

LIVE

הקשר את הרעיונים

A Supplement To

בזל אורח





ב"ה

On Sunday, Yud-Beis Adar, less than thirty days before Yud-Aleph Nissan, Mesivta *bochurim* around the world united in a live Kinus Hakhel in preparation for Yud-Aleph Nissan, the Rebbe's 121st birthday and the completion of *me'ah v'srim shana*.

Mashpi'im and *bochurim* representing the participating Mesivtas addressed the assembled with words of inspiration and practical ideas regarding how each *bochur* can prepare and celebrate Yud-Aleph Nissan, especially in this special year, a *shnas* Hakhel.

We hereby present a write-up and overview of this historic and special Hakhel, with the goal of further inspiring *bochurim*, including those who may have not participated live during the actual event.

The transcript of the speeches presented here is solely the responsibility of the editors, and we apologize in advance if there may be any errors.

Yehi ratzon, that we merit to celebrate Yud-Aleph Nissan this year with the Rebbe also in a physical sense, and the Rebbe will lead us out of *golus* to the ultimate Hakhel in the Beis Hamikdash *hashlishi*, now!

Kulo Orah

שושן פורים ה'תשפ"ג, שנת הקהל

מאה ועשרים שנה להולדת כ"ק אדמו"ר זי"ע



Master of Ceremonies

הת' דובער שיח'י' שמוטקין

שליח כ"ק אדמו"ר בישיבת אור
אליהו - מתיבתא ליובאוויטש שיקאגא

Welcome to the grand *kinus* Hakhel of Lubavitch Mesivtos throughout North America!

We are gathered together—myself from the Mesivta in Chicago—participating in a live *kinus* with hundreds of *bochurim*, with the goal of energizing ourselves ahead of the Rebbe's 121st birthday and the completion of *me'ah v'srim shanah*; indeed, a true Hakhel!

This *kinus* is being held in an unprecedented manner, in a way of "לראות וליראות," utilizing modern technology to further our *avodas* Hashem. The Rebbe addressed this very

idea, and taught us to use out the advances in *olam hazeh* for their ultimate purpose, "לא בראו, לא בראו,"—everything that Hashem created was created only for his glory, or as the *gemara* teaches: "לא נברא זהב"—every part of this world only exists as an asset to glorify Hashem's name.

I would like to wish everyone a *l'chaim*, that this special Hakhel should be the last *kinus* Hakhel before the ultimate Hakhel in the Beis Hamikdash, well before Yud-Aleph Nissan, *teikef u'miyad mamash!*



הרב ישראל שיחי' אלטיין

מתיבתא ליובאוויטש - פיטסבורג

The Hakhel today is as a *hachona* for Yud-Aleph Nissan, as we stand within the "שלושים יום קודם החג".

In order to appreciate the significance of both Hakhel and Yud-Aleph Nissan together, we will discuss one of the fundamental *sichos* of the Rebbe about Hakhel, published in Likkutei Sichos *chelek yud-tes, chag haSukkos*.

The Rebbe explains that from a *halachic* perspective, according to the Rambam, the *mitzvah* of Hakhel is incumbent on the *melech*. The king is the one who has the obligation to gather the Yidden for Hakhel.

And the purpose of the gathering is—"למען ישמעו ולמען", "למדו ויראו את ה' אלקיכם *ahavas* and *yiras* Hashem bringing to a practical increase in Torah and *mitzvos* as a result of Hakhel.

The Rebbe points out a very important idea that is very

much relevant to each and every one of us, especially as we prepare for Yud-Aleph Nissan, and specifically as we prepare to travel to the Rebbe—in the spirit of Hakhel—for Yud-Aleph Nissan.

Seemingly, the fact that Hakhel is a *mitzvah* on the *melech* is something which is understood from the Rambam himself (as well as other *meforshim* who discuss this). The Rebbe's *chidush* in this *sicha* is, that although the *mitzvah* is on the *melech*, in order for the *melech* to do the *mitzvah* of Hakhel, he needs us, his nation, the "*am*," to come for Hakhel. In other words, the *mitzvah* is on the *melech*, and by extension the *mitzvah* applies to every one of us.

The Rebbe gives several examples, one of them being from the *mitzvah* of *birchas kohanim*. Even though the



mitzvah is on the *kohanim* alone, “כה תברכו את בני ישראל,” nevertheless, the *rishonim* (the Sefer Chareidim) write that those—the *levi'im* and *yisra'elim*—who are being *bentched* by the *kohanim* have a *hishtatfus* in the *mitzvah* as well, through them being *bentched* by the *kohanim*.

So too here, although the *mitzvah* of Hakhel is on the *melech* himself, nevertheless because the *mitzvah* of the *melech* can only be fulfilled when the nation participates, therefore the *mitzvah* of Hakhel extends to every Yid also.

Additionally, because the ultimate purpose of the *mitzvah* is “ויראו את ה' אליכם,” the fulfillment of Torah and *mitzvos*, therefore the *poel* of the *mitzvah* is incumbent on us to fulfill, and is only accomplished through us.

There's a famous *sicha* that the Rebbe spoke on Yud-Aleph Nissan 5745, when the Rebbe told a story of a *rov* who was physically short, and his community would mock him about his size, that he is “*a kleiner mentch*.” The *rov* would respond to them that he may be small, “*uber der beinkel is grois*,” but his position is great.

The Rebbe then explained how he is the hands and feet of the Frieddiker Rebbe.

That is the Rebbe speaking about himself. How much more so when it comes to us, especially as we prepare for Yud-Aleph Nissan, and all the more so as we gather

in a Hakhel during such a long and dark *golus* as we find ourselves in now, must we remember that together with the hope and strong belief that “*ut ut kumt Moshiach*” and that very soon we'll be reunited with the Rebbe—together with that, our *hachana* must be to recognize that we're the Rebbe's “*hent un fees*,” and we therefore have the tremendous responsibility to act how the Rebbe demands of us.

This idea is emphasized in this Hakhel year, when the nation is needed for the *melech* to fulfill his *mitzvah* of Hakhel.

Let us use out the remaining time until Yud-Aleph Nissan to properly prepare with both elements, on the one hand to do all we can to be once again reunited with the Rebbe, and together with that, to recognize the *zechus* and *achrayus* that we have to be the Rebbe's “*hent un fees*” during these last moments of *golus*.

And most importantly, both if we make it to be with the Rebbe in New York for Yud-Aleph Nissan, and even if not, let's nor forget the *poel* of Hakhel—which is to increase in *avodas hashem* as the *melech* teaches.

Until we will merit the ultimate Hakhel when we will hear Torah *chadasha* from the *melech kepshto mamash*.





ה' דובער שיח' ליפסקאר

מתיבתא ליובאוויטש - מאנסי

Lchaim l'chaim.

I will speak a *nekudah* from the last farbrengen of the Rebbe in connection with Yud-Aleph Nissan, *leis atah*, spoken on Shabbos Hagadol, Ches Nissan, 5751.

The Torah stresses how when Moshe took the Yidden out of Mitzrayim he asked Hashem to send a different *shliach* in his stead. The response given was that specifically you, Moshe Rabbeinu, will be the one needed to bring salvation to the Yidden.

This shows something very special about Moshe. It shows that the *etzem* of Moshe is connected to *geulah*; Moshe is a quintessential part of the *geulah*.

Indeed, we find that Moshe is not only a core part of the *geulah* from Mitzrayim, but is also a core part of the final *geulah*. At it says about Moshe Rabbeinu: "גואל ראשון הוא גואל אחרון," Moshe will redeem the Yidden in the final *geulah*.

Seemingly, this needs clarification. Why is Moshe Rabbeinu such an essential part of the *geulah*? What's the *nekudah* of Moshe being the essential force of both the *geulah* from Mitzrayim and the final *geulah*?

The Rebbe explains that in order to understand this we need to know what "*geulah*" is.

The *geulah* from Mitzrayim was all in order for the Yidden to receive the Torah on Har Sinai. Now, the Torah is the tool with which a Yid reveals Hashem in the physical world. Through the Yidden fulfilling Hashem's *mitzvos*—especially the mitzvah of building the *mishkan* in which Hashem's presence

was clearly felt—can the Yidden bring Hashem into the lowly physical world in a revealed way.

The ultimate revelation of Hashem in the physical worlds will be with the coming of Moshiach. As it says that when Moshiach comes there will be great *mofsim* and miracles—"כימי צאתך מארץ מצרים אראנו"—and we know that miracles demonstrate Hashem's presence in *olam hazeh* in a revealed way.

Torah refers to Moshe as an "איש האלקים." Chazal explain that Moshe comprised both components of "איש" and "אלקים," *gashmiyus* and *ruchniyus*. In other words, Moshe represents the fusion of the *gilui* of the highest level of *elokus* while simultaneously being an *basar vadam*, a man of flesh and blood.

This is why Moshe is so strongly connected to the *geulah*, because the whole *nekudah* of Moshiach is to reveal Hashem in this physical world, and this is exactly what Moshe represents.

The *hora'ah* for every one of us is:

Every Yid has this *inyan* of "איש" and "אלקים."

Our job is "ובחרת בטוב," to choose to follow the right path, the good path, and to live on our own level as a true "*ish ho'elokim*," ultimately bringing Moshiach when we will see the Moshe Rabbeinu revealed as a true "*ish ho'elokim*."

This is one lesson that we can take in connection with Yud-Aleph Nissan—spoken by the Rebbe at a Yud-Aleph Nissan'dike farbrengen!

Only once we change ourselves to become an "*ish ho'elokim*," can we then change and ignite our friends as well to become an "*ish ho'elokim*," a Yid

permeated with the *kavanah* of *dirah b'tachtonim*.

I want to wish everyone *hatzlacha* with their *hachanos* and *matanos* for Yud-Aleph Nissan, and may we all merit to give the Rebbe *nachas*.

Yehi ratzon, that we be *zoche* to actually see the Rebbe physically—“וזהי עיניך ראות את מורִיךְ”—together by a Yud-Aleph Nissan *farbrengen*, *teikef umiyad Mamosh!*



הרב מנחם מענדל שי"ח' שארף אהלי יוסף יצחק ליובאוויטש - דיטרויט

We're approaching Yom Habahir Yud-Aleph Nissan.

Regarding the birthday of Moshe Rabbeinu it says in the *posuk*: “ותרא אותו כי טוב הוא,” and Rashi explains (from the *gemara*) that when Moshe was born, even before all the *inyonim* and the *avodah* of Moshe, “נתמלא הבית כולו אורה,” his home filled with light. Obviously, the same applies to a *nossi hador*, especially our Rebbe, as the Rebbe himself discusses at length (see Yud-Beis Tammuz 5722 et al).

Since this is a *kinus Hakhel* connected to Yud-Aleph Nissan, it's *kedai* to think about the *nekuda* of “נתמלא הבית כולו אורה.” And if we focus a little bit on this *nekuda*, it will affect our *hachanos* for Yud-Aleph Nissan, and it will affect our ability to *praveh* and to celebrate Yud-Aleph Nissan itself, with a proper *hakara*, *hargasha* and *derher*.

Firstly, the *inyan* of “נתמלא הבית כולו אורה,” is something that grows from year to year—especially now, when we stand after the *shleimus* of *meah v'esrim shanah*, and we prepare to enter a new

decade, 121 years! So the *inyan* of “נתמלא הבית כולו אורה” is that much stronger and that much more powerful.

But however powerful the Rebbe's light shines, how much more must we endeavor to internalize it and make sure that that light becomes part of us and shines in our personal home, in our personal life.

The Rebbe speaks about the *nekuda* that the sun could shine very strong, but if a person is wearing sunglasses, darkened glasses, then when he looks outside, although the sun is shining, and from the sun's perspective it's with the full force and *shturem*, nevertheless, the fact that this person is wearing sunglasses will block him from being able to appreciate the light of the sun.

We have to make sure that the light of the Rebbe should shine in our life in a very real way, in a very practical way. Obviously, there's a lot we could talk about in this regard, but a very basic and very obvious point of “נתמלא הבית כולו אורה,” is the *inyan*

of learning the Rebbe's Torah; *sichos*, *maamarim*, *farbrengens* and *reshimos*. And not *stam* learning, but learning in a way of *limud hameivi l'dei ma'aseh*, study that brings practical action.

As an example: When a *bochur* learns a *sicha* from the Rebbe, and the Rebbe is speaking about the amazing richness of doing a *mitzvah*, and how through being *mikayem* a *mitzvah* you become connected to Hashem, with *atzmus ume'hus*, he can learn it and understand it, and then go further. In other words he can move on to the next thing without the *sicha* impacting him whatsoever! His *kiyum hamitzvos* can remain the same as before, מצות אנשים מלומדה

Meaning, that someone can learn a *sicha* but it wasn't "נתמלא הבית כולו אורה" the light of the Rebbe did not penetrate him and take over his entire *metzius*.

But if a *bochur* will take this *sicha* and think about the *inyan* that the Rebbe spoke about, in other words he allows it to penetrate him in some way, then the next time he does a *mitzvah* he will remember what the Rebbe said about the *mitzvah*, and his *kiyum hamitzvos* will change drastically! He'll be excited about the *mitzvos* that he's doing, and so on and so forth. "נתמלא הבית כולו אורה"!

Another example, especially as we are talking about yeshiva *bochurim*, and especially being that the Rebbe said clearly that a *matana* that he would most appreciate would be in this *techum*, is *limud haTorah*.

A *bochur* can take out a *sicha* or a *maamer* from the Rebbe and he can learn what the Rebbe explains about the greatness of *limud haTorah* and the tremendous connection that is achieved through *limud haTorah*, and he can still be unaffected! He can be wearing sunglasses!

The ultimate way to appreciate learning Torah, and especially as the Rebbe demands of *bochurim*, that "תורתם אומנתם," that Torah becomes our occupation, is by actually applying the Rebbe's words about it in a meaningful way.

Only then can it be "נתמלא הבית כולו אורה"! In other words, that the next day, when he is sitting with a *gemara* or a *maamer*, he will not be wearing sunglasses, he will appreciate what he is doing, "נתמלא הבית כולו אורה"!

Hashem should help that "נתמלא הבית כולו אורה" should be *kiposhuto*, that we should merit to see the true light, the *lichtikeit* of the Rebbe's *heilike ponim*, with the *geulah ho'amitis v'hashleima*, now!



הת' מנחם מענדל שיחי' פרייגער מתיבתא ליובאוויטש - מיאמי

In a Purim'diker *sicha* the Rebbe speaks about the *kelipah* of Amalek. The Rebbe says that Amalek is *b'gimatriya* "רם" which means high and exalted, as it says in the *posuk*: "רם על כל גוים הוי".

Seemingly, what could possibly be wrong with recognizing that Hashem is high and exalted?

Chassidus teaches so much about this idea, that Hashem is not only *mimaleh kol almen* or even *sovev kol almen*, rather Hashem in his essence is completely beyond creation and has no relation to the world.

So why do we say that "רם" is *b'gimatriya*

Amalek?

The Rebbe explains that the idea of Amalek is to bring in a coldness and indifference to the *avodas* Hashem of a Yid. Amalek tells a Yid that Hashem is so high and removed from the world that it is impossible that his behavior should make any difference to him.

The truth is, that the essence of Hashem is connected to Yidden and therefore everything we do, every *מעשה*, *דיבור* makes a massive impact.

As Chassidim, it is possible to make a similar mistake when it comes to our relationship and *hiskashrus* with the Rebbe. Because the Rebbe is so great, so much higher than us, we could feel that our behavior doesn't really make a difference to him.

We have to realize that this idea stems not from our *nefesh ho'elokis*, but rather from an Amalek mentality.

One year, the *talmidim Hashluchim* to Miami, sent a letter to the Rebbe notifying him that they each learned a *Perek* of Tanya *ba'al peh*, as a gift in

honor of a special day. The *shluchim* assumed that this was quite an accomplishment. They used their own private time to learn extra and succeeded in mastering an entire *perek ba'al peh*.

The Rebbe responded to them with the following answer: The Rebbe circled the words "one *perek*" and wrote, "לכאורה הרי זה עשיר שהביא קרבן עני" — This seemingly is like a wealthy person who offers a poor man's *karban*.

The Rebbe was not reprimanding these *bochurim* for not doing enough. The Rebbe was teaching the *bochurim* how capable they are. They should not see themselves as small people who can only accomplish small things; every *bochur* is an עשיר, a wealthy man! Every *bochur* has the ability to accomplish way beyond his imagination. The Rebbe sees our true potential and enables us to recognize it in ourselves.

As all the Lubavitcher Mesivtas gather together, let's make a *hachlata* that this Yud-Aleph Nissan we will come together and bring the Rebbe a tremendous קרבן עשיר, and merit the coming of Moshiach now!

שמחת באומרים לי בית ה' נלך

Announcement from the Vaad Hatmimim

Standing in a *shnas* Hakhel, the Vaad Talmidei Hatmimim Haolami will be accommodating the hundreds of *bochurim* who will be traveling to the Rebbe for Yud-Aleph Nissan. On Shabbos Erev Yud-Aleph Nissan, there will be a packed program

at the Rebbe's Ohel of *shiurim* and *farbrengens*, led by *mashpi'im* and *roshei yeshiva* from all over the world. Accommodations will be provided in close proximity to the Ohel. We ask *bochurim* to approach their *talmidim hashluchim* to register as soon as possible.

May we be *zoche* to celebrate Yud-Aleph Nissan with the Rebbe in a physical sense, as the Rebbe leads us out of *golus* to the *geulah ho'amitis v'hashelima, teikef umiyad Mammosh!*

