



לעבן מיט'ן רבין

מוקדש
לחיזוק ההתקשרות
לנשיאנו כ"ק אדמו"ר
נדפס ע"י
הרה"ת ר' אברהם שמואל
ומרת ח' צפורה
בניהם ובנותיהם
מושקא, מנחם מענדל,
נעכא, יוסף, שיחיו
מאן



"We Are His Shluchim!"

ELUL 5710



After the *histalkus* of the Friediker Rebbe on Yud Shevat 5710, Chassidim worked tirelessly for the Rebbe to accept the *nesius*. Although the Rebbe finally agreed to accept the *nesius* only a year later, throughout the year of *aveilus*, there were many developments and stages leading to that point. During the month of Elul, the urgency by *adas haChassidim* worldwide intensified and the Rebbe filled certain roles unique to a Rebbe.¹

MONDAY, 15 ELUL

Rabbi Yerachmiel Benjaminson (known as the Zhlobiner Rov) arranged for a *minyan* of elder and younger Chassidim to travel together to the Ohel. They read a *pan kloli* on behalf of all *anash*, requesting that the Friediker Rebbe instruct the Rebbe to accept the *nesius* of Lubavitch.

On the same day, a delegation of elder Chassidim in Eretz Yisroel davened at the *mekomos hakdoshim*

in Meron, Tzfas and Teveria, for the Rebbe to accept the *nesius*.

Hatomim Elya Gross was in *yechidus* together with a *bochur* that had been drafted to the U.S. Army. The Rebbe inquired if he had already passed the physical exam and then said that the (Frierdiker) Rebbe wrote a letter to all Jewish soldiers serving in the army, explaining that people experience much in life, but everything is temporary. The only thing that is permanent and eternal is Torah and *mitzvos*. A Jew must always be connected to Hashem through observing *mitzvos*. The (Frierdiker) Rebbe suggests soldiers recite certain *kapitelach* of Tehillim.

The Rebbe instructed the soldier to be sure to wear *tefillin* every day, to say Tehillim, to learn a *possuk* of Chumash with Rashi and to read Jewish content in English.

“In the merit of all this may Hashem protect you wherever you may be and return you home peacefully. Since it is the month of Elul, I wish you a *ksiva vachasima tova*.

“Surely you will send letters to [Elya] Gross or to me from wherever you will be.”

Upon leaving the *yechidus*, Rabbi Hodakov gave the young man the booklet the Frierdiker Rebbe had sent to Jewish soldiers during World War II.

A *bochur* was in *yechidus* last night for his birthday. Today, the Rebbe handed him a letter of *bracha* in honor of his birthday and mentioned that he was looking for him in order to give it to him before *shkia*. The entire letter was written in the Rebbe’s holy handwriting and the Rebbe apologized it not being typed, explaining that this was because the secretary was not in that day.

Recently, Hatomim Tzvi Hirsh Gansburg was in *yechidus* and requested that the Rebbe accept the *nesius*. The Rebbe instructed him to ask a *rov* what has changed now from before... Upon leaving *yechidus*, he saw Rabbi Meir Ashkenazi (known as the *rov* of Shanghai) and told him what the Rebbe had said, to which Rabbi Ashkenazi responded that now, Chassidim are requesting. He immediately re-entered the Rebbe’s room to give over Rabbi Ashkenazi’s answer and the Rebbe smiled.

In recent weeks the *bochurim* started reciting the Rebbe’s Kapital in Tehillim, Perek 49.



THURSDAY, CHAI ELUL

Today was the first time the Rebbe wrote a *michtav kloli*² (a public letter). It was addressed “To all the sons and daughters of Israel in every place.”

This is also the first time that the Rebbe included footnotes with sources in a letter.

Anash and *temimim* lined up to give the Rebbe *panim* before going to the Ohel with everyone at 1:45 p.m.

The barrier around the *tziyun* was nearly complete to allow the *kohanim* to be in closer proximity. (See sidebar “Building the Ohel”) The Rebbe often reminds the *kohanim* of their restrictions and many assist them by creating human barriers around them so that they may come closer to the *tziyun*.

The Rebbe instructed numerous times that before going to the Ohel one should not eat (drinking is permitted). It was recently related that the Rebbe told a *bochur* that ate before going to the Ohel, “I have pity (*rachmanus*) on you.”

The Rebbe returned from the Ohel at 4:30 p.m. and immediately davened *mincha*. Before starting *chazaras hashatz* the Rebbe turned around and asked (with a hand motion) whether *tachanun* is recited. Several Chassidim responded in the negative and *tachanun* was not recited.

After *maariv*, the Rebbe entered the *zal*, filled with an overflowing crowd, for the *farbrengen*. During the *farbrengen* the Rebbe mentioned the fact that the twelve days from Chai Elul to Rosh Hashanah correspond to the twelve months of the past year.

“It follows that Chai Elul corresponds to this past Tishrei, which we all merited to spend together with

the (Frierdiker) Rebbe. Everyone must know that the Rebbe is with us now just as before!”

In another *sicha* the Rebbe mentioned that when someone thinks *machshavos zaros* during davening it is comparable to one who knocks on the king's door and goes away just as the king opens the door.

“Today, we were all in the mikvah and gathered together to farbreng. This was always the Rebbe's wish. So we all ‘knocked on the Rebbe's door,’ especially since we are gathered in the Rebbe's *daled amos*. We must be sure not to ‘walk away’ in middle. We must connect with the Rebbe...”

Speaking about the importance of *hiskashrus*, the Rebbe explained that through observing the instructions of the Moshe Rabbeinu of the generation one will be connected to him until the coming of Moshiach.

“Some fantasize that when Moshiach will come there will be a new Rebbe. No! When Moshiach comes we will have our Rebbe! It will be the same Rebbe and the same Chassidim!”

The farbrengen continued until 12:30 a.m. and afterwards there was *chazara* until 2:00 a.m.

This evening in Eretz Yisroel there was a countrywide *kinus*³ of all *anash* and *temimim* in

the courtyard of the Lubavitch yeshiva in Lod.

The newspapers publicized that the purpose of the gathering was to officially crown the Rebbe as the *nossi* of Lubavitch. Reb Chaim Schneerson, an elder Chassid, suggested that a telegram be sent to the Rebbe on behalf of all the participants of the *kinus* with wishes of “*mazel tov*.”

A grand farbrengen followed the *kinus* and Reb Shmaryahu Sassonkin spoke passionately about the Rebbe's greatness and his ultimate *bittul* to the Frierdiker Rebbe. He shared with the crowd that he merited to be together with the Rebbe in Paris in 5707 when a letter from the Frierdiker Rebbe arrived. The Rebbe became very serious, put on a hat and *gartel* and after reading the letter with tears he said, “The Rebbe is ready for Moshiach. He is waiting for us.”

SUNDAY, 21 ELUL

Today the Rebbe wrote a *michtav kloli*⁴ to all yeshiva *bochurim*.

TUESDAY, 23 ELUL

Kuntres Rosh Hashanah was published containing the Frierdiker Rebbe's *maamar* תקנו



BUILDING THE OHEL

The Rebbe's instructions for the construction of the Ohel around the Frierdiker Rebbe's *tziyun*:

- (א) חלק הגג שמצד הקבר בלי מכסה כיון שגם כהנים באים להתפלל, ואהל מביא הטומאה (שו"ע יו"ד סימן שעא).
- (ב) מחיצה סביב הקבר כדי שיוכלו כהנים לעמוד בסמיכות אליו (עד ד' טפחים) ולא בריחוק ד' אמות (שם סעיף ה').
- (ג) האהל והמצבה בפשטות בלא קשויים וכו' (ברית עולם הובא בעיקרי הד"ט ליו"ד הל' קבורה סי' יט).
- (ד) למעט – עד כמה שאפשר – בבנין האוהל במיני מתכות מתכות מטמא ביותר בטומאת מת (רש"י פסחים י"ד, ב, ראב"ד הלכות טומאת מת פ"ה ה"ג)

1) The portion of the roof above the *tziyun* should remain open for the benefit of the *kohanim* that will come there to daven.

2) A barrier should be constructed around the *tziyun* so the *kohanim* can come within four *tefachim* (and not need to remain four *amos* away from the *tziyun*).

3) There should be no decorative engravings on the Ohel or on the *matzeiva*.

4) Minimize (as much as possible) the amount of metal used in the construction of the Ohel, because metal is very problematic with regards to *tumah*.

ד' בחודש שופר תרצ"ד, a *reshima* of what the Frierdiker Rebbe spoke on Erev Rosh Hashanah 5710, and a collection of *minhagei Chabad* for Elul and Tishrei.

In the preface of the *kuntres* the Rebbe explains at length the well known concept in Chassidus that the Yom Tov is called "Rosh Hashanah"—the head of the year—since it functions as a head of the entire year just as the head controls and directs all the limbs of the body.

"One of the ways to enable and assist the *avoda* of Rosh Hashanah is to strengthen the *hiskashrus* to the *roshei alfei Yisroel* (the "heads of the multitudes of Yisroel") whose *neshamos* are the "heads" of all the *neshamos* of their respective generations. Strengthening our *hiskashrus* to the (Frierdiker) Rebbe will lend a great assistance in the *avoda* of Rosh Hashanah."

In a footnote the Rebbe writes: The (Frierdiker) Rebbe said on Rosh Hashanah 5704, that from the year 5654 the Rebbe Rashab would mention, during the 48 hours of Rosh Hashanah, each one of the Rebbeim, starting from the Baal Shem Tov, briefly repeating a story or a Torah from each one of them.



THE BLACK SHOFAR THAT BELONGED TO THE REBBE RASHAB, GIVEN TO THE REBBE BY RABBI BEREL CHASKIND.

FRIDAY, 26 ELUL

Rabbi Berel Chaskind returned from Eretz Yisroel and brought the Rebbe a black *shofar* that had belonged to the Rebbe Maharash.

This is the story of the *shofar*: There was a Chassid in Yekatrinslav, Reb Yehuda Gourarie, who received this *shofar* from his father. When Rebbetzin Chana prepared to join Horav Levi Yitzchok in exile in Chile, Kazakhstan, she asked Reb Yehuda to give her the *shofar* so that she can bring it to her husband.

Rabbi Yaakov Yosef Raskin merited to be in Alma Ata during the few months that Horav Levi Yitzchok and Rebbetzin Chana lived there and was very helpful to them during that time. He was also very instrumental in all the arrangements necessary after the *histalkus* of Horav Levi Yitzchok, and Rebbetzin Chana gave him this *shofar* in appreciation for all he had done.

In a letter⁵ dated 21 Elul 5710, the Rebbe requested Rabbi Raskin to send the *shofar* with Rabbi Chaskind. (The Rebbe brought this *shofar* to *tekios* every year and used it many times.⁶ –Ed.)

SHABBOS PARSHAS NITZAVIM, 27 ELUL

During the *farbrengen* the Rebbe instructed the Chassidim and *temimim* to visit the neighborhood shuls on Rosh Hashanah to speak about the Frierdiker Rebbe's directives, especially in relation to proper *chinuch*.

"When you go to the shuls you must speak openly. We *had* a very big Rebbe and we *have* a big Rebbe. We are coming as his sh'luchim!

"We all want to see the Rebbe. Through fulfilling this shlichus we will merit to see the Rebbe as he

is in a *guf gashmi* and the Rebbe Shlita will bless us with a *shana tova u'mesuka!*"

MONDAY, 29 ELUL, EREV ROSH HASHANAH

After *shacharis* an announcement was made on behalf of the Rebbe. Everyone should include in their *panim*: 1) Whether he has set times to learn the Frierdiker Rebbe's *maamarim*. 2) Which *masechte* he chose in the *chalukas haShas* (to be completed before the upcoming Chof-Daled Teves).⁷ 3) The amount of money he gave throughout the past year for *maamed*. 4) The amount of money he gave throughout the past year for Merkos L'Inyonei Chinuch.

Everyone handed their *panim* to the Rebbe before boarding the busses to the Ohel.

The Rebbe stood at the Ohel for close to three hours in the pouring rain. Hatomim Moshe Kazarnovsky held an umbrella above the Rebbe as he read all the *panim* that were received from Chassidim around the world.

At one point the Rebbe called over a *bochur* and asked him if his younger brother had only one name. It turned out that the boy had two names. Later Chassidim learned that the Rebbe had been present at this boy's *bris* in Paris.

Throughout the entire time that the Rebbe was at the Ohel, over a dozen Chassidim and *temimim* stood there as well. When the Rebbe

finished reading all the *panim*, it was very late and the cemetery gate closest to the Ohel was already locked. The Rebbe said, "Everything is here. A *minyan*, etc. All that is missing is a *shofar*..."

Opening the gate was impossible so the Rebbe and the entire group walked to the main entrance of the cemetery to board the bus back to 770. On the way, Rabbi Shlomo Aharon Kazarnovsky approached the Rebbe and asked for a special *bracha* for the group that they not become ill *chas veshalom* from standing in the rain for so many hours. The Rebbe responded: "Good!"

(On Tzom Gedalya the Rebbe asked Rabbi Kazarnovsky if all the members of the group were healthy and he responded that, *baruch Hashem*, they were all well. Reb Dovid Raskin related that during that period many people had fallen ill due to the changing weather but none of those that remained together with the Rebbe at the Ohel were affected.)

1. The following is based on Yemei Bereishis pages 229 - 243.
2. Igros Kodesh, vol. 3, p. 462.
3. The Rebbe sent a telegram addressed to the participants in the *kinus*. Ibid page 445.
4. Ibid page 466.
5. Ibid page 382.
6. See *Rosh Hashanah with the Rebbe*, Derher Tishrei 5777.
7. See Derher Kislev 5776 "Behind the Picture" for the timeline of when the *chalukas haShas* was changed back to Yud-Tes Kislev.

