

# לגני

## AN OVERVIEW

The highlight of the Yud Shevat Farbrengen each year was undoubtedly the *Ma'amor Bossi Legani*. Beginning with the year 5711, it was with this *Ma'amor* that the Rebbe finally accepted the *Nesius* of Chabad in a formal manner, and this inaugural *Ma'amor*, he laid the framework for the mission of our generation, *Dor Hashvi'i*.

Each year, the Rebbe would expound upon another section of the *Ma'amor* while quoting from the Torah of each of the preceding Rabbeim.

The following is an overview of the Rebbe's *Bossi Legani Ma'amorim* throughout the years.

# בזאת

Towards the end of the Frierdiker Rebbe's *Nesius*, due to his poor health condition, he was no longer able to say *Ma'amorim*. In place of this, at the approach of each Yom Tov and special day, he would give out a *Ma'amor* which he had recited in previous years. He would add onto them a "*Dibbur Hamaschil*" and summaries. These 'new' *Ma'amorim* were given out to be printed and publicized.

In addition to this, he requested from the Rebbe, who was in charge of putting together and publishing these *Kovtzim*, to add a "*Pesach Dovor*" (introductory paragraph), footnotes and sources, and a few other additions to the main body of the *Ma'amor* as well as to the *Koivetz*.

These *Kuntreisim* were distributed throughout Lubavitch communities, with one condition; they should be learnt on their intended date. On the international map, many Rabbonim and Mashpi'im received them in the mail, again with the condition that they learn and teach it.

Upon the Frierdiker Rebbe's will, the Rebbe would also pen a letter which was sent along with the booklet.

## REBBETZIN RIVKAH'S YORTZEIT

In continuation of this practice a "*Hemshech*" (a series of *Ma'amorim*) was being prepared in honor of 10 Shevat 5710, the *Yortzeit* of the Frierdiker Rebbe's grandmother, Rebbetzin Rivkah, wife of the Rebbe Maharash. For this *Koivetz* the Frierdiker Rebbe chose a *Hemshech* of four *Ma'amorim* which he had said 27 years earlier on Yud Shvat 5683. The *Hemshech* is divided into four parts each one containing five *Perokim*. The first part, as mentioned, was prepared for Yud Shevat with an introduction and summaries added to it. The "*Dibbur Hamaschil*" it was given is from a *Possuk* in *Shir Hashirim*; "*Basi L'gani*".

The second part was dated for 13 Shevat in honor of Rebbetzin Shterna Sarah's *Yortzeit*, the Frierdiker Rebbe's mother.

Following its opening *Ma'amor*, it also received an introduction and summaries as well as another *Possuk* from *Shir Hashirim* for its *Dibbur Hamaschil*; "*Hayosheves B'ganim*". The third part was scheduled to be published for Purim and the fourth in honor of 2 Nissan, the day of the Rebbe Rashab's *Histalkus*. The second two however still needed work done on them.

The first two parts were printed in one *Kuntres*; *Kuntres* 74. On Friday 9 Shevat, it arrived back from the printer. A few of the more attentive Bochorim took note of a strange phenomenon that appeared in the newly written *Pesach Dovor*: in the Frierdiker Rebbe's title – Shlita, the Yud was missing. Just a day later, this small 'mistake' would take on a whole new meaning...

The Frierdiker Rebbe wanted the first *Ma'amor*, *Basi L'gani*, to be learned on that Shabbos in public.

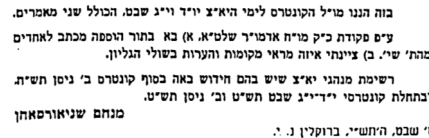
The Rebbe was the one that brought it



“The *Ma’amor* (the *Kuntres*) came back from the printer on Friday 9 Shevat. When I brought the *Kuntres* to the Frierdiker Rebbe, I found him in his room – the one in which he davened and held Yechidus – sitting down with his Siddur (Torah Ohr, Brooklyn 5701) opened to page 45, at the end of “*Hodu*” right before “*Posach Eliyohu*”. I placed the *Kuntres* on the table and he nodded his head, showing his approval and great satisfaction.

## THE LIVING MAAMOR

After the *Histalkus* on Yud Shvat, it became apparent that the *Ma'amor* Basi L'gani had been given out in connection with the *Histalkus* of the Frierdiker Rebbe. At Farbrengens and in letters, the Rebbe



Throughout the year following the *Histalkus*, the Rebbe carried a copy of the *Ma'amor* in his Siddur and would be seen looking inside it. During Farbrengens and letters written in that year it was common for there to be mention of ideas explained and brought down in that *Ma'amor*.

In a letter written for Rosh Chodesh Shevat of that year, the Rebbe addressed Anash, the Tmimim and all those close to Chassidim and Chassidus around the world, arousing them to learn the *Ma'amor Basi L'gani* on the night and day of the *Yortzeit*.

In another letter, which is commonly known as the famous Yud Shvat letter, the Rebbe writes in detail all the *Minhogim* that the Chassidim should do in honor of the *Histalkus* and included in there is an



exact schedule of how and when the *Ma'amor* should be said on Yud Shevat.

Many years later, at the Farbrengen of Shabbos Parshas Bo 5748, the Rebbe added to this and encouraged the Chassidim to learn the *Ma'amor* on the Shabbos before Yud Shevat as well.

Throughout the years the Rebbe stressed time and time again the need to fulfill the *Minhogim* of the *Yom Hahilula*

and even instructed the Kfar Chabad magazine to publish the letter.

The Rebbe once exclaimed, "The *Baal Hahilula* gave out the *Ma'amor* so that it should be learnt on the day he was *Nistalek* and in the years to come."

#### **A YEAR OF APPREHENSION – YUD SHVAT 5711**

As the true extent of the shock and trage-

dy of Yud Shevat became a reality, the Chassidim turned to the Rebbe for leadership. The months that followed were ones of tension and apprehension for Chabad Lubavitch. The Chassidim begged and cajoled the Rebbe to officially accept the post of Rebbe, yet he continuously and consistently humbly refused.

Finally, after much nervousness and tension the Rebbe agreed to accept the *Nesius*. This was to be done in the form of a *Maamor*.

Exactly one year from the *Histalkus* of his predecessor, on Wednesday night Motzei Yud Shvat 5711 at the Farbrengen in 770, the Rebbe officially took upon himself the role of leadership for the Chabad Lubavitch organization. About one hour into the Farbrengen, Reb Avraham Nemtsov (he was Reb Nissen Mindel's father-in-law) stood up and proclaimed, "The assembled crowd request from the Rebbe that he say a *Maamor* Chassidus".

As the clock struck ten forty, the Chassidim held their breaths as the Rebbe looked inside the *Kuntres* of *Basi L'gani* and said, "In the *Ma'amor* that the Rebbe gave out for his "*Yom Histalkus*", the Rebbe begins with '*Basi L'gani*'. Continuing to look inside the *Kuntres* the Rebbe began to speak using the traditional tune of a *Ma'amor*, "*Basi L'gani Achosi Kallah...*"

The Rebbe continued exactly where the Frierdiker Rebbe had left off. In the same way that the Frierdiker Rebbe took over from his father, the Rebbe Rashab, with the *Ma'amor* called "*Reishis Goyim Amoleik*" the last *Ma'amor* of the Rebbe Rashab.

#### **OUR MISSION STATEMENT**

The *Ma'amor* was said in three segments, in each, the Rebbe made mention of all seven Rebbeim. At the beginning of the first part the Rebbe was looking into the *Kuntres* open in front of him, however after finishing the explanation about *Ikkar Shechina* the Rebbe raised his eyes and stared straight ahead of him for the duration of the opening segment. Upon its conclusion (*Ois Gimmel*), the Rebbe instructed them to sing the *Beinoni Niggun* and a *Niggun* of the Rebbe Rashab.

The Rebbe then recited the second part of the *Ma'amor* which explains the idea of "*Dirah B'tachtonim*" (*Ois Hey*) followed by a *Niggun* of the Rebbe Maharash and of the Tzemach Tzedek.

The Rebbe then said the third and final part which explains the idea of a "*Shtus Dikedusha*". During this segment, the

## **A few of the more attentive Bochorim took note of a strange phenomenon that appeared in the newly written Pesach Dovor...**







## As the clock struck ten forty, the Chassidim held their breaths...

Rebbe told over a story about each one of the Rebbeims' extraordinary *Messirus Nefesh* for *Ahavas Yisroel*. The Rebbe concluded the *Ma'amor* choked with emotion and tears as he spoke of the Frieddiker Rebbe and our mission to conclude all he has done and bring Moshiach.

On the Shabbos immediately after Yud Shvat, Parshas B'shalach, the Rebbe said the *Ma'amor* "*Hayosheves B'ganim*", which explained the Frieddiker Rebbe's *Ma'amor* with that *Dibbur Hamaschil*. In this *Ma'amor* the Rebbe mentioned each one of the Rebbeim by name and in addition he made mention of the Baal Shem Tov and the Maggid, something which was not done on Yud Shevat itself (see later for the reason).

### A BUSY NIGHT

The night before the historic Yud Shevat Farbrengen at which the Rebbe said his famous "*Basi L'gani*", found the office of *Mazkirus* in 770 completely empty aside for Reb Moshe Groner who was sitting in his usual place.

Suddenly, the silence in the office was broken with the shrill ringing of the phone. Although Reb Moshe spent many hours in the room, he did not work for *Mazkirus* and therefore did not attempt to answer the call. However this time, after the caller persistently was trying to get through, he made an exception and lifted the handset. To his utter shock, he heard

the Rebbe's voice on the line. The Rebbe asked him if there was anyone else in the office, to which he replied that there wasn't. The Rebbe then asked him if he could come over to his house which was then on the corner of New York Ave. and President St., and he obviously replied that he could come, and quickly ran over.

When Reb Moshe arrived, the Rebbe said to him, "There is a man in hospital who I want to visit but I don't know the number of the doctor responsible for him, therefore can you please try and get hold of him and when you do let me know."

While Reb Moshe went about this task, the Rebbe returned to his study. After a while Reb Moshe informed the Rebbe that the doctor had been reached. The Rebbe came out into the corridor where the phone was. Out of courtesy and respect Reb Moshe stepped into the study, not wanting to hear the conversation.

The scene that met his eyes was truly unbelievable as he himself describes:

"The desk was scattered with *Seforim*. In the middle, the *Kuntres* of *Basi L'gani* 5710 lay open on top of a notebook with different notes and comments in the Rebbe's own holy handwriting, dated 5708. Scattered around this, were *Seforim* from all the Rebbeim opened up to different places. Sitting next to this, were *Seforim* of the Baal Shem Tov and the Maggid closed."

When the Rebbe concluded his phone conversation, he told Reb Moshe that he was going to visit the man in the hospital. He asked Reb Moshe to please find certain *Kabbolah Seforim* (that are mentioned in the *Ma'amor*) and leave them on the table, while he went out.

The Rebbe wanted the doctor to leave his house in the middle of the night, long after his hours were over, and go and visit a patient in the hospital. The doctor only agreed once the Rebbe told him that if he would go along with him.

How incredible!

At such a crucial and valuable time, the day on which the Rebbe was to officially become Rebbe while he was preparing the *Ma'amor* with which he was going to do it, he stopped and went himself to care for a sick Yid in hospital. This story falls right in place with the stories of *Ahavas Yisroel* the Rebbe was to relate the very next night!

### PRESTIGIOUS GUESTS

Perhaps one of the most striking and unique features of the *Basi L'gani Ma'amorim*, is the consistent mention of a Torah from each one of the Rebbeim and when being quoted it was done by name. The Baal Shem Tov and the Maggid were also mentioned every single year along with one of their teachings, aside for 5711 when they were cited on the Shabbos after.

From the year 5735 and on, the Rebbe

would also occasionally mention a teaching from his father and again quoting it with a name.

The year 5733 marked four hundred years from the Arizal's *Histalkus*. From that year and on the Rebbe also mentioned a teaching from him. There were a few exceptions to this; in years 5741, 5743, 5745 and 5748 the Arizal was not mentioned.

From the year when the Rebbe launched the daily Rambam campaign (Acharon Shel Pesach 5744) the Rebbe included a Torah from the Rambam in the *Basi L'gani Ma'amorim*.

On Shabbos Parshas Bshalach 13 Shvat 5711, the Rebbe explained why he had mentioned all the Rabbeim in the *Ma'amor* earlier that week. This also serves as the explanation for the continuation of this practice in the years to come.

"The concept of mentioning someone by name is similar to the known idea, that when one is truly bothered by ones lack or inability of understanding a point from *Divrei Chazal*, he mentions their name and his soul yearns for them. It is clear that there is something of substance to this practice and it is of the ability to accomplish..."

At the same Farbrengen the Rebbe also explained why he had not made mention of the Besht and the Maggid on Yud Shevat.

"At the *Chassunah* (referring to his



own) the Frierdiker Rebbe said that there are *Neshomos* of forbearers that come from on high to join in *Chassunah's*. Generally, for most of *Klal Yisroel* up to three generations back come. There are those people to whom even further generations come. The Frierdiker Rebbe then enumerated all the Rabbeim until, and including the Alter Rebbe.

"Since at that time the Frierdiker Rebbe did not mention any further (past the Alter Rebbe), therefore during the *Ma'amor* on Yud Shevat I did not mention past the Alter Rebbe. I was afraid to mix, and for what purpose should I mix in, if the Rebbe did not mention them at all.

But, being that this matter bothers me, today on 13 Shevat which is a continuation of Yud Shevat – as one can clearly see from the fact that the *Ma'amor* 'Hayosheves B'ganim' is a *Hemshech* of 'Basi L'gani' – I mentioned all the way till the Besht."

In recent years, a number of handwritten notes by the Rebbe were found upon which he wrote down the source of what was to be said from each one of the Rebbeim.

## THE CYCLES

The first "*Basi L'gani*" which the Rebbe said (in 5711) explains primarily the first *Perek* of the Freidiker Rebbe's *Ma'amor*, as the Rebbe himself wrote when editing the *Ma'amor* for print.

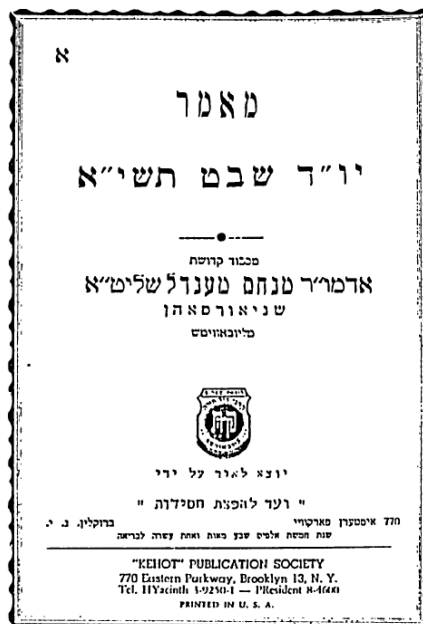
Similarly in 5712, the Rebbe based the *Ma'amor* on the second *Perek* and wrote as such when the *Ma'amor* was printed. From then on every year the *Ma'amor* of Yud Shevat would begin with the *Dibur Hamaschil* of *Basi L'gani* and focus on the subsequent *Perek* of the Freidiker Rebbe's *Ma'amor* until in 5730, the Rebbe explained the 20<sup>th</sup> and final chapter for the first time.

On Yud Shevat 5731, the crowd of Chassidim came to the Farbrengen in suspense as to what the Rebbe would focus on in the *Basi L'gani* of that year. To everyone's surprise, the Rebbe simply went back to the beginning, and explained the first *Perek* again.

In 5745 the Rebbe explained the significance of learning the *Ma'amor* for a second time; "After learning the twenty *Perokim* throughout twenty years, we have reached a level of understanding that is expressed in the statement in the *Gemara* 'At the age of twenty an orphan can sell

the estate of his father'; we can then learn the *Ma'amor* again to reach a double level of understanding.

In 5748, after the passing of the Rebbetzin the Rebbe stopped farbrengen in middle of the week, and rarely said *Ma'amorim* in general and therefore did not finish the second cycle of new *Ma'amorim*, rather the Rebbe began to edit and print the *Ma'amorim* said for that year's *Perek* in the first cycle.



In 5750, the Rebbe was *Magiah* "*Basi L'gani* – 5731" to begin the third cycle which finished in 5770. This year we learn the third *Perek* (which was explained in the *Ma'amorim* of 5713 and 5733) for the fourth time.

Throughout the past few years, the offices of "*Vaad Hanochos BeLahak*" have been putting out a *Kovetz* in preparation of Yud Shevat. Inside is included the *Perek* of that year from the Frierdiker Rebbe's *Ma'amor* and all the *Ma'amorim* of the Rebbe that correspond to it.

## BASI L'GANI – THE MAKE UP

The first few *Perokim* of each *Ma'amor* contain a summary of the *Perokim* of the *Ma'amor* up until the *Perek* of that year.

In the *Sichos* following the *Ma'amor* the Rebbe would occasionally expand further on the topics spoke about in the *Ma'amor*.

Many deep and fundamental topics in Chassidus are explained in the *Ma'amorim* of *Basi L'gani*. In the years 5734, 5735, 5738, 5739, 5742 and 5746, the Rebbe also incorporated an explanation of a *Possuk* from his *Kapitel* in *Tehillim* of that year.

Although most years the *Ma'amor* was said in the traditional tune of a *Ma'amor*, beginning from 5746, they were said in the tune of a *Sicha* (*Ke'ein Sichah*).

## MORE THAN ONE

In many instances, the Rebbe would say not just one, but several *Ma'amorim* explaining the Freidiker Rebbe's *Ma'amor*. For example when Yud Shevat was on Shabbos (such as it was in 5710) the Rebbe would say the *Ma'amor* on Shabbos and again with some changes and additions on Motzei Shabbos.

In the early years, when Yud Shevat was on Friday, the Rebbe would say the *Ma'amor* on Friday night after *Kabolas Shabbos* (something that was a very rare occurrence) and then continue on Motzei Shabbos by the main Farbrengen. (In the years 5721 and 5724 the Rebbe said the *Ma'amor* three times, on Friday night, on Shabbos day and on Motzei Shabbos; although the Shabbos *Ma'amor* had a different *Dibur Hamaschil*).

In some years when Yud Shevat was on Wednesday, such as 5711 in addition to the Farbrengen on Yud Shevat, the Rebbe would farbreng on Shabbos, Yud Gimmul Shevat and say a *Ma'amor* titled "*Hayosheves B'ganim*" in continuation of *Basi L'gani* of that year.

In 5738 and 5739 there was a third *Ma'amor* in the *Hemshech* by the Farbrengen of Tu B'Shevat. In 5736 and 5748 the Rebbe said a *Ma'amor* *Basi Legani* on the Shabbos before Yud Shevat.

## THE REBBE'S SHAAH BLAT

The *Ma'amor* *Basi L'gani* was very first Torah of the Rebbe to be printed with his own "*Shar Blatt*" bearing the title "כ"ק. "אדמו"ר שליט"א מליובאוויטש". The story of how this came about is told in *Yemei Bereshis*:

On Yud Aleph Nissan, 5711, before the Rebbe went to the Ohel, the Rebbe sent a message through one of the bochorim saying, "Anyone who is willing to give themselves over completely, without asking any questions, should sign their name and their mothers name on a note. They need not fear that they will be demanded to 'Climb to the heavens' but those that sign should know that they will be required to listen to what they are told."

The Rebbe added that they should know that this is not a joking matter. When given the list of Bochorim who signed, the Rebbe again said "this is a serious thing".



At the Ohel, those watching witnessed the Rebbe read the *Ma'amor Basi L'gani* 5711. When the Rebbe returned from the Ohel, he gave the edited version of the *Ma'amor* to be copied. At first the Rebbe insisted that it only be copied informally, but when shown the *Shaar Blatt* the Rebbe agreed that it be printed, and said it should be ready for Yud Gimmul Nissan.

The Rebbe also was *Magiah* the *Ma'amor* of 5712, 5719, 5728, 5729, (the second *Ma'amor* of) 5730, (the second *Ma'amor* of) 5731, 5732, 5737, (the second *Ma'amor* of) 5738, 5740 and 5748.

## TWO VOLUMES OF LIGHT

Almost all the *Basi L'gani Ma'amorim* (with the exception of the one's we don't have at this time) were transcribed by those that were present.

These transcriptions were not checked and revised by the Rebbe, except for a number of comments he would occasionally make on some of the written *Ma'amorim*, as was the case in 5736.

The first cycle of *Ma'amorim* (5710-5730) were printed in their own *Sefer* entitled "*Sefer Hama'amorim Basi L'gani Chelek Aleph*", released in honor of 11 Nissan 5737. In the beginning of the *Sefer*, the *Hemshech* of the Frierdiker Rebbe is printed in its entirety.

It is important to keep in mind that this whole idea was a complete novelty. The Rebbe at that time, did not allow anything that had not been checked and edited to go to print, complete with his *Shaar Blatt* and the "Kehos" logo. However this *Sefer*, in which a large portion of it was unedited *Ma'amorim*, went to print with the *Shaar Blatt*, logo and all.

The second cycle (5731-5748) of *Ma'amorim* was printed in its own *Sefer* entitled "*Sefer Hama'amorim Basi L'gani Chelek Beis*". This volume was released in honor of Yud Shvat, 5751.

These seforim were re-printed in recent years. Certain things were added to enhance them, for example the insertion of *Sichos* and *Ma'amorim* which explain the ideas brought in the *Ma'amorim*.

Let us conclude with the fervent wish that this year we merit to hear a new *Ma'amor Basi L'gani* from the Rebbe and we will end off with the words that the Rebbe used in his very first *Ma'amor*:

ונזכה זעהן זיך מיט'ן רבי'ן דאָ למטה אין אַ גוף ולמטה מעשרה טפחים, והוא יגאלנו!

# MISSING FISH: THE SIGN OF MOSHIACH

The following article is based on a *Reshima* written by the Rebbe during the Second World War - in Sivan, 5701, just before he left the last stop en route to the USA, in Lisbon, Portugal. It contains an in-depth explanation of a seemingly puzzling *Ma'amor Chazal* regarding the coming of Moshiach.

The Gemora in Masechas Sanhedrin, (צח.) lists several prerequisites for the coming of Moshiach, all of which describe the state of affairs before Geulah, except for *אין בן דוד בא עד שיבקש דג לחולה ולא ימצא* (*Moshiach will not come until fish will be searched out for a sick man, and will not be found.*) This statement seems to be an arbitrary feature without any relation to the other descriptions of the Gemora.

Additionally, the Gemora names two possibilities for the way Moshiach will come; either in a *דור שכולו זכאי* or a *דור שכולו חייב*. In this article we will explain the Gemorah in two ways, corresponding to the two alternatives.

## כולו חייב

In our generation, the main *עבודה* is one of Hiskafiyah. *חולה* in this context then, means someone who does not hold himself back from doing Aveiros. In order to cure this sickness, we must address the root cause that makes it possible for someone to do Aveiros. In countless places in Chassidus it discusses that the only way a person can do an Aveira is if he forgets that he and the entire world, is truly one with Hashem, and begins to believe that he is a Metzui for himself. Fish are one animal that are openly dependent on the

water around them for their lives ("דגים" "שבים כיון שעולין ליבשה מיד מתים"). The trait they represent is Bitul, a cure for the illness of feeling too much ones own Metzuius. When the Bitul necessary to combat the possibility of doing Aveiros is not found, that is a sure sign that the *דור* is truly *חייב*. This explanation fits well with the fact that Moshiach is referred to here as *בן דוד* the lowest of the names for Moshiach, one that expresses the least of his Maalos, which is his ancestry, not something of his own.

## כולו זכאי

In the context of a generation that is *כולו זכאי*, a *חולה* is someone who has reached the greatest levels of understanding possible and is so desperate to reach an even higher, yet unattainable, level that he is called a *חולה*. This is expressed in the Gematria of *חולה*, which is 49, referring to the *מ"ט* שערי בינה which he has attained, without reaching *שער הנו"ן*. Even someone on this level is often missing a level in Bitul that can be learned from a fish, because he is still a *שאובר*. Yet, once a person has reached a level of Bitul so great, that even the Bitul of a fish does not reach to his level, then, he is truly *זכאי*.