



# FOCUS ON THE OTHER

7 Iyar 5710

*In the early months of the Rebbe's nesius, on 7 Iyar 5710, a bochur was privileged to have his first yechidus with the Rebbe. He later wrote down his recollections of the yechidus, and the Rebbe edited them.*

*I bemoaned the state of my spiritual avoda; that my avoda kept changing. The Rebbe responded:*

If there are changes above (i.e. even in heaven), will there not be changes below (i.e. here on earth)?

This is what many *bochurim* are lacking: they think about themselves too much. It is necessary to think about others for at least an hour a day.

This was one of the things that the [Frierdiker] Rebbe demanded in *sichos*, letters, and the like; to do things for others. The Rebbe took you on his shoulders, but you must accomplish on your own as well.

If a thought about yourself falls into your mind, and you feel depression setting in distracting you from your *avoda*—you must push the thought away. If you cannot shake the depression, because you're not in a good state, you should remind yourself of how crucial it is that you do things for others' benefit; think of how you can help someone else.

You must be especially meticulous about *hisbonenus* (contemplation) during davening, since the [Frierdiker] Rebbe told you to do so. You should contemplate the meaning of the words you're saying. For example, in the *hemshech* titled "*Moshcheini*" of 5701, which you're learning now, it explains the *possuk* "*Halelu es Hashem min hashamayim* (Praise Hashem from the heavens)" which is part of *pesukei d'zimra*.

The *brachos* of *krias shema* are a time for introspection.

Your contemplation during davening need not cover an entire *maamar* at once; one concept from a *maamar* is enough. Do so even if it seems like the concept of the

*maamar* you learned before davening has nothing to do with the meaning of the words of davening. I once asked the [Frierdiker] Rebbe whether this would be considered an interruption, and he responded that it is not. Your *hisbonenus* should take place at the points in davening where it is not halachically considered an interruption, for a length of time that is not considered an interruption; don't extend the amount of time it would take to finish *davening*.

*The Rebbe explained to me how to learn a subject and understand it well, using the subject of Chezkas Habattim [the third perek of Gemara Bava Basra] as an example. The Rebbe then told me:*

The [Frierdiker] Rebbe gave you work for an entire lifetime.

*In regard to an individual who I was being mekarev, the Rebbe said:*

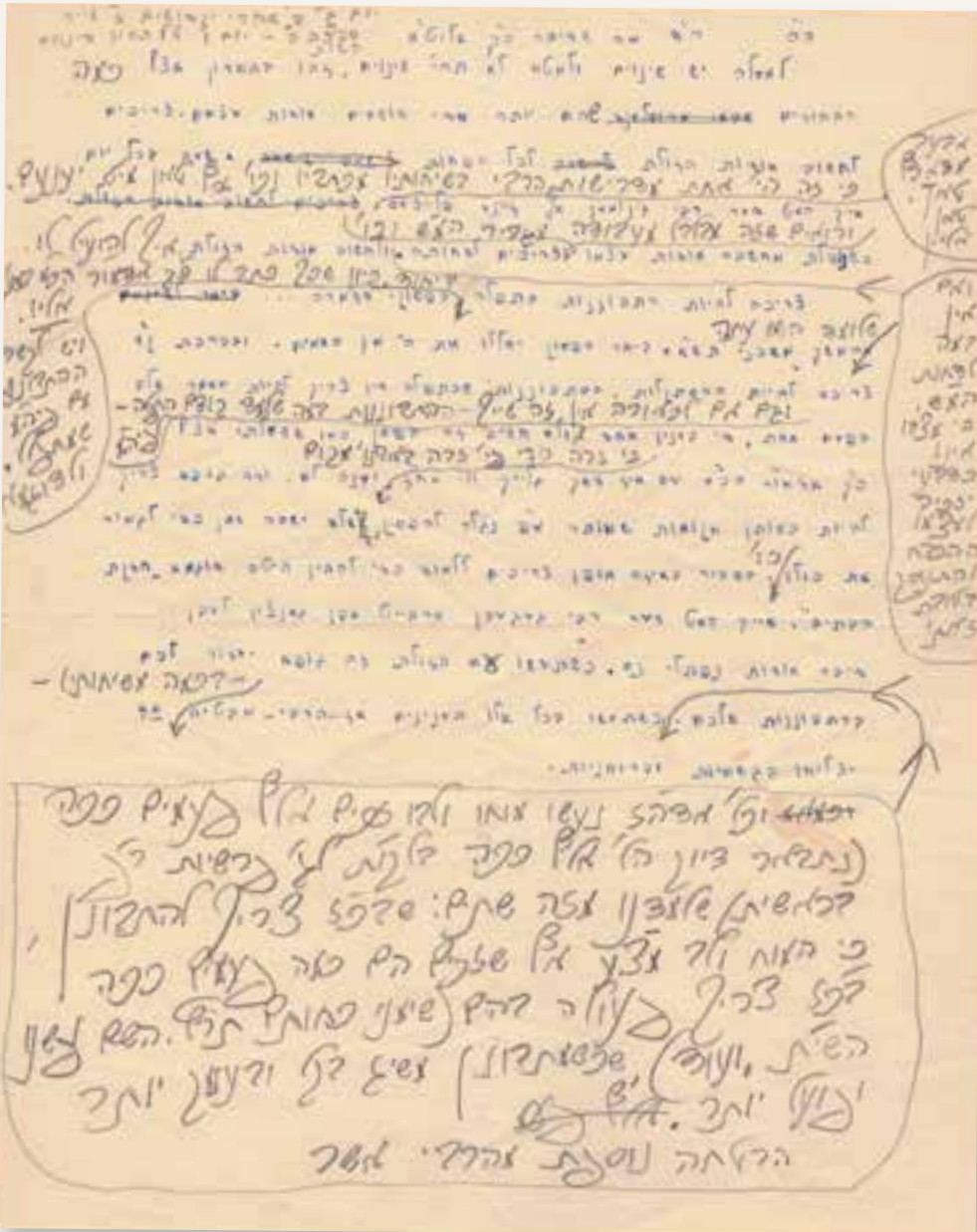
When you help others, it will help your own *hisbonenus*. As the Alter Rebbe stated, [that through *tzedakah*], "[a person's] mind and heart become a thousand times more pure." This teaches us two things: Firstly, that *hisbonenus* is always necessary; even if your mind and heart are already pure to a certain degree, you must still work on them. Secondly, [*tzedakah* accomplishes that] when you do *hisbonenus*, it will be much easier and more effective.

The Rebbe guarantees that if you will do all of this, you will succeed both materially and spiritually. **T**

*(Full transcript of the yechidus, along with the Rebbe's edits, is published in Yemei Bereishis p. 148)*

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