

א חסידישע דערהער...

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Toldos - 5745

Monday, 24 Cheshvan

Visit by the Family of the Lelover Rebbe

A bit after eight this evening, a delegation from the household of the Lelover Rebbe (including his two sons and a few grand children) came to visit the Rebbe at 770.

After a lengthy conversation, during which special regards were conveyed to the Rebbe from their father and various Torah-related topics were discussed, the brothers requested some time with the Rebbe in private.

It has been told that the Rebbe asked them to relate to their father that his grandchildren which have joined Lubavitch are doing very well and going "Mechayil el choyil" and wished him that he derive much Nachas from them. Regarding his grandson Reb Yaakov Biederman, Shliach in Vienna, the Rebbe said "He is doing wonders there!"

Thursday, 27 Cheshvan

National Kinus Hashluchim

The National Kinus Hashluchim has begun here in New York and many Shluchim can be seen in 770 enjoying their moments near the Rebbe. Indeed, the Yom Tov of Rosh Chodesh Kislev could already be felt in the air...

Shabbos Parshas Toldos - Erev Rosh Chodesh Kislev

Farbrengen

At 1:30 the Farbrengen began. The upcoming month of Kislev is filled with Yomim Tovim and special days and they all hold a strong connection with one-another. Chanukah is all about spreading light, as are Yud and Yud-Tes Kislev - spreading Chassidus and the light of Torah.

deficiency that would compel him to "leave the camp" even if you are the greatest of the wise, you are still not qualified to decide that he is Tamei! Who authorized you to determine the verdict of a fellow Jew? Better go and take care of your own deficiencies first!

What is more; when speaking of the Golus, you say, "No wonder the Yidden are still in Galus, Mipnei Chata'einu, it is due to their many sins..." Of exactly what stature do you think you are that you so freely judge the Jewish people?! In truth, the mere fact that you have the Chutzpah to speak in that manner and send a fellow Yid "Michutz la'machane" actually reveals your true colors, and notifies us of the low level upon which you actually stand... If you can't refrain from speaking in this manner, then better go and sit alone in your own private quarters and learn Torah; stop hanging around other people and driving them crazy with your silly ideas!

Our approach of being Mekarev all Yidden is one we learned from the Baal Shem Tov. You say you don't agree with this approach? Well, who are you to agree or disagree? This is the way Avraham Avinu conducted himself as well, showing special attention even to Eisav - a rebellious Jew; all the more so are we to assist our fellow Yidden who don't act according to Torah because they simply know no better..."

[There were many, many more interesting subjects that the Rebbe addressed throughout the Farbrengen (including an additional segment of rebuke to the Mashpi'im for failing to fulfill their task properly, and not rectifying this sufficiently since it was last spoken about - on Shabbos Lech L'cha). Learn the Rebbe's words as they appear in their entirety to see for yourself...]

Rosh Chodesh Kislev

A grand Farbrengen was held on Motzoei Shabbos in the big Shul at 770 in honor of the Yom Tov of Rosh Chodesh Kislev (see invitation) arranged and emceed by Reb Meir Harlig. Chassidim, Shluchim, Tmimim and Anash rejoiced throughout the night, celebrating the great miracles that Hashem has done for us.

דעם רבינ'ס א מענטש

* מ'דארף אלעמאל געדיינקען, אז מען איז דעם רבינ'ס מענטשן, און... שטעלן זיך אליין די פראגע: איז דער רבי צופרידן מיט מיר וואס איך טר אזוי? האב איך גענוג אתכפיה און אתהפכה ווי עס פאסט פאר דעם רבינ'ס א מענטש?

(אג'ק ח"ג ע' שלד)

פודעה חשובה
הננו בזה להזמין את כל אנש והת'שי'.
להשתתף בסעודת הודאה רבתי, ומלוה
עלכה, לכבוד יום הבהיר לר' כסלו הבא
עלינו לטובה, שתתקיים במוט'ק פרשת
תולדות אור לר' כסלו בשעה 8:30.
בבה"ע ליובאוויטש סבליובאוויטש.
המסדרים

When discussing the daily lesson in Rambam (which is Hilchos Tzara'as), the Rebbe pointed out that in order to determine whether or not one is Tamei and must "leave the camp" (Michutz la'machane) the verdict must be given only by a Kohen.

The Rebbe continued:

"When one looks at a fellow Yid and sees what seems to be a serious



Eating Snow...

A Typical Night in Lubavitch

The month of Kislev is upon us. "A Chassidische Chodesh"; a month filled with happy, joyous and auspicious days which we utilize by increasing in Limud Hachassidus, Hafotzas Ha'mayonos, and of course many Chassidische Farbrengens. In fact, one year the Rebbe instructed the Chassidim to Farbreng each and every night of the month!

It is in this spirit that we bring the following excerpts from the memoirs of HaRav Yisroel Jacobson, in which he vividly describes in detail what a Farbrengen in Lubavitch looked like; the setting, the discussions that went on, and many more fascinating memories...

Towards the beginning of Kislev 5674, the Rebbe (Rashab) was compelled to travel abroad due to health reasons and for the Yom Tov of Yud-Tes Kislev he was not in Lubavitch.

The Farbrengens started on the night of Tes Kislev... From that night until the conclusion of Chanukah, the Farbrengens continued almost constantly with the *Mashpi'im* and *Anash*. There were instances when we just did not have the means with which to buy "*Farbeisin*" and so we simply used snow instead!

The Mashpia, Reb Shilem Kuratin unceasingly sought to inspire the elder Bochorim, and he succeeded to the point where they would study the *Maamorim* of *Imrei Bina* for twelve consecutive hours (or more) a day!

He attempted to persuade me as well to study the *Maamorim* of the Mittlerer Rebbe, but I insisted that the Rebbe (Rashab)'s *Maamorim* are sufficient for us, for the deepest concepts in Chassidus are all explained there so clearly...

Nearly every Thursday night (at times it was only once every other week) there would be a Farbrengen from eleven in the evening, lasting until close to daybreak. This continued as well on Chof Daled Teves, Rosh Chodesh Shevat, Tu B'Shevat and so on.

I recall during one specific Farbrengen at the home of Reb Shilem (as it seems it was Rosh Chodesh Adar) he was speaking about (not) feeling haughtiness ("*Yeshus*") from achievements in learning, and especially those who learn *Yoreh De'ah* in order to receive *Smicha*. One of those present who was learning *Smicha* at the time was Reb Moshe Akselrod (he was considered a very Chassidische Bochor) who learned with his *Chavrusa*, Reb Tzvi of Astrova. Reb Shilem said with his Chassidische wit:

"Those that learn in order to pursue "*Smicha*" are like vendors of yeast (in Russia of those years, it was common practice that *Rabbonim* in many cities would support themselves by selling yeast), and the yeast is what expands and leavens the bread – signifying *Yeshus!*"

Reb Tzvi began to cry and said, "I am not a vendor of yeast!" (I.e. my learning doesn't bring about *Yeshus*)...

I recall one particular Farbrengen which took place in secret on the fifth night of Chanukah with Reb Shmuel Groinum (Rashag). He was suffering at the time with a sickness in his eyes and the doctors had prohibited him from drinking *Mashke*, and it was quite difficult for him to Farbreng. He only agreed to make an exception that night on condition that the Farbrengen would be in an undisclosed location, so we would have to find a good hiding place.

In one instance, we Farbrenged at the home of a potter. Hatomim Yitzchok Raskin had bought a Chanukah Menorah from him for fifteen kopeks, and asked him for permission for us to gather in his home for a Farbrengen, to which he agreed. Only those that were around after kindling the Menorah that night were aware about the Farbrengen. Anyone who attempted to discover our whereabouts afterwards was unsuccessful...

...In the winter of 5675, my friend Shmuel Kaddish Bartanovsky was forced to leave Tomchei Tmimim and was drafted into the army, uncertain whether he would be able to return to Lubavitch. We wished to arrange a Farbrengen before he left, so we asked Reb Shilem if he would Farbreng for us. He replied that he was unable to, but was willing to allow us to his house. Instead, we asked Reb Zalman Havlin to Farbreng with us, and we arranged the time for Thursday night after we finished our studies.

Then another problem arose: Where would we find money for *Mashke*? The government had closed all the liquor stores. Since it was a time of war, the soldiers were bound to get intoxicated and insight a riot. In the end, Moshe Gourarie (son of the famous philanthropist Reb Nosson) paid two rubles for one bottle of *Mashke*. The Farbrengen took place on condition that it would be a secret. At eleven o'clock, after learning Chassidus, we went over unnoticeably to Reb Shilem's home, along with Reb S. Z. Havlin.

The Farbrengen was indeed a very passionate one, and in the middle of the night (at around three in the morning) we went to fetch more *Mashke*. The rest of the Bochorim who had remained in Yeshivah began to search for us (after all, it was a Thursday night when we would usually stay awake in the Zal together with everyone), but to no avail. Only two of them (S. Bliner and C. M. Liss) succeeded in finding our hiding place and joined us in the middle of the night. Reb Shilem was disappointed that more of the Bochorim didn't come to participate.

One of the subjects that we discussed that night remains in my memory. The point of Chassidus is to bring out the innermost point of the Neshama, that it impacts the Yid in all areas of his life. Each Rebbe in his generation works according to the level of capabilities of those in his time,

(Continued on page 3)



שערי צנינה

Ney Zhuritze' Chluptzie

– נייע זשוריצע חלאפצי

Have no worry "my young friends" (lit. youth)

– שטא איסנאמי ביודעט

About what will be with us (lit. what will we have to drink?)

– מי דיאעדעם דא קראטשאנקי

When we will reach the tavern

– טאם אי וואדקא ביודעט

There, we will have plenty to drink.

This is a very old niggun which was sung by the Mittlerer Rebbe's Chassidim some 180 years ago on their journey to the Rebbe in Lubavitch.

This is quite an appropriate niggun for such an occasion for it expresses an immense hiskashrus a Chossid has to his Rebbe.

From Tavern to Farbrengen

These Ukrainian words, as is the case by many other niggunim, are the chatter of coarse, unrefined peasant lowlifes. From these very songs, Chassidim would learn a lesson in Avodas Hashem.

From the words of this niggun, Chassidim uncovered a beautiful message:

The burning desire of the thirsty peasants for a hard drink, Chassidim used as a way to express their thirst for Chassidus. While on their way to the Rebbe, they comforted themselves singing: "When we will reach the tavern there we will have plenty to drink. Meaning; when we come to the Rebbe we will have plenty to drink from the wellsprings of Maamorim and it won't be lacking..."

The Rebbe Rashab once said: "We can see from this niggun how the Chassidim of the Mittlerer Rebbe were on such a high level. When they came to the Rebbe they didn't lack anything, for their preparations began long before they came to Lubavitch".

The Friediker Rebbe recounts, that once, a group of Chassidim were learning a certain famous Maamor of the Rebbe which they were finding difficult to fully grasp and they cried out, "what will become of us?" To this the niggun comes and consoles: "Don't worry, for when we will be by the Rebbe..."

An Effective Niggun

"In the 120 years that this niggun has existed amongst Chassidei Chabad", states the Friediker Rebbe, "it has awoken many people with an inner arousal. If only one would Daven with it and while he is singing he should listen to the words he is saying...."

(Continued from page 4)

The following is a letter written by Reb Chatche to Reb Yisroel taking him to task:

...**"He feels that Ma'amod has preference. For Tomchei Temim is only Tomchei Tmimim if the Rebbe is here, otherwise Tomchei Tmimim ceases to be. This means that the Yeshiva is vital to us and ingrained in our souls, yet it is like the head and the heart. Both are crucial for life, yet the head comes first, then the heart.**

"I know not what the conviction by others is, by me it is obvious that the Rebbe is above personal needs and private wants. Even back in Leningrad he told me that Ma'amod is like the head and Tomchei Tmimim the heart and the head must come first..."

(Continued from page 2)

bringing out the innermost point of the Neshama in each of them, so that they'll be "P'nimiyus'dike Chassidische Yidden".

The Farbrengen lasted until six in the morning. Obviously, the participants sufficed with only sipping at the Mashke in their cups, and said "LeChayim V'Ivrocha".

I recall another Farbrengen during that winter, I don't know exactly which date it was; it must have been one Thursday night in Shevat, lasting well until Friday morning. The Rami"m, Mashpi'im, members of the administration, and a few of the Talmidim were invited to join.

At the beginning of the night, Rashag headed the Farbrengen, but then he got into an argument with Reb Moshe Zhebner regarding the greatness of the Rebbe (Rashab) – something they never seemed to agree upon...

Reb Moshe was firm in his opinion that the Rebbe (Rashab) is as great as the Baal Shem Tov. But Rashag would answer him: Whichever level of greatness you attribute to the Rebbe (Rashab), I agree that he is truly there, or possibly even higher. Why, though, does it bother you to say that the Rebbe Maharash was even greater yet, and the Tzemach Tzedek even greater than him, and so the levels go on, until the Baal Shem Tov who was the greatest of all?!

Reb Moshe would not hear of it. He was already after a lot of Mashke, and he stood up and said, "I cannot sit here any longer; I'm going home..." Then Yitzchok Magidson would begin a heartfelt Nigun, compelling Reb Moshe to sit back down in his seat, saying, "Ah! With this Nigun one can feel the Shechina!"

This scene repeated itself a few times over until two o'clock in the morning, when Rashag finally left for home, and Reb Shilem continued to Farbreng with the boys until morning neared.



Q&A: What Inspires Such Tremendous Joy on Rosh Chodesh Kislev?

In honor of Rosh Chodesh Kislev, the day we celebrate the Rebbe's recovery from a heart-attack on Shmini-Atzeres 5738, we found it appropriate to quote the following excerpts from the letters of HoRav Yechezkal ("Chatche") Faigin, the Frierdiker Rebbe's chief secretary.

Within these lines there is tremendous insight on the intrinsic bond between Rebbe and Chossid which has a direct effect on the Rebbe's health, and what the reaction of a true Chossid is in bringing about the Rebbe's full Gezunt.

But first, a little background:

In 5694 the situation in Europe was abysmal, Nazism was on the rise, the economy was shattered and people were destitute. The Frierdiker Rebbe and Tomchei Temimim had been banished from Russia and resided then in Otwoztk, Poland. Recovering from the Soviet prison, the Frierdiker Rebbe was very ill and needed medical attention. Without contact to the Chassidim in Russia and with impoverished state of the Chassidim in Europe, there were no funds to run the Yeshiva or pay for any of the expenses of Beis Harav, much less pay for the doctors and medications the Rebbe so desperately needed.

In the following letter from Reb Chatche to Reb Yisroel Jacobson, the chairman of Agudas Chassidei Chabad in America, he illustrates the extent of the urgency of the situation:

"In truth, no written words can describe the situation as it is. For even with spoken words the true picture cannot be portrayed... If it were only possible to articulate the full story even for some of our acquaintances; what the stance of the Rebbe's health actually is and how far it is from being cured, I have no doubt that things would look a bit different.

"I see no solution other than having all the Tmimim realize that Ma'amod (which would cover the expenses of looking after the Frierdiker Rebbe's health) is not merely another Tzedoka or donation of some sort, but it is an inescapable obligation! Just as one feels the necessity of providing for his family week-in week-out, month-in month-out, and in the end Hashem provides his needs whether abundantly or not...

"(On a small scale, some of the Tmimim and Anash have already established this notion by themselves as a fact, but they are still few in number)..."

In another letter to Reb Yisroel, Reb Chatche writes of the explanation he had heard from the Frierdiker Rebbe for the reason why his health had deteriorated recently. He

attributes much of it to the Chassidims' failure to do their Avoda:

"During the past few days, the Rebbe spoke to me bitterly of the neglect towards the study of Chassidus, he explained at length how this plays a major role in the wearying of his health. He spoke about the sluggishness of some of Anash and especially the Tmimim in this area; he has spent so much of his precious time to lay out the concepts of Chassidus in an easily understood diction, and even in Yiddish, enabling the simple and the women to have access to them as well. Whenever he is approached with a question in Chassidus it is a genuine pleasure for him. Why then does no one take initiative to disseminate the Kuntreisim?"

"It is difficult for me to repeat all the words he said, but I noticed at the time how much this troubled him. If people would only pay attention to this..."

To alleviate the situation Reb Itche der Masmid (Gurevitz) was dispatched to America. His mission was twofold, to teach Chassidus and raise funds. He was to meet with the Chassidic communities, revitalizing their devotion to the study of Chassidus and their adherence to its ways, and to raise funds for the Frierdiker Rebbe and Tomchei Tmimim.

Once again, Reb Chatche was in constant contact with Reb Yisroel Jacobson to ensure that the most be made out of Reb Itche's vist. He implored Reb Yisroel to utilize every opportunity that Reb Itche had, for getting him to agree to make the long trip to begin with was no small matter. Additionally, Reb Itche der Masmid was no simple person, as Reb Chatche says in one of his letters *"B'sha'as Hadchak*, he can give *brochos* as well..."

One time Reb Itche was speaking in one of the cities, and he made mention of his appeal for *Ma'amod* before the appeal for Tomchei Tmimim. His listeners were dismayed that he did not mention Tomchei Tmimim, the crown jewel of Lubavitch first, and Reb Yisroel Jacobson passed their sentiment along to Reb Chatche.

(Continued on page 3)

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
פרק י.	פרק ח-י.	כח חשוון
פרק יא.	פרק יא. . ספר נזיקין הל' נזקי ממון.. פרק א-ב.	כט חשוון
פרק יב.	פרק ג-ה.	א' כסלו
פרק יג.	פרק ו-ח.	ב' כסלו
פרק יד.	פרק ט-יא.	ג' כסלו
פרק טו.	פרק יב-יד.	ד' כסלו
פרק טז.	הל' גניבה.. בפרקים אלו. פרק א-ג.	ה' כסלו

For questions and/or comments please call: (347)541-4770.

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