

א חסיד'ישער דערהער

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Yud Alef Nissan - 5742

In honor of the soon to be released Farbrengen of Yud Alef Nissan 5742 by JEM, we present you with a Yoman of a Bochur studying in 770 during those years. (A complete Yuman will also appear in the coming edition of "Leben Mitten Rebben").

May we be Zoiche to a new Yud Alef Nissan Farbrengen with the Rebbe this year.

Traveling to the Rebbe

On Thursday, 7 Nissan with Yud Alef Nissan just a few days away, a very large amount of guests flocked to New York to spend these days in the Rebbe's presence. Although in those years the Rebbe generally Davened Mincha and Maariv in the small Zal upstairs, due to the increased number of people Davening with the Rebbe's Minyan, they had to relocate to the big Shul downstairs.

It was a bit surprising to see that so many Chassidim appeared at 770. Just a week earlier the Rebbe addressed a Tzivos Hashem children's rally where he instructed that Chassidim are not to travel from distant places to be in his presence for Yud Alef Nissan. He explained that being that it was so close to Pesach, it would be more appropriate that everyone stays in their cities and coordinates Mivtzoim assisting other Jews with their Pesach preparations and so on.

When one celebrates Yud Tes Kislev, he is doing so with the Alter Rebbe in mind, as it is his day of liberation. The same applies to Yud Beis Tammuz with the (Friediker) Rebbe. As for Yud Alef Nissan, said the Rebbe, it is my day, and therefore all are to take my word for it and not travel here. That is in body, but in spirit we will be very much together, as the saying of the Baal Shem Tov goes, "Where the will of the man is, there he can be found..." As for the expenses of the proposed trip, half should be given to Tzedoka and the remaining half should be used to cover the costs of the household Pesach needs.

The Rebbe added: It says in Hayom Yom that a birthday is to be used for thought and self-reflection; a time when one would prefer to be alone. Therefore, I will not have the time to be able to greet each one of the guests in person, although they would undoubtedly deserve that I should do so. I do intend - bli neder - to hold a Farbrengen when we'll all be together, but still, I don't feel that I'll be able to give each individual the attention that they deserve.

Nevertheless, many Chassidim could not resist the urge and made their way to 770 to spend these precious moments with the Rebbe. Needless to say, not one of them was regretful of his decision, especially when they learned of the pleasant surprise that awaited them at the end of the Farbrengen on Yud Alef Nissan. It was then that the Rebbe disclosed that as a token of appreciation to everyone who made the effort to be at the Farbrengen, he would personally hand a Tanya to each and every one of the attendees (see next week for more details).

Assessment of the Patient

It would seem appropriate to relay a very noteworthy episode in this regard, of a Chossid from Eretz Yisroel who struggled to make the decision as whether to make the journey to New York and spend these most special moments with the Rebbe or not. When he consulted his Mashpia, Reb Mendel Futerfas, he was told to discuss the issue with another Chossid in a nearby city who had spent time with the Rebbe in Paris during his 5707 (1947) visit there.

The Chossid related to him that when he told the Rebbe of the instructions that he received from the Friediker Rebbe not to travel to New York, the Rebbe responded: "There are instances in Halacha when one is told not to follow the doctor's orders but rather he must comply the wishes of the patient himself. (For example, if a sick man claims that he is too weak to fast on Yom Kippur, he must be fed even when the doctor suggests that he is healthy enough to fast). Similarly, if you feel that you must go see the Rebbe, you are to do so..."

Hearing these words, the decision was made.

Shabbos Hagadol - Erev Yud Alef Nissan

The Farbrengen this Shabbos was very high-spirited, very Yom Tov'dik. Indeed, Yud Alef Nissan was already felt in the air. After the Maamor, the Rebbe acknowledged the presence of the many guests who had arrived, and said:

Since there are many guests who have come in connection with the "Shnas Hashmonim", we will now discuss the Pesukim of Kapital Pei in Tehillim, as well as a few words on Kapital Pei Alef. We'll keep it very brief, for if not, we may be stuck here for an entire year until the beginning of the eighty-second year!

The Rebbe went on to give a beautiful interpretation of the Kapital, Possuk by Possuk.

* ישנם די וואס האבן געהאט א שייכות צו "תומכי תמימים", אדער זיינען איצטער אין תומכי תמימים" - איז פארפאלן! און אפילו אויב לפי דעתו איז ער נאר געווען אין "תומכי תמימים" לרגע - איז דאס אזוי! רבותינו נשיאינו לאזן ניט ארויס! "קדושה אינה זזה ממקומה"! כמבואר אין חסידות און אין עץ חיים. (משיחת ש"פ בחוקותי תשמ"א)

* מען דארף לערנען אן עבודה'דיגען מאמר, ניט איין מאל נאר עטליכע מאל. גוט אויס'חזר', און נאכער גיין מיט דעם דאווענען, און זען אראפטראגען אין פועל במדות טובות. (ספר השיחות ה'תש"ד עמ' 74)

* מיט א שוטה רעדט מען ניט און בא אן ארימאן מאנט מען ניט, אבער חסידים בכלל און תמימים בפרט זיינען קלוגע און רייכע. ביי תמימים דארף מען מאנען, פארוואס איז מען זיך ניט עוסק אין עבודת התפלה בכלל און פארוואס איז ניט פאראן קיין הרגש פנימי אין דערהערן אן עבודה ווארט בפרט... (ספר השיחות תש"ג עמ' 47)



Chalukas HaMatzos

In the days of light, there was no such a thing a Chossid that did not have a piece of Matza given to him from the Rebbe by his Seder. Matza is the food of Emuna (מיכלא דמהימנותא) and every Chossid wishes to receive a piece of it from the Raye M'hemna of the generation.

The *seder* of Chalukas HaMatza changed throughout the years. Here is given a brief overview but to be certain of the events of any specific year one must read the Yuman from that year.

The Matza the Rebbe gave out was matza that was baked with the water that the Rebbe drew by Mayim Shelonu. The Rebbe would come out once in the beginning of Nissan and then again right before Pesach (some years there were more than two) and take water from the well near 770 for the baking of the matza. In the later years the Va'ad Hamesader would attach a hose to the faucet of the well and bring it to the front steps of 770 so that the Rebbe shouldn't have to walk far. There was a table set up next to the facet with a glass cup and a few large glass jars. The Rebbe would wash out the cup (and sometimes the glass jar as well) and fill it with a little bit of water instructing Rabbi Lapkovsky (he would arrange the baking of the Matzos) to continue. This water was then used to bake the matzos which the Rebbe gave out.

Eretz Yisrael and Other Countries Overseas

In the beginning of Nissan, the Rebbe would send Matzos to be distributed in Eretz Yisrael and other faraway places. The Rebbe would separate Challah from the Matzos after Mincha and send around one thousand pounds with a few distinguished individuals to Eretz Yisrael. The Rebbe always clarified that the shipping was previously arranged with "El Al". This took place in the library until 5745 and then it moved to the Gan Eden Hatachton.

Several Shluchim would then take for their countries, such as Reb G. M. Garelik for Italy, Reb Shmuel Lew for England and so on. (Reb Shmuel Lew was also given Matza for the Jews behind the Iron Curtain. He would send it to them from England through special "tourists".) At times, the Rebbe would send along with them copies of the newly published Michtav Kloli of that year.

Usually the Rebbe would accompany the matza out of the library and watch the cars leaving from the porch. Many of the pictures that we have of the Rebbe on the porch of the library is from Chalukas HaMatzos.

In 5721, the Shliach to bring the Matzos was R' M. Ashkenazi (at the time he was still a Bochor). The Rebbe thanked him for his efforts and told him to take a full Matza for himself as payment. The Rebbe added that since he'll be by his father's Seder table, he should take one for him as well. In

5736, the Rebbe had written on one of the packets of Matzos "Shluchim of Yerushlayim Shyichyu".

In 5739, Anash of Kfar Chabad were going to celebrate the dedication of the Beis Menachem Shul on Yud Alef Nissan and they sent an invitation to the Rebbe with the Shliach who was going to bring the Matzos, Reb M. M. Garelik. The Rebbe sent along with him a new crown for the Sefer Torah there. In 5749, the Rebbe personally accompanied the Shliach to bring the Matzos, Rabbi Y. Y. Aharonov, as he left 770 to the car and waited until the car had moved out of sight.

Erev Pesach

Every year on Erev Pesach after Mincha, the Rebbe distributed Matzos at the door of his room. Some people would get a full Matza, while others received just a piece, and each person would be blessed by the Rebbe with a "Kosher'n Freilichen Pesach". Anyone who was going to be running a public Seder would receive a packet of Matzos, as well as representatives of cities who were going to travel back to distribute them before Yom Tov. Many years, the Rebbe would give out Matzos on the night of Yom Tov after Maariv.

People would receive Matza from the Rebbe and run to the post office to send some pieces to their relatives in other cities and countries. In the distant cities the Matza would arrive late, sometimes just before the second Seder.

From 5738 and on, the Rebbe began to distribute the Matzos on Erev Pesach through the members of the Kolel. The Rebbe would give each of them around three or four pounds of Matza to distribute. The Rebbe continued to personally give Matza to select individuals, as well as those who were running public Sedorim and representatives of cities.

The Rebbe also sent Matzos every year on Erev Pesach to Rabbi Yalles of Philadelphia with R' A. Shemtov. When Rabbi Yalles would come to the Rebbe on Pesach, he would always express his appreciation for the Matzos and the Rebbe was very pleased.

In 5748, in addition to the proclamation of Education Day, USA on Yud Alef Nissan like every year, the President, Vice President and both Houses of Congress sang a Scroll of Honor commemorating the achievements of Lubavitch and in honor of the Rebbe. Many Shluchim flew in to Washington for the event and then traveled to New York to be by the Rebbe for Yud Alef Nissan.

In a unique event, which took place in the Rebbe's house after mincha, the Rebbe personally handed each of the Shluchim a complete Matza.



שערי נגינה

Yud Alef Nissan Niggunim - 1

Every year, as Yud Alef Nissan approached, there was a buzz. Is there a new niggun yet? Who composed it? How does it go? On the night of Yud Alef Nissan at the Farbrenge, everyone would sing the new niggun, and Chassidim in other places would learn it as well. This became the Niggun of the year.

There is a well-known saying from the Baal Shem Tov that in the morning after Davening, one should recite his Kapitel Tehillim. The early Chassidim took upon themselves to say the Rebbe's Kapitul in addition to their own, as a way of strengthening their Hiskashrus to the Rebbe.

In our generation, a major push was added – every single year, those talented would compose a song with a few Pesukim from the Rebbe's new Kapitel.

Many wonder when and how did this custom start. There were three official stages:

1. In the early years of the Rebbe's Nesius, if there was a niggun to words that were in that year's Kapitel, Chassidim would sing it at the Farbrenge. For example, "Yomim Al Yemei Melech" in Kapitel 61, "Ach Leilokim" in Kapitel 62, or "Tzoma Lecha" in Kapitel 63 and so on. Not every year was there a niggun.

2. After some years, it was decided to choose a few pesukim from that year's Kapitel and put them to an old Chabad Niggun that previously had no words. This began from Kapitel 69 and lasted through Kapitel 80.

3. In honor of Yud Alef Nissan 5742, the Rebbe's 80th birthday, Reb Feitel Levin composed a new niggun to the words "Harninu Leilokim". The niggun was accepted and from then on the whole event of Yud Alef Niggunim took a major turn. Every year a few Baalei Minagnim would compose niggunim, and the one that would be accepted by the Chassidim would become the Niggun of the year.

The mood of Yud Alef Nissan is reflected in the "Yud Alef Nissan Niggunim".

In honor of the Rebbe's 70th birthday in 5732, there was a huge campaign to make proclamations and to "bring the Rebbe to the world" so to speak. A full page ad was even placed in the New York Times about Lubavitch and about the Rebbe. This enthusiasm swept the Chassidim up in a storm of excitement and this spilled over into the niggunim. For that Yud Alef Nissan **four** niggunim were made. And all four were sung by the Rebbe's Farbrenge. (This can be seen on the video of the Farbrenge.)

To be continued...

1. See Derher Issue 2, back page.

2. They are:

- אבוא בגבורות
- בך ה'
- כמופת הייתי
- תרננה שפתי

א ציור פון א חסיד

Reb Shilem Kuryatin part 4

Reb Shilem Marries

In 5668, Rabbi Mendel Hilevitz (who was also known as Reb Mendel Zembriner) began to look for a suitable son-in-law for his daughter, Gita Beila, who was known for her intelligence and fine personal qualities.

Naturally, Reb Mendel only wanted one of the finest students of Tomchei Temimim for his son-in-law, and Shilem, who was then age 24, proved to be a most suitable choice and he married Gita Beila soon after Shavuos that year. At first the young couple lived in Zembrin, but Shilem found it too difficult to leave the town which had been his home for the past eight years. So before long, he and his wife set up home in Lubavitch.

Although he was now a married man, Shilem continued with the same routine that he followed before the wedding. Every day he spent hours Davening before immersing himself in his Torah studies. He mostly learned Chassidus and Halacha and became an expert in both,

Gita Beila once recalled: "In Lubavitch there was a Dayan called Reb Avraham. Although he wasn't officially a Chassid, many would ask him their Halachic questions. After we got married, Reb Avraham would send his Halachic questions to my husband."

Reb Shilem as an Educator

With all his great love of Torah, Shilem also had to make a living. He would have liked to become a mashgiach at Tomchei Temimim but the yeshiva was unable to pay him a salary. This greatly distressed the Rebbe Rashab and after many efforts on the part of the yeshiva, funds were raised to provide Shilem with an income. Thus in 5672, he became the mashgiach in charge of Chassidus.

Shilem's brother-in-law, Rabbi Alter Hilevitz, once recounted: "Around Shavuos, 5674, my father took me to Lubavitch. Although I was only about eight at the time, I have never forgotten the way my brother-in-law, Reb Shilem, looked when I saw him there. He was sitting at a table in the corner of the study hall, apparently lost in thought. It appeared as if he was not in this world and that his thoughts had transported him to another plane.

"This was how he supervised Chassidus sessions – without losing his train of thought. When I grew a little older I came to the conclusion that this was all part of an important lesson that he was trying to impart to his students, Reb Shilem wanted us to learn that there was no necessary contradiction between supervising a lesson and being involved in one's thoughts. As soon as he arrives at the yeshiva the rest of the world, including his home, ceased to exist for him..."

As time went on, Shilem was appointed a mashpia, responsible for the study of Chassidus and for the offering guidance to students in their personal development. This was done both individually and at farbrenge. Although he sometimes spoke sternly, he loved his students dearly. If he had to punish a student (as was then the custom) by depriving him of his supper, he would ask his wife to prepare something later on so that the student won't go hungry.

By 5773 Shilem, who was not quite thirty, had become one of the senior Chassidim at the Rebbe Rashab's court. At the beginning of that year the Rebbe Rashab decided to found Agudas Chavrei Temimim, whose members were to be the Tmimim, i.e., all the past and present students of the yeashiva. A circular letter was sent out as follows: "With the agreement of the Rebbe, we are putting into practice the... idea of uniting all of the Tmimim with heart and soul." The letter was signed by the Rebbe Rayatz (then director of the yeshiva) and five of the most prominent Chassidim of that time. The first signature is that of Rabbi Meshullam Kuryatin.

To be continued...



Q & A: Why Hand Baked Shmura Matza?

In a sicha in 5735 the Rebbe defined Mivtza Pesach, saying: "This is a Mivtza for itself and I didn't want to join it together with the others, this includes the distributing of Shmura Matza, talking about *mechiras chometz* and in general to talk about the *halachos* of Pesach. Each one should do this to his maximum abilities.¹"

"If there is even one Yid that still does not have Shmura Matza, or he has but does not properly understand the greatness of it, someone must go and help him.²"

These are but two out of the numerous times where the Rebbe emphasizes the importance of ensuring that every Yid has Shmura Matza.

How much matza should each person receive?

Preferably, the best thing to do is give six matzos to each person, three for each Seder. However, if this is not possible, at least two matzos should be given to provide for the kazayis of the mitzvah of matza (i.e. the middle matza), one for each night. It is important to keep in mind that in addition to selling this matza to people, the Rebbe encouraged the handing out of this matza for free where necessary.

Why is it so important to have hand-baked, round, Shmura Matza?

Let us answer this piece by piece³:

Round

There are a number of reasons for this. The first reason - the Torah uses the words "ugois matzois" to describe the matza and an "uga" is round. According to Chassidus, the circle expresses our emuna in Hashem. Just as a circle has no beginning or end, we trust in Hashem who has no beginning or end.

Hand-Baked

That's how it has been for centuries. When the new era dawned and mechanical machines became available, a large storm erupted among the great halachic authorities if to allow or forbid the baking of Matza on a machine.

One of the reasons of the *oissrim*, in short, was because of a ch'shash of chometz. They were worried that the machines would not be cleaned properly and pieces of dough would be left behind rendering the machine chometz. They had other concerns as well. The *mattirim* felt that the process was fast, efficient, and clean, with nothing to be concerned about.

When electronic machines were invented, another debate ensued with *Rabbonim* leaning in each direction. The main concern was whether the matza produced by machine could be considered "Kioch Adam" (Man Made). Matza must be made for the sake of the mitzvah, but a machine has no thought. Many *poskim* allowed these Matzos, dismissing the issue saying that a machine could not turn itself on, nor could the ingredients place themselves in the machine alone. The human act of filling the machine and activating it makes the Matza a product of human hands. And the human can have *kavana*. Nevertheless, those who are extra careful should follow the ancient custom of baking matza by hand. Therefore the Rebbe stressed on hand-baked, because we want the most *hiddurdike* matza possible.

Shmura

The Torah states "ושמרתם את המצות" the matza must be guarded from becoming chometz. The basically means, from when the flour and water make contact, there should be careful supervision to ensure the dough does not rise.

The Alter Rebbe writes in Shulchan Aruch that for the Matzos to be used for the Mitzva, it is best to have the wheat guarded from chometz from the harvesting. Furthermore, he writes, there is an opinion *m'dirabanan* that the wheat must be guarded from the time of the cutting. Again, as we wish to provide the recipients with the best Matza possible we choose Shmura Matza.

Why is it so important to give out m'hudardike Matza?

Someone once asked the Rebbe if it is okay to give his grandchild machine-made Matza. The Rebbe responded: "In regards to *gebros* and other stringencies it is okay to be *meikel* (*mach nit ois*) but not with Shmura Matza. Because Matza is the Bread of Emuna (*Michla D'mehimmusa* - מיכלא דמהימונא) and this needs to be worked on from an early age."

When we are dealing with something as important as Emuna, which is the foundation of all the mitzvos and the Yiddisher way of life, we take no shortcuts. Keeping this mitzvah in the most meticulous and stringent way, gives a boost of energy in our avoda throughout the rest of the year. This makes the year a healthy one spiritually and consequently healthy physically.

We can now understand the great emphasis the Rebbe placed on this mitvza, constantly encouraging to give more and more Shmura Matza out in more and more places. Public Sedorim, jails, hospitals, Merkos Shlichus; all Yidden in all situations are to be reached and provided with Shmura Matza. And if the Rebbe heard how there had been a lapse in the Mivtza he immediately expressed his astonishment and demanded more effort.

"Anyone in a position of influence, such as a wealthy person, should use this to affect others by way of example, because people tend to copy these personalities even if they are doing something out of the norm. If they start keeping Shmura Matza, all other types of Matza bakeries will be forced to shut-down!⁴"

Look in Mivtzoim K'Hilchasam, Mivtza Pesach for more information.

1. Likutei Sichos Chelek Alef, p. 243
2. Sichos Kodesh 5734, Vol. 2 p. 3
3. Look in Likutei Sichos Chelek Alef, pp. 244 fn. 18-20
4. Toras Menachem 5719 Vol. 2 38-39

מורה שיעור ללימוד הרמב"ם	ג' פרקים ליום	פרק א' ליום
ב"ו אדר ב'	מצות לא עשה. א מצוה ראשונה... אלו הם	הל' טומאות אוכלין פ' י"ב
ב"ז אדר ב'	וראיתי לחלק... בעזרת ש"ד	פרק י"ג
ב"ח אדר ב'	ספר המדע הל' יסודי התורה פ' א-ג	פרק י"ד
ב"ט אדר ב'	פ' ד-ו	פרק ט"ו
א' ניסן	פ' ז-ט	פרק ט"ז
ב' ניסן	פ' י"ד הל' דעות פ' ב-ג	הל' כלים פרק א'
ג' ניסן	פ' ד-ה	פרק ב'