



עבן מיט'ן רבין

נתן ה' לכם לב לדעת עינים לראות ואזנים לשמוע

40

# Celebration 40

YUD SHEVAT 5750







Yud Shevat, one of the most important dates on our calendar, marks the day that the Rebbe became our Rebbe. Though every year Yud Shevat was a very special day in the Rebbe's court—with a large farbrengen and the Rebbe leading the *tefillos* in connection with the *yom hilula* of the Friediker Rebbe—some years stand out in particular, especially the years that completed a decade (e.g. Yud Shevat Hagodol—5730).

The year 5750 was the 40th anniversary of Yud Shevat 5710, and starting a year in advance the Rebbe spoke about it.<sup>1</sup> Chassidim from across the globe prepared themselves for the illustrious day and many traveled to spend the day of Yud Shevat with the Rebbe. Yud Shevat was on a Monday, with a number of *sichos* marking the occasion, a special mitzvah tank parade, and a distribution of Tanyas.

For many years it had been the custom in Lubavitch to compose a *niggun* in honor of Yud-Aleph Nissan using words from the Rebbe's new *kapitel*.<sup>2</sup> Before Yud Shevat 5750, Reb Sholom Bruchstat composed a second *niggun*, this one in honor of 40 years of the Rebbe's *nesius*. This *niggun* had two *pesukim*, both connected to 40 years. The first *possuk* was taken from Tehilim *kapitel* 40, "ויתן בפי שיר חדש תהלה לא-להינו". The second part was from the end of Chumash, where Moshe speaks to the Yidden, after spending 40 years in the desert, from receiving the Torah until finally entering Eretz Yisrael. Moshe tells them "וְלֹא־נָתַן ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם לְרֹאוֹת וְאָזְנוֹת לְשִׁמוֹעַ" [ולא נתן ה' לכם לב לדעת ועינים לראות ואזנים לשמוע] "Hashem did [not] give you a heart to know, eyes to see and ears to hear [until this day]. That year the Rebbe mentioned this *possuk* many times in the days leading up to Yud Shevat, specifically when talking about the milestone of 40 years.

## FRIDAY, 7 SHEVAT

Already from early in the morning, planeloads of *anash* started arriving. People came from around the world to celebrate 40 years of the Rebbe's *nesius*, with particularly large groups arriving from France and Eretz Yisrael. Within a day, 770 suddenly filled up.

As *shacharis* was in the Rebbe's house, there was obviously not enough space for all the guests, so priority was given to shlichim and rabbonim.

After *shacharis*, Rabbi Shlomo Cunin began singing the new *niggun*. Although most people didn't know it yet and therefore didn't join him, the Rebbe encouraged the singing.

*Mincha* too was in the Rebbe's house and the Rebbe arrived in 770 before Shabbos.

## FRIDAY NIGHT

### ארבעים שנה אקוט ברוד

The shul at 770 was even more full than during Tishrei, to the extent that many people had no choice but to stand outside. When the Rebbe entered for *maariv*, the crowd enthusiastically sang

Napoleon's March. The Rebbe encouraged this while walking to his place, and then turned to face the crowd and waved his hand several times.

When the *chazzan* for *kabbolas Shabbos* reached the *possuk* "...ארבעים שנה..." in לכו נרננה, he sang it to the tune of the *hakafos niggun* and was joined by the assembled. The Rebbe waved his hands to the singing for a while, especially to the Scharf boys who were standing nearby. After *maariv* again they sang Napoleon's March.

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## SHABBOS PARSHAS BO, 8 SHEVAT

Early in the morning, dozens of guests were already in 770, saving a place for the *farbrenge*. Up to the last minute before davening began, there were



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THE TEFILOS OF THE DAYS PRECEDING YUD SHEVAT WERE HELD IN THE REBBE'S HOME.





*minyanim* for *krias haTorah* all over 770, as everyone made sure to get an *aliyah*.

When the Rebbe came into the shul for *shacharis*, again they began to sing Napoleon's March, which the Rebbe waved along to, as with "*Sheyibaneh Beis Hamikdash*" and many other parts of the davening.

The *kriah bima* was brought closer to *mizrach* because of the many benches that were added for the *farbrengen*. The Rebbe recited the *haftarah* in a slightly louder tone than usual.

Already in middle of *musaf*, the back section of 770 filled up with those who had saved seats earlier.

By 1:00 p.m., all the seats were full, and even more benches were added. Extra bleachers were added as well on each side and even the walkways were blocked. By 1:30 (the time set for the *farbrengen* to start) the room was more packed than *Simchas Torah* and it was almost impossible to enter!

### *The Large Farbrengen*

When the Rebbe arrived the whole crowd began singing lively "Yechi Adoneinu Moreinu v'Rabbeinu," and continued until the Rebbe sat down at his place. After making *kiddush*, the Rebbe nodded *l'chaim* to people and encouraged the singing of Napoleon's March, which went on for a while.

In the first *sicha*, the Rebbe quoted from the *parsha*, where Yidden are called "Tzivos Hashem—the soldiers of Hashem." Being a soldier changes the entire person—even when he's asleep. A Yid must be similarly devoted to Hashem. Drawing the analogy of a heel, which makes up for lack of intellect with devotion and *bittul* to the head, similarly we, on the heels of Moshiach's coming, can effect the most change through devotion.

The focus of the second *sicha* was based on the *possuk* relating to 40 years "Hashem has given you a heart to know, eyes to see..." Indeed, this is the takeaway of celebrating the 40<sup>th</sup> anniversary of Yud Shevat; that everyone must become a whole new *metzius*, so that it will create practical change.

After the *sicha*, they sang the new *niggun*, though again most people weren't fluent in it yet.

The Rebbe then went on to say a third *sicha*, giving three practical pointers:

1. Firstly, on an individual basis, everyone must add in Torah, *avodah* and *gemilus chassadim*, thereby creating of themselves a new *metzius*.



2. On the global scale, to add and strengthen *mosdos* of Torah, *avodah* and *gemilus chassadim* in every locale, receiving advice from the local *askanim*.
3. Publish journals of *chiddushei Torah* with *pilpulim* in *nigleh* and Chassidus, especially on the *maamarim* and *sichos* of *nesi doreinu*.

The Rebbe then announced that as usual, those who had given in bottles of *mashke* before Shabbos, should come up and announce the *peulos* that they are taking the *mashke* for.

One of the *mazkirim* brought out approximately 30 bottles of *mashke*. The Rebbe poured a little from each bottle into his *becher*, and then gave out the bottles. The Rebbe then began his father's *hakafos niggun*, with the crowd's singing reaching ever-increasing intensity. After this, the Rebbe finished the rest of the cup and had some *mezonos*. Chazzan Teleshevsky then sang "Sheybaneh," to which the Rebbe nodded along.

*Mincha* followed the *farbrengen*. Due to the large crowd, *maariv* also took place downstairs (*maariv* on Motzei Shabbos usually took place in the *zal* upstairs).

Starting immediately after *maariv*, there were shifts of Chassidim learning the Rebbe's Torah for 40 hours, with each shift being two hours long.

The *maamar Basi Legani 5730* was edited by the Rebbe and published for Yud Shevat, with 22 *osiyos*.

### SUNDAY, 9 SHEVAT

#### *Five Hour Dollars*

Due to all the guests, Sunday 'dollars' began at 11:40 a.m., and finished at 4:45 p.m.! At over five hours, this was the longest it had ever been so far.



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NYC MAYOR DAVID DINKINS AND MR. ROBERT ABRAMS PRESENT THE REBBE WITH A PROCLAMATION IN HONOR OF YUD SHEVAT 5750.

When the Rebbe returned to his room after *mincha*, Rabbis Yossel Gutnik and Leibel Kaplan presented the Rebbe with an album with pictures of Chabad's activities in Eretz Yisrael honoring the 40<sup>th</sup> anniversary of the Rebbe's *nesius*, along with letters of blessings from the Prime Minister and chief rabbis. The Rebbe accepted it, and then said a short *sicha*, acknowledging the *brachos* that had been sent in by many.

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#### SUNDAY NIGHT, EVE OF YUD SHEVAT

**'ס'איז דאך ויהי בארבעים שנה'**

As *maariv* was scheduled to start, 770 was packed with Chassidim saving places. Bleachers were set up all around the *aron kodesh* to allow as

many people as possible to see and hear the Rebbe daven at the *amud*.

When the Rebbe came in at 6:15 p.m., the crowd energetically sang Napoleon's March. After davening at the *amud*, the Rebbe went onto the *bima* and approached the *shtender* set up for *sichos*.

"ס'איז דאך ויהי בארבעים שנה", the Rebbe began, "the 40<sup>th</sup> anniversary of the [Friediker] Rebbe's *hilula*. Every year is special, but the number 40 adds a special completeness to it. In the years since, there has been tremendous success in *hafatzas hamaayanos*, especially in regards to the publishing of the previous Rabbeim's Torah which haven't been seen for several generations."

Later in the *sicha* the Rebbe spoke about the fact that many *tzaddikim* in previous generations tried to preempt the *geulah*. After seeing all the work that would be left incomplete, they acquiesced to delaying it, "despite their knowledge of the pain that is caused to the *Shechina* by its remaining in *golus*, and to a *Chabad'nik* by staying in *golus*, and any Yid remaining in *golus*." However, now that "כל הקיצין—all end-dates have passed," there is no excuse to delay further.



*The Rebbe began: “ס’איד דאך ויהי בארבעים שנה—the 40th anniversary of the [Friediker] Rebbe’s hilula...”*

The Rebbe then reiterated the practical takeaways of the event, which he had listed on Shabbos, along with additional instructions:

1. Add in giving tzedakah, ideally in multiples of 40.
2. Establish more *mosdos*; in places that already have a *mosad*, add another one. Where there are none, the *Shliach* should immediately start two *mosdos* and let Hashem worry about the finances, especially now that money was sent out from Kupas Rabbeinu in multiples of 40, and special effort was made that it should arrive in time for Yud Shevat.

In the *sicha*, the Rebbe commented on the fact that the famous *maamar* “יידעת” of the Rebbe Rashab is known as “Veyada’ata–Moscow,” despite it being a large non-Jewish—and at the time, at least, also anti-semitic—city. [Rumor is that this *sicha* was broadcast to Chassidim in Russia. Some also connected it to major political decisions two days later related to the fall of Communism.]

At the end of this unique *sicha* (at 7:15 p.m.), the Rebbe began distributing dollars for tzedakah to men, women and children. The Rebbe smiled to many of those passing by; when Rabbi Shlomo Cunin went past the Rebbe waved to him. A little over an hour later, the line ended and the Rebbe went up to his room.

At 10:00 p.m. Chassidim held a celebratory *seuda* in honor of the special day. 770 was filled with guests, *anash* and *bochurim*. Rabbis Fogelman and Wineberg spoke of their memories of the early days of the Rebbe’s *nesius*, and the importance of



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THE SEUDAH AND HISVAADUS CHASSIDIM ON YUD SHEVAT EVE.

*hiskashrus*. Rabbi Chaim Gutnik from Australia spoke about the milestone of 40 years of the Rebbe's leadership. Rabbi Adin Even-Yisrael (Steinzaltz) also spoke, and others.

Once the official *seuda* ended, smaller groups formed, farbrenging throughout the night.

*The Rebbe approached the service lane, and stood there, looking on for four minutes as the stream of tanks passed by*

## MONDAY, YUD SHEVAT

### 40 Mitzva Tanks

Following *shacharis* with the Rebbe leading the davening, at around 11:30 a.m., the mitzvah tank parade began. There were 40 tanks, on each one was written another year of the Rebbe's *nesius*, 5710 through 5750. Beginning on President Street, the parade continued onto Kingston Avenue, then onto Eastern Parkway heading to Manhattan.

While this was going on the Rebbe happened to be exiting 770. The Rebbe approached the service lane, and stood there, looking on for four minutes as the stream of tanks passed by, leaving only after confirming with Rabbi Groner the last one had passed. Throughout, those standing nearby sang Napoleon's March, and the Rebbe looked on at the tanks with a unique demeanor.

The Rebbe went to the ohel at 1:00 p.m., and returned at 6:20. As before, 770 was packed. A few minutes later the Rebbe came into shul, and went to the *amud* for *mincha*. After davening, the Rebbe went onto his *bima* for *maariv*.

The Rebbe then approached the *shtender* for *sichos*, and spoke for two minutes. Based on the quote from Chazzal that "לא קאי איניש אדעת' דרב' עד" —ארבעין שנין<sup>31</sup>—at 40 years one can finally understand (the deeper intentions of) his teacher, the Rebbe spoke of how now, on 11 Shevat, we can begin this concept of understanding the deeper intentions of what the teacher taught. Especially as Chassidim, in the Rebbe's shul, this obviously refers to *limud haChassidus*. In particular, it begins with the *Torah Shebiksav* of Chassidus—Tanya. Everyone will receive a Tanya and some *shlichus mitzvah* for *tzedakah*. With all these things together, may we

be *zoche*, along with klal Yisrael, to the coming of Moshiach immediately, תיכף ומיד ממש, תיכף ומיד ממש!

### Tanya Distribution

After the *sicha*, the Rebbe began distributing a special-edition Tanya, with a green cover and the words "י'ד שבט, ארבעים שנה לנשיאות כ"ק אדמו"ר" —שליט"א—Yud Shevat, 40 Years to the *nesius* of the Rebbe Shlita," printed on the cover, along with a dollar bill. 13,000 such Tanyas were printed.

At first, the crowd was somewhat unruly and disorganised, so the Rebbe personally started to "make a *seder*," directing those standing behind him to move. The Rebbe even signaled to the *mazkirim* that they too should also move to the side. The Rebbe gave a Tanya to each of the "organisers" and told them to move along, that he can manage alone... Slowly, a *seder* formed, with the lines alternating every hour between men and women.

As the distribution continued, the Rebbe noticed a boy sitting alone on one of the tables nearby holding two Tanyas. The Rebbe asked one of the *mazkirim* why the boy had two Tanyas. When asked, the boy explained that his father had asked him to hold onto both of their Tanyas. A while later, bored of sitting alone, the child began to play with the Tanyas. The Rebbe told the *mazkir*, that instead of playing with the Tanyas, the boy should be given a toy. A key ring full of keys served as a good replacement...

Two bochurim presented the Rebbe with a *kovetz* "לב לדעת" - *Chiddushei Torah* published in honor of 40 years to the Rebbe's *nesius*. The Rebbe told them, "May you have good news and much success."

In the final hour of the distribution, the Rebbe wished each recipient ברכה והצלחה. Towards the end, Rabbi Adin Even-Yisrael (Steinzaltz) came by. The Rebbe asked him whether he is also one of the *נומושות* (latecomers), to which he answered that he is "like all the simple people." The Rebbe smiled widely and motioned dismissively with his hand.

As the line slowed to a trickle, and it seemed that everyone had received a Tanya, the Rebbe asked for them to check whether there was anyone who still hadn't received. The photographer Levi Freidin joked, "Is there anyone still awake at this time [of the night] and didn't get one?!" The Rebbe smiled.

After the line finally ended, the Rebbe collected together notes some people had handed in during the distribution and placed them inside the





LEVI FREIDIN vs JEM, 9 SHEVAT 5750, 236076





THE REBBE WATCHES THE MITZVAH TANK PARADE.

mentioned *kovetz*. He then took it along with his siddur and two Tanyas, and briskly walked out, whilst joyfully encouraging the singing. As he approached the *paroches*, the Rebbe motioned to Dr. Resnik as if taking his blood pressure and that all was fine, with a wide smile.

Beginning at 7:10 p.m. and ending at 12:20 a.m.—just over five hours—the Rebbe handed out 12,000 Tanyas!

After the Rebbe left, another few people arrived who hadn't received Tanyas, so the Rebbe told Rabbi Groner to give them each one. It was then announced that the *yechidus [klolis]* scheduled for the next day would be delayed to Wednesday. Afterwards, there was a *farbrengen* of Chassidim in 770.

## TUESDAY, 11 SHEVAT

The Rebbe went to the Ohel at 1:40 p.m. and returned five hours later. A few minutes after arriving in 770, the Rebbe came into shul for *mincha-maariv*. After *maariv*, the Rebbe notified the *mazkirim* that he would give out dollars. A special *shtender* had been built a few days earlier for *chalukos*, and it was quickly set up. The distribution

lasted around half an hour. Someone came past with his three-year-old son who was having an *upsherenish*, and handed the Rebbe scissors. The Rebbe cut off a small lock of hair, handed the boy an extra dollar and gave him a *bracha*.

Once the line ended, the Rebbe went up to his room, only to exit a few minutes later for *kiddush levanah*. At the conclusion, the Rebbe shook his *tzitzis* out three times, and wished those standing nearby “*Gut chodesh*” while walking back inside.

## WEDNESDAY, 12 SHEVAT

### *Yechidus Klolis*

The Rebbe came in for *shacharis* at 10:10 a.m. On the way out, there was an artist standing, holding two drawings of the Rebbe. The Rebbe stopped briefly and looked at the pictures, and nodded with a smile to the artist.

Despite there being *yechidus klolis* that evening, the Rebbe nevertheless went to the Ohel (this was quite unusual), returning at 6:30 p.m. The downstairs shul was already set up for the *yechidus klolis*, so *mincha-maariv* was in the upstairs shul.

*Yechidus klolis* for guests began at 8:00 p.m. The Rebbe sat at the *yechidus* table and scanned the crowd before beginning a *sicha*.

“The custom is that when spending some time together, just before leaving, there should be a gathering where everyone joins together. This is to negate the idea that the departing from each other is because of separation in discordance. This idea of unity is expressed in the day’s *Chitas*, at *shiras hayam*, where all the Yidden joined with Moshe Rabeinu, the *nosi hador*, and sang together with joy.”

After the *sicha* the Rebbe received *panim* and gave dollars to the guests, and then held *yechidus* for bar and bas mitzvah and then *chassanim* and *kallos*.

One *chosson* asked for a *bracha* that the Gerrer Rebbe recover from his illness, and the Rebbe answered loudly “Amen.” When a woman asked that she merit to dance at her son’s bar mitzvah, the Rebbe responded *אמן, בשו"ט*. Someone told the Rebbe that it was his 40<sup>th</sup> birthday, and the Rebbe wished him “a successful year, adding, ‘At 40 to understanding.’”<sup>4</sup> **T**

1. See *sichas Shabbos parshas Bo* 5749
2. See *Derher* 18 (95) Nissan 5774
3. *Avoda Zara*, 5b
4. *Avos* 5:22