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# A CHASSIDISHER DERHER

KISLEV 5775  
ISSUE 26 (103)



## ושבתי בשלום

**FES.  
CAIRO.  
TVERIA.**

**Historic  
Siyumei  
HaRambam**

THE STORY OF  
**THE KINUS HASHLUCHIM**

**BEHIND THE PICTURE**  
HOW TO ESTABLISH A VILLAGE



# A CHASSIDISHER DERHER

ISSUE 26 (103) • KISLEV 5775

בס"ד

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Behind the Picture

A Chassidisher Derher is honored to feature unique and historic photos from Jewish Educational Media's Living Archive photo collection. The Living Archive is a project to preserve, and provide access to the video, audio, and photographic recordings of the Rebbe. These photos are copyright by JEM and are available at [TheLivingArchive.org](http://TheLivingArchive.org).



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# Editorial

With the onset of the Kinus Hashluchim Ha'Olam, we present this Kislev Derher Magazine.

During the Shabbos of the Kinus each year, the Rebbe dedicated much of the farbrengen to discuss the subject of shlichus, highlighting the objective of the shluchim and the effect they have on the world.

“In truth”, the Rebbe once explained, “all people are shluchim of Hashem; both Jews – who are charged with the mission of creating a *dira b'tachtonim* by fulfilling the six-hundred and thirteen *mitzvos*, as well as the other nations of the world, who fill their role in making the world a more civilized place (“לשבח יצרה”) by fulfilling their seven *mitzvos*... It is only that this shlichus may be a bit hidden within all the other people of the world. The job of the shluchim – those who were appointed as actual shluchim – is to reveal within each and every one that they are shluchim of Hashem...” (Sefer Hasichos 5750 p. 158).

In this spirit, we have included much material in this edition related to the subject of shlichus – most notably “The story of the Kinus Hashluchim”, based on extensive research and interviews with the organizers of the Kinus, including **Rabbi Yehuda Krinsky** and **Rabbi Moshe Kotlarsky**.

Another important event taking place during the month of Kislev this year is the Siyum HaRambam. As the Rebbe's *takona* spread throughout the world, Chassidim looked for ways to bring the initiative to reach even further. The story of some of those activities is captured here, with an article describing three of the famous siyumim, held in the places where the Rambam lived, and where he is interred. We hope that sharing these stories will assist the readers in understanding and appreciating the Rebbe's *takona* of studying Rambam.

As we complete our final shlichus, preparing the world for the coming of Moshiach, we hope that we will speedily be *zoche* to the geulah, when “We will all go to greet Moshiach, and the shluchim together with their *meshaleiach*, the Rebbe, will be at the head!” (Simchas Beis Hashoeiva, 5721).

**The Editors**

Chof Hey Cheshvan, 5775



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# דער טאג וואס האט פארבונדן

*In honor of Yom Habohir **Yud Daled Kislev**, we present the following selection from the Rebbe's sicha at a farbrengen on Shabbos Parshas Vayishlach, Yud Daled Kislev, 5714; the Rebbe and Rebbetzin's twenty-fifth wedding anniversary.*

*It was at this farbrengen that the Rebbe proclaimed the famous words declaring the significance of the day to us as Chassidim and our connection with him:*

During the wedding meal (on Yud Daled Kislev, 5689), my father-in-law, the (Frierdiker) Rebbe went around the tables and distributed *mashke* to all the invitees along with a *brocha*. When he reached the area where the *talmidei hayeshivah* were seated, he instructed the *mashgiach* to hand *mashke* to each of them, and then said a *sicha* to them beginning with the words of Chazal, אין התורה נקנית אלא במי שממית עצמו עליה – “The Torah is only acquired by one who toils (lit. gives his life away) over it...”

He continued: “Tmimim; you must know that you have to nullify yourselves in totality. This is your task. Learn Torah diligently; *Nigleh* and Chassidus... Then I will bless you...”

Torah study must encompass both *Nigleh* and Chassidus, for *Nigleh* is

likened to a *guf* and Chassidus to a *neshoma*; one must have both together.

Much as it is not possible to have only a *neshoma* on its own, for it must be bound with the *guf*, so is it as important to study *Nigleh* properly. And vice-versa as well: much as it is impossible to have a *guf* on its own, for it needs to have a *neshoma*, so is it as important to study Chassidus and act in its accordance – this is the *neshoma* of Torah, infusing life into the “body” of Torah.

By way of example: When the *neshoma* resides inside the body, it does not merely rest inside it as a separate entity effecting its external shell, but [the two become one entity], by transforming the body into a living being...

...Generally speaking, even regarding a private person, his wedding constitutes an all-encompassing event [in his life]. For me, however, my wedding [was certainly of broader nature, for it] brought me into more general and communal affairs.

**This is the day when I was connected with you, and you were connected with me.** Together we will successfully toil to bring about the true and final *geulah*. May Hashem help [us] that we will see fruitful results from our labor!

[The Rebbe then instructed that the *talmidim* say *Lchaim*, and ask for a *brocha* that they should enjoy success in learning Torah – *Nigleh* and Chassidus.] **D**





לזכות הילדה בצבאות ה' רחל תחי' שטיין  
לרגל יום הולדתה י"ט תשרי ה'תשע"ה  
נדפס ע"י ולזכות הורי' שלוחי כ"ק אדמו"ר  
הרה"ת מנחם מענדל ורעייתו שיחיו שטיין

PHOTO: JEM/THE LIVING ARCHIVE / 10319

# לעבן מיט'ן רבי'ן

## SIMCHA BREAKS BOUNDARIES

*In honor of Yud Tes Kislev – Rosh Hashonah L'Chassidus, we present the following yoman from the sefer Yemei Bereishis, detailing the first Yud Tes Kislev after the Frierdiker Rebbe's histalkus. Although this took place even before the Rebbe officially assumed the nesius on Yud Shevat, one can sense the intense hiskashrus of the Chassidim, and especially the bochurim, with the Rebbe. A remarkable story...*

*Yud Tes Kislev  
5711*

### Monday, 18 Kislev 5711

Today *Hatomim* Leibel Groner announced in the Zal - in the Rebbe's name - that everyone should submit their lists of ten people whom each was personally *mekarev* in preparation for Yud Tes Kislev (as the Rebbe instructed on Shabbos Bereishis).<sup>1</sup>

In the *michtav klali-proti* that was sent out today to many of the Anash and Temimim in response to their letters, the Rebbe wrote (free translation):

"Your *pan* was received, and I will read it at the *tziyun* of my father-in-law, the Rebbe, on the upcoming day of Yud Tes Kislev. A Tzaddik who was *niftar*, who

is found in this world more than during his lifetime, will surely grant his blessing, and Hashem will fulfill his blessing physically and spiritually".

The Rebbe concludes:

"With blessings of *Chag geulaseinu upedus nafsheinu*, and with regards to your entire group".

### Eve of Yud Tes Kislev 5711

In honor of Yud Tes Kislev, the Rebbe sent out the following message via telegram to Anash worldwide:

"I request from Anash to farbreng during the upcoming Yud Tes Kislev and Fifth night of Chanukah, with an effort to

include those who aren't Anash as well, and to organize *Hafotzas Mayanos* of Chassidus *Chutza*.

"With blessing for success, M. S."

### Tuesday, Yud Tes Kislev 5711

This morning everyone handed *panim* to the Rebbe before he left for the Ohel.

The trip to the Ohel in today's freezing-cold weather took place at about 12:30pm; all of the bochurim and *yungeleit* accompanied the Rebbe as well. Upon arrival, the Rebbe recited *Maaneh Lashon*, and after a short while he began reading the *panim*. At times, when the cold would become unbearable, we saw



the Rebbe rub his hands together. After remaining there for many hours, he finally returned to 770 at 4:15pm, barely a few minutes before *shkiah*.

After Maariv the Rebbe entered the Frierdiker Rebbe's dining room for a short farbrengen; sitting down in his regular place at the Frierdiker Rebbe's table. Around the table sat the Rashag, and elder Chassidim including; Reb Shmuel Levitin, Reb Eliyahu Simpson, Reb Yisroel Jacobsohn, Reb Nissen Telushkin and others. The bochorim and *yungeleit* crowded around, filling up the rest of the room.

## IT WAS SAID THAT THERE HAS NEVER BEEN SUCH A LARGE CROWD IN 770 SINCE THE FRIERDIKER REBBE ARRIVED IN AMERICA, TEN YEARS AGO!

A bit of *mashke* and some *mezonos* and fruit were placed in front of the Rebbe. The Rebbe said *L'chaim* and answered "*L'chaim Vilivrocho*" to all of the assembled Chassidim as well.

Subsequently, the Alter Rebbe's *niggun* "*Daled Bavos*" was sung under the direction of the *Baal Menagen*, Reb Shmuel Zalmanov. Throughout the solemn melody, the Rebbe gazed towards the empty chair of the Frierdiker Rebbe at the head of the table; his eyes glistened with tears, and he frequently closed them.

Throughout the duration of this farbrengen, the Rebbe remained completely silent, just as he had during the farbrengens of the Frierdiker Rebbe in his lifetime.

Meanwhile, multitudes of people began to gather in the Beis Medrash downstairs in anticipation for the Rebbe's farbrengen. Loudspeakers were affixed to the walls so that the enormous crowd would be able to adequately hear the Rebbe's words.

The shul was jam-packed; not one single inch remained empty. People stood on tables, benches, windowsills, or anything they could find to hang themselves upon.

Over six-hundred people were estimated to be in attendance. It was said that there has never been such a large crowd in 770 since the Frierdiker Rebbe arrived in America, ten years ago!

It was 8:00pm when the Rebbe entered the shul, and the farbrengen was underway.

During the first sicha, the Rebbe spoke of the two ideas that came about on Yud Tes Kislev: that every Yid has the opportunity to learn Chassidus, and that Chassidus has "permeated" the human intellect. In this regard, there is a well-known episode about the Alter Rebbe's imprisonment.

While he was languishing in his cell he was visited by his illustrious predecessors, the Maggid and the Baal Shem Tov.

[The Rebbe pointed out that they came in their physical bodies; recounting that the Frierdiker Rebbe once visited the "Petrovavolskin Krepust" where the Alter Rebbe was incarcerated, and his father, the Rebbe Rashab later inquired whether the room was capable of containing three people... from this story we know that they came in an actual physical manner.]

The Alter Rebbe requested of his distinguished guests to reveal to him the reason for his arrest, and was informed that there is a heavenly 'prosecution' against him due to his widespread dissemination of Chassidus. When he asked whether he should cease, he was told that since he has already begun, he should continue on.

The Rebbe concluded: ever since that "*Didan Notzach*" – when the Alter Rebbe's view prevailed in the heavenly *Beis Din* – every Yid is obligated to study Chassidus.

During the second sicha the Rebbe addressed the misconception maintained

by many "*B'nei Torah*" that learning Chassidus is a waste of time; and that instead those precious hours could be used to learn much *Nigleh* and write *Chidushei Torah*! The Rebbe clarified that only through the study of Chassidus, the wellspring, is it possible to truly learn *Torah Lishma*.

In the third sicha the Rebbe discussed the notion of *hiskashrus*. Some people tend to assess the differences between all the Rabbeim measuring as to which one is greater. The Rebbe maintained however that in truth, there are no differences, for the term "*mimalle makom*" connotes a complete replacement in all parts and details – hence each of our Rabbeim possessed all of the qualities of their predecessors.

With Yud Shevat approaching, the Rebbe suggested that all Chassidim prepare for this special day in the following three ways:

Learning five chapters of Mishnayos – corresponding to the five levels of a neshama – until the Yortzeit (whether by-heart or from inside the text; with many *meforshim* or without), thereby strengthening *hiskashrus* with all five levels of the Rebbe's *nefesh*, *ruach*, *neshama*, *chaya* and *yechidah*.

Then the Rebbe paused, and instructed that the Mishnayos immediately be divided. When this was done, he notified the crowd that there will be a second division for all those who did not yet take a portion for themselves, and asserted that most definitely there will be no need to remind everyone to complete it before the Yortzeit, in view of the fact that it was undertaken with happiness, and a mitzvah that was taken upon happily cannot be annulled.

Every Chassid should be fluent in the *maamor* "*Basi L'gani*" which the Frierdiker Rebbe gave out for his *Yom Histalkus*, contemplating on it from time to time, especially when one is confused or in doubt. Additionally, even when one is not thinking about the *maamor*, the very fact that the Rebbe's Torah is etched

into his memory brings about a constant *hiskashrus* with the Rebbe, as the Frierdiker Rebbe himself told someone who wished to be *mekushar* despite the fact that he had never seen the Rebbe, and he thought that the Rebbe had never seen him.

Giving *tzedaka* every day until the Yortzeit, while having in mind that his actions are a *mitzva* given by Hashem.

The Rebbe concluded that hopefully, in merit of the three means of preparation which correspond to the three pillars of the world – Torah, *Avoda* and *Gemilus Chasadim*, we will merit that the Rebbe will return in a physical body and take us out of *golus*, speedily in our days.

During the next sicha, the Rebbe said a “*hadran*” in connection with the *chalukas hashas* that had just occurred. The Rebbe derived the following lesson in *avodas Hashem* from the offering of the fats of *korbanos*. When someone enjoys great pleasure from a novel Torah thought only to find out that his idea contradicts

the words of Rashi or Rashba, he must immediately forgo his *chiddush*. In this regard, the Rebbe told over that a well-known Rosh Yeshiva once complained to him that it was not his fault that he was born four hundred years late! Had he been born during earlier times he would surely have been counted amongst one of the Rishonim or early Acharonim. Is he to blame for the laziness of the angel who sent out his *neschama* four hundred years late?

The fifth sicha was regarding the suggestion that the Rebbe had proposed on Shabbos Bereishis: that everyone take upon himself to effect ten Yidden to strengthen their Yiddishkeit whether in thought, speech or action, up until Yud Tes Kislev. The Rebbe pointed out that while there were those who had successfully reached out to ten Jews, there were still those who have not yet managed to complete the mission, and there are even some who have not yet began. However, it is never too late, and they can still complete their “quota”

before Yud Shvat, “*un vos frier is noch besser*” (the earlier, the better).

The Rebbe began the sixth sicha by relating that when the Frierdiker Rebbe accepted the *nesius* upon himself, he requested of the Rebbe Rashab to promise that it would be *b’chesed ub’rachamim*.

The Frierdiker Rebbe once remarked that the Rabbeim have given us everything we need; all the Chassidim must do is to create a *keili* to contain it. With a lengthy explanation, the Rebbe expounded on the words of Chazal, “*Hakadosh Baruch Hu* found no vessel to contain blessing, other than *shalom*”, describing in great detail how peace is so great in the fact that it can combine opposites.

The Rebbe concluded: “We should now sing “*Nye Zhuritzy Chloptzy*” the words of which were explained in the previous farbrengen, and through doing so we will become *mekushar* to the Rebbe”.

The entire crowd began to sing, and the Rebbe strongly waved his hands



PHOTO: JEM/THE LIVING ARCHIVE / 103083

MANY OF THE PARTICIPANTS TOLD THEIR ACQUAINTANCES HOW THOSE FEW MINUTES BROUGHT ABOUT SERIOUS CHANGE WITHIN THEM, AND INSPIRED THEM TO COMPLETELY CHANGE THEIR WAYS OF LIFE...

encouraging the *niggun*. Suddenly, in the midst of the excitement, the Rebbe stopped the singing and the room immediately fell silent. The Rebbe said: "Every creation is limited by the boundaries of his physical body; the only way for it to break all limitations is through *simcha*, because '*simcha poretz geder*'. Therefore, we will now sing with great joyfulness, having in mind that this should break all limitations and connect us with the Rebbe".

The Rebbe began the *nigun* once more, and the entire gathering joined along with excitement. Suddenly, the Rebbe stood up and began dancing, while the multitudes of people packed into the shul sang and shouted, jumping up and down in attempt to keep up with the Rebbe's pace. The dancing went on for a full fifteen minutes! It is impossible to describe the deep emotion and immense joy that took hold of the Chassidim during these grand moments. After the farbrengen many of the participants, who did not yet observe Torah and mitzvos, told their acquaintances how those few minutes brought about serious change within them, and inspired them to completely change their ways of life.



THE REBBE LEAVES THE HALL AFTER A FARBRENGEN IN THE 5710'S.

The Rebbe then sat down and declared that although we will now take a small break until the next farbrengen, he would like to make one more point; and went on to explain the famous letter of the Alter Rebbe regarding Yud Tes Kislev, in which he writes about the miracles that Hashem does for the Yidden. The Rebbe stated that the final objective is that a person in all of his actions, whether it be eating, drinking, sleeping, or walking down the road, should act in a way apparent that he is a Chossid and a *mekushar* to the Rebbe. When someone acts as such, the *Aibershter* does wonders in his material and spiritual needs. All that is demanded from us is to completely dedicate ourselves to the Rebbe.

The Rebbe was escorted out of the shul with the *niggun* of "*Ki Vesimcha*", while the singing and dancing continued with great enthusiasm late into the night.

### Wednesday, Chof Kislev 5711

Tonight, during the time of *sefer* Chassidus, a farbrengen took place in the dormitory (with the Rebbe's approval). Amongst the participants were Reb Moshe Dubinsky, along with the Tmimim Yoel Kahn, Dovid Raskin, Nosson Gurarie, Shalom Marosov, Moshe Levertov, Berel Junik, Moshe Groner, Yosef Reitzes, Yisroel Gordon, Elya Gross, and many other bochurim.

Everyone was very excited due to the amazing *giluyim* of last night's Farbrengen. The time was utilized to review the sichos, and speak about hiskashrus to the Rebbe. At eleven o'clock, everyone danced their way to 770 while singing "*Nye Zhuritzky Chloptzy*"; the *nigun* to which the Rebbe danced last night. D

1. See Toras Menachem vol. 2 p. 65



לע"נ

הרה"ת ר' גבריאל נח וזוגתו מרת רבקה הי"ד הולצברג  
שנהרגו על קידוש השם בעת מילוי שליחותם במומביי, הודו  
בקשר עם יום היאהרצייט שלהם ר"ח כסלו  
ת.נ.צ.ב.ה.  
ע"י אחיינו

# IN ANSWER

*In conversation with Rabbi Chaim Shaul Bruk of Montana,  
the staff of A Chassdisher Derher learned the following two stories from him:*



After being diagnosed with infertility, my wife and I spent a few months considering adoption and debating the various options. During these months of discussions, we wrote to the Rebbe. Obviously, this information was still private knowledge; even my closest friends were unaware of these developments. Later on during that year, 5769, at the Kinus Hashluchim Motzei Shabbos, JEM showed a previously (and still) unpublished collection of short video clips of two women going by the Rebbe for dollars. During the first encounter, the woman asked the Rebbe about adoption and the Rebbe responded, "Yes, that is a good thing, because it's a good Segulah for having children. If you're adopting a child, a child who became Jewish or was born Jewish, and you

*are helping him to be a good Jew, to be raised up to be a good Jew, that is the best Segulah for having children of your own."*

The second conversation we watched that evening was even more amazing! The woman asked the Rebbe for a bracha for children, and the Rebbe inquired if they had seen a doctor! The woman responded that the doctor told her she would be unable to have children. The Rebbe replied, "Then it is worthwhile to think about adopting". Later, the Rebbe continued, "Do something about adoption and that will be a Segula to have a child of your own with your husband. (The Rebbe hands her a dollar) this is for the adoption to be successful." The videos touched on the very subject that occupied our minds for the past few months! I sat and watched the presentation in utter shock.

My friends did not understand what my amazement was about. I walked out of the hall, called my wife and told her, "You won't believe what I just watched. This is a direct message about the direction we need to go."

~

*Sivan, 5772*

I was at the Ohel, writing my *pan*. In it, I asked the Rebbe for a bracha to help us meet our large financial obligations. Before I entered the Ohel, I received an email on my phone from the secretary of a well known Chabad philanthropist. A year and a half earlier, I had emailed this Yid to offer him the opportunity to donate money for the upkeep of our mikvah. Now, right before entering into the Rebbe, his secretary wanted to know 'if the mikvah dedication was still available'. For the past two years, until today, I receive a monthly check from him for the maintenance of our mikvah.

In closing, Rabbi Bruk says, "It's clear that I don't do anything without writing to the Rebbe. Sometimes the Rebbe chooses to wait to respond for a few months or longer; it's not my business- "b'hadi kavshi derachamanah lama lach". The Rebbe will answer me when and how he wishes to answer me, and if he chooses to withhold the answer, I'm fine." **D**

# A Courageous Request

In the province of Smolensk, Russia, an area rich in forests, many Yidden found a successful livelihood in the lumber trade. Unfortunately, the local non-Jewish forest owners could not bear the sight of the success and wealth of the Jews. Therefore, they began quietly spreading anti-Semitic lies and rumors against them.

Within a short period of time the subtle gossip and fabricated reports began to leave their mark. The streets became a hostile environment for any Jewish-looking individual. There were cases where rioters assaulted Jewish business owners, and the air was filled with a burning hatred of the Yidden. It seemed as if all that was missing was a small spark to ignite the flaming fire of an anti-Semitic pogrom.

Many Jewish leaders and public figures tried to influence the organizers of the riot, but to no avail. The one person who took it upon himself to prevent the looming disaster was the Rebbe Maharash, who was well known for his care and concern for Klal Yisrael. When the Rebbe saw that the regular efforts and negotiations were unsuccessful, and

that the pogroms seemed inevitable, he resolved to embark on a daring and dangerous plan.

The Rebbe traveled out of Russia to different European countries, and met with government leaders and prominent businessmen in an effort to influence them to pressure the Russian government into an agreement regarding the safety of the Jewish population of Russia. The Rebbe met with leading bankers in France and Germany who had trade associations with business people in Russia. He successfully persuaded them to deny loans to the Czar's government until the security of the Jews was effectively and vigorously ensured.

Upon returning from his journey, many of the Jewish activists in Russia were afraid to come into contact with the Rebbe; they feared that his rash actions abroad would incriminate them. However, the Rebbe himself was not at all perturbed.

"I do not see a method to prevent the imminent pogroms other than an audience with the Czar himself" the Rebbe said.

The *askanim* were apprehensive about

the audacious venture, and were afraid to accompany the Rebbe to the capital city of Petersburg.

"If you are frightened" the Rebbe informed them, "I will take with me two of my chassidim that are not cowardly, who are afraid of nothing and of no one".

Escorting the Rebbe were two chassidim, Reb Chaim of Oshayev and Reb Nochum Harment. Upon their return from the capital, the two of them recounted the Rebbe's fearless activities.

"We journeyed with the Rebbe to Petersburg, where the Rebbe set up an appointment with the Interior Minister himself. The meeting was set for the following week, and in the preceding days we attempted to discover what the Rebbe planned to tell the Russian authorities.

"I am no different than my ancestors who were *moiser nefesh* for the Yidden. I am not taking myself into account at all", was the Rebbe's response.

On the date of the appointment with the Interior Minister, we arrived at his large and exquisite mansion. The Rebbe's majestic appearance, his impressive garb, and pleasant voice made a visible



“So what does the Russian Government suppose; the blood of our sons and daughters will be shed, our property destroyed, and we will be submissive and obedient?”

impression on him. He hurried to rise from his seat and receive the Rebbe with a handshake. He then invited the Rebbe to sit at his side during the discussion. However, it did not take long for the Minister to change his previously benevolent expression; and he soon raised his voice in anger.

“Do you think we do not know of your activities abroad?! The Czar’s government is familiar with everything about you; with whom you met, and what you said! You should know that we consider you to be a rebel against the Czar!”

“We glanced at the Rebbe and we noticed” the Chassidim continued “that in spite of the sharp words that the Minister said, the Rebbe was not alarmed. On the contrary, it was when the Rebbe opened *his* mouth that the Minister was startled...”

“So what does the Russian Government suppose,” the Rebbe started in a fierce tone “the blood of our sons and daughters will be shed, our property destroyed, and we will be submissive and obedient? We are loyal citizens with equal rights. You confined our living space to specific areas without any justification.

Are we not deserving of any protection on the part of our government, to defend us from the blood thirsty hate filled marauders?!”

“The minister was visibly taken aback; as this was obviously not the reaction he had anticipated. After a short pause, the Rebbe continued:

“I have come here today in the name of all my brethren, Russian Jewry, to request an audience with the exalted Czar, so that I may enlighten him regarding our bleak situation. Perhaps he will reach out to his Jewish subjects and provide them with the aid and protection that they so deserve”.

The Interior Minister, himself a partner in a number of decrees that were set upon the Yidden, was clearly bewildered. It was quite apparent that he did not know how

to respond. He sat broodingly for a few moments, and then composed himself.

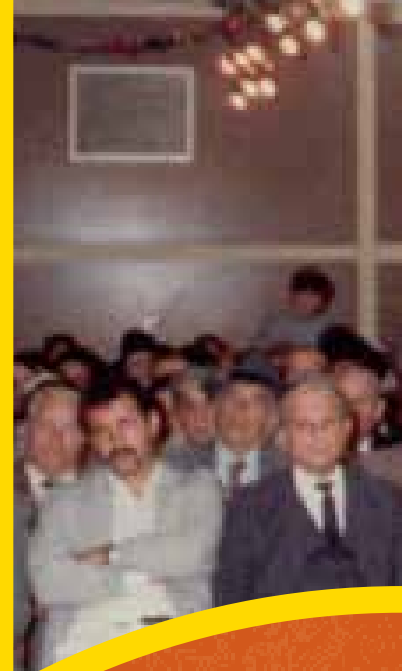
“Give me a few days to clarify the issue, and then I will be able to respond to your request” the Minister said.

“That evening, as we returned to our lodgings the Rebbe fainted. A physician was immediately called, and he treated the Rebbe until he returned to his strength. Afterwards, the Rebbe told us the following:

“The audience with the Minister was very difficult for me, and has affected my health; nevertheless I am sure that it will bring about positive results”.

A few days later, the Rebbe was invited back to the Interior Minister’s offices, where the Minister informed him that the audience with the Czar would not take place due to his many duties; however he was assured that the request he mentioned in the previous meeting would be fulfilled.

Sure enough, within a few days, the governors of the provinces received explicit orders, which put an end to the atmosphere of pogroms, and began a period of peace and tranquility for the Jews of Russia. **D**



# REB. CALIRO.





# TVETRA!

**SIYUM  
HARAMIBAM  
Comes  
Full-Circle.**

לד"ר

הרב יצחק בן שלמה דוב הכהן עבערט  
מהתמימים הראשונים בתו"ת באמריקא  
לרגל יום הירצייט שלו כ"ב חשוון

לע"ר

הרבנית מרת סימא בת שרה  
לרגל יום הירצייט שלה ג' כסלו  
מוקדש ע"י

Rabbi Elchonon and Dr. Racheli Ebert

**This** month, Jews around the world will complete a cycle of Limud H Rambam: the 33rd cycle for those that learn three *perakim*, and the 11th for those who learn *perek echad*.

It is almost superfluous to explain to the readers of this magazine the immense *kochos* the Rebbe invested in Mivtza Rambam, and the tremendous importance the Rebbe attached to it. By farbrengens, the Rebbe would constantly urge that people take upon themselves to join one of the cycles of Limud H Rambam, preferably three *perakim* and also to encourage others. Throughout the years and beginning with the introduction of the *takana* on Acharon shel Pesach 5744, the Rebbe would dedicate a part of each farbrengen to explaining the Rambam of the day according to the cycle of three *perakim*, sometimes spending entire sichos analyzing the Rambam and its *hora'a* in Avodas Hashem. The Rebbe is also famously pictured learning Rambam in the car on the way to the ohel.



As part of the Takanas Limud HaRambam, the Rebbe urged that festive siyumim be held when finishing the Rambam, and also encouraged that siyumim be made on every Sefer individually. Beginning Zayin Adar 5745 - towards the end of the first cycle of Rambam - and continuing throughout the year, the Rebbe *shturemed* that people around the world arrange siyumim to celebrate the completion of the entire cycle of limud haRambam.

However, in addition to the special regard the Rebbe showed for siyumim in general, the Rebbe showed a notable *chavivus* for the siyumim that were held in the places where the Rambam lived, and where he is interred.

The Rebbe explained in a sicha that the significance of celebrating siyumim at these places can be understood based on a *Yerushalmi* on the verse אך בצלם יתהלך איש. The *gemoro* states that when someone repeats a Torah from an individual, he should deem it as if the author of the Torah is standing before him. Now a tzadik is united with his Torah and they become one. Therefore, anytime, and anywhere, someone studies his Torah, it's as if the tzadik himself is there with them. So when one studies the tzadik's Torah at the physical location of where the tzadik lived or where he is buried, the presence of the tzadik is even more palpable.

In the following article, we will tell the story of these siyumim - how they came about, who arranged them, and the Rebbe's unique involvement.

A quick background: The Rambam was born in Cordoba, Spain, in 4896 (1135). After the Jews were exiled from there, the Rambam's family moved about southern Spain, and eventually settled in Fes, Morocco. During this time, the Rambam wrote the Pirush Hamishnayus, his commentary on the Mishna. In 4926 (1165), the Rambam was forced out of Fes, and he went to Eretz Yisrael. After a few months, he settled in Alexandria, Egypt, and later in Cairo. There he wrote the Mishneh Torah, Yad Hachazakah, the sefer that has come to be called Sefer HaRambam. The Rambam passed away in Cairo in 4965 (1204), and was interred in Eretz Yisrael, in Tveria.

**Ed. Note:** This article is based primarily on extensive interviews with the individuals personally involved in these unique events. We would like to thank the many people who took from their time to share their memories with us, and searched through their archives to share the photos and documents printed here. The following is a partial list.

**Rabbi Mordechai Bistritzky, Rabbi Shimon Elitov, Rabbi Shmuel Greisman, Rabbi Yosef Hecht, Rabbi Chaim Kaplan, Rabbi Yosef Kramer, Rabbi Yosef Yitzchok Levenhartz, Rabbi Hirshel Raskin, Rabbi Levi Shemtov.**

# ביתו של הרמב"ם

# Morocco



RABBI LEIBEL RASKIN (CENTER RIGHT) AND RABBI SHLOMO MATUSOF LEAD THE SIYUM NEAR THE RAMBAM'S HOUSE IN FES, MORROCO.

In 5745, the Rebbe spoke about the importance of organizing that people the world over make siyumim celebrating the completion of the first cycle of Rambam study. Rabbi Leibel Raskin A"H, shliach in Casablanca, Morocco, decided to try to arrange a siyum near the house that the Rambam had lived in in Fes, Morocco. He worked with his fellow shluchim Rabbi Shlomo Matusof and Rabbi Sholom Eidelman to arrange the event. The first step was to get a permit from the mayor of Fes.

Rabbi Raskin related:

He asked us, "Why the sudden urge to make this event?"

We told him, "We are coming on the shlichus of the Rebbe. The Rebbe asserted that because it's 850 years since the birth of the Rambam, it's an appropriate time to make celebrations in his honor."

The Arab turned to his friend and said, "Why is it that we have to wait for a tzadik from overseas to tell us that it's 850 years from the Rambam's birth - we should have thought of it ourselves!"

I told him that the Rebbe is the leader of the generation, and he thinks about every person in every place, and he makes sure that they are doing what they need to do to improve.



JOYOUS SPIRIT PREVAILED ON THE FOUR-HOUR JOURNEY TO FES.

He immediately directed his staff to give us all the permits we needed.

They still needed a permit from the President's office, and they soon succeeded in obtaining one. However, getting to the Rambam's house in Fes was no simple feat. Although the new city of Fes had modernized over the years, the old city, where the house was located, was occupied by radical Muslims. No Jews ever entered.

But Rabbi Raskin was not going to give up, so, they arranged for a special security detail, made up of the secret police, police and government officials who would accompany them to the house.

On 28 Adar, 5745, Rabbi Dovid Raskin wrote a letter to the Rebbe in his brother's name detailing the plan of the upcoming siyum in Fes and asked for the Rebbe's *brocho*. The Rebbe wrote on the letter "ויבש"ט", "he should report good tidings".

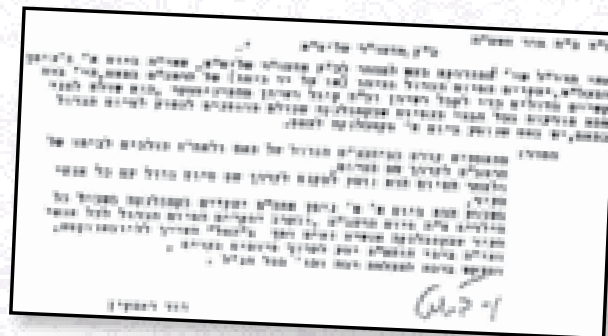
A chartered bus was arranged from Casablanca to Fes so that the community could join the trip. The final group included the shluchim; the talmidim hashluchim who were in Morocco at the time; and a group of members from the Jewish community. The group traveled together by bus for the four-hour trip to Fes. They stopped outside the old city, and the security detail accompanied them as they walked through the old city to the area where the Rambam's house was situated.



EXTERIOR OF THE RAMBAM'S HOUSE, WHERE THE RAMBAM KEPT CERAMIC PLATES TO INDICATE THE TIME.



THE GROUP WALKS THROUGH THE UNFRIENDLY STREETS OF FES EN ROUTE TO THE RAMBAM'S HOUSE.



A LETTER FROM REB DOVID RASKIN TO THE REBBE, INFORMING OF THE DETAILS OF THE PLANNED SIYUM IN MOROCCO AND ASKING FOR A BROCHO. THE REBBE RESPONDED: ויבשר טוב

The siyum took place on the roof of a building facing the Rambam's house. Rabbi Raskin set up a picture of the Rebbe, a picture of the Rambam and (*l'havdil*) a picture of the king of Morocco. Rabbis Matusof, Eidelman and Raskin made the siyum and *haschala*, followed by a blessing to the king and to the security team which had escorted them. The participants said "*l'chaim!*" and broke out in the song of "*Hoshia es amecha.*" Then they erupted in a spirited dance.

The community members who accompanied the shluchim couldn't believe their eyes! This was something that was unimaginable and something they never experienced. But it was just beginning.

The Talmidim Hashluchim suggested to Rabbi Raskin that it might be a good idea



to try to get into the actual house where the Rambam lived. They knocked on the door, and an old Arab woman came to the door. They asked her whether she knew anything special about the house. She told them that she had a family tradition that this was a holy place--the house where the Rambam had lived. She gave permission for them to enter, and the entire entourage packed in and made another siyum--this time inside the Rambam's house. Again, they said "l'chaim!" and danced.

After leaving the old city, they got back on the bus and went to the shul in the main city of Fes, where the leaders of the community and a large crowd awaited them. A grand siyum was held in the Shul, and the shluchim spoke to the community. Afterwards, they traveled to the city of Meknes<sup>1</sup>, where they held another siyum.

Most of the Talmidim HaShluchim were returning to New York for Yud Alef Nissan and Pesach, so Rabbi Raskin approached one of the *bochorim*, Levi Shemtov (today a shliach in Riverdale, New York,) and asked him to take the bottle of *mashke* from which they had said "l'chaim!" on and bring it to the Rebbe's *mazkirus*. Their flight was scheduled for Thursday night before Shabbos Hagadol, but it was delayed a number of times, and they arrived in New York less than an hour before Shabbos. Levi ran to "770"--before even going home--and gave the bottle to Rabbi Binyomin Klein as Rabbi Raskin had requested.

The following day at the farbrengen<sup>3</sup>, the Rebbe spoke about the upcoming siyum that would be taking place that week, and said that he will now give *mashke* to all those organizing siyumim until Yud Alef Nissan. The Rebbe continued, that he will mix the *mashke* to be distributed with *mashke* that was brought from the siyum in Fes, Morocco. To the *bochorim*'s astonishment, the Rebbe then said:

But first, we will give *mashke* to those who merited to arrange the siyum in the Rambam's house and to bring the *mashke* from there to here.



THE SIYUM HARAMBAM NEAR THE RAMBAM'S HOUSE, CHAI NISSAN 5748.



THE GROUP POSES WITH THE SECRET POLICE, CHAI NISSAN 5748.

The Rebbe poured into his *becher* from the bottle of *mashke* from Fes. The Talmidim HaShluchim went up to the Rebbe's bima, and the Rebbe poured *mashke* into each of their cups. The Rebbe then poured from his cup into the *mashke* bottles for the other siyumim, mixing the *mashke* from Fes with the *mashke* for the other siyumim.

At the Farbrengen of Yud Alef Nissan, the Rebbe said that in addition to all the siyumim, a *shturem* should be made among non-Jews, too, to mark 850 years to the Rambam's birth. The Rebbe said that everyone should use their full influence on non-Jews to encourage them to make celebrations and events in honor of the Rambam, and even to print stamps with the



RABBI LEBEL RASKIN DISTRIBUTES MASHKE TO THE CROWD DURING THE SIYUM IN 5745. THE MASHKE WAS LATER BROUGHT TO THE REBBE AND FURTHER DISTRIBUTED TO OTHER SIYUMIM AROUND THE WORLD.

Rambam's likeness. The Rebbe added that when people try to influence non-Jews in this area, they will definitely be successful. The Rebbe brought proof to this from the siyum haRambam in Fes:

...In the last few days, a siyum haRambam was held in the Rambam's house in Fes, Morroco.... It is self understood, that in order to make such an event, they needed permission from non-Jews. With the proper effort, they did, in fact, get permission to make the siyum. Thus, it was through the help of the non-Jews that the siyum in the house of the Rambam was made possible.

At the end of the farbrengen, after reciting the *brocho acharona*, the Rebbe said:

All those who will arrange siyumim on the Rambam before Pesach will be able to obtain from the Mazkirus (tomorrow or even tonight), a bit of the *mashke* which was brought from the siyum of the Rambam in the house of the Rambam in Fes.

The Rebbe then added a unique *kiruv* to the Talmidim HaShluchim:

And because it was brought by shluchim who are בני תורה, this *mashke* is connected with Torah, and also with Tefilla. And all of this is in a manner of <sup>4</sup>...כולנו כאחד.

At the *kos shel brocho* of Acharon Shel Pesach, (following a lengthy farbrengen in which the Rebbe spoke at length about Rambam,) the Rebbe gave each of the Talmidim HaShluchim a bottle of wine to take back with them on their shlichus to Morocco.

At the Farbrengen of Shabbos Mevorchim Sivan, the Rebbe mentioned the siyumim in Egypt, Morocco, and Tveria. (See the sicha in the Egypt section). After the sicha, the Rebbe gave *mashke* to those making siyumim in the upcoming days. Then the Rebbe turned to Rabbi Leibel Groner and asked him to call up "Leibel Raskin's son." Rabbi Groner called





PHOTO: LUBAVITCH ARCHIVES

UPON RETURNING TO THE MAIN CITY OF FES, A GRAND SIYUM WAS HELD IN THE CENTRAL SHUL.



RABBI LEIBEL RASKIN POSES WITH THE GROUP OF "TALMIDIM HASHLUCHIM" FOLLOWING THE SIYUM.

over Rabbi Mendel Raskin, and the Rebbe gave him a bottle of mashke to give to his father Rabbi Leibel Raskin.

Without delay, Rabbi Mendel Raskin went to JFK airport on Sunday and located a traveler who agreed to bring the bottle to his father.

Rabbi Raskin continued organizing these siyumim for many years until Rabbi Raskin fell ill. Each year brought with it an eventful story of how he received the permissions from the mayor, the president's office, deal with the government and so on.

Rabbi Raskin recounted:

In 5748, we received a message and an official letter from the capital that when we had said

"*Ichaim!*" at the siyum, Muslims in the area had also drank from the *mashke*, which was a desecration of their religion. Therefore, the government had decided that not to allow a siyum there the following year.

I sent a *pidyon* to the Rebbe asking that we merit to fulfill the Rebbe's wishes and be able to organize a siyum in Fes.

What's the end of the story? We figured, let's wait a year and see what happens. During that year, the mayor was removed from his position and a new mayor was elected. This time around, they didn't mention the alcohol issue and everything went over well.

# רבות מופתי בארץ מצרים

# Egypt



PHOTO: JEM/THE LIVING ARCHIVE

In the year 5738, the Rebbe launched a campaign to have the Tanya printed in cities and towns all around the world, wherever a Jew could be found. Four years later, in 5742, the shliach in Eilat, Rabbi Yosef Hecht, came up with the idea to print the Tanyas in Egypt, and he wrote about the idea to the Rebbe. He received the Rebbe's response shortly after: "הוצאה לאור של התניא בקהיר ובאלכסנדריה", "נכון במאוד מאוד", "The printing of the Tanya in Cairo and Alexandria is fitting, and very much so."

After receiving such a powerful answer from the Rebbe, he contacted the Egyptian consul

general in Eilat and set up a meeting.

Before the meeting, he wrote again to the Rebbe, and received the answer:

"להסביר גודל העיר שפעל בה הרמב"ם, שדר בה וכו'"

"Explain to him the importance of the city where the Rambam was active, where he lived etc."

Although the consul general was of assistance in getting the project underway, he soon found out that printing anything in Egypt, especially by interests from outside the country, required special approval from the cultural offices, the foreign offices, and the police.



Undaunted, he worked through the Egyptian ambassador in Washington and the Israeli embassy in Cairo. The Israeli ambassador in Egypt at the time, Mr. Moshe Sason, put in tremendous effort to speed up the process of approval, and, after many months of work, they finally received the necessary authorization documents.

Joined by Rabbi Yisroel Glitzenstien, shliach in Eilat, the shluchim spent two weeks in Egypt, and in accordance with the Rebbe's *hora'os*, printed three thousand copies of the Tanya, one thousand in Alexandria and two thousand in Cairo.

The Rebbe's initial answer regarding the significance of the Rambam's living in Egypt, served the Shluchim as a catalyst to plan a siyum Ha'Rambam in Egypt, as well, and they began the process of arranging a siyum in Egypt--the location in which the Rambam wrote the Mishneh Torah. The shluchim wrote to the Rebbe about their idea, and the Rebbe agreed.

They obtained the necessary visas, and began securing funding for the trip. Rabbi Glitsenstein invited his uncle, Rabbi Chanoch Glitsenstein to come along as well, and he too began putting together funds for the trip. However, when they wrote about it to the Rebbe, he answered that they wouldn't be funding the trip – for the Rebbe himself was going to pay for the entire undertaking. (The Rebbe continued to fund the siyumei Rambam in Egypt every year thereafter.)

The Rebbe instructed that the delegation should be made up of the shluchim in Eilat, Rabbis Glitsenstein and Hecht, as they had printed the Tanya there already, as well as the Shliach and rov of Tzfas, Rabbi Levi Bistritzky *a.h.* be part of the group travelling to the siyum, having arranged the siyumim at the burial place of the Rambam in Tveria, and as the *rov* of the city near the burial place of the Rambam. The Rebbe added that a photographer should be on hand to capture the event, so photographer Levi Freidin joined the group too.



PHOTO: JEW/THE LIVING ARCHIVE

LETTERS FROM THE EGYPTIAN GOVERNMENT ABOUT PRINTING THE TANYA IN EGYPT.





THE INVITATION PRODUCED FOR THE SIYUM WITH A GOLD STRING BINDING THE TWO SIDES, AS PER THE REBBE'S DIRECTIVE.

A few days before the Siyum, the Rebbe said “The *rov* of Kfar Chabad should also go along,” so Rabbi Mordechai Ashkenazi joined the delegation.

As Arabic is the spoken language in Egypt, Rabbi Hecht asked Rabbi Shimon Elitov, a Lubavitcher *rov* who had an Arabic radio show, to join.

In an interview with *A Chasidisher Derher*, Rabbi Elitov related:

“Although I speak a basic Arabic, I wasn’t so familiar with Egyptian Arabic, but after being asked to join such an extraordinary siyum, I turned to Rabbi Shalom Shai Gamliel (a *rov* in Yerushalayim, originally from Egypt) to help me learn Egyptian Arabic. Learning a new language in general is not enjoyable, and it was quite difficult for me, so I called Rabbi Hecht and asked him if I could be excused from going to Egypt, and send Rabbi Gamliel instead.

“He called me back a while later and told me, that when Rabbi Groner relayed to the Rebbe that they were taking Rabbi Gamliel instead, the Rebbe asked him, “און פארוואס נישט עס?” “And why not [Elitov] himself?”

When I heard that, I obviously resumed my Egyptian Arabic studies, eventually going to the siyum in Egypt and learning the beginning and end of the Rambam in Egyptian Arabic.”

The attention the Rebbe paid to every detail of the trip amazed everyone involved. The Rebbe showed an interest even in such minute details as the design of the invitation. The Rebbe said that the invitation should be with a “חוט” “a tassel,” implying that the invitation be made with two separate parts to it. A beautiful invitation divided into two sections was prepared, with a gold-color string holding the two parts together. These invitations were sent to all Jews in Egypt.

The shul in Cairo was specially decorated by the Egyptian Jewish Community for the exciting event. It was beautiful to see the shul, which for so many years had been forsaken and empty of human activity, suddenly sparkle with life, as the community prepared to host this historical and monumental siyum harambam.

Others also joined them in the delegation to Egypt, and as the years went on, more

people joined. Rabbi Yitzchok Goldberg from Migdal HaEmek would go along because he speaks French – a language that many Egyptian Jews are familiar with. Rabbi Shmuel Greisman, Rabbi Berke Wolf, and Rabbi Yitzchok Yehuda Yeruslavsky, among others, also joined the siyumim.

The siyum took place on 30 Nissan 5745. It was an event the likes of which Egypt had not seen in over fifty years, and it left a deep impression on everyone who was there.

The speeches were said in Hebrew, Arabic, English and French, to ensure everyone understood. Between the speeches, the crowd was swept up in the heartfelt *niggunim* and dancing. Who could imagine that this would happen? That in the city where the Rambam lived, a city that had for so many years been forsaken of Yiddishkeit, there would be a Chassidishe farbrengen with dancing and singing in honor of the Rambam!

In accordance with the Rebbe's *hora'a*, each participant received a Tanya printed in Egypt the previous year, with gold lettering in Arabic that said "a memento from the siyum haRambam".

The next year, at the end of the second cycle of Rambam, the Rebbe urged<sup>2</sup> that siyumim be arranged "בכפליים לחושי" in a double measure, and so two siyumim were arranged in Egypt--in Alexandria and Cairo.

The siyum in Alexandria took place on Sunday, 5 Adar Sheini 5746, in the grand "Eliyahu Hanavi Shul" in the center of town, with the participation of the entire Jewish community of Alexandria. The siyum in Cairo took place in the shul of the Rambam on the following day. Both siyumim drew sizeable crowds, and everyone there was swept up in the wave of excitement and emotion.

Like the year before, each person received a Tanya. It was inscribed with the words:

"A memento from the siyum haRambam in Alexandria/Cairo, marking the end of the 850th year of the Rambam's birth."

Each year, the Israeli embassy and consulate would greet the group and take

care of all security concerns and technical arrangements. Generally the event would be arranged as follows: Rabbi Elitov would emcee the event in Arabic and Ladino. The Israeli Ambassador and Israeli Consul General would participate and say a few remarks. (In fact, most of the Israeli diplomatic corps in Egypt was there.) Rabbi Goldberg would speak in French, Rabbis Hecht and Bistritzky in English, and Rabbi Ashkenazi in Hebrew. The director of historic sites in Egypt would bring the greetings of the Egyptian government.



In accordance with the Rebbe's *hora'a*<sup>5</sup> for all the siyumei haRambam (that the speeches and chiddushei Torah said at the various siyumim be transcribed and printed), a pamphlet, titled *גינת המלך*, was published containing the Chidushei Torah and speeches of the first three siyumim.

Every year after the siyum, Rabbi Hecht would give a detailed report to the Rebbe's secretariat over the phone. They would also send albums with the pictures that were taken at the event.

One year, Rabbi Glitzenstein spoke with Rabbi Binyomin Klein after the trip. At the end of the call he said, that "Shimon Peres wishes that he receive such respect in Egypt



like the Rebbe's shluchim.” (Around that time, Shimon Peres had wanted to travel to Egypt, but he wasn't welcomed). Later, when the Rebbe received a report about the phone call, he asked, “וואס דערציילט ישראל וועגן די נסיעה גליצנשטיין וועגן די נסיעה?” “What does Yisroel Glitzenstein report about the trip?” When Rabbi Klein told the Rebbe of the comment about Shimon Peres, the Rebbe smiled broadly.

At the Farbrengen of Acharei-K'doshim 5745, the Rebbe again spoke about studying Rambam and the siyumim<sup>6</sup>.

The Rebbe said that he would now give *mashke* to all those organizing siyumim after Shabbos, after mixing it with the *mashke* from Fes, Cairo, and Tveria:

This *mashke* is mixed with the *mashke* that was brought from the siyum של תורה לגמרה which took place recently in the shul of the Rambam in Cairo, the place where the Rambam lived most of his years, and where he also wrote his work. (In addition to the siyum that took place in the house of the Rambam in Fes, where he lived for about six years.) The siyum in Cairo was held with joy and happiness, and they said L'chaim and wished brachos for all Yidden no matter where they may be--and some of that *mashke* was brought here.

This *mashke* is also mixed with the *mashke* from the siyum on *Sefer Hamada* which took place at the resting place of the Rambam in Tveria, where his body was interred after he finished his *avodah* on this earth (as the Alter Rebbe explains in *Igeres Hakodesh* the great significance of a *yom histalkus*).

Although only a “*chelek*”, a bit of the *mashke* was brought here, being that most of the *mashke* was used at the siyumim, nevertheless it is self understood that the main thing is the essence and core of the *mashke*--not the vodka--and העצם כשאתה תופס בכולו, when you take hold of a part of the essence, you take hold of it all!

THE TANYA PRINTED IN CAIRO, DISTRIBUTED AS A MEMENTO AT THE SIYUM.

During the day, the shluchim were busy making the events around Egypt.

They would also visit the Ibn Ezra Shul in the old city of Cairo (which many sources contend is in fact the Rambam's shul,) and the house where the Rambam lived in Cairo. (The house is still in good condition, including the office where the Rambam accepted his patients and the *mikveh* he used.) They would make a siyum in both of these places as well.

In the evenings, after a day filled with visitations and events for the Jewish community members, they would gather in one of the corners of the hotel and farbreng, with singing and saying “*l'chayim*!” It is an experience they fondly remember.







PHOTO: JEM/THE LIVING ARCHIVE



PHOTO: JEM/THE LIVING ARCHIVE

Shortly after the Siyum in 5745, some of the people who had participated in the siyum in Egypt came to the Rebbe for Shavuot. Once again, the Rebbe spoke about the siyum, on Shabbos Mevorchim Sivan:

"In continuation to what was spoken earlier about limud haRambam, we will now give out *mashke* to those who are arranging siyumim in the next few days,

"After mixing it with the *mashke* that was brought here from the siyum which was made in the house of the Rambam in Fes, Morocco, and also from the *mashke* that was brought from the siyum which was held in the shul of the Rambam in Cairo, Egypt,

"And to point out the hint in the name of the Rambam: רמב"ם is the *roshei taivos* of רבות "מופתי בארץ מצרים", "Multiplying my great wonders in the land of Egypt." The period of the Rambam's living in Egypt, the sefer *Mishneh Torah* which he wrote in Egypt, and the *g'zairos*, *takanos* and *minhagim* which he instituted while there--these are the great wonders which happened in Egypt....

..."And as mentioned many times, through giving the *mashke* here, we are uniting the people here with those who will be at the future siyumim, and with those who

THE BOOKLET "GINAS HAMELECH", INCLUDING TRANSCRIPTIONS OF CHIDUSHIM ON THE RAMBAM'S MISHNE TORAH ORATED BY THE PARTICIPANTS OF THE SIYUM IN CAIRO, EGYPT.

were present at the past siyumim in the various places associated with the Rambam."

After the sicha, Rabbi Hecht went up to the Rebbe's bima, and the Rebbe poured *mashke* into his cup. Afterwards, the Rebbe gave the bottle of *mashke* to his father, Rabbi Moshe Yitzchok Hecht, *a.h.*, for the Siyum he was arranging that week in New Haven, Connecticut. Turning to Rabbi Levi Bistritzky, the Rebbe said, "Why are you not coming forward? Didn't you attend the Siyum in Cairo?" The Rebbe gave him and his father, Rabbi Leibel Bistritzky, *a.h.*, some *mashke* adding to Rabbi Bistritzky senior: "והשיב לב אבות על בנים."

The Rebbe then turned to Rabbi Ashkenazi and motioned that he too should come forward. "Does everyone need to be called?" the Rebbe said. The Rebbe asked Rabbi Ashkenazi if anyone else present was at the Siyum in Cairo, to which he answered that Rabbi Shmuel Greisman also participated.

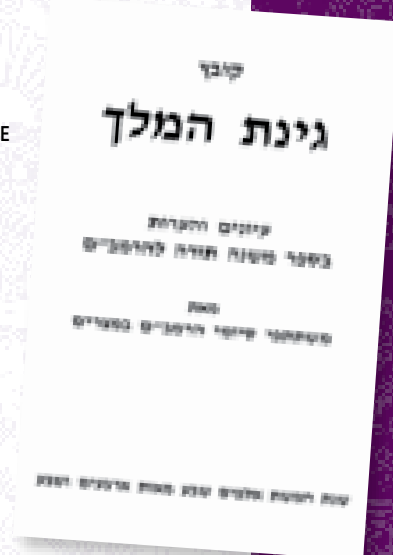


PHOTO: JEM/THE LIVING ARCHIVE

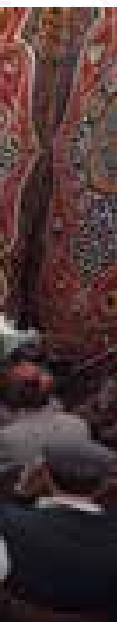


PHOTO: JEM/THE LIVING ARCHIVE



PHOTO: JEM/THE LIVING ARCHIVE

When pouring the *mashke* to Rabbi Greisman the Rebbe blessed him “זאל זיין” “בהצלחה רבה” “It should be with much success”.

Rabbi Hecht related:

“In 5750, the yearly cycle ended on 25 Cheshvan. However, the Rebbe surprisingly instructed that the Siyum in Egypt be pushed off until Chanukah. Eventually, we understood that by combining the event with a Chanukah celebration, many more of Cairo’s Jewish population attended, making it a much greater success”.

From then on, they made the siyum on Chanukah every year. They took the opportunity to publicize Chanukah wherever they could, and even lit a menorah at the pyramids. In 5752, a clip of this event was broadcasted all over the world on *Chanukah Live*.

The trips always brought much excitement to the Egyptian Jews. The visitors would spend as much time with the locals as possible, schmoozing, discussing matters, seeking advice and guidance, and requesting

*brochos* from the Rebbe. With these visits, the locals came to understand that someone was thinking about them. More than once, the leaders of the Jewish community told the shluchim that the few hours they spend together gives the community *kochos* for the entire year.

One time, Levi Freidin brought a stack of pictures of the Rebbe with him, and he was giving them out to the Arab children gathered outside the Rambam’s shul. Suddenly, a policeman came over to him, and asked, “May I also have a picture of the Rambam from New York?”

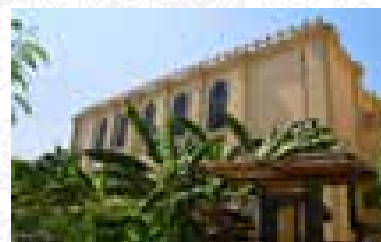
One year when the shluchim were in Egypt, they met a tour group of American students. When they met at the shul, the shluchim invited the Jewish boys in the group to lay *tefillin*, some for the first time in their lives. The Shluchim celebrated these “bar mitzvahs” and wished them well with a “*l’chaim!*” and blessing. One of them exclaimed that the entire trip was worth it if only to meet the Chabad Chasidim from Israel who gave them this exceptional opportunity.



SHAAR HASHOMAYIM SHUL  
CAIRO



ELIYAHU HANAVI SHUL  
ALEXANDRIA



IB'N EZRA SHUL  
CAIRO

שפתותיו דובבות

# Tveria



PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD

When the Rebbe first established the *takana* of limud haRambam in 5744, Rabbi Levi Bistritzky *rov* and shliach of Tzfas, took a *minyan* of *anash* from Tzfas to the *kever* of the Rambam in nearby Tveria to learn the first *shiur* of Rambam, the *Minyan Hamitzvos*. When the cycle was holding at the end of *Sefer Hamada*, they celebrated with a siyum at the *kever*.

As far as they were concerned, it was nothing more than a novel idea.

When Rabbi Bistritzky came to the Rebbe for Shavuot, he brought along with him the

bottle of *mashke* from which they had said “*Ichaim!*” at the siyum. At the farbrengen of Shabbos Mivorchim Sivan, the Rebbe said:

... In connection with the siyum of *Sefer Hamada*, the *Aibishter* put in the hearts of a group of people to gather for a siyum at the *kever* of the Rambam in Tveria where he is interred (as the well-known expression, פה נטמן).

...They also arranged a farbrengen in honor of the siyum, a farbrengen which was conducted with joy and happiness--joy for the completion of Torah, and because it is a *sefer*

of *halachos*, which tells us how to conduct our daily life--it is also a שמחה של מצוה.

*Mashke* from that farbrengen was brought here to the *daled amos* of the my father-in-law, the Rebbe...

...And when we use the *mashke* for this farbrengen, then our farbrengen comes in continuation to that farbrengen, and it connects all the participants in this farbrengen with the participants in that farbrengen.

Present here is the person who organized the siyum, brought the *mashke*, and reported the *besuros tovos* of what happened. קריינא דאיגרתא איהו ליהוי פרונוקא—the foremost participant in this *simcha*, and therefore come up to take this *mashke* and distribute it to all the participants in the farbrengen here...<sup>8</sup>

After the sicha, the Rebbe then gave the bottle of *mashke* to Rabbi Bistritzky.

Following such a strong endorsement from the Rebbe, the siyumim at the Rambam's resting place now took on an official aura. At the end of each *sefer*, Rabbi Bistritzky would take a *minyan* of *anash* to Tveria, make a siyum, say "I'chaim!"; and every time would send the *mashke* to the Rebbe. The Rebbe responded with special *maanos* regarding these siyumim.

When the entire Rambam was completed on 11 Nissan 5745, Rabbi Leibel kaplan *a.h.*, head Shliach of Tzfas, arranged a large siyum by the Rambam's tziyon, and it continued in 5746 as well. Following the actual siyum at



PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD

RABBI LEIBEL KAPLAN (LEFT) LOOKS ON AS CHIEF-RABBI MORDECHAI ELIYAHU CONDUCTS THE SIYUM NEAR THE RAMBAM'S KEVER IN TVERIA, 5745.

the kever, another large event took place at a rented hall nearby.

In 5749, the siyum haRambam was on Asarah b'Teves. The following Shabbos, the Rebbe encouraged that more siyumim be arranged across the globe in honor of the Rambam's *yahrzeit* on the 20th of Teves. The Rebbe specifically mentioned Tveria:

...It is therefore fitting that among the siyumim on Rambam which are taking



PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD





PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD

RECEPTION HELD IN A HALL FOLLOWING THE SIYUM AT THE RAMBAM'S KEVER, 5745.

place around the globe, siyumim should be arranged for this coming Wednesday, the *yahrzeit* of the Rambam. There should be at least one celebration in Eretz Yisrael, and ideally ("ma tov"), at the *kever* of the Rambam in Tveria...<sup>9</sup>

Tzeirei Agudas Chabad immediately arranged a siyum for the 20th of Teves in Tveria. On Wednesday night, the Rebbe came to *mincha-maariv* with a pocket-sized Rambam, and made a siyum after *maariv* (which was in addition to the siyum which the Rebbe had made on the 10th of Teves). In the *sicha*, the Rebbe once again mentioned the siyum in Tveria:

"Although several siyumim were already made both in chutz l'Aretz and in Eretz Yisrael, and, notably, by the *kever* of the Rambam in Tveria

- Which, if the body of every Jew is holy, how much more so is the body of the Rambam, inasmuch as he was a Jew of the entire Torah, who is a guide to all generations after him. From this we can understand the significance of a siyum at his *tziyun* where his body is interred--

Nevertheless it is important to join in to more siyumim..."<sup>10</sup>

From then on, Tzeirei Agudas Chabad held a grand siyum by the Rambam's *tziyun* every year. The Rebbe continued to mention the siyum in the upcoming years. For example, in the *sicha* of Shabbos Lech Lecha 5751:

...May we merit to immediately go to Eretz Yisroel, and especially those who learn Rambam. Throughout his entire life, the Rambam thirsted to go to Eretz Yisroel, yet



PHOTO: LUBAVITCH ARCHIVES

he couldn't actualize it. This was because specifically in Egypt he accomplished רבות מופתי בארץ מצרים. Only after he completed his *avoda* in this world did he go to Tveria ( - to where the Bais Din will return when Moshiach comes - ) for burial, as is told in Jewish history. And especially since a siyum haRambam is being made by his *kever*.

In 5750, shortly after the Siyum took place by the Rambam's *kever*, the Rebbe instructed that a memento should be printed from the siyum in Tveria. A special booklet titled טוב ראי was published, and it includes the various speeches and pictures from the event. **D**

1. The Rebbe sent Reb Michael Lipsker on Shlichus to Meknes in 5710.
2. Shabbos B'shalach , 15 Shevat, 5746.
3. Hisvaaduyos 5745 vol. 3 p. 1667
4. Ibid. p. 1717
5. Lag B'omer 5745; Ibid. p. 2010
6. Ibid. p. 1996
7. Ibid. vol. 4 p. 2076
8. Hisvaaduyos 5744 vol. 3 p. 1800
9. Sefer Hasichos 5749 vol. 1 p. 174
10. Hisvaaduyos 5749 vol. 2 p. 171



לזכות

החתן הרה"ת זלמן שמעון אברהם שי' טרקסלער

והכלה מרת חנה תח'ל' בן חיון

לרגל חתונתם בשעטומ"צ ביום כ"ג כסלו ה'תשע"ה הבעל"ט



# THE CHILDREN COME HOME

The story of the Kinus Hashluchim

*The Mitzvah of our generation and our time for each and every Jew in our generation is to become a shliach, to spread justice and morality (tzedeck v'yosher), Yiddishkeit, and especially Hafotzas Hamaayanos Chutzah.*

*Being that this is "mitzvas hador" there can be no satisfying excuse: neither that one still has to finish something else, nor that one needs to start something else, and so forth. Mitzvas hador is – "become a shliach!"*

*(Shabbos Parshas Vayishlach 5747)*

**B**eginning with the Rebbe's earliest sichos, the Rebbe reiterated time and again that the charge of our generation is to spread Yiddishkeit and the Maayanos HaChassidus, paving the way for the final *geulah*. In fact, in the Rebbe's first *ma'amor*, *Bosi Lgani*, he asserts that we must learn from Avraham Avinu, going to such places where the people don't know anything about Yiddishkeit, not even "*Aleph-Beis*", and teach them about Hashem, putting oneself on the side.

Although every Yid is charged with this mission and bears this responsibility, nevertheless, there are those who have the *z'chus* to have been chosen as "shluchim"

– dedicating their entire lives, in fact every hour of the day, to this effect, serving as shluchim of the *Nosi Hador* to reach out to each and every Yid in the furthest corners of the globe. (See *Sefer Hasichos* 5752 vol. 1 p. 109).

In this essay, we uncover the story of the "Kinus Hashluchim" – the once-a-year gathering when the shluchim "came home"; when the Rebbe greeted the shluchim, bestowing endless blessings upon them for success in their invaluable work, and guiding them in their future task, culminating in the call to "prepare the world for the coming of Moshiach".



# HERE TOO!

The idea of organizing a Kinus for Shluchim began in Eretz Yisrael with the shluchim of 5736-5738<sup>1</sup>. This Kinus always took place around Chof Av and the Rebbe would make mention of it in one of the *sichos* close to the time of the Kinus. The Rebbe would also send a special letter to all the participants. It was clear that the Rebbe derived much satisfaction from these Kinusim.

In Tammuz, 5743 the Rebbe's mazkir, Rabbi Yehuda Krinsky, wrote a *tzettel* to the Rebbe suggesting that a similar Kinus be arranged for the shluchim of the United States. The Rebbe's answer was that the idea should be discussed with *hanholo* of Merkos L'inyonei Chinuch.

Approximately one-and-a-half months later, during the farbrengen of Shabbos Chof Av, the Rebbe said:

"It is appropriate to make mention of the Kinus Hashluchim taking place tomorrow in Yerushalayim, as they customarily gather every year in close proximity to the *yom hilulo* of Chof Av....***Halevai – If only the same would be done here as well.***"<sup>2</sup>

Following this sicha, a committee of shluchim was formed to fulfill the Rebbe's wish. The date chosen for the Kinus was Shabbos Mevorchim Kislev. The considerations for this were simple—they wanted it to take place during a Shabbos when the Rebbe would definitely farbreng, hence, Shabbos Mevorchim. Shabbos Mevorchim Cheshvan is still during Tishrei, a time when shluchim are too busy to leave their posts, so Shabbos Mevorchim Kislev was chosen.

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1. Every year during the years 5736-5738 the Rebbe sent groups consisting of bochurim and young couples to serve as shluchim in Eretz Yisrael. In truth, the Rebbe mentioned the idea of arranging a "Kinus" for Shluchim in the 5710's to Reb Zalman Posner in Yechidus. At the time, the idea did not materialize.

2. Toras Menachem-Hisvaaduyos 5743 vol. 4 p. 1907





# 5744 THE FIRST KINUS

On 23 Cheshvan, 5744, Rabbi Krinsky penned a *tzetel* to the Rebbe, informing that the idea had been discussed between the shluchim and with the *menahel* of Merkos, Rabbi Hodakov, and that a committee of shluchim had been formed. Rabbi Krinsky enclosed a detailed program and a comprehensive list of the topics to be discussed throughout the Kinus. The Rebbe wrote on the *tzetel* in response: “*V’yehi ratzon sheyih’ye kol hana”l b’hatzlacha rabo*” – May all of the above-mentioned be with great success.

On Erev Shabbos Toldos, the Shabbos of the Kinus, Rabbi Krinsky submitted a

detailed report of the times and location of the Kinus, with the Rebbe’s Shabbos farbrengen set as the official opening of the program. Once again, he merited to receive a *ma’aneh* with *brachos* for *hatzlacha* and *besuros tovos*.

During the farbrengen the Rebbe spoke about the Kinus and elaborated on the exceptional value of shlichus. The Rebbe said that in addition to the three general levels regarding the status of a shliach in relation to the *meshaleach*,<sup>3</sup> there exists a fourth level as well: The shliach becomes one entity with the *meshaleach*! The precondition is that the shliach does not deviate one iota from the will of his *meshaleach*.

Towards the end of the farbrengen, the Rebbe handed Reb Lipa Brennan, organizational director of the Kinus, a bottle of *mashke* “for the Kinusim.” Some chassidim understood the pluralistic “Kinusim” as a sign that the Rebbe did not only approve of this year’s Kinus, but expected more to follow...

On Sunday, the main session of the Kinus took place in one of the rooms on the fourth floor of the building adjacent to “770” with approximately 65 shluchim in attendance during which reports were given on the activities in various cities throughout North America. In addition, many new ideas were presented on how to further and broaden these *pe’ulos*.

An interesting episode that occurred during this session was when the elder

shliach from the 5700’s, Reb Sholom Posner A.H., remarked that because the family of shluchim had grown so large over the years, most of the faces in the room were unfamiliar to him. One by one, the shluchim rose and introduced themselves by name and location. This became a yearly ritual and eventually it evolved into the customary roll call which takes place every year during the banquet.

A high point of the session was when Rabbi Hodakov, director of Merkos L’inyonei Chinuch, spoke to the shluchim addressing at length the theme of shlichus and the task of the shliach. The Kinus officially concluded before evening.

The following day, the shluchim collectively signed a *pidyon* to the Rebbe, in which they *bentched* the Rebbe and Rebbetzin and asked for a *brocho* that they be successful in fulfilling their shlichus with abundant goodness and in good health.

The Rebbe’s handwritten answer on the *pan* is as follows: “In addition to the sicha [on Shabbos] (including [what was said] “in between the lines”), it is already stated – *kol hamevarech misbarech bebirchasoi shel hak’[adosh baruch hu] shem’ruba al haikar* – beginning with the main [brocha(?), namely] fulfilling the shlichus in its entirety.”

3. Based on “*Lekach Tov*” of Reb Yosef Engel, *Klal Aleph*.

RABBI HODAKOV ADDRESSES THE MODEST CROWD AT THE KINUS HASHLUCHIM, 5744.



5745

# GROWTH

The following year's Kinus grew considerably, hosting some ninety participants. During the three-day Kinus many topics were discussed and joint decisions were made. There was also a big focus on printing Tanyas, something which the Rebbe emphasized greatly during the entire previous year.

The *yungeleit* from the kollel participated this year as well and the shluchim encouraged them to join the Rebbe's army. The kollel participants contributed to the Kinus atmosphere adding fresh energy and helping in invigorating the participants even more.

During the Shabbos farbrengen, the Rebbe elaborated on the concept of *hafotzas hama'ayonos*. When it came time to distribute the bottles of *mashke* which had been given in prior to Shabbos, the

Rebbe said that the bottle designated "for the Kinus Hashluchim beginning this shabbos for which many shluchim have gathered from many different places" would be given first, upon which Rabbi Krinsky came forward and the Rebbe handed him the bottle.

## A PRINTING PRESS WAS IMMEDIATELY SET UP ON THE TOP FLOOR OF 770 AND BEFORE THE FARBRENGEN WAS OVER, THE FIRST PAGES OF TANYA WERE PRINTED.

On Monday, the Shluchim all signed a *pidyon* to the Rebbe asking that they be granted success in their shlichus. When the Rebbe gave Rabbi Krinsky the unusually long and unique answer, the Rebbe directed that the shluchim in Eretz Yisrael be contacted and informed of the resolutions of the Kinus. That evening,

when Rabbi Krinsky drove the Rebbe home, the Rebbe added that the shluchim around the world should be contacted as well, putting a special emphasis on Australia.

With the conclusion of the Kinus, a special chassidishe farbrengen was held with the participation of the shluchim and kollel *yungeleit*. During the farbrengen it was resolved that a special Tanya be printed in honor of that year's Kinus and without delay, a printing press was immediately set up on the top floor of 770 and before the farbrengen was over, the first pages of Tanya were printed.

The next morning, when the Rebbe was informed of the Tanya printing, he expressed great satisfaction and directed that the *ma'aneh* to the *pan* of the shluchim from the previous day be printed inside the Tanya.

In addition, a special *kuntres* containing sichos from the Rebbe on the topic of shlichus was prepared ahead of the Kinus. This *kuntres* was subsequently expanded and printed every year before the Kinus.



PHOTO: LUBAVITCH ARCHIVES



5746

## "I, TOO AM A SHLIACH"

During the farbengen on Shabbos Chayei Sarah, which also served as the launch of the Kinus Hashluchim, the Rebbe connected the weekly explanation of his father's *ha'aros* on the *Zohar* with the Kinus and prefaced: "The Kinus Hashluchim has a personal relevance to me as well, for I too am a shliach of my father in law, the Rebbe Nessi Doreinu..."

That year, the Rebbe gave Rabbi Krinsky a stack of one hundred dollar bills and directed him to give each participating shliach two hundred dollars, immediately adding that surely they will want to hold onto the bills. Therefore, each shliach will receive an additional dollar from the Rebbe for safekeeping, but as for these two hundred dollars, every shliach must use them specifically for their own and their families' personal needs.

On the traditional *Pan Kloli* from the shluchim, the Rebbe penned a very long and detailed answer showering them with *brochos*. Within the *ma'aneh* the Rebbe also mentioned all the Rebbeim. That year, as well as in the years which followed, the Rebbe directed that the *demei-pan* money collected from the shluchim be deposited into the "*lishkas chasha'in*" department of Machne Israel.

AS FOR THESE TWO HUNDRED DOLLARS, EVERY SHLIACH MUST USE THEM SPECIFICALLY FOR THEIR OWN AND THEIR FAMILIES' PERSONAL NEEDS

## GO OUT! BECOME SHLUCHIM!

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In our generation, we see a tremendous turn for the worse in comparison to previous *doros*: specifically now there are thousands and thousands of Jews with no background in Yiddishkeit at all, never having been taught about Torah and Mitzvos.

True, there are *askanim* working on improving the situation, but even after all their efforts, around three quarters of Jewish children and adults do not receive any Jewish education, *rachmana litzlan*!

Every person has both the opportunity as well as a serious responsibility to “turn over the world” for the better! An *achrayus* to go out (both literally and figuratively, by going out of one’s own limitations) and do everything possible, in a pleasant and peaceful manner, to draw people closer to Yiddishkeit!

In the current situation there is so much work to be done; notwithstanding how many people are already involved in this, there are enough additional Jews for others to work with and assist.

There is an obvious lesson here in connection with the shlichus of our Nasi Hador, as well as the answer to those who are currently searching for somewhere to go on shlichus:

Never before was the situation as it is today, when the world can be conquered with Torah and Mitzvos

peacefully and amiably. “All the land is before you”, in a manner of “*Ufaratzta yama vakeidma vitzafoina vanegba*”, and not just Eretz Yisrael, but in the Diaspora as well.

This is because in each and every place, even in Brooklyn, New York, and similar locales, there are thousands of Jewish children and adults who do not receive any Jewish education, and there’s no need for a war to bring them to Yiddishkeit.

We therefore must call upon every Jew, especially the students of Tomchei Tmimim, whom the Rebbeim brought up and on whose account they were “*moser nefesh*”, to go out and fight “*milchemes Beis Dovid*” to bring Moshiach Tzidkeinu, growing up to become *askanei tzibbur* and *shluchim*. We need to announce to them: **“Become Shluchim and go conquer the world with Yiddishkeit!”**

“*Ein hadavar taluy ela beratzon*” – it depends only on your own will to do so: whether to care about “barley-pearls in soup” or “precious pearls on the neck” (as the Frieddiker Rebbe would say) – the choice is ours.

(שיחת ש"פ ח"י שרה, מבה"ח כסלו  
ה'תשמ"ז. ספה"ש ח"א ע' 93)

## “MITZVAS HADOR”

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The Mitzvah of our generation and our time for each and every Jew in our generation is to become a shliach, to spread justice and morality (*tzedek v'yosher*), Yiddishkeit, and especially *Hafotzas*

*Hamaayanos Chutzah*.

Being that this is “*mitzvas hador*” there can be no satisfying excuse: neither that one still has to finish something else, nor that one needs to start something else, and so forth. *Mitzvas hador* is – “become a shliach!”

To know exactly what is the specific shlichus required, one would need to ask the *Nasi Hador*. In reality, however, the shlichus can be found in the multitude of *sichos* and *kuntreisim* that have already been published. All one needs to do is to pay the few cents to purchase the *kuntres* and study what it says, and he’ll automatically know what to do.

(שיחת ש"פ וישלח ח"י כסלו ה'תשמ"ז.  
ספה"ש ח"א ע' 135)

## WE MEAN YOU!

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When someone has moved to a city where there is no one else to rely on, and all they can do is throw themselves completely into whatever task needs to be accomplished, we’ve seen that they can literally take over an entire city. They can inspire every single resident, from children through adults, each according to their ability, and they can even be so successful that news of their accomplishments will spread across the entire country.

Though there’s no need to mention specific names, the reality is that we’ve seen this to have been the case in the past. In fact, even without tremendous expense or abnormally hard work, great things have been accomplished.





PHOTO: JEM/THE LIVING ARCHIVE / 23983

The only prerequisite is to realize that when *sichos* discuss *Hafotzas Hamaayanos*, their objective audience isn't everyone else; it's *speaking to you*. It's important to realize that those *sichos* demand action and real results. Once someone has realized this, and consequently made a firm decision to throw themselves into *hafotzas hamaayanos*, working steadily, day after day, week after week, month after month – they have indeed conquered their city (although this was done [gradually] and not in an official manner), its surroundings, and eventually the entire country...

(שיחת שמחת ביה"ש ה'תשכ"א. תו"מ חכ"ט

ע' 88)

## FAR BUT NEAR

Whether it be the next block over [where they move on shlichus], overseas, or even farther, all of the Rebbeim travel together with them, and whichever place they come to the Rebbeim are there with them.

Physically, one can be right next to the "*Tziyon*," but as what the *posuk* says regarding Hashem, "they turned to me, but with their back;" this is also applicable to Tzadikim (who are "similar to their Creator"). The Alter Rebbe explains in *Likutei Torah* that this can be compared to two people standing

next to each other, but they have turned their backs on one another; there is no greater distance than this.

One can also be physically distant, yet completed united spiritually, with all the explanations and levels in Chassidus for "פנים בפנים", face to face.

(שיחת שמחת ביה"ש ה'תשכ"א. שם ע' 90)

5747

# BATEI CHABAD



PHOTO: JEM/THE LIVING ARCHIVE / 119395



PHOTO: JEM/THE LIVING ARCHIVE / 119397

THE FIRST OFFICES OF THE SHLUCHIM OFFICE, PHOTOGRAPHED DAYS AFTER ITS DOORS WERE OPENED, KISLEV 5747.

The Kinus hashluchim of this year came during a time when the Rebbe was speaking very strongly about shlichus, and about founding new *Batei-Chabad*. Indeed many *yungeleit* joined the army of shluchim during that period.

The number of participants that year rose to two hundred and fifty shluchim and the sessions were moved to the Oholei Torah center.

Ahead of the Kinus, the Rebbe gave a *hora'a* that certain lay-leaders of the Machne Israel Development Fund (MIDF) be invited to the Kinus and made special mention of Mr. David Chase, director of the MIDF board, and a few others. In connection with this *hora'a*, the Vaad HaKinus decided on a special lay-

leader program to be held as part of the official program and that the *baalei-batim* of the shluchim be invited to attend the banquet.

During the Shabbos farbrengen the Rebbe said that the way to conquer the world with goodness, kindness, and *yiddishkeit* is through each individual shliach fulfilling his shlichus in his respective place and by adding in *Battei-Chabad* as well. The Rebbe also called for the establishment of an office where shluchim could turn to receive assistance in their work. This led to the creation of the Shluchim Office.

The Rebbe then said that all those who will be involved in these *pe'ulos* are guaranteed recipients of abundant

*brochos* in *ruchniyus* and *gashmiyus*, healthy children and grandchildren, and good shidduchim for their children.

When Rabbi Krinsky entered the Rebbe's room following the Kinus, the Rebbe remarked, "*Es iz shoin tzeit einnemen di velt* – The time has come to conquer the world!"

This statement, "conquering the world," was very fitting for that period, as the Rebbe was constantly speaking about shlichus and encouraging chassidim to answer the call and take up posts on shlichus. However, this declaration, said in the aftermath of the Kinus also engendered the idea to make a conference of global proportions.



PHOTO: JEM/THE LIVING ARCHIVE / 149086

# INTERNATIONAL KINUS HASHLUCHIM



PHOTO: JEW/THE LIVING ARCHIVE / 147951

RABBI MOSHE KOTLARSKY ADDRESSES THE BANQUET OF THE KINUS HASHLUCHIM, 5748.

On Vov Tishrei 5748, Rabbi Krinsky wrote a *tzettel* to the Rebbe proposing the idea of an International Kinus Hashluchim. In his answer, the Rebbe drew an arrow with the line crossed over the words “I hereby ask” and the tip pointing to the continuation of the sentence “to invite to this Kinus, shluchim from other countries as well,” thereby giving his consent. To Rabbi’s Krinsky’s query of whether to invite every shliach or only one representative from each city, the Rebbe replied that this decision should be made by “the invitees” (the shluchim themselves).

As the date of the Kinus drew closer, the Rebbe offered to pay up to half of every

shliach’s travel expenses. In addition, the Rebbe crossed out of the program the customary participation fee of 100 dollars and instead wrote “minimal fee.” The fee for each participant was changed to thirty-six dollars and has so remained ever since.

In the days leading up to the kinus, Crown Heights was buzzing with activity, as shluchim from all over the world began gathering at “770.” Cries of joy punctuated the air as old friends met again after years of not seeing each other.

An overflowing crowd of many hundreds of shluchim packed “770” on Friday night, and a festive atmosphere pervaded throughout. The Rosh Chodesh Kislev

March was taken up by the crowd and after a few minutes the Rebbe entered the shul, his holy face radiant. Everyone in the room felt that something was different about the way the Rebbe walked in to shul that Friday night. The feeling was as though “the children have come home.”

The Rebbe encouraged the singing on his way up to the front of the shul, continuing to do so even after reaching his place by keeping time with his hand lightly on the *shtender*, his face to the wall.

## Farbrengen

The entire farbrengen on Shabbos was dedicated to the concept of shlichus. The



Rebbe tied in the idea of shlichus with that week's *parsha* of Toldos and in the second sicha the Rebbe said that just as when Yitzchak Avinu sent off Yaakov, he showered him with *brochos* in a manner of "*M'lechatchila Aribet*," so too with regard to the shluchim of *Nessi Doreinu*. The *heilikeh brochos* of the *meshaleach* were fulfilled by each and every one of the shluchim without fail, *b'gashmiyus ub'ruchniyus*!

A real surprise came during the third sicha. The Rebbe said that in continuation with what was said earlier [regarding the *brochos* of the *meshaleach*]-the Rebbe announced that he will begin now with *maaseh b'poel*: Any shliach who is in debt, should prepare a financial report of his entire budget and deficits through the next Rosh Chodesh Kislev. This report should then be submitted to a specially designated *vaad*. The Rebbe said that he (via Machne and Merkos) would cover ten percent of the deficit and half of the remaining ninety percent (forty-five percent overall) will be given as a loan to be paid up over the following four or five years.

Following the sicha the Rebbe recited a *maamor* after which came another surprise: the Rebbe announced that on Sunday a special *kuntres* would be distributed to every shliach and shlucha.



PHOTO: JEM/THE LIVING ARCHIVE / 147982



## Dance into the Night

At *mincha* following the farbrengen the Rebbe encouraged the singing of *Aleinu* which spontaneously burst forth from the crowd. “*Al Tirah*” was sung as well and the Rebbe continued to encourage the singing until *maariv*, following which the Rebbe left the shul to the Rosh Chodesh Kislev *niggun*.

The overjoyed crowd remained in the shul and continued to sing and dance to the *niggun* at fever pitch. It was a natural expression of the overflowing emotions and joy felt by all, delighting in the great *zechus* of being near the Rebbe and be present at the unique farbrengen that Shabbos.

On Sunday, all the shluchim gathered in front of “770” for a group portrait. The sight was breathtaking: hundreds of shluchim standing in perfect order, exuberantly singing the Rosh Chodesh Kislev *niggun*; truly the Melech’s army...

Following the photograph session, everyone expectantly entered 770 for mincha and for what was to follow.

## The Kuntres

When the Rebbe entered the shul for mincha, he unexpectedly turned and notified the *mazkir* that there will be a sicha after mincha. Immediately, a *shtender* and microphone was set up on the Rebbe’s *bima* and following mincha the Rebbe spoke about the *duchos* (reports) given in by shluchim which contained “truly amazing things!” He encouraged all those who had not yet submitted their *duchos* to do so as soon as possible.

The Rebbe then said that a *kuntres* and dollars will be distributed to every shliach and shlucha following the sicha.

When the Rebbe concluded the sicha, bedlam erupted, as many were still unsure how exactly the distribution would proceed. While descending the stairs of the *bima*, the Rebbe suddenly stopped and reiterated that only the shluchim should come forth and everyone else should stand on the side

to ensure that the distribution goes smoothly.

Although the line was long, the distribution nevertheless proceeded swiftly. As the shluchim filed by, the Rebbe asked certain individuals (at times, smilingly) if they were shluchim. To some *rabbonim* or *mashpi'im* who joined the line to receive a *kuntres*, the Rebbe gently made it clear, whether by way of a hand motion or a remark, that this distribution was reserved only for shluchim. For example, one elderly chossid who passed by told the Rebbe that he serves as a *mashpia*, to which the Rebbe replied, “I am not even taking one for myself” (“פאר מיר אליין נעם איך ניט”).



THE REBBE DISTRIBUTES THE KUNTRES VSHAVTI V'SHOLOM EXCLUSIVELY FOR SHLUCHIM.



RABBI NACHMAN SUDAK TEACHES THE NEWLY DISTRIBUTED KUNTRES TO ALL ASSEMBLED FOLLOWING THE CHALUKAH.

## AT ALL TIMES

On Chof-Hei Cheshvan 5748 the United States Federal Appellate court made its final decision following Chabad’s case regarding the *seforim* taken from the Chabad library, stating that they belong to the chassidim and therefore must be returned to their rightful place in “770.” When Rabbi Krinsky entered the Rebbe’s room to hand him the written verdict, the Rebbe took the papers and before even glancing at them, immediately inquired as to how the preparations for the upcoming Kinus hashluchim were coming along!

Rabbi Krinsky notes that nothing more adequately than this, underscores the great importance which the Rebbe attributed to the Kinus Hashluchim.

In truth, this type of interest and concern was constantly displayed by the Rebbe throughout all the years of the Kinusim. The Rebbe was constantly asking about how many shluchim were in attendance, how the program was moving along, etc., etc.

5750

## CAPTURE THE MOMENTS

5749

## RIPPLE EFFECT

During the Shabbos farbrengen the Rebbe spoke of the Kinus Hashluchim as being a convention of international proportions and added that their work back home is global as well. When a shliach in a particular city teaches someone, that individual in turn will eventually pass on that teaching to another, who will then go on and share it with another, triggering a chain reaction of global proportions.

Towards the end of the farbrengen the Rebbe called up Rabbi Krinsky to receive a bottle of *mashke* for the Kinus. Although this had already become a yearly custom, this time, however, something unusual happened. After receiving the bottle, Rabbi Krinsky noticed the Rebbe looking at him expectantly, as if waiting for something. There and then, he decided to take the opportunity to *bentch* the Rebbe on behalf of all the shluchim and shluchos around the world. It was a moment charged with emotion.

On Monday, after *shacharis*, the Rebbe notified that following mincha there will be a sicha to the shluchim.

After mincha the Rebbe spoke a sicha lasting forty five minutes after which the Rebbe distributed two dollars, *keflayim letoshiya*, to all those shluchim and shluchos, followed by all those present.

The days leading up to the Kinus were filled with feverish preparation. When the Kinus Program was ready for print, it was submitted to the Rebbe for approval. In response the Rebbe wrote on the cover that there is no mention of a program for shluchos, as well as for the children of the shluchim who were joining their parents at the Kinus. Straight away, a women's program was added and a copy was submitted to the Rebbe.

On the Thursday before the Kinus, while in the car riding to the *Ohel* the Rebbe examined the new print of Kuntres Hashlichus. In addition, Rabbi Krinsky presented the Rebbe with a list of new *Batei-Chabad* that were built during the year of "*shnas habinyan*".<sup>4</sup> The Rebbe also asked Rabbi Krinsky for details of the preparations for the Kinus.

On Friday, the Rebbe davened *shacharis* and *mincha* in his home on President Street, and only the shluchim and *orchim* were allowed inside.

On Friday night the Rebbe entered the shul of "770" to the exuberant Rosh Chodesh Kislev March. The six-hundred shluchim in attendance made a considerable mark in addition to the usual crowd.

### Relive the Moments

As always, the Rebbe addressed the shluchim during the Shabbos farbrengen. The Rebbe connected the Kinus with the week's *parsha* and spoke at length regarding the relationship of the shliach to his *meshaleach* and the dynamics of the *bittul* he must have.

Later during the farbrengen, the Rebbe pointed out that when the shluchim are

together for the Kinus [in the Rebbe's *daled-amos*], they draw inspiration from one-another and from the prevailing sense of *achdus*. Even after returning home to their respective posts, the Shluchim still draw upon that inspiration by remembering and longing after the time they spent together with the rest of the shluchim.

The Rebbe suggested that in order to better capture the moment and allow this inspiration to be easily accessed, a memento-album of the Kinus should be published, which will include photographs of the participating shluchim and their families, as well as some of the Torah thoughts and other ideas discussed during the Kinus. In this manner, the Rebbe said, each shliach, along with his wife and children, will be able to periodically look through the album and be reminded of the sense of *achdus* at the Kinus, and receive a boost to efficiently fulfill their shlichus. The Rebbe made special mention of the young children, saying that even they will be inspired by seeing their picture in the book, giving them encouragement to go in the right path when they grow older as well.

## EVEN THE CHILDREN WILL BE INSPIRED BY SEEING THEIR PICTURE IN THE BOOK TO GO IN THE RIGHT PATH WHEN THEY GROW OLDER AS WELL.

During the farbrengen the Rebbe also spoke strongly regarding *sheva mitzvos b'nei noach*, encouraging the shluchim to intensify their efforts in making the world a more G-dly place through publicizing the observance of these commandments to all the nations of the world.



That Shabbos the Rebbe distributed thirty-five bottles of *mashke* at the farbrengen, the large number of course due to the presence of the shluchim.

On Sunday morning, the customary distribution of dollars took place. When Rabbi Krinsky approached, the Rebbe handed him an extra dollar “for the Kinus,” and made mention of the *hora’a* from yesterday’s farbrengen about printing a memento-album of the Kinus.

Following “dollars” the Rebbe went to the Ohel, and on the way Rabbi Krinsky handed the Rebbe a *pan* signed by all the shluchim. The Rebbe asked Rabbi Krinsky: “על מי נטשת המלוכה” “with whom have you left the “kingdom” (i.e. the responsibility of running the Kinus while he was with the Rebbe at the Ohel) to which he replied that the shluchim had gone to Manhattan to attend the Siyum Horambam which was taking place that day. The Rebbe spent an unusually long time at the Ohel and immediately upon the Rebbe’s return, *mincha* and *maariv* took place. Following *maariv* the Rebbe spoke a sicha, a very exciting event as the Rebbe had not spoken a sicha on a weekday since Rosh Chodesh Cheshvan.

The Rebbe then distributed dollars to everyone present. The Rebbe’s countenance was luminous and he paused from time to time to speak to some of those passing by. When Reb Shlomo Cunin came by, the Rebbe swung his hand in his direction. As he started to walk away, the Rebbe turned towards him and continued to swing his hand in his direction while the singing intensified.

When Rabbi Krinsky approached the Rebbe gave him an extra dollar and said that if there is no *pushka* in the location of the Kinus then one should be brought there, whereupon the Rebbe handed him a third dollar to be placed inside the *pushka*.

On Monday the Rebbe sent out an “express” (*mohir*) note in which the Rebbe asks of “those involved with the publishing of the book regarding the resolutions of the shluchim *sheyichyu*” to





submit an update before he travels to the Ohel. Of course, the album staff, headed by the secretary of the Kinus Rabbi Yosef B. Friedman, went into high gear. One year later, in time for the 5751 Kinus, a beautiful, full-color album was published and debuted at the Kinus.

The Kinus came to a close Monday night. The very next day the Rebbe expressed his wish to hear a report on the events of the Kinus. Rabbi Krinsky immediately wrote in a general report upon which the Rebbe wrote a beautiful *maaneh* full of *brochos*. A fully detailed report including the resolutions of that year's Kinus was submitted to the Rebbe on Friday.

A full week after the Kinus the Rebbe gave a *hora'a* for every shliach who signed the *Pan Kloli* to receive a check for one thousand dollars and in the following days the Rebbe urged for this directive to be carried out as soon as possible.

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4. Throughout the year of 5749, the Rebbe strongly encouraged the purchase and construction of additional Batei-Chabad and during that year, hundreds new *Batei-Chabad* were established.





# 5751

## THE NEW ALBUM

A week before the Kinus, the “Kuntres Hashlichus” published every year before the Kinus was submitted to the Rebbe. By now it had expanded to the size of a *sefer*, and in his *tzettel* Rabbi Krinsky asked the Rebbe if it should continue to be called “Kuntres” or perhaps the name should be changed to “Sefer Hashlichus.” The Rebbe circled the word “Sefer” and inscribed the date of publishing as “*Hei* (Thursday), *Chof Mar-Cheshvan*”.

During the Kinus on Friday morning, Rabbi Krinsky submitted a report to the Rebbe on the Kinus in session, along with the album/memento from the Kinus Hashluchim – 5750 and Sefer Hashlichus.

The amount of shluchim pouring into Crown Heights reminded one of the festive month of Tishrei. Indeed, the crowd that filled “770” that Friday night was huge, and a *Yom Tov* atmosphere prevailed.

At the Shabbos farbrengen, the Rebbe dedicated much of his sichos to discuss the idea of Shlichus in general and the Kinus Hashluchim in particular,

concluding: last year we brought up an idea of publishing a memento from the Kinus, including photographs of the participating Shluchim along with their families, as well as highlights of the ideas discussed at the Kinus.

This year, a new pictorial album should be prepared, including photographs of *all* the shluchim and their families, even the small children. Thus we can anticipate that the children as well, seeing their picture in the book, will be inspired to follow in their parents’ ways and grow up to be shluchim in their own right.

The Rebbe added that the book should be published as quickly as possible, preferably in time for Yud Tes Kislev (just three weeks later).

Ultimately, the printing of what turned out to be four large albums took much longer to prepare (see *Chassidische Derher*–Tammuz, 5774, for a comprehensive write-up on this project).

Towards the end of the farbrengen the Rebbe distributed fifty bottles of *mashke*.

On Sunday, the Rebbe wrote a response to Rabbi Krinsky’s *duch* of Erev Shabbos in which he acknowledged having received the album. The Rebbe noted that the album “makes a strong impression, etc.,” and repeating the instruction from the Shabbos farbrengen to print another, more complete and “even more beautiful album,” which would include “even those who did not attend the Kinus, providing that they are active in their shlichus.”

Interestingly, the Rebbe added that they should include the picture of all the

Shluchim together visiting the *Tziyun* (*Ohel* of the Frierdiker Rebbe). “Not actually at the *Tziyun*, for it is not the appropriate place [for a picture]; but the one taken during their preparation for the visit, with “770” in the background.”

On the envelope in which Rabbi Krinsky had submitted his letter, the Rebbe added the word “*mohir*” (urgent), and in his response, the Rebbe explained the reason for this: “I wrote ‘*mohir*’ on the envelope so that you will utilize the shluchim’s stay here to gather their photographs (together with their entire families – as I mentioned at the farbrengen).”

On Monday the Rebbe travelled to the Ohel and upon returning, the Rebbe entered the shul to daven *mincha* and *maariv*. Following *maariv* the Rebbe descended the *bima* and before beginning the distribution of dollars to the shluchim the Rebbe said “*Yiten v’yachzor v’yiten*”; we will now distribute two dollars to everyone and this will serve as a continuation of the Kinus Hashluchim”.

When Rabbi Krinsky came by, the Rebbe directed Rabbi Krinsky to present each shliach with a check of one thousand ninety dollars. The additional ninety dollars was an indication of Shnas Hatzaddik, celebrating ninety years for the Rebbe, which was to begin on Yud Aleph Nissan of that year.

On that note, one of the major resolutions of that year’s Kinus was to establish ninety new *mosdos* in the coming year.



RABBI DANIEL MOSCOWITZ ADDRESS THE SHLUCHIM AT A GENERAL SESSION OF THE KINUS HASHLUCHIM, 5751

PHOTO: LUBAVITCH ARCHIVES

## WAKE UP!

When you were a student of Tomchei Tmimim, the notion that your role is to be “light-giving lamps, נרות להאיר”, to light the “נר” present in every Jew, was instilled in you. This is similar to the Baal Shem Tov’s teaching that hidden within every Jew are vast natural treasures of jewels and precious stones; our task is to find and reveal them.

You were also taught that your mission in life is to fight the “מלחמת בית דוד”, the battle to bring Moshiach. This is not just the mission of past or present members of Tomchei Temimim, but as we explained in the last farbrengen, it is the mission of **every single Jew**.

You are certainly aware how much the Nasi Hador demands that we be involved in *Hafotzas Hamaayanos Chutzah*. It wasn’t just another request; “ער האט אויפגעגעסן” “די הארץ”, it literally ate him up inside...

Notwithstanding all the above, people still sit calmly, “each under his fig tree, each under his vine,” and get involved in everything else: eating, drinking, vacation and so on. Only after they finish taking care of their personal matters and feel accomplished, do they begin to become bored of self-occupation, and then suddenly remember that “man was born to toil.” Only then -- and after the proper respect and honor has been accorded to them and everyone knows that they are “**the mashpia**” -- then they can go

and proclaim, “everyone, stand at the ready; I am hereby planning on teaching you some Torah!”...

How can they rest comfortably knowing that the world’s fate stands in the balance, as the Rambam *paskens*, that, “through even just one mitzvah the scale tilts toward the side of merit, and [the performer] effectuates salvation for himself and the entire world”!? Not just accomplish some good, but salvation for the entire world!

How can one rest and wait for the proper respect to be shown, knowing that what is at stake is the very life of a Jew – *pikuach nefesh*! Even the Kohen Gadol himself, while serving in the Beis Hamikdosh on Yom Kippur, the holiest day of the year, and in the



PHOTO: JEM/THE LIVING ARCHIVE / 119372

Kodesh Hakodashim, the holiest possible location, would have to stop his *avoda* and go try to help, even for just a slim chance of survival!

Let everyone be honest with themselves: how many “light-giving lamps, נרות להאיר, did they light this past Erev Shabbos, and how many the day before then?

It is already time to wake up from the indifference and apathy and throw ourselves (אריינווארפן זיך) into the *avoda* of *Hafotzas hamaayanos chutzah*.

(שיחת ש"פ תולדות מבה"ח וער"ח כסלו)  
(ה'תשמ"ה. התועדויות ח"ב ע' 751)

## THE RULER

There are people here who've traveled to distant places in the physical sense, but are close and near their source and origin, the Rebbe, since they are shlichim to spread Chassidus in their locale.

May they succeed to turn over the entire country, each in his own location – [and we refer to it as his own location] since Hashem guides

the steps of man. He must overturn the location Hashem has brought him to, and with enthusiasm and good will...

This is not like those who think that the reason they were sent away is because they didn't deserve to be with everyone else. On the contrary: he was sent there because he is the most precious son, in order to achieve everything that is needed there...

When he will do his job efficiently, he will become the “ruler” of the entire country, while no one else will be able to do anything without his permission – since he is a representative of the Rebbe. Although he is only running one single organization in one specific place, he will become the owner of the entire state!

(שיחת ש"פ וישב ה'תש"ל)

## THE BOCHUR'S MAIN JOB

...I was also pleased to read in your letter that you send students to take part in Chabad's communal

activities, especially in *hafotzas hamaayanos chutza*.

You will certainly continue with this in the future as well. Obviously, this will be done in a manner that the students will know that their role, their shlichus is – studying Torah; *Nigleh* and Chassidus. It is only that the desperate situation at hand [is] life-threatening, compelling them to give of their time and save lives; [but] their hearts must ache at them [when] doing this.

The *mashpi'im* especially must explain to those *talmidim* active [in these projects], that two [opposite] extremes are expected of them: [on the one hand] they are sent to do this work with loyalty and with utmost devotion, while at the same time, they – the *talmidim* – must see this as a job that is not inherently theirs, if not for the [desperate] measures needed at this time of *ikvisa d'meshicha*.

(ממכתב י"ט סיון תשי"ב)

## מאד מאד

Throughout the years, **Rabbi Moshe Kotlarsky** would write steady reports to the Rebbe, updating on the goings-on of the Kinus and requesting *brochos* for success.

This is the Rebbe's response to one of his reports on the Kinus:

The Rebbe crossed a line through “Kislev” and corrected it with “מ”ח” (Mar-Cheshvan).

Then the Rebbe wrote:

“ויהא בהצלחה רבה מאד מאד”

“May it be with very, very much success.”

התקבל לידי שם חסיד ונאמן ג"כ למעלה רצוננו ק"י בהצלחה  
(ה'תש"ל) חסידו הרבני יצחק יוסף שטיינמאן

משה קוטלרסקי  
ה'תש"ל

ה'תש"ל  
ה'תש"ל



THE REBBE LOOKS ON AS THE SHLUCHIM TO MOROCCO DANCE AFTER THE NEW SEFER TORAH WAS USED FOR THE FIRST TIME, 27 CHESHVAN 5752.

5752

# THE LAST REMAINING SHLICHUS

This year's Kinus brought along much excitement with it, as the event would also mark the *siyum* ceremony of a Sefer Torah commenced one year earlier by the Shluchim in Morocco on behalf of the Jewish community there. No one could have imagined however, that the Rebbe would join in the celebration as well, marking this event by participating in his unique way.

Beginning on Wednesday, 22 Cheshvan, Shluchim could be spotted all over "770," basking in the warm atmosphere like children returning to their home.

## The Final Shlichus

The Shabbos farbrengen was exceptionally long and very special, with the Rebbe dedicating most of the sichos to the shluchim and the Kinus.

The Rebbe connected the *avodas hashlichus* in our generation to the shlichus mentioned in the Torah by Moshe Rabbeinu – שלח נא ביד תשלח, alluding to the final *geulah*. "In our time, all the *avoda* has been completed already, therefore, every initiative in the *shlichus* must clearly display how it is a preparation for the coming of Moshiach!" the Rebbe declared.

The farbrengen was filled with *giluyim*; many extraordinary expressions about the imminent *geulah*, great *brochos* to the shluchim for material abundance, and vigorous encouragement to the *niggunim*, especially the *niggun* "Shuva."

Towards the end of the farbrengen, the Rebbe called upon those who prepared bottles of mashke to come up and receive them.

Due to the large number of shluchim, the Rebbe distributed a total of 65 bottles!

The first one was handed to the organizers of the Kinus, Rabbi Yehuda Krinsky, Rabbi Moshe Kotlarsky, and

Rabbi Lipa Brennan. The Rebbe turned to Rabbi Krinsky and told him, "Announce [the theme of this year's Kinus] *L'hovi l'yemos haMoshiach!*"

## Siyum Sefer Torah

As part of the Kinus program, while the Rebbe distributed "dollars" on Sunday, each shliach passed by (some also brought along their families) and the Rebbe gave two dollars to each of them.

That afternoon, the special Siyum Sefer Torah ceremony took place in "770." Interestingly, when Rabbi Moshe Hecht approached for dollars, the Rebbe told him "You will certainly participate in the Hachnosas Sefer Torah!" This was taken as an indication that the Rebbe wished for all the shluchim to participate in the celebration.

Rabbi Leibel Raskin, of Morocco, directed the event, honoring various shluchim and elder Chassidim with the privilege of filling in the final letters of the Sefer Torah, and continuing with a heartfelt and joyous *hakafos* ceremony.

## The Kuntres

On Monday morning, the Sefer Torah was used for the first time for *Krias Hatorah* in the Rebbe's *minyán*. Following the *kriah*, three of the Shluchim to Morocco, Rabbi Leibel Raskin, Rabbi Shlomo Matusof, and Rabbi Sholom Eidelman broke out in a dance near the Aron Hakodesh while the crowd sang "*Sisu V'simchu*." All the while, the Rebbe gazed intently at the three of them, tapping on his *shtender* to the song in encouragement.

Immediately following *shacharis*, the news began spreading that in honor of the celebration, the Rebbe was going to distribute a special *kuntres* that evening, along with a piece of *lekach*!

With this exciting news, "770" filled up to capacity. In addition to the shluchim who were already here, scores of Yidden from surrounding areas and even further communities flocked to Crown Heights to take advantage of this historic opportunity.





PHOTO: JEM/THE LIVING ARCHIVE

The Rebbe spent the day at the *Ohel*, and upon his return, it was announced that the distribution would take place shortly after *maariv*, upstairs near the Rebbe's room. However, a short while later, plans changed: the Rebbe was going to say a *sicha* before the distribution, taking place downstairs in the big shul.

At 7:50 in the evening, the Rebbe entered the shul, holding the envelope with the "*pan kloti*" signed by the shlichim. After a half-hour *sicha*, the distribution began.

The *kuntres* itself, bound with a beautiful brown-like cover, contains two *ma'amorim* from the Rebbe (said in connection with *siyum* Sefer Torah), a letter from the Frierdiker Rebbe in this regard, and a short overview of "Moshiach's Sefer Torah."

The distribution lasted almost four hours. For some of the time, there were no plastic packets left, so the *kuntreisim* were placed in manila envelopes. When there were no more pieces of *lekach* either, the Rebbe gave out the *kuntreisim* along with chocolate-chip cookies instead.

At 12:15am, the Rebbe left the shul, thus ending the events of this year's special Kinus Hashluchim. The Shluchim returned to their posts rejuvenated, ready to carry on with the final stage of their Shlichus, as the Rebbe put it at the Shabbos farbrengen – "The only objective of shlichus that remains now is **to greet Moshiach be'poiel mamosh!**"

THE REBBE DISTRIBUTES THE KUNTRES SIYUM VECHACHNOSAS SEFER TORAH TO ALL.



PHOTO: JEM/THE LIVING ARCHIVE / 23612

5753

# THE REBBE JOINS THE SHLUCHIM

Despite the terrible stroke suffered by the Rebbe just nine months earlier on Chof Zayin Adar I, the shluchim were *zoche* that during the grand banquet, the Rebbe appeared and joined the shluchim from the balcony.

On Sunday evening, “770” was opened for the hundreds of shluchim and

the banquet program was underway. At around 10:30 pm, rumors began circulating that the Rebbe may appear on the balcony. A few minutes later, the rumors were indeed confirmed to be true, and at 10:42 o'clock the curtains were opened and all the shluchim, now joined by the many *bochorim* and Anash who were waiting outside, stood in front of their *meshaleiach*.

Expressing their heart-wrenching prayerful wish for the Rebbe's speedy recovery, Chassidim sang “*Yechi*”, as the Rebbe scanned the entire shul while encouraging the singing by moving his head back and forth. It was a most electrifying moment!

The Rebbe remained at his place for some six minutes, after which the curtains were closed. The overjoyed crowd continued singing and dancing until the program resumed.

The next day, after davening *mincha* with the Rebbe, Rabbi Krinsky opened the curtain once more and announced that all the shluchim would be privileged to pass by the Rebbe for a brief “*yechidus*” before taking leave for their posts. This came as a total surprise.

A line began at the entrance near the driveway of “770” and passed through “Gan Eden Hatachton,” where the Rebbe sat at the door of his room. The shluchim each passed by quickly, some of them blessing the Rebbe as they walked, and the Rebbe responded with a nod, and at to some with “Amen.”

That evening, the shluchim assembled for a farewell gathering in Oholei Torah hall, where the many *hachlotos* of the Kinus were discussed, especially in regards to the main charge of the shluchim now at hand – how to prepare the world for the coming of Moshiach.

5754

# "SHEHECHIYANU"

This year's Kinus came at a difficult time for Chassidim. During the past few weeks, the Rebbe did not feel well enough to appear on the balcony and join the Chassidim after *tefillas* in “770.” The last time Chassidim had seen the Rebbe was on 14 Cheshvan.

One can only imagine the feelings of the shluchim when on Sunday afternoon, as they were busy with the Kinus programs at Oholei Torah, a message was sent out asking the shluchim to immediately drop everything and gather in the large sanctuary on the third floor. Once there, the Kinus coordinator, Rabbi Lipa Brennan made the following announcement:

“*Boruch shehechiyanu...* We have just received word from *mazkirus* that the Rebbe will now greet the shluchim!”


Elated, hundreds of Shluchim poured out of Oholei Torah and headed towards “770,” anticipating the great moment they had hoped for.

At six o'clock in the evening, the doors opened and the shluchim filed through, passing by the Rebbe for a very brief moment. The Rebbe sat at the door of his room for six minutes, receiving each of the shluchim.

As it turned out, this would be the last time before Gimmel Tammuz that Chassidim had the privilege of seeing the Rebbe.

No doubt, the Rebbe's final gaze at the shluchim in those brief moments is carried along to this day, guiding their every day successes and struggles, and blessing them in all that they need.

The Rebbe's army of shluchim has constantly grown ever since, with thousands of additional Chassidim heeding the Rebbe's call for *Hafotzas Hamaayonos* and fulfilling the “*Mitzvas Hador*,” as the Rebbe coined it.

With the only shlichus remaining to prepare the world for the coming of Moshiach, the shluchim continue the march to victory, when, in the Rebbe's words: “We will all go to greet Moshiach, and the shluchim together with their *meshaleiach*, the Rebbe, will be at the head!”<sup>5</sup> 

5. Toras Menachem vol. 29 p. 90

ויה"ר שיהא כהנ"ל בהצלחה רבה

[illegible]

On Sunday, R...  
to the Rebbe, bentch...  
in fulfilling their sh...  
handwritten answer

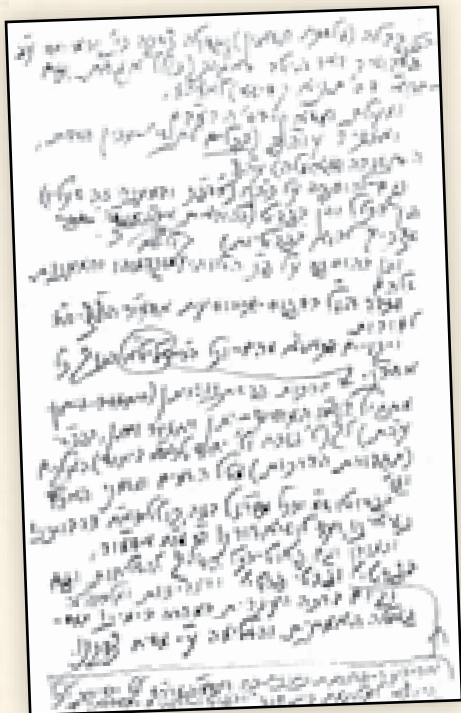
ברוך בבר' [כתנו] של

In addition to the Si...  
lines”), it is already...  
additional measure’...  
entirety.

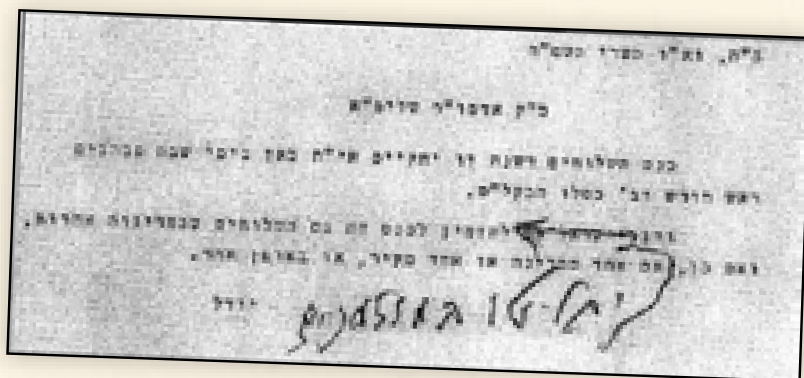
בנוסף על השיחה (כולל ש'בין השורות' שלה) כבר מלתייהו אמורה - כל המברך מתברך בבר' [כתו] של הק' [ב"ה] שמרובה על העיקר - מתחיל בהעיקר, מלוי השליחות בשלימות

KISLEV 5775 | 51

▼ First draft of the lengthy *manne* to the shluchim's *pan kloli* in 5746, printed in Likutei Sichos vol. 25 p. 500.



▼ On Vov Tishrei, 5748, Rabbi Krinsky wrote a *tzetel* to the Rebbe proposing the idea of an international Kinus Hashluchim. The Rebbe drew an arrow with the line crossed over the words "I hereby ask" and the tip pointing to the continuation of the sentence "להזמין - to invite to this Kinus" - shluchim from other countries as well, thereby giving his consent. To Rabbi's Krinsky's query of whether to invite every shliach or only one representative from each city, the Rebbe replied "יחליטו המזומנים" - that this decision should be made by the shluchim themselves.



► After the program for the Kinus of 5750 was prepared and ready for print, it was sent in to the Rebbe for approval. On the cover of the program, the Rebbe noted that for some reason the women's and children's programs was omitted and requested that they be printed.

מהיר. חסר לגמרי ע"ד נשים מה טוב גם ע"ד -  
צעירים וצעירות

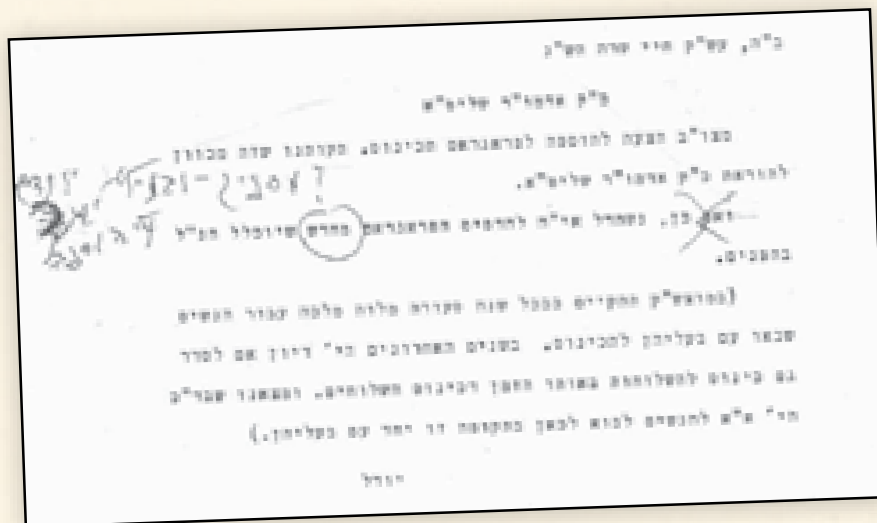
באם אפשר בפרגרם בדפוס דכהנ"ל

נת' ות"ח

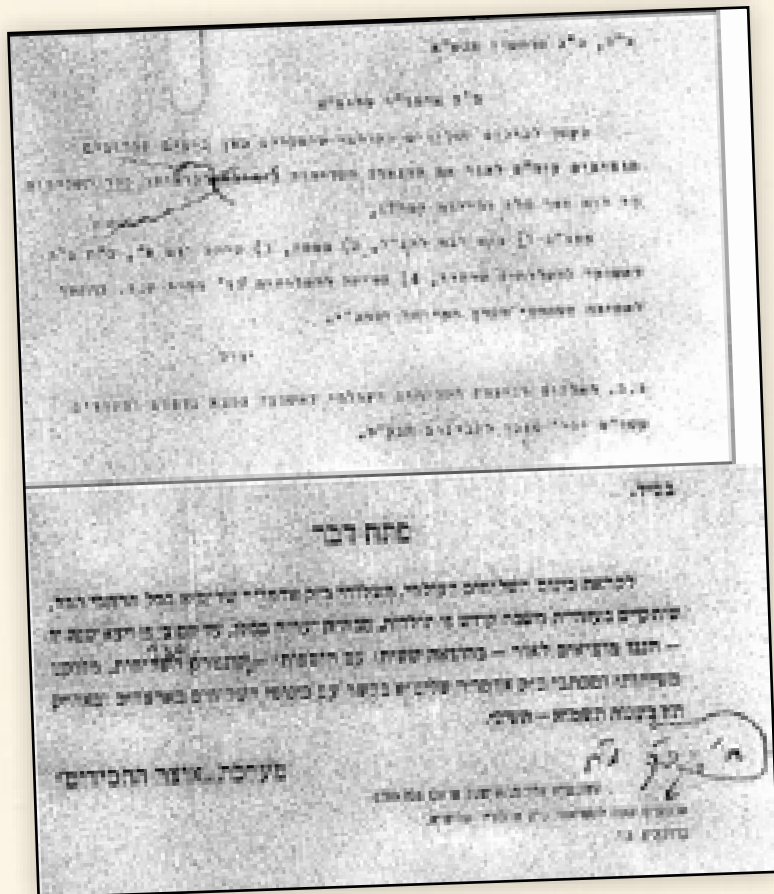
Straight away, an insert with the women's program was added and the following morning, a copy was submitted to the Rebbe with a *tzetel* inquiring whether it should appear as an insert or if the entire program should be reprinted. The Rebbe's handwritten reply on the *tzetel* was:

? מספיק - ובמילא יוקדם יותר ע"י הוספה

[The insert] is sufficient – like this, [the program] will be printed sooner with an insert (without having to redesign and print an entirely new program).







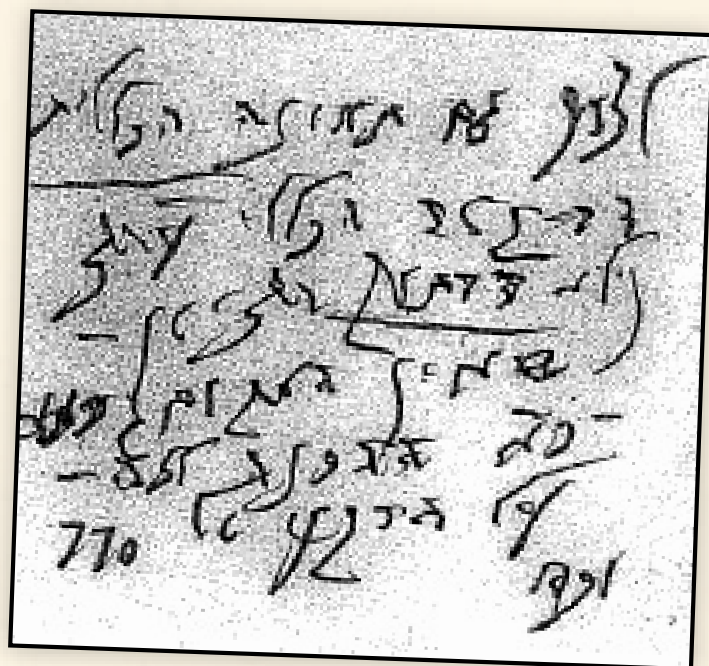
◀ Ahead of the Kinus In 5751, Kehos prepared a kuntres containing the Rebbe's sichos on the topic of shlichus (as they would every year). Being that the kuntres had grown substantially, Rabbi Krinsky asked in this letter to the Rebbe if the name should be changed to "Sefer Hashlichus" instead of "Kuntres". The Rebbe crossed a line through "אולי" – maybe" thereby giving his consent.

In the *pesach dovor* of the *sefer*, the Rebbe added the date [ה'כ"ף מ"ח [=מר-חשון] - Thursday, Chof Cheshvan.

► During the Kinus of 5751, the Rebbe instructed to compile the Sefer Hashluchim. In a response to Rabbi Krinsky, the Rebbe instructed that they include the picture of the Shluchim together as well:

לצרף גם תמונה הכללית דביקור הכללי עה"צ  
[על הציון] (לא דבתור הציון - שאין המקום גרמא  
- כ"א ההכנה לזה - על הרקע של 770 וכו'

Also include the joint photograph of the [Shluchim's] joint visit at the Ohel. (Not actually in the Ohel, for that is not the appropriate place, rather [the photograph taken] in preparation for this, with 770 in the background).



## GO ON!

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*In honor of the Kinus Hashluchim, we present the following to letters from the Rebbe originally in English, encouraging shluchos to keep at their posts with perseverance, remembering their great responsibility and utilizing the kochos given to them.*

### DON'T ABANDON THE SHIP!

*In the following letter, the Rebbe urges a Shlucha to keep strong at her post and focus on positive growth in her activities:*

By the Grace of Gd  
22nd of Elul, 5716.  
Brooklyn, N.Y.

Mrs. Rachel Altein

Blessing and Greeting:

I received your letter, in which you describe your economic circumstances and certain other conditions which are the causes of dissatisfaction and lack of spiritual gratification.

If you have a copy of your letter, and will re-read it again in a more objective frame of mind, I think you will come to the conclusion that human life on this earth unfortunately is not free from various factors which bring about unhappiness; and that this is universal, though the causes vary: in some cases it is children, in others – health, in still others – Parnosso, and

so on. To go through life in complete happiness, is not destined for man. One of the basic things, however, is to have a clear vision on the fundamental issues, and to cultivate attitudes. You surely know the explanation of the words “baShomaim mima’al veal ho’oretz mitachas” [in the heavens above and on the earth below] that in heavenly (spiritual) matters one should look “up,” comparing oneself to one who is on a higher spiritual plane and strive to attain it, while in earthly matters one should see the less fortunate, and thus better appreciate the blessings of the Creator and Master of the world.

It is difficult at this time before Rosh Hashanah to elaborate on the above. But I trust with your training upbringing and back-ground, the above few lines will suffice to give you “food” for further thought and reflection.

As for the details of your letter, it should be borne in mind that the key to self-improvement is not to be found in dwelling upon the defects of the present situation – since there is no perfection in life, but rather in considering the availability of a situation where the benefits are relatively greater and the defects fewer than in the situation which one desires to change.

לזכות החתן הרה"ת חיים יהודה שי' קאטלארסקי  
והכלה מרת מושקא תחי' גראנער  
לרגל נישואיהם בשעתומ"צ ביום ה' מרחשון ה'תשע"ה  
ע"י הורי החתן הרה"ת ר' אברהם בנציון וזוגתו שיחיו קאטלארסקי

The same applies to your husband. It is not a question of obtaining “permission” to leave his post. Personally I cannot see where he can find another position which should have at least the same measure of positive aspects, and where one can be reasonably certain that the defects would not be any more than at present, whether of the same nature or not, but equally fraught with nervous strain, etc.

Needless to say, I do not advocate resignation to the existing defects, for one should bear in mind the words of our Sages “Ma’alin b’kodesh”. Nor is the solution in giving up the job, but rather in trying to improve the conditions, lessen the frictions, and making the work more efficient and gratifying.

Wishing you and yours a Kesivo vachasim toivo,

By [secretary’s signature]

(Teshurah Schurder 5767)



## REAPING RESULTS

*In the following letter written to a Shlucha overseas, the Rebbe assures her that challenges in shlichus only indicate greater and more fruitful results, bearing in mind that the one who assigned the shlichus obviously made a wise choice:*

By the Grace of G-d  
18<sup>th</sup> of Adar 2, 5725  
Brooklyn, NY

Mrs. Basya Garelik

Blessings and Greetings:

This is to acknowledge the receipt of your letter of the 21<sup>st</sup> of Adar 1, as also of your previous correspondence.

May G-d grant that all the matters above which you

write, including your activities in progress, as well as those to be undertaken in the future, should all be crowned with Hatzlocho, and in a greater measure than expected or anticipated at first glance.

In the literature of Chassidus, such activities are classified and explained under two categories: “seeding” and “planting.” The difference is this: In the case of seeding as, for example, sowing wheat, the fruits take less time to appear than in the case of planting a tree. The reason is that in the case of the former the results, though many times the original effort, are considerably smaller than in the case of planting. Similarly in the efforts and activities of the human being, there are such that come under one category and/or the other. If, therefore, it sometimes takes longer for the efforts to come to fruition, this is no reason for discouragement; on the contrary, the reason may well be that it is a case of “planting,” where the ultimate results will be infinitely greater.

In the light of the above, and also in answer to your previous letter, it is surprising to me that you should have any doubt in your ability, or the success of your efforts etc. It would appear as if you have doubts as to whether the one who gave you the assignment made a wise choice. Surely you do not entertain such a thought, though in any case I would not consider it in any personal way, as far as I am concerned. However, if you are certain that the one who gave you the assignment has not made a mistake, then you should continue your work with certainty and confidence, and with G-d’s help you will succeed.

I trust that you and all yours have observed Purim in its true and joyous spirit, and may G-d grant that the spirit of Purim be carried over in all your activities throughout the year.

With blessing (sig.)

(Teshura Garelik-Mochkin, 5755)

# להביא לימות המשיח

## EARTH ON HEAVEN

Verdict of Beis Din

**“At the event of Matan Torah, the Torah was handed downward to this world, leaving no remnants in the heavens (“לא בשמים היא”). Chazal tell us that Hashem says to the heavenly angels ‘You and I must go down and seek the word of Beis Din shel matto...’**

**“Hence, when the Jewish people down here issue a psak-din that the time for geulah has arrived, for all the kitzin have passed and teshuvah was already performed – this shall immediately come to be, and the geulah is to arrive instantly!”<sup>1</sup>**

From the moment the Torah was given to the Jewish nation, Hashem has placed decisive power in the verdict of *Beis Din shel matto*. Chassidus teaches (based on the words of the Yerushalmi<sup>2</sup>) that Torah, and specifically the halachic verdict of *Beis Din*, has the power to change the reality of our world. All throughout the Rebbe’s *nesius* he repeated this theme on numerous occasions; in letters, *yechidus*, by “dollars”, and at farbrengens.

Perhaps one of the more famous issues in which the Rebbe wished to employ this power was, “*shleimus ha’aretz*” – the need for Yidden to hold onto every part of Eretz Yisroel, not relinquishing even one piece of it to the *goyim*.

On one rare occasion during a farbrengen, the Rebbe called upon all the Rabbonim present to issue a *psak* that Eretz Yisroel belongs to the Jewish people.

It was on Yud Shevat, 5736, towards the end of the third sicha, when the Rebbe asked that seventy-two of the Rabbonim present affirm the “resolution” that Eretz Yisroel belongs to the Jewish people for

all of eternity. Several of the Rabbonim actually said a few words on this topic (Rabbi E. Yolles, Rabbi S. Elberg, Rabbi P. Hirschprung, Rabbi Z.S. Dvorkin, and others), after which the seventy-two Rabbonim were counted and written down on a list. The Rebbe then asked that the crowd should say “*Lechaim*” and sing a joyous *niggun*, in accordance with the custom of the *Sanhedrin* to conduct a festive meal after drawing the conclusion of a *psak* (regarding “*Kiddush hachodesh*”).<sup>3</sup>

The Rebbe firmly asserted that these verdicts are truly powerful, and have influence on everyday reality. In a *yechidus* with Rabbi E. Yolles on Chol Hamoed Pesach, 5740, the Rebbe assured him:

“The *psak* you issued on the prohibition against giving away territories in Eretz Yisroel is effectual and brings about good results, along with the rulings of all the other Rabbonim on this matter. The fact that this ruling has been issued down here has an effect up in heaven as well...

“As a result, even those who wish to give

away land, or those who are indecisive about it, will change their minds, for the spiritual effect will have an impression upon them as well – (מזליהו חזי)...”

### PASKEN FOR THE MOSDOS!

While visiting the Rebbe during “dollars”, Rabbi Menachem Mendel Mendelson, chief Rabbi of Komemiyus in Israel, asked for a *brocha* for the Chabad *mosdos* of Kiryat Gat, mentioning that they were recently experiencing difficulties with funding. The Rebbe instructed him to put together a *Beis Din* and issue a verdict that Hashem’s *brochos* must manifest in abundant sustenance for the *mosdos* in Kiryat Gat. “Your verdict should be accepted on High” the Rebbe concluded. Indeed, Rabbi Mendelson carried out the Rebbe’s instructions and the *brochos* soon came to fruition.<sup>4</sup>

### GOOD FOR THE YIDDEN

In one rare farbrengen on Simchas Torah day, 5721, the Rebbe explained that based on these premises, the verdict of a *Beis Din* has the power to ease the plight of the Yidden behind the Iron Curtain and bring about their salvation:

“When the [Frierdiker] Rebbe was given a pan, he said that being that a *minyan* is present, this sanctions the power of a *Beis Din*, to which Hashem gave the ability of changing the course of nature... We stand here with more than one *minyan*; we must rule that things should turn to good for all the Yidden... Especially those in captivity behind the Iron Curtain, they should have it good already now, even before the coming of Moshiach...”<sup>5</sup>



## כלו כל הקצין

### TIME FOR MOSHIACH

In accordance with the above, the Rebbe asserted on numerous occasions that Rabbonim must *pasken* that the time for Moshiach to come is already here, and that the power of this verdict will weigh in and actually bring about the coming of Moshiach here in this world.

Interestingly, during *hakafos* on Shmini Atzeres, 5739, the Rebbe asked that for the fifth *hakofa*, all the Rabbonim, as well as all the Roshei Yeshivos, and teachers who train the Rabbonim, and *pasken* that Eretz Yisroel belongs to the Yidden, along with the *psak-din* that **כלו כל הקצין** – it's time for Moshiach to come already!<sup>6</sup>

### YOU COULD HAVE AVOIDED IT...

Perhaps the first time the Rebbe made mention of this notion was on Motzoei Yom Kippur, 5721.

In Tishrei of that year, a large group of guests flew in from Eretz Yisroel to be with the Rebbe.<sup>7</sup> The question arose as to whether they were to keep *Yom Tov sheini*, since back at home they only observed one day of Yom Tov.

Discussing this issue by the *seuda* in the Frierdiker Rebbe's apartment, the Rebbe commented: "It said in the newspaper that some distinguished Rabbonim have come here from Eretz Yisroel. Let those Rabbonim *pasken* that Moshiach should come!" [Hence, the issue will be non-existent – Ed.]

One of the Rabbonim present responded, "We should agree with this *psak*? Who are we? The Rebbe must agree with this!"

## TORAH'S TAXES

When speaking of the halacha in Shulchan Aruch which prohibits giving away land to the *goyim* (Hilchos Shabbos *siman* 329), the Rebbe once made mention of an interesting story to shed light on this issue:

There are those who ask: Why do we emphasize this ruling of the Shulchan Aruch?

The darkness of *galus* is so blinding that they have reached a shocking conclusion: the fact that Yidden learn and rule according to the Shulchan Aruch has no connection to the reality of our world! The ones who have control over these matters [i.e. Israeli politicians] will never ask your opinion, and even if you will tell them your opinion, they will most probably not listen either way. Why then is it so important to highlight this issue and what the ruling is according to Torah?

The answer is this: Torah controls the nature of the world! The Yerushalmi clearly states that when Yidden issue a halachic verdict according to Torah; the ways of the world change in accordance with that verdict.

One who wishes to separate between the two, suggesting that the Torah can speak on one dimension with no connection to the ways of our physical world, is classified in *seforim* in a certain [negative] category...

...There were those Yidden who transformed their very being into a "Torah-being" ("*metzius fun Torah*"), and thereby transcended their worldly surroundings. Even while they were cast under the Bolshevik Regime, they maintained that everything in their lives should happen according to Torah.

This was clearly evident with regards to the Rogatchover:

The story is told that while he still lived under the rule of the Bolsheviks in Leningrad ("Petersburg") he received a notice from the taxes department that he must pay two different sorts of taxes. He asked his grandson (a very intelligent young man, I don't know where he is today, he was very learned in Torah and was well-versed in secular subjects as well, and matters of state): What is the difference between these two taxes? His grandson explained to him that one of the taxes was due for one reason, while the other was due for another reason. The Rogatchover immediately responded (he always worked very quickly): One of the taxes was justifiably due according to Halacha, while the other was not. The next day (or perhaps two days later) he received a notification from the taxes department that he was indeed only responsible to pay one of the taxes!

(Sichos Kodesh 5740 vol. 1 p. 254)



THE YECHIDUS OF CHIEF-RABBI OF ISRAEL MORDECHAI ELIYAHU, 6 CHESHVAN 5752.

The Rebbe's face grew serious, and he replied, "You are belittling the idea".

A few days later on the first day of Sukkos, the Rebbe was asked what the Israeli bochurim should do about *Yom Tov sheini*, and the Rebbe replied: "*Yom Tov sheini shel goluyos*? You had the option on Motzoei Yom Kippur to avoid the whole issue!"<sup>8</sup>

#### "CHUTZPAH"

On the night of the 27 of Adar II, 5746, the Rebbe was visited by Israel's Chief Rabbis, Rabbi Mordechai Eliyahu and Rabbi Avraham HaKohen Schapiro. During their conversation, the Rebbe said:

"We have spoken about Moshiach. The matter is puzzling; why has he not yet

arrived? Perhaps all the Rabbonim should gather together and issue a ruling that Moshiach **must come** immediately! As it seems, the only thing that's needed is a bit of '*chutzpah*' on the part of the Yidden to demand that Hashem brings the *geulah*. Let us begin with the Chief Rabbis, the Kohen first, and all the Jews will follow suit..."

A few months later, in Iyar, a written *psak-din* was brought before Rabbi Eliyahu, who altered the wording a bit and signed the ruling, bringing it before other Rabbonim as well.

When a fax of this *psak* reached the Rebbe, *mazkirus* instructed Rabbi Yuroslavsky of *Beis Din Rabbanei Chabad* in Israel to obtain additional signatures.

#### DIDAN NOTZACH!

On the Shabbos following the victory of Hey Teves, 5747, the Rebbe spoke strong words about the imminent *geulah*; stating that our Rabbeim throughout the generations have already completed all that is necessary for Moshiach's coming, and all that is left for us is to stand prepared for his actual arrival!

That night, a group of Rabbonim, headed by Rabbi Yehuda Kalman Marlow, composed a *psak-din* asserting that the time for the *geulah* is here and Moshiach must come immediately. When the Rebbe arrived at 770 the next morning, Asara B'Teves, the Rabbonim stood in Gan Eden Hatachton and Rabbi Marlow handed the *psak* to the Rebbe.

After reading through the lines, the Rebbe responded with a brief *brocha*



that the verdict be fulfilled, quoting the Rambam's words of "Amen; ken yehi ratzon".

In the ensuing years, the Rebbe constantly asked of many of the Rabbonim who visited that they issue a *psak* that Moshiach must come.

### THE REBBE SHOULD LEAD US

During the *nichum aveilim* after the Rebbetzin's *histalkus*, in 5748, the Rebbe was visited by Rabbi Menashe Klein, the Ungvarrer Rov and author of "Mishne Halachos". He noted that he remembers the early years of the Rebbe's *nesius* when the crowd was quite small, and now the Rebbe has been mekarev so many more thousands of "Yiddishe kinder". The only thing missing now is that the Rebbe should lead us to the final *geulah*! The

Rebbe responded, "Issue such a ruling in Mishne Halachos!"<sup>9</sup>

Rabbi Yochanan Sofer, the Erloyer Rov, was also instructed by the Rebbe to issue a *psak* about the *geulah*. On 5 Adar II, 5749, he visited the Rebbe during "dollars" and the Rebbe spoke of the importance that the *psak-din* about the *geulah* be fulfilled, and wished him "That you should merit to be from those who issue this *psak* about the *geulah*, and that your *psak* should be carried out..."

**Rabbi Sofer:** We already have a *psak-din* from the Rebbe, and all of us, Klal Yisroel agree with this *psak*. Surely then, the *psak* will be heard on High and fulfilled in actuality!

**Rebbe:** Don't rely only on a *yochid*; the *rabbim* needs Moshiach. Let the Rabbonim issue this verdict in the name of the *rabbim*, and then it bears significance; <sup>10</sup>הן א-ל כביר לא ימאס!

### ONCE AGAIN!

On the night of 6 Mar-Chesvan, 5752, Chief Rabbi Mordechai Eliyahu visited the Rebbe. Again, the Rebbe repeated the need for the Rabbonim to issue a *psak* about the coming of Moshiach:

"I would like to mention once again, as I have quite a few times in the past, that the Rabbonim must rule that the time for Moshiach has arrived, and now Moshiach must actually come!"<sup>11</sup>

### TAKEN EFFECT

In numerous sichos, especially in the later years, the Rebbe mentioned this idea time and again.<sup>12</sup> Interestingly, on Shabbos Parshas Mishpatim, 5752,

the Rebbe even asserted that the *psak* already issued by the Rabbonim in this regard has begun to take effect, with the UN resolution signing the treaty on disarmament, and the Non-Proliferation of Nuclear Weapons as a realization of the *nevuah* וכתתו חרבותם לאתים.

"This is a result of the decision of the real kings, 'Rabbanan', starting with the *psak-din* of the Rebbe, my father-in-law, that all has already been done for the *geulah* and Moshiach is coming, as well as the *psak-din* from the Rabbonim that the time for the *geulah* has arrived, when 'A king will arise from the house of Dovid... בְּחֻזְקַת מֹשִׁיחַ' until the time when he can be confirmed as מֹשִׁיחַ הרי זה משיח

<sup>13</sup> בּוֹדָאִי... ד

1. Maamor "Anochi" 5749; Toras Menachem Sefer Hamaamorim Melukat vol. 3 p. 313

2. Nedarim 6:8

3. Sichos Kodesh 5737 vol. 1 p. 442. See also Likutei Sichos v. 14 p 424 regarding the Yom Kippur War.

4. Recorded in *Shemen Sasson Me'chaverecha* vol. 3 p. 54

5. Toras Menachem vol. 22 p. 141

6. Sichos Kodesh 5739 vol. 1 p. 119

7. See A Chassidisher Derher - Elul, 5774, for a comprehensive article about this chartered flight.

8. Toras Menachem vol. 29 p. 25, 39

9. As heard on the audio-recording of this conversation, 27 Shevat, 5748

10. Hisvaaduyos 5749 vol. 2 p. 544

11. Sefer Hasichos 5752 p. 451, 455

12. See Sichas Shabbos Parshas VaYechi, 5751; Rosh Hashanah 5752

13. Sefer Hasichos 5752 vol. 2 p. 368



## BEHIND THE PICTURE

לזכות הילדה בצבאות ה' חנה תחיל' וויינבערג  
נדפס ע"י ולזכות הורל' הר"ה דוד ורעייתו שיחיו וויינבערג

# HOW TO ESTABLISH A VILLAGE

*The Sifrei Torah for Nachlas Har Chabad – 5729*

*Pictures courtesy of Jewish Educational Media*

In the year 5729, the Rebbe established the village of Nachlas Har Chabad. A short while later, the Rebbe requested that two Sifrei Torah from the Shul of 770 be chosen and brought upstairs into the Rebbe's room. Meanwhile new *mentelach* were being sown for them, with the words in Loshon Hakodesh saying, "ביהכ"נ חב"ד בנחלת הר חב"ד באה"ק, תובב"א, נשלח על ידי כ"ק אדמו"ר שליט"א (ליובאוויטש)". One of the two seforim was small, and a white *mentele* was prepared for it, whilst the other was regular-sized, and a dark black *mentele* was made for it. After the new covers were ready, the two seforim were returned to their original place.

Instructing that the two Sifrei Torah be sent to the town, the Rebbe indicated exactly how the delivery must be carried out: a delegation of ten chassidim shall escort the sacred parcel to the airport,

three of whom must be members of the kollel for newly-married men. The three – instructed the Rebbe – would be chosen by the Rov of the Rebbe's *shchuna* – Rabbi Zalman Shimon Dworkin.

The date to see off the special cargo was set for Yud Aleph Nissan, the Rebbe's 67<sup>th</sup> birthday.

Before leaving for the Ohel, as he was wont to do on this day, the Rebbe went downstairs to the main shul with Rabbi Binyomin Gorodetzky, and members of *mazkirus*, Rabbis Hodakov, Klein and Groner. The Rebbe approached the Aron Kodesh where a waiting Rabbi Y. Gordon (*gabbai* of 770) was greeted with a smile, and handed him \$200 for the seforim.

The Rebbe gave one Sefer Torah to Rabbi Hodakov and the other to Rabbi Gorodetzky, and together they went upstairs into the small *zal*.







Once there, they handed the seforim to the Rebbe, who in turn gave them back to Rabbi Hodakov to place in the Aron Kodesh.

After this the Rebbe went to the Ohel, and upon his return a minyan for Mincha took place.

The set time had finally come. The Aron Kodesh was opened and the Sifrei Torah were brought outside, while the Rebbe accompanied them wearing his silk kapota (which in those years, was traditionally reserved for Shabbos and Yom Tov only), and his gartel. (1) A car was waiting and Rabbi Klein placed the two seforim inside. Near the car stood Rabbi E. Simpson, Rabbi S. A. Kazarnovsky, and Rabbi Z. Duchman; all around many eager Chassidim watched and partook in this special occurrence.

In keeping with previously made agreements, Rabbi Hodakov was to accompany the convoy until the airport, and Rabbi Gorodetzky would make the

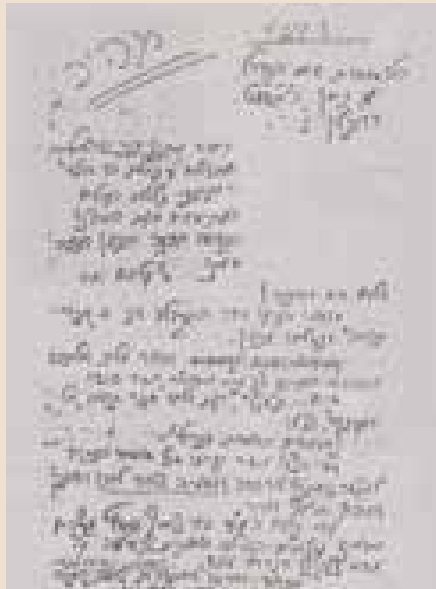
journey until Eretz Yisroel.

Moments before the entourage was ready to depart, the Rebbe instructed Rabbi Hodakov that he should wear a kapota for his leg of the trip. However, Rabbi Hodakov did not have one readily available, and the Rebbe told him to go into his room and borrow the Rebbe's own kapota! In the event that upon his return from the airport the Rebbe would not be in his room, the Rebbe gave Rabbi Hodakov a copy of the key to his room and instructed him to go in by himself and leave the kapota there.

Moments later, as the cars departed, the crowd walked alongside them for a block, and saw the convoy off. (2, 3)

At the airport, amidst the celebrations and preparations, Rabbi Nosson Gurarie reviewed a Ma'amor.

The seforim were welcomed with joy and dancing immediately upon their arrival at Ben Gurion Airport, and the formal Hachnosas Sefer Torah in Nachlas Har



**DRAFT OF A LETTER IN THE REBBES HOLY HANDWRITING ABOUT THE SIFREI TORAH, ADDRESSED TO THE INHABITANTS OF NACHLAS HAR CHABAD.**

Chabad took place a week later, on 19 Nissan. Hundreds of guests and well-wishers from across Eretz Yisroel came to participate in the special occasion.

As for the reason for the special gift of the Sifrei Torah, the Rebbe sent a letter, echoing what the Frieddiker Rebbe had written when he sent a Sefer Torah some twenty years earlier to the residents of Kfar Chabad.

In his letter, the Frieddiker Rebbe explained that the sefer was being sent to serve as a reminder to those, whom Divine Providence had brought to live in the Land upon which Hashem's eyes [gaze] from the beginning of the year until the end of the year, that they must set up their lives to be in complete accordance with Torah. They are to

provide an uncompromising education for their children, and eventually spread their influence to their neighbors, both near and far.<sup>1</sup>

The seforim remained in use for many decades, and were cherished by their communities as the prized and holy items that they indeed are.

Over time, the seforim began showing signs of decay, and as recently as 5769, a large fundraiser was held to restore the seforim to their former beauty. A new kesser was bought for them and to this day they are read from and affectionately referred to as “the Rebbe’s Sifrei Torah!” **D**

1. The letter appears in Lekutei Sichos vol. 24 p. 390. It should be noted that during the meal on the eve of the first day of Pesach that year, Rashag asked the Rebbe why two Sifrei Torah had been



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מוקדש לחיזוק ההתקשרות לנשיא דורנו  
כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע  
ולזכרון הרבנית הצדקנית מרת חי' מושקא נ"ע

לזכות

מנחם מענדל ויונה מרדכי שיחיו ווייס

לרגל הגיעם לעול מצות

נדפס ע"י ולזכות הוריהם

הרה"ת ר' משה אהרן צבי וזוגתו מרת העניא רבקה רות ומשפחתם שיחיו

ווייס

שערמאן אוקס, קאליפורניא

לע"נ

מרת לאה בת שרגא פייבל

לרגל יום היארצייט שלה כ"ב מרחשון

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לזכות

הרה"ת ר' לייביש משה וזוגתו מרת רינה

וילדיהם

קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלתא

שיחיו

גולדהירש

לעילוי נשמת

הו"ח אי"א רב פעלים תמים ואיש אמת

עבד ה' בקבלת עול ובהצנע לכת

ר' ישעי' ארי' ב"ר מנשה ע"ה

טרייטעל

לרגל יום היארצייט שלו י"ג כסלו

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נולד כ"ז אלול תשע"ד

שיגדל להיות חי"ל כרצו"ק כ"ק אדמו"ר זי"ע

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נדפס ע"י ולזכות

הוריו הרה"ת מנחם מענדל ורעייתו שיחיו מינקאוויץ

וזקניו הרה"ת יצחק יעקב ורעייתו שיחיו מינקאוויץ

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החתן התמים הנעלה ומצויין, חבר מערכת של גליון זה

לוי יצחק הלוי שי' רייטשיק

והכלה מרת חנה תחי' גרינברג

לרגל נישואיהם בשעתומ"צ ביום כ"ט טבת ה'תשע"ה הבעל"ט

ע"י הוריהם

הרה"ת ר' יעקב יוחנן ורעייתו רייטשיק

הרה"ת ר' זושא ורעייתו גרינברג



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