

Is It Time To Speak About “One Kinus Hashluchim”?

By Rabbi Gershon Avtzon

OI would like to start by being open and honest: When I wrote a few months ago that I would stop writing public opinion pieces, I meant it. There is a time and place for everything and I felt that Shnas Hakhel was the time for it. Yet, with the war raging in Eretz Yisroel – and it being obvious that even “shnas Hakhel” was not able to accomplish the necessary achdus between the Shluchim – I decided to write the following thoughts on this very sensitive subject.



I was especially encouraged when I saw the following answer of the Rebbe (Igros volume 34 page 21 #11,607) that the Rebbe wrote to Rabbi Yisroel Leibov (director of Tzach in Israel who wrote to the Rebbe how much could be accomplished if all the Askanim of Anash were united): “(if they were united) Moshiach would have already come. Therefore the Yetzer Hara is very active and uses all types of reasoning and tactics – which are completely illogical (to keep the divisions active) and – as of now – has been successful R”L to create a civil war (amongst the askanim of Anash). Hashem should have mercy.”

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When The Rebbe Rashab Said Kapitel 122...

Portions from the Rebbe’s farbrengen of Chof Mar-Cheshvan 5742, when the kapitel in Tehillim of the Rebbe Rashab was 122, the same as the Rebbe’s this year. The Rebbe focuses on the unique lesson of that year’s kapitel which is also very much applicable this year as well:



Since this year marks the beginning of the 122nd year since the Rebbe Rashab’s birthday, the appropriate chapter in Tehillim is Ch. 122. This is the distinction of this year compared to all past and future years. And since this chapter is said the entire year, the lessons derived from it are especially applicable to the whole of this year.

Psalm 122’s contents are about the idea of peace and love for a fellow Jew. For example, verse 8 states: “For the sake of my brethren and friends, I ask that there be peace within you.” Likewise, verse 3 states: “Yerushalayim that is built like a city in which [all Israel] is united together.” This expresses the general idea of unity and love of a fellow Jew, as our Sages have interpreted it: “a city that is joined together — a city that makes all Jews friends.” This unity engendered by Yerushalayim is not just in spiritual matters, but also expresses itself in physical things.

This concept is also expressed in a passage in the Talmud (Taanis 5a) “The Holy One blessed be He said: ‘I will not enter the Yerushalayim of Above (i.e. the heavenly Yerushalayim) until I can enter the Yerushalayim of below (i.e. the earthly Yerushalayim). Is there then a heavenly Yerushalayim? Yes. For it is written: ‘Yerushalayim that is built like a city in which [all Israel] is united together.’” And Rashi explains that: “the Yerushalayim of below is built as a city that has a companion which is similar to it.”

This Talmudic passage is clarified with reference to a commentary in Likkutei Torah on Shir Hashirim. It explains that the “daughters of Yerushalayim” mentioned in Shir Hashirim (5:16) refer to “the souls that have not yet descended to this world to be enclined in a body...” When these souls do descend below, they descend from the Yerushalayim of Above to the Yerushalayim of below, to fulfill their mission of converting the “below”

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In Solidarity, Empty Shabbos Table Set Along Eastern Pkwy

A Special Event to show solidarity with the innocent civilian hostages, Men, Women, Children, and Infants, took place last Friday at the Brooklyn Museum.



PHOTOS BY DOV BER HECHTMAN/CHABADINFO



Rabbi Mulleh Azimov's Yahrtzeit Marked with Melava Malka

French Shluchim and Anash gathered for a Melava Malka at the Beis Chabad of Flanders, to mark the 9th Yahrtzeit of Rabbi Shmuel "Mulleh" Azimov A"H. Who was responsible for changing France's Jewish landscape, bringing down over 400 Shluchim and making thousands of baalei teshuva over the decades of his tireless work.



HE IS A BORN REBBE!

BY R' BORUCH
SHOLOM COHEN

From the Rebbe Rayatz's sichos from the night of Shabbos Parshas VaYeira, Chaf Cheshvan 5706, in which he tells new details about the birth and childhood of the Rebbe Rashab.

You Will Have A Healthy Child!

When my grandmother Rebbetzin Rivka (wife of the Rebbe Maharash) was pregnant with my father (the Rebbe Rashab, in 5620), she was very weak because she had given birth two years earlier to Raza (in 5618) and the year before that she gave birth to R' Avrohom Sender (who passed away when he was eight years old).

Her husband, the Rebbe Maharash, went to his father, the Tzemach Tzedek, and told him about his wife's weakness. The Tzemach Tzedek said she should come to him.

When she came in the Tzemach Tzedek said to her, "Mazal tov! It will be a healthy child!" And the Tzemach Tzedek told her how to conduct herself during the pregnancy and told her to conceal her pregnancy as much as possible.

The practice was to hide the fact of the pregnancy in the early months until it was obvious, to the extent that women would go to the mikva so that nobody would know.

Then the Tzemach Tzedek told his son, "It will be a boy, but don't tell anyone."

Noach Is Not The Time

Rebbetzin Rivka began feeling labor pains on Parshas Noach 5621. Her mother-in-law, Rebbetzin Mussia, went to the Tzemach Tzedek and told him. He said, Noach is not the time for this; it's only an illusion!

I Revived Myself!

On Shabbos, Parshas Lech Lecha, the Tzemach Tzedek said a maamer in which he spoke about the difference between Avrohom and Yitzchok, that Avrohom's avoda was to arouse from below in order to draw down the divine light, while through Yitzchok's avoda there was the actual drawing down of that light in the worlds.

Afterward, the Tzemach Tzedek said (about the birth): I revived myself! Better Avrohom (apparently he meant, if the baby was born the week of Avrohom, i.e. Parshas Lech Lecha) but this is also good. He will be a healthy child but the bris won't be on time.

One of the people there asked the Rebbe Rayatz: Was the Rebbe Rashab born on Shabbos?

The Rebbe answered: No, he was born in the middle of the week.

A Rebbe From Birth!

My father, after he was born, did not cry a lot and he would smile. When he saw light he would laugh and smile.

Rebbetzin Rivka told this to her husband, the Rebbe Maharash, and said: He is a born Chassid, with bittul.

The Rebbe Maharash told his father what his



wife said and the Tzemach Tzedek said: She is making a mistake. He is not a born Chassid but a born Rebbe!

It's Not A Small Thing

When my father was three or four, he once asked his sister, Devorah Leah, what bracha he should say on a certain food and she told him.

When he found out that it was a mistake (and another bracha was supposed to be said), he began to cry and said he would ask his father for a tikkun. Devorah Leah laughed and said: It's a small thing, but my father said to her: It is already no small thing.

Avoda Is The Main Thing

My father did not hold of learning a lot of Chassidus; rather, a little bit but permeated with avoda, i.e. worked through and to daven

with it.

When it drips from above, that drop is worth more than a bucketful from below.

The Angels Are Envious

In the city of Mikhline there was a man who spent a long time on his davening every day, even on Sundays and Wednesdays which were market days.

The Rebbe Rashab once said about him: Angels are envious of his prayers. Supernal s'firos do not have that kind of light, the kind made by his prayers when they go aloft.

Attaining The Truth

One time, R' Yaakov Mordechai of Poltava asked my father how to attain truth in t'fila.

My father answered him in surprise: How could you not attain truth in t'fila?! When you daven properly you attain the truth. If you don't attain the truth, that is an indication that you are not davening properly.

His Brokenness Was Hidden

My father was a broken man. He was broken within, but this was not apparent externally. He did not want his brokenheartedness to be apparent.

In Search Of Pleasure

My father would demand of himself for having a "geshmak" (sublime pleasure) in understanding and grasp but not having (so much) geshmak in "gefeel" (having a feel for something).

My father cherished the teachings of Chassidus and loved Chassidim.

You Need To Know Where You're Holding

It used to be that Chassidim knew where they were holding (in their avoda) and where they need to be holding. They knew from which train station they traveled and which train station they were going to.

The Rebbe Rashab And Polish Admurim

Ramash (our Rebbe) asked the Rebbe Rayatz: Did the Rebbe Rashab meet with Polish Admurim and did he discuss Chassidus and Kabbala with them?

The Rebbe Rayatz replied: My father met with them but did not speak to them at length about these matters.

In a sicha of the Rebbe Rayatz, he tells how the Rebbe Rashab called R' Avrohom Sender, "my older brother."



From The Rebbe's Pen

When a Relative Is In Danger...

A response to an individual who was corresponding with the Rebbe about his desire to focus on humanitarian aid in general. The Rebbe explains to him why he must focus on assisting his own Jewish brethren first:

They Call Him Rebbe

The Rebbe Rayatz said: We need to farbreng tomorrow (on Shabbos, for Chaf Cheshvan, the birthday of his father).

He added (about the need to farbreng) [referring to himself in the third person — ed.]: They call him "Rebbe," and learn his maamarei Chassidus. Is it not shameful for him that they are associated with him (and are called his Chassidim)? However, when they farbreng, this (that they are called his Chassidim) will descend and come down into action.

Through Broken Heartedness

I once heard my father say that you don't achieve anything through being brokenhearted. And I once heard my father say that through brokenheartedness you can achieve everything.

The Alter Rebbe demanded (of his Chassidim) that the main thing not be understanding as much as feeling. And he said that he succeeded with just one of them.

The Rebbe Rayatz explained: One can explain that what he meant was that he only succeeded in the one area of feeling (that his Chassidim should have a feel for G-dly matters) but to implement that understanding not be primary he did not succeed in.

The Birth Order Of The Children Of The Rebbe Maharash

In the history of our Rebbeim, printed to date, we are not told the year of birth of R' Avrohom Sender, and even the birth order of the Rebbe Maharash's children are written in two different ways. One way: 1) R' Shneur Zalman Aharon (Raza), 2) the Rebbe Rashab, 3) R' Avrohom Sender, 4) R' Menachem Mendel. Another way has R' Avrohom Sender listed first.

In a sicha of the Rebbe Rayatz, he tells how the Rebbe Rashab called R' Avrohom Sender, "my older brother." It also says in that sicha that R' Avrohom Sender died at the age of eight, in the lifetime of the Tzemach Tzedek, so that he had to be born before the Rebbe Rashab, as the Tzemach Tzedek passed away in 1866 when the Rebbe Rashab was five-and-a-half.

However, in this sicha it refers to R' Avrohom Sender being born one year before the Raza, which would make him the firstborn son of the Rebbe Maharash.

In response to your question regarding the content of my previous letter:

My intention was not to write to you about theoretical matters concerning mankind in general at a time when you are facing actually pressing matters to be reckoned with in your own life.

Of them is the fact that you were born to Jewish parents and raised by them. In this, they were assisted by many more Jewish people. Being so, everything you possess (your intellect, emotions, energy, etc.) was made possible only thanks to the aforementioned people.

The logical conclusion to arrive at from this is:

a) A universally accepted principle is that when a relative is in danger, it is not a suitable time to probe into philosophical studies and wander the world to see who is the most important nation to be helped, etc.

b) Another universally accepted principle as the one above, is that first and foremost one is indebted, and must therefore extend help, to all those (individuals and the environment, etc.) who helped him become a person who can help others. Only after that may one consider who else is to be helped and in what order etc.

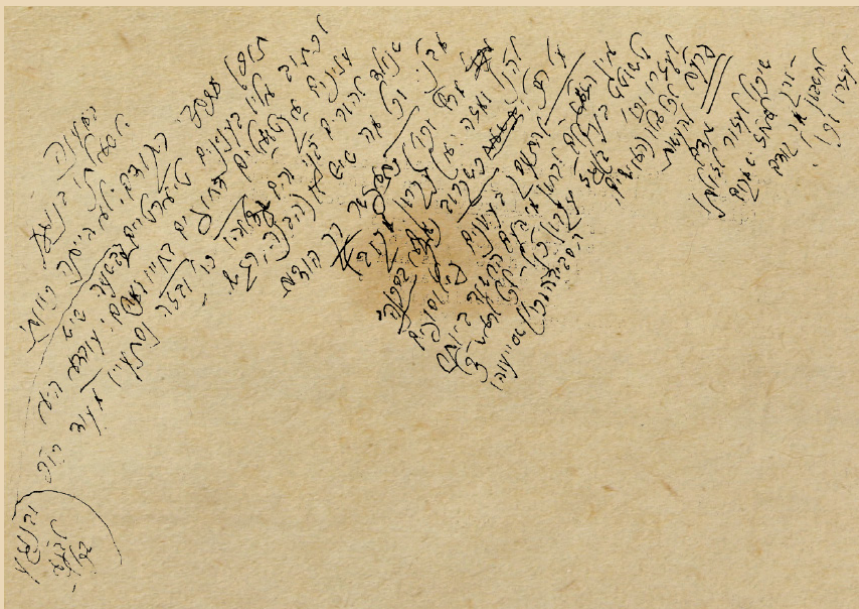
במענה לשאלתו בנוגע תוכן מכתבי הקודם:

לא הייתה כוונתי לכתוב אליו בענינים טיארטיים ובנוגע לבנ"א [=לבני אדם] בכלל - בשעה שיש ענינים אקטואליים דחופים בחייו ומהם:

עובדא היא שנולד להורים בני"י [=בני ישראל] והם גדלוהו כו' ובוזה נסתעייו מעוד כו"כ מבנ"י, וכל מה שיש לו (הבנה, רגש, מרץ וכו') נתאפשר רק הודות להנ"ל ומזה:

א) עקרון מקובל על הכל: כשקרויב נמצא בסכנה אין הזמ"ג [=הזמן גרמא] - להתעסק בעיונים פילוסופיים ולשוטט בעולם לבחון מי העם החשוב ביותר לעזור וכו'.

ב) וג"ז עקרון כנ"ל - לכל לראש צ"ל פרע"ח [=פריעת חוב] לכל אלו (האישים, הסביבה וכו') שסייעוהו להעשות אדם שיוכל לעזור לוולתו - ורק לאח"ז יש מקום לחשבון מי קודם לעזור וכו'.



Is It Time To Speak About “One Kinus Hashluchim”? (continued)

This article is being written with the following premises and foundations: 1) Achdus is the vessel for all Brachos. These include brachos for Anash, Shluchim and Klal Yisroel. 2) The greatest Nachas that we give our Rebbe (our father) is if his children are united. 3) It is impossible to go out into the world and advocate for Shalom and Achdus when there is these blatant machlokes – from a Chassidus which is supposedly based on “Luba-love” – in the public eye. 4) The Machlokes is turning off our children from Shlichus and Yiddishkeit. In short: Klal Yisroel is in a desperate time of need and this Machlokes needs to stop.

As someone that has participated in “achdus negotiations” in the past, and also has seen first-hand the terrible results of Machlokes, I have learned a few things:

1) We all must realize that both sides are functional and can continue in this current state for years to come. Thus, the thought that one side will just stop on its own – and cease to exist – is wishful thinking. 2) In order to forge ahead with Achdus, it is imperative to forget the past and not get stuck in “who was right and wrong”. The bright future, instead of the dark past, must be the guiding light. 3) There will always be two groups of people which will try to prevent the Achdus: A) The “Puritans”: Those that feel that “giving in” is a sign of weakness and forsaking “the truth”. B) The “Mecharchei Riv”: The few influential people that benefit (influence and power) from active machlokes. They feel that their influence will be diminished if unity happens and they will come up with all different reasons why “their side”

should not “give in to terror”. 4) An objective third-party is of utmost importance. 5) Some type of compromise – in which each side feels that their dignity remains intact – must be part of the solution. 6) Not every detail can be ironed out at the beginning of the process but a system is set up in which these details will be worked through down the line. Too many times “perfectionism gets in the way of productivity”.

I have also personally seen the following: 1) When the two sides finally agree to meet, they find out that their disagreements are not as big as they originally thought. With respectful negotiation – built on mutual trust and goodwill – the differences are ironed out. 2) Both parties are happier – in the long-term and short-term – with peace. 3) Their ability to truly inspire others grows exponentially. I have heard, and read, many people’s thoughts of possible practical “solutions”, but have chosen not to share them here. The reason: I do not want those personal thoughts to distract from my core message and intent in writing this article: It is vital that everyone – yes everyone – should make their voice heard loud and clear that they would like to see the “leadership” take any steps necessary to work this through.

Speak to your local Rav, Shliach, Senior Shliach, Vaad Hakinus member or anyone

that you feel could make a difference and share your thoughts and feelings about the above. I am urging people with influence, and money, to get involved and give over the message: Things need to change by this upcoming Kinus!



I know that there may be some people rolling their eyes and thinking to themselves that this is impossible to accomplish. I would like to ask you the following questions: 1) Do you know of Shluchim that have made achdus together after years of Machlokes? Are they happier? 2) Do you know of communities where the Rabbanim had machlokes for years and – almost overnight – made achdus? 3) Did you ever think that Israeli citizens would unite overnight after months of bitter demonstrations?

It could happen because it must happen. The Rebbe is ready to be nisgaleh and we must do our part to make him feel welcome.

Davening for the safety and security of Klal Yisroel and for the Hisgalus of Melech Hamoshiach!

Rabbi Gershon Avtzon
Cincinnati, Ohio

Please feel free to share your thoughts, or possible solutions, on the above by sending me a personal email: RabbiAvtzon@gmail.com

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When The Rebbe Rashab Said Kapitel 122... (continued)

(this physical, corporeal world) to a “Yerushalayim of below” (to make the physical world a fit dwelling place for G-d).

There are two general types of souls (“daughters of Yerushalayim”): those in the category of “the heads of your tribes,” referring to those souls on the level of Yerushalayim of Above; and those in the category of “your wood choppers and water drawers,” referring to those souls on the level of Yerushalayim of below.

...In other words: Despite the fact that there are different levels among Jews (“heads” and “water drawers”), and each category must perform the spiritual service suitable to it, there must nevertheless be unity between them. Indeed, the verse states: “You are standing today *all of you* before the L-rd your G-d, your heads... to your water drawers” — “all of you” meaning “to unite them as one.” Furthermore, the context of the above stated Talmudic passage is about G-d entering Yerushalayim of below (and then Yerushalayim of Above) — the idea of the final redemption. And our Sages have said: “Israel will not be redeemed until they will all be one (united) group” (Tanchuma Nitzavim).

But all is not clear. How is it possible to achieve true unity when Torah itself states that there are differences among Jews — heads, wood choppers, water drawers etc.? However, our Sages have taught that the preparation and preliminary to Mattan Torah (Giving of the Torah) was the unity of Jews. This is seen in the verse relating their encampment at Mt. Sinai which states (Shemos 19:2) “And Yisroel encamped there before the mountain,” on which our Sages point out that “encamped” (אָנַחַן in Hebrew) is singular tense, teaching us that they were ‘as one man with one heart.’ Only when they were united did G-d consider them fit to receive the Torah. This unity was effected by “Yisroel encamped there *before the mountain*,” Mt. Sinai on which G-d gave the Torah. It was the revelation of “And G-d descended on Mt. Sinai” which effected the complete unity of Jews.

So too in our case. Unity between the different categories of Jews is affected when “You are standing today all of you *before the L-rd your G-d*, your heads... to your water drawers.” The standing “before the L-rd your G-d” effects that it should be “all of you” — “to unite them as one.”

Jews must be united all the time, as evidenced by the inclusion of the verse “For the sake of my brethren and friends I ask that there be peace within you” in the prayers said every day (in “Ein Keloheinu”). Nevertheless, the fact that this year we begin to say Ch. 122 of Tehillim (corresponding to the Rebbe Rashab’s birthday, as explained above), which includes this verse and others speaking of unity and love between Jews, is an indication that such unity and love should be emphasized and strengthened this year.

In practical terms, this means to intensify working in those areas connected with Ahavas Yisrael, in a peaceful and serene manner. And just as the idea of peace is mentioned several times in this chapter, so too one must not be content with just one effort in this area, but must continue many more times. If one speaks truly from the heart, his words will surely enter the person’s heart the first time. And if not, one should examine oneself, for perhaps the problem lies within himself!

(Reprinted from Sichos in English)

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Should One Say Tehillim at Night?

In connection to the situation in Eretz Yisrael, we present Hala-chic Q&As on saying Tehillim by Horav Yosef Yeshaya Braun, Mara D'asra and member of the Crown Heights Beis Din.



May I say Tehillim at night?

The Arizal taught that *Mikra, Torah She'b'ch-sav* (the Written Torah) should not be read at night. However, translating the **Chumash** into any other language, and especially learning Chumash with the commentary of Rashi—which is *Torah She'b'al Peh* (the Oral Torah)—is permissible at

night. Ideally, however, studying Chumash in any manner should preferably be done in the daytime.

Tehillim, according to many opinions, is also included in the Arizal's enjoinder against *Mikra* at night, and therefore shouldn't be recited in the nighttime either. It is the custom that even reciting Tehillim in the form of a *techina* and *bakasha* (supplication)—according to some opinions, even for someone who is unwell— as opposed to studying it, should also be avoided at night.

Many *poskim* rule that all of the above does not apply after *chat-zos* (midnight), particularly with regard to Tehillim. Certainly, in a case of a *choleh she'yesh bo sakana* (someone who is critically ill), G-d forbid, one may be lenient and say Tehillim at night, especially if it's after *chat-zos*. Halacha2Go #498*

Tehillim on Friday night?

Is it permissible to say Tehillim on Friday night? I am part of a few Tehillim groups that specifically say the Tehillim after *licht bentchen* and I also usually start Shabbos Mevorchim Tehillim on Friday night as well. I was recently told that it may not be good to say Tehillim Friday night and it's the same as Tehillim during the week. I wanted to know if it's okay?

In practice, Friday night is treated the same as during the week.

One however may say it after candle lighting before *shkiab*. There is also room to recite Tehillim even afterwards until nightfall if one missed saying their daily Tehillim earlier.

Also, if you're saying for people who are critically ill, it's not an issue.

If someone would otherwise go idle and waste their time, it's much better if they instead say Tehillim. #18701*

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