

Preparing for 28 Sivan - 80 Years - and Gimmel Tammuz

Urgent: Achdus of Chassidim

Chabad Rabbonim speak at the Achdus farbrengen in 770 before Shavuos 5781



Horav Braun



Horav Gluckowsky



Horav Hecht

The Meeting of Tohu and Tikkun

Horav Yosef Yeshaya Braun, shlita

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It was 12:45 am one night in 5751, and Rabbi Binyamin Williger's phone rings. A well-respected Chassid of Sanz-Klausenburg, Rabbi Williger had, finally, just managed to go down for the night.

"Who is this?" he asks.

"I'm calling on behalf of the Lubavitcher Rebbe." It was Rabbi Groner AH on the line.

Rabbi Williger was close to the Rebbe. I knew him personally, as he *davened* in my grandfather's shul, and was one of the witnesses at my *chuppah*.

"Who is responsible for the newsletter 'Sanz'? Rabbi Groner asks Rabbi Williger. *This is why he's calling so late at night? Couldn't it wait for morning?*

"I am not involved in its publication," Rabbi Williger answers. "It's put out by some of the [Sanzer] Rebbe's family."

"The Rebbe told me to tell you that if you are in charge, the following is issued as a command," says Rabbi Groner, "If not, it is merely a request."

"Sanz" includes a regular column of *divrei Torah* from the Klausenburger Rebbe from past years. In the latest issue, there was a *derasha* from the Klausenburger in 5717 that was distinctly sharp and *mussar*-like. "Why must they print this particular

message?" Rabbi Groner tells Rabbi Williger to share with the publishers in the name of the Rebbe. "There are many other topics about which the Klausenburger Rebbe would speak. We are in a time when *Yidden*, and especially the Klausenburger Chassidim, need lots of *chizzuk*." The Sanzer Rebbe was of ill health at that time. "Please do not continue to print such caustic material." Rabbi Groner concluded his message.

We might think that an issue that impacts one small, select group of Chassidim and an even tinier circle of readers of the column, all of whom are firmly committed *Yidden* for whom the content had little chance of alienating them, would not be worth the effort to track down and wake up Rabbi Williger in middle of the night... but such is the Rebbe's care for others.

This is the true meaning of *Ahavas Yisroel*. The possible angst of another Jew when they are being criticized should bother us personally to the point that we cannot rest until we do something about it. It is said in the name of the Baal Shem Tov that the love of our fellow applies even when that fellow lives on the other side of the world and you have never met them. You might argue that the converse is true: it is easy to love the person I know

not at all, and it is those who are closer to me—my annoying relative, my nosy in-laws, my uppity neighbor who are difficult to get along with. But true love demands not just winning the internal (and somewhat passive) struggle of overlooking the faults of others. It means that we actively care about another and worry about them sincerely to the point that because they are uncomfortable, I am unable to sleep. And to awaken those feelings for a stranger I have never met is a true *avodah*.

Yesterday, *erev Shabbos*, my 10-year-old son was hit by a car. He flew several feet in the air upon impact, flipped over and fell on his head. He blacked out at the moment and could later not remember anything that had occurred that day. Slowly, his memory has returned and he is completely back to himself, coming to shul today as normal, Baruch Hashem. Events such as these do not always reverse themselves so quickly, *lo aleinu*, and we are very grateful to Hashem.

At the time the accident occurred and he was being checked out at the hospital, a stray thought entered my mind. *Why is it*, I wondered, *that I am so concerned about his medical prognosis, worrying over it so much more thoroughly than about our*

brothers in the Holy Land who are in the direct path of missile attacks at this very moment? There's a disconnect here, that this situation is personal and the situation in Eretz Yisroel seems so far away.

How to interact with our fellow *Yidden*, the Mechilta tells us, can be learned from the *possuk*, "And you should be, for Me, a kingdom of *Kohanim* and a holy nation." Every Jew belongs to Hashem! They are as special as a *Kohen*, who can eat sacrificial meat! And more so, even on a level of a *Kohen Gadol*! Not only that, they are holy, to be treated with care like the most elevated religious articles!

There, the Mechilta also mentions how Nevuchadnezzar likened the Jewish nation to a sheep; what follows from this comparison is that we are all as part of a single body; when one limb is struck, all of us feel the pain. The Rebbe asks: Why does the Mechilta refer to Nevuchadnezzar's representation of us? There are many instances throughout the Tanach where *Am Yisroel* are compared to a sheep. Yet, here we see that even the evil dictator, who destroyed the Beis Hamikdash, perceived the truth of Jewish unity.

This feeling of sympathetic pain is expressed in the most basic way for many of us when they hear about some disaster in the world. A common instinctive reaction is to ask: "Were any *Yidden* involved?" This sense of personal tragedy for Jewish victims who are complete strangers is not experienced in any other demographic. But to what extent do we feel it, and how long does this feeling last?

The most basic tenet of *Yiddishkeit* is the verse, "Shema Yisroel." We say it every day when we awake and every night just before we go to bed. This is the *possuk* on Jewish lips as they take their last breath, and the battle cry of millions who sacrificed their lives for our Faith.

How do we prepare to utter these words, morning and night? In the nighttime Shema, we preface its recital with the proclamation, "I hereby forgive all who have offended me..." In the morning prayers we begin with the declaration: *I hereby take upon myself the mitzvah of loving my fellow as myself.* Why mention our social interactions before

focusing on our relationship with Hashem? Because one who is lacking in this mitzvah of *Ahavas Yisroel* is also falling short of fulfilling the imperative of the Shema: "Hashem is One." How can a person testify to Hashem's unity, while simultaneously being the cause of dissension among the nation called His only child, His most treasured people who contain within them "a literal part of G-d"? If our "one" is deficient, the lack is felt, *chas v'shalom*, in Hashem's "One".

In this week's chapter of Pirkei Avos, we learn that we must give respect to those who teach us Torah—"linhog kavod" even to one who imparts the shortest lesson. The same term "*lo nahagu kavod*" is brought in reference to the actions of Rabbi Akiva's students who lacked regard for each others' opinions. The Rebbe comments on the language used. *Linhog/nahagu* share the same root meaning as the word "minhag"—this teaches us to make respect a habit.

"The possible angst of another Jew must bother us personally."

What is the difference between "love" and "respect"? The wedding *kesubah* refers to the obligations each half of the couple has toward the other. A man is required to support his wife financially. He is similarly called upon to give her respect. Love is not mentioned at all! Yet, you find many couples who may love each other very much, yet there is a severe lack of respect.

True *Ahavas Yisroel* demands of us not only to love, but to respect another even when we disagree with their outlook or actions, and to do so consistently and habitually. And, as the Rebbe noted in the *sicha* of Shabbos Mattos-Maaei in 5751, the type of *Ahavas Yisroel* we are working toward right now, as we stand on the threshold of the *geulah*, is not just to ensure a lack of disunity, but to foster an *achdus* that is a foretaste of

the absolute unity we will have when Moshiach is here.

The Rebbe has given us a big job: bring Moshiach. He then tells us how: Take the great possibility and boundless energy of the World of Tohu and contain it within the vessels of our practical world of Tikkun. Unfortunately, when it comes to topics associated with Moshiach, we find that many people have aligned themselves with one of the two extremes: those who have been captured by the quixotic realm of Tohu and those who reach no further than their narrow POV in Tikkun. Thirty years have passed since the Rebbe handed us this mission and instead of each person working toward the goal, we are still debating the formula—the correct balance and proportion of the combination of Tohu with Tikkun!

Let's just get moving—each person should work within the sphere they are strong—or, perhaps the opposite, see which world you tend to occupy and push yourself to get stronger in the aspect, Tohu or Tikkun, that you are lacking.

The Rebbe wrote in Tishrei 5742 that Moshiach is ready to come, but the dissension between Anash is holding back the *geulah*. "If all Chabad community leaders and activists would unite, Moshiach would already have come. Therefore, the Yetzer Hara agitated us, brewing dissent in a completely illogical way, but which, *rachmnana litzlan*, has until now been successful in creating a war between brothers, Hashem should have mercy on us."

The Chassidim of the Tzemach Tzedek approached the Rebbe and asked: "What will be when you are no longer with us?"

"There is an answer and an alternative. The answer is: I have sons. The alternative is that the brotherly love that exists between Chassidim will accompany them to the coming of Moshiach."

The Rebbe repeated this story on the thirteenth of Nissan 5726, on the 100th anniversary of the Tzemach Tzedek's passing with this addendum: "Today we do not have any sons. So only the Tzemach Tzedek's alternative remains." *Achdus* among Chassidim is the only solution. May we merit the *geulah* in actuality, now *mamesh*!

The Unifying Factor

Horav Yosef Hecht, shlita

Member of Beis Din Rabbonei Chabad, Chief Rabbi & Shliach of Eilat

Why did Hashem wait until the second of Sivan to instruct the Yidden about the necessary preparations for *Matan Torah*? Why not start on Rosh Chodesh, since this was such a highly anticipated event? A Gemara in *Maseches Shabbos* explains that it was because they were still tired and weak from travel, and therefore Hashem waited until the next day to call Moshe to the mountain to tell him what to relay to the Yidden—“*Ko somar l’Beis Yaakov v’sageid l’Bnei Yisroel*, etc.”—with all of the instructions for preparing for *Matan Torah*.

There is a well-known *sicha* discussing the subject. The Rebbe asks: How is tiredness from travel a sufficient reason to postpone the instructions for such a momentous occasion? Because when we say “travel”, we aren’t simply discussing their trip from Refidim to Sinai. But the Yidden had to unite “*k’ish echad b’lev echad*—like on man with one heart” in order to receive the Torah, so they had to go on a different type of journey, a journey traveling out of themselves and their own subjective experience, each one leaving their “place” and uniting with the other, no matter how far their fellow was in level and outlook. This difficult *avodah* is what they were all busy doing that first day, working until each person had successfully left their

“place” and had traveled to reach the place of his fellow. And this, in fact, was the first preparation for receiving the Torah: *Achdus Yisroel*.

The Rebbe is explaining an incredible mindset with which we can achieve looking at every Jew in a manner of *Ahavas Yisroel*. The matzah that the Yidden ate when they left *Mitzrayim* had a special quality, hinted to in the way that the word מצות is written in the Torah—in full, with a *vav*.

“Every Yid descends from someone who ate sixty-one meals of Hashem’s glory.”

These matzos had within them a massive revelation of Hashem Himself, as it says in the Haggadah, “This matza that we eat... that the dough of our fathers didn’t manage to rise before the King of all kings, Hashem, revealed Himself to them and redeemed them.” This means that in these very matzos, Hashem Himself, in His glory, was manifested. And being

that the *mon* only began to descend on the 16th of Iyar, it transpires (as is calculated also in Rashi) that the Yidden ate sixty-one meals of this matzah! It was nothing less than *giluy Elokus*! The Rebbe concludes that the lesson is a perspective with which to look at every *Yid*, even one who at face value seems not the most observant, that they are a descendant of an individual who ate sixty-one meals from the matzos that revealed Hashem Himself in His glory!

Perhaps we can take a lesson from this in the way that we need to look at every *chossid* today. Every *chossid*, or his father or grandfather, received a dollar or *kuntres* or *kos shel bracha* from the holy hand of the Rebbe. Within each of these things that the Rebbe distributed was a tremendous and lofty revelation of *Elokus*. The same thing applies to someone who has carried out the *shlichus* of the Rebbe or the like, for in that case the Rebbe most certainly transformed the entire being of that *chossid* through revelations from *Ohr Ein Sof*! We cannot look at any *chossid* at face value. We must be cognizant of the incredible light that the Rebbe has drawn down to each individual through all of the above, and this will lead to love and unity among the *chassidim* that will bring us to the coming of Moshiach right now.

A Call for Action

Horav Menachem Mendel Gluckowsky, shlita

S’gan Mazkir Beis Din Rabbonei Chabad & Rov of the Chabad Community of Rechovot

Currently, our enemies are sending rockets over the citizens of Israel. These terrorists aren’t concerned which type of Jews they are shooting; all they see is our one common factor: that we are *Yidden*. Likewise, with the terrible tragedy in Meron on Lag B’omer this year—the *Yidden* who perished were of all stripes. Tragedy doesn’t differentiate. Events like these, *lo aleinu*, need to teach us a lesson: We should not differentiate. When we look at a *Yid*, what we should see is their Jewish spark within.

There are two *kuntreisim* of the Rebbe that are on the topic of *Ahavas Yisrael*: **Kuntres Ahavas Yisroel** and **Kuntres Heichaltzu**. One could suggest that each has a different focus. The maamer of *Heichaltzu* is from the perspective of *sur mayra* (in accordance with the saying of Chazal: “Don’t do to others what you wouldn’t want done to yourself”, i.e., telling us what **not** to do), and the maamer *Kuntres Ahavas Yisroel* is from the perspective of *asei tov* (in accordance with the mitzvah

“Love your fellow like yourself...” which is a positive commandment). This is a strong reminder that in order to have true *Ahavas Yisroel*, only focusing on *asei tov* is not sufficient. One also has to implement the idea of *sur mayra*, knowing how to be *mevater*, put yourself aside and forgo having things your way.

In light of the recent rioting in Israel, there is a story of the Rebbe Maharash that is fitting here. The Frierdiker Rebbe relates that in the years 5639 and 5640,

the Russians were organizing riots against the Jews, their anger stemming from jealousy and resentment towards the forest merchants and landowners. The Rebbe Maharash was extremely involved in stopping the pogroms. At first, he received promises from the ministers in the region that the situation would be dealt with, but there was no improvement.

Eventually, events led to the Rebbe Maharash meeting with none other than the Interior Minister of Russia. The Friediker Rebbe describes how this came to be:

When it became clear that the regional ministers were doing nothing to solve the issue, the Rebbe Maharash left Russia and met with French and German bankers. He requested them to pressurize their governments who would, in turn, pressurize the Russian government to protect its Jewish citizens. This plan was so successful that negotiations for a loan to Russia was denied by the German government. This is what led to the Rebbe Maharash's encounter with the Interior Minister of Russia.

The Rebbe called for a conference with the non-Chabad community activists and businessmen of Perterburg and asked for two representatives from amongst them to join him in his meeting with the minister. Not one person agreed to go with him. Everyone feared that this would have an unfavorable effect on them, as the Rebbe Maharash was considered a traitor of the Russian government. The Rebbe announced that in that case, he will go with two *chassidim*, who weren't as cowardly and faint-hearted.

When the Rebbe Maharash entered into the interior ministry, he was received in a very respectful manner. However, almost immediately, the minister began to lash out at him. He accused him of treason and announced that he deserved a very severe punishment for humiliating Russia in front of foreign governments. The Rebbe Maharash countered, "Jewish blood is not *hefker!*" He argued that the Jews also pay taxes, and therefore have

rights as well. The Rebbe demanded government protection for the Jewish communities by having the soldiers and police force stationed where they were needed. The Rebbe spoke with great *mesiras nefesh*, even demanding a meeting with the Russian Czar himself.

The self-sacrifice of the Rebbe Maharash *boruch Hashem* bore fruit. The Russian government sent soldiers and police to the Jewish communities throughout the country in order to protect the Jewish lives from the rioters.

Due to the Rebbe Maharash's poor health, he had to travel to health resorts out of the country. All of the community activists were worried about what would be when the Rebbe left Russia and the rioting would begin again. To address their concerns, they organized a large conference and asked the Rebbe Maharash about the impending situation. The Rebbe Maharash advised them that they can relax, and that they have the obligation to maintain a calm atmosphere in their communities as well.

"When we are humble and united, Hashem will send us the yeshuah."

To strengthen his stance, the Rebbe took the opportunity to expound upon the *passuk* from Tehillim, "*Ani el Elokim ekra v'Hashem yoishieini*—I will call to Hashem and Hashem will save me." We have two questions on this *passuk*. Firstly, if someone is asking for help, should they not call to the name of Hashem that represents *midas hachessed* (*Havaye*) rather than calling to the name of Hashem that represents *midas hadin* (*Elokim*)? Also, it would seem that following the words, "I call to Hashem," the *passuk* should continue: "and Hashem will answer me", the natural response to being called upon, Why does it say, rather that, "and Hashem will save me"?

The Rebbe Maharash explained to those present at the conference that yes, even though the name *Elokim* represents *midas hadin*, nonetheless, it is still a name of Hashem, and a conduit for G-dly revelation in this world. There are times when Hashem reveals Himself through *midas hachessed*, and then there are times that Hashem reveals Himself through *midas hadin*, but all are a part of Hashem's plan. When Hashem expresses Himself through *midas hadin*, it transforms the *ניא* of a person into *יין*, leading to humility and *bitul*. "*Ani el Elokim ekra*," is a call from the *Elokim* name of Hashem, asking of us to open our hearts and humble ourselves, uniting with our fellow Jews, which will lead to the continuation of the *passuk*: "*v'Hashem yoshieini*" - salvation!

Even in a case where we don't know which path to take because every direction is fraught with danger and risk, and we don't even know what to *daven* to Hashem for, Dovid *Hamelech* has declared: "*v'Hashem yoshieini*", Hashem will send us the *yeshua*, regardless of what path we take.

The Rebbe Maharash taught this lesson to boost the morale of the community leaders so that they, in turn, could encourage their communities. Rather than being concerned and afraid of the riots, they should unite and increase in acts of goodness and kindness, and the *yeshua* of Hashem will come.

We also find ourselves in a time of "*Ani el Elokim ekra*", in a time of judgment. We need to cry out from within, a cry from a place of "*ayin*", since "*May-ayin yavo ezri*", our help will come as a consequence of our humility. Only then can we reach true unity with *Klal Yisroel* that will, in turn, lead to increased acts of goodness and kindness. And then, however we decide to proceed, "*Hashem yoshieini*" - Hashem will send us the *yeshuah*. May it be His will that we should already see the *yeshua gedola* - the *geula ha'amitis v'hashleima teikef u'miyad mamesh!*