

# א חסידים שער דערהער

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## Sukkos Morning - 5752

*This past week Thursday marked 19 years since Chof Zayin Adar Rishon, 5752. Ever since that day when the Rebbe took ill, we no longer heard Sichos and Maamorim, and we still await the day that we will be Zoche to Giluyim from the Rebbe again.*

*In retrospect, Chassidim observed various changes in the Rebbe's conduct in the months leading up to that day. Although Chassidim will never understand, and will never claim to understand, the reasons behind the Rebbe's actions, they nevertheless have certain feelings about events that happened. During the last few months leading up to Chof Zayin Adar, it seemed as if the Rebbe was making an attempt to be with the Chassidim as often as possible, and to show an extra measure of care and attention towards them. One of the more extraordinary examples of this was undoubtedly the first morning of Sukkos, 5752.*

In the first year after the Frieddiker Rebbe's passing, all of the Chassidim Bentched on the Rebbe's Lulav and Esrog. The Rebbe was sitting all the while in the Sukka with an open Siddur saying Korbonos, glancing at each person as they Bentched.

This practice continued every year. The Rebbe would come on the first morning of Sukkos at around 8:00 and Bentch on the Lulav and Esrog in his Sukka. Afterwards, the Rebbe would sit on the side and read a Sefer Chassidus (usually Maamorim of the Rebbe Maharash), until all of the Chassidim had already Bentched. When the Rebbe would then go to the Shul to Daven Shacharis it was usually in between ten and eleven o'clock. On the following days of Sukkos the Rebbe would give his Lulav to Reb Meir Harlig who was appointed to take care of the Rebbe's Lulav while everyone Bentched on it. Towards the end of Chazzaras Hashatz, he would bring it to the Rebbe for Hallel and Hoshaanos, and after Musaf, he would take it again for anyone who hadn't yet had a chance to shake it.

This seder continued until 5724. From 5725 and on, the Rebbe no longer stayed in the Sukka to wait for everyone to Bentch even on the first day.

This went on every single year, with the exception of 5752. On the first day of Yom Tov, Reb Meir waited outside the Rebbe's Sukka to receive the Lulav as he did every year. To his surprise, the Rebbe asked him, "Where does everybody Bentch?" Rabbi Groner immediately approached to see what was going on and the Rebbe said to him, "I would like to see how everyone Bentches on the first day!" The Rebbe followed him to the small section of the Sukka in the corner. Upon reaching the enclosed area there, the Rebbe pointed to the table and asked if this is where everyone Bentches. The Rebbe placed the Lulav on the table and watched as each person went by answering "Boruch Hu Uboruch Shmo" and "Amen" to each Brocha.

After around an hour, Rabbi Groner asked the Rebbe if he was going to Daven Shacharis, to which the Rebbe answered that he wants to stay until everyone finished. The Rebbe was asked a few more times, "When will we Daven?" The Rebbe answered, "Today!"

During the Bentching, the Rebbe reminded someone who had forgotten, to say Shehecheyanu. The Rebbe also corrected someone who held the Esrog up-side down to turn it around, helped a Mekurav who was unfamiliar with the words to say the Brochos, and showed many more unbelievable expressions of care and interest in those who were performing the Mitzvah in front of him.

Finally, at around five minutes to three in the afternoon, the last person Bentched, and at 3:05 pm, the Rebbe entered the Shul to Daven Shacharis, Musaf, and Mincha.

### צריך לדעת

\* בשעת התפלה, יהי הסדור פתוח לפניו, גם בשעה שהעינים עצומות, כגון בשעת אמירת "שמע ישראל", כי זה מועיל להנצל ממחשבות זרות. (מחידות לא' הת')



\* ... ס'איז ניטא קיין גרעסערע זאך וואס איז מעכב די גאולה ע"י משיח צדקנו! עס האט געדארפט זיין "כלו כל הקיצין", און דאס וואס ס'איז ניט געקומען דער גאולה - זיינען שולדיג אט די וואס פירן איצטער אט די מחלוקת! (מר"ד י' סיון תש"ו)



\* תלמיד ישיבת תומכי תמימים אינו מציאות לעצמו (כ"ל), ולכן גם זמנים הפגונים אינם שלו, אלא עומדים הם ברשותם של כ"ק רבותינו נשיאנו מייסדי הישיבה; ז.א. זה שבידו זמנים פנויים להתעסק בהפצת המעינות הר"ז (לא מפני שזמנים אלו הם בבעלות שלו, כ"א מפני שנתנו לרשותו (מאת רבותינו נשיאינו) להשתמש בהם לעבודתו ית' כפי רצונו ובחירתו (אם להמשיך בשקידה והתמדה בלימוד התורה, או להתעסק בהפצת המעינות וכו' וכו') (משיחת אחש"פ תשל"ו)



# Chassidische Sippurim

## History for the Future

It is imperative that every Lubavitcher Bochor have a very strong knowledge of Divrei Yemei Chabad, the stories and history of Chabad.

There are many *m'aalois* in re-telling Chassidische stories as the well-known vort of the Rebbe Maharash "The world makes three mistakes. They say it is a segula for parnassa to tell a story from the Baal Shem Tov on Motzei Shabbos by Melave Malka. There are three mistakes here: one, not only from the Baal Shem Tov but every tzaddik; two, not only on Motzei Shabbos but every time; three, it is segula not only for parnassa but for many good things children, health, parnassa, which include all good things."

We will set forth before you two simple and obvious arguments regarding the critical need for every bochor to actively explore and peruse Chassidische stories. The first, is the argument of context and the second is the argument of *geshmak*.

Chassidim always had a special respect for *sippurei Tzadikkim*. The Alter Rebbe said "When we heard a Torah from the Rebbe [the Mezritcher Maggid] we treated it as *Torah She'baa l'peh*, and when we heard a story from our Rebbe, we treated it as *Torah She'bekasv*." All the Rabbeim had booklets full of stories, handed down from generation to generation. The Rebbe included many stories he heard from the Frierdiker Rebbe in the Reshimos.

In general there are two types of chassidische stories, *sippurei mofes* or miracle stories and stories with a direct lesson. *Sippurei mofes* are about a Tzaddik and how he made a *nes*, which add in the belief in the Tzaddik and belief in Hashem. Stories with a direct lesson usually include within them a Torah or a direct instruction exemplifying the way a Chossid should act and respond to certain situations.

These two types of stories loosely fit the two basic and simple reasons for why a bochor needs to learn chassidische *maases*.

Let us start with context. Nothing exists in a vacuum; everything has a context, a background and set of circumstances that shape what it is. Take for example a halacha in Rambam. Sure, you can learn the halacha and translate every word, but will you know what is between the lines? Will you see the other cases that are not clearly described? Only after learning the entire perek, and the perek before, can you gain a full understanding of this individual halacha.

This is the meaning of context: being able to see the circumstances that brought about this episode and therefore being able to apply this same piece of information accurately.

Without understanding the history behind leading-up to Chassidus you cannot fully appreciate what Chassidus comes to teach. The Frierdiker Rebbe says in Likutei Dibburim, "Chassidus turned born Chassidim into genuine Chassidim. Chassidim turned paper Chassidus into live Chassidus."<sup>1</sup>

Without hearing the stories of Chassidim you cannot see Chassidus brought to life.

The other good reason given here is "*geshmak*" or involvement. What does this mean?

You might be thinking "Why is it so important to know all these stories? I have enough of a challenge focusing on my learning and davening!" Well, you are almost right. Almost, but not quite enough.

You see, everything can be stripped down to a bare minimum. A table can be just a board of unfinished wood on two tree stumps, a chair is still a chair without a back, and this article could have been two sentences. Yet people don't leave things at a bare minimum. This is probably because they realize that you can take just the bare minimum, and by dressing it up a bit you enjoy it more. And so you might use it again. And again. If you don't enjoy sitting in a chair when is the next time you will sit there again?

Think of this as a camp play: There can be two wonderful actors on stage each doing a superb job playing their part. Could everyone enjoy it? Sure. Would a prop hurt? How about some costumes or a backdrop? They are critical to the play because without them it is just two people standing on a stage in front of a crowd. Add all the details and the crowd is drawn in to the story.

You must **be** a Chassid and the best way to feel what a Chassid feels is by being involved in chassidische *inyanim*. And the best way to get involved in chassidische *inyanim* is through listening to and reading chassidische stories.

One of the most important talents a Chassid needs is a *chush hatziyur* – an imagination. When reading or hearing a story he must place himself into that setting and that time and *feel* as if he is taking part in those events, as if he sees it happening in front of his very eyes. The stories of chassidim bring you back to the chassidische home of yesteryear.

In order to be able to perceive the atmosphere and natural feelings a Chossid has, you must fill yourself with chassidische *sippurim*. They straighten the person out and clarify for him the ways of Chassidim and Chassidus. As the Rebbe Rashab<sup>2</sup> said "Every story should teach one a lesson in *avodah*, and open one's heart and mind in *haskala*; every story should smooth out and straighten the crookedness in one's heart. *Sefer Bereishis* is largely composed of narratives, and is accordingly known as *Sefer HaYasher* [lit. "the straight book"], because its holy stories straighten out a man's heart and mind, enabling them to become vessels fit to contain Torah and *avodah*. So too every story should do something useful for the advancement of one's *haskalah* and *avodah*."

In every story that Reb Hendl Kugel told over, he would find a **בנק**, a lesson to be learnt from it.

This is one of the reasons chassidim were always very careful to retell a story in its exact detail, because the message of the story and the *geshmak* of the story depend heavily on the preciseness of the details.

We have not mentioned reading *yumanim* and the like because that is a topic all on its own.

What is written above is wonderful, but if you don't go and spend some quality time learning a few chassidische *maases* then we both just wasted our time!

A good place to start:

**In Yiddish -**  
*Hatamim*

*The Leinge Briv, Igros Kodesh of the Frierdiker Rebbe, Vol. 3, p. 156-279*

*Likutei Diburim, Chelek 1 p. 22,*

*Chelek 3 p. 1166*

*Reshimas HaYuman*

*Der Lubavitcher Rebbe's Zichronos*

**In English-**

*The Making of Chassidim*

*Branches of the Chassidic Menorah*

*Links in the Chassidic Legacy*

*Likutei Diburim, Vol. 1 p. 27*

*The Lubavitcher Rebbe's Memoirs*

**On tape -**

*Maase Rav*

<sup>1</sup> Likutei Diburim Vol 2 p. 250 (in the English)

<sup>2</sup> לקוטי דבורים, חג הפסח תרצ"ד אות יט, ע' קכט 2



## שערי נגינה The Rebbe's Niggunim - 3

### Niggun Asader Li'Sudasa

In an interview for the Kfar Chabad magazine Rabbi Leibel Raskin, head shliach to Morocco, relates the extraordinary events of the farbrengen of Shabbos Parshas Balak in 5716:

At the farbrengen that Shabbos the Rebbe mentioned that although the Alter Rebbe didn't put *zmiros* into the siddur there is however one for each of the three seudas. The Rebbe quoted from the *hagoais* form the Rebbe Rashab on the sidder as to the reason for this." The Alter Rebbe expected that chassidim would sing niggunim [by the Shabbos table] which are greater than *zmiros*... and that during the seudois they would speak chassidus. But nevertheless there are those three mentioned before."

The Rebbe then said Bnai Heichala is already sung to the famous niggun of the Alter Rebbe, for Azamer Bishvachin we use the niggun of Reb Hillel Paritcher. For the words of Asader Li'Sudasa there is a niggun that they would sing in Lithuania and Ukraine. The niggun is known as *funye* (or *funke*) and it is a march like song."

The Rebbe then taught the niggun and repeated it a few times. The tune was not new to us; we had previously sung it without words. Now the Rebbe taught how to sing the niggun with the words.

In the middle of this the Rebbe told over the following story. It happened once that a yid came to Harav HaKadosh from Vlednik, the author of *Sheiris Yisroel*, who was a *polisher* Gute Yid, and asked him for a bracha to be blessed with a son. The rav told him, go home and hang up silk curtains in your bedroom and they will be a *segula* to have a son. His students then asked him for the source to this segula.

He replied that the *makor* is in Asader Li'Sudasa - ואלין מליא ] וליהו לרקיעיא, ותמן מאן שריא הלא הוא שמשא ] will become firmaments. Who will abide therein? None other than the (Shechina known as the) sun. - *The following is a word-play in Yiddish, Aramish and Lashon Kodesh*] "When you take מליא (Aramaic for silk) and place them in the sky (לרקיעיא) [hang them up] then ותמן who is found there? הלא הוא שמשא [a sun in Yiddish is a *zun* which can also mean a son]. And so it happened, the man had a child.

Rabbi Sholom Feldman and Rabbi Berel Mochkin, both of whom were present at that memorable farbrengen, relate:

When the Rebbe finished telling the story the crowd was smiling, having found this *pshetel* amusing. But the Rebbe became serious and he said the *kuntz* here is not the explanation of the word the point is he had a child. This yid followed the advice followed the advice of his rebbe and he merited a child.

At that farbrengen, they continue, there were three young men who were in need of a blessing for children. One of them took the Rebbe's words whole heartedly with pure simple faith. When he returned home he bought a silk sheet and hung it in his house. Not long later his wife gave birth to their first child, a baby boy.

The other two men however, didn't act on this. In the end only he merited to have children.

דעם רבין'ס א מענטש

## David Chase part 3

### The Rebbe and the President of Poland

As a result of various business deals with the Polish government I gradually built a personal connection with the famous former president, Lech Walesa. When Walesa was running for the presidency I gave him a dollar from the Rebbe for luck. At the time I did not tell him exactly where it had come from, but after he had been elected president I told him all about the Rebbe. Walesa was very touched and told me that now that he knew where the dollar had come from he would keep it with him at all times.

Eventually he paid a presidential visit to Israel. Before he set out he asked my advice on how to draft an official apology on behalf of the Polish people for the way that many of them had treated the Yidden during the Holocaust. As an ex-Polish citizen and a Holocaust survivor I explained to him that the best way to do it would be to phrase it in the most honest and open way possible, without any diplomatic evasion. Walesa followed my advice and his sincere apology came as a great surprise to the Israeli Prime Minister and Foreign Minister.

During this official visit Walesa went to Yad Vashem. As I have been an active supporter of Yad Vashem and have specifically contributed to the construction of memorials to the destroyed Jewish communities of Poland, this visit meant a lot to me. Walesa and his wife were visibly moved by the photographs and other exhibits; they now saw for themselves how important his public apology had been.

On the same day about 20 Righteous Gentiles from Poland were honored for their role in saving Yidden during the War. Walesa met them and was impressed to see how they were being recognized for their deeds of bravery and humanity. All in all, he returned to Warsaw with a far more positive attitude to Yidden and I was sure that he would treat them much better than previously.

Walesa also visited the Diaspora Museum in Tel Aviv. There he saw a picture of the Rebbe. When I told him that this was a picture of the great leader who had given me the dollar he became very excited. He bowed his head humbly before the photograph and I could see that he had taken everything I had told him about the Rebbe very much to heart.

### A Meeting with Ronald Lauder

One evening in 1988 I brought Ronald Lauder, who was then serving as the American consul in Vienna, to meet the Rebbe. This was an unusual meeting as it took place soon after the passing of *Rebbitzin* Chayah Mushka, when the Rebbe did not generally hold private audiences with individuals. Around this time Ronald Lauder had begun his many good works on behalf of Eastern European Jewry. He had recently set up the Lauder Foundation, which has done so much to resuscitate the remaining Jewish communities in this part of the world.

That evening Ronald Lauder, myself, and a group of other individuals who were concerned with the future of Polish Jewry told the Rebbe about our plans to help those Yidden who still remained living in Poland. After listening intently to all of our ideas the Rebbe stated that he felt that there was no real future for Polish Jewish communities and that there was no reason to encourage young Yidden to live there. In fact the Rebbe thought that it was far better to convince the few young Yidden living there to emigrate to other countries where there were more vibrant communities.

However, the Rebbe also stressed the importance of helping those Yidden who wished to remain in Poland and particularly the elderly. Rabbis and teachers were needed to help them to continue to lead Jewish lives. For this reason the Rebbe greatly encouraged the Polish Chief Rabbi, Rabbi Joskowitz, whenever he visited Crown Heights for "dollars."





# Cutting Fingernails

*With this we merely come to explain some of the reasons behind our minhagim, not all the denim.*

It is a mitzva to cut the nails on Erev Shabbos *l'kavod Shabbos*. The Zohar explains that nails represent denim and *klipa*. The *chayus* of the *neshama* spreads through the body and gives life to each organ and limb. The nails of the fingers and of the toes receive the smallest dribble of *chayus*. Therefore the *klipa* is drawn to the nails and rests there. This is also one of the reasons we wash Negel Vasser in the morning. While we sleep our *neshama* leaves the body and a *ruach tuma* slips into the empty space. In the morning once our *neshama* returns and drives the *ruach tuma* out, we wash Negel Vasser to remove the last vestiges of the *klipa* that was clinging to the fingernails.

From a person's extra-long fingernails the *kilpos* draw *chayus* and receive more than they should be receiving. All *achrayim* the *klipa* surrounds them and therefore you should cut your nails before Shabbos so that the *kedusha* will not rest on them.

The Shulchan Aruch writes one should not cut his nails in order, one after the other because it is *kashe le'shikcha*, being poor and burying one's children (R"l). Rather he should skip every other finger and then come back to them, starting with the left hand and continuing on the right hand moving from left to right. The *siman* for this is *בדאג"ה* on the right hand and *דבהג"א* on the left, thumb being the first finger and the pinkie being the last.

What is the reason for this?

The Gemara Avoda Zara<sup>2</sup> tells a story. Antuninus once asked Rebbi (Rabbi Yehuda Hanasi) for advice in keeping the Roman Senators under his control. He sent a messenger to Rebbi with his question, but Rebbi did not respond. He stood up and walked out to the garden behind his house. Bending over, he began pulling turnips out of the ground, pulling one and leaving one, pulling one and leaving one. Rebbi then went back to learning. The messenger was mystified. Returning to the Emperor he reported that Rebbi had no answer to his question.

Did he do anything while you were there, asked Antuninus. The messenger told over what he had seen. Antuninus understood and began to pressure and persecute one senator at a time, leaving the others in anxious suspense.

This is also the way in dealing with *klipa* which, as mentioned above, are represented by the fingernails. Cut one, skip one and then come back. This can also be a lesson in dealing with bad *middos*, concentrating on improving one *middah* at a time can be more productive than trying to correct all of them at once.

"A tzadik buries them [the cut nails] and a chassid burns them." What is it that sets the chassid apart from the tzadik? Both go the extra step to make sure that a pregnant woman will not be harmed by their cut fingernails, but the chassid is more extreme. He will burn them, even though is harmed by burning a former piece of his body he will do so to remove the smallest risk of he being the cause of another person's harm. And this risk is very small, maybe they are buried deep enough and will not be uncovered, maybe no ladies will walk by, maybe she is not even pregnant. If this was not enough this goes a step further. If the nails are moved from the place they fell, they pose no danger! Still, the chassid takes that extra danger to himself over the chance of hurting someone else.

(Shulchan Aruch, Orach Chaim Siman 260, Otzar Kol Minhagi Yeshurun)

- 1 שולחן ערוך סי' ר"ס ס"א
- 2 סוף דף יו"ד ע"א

## Clarification and Correction

In last issue:

*...no such thing as a chatzitzta (separation) between the retzuos and the arm... Aside for the first turn on the arm and the three turns on the fingers.*

*The yud being opposite the heart is called a "minhag yafeh v'nachon" (a nice and proper custom), while this that the retzuos go through the batim being on the side towards the shoulder is only referred to as a "minhag yafeh" (a nice custom). The two quotes were switched, although the halacha was brought correctly. Above is the corrected paragraph.*

*Have him make one bracha on both the shel yad and the shel rosh (and not two)... there are those that say this only applies if he was told to have the shel rosh in mind while making the first bracha.*

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
הל' שאר אבות הטמאות פ' ד	הל' סנהדרין פ' ד-ו	כ"ח אדר א'
פרק ה'	פ' ז-ט	כ"ט אדר א'
פרק ו'	פ' י-יב	ל' אדר א'
פרק ז'	פ' יג-טו	א' אדר ב'
פרק ח'	פ' טז-יח	ב' אדר ב'
פרק ט'	פ' יט-כא	ג' אדר ב'
פרק יו"ד	פ' כב-כד	ד' אדר ב'