בס"ד

Chayolei Tzivos Hashem
Handbook Series

Handbook

THE BAAL HASHMUOH

A Yid is waging a war against the Yetzer Horoh and Goyishkeit. In order to wage this war properly, a Yid must be prepared to separate himself from his Gashmius, totally give up on his desires, and dedicate his efforts and focus on spreading Yidishkeit.

Chassidisher Vort for 2nd Session

Reasons Come Later

Chassidim have an expression "Es Is Nisht Do Kein Farvos". When something is needed, we do it without asking why. This does not mean that we shouldn't understand, rather that we first do, then ask why. Naaseh and then Nishmah!

Powerful Heels

Our generation is called the "Ikvesoh D'Meshichoh" which means "The footsteps of Moshiach". One of the reasons why we are described that way is because we are meant to act like a heel. When we want to test a hot Mikveh, we put our foot in first. The head will not go into an uncomfortable situation as quick as the foot will. Even though the head is a mush greater, higher and more important part of the body, the heel has this advantage. It is willing to do things which are uncomfortable. This is why we are described and the Heel of Moshiach. Even though previous generations were much smarted and holier than we are, we have the advantage of being like a heel. We are ready to go on Mesirus Nefesh, and give up what we enjoy, for the sake of bringing Moshiach.

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Introduction

Mazel Tov!!

You were selected to be your unit's Baal Hashmuoh. What is a Baal Hashmuoh? Literally it means the "Owner of the saying", meaning the one who has the knowledge and passes it on to others.

Torah Shebaal Peh was handed down by word of mouth. It was not written or printed anywhere, and actually it was forbidden to write it down. The reasons for this were many, but mainly because that way, you had to learn it from someone. When you read something, you might not understand exactly what the author meant, especially if the concept is deep. However if he explains it to you, you will know exactly what he meant. The Torah Shebaal Peh needed to be explained by a person who heard it from the person who heard it from the person who heard it (etc.) from Moshe Rabeinu who heard it from Hashem!.

The same is true with Pnimiyus Hatorah - Chassidus. There is the Torah Shebich'sav, which is (specifically - Tanya, however, more generally it refers to) the printed Maamorim, Sichos and seforim which explain Chassidus. There is also a Torah Shebaal Peh, which is the Stories and Chassidisher Verter which train and guide us how to be proper Chassidim. These are handed down by word of mouth at a Farbrengen or a Melaveh Malka where Chassidim would always tell stories and Vertlach. They can very easily be misunderstood and therefore they must be told together with the correct explanation.

This is your job. You are the one who will be transmitting these Verter to the Chayolim.

A "Vort" literally means a word, because they are not long like some Maamorim etc. they are very short in the amount of words used, but very full of rich meaning. Sometimes, Mashpi'im would Farbreng a whole night, for hours and hours just explaining one Vort!

In order to give over the full meaning of the Vort, you must read it and re-read it many times. Try to appreciate the meaning of it, what were the Chassidim trying to teach us with this? Where and when does this Vort apply? To whom? Try to picture in your mind what a Yid would be if he did not know and practice the lesson of the vort, then you will understand and appreciate what it is telling us.

At your Melave Malka, you only have a minute or two to give over the Vort, so try to capture the real power of the Vort, and explain it in a few sentences.

Chassidisher Vort for 1st session

Totally focused

The Gemoroh says "Kol Hayoitze Lemilchemes Beis Dovid, Koisev Get Krisus Le'ishto" anyone who went out to war, has to write a Get for his wife. The reason for this is, incase he would not return from the war and we couldn't prove his death, his wife would be allowed to marry again.

The Rebbe Rashab explained, that the Chassidisher explanation of this is as follows. In Loshon Hakodesh, "Legaresh" means to divorce and also to send away. We must send away our personal pleasures in order to properly accomplish our mission.