

# אמרי אברהם

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## א חסידישער ניגון

חסידישע בע"ב און חסידישע בעלי עסקים פלעגן זיך קאכן אין די חסידישע ניגונים, בא יעדן איינעם פון די חסידים, וואס פאר א סוג אנושי ער איז נישט געווען, האט ער געהאט א געשמאק אין א ניגון. דער ניגון איז אים געפעלט און ווען ער האט געזונגען האט דאס אים אפגעריסן פון זיין פראסטקייט און אויפגעהויבן פון זיין מצב החולני.

(סח"ש תש"ג ע' 59)

מוקדש לחיזוק התקשרות  
לכ"ק אדמו"ר, ולזיוור  
התגלותו בגוף גשמי, יבוא  
ויגאלנו ויולכנו קוממיות  
לארצנו הק', תיכף ומיד  
ממש, נאו!

נדפס ע"י מנחם מענדל בן  
אסתר גאלדע  
בקשר עם יום הולדתו,  
לאיוש"ט

נדפס ע"י בן ציון בן חנה  
עלשא  
בקשר עם יום הולדתו,  
לאיוש"ט

בדורנו תמו ההגבלות על  
לימוד קבלה וחקירה  
ראה לקו"ש חלק כ"ו  
שיחת כ"ד טבת

## לעבן מיטן רבין

### SHABBOS VA'ERA – 5752

#### "אט גייט אריין נשיא-דורנו"

At the Farbrengen on Shabbos Parshas Va'ero (28th of Teves) 5752, a week and a half before Yud Shevat, the Rebbe spoke very strongly about Hiskashrus; encouraging the Chassidim to grow in all that is connected to "מעשיו תורתו ועבודתו" of the Rebbe. The Rebbe said that by thinking about the fact that "Momentarily the (Frierdiker) Rebbe will enter, and will look to see what is doing with his Chassidim and Talmidim, if and how much they are working in "ונשלמה פרים שפתינו" meaning the Shleimus that can only be reached by the עבודה done through speech. At the time the Chassidim did not see the meaning in the Rebbe's seemingly random reference to the importance of speaking.

In the middle of the following week, on 3 Shevat the Rebbe broke the precedent by starting a Sichah after Mincha. (At that time it was more common for the weekday Sichos to be after Maariv.) The subject of the sichah was the special level of preparation that was demanded as the final week before Yud Shevat began. The Rebbe spoke about the Frierdiker Rebbe's physical ailments, focusing on the difficulties that he had in speaking. The Rebbe referred to the Possuk "ואחרן אחיך" in demanding that in order to fill the void created by this debility by the Rebbe the Chassidim should learn the Torah of the Rebbe.

After this sichah all of those present realized that that Rebbe was calling for some sort of action and many indeed took upon themselves to learn the Maamorim of the Rebbe. A Duch was sent to the Rebbe of the Hachlotos of the bochurim, but they received no answer.

When the Rebbe came into the Shul for Mariv on the night of Yud Shevat it was clear that the Rebbe's health was not as it should be. That night the Bochurim farbrenged, with tears in their eyes they cried about the situation. One of the Bochurim suggested that everyone should take upon themselves a Maamer (or at least part of one) to be learned so that the Rebbe should be Gezunt.

The next morning, he wrote a letter to the Rebbe about the Bochurim's undertaking, along with some 30

names of Bochurim that had taken this upon themselves in order that the Rebbe *zol zein gezunt be'Gashmiyus Mamosh!*

Almost immediately, the Rebbe responded in very large letters "וילכו מחיל אל חיל עד אלקים בציון."

From this they understood, that actions alone – even when done with great tumult – do not suffice, but they had to come wholeheartedly. Only then did they receive the handwritten Brocha from the Rebbe. It was their true care and concern *az der Rebbe zol zein gezunt* which prompted their decision that was cherished by the Rebbe.

Around Yud Shevat time, the Chassidim were tremendously worried about the Rebbe's gezunt; so they wanted him to daven upstairs. To this the Rebbe said: "וואס וועלן די חסידים זאגן אז מ'וועט נישט דאווענען אונטען?" – "What will the Chassidim say to the fact that I am not davening downstairs?"

On the night of Yud Shevat, despite of the above, the Rebbe stood for many hours distributing a Kuntreis ("Ma'amorim - 5682"). Normally, when the Rebbe gave Kuntreisim, those passing in the line could receive only for themselves; but not for someone out of town. This time, however, after a Yungerman whose daughter was not feeling well had already passed by the Rebbe, the Rebbe asked, "וואו איז דער יונגערמאן וואס בעט ברכות אלעמאל פאר זיין טאכטער?" – "Where is the yungerman who always requests Brachos for his daughter?" They called him back, and he received a Kuntreis for her.

That night, Farbrenging with the Bochurim, a Shliach stressed the incredible Ahavas Yisroel of the Rebbe that even though he was not feeling well, he still thinks about every individual.

# BITACHON IN HASHEM - 2

## Pesach by the Baal Shem Tov - 5516 (17)

*It was Erev Pesach 5516(17) but the Baal Shem Tov was conducting himself like it was the Yomim Noraim. The night before Pesach the Baal Shem Tov's neshama had left his body and only through the intense Tefillos of his Talmidim did he return to this world.*

The Baal Shem Tov sat down with his Talmidim for the Seder. They were quite subdued, hurriedly whispering their way through the Haggada.

The seder each year in the Baal Shem Tov's presence was a true delight, he would dwell on different sections of the Haggada and expound upon them. Not this year. Although he read the Haggada aloud in his usual joyous voice, it was interspersed with sobs and pleading. This distressed the Talmidim, both on account of his frame of mind and they had anticipated the wonderful explanations.

Engrossed in their thoughts, they were suddenly aroused by the sound of joyous laughter. Raising their eyes and behold! The Baal Shem Tov's face was engulfed with flames of holy light, his eyes were closed and he was laughing non-stop.

The Baal Shem Tov opened his eyes and declared "Mazel Tov! Mazel Tov! Blessed be He and Blessed be His holy name, who chooses in Torah, Moshe His servant his people Yisrael. Even his nation are Yisrolik'es and they do better than Yisroel Baal Shem Tov."

The holy Talmidim understood not one word of his cryptic talk. They merely observed the great change overtaking their master, the joy enveloping him. Yet not one dared to ask the meaning of the previous anguish and pain, and the transformation to joy and happiness.

To understand what was really going on we must travel a short distance through time and space.

As a Jewish leader, the Baal Shem Tov stood apart from the others in his time. He cared, not only for the spiritual wellbeing of the nation, but also for their physical needs. This was more than fifty years since the Cossacks had ravaged the Jewish communities of Ukraine and Poland, however the situation was dismal, fear still gripped the impoverished people.

During his time of seclusion, the Baal Shem Tov circled in the villages and towns, both those populated with Jews and those that weren't. He investigated the different landowners and areas and came to the conclusion that it would be very beneficial for the Yidden to settle in the smaller towns and villages.

The last three years before his revelation as the Baal Shem Tov, were dedicated to encouraging Yidden to move to the smaller villages. Using his familiarity with the different locations and landowners, he would go from city to city and praise different villages or estates. He would attest to the honesty and decency of the villages and the landowners and explain how a Jewish family could make an ample living.

This campaign bore fruit and saved many families from abject poverty. The cities were cramped, food high-priced, and work scarce. Many families moved into the countryside where they were able to live a better life.

One such couple, Chassidim of the Baal Shem Tov, lived in a small village. Unfortunately they did not have children. This Pesach they had sat down to celebrate the Seder Opening the Haggada, the husband told his wife about the pain and suffering the Yidden endured in Mitzrayim. Upon reaching "and all babies must be thrown in the river" the wife burst into tears. Her husband tried to understand the meaning behind her cries, "Why do you cry so"? He asked gently.

"If Hashem would honor me with a son I would never treat him like Hashem treats his children" exclaimed the woman. "We are in Golus among the nations who oppress us. They are better in Hashem's eyes than we are! What happened to the promise he made that he would always remember merits of our forefathers?" And she began to advocate for the Yidden.

So they continued through the night, the husband and wife. He justifying Hashem's actions and judgment, she demanding mercy. They continued through the second cup and the third and the fourth.

Their exhaustion from the day's work, and the wine they drank combined and soon they were dancing.

When the woman began to argue on behalf of the Yidden a storm arose in Heaven. Advocates of the Yidden stood at her side supporting her arguments and the prosecuting angels began to counter attack.

Let us now return to the Baal Shem Tov and the curious Talmidim. This is what he told them:

On Yud Gimmel Nissan a terrible decree had been launched in Heaven against a town containing four hundred Yidishe families. They were sentenced to a pogrom on the first day of Pesach, that year a non-Jewish holiday as well.

The Baal Shem Tov was greatly distressed and tried to cancel the decree, but nothing worked. When he saw that all he had tried failed, he gathered himself, strengthening himself with trust in Hashem.

When I saw that all we had attempted to arouse Hashem's mercy was futile and didn't help in the slightest, said the Baal Shem Tov, I stirred with a powerful trust in Hashem.

He then told them what had happened in the far-off village between the husband and wife that created the storm in Heaven.

When he had seen the storm created in Heaven he was not sure who would prevail, the defending or the accusing angels, and became very bitter. Suddenly a great joy erupted and all the decrees were canceled. The Baal Shem Tov had laughed for he had seen the husband and wife dancing on account of the Redemption of the Yidden. Their joy had broken the severe judgment.

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For some strange reason the niggun that the Mittlerer Rebbe's 'Kapelya' had painstakingly composed for Birkas Kohanim had not continued to be sung, the Frierdiker Rebbe had never heard it before. Why not?

It is known that the Mittlerer Rebbe conducted himself in a very royal manner. His whole Nesius was enveloped with a regal aura; he even had his own Kapelya – group of singers and musicians.

This all come to an abrupt halt in the times of the Tzemach Tzedek. There was a lot of informing going on. The enemies of Lubavitch spread webs of lies amongst the ranks of government officials. To avoid feeding bait into the hands of those who wished to oppress him, the Tzemach Tzedek behaved very carefully.

Spies were planted everywhere, the roads to Lubavitch were swarming with informers ready to jump on any suspicious activity. Searches and investigations in the Rebbe's house were not an uncommon scene. The tales that were fabricated were so farfetched and ridiculous, they had even decided that there was a niggun ready and composed which would be sung when the Chassidim would overthrow the government.

It is very possible that for this reason the niggun for Birkas Kohanim was "put out of service".

This is what the Frierdiker Rebbe suggested to Reb Shmuel.<sup>1</sup>

At a different occasion<sup>2</sup> the Frierdiker Rebbe explained the spiritual side of this niggun and how each and every note fit exactly with the words according to Chassidus...

He went to explain that there are different types of garments. The niggun of Birkas Kohanim is the type of clothing that reveals everything.

1. See previous Issue.

2. Second day of Shavuos, 5699 See there for the full explanation.

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with the help of Hashem you will send me good news that your sleep has improved. (Igros Kodesh, Vol. 4 pg. 206)

- Chassidim that would have wanted to honor the Rebbe with sandkous, and are unable to do so, may place a picture of the Rebbe on the sandak's lap during the bris. (Heichal Menachem, Vol. 3, pg. 242)
- A bochur asked the Rebbe for a way to combat his nisyonis in guarding his eyes while on Mivtzoim. One of the things he was advised to do is carry a picture of the (Frierdiker) Rebbe and look at it when he feels his resolve slip away. (See Derher Vol. 1, Issue 7)
- On Mivtzoim: the success (of the Merkos Shlichus) depends on your will – the Rebbe for sure wants – all you need is desire it, and the Rebbe will carry out his will... Additionally, carry a maamar of the Rebbe and his picture with you. (Toras Menachem Vol. 1, pg. 151)

1. Vayeshev 39:11

2. Sota 36b

3. Sefer Hasichos 5751 Vol. 1, pg. 193

4. Toras Menachem 5746 Vol. 4, pg. 311

5. Toras Menachem Vol. 1, pg. 50

6. Shabbos Parshas Tetzve, 5727

Reb Shimon, one of the younger Chassidim of the Alter Rebbe, was responsible for the unique connection between Dr. Heibenthal and the Rabbeim. He first met the Heibenthal Family in Dishka, a village not far from Vitebsk.

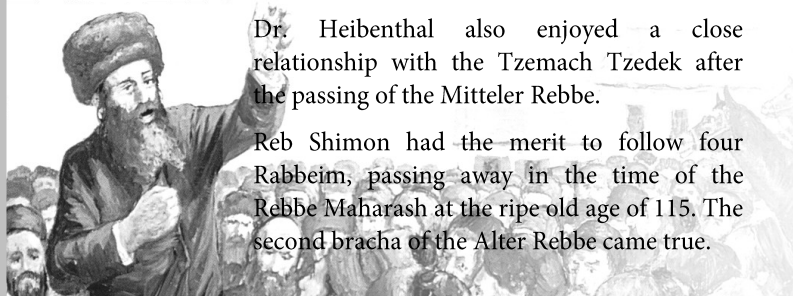
Reb Shimon then recalled the words of the Alter Rebbe, "Become a doctor". He requested his good friend Dr. Heibenthal to teach him medicine. Dr. Heibenthal agreed and soon Reb Shimon became REB Shimon the Doctor or Reb Shimon Assia.

Dr. Heibenthal's reputation quickly grew, he became the specialist and leading medical professor for the entire Vitebsk region. After ten years he was appointed surgeon general of the region.

The entire time Reb Shimon was I touch with him. Among the things they spoke about was the Alter Rebbe and the Chassidim. Dr. Heibenthal was very impressed by Reb Shimon's words and grew to respect the Rabbeim. When the Mittlerer Rebbe moved to Lubavitch he began to care for the Rebbe and his family.

Because Reb Shimon was Dr. Heibenthal's student, many rich land owners would call him for medical care. Soon his reputation spread and he became a wealthy man.

Due to his position Dr. Heibenthal would never make house calls. The exception to this was his visits to the Rabbeim. The great respect he had for the Mittlerer Rebbe led him to pull strings on his behalf during his arrest in 5587. Before the Mittlerer Rebbe arrived, he arranged for him to be held in the investigation building instead of the prison. Once the Mittlerer Rebbe arrived, Dr. Heibenthal examined him and gave him mediation for a fever he had caught on the trip. Later he arranged a minyan to daven in a room next door to the Mittlerer Rebbe, and for them to enter after davening to hear Chassidus.



Dr. Heibenthal also enjoyed a close relationship with the Tzemach Tzedek after the passing of the Mittlerer Rebbe.

Reb Shimon had the merit to follow four Rabbeim, passing away in the time of the Rebbe Maharash at the ripe old age of 115. The second bracha of the Alter Rebbe came true.

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After telling the Talmidim the incredible tale, the Baal Shem Tov removed a handkerchief from his pocket and instructed them to take hold. Immediately they all saw the husband and wife dancing in the joy of Pesach.

When the Alter Rebbe retold this story he said that the Ball Shem Tov had clarified: this trust in Hashem, the trust even when there seems to be no hope in sight, and you must trust that Hashem will deliver you, is only in regards to one's self. When it comes to others however, you must do all you can to help him in his time of need.

Modern technology has rendered pictures and video cheap. It is possible to snap a photo and print hundreds of pictures without any effort. It may be hard to remember that the picture depicts a real subject and affects the observer as if he had seen the subject in real life.

Just as looking at a Tzaddik, has a powerful effect, so does looking at a picture of him. What is this effect and how can one maximize the results?

## Living Example

The first instance of a Tzaddik's image helping in the service of Hashem is a very obvious one. During the story of Yosef and Potifar's wife it seems that Yosef comes very close to falling into her snare, about to submit to her desires, he suddenly stops. Rashi<sup>1</sup> explains, based on the Gemara<sup>2</sup>, what stopped him. "The image of his Father appeared to him". This brought Yosef back to himself and he ran out of the house.

Generally speaking, doing something becomes much easier once you have witnessed someone else doing it first. This applies to both good and bad actions. Amalek was punished because he broke the "bubble" of fear surrounding the Yidden after they left Mitzrayim. Although the Amalekites were soundly thrashed in the battle, up until then the other nations could not even conceive of attacking the Yidden. Amalek broke the stigma.

The same applies to kedusha as well.

Seeing a living example makes it much easier to live a life exactly the way Hashem wants. When we see a Tzaddik, we are seeing this; a living example of how a Yid should behave.

"You can use the time of nitel nacht to visualize the Rebbe (through a picture, and even more so for those who saw him in person) as it says "and your eyes will see your teachers"... this alone adds in Ahavas Hashem and Yiras Hashem and inspires one to act as he (the Rebbe) would and follow his example<sup>3</sup>.

## As a Chassid

The relationship of a Rebbe and a Chassid is not just that of a Tzaddik and his Talmid, but deeper, a connection of the neshamos. Picturing the Rebbe strengthens the connection between him and the Chassid.

If the image of the Rebbe were to be directly in front of him, all the disruptions to fulfilling his desires will disappear on their own accord<sup>4</sup>.

Ideally one would picture the Rebbe from memory, either of a Yechidus or another time he saw the Rebbe. Those that cannot remember or who never saw the Rebbe, this includes those who saw the Rebbe but it did not have an effect, which means they never truly saw the Rebbe, can do so through a picture<sup>5</sup>.

There is a very interesting Ksav Yad highlighting the unique power that looking at the Rebbe's picture has and the far-reaching connection it creates: "She should look at the picture of the Rebbe when her will to do good weakens, and she should remember that being that he is a **true** leader of the Yidden, a connection is created between her and the Rebbe and he looks [back] at her."

## Virtual Experience

In 5727 the Rebbe sent the first group of Talmidim Hashluchim to Australia. The Rebbe spoke with them before they left on their distant shlichus.

One of the topics he touched on was the long separation awaiting them. They would leave the Rebbe and the happenings of 770 for two years without break. There would be very little contact between them and home.

Taking a lesson from the parsha the Rebbe spoke of *sfichim* - plant remains that re-grow and bear fruit. In kedusha, he said, this represents an achievement that was triggered by a distant cause. Although you are leaving on shlichus and you will lose the close connection sight provides, by imagining [the Rebbe and your time here] it will have the same effect as if you were to be here right now..."<sup>6</sup>

## Ideal times to visualize the Rebbe or look at his picture

- Whoever learns Torah should consider it as if the author is standing before them. When learning the Rebbe's Torah it is advised to imagine him standing before you. (*Toras Menachem* Vol. 1, pg. 92)
- To a person who had trouble sleeping at night: In my opinion you should have checked your tefillin and mezuzos when the problems first started. Before you go to sleep, learn at least a few paragraphs of a sicha of my father-in-law, the Rebbe, and to imagine him, his image as much as you can remember, and I hope that

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## מורה ש"ס ללימוד הרמב"ם

ה' ערות פרק יג	ה' מלוה לוח פרק ז-ט	כ"ה בטבת	ו'
פרק יד	פרק י-יב	כ"ו בטבת	ש"ק
פרק טו	פרק יג-טו	כ"ז בטבת	א'
פרק טז	פרק טז-יח	כ"ח בטבת	ב'
פרק יז	פרק יט-כא	כ"ט בטבת	ג'
פרק יח	פרק כב-כד	א' בשבט	ד'
פרק יט	פרק כה-כו	ב' בשבט	ה'