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FREE RENDITION

By the Grace of G-d
Pesach Sheni,¹ Second Day² of
Weekly Portion Emor...veomorto³
(Speak...and say), 5737
Brooklyn, New York

To the Sons and Daughters of
Our People Israel, Everywhere
G-d bless you all!

Greetings and Blessings:

With the approach of Lag B'Omer,⁴ the Hilulo (yahrzeit) of Rabbi Shimon Bar Yochai (Rashbi), the day of his rejoicing,⁵

It is timely to reflect on his teachings, as well as on the story of his life,

Since the life of a Tzaddik on this earth⁶ is illuminating and instructive⁷ and much can be learned from it; particularly in the case of Rashbi, from the facts of his life related in the Talmud, Zohar and the Midrashim - the Oral Torah (meaning also "instruction"), which is not a story book,⁸ G-d forbid, but Divine Instruction given to Moshe at Sinai⁹ -

To reflect, with a view to learn useful instructions from them, each one, man and woman, in his and her personal life and translating them^{9*} into actual deed, for the greatness of study is in its leading to action⁹.

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As mentioned, many are the lessons contained in the said study - to learn, to teach others and to practice. We will briefly dwell here on a point which the Baal Hahilulo himself emphasized and personified, to quote:¹⁰ "Rabbi Shimon rejoiced and said...as for us, everything centers on love, as it is written, you shall love G-d, your G-d, and out of G-d's love for you, and again G-d says I love you etc."

The practical instruction that follows from the above is to express this love in acts of benevolence toward all Jews, of whom Rashbi said, "you have been given the title ('real) men'!"¹¹ Hence the Ahavas Yisroel¹² Campaign programmed to include all Jews from the greatest to the lowest.

As an immediate consequence, help is extended in all one's needs both material and spiritual, and certainly in the areas of spiritual development which brings one true life in this world and the next, through helping/inducing everyone to study Torah and fulfill the mitzvos in the everyday life.

- 2 -

Hence the Chinuch Campaign¹⁴ permeated with love and fellowship, in accordance with the teachings of Rashbi who called his disciples "chavraya"¹⁵ (friends and colleagues),

Beginning with chinuch and dissemination of Torah as taught by Rashbi and his colleagues, "for whom the Torah was their vocation",¹⁶ hence the Torah Campaign¹⁷ to promote the kind of Torah study that leads to action, as our Sages observed that for Rashbi, too, it has to be "studying for the purpose of doing"¹⁸ namely, doing mitzvos - and this is also the basis of the Tefillin Campaign for Tefillin is symbolic of all¹⁹ the Torah (mitzvos), and all 613 mitzvos are alluded to in it, as explained in Zohar.²⁰

Hence also the Mezuzah Campaign since it, too, comprises and symbolizes all the mitzvos,²¹ and, in the words of the Zohar,²² "Through it a person will never forget the remembrance of the Holy One blessed be He, to carry out the Master's commandment."

This is also the reason for the emphasis on the Tzedakah Campaign as also Tzedakah is symbolic of all the mitzvos²³ and, moreover, Rashbi taught that Tzedakah suppresses²⁴ the attribute of strict judgement and saves the world from retribution.

Being motivated by Ahavas Yisroel will surely prompt one to strive increasingly to ensure that every Jewish child should be born in purity and holiness, which is the purpose of the Taharas Hamishpocho Campaign coupled with Kashruth Campaign, to help Jews maintain a holy soul in a holy body by eating and drinking only what is permitted by the Torah,

All the more so in light of the words of Zohar²⁵ that he who sanctifies himself below is sanctified by the Holy One blessed be He from above.

As the next erev Shabbos kodesh comes - on the day of Lag B'Omer - (and every erev Shabbos and Yom Tov that follows), the effort of the Candle Lighting Campaign will help bring about that all Jewish women, mothers and daughters, "should²⁶ light the Shabbos candles with joy of heart and love, for these candles are a sublime honor for the Jewish woman and a great z'chus, to be blessed with holy children who will illuminate the world with the light of the Torah and with Reverence of G-d, bring peace into the world and long life to her husband", as the Zohar declares.

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May G-d grant that through the proper efforts in all above - within the framework of observance of all the mitzvos, in response to the Divine promise "this²⁷ day - that you will harken to my voice" - culminating with lighting candles on the 6th day in observance of the mitzva of lighting candles in honor of Shabbos, we shall soon merit to see the fulfillment of the promise, "I²⁸ will show you the light of Zion (Jerusalem)",

That "on the Sixth Day"²⁹ namely the Sixth Millenium, G-d will seek out the strayed and lost ones of His people, "and³⁰ they will come back the lost ones in the land of Ashur" - alluding to the Tzaddik (of the world - G-d) and the Jewish people. For in the words of Rashbi, "beloved indeed

- 3 -

is the Jewish people to G-d for wherever they went into exile the Shechina (Divine Presence) went with them".

May it all be fulfilled soon in our very days, "and³¹ in Shalem (Jerusalem) will (again) be the Beth Hamikdash and His dwelling in Zion," At the true and complete Geulah through Moshiach Tzidkeinu.

With esteem and blessing,

Signed/Menachem Schneerson

P.S. In light of the above mentioned point about Rashbi's great love of his disciples whom he called "chavraya", so much so that in many instances our Sages referred to them as "Rashbi and his colleagues"³² - this adds emphasis on the relevance of Chinuch of children³³ to Lag B'Omer and the need to remind them at all times and especially on this day about the great importance of studying Torah in the way it was studied by our Sages, "that Torah was their vocation"; and from remembrance to "action", learning and reciting on the spot appropriate verses from Written Torah as well as sayings of our Sages from the Oral Torah; and also give Tzedakah at the same time,

Explaining to them also G-d's promise through His Prophet Isaiah "Zion shall be redeemed through justice (the Torah)³⁴ and those who return to her - through Tzedakah",

And inspiring them with the expectation of the Geulah through Moshiach Tzidkeinu, whose arrival is awaited daily, in the spirit of Rashbi's words mentioned above; "beloved indeed is the Jewish people unto the Holy One blessed be He that wherever they went into exile the Shechina went with them...and (when they will be redeemed) the Shechina will return with them, as it is written, 'and³⁵ G-d, your G-d will return with your (returning) captives.'"

1) ענינו ראה אוה"ת בהעלותך (ע"ש סז). וב"היום יום" ביומו: ענינו איז – עס איז נִיטא קיין "פארפאלען", מען קען אלע מאל פאריכטען. 2) כשחל תענית האחרון דבה"ב בפ"ש (כבשנה זו) האם מתענין – ראה שו"ת מהרש"ם ח"ו סל"ב (ובהערות לשם – ירושלים, תשכ"ח). ליקוטי מהרי"ח פ"ש. וש"נ. *) 3) להזהיר גדולים על הקטנים (פרש"י עה"פ. וראה יבמות (קיד, ב) דבכל בנ"י כן הוא). 4) ענינו וטעמיו מפורשים בפוסקים ע"ד הנגלה (טוש"ע או"ח סתצ"ג ובשו"ע אדמו"ר הזקן שם), וכן ע"ד הסוד (פע"ח שכ"ב, פ"ז. ועוד), וע"ד החסידות (דרושי ל"ג בעומר – בסידור, המשך והחרים, ד"ה וספרתם לכם, אמור תרס"ו, ד"ה אני לדודי תש"ד. ועוד). 5) במשנת חסידים מס' אייר פ"א מ"ו: ביום ל"ג בעומר..מצוה לשמוח שמחת רשב"י. והמ"ח לא העתיק רק דברי האריז"ל (דברי אדמו"ר הזקן – הובאו בפס"ד לאדמו"ר הצ"צ ליו"ד סקט"ז). וראה פע"ח שער ספה"ע פ"ז (הובא בעט"ז לשו"ע או"ח סתצ"ג). ולהעיר שעפ"ז מפורש ג"כ ענין השמחה (ולא רק מניעת אבלות) וטעמה "שמחת רשב"י" (עיין זח"ג רפז, ב. רצא, סע"א). ומזה מענה להשקו"ט בזה בשו"ת חת"ס חיו"ד סרל"ג. שו"ת שם ארי' חאו"ח סי"ד ועוד. וראה ג"כ נ"כ שו"ע או"ח סתצ"ג. – ומה שהקשו דהא אדרבא בהסתלקותן של צדיקים מתענין, י"ל – ע"פ נגלה – דשאני ל"ג בעומר דרשב"י צוה לשמוח בו (עיין בפע"ח שם) ועפמש"כ במהרי"ו (הובא בש"ך יו"ד סמ"ד סק"ט) הדין דשומעין לו. ואכמ"ל. 6) ש"אינם חיים בשרים כ"א חיים רוחניים" (אגה"ק סכ"ז בהביאור). 7) להעיר מסוכה כא, ב. 8) ראה זח"ג קנב, א. 9) ראה רמב"ם הל' תשובה פ"ג ה"ח. * 9) הל' ת"ת לאדה"ז פ"ד, ה"ב ואילך. 10) זח"ג קכח, א. וראה ליקוטי לוי יצחק לשם. 11) יבמות סא, א. זח"ב פו, א. 12) ראה קונטרס אהבת ישראל. וראה או"ת להה"מ ר"פ אמור דאפילו כשמוכיחים צ"ל דבקים במדת החסד ובאם לאו כו'. 13) תניא פ' לב. 14) ומובן אשר בכ"ז נכלל ותוצאה מהם מבצע בית מלא ספרים – יבנה וחכמי'. 15) כו"כ פעמים בזהר. וראה מק"מ לזח"ג קעט, ב בשם הרמ"ז. 16) שבת יא, א. 17) שייכות מיוחדת לל"ג בעומר – עפמש"כ בד"ה וספרתם לכם, אמור תרס"ו הנ"ל ובכ"מ, אשר בל"ג בעומר הוא מ"ת דפנימיות התורה. 18) ירושלמי ברכות פ"א ה"ב. 19) קדושין לה, א. 20) ח"ג רכח, ב. 21) סידור רהע, א. 22) ח"ג רסג, ב. 23) נתבאר בתניא פל"ז. 24) תנחומא (באבער) נח, ח. 25) ויקרא כד, ב. 26) זח"א מח, ב. 27) ראה סנהדרין צח, א. 28) ילקוט שמעוני ר"פ בהעלותך. 29) זח"א רנז, א. מגילה כט, א. 30) ראה כתר ש"ט (ואו"ת להה"מ) ד"ה איזהו שוטה המאבד מה. 31) תהלים עו, ג. 32) שבת יא, א. 33) ושייכות לישעיהו שאמר: הנה אנכי והילדים אשר נתן לי ה' לאותות ולמופתים בישראל מעם ה' צבאות השכן בהר ציון. ובפרש"י: הם התלמידים שחביבין עלי כבנים יהיו לאותות ולמופתים שתתקיים תורה בישראל על ידם (ישעי' ח, יח). וראה ס' השיחות: ה'תש"ב (ע"פ 10) שמח"ת ה'תש"ג. שם ע"פ 46, 140. 34) לקו"ת דברים א, ב. 35) דברים ל, ג. וברש"י שם: ואתם תלוקטו לאחד אחד בנ"י.

(* הוספה לאחר זמן:

עיינן לקו"ד כרך ג' תקכ, א.