



THE LIFE OF RASHBI

THEN AND NOW

Lag Ba'omer is the day we celebrate the life and teachings of Rashbi.

Looking through his life story, it is evident that he was the Rebbe and leader of his generation. In this sicha, the Rebbe draws a parallel between the Rashbi's life and the life of the Frierdiker Rebbe.

Based on Sichas Shabbos parshas Bechukosai, Erev Lag Ba'Omer, 5744

OUR MISSION

The mission that the [Frierdiker] Rebbe charged us each with is a continuation of Rashbi's, being that the Rebbe is the Rashbi of our generation, and we are a reincarnation of his generation.

We were each made shluchim to spread the teachings of the inner part of Torah which has been revealed through Chabad Chassidus.

Rashbi in his times revealed a tremendous amount of the secrets of Torah, but as the generations went on it was only brought to the world in a slow, bit-by-bit process, and there were many limitations regarding its study.

During the lifetime of the Arizal he lifted the ban and proclaimed, "It is a mitzvah to reveal this wisdom." The Baal Shem Tov then explained that it is not only a mitzvah but it is an

obligation for the inner parts of Torah to be studied and disseminated. He did this through introducing the teachings of Chassidus.

With the chain of Chabad Rabbeim, Chassidus was taught in a way that the wellsprings themselves were reaching people on all levels, without the restrictions that were in place before the birth of Chassidus.

The climax of this dissemination occurred with the Rashbi of our generation.

BRING OUT THE BEST

In addition to this parallel between the [Frierdiker] Rebbe and Rashbi, there are also similarities in the way they treated and cared for every single Yid. Rashbi was all about bringing forth *chessed* upon the Yidden of his generation, as he famously said: "כול"



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“אני לפטור את כל העולם כולו מן הדין” - “I can relieve the entire world from judgement.” In a similar vein, the [Frierdiker] Rebbe said that his *nesius* is one of kindness.

There is a story that serves as an example for the way the [Frierdiker] Rebbe was very careful to look at everyone with a meritorious eye.

In a letter that he once penned to a Yid who had unfortunately turned from the path of Torah, he began by giving him the title of “Chossid, G-d fearing etc...”

Chassidim who saw this were wondering, “How could this be? How can this person deserve such a glamorous title? When this individual receives the letter, he will proudly proclaim to one and all that he was given these titles by the Rebbe himself?”

In fact, that is exactly what he did; he used it for his own self-endorsement.

The [Frierdiker] Rebbe most certainly knew where this Yid was holding; they had met in the past. His life story was no secret at all; his family was well known amongst Chassidim and he himself had been a

big *lamdan* before leaving the Torah way, yet he still chose to address him this way.

When the [Frierdiker] Rebbe heard about the raised eyebrows the letter had generated, he explained his position based on a *halacha* in the Rambam.

The Rambam *paskens* that it is the true and inner desire of every single Yid to serve Hashem properly; some show this openly while by others it is concealed within them. With this being the case, it is not appropriate to address one Yid with these honorable titles and to omit them by another because they have ventured of the path of Torah. “I have the Rambam on my side,” proclaimed the [Frierdiker] Rebbe.

This approach, of always finding and pointing out the merits of other Yidden, is like that of the Rashbi.

OUR GENERATION

Each of us are shlichim of the [Frierdiker] Rebbe and, being that he is a continuation of Rashbi, we are his messengers as well.

This applies to both men and women alike, because in the area of

loving and fearing Hashem there are no differences.

Before *matan Torah* the decree that “the supernal should not mix with the worldly” was in place and therefore even though the *Avos* fulfilled the mitzvos it was not complete. Only once Hashem nullified that decree, can mankind achieve a completion in the mitzva of ‘knowing’ Hashem.

Gathered around Har Sinai to receive the Torah were all the Yidden, men and women. In fact, the women were told what would happen before Moshe went, and they told the men, as is understood from the *pesukim*.

With this shlichus that we were all entrusted, we must make sure that our efforts in spreading Chassidus should come out in physical action, as this is the ultimate and most necessary goal.

Rashbi himself gives us a clear indication of this. Despite his entire life being dedicated to learning Torah, to the extent that he called it his profession, he nevertheless interrupted his studies to make a lulav and build a sukkah. This is a clear message for how we are to approach the shlichus we were given. **T**