

כחול אדר

YUD-ALEPH
NISSAN
with the REBBE

שמחתי
באומרים לי
בית ה' נולד

EVOLUTION OF A YOM-TOV

A Timeline of Yud-Aleph Nissan with the Rebbe



Issue 2 (5)
Yud-Aleph Adar 5783
Shnas Hakhel

Dear Bochurim

ב"ה

In the new *kapitel* that Chassidim will begin reciting this Yud-Aleph Nissan, Dovid Hamelech writes “שמחתי באמרים לי בית ה' נלך—I rejoiced when they said to me ‘let us go to the home of Hashem.’”

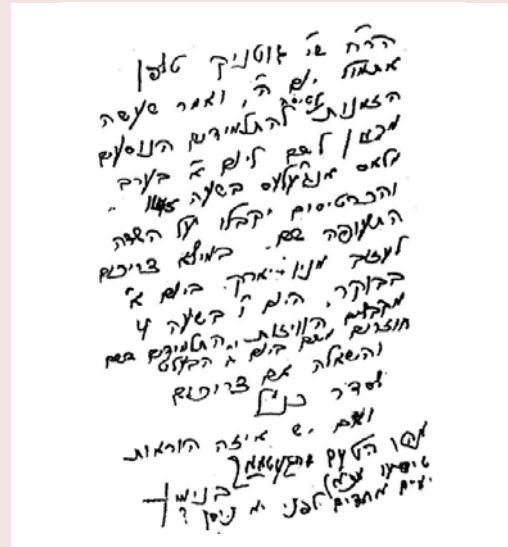
The *meforshim* explain,¹ that this *posuk* refers to the great joy that Yidden had when traveling to the Beis Hamikdash for *aliyah l'regel*.

Just as Yidden would travel to the Beis Hamikdash in ancient times, so too now, do Chassidim travel to the Rebbe. As the famous words published in *Hatomim*:² “From when the Beis Hamikdash was destroyed until Hashem will have mercy and send Moshiach . . . Lubavitch is our Yerushalayim, the shul where the Rebbe davens is our Beis Hamikdash, and the room where the Rebbe sits is our Kodosh Kodoshim. The Rebbe himself is our Holy Aron containing the *luchos* of Hashem's Holy Torah.

How befitting is it, that just as we begin to recite these special words about the joy of traveling to the Beis Hamikdash, so many of us will be fulfilling their straightforward interpretation by traveling to the Rebbe's court, the “Beis Rabbeinu Sheb'bavel,” for Yud-Aleph Nissan.

To conclude with a beautiful *ksav yad kodesh* of the Rebbe, inscribed on a note written by the *mazkir* Rabbi Binyomin Klein, about a group of *talmidim hashluchim* flying to Australia for a two-year *shlichus* shortly before Yud-Aleph Nissan:

“Rabbi Chaim Gutnick called yesterday, Thursday, and said that he reserved flights for the *talmidim*



traveling from here to there [Australia] for Sunday evening . . . so they will need to leave New York Sunday morning . . . the question is if to arrange it so, and if there are any instructions”.

The Rebbe wrote: “מהו הטעם והגעשמוק שישעו מכאן”—What is the reason and pleasure to travel from here a few days before Yud-Aleph Nissan?

The Editors

י"א אדר ה'תשפ"ג, שנת הקהל - שלושים יום קודם החג
מאה ועשרים שנה להולדת כ"ק אדמו"ר זי"ע

ABOUT THE COVER


The Rebbe leaves 770 after the farbrengen on Yud-Aleph Nissan, 5737. JEM/The Living Archive 23289
Our cover also features a picture of the Rebbe's childhood home, highlighting the early beginnings of Yud-Aleph Nissan.



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CHASSIDIM BREAK INTO A SPIRITED DANCE AS THEY TRAVEL TO THE REBBE.

A Life Changing Trip

Traveling to the Rebbe for Yud-Aleph Nissan



What is the deeper significance of traveling to the Rebbe? And how does it apply to my upcoming trip for Yud-Aleph Nissan?

The staff at “כולו אורה” met with Reb Shlomo Zarchi, mashpia in the central yeshiva at 770, to hear words of inspiration about the significance of traveling to the Rebbe in general, and specifically for Yud-Aleph Nissan.



REB SHLOMO ZARCHI RECEIVES A DOLLAR FROM THE REBBE.

Bochurim around the world are preparing for Yud-Aleph Nissan by adding in *limmud hatorah*, *shmiras sidrei hayeshiva*, *hafotzas hamaynos* and many more important things.

Additionally, every year *bochurim* make their way to *chatzros kodsheinu*, to the Rebbe, for Yud-Aleph Nissan. The Rebbe's appreciation for the guests who came was evident from the many *maanos*, letters and *sichos* in this regard (see *Thank You for Coming*, Kulo Orah issue 3 (Nissan 5782)).

In one of the early years of the *kevtza* program, in 5725, the *kevtza* arrived on Chai Elul 5724 and remained in New York until Rosh Chodesh Nissan. Unfortunately, they were unable to stay for Pesach, although the Rebbe strongly wanted it. In a *yechidus* with Reb Itchke Gansberg (a veteran Chabad *askan* and *mechanech* in Eretz Yisroel), the Rebbe bemoaned the fact that the Israeli government wouldn't allow them to remain here through Pesach

and see “*ah Yiddishen seder*.” The Rebbe remarked “צוויי ניסןס איז בעסער ווי צוויי תשרי” —two Nissans are better than two Tishreis.

I feel that the Rebbe wanted them to remain for Yud-Aleph Nissan, and not only that, but the Rebbe was implying that a *bochur* being in his presence for Nissan is more important and would have an even greater impact than being there for the whole month of Tishrei!

This is just one instance where the Rebbe expressed his desire that chassidim be in his presence on Yud-Aleph Nissan. In those early years as well, when there were no farbrengens yet on Yud-Aleph Nissan, the Rebbe still wanted chassidim to come; just coming to be by the Rebbe was important on this special day.

In addition to all of the above, this year has an extra significance being that it is a *shnas Hakhel*, a year when there is a special emphasis on coming to the Rebbe, the

melech. The importance and uniqueness of this year's *nesiah* for Yud-Aleph Nissan is all the more so.

“The Journey Changed Him”

In addition to the physical trip to the Rebbe, there is a deeper meaning—and perhaps a more significant aspect—to the idea of traveling to the Rebbe. Perhaps we can understand this by way of the following story:

There was once a certain *talmid chochom* by the name of Reb Refoel Hamburger, the author of *Toras Yekusiel*. Before he was asked to become the *rav* of Hamburg, he went to visit the great Reb Aharon Karliner, who was from the foremost *talmidim* of the Mezritcher Maggid.

When Reb Refoel finally met Reb Aharon, Reb Aharon suggested that being



30 ADAR I 5749, LEVI FREIDEN VIA JEW/THE LIVING ARCHIVE 26352

that he was passing through Mezritch on the way to Hamburg, he should stop and visit the Maggid.

Reb Aharon gave Reb Roefoel a *nichtav hamlotza*, a letter of referral, to introduce Reb Refoel to the Maggid.

When Reb Refoel got to the Maggid, he presented the introductory *nichtav hamlotza* from Reb Aharon. The Maggid opened the letter and read it for a short moment, picked up his eyes and looked at Reb Refoel. The Maggid then looked again at the letter for a moment, and again looked up at Reb Refoel, this time with a puzzled look on his face.

In the letter, Reb Aharon had written “מכך רגל ועד ראש אין בו מתום”—from his feet to his head there is no perfection. In other words, Reb Aharon had written this with the intention that the Maggid should give Reb Refoel a *tikkun*.

The Maggid looked at Reb Refoel and said: “איך זע ניט”—I don’t see what Reb Aharon meant. Then the Maggid

continued: “די וועג האט איבערגעמאכט”—the journey changed him. In other words, the journey to the Rebbe alone—before even being by the Rebbe physically—changes a person totally.

Leaving Yourself, Going to the Rebbe

What is so special about the mere journey to the Rebbe? Why does the mere journey alone change the traveler?

The answer is simple: traveling to the Rebbe is not just about physically getting into a car, or flying on a plane. Traveling to the Rebbe means that you are transporting yourself from the current place that you find yourself in, your current level in *avodas Hashem*, and uplifting yourself to a higher reality, to the Rebbe’s reality.

Along with the plane taking off to the Rebbe’s courtyard, a chossid takes off from

his mundane day-to-day activities and becomes more *bottul* and more connected to the Rebbe.

This year, as we all prepare to travel to the Rebbe for Yud-Aleph Nissan, let’s try not to forget about the deeper meaning of traveling to the Rebbe. The *tenua* of “leaving yourself,” leaving your current boundaries and limitations in *avodas Hashem*, and going to the Rebbe, becoming closer to *elokus*.

And it’s important to note that it’s not only about the journey itself. It’s important to utilize the time that you will be spending in the Rebbe’s presence properly as well. And when you’re standing in the Ohel, in *yechidus* with the Rebbe, take upon yourself one *hachlota* that will impact you for the rest of your life. It can be something small, but something that will change you. Let your trip to the Rebbe for Yud-Aleph Nissan be a trip that will transform you into the Rebbe’s chossid, “די וועג האט איבערגעמאכט.” ➤

MAPPING THE EVOLUTION

of the Yud-Aleph Nissan Celebrations with the Rebbe



A birthday is a personal day by nature, spent in the company of family and close friends. In Hayom Yom the Rebbe writes that one's birthday should be set aside for inward reflection and *chesbon nefesh*. The opposite can be said however about Yud-Aleph Nissan, the Rebbe's birthday. The Yud-Aleph Nissan celebrations are a very prominent and public affair, marked everywhere in the world, from children in Cheder, to elder chassidim, politicians and statesmen alike. This was not just the doing of eager chassidim wishing to join in the Rebbe's celebration, rather the Rebbe himself shared the occasion with the public, marking Yud-Aleph Nissan by spending many hours with chassidim at farbrengens, *chalukos* and more. Additionally, the Rebbe explained the significance of the date of Yud-Aleph Nissan and its relevance to the *avodah* of every Yid (some examples: the birthdate of the Yidden (see *sichas* Yud Nissan 5749) and the *avodah* of "*achad asar*" (see *sichas* Chof-Beis Shevat, Tetzaveh, 5752)).

At first glance, the above shouldn't necessarily come as a surprise. From the most reoccurring themes in the Rebbe's Torah regarding a *nossi hador* is taken from the words of Rashi "*hanossi hu hakol*". In countless *sichos* the Rebbe explains that a *nossi*, being a *neshama klolis*, has no personal life of his own and his entire being is that of

the Yidden of his generation. Therefore, it isn't a complete surprise that even the inherently personal parts of the Rebbe's life he chose to share with chassidim and *klal Yisroel*.

Truth to be told however, the fact that Yud-Aleph Nissan became such a global celebration, is not a given and was to a large extent initiated by the Rebbe himself. The facts are, that no other *nossi* in the history of Chabad-Lubavitch ever spent their birthday with chassidim, let alone to make it a public celebration. Yud-Aleph Nissan did not become a day on the Lubavitch calendar at the start of the Rebbe's *nesius*, rather it is a *yom tov* that gradually developed over the years.

This timeline attempts to map the evolution of the Yud-Aleph Nissan celebrations with the Rebbe throughout the years.

[To read in greater about the Yud-Aleph Nissan celebrations with the Rebbe each year in greater detail, refer to the *Kulo Orah* magazines published in 5782—120 years]

>>>



יום הבהיר י"א ניסן תרס"ב

משנולד . . נתמלא הבית כולה אורה

The Rebbe is born to Horav Levi Yitzchak and Rebbetzin Chana Schneerson in Nikolayev, Ukraine. The Rebbe Rashab sends six telegrams from Lubavitch with detailed instructions regarding the Rebbe's care.



תשי"ב

חמישים שנה

A select group of chassidim are called into the Rebbe's room, and the Rebbe recites a special maamer before them on the pesukim of the new kapitel.

This marks the first time that the Rebbe officially acknowledges his birthday during the nesius.

5662

5675

5707

5712

תרע"ה

בר מצוה

On Shabbos afternoon (Yud-Aleph Nissan falls out on a Friday), a grand celebratory farbrengen is held at Horav Levi Yitzchok and Rebbitzin Chana's home in Yekaterinoslav. Multitudes of people from across the spectrum of the Jewish community come to celebrate with the Rebbe and his family, filling the large dining room to the brim. The Rebbe addresses the crowd with a lengthy *pilpul* weaving together the revealed and hidden parts of Torah into a beautiful tapestry. The Rebbe's grandfather, Horav Baruch Shneur Schneerson, brings along the Rebbe Rashab's *brachos* for the occasion. *"All the Bar Mitzvahs passed nicely, his [the Rebbe's] however, was something special, not the usual, [celebrated] with much elation"* (Rebbetzin Chana's memoirs).



תשי"ז

First Farbrengen

While the Rebbe is in Paris visiting his mother, Rebbetzin Chana, she informs chassidim that Yud-Aleph Nissan is the Rebbe's birthday, and tells them to ask the Rebbe to farbreng. The Rebbe immediately agrees, and the first Yud-Aleph Nissan farbrengen takes place.



תשל"א

שנת השבעים

Upon returning from the Ohel on Yud-Aleph Nissan, the Rebbe informs the *mazkir* that a short farbrengen will be held after Mincha. This farbrengen—the first Yud-Aleph Nissan farbrengen in nine years!—marks the beginning of *shnas hashivim*, and begins a fourteen year period when the Rebbe holds a farbrengen every Yud-Aleph Nissan.

תשל"ב

שבעים שנה

The events of *shnas hashivim* mark a new phase in the Yud-Aleph Nissan celebrations, and the extent the Rebbe shares it with chassidim.

Beginning immediately after Tishrei, chassidim the world over begin planning how to appropriately mark this tremendous milestone. Building on the events of *shnas hashishim* and the Rebbe's appreciation of chassidim's *matanos*, *bochurim*, *shluchim* and *anash* start working on the *matana* they feel would give the Rebbe the most pleasure. An unprecedented excitement sweeps through Lubavitch, as young and old prepare for Yud-Aleph Nissan. To the surprise and excitement of chassidim, the Rebbe himself addresses the *hachanos* during the Purim farbrengen, saying that the *matana* he'd appreciate most is one connected to *limmud haTorah*. Additionally, for the first time, the Rebbe gives advance notice that he will hold a farbrengen on Yud-Aleph Nissan. As the awaited day approaches, hundreds of Chassidim begin pouring into 770 from all over to spend these special days with the Rebbe.

During the exceptionally joyous farbrengen on Yud-Aleph Nissan, the Rebbe famously calls for seventy one new institutions to be established in the coming year, explaining that as opposed to the common notion of society, with age one should only add and increase in his activities. The Rebbe continues to explain the *pesukim* of his new *kapitel* well into the summer.

5722

5731

5732

5738



תשכ"ב

שישים שנה

In the weeks preceding Yud-Aleph Nissan, Chassidim begin preparing for the upcoming milestone. Hesitantly at first, then quickly picking up steam as the Rebbe subtly encourages them, Tzach's central office runs a campaign encouraging chassidim to give the Rebbe *matanos*. On Yud-Aleph Nissan afternoon, word goes out that the Rebbe will hold a farbrengen. Chassidim feel that the farbrengen is a direct outcome of the weeks of work they had put in preparing their *matanos* for the Rebbe.

This farbrengen, a first of its kind in the Rebbe's *nesius* (and Chabad history in general), is conducted in a special and elated atmosphere.

תשל"ח

Education Day USA

The government of the United States of America passes a resolution recognizing the Rebbe's contributions to the nation in the field of education and proclaiming the Rebbe's birthday as Education Day USA (a day devoted to reflection on the importance of education). Then President Jimmy Carter issues a proclamation of his own calling on all Americans to observe education day, and internalize its message.

During the Yud-Aleph Nissan farbrengen the Rebbe publicly thanks the American government and the president, and declares this historic step to be a sign of Moshiach's imminent arrival, when all nations will serve Hashem.

תשנ"ב

שמונים שנה

The months leading up to the Rebbe's eightieth birthday are abuzz with preparation as Chassidim prepare to celebrate the upcoming milestone. Just as myriads of chassidim are preparing to travel to the Rebbe for Yud-Aleph Nissan, the Rebbe asks chassidim not to come and to use the money for tzedakah instead. Nonetheless, the farbrengen on Yud-Aleph Nissan sees an extremely high turnout, with many *rabbonim*, senators and dignitaries in attendance—packing onto the overstuffed bleachers, a step up from *shnas hashivim* when mostly chassidim were in attendance.

Following the theme from 5732, the Rebbe stresses during the farbrengen that age is something which demands an increase in activities and not less, especially when reaching eighty—the age of *gevuros* (strength). Towards the end of the farbrengen the Rebbe surprises the crowd, saying that as a token of appreciation to all those who took the time to come to the farbrengen, he will personally gift a Tanya to each and every one of the assembled. The Rebbe distributes Tanyas until 6:30 am!

תשד"מ

Tanya Distribution—Edition #1,000

In honor of Yud-Aleph Nissan, the one thousandth edition of Tanya is printed. At the end of the Yud-Aleph Nissan farbrengen the Rebbe announces that he will give this Tanya out (through the *kollel yungerleit*) to those at the farbrengen.



5742

5744

5746



תשנ"ו

Sunday Dollars

Yud-Aleph Nissan 5746 marks the first Yud-Aleph Nissan in 14 years that the Rebbe does not hold a farbrengen. However, as one Yud-Aleph Nissan tradition came to a close, the Rebbe gifted chassidim with a new precious way to interact with him. On Yud-Aleph Nissan morning the Rebbe arrives at 770 and begins distributing dollars to men women and children—as the first and inaugural “Sunday dollars.” Chassidim hastily assemble in line to receive a dollar from the Rebbe on this surprise occasion and after an hour and a half, the Rebbe departs to the Ohel.



תשנ"ב

שנת הצדי"ק

The *tekufah* of *shnas hatzaddik* begins on Yud-Aleph Nissan 5751 as the Rebbe delivers a fascinating *sicha* expounding on his new *kapitel*, “*Tefillah l’Moshe*,” and its relevance to a *nossi hador*. As Yud-Aleph Nissan approaches, news reporters and film-makers are seen in 770 reporting and filming the scenes. In some instances—the Rebbe addresses them with his message to the world in connection with his ninetieth birthday. Throughout the year, the Rebbe speaks about the significance of Yud-Aleph Nissan and explains the *avodah* and meaning of *shnas hatzaddik* and its connection to the imminent *geulah*.

After the difficult events of Chof-Zayin Adar I, the Yud-Aleph Nissan celebrations turn bittersweet, as chassidim rejoice on the one hand, and simultaneously implore from Hashem that he answer our *tefillos*, “*Orech yomim asbieihu vareihu b’yeshuasi*.”

5749

5752

תשמ"ט

The Inner Dimension

In a landmark *sicha*, the Rebbe explains the historical significance of the date of Yud-Aleph Nissan as the birthday of the Jewish people. Additionally, the Rebbe explains the deeper meaning of the date (ביום עשתי עשר) and its application to every Yid’s *avodah*.

Now more than ever, chassidim mark Yud-Aleph Nissan and the preparations and celebrations grow stronger and stronger from year to year. Thousands of chassidim travel from far and wide to spend this special day in the Rebbe’s holy presence. More and more countries, cities and states heed the Rebbe’s call and recognize his tremendous influence as “Education Day” is marked across the globe.

We hope and pray that very soon we will once again be physically reunited with the Rebbe and merit to celebrate Yud-Aleph Nissan in his holy presence, מלך ביפיו תחזינה עיניך. 

הקהל בהכנות ל"א ניסן

Bochurim Around the World

Prepare for Yud-Aleph Nissan

פעולות בהקהל

During a *shnas* Hakhel, the Rebbe would speak incessantly about the importance of bringing Hakhel to every Yid, and the obligation that lies on every chossid in this regard.

In 5748, the last *shnas* Hakhel that we merited to spend with the Rebbe in a physical sense *leis atah*, the Rebbe's *shturem* in Hakhel expanded immensely, and the Rebbe was *meorer* chassidim to *koch* and *shturem* in Hakhel so much that immediately when someone sees him they should see "*az es geit arum Hakhel*"!

Practically, the way to bring Hakhel to Yidden is by making Hakhel gatherings as often as possible, especially on auspicious days on the calendar. The Rebbe also introduced the idea of Hakhel cards, that every Yid fill out a Hakhel card and submit it to the local *mateh* Hakhel office, with the goal of getting reminders and tips from the Hakhel office.

In the current *shnas* Hakhel, *bochurim* in yeshivos around the world are intensifying their *peulos* of Hakhel as a preparation for Yud-Aleph Nissan.

In this second installment of *הקהל בהכנות ל"א ניסן*, we continue to present to you a taste of the beautiful initiatives that have been launched recently in yeshivos as a preparation for Yud-Aleph Nissan. The last issue described the *hachanos* going on in the realm of *limmud haTorah*, and the current issue details the *peulos* of Hakhel happening in yeshivos.

It is our hope that *bochurim* will derive much energy and *chayus* from seeing the united and international *shturem* in Yud-Aleph Nissan, in the spirit of Hakhel.

ישיבת תות"ל המרכזית - 770

Bochurim in 770 are renewing and intensifying their *koch* in distributing and filling out Hakhel cards.

Similarly, *bochurim* learning at the Ohel *leis atah*, are distributing Hakhel cards in multiples of 120, in addition to many new *kinusei* Hakhel that take place during supper breaks, on Friday nights, at viewings of the Rebbe's *farbrengens* and more.

ישיבת אור אליהו - מתיבתא ליובאוויטש - שיקאגא

Each *shiur* in Chicago has taken upon themselves to complete one *maamar* that will be learnt *ba'al peh* by every single *bochur*. A true Hakhel in *limmud haTorah*!

Every single *bochur* in Chicago is participating in a Hakhel *hachlata* together with his class to learn one Yud-Aleph Nissan *maamar ba'al peh* together.



A Grand Hakhel sign hangs at the Ohel during the weekly *kinusei* Hakhel held on Friday night.

מתיבתא אהלי יוסף יצחק - דיטרויט

In a true expression of Hakhel, the entire community of *anash* and *shluchim* join together with the yeshiva *bochurim* for a *kinus* Hakhel once a month. This is in addition to a weekly *kinus* Hakhel for every *shiur*.

Noteworthy is the Hakhel of *shiur beis*, who gather together every morning before *seider chassidus* to watch a *farbrengen* from the Rebbe in preparation for Yud-Aleph Nissan.

ישיבת תומכי תמימים ליובאוויטש - מאריסטאון

Every month Yeshivas Tomchei Temimim joins Yeshivas Tiferes Bochurim for a *kinus* Hakhel and a *seider sichos*.

ישיבת אור אלחנן חב"ד - לאס אנדזעלעס

Both the Mesivta and the Zal occasionally join together for a Hakhel *seider sichos*.

As noted in the last issue of *כולו אורה*, *bochurim* in the Mesivta are taking part in a *mivtza* to strengthen their *peulos* of Hakhel on a personal level and on a communal level. Noteworthy is that the *bochurim* have taken upon themselves joint "Hakhel *hachlotos*" that everyone will be doing together.



Bochurim in New Haven Mesivta learn oisiyios of the Rebbe's Torah together in preparation for Yud-Aleph Nissan.

ישיבת ליובאוויטש - טאראנטא

Every two weeks the *bochurim* at the Zal and the Mesivta unite together for a Hakhel *seider sichos*.

ישיבת בית דוד שלמה - ניו הייווען

Although not specifically connected with Hakhel, we would be remiss if we did not mention the grand "*mivtza osiyos*" that is taking place in the New Haven Mesivta. Every *bochur* is enthusiastically learning *osiyos* of the Rebbe's *sichos*, letters, *maamorim* and *reshimos* and also transcribing *sikkumim* on the *osiyos*. -



Bochurim in LA learning at a Hakhel.



Bochurim in Toronto learning at a Hakhel.



Bochurim in Detroit gather at 7:00 am to watch a *farbrengen*.



YUD-ALEPH NISSAN 5746

Excerpts from the diary of a bochur

Motzei Shabbos, Eve of Yud-Aleph Nissan

At 7:30 pm, the Rebbe entered the shul amidst thunderous singing. After Maariv, while the Rebbe went back to his room prior to *kiddush levana*, the crowd began dancing and singing the new Yud-Aleph Nissan *niggun*. Spontaneously, the *posuk* “*ach karov l'yereiov*” was added to its last stanza, as a result of the Shabbos farbrengen. [During the Shabbos farbrengen the Rebbe spoke about this *posuk* - Ed]. Now the last stanza sings “*har'einu Hashem*” the first time around and “*ach karov l'yereiov*” the second. In the end, the finished product came out rather nicely...

After *kiddush levana* the Rebbe returned

to his room, and dancing broke out once again as we entered Yud-Aleph Nissan.

At 8:00 Reb Sholom Ber Gansburg drove the Rebbetzin home from the library. Being that the Rebbetzin left later than usual, a large crowd was present outside 770 as the car drove away. (Usually people were asked not to stand outside when the Rebbetzin came and left the library).

At 8:20, the Rebbe exited his room on the way home. Before entering the car, Rabbi Sholom Posner asked for a *brocha* on his upcoming trip to Eretz Yisroel. The Rebbe *bentched* him and then asked if the child standing nearby was his grandchild. The Rebbe then told Rabbi Groner to ask Reb Zushe Rivkin [who was also standing near the car] when he would be returning to Eretz Yisroel. Reb Zushe replied that if the Rebbe won't be going to Eretz

Yisroel for Pesach, neither will he. Six tanks were parked on the service lane of Eastern Parkway to be used for tomorrow's mitvzoim in honor of Yud-Aleph Nissan. (These tanks are in addition to the twenty tanks that went around New York city doing mitvzoim on Thursday, also in honor of Yud-Aleph Nissan).

It is still unknown whether or not the Rebbe will farbreng tomorrow night.

Sunday, Yud-Aleph Nissan - the Rebbe's 84th birthday

8:30 am. About thirty bochurim can be seen in the service lane in front of 770, dancing to the new Yud-Aleph Nissan *niggun* for a number of hours already.

The festivities began last night at midnight. A large farbrengen was set up in the shul downstairs, with many *shluchim*, *bochurim* and *anash* in attendance. Great excitement was discernible on the faces of the assembled, as well as readiness to accept *hachlatos tovos*. Reb Berel Shemtov began the farbrengen and spoke for three hours, after which he quietly disappeared from 770. Afterwards, some of the more "important" *bochurim* took to the podium, and spiritedly began singing the new *niggun* again and again. This was more less how the celebrations continued until all the bottles of *mashke* were emptied. Truth to be told, there are hundreds more bottles of *mashke* in waiting, but those are set aside for "*didan notzach*"... [This is taking place in 5746, in the midst of the *seforim* case. - Ed].

At 8:10 am the Rebbe arrived at 770. To everyone's surprise, the Rebbe exited his room two minutes later, and began handing out dollar bills in the lobby in front of *Gan Eden Hatachton*. The news spread quickly as everyone ran to tell their acquaintances, and within a matter of minutes a long line formed. In the course of the line an old man approached to receive his dollar, to whom the Rebbe mentioned that he did not see him yesterday at the farbengen, and *bentched* him to hear good news. The Rebbe stood there for an hour and a half in total, giving dollars to all who came by.

From past experience, [the Rebbe had given out dollars once before, on Yud-Aleph Shevat of that year - Ed] the *vaad hamesader* wanted to shut the line down after a half hour, but the Rebbe made it clear that he wanted to give a dollar to each and every one in line. At 11:15 the Rebbe finished the *chaluka* and returned to his room. All those who had yet to arrive in 770 were able to receive a dollar from *mazkirus*.

At 12:43 Rabbi Klein drove the Rebbe to the *mikvah*. Being that this was an unexpected surprise, not many people were on hand when the Rebbe left. At 3:10, the Rebbe went to the Ohel.



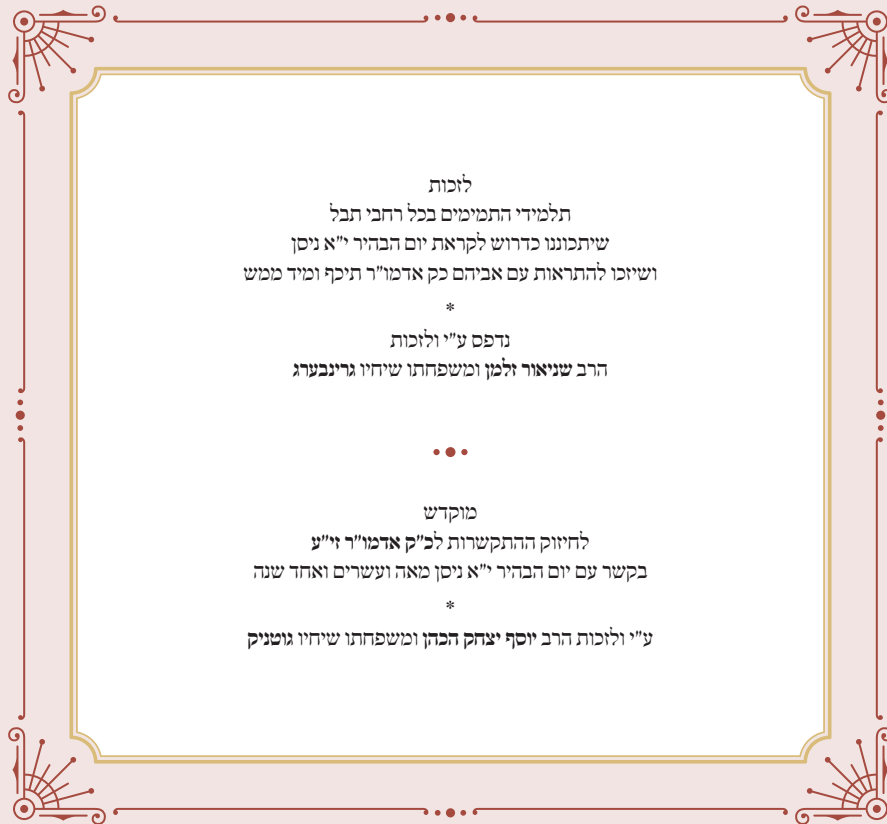
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Two minutes after arriving back from the Ohel the Rebbe entered the packed shul for Mincha. As the Rebbe walked to his place the crowd enthusiastically sang the new *niggun*, and the Rebbe encouraged them with his holy hand. It should be noted, that this was the first instance in the past couple of weeks that we merited that the Rebbe should encourage our singing on his way to davening.

Meanwhile, Reb Chaim Baruch Halbershtam went into *Gan Eden Hatachton* to set up a microphone, allowing the *bochurim* and *anash* to hear

the *brocha* from chassidim to the Rebbe and the Rebbe's *brocha* in return. After Maariv the Rebbe went back upstairs and stopped in front of his door where a group of elder chassidim awaited him. Reb Zalman Gurary proceeded to *bentch* the Rebbe in the name of all chassidim, to which the Rebbe replied with a *brocha* of his own.

At 9:10 pm the Rebbe went home, encouraging the singing and dancing all the way to the car as well as from his seat inside. ➡



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Supplement!**



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