



פארברענגען FARBRENGEN

VERY MUCH ALIVE

In honor of Yud Shevat, Jem has released a brand new farbrengen, Yud Shevat 5742, fully restored and subtitled for the first time.

The following is based on the first two sichos of that farbrengen.

The past thirty-two years have been rich with change. The world around us has progressed by leaps and bounds. While some of the progress has been positive and other parts negative, the world is undeniably different; it is a place starkly unlike the world we knew thirty-two years ago.

This being said, our gathering tonight is quite unusual. Many tens of Jews—all defined as a “Wise and understanding nation”—have gathered to commemorate the passing of the Frieddiker Rebbe, which took place a full thirty-two years ago. It is quite surprising that so many people, from so many different walks of life, should gather to commemorate this day. Isn’t it old and irrelevant?

The answer is: No.

In fact, it is quite current

and relevant for our times.

The proof is, this very gathering!

The explanation is simple:

Life is defined by growth. There are trees in the United States that have existed since the time of *Mattan Torah*, and yet, they continue to produce fruit and leaves, and continue to grow taller. That is *because they are alive*.

The very fact that people continue to participate—with growing numbers each year—is testament to the fact that the Frieddiker Rebbe is alive, thriving, and becoming more and more relevant each passing day.

Saying that the Frieddiker Rebbe is alive—and that we live on as his children—brings us to another point:

No human being can be “half-alive.” A body where the mind lives but the heart doesn’t function



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לזכות
החייל בצבאות ה'
מנחם מענדל שיחי'
לרגל ה'אפשרעניש' שלו
ב' כסלו ה'תשע"ח
נדפס ע"י
הרה"ת ר' מתתיהו
וזוגתו מרת נחמה גאלדע שי'
דעווילין



cannot be called “alive.” For a mind or heart to properly function, every part of the body must do its part.

Even the toenails!

The toenails are the lowest and most unattached part of our bodies; they can be cut off without us feeling any pain or loss (just like hair).

They seem to be inconsequential.

Yet, when a baby is born, we look at the *nails* to see if the newborn is fully developed. That is because, by definition, life envelopes every part of our being, no matter how minute and unimportant. For the body to be complete, each part, each element of our bodies, must achieve its own unique potential, no matter how small or inconsequential.

This teaches us an important lesson in our *avodas Hashem*:

Every person has his main responsibilities as a Jew, where he invests the majority of his time and effort. However, to be alive, he must ensure that this life reaches every element of his being, including what seems unimportant, and not only his main responsibilities.

To be specific:

If you come into contact with non-Jews, even if only occasionally, and not as a central part of your life, you must utilize the opportunity to teach them about their mitzvos—the *Sheva Mitzvos Bnei Noach*.

It may not be the “heart and mind” of your *avoda*; it may seem like a small, insignificant point, but it is nevertheless important. It isn’t your focus, but it is a critical element of your life as a Jew, and only then can

your *avoda* be considered complete.

The same applies to any “side-job” that you might have: It might only be a toenail, but a toenail too, must function.

By ensuring that we serve Hashem in this complete manner, taking care of all factions of our *avoda*—including extending our influence to the nations around us as well—we can be sure that the world around us will be illuminated. Even before the coming of Moshiach, in these last moments of *galus*, we will see the fulfillment of the words: לכל בני ישראל הי' אור במושבותם—for all the Jewish people there was light in their dwellings. **T**