

לזכות הילדה פייגה טאובה
 לרגל יום הולדתה כ"ד מנחם-אב
 יה"ר שתגדל לתורה לחופה ולמעשים
 טובים מתוך בריאות נכונה ושפע בגו"ר
 לנח"ר כ"ק אדמו"ר והוריה הי"ו

PRACTICAL HORR'OS

A CLOSER
 LOOK AT
 SOME OF
 THE REBBE'S
 HORA'OS

להקהיל קהילות:

COMMUNAL ASSEMBLY ON
 SHABBOS

WRITTEN BY:
 RABBI TZEMACH FELLER

Generally, Rosh Hashanah, especially the first day of Rosh Hashanah, was not a time for a farbrengen for our Rabbeim. It was a day on which every word was especially measured — and few were uttered. But on Rosh Hashanah 5750* that changed.

For the first time during the *nesius* — and for the first time in the history of Chassidus Chabad — the Rebbe held a farbrengen on the first day of Rosh Hashanah 5750*. The Rebbe began the farbrengen with explaining why:

“Since we have been accustomed recently to farbreng every single Shabbos ... and this *minhag* existed during the times of Moshe Rabbeinu, as is brought in Shulchan Aruch¹ quoting our sages, who explained on the *possuk* ויקהל משה—Moshe called to assemble:² ‘Hashem told Moshe, “Go down and gather for me large congregations on Shabbos so that the generations that follow after you will learn to gather as a community each Shabbos.” ... Therefore this should be done now as well — and all the more so — on this Shabbos, which is unique because it occurs on Rosh Hashanah.”³

Hakhalas kehilos was so crucial to the Rebbe that the Rebbe held a farbrengen on a day it had *never before* been held to emphasize its importance.

In the coming weeks and months, the Rebbe would explain that this concept of gathering as a congregation — as a community — on Shabbos is applicable to each and every one of us.

On Shabbos Parshas Noach, the Rebbe instructed that *hakhalas kehilos* should take place every Shabbos:

Since the times of Moshe Rabbeinu, Shabbos has been a fixed day for communal assembly to teach Torah, as Moshe Rabbeinu himself did: “And Moshe called the whole community of the *b'nei Yisroel* to assemble — men, women and children — and he said to them: “These are the things that Hashem commanded to do;” general and fundamental directives.

From then on, this was fixed in all places and in all times for all generations that on Shabbos, Yidden gather in shuls and *batei midrash* and occupy themselves with Torah. They focus on timely matters such as the laws of Shabbos, the *parshah* of the week, learning about the *yomim tovim* in

the upcoming week, and the like.

As the Alter Rebbe rules in Shulchan Aruch: “To set aside a fixed study time to inform the nation about Hashem’s laws and to teach *aggadah* to bring the fear of Hashem into their hearts.”

Since we’re in the first Shabbos of the “ordinary” months of the year,⁴ now is the time to recommend and encourage the keeping of this *takanah* that Moshe Rabbeinu established: Every place where Jewish people reside should try and have increased communal assembly on every Shabbos to study Torah, where everyone can encourage and reinforce one another’s Yiddishkeit, Torah and mitzvos.⁵

The following week, the Rebbe spoke again about this *hora’ah*, and added a number of details.

- These gatherings should include *nigleh* and Chassidus, particularly timely subjects.
- Those gathered should take upon themselves *hachlatos* in Torah, *avodah*, and *gemilus chassadim*, as well as resolving to meet the needs of the community.
- To bolster the unity, it should be established that every community, in every place, should learn the same thing (even if it’s just a few short lines) in addition to the individual program of study that each community holds. This should include *nigleh* and *Chassidus*.
- This should begin with every community studying the weekly *parshah*, and they should all learn at least one *meforash* in *nigleh* and one in *Chassidus*. The Tzemach Tzedek’s teachings in Or Hatorah are recommended for the latter.
- When Shabbos occurs on Yom Tov, the study should include *parshas hamoadim* read in the Torah on that day, in addition to the weekly *parshah* as studied in Chitas.
- This is all in addition to the regular *shiurim* such as *Chitas*.

Two weeks later, on Shabbos Parshas Chayei Sarah, the Rebbe spoke again about *hakhalas kehilos*. As the Kinus Hashluchim was then taking place, the Rebbe spoke about

WHAT IF ONE DOESN'T HAVE A CONGREGATION TO ASSEMBLE?

During the *sicha* of Shabbos Parshas Noach, the Rebbe explained that even someone who is all alone can practice this idea of gathering as a congregation — by collecting and uniting the ten powers of his own *neshama*:

Based on what we’ve explained that gathering as a community emphasizes the strengths of the individual, we can say that this idea applies even when a Yid is all alone for whatever reason, and unable to gather with a community.

Since the goal of gathering as a community is to emphasize the power of each individual, to reveal their *yechida*, it is obvious that when someone is alone in a place where they’re unable to gather with a community, they must still strive towards fulfilling the intent of gathering. This can be done by gathering the “congregation” within one’s own *neshama* — the ten powers of the *nefesh* — and revealing the innermost and most fundamental point that is above them and unifies them — the *yechida*.

the unique role that shluchim have in promoting this *takanah* in every place they find themselves.

On Shabbos Parshas Noach 5751*, when speaking about *hakhalas kehilos*, the Rebbe emphasized that women should gather every Shabbos to learn Torah and to run *mesibos Shabbos* for girls. **T**

1. Alter Rebbe’s Shulchan Aruch, Orach Chayim, 290:3.
2. Shemos, 35: 1.
3. Rosh Hashanah 5750.
4. As Tishrei is a “general month” that affects the entire year as explained in Chassidus.
5. Shabbos Parshas Noach 5750.