

א חסידי שער דערהער...

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ערש"ק פרשת ויקרא, ה' אד"ש, תשע"א

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Purim - 5733

ברוך שהחיינו וקיימנו והגיענו לזמן הזה!

In honor of the recently released Farbrenge of Purim 5733 by JEM, we present you with a Yoman of a Bochur studying in 770 during those years, with some added details as they appear on the video itself.

In this article you will find an attempted description of occurrences that took place at this magnificent Farbrenge with the Rebbe, although no words can truly do justice to what actually transpired there. To really appreciate the experience, all are encouraged to take advantage of this golden opportunity by taking part in the viewings in Yeshivos worldwide.

(Parts of this article also appear in the most recent edition of "Leben Mitten Rebben").

May we be Zoiche to a new Purim Farbrenge with the Rebbe this year.

Shabbos Parshas Zachor

During the Farbrenge, the Rebbe turned to the Bukharian "Chacham", Reb Refael Chudaitov, asking him to sing "Atem Shalom".

Motzoei Shabbos, Purim

The Rebbe entered the Shul holding his Megillah in a silver case. During the reading, upon hearing Haman's name, the Rebbe tapped on the ground with one foot.

Motzoei Purim

At 9:00, the Rebbe entered the Shul for the Farbrenge. Aside for the usual hook-up transmitting the Rebbe's words to Chabad centers across the world, the Farbrenge was broadcast live for the first time on WEVC radio in New York. Rabbi J.J. Hecht acted as host on the radio, summarizing between sichos what the Rebbe had just said and describing to the listeners what was happening on the bima where the Rebbe sat.

Many distinguished individuals stood out at this Farbrenge, including the head commissioner of the police department in Los Angeles, California. Towards the end of the Farbrenge, the Rebbe summoned him to receive a bottle of Mashke for distribution amongst the participants there. When he said to the Rebbe that he'd rather his rabbi, Rabbi Shmuel Dovid Raichik, receive the bottle and take care of the distribution, the Rebbe said, "I hear that you are a rich man. Still, I ask that you act as a waiter and distribute the Mashke..." The man still insisted that Rabbi Raichik should receive the Mashke, so the Rebbe smiled and said "I will give to Rabbi Raichik on my own!"

When the man motioned to the Rebbe that he did not receive the cover of the bottle, the Rebbe handed it to him. Seeing an extra cap on the table, the Rebbe handed a second one and smiled broadly.

In general, throughout the entire Farbrenge the Rebbe emanated tremendous joy and celebration, continuously encouraging the singing immensely. To quote Rabbi J.J. Hecht, as he spoke to the listeners tuned in to the broadcast of the Farbrenge over the radio:

"Here in Brooklyn it is already one o'clock in the morning, but the night shines like day. The more we hear, the more awake we feel, and the more pleasure we enjoy; refreshing both the heart and the soul..."

"You know, it's interesting; not always is such joy noticeable on the Rebbe's face. At times we observe upon the Rebbe somewhat of a bitterness. But today, Boruch Hashem, the Rebbe's radiant countenance is very evident, as is his joyous tone of voice. This is obviously a positive indication that we will now see weeks and months of only happiness and salvation for the entire Jewish people..."

הנחות העולם

* איתא בשם הבעש"ט ז"ל דבכל מקום שרצון האדם שם הרי הוא כאילו עומד שם. וזהו שאמרו רז"ל מחשבה טובה הקב"ה מצרפה למעשה, מאחר שרוצה באמת הרי זה כאילו עשה. וכן בהיפך, אם רוצה איזה דבר בתענוגים גשמיים, הרי הוא נעשה אותו הדבר. וכידוע מה שהראה הבעש"ט ז"ל לתלמידו שור בכובע של שבת, והיינו שאותו האיש אכל בשר בתארה גדולה ונעשה שור, והכובע לא נשתנה מפני שהוא בגד של שבת.

(ד"ה וילך איש וגו' תרמ"ג)

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* תפקידו של חסיד הוא - "כמופת הייתי לרבים", להראות "דוגמא חי" של חסיד אמיתי, חסיד שעוסק בלימוד החסידות. בכל מקום שהולך יש בידו מאמר חסידות. ואם אין לו כתב - יש לו מאמר חסידות שחוקק במחשבתו, ובמילא חושב כאשר מאמר חסידות. כאשר שואלים אותו ענין מסויים בחסידות - יודע להשיב באופן ברור, ובלשון חז"ל: "ברור לך הדבר כאחותך כו". ובכלל כאשר מסתכלים עליו, יכולים להצביע ולומר "אט גייט א חסיד", יהודי שכל מעיינו הפצת המעיינות חוצה.

(משיחת ליל א' דחגה"ס תשמ"ה)

Yechidus of a Bochur

Rabbi Bentzion Stein - Part 2

We bring you a series of Yechidus that Rabbi Bentzion Stein merited to have had with the Rebbe over many years. Rabbi Stein is the Menahel of Cheder Oholei Yosef Yitzchak Lubavitch in Detroit, Michigan. This is part two, part one appeared in Issue #2.

To note: Not everything that the Rebbe instructed a particular Chossid is applicable to everyone. Sometimes that which was said in Yechidus was intended exclusively for that chassid and not for others. Although an effort was made to choose those portions that are relevant to everyone, this point should be kept in mind while reading ahead.

Avodah

Once, I asked the Rebbe in Yechidus about many good things that I do which seem to bring Yeshus to me. What should I do about them? The Rebbe answered: "And this that you ask about blitos [yeshus] the general rule is that *Hamase Hu Haikar*, the action is what is important. Your intentions lying behind the action is another story, therefore you should do the Ma'ase.

A year or two later, I asked the Rebbe: True, the Rebbe told me to continue doing the things that bring about Yeshus within me, however what should I do to take care of the yeshus itself? The Rebbe replied: there are many places in Chasidus that deal with these issues, especially Kuntres U'mayon, and there it explains that "Kochi V'Otzem Yodi" is a shtus even in the minds of the creations in this world.

Ahavas Yisroel

Once, I asked the Rebbe how to arouse within myself Ahava Yisroel. The Rebbe replied:

"About Ahavas Yisroel, you should see to learn this mitzvah (Mitzvas Ahava Yisroel) in Derech Mitzvosecha, and if you wish, this topic is spoken about in Heichaltzu in Lekutei Torah. Learn through it until you know it by-heart and think it over from time to time, for this helps (the Ahavas Yisroel) to be ingrained in the heart."

Which Maamorim to Learn

In answer to one of my questions, the Rebbe once told me to learn *ma'amorei avodah*¹ and to review them, or at the very least their toichen, by-heart; and I should think them over from time to time.

And that is what I indeed began to do, becoming totally involved in these ma'amorim and chazzering them often. However not long after, my mashpia suggested that maybe the Rebbe meant that I should learn these ma'amorim only during the beginning of my avodah and now it came the time to start learning *ma'amorei haskala*. I asked the Rebbe what to do, because I felt that the *ma'amorei avodah* have more of an effect on me.

The Rebbe answered: because I feel that the *ma'amorei avodah* have more of an effect, I should continue learning them. But, because my mashpia told me to learn *ma'amorei haskala*, on Shabbos, when I have more time (and in general this fits with

the toichen of Shabbos²), I should learn the *ma'amorei haskala* then.

Trials and Tests

Over the years I asked the Rebbe about many trials and tests that I was faced with by the Yetzer Hora, and I received quite a few horaos:

1. Learn letters of Torah by-heart, and chazzer those words as needed. "A little bit of light pushes away much darkness".

2. Later on, after I continued to gripe about the nisyonos I was having, the Rebbe advised me to keep a picture of the (Friediker) Rebbe in my pocket, and when the undesirable things bother me I was to look at the picture and remember that the Rebbe is standing and watching.

3. In general one should keep away from things that bring to these *nisyonos*. When the Rebbe began with the Mivtzoim, and especially the Mivtzoim on college campuses, I wasn't sure what to do. On the one hand, the Rebbe seemed very fervent about them and "shturemed" about going out, but on the other hand, I felt that if I would go, I would face many nisyonos. So I asked the Rebbe in yechidus what to do. The Rebbe answered:

True, we must spread Yiddishkeit everywhere, but just as a soldier, although he must go to the front and fight, he must be prepared from beforehand. If he won't prepare, not only will he not assist in the battle, he can make be harmful. The time that a bochur is in Yeshiva is like the time to prepare for the war.

1. In general, there are two types of ma'amorim: Haskala and Avodah. Haskala means intellect, these ma'amorim focus more on in-depth discussions in the philosophy of Chasidus. Avodah means service, in these ma'amorim the focus is more on how to serve Hashem. For more on this subject see לקוטי דיבורים חלק ד' עמוד תשל"ח (Likkutei Diburim Vol. 5 p. 100) See also Kuntreis Yud-Beis Tammuz, 5708, p. 24 [reprinted in Sefer HaMaamarim 5708, p. 260].

2. See Iggeres HaTshuvah Ch. 10.

No Distractions

The proper preparation to learn the Torah of Moshiach from the mouth of Moshiach is through revealing the *yechida*, the level of Moshiach within every single *yid*. This is more revealed by the *talmidei hayeshivos* being that their whole *inyan* is - the way it should be i.e. - they are removed from any worries of livelihood, and therefore automatically their profession is expressed in their Torah, *Torasom Umnosom*, with no distractions.



שערי אגינה Niggun HaHishtachus ~ 1

Introduction

In a Sicha of the Frierdiker Rebbe¹ it is explained, there are three levels in niggunim; 1) Niggun from the Rebbe which he himself composed or that he was wont to sing (i.e. "attributed" to him). 2) From Chassidim which contains "*toichen*" i.e. a hisorirus to T'shuvah. 3) A niggun "*shoifah*" which has no *toichen* and says nothing.

In Hiskashrus to the Rebbe there are three levels correspondent to the three levels of the Neshama, singing a Rebbe's niggun connects you to the highest level and it opens a connection to the levels which are "*makkif*". In order to truly understand a Rebbe's Niggun one must learn the Rebbe's Chassidus, only then can he understand its inner meaning and be enveloped by it so that the niggun should accomplish what it is supposed to.

The Story

This is a niggun *dveikus*¹ attributed to the Tzemach Tzedek who would sing it while being "*משתטה*"² by the kever of his mother, Rebbitzin Devorah Leah the daughter of the Alter Rebbe.

In Sefer Haniggunim³ is written about this niggun:

"This niggun is a short *tnuah* (melodic movement) yet full of *dvaykus*⁴ it expresses a soulful yearning and trembling from the innermost depths of ones *nekudas haleiv*."

The Tzemach Tzedek's mother, passed away on Tzom Gedalyah 5553 after giving up her life for the dissemination of Toras HaChassidus leaving an only son, the Tzemach Tzedek, at the tender age of three years old. Before her passing she asked her father, the Alter Rebbe to raise her child and insure his proper chinuch. True to his word the Alter Rebbe took care of him, supervised his upbringing and learned with him.

After his mother's passing, he would sleep in the Alter Rebbe's room. One night he woke up crying for his mother saying "Mother, take me to you". His mother Rebbetzin Devorah Leah then patted him on his back and said: "Sleep calmly, Zayde is here, stay with him".⁵

To be continued...

1. Sefer HaSichos 5703, Chag HaPesach Ois 72,73 and 92

2. Hishtachus, which lit. means prostration, is the term used in Kabbalah and Chassidus when visiting a the resting place of a tzaddik (in previous times the Kabbalists would actually lie down). The Rebbe explains in a sicha that hishtachus represents total *bittul*, when the head and the feet are on the same level and that's the way to present one's self by the Ohel.

3. Compiled by R' Shmuel Zalmanov. Upon instruction of the Friediker Rebbe he wrote a short hakdama and description before each niggun.

4. *Dvekus* literally means cleaving i.e. a niggun which express a longing to attach one's self to Hashem.

5. Likkutei Dibburim, Likkut 2

א ציור פון א חסיד

Reb Shilem Kuryatin part 1

The orphaned adolescent sitting outside Reb Gronem's office was so absorbed in his grief that he did not even notice the looks of the yesivah students around him. It was not surprising that his appearance aroused so much curiosity. Shilem was still wearing the uniform of the "Gymnasium", the noted secular high school at which he had been studying for the past few years. In 5660, a Jewish boy who had been granted the privilege of attending such an institution was usually far removed from the world of Yeshivas. Yet at this moment, Shilem's thoughts were a world away from the Gymnasium. He kept thinking of the conversation he had just had with Reb Shmuel Gronem Esterman, the Mashpia of Yeshivas Tomchei T'mimim in the township of Lubavitch. Much to his dismay, Reb Gronem had refused to accept him as a student.

Meshullam Yedidiah Kuryatin was born when his parents were no longer young. As his older siblings were already married and living away from home, his father was able to devote his constant attention to him and gave him a sound Torah education. When he was old enough, Shilem was sent to a local Talmud Torah, where he did very well in his studies. Unfortunately, his beloved father died before Shilem reached Bar-Mitzvah age. As his mother found it difficult to bring him up alone, they went to live with the family of her eldest son, but she too passed away soon after, leaving Shilem alone in the world.

Childhood Deprivation

As his older brother was an adherent of the Haskalah, the so-called "Enlightenment" movement, he decided that the best thing he could do for the young orphan was to send him to the elite high school known as the "Gymnasium", which was also attended by his own son. Although no one knows how Shilem felt about going to the Gymnasium, the transition from his previous Torah environment to the cold and academic atmosphere of a leading secular institution must have been very difficult. Yet Shilem had no choice and before long he had settled in so well that he proved to be an excellent student. In fact, he soon outpaced his nephew, who happened to be the same age as him.

Unfortunately for Shilem, his sister-in-law resented the fact that her brother-in-law clearly out shown her own son, and she even denied him basic necessities. It was bad enough that the poor child often went hungry, but the students at the gymnasium were required to wear a uniform and his sister-in-law refused to buy one for him. In the end he raised the necessary money by giving private lessons to other, less-gifted students. Eventually, his sister-in-law tormented the boy until he could not stand living in her home any longer. One day he made a meager bundle of all his worldly belongings, thanked his brother for all of his past generosity, and set off to find the home of one of his sisters.

This sudden move surprised the rest of his family. Shilem's sister welcomed him into her home but she and her husband decided that it was time to give serious thought to his future. As Chassidim, they felt that his intellectual talents should be diverted from the gymnasium to a Yeshivah. Shilem readily agreed. After all, this was the path that his late father had originally intended him to follow. After much thought they all concluded that Yeshivas Tomchei Temimim was the most suitable place for him.

To be continued...

{This niggun can be heard on Heichal Negginah tape 8, songs 2-3}



Q&A

What is a Chassidische Farbrengen?

One of the hallmarks of Chassidim is the Farbrengen. What is a Farbrengen? A Farbrengen is usually translated as “a Chassidic Gathering”, but in truth to *farbreng* means to spend time together, as in “מיר האָבן פאַרבראַכט דאָרט אַ פאַר שעה”. Friends gather together and say L’chayim, give each other *brachos*, pour out their hearts to one another and strengthen each other in their service of Hashem.

However to Farbreng is one of the foundations of a Chossid’s way of life, providing him with a breath of fresh air to recalibrate his life-compass reminding him of who he is.

A Farbrengen revives the *Nefesh Elohis* and helps the person rise above his day to day life. And although [sometimes] the after-effect of the Farbrengen can be seen only for a while, however inside it is felt for a much longer time, as is revealed by later events.¹

Chassidim and *Baalei Avodah* in every generation cherished the Farbrengens of Chassidim and would *chazzer* the old and famous *vort* that the Chabad Chassidus Niggun and the Chabad Chassidus Farbrengen are the salt and pepper that give the right and true *geshmak* in the right and true avoda of a Chabad Chosid.²

The original misnagdim could not understand what this was all about. They felt that it was demeaning for a group of Talmidei Chachamim to sit together and drink *mashke*, talk and **laugh!** As the Frierdiker Rebbe writes the reaction of a yid, before he became a Chassid:

“Once – Reb Simchah Zissel saw this with his own eyes – late at night, they brought potatoes and baked them on the stove, and they produced a small bottle of strong spirits.

Reb Chayim drank, and gave the young men to drink. They kissed one another, and then they began to dance. With his very own eyes, he saw them dancing and singing, for hours on end.

At intervals, Reb Chayim would sit at the table, with the young men surrounding him, and they would speak in whispers. Suddenly, with no warning, Reb Chayim broke into a loud song, and he resumed dancing with the young men. Reb Simchah Zissel never got over his amazement at this incomprehensible sight: Torah scholars demeaning themselves in a holy place, dancing, drinking whiskey, consuming potatoes, and kissing like doves.³”

However, they never understood the importance and power of a Chassidische Farbrengen.

There are many places that explain the beauty and importance of a Farbrengen, here is only a small taste⁴.

“What a Farbrengen can do, even *Malach Michael* can not do.⁴”

However before we go into the details and different types of Farbrengens it is important to make clear that there is a seder how, when and where to Farbreng.

The Rebbe describes the format of a Farbrengen in Hayom Yom⁵:

A public farbrengen in general, and on Shabbat or motzo’ei Shabbos in particular, is one of the foundations in the ways of chassidim and Chassidus. It is an opening and entry-way to the fundamental Mitzva of Ahavas Yisroel.

At the great majority of Farbrengens, the principal speakers demand of the participants to improve their conduct and practices, to designate times for the study of Chassidus and keep those times diligently, and that their study be directed to learning and fulfillment.

(The general concept and method of reproving another is well explained in the maamar *V'im Ruach Hamosheil* (Kuntres 30). Every chassid would do well to learn it thoroughly and take it deeply to heart.)

But this reproving at a farbrengen is only for such matters that will not cause any embarrassment whatsoever. This has been the way since the earliest days - one reproved another with love and deep affection.

Continued next week...

1. אגרות קודש חלק י"א ע' קסח
2. אגרות קודש אדמו"ר מהרי"ץ חלק י ע' ס
3. The Making of Chassidim p. 19
4. ראה קובץ תהלים
5. היום יום כ"ד תשרי

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
הל' שאר אבות הטמאות פ' י"א	הל' סנהדרין פ' כה-כו הל' עדות פ' א'	ה' אדר ב'
פרק י"ב	פ' ב-ד	ו' אדר ב'
פרק י"ג	פ' ה-ז	ז' אדר א'
פרק י"ד	פ' ח-י	ח' אדר ב'
פרק ט"ו	פ' יא-יג	ט' אדר ב'
פרק ט"ז	פ' יד-טז	י' אדר ב'
פרק י"ז	פ' יז-יט	י"א אדר ב'

לזכות

מנחם מענדל בן רבקה שי'

בשבח והודאה על הנסים שהיו עד הלום

ובתפילה להשי"ת שמכאן ולהבא יהיו אך ורק בשורות טובות

למעלה ממדידה והגבלה ובטוב הנראה והנגלה