

זערהער

לעבן מיטן רבין

FARBRENGEN IN RESPONSE TO HISOIRERUS

YUD ALEPH NISSAN – SHNAS HASHISHIM

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Finding Direction



כל התורה כולה

רשב"ץ פלעגט זאגן: ביי אשמן
דארף מען קלאפען אויף דער
לינקער זייט ניט מיט דער האנד,
נאר מיט א דארניצע - עץ יבש. אז
מען קלאפט מיט דער האנט, מיינט
ער - היצה"ר - אז מען גיט איהם א
גלט.

(ספר השיחות תש"ז ע' 138)



לזכות

נפתלי ש" לברטוב

לרגל הגיעו לעול המצות
כ"ד אדר



שיזכה להיות חסיד ירא
שמים ולמדן ולגרום נחת
רות לכ"ק אדמו"ר זי"ע

As Yud Aleph Nissan approaches, especially that this year completes another decade – 110 years, a time when Chassidim are increase in doing all good things and preparing gifts for the Rebbe in honor of his Yud Aleph Nissan we present you with the following story. It tells of the first time that Chassidim as a whole rose to do something special in honor of Yud Aleph Nissan and the encouraging response they received from the Rebbe for it.

The following story is related by Rabbi Leibel Alevsky, one of the heads of Tzach (Lubavitch Youth Organization) in 5722 (today the Rebbe's Shliach to Cleveland, Ohio):

It was in the months leading up to the Rebbe's sixtieth birthday on Yud Aleph Nissan 5722 ("Shnas Hashishim"), and the heads of Tzach wanted to do something substantial in honor of the momentous occasion. The problem was that something of this kind had never been done before, and one could not know how the Rebbe would accept such an idea. They could only hope that the Rebbe would give his consent.

In those years, members of Tzach gathered each week for a Melava Malka after which they sent in a report to the Rebbe of the new undertakings for the coming week. When they wrote about their decision regarding the upcoming day of Yud Aleph Nissan, the Rebbe did not respond, and in their minds this was his way of giving them the go-ahead; if the Rebbe wasn't satisfied with something, he would have clearly stated so.

As soon as the new week began, the administration of Tzach sent out letters to Chassidim all over the world, urging them to take heed to the fact that Yud Aleph Nissan was just around the bend and encouraging them to increase in *Torah*, *Avoda*, and *Gemilus Chassadim* in honor of "Shnas Hashishim" placing special emphasis on the number sixty (i.e. sixty dollars for *Tzedaka*, sixty lines of *Tanya*, and so on).

Each Chossid was asked to send in their Hachlotos and monies to the office of Tzach, and they would bring it to the Rebbe on Yud Aleph Nissan.

As Yud Aleph Nissan got closer, the many

envelopes began piling in to the Tzach office. Accidently, a few of the envelopes ended up in the Rebbe's room before making it to their proper destination. The first few times that this accident occurred, the Rebbe wrote on the envelopes: "Shayach L'Tzach" (i.e. indicating to his secretaries to bring the envelopes to their proper place, the Tzach office).

But the third time that this mistake repeated itself, the Rebbe wrote instead "Shayach L'keren Hashishim". The heads of Tzach were overjoyed! Not only had the Rebbe acknowledged their efforts; he had just established a new fund for their contributions – "Keren Hashishim", the "Sixty Fund".

On the day of Yud Aleph Nissan right before *Mincha*, Rabbi Hadokov entered the Rebbe's room and brought all the "Duchos" containing all the *Hachlotos* of Chassidim around the world to the Rebbe, along with \$22,000 for *Tzedaka* (considered a very large big sum at the time). A few minutes later Rabbi Hadakov came out and announced that the Rebbe would hold a special Farbrengen in honor of Yud Aleph Nissan, *Shnas Hashishim*.

This was the first time that the Rebbe farbrenged on Yud Aleph Nissan, and at the time it was clear to all that the Farbrengen was an outcome of the Chassidim's major *Hisoirerus* before Yud Aleph Nissan that year.



On the flip side, the following year the Rebbe did not farbreng in honor of Yud Aleph Nissan.

On the night of Yud Aleph Nissan when the Chassidim came into the Rebbe's room to give a *Brocha*, the Rebbe expressed his disappointment that no one woke up and did anything before Yd Aleph Nissan. As Yud Aleph Nissan had fallen out to be on a Friday, Reb Shmuel Levitin asked if the Rebbe if he would say a Ma'amor on Friday night, and the Rebbe answered sorrowfully "Es felt keinem nit ois..." (No one truly wants it).

בגדר "ריח ניחוח לה" – נחת
רוח לפני שאמרתי ונעשה
רצוני" ע"פ פשוטו
של מקרא. והטעם שמצינו
דבר זה רק גבי קרבנות
ראה לקר"ש חלק ל"ב
ויקרא שיחה א'

THE LOST SOUL

PART TWO

On one of these visits, R. Yehudah Aryeh took along his grandson Avraham Moshe with him. The aged Reb Elimelech's customary tirade reminded him of his long forgotten great-uncle Moshe, and he was deeply grieved by his grandfather's sorrow. He was also distressed to learn that his great-grandfather R. Shmuel Tzadok had been exceedingly lenient when handing down halachic rulings, and that he had often scoffed at the local Kabbalists. Until that day he had only known that his great-grandfather was a Torah scholar renowned for his innovative interpretations and expositions. Indeed, he himself had made good use of them when studying some of the more formidable Talmudic texts, notably in the Order of *Nashim*...

That visit to the aged Reb Elimelech, and the sight of his own grandfather's visible suffering, stamped a heavy imprint on the soul of the young R. Avraham Moshe. The old man's words resonated in his ears: "Your father was a great Torah scholar, but he took the *mitzvos* lightly and scoffed at those who studied the Kabbalah — and G-d punished him with a son who is a great Torah scholar and transgresses His commandments." Having studied Mussar, R. Avraham Moshe knew exactly what dire punishment awaited those who took the *mitzvos* lightly, particularly if they were Torah scholars. What was his great-grandfather now undergoing in the World of Truth?

Since over thirty years had elapsed since his passing, the sufferings of *Gehinnom* were now no doubt behind him, but he was possibly not yet free of the pangs of imposed restlessness.

The more he read and reread these penitential works the more was he distressed, especially since he knew that "there is no cure for the suffering of a person who shames a Torah scholar." It was clear to him that the angels of destruction were tormenting the soul of his great-grandfather with scorn and abuse because he had poked fun at people who had observed the *mitzvos* meticulously.

For months on end, vexed and melancholy, Reb Avraham Moshe yearned to do something to uplift and rectify his great-grandfather's tormented soul. But what could he do?

He decided to consult his mentor, Reb Eliyahu Baal Shem. R. Eliyahu replied that as far as rectifying the soul of the great-grandfather was concerned, he himself would send three of his disciples to the burial place in Lvov, there to meditate upon the *yichudim* and *kavanos* that he would specify. R. Avraham Moshe, for his part, was to make it his business to arouse his great-uncle Moshe to repent wholeheartedly and to return to the complete observance of the *mitzvos*.

To enable his young disciple to attain this goal, Reb Eliyahu Baal Shem prescribed for him a detailed *sefer* of *avodah*, and specified mystical exercises involving *kavanos* and *yichudim*. He instructed him not to eat or drink anything, even plain water, in his great-uncle's house, though he could use the water there to wash his hands and face.

Every weekday he was to conduct the midnight meditations of *Tikkun Chatzos* and recite his prayers in the house, but he was to spend

Shabbos in a Jewish town about a kilometer away. Moreover, R. Eliyahu gave him a *mezuzah*. After morning prayers on his second day there he was to affix it to the front door, though without reciting a blessing over it.

Finally, even after Hashem made his path prosper and he aroused his great-uncle to repentance, he was never to reveal to him that he was his relative.

Moshe rose to greet his unfamiliar guest and offered him a seat. The young man was amazed: though his great-uncle must have been about eighty-six he looked like a sixty-year old. With his broad shoulders he stood as sturdy as an oak, he was clean shaven, and his locks and moustache and clothes all followed the fashion of the local gentiles. He was in high spirits and, according to gentile custom, at his feet lay a huge dog.

The young visitor saw from the open volume on the table that his great-uncle was studying a certain subject in *Sanhedrin*, so he began to discuss it with him. Moshe was overjoyed at the opportunity for this exchange, and the young man for his part was impressed by his great-uncle's arguments and textual proficiency. But his mood was darkened by what he saw before him — gross features coarsened by pig fat, reddened

eyes inflamed by wine, gentile fashions and long locks with no head covering. He blurted out: "Is it possible to study G-d's Torah with an uncovered head?!"

Moshe asked in reply: "And why should it not be possible?"

Reb Avraham Moshe: "Because it's insolent in the extreme."

Moshe: "What insolence?"

Reb Avraham Moshe: "Insolence toward heaven!"

Moshe: "But the whole point of covering one's head is to show that one stands in awe of his Master; a person who has no Master cannot show that he stands in awe of Him. Out of respect for you, however, I'll put on my hat."

He rose to bring it, leaving Reb Avraham Moshe thunderstruck, shuddering and bleary-eyed, open-mouthed but speechless. By the time his host returned, he was able to say: "Words like this oblige a man to rend his garments." Moshe disagreed: "I'm afraid you're wrong. The law requires that one rend his garments only if he hears the Divine Name articulated, but not if he hears someone say that he does not believe in G-d." And with that Moshe spelled out his outright denial of the Creator's existence, of the Torah's Divine origin, and of all Thirteen Principles of the Faith as enunciated by *Rambam*.

At the same time he insisted that he dearly loved the Torah; he liked and respected its students, and found no favor to a scholar too difficult; but he had no faith in the Creator and His commandments.

After a long discussion it was time for *Minchah*. Moshe offered his guest a bag of coins but was assured that he was in need of nothing, except that he would like to enjoy the hospitality of the house for a little while. His host went happily ahead to prepare a large furnished room, complete with a bowl and a pitcher of water, but warned him that he would not be able to offer him any food because the dishes in the house

(Continued on page 3)

were all *treifah*. Once again R. Avraham Moshe assured him that he needed nothing apart from a place to stay. His host, having shown him to his room, returned to his books and resumed his studies in his accustomed manner.

Looking out of the window after *Minchah*, R. Avraham Moshe saw two carriages entering the courtyard, each of them drawn by four fine horses. Drivers and servants in fancy livery were perched at front and back, according to the custom of the local squires. As soon as the carriages reached the entrance to the building, servants in gold-buttoned coats sprang from their appointed positions, opened the doors wide, and helped the newly-arrived ladies and gentlemen to step down. The guests, toying with the purple leashes tied to their little dogs' silver collars, then made their way inside.

A moment later R. Avraham Moshe heard his great-uncle jovially ordering his servants to offer the guests wine and other delicacies. As evening fell, candles were lit in the main salon. The hours from then till late in the morning resounded with raucous singing and wild dancing. When the last of the guests finally collapsed in a drunken stupor, their host's servants and their own carried them all out into their carriages, closed the elegant doors, and trundled them off to their homes. In the silence that remained their host could be heard vomiting. His trusty servants carried him to his bed, and there he lay until afternoon.

Hearing what was going on in the house, Reb Avraham Moshe wept bitterly over how his great-uncle's soul had plummeted into such a filthy quagmire. It was high time for *Tikkun Chatzos*: his bruised heart lamented the destruction of the Sanctuary, the exile of the Divine Presence, and the disgrace of G-d's people. After due self-preparation, he then prayed and studied until two o'clock in the afternoon.

As for Moshe, he finally rose, ate breakfast, and sat down to study as if nothing had happened during the night, because he was accustomed to such visits from the neighboring gentile squires.

Among the *kavanos* on the letters of the Divine Names that R. Eliyahu Baal Shem prescribed for his disciple R. Avraham Moshe, there was one that focused on the verse, "They will express the *remembrance* of Your abounding goodness, and sing of Your goodness." This particular *kavana* effects a yichud that arouses the memory of the individual for whose benefit this exercise is undertaken: he recalls everything that he ever saw from the moment that he first opened his eyes,

and everything that he ever heard from the moment that he first understood a spoken word.

It was in this meditation that R. Eliyahu Baal Shem instructed his disciple R. Avraham Moshe to immerse himself — after *Tachanun* and before *LaMenatzeiach*, during the morning prayers on the day after his arrival in Lvov.

R. Avraham Moshe fulfilled his master's spiritual directives in every detail. Finally, having completed the study sessions that followed every morning's prayers, he affixed the *mezuzah* to the front doorpost as he had been instructed to do before *Shabbos*. The sight of the *mezuzah* made Moshe's heart melt into tears.

"In the thirty years since I moved out here I have not laid eyes on a *mezuzah* nor *tefillin* nor a *sefer Torah*," he exclaimed. "When I was three years old, as I now recall, my devout mother, with tears in her eyes, used to pick me up twice every day, as soon as I awoke and before I went to sleep, so that I could kiss the *mezuzah* on the doorpost. My father used

"עד כאן שמעתי שבאים לכאן לשנת הארבעים"

In honor of Yud Aleph Nissan, 110 years, when thousands of Chassidim will be traveling to spend this special day with the Rebbe, we present the following story where the Rebbe advises where one should be on such a day:

In the year 5750, Lubavitch around the world celebrated 40 years of the Rebbe's *Nesius*. The Chabad community in Melbourne, Australia planned a large event in honor of the occasion, and requested of Rabbi J. J. Hecht in New York, to make the journey to Australia and address their Yud Shvat event. When Rabbi Hecht wrote to the Rebbe about the offer, the Rebbe responded:

"עד כאן שמעתי שבאים לכאן לשנת הארבעים" "Up until this point, I have heard that one comes *here* for *Shnas Ho'arbaim*."

In other words, the Rebbe was implying that when a special Yud Shevat arrives, one that completes a decade, it would seem that the appropriate thing to do would be to stay with the Rebbe, not fly away to someplace else!

to make fun of her: 'How foolish of you to kiss an animal's skin!' When I was big enough to attend the local *cheder*, I used to climb up on a chair so that I could kiss the *mezuzah* myself. One day, when my father saw my mother bringing me to kiss the straps of his *tefillin*, he said: 'Does he now also have to kiss the hide of an ox or a calf?' With this he laughed aloud, and my mother wept alone."

Sensing what profound reverberations had been stirred up by the sight of the *mezuzah*, Reb Avraham Moshe saw before him the first signs of the old man's redemption. Hopefully, G-d was going to bless his path with success: his great-uncle's soul was going to be liberated from the clutches of the Evil One.

For hours on end Moshe shared his freshly aroused recollections of his childhood and youth. He spoke of himself, of his learned teachers, and of the leading sages of that generation. The more he spoke the more was he moved, until by the time he came to repeat one of the *Mussar* teachings of Reb Ephraim Lunschetz he was aroused to the core. Suddenly he confided that these recollections had ignited in him a desire to be a Jew as he had once been. He felt that his head and arm were burning. He begged his guest to lend him his *tallis* and *tefillin*, and prayed the words of *Shacharis* with the contrite and humble tears of a true Baal Tshuva.

Accompanying his endeavors, Reb Avraham Moshe concentrated his entire mind and soul on the *kavanos* with which Reb Eliyahu Baal Shem had armed him.

Later in the day he visited the nearby Jewish town of Belz and bought a *tallis* and *tefillin*. About a week later, when *Shabbos* had passed, Moshe dismissed his servants, paid them well and gave them gifts. He left his estate with its house and contents for the gentile members of his household, packed up his library, and moved to Belz. There he bought a house near the *shul* and hired an attendant to see to his ascetic needs.

By way of penance, from the day he moved to Belz he tasted neither meat nor wine, but lived only on bread and salt and tepid water. Nor, throughout the nine remaining months until his last day, did he exchange a single word with any mortal. Every week he handed the local *rav* a large sum of money to be distributed for charitable purposes.

Finally, a few days before his passing, he entrusted to him in addition all his worldly goods.

The day Chof Zayin Adar strikes deep into the heart of every Chossid and especially Temimim. One might become concerned as to how he can find answers to his problems and concerns. Additionally one might ask, "What is expected of me now?"

Just over a month after Yud Shvat 5711, the Rebbe said a Sichah which addresses this very concern¹:

"In the last *Hemshech* of maamarim that the [Friediker] Rebbe wrote, he anticipated everything and hinted at everything. Towards the conclusion of that *Hemshech*, in the maamar which was released in advance for study on Beis Nissan, the [Friediker] Rebbe explains the concept of Netzach (lit., "victory"). He writes there that the *Midah* of seeking victory is rooted in the very core of the Neshomah which transcends all of the Neshomah's revealed (i.e., conscious) Koichos. Because of this *Midah*, for the sake of victory in war even secret treasures, which have been locked away for generations, are squandered². Indeed, a king himself will take up his position in the thick of battle, and will even risk his very life. Since this is all done for the sake of victory in battle, one can readily conclude to what extent the attribute of Netzach is deeply rooted in the Neshomah.

"The [Friediekr] Rebbe says this of our present time -- the final era before the Geulah, the era in which the task of beirurim comes to an end. As the [Friediker] Rebbe wrote in *HaKeriah V'haKedushah*, now is the era preceding the Geulah, and the mode of spiritual service (the avodah) now required is a mode of victory, with an unquestioning *Kabolas Ol*.

"In order that victory be secured in the [current] battle, "secret treasures, which have been locked away for generations," have been squandered -- i.e., all the teachings and episodes which the [Friediker] Rebbe revealed in recent times, and which had been hidden and sealed from generation to generation, until the generation of the Baal Shem Tov and his mentor, the Baal Chai.

"Because no one adequately took all these treasures to heart, their revelation is a veritable squandering, all for the sake of victory.

"Since even all of this did not help -- then, as the [Friediker Rebbe] adds in the maamar, "the king himself takes up his position in the thick of battle." This in fact was the practice of the [Friediker] Rebbe. Rather than restricting his activities to lofty matters, he became involved even in quite mundane affairs. He personally took up his position on the battlefield.

"Had we been found worthy, all of the above would have sufficed to secure victory in the battle, and the [Friediker] Rebbe would long ago have led us to greet Moshiach. But since people did not devote themselves to him sufficiently, even all the above did not suffice, and -- as the [Friediker] Rebbe continues in the maamar -- the king risks his very life.

[At this point, the Rebbe wept at length, concluding:] "Since the [Friediker] Rebbe writes no further than this in the maamar, and since the maamar is Torah, this means that the Torah determines that this is enough for now. We only have to muster strength and courage in order to secure victory in the battle, and the [Friediker] Rebbe will lead us to

greet Moshiach."

According to the unofficial notes of one of those present, the Rebbe also said: "I search among the subjects explained in these maamarim for the answers to all the questions being asked."

The Rebbe's Torah addresses every concern that one might have. True, it may seem more difficult than 'Amol' but nevertheless one must realize that the answers are all there all one needs to do is open up a Sefer and find them.

There is no change in regards to what our Avodah is. It is incumbent upon each and every one of us to finish up the Avodah in Gollus and bring about the coming Moshiach as the Rebbe said "Tut alts vos ir kent..."

In the famous sicha of 3 Shvat 5752, many years after this sicha, the Rebbe mentioned the fact that similar to Moshe Rabeinu the Friediker Rebbe in the later years was not able to communicate to his Chassidim through speech and this also affected his writings.

The Rebbe then went on to outline the challenge that this places on every chossid:

"Similarly, each person must accept a personal challenge, that his study of Torah should be carried out in a manner that can, in whatever way he can, compensate for the difficulty in communication possessed by the Friediker Rebbe. This increase in study, these farbrengens, and all the service associated with Yud Shvat, should be carried out in happiness, a happiness that reflects that expressed by the Friediker Rebbe in his service."

With this in mind, the right approach for every bochur to take is strengthening oneself in the learning and 'Koching' in the Rebbe's Torah. This should not only be done as a study but rather also for a way of life; how one must conduct himself from day to day.

1. From a Sichah of Shabbos Parshas Vayakhel-Pekudei, Mevarchim (and erev Rosh Chodesh) Nissan, 5710. The full text appears in Likkutei Sichos, Vol. 2, page. 512.

2. In fact the Friediker Rebbe explains this analogy even more specifically: "The treasures are indeed entrusted to the ministers and commanding officers; ultimately, however, they are intended for the use of the rank and file soldiers (lit.'those who shoot'), for it is they who in practice will secure the victory."

ללימוד הרמב"ם

ה' יסודי התורה פרק ב	פרק ד-ו.	כ"ב באדר	ו'
פרק ג	פרק ז-ט.	כ"ג באדר	ש"ק
פרק ד	פרק י-יב.	כ"ד באדר	א'
פרק ה	ה' תשובה... בפרקים אלו.	כ"ה באדר	ב'
פרק ו	פרק א-ג.	כ"ו באדר	ג'
פרק ז	פרק ד-ו.	כ"ז באדר	ד'
פרק ח	פרק ז-ט.	כ"ח באדר	ה'
	פרק י"ד. ספר אהבה ה'		
	ק"ש פ א-ב.		