

א חסידישער דערהער...¹

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Purim Katan 5752 - Maamor Ve'ata Tetzave

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On Sunday, 12 Adar I, 5752, at 8:00 p.m. the Maamar of Ve'Atah Tetzaveh was brought to the Rebbe for editing, in order that it be distributed for Purim Katan¹. Outside the Rebbe's room was a small table where the Mazkirim would put important papers and faxes that were received throughout the night. Every so often, the Rebbe came out of his room and left the written answers on the table so they can be passed on.

On Monday morning at 2:15 a.m. the Rebbe came out of his room to drop off the edited version of the Maamar on the table. Immediately, Rabbi Chaim Shaul Brook was called, who rushed to 770, and hastily fixed all the corrections in their proper places. The Maamar was then printed and faxed to hundreds of locations around the world.

At 5:50 a.m. the printed version of the Maamar was on the table, and alongside it was a written report listing all the locations where it had already been sent to. Ten minutes later the Rebbe came out again, took the Maamar, and wrote an encouraging response on the report: **"ויהי רצון שיפעל הפעולה הרצויה והזמן גרמא וברי מזליה כו'. אזכיר על הציון" ("May it bring about a positive effect; as it is also an auspicious time. I shall mention it at the Ohel.")**

When the Rebbe was leaving 770 for the Mikva on Monday morning, Erev Purim Katan, he was carrying the new Maamar in his hand. The Rebbe turned to his secretary and said "Since tonight is Purim Katan we will distribute this Maamar after Maariv." The Rebbe continued a few more steps towards his car, then turned again and said, "With a dollar". The Rebbe took a few more steps and said, "With Lekach also"².

On that night, upon the Rebbe's return from the Ohel, thousands of Chassidim; men, women and children, passed by the Rebbe to receive the Maamar "Ve'ata Tetzave" as it appeared in the "Kuntres Purim Katan 5752".

Maamor Ve'ata Tetzaveh – Moshe Rabbeinu of each generation

The Maamor itself is based on the Frierdiker Rebbe's Maamar of "Ve'kibel Hayehudim" from the year 5687. It expounds at length about the charge of Moshe Rabbeinu to connect all the Jewish people with their Creator, and how this in turn brings Moshe Rabbeinu himself to attain higher heights. And just as Moshe Rabbeinu did so with the Yidden in his time, the same is true about the Moshe Rabbeinu of each generation up until -and including- our Moshe Rabbeinu the (Frierdiker) Rebbe.

It speaks of two forms of self-sacrifice that are expected of a Jew during two sorts of time-periods. The first is when the Jewish people are in troubling times, as

was the case at the time when the Frierdiker Rebbe said his Maamor³.

It was said in a very dramatic time-period, while the members of the Yevseksiya (Jewish communist party) were chasing and harassing the Frierdiker Rebbe in every possible manner, seeking to disrupt his network of Jewish educational institutions. Nevertheless, the Frierdiker Rebbe recited this Maamor openly in the big Shul in Moscow, speaking quite clearly about the self-sacrifice that is demanded from each and every Jew to remain firm in his commitment to Torah, and especially to torah education, much as the Jewish nation did in the times of Mordechai.

The power that the Yidden have to practice this Mesiras Nefesh is generated by the Moshe Rabbeinu in each generation, as Chazal say "Mordechai b'doiroi k'Moshe b'doiroi..."

The second time-period that the Maamor discusses; is one of more comfortable circumstances, when the Jews are not being persecuted and are free to practice the observance of Torah. However, the mere fact that they find themselves in exile, when G-dliness is not visible throughout the world, must shake them to the core (as the Possuk says about the preparation of the oil for the Menorah in the Beis Hamikdash "kasis" – pressed) and give them no rest until they succeed in bringing about the final Geulah.

Dort'n hut er altz Ba'vornt...

As it turned out this Maamor was the last one that we were privileged to have received from the Rebbe's holy hands. Less than two weeks later, on Chof Zayin Adar Rishon, while at the Ohel, the Rebbe had a stroke and was not Magiah Maamorim afterwards.

Similar to what the Rebbe said about the last Maamor of the Frierdiker Rebbe, Basi L'gani 5710, about which the Rebbe said that in it one can find answers to the difficulties that arise, since "Dort'n hut er altz Ba'vornt..." (I.e. in the Maamor, the Rebbe hinted to our present situation and implanted answers within it's words).

As we anticipate a new Maamor from the Rebbe, Chassidim look towards the last Maamor of Ve'ata Tetzaveh as a source of direction. May it be Teikef Umiyad Mamosh!

1. In honor of each Yom Tov, beginning from Shavuos 5746, the Rebbe edited a Maamor that was said in an earlier year related to that particular Yom Tov, published.

2. Although the Rebbe distributed a Maamor for each Yom Tov, it was unusual that he should personally hand it out to each one.

3. See the Rebbe's words to the Oksover Rebbe, Leben Mitten Rebben - Chassidisher Derher issue 3.

לימוד התורה

* ... איינמאל ער האט א טרעט געטאן מיט א פוס אין תומכי תמימים אפילו לרגע – זיינען רבותינו נשיאנו געווארן די בעלי בתים אויף אים, און מען מאנט פון אים אז ער זאל ווערן א תלמיד חכם!

(משיחת ש"פ פקודי תשמ"א)



* "זאלסט האלטן ביי זיך א בילד פון דעם רעבי'ן דעם נשיא, און יעדן מאל וואס ס'וועט אנקומען שווער זאלסטו אנקוקן דעם בילד און דאס וועט דיר דערמאנען אז דער קוקט שטענדיק אויף דיר, ובמילא וועט מען קענען בייקומען די ענינים בלתי רצויים".

(מיחידות שנת תשכ"ט)



Celebrating a Beating

Sacrifice for Chassidus

This column contains articles written for Hatamim, Issue No. 6, pp. 89, 90, 92-94; and can be found, in translation, in "Links in the Chassidic Legacy". With permission from Sichos In English

According to Reb Avraham Abba [Person], the early chassidim would not trouble the Rebbe with their material problems - even when an extremely urgent matter was involved - because their whole commitment was to truth, and not for personal gain.

A favorite quotation of the early chassidim was:

The Yidden believed in Moshe Rabbeinu not because of the wondrous deeds he did (for when someone believes because of wondrous deeds, he still entertains some doubts). So why did they believe in him? Because they stood before Mt. Sinai, when our own eyes (not someone else's) witnessed, and our own ears (not someone else's) heard the fire, thunder, and lightning." - *Rambam, Mishneh Torah, Hilchos Yesodei HaTorah, 8:1.*

The chassidim saw with their own eyes and heard with their own ears, the fire, thunder, and lightning when the Alter Rebbe delivered his Torah lectures.

It was because of this that they adhered to the Alter Rebbe, connecting their own souls with his holy and sublime soul. The chassidim, who suffered physically solely because they were chassidim, accepted their agony not only with love, but also with great joy; it was dearer to them than sacrificial offerings.

The chassid Reb Avraham Abba Persan heard from his father-in-law's father-in-law that the joy the chassidim in Vilna felt over their physical suffering, and their mesirus nefesh for Chassidus, were what had convinced him to become a chassid.

Reb Avraham the Big Nose

For example: in the city of Ulla there lived a young man named Reb Avraham Dov, who was related to the Torah scholar and chassid Reb Tzvi Hirsh. From his early youth he had been educated in the yeshivos of the misnagdim, and he was a young genius with great abilities. He was also a superb orator. When he first arrived in Ulla, numerous chassidim already lived there. He gradually became attracted to them, eventually becoming a fervent chassid himself.

A few years later, he happened to meet several of his former yeshivah classmates in the city of Szventzian [County of Vilna]. Reb Avraham Dov spoke to them very highly of the chassidim, and taught them some chassidic teachings. Upon discovering that their former classmate had become a chassid, they became infuriated, and attacked him physically. With the assistance of a few additional young misnagdim, they beat him until they wounded him and broke his nose. From then on, he became known among the Ulla chassidim as "Reb Avraham Dov with the Big Nose."

On his deathbed, he declared: "For fifty years I was a faithful servant of the Alter Rebbe and his holy son the Mittlerer Rebbe, and I occupied myself with studying their teachings. But my avodah has not made me feel the least bit superior. The only merit I possess is the great privilege I had, being beaten on account of Chassidus."

He then requested of all his friends that whenever they mentioned his name, they should add the nickname "With the Big Nose," for this was the merit he was taking with him, to serve him on the long journey he was about to make. When his friends promised to fulfill this request, he returned his soul to his Maker with complete serenity.

A Celebration

The following is a story that Reb Avraham Abba Persan quoted from his "father-in-law's father-in-law", illustrating the love with which chassidim bore their suffering {*this is the story how his grandfather-in-law became a chassid*}:

One day, I was walking along an alley in the poor people's neighborhood of Vilna. It was my habit to visit them occasionally, to fulfill the mitzvah of giving charity anonymously.

As I passed a house whose windows were very low, reaching to the ground, I heard the sound of joyful singing. I assumed that they must be celebrating a bris milah or a wedding, and so I entered to partake of the feast held in celebration of the mitzvah.

Upon entering, I saw about twenty people sitting crowded together, for the room was very small. On the table lay a loaf of black bread, a bottle of whiskey, and some small cups.

Most of the participants were dressed in tatters, their faces lean and emaciated. Nevertheless, they sang with such joyful voices that I was greatly impressed.

Among the participants sat a tall, thin man, whose face was barely visible. His head and most of his body were wrapped in a towel. From time to time, a sigh escaped his lips, apparently from his painful injuries. Nevertheless, his joy was greater than that of the other participants. I sat near the door and turned to the person sitting next to me,

asking, "Is this repast being held in celebration of a mitzvah?"

"Yes," replied the man, "it's a feast in honor of a mitzvah."

"Who is the host of this repast?" I persisted in asking.

"That man, seated at the end of the table," he replied, pointing with his finger at the man wrapped in the towel.

When they finished singing, they began to wish each other LeChayim! At that point, I realized that the whole assembly consisted of members of "the cult." I was aware that my brother Reb Moshe had become a fervent chassid, fiercely attached to his Rebbe. Deep in my heart I held my brother Reb Moshe in great esteem, and so I was glad of the opportunity to observe the cult in person.

They offered me a glass, which I took, and recited Shehakol. Then, not knowing the exact cause for the celebration, I simply declared aloud, "Mazel Tov to the host of this celebration, Mazel Tov to everyone present!"

"Blessings upon you!" replied the host and everyone present, as they continued their singing.

When they finished the song, I stated that I too wished to have a share in the feast, by contributing a few pennies toward the purchase of some sweets or salads. But they refused to accept my offer, saying that if they did so they would lose a good thing.

"What sort of good thing could you lose by eating some salad or sweets at a feast held in honor of a mitzvah?" I inquired.

"The only genuinely good thing, the plain bread and all the blessings that go with it," replied one of those present. He then resumed singing, and was joined by the others.

I remained at the gathering for two hours, and heard some teachings that they repeated in the name of their Rebbe and mentor.

continued on back page

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שערי נגינה The Rebbe's Nigunim

Introduction

After the Hakofos, the Rebbe would go upstairs to the Frierdiker Rebbe's apartment to eat the Seudas Yom Tov.

On Simchas Torah 5711, the first year after the passing of the Frierdiker Rebbe, the Rebbe came down to the Shul after the Yom Tov meal and saw that everyone was dancing and saying L'chaim. The Rebbe said that he wouldn't want to be different than everyone else and asked that someone bring him a bottle of Mashke.

After the Yom Tov meal on Simchas Torah 5712, the Rebbe instructed that Hakofos be repeated, and anyone who takes upon himself to learn an extra lesson in Chassidus besides for the daily lesson in Tanya would receive Mashke.

In the following years, this became a consistent custom, and beginning from 5716, the Rebbe would teach the Chasidim a new Nigun during the pouring of the Mashke. After Simchas Torah night the Rebbe would often explain these Nigunim; their various stanzas, words, and spiritual meanings. Usually this was done during the Farbrengens of Simchas Torah day or Shabbos Bereishis, but sometimes much later on in the year, or even several years later.

The Chassidim would sing the new Nigunim frequently and with great joy. These Nigunim were also often sung at the Rebbe's Farbrengens.

On Simchas Torah 5724, the Rebbe taught the Nigun of "Ki Anu Amecha". He then began giving out Mashke. The Shul was extremely crowded and there was terrible pushing. At 5:30 in the morning the Rebbe said, "In fifteen minutes I must go home". Five minutes later the Rebbe said, "In ten minutes I have to go home". The Rebbe continued to give Mashke until there were two minutes left. Then the Rebbe said, "I think this will be the last time we will give out Mashke. People are not keeping their Hachlotos. How can little children be waiting here on line? Will they also add in their learning of Chassidus this year? And regarding to the Nigunim, I don't know what will happen next year, so therefore I'll teach an additional one now."

The Rebbe then taught "Hu Elokeinu". The Rebbe said "This song is for a Chazzan, but I am not a Chazzan". The Rebbe then asked for a Siddur and sang the Nigun from the Siddur. The next day during Musaf, the Chassidim sang the new Nigun during Kesser.

The next year, 5725, on the Vov Tishrei, the Rebbe's mother, Rebbetzin Chana, passed away and Simchas Torah was during her Shloshim. The Rebbe said that since he won't be teaching new Nigunim, an old Nigun should be sung. They sang "Ata Vechartanu".

**Every Simchas
Torah
morning from
5716 until
5724,
the Rebbe
would teach a
new Niggun.**

דעם רבי'ס א מענטש

David Chase part 1

Born in Poland, David Chase was only a boy of ten at the outbreak of WWII. He was sent to a concentration camp, whereupon he lost all contact with his family. Through a series of miracles he managed to survive the war and was eventually liberated by the Allied troops.

Now that the war was over, he realized the magnitude of the tragedy for all Jews and his family in particular. Both his parents were murdered and he could not find any other surviving members of his family.

Then he found out that the brave Jewish girl who worked as a clerk at the border crossing between East and West Berlin, who was courageously helping Jews cross to the West, meaning their safety, was actually his sister. When she and her husband, in 5706, eventually immigrated to the United States young David went along. At that time he was just seventeen years old.

It is from here that we pick up his narrative...

A New Beginning

In America I discovered a new and exciting world. I decided that I wanted to blend into my new surroundings as soon as possible. So I learned English and began to pursue the American dream of making money. A few years later I married, entered the real estate business, and in time became very successful.

During the 5720's I made a very important business decision which eventually changed my life. Until that point I had been working mainly in Connecticut, which is where I had settled and where I still live today. One day I received a business proposal to purchase a chain of supermarkets in New Jersey. I decided to follow it up, but as this was new territory for me I appointed my brother-in-law, who lived in that state, to run this aspect of the business on my behalf.

My brother-in-law used to attend the same shul as a young rabbi named Moshe Herson. Around this time Rabbi Herson was looking for financial support for a yeshivah that he ran in Newark. When he read that a young Jewish businessman had just purchased a chain of stores in New Jersey he wondered whether he could ask this same man for charitable assistance.

At this point Rabbi Herson did not realize that my brother-in-law, whom he saw every day in shul, was related to me. My brother-in-law greatly supported Rabbi Herson's educational activities in the area and on his own initiative he gave him my address.

Soon afterwards I received a letter from Rabbi Herson detailing his many projects. I treated this letter like the many similar appeals that I received all the time. I sent him a polite, brief reply explaining that I had just started out in the business world and that my finances were far less than many people believed. Therefore I did not think that I could be involved in these enterprises at present.

Rabbi Herson would not accept my refusal as an answer. With the encouragement of my brother-in-law, who knew that deep down I still had an attachment to the Jewish values of my parents, he continued to send me letters and to call me.

My brother-in-law also knew that my late mother had loved to perform many acts of charity, such as distributing Shabbos food to the needy, and he hoped that some of her generosity had filtered down to me.

After about three years of receiving Rabbi Herson's appeals I finally met him in person. This time I was so impressed that I decided to become a full-fledged supporter of the yeshivah and eventually joined its executive board. Not long after this, the yeshivah decided that it could no longer continue to operate at its premises in Newark. Its administration had to work out their next step by consulting the Rebbe. This was when I met the Rebbe for the very first time...



Rabbeinu Tam Tefillin

Why do we wear them?

It is Chabad minhag to start putting on Rabbeinu Tam Tefillin immediately by the first hanochas Tefillin, two months before the bar mitzvah. We will explore the reasons behind it and trace how it became such a *poshute minhag*.

What is the difference between Rashi and Rabbeinu Tam's Tefillin?

History

There are four pairs of Tefillin, we will however discuss only two of them, Rashi and Rabbeinu Tam.

(Ask your shlichim what the Tefillin Shimusha Raba and Ra'aved are.)

The Tefillin laid upon the head is divided into four parshiyos (sections), each containing its own Torah passage written on parchment; and the hand Tefillin have all four parshiyos written on the same parchment. There is no disagreement as to which Torah passages are contained therein, but there are differing opinions as to which order the four passages are to be arranged in, inside the Tefillin. It is on this that Rashi and Rabbeinu Tam disagree with each other.

Rashi says that the Tefillin are written in the order they are written in the Torah, placing Shema before Vehaya, while Rabbeinu Tam hold that the two "Vahayas" (והי כי יביאך and והי אם שמע) are to go in the middle.

Why now?

The universal Minhag among Jews has been to wear Tefillin arranged according to Rashi's opinion. However, the Shulchan Aruch¹ states: "A person who has Yiras Shomayim, should fulfill both opinions (Rashi and Rabbeinu Tam) by procuring two pairs of Tefillin (one with its Torah passages arranged in the order laid out by Rashi, and one according to the opinion of Rabbeinu Tam) and donning both of them."

Although this obligation to put on two pairs of Tefillin applies to every Jew there are some whose very status absolutely demands it. For although a person's fear of G-d is a private matter, not to be intruded in by others, there are some positions which by their very nature demand that their occupants be G-d-fearing. Rabbis, Rosh Yeshivahs, Mashpei'im, etc., hold their positions because they are assumed to be G-d-fearing men. So the words of the Shulchan Aruch "A *Baal Nefesh* person should fulfill both opinions . . . and don both of them" most certainly apply to them.

But, comes the protest, in the previous generation there were many truly G-d-fearing Rabbis and Rosh Yeshivah's who did not wear two pairs of Tefillin. Why should we be different?

We must recognize, however, that their circumstances were very different from our own. Life was a continuous struggle, to eke out the most meager of existences was a task of greatest difficulty. A pair of good Tefillin was very expensive, and it was literally impossible to find enough money to buy a second pair.

Today, however, we have no such excuse. Think of all the luxuries we take for granted, all the indulgencies we so frivolously waste money on. No one need deprive himself of any bare necessities in order to buy a pair of Rabbeinu Tam Tefillin. It is but a small price to pay to fulfill the dictates of the Shulchan Aruch and be a "G-d-fearing" person².

Therefore, nowadays we are to put on an extra pair of Tefillin as we are Yirei Shamayim as the Shulchan Aruch requires. In addition, the Rebbe explains² that during this time the darkness is greater therefore we do more to chase it away. As it says: "The nations will see the name of Hashem on you and they will fear you" - this is the Tefillin of the head.

When did this start?

Originally, the Rebbe would encourage chassidim to put on Rabbeinu Tams' after they would get married, later the age became 17 or 18 with the bochur asking the Rebbe for permission before starting. One of the conditions was that the bochur had to own a personal pair of Rabbeinu Tam Tefillin, this way he would never be stranded without them. Then, in תשל"ו the Rebbe announced that it is time for everyone to put on Rabbeinu Tam Tefillin from the very beginning, at Bar Mitzvah.

Today every Lubavitcher Bochur has the z'chus of putting on Rabbeinu Tam Tefillin from his very first day.

Question

You might be asking, "should I put on Rabbeinu Tams' with a man on Friday mitzvaim?" The answer is no. Since it is an extra *hiddur* to put on Rabbeinu Tams', he does nothing wrong by not putting them on, however if he were to start once, then every day he is missing not only one pair, but *two*.

1. OrachChayim Ch. 34

2. Purim 5736, Shabbos P' Pekudei 5741

3. See A Chassidische Derher Issue 2, Yechidus of a Bochur.

continued from page 2

Finally, I also learned the reason for the celebration: The man wrapped in the towel - whose name was Reb Shimon Chayim - was a relative of the famous Reb Meir Raphael's. He had been an outstanding young scholar, and a disciple of Reb Eliyahu, the Gaon of Vilna.

A few years earlier, he had joined the cult and become a chassid, assembling groups of people and teaching them Chassidus. Two days earlier, a gang of young scholars of the misnagdim had seized him and brutally beaten him. This feast was being held to celebrate his great privilege in being beaten on account of Chassidus.

The joy that chassidim felt because of their suffering on account of Chassidus, and the love and brotherhood that prevailed among members of the chassidic circle of Vilna, gave me no rest. Little by little I became attracted to them, until finally, I myself became one of their younger members.

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
הל' מטמאי משכב פרק ג'	הל' מלוה ולוה פ' טז-יח	י"ד אדר א'
פרק ד'	פ' יט-כא	ט"ו אדר א'
פרק ה'	פ' כב-כד	ט"ז אדר א'
פרק ו'	פ' כה-כז	י"ח אדר א'
פרק ז'	הל' טוען ונטען פ' א-ג	י"ח אדר א'
פרק ח'	פ' ד-ו	י"ט אדר א'
פרק ט'	פ' ז-ט	כ' אדר א'