



# Under the Rebbe's Gaze

## MIRRORED AWAKENING

The following is one of the stories told by the [Friediker] Rebbe about the behavior of *Raboseinu Nesieinu* towards the Chassidim who were *mekushar* to them:

Our Rebbeim had the custom of making set times when they bring to mind their Chassidim and contemplate upon their love and *hiskashrus*. Times like these would cause the individuals whom the Rebbeim had thought about, to feel a sudden arousal in strengthening their *hiskashrus* – in the spirit of “כמים הפנים לפנים”.

The [Friediker] Rebbe explained: This is similar to when one gazes strongly at another person, even from behind, the other can sense that he is being watched and will look over his shoulder. While he cannot explain why he has this feeling, nevertheless the feeling is strongly there.

The intended *hora'a* of this story can be tied to something Chassidim experience from time-to-time. At random moments, a Chossid will suddenly be jolted to add something in his *hiskashrus* to the Rebbe, without any idea from where this is coming from. We now can assume that the reason behind this is, because the Rebbe has just thought about this Chossid, and the feelings he is experiencing are merely a reflection of the Rebbe's.

## THE SHUDDER OF THE NESHOMA

To further understand this idea:

Chazal have taught us that “*Tzadikim Domim L'Bora'am*” – a *Tzaddik* is akin to the *Aibershter* at every moment. His behavior impersonates that of the *Aibershter* to the point that he is a vehicle for Hashem's light.

One of the “behaviors” of Hashem that we are told about through Chazal, is the following:

Each morning a “*Bas-Kol*” can be heard coming from

*Har Chorev*, sighing about those who don't learn Torah. We are also told of another *Bas-Kol's* which proclaims “שוברו בנים שבבים” - “Return, my backsliding children”.

If we cannot hear the *Bas-Kol* anyway, what purpose do they serve?

The Ba'al Shem Tov explains that the innermost part of each Neshoma (called the “Mazel” or “Etzem”), which remains elevated above the rest of the Neshoma, detects these *Bas-Kol's* and in turn stirs the rest of our Neshoma to react.

This sheds clarity on why *Tzaddikim* cause similar events to occur. As individuals who impersonate Hashem's behavior, naturally, when they contemplate on the *hiskashrus* of their Chassidim, the Chassidim will be awakened in their *Hiskashrus*.

## ACHIEVING TANGIBLE HISKASHRUS

Why indeed, is it important to know the root of these feelings?

We can draw an analogy to what is explained in *Likutei Torah*, in respect to *Hirhurei Teshuva* one may encounter:

The Alter Rebbe explains that when one feels a sudden *Hirhur Teshuva*, he has just been the recipient of an “*Isarusa D'leyla*”. The resulting practical outcome will tend to wane swiftly, and can even disappear!

Only if one immediately seizes the moment and makes a practical change to channel the energy he was bestowed with, will the *Hirhur Teshuva* have a long-lasting affect. In other words, through offering an *Isarusa D'sata* immediately in return, his *Hisorerus* will be a spring-board for growth in Torah and Mitzvos.

The same holds true for *hiskashrus* with the Rebbe. It's important to remember that the sudden *hisorerus* is not your own, but only the product of the Rebbe's “gaze” upon you. Thus, you must be sure to translate the deep feeling into the intended practical outcome of *hiskashrus*, in your everyday-life after the *hisorerus*. ■