

# אמר עם ישראל

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## איינער

פעם שחקו [כ"ק אדמו"ר  
(מוהרש"ב) נ"ע ואחיו הרז"א] ברבי  
וחסיד. ויאמר אדנ"ע "איך וועל קיין  
רבי ניט זיין - ומפני קוטנו אמר אז  
י' במקום ר' - איך וועל זיין א  
חסיד. א ג-ט איז איינער, א רבי איז  
איינער, חסידים איז אסך.

(רשימות חוברת ה')

## MAZEL TOV!

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LEVI AND SERENA  
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REFUAH SHELIMA FOR  
REB CHAIM BEN ZILPAH

בענין נס בתוך נס  
ראה לקו"ש חלק כ"ו  
וארא שיחה ב

## לעבן מיטן רבין

## WITH US IN OUR HARDSHIPS

### SHABBOS SHMOS – 5743

By Rabbi Yossi Lew

I would like to share a moment with you that I experienced in the Rebbe's presence, which continues to stand in my mind as though it happened just a few minutes ago.

It was Shabbos Shmos, Shabbos M'vorchim Shevat, 5743.

The Farbrengen began as usual, full of interesting insights and lessons in Avodas Hashem. The second Sicha shifted the mode a bit.

The Rebbe was talking about the neglect of the women's Mikvah in Crown Heights – a major issue. Pointing to a series of (tragic) events which took place in the community that should have awoken people about the seriousness of the problem, and after mentioning each of them, the Rebbe screamed out the words, "Lo Noga velo Pogah!" (It did not impress anyone), raising his voice each time louder and louder. When he said this phrase for the last time, The Rebbe was literally shaking!

There had been a fire on the third floor of 788 Eastern Parkway (on top of the Shul at 770), in the old offices and printing press of the Vaad Lahafotzas Sichos. The downstairs Shul was a mess, damaged by water and smoke, though by Shabbos it was clean and back to normal.

In the Sicha, the Rebbe said that he saw the building was in danger. "Hob Ich Em Farkoift – Un Lo Noga Vlo Pogah!!"

Imagine: The Rebbe "saw" that the building – 770 – was in danger, and so he sold the building! And it still had no impact [on fixing the Mikva]. These were terrifying words to hear!

### Rashi Sicha - Yidden in Golus

After the Maamor, the Rebbe, as usual, continued with questions on a Rashi.

The Rebbe was discussing the Pesukim about Moshe's first dialogue with Hashem, after having been chosen to take the Yidden out of Golus. Moshe said to Hashem: "I will come to them and say that Hashem sent me to you, and they will say to me: 'Mah

Shmoi?' (What is His name?) – Moh Oimar Aleihem?" (What should I say to them?) How should I respond to this question?

Said Hashem: "Tell them Ehiyeh Asher Ehiyeh" (that's how the Rebbe pronounced it, not Ehkeh); then the Posuk continues to say: "Tell them Ehiyeh sent me".

Then Hashem said further to Moshe: "Tell the B'nei Yisroel, Hashem Elokei Avosom (the G-d of their fathers) sent you – Avrohom, Yitzchock and Yaakov. And this is My name Le'Olom (forever)".

Rashi says that the word "Le'Olom" is written without the letter Vov to teach that we don't pronounce Hashem's name in the way it is written.

The Rebbe began to ask the questions: A) Why is this Halochah (about pronouncing Hashem's name) important here? B) The whole dialogue is problematic: What kind of question was Moshe suggesting that B'nei Yisroel would ask – what is His NAME? Is that even a question – not to mention it being the **first** question they would ask? Is this exactly what is on their minds when they hear B'suras Hageula?!

Besides, continued the Rebbe, the Yidden knew Hashem's name. They heard it from their forefathers, as well as Yosef. Did Moshe not know any names of the Aibershter? If they came up with such a question, tell them Hashem, Elokim, Elokeinu, Koh – Velcher Nomen Du vilst! (Whichever name you want!)

And how did Hashem respond? Ehyeh – a name they've never heard of...

In his answer, the Rebbe explained that each name of Hashem indicates a particular conduct: "L'fi Ma'asai Ani Nikroh" (I am referred to in accordance with My actions). If so, how can it be that Hashem has sent a Shliach, Moshe Rabbeinu, to tell them the good news: Geulah is on its way – Vu Iz Ehr Geven Bemeshch Koishi Hashibud? (Where has He been throughout all the hardships?) A B'surah Tovah! He's been sitting in heaven until now! Lo Ye'uman Ki Yesupar! (The tale is hardly believable!)

And here the Rebbe started choking up and crying...

(Continued on page 2)

# BITACHON IN HASHEM

## Pesach by the Baal Shem Tov - 5516 (17)

It was Pesach time in the year 5516 or 5517, and the Chevraya Kadisha [the Holy Brotherhood] had gathered in Mezibuz to spend the Yom Tov with the Baal Shem Tov. The drawing of the water for the Matzah baking which was to take place after Mincha on the 13<sup>th</sup> of Nissan was carried out with great joy. However by the time nightfall arrived, and Bedikas Chometz was due to begin, the Baal Shem Tov was troubled and distressed.

This concerned the Chevraya Kadisha for they knew that the Baal Shem Tov placed great emphasis on serving Hashem with joy, specifically when doing a mitzvah, and here he was finishing the bedikah quickly with anxiety written all over his face - and if that wasn't enough, he retired to his room for a long period of time. Something was definitely amiss.

Late that night the Baal Shem Tov called together a minyan of his holy Talmidim and commanded them to say Tikun Chatzos with special meditations in a room next to his. "I will be saying Tikkun along with you from an adjoining room," he told them. Before they began he gave them clear instructions about what to do if his voice fell silent and they could no longer hear him. He told them which Kapitlach to recite, with powerful concentration, until his Neshomah would return to his body.

The talmidim realized that there was a harsh and severe decree looming in the heavens. They quickly ran to immerse themselves in the mikva, preparing to fulfill the Baal Shem Tov's words.

In the midst of Tikkun Chatzos they realized that the Baal Shem Tov became silent. Immediately they began to say the particular chapters of Tehillim. The tzaddik, Reb Tzvi Hasofer rushed in and informed them that the Baal Shem Tov was lying on the floor without any sign of life. The talmidim were shaken by the news and they began to cry bitterly while saying the Tehillim.

When the sun rose, and the rest of the Talmidim came to the house of the Baal Shem Tov, they were informed of the situation. Shocked, they ran to Mikva and immersed themselves in 'Yichudim and Kavanos for Hatzala' (deliverance and rescue). Suddenly the Baal Shem Tov showed signs of life and resumed breathing.

The Baal Shem Tov was so weak they had to carry him in a chair to the Mikva. When he came out his face was ashen white, his eyes protruded; everyone could see he had been completely in another world.

Before davening the Baal Shem Tov told his talmidim that during Shachris they were to have in mind the kavanos of Rosh Hashana morning. He himself was chazzan for davening, and he added Anenu during the repetition of Shmona Esre. This stunned the talmidim, their sprits fell, and their knees knocked together from fear and anguish. They still did not know what this was all about, but they understood that some awesome and frightening events were transpiring at that very moment.

After davening the Baal Shem Tov said a 'Torah' to the talmidim. The core of it dealt with Bitachon in Hashem. He explained what the

essence of Bitachon is; when the believer sees no hope in sight, no place from where deliverance can come, and he trusts in Hashem alone. He explained Bitachon as it is brought in the sefer 'Chovav Halevavos', and then said that joy strengthens one's Bitachon. He commanded the talmidim not to taste anything for the rest of the day.

Before Chatzos the Baal Shem Tov went to the Mikva with great joy, after which he went to bake matza.

By Mincha, the Baal Shem Tov once again told his talmidim to have in mind the kavanos of Rosh Hashana. During the reading of Korban Pesach that follows Mincha he was once again very somber. Maariv of Pesach was davened in great Devikus [devotion and fervor]; bitterness and joy intertwined.

*To be continued*

*(Continued from page 1)*

For 210 years the Aibershter has left the Yidden stranded in Golus. "Paroh Botd Zich In Yiddisher Bloot... Toizenter Yiddishe Kinder Zeinen Umgekumen..." (Paroh is bathing in Jewish blood! Thousands of Jewish children were slaughtered)...

And now what? A *Simcha Hot Getrofen*: NOW he's here? And He's only sending a **Shliach** to them? *Vos Far A Hanohogoh is dos?* (What sort of behavior is this?) *Ma Shemoi?!* What kind of Geulah can this be?!

The Rebbe was holding a napkin (or maybe a handkerchief) to wipe his tears. He then threw it onto the table, and sighed loudly. It was shocking how real the situation felt. The Rebbe took us right into the pain of Golus felt by Moshe Rabbeinu in his dialogue with the Aibershter, and by the Moshe Rabbeinu of our generation. And I'm sure everyone cried with Moshe Rabbeinu on that Shabbos...

The answer from the Aibershter to Moshe was: True, it has never happened that the entire nation has been in Golus and with such terrible difficulties, so this new *matzev* requires a new name: *Ehiyeh*.

The name *Ehiyeh*, as Rashi explains, means *Ehiyeh Imom B'tzoroh* (I will be with them in their hardships). Anytime there are hardships, when it is "*Eng*" (narrow, distress) by Yidden, the same thing to the Aibershter. When Yidden are crying, the Aibershter is crying as well. And as to the question: where was the Aibershter all these years? That is why Rashi explains about the missing Vov: The name of Hashem (Rachamim) is hidden, for that is what happens in Golus; everything is hidden, but the Aibershter is always there, feeling the pain of Klal Yisroel.

The Sichra was subsequently published in Lekutei Sichos Chelek Chof-Vov, Shmos (3), but while the technical side of the Rashi is well explained, it hardly does any justice to what actually occurred at the Farbrengen. This seemingly could have been merely a nice *Drosha*; a good *Pshat* in a Rashi, a nice Torah. But the Rebbe was **living** the Torah, **living** in this story. The Rebbe was elevating the crowd to a place where the Rebbe was; in a world where Torah and the Aibershter really matter; and where the pain of Yidden really hurts.

And that is our Moshe Rabeinu.

### For the very first time...

Pesach, 5688, was the first Yom Tov that the Frieddiker Rebbe spent in Riga, after leaving Russia immediately after Simchas Torah of that year. It was then that he heard, for the first time, Birchas Kohanim in the special tune that we use today, sung by the elderly Kohanim Chassidim who were davening in that Shul.

Interested in the history of the tune, the Frieddiker Rebbe began doing some inquiries. He was turned to the Chossid Reb Shmuel Yaakov Katz HaKohen who then related to the Frieddiker Rebbe what he had heard about this niggun from a Chossid whose grandfather was in the "Mitteler Rebbe's Kapelya".

### The Request for a Composition

This is the story he related:

The Mitteler Rebbe requested from the heads of the 'Kapelya' to compose a niggun that could be sung with the words of Birchas Kohanim during Duchening.

Those involved immediately got to work and began tackling the awesome mission that the Rebbe had just entrusted on them. A short while later, they had their first composition ready and presented it to the Mitteler Rebbe. However he did not approve; they would have to try again.

This scene repeated itself a number of times. At last they composed one that the Rebbe liked — in fact he had a special admiration for it. After listening to it, he commented "in this niggun there are many types of emotional t'nuos; bitter notes, happy notes, and notes of hope as well. It matches the inner meaning of Birkas Kohanim; on the one hand *rotzoi* (yearning to unite with Hashem). and on the other *shuv* (returning to this world)."

This fascinating story surrounding the history of the nussach for Birchas Kohanim was related to Rabbi Shmuel Zalmanov by the Frieddiker Rebbe in Tammuz 5704. At that time Reb Shmuel was working on gathering all Chabad niggunim under the directives of the Frieddiker Rebbe.

In the continuation of their talk, the Frieddiker Rebbe exclaimed his amazement how he had never heard this niggun in Lubavitch.

(Continued from page 4)

### How can one remain focused while Davening and ignore disruptive thoughts?

The Rebbe writes in a letter:

In response to your letter from the 29<sup>th</sup> of Av in which you write about *Machshovos Zoros* that haunt you, and particularly during Davening:

It is important that you always Daven out of the Siddur. Even when you must concentrate deeply, have the Siddur open in front of you, and when you feel that your thoughts are beginning to evolve – look into the Siddur. Chazal say "*Oisiyos me'iros*" (letters brighten the subject).

(Igros Kodesh Vol. 13 pg. 362)

*Reb Shimon, one of the younger Chassidim of the Alter Rebbe, was responsible for the unique connection between Dr. Heibenthal and the Rabbeim. He first met the Heibenthal Family in Dishka, a village not far from Vitebsk.*

One day, Reb Shimon was urgently called to the bedside of the elderly man. He was very sick and, thinking that his time had come, wanted to reveal to Reb Shimon his entire life story.

His story went as follows: My mother once set her eyes on one of the Jewish patients her father, my grandfather, the doctor. Although this man was fifty years old they married and soon had a son, me. That year my father died. This was the secret my mother revealed to me before she died. Therefore I decided to marry a Jew. As I told you, I found a girl in one of the houses where I worked. She was Jewish and when we married we decided to believe in the One Creator.

He begged Reb Shimon to pass on this information to his great grandson. However, not long passed and he recovered.

Two years after the elder man had revealed his secret, his great grandson suddenly returned. It turned out that he had been studying to be a doctor for the past six years. The reunion was passionate, the two spending many hours in conversation, catching up on the many years apart. Among the things they spoke about was belief in Hashem and the grandson agreed with his great grandfather in his belief. The grandson now gently tended to his great grandfather until his passing a year later.

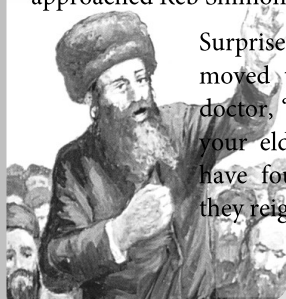
Not long after his great grandfather's passing, the grandson, Dr. Heibenthal, left the village.

In 5571, Reb Shimon visited the Alter Rebbe in Liadi to study for an extended period of time. For three months he sat and learned Chassidus. Before he left he went in to the Alter Rebbe. Surprisingly, the Alter Rebbe told him to become a doctor and gave him a brocha to be successful. Then the Alter Rebbe blessed him with long life.

Reb Shimon emerged from yechidus bewildered. Why had the Alter Rebbe told him to become a doctor? And why did a younger man like himself, barely forty years old, need a brocha for long life?

When the Alter Rebbe passed away on Chof Daled Teves, he understood the brocha for long life. That yechidus had been the last time he saw the Alter Rebbe.

For many reasons he moved in 5572 to a city near Vitebsk. Vitebsk at that time was a city with many doctors and professors. One day while walking in the city he passed a young doctor. The doctor approached Reb Shimon and asked if he was Shimon of Dishka.



Surprised, Reb Shimon replied that he had recently moved to the area from Dishka. "Ah!" said the doctor, "I am Dr. Heibenthal the great grandson of your elderly friend!" Reb Shimon was pleased to have found him and together they reignited their friendship.

*To be continued*

As Chassidim, a focal point in our Avodas Hashem is the emphasis we place on Davening. In the following collection, we bring you just a few short ideas from the Rebbe's letters in which he gives practical advice on how to go about Davening. This is obviously a mere few excerpts from a vast array of letters, Sichos, and Yechidus by the Rebbe regarding this vital subject, with which we hope to inspire our readers to further explore and involve themselves in this topic.

## Is it correct to spend more time preparing oneself for Davening than the length of time he spends on Davening itself?

The Rebbe writes in a letter:

You have certainly heard of the story (although I didn't hear it from my father-in-law and I therefore don't know where it comes from, nevertheless, the content definitely sounds right): A Chassidisher Yungerman spent a very long time preparing himself for Davening, passing over the Z'man Krias Shema and so on, and then he Davened quickly for a few short minutes. He was explained that *if* he were he to Daven at great length, then there may be some justification for his lengthy preparation which lasts until after the proper Z'man, but for a Davening which endures a mere few minutes, how can he spend so much time preparing, ignoring all these Halachic issues?

(Igros Kodesh Vol. 10 pg. 352)

## Does learning Chassidus directly and practically affect one's Davening?

The Rebbe writes in a letter:

With regards to your difficulty in which you find Davening easily meaningful when reciting the parts taken from Tehillim (like *pesukei d'zimra*), but feel no enthusiasm when reciting the Brochos of Shmone Esrei:

You must contemplate deeply upon the Toras Haba'al Shem Tov, and specifically the way he portrays the concept of Hashgocha Protis and the unifying bond between a Yid and the Aibershter as it has been explained in various places in Chassidus.

When familiarizing yourself with these ideas, it will help not only intellectually, but also in arousing your feelings. In the Alter Rebbe's words (Tanya Perek Mem-Aleph): "Hashem casts aside all of the higher and lower realms, and uniquely bestows His kingdom upon the Jewish nation in general, and upon him in particular... And Hashem stands over him..." i.e. He is the one who provides for all of your and your family's needs. When truly understanding all of the above, you will easily be able to concentrate on (and relate to) all the middle Brochos of Shmone Esrei, and certainly on the three Brochos in the beginning and end.

(Igros Kodesh Vol. 10 pg. 58)

**More on the importance of learning Chassidus before Davening:**  
See a very interesting Yechidus the Rebbe held with the Rebbe of Toldos Aharon in 5721 – printed in *Toras Menachem* vol. 30 pg. 317.

## Is it so practical to think Chassidus before Davening?

In Yechidus with a Bochur, the Rebbe says:

The Rem"a states clearly that one must contemplate on the greatness of Hashem before Davening. This does not mean you must review an entire Ma'amor; even a few lines that will penetrate into the person are enough. We must listen to the Rem"a; just as we follow his rulings regarding the mixture of milk and meat – we must follow his ruling about this as well!

Thinking Chassidus before Davening isn't the same as thinking Tanya in the street – that is for the sole purpose of purifying the air. When we talk about thinking Chassidus before Davening, it needs to penetrate the person. You can find something in Tanya – like "*Les assar ponui minei*" (There is no place where He is not); or the difference between "*Oived Elokim*" and "*Asher loi avodoi*" (Perek Tes-Vov); the fact that each and every one can be a Beinoni at all times (Perek Yud-Daled).

Even the first Perek of Tanya, which seems to be more "dry", has what to think over. Like the five levels from Tzaddik to Rasha, you have to think into it:

Hashem formed these five levels for the person to fit into, and each and every person can aspire to reach the highest of levels through his Avoda. And not necessarily through lengthy years – even in one second, a man can reach complete Teshuvah, as brought in Gemora and Halocha.

(Winter, 5714) **The full transcription of this Yechidus is a MUST for every Bochur to read. It can be found in Sefer Hayechidus (by A.C. Glitsenstein) pg. 237.**

(Continued on page 3)

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פרק ו.	פרק ז-ט.	י"ח בטבת
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