

נצח!



The story of the first international Kinus Hashluchim carries many fond memories of high times in Lubavitch.

It was just around Rosh Chodesh Kislev, 5748. The Jewish world in general, and especially Lubavitcher Chassidim, prepared to mark a major milestone – ten years since the Rebbe's miraculous recovery from his heart-attack on *Shmini Atzeres*, 5738. Since the Rebbe left his room for the first time on Rosh Chodesh Kislev, 5738, the Rebbe's health strengthened and he increased his activities "*B'yadoi Hachaz-zaka*."

Additionally, this period also saw the end to a crisis that deeply aggrieved the Rebbe: the *Seforim* saga. Following the Rebbe's victory in court on *Hei Teves*, 5747, the opposing side filed for an appeal. By the end of Cheshvan, 5748, the court of appeals unanimously dismissed the case, all three non-Jewish judges favoring the Rebbe's side and signing an order for the immediate return of the *seforim* to 770.

The verdict was met with song and dance, and the Chassidim re-

joiced for days, thanking Hashem for His kindness and salvation.

To top it all off, the final Shabbos in Cheshvan was chosen as the inaugural International Kinus Hashluchim, bringing together the soldiers of the Rebbe's growing army from all across the globe. Over the next days, the Rebbe greeted the *Shluchim* with special attention and they felt the true privilege of being in the Rebbe's army.

Until that point, the annual *Kinus* (beginning from the year 5744) only hosted *Shluchim* from the USA and Canada. When the idea of going global was suggested to the Rebbe, it was immediately accepted and strongly encouraged.

One can only imagine how all of these events culminating in the same period of time created one of the most memorable and joyous periods for Chassidim in the history of Lubavitch.

The following story was composed from *Yomanim* kept by the *Bochurim* in 770 at the time, as well as many first-hand accounts heard from Chassidim who were privileged to have been with the Rebbe during those unforgettable events.



The Story of the Inaugural International Kinus Hashluchim Rosh Chodesh Kislev, 5748

DIDAN NOTZACH!

In the afternoon of Tuesday, 25 Cheshvan, news of the long-awaited final “*Didan Notzach*” reached the Rebbe’s *Mazkirus*. As the news spread, a wave of Chassidim swarmed towards 770. Large circles of dancers formed on the Eastern Parkway sidewalk, growing bigger with each passing minute, as the Chassidim celebrate the news.

We heard that three non-Jewish judges signed the verdict, each basing their decision on the Frierdiker Rebbe’s selfless dedication to the Jewish people. The fact that three non-Jews arrived at this decision demonstrated to us how “*Hanossi hu hakol*” was in fact a tangible reality. [Much as the Alter Rebbe

wrote about his release, “*Le’inei kol hasorim.*”]

Rumors are spreading that since the good news arrived, the Rebbe has been in very high spirits.

Meanwhile, word went out that the Rebbe would be davening *Mincha* in the big *Shul* downstairs and the *Tishrei Bima* was quickly arranged at the front of the *Shul*. As hundreds of Chassidim packed into 770 awaiting the Rebbe’s arrival for *Mincha*, enthusiastic chants of “*Didan Notzach*” rose from all corners of the shul.

The Rebbe entered the *Shul* wearing a serious look on his face and on his way to his place for davening, distributed coins to

the children for *Tzedoka*.

That night, a special *Farbrengen* took place in 770. *Anash* and *Bochurim* joined together in celebration, expressing their feelings of gratitude to Hashem for His kindness, and danced late into the night.

“YOM TOV” WITH THE REBBE

During the afternoon of Thursday, 27 Cheshvan, the Chassidim’s joy increased as they were informed of the court’s order for the *Seforim* to be returned within the next few days.

As the news spread around the world, many Chassidim – aside from the Shluchim who had already arrived for the inaugural



The Seforim returning to 770.



Kinnus Hashluchim Haolomi – flew in to join in the celebrations, wishing to be in the Rebbe's holy presence during these precious moments.

A special Yom-Tov-like atmosphere could be felt throughout the neighborhood. In every corner of 770 one could spot the Rebbe's Shluchim that had arrived from all over, some taking a moment to sit down and learn the new *Ma'amor* distributed in honor of Rosh Chodesh Kislev, while others catch up with old time friends from yeshiva years.

When the Rebbe entered the *Shul* for *Kabbolas Shabbos* on Friday night, one could see the happiness and *nachas* on his face. As he passed through the crowd, the Rebbe waved his hands, encouraging the Rosh Chodesh Kislev Niggun and continued even when he had reached his shtender at the front of the shul.

FOR THE SHLUCHIM!

During the farbrengen on Shabbos afternoon, the Rebbe praised the efforts of the Shluchim, dedicating the sichos to the Kinnus Hashluchim.

"In this week's *Parsha* – *Toldos* – we find a story of *Shlichus*," the Rebbe began. "Towards the end of the *Parsha*, we are told how Yitzchok sent Yaakov to travel to *Charan*, blessing him with success – especially in a material sense.

"The same is true in our own times with regards to the [Frierdiker] Rebbe's *Shluchim*; each of them, without exception, receives the *Brochos* of the *Meshale'ach* [the Rebbe] in all spiritual and material matters!"

But in the third *Sicha*, the Rebbe shocked the crowd with an announcement.

The Rebbe advised all the *Shluchim* to calculate (with the assistance of an accountant) the total sum of all their debts and to submit the amount to a special division of the "*Vaad Hashluchim*." Thereupon, ten percent of the debts would be paid off in their entirety, while an additional forty-five percent would be given to them on loan, to be paid off within the next five years.

Following the *Ma'amor*, the Rebbe made another surprising announcement for the *Shluchim*: on the following day, Sunday, Rosh Chodesh Kislev, he would personally distribute a "*Kuntres*" to each of the *Shluchim* and their wives.

One can only imagine that experiencing such "*Giluyim*" thrilled the *Shluchim* and, as the Rebbe left the *Shul* after *Maariv*, they broke into a spontaneous song and dance, thanking Hashem for the great *Z'chus* they were given to be *shluchim*, and having been privileged to live through such great times in the Rebbe's holy presence.

The dancing continued long after the Rebbe had gone up to his room, and although a farbrengen had been planned for that evening, the *shluchim* kept dancing. The organizers finally cleared room to begin setting up the tables for the farbrengen, and the *Shluchim* continued their celebrations outside.

The formal program of the evening featured a lineup of speakers, including Dr. Ira Weiss who worked tirelessly following the Rebbe's heart attack on *Shmini Atzeres*, 5738, ensuring that the Rebbe recovered strongly.

With his warm words, the doctor told of the unique bond he had developed with the Rebbe over the years, having been privileged to serve as his personal cardiologist. He shared his thoughts regarding the great milestone in the Rebbe's *Gezunt*, and joined the Chassidim in their hopes and prayers that the Rebbe will continue to lead us in the best of health until the coming of *Moshiach*.

As the formal program drew to a close, the Chassidim broke into joyous dancing and a band played lively *Niggunim*. Words cannot describe the feelings of Chassidim as they rejoiced together and said "*Le'chaim*" in unison, על נסך ועל, להודות ולהלל לשמן הגדול, "פלאותיך ועל ישועותיך..."

ROSH CHODESH KISLEV

As the Rebbe entered the *Shul* for *Mincha*, the *Shluchim* eagerly anticipated the distri-

bution of the *Kuntres* that the Rebbe had announced at the Shabbos farbrengen.

Following davening, the Rebbe delivered a *Sicha* in honor of *Rosh Chodesh*, making mention of the *Shluchim* and their activities, and disclosing that he had received extraordinary reports from some of them, and was hoping to receive more from the others as well.

Then the Rebbe announced that he would distribute a "*Kuntres*" containing a *Ma'amor Chassidus* to each of the *Shluchim*, following which, he would also give one to each of the *Shluchos*.

On his way down from the *Bima*, the Rebbe stopped in the middle of the stairs and announced once more that this distribution was exclusively for the *Shluchim*, while all the rest, even the "*Meyuchasim*," were to stand on the side, and not to take any personal offense.

During the distribution, the Rebbe asked quite a few of those passing by, "Are you a *Shliach*?" When one individual answered that he is a *Mashpia*, the Rebbe remarked, "Even I myself will not be taking one!"

UTILIZE THE TIME!

Excitement mounted on the morning of Monday, 2 Kislev, as word spread that later that day, the *Seforim* would be returned to their rightful place in 770.

When the Rebbe walked to the car to leave for the Ohel in the early afternoon, crowds of *Bochurim* and *Anash*, anxiously awaiting the *Seforim*'s return, greeted him. The Rebbe turned to them with rebuke, saying that the celebration of "*Didan Notzach*" should have been translated into using time for learning Torah, not wasting so many hours standing around and doing nothing.

Needless to say, the Rebbe's words struck the Chassidim and swung the general mood. It was difficult to see the Rebbe suddenly display such anguish on a day that should have been filled with joy – especially that they felt guilty for causing it in the first place.

Guests returned home and *Bochurim* returned to their *Yeshivos* with heavy hearts, knowing that a genuine *Cheshbon Nefesh* was expected of them, to improve their behavior so that the Rebbe would have *Nachas* from them, and avoid any pain and anguish in the future, *Chas Ve'Sholom*.

The following is the story of one *Bochur* who was learning in the Lubavitcher Yeshivah in London during the time of this episode:

In the year 5748, I had come to spend Tishrei with the Rebbe in New York. As I was preparing for my trip home to London at the conclusion of the month, rumors began circulating that the final ver-

dict regarding the *Seforim* was due to arrive any day.

Obviously, I did not wish to miss being in “*Beis Chayeinu*” for this special occasion, so I had made up with a friend of mine from Crown Heights that as soon as the news of the final verdict would arrive in London, I would contact him and together we would arrange my trip back to New York.

When 25 Cheshvan finally arrived, a few technical issues prevented me from arriving in New York until just before Shabbos. *Boruch Hashem*, I spent one of the most uplifting Shabbosim with the Rebbe and was privileged to experience that special Farbrengen.

Hearing the Rebbe’s words when he spoke to us near his car on Beis Kislev, I went back to London along with my colleagues, feeling dejected for a while afterwards.

Sensing our feelings, our *Hanhalah* decided to bring the veteran *Shliach*, Rabbi Shmuel Lew, to farbreng with us.

After he had sat with us for quite a while, Rabbi Lew realized that we were so brokenhearted and his words were not influencing us, so he decided to try a new tactic. Going around the table from one *Bochur* to the next, he posed a simple question to each of us: When was the last



**One could
see the
happiness
and *nachas*
on the
Rebbe’s face**

time someone rebuked you so harshly for your wrongdoing? After a while, each *Bochur* drew the same conclusion in response. “My Father,” we each told ourselves.

His point was clear. It was only because the Rebbe loved us as a father and was concerned for us that he felt the responsibility to admonish us, in the hope that his holy words would educate and change us for the better.

It should be noted that on Shabbos, *Parshas Vayetze*, the Rebbe held a Farbrengen during which he addressed the issue one more time.

“There were those who have come to me with a complaint and demanded an explanation; what was the reason I was so adamant outside in the street earlier this week?”

[Some sources maintain that it was actually the Rebbetzin who had appealed on behalf of the Chassidim regarding this issue.]

The Rebbe concluded that the *Nitzachon* of the *Seforim* must translate itself in learning more Torah, and that merely dancing for hours on end was not a suitable response. The Rebbe added that those who wished to dance should do so only at the expense of their other personal affairs. (See full transcription in *Hisvaaduyos* 5748 Vol. 1 pg. 558).

