

אמרי אפרים

לעבן מיטן רבין

SHABBOS PARSHAS BE'HAALOSCHA, 5727

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תמונת הרבי

תסתכל בתמונתו של כ"ק מו"ח אדמו"ר בעת שמרגישה חלישות רצונה הטוב ותזכור אשר גם הוא, בהיותו רועה אמיני של ישראל, מסתכל בה בשעה זו. ויועיל להנ"ל, (ממענה כ"ק אדמו"ר)

לע"נ

אהובה בת שרגא

פייביש מרדכי

נפטרה י"ג סיון ה'תשע"ב

נתרם ע"י משפחתה שי

A very lively and spirited Farbrengen took place this Shabbos with the Rebbe; something which was noticeable right from the start. Continuing with many of the concepts he discussed in Sichos during the last Farbrengen (on Shavuot), the Rebbe connected almost every subject with the recent events in Eretz Yisroel, and the miraculous salvation that the Jewish nation experienced there.

Appropriate Conduct at the Rebbe's Farbrengen

The Rebbe began with a lengthy story of the Baal Shem Tov that was related by the Friediker Rebbe at a Shavuot Farbrengen 31 years earlier (5696), but as an introduction to the story, the Rebbe seemed to utilize the opportunity to reprimand those individuals who fail to respect the holy atmosphere at the Farbrengens.

The Rebbe began:

"The Baal Shem Tov used to show much affection for the simple-folk.

"When we say "simple-folk", we do not mean the likes of those who speak while others try to sing the Baal Shem Tov's Niggun, thereby distracting not only himself, but his neighbor as well. The (Friediker Rebbe once said that when we sing a Niggun of one of the Rabbeim, we connect to the Rebbe even more than we would by repeating a word of Torah from him! Yet this fellow still has the nerve to sit around and chatter at the same time..."

"The term 'simple-folk' ('Anoshim p'shutim') refers to those who for whatever reason were incapable of learning Torah properly or fulfilling a Mitzvah in the best manner. It was them who the Baal Shem Tov tended to take greater interest in.

"Not like those who sleep while we speak words of Torah, or those who can't find a better time throughout their entire day to talk than while we are singing the Baal Shem Tov's Niggun!"

Following this introduction, the Rebbe went on with the fascinating story about the Baal Shem Tov and the simple Jew, Reb Dovid (the story appears in the Friediker Rebbe's Sefer HaSichos 5796 pg. 148), pointing out its connection to the Yom Tov of Shavuot,

and drawing remarkable lessons from it in our Avodas Hashem.

Miracles in the Six-Day War: Down to Action!

In the next Sichah the Rebbe explained the meaning of the Possuk (said in connection with Matan Torah):

"אתם ראיתם אשר עשיתי למצרים, ואשא אתכם על כנפי נשרים ואביא אתכם אלי" (שמות יט; ד)

Hashem tells the Jewish people: "You have seen what I did to Mitzrayim, and how I carried you on eagles' wings, and I brought you to Me".

The idea described in the second half of the Possuk (i.e. the Yidden coming closer to Hashem), is somewhat an outcome of the idea discussed in the first half (the Yidden seeing the miraculous blow that He brought upon Mitzrayim).

Now as well, the Rebbe said, after witnessing such a miraculous deliverance from the hands of their enemies, the Jewish people are on a spiritual high and much more receptive to all matters of Yiddishkeit. It only remains up to us to take heed to this spiritual awakening and provide them with the means to carry through with it.

"Show Off Your Tears!"

Towards the end of the Farbrengen the Rebbe spoke about the importance of davening properly, and doing so together with the Minyan, even if you are davening at your own pace.

When one davens all alone, it'll come a time when his emotions give way and he begins shedding tears, and then the Yetzer Hora approaches him and tries to convince him to lift his Tallis from on top of his head and see; maybe someone is watching...

The Yetzer would not try to tell him to stop davening altogether; for he knows he would never stand a chance. He'll only try his like with saying: "Just show your tears off a little bit. It's important that others see it too, why not share the experience with them?"

That's why it's important to daven with the Minyan; it gives extra strength in battling the Yetzer's approach.

שלח לך לדעתך (סוטה לד, ב. ועוד) למה הסכים משה לשלוח המרגלים ראה לקו"ש חלק כ"ג שלח שיחה א'

YECHIDUS PART- 1

Excerpted from Reb Avrohom "Links in the Chassidic Legacy", SIE a translation of articles that originally appeared in Hatomim.

I remember well how I went in to the Rebbe with my father for yechidus on that occasion. Father had to wait in the outer room for many hours, until it was his turn to enter. Meanwhile, I sat on a widow ledge. When the time appointed for our audience arrived, my father asked the people standing near me to hand me over to him. I was passed hand-to-hand over the heads of the assembled chassidim.

Father entered the Rebbe's inner chamber, and I followed him, holding tightly to the corner of his coat. The room in which the Rebbe sat was quite large, the walls lined with cabinets full of seforim. The Rebbe sat behind a large table, upon which lay a few seforim, several boxes filled with coins, and two lit candles.

As Father entered the chamber, the Rebbe was studying a sefer which lay open before him. But when we approached the place where the Rebbe sat, he raised his eyes from the sefer and gazed into father's face, and into mine. Father's entire body began to quake, and I also became flustered and began to weep silently.

The Rebbe stretched out his holy hand to take the pidyon from my father, as father stood in his place, paralyzed with fear and at a loss for what to do next. He remained standing in silence, his head bowed, his eyes running rivers of tears which fell to the floor. At first he managed sufficient self control to keep from being heard, but within a few moments he broke into loud weeping, his voice wailing up and down the scale. When I saw Father crying like that, my heart went to pieces and I too began to cry in earnest as I looked into the Rebbe's holy face.

The Rebbe read the pidyon that father had handed him, and studied it for some time. As he read it, he looked up into father's face, and into mine, from time to time. Then he began speaking to Father. As soon as the Rebbe began speaking, Father ceased his weeping. He moved his lips silently, repeating every word the Rebbe spoke, but making no sound. The Rebbe continued speaking to Father for a long time; then Father asked him several questions, which the Rebbe answered.

When the Rebbe finished speaking, Father said, "Here is my son," as he pointed to me and moved me closer to the Rebbe. "I am about to enroll him in the cheder, and I beg the Rebbe to bless him."

The Rebbe studied me for a moment, then he closed his holy eyes. After a few moments he opened them again, looked directly at me, and said, "Study diligently, and do not waste any time. May G-d (blessed be He), help you to become a scholar and a chassid."

"Amen!" Father and I both exclaimed.

As soon as we emerged from the Rebbe's holy presence we went to the small minyan room. Father lifted me onto his shoulders and began to dance with the chassidim who were already rejoicing in song and dance. This was the usual custom in those days: whenever someone had the privilege of yechidus with the Rebbe, he would break into a dance upon leaving the holy chamber.

Father continued dancing for a very long time, until his clothes became soaked with perspiration, as wet as if they had just been removed from the laundry tub. Afterwards, he sat down on one of the

benches in a corner of the shul, to rest a bit. "I must rest for a while," he said, "but soon we will go the home where our Rav is staying."

I perceived that Father was in a joyful mood - though completely exhausted, he continued clapping his hands and stomping his foot to the rhythm of the dance. From time to time he would snap his fingers, or whistle a piercing, high-pitched note that refreshed the spirits of those who were weary from dancing, giving them renewed energy to dance even faster...

I was not surprised by the vigorous dancing of the chassidim in the little shul. But why did they make it a point to dance specifically after they emerged from the Rebbe's holy presence? Furthermore, why was such an audience in the Rebbe's private chamber called yechidus? For example, one might ask another, "Were you in yechidus yet?" To this, the reply might be, "I am just about to go in to yechidus," or "Thank G-d, I have just been in yechidus." One might also hear remarks such as "so-and-so went for yechidus," and "so-and-so is waiting for yechidus."

My mind became totally preoccupied with these two questions: a) why is entering the Rebbe's private chamber called yechidus? b) why do chassidim begin dancing when they emerge from the Rebbe's chamber? This preoccupation gave me no rest, and when I noticed that my father was in such a good mood, I asked him my two questions.

Father asked me: "Do you know about the Mishkan that Moshe built in the wilderness according to G-d's command? Do you know about the special chamber that was there, in which the Holy Ark with the Tablets stood? Do you know that once a year, on Yom Kippur, Aharon the Kohen Gadol would enter that chamber to light the incense and to pray for all of Israel?"

Being eager to show off my erudition to my father, I quickly recited everything I knew about the Temple that King Shlomo built, about the Kodosh HaKodoshim with the Ark and the Tablets, the sacrificial service performed by the Kohen Gadol on Yom Kippur, and especially his entry into this innermost chamber. When the Kohen Gadol pronounced G-d's holy Name, all the people in the Temple courtyard would kneel and bow, touching their faces to the ground.

As I spoke, I proudly demonstrated to Father how they bowed and fell on their faces. "Who entered the Most Holy Chamber together with the Kohen Gadol on Yom Kippur?" asked Father?

"Only the Kohen Gadol - no one else!" I replied.

"And what did the Kohen Gadol do after he completed the sacrificial service of the holy fast day of Yom Kippur?"

"Our teacher, Reb Elimelech, told us that the Kohen Gadol was very wealthy, for he wore golden garments, made from his own personal gold. When he completed the service in the Beis HaMikdash, he would go home accompanied by all the Jews, with song and melody. When they arrived at his home, there were tables laden with all sorts of food and drink. Everyone joined in the most joyful celebration, for their sins were forgiven."

"And now," asked Father, "do we have a Beis HaMikdash and a Most Holy Chamber?"

"No," I replied with a sigh, "Now we have neither a Beis HaMikdash nor a Kodosh HaKodoshim..."

To be continued...

REB LEVI FREIDIN Part 2

Photographer Levi Freidin, born in the Soviet Union, lived in Eretz Yisroel and served as Chabad of Israel's official photographer. In 5736 he first came to visit the Rebbe for the month of Tishrei. With the Rebbe's permission, he became the official court photographer taking thousands of pictures through the many years. We now continue his story

Reb Levi was not only a dedicated photographer; he was also a devoted chossid. Every word the Rebbe said was dear to him; he would follow the Rebbe's instructions to the letter. His unique relationship with the Rebbe can be seen in the following stories:

Once, on Erev Yom Kippur, Reb Levi got a nickel from the Rebbe. The Rebbe told him to photograph the nickel. Everyone standing there was sure that the Rebbe had said it in lightheartedness, but Reb Levi understood that every word a Rebbe says is serious and holy. The rest of the day was devoted to taking pictures of the nickel. As soon as he had the photos developed, he brought them in to the Rebbe. The Rebbe thanked him with obvious pleasure.

The Rebbe himself once sent Reb Levi to the Yeshiva zal with a message: If the Bochorim would have the interest and devotion to learning as he had to his cameras everything would look very different...

Reb Levi would stand outside the Rebbe's house to take a few pictures and video as the Rebbe went to 770. Many times the Rebbe offered him a ride, usually he would refuse, but on occasion he would accept.

Tishrei 5743 was the first time Reb Levi came to the Rebbe with a full beard. When the Rebbe saw him, he commented: Yasher Koiach for coming with your tools (his camera's) and with your Tzelem Elokim.

Among the many people, Mazkirus, elder Chassidim and others, who would receive all or part of their Daled Minnim from the Rebbe, Reb Levi would get one Hadass. In the later years this was increased to three hadassim.

Once during Kos Shel Bracha, the Rebbe, with a large smile, raised the *becher* of wine over the camera as if to pour Kos Shel Bracha for the camera. Another time, during the joyous Kos Shel Bracha on Motzei Simchas Torah, the Rebbe was vigorously encouraging the singing and dancing of the Chassidim. Turning to Reb Levi the Rebbe asked "Do you need a special Simchas Torah?" and motioned for him to dance.

Another interesting episode took place once when Reb Levi was passing the Rebbe to receive a dollar, while holding a camera. The Rebbe asked him "And when will they take a picture of you?" Reb Levi gave his camera to Rabbi Chaim Boruch Halberstam, stood next to the Rebbe, and Reb Chaim Boruch took a picture.

As we mentioned last week, Reb Levi arranged to display an exhibit depicting 770 and the Lubavitcher court in the large art galleries in Eretz Yisroel. This was not the only project he had in mind. In his first yechidus, the Rebbe asked him "You took so many pictures, why?" So Reb Levi answered that he wanted to make an album that will explore Tishrei in 770, give over the unique atmosphere, and hopefully bring people closer to yiddishkeit.

When he returned to Eretz Yisroel, he retold the yechidus to Rabbi Berke Wolff. Hearing the Rebbe's interest in the album Rabbi Berke took upon himself the expenses for the design and print of the album. This album is the famous "Rebbe" album, the first of its kind to depict many beautiful pictures of the Rebbe, conveying the singular atmosphere of 770 and Lubavitch.

Like we said, in 5736 Reb Levi Freidin held an exhibit called "770" at Tel Aviv's journalist center, Beit Sokolov. The exhibit, which later moved to Yerushalayim and Bar Ilan University, afforded the large crowd of viewers a look at the Rebbe and the spirit, reverence and joy of Chassidic life.

On the whole, the exhibit was highly applauded. However, one journalist commented in the guest book: "With all due respect to the superb photography, the subject you have chosen is extremely clerical and takes us back to the primitive darkness of the Middle Ages."

"During my next visit to the States," Freidin related. "I presented the Rebbe with the guest book. Leafing through it quickly, the Rebbe noticed that negative remark. 'Please compliment the journalist on his strength of character,' the Rebbe said. 'It takes fortitude to differ from all of the other responses. But tell him that not everything in the Middle Ages was dark. Furthermore, ask him to review his own newspaper. Today's news is not all that bright either...'" The Rebbe gave Reb Levi a dollar for the journalist. "From then on" finishes Reb Levi, "whenever I would meet him, he would pull the dollar out, and show me that he still has it..."

Reb Levi had a stroke in 5753, and passed away in Iyar of that year. Even during his illness one could see his close connection to the Rebbe. Rabbi Gavriel Schapiro tells "After Chof Zayin Adar, Reb Levi would call me every evening to find out if anything changed in the Rebbe's medical situation. He wanted to visit New York but his condition did not allow it. Knowing Reb Levi, I knew that usually nothing could stop him from coming to New York; if he wasn't able to come he must have been severely ill. However when I asked him how he was doing, he would brush me off, "What's the difference? The main thing is the Rebbe should be well."

The thousands of pictures, albums and videos in our possession today are an everlasting legacy to the humble and fiercely devoted Chossid, Reb Levi Feidin.



A Collection of Letters

Q&A

Fulfilling The Rebbe's Directives Draws Down His Blessings

B"H, 23 Menachem Av, 5710

Greetings and blessings,

In reply to your letter of the Friday preceding Shabbos VaEschanan: I was happy to receive notice that your wife's health has improved. Surely you are fulfilling the directives of the knowledgeable doctors who examined her. Certainly her situation will continue to improve and you will share good news about this.

It is amazing that you do not mention anything about the fixed times for study that you have established in the teachings of my revered father-in-law, the Rebbe, *hk"m*, about which I encouraged you in my previous letter. Behold, this is the appropriate medium through which a chassid bonds with his Rebbe, my revered father-in-law, the Rebbe, *hk"m*. This parallels the explanation given in Chassidus concerning the positive quality of the limbs: that they are not merely vessels that receive [the body's life-energy], but they draw it down. [Similarly, the study of the Rebbe's teachings] draws down his blessings in what is needed in material and spiritual matters.

With blessings for success in your work in holiness, awaiting good news from you,

From this letter, addressed to Elchanon (Alexander) Cohen (Kavven), one of the primary supporters of Merkos L'Inyonei Chinuch at that time, we discover the unique gift the Rebbe sent to the supporters of Merkos L'Inyonei Chinuch: a picture of the Frieddiker Rebbe.

B"H, 6 Adar, 5709

Greetings and blessings,

In consideration of your earnest involvement and ongoing help and cooperation for the sake of Merkos L'Inyonei Chinuch, and, in particular, in these critical times, it gives us great satisfaction to send you a present in the name of Merkos L'Inyonei Chinuch — the enclosed picture of my revered father-in-law, the Rebbe Shlita — as an expression of our deep appreciation and thanks to you, dear friend.

You are no doubt aware of our Sages' statement (Sotah 37b) that seeing the image of a holy man gives one the power to proceed in the path of the Torah and its mitzvos. I wish you that the portrait of my revered father-in-law, the Rebbe Shlita, will give you renewed energy to perform much good in general and, in particular, in the combined efforts in the multi-dimensional missions of Merkos L'Inyonei Chinuch, in which my revered father-in-law, the Rebbe Shlita, you, and myself share a heartfelt involvement. May we all merit to see much satisfaction from these holy efforts.

With heartfelt greetings and with best wishes to you and your family,

Rabbi Menachem Schneerson

Chairman of the Executive Committee

A Sichah over a Maamar

B"H, 13 Tishrei, 5704

Greetings and blessings,

Today, the printing of the sichos of Pesach 5703 were completed; I am enclosing one copy with this letter. I have also requested that several other copies be sent to you under special cover. Please notify me with regard to any additional copies that you wish sent...

As our Sages comment in the Midrash (Vayikra Rabbah, ch. 30), the festival of Sukkos is the first day of the reckoning between the Holy One, blessed be He, and the Jewish people after the atonement granted on Yom Kippur. On that day, we are commanded: "And you shall take for yourselves the fruit of a beautiful tree (the esrog), lulav, a bough of a thick-leaved tree (the *hadas*), and willows of the brook."

Our Sages comment in the Midrash:

These are the Jewish people. The esrog [alludes] to people who possess both Torah study and good deeds. The lulav [alludes] to people who possess Torah study, but not good deeds. The *hadas* [alludes] to people who possess good deeds, but not [those] of Torah study. The willow alludes to people who possess neither [the advantages of] Torah study, nor good deeds. The Holy One, blessed be He, says: "Bind them together as a single collective. At that moment, I am upraised."

This reflects the advantage of a *sichah* over a *maamar*, that it can [inspire] not only the esrog and the lulav [type of Jew] to become "beautiful," but that it can affect the myrtle and even the willow. If there will be a person who will apply himself to this purpose, such people can be made "beautiful" and attractive through certain portions of the sichah, to the extent that they will "form one collective entity - see Kerisus 6b which states that any communal fast [which does not include the sinners of Israel is not a fast, as Amos 9:6 states:] "And His collective...." - to perform G-d's will with a full heart."...

ללימוד הרמב"ם

ה' מאכלות אסורות	ה' ברכות פרק ח	י"ח בסיוון	ו'
פרק יא-יג	פרק ט	י"ט בסיוון	ש"ק
פרק יד-טז	פרק י	כ' בסיוון	א'
פרק יז. הל' שחיטה	פרק יא-ב	כ"א בסיוון	ב'
פרק יז-ה	פרק יב	כ"ב בסיוון	ג'
פרק יז-ו	פרק יג	כ"ג בסיוון	ד'
פרק יז-ז	פרק יד	כ"ד בסיוון	ה'

דעת

For questions and/or comments or to get for your Yeshiva please call: (347) 541-4770

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