
Sichos in English Classics 21

One Condition: Unity Among Chassidim



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IN PLACE OF AN INTRODUCTION

At the Shloshim of R' Yonah Avtzon A"H, Director of Sichos in English, a resolution was taken to reprint the original weekly Sichos in English publications.

To fulfill this, a weekly booklet including a translation of a *farbrengen* as it was first published will be distributed. Our intention is to reprint the entire set in the near future.

Following the Sichos we will include an addendum with pictures, notes, and insights into the process of its publication.

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ONE CONDITION: UNITY AMONG CHASSIDIM

10 SHVAT 5711

INSTALLMENT 3

10. The Rebbe Manages Very Well Without Your Advice.

[One of those present queried a certain mission which the Rebbe Rayatz had imposed on him. The Rebbe responded as follows:]

When my revered father-in-law, the Rebbe [Rayatz], turned fifteen, his father the Rebbe [Rashab] appointed him as his secretary for public affairs.¹ Soon after, the Rebbe [Rashab] dispatched him as his representative² to a certain Rabbinical Conference that had been convened (I think in Kovno), but since he was so young, the Rebbe [Rashab] instructed [a renowned elder chassid known by his acronym as] *Rashbatz*³ to accompany him. *Rashbatz* was exceedingly sharp. Nevertheless, the Rebbe [Rashab] told him that even though he was sending him with his son, he should understand that the less he intervened, the better would things work out.

Now, if that was the case at that time [when the Rebbe Rayatz was fifteen years old], how much more is it true at this time! Why should we intervene in the Rebbe's affairs? There is no need to give him advice nor to declare one's opinions. One ought to carry out his will, and the less one interposes one's own novel commentaries, the better will things work out.

11. The Rebbe's First Maamar. [At this point the Rebbe delivered the *maamar* known as *Basi LeGani 5711 [1951]*, whose published version he edited and approved.

Before beginning it, he said: "In the *maamar* which the Rebbe [Rayatz] issued so that it would be studied on the day of

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1. *Sefer HaSichos 5705 [1945]*, p. 78; see also the biographical notes on the Rebbeim in *HaYom Yom*.
 2. See *HaYom Yom*, *loc. cit.*
 3. [R. Shmuel Betzalel Sheftel.] See *HaTamim*, Part 1, p. 67ff.; see also *Sefer HaSichos, Kayitz 5700 [1940]*, p. 91.

his *histalkus*, he begins: ‘*Basi legani...’*” — and the Rebbe proceeded to quote its first three chapters.

The Rebbe then paused, asked that the *niggun* known as “The *Beinoni*” be sung by those present, and commented: “My revered father-in-law, the Rebbe [Rayatz], was fond of this *niggun*.” The Rebbe then asked that all those present sing a *niggun* of the Rebbe Rashab, and before resuming his repetition of the *maamar* of the Rebbe Rayatz he introduced it as follows: “After the Rebbe [Rayatz] explains in the *maamar* that the Essence of the Divine Presence was to be found among mortals...,” — and proceeded to quote chapters 4 and 5.

Once again the Rebbe paused, and asked that all those present sing a *niggun* of the Rebbe Maharash and then a *niggun* of the *Tzemach Tzedek*. He then began to repeat the last section of the *maamar* of the Rebbe Rayatz, which he introduced by saying, “At the conclusion of the *maamar* the Rebbe [Rayatz] explains...,” — and continued until the end.

The Rebbe then delivered his own *maamar* (translated on p. 26 below), with part of the *sichah* below interposed. Finally, he asked the assembled chassidim to sing a *niggun* of the Mitteler Rebbe, followed by the Alter Rebbe’s *Niggun* of Four Themes, as will presently be detailed.]

12. A Chabad Chassid Stands On His Own Feet. [Having delivered the *maamar*, the Rebbe said:] Fellow Jews, listen now!

Traditionally, *Chabad* has demanded that every individual do his own *avodah* alone, instead of relying on the Rebbeim. This is the difference⁴ between the Polish school of *Chassidus* and the *Chabad* school of *Chassidus*. The former school has a non-literal interpretation of the verse,⁵ וְצַדִּיק בְּאֵמוּנָתוֹ יֵחִי — “And a *tzaddik* lives with his faith”: “Do not read *yichyeh* but [in the causative mood] *yechayeh*.” I.e., it is the *tzaddik* who *gives life* to all those who are bound to him. We of *Chabad*,

4. See: *Likkutei Dibburim* [in Eng. translation; Kehot, N.Y., 5747/1987], Vol. 1, pp. 311-313; *Sefer HaSichos 5704 [1944]*, p. 133; and elsewhere.

5. *Chavakuk 2:4*. See also: end of Tractate *Makkos*; *Tanya*, ch. 33.

however, all have to do our own work alone, with all the 248 organs and 365 sinews of the body and with all the 248 organs and 365 sinews of the soul.

The Sages teach:⁶ הכל בידי שמים חוץ מיראת שמים — “Everything is in the hands of Heaven except for the fear of Heaven.” I am not (G-d forbid) withdrawing from giving help to the degree that one’s capabilities allow. However, since “Everything is in the hands of Heaven except for the fear of Heaven,” then if there is no independent individual *avodah*, what can be gained from giving out manuscripts [of *Chassidus*], singing *niggunim*, and saying *LeChaim*?

The Rebbe [Rayatz] used to warn chassidim against self-delusion. Every individual chassid *himself* has to transform the folly of the Other Side [i.e., of the forces of evil] and the seething disposition of his animal soul — to *kedushah*.⁷

13. Everyone’s Privilege, Everyone’s Duty. Moshe could have built the *Mishkan* alone, just as David could have built the *Beis HaMikdash* alone — but they wanted to allow the whole House of Israel to share in this privilege.

In the same way, when my revered father-in-law, the Rebbe [Rayatz], commissioned the writing of the *Sefer Torah* with which to greet our Righteous *Mashiach*, he said that he did not want to do this alone: he desired the participation of all Jews, in order to bring merit upon the entire House of Israel.⁸

It goes without saying that all of us, and the entire House of Israel, need to participate in the construction of a dwelling-place for G-d in this world below.⁹ Every individual has to work in person to fulfill his mission. All that is left is the “petty vessels.”¹⁰ When they have been dealt with, the Divine promise

6. *Berachos* 33b, and sources there; quoted by *Rashi* on *Devarim* 10:12.

7. See sec. 6 of the *maamar* [delivered in the course of the present *farbrengen*, on p. 39 below].

8. See *Igros Kodesh* of the Rebbe Rayatz, letter #1767, Heb. Vol. 6, p. 278; see also *Likkutei Sichos*, Vol. 2, p. 589. [In Eng., see *From Exile to Redemption*, Vol. 1, pp. 94-97.]

9. *Tanya*, ch. 36, [citing *Midrash Tanchuma*, *Parshas Naso* 7:1].

10. [In the original, *pachim ketanim*; see *Chullin* 91a, paraphrased by *Rashi* on *Bereishis* 32:25.]

will be fulfilled:¹¹ “And deliverers shall go up to Mount Zion to judge the mount of Eisav, and sovereignty shall be G-d’s.” This means that the three utterly impure *kelipos* will be displaced and will cease to exist, and *kelipas nogah*, the world at large, will be elevated to *kedushah*. The ultimate intent for which the world was created will thus be realized — that G-d should have a dwelling place among mortals.⁹

15. From Evening to Morning. [At this point the Rebbe made a *Siyum* on *Mishnayos*, and then said:] At the very end of the *Mishnayos*¹² we learn: “G-d was able to find no other vessel to contain blessings for Israel but peace.” In this spirit we request,¹³ “Bless us, our Father, *all of us as one.*”

Through peace one removes all concealment, all obscurity, all limitations.

“Thinking is potent.”¹⁴ Hence, by *resolving* that the vessel to contain blessings will be peace, we will all leave the current darkness of evening. The very first *mishnah*¹⁵ opens with the question, “From what time may one read the *Shema* in the evenings?” From this we see that even at such times one has to read *Shema* and be aware that “G-d in One.”¹⁶ And peace hastens the fast-approaching time at which we shall read the *Shema* “in the morning”¹⁷ — in the morning of Redemption.

Though *shachar* (“dawn”) also denotes darkness,¹⁸ this will be transformed to its other meaning, and¹⁹ “the night will illumine like the day”: the “evening” itself will radiate light.²⁰

11. **Ovadiah 1:21**; see also *Rashi* on *Bereishis* 33:14.

12. [*Uktzin* 3:12.]

13. [In the original, ברכנו אבינו כלנו כאחד; from the passage beginning *Sim shalom*, [in the *Siddur*, p. 60]. See also *Tanya*, ch. 32.

14. [In the original, *machshavah moeles*]; *Sanhedrin* 26b. See also *Likkutei Dibburim* [in Eng. translation], Vol. 1, p. 1.

15. [*Berachos* 1:1. Traditionally, a discourse delivered at a *siyyum* seeks to connect the conclusion of the *Shas* with the beginning.]

16. **Devarim 6:4**; **Zechariah 14:9**.

17. [*Berachos* 1:2.]

18. [שחר — “dawn”; cf. שחור — “black”.] See *Or HaTorah* on *Bamidbar*, p. 44ff.

19. **Tehillim 139:12**.

20. Explained in the *maamar* entitled *Vayomer... Machar Chodesh* of *Shabbos Parshas Acharei*, which was *Shabbos Mevarchim* Iyar of 5711 [1951]; in

And all this will come about with the coming of our Righteous *Mashiach*, speedily and soon.

16. As If Present Here. [The Rebbe asked those present to sing the Alter Rebbe's *Niggun* of Four Themes, and then said:] My revered father-in-law, the Rebbe [Rayatz], once related²¹ that when the subject arose of his undertaking the responsibilities of *Nesius* in succession to his father, the Rebbe [Rashab], he asked that this should take place "with kindness and mercy."

On another occasion,²² speaking of the coming of *Mashiach*, the Rebbe [Rayatz] said that this would take place in his days. This raises no problem, for it is explicitly stated in the *Talmud Yerushalmi*²³ (and cited also in *Yalkut Shimoni*²⁴) that if a person conducts himself in a constant awe of G-d's sovereignty and surveillance, then even after twenty years he is regarded as if being present here.²⁵

With us this will not take years, G-d forbid, but will take place quickly.

All that has to be done is to complete the *avodah* involving the "petty vessels" — to change one's habits and assumptions. Once that is done,²⁶ "the glory of the Holy One, blessed be He, will ascend and be diffused throughout all the worlds." The Divine intent underlying the creation of the universe will then have been fulfilled.

Sefer HaMaamarim 5711-5713 [1951-53], p. 50ff. [See also *Likkutei Dibburim* (in Eng. translation), Vol. 3, p. 127, sec. 36.]

21. See: the *sichah* of Simchas Torah, 5633 [1932]; *HaYom Yom*, entry for 20 Cheshvan.
22. See the *sichah* of *Yud-Tes Kislev*, 5687 [1926], in *Sefer HaSichos 5687 [1926]*, pp. 122, 126.
23. *Sotah* 1:8.
24. On *Shoftim* [16:31, with regard to Shimshon (Samson)], *Remez* 71.
25. See also the *farbrengen* of *Shabbos Parshas Chayei Sarah*, sec. 19 [in Vol. 3 of the present work, p. 146].
26. *Zohar* II, 128b; *Tanya*, ch. 27; *Likkutei Torah*, beginning of *Parshas Pekudei*.

17. One Condition: Unity Among Anash. [Before the Rebbe rose to leave he said:] “For you shall go out with joy, and be led forth in peace.”²⁷

When there will be joy, and hence as a matter of course there will be peace, meaning that all those who are bound with the Rebbe [Rayatz] will act in unison, then (as the verse continues) not only will “the mountains and the hills” not obstruct, but they will help. Likewise, “all the trees of the field,” barren trees, will yield fruit; as our Sages teach,²⁸ “In the Time to Come, all the barren trees will bear fruit.” But all this depends on a condition — that there will be peace, that there will be unity among all those who are bound with the Rebbe [Rayatz].

G-d will then help us fulfill the mission that the Rebbe placed upon us and handed over to us — and this fulfillment is the ultimate possible good.

27. [In the original, ובשלום תוצאו, וכי בשמחה תצאו]; *Yeshayahu* 55:12.

28. *Kesubbos* 112b speaks of “the barren trees in the Land of Israel,” whereas *Toras Kohanim* (at the beginning of *Parshas Bechukosai*) implies that this applies to barren trees anywhere. See also: *Bereishis Rabbah* 5:9; *Toras Menachem* — *Hadranim al haRambam veShas*, p. 441ff. [and in Eng.: *I Await His Coming Every Day* (Kehot, N.Y., 5751/1991), p. 53].

ADDENDUM

Behind the Scenes of Sichos in English

The Rebbe's style

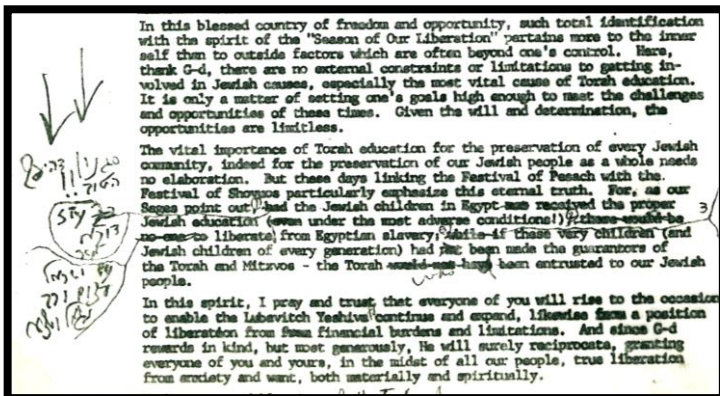
In the above sicha, the Rebbe references the Previous Rebbe's request for a blessing from his father, the Rebbe Rashab, that his leadership should be "with kindness and mercy".

In the following excerpt, we present a comment of the Rebbe that demonstrates his aversion to any form of negativity and perception opposite of "kindness and mercy," even in its most constructive form.

It is taken from a letter of the Rebbe addressed to "All participants in the annual banquet" of a Lubavitcher school in New England.

In the letter the Rebbe exhorts the "vital importance" of "Torah education" and declares "given the will and determination, the opportunities are limitless".

The Rebbe then notes that Torah education, as a preservation of the Jewish community, and the Jewish people as a whole "needs no elaboration. But these days linking the Festival of Pesach with the Festival of Shovuos particularly emphasize this eternal truth."



In the original draft, the following lines read:

For, as our Sages point out, had the Jewish children in Egypt not received the proper Jewish education (even under the most adverse conditions!), there would be no one to liberate from Egyptian slavery; while if these very children (and Jewish children of every generation) had not been made the guarantors of the Torah and Mitzvos - the Torah would not have been entrusted to our Jewish people.

On this the Rebbe commented (in the margins):

סגנון דהיפך הטוב!!

"The wording style is the opposite of positive!!"

Through a series of cross-outs and add-ins, the Rebbe altered the entire paragraph to convey the opposite message (we will highlight the words that the Rebbe added in Hebrew):

For, as our Sages point out,

עיי"ז דוקא אשר

it is only because the Jewish children in Egypt received the proper Jewish education (under the most adverse conditions!),

עם ישראל עצום ורב נגאל ויצא

Our whole Jewish people, strong and numerous, was liberated from Egyptian slavery; and

עיי"ז דוקא אשר

it is only because these very children (and Jewish children of every generation) had been made the guarantors of the Torah and Mitzvos - the Torah was entrusted to our Jewish people.

לעילוי נשמת
הרה"ח הרה"ת ר' **יונה**
בן הרה"ח הרה"ת ר' מאיר ע"ה
אבצן

מנהל ועד שיחות באנגלית
למעלה מארבעים שנה
שבהמשך פעולותיו בהפצת המעיינות
נזכה לגאולה השלימה תיכף ומיד ממש

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