



BEHIND THE PICTURE

לזכות הילדה בצבאות ה' חנה תחיל' וויינבערג
נדפס ע"י ולזכות הורל' הרה"ת 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 67th 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

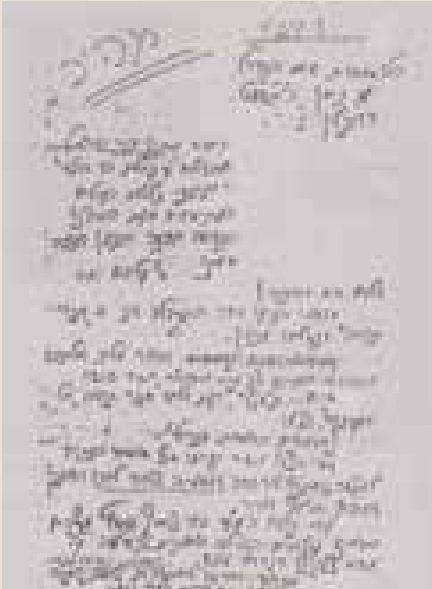
journey until Eretz Yisroel.

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.¹

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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