

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

הקהל



ליל עידו ירוחא ה' א"ת

ע"י הפעולה ד'הקהל את העם האנשים והנשים והטף" בכל השטרעם, עד שפועלים בכל קצו תבל - מתנהג גם הקביה בימדה כנגד מדה, "מידו המלאה הפתוחה הקדושה והרתובה, להקהיל את כל בני ישראל "הקהל את העם האנשים והנשים והטף", לבית המקדש, "מקדש ה' כוננו ידך", לשמוע קריאת הפרשיות ממוך המשיח, באופן שפועל "ליראה את ה' אלוקים כל הימים" תכלית השלימות, עד שנעשים מציאות אחת - "ישראל וקביה כולא חד". ליל ד' דתג הסוכות התשמיח

יחידות לגבירים

MACHNE YISROEL DEVELOPMENT FUND

Yechidus to supporters of the Machne Yisroel Development Fund

Starting the year 5746, a unique *yechidus* was held during *aseres yemei t'shuva*. This *yechidus* was dedicated to members of the *Machne Yisroel* Development Fund, members consisting of *shluchim* and *gvirim*.

In order to become a member, one had to contribute a respectable donation, and also influence another *yid* to contribute an equivalent amount of money to the Rebbe's *Peulos*.

This membership gives the *Ba'alei Batim* the privilege, to be partners in the Rebbe's *peulos*.

This event became known as "*yechidus* for *gvirim*". It took place twice a year, once during *Tishrei* and once before *Pesach*. Every *gvir* is entitled to participate once a year in the *yechidus*.

At first the *yechidus* was held in the small *zal* upstairs, but in the following years (due to the large crowd) the *yechidus* was moved to the big *zal* downstairs.

In general, the program runs as follows:



By noon the *gvirim* sit down for lunch, which is usually served in *Oholei Torah*, the lunch is accompanied by a few speeches, a *shliach* as a guest speaker, the *mazkir* R' Yudel Krinsky, and Mr. David Chase, chairman of the Development Fund.

After lunch, the *gvirim* proceed to 770, which is specially decorated for the event. A red carpet is spread, comfortable chairs are set, the *shul* downstairs is separated with *mehitzos*, and a special platform is built for the Rebbe's place. The *yechidus* takes place in the back of the *shul*, while in the front,

דער איינציגער משיח שבדורנו

"זע"פ הודעת כ"ק מו"ח אדמו"ר נשיא דורנו דער איינציגער שליח שבדורנו, דער איינציגער משיח שבדורנו, אז מ'האט שוין אלץ פארענדיקט איז פארשטאנדיק אז ס'הויבט זיך אן מקויים ווערן דער "שליח נא ביד תשלח", די שליחות פון כ"ק מו"ח אדמו"ר. און דערפון איז מוזן, אז דער איינציגער זאך וואס איז איצטער געבליבן אין דער עבודת השליחות, איז: צו מקבל זיין פני משיח צדקנו בפועל ממש, בכדי ער זאל קענען מקיים זיין שליחותו בפועל און ארויסנעמען אלע אידן פון גלות" ש"פ חיי שרה ה'תשנ"ב

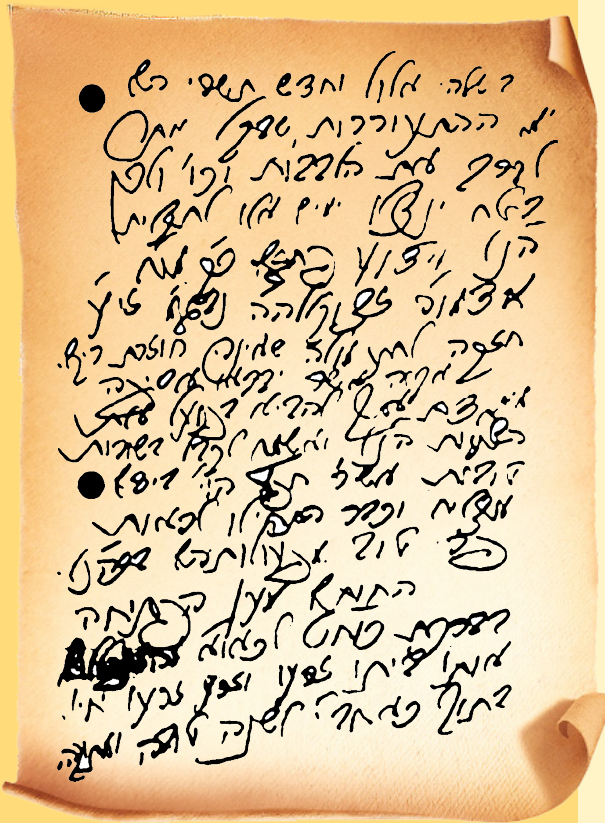
כתב יד קודש

"בשלהי אלול וחדש תשרי הם ימי התעוררות, שבקל יותר לקרב את הלבבות וכו' ולכן בטח ינצלו ימים אלו לתכלית הג'ל ודוע פתגם כ"ק מו"ח אדמו"ר זצוקלה"ה נבנ"ז זי"ע חזקה לתעמולה שאינה חוזרת ריקם. מקוה אשר יקראו לאסיפה מיוחדת איך להביא בפועל את הצעות הג'ל, ואשמח לקבל בשורות טובות אשר חפץ הוי' בידם מצליח וכבר התחילו לראות פרי טוב מפועלת בכהנ"ל. החותם מעין הפתיחה בברכת כוח"ט [=כתובה וחתימה טובה] לכאו"א [=לכל אחד ואחד] מהמתפללים אותו ביתו ודעו ודעו זעו יחי, בתוך כאתב"י [=כל אחנו בני ישראל] לשנה טובה ומתוקה".

"the end of the month of elul, and the month of tishrei, are days of *hisorerus*, making it a lot easier to bring closer the hearts, etc. therefore, I am sure that they will use out these days for the abovementioned purpose, and it is known the *pisgam* of

the frierdiker Rebbe: "there's a *chazokoh*, that hard work doesn't turn out for nothing". I hope, that they will call a special meeting, how to implement the abovementioned suggestions, and I will be happy to receive good tidings, that hashem is giving them success in their activities, and that they already started to see the fruits of their labor in all of the abovementioned *peulos*.

Signing with the blessing that I opened this letter with, a *k'sivah va'chasimah tova*, to each-and-every one of the congregants, him and his household, his children and children's children, together with all of our Jewish brothers, *le'shana tova u'mesukah*."



תמונה נדירה "והניף ידו"



CHESHVAN 5750

round tables are set with refreshments, for those who were waiting for their time slot.

Upon the Rebbe's entrance, every *gvir* receives a card with the per-estimated time when he will have his *yechidus*. While waiting, the *shluchim* usually *farbrenge* with the *gvirim*.

When the Rebbe walks in, the *gvirim* are already anxiously waiting, the Rebbe shakes hands with Mr. Chase, turns to his place, and addresses them.

It is interesting to note, that (from 5749) the *sicha* is said entirely in *Yiddish*, and

the Rebbe translates every word from a *posuk* or *ma'amer chazal* into *Yiddish* like in the earlier years. For those who can't understand *Yiddish*, there is a simultaneous translation transmitted, which can be heard by using special headsets.

At the end of the *sicha*, every *gvir* has his *yechidus* at the set time, the area around the Rebbe is empty, in order to ensure the complete privacy of the conversations. Some of the *ba'alei batim* choose to go by themselves, and some ask their *shliach* to accompany them, in order to explain to them the Rebbe's words. After the *gvir*

finishes speaking to the Rebbe, the *shliach* also has the opportunity to speak with the Rebbe.

By the *yechidus* that takes place during Tishrei, the Rebbe distributes *Lekach* to all the *gvirim*.

After the private *yechidus*, the *shluchim* and the organizers pass by the Rebbe, to receive a dollar. After everyone passes, the Rebbe says a *sicha*. By that hour (sometimes the *Yechidus* is over as late as 12:30) most *gvirim* already left, and the Rebbe then addresses the *shluchim*.

It is self-understood, that the encounter with the Rebbe leaves a big impression on the *ba'alei batim*, and motivates them, to continue to support Lubavitcher *peulos*. Just a few days later, every *gvir* receives a personal letter from the Rebbe, and a few photo shots of them with the Rebbe to choose from, when they confirm with *mazkirus* which one they prefer, they receive a large nice portrait of their exclusive moment with the Rebbe.

It is Interesting to note, that the Rebbe explained on one of these occasions the *ma'amer chazal* [eruvim 86] "*Rebbe mechabed ashirim*" (-Rebbe would respect the wealthy), the reason for that is, being that a *yid* has money, that is a *siman* that Hashem chose him as a person that can influence others, and do many good things with his wealth, more than the average person. It is for this reason, that Rebbe would respect the wealthy, because they were specially chosen by Hashem.

לפרסם האמת!

The Machneh Yisroel fund was opened by the Friediker Rebbe in 5703. In a letter the Rebbe explains the purposes of this fund:

להשפיע ע"י הנהגתם של חברי ומעשיהם, על חיזוק היהדות וקיום התורה והמצוות המעשיות; לעורר לבות בני ישראל ולקרבתם לתשובה, תורה ומעשים טובים. לפרסם האמת, אשר, "לא לתר לתשובה – לא לתר לגאולה שלמה ע"י משיח צדקנו".

"To influence and strengthen *Yiddishkeit* and the fulfilment of Torah and Mitzvos through the conduct and actions of its members. To awaken the hearts of Benei Yisroel and to bring them close to teshuva, Torah and maasim tovim. To publicize the truth that "l'alter l'teshuva l'alter l'geula through Moshiach Tizdkeinu".



COME AGAIN NEXT YEAR, IT WOULD BE EVEN BETTER!

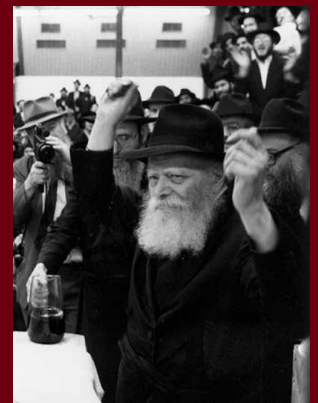
THE FOLLOWING IS AN EXCERPT FROM THE DIARY OF R' ZALMAN JAFFE OF HIS EXPERIENCE IN 770 DURING TISHREI 5748 SHNAS HAKHEL.

During Simchas Torah, last year, the Rebbe had told me, when he poured the wine of *kos shel bracha* into my cup, that I should "come again next year, as it would be even better".

Six months later, when I took my leave of the Rebbe after Shavuot, I mentioned that I am looking forward to coming again for simchas torah. The Rebbe then invited me to come before Sukkos, as this year was "Shnas Hakhel".

Hakhel would take place following the year of shemita, at the time of sukkos. The people would gather in Jerusalem, from all of the corners of Eretz Yisroel, and there, the King would publicly read out certain relevant passages from the Torah – words of Torah, so that the people should always remember them, and keep the Mitzvos.

In these days, alas, we do not possess a King in Israel. Therefore, we, the followers of the Lubavitcher Rebbe, take upon ourselves the duty and privilege of assembling together to listen to the words of Torah which are related and discussed by our Leader, the Rebbe, Shlit" a.



ע"י משיח צדקנו