

# ליעב האבען דעם רבי'ן התוועדות חסידיים



*In honor of Gimmel Tammuz, we present the following words of HoRav Yosef Yitzchok Gurevitch, mashpia of Yeshivas Tomchei Tmimim, Migdal HaEmek, about the necessity of connecting ourselves with the Rebbe, especially in our times.*

This "chassidische farbrengen" on paper, filled with inspirational stories and first-hand memories of encounters with the Rebbe, will surely arouse our readership with a very timely message.

## The Melech Relates to All

As we find ourselves at the threshold of another “Hakhel” year, 5776, and we all know of the shtetle the Rebbe made of this special mitzvah, it is appropriate to begin by discussing this subject and its relevance to us.

There is a *michtav kloli* written at the end of 5726, where the Rebbe learns a lesson from the *possuk* about Hakhel, “הקהל את העם האנשים הנשים והטף וגרך אשר בשערך למען ישמעו וילמדו ויראו את ה' אלקיכם”.

There is an aspect of this mitzvah that seems contradictory: On the one hand, the Torah stresses the need for the inclusion of each and every Jew; man, woman, and child. It makes no difference what their standing or level. All are equally a part of this gathering. Yet on the other hand, the one who reads the Torah is the king himself; the highest of all Jews.

One of the answers, the Rebbe explains, is that the Torah's purpose is to infuse life into the essence of each and every Jew. Everyone must reach a *bittul* to *Elokus* that transforms every fiber in his being. The only one who is capable of facilitating such *bittul* in every single Jew without exception, is the *melech*. Only the king can reach every Jew no matter what level he's on or where he stands spiritually.

Essentially, when we talk about *hiskashrus* to the Rebbe, we must understand that

every single Jew deserves a connection with the Rebbe, and it is our job as Chassidim to bring that about.

HER FRIEND REPLIED, POINTING AT THE REBBE, “BUT HE DOESN'T LET ME LEAVE!”

## He Doesn't Let Me Leave!

I would like to share a story about this, which I heard from the person it happened to.

In the early years of the Rebbe's *nesius* (I believe it was 5717), there was a woman of *anash* who came to spend Tishrei with the Rebbe. Before leaving back for home at the end of the month, she went to visit the Rebbe's mother, Rebbetzin Chana, to say goodbye and receive her blessing.

Towards the end of the visit, she told Rebbetzin Chana that she felt a bit dejected. “I was the only one who came here for Tishrei from all of Paris,” she explained. “When I return home, they will surely want to hear something of what happened during Tishrei in the Rebbe's court. But I feel like I will not have much to tell them in response. I did not understand much of the Rebbe's *farbrengens*, as they were too deep for my comprehension; so what am I to do?”

The Rebbetzin listened to her concern and then responded with a story she had witnessed, saying that it would be a good point to convey to *anash* in Paris.

“I arrived at 770 on Simchas Torah for *hakafos*, and the shul was overly crowded; it was hot and stuffy. Standing next to me were two young girls, and from observing their way of dress, I could tell they were not from Lubavitcher homes. I overheard them having a conversation in modern Hebrew. One of them said to the other, ‘It's really hot in here. Perhaps we should go outside for some fresh air.’ Her friend replied, pointing at the Rebbe, ‘But he doesn't let me leave!’ And they indeed stayed in the shul.

“This is a story you can relate in Paris,” the Rebbetzin concluded.

I remember hearing this story when I was a young boy in Paris, though at the time I didn't fully understand its significance. When I got older, I finally understood its true meaning.

This woman was asking the Rebbetzin for an idea of what sort of regards to bring back home after being in the Rebbe's presence. Bear in mind that in those years, the world was not as small as it is today. People didn't travel much and very few members of *anash* in Paris had ever been by the Rebbe. News and fresh regards also traveled much slower.

The Rebbetzin explained to her that the best regards to convey would be to demonstrate what it means to be truly connected to the Rebbe. In the abovementioned story we see how these youngsters, despite that they were not from Lubavitcher homes and spoke a modern Hebrew, still, they were totally captivated by the Rebbe. Just being in the Rebbe's presence had such a strong impression on them that they were unable to leave, even if the shul was crowded and uncomfortable.

In other words, the Rebbetzin wished to convey to Chassidim a very important point. The Rebbe is captivating the world. People of every background who see the Rebbe are immediately drawn to him and feel a love for the Rebbe. We, too, must generate this feeling of love towards the Rebbe, and fulfill his wishes out of love.

## Today's Lure

The Rebbe explains in a *sicha* that the fact that Chassidus was revealed in recent generations, especially Chabad Chassidus, which is understood with intellect, was to serve as an antidote. It was just before the rise of the *haskala*, the so-called “enlightened” movement, where intellect was perceived as the ultimate of all. Chassidus, by explaining *Elokus* in a manner that is understood logically and permeates the mind, was able to counter that *kliya*. One who fills his mind with



“HE DOESN'T LET ME LEAVE...”  
REBBETZIN CHANA, THE REBBE'S MOTHER.





THE REBBE DELIVERS A SICHA.

Chassidus is totally unaffected by all the other sciences of the world.

Perhaps we can take this point one step further.

In our generation, a new *klipe* has risen, and the strong sense of *hiskashrus* to the Rebbe in our time is here to counter it.

There is a strong emotional pull tempting us towards undesirable things in *olam hazeh*. The Rebbe introduced a much deeper sense of *hiskashrus* than in previous generations, serving as a remedy to this very issue. By arousing within ourselves a love towards the Rebbe and a meaningful feeling of *hiskashrus*, we can fend off all the temptations of *olam hazeh* in our time.

In our generation, we saw how the Rebbe showered Chassidim with love and care in a manner unprecedented in earlier times. Not only in the communal sense, with thousands of hours of farbrengens illuminating every area of life with Torah and Chassidus, but also on a

personal level. The Rebbe showed his utmost concern for every individual Yid, devoting himself to their every need, guiding and blessing them each in the most caring way possible.

Those who were fortunate to be in the Rebbe's presence before Gimmel Tammuz saw the Rebbe and developed a love for him; whether by passing by for *kos shel brocha*, receiving a dollar, or even during an "ordinary" davening.

And those who did not see the Rebbe can still arouse the same love for the Rebbe through the many avenues of *hiskashrus* available today. By going to the Ohel properly, realizing, as the Rebbe said, "אז דא איז ער"; by hearing stories of the Rebbe, or by listening to the audio recordings of the farbrengens, or watching the videos. When one watches the videos of the Rebbe distributing dollars, one realizes how the Rebbe gives his full, undivided attention to each and every Yid seeking his blessing, offering

the precise words that this individual needs to hear.

The *ahavas Yisroel* displayed by the Rebbe during "dollars" is absolutely unparalleled in the world. Watching these videos and internalizing this message will help us arouse a love towards the Rebbe, realizing that the Rebbe offers the same care and concern for us today as well. This will also give us a longing to see the Rebbe again *begashmiyus*, and help us do all we can to bring Moshiach sooner.

Much as we arouse ourselves with a love towards the Rebbe, we must also bring the Rebbe and his message to our fellow Yidden as well.

In past generations, in order to transform a Yid and bring him closer to Yiddishkeit, one needed to work hard with many months, or even years, of toiling. In our time, the Rebbe taught how even one *vort* is enough to influence a Yid and to touch his heart in a meaningful way. We need only to present the *vort* in the

proper manner and it will do the job of illuminating his life and bring him closer to Yiddishkeit. In this way, the Rebbe is truly transforming the entire world and preparing it for the *geulah*.

### The Work is Done!

In the later years, the Rebbe stated that *avodas habirurim* is complete. People often ask what this means. If our *avoda* is over, do we no longer need to spread Torah and mitzvos and do *hafotzas hamaayonos*? Obviously not! The Rebbe himself said that as long as Moshiach hasn't arrived, this indicates that we must still do more to bring him sooner. What then, does the Rebbe mean when he says that *avodas habirurim* is complete?

I believe that the answer can be understood with a *moshol*.

Suppose a man walks into a goldsmith's shop and asks for a golden goblet. The goldsmith shows him one of his cups and

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says, "This is an exceptionally beautiful goblet! It can hold a large amount of liquid that will surely quench your thirst adequately."

The man picks up the cup while it's still in the box, laying upside-down, and asks bewilderingly, "But how can I get even one drop of liquid into here?"

"Fool!" the goldsmith replies. "I took a piece of raw gold, carved out the middle of it, designed it and shined it beautifully to create this masterpiece of goblet. All

you have to do is turn it rightside-up, fill it up with liquid and drink. You will no longer be thirsty anymore!"

Similarly, the Rebbe took a coarse world, a world unfitting of *Elokus*, filled with questions and doubts, and he worked with it for 40+ years. The Rebbe refined, cleansed, and illuminated the world. All the *maamorim*, all the *sichos*, all the unprecedented *pe'ulos* of the Rebbe throughout the years have transformed the world irreversibly.

Now the Rebbe turns to each and every one of us and says, you don't need to start anything new. All the work has already been done and the world is ready for the *geulah*. All that is required is for you to take the *maamorim* and the *sichos* and bring them to the world. Begin with yourself; let the words "talk" to you and affect you, and then bring them to your fellow Jews as well. You will see that they are ready to receive the influence. You just need to be sure to hold the "cup" upright; deliver it in the proper manner, and you will see that the words will quench the spiritual thirst of the world.

When the Frierdiker Rebbe left Russia in 5687, Reb Pinye Althois asked him: "With whom do you leave all the people on your ship?" [I.e. What will be with all the Chassidim being left behind in Russia?] The Frierdiker Rebbe replied: "Just as Hashem has acted with me in a supernatural manner until now, He will help us see one another in the future as well, in a supernatural manner."<sup>2</sup>

When we connect ourselves with the Rebbe, arousing a love towards the Rebbe, פשוט ליעב<sup>3</sup> האבען דעם רבין, we are indeed not subject to the natural order of things, and we will overcome every obstacle that stands between us and the *geulah*, ultimately bringing about that the Rebbe will take us out of galus;

**D** תיכף ומיד ממש!



1. Shabbos parshas Shelach, 5710

2. See Derher Magazine, Sivan-5775

3. Based on Igros Kodesh Admur HaRaYYaTZ vol. 6 p. 353