

אמר חסידים' ער

לעבן מיטן רבין

"VAYECHI 5751"

INSIDE THIS ISSUE

- Leben Miten Rebbe 1
Yechidus of a Bochor 2
Sha'arei Negina: 3
Reb Levi Yitzchak
Bardichover's Niggun - 2
Biography: 3
Reb Shimon Harofe - 2
Q & A: 4
Bechira Chofshis in
Moshiach's Times

התוועדות חסידית

תכלית של התוועדות חסידית היא - שהחלטות טובות שמחליטים בעת ההתוועדות תפעלנה בפועל ממש במחשבה דיבור ומעשה, להמשיך את אור החסידות במחשבה דיבור ומעשה, בכל יום ויום, ועל ידי כך יאיר כא"א עוד יותר את חלקו בעולם, וכולם ביחד - את כל העולם.

(משיחת כ"ד טבת ה'תש"ב)

התוועדות זו מיוסדת על דברי כ"ק מו"ח אדמו"ר בשם אדמו"ר הזקן, אודות ה"פתקא אשר משמי שמיא נחיתא", שבכחה של התוועדות חסידית לפעול יותר מפעולתו של המלאך מיכאל (וואס א חסיד'ישע פארבריינגען קאן אויפטאן, קאן מלאך מיכאל ניט אויפטאן).

(שיחת ש"פ דברים, שבת חזון ה'תשט"ו)

בענין הטעם שלידת משה מכפרת על מיתתו - נצחיות נשיא הדור
ראה לקו"ש חלק כ"ו
שמות שיחה א

On Asara Be'Teves, the Rebbe said his usual Sich'a following Mincha based on the age-old custom of speaking "Divrei Kivushin" on fast-days. But this time, something was different.

The Yidden living in Eretz Yisroel were in a very tense and apprehensive mode. A terrible danger was threatening them from our enemies in Iraq and the general public was expecting the worst...

To top it all off, a certain individual in the city B'nei Brak was publicizing a very disturbing view that Hashem is out to punish His people, Chas Ve'Sholom, due to their many sins, and that we were standing at brink of a second Holocaust - Rachmona Le'tzlon.

It was this rhetoric that the Rebbe wished to refute with his fast-day Sich'a. His words sounded pain-stricken as he admonished those who openly disdain the Jewish people of our generation. The Rebbe quoted the famous words of the Baal Shem Tov that every Yid is precious to their Father in Heaven as though they were an only child born to parents in their old-age...

The Rebbe especially renounced the claim that another Holocaust was upon us, Chas ve'Sholom, due to the Jewish peoples' sins. How can one suggest that the "Kedoishim" of the Holocaust suffered their horrendous deaths due to sin? And besides, how does a man of mere flesh and blood attempt to opine on the ways of Hashem?!

Shabbos Parshas Vayechi - Farbrengen

This week's Farbrengen was really something special. On the one hand, the Rebbe's spoke sternly and with a fiery passion as he continued discussing the subject he began on Thursday at the conclusion of the fast. As he protested against those who dare open their mouths in prosecution against Hashem's children, one could see that the Rebbe's words stemmed from sincere agitation; a result of his deep love for each and every Yid.

On the other hand, the Farbrengen was also enveloped in a very high spirit, with lively Nigunim and the Rebbe waving his hands in encouragement.

The Rebbe began the third sich'a:

With all the "news" we have heard lately from around the world, we now found something really "new" ("ah naaye chiddush"); that a man of mere flesh and blood mixes into the plans of the Aibershter and decides what He is going to do with His people - acts of

negativity. He then goes ahead and teaches this school of thought to his students and leads them astray off the beaten path! In fact he has led himself off the beaten path!

By doing so, he brings a "Shoa" only upon himself, he brings badness upon himself.

Let him learn from Yishaye Hanovi. The name Yishaye comes from the word savior, for he saved the Yidden. He put his own life on the line when he said "May Hashem scold you, Satan!" thereby teaching a lesson for future generations never to speak against the Yidden and give fuel to the Satan, Chas ve'Sholom!

In this generation, we have seen tens of thousands of Yidden be brought back to Yiddishkeit without any help at all from this specific individual (who is now speaking against the Yidden) or any of his henchmen! Our generation is one of Mesiras Nefesh. How does this man take the right to speak so freely against the Yidden of our time?

In his letter entitled "Iggeres Hashmad", the Rambam quotes numerous Pesukim and statements of Chazal where we find that even the holiest of Nevi'im were reprimanded and punished for speaking negatively about the Yidden, and he concluded, "If this is the manner in which the greatest pillars of the world were treated for speaking up just a bit about the Yidden, all the more so is this the case with regard to the lowliest of men who audaciously open their lips to call the Jewish people sinners..."

The Rebbe went on for quite a long time about this painful subject, and in conclusion, he said:

What does Hashem busy Himself with? Chazal say that Hashem is mezaveg zivugim, he matches Jewish couples and creates and attends their Simchos! This will also hasten the Simcha of the marriage of Hashem with the Jewish people with the coming of Moshiach.

Those who are having their own weddings during this coming week should have all the necessary blessings for their new homes, and let them now say Le'chaim!

With that, Rebbe singled out the two Chassanim and told them to stand up on a table, say Lechaim, and sing a wedding-related Nigun! The crowd sang "Me'heira Yishoma".



YECHIDUS OF A BOCHUR

Rabbi Yitzchok Meir Gurary

We bring you a series of Yechidus that Rabbi Yitzchok Meir Gurary merited to have with the Rebbe over the years.

The Rebbe showed special

concern for the bochrim, caring for them in a uniquely personal way, guiding them in their personal Avoda, helping them through their personal problems. We strive to capture a little of that feeling through our column: Yechidus of a Bochur.

To note: Not everything that the Rebbe instructed a particular Chossid is applicable to everyone. Sometimes that which was said in Yechidus was intended exclusively for that Chassid and not for others. This point should be kept in mind while reading ahead.

Yechidus before the Bar Mitzva

At the beginning of the Yechidus the Rebbe asked me to recite the opening of the ma'amar I would be delivering at my Bar Mitzva Seuda and I recited up until the section "הפ' מה שהוא עושה" Following that he asked me to repeat a part of my pilpul.

Then he told me:

The Alter Rebbe says that a Yid must live with the times. Every week we must learn a lesson from the parsha of the week. The beginning of this week's parsha, Shemos, speaks about the names of the sons of Yaakov "אלה שמות בני" The Midrash says that the Yidden did not change their names and their dress, Ruvein and Shimon they came down, Ruvein and Shimon they went up.

Why does the Midrash only mention Ruvein and Shimon and not any of the other brothers? Chassidus explains that Ruvein represents seeing the greatness of Hashem and Shimon represents understanding Elokus. Every Yid, no matter no matter where or when he might be found, must have Ruvein and Shimon, must see Elokus and understand Elokus

Additionally, they did not change their names. Even in Mitzrayim, with all the limitations and spiritual limitations of Golus, they did not change their names. Notwithstanding the pressures of the time every Yid must not change their name. He shouldn't think that it is inconsequential as long as he stays a Yorei Shomayim. You too, even though you learn in America and learn Limudei Chol, ignore your surroundings and the atmosphere and be a Yorei Shomayim and a Chassid.

Advice for Hachlatos

[I wrote that there are times that I am inspired and motivated to better myself but then it dies away and as a result I don't actualize the changes. The Rebbe answered:]

...about inspiration that does not last – it states in Lekutei Torah that the disconnect between the *hisorerus* and action is because of two reasons. The first is because the *hisorerus* is not immediately translated and brought into action. Secondly, the *hisorerus* was on a thing of considerable size, and the truth is that the person, in his current state cannot actualize this Hachlata. Therefore the solution is to translate the *hisorerus* right away into an action, and not to make grand far-reaching *hachlatos*, rather [as the Chachamim tell us,] "bit by bit will you drive him out".

Then the Rebbe spoke to me about my birthday telling me to follow the conduct of a birthday and, because my birthday was on Shabbos, to get an Aliya on that day and to give extra Tzedaka on Friday before Shachris and Mincha.

The Rebbe gave me a bracha: "You should have a successful year in the study of Nigla and the study of Chassidus and in fulfilling the Mitzvos behiddur."

Then he said: "You will most probably be here [in NY] until after you father's birthday. Make sure that he will watch you so that you do not lose what you have gained in Montreal. This should also be with *hatzlacha*.

In general ... learn an abundant amount of Nigla and Chassidus until the point of submersion.

Responsibility Towards Someone

[The Rebbe told me:]

You have a copy of the note you wrote. Everything you wrote here you can and must demand from yourself. Because there must sometimes be a fear of a human being [i.e. not just rely on yourself], today is 16-17 of Teves. In one month I want you to write to me how your conduct was, and not just from the last day before you wrote, rather how you acted the whole month.

On one of the letters RYM sent in the Rebbe answered:

In regard to his situation – in general the solution is to learn an abundant amount of Nigla and Chassidus until the point of complete submersion ["*Tevila*"] (which shares letters with *HaBittul*) over the head, and Avodas HaTefilla. Details of the seder – according to the directives of the mashpia.

1. Taken from the Teshura Gurary-Matusof Wedding 10 Kislev, 5772. None of these are direct quotes from the Rebbe, rather the author's recollections as he transcribed them.

2. RYM was then learning in Montreal.

3. Every person would enter yechidus with a note containing any brachos he or she requested along with any question they wished to ask.

The story of the poritz is just one of the many instances that Reb Levi Yitzchok literally changed someone completely with his singing and niggunim.

There are several of his niggunim that are well known by Chassidim, however we will focus on one known as "The Kaddish of Reb Levi Yitzchak of Berdichov".

These are the words followed by a loose translation:

דרי מעלה אים דרי מטה, כולם ירעו ויפחדו אוי מאימת דינך.

Those who dwell above with those who dwell below, all tremble with fear (oy! (from the intensity of your judgment.

וגם אני לוי יצחק בן שושא שרה עפר רמה ותולעה,

and I, Levi Yitzchak son of Sosha Sarah am nothing but dust, maggots and worms

באתי לבקש על עמך ישראל מה לך עמך ישראל-וואס האסטו דאך אויף
דיין פאלק ישראל

but I've come to beseech you on behalf of your nation – Yisroel. What do you have with your nation Yisroel?

דאך זיך וואס דו דארפסט איז דבר אל בני ישראל, וואס דו ווילסט איז
אמור אל בני ישראל, וואס נאר עפעס איז צו את בני ישראל.

All that you need is, "Tell the B'nei Yisroel". All you desire is to "say to B'nei Yisroel" whatever it may be "command B'nei Yisroel".

היינט זאל מען כמה אומות יש בעולם ערביים כשדיים בבליים פרשיים.

Today we will see the many nations in the world: Arabs...

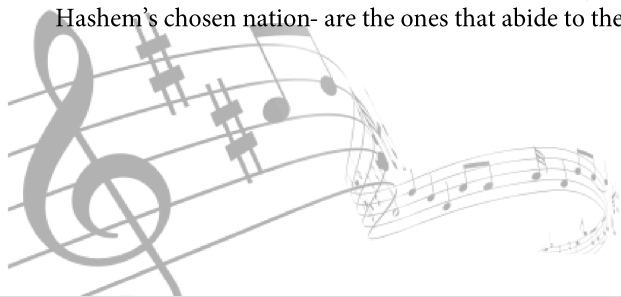
נאר וואס דען מוז מיר זאגען אז אידען ווערן אנגערופען בני
למקום....יתגדל ויתקדש

We can only say that only yidden are called "the sons to Hashem"...

With these earnest words, uttered from the depths of his heart, Reb Levi Yitzchak would make his introduction to the Kaddish on Rosh Ha'shana and Yom Kippur.

One can just imagine the palpable silence that must have been felt in the Shul, each person dwelling in their thoughts all beseeching Heshem for a good year, and searching within for those deeds requiring Teshuva and improvement. Tears were surely flowing as the voice of the Tzaddik resounded through every crack in the room.

As it is known Reb Levi Yitzchak is known as "The Defender of Yidden". In this niggun we hear how he implores from Hashem that he forgo his anger against us by remembering his desire to command us to fulfill his Mitzvos and that only the Yidden - Hashem's chosen nation- are the ones that abide to them.



Reb Shimon, one of the younger Chassidim of the Alter Rebbe, was responsible for the unique connection between Doctor Heibenthal and the Rebbeim. He first met the Heibenthal Family in Dishka, a village not far from Vitebsk. The elder Heibenthal was bothered immensely by the disappearance of his prodigious grandson.

The disappearance of the grandson took place about a year after Reb Shimon moved to the city.

The elderly man was considered to be one of the more cultured and educated residents of the village something that brought Reb Shimon to his house from time to time. They would discuss different topics for many hours together, enjoying each other's company. Due to the many hours Reb Shimon spent in the house he picked up German, the spoken language of the household.

During these visits Reb Shimon would hear bits and pieces of information about the history of the family and of his elderly acquaintance.

"Seventy years ago" shared the old man, "I left my hometown in Germany and began wandering from place to place. We moved from town to town until we reached the Russian border. There we lived for three years and before moving to Kovno in Lithuania. For twenty years our family operated a large estate in Kovno. My sons married and received a parcel of land from the landowner to work for themselves. However my sons did not live long, soon dying, leaving behind their children, my grandchildren, the ones you see working for me today."

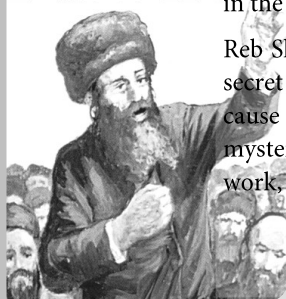
When Reb Shimon questioned him why the family had to move around so much, the elderly man fell silent. Wanting to get an answer and the secret to the mystery, Reb Shimon would in the course of conversation, turn the topic back to the history of the family. Every time, no matter how much he tried, the elderly man would sigh and fall silent. He refused to talk about it.

In a later conversation the elderly Heibenthal elaborated a little more on his past. As a youth he had respected Jewish people and their faith, something that earned him ridicule from his family. His mother died when he was seventeen years old. Before her death she shared with him a secret that changed his life. Less than a year later his father remarried. The young, recently orphaned, boy left home and began to wander.

Wandering through the towns and villages, he found a job as a painter. On one of his jobs he met a young girl and they decided to marry. They left their jobs and moved to Kingsburg where they married. They also swore to leave the Christian faith, believing only in the one and true G-d.

Reb Shimon's curiosity was not yet satisfied. The secret Heibenthal's mother had told him and the cause behind his belief in Hashem were still a mystery. Yet he realized that pressure would not work, so he held his peace.

To be continued



Will we still have B'chirah Chofshis when Moshiach comes?

Q&A

Let's first explain the question:

During Golus good and bad are mixed, causing the possibility for evil and klippah to appeal to a person more than something of Kedusha.

This being the case, a person was granted free choice. It's up to each individual to decide what they are going to do. **You** have to gauge the situation and choose that which is correct. One must clearly distinguish and isolate that which is coming from the Yetzer Tov or from the "other side". For example, the idea of someone giving away their hard earned money to Tzedakah could be a difficult challenge and one must make the correct decision. This applies with every other challenge that we are faced with as well.

(Why Hashem wanted it that way is a completely different question which we will not deal with now.)

This being the situation, it is quite clear why we need "B'chirah Chofshis" in Z'man Hagollus, for without it the Avodah we do would be totally pointless, we must have free will to choose what is right from what is wrong and thereby bear the results and consequences of our actions.

However when Moshiach comes things will be different, there won't be the many layers of confusion that make life so difficult during Golus. Priorities will change. We will sense the importance and beauty of the Torah and Mitzvos. Being generous with others will be natural. A spirit of Kedusha will shine through every aspect of the world. In the words of the Neviim, "The entire world will be filled with knowledge of Hashem as waters cover the ocean." Indeed it states that the spirit of Tumah will be swept from the face of the earth.

And with the truth so evident, obvious and clear who will be able to do anything wrong? There will not even be the possibility to do bad!

Will we indeed need this tool of B'chirah Chofshis in the times of Moshiach? Will we have free will? If yes, what's the point?

Answer

The battle of choosing good over evil is not the only decisions we make in life. There's another sort of free choice - one that will even apply even when Moshiach comes: Good versus better.

Today, the question we are faced with on a day to day basis is whether or not we do a certain Mitzvah. When Moshiach comes, it will be to what **extent** we do that Mitzvah. Will we push ourselves to the max or just be satisfied with a regular, standard accomplishment. Is it the "tzu yoitze zein" type of attitude, or "how can I do this Mitzvah in the best, most beloved way"?

Today, we choose between using our talents for good things or bad things. My spare time could be used for Kedusha or the

opposite. When Moshiach comes, we will choose between nurturing those talents even further or just letting them be, being happy with the way things are now.

With this explanation we can answer another apparent question.

If everything will be Kedusha and there will be no bad or Klippah what will be motivating us to grow and work harder, seemingly everything will just be the same?

During Golus it's those ups and downs that keep us striving to move forward. When we slip once we are determined to improve and grow from the mistake. It's those very mishaps that inspire and encourage us to work even harder. When Moshiach comes this will not being the case, what will push us unrelentingly forward?

I think we have the answer to this question as well.

Definitely obstacles give us excitement; they provide us with a drive to do better. When Moshiach comes, that drive will be there - only in a different form.

Today, our battle is between good and bad. With evil working against us, we make the right decisions and this propels us forward. But when Moshiach comes, we will have to motivate ourselves. The self motivation will be what pushes us to reach even greater heights. We will use B'chirah Chofshis to decide just how high we want to soar. Until now there was the klippah that pushed us forward, an outside element, in Y'mos Hamoshiach we will have to do this ourselves, we will have to be our own propellers so to speak. Or as the Gemara says each tzaddik will be burnt by the canopy of his fellow, burnt with jealousy for that level of service of Hashem. We will also motivate each other.

As the Gemora tells us, "Tzadikim have no rest, neither in this world, nor in the next." In the words of the Neviim, "They go from strength to strength", constantly striving to reach higher and even higher.



ללימוד הרמב"ם

פרק כה.	פרק ה-ז.	י"א בטבת
פרק כו.	פרק ח-י.	י"ב בטבת
הל' עדות.. בפרקים אלו. פרק א.	הל' עבדים.. בפרקים אלו. פרק א-ג.	י"ג בטבת
פרק ב.	פרק ד-ו.	י"ד בטבת
פרק ג.	פרק ז-ט.	ט"ו בטבת
פרק ד.	ספר משפטים הל' שכירות פרק א-ג.	ט"ז בטבת
פרק ה.	פרק ד-ו.	י"ז בטבת

דעת

For questions and/or comments and receive in your Yeshiva please call: (347) 541-4770

Published in conjunction with Vaad Talmidei Hatmimim

770 Eastern Parkway, Brooklyn, NY 11213

Printed by the PrintHouse NY

