



לזכות

החתן הרה"ת זלמן שמעון אברהם שי' טרקסלער

והכלה מרת חנה תח'ל' בן חיון

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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)

Beginning 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 5736-5738¹. 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.**"²

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.

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*,³ 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!

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”

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!

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*".⁴ 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





PHOTO: LUBAVITCH ARCHIVES

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.

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.



PHOTO: JEM/THE LIVING ARCHIVE / 33931

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.”

התקבלה לי ידיעה כי אתם נמצאים בליובאוויטש ונאמר לכם להמשיך ולעבוד בק"מ בהצלחה רבה
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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 Friediker 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!”⁵ 

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

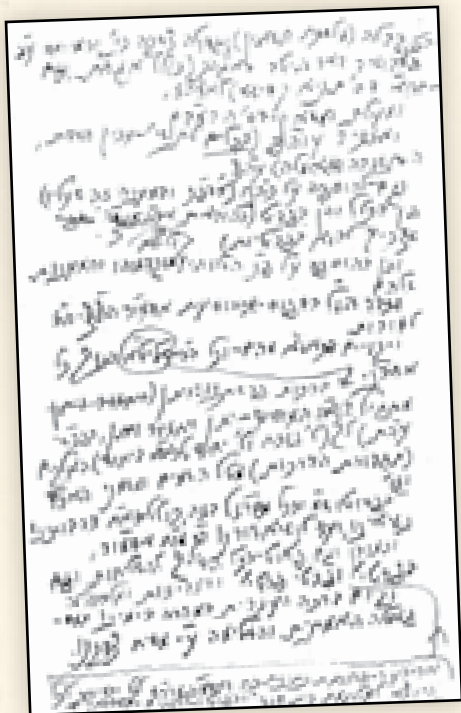
ברוך בבר' [כתנו] של

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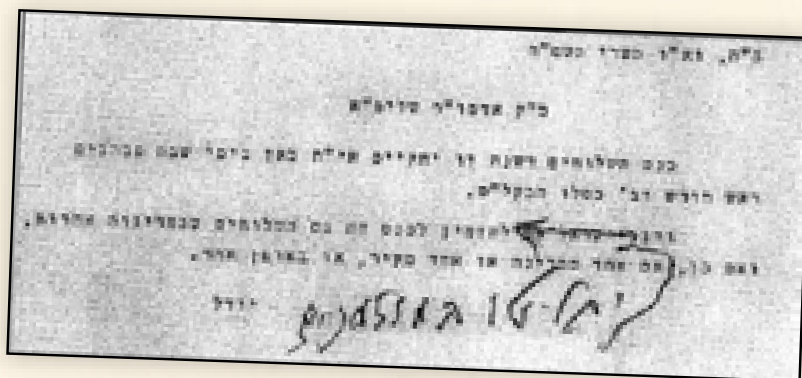
בנוסף על השיחה (כולל ש'בין השורות' שלה) כבר מלתייהו אמורה - כל המברך מתברך בבר' [כתו] של הק' [ב"ה] שמרובה על העיקר - מתחיל בהעיקר, מלוי השליחות בשלימות

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

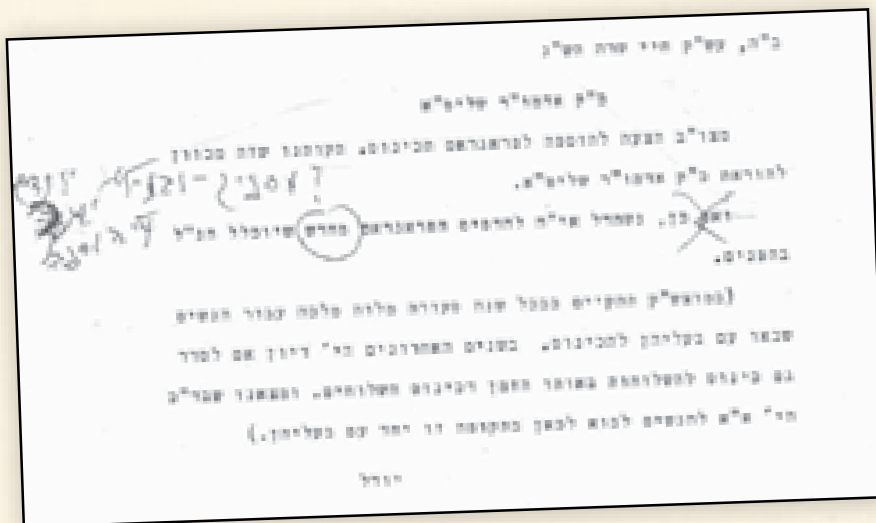
באם אפשר בפרגרם בדפוס דכהנ"ל

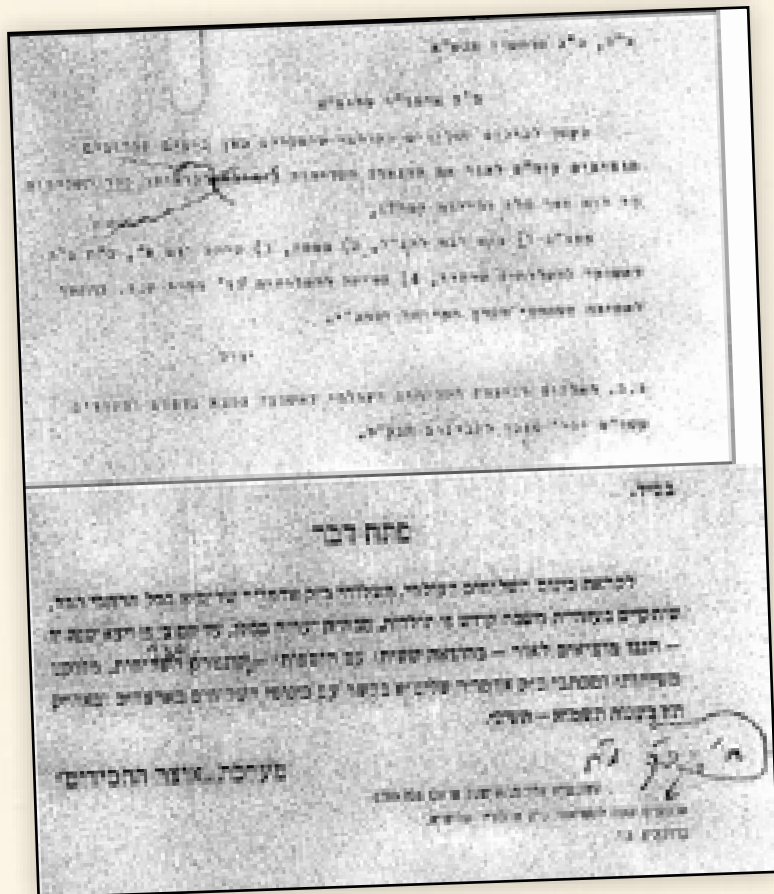
נת' ות"ח

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 [חשוון-מר-חשוון] – ה'תקמ"ח – 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).

