to give people titles—‘chairman,’ ‘honorary chairman,’ etc.—and then make stationary with the titles, and write articles that so-and-so is ‘man of the year.’

“This is an American invention—‘man of the year.’ If he's a good man, then he should be a ‘*mentsch*’ every year, not just this year. And if he's

only a good man for one year, that means that even during this year, he's not really such a *mentch*...

“At any rate, make any titles and honors that you need, ‘man of the year,’ ‘man of the month,’ as long as the work gets done. And surely, after there are 71 *mosdos*, there will be twice as much, and then four times as much, until it will be “ונגלה כבוד ה'” with the coming of Moshiach.”

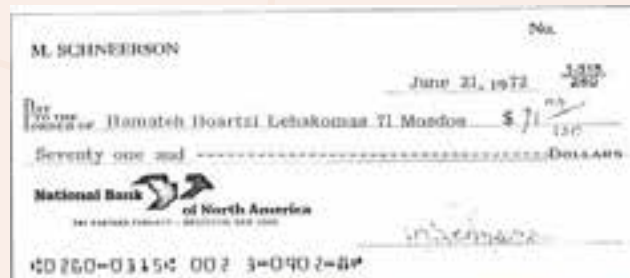
Then the Rebbe made a *siyum* on מס' פסחים, and among other things, spoke about מיהו יהודי and the plight of Russian Jewry behind the Iron Curtain.

The Rebbe then spoke about the importance of *shmura matzah*, that it should be distributed to as many people as possible.

After that was the *Niggun Hachana*, the Alter Rebbe's *niggun*, and *Nye Szuritzi Chloptzi*. The Rebbe stood up in his place to dance, and naturally, the crowd jumped up to dance as well.

Before the Rebbe left the *farbrengen* he said:

“Those who are present here that need to make a *bracha acharona*, should make one before they leave to continue the celebration with more *farbrengens*.”



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



A NEW YORK TIMES ARTICLE “LUBAVITCH RABBI MARKS HIS 70TH YEAR WITH CALL FOR ‘KINDNESS.’”

AYIN-ALEPH MOSDOS

On Yud-Aleph Nissan, the Rebbe requested from Chassidim that within a year they should form 71 new institutions.

Shortly thereafter, 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 how to build, what 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*, which 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 made it very clear that good ideas were a good start, but what he wanted was *poel mamesh*. Here is a response, given through Rabbi Hodakov, to a *duch* of the *vaad*:

"Please give over to all the participants, that they should send a *duch* of what was done. The Rebbe stressed that the *duch* should be about the *poel mamesh*. It should be a monthly *duch*, with statistical numbers of every event, how many people came, etc."

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 announced that anyone who established, or was working on establishing, one of the *ayin aleph mosdos*, should come forward and get *l'chaim*. The Rebbe asked Rabbi Shlomo Cunin who came up, "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 השבועים ואחד" should be written on the envelope.

5) A check for \$100 is enclosed for those *mosods* that already began 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, yeshivas were established, hundreds of thousands of *lirot* (then the Israeli



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

Even after the farbrengen, the Chassidim continued to dance with great joy and energy to the new niggun “בך ה' חסיתי”. During the excitement, they decided to create a circle of dancing around the

Rebbe's room. In order to accomplish this, a long line headed up the back stairs of 770 and out the front door, then turned right to enter 770 through the back entrance.

Later, as the Rebbe was leaving 770, Chassidim again escorted him to the car with singing and dancing. Suddenly the Rebbe stopped and named someone, asking if he needed a ride home!

After the Rebbe left, the farbrengen continued, with singing and dancing until the morning.

All in all, it was quite a memorable trip for the thousands of Chassidim who came from near and far to celebrate the Rebbe's *shnas hashivim*. T

1. From Rabbis Itkin and Gourarie's interview, "Hisvaadus Chassidim - Yud-Aleph Nissan" - Derher Magazine - Nissan 5775.
2. According to another source, the Rebbe said "אזוי ווי מארגן" אזוי ווי מיין טאג - tomorrow is my day. See sichas Shabbos parshas Balak 5724 for an explanation on this term.
3. Sichos Kodesh 5732 vol. 2 p. 92.
4. Based on Reb Zalmon Jaffe's "My Encounter with the Rebbe" diary.
5. Afterwards, the Rebbetzin requested a recording of the *niggun* that was sung at the farbrengen, saying that she had heard this was a very special *niggun*.
6. Sichos Kodesh 5733 vol. 2 p. 34
7. Sichos Kodesh 5734 vol. 2 p. 28

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

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 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.”⁶

A year later, on Yud-Aleph Nissan 5734, the Rebbe spoke once again about the *mosdos*:

“A few years have passed since the *inyan* of *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 that 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 *neschama* which is a *chelek Eloka mima'al*. 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 “ומלאה הארץ דעה את ה' כמים לים”⁷. מכסים