

בני צאה

YUD-ALEPH
NISSAN
with the REBBE

Issue 3 (6)
Chof-Hei Adar 5783
Shnas Hakhel

להודות לשם ה'

(תהלים קכב)

The Highest Heights

A Farbrengen with Rabbi Moshe Herson

בסיסמת ופרצת נצעד בעוון!

*Mitzvah Tank Parades, Ois B'Sefer Torah
and more for Yud-Aleph Nissan*

Dear Bochurim,

One thing that comes to mind as we stand on Chof-Hei Adar, the birthday of the Rebbetzin, and in close proximity to Yud-Aleph Nissan, is the special initiative that the Rebbe launched in the Rebbetzin's merit, "*mitvza yom huledes*."

Before the launch of this *mitvza* on Chof-Hei Adar 5748, birthdays were serious days, usually reserved for introspection and contemplation (as the Rebbe wrote in Hayom Yom on Yud-Aleph Nissan).

It was in the Rebbetzin's honor and memory that the Rebbe introduced the idea of not only marking a birthday in seclusion, but to celebrate a birthday as well. "מזאל מ'זאלת יום הולדת פראווען יום הולדת"—We should start celebrating our birthdays.

Standing on Chof-Hei Adar, and as we celebrate the Rebbe's 121th birthday this year, it is an appropriate time to properly understand and appreciate the Rebbe's innovation of celebrating birthdays with *simcha*.

In the present magazine, we feature a taste of the impressive *peulos* in *hafatzas hamayanos* that *bochurim* have launched in honor of Yud-Aleph Nissan. One initiative that stands out are the numerous Mitzvah Tank parades that are set to take place across North America.

Interestingly, the seeds of the idea of the Mitzvah Tanks may have been planted on Yud-Aleph Nissan, years before the launch of any of the *mitvzoim*, as is seen from the following story:

Rabbis Moshe Kagen, Shlomo Cunin and Simcha Piekarsky were *bochurim* in 770 in 5723. Ahead of Yud-Aleph Nissan, and especially in light of the Rebbe's "*ufaratzta*" campaign at the time, they took an old bus, painted the words "*Ufaratzta*" on the top, splashed large Merkos and Kehos logos on the sides, and the "*Ufaratzta Bus*" was born!

1. Shabbos Parshas Ki Savo 5723

The inside of the bus was furnished with bookshelves (housing a mobile Jewish library), and a *tefillin* booth, set up behind a curtain. Bear in mind that this was before the Rebbe started *mitvza tefillin*, and long before the advent of the Mitzvah Tanks!

On Yud-Aleph Nissan morning, they parked the bus outside 770, and when the Rebbe came down the street, Rabbi Cunin invited the Rebbe inside the bus to have a look. "The Rebbe took one leap" Rabbi Kagen related, "and was inside the bus". The Rebbe walked through the bus, examining all of its features. Upon reaching the *tefillin* booth, the Rebbe inquired as to what the curtain was for. After hearing Rabbi Cunin's explanation that it was in case someone was shy and didn't want to be seen putting on *tefillin*, the Rebbe remarked that one must not be embarrassed about putting on *tefillin*.

On his way out, the Rebbe walked to the back of the bus, and with a smile on his face proceeded towards the exit while flicking each of the wires that were holding down the bookshelves, listening to the different tones they emitted. The Rebbe looked noticeably pleased by the *bochurim's* initiative, and even spoke about the "new innovations people have invented to help further *hafatzas hamayanos*" at a farbrengen later that year¹.

No doubt that the Rebbe is having much *nachas* now as well from the tremendous *peulos* happening for his birthday, including the Mitzvah Tank parades, as is partially documented in the current publication.

Yehi ratzon, that we will speedily merit the *geulah ho'amitis v'hashleima*, and the Rebbe will lead us out of *golus*, already before Yud-Aleph Nissan, now!

The Editors


יום הבהיר כ"ה אדר ה'תשפ"ג, שנת הקהל
שלהי שנת המאה ועשרים שנה להולדת כ"ק אדמו"ר זי"ע



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ABOUT THE COVER

In this luminous picture, the Rebbe is seen smiling toward the photographer, Mr. Levi Freidin, during *kos shel bracha* on Motzei Rosh Hashana 5750. Truly a "כולו אורה" moment!
JEM/The Living Archive 225093

Our cover also displays the words of Dovid Hamelech in the Rebbe's new kapitel: "להודות לשם ה' to give thanks to the name of Hashem, words that encapsulate the feelings of Chassidim on Yud-Aleph Nissan.

אתה בחרתנו

A Farbrengen with Rabbi Moshe Herson



LEVI FREIDEN VIA JEW THE LIVING ARCHIVE 225217 / 2 TISHREI 5750



RABBI HERSON SPEAKS TO "כולו אורח" STAFF

Standing in the *yemei hachana* of Yud-Aleph Nissan, and as *bochurim* the world over are in the midst of intense preparation, the staff at "כולו אורח" sat down with Rabbi Moshe Herson, head *shliach* to the state of New Jersey, for a *chassidische farbrengen*.

Rabbi Herson graciously shared with us his memories of the Rebbe from the early years, told us of the special encounters with the Rebbe that he merited, and shared with us words of inspiration as we complete the Rebbe's *shnas hameah v'srim shana*.

To read about Rabbi Herson's memories of the Rebbe at length, see *Step by Step*, A Chassidisher Derher, Iyar 5774.



LEVI FREIDEN VIA JEW THE LIVING ARCHIVE 202457 / 723 115RREI 5742

RABBI MOSHE HERSON WITH THE REBBE

Early Celebrations

I was a young boy of just fifteen years old when I arrived in 770. I had grown up in Brazil, in a home not specifically connected with Lubavitch, and life as a yeshiva *bochur* was not something that I had been pursuing. After a long series of events, I decided to come to the yeshiva at 770 for at least a short period of time.

I arrived around Shavous 5710, just a few months after the *histalkus* of the Friediker Rebbe, and I quickly adjusted to life as a yeshiva *bochur*. Although my grasp of Yiddish and Loshon Kodesh wasn't the best, I learnt.

Yud-Aleph Nissan in those early years was not the Yud-Aleph Nissan of today. I barely remember people speaking about it. Especially young and fresh *bochurim* like me—what did we know?

Slowly, as the years went on, more

and more Chassidim began to celebrate the Rebbe's *yom huledes*. Beginning in 5722, the Rebbe's sixtieth birthday, when chassidim began celebrating more publicly, and continuing in 5732, *shnas hashiviim*, with the *ayin-aleph mosdos*; all-in-all the celebrations only grew since those early years.

'The Birthday Gift that I Have in Mind..'

As a part of my *shlichus* in the Rabbinical College of America (and the state of New Jersey), I would bring *balebatim* to the Rebbe's farbrengens on Yud-Aleph Nissan. Before the farbrengen, I would make a *mesibah* for them in Crown Heights to prepare them for this special experience. Every person who would join us at these farbrengens would

be totally changed and inspired!

Additionally, many *balebatim* would write to the Rebbe with warm wishes and *brachos* for Yud-Aleph Nissan.

In the days following Yud-Aleph Nissan, the Rebbe would write a personal letter to each of my *balebatim* who had attended the farbrengen, thanking them for their *brachos* and their participation. In many instances, the Rebbe wrote this letter even before Pesach!

I merited to be involved in one extraordinary episode in this regard:

Famously, one of the biggest supporters of the Rabbinical College of America and the chairman of our board was Mr. David Chase. Mr. Chase merited to have a very unique relationship with the Rebbe and received many special *kiruvim*.

One particular day, I went to meet Mr. Chase in his office. At the end of our conversation, I asked him if he would like to use the opportunity to put on *tefillin*. He



THE REBBE SMILES WHILE ENGAGING IN CONVERSATION WITH MR. DAVID CHASE, YUD-ALEPH NISSAN 5745

looked at me and said: “Moshe, I saw this coming, but I’m not quite ready yet.”

I didn’t push him any more, but I wrote to the Rebbe the details of this encounter. In my letter to the Rebbe I wrote that whether I was right or wrong, I decided not to push Mr. Chase any further at this particular time.

Years passed, and Yud-Aleph Nissan 5741 was approaching. It was the beginning of *shnas hashmonim* and I brought a group of *balebatim* to partake in the Rebbe’s farbrengen, among them Mr. Chase.

On Yud-Beis Nissan, the Rebbe wrote a letter to Mr. Chase with *brachos* in connection with the upcoming *yom tov* of Pesach.

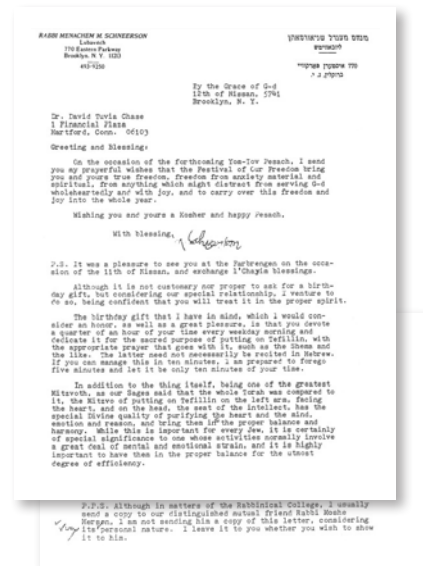
In a relatively long postscript to the letter, the Rebbe wrote to Mr. Chase that “it was a pleasure to see you at the Farbrengen on the occasion of the 11th of Nissan, and exchange *l’chayim* blessings.”

In the next paragraph, the Rebbe wrote: “Although it is not customary nor proper to ask for a birthday gift, but considering our special relationship, I venture to do so, being confident that you will treat it in the proper spirit.

“The birthday gift that I have in mind, which I would consider an honor, as well as a great pleasure, is that you devote a quarter of an hour of your time every weekday morning and dedicate it for the sacred purpose of putting on *Tefillin*, with the appropriate prayer that goes with it, such as the *Shma* and the like.”

Now, the *seder* was that whenever the Rebbe would send a letter to a supporter of a certain *shliach*, the Rebbe would also send a copy to the *shliach* as well. This letter was no different; I too received a copy of this letter from the Rebbe.

Generally, Mr. Chase knew that the Rebbe would send me a copy of his letters. So I get a call from Mr. Chase: “Moshe,” he





MR. DAVID CHASE AT A CONFERENCE OF MACHNE ISRAEL DEVELOPMENT FUND

רומו של עולם

Yud-Aleph Nissan and everything connected to it, are “*inyonim b’rumo shel oilam*.” It is a day that is *yom tov*. A day of “אשרינו מה טוב חלקנו ומה נעים גורלנו ומה יפה ירושתינו.”

What the Rebbe has accomplished, both before and after Gimmel Tammuz, we didn’t see in any other generations. The Rebbe is literally a *shliach min hashamayim* who turned over the world. Single handedly.

I remember in the early years when the Rebbe accepted the *nesius*; the Rebbe literally had to reform the entire Lubavitch from within. From a *halachic* perspective—the Rebbe instituted guidelines regarding *mehitzos*, *sheitels* and more. From a *hanhoga* perspective—the Rebbe demanded a whole new level of *kabbolas ol* from Chassidim; *shlichus* is just one example.

I remember one particular Shabbos in the early years; the Rebbe’s *farbrenge* went almost until *shekiah*. This was something many *eltere chassidim* found hard to comprehend. How is it possible not to have a proper Shabbos meal with *cholent*? To have a *farbrenge* until *shekiah*!? The senior women all came to 770 to see if something happened, because if the *farbrenge* was going so late, something strange must have happened.

And in regards to *shlichus* as well: In the early years, the Rebbe wanted to send a *shliach* to Brazil. The father of the *kallah*, the *shlucha*, was a respectable *rov* who lived in Eretz Yisroel. He wrote to the Rebbe: “My *eineklach* will be raised in a place like Brazil?!” The Rebbe responded with a three page letter, educating him on the importance of *shlichus*.

The Rebbe changed the mindset of

every *chossid*. On a personal level, I can attest to that; without a doubt my *hasogos* were totally changed by Rebbe.

Dor hashvi’i is another education, unlike anything in previous generations. The Rebbe taught us by example and educated us one step at a time, brick by brick, single handedly.

Yud-Aleph Nissan is a day to recognize the *gevaldige zechus* that we have to be a part of this, a day to thank Hashem that “*zochinu*,” we merited to be in the Rebbe’s generation, *dor hashvi’i*.

And now more than ever, it is a day to beseech Hashem: “רצוננו לראות את מלכנו!”

‘A Shturem Without Bochurim?!

A certain *shliach* once gave once gave a report to the Rebbe about a certain *mitvza* that he did, something in communal affairs. In his report he noted that he didn’t mix in the *bochurim* in order not to disturb their learning. At the end of the report he wrote that this particular initiative was very *b’hatzlocha*. The answer that he got from the Rebbe was fascinating: “ווי קען זיין א שטורעם אן בחורים?”—how can there be a *shturem* without *bochurim*?

The same is true as we stand in the *yemei hachana* for Yud-Aleph Nissan. The *shturem* must come from the *bochurim*. And the *shturem* begins in all the *gimmel kavim* of Torah, *avodah* and *gemilas chassadim*—not just any *gemilas chassadim*, but specifically the *mitvzoim*, “*dem Rebbe’s arbet*.” And coming to the Rebbe for Yud-Aleph Nissan is obviously a very important thing as well.

But please bear in mind: a *shturem* is definitely necessary, but only if it follows the directives of the Rebbe. We can’t get carried away with our own independent ideas.

The Rebbe built everything around the young generation, the younger *chassidim* were always with the Rebbe. The younger *chassidim* can *uf’shturem* the world around them. ➔



פארברענגען

FARBRENGEN

אינו דומה שמיעה לראיה
Join a viewing of a
Yud-Aleph Nissan
farbrengen in
your yeshiva!

Learning and reading about Yud-Aleph Nissan by the Rebbe cannot be compared to actually watching the Rebbe's farbrengen. Watching a video of the Rebbe's farbrengen sweeps you into a different world and gives you a whole new appreciation for Yud-Aleph Nissan by the Rebbe.

We hereby present a short overview of several Yud-Aleph Nissan farbrengens that were subtitled and released by JEM, with the goal of galvanizing *bochurim* around the world to join a viewing in their yeshiva.

טעמו וראו כי טוב ה'.

5732

The unbridled joy that was felt by Chassidim on Yud-Aleph Nissan 5732, the Rebbe's seventieth birthday, was the climax of months of excitement and intense preparation. Every Chossid without exception was *farkoched* in Yud-Aleph Nissan, and many thousands came to 770 for Yud-Aleph Nissan.

As the Rebbe entered the farbrengen, the excitement that had been building up for half a year exploded, and the *niggun* בר 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* *ביום*.

One of the highlights of the farbrengen was “*בך ה' חסיתי*.” 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 *l’chaims*. It was truly felt that *אשרינו מה טוב* *חלקנו*, that we merited to be the Rebbe’s Chassidim.

After the *niggun*, the Rebbe introduced a sweeping new initiative to establish seventy one new *mosdos* in the coming year: “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*.

Then the Rebbe made a *siyum* on *maseches Pesachim*, 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.”

For a more complete overview of the

farbrengen and the era that surrounded it, see Kulo Orah issue 2, and “A Time to Expand,” Derher Nissan 5776.

5733

This farbrengen came on the heels of *shnas hashivim*, and is remembered for the special *sichos* addressing various interesting topics.

Due to a *machlokes* going on in Crown Heights at the time, Chassidim weren’t sure if the Rebbe would farbreng at all. Although in the end a farbrengen did take place, the Rebbe wore a serious expression for most of the farbrengen.

The farbrengen began with a *hadran* on *maseches kesubos*. This famous *hadran* spanned two full *sichos* (the first and fourth), and was later published in *Likkutei Sichos* vol. 27, *Parshas Bechukosai*. In 5751, the Rebbe distributed this *sicha* as published in the *kovetz* “*Dvar Malchus*.”

In the fifth *sicha* the Rebbe addressed at length the age old question: “How can one remain steadfast in his *bitachon* in Hashem after the holocaust?” The Rebbe spoke about this for around twenty three minutes.

In the next *sicha*, after a long explanation on his new *kapitel*, the Rebbe spoke about the famed initiative from last year’s Yud-Aleph Nissan farbrengen to establish seventy one new institutions. The Rebbe encouraged chassidim to continue in their efforts, adding that they shouldn’t stop bringing other Yidden closer to Yiddishkeit, and that those who were brought closer to Yiddishkeit already should bring others close as well.

After the seventh *sicha*, the Rebbe said the *maamar* “*Ki yishl’cha bincha*.” The usual *hachana niggun* was not sung before the *maamer*, and the Rebbe began reciting it without warning.

Towards the end of the farbrengen, the Rebbe announced the establishment of seventy two new institutions, following last year’s campaign to establish seventy

one new institutions. The Rebbe said that he would personally partake in a portion of each *mosad*’s expenses.

After the Rebbe made a *brocho achronah*, he began singing *ufaratzta* and left the shul.

5741

The farbrengen on Yud-Aleph Nissan 5741, the beginning of *shnas hashmonim*, is remembered for the global tone that the farbrengen took on, as most of the Rebbe’s words addressed the current events through the lens of the Torah. This was also the first Yud-Aleph Nissan farbrengen to be broadcast live on television, bringing the Rebbe’s words to an untold number of people watching live around the world.

In the second *sicha*, the Rebbe addressed the attempted assassination on President Ronald Reagan’s life weeks earlier. After expressing his gratitude to the president for troubling himself to send birthday wishes from his sickbed, and wishing him a speedy recovery, the Rebbe revealed what led such a horrible thing to happen. The perpetrator’s actions, the Rebbe explained, were a product of a society where one acts as he pleases, and in general a lack of education about a higher power that sees and hears all that man does. The Rebbe continued to speak at length about the importance of a true education grounded on a higher power.

In the third and fourth *sicha* the Rebbe addressed the standing of the United States of America as the world’s super power, explaining how the USA must educate and guide the entire world in matters of morals and goodness. The Rebbe also emphasized that the USA cannot be dependent on any other country.

After the *maamer*, the Rebbe surprised Chassidim with an announcement that he will launch a new *mitvza* after the *niggun*. The crowd excitedly sang a *Simchas Torah niggun*, while waiting with baited breath for the Rebbe’s words.

After the *niggun* the Rebbe began

5743

explaining that because we are always looking for methods to connect Jewish children worldwide between themselves and the Torah, he is announcing a new *sefer Torah* for Jewish children to be written in Yerushalayim.

After the last *sicha* the Rebbe instructed that the *niggun hachana* be sung, followed by the Alter Rebbe's *niggun* and *nye zuritzi chloptzi*. Afterwards the Rebbe led the crowd in singing *tzama lecha nafshi*, and then vigorously encouraged the singing of *ufaratzta*.

It should be noted that this farbrengen was followed by another farbrengen the next night (dedicated to the new *mitvza*); the only year that the Rebbe farbrengen twice on Yud-Aleph Nissan.

5742

Thousands of chassidim, *rabbonim*, distinguished guests and visiting dignitaries packed 770 to celebrate the Rebbe's eightieth birthday. Millions more tuned in on live television to watch the farbrengen as well. As the crowds anticipated the Rebbe's arrival at the grand farbrengen, chassidim broke out into an ever so joyous singing of "*Chayolei Adoneinu*."

At the conclusion of the first *sicha*, some of the guests (including the Mayor of New York, Mr. Ed Koch) approached the Rebbe to share a few words and say *l'chaim*. In between each of the *sichos*, the Rebbe greeted a few additional guests and conversed with each of them for a short while.

During the second *sicha* of this farbrengen, the Rebbe expressed his appreciation to the president of the United States, who declared the Rebbe's

birthday as a "National Day of Reflection" about education and morals. The Rebbe explained that this declaration is an acknowledgement of the work of the entire Lubavitch as a whole and what Lubavitch stands for, rather than a personal honor. The Rebbe went on to expound upon the importance of ascertaining a proper education for the youth of today in order to ensure a moral and ethical society for the future.

In the third *sicha* the Rebbe addressed a most timely issue; what now, after the Rebbe has reached eighty years? The Rebbe explained that when Hashem grants an individual with additional years, he is to utilize them by increasing his efforts to fulfill his purpose on earth. The Rebbe concluded with an example of soldiers who march to war singing an upbeat tune, indicating their confidence in the anticipated victory.

Upon the conclusion of this *sicha*, the Chassidim enthusiastically sang "Napoleon's March."

In the next *sicha*, the Rebbe delivered a *hadran* on Rambam, explaining the various details of the final *halachos* of the Sefer Hayad and linking them to the beginning of the *sefer*.

Towards the end of the farbrengen, the Rebbe disclosed a pleasant surprise, completely unexpected by the crowd. As a token of appreciation for all those who took of their time and came to participate in this farbrengen, the Rebbe would distribute a Tanya to each and every one of the participants at this farbrengen.

After making a *bracha acharona*, the Rebbe requested that everyone assist in maintaining order, and avoid any extra pushing and shoving. The Rebbe then distributed the Tanayas until 6:30 am!

For a more complete overview of the

The Yud-Aleph Nissan farbrengen of 5743 was also largely dedicated to global topics.

In the second *sicha*, the Rebbe told a story about the philanthropist Mr. David Chase. Mr. Chase was once on his yacht and it came time to *daven*. When Mr. Chase approached the captain and asked him which direction was east, the non Jewish captain was so inspired that he too resolved to spend more time thinking about Hashem. The Rebbe concluded with a lesson for every Yid, that he has the power to affect his surroundings to observe the *sheva mitzvos b'nei Noach*.

After the *sicha* Mr. Chase approached the Rebbe, and received a special *bracha*.

In the next *sicha* the Rebbe discussed at length the need to institute a moment of silence in public schools at the start of each school day.

In the fourth *sicha* the Rebbe spoke of the lesson to be learnt from a birthday, that one becomes like a new person and that his past shouldn't burden him in a way that prevents him from living his life now the way Hashem wants.

The fifth *sicha* was a *hadran* on *maseches megillah*.

After reciting the *bracha achrona*, the Rebbe announced that he will distribute dollars for *tzedakah* to all the participants through the "*tankistin*", adding that those listening live through hook up should also give one dollar to *tzedaka*.

As the Rebbe left the shul he began singing *ki vesimcha*, encouraging the singing until reaching the stairs.

For a more complete overview of the farbrengen, see "Farbrengen - Yud-Aleph Nissan 5743," Derher Nissan 5777. ➔

הקהל בהכנות ליום הבהיר י"א ניסן

Bochurim Around the World

Prepare for Yud-Aleph Nissan

פעולות במבצעים

At the Shabbos farbrengen on *erev* Yud-Aleph Nissan 5732, *shnas hashivi'm*, the Rebbe spoke about the importance of going on *mitvzoim* (see "מיין טאג" issue 7): "Regarding the upcoming Sunday [Yud-Aleph Nissan], which is a special day in its own right [my day]—certainly everyone will participate in *mitvza tefillin*, and those that will take upon themselves to put on *tefillin* will receive at my expense a pair of *tefillin* as a gift."

Indeed, many times throughout the years did we see that the Rebbe used his birthday as a springboard for an increase in the *mitvzoim*.

On that note, every year Yud-Aleph Nissan is celebrated by reaching out to Yidden and giving them the opportunity to study Torah or do a *mitzvah*. Most notably through the Mitzvah Tanks, which parade across the world encouraging Yidden to step up and do a *mitzvah*.

This year more than ever, especially standing in a *shnas Hakhel*, *bochurim* are stepping up to the plate and increasing in their *peulos* of *mitvzoim*.

In this third 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 two issues described the *hachanos* going on in the realm of *limmud haTorah* and *peulos* of Hakhel, and the current issue details the *peulos* of *hafatzas hamayonos* and *hafatzas hayahadus* 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.

מתיבתא ליובאוויטש - אריזאנא

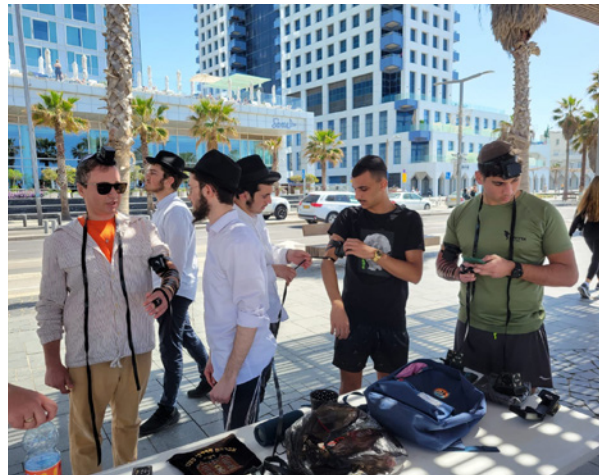
Bochurim set themselves a goal to put *tefillin* on 242 Yidden—double 121—from now until Yud-Aleph Nissan.

ישיבת ליובאוויטש תפארת ישראל - בית שמש, אה"ק

Since Yud Shevat *bochurim* have been working hard to achieve their goal of 1,210 *tefillin* wraps. Every Friday, they pile onto buses to Tel Aviv where they spend the day doing *mitvzoim*—all in the boiling heat!

ישיבת אהלי יוסף יצחק ליובאוויטש - דיטרויט

Between Yud Shevat and Yud-Aleph Nissan, *bochurim* set themselves an ambitious goal of signing up 1,210 Yidden for an *ois b'sefer Torah*.



Bochurim in Beit Shemesh wrap tefillin on passerby in Tel Aviv

ישיבת ליובאוויטש - טורונטו

In a historic initiative, *bochurim* are combing through the phonebook and reaching out to every single Yid in the city to set up a *chavrusa* in Chassidus.

מתיבתא ליובאוויטש - קורל ספרינגס

The bochurim have set for themselves a goal of wrapping *tefillin* with 121 Yidden in the three weeks leading up to Yud-Aleph Nissan. ➔



והוא יוליכנו בטנקים לארצנו

Once again on Yud-Aleph Nissan, history is being made as an unprecedented number of Yeshivos organize Mitzvah Tank parades.

These Mitzvah Tanks—“Tanks against assimilation,” in the Rebbe’s words—will be distributing thousands of *shmurah matzos* to Yidden in need, wrapping *tefillin* with thousands of Jewish men, *shtureming* Hakhel in unprecedented proportions and welcoming Moshiach with acts of goodness and kindness, ushering in the era of “קהל גדול ישובו הנה”!

770—The Mitzvah Tank Office

Chicago

Baltimore

Detroit

Los Angeles

New Haven

Morristown

Toronto



‘Where is Your Tanya?’

Yud-Aleph Nissan 5744 | Excerpts from the diary of a bochur

Thursday, Eve of Yud-Aleph Nissan

After Maariv a group of elder Chassidim awaited the Rebbe in Gan Eden Hatachton. When the Rebbe entered, Reb Moshe Pinchas Katz gave over a long *bracha* in the name of Chassidim, ending off with the hope that we merit Moshiach’s coming now. The Rebbe responded with a *bracha* of his own, in which he mentioned the *halachic* implication of the Rambam’s words regarding the *geulah*: “*miyad hein nig’alim*”, stressing that *miyad* means immediately without interruption.

In anticipation of the grand Yud-Aleph Nissan farbrengen, a large crowd gathered in 770, packing the *shul* from wall to wall. A long row of *rabbonim* and dignitaries graced the podium behind the Rebbe’s chair, and as the other big farbrengens, this too was live streamed on radio and TV. For about an hour before the farbrengen began, the two new Yud-Aleph Nissan *niggunim* (on the *posuk* “*veyeidu ki atah*”) were streaming from the WLCC office to

the loudspeakers downstairs.

At 9:30 the Rebbe entered the *shul* to the crowd spiritedly singing the new *niggun*. In the first *sicha* the Rebbe discussed the saying of *chazal*: “*poschin b’vracha*” and its connection to the month of Nissan.

After this *sicha* one of the people sitting on the podium approached the Rebbe and gave him a note which the Rebbe then placed in his *siddur*. He then proceeded to talk to the Rebbe for a moment, while holding the Rebbe’s hand. Afterwards Rabbi Yolles, who sat right near the Rebbe, also approached with a note of his own, which the Rebbe read and placed in his *siddur*, and then spoke to him for some time.

In the second *sicha* the Rebbe spoke about the importance of education, stressing that it doesn’t begin when a child starts going to school, rather immediately when the child enters this world. The Rebbe then continued to explain that the only way to instill in the youth morals that are just and honest, is through building an education system based on recognition in

the world’s creator, and proceeded to speak at length on the need to implement a law mandating a moment of silence in public schools at the start of each day.

In the second half of the *sicha* the Rebbe expressed his thanks to the American government for their messages and well wishes in honor of his birthday, saying that they stressed the importance of education and the need to observe the *sheva mitzvos b’nei noah*. The Rebbe continued that the main *bracha* that Congress and the President deserve, is that they succeed in spreading justice and honesty throughout the country and eventually the world, all through the observance of the *sheva mitzvos b’nei noach*.

In the third *sicha* the Rebbe expounded on a lesson learnt from the story of *yetzias Mitzrayim*, about how a Yid must always continue going beyond his limitations in the service of Hashem.

Between *sichos* Rabbi Simcha Elberg approached the Rebbe and conversed for about fifteen minutes.

The fourth *sicha* was a *hadran* on

maseches taanis and the Rambam's Mishneh Torah, after which the Rebbe reminded the crowd about the preparations for *mivtza matzah* and the other *mivtzoim*.

Upon concluding this *sicha*, the Rebbe asked that the *maamer niggun* be sung and recited the *maamer* “*Vehaya ki yishalcha bincha?*”

In the last *sicha* the Rebbe spoke of the importance for every single Yid individually to demand from Hashem to bring the *geulah*.

At the end of the *farbrengen* the Rebbe mentioned the importance of printing editions of Tanya in any place where Yidden lived, and announced that the one thousandth edition of Tanya had been printed! The Rebbe made note of the fact that just like the Tanya printed in 5742, this celebratory edition has all the title pages from the previous editions printed in the back. Therefore, the Rebbe continued, anyone present who will be patient enough to wait will receive this edition of the Tanya along with a dollar for *tzedakah*.

The Rebbe requested that the Tanya be distributed in an orderly fashion and without pushing, for there are enough for all present. The Rebbe continued and said, that in order to avoid the same result that took place at the previous distribution (5742), when due to the fact that there was only a single distributor many had to wait long hours before receiving their Tanya, this time they'll be given out through “*Shluchoi shel adom k'moiso!*”. The members of the *kollel* will hand the Tanya's out to everyone, sparing the crowd from having to remain here all night long. Being that there are approximately fifty *kollel* members, the process should take fifty times faster, so long as everyone is cooperative and assists in maintaining order.

The older Yeshiva *bochurim* were also requested to offer their assistance ensuring that all is in order, to help carry the boxes and so on. The Rebbe suggested that the *yungerleit* stand in the back of the



shul near the exits, and that the crowd approach them one by one to receive their Tanya, and then clear the *shul* for those who have yet to receive.

The Rebbe then instructed for *niggun hachana* to be sung, followed by the Alter Rebbe's *niggun* and “*nye zuritzi chloptzi,*” and afterwards asked that the *chazzan* sing *yehei ratzon*. After reminding the crowd to make a *bracha achrona*, the Rebbe reiterated that the Tanya's are meant for everyone, men, women and children.

The Rebbe made a *bracha achrona* and then said that he intends on staying by his place until the *kollel* members are situated at their positions ready to begin the distribution, and again reminded the crowd to keep order and help smoothen the process. Each of the *kollel* members ascended upon the Rebbe's *bima* to receive a packet of one dollar bills to be distributed along with the Tanya's.

Meanwhile, commotion broke out near the exits to the *shul*, as the Tanya's had yet to be brought inside and no one knew through which exit they would be brought. After waiting a bit the Rebbe asked (into the microphone), “does anyone know what's going on over there (near the exits)?” Rabbi's Groner and Klein began motioning for all those on the benches near the exits to get down, after which Rabbi Groner went over to the exit of the *shul* to see if there was any update on the

Tanya's, while Rabbi Klein stood on the Rebbe's *bima* trying to maintain order. The Rebbe turned to him and asked, “Why are you standing here and screaming?” He then turned to the elder Chassidim sitting behind him and asked, “Where is my second general?” Rabbi Groner came back and told the Rebbe that the boxes of Tanya's have arrived and the *kollel* members are ready to begin. The Rebbe smiled broadly and said, “If that's the case, I can go and receive my Tanya,” and began walking towards the exit of *Shul* where Rabbi Yosef Levertov was handing out Tanya's.

Upon realizing the Rebbe standing near him, Rabbi Levertov gave the Rebbe a Tanya and a dollar. The Rebbe waited until Rabbi's Groner, Klein, and Hodakov each received Tanya's of their own and then left the *shul*.

The distribution took place outside all the exits to the *shul*, as *bochurim* ran back and forth bringing boxes of Tanya's from the big palate on Union Street all the while.

After the *farbrengen*, the Rebbe spoke with Dr. Ira Weiss in his room for about an hour. When the Rebbe left 770 for the car on his way home, many Chassidim were outside singing the new *niggun*, and dancing with their Tanya's in hand. When the car turned onto the service lane, the Rebbe noticed a woman holding her small

daughter, who was not holding a Tanya. The Rebbe picked up his Tanya from the car window and motioned to them, as if to ask, "Where is your Tanya?"

Friday, Yud-Aleph Nissan

When the Rebbe arrived at 770 from home, a young girl standing by the tzedakah *pushka* told the Rebbe that today was her birthday. The Rebbe handed her a coin and *bentched* her for the occasion. Another child standing there pointed to his younger brother and told the Rebbe that today will be his *upshernish*. The Rebbe *bentched* their father that it should take place in a good and auspicious hour, and he should merit to raise his son *l'torah l'chupa ul'masim tovim*.

Later in the day the Rebbe went to the Ohel. Upon his return, the Rebbe remained in the car for some time and said *pasach Eliyahu*. After leaving the car, the Rebbe signaled to Rabbi Krinsky that he would be right back for the drive home.

Today a *michtav kloli* from the Rebbe was published, as a continuation of the *michtav kloli* of Rosh Chodesh.

Prior to *kabbalas Shabbos* the back of 770 was set up for a large *chassidische farbrengen* to take place tonight at 10:00. In answer to being informed of the farbrengen, the Rebbe wrote that he would mention it by the Ohel and that it should be with success. Different *niggunim* were intertwined into the *davening*, and the Rebbe motioned with his hand to up the singing. Towards the end of *lecha dodi* the Rebbe encouraged the singing with both of his hands, and the singing rose to a crescendo. At the end of Maariv *al tirah* was sung.

Immediately after *davening* some Chassidim sat down in the small *zal* upstairs for a lively farbrengen in honor of Yud-Aleph Nissan.

At 10:00 the large farbrengen began in the shul downstairs. Rabbi Mentlik began the proceedings and learnt the new *michtav kloli* with the assembled, after which Reb Yoel Kahan and others led the farbrengen long into the night. ➔



1. THE REBBE BEGINS LEAVING THE FARBRENGEN (BEFORE RECEIVING A TANYA).
2. THE REBBE LEAVES 770 HOLDING HIS TANYA.
3. CHASSIDIM ACCOMPANY THE REBBE TO HIS CAR.
4. MEMBERS OF THE KOLLEL DISTRIBUTE TANYA'S TO THOUSANDS OF CHASSIDIM.

לזכות
תלמידי התמימים בכל רחבי תבל
שיתכוננו כדרוש לקראת יום הבהיר י"א ניסן
ושיוזכו להתראות עם אביהם כ"ק אדמו"ר תיכף ומיד ממש

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נדפס ע"י ולזכות
הרב שניאור זלמן ומשפחתו שיחיו גרינבערג

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מוקדש
לחיווק ההתקשרות לב"ק אדמו"ר זי"ע
בקשר עם יום הבהיר י"א ניסן מאה ועשרים ואחד שנה
*
ע"י ולזכות הרב יוסף יצחק הכהן ומשפחתו שיחיו גוטניק



A Chassidisher
Derher
א חסידישער דערהער