



# יוד אלה

YUD-ALEPH  
NISSAN  
*with the* REBBE

ISSUE 1 (4)

Chof-Beis Shevat 5783  
Shnas Hakhel

**THE ULTIMATE GIFT: YOU**

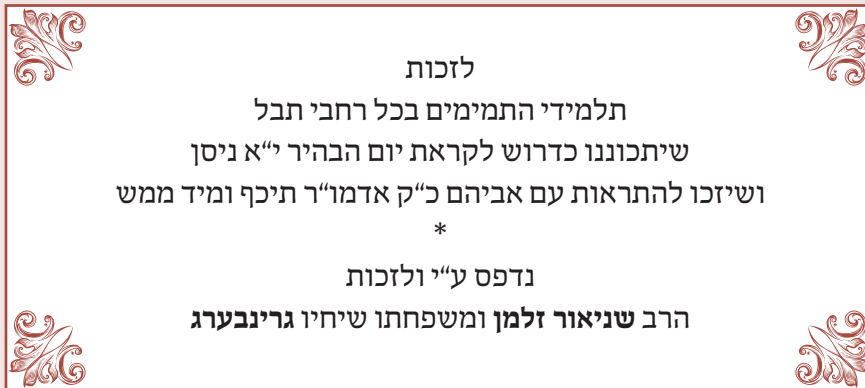
*A Farbrengen with  
Rabbi Sholom Ber Lipskar*

**"A FREILECHE WEEK"**

*Yud-Aleph Nissan 5749*



**Derher** A Chassidisher  
א חסידישער דערהער



## Dear Bochorim,

It is with great pleasure that we present to you "כולו אורה"—a publication brimming with content connected to Yud-Aleph Nissan, the Rebbe's birthday.

Standing just a few short weeks before Yud-Aleph Nissan, the Rebbe's 121st birthday, and the conclusion of the Rebbe's 120th year, *me'ah v'esrim shana*, it is our hope that this publication will inspire the readers, ultimately bringing to practical action—"hamaase hu haikar," as we prepare to celebrate Yud-Aleph Nissan yet again.

The benefit and necessity of preparing for a special day is a common theme seen throughout the Rebbe's *sichos* and letters. As the Rebbe would emphasize: the greater the day, the greater preparation is necessary to harness and internalize the special qualities of the day.

We all know the tremendous *shturem* the Rebbe would make regarding a Hakhel year, indeed, the Rebbe wanted the theme of Hakhel to permeate everything connected to the year. It is thus obvious, that a most befitting way to prepare for Yud-Aleph Nissan, would be by increasing and intensifying our *shturem* in Hakhel, as the Rebbe passionately demanded from us.

This of course, is in addition to the *matana* that the Rebbe himself described as something he desires: an increase in *limmud haTorah*.

In addition to the *peulos* of Hakhel, Hakhel in its literal and most basic sense is a time when Yidden gather at the *melech* as he teaches Torah, with the goal of rejuvenating themselves in the *melechs* presence, "ויראו את ה' אלקיהם,"

In our times, as we await the coming of Moshiach and the fulfillment of Hakhel literally, Chassidim would make a special effort to be in the presence of our *melech*, the Rebbe, during a Hakhel year. The Rebbe himself made note of this practice, and even encouraged it!<sup>1</sup>

What better day is there to come to the *melech*, to the Rebbe, then a day like Yud-Aleph Nissan, the Rebbe's birthday, a day when "mazoloi gover" of *nossi doreinu*!

This year, the Vaad Hatmimim is making the effort to accommodate every *bochor* who wishes to celebrate Yud-Aleph Nissan in Rebbe's presence, with a special program and full accommodations, as will soon be announced.

It is our hope and prayer that already before Yud-Aleph Nissan we will merit the greatest Hakhel of all, with the *geulah ho'amitit v'hashleima*, now!

**The Editors**

יום ההסתלקות-הילולא כ"ב שבט תשפ"ג  
מאה ועשרים שנה להולדת כ"ק אדמו"ר זי"ע

1. See Coming to Hear the Melech, Derher Elul 5775.


### ABOUT THE COVER

The Rebbe sees off a group of guests who came to join the Rebbe for his seventieth birthday — Nissan 5732. JEM/The Living Archive 110855



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ת"ת שרש'ל ש"א, ע"ה

## תן לי הנפש

Giving of Yourself for  
Yud-Aleph Nissan



In preparation for Yud-Aleph Nissan, the staff at "כולו אורה" met with Rabbi Sholom Ber Lipskar for a farbrengen on paper.

Rabbi Lipskar graciously shared with us his memories of the light and joy of Yud-Aleph Nissan with the Rebbe, and of the importance of staying focused on the essence of it all: the fulfillment of the Rebbe's *kavanah*.

## Elevated to New Heights

As we approach Yud-Aleph Nissan, *bochurim* around the world—amongst countless Chassidim and Yidden—are preparing for this special day, the Rebbe's 121st birthday.

Throughout the years, and it almost seems that it has become tradition, Chassidim chose to mark Yud-Aleph Nissan by taking upon themselves to add in their *avodas Hashem* as a gift to the Rebbe for his birthday. And fascinatingly—and perhaps even uncharacteristically—the Rebbe did not only recognize the gifts that Chassidim gave him, but even detailed what the ideal gift would be; an increase in *limmud haTorah*.



THESE RARE PICTURES WERE ASSUMINGLY TAKEN DURING THE FARBRENGEN OF YUD-ALEPH NISSAN 5722

Allow me to share with you the following memory:

Yud-Aleph Nissan 5722 was going to be the Rebbe's sixtieth birthday. The aura between the Chassidim was special; on the one hand we were all eagerly anticipating the rapidly approaching milestone, and on the other hand we were all seriously working to add and improve in our day-to-day behavior, be it *limmud haTorah*, *shemiras seder hayeshiva*, increasing in *tzedakah*, and so much more.

I was a young *bochur* then learning in the Yeshiva on Bedford and Dean, and in the days leading up to Yud-Aleph Nissan the atmosphere was also tense; we were all anxiously trying to determine if the Rebbe would hold a farbrengen.

You see, in those years, the Rebbe had not yet begun farbrenging on Yud-Aleph Nissan as he did in later years. In those earlier years Yud-Aleph Nissan was viewed as a personal day for the Rebbe, a day beyond our scope as "regular chassidim."

With Yud-Aleph Nissan just around the corner and Pesach simultaneously rapidly

approaching, many *bochurim* were unsure whether to stay in 770 or to go home for Pesach. We were unsure if there would be a farbrengen or not. A few days before Yud-Aleph Nissan we were advised from one of our "sources" that we should stay for Yud-Aleph Nissan; it'll be worth it for us.

Sure enough, the Rebbe farbrenged for the first time that year on Yud-Aleph Nissan, and the feelings were indescribable. We were on a high, we were elevated, we felt as if the Rebbe was inviting us to partake in his own personal birthday celebration.

When I think back to the events of that Yud-Aleph Nissan, I remember the excitement that we felt, the *chayus* that the Rebbe infused us with and the new world that we were transported to during that memorable farbrengen.

## Staying Focused

Every year as Yud-Aleph Nissan approaches, the same feeling of excitement and elevation take over so many *bochurim*

and Chassidim.

But in addition to the feelings of excitement and elevation that are so natural to Yud-Aleph Nissan—we must continuously keep our eyes on the bottom line: to impact ourselves practically, in such a way that our entire beings become permeated with the Rebbe's *kavanah*.

Let me explain:

A Rebbe is not a regular community leader—*l'havdil*. A Rebbe in general, and especially our Rebbe, as we so clearly saw—is someone who is the "*rosh*," the head of the generation. A leader who has a clear vision for the world and a clear vision of how to approach every event, every challenge and every person in his generation.

Everything and everyone in the generation plays a role in the Rebbe's *kavanah*.

And where can we find the Rebbe's *kavanah*? In his Torah. In the countless *sichos*, *maamotrim* and letters of the Rebbe. It's in the Rebbe's Torah where he lays out the way that we're going to make



it happen, the way that we will turn his vision—which is the vision of Hashem—into reality.

When it comes a day like Yud-Aleph Nissan, and we want to give the Rebbe a gift, we must keep the Rebbe's *kavanah* at the forefront of our minds. We cannot forget about the bottom line, we cannot allow ourselves to get lost in the excitement. Yes, we're all going to give the Rebbe a gift, we're all going to do something extra for the Rebbe this Yud-Aleph Nissan. But are we going to give the minimum or are we going to give the maximum?

What the Rebbe wants from us most is ourselves, and giving from ourselves begins by simply doing something that we may not necessarily be comfortable doing. It may mean to be extra careful in learning Chitas and Rambam every day, to learn Torah Ohr and Likutei Torah like the Rebbe expressed, or even to *daven* with *pirush hamilos*; there are so many things a Chossid can give, the sky's the limit.

Don't take on something too big; don't attempt to change yourself—or the world for that matter—so quickly. Start simple. As the Rebbe once wrote to me in response to particular question I asked: "כל דפשיט, מעלי טפי," the simpler the better. But go out of your comfort zone, give the Rebbe a part of yourself for Yud-Aleph Nissan.

And most importantly, this shouldn't be just because this is what we were told to do. Chassidus demands that we fulfill our *avodah* in a *pnimiyus'dike* way, in a meaningful way. Because we want to do it and because we appreciate it.

In other words, as you set out to give the Rebbe a gift, ask yourself: This *matana* that I'm giving to the Rebbe; how will I become elevated because of this? What's my end game; how will this Yud-Aleph Nissan and this *matana* make me into a better Chossid? How will it help transform me into becoming the Rebbe's *shliach*?

## Start Simple

In 5734, I brought the young leadership

cabinet of the UJA into *yechidus*. It was a very special *yechidus*, and the Rebbe spoke to us for an hour and a half—in English—about an array of topics; from Russian Jewry to the Holocaust to Education.

At the end of the *yechidus* the Rebbe said: "You asked many questions and I hope I answered them to your satisfaction. Now I'd like to ask you a question.

"I am 72 years old," the Rebbe continued, "and before I go to sleep tonight, I hope and pray to Almighty G-d that when I wake up tomorrow morning I'll be able to do one thing more and one thing better than what I did until today.

"And for that reason I have the right to ask of you to do the same thing," the Rebbe finished.

That's the question we must ask ourselves as we approach Yud-Aleph Nissan. How can we do "one thing more and one thing better" for the Rebbe.

The Rebbe wants the bottom line. The Rebbe wants us to become changed people charged with the *kavanah* unique to our generation. Don't go for the sky, don't try to change the world too fast. Do one thing, step out of your comfort zone, do it with your entire being, and do it for the Rebbe.



# הקהל בהכנות ליום הבהיר י"א ניסן

## Bochurim Around the World

### Prepare for Yud-Aleph Nissan

It was on Purim 5732, at the height of the preparations for the Rebbe's seventieth birthday on Yud-Aleph Nissan, when the Rebbe spoke of the ideal *matanah* that he would appreciate for his birthday.

In the short *sicha*, the Rebbe made it clear that whatever gift a Chossid was planning on giving, he should connect it with *limud haTorah*:

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

\*

This year, *bochurim* are once again preparing for Yud-Aleph Nissan by fulfilling the Rebbe's request to add in *limud haTorah*, both *nigleh* and Chassidus. Each yeshiva is undertaking new projects and *mivtzos*, such as *chalukos* of the Rebbe's Torah, *gemara ba'al peh*, a new *shiur* in *inyonei geulah u'moshiach*, and more.

We present here a small sampling of some of these *peulos*, as Yeshivos prepare in unison for Yud-Aleph Nissan, in the spirit of Hakhel.

#### ישיבת תורת"ל המרכזית - 770

*Bochurim* in 770 held a special *asifa* to discuss and brainstorm different *hachlatos* and initiatives to do for Yud-Aleph Nissan. Ideas included publishing a *kovetz haoros*, learning collectively (at least) 121 *maamorim* of the Rebbe by heart, listening to the Rebbe's *farbrengens* more often, and to organize *sedorim* in the Rebbe's *sichos*.



Bochurim in 770 gather to discuss the *hachonos* for Yud-Aleph Nissan

#### ישיבת ליובאוויטש - באלטימאר

Since Yud Shevat, over fifty *bochurim* have been waking up a half hour before *seder chassidus*—twice a week—to learn a *maamer* of the Rebbe.



Bochurim in Tzfas hear the details of their *mivtzah hachanah* for Yud-Aleph Nissan.



### מתיבתא אהלי יוסף יצחק ליובאוויטש - דיטרויט

Over forty *bochurim* from Shiur Gimmel split up between themselves the 33 volumes of the Rebbe's Igros Kodesh to be completed by Yud-Aleph Nissan. Shiur Daled is working on completing *chelek chof-vov* Likkutei Sichos.

Additionally, *bochurim* are increasing in watching the Rebbe's farbrengens by participation in viewings on Thursday night and every morning before *seder* Chassidus.

### ישיבת ליובאוויטש - טאראנטא

A *sefer* of *haoros*, *biurim* and *pilpulim* is set to be published in honor of Yud-Aleph Nissan. Additionally, *bochurim* organized a *chalukah* of the Rebbe's Purim farbrengens.

### ישיבת אור אלחנן חב"ד - לאס אנדזעלעס

For over two months already, *bochurim* have been learning *gemara ba'al peh*, working towards their goal of finishing half of Masechta Gittin *ba'al peh* in honor of Yud-Aleph Nissan.

### מתיבתא אור אלחנן חב"ד - לאס אנדזעלעס

In the spirit of Hakhel, the *bochurim* are taking part in the "*mivtza hamelech*." Every single *bochur* discussed with a shliach regarding a *hachlota* he should take upon himself and every day the *bochurim* fill out a *duch* and earn rewards.

More parts of the *mivtza* include learning about your *hachlota* (learning the *halachos* that pertain to the *hachlota*, for example), increasing in the *peulos* of Hakhel—both personally and communally.



Bochurim in LA Mesivta gather to launch a mivtza hachanah for Yud-Aleph Nissan.

### ישיבת תומכי תמימים ליובאוויטש - מאריסטאון

The *bochurim* have begun increasing their study of the Rebbe's farbrengens, beginning with organizing a *chalukah* of the Rebbe's Purim farbrengens. Additionally, the entire Yeshiva is participating in learning the *maamar* "Ki Yish'alcha Bincha 5738" (that the Rebbe distributed in 5750) *ba'al peh*.

To strengthen the study of Rambam in preparation for Yud-Aleph Nissan, a nightly shiur was established for those studying the *shlosa perokim* cycle.

### ישיבת צעירי השלוחים - צפת

An all encompassing *mivtza hachanah* has been launched, ranging from strengthening the regular *sedorim* of yeshiva, to each *bochur* taking on his own personalized *matanah* for Yud-Aleph Nissan. An additional stress is being placed on increasing participation in the Thursday night farbrengen viewings. Over 85 percent of yeshiva is already taking part, and more are expected to join.

### ישיבת אור אליהו - מתיבתא ליובאוויטש - שיקאגא

Over fifty *bochurim* from Shiur Beis and Gimmel are taking part in an initiative to complete and master *chelek chof-vov* of Likkutei Sichos by Yud-Aleph Nissan.



Bochurim in Chicago reviewing the details of the Likkutei Sichos initiative.



Bochurim in LA Zal get tested in groups on Masechta Gittin *ba'al peh*

# YUD-ALEPH NISSAN 5749

Excerpts from the diary of a bochur

## Motzei Shabbos, Eve of Yud-Aleph Nissan

Beginning already an hour before Maariv, 770 was packed with people. Everyone was spiritedly singing the new *niggun*, especially after the Rebbe's *sicha* on Shabbos. [On Shabbos the Rebbe said a *sicha* about the *possuk* "Shir mizmor" from the new *kapitel* (88) and explained the innate qualities of the date of Yud-Aleph Nissan. —Ed.]

Just to get a picture of the atmosphere in 770: Next to the Rebbe's *bima*, the pushing is very intense, as everyone is anticipating the customary *bracha* and the subsequent *sicha*. In front of the *aron kodesh* some Chassidim are dancing. Reb Shlomo Cunin is wildly waving his hands at the crowd while dancing with Reb Yisroel Duchman, Professor Branover and Dr. Weiss. The image of these four distinct personalities dancing together, only slightly conveys the spirited atmosphere that reigned in the shul...

Before the Rebbe's entrance for Maariv, the appearance of the shul resembled that of "Napoleon's march" on Motzei Yom Kippur. The Rebbe entered while encouraging the singing, and ascended the *bima*. Maariv commenced. Towards the end of davening, Reb Zalman Gurary along with some elder Chassidim ascended the Rebbe's *bima*. The pushing got stronger and stronger as Maariv came to a close.

After Maariv, as the Rebbe turned to face the crowd, he noticed the delegation behind him. It seemed like the Rebbe was not pleased by the tumult in the shul, and turned to look at Rabbi Groner, who in turn told the Rebbe that the delegation wishes to *bentch* him in honor of Yud-Aleph Nissan. The Rebbe replied that the *bracha* can also take place below the *bima*,

and proceeded to descend from his place and walk to the nearby *chazan's shtender*.

Reb Zalman Gurary delivered the *bracha* "in the name of all Chassidim and *mekusharim*," while standing very close to the Rebbe due to the heavy pushing. The Rebbe replied with a short *sicha* said with closed eyes. When the *sicha* finished, Rabbi Hendel gave the Rebbe *birkas kohanim* along with a short *bracha* of his own.

The crowd responded with a thunderous "amen," and the Rebbe smiled widely and wished everyone: "It should be a *freiliche* week."

Before the Rebbe's entrance for Maariv, the appearance of the shul resembled that of "Napoleon's march"

During the next hour, even after the Rebbe went upstairs to his room, the crowd in 770 continued to dance excitedly in the shul singing the new *niggun*. Words cannot convey the immense joy felt during those moments...

Later in the night a *siyum haRambam* took place in 770, after which the *shluchim* and *anash* held spirited *farbrengens* until morning. The central *farbrengen* was that of Reb Yoel Kahn, who said *l'chaim* as he passionately *farbrenged* with the crowd until the morning light. He spoke for many hours about the Rebbe's words of the past Shabbos, and explained how all that is said in *chassidus* regarding *atzmus*, pales in comparison to how the Rebbe defined it during the *farbrengen*. [The Rebbe had explained at length the symbolism of the number eleven (כ"א) and how it shows on a level transcending all limitations—*atzmus*. —Ed.]

## Sunday, Yud Aleph Nissan

After Shacharis, the Rebbe distributed dollars as usual near the elevator upstairs. Many who went by gave the Rebbe *seforim* and *kovtzim* that were published in honor of Yud-Aleph Nissan. The students of Oholei Torah went by with their teachers and gave the Rebbe a large list of children who learned and were tested on *mishnayos ba'al peh*. One person (not from *anash*) even placed his hands on the Rebbe's head and proceeded to give him a *bracha*. A simple woman gave the Rebbe a small bouquet of flowers, which the Rebbe took and placed on the side.

Dollars ended at 3:15, after which the Rebbe went to the Mikvah and then the Ohel.

Upon returning, Mincha commenced in the shul downstairs, after which the Rebbe turned to Rabbi Groner and asked him to bring the box of *Kuntres Ahavas Yisroel* from his room. Legend has it that this box has been in the Rebbe's room since 5737 (when the Rebbe gave the *kuntres* out to the *mashpi'im*), and despite the numerous times that the *mazkirim* offered to move it, the Rebbe insisted that the box stay in his room. Tonight, the Rebbe descends from his *bima* and begins to distribute this very *kuntres* (along with three dollars) that had been waiting in his room all these years...

After the first box finished, more *kuntreisim* were brought from the Kehos storage for the Rebbe to distribute, and upon finishing those the Rebbe continued to give out three dollars to all those still waiting in line. After the *chaluka* was finished, the *bochurim* sat down once again for a *farbrengen*, during which Reb Yoel Kahn taught the above *kuntres* that the Rebbe distributed.