

a Chassidische DERHER

א חסידישער דערהער

ערש"ק פרשת תצוה יב' אדר תשע"ג

INSIDE THIS ISSUE:

<i>Leb'n Mitn Reb'n</i> Mashke from the Alter Rebbe	1
Feature: A Look into Reshimas Hamenorah	2
A Toast	3
A Daring Shlichus	4
Q & A:	5

דער בעש"ט נ"ע האט מגלה געווען, אז יעדער איד האט בכח אויפצוטאן גדולות אין דעם אויספירן די כוונת הבורא ב"ה אין דער בריאה, און דער רבי - רבינו הזקן - און די רביים האבן מגלה געווען מיט וואס יעדער קען ארויסבריינגען דעם כח אויף אויפצוטאן אין דער בריאה די כוונת הבורא ב"ה.

(סה"ש תש"ג עמ' 79)

לזכות

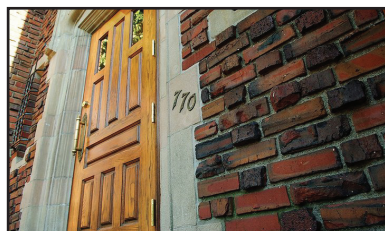
הרה"ת אליעזר דוד

ומרת חנה מושקא שיחיו ניו
לרגל התונתם ט' אדר תשע"ג
שיזכו לבנין עדי עד על יסודי

התורה והמצות
נדפס ע"י הוריהם

לעילוי נשמת

ר' יהודה בן ר' אייזיק הכהן קרמר
נדפס ע"י ר' יוסף ומרת חנה שיחיו
ומשפחתם הרשקוביץ



מִיטְנֵן רֵבִי'ן

Mashke from the Alter Rebbe

PURIM - 5711

When the Rebbe began the *Ma'amor*, after saying the *Dibur Hamaschil*, "*Vekibel Hayihudim*", the Rebbe stopped and cried for a bit, and then started from the beginning again, continuing on with the rest of the *Ma'amor*.

The *Farbrengen* lasted for about seven and a half hours (from about 9:00 p.m. until 4:30 a.m.). During the *Farbrengen* the Rebbe said a lot of *L'chaim*, and also instructed the participants to say *L'chaim* many times. When small cups were distributed for saying *L'chaim*, the Rebbe instructed to bring larger ones, and said (with a smile): "Regarding *Tzedokah* there is an advantage in giving one small amount many times, (*bislach vayz*), but regarding *Mashke* there is no need that it be given little by little!"

Towards the end of the *Farbrengen*, throughout which the Rebbe had a lot of *Mashke*, the Rebbe said: We must all change for the better, each person at his own level. We have to go out of our limitations "*Unveren an-anderer*" (become a different individual).

The Rebbe asked the Chassidim to sing "*Kol Bayaar*", relating that after the famous Purim *Farbrengen* of 5687, which led to the Frierdiker Rebbe's arrest, Reb Yankel Zuravicher sat down on the floor and sang this *Niggun*.

The Rebbe suddenly began to speak about himself and about his acceptance of the *Nesius*.

With tears in his eyes, the Rebbe said, "Who am I and what am I? I don't know why you were connected to me or why I was connected to you, or why life is made difficult for me or for you."

Turning to one of the elder Chassidim, the Rebbe said: "Regarding the time of the second *Beis Hamikdash* it is said that the older people who remembered the first *Beis Hamikdash* were crying. You, elder Chassidim, who were by the Rebbe Rashab and by my father-in-law, it is a shame on your part that you are not crying. It is justifiable that you didn't cry after the Rebbe Rashab's passing, for then you had his only son to take his place. But now?!"

Many of the elder Chassidim approached the Rebbe and said that Chassidim don't want to hear such things; one of them announced - "You're the Rebbe! It is one continuous chain from the Alter Rebbe". He then asked the Rebbe for *Mashke* saying that he wanted to receive *Mashke* "from the Alter Rebbe!" The Rebbe smiled and gave him *Mashke*.

The Rebbe then spoke about the Chassidim's *Hiskashrus* to him, saying: "It seems that you have no other choice and I have no other choice, but you should just know that I am only a middle-man..."

Amongst other things, the Rebbe said: "After the passing of the Rebbe Rashab, my father-in-law once said that regarding his father he doesn't say "*Nishmoso Eiden*", if it's easier and better to say "*Nishmoso Bi*" (in me). The Rebbe finished and said: So to regarding my father-in-law, I don't say "*Neshmoso Eiden*" rather "*Nishmoso Bi*!"

The Rebbe then said: I want to bless you all and myself, that the *Brocha* that the (Frierdiker) Rebbe gave during the last years of his life on this world, that this should be the last Purim in *Galus* - should be fulfilled on this Purim!

The Rebbe then concluded by saying: "And the Rebbe *Shlita* should lead us toward *Moshiach*!" Reb Yisroel Jacobson, who was standing near the Rebbe, pointed to the Rebbe and said "*Der Rebbe Shlita!*"

A look into Reshimas Hamenorah

The Menorah is the vintage Jewish symbol; used by Jewish institutions worldwide. But long before the miracle of Channuka¹, and the Menorah's debut within Jewish culture, the Torah already ascribed special significance to the Menorah. The only utensil in the Mishkan not built by man, the Menorah served as testimony to Hashem's dwelling among the Yidden.

And it's importance was not a kept a secret either: when Aharon Hakohen was saddened at not having participated in the Channukas Hamishkan, Hashem told him that his Avodah of the Menorah would be of greater significance.

But what about the Menorah made it so unique – a class above the rest?

Throughout the vast sea of the Rebbe's Torah one can find many explanations for this².

However, something which is perhaps clouded in fog is the actual Avodah of the Menorah.

Although deeper study in this topic will clear up some questions, many more complicated ones will arise. It is not due to ignorance that there is a lack of clarity, but rather for the sheer sophistication of the issues.

In what has become known as Reshimas Hamenorah – the longest Reshimah that we have – the Rebbe explores the complexity of the seder of lighting the Menorah. Handwritten in a 5.5" x 8.5" notebook, the Reshimah is crammed with small writing on each of its eleven pages, with the chapter titles squeezed into the margins. In addition there are a few footnotes which the Rebbe wrote on the margins as well.

In his opening sentences the Rebbe defines the manuscript as an explanation to the "various opinions regarding the kindling of the Menorah in the Beis Hamikdash," and to "what Chassidus explains on this [topic]."

The first part of the Reshima reviews the complex issues pertaining to the

Menorah's lighting, considering the many nuances within this issue. The Rebbe, in a unique and clear manner, resolves many of the difficulties regarding the pertinent Halachos, providing a lucid account of the Rambam's, seemingly contradictory, view³. Where many Meforshim remain puzzled by the Rambam, the Rebbe gives a clear way of learning. In the course of this, many new concepts are brought to light.

In the second part, the Rebbe describes the concept of the lighting the Menorah – including the relevant arguments – according to Chassidus. Addressing the principal argument of where the Menorah stood – either from East to West or from North to South – the Rebbe delves into the deeper meaning of the Menorah, based on his preface regarding the other utensils in the Beis Hamikdash.

Dated *Paris, 5699*, the Reshimah was written at the behest of the Frierdiker Rebbe and is in fact an elaborated version of a short letter. In Adar, 5699, Rabbi Shneur Zalman Shmotkin wrote to the Rebbe concerning the lighting of the Menorah, his questions were on what is explained in the Maamor of the Alter Rebbe in Torah Ohr, Dibbur Hamaschil בכ"ה בסלו. The Rebbe responded in writing shortly after.

When learning of this exchange, the Frierdiker Rebbe wrote to the Rebbe, requesting that he develop this concept in a clear and comprehensive manner, including an explanation according to Chassidus and its practical implications.

In the words of the Frierdiker Rebbe:

I am requesting that you prepare the letter with which you answered Rabbi Shmotkin about the kindling of the Menorah – זאלסטו דאס ריכטיג גוט בעארבעטן – explain it at length... and then explain it according to Drush and Remez the way it pertains to a person... and how it is explained through Chassidus, which we received from the Baal Shem Tov and Maggid. And [finally] how it is explained according to Chassidus Chabad."

And he concludes:

³ An example of one of the questions: Why does the Rambam in Sefer Hayad Pasken that the Menorah was placed from north to south, when the Halocho should seemingly be that it was placed from East to West?

I am doubling my request etc.

The Rebbe responded and included his opening remarks at the beginning of his Reshimah, quoting, "In response to his question, which he poses in his letter..."

And thus Reshimas Hamenorah was born.

[The content of the original letter to Rabbi Shmotkin is discussed in section seven of the Reshimah, with a few minor changes.]

Throughout the coming years, a number of people wrote to the Rebbe with similar questions to that of Rabbi Shmotkin, concerning the exact seder of lighting the Menorah – according to the Maamor of the Alter Rebbe. In one such letter, the Rebbe replied⁴, "In another place I wrote at length about this," seemingly referring to this Reshimah.

In 5758, in honor of Gimmel Tammuz, Lahak prepared the Reshimah for print. Each page was divided in two halves; the top half containing the Rebbe's exact words, unedited aside from being typed and set, and the bottom half containing the Rebbe's original words in bold, but with most of the Roshei Teivos opened up. In between the bold font of the Rebbe's words is a commentary in regular font, guiding the reader through the Reshimah.

The sefer also includes an introduction, providing a basic background about the Menorah and its kindling in the Beis Hamikdash. The Rebbe's original letter to Rabbi Shmotkin, along with other correspondence concerning this topic, is included in the end of the sefer as well.

Learning through the Reshimah or merely appreciating the Rebbe's intent, one can identify the Rebbe's unique style. The way everything is explained clearly and precisely, concluding with an explanation according to Chassidus, and how, in farbrengen after farbrengen, sicha after sicha, the Rebbe brings all aspects of Torah together, weaving them together in perfect harmony. Torah is eternal on every level, the same Machlokes in Nigleh has practical implications to every person – they are not two separate entities.

⁴ See Igras Kodesh vol. 3 page 228 and on.

¹ One must keep in mind that the Menorah for Chanukah has eight branches and the one in the Beis Hamikdash had seven. The one typically used in pictures and illustrations etc. is the eight branched one.

² To mention just a few: Likkutei Sichos vol. 24 page 16, vol. 38 page 36, vol. 21 page 164. Toras Menachem vol. 15 page 305 and many other places.

The last Maamor edited, reviewed, and given out by the Rebbe was “V’atoh T’zavah” on Purim Kotton 5752, which also discusses the lighting of the Menorah. As Kabbaloh says, “Noutz Techilloson B’sofon,” the beginning is wedged in the end. The last thing, as of now, that we are Zoiche to have written and received from the Rebbe deals with the Menorah, let us hope that through our involvement in the Rebbe’s Torah about the Menorah we will merit the Avodah of the Menorah, may it happen now!

To quote what the Rebbe says at the end of the Maamor “V’atoh T’zaveh”:

“ועל ידי זה זוכים בקרוב ממש לגאולה האמיתית והשלימה, שאז יהיה.. הבאת השמן והדלקת הנרות (ויקחו אליך שמן גו' להעלות נר תמיד) גם בגשמיות, בבית המקדש השלישי, בגאולה האמיתית והשלימה על ידי משיח צדקנו, בקרוב ממש”.

שמחה הכי גדולה!

וכן תהי' לנו - שעוד באמצע ההתוועדות בא משיח צדקנו, ויחד עמו תהי' המשך ההתוועדות באופן שהקב"ה בעצמו, עצמות ומהות, מתוועד עם כאו"א מישראל וכלל ישראל, ואז חהי' השמחה הכי גדולה, למעלה גם משמחת פורים שהיא באופן ד"עד דלא ידע”.

(כ"ק אדמו"ר שליט"א חייך ואמר:) כאן בברוקלין, כנראה, קיימו השנה ה"עד דלא ידע" ע"י שינה ("דורך כאפן א דרעמל")... כמובא בפוסקים שיכולים לצאת י"ח "עד דלא ידע בין ארור המן לברוך מרדכי" ע"י שינה, ובכל אופן (לאחרי דברי הצחות) יוסיפו בהשמחה ביום הש"ק זה שבא בהמשך לימי הפורים, יום השלישי, ועד להשמחה העיקרית דהגאולה האמיתית והשלימה, תיכף ומיד ממש. "ביום השלישי יקימנו ונחי' לפניו”.

(כ"ק אדמו"ר שליט"א עמד מלא קומתו ורקד על מקומו, בהניפו ידיו הק' בעוז, בשמחה רבה).

(ש"פ תשא תנש"א)

“A TOAST!”

Towards the end of the Farbrengen on Purim, 5727, the Rebbe announced:

“There are certain customs in this country which are it is questionable whether or not they are in accordance with the Torah. Being that today is Purim, however, we do various things in order to increase in our Simcha, we will therefore follow the custom of our country and make a toast!

“Let us make a toast for Kfar Chabad, may its inhabitants have abundant blessings beyond all limitations!”

The crowd began singing and reciting Le’chaim, and the Rebbe commented “Hurry up!” so they started to sing quickly, but the Rebbe explained: “I meant to hurry up with the Le’chaim; not with the Niggun!”

A DARING SHLICHUS

A STORY TOLD BY THE REBBE AT THE FARBRENGEN OF PURIM, 5736

The Minhag Yisroel is that when the chance arises to bring good tidings and encouragement to another Jew who can use it, especially those whose job it is to guard Eretz Yisroel they grab the opportunity immediately. Therefore there was a request to bring Mishloach Manos and lift the spirits of those Jews who are privileged to guard Eretz Yisroel (since they are in places where it’s necessary to have a Jew standing with a gun, to prevent people there from doing anything bad), by explaining to the soldiers that “Lo Yanum V’lo Yishan Shomer Yisroel” (“The guardian of Israel does not slumber nor sleep”), and therefore they shouldn’t be afraid, and so on. I got a message that a group of Shluchim had traveled to the soldiers that are stationed in Shechem.

Seeing that recently it has been very hectic in Shechem, the Shluchim were accompanied by a driver and one or two soldiers. When they were a short distance away from Shechem, they encountered a roadblock that the Arabs had built, to stop Jewish people and soldiers from coming into Shechem and its surroundings. They soon realized that it was not only a block of stones sticks and earth, but many Arabs stood there as well. The driver did not want to take the risk and responsibility for the Shluchim who were bringing the Mishloach Manos, especially since their Shlichus could be done another time.

The Shluchim, however, told him simply, that since they were given a Shlichus to give encouragement to other Jews, and to enliven them with the joy of Purim, they shouldn’t pay attention to the block of stones, sticks, and earth, or even if there are people there, too. Since they were going to do a good thing, nothing bad would happen. They convinced the driver and the soldiers to go on further and not to be afraid.

The driver went further, and broke through the roadblock. The Arabs tried throwing stones, and the soldier had to fire a few shots in the air to scare them off.

When they arrived at the army base, they had a very lively Purim gathering. They returned to Yerushalayim unharmed and in good spirits, and now in Yerushalayim the Purim celebration is starting, since in Yerushalayim Purim is celebrated on the fifteenth of Adar.

Why don't Chabad Chasidim say Veshomru?

QUESTION:

Before the Ma'ariv Shemonah Esrei on Shabbos there is a paragraph beginning with the words "Veshomru Bnei Yisroel," which is recited by most Jewish communities around the world. What is the reason why, in Chabad, we skip this paragraph – especially considering that it is printed in our Siddur (Nusach Ari)?

ANSWER:

The Minhag to say Veshomru is mentioned in Rishonim and brought down as Halachah in the Tur: "It is customary to say the Possuk of "Veshomru Bnei Yisroel" to demonstrate that if Yidden guard Shabbos they will need no other guard."

The Sefer Shiblei Haleket² explains that the paragraph of Veshomru corresponds to "Shamor," and Kiddush corresponds to "Zachor." Together they represent "Zachor Veshomor," emphasizing that whoever guards Shabbos, Shabbos will guard him. Another reason is brought in Sefer Chemdas Hayomim,³ where he explains that in saying Veshomru we express our commitment to guard our Neshomo Yeseirah (which we accepted in reciting the words Ufros Aleinu).

However, when compiling his Siddur, the Alter Rebbe omitted the paragraph of "Veshomru," indicating that despite its many benefits, he did not want his Chassidim to recite it.

Reb Levi Yitzchok of Berditchov⁴ once asked the Alter Rebbe why he excluded the paragraph, stressing the tremendous commotion (lit. Yerid) it causes in heaven. The Alter Rebbe responded simply: "One need not participate in every Yerid⁵."

In his Siddur,⁶ the Alter Rebbe addresses the Halachic ruling to recite "Veshomru," determining that, in fact, saying the Psukim of Veshomru (and other similar Psukim) between Hashkiveinu and Shmonah Esrei could be an issue of a Hefsek between Geulah (the concluding Brocha of Hashkiveinu) and Tefilah (Shmonah Esrei).

And so, beginning with the Alter Rebbe, not to say "Veshomru" became the prevailing Chabad Minhag.

Someone once wrote to the Rebbe and added that he would recite the paragraph of "Veshomru." The Rebbe responded with the following letter (printed in Igros kodesh⁷):

"I was surprised as I read in the end of your letter that you say Veshomru. Since it conflicts with the custom of Anash for many generations, it is self-understood that the reasons you write [for saying Veshomru] is in no way sufficient to explain a behavior which conflicts with Raboseinu Nisieniu, who instructed their Talmidim and those who follow in their footsteps ... I must say that even according to Niglah such a behavior is disturbing according to the teachings of Chazal about the behavior of a Talmid to his Rav."

In another letter from Igros Kodesh⁸ the Rebbe clarifies that this Minhag is to be upheld even when davening in a non-Chabad Shul.

"You ask whether a Chabad Chosid who is Chazzan in a Shul which has the custom to say

Veshomru should say it as well. It seems to me that he should not say it since he accepted the Psak of the Alter Rebbe that there is a problem of Hefsek."

The only question remaining is why the Alter Rebbe indeed included the paragraph in his Siddur.⁹ Chasidim¹⁰ would say that the Alter Rebbe did so in deference to the Bardichever and his staunch opinion about saying Veshomru.

It is important to note that the Psak of the Alter Rebbe concerning a possible issue of Hefsek to say Veshomru is originally brought down in Rishonim;¹¹ however most communities do not maintain these opinions to be Halachah Lemaiseh.



The Frierdiker Rebbe once recounted the story of the Alter Rebbe and the Bardichever, and included a fascinating addition, which was later related by Rabbi Y.D. Groner¹² OBM:

*On Chol Hamoed Pesach, 5702, there was a parade for children who attended Mesibos Shabbos, and the Frierdiker Rebbe came to his window to watch. I was then one of the parade organizers. After Ma'ariv, the Rebbe, then known as the Ramash, approached us and said; "I am coming now from my father-in-law (the Frierdiker Rebbe). He told me that the Bardichever once asked the Alter Rebbe: "Mechutan Mechutan, why don't you say "Veshomru?" It is known that when we say "Veshomru" it causes a tremendous commotion in heaven?" To which the Alter Rebbe responded: "Mechutan Mechutan, who said I must attend every Yerid." The Frierdiker Rebbe then added: "But by this Yerid the Alter Rebbe was present.""*¹³

⁹ Just as the Alter Rebbe did not bring down Yireu Eineinu in Ma'ariv for weekdays, since it is not our Minhag for the very same reason of Hefsek (not even with commentary on why we don't say it).

¹⁰ ראה פסקי הסיידור אות קכח

¹¹ ראה טור או"ח סי' רלו

¹² ימי מלך ח"ב עמ' 698 הע' 97.

¹³ ראה ספר חקרי מנהגים (להרב א"י גוראריי) עמ' ק"ג ואילך לאריכות הענין

¹ או"ח סי' רס"ז,

² סי' ס"ה

³ לשבת קודש דף מו, א.

⁴ בדפוס תשס"ט) וראה פסקי הסיידור (להגרו"ח נאה) אות קכח ראה

ספר רשימות דברים עמ' עא (עמ' 97

⁵ In the Piskey Hasidur (see prev. note) it brings down that the Alter Rebbe said that when you are "Somech Geulah to Tefilah" there is also a big Yerid in heaven, and one cannot be at every Yerid.

⁶ סדר ערבית לשבת

⁷ כרך יז, עמ' רכא

⁸ כרך יח, עמ' ר

