

# א חסיד ישער דערהער...

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## Yud Gimmel Iyar

*Yud Gimmel Iyar marks the Yahrtzeit of the Rebbe's youngest brother, Reb Yisroel Aryeh Leib who passed away in 5712. Throughout the years, the Rebbe assisted in initiating and coordinating various projects in his memory. The Rebbe showed much affection towards these initiatives and was always very thankful to all those who did anything of the sort, as you shall read below:*

Immediately upon being informed of his brother's untimely passing, the Rebbe corresponded with Chassidim in England and Eretz Yisroel, specifying detailed instructions as how to go about Levaya and burial. All of those involved were told to send a listing of any expenses and were personally reimbursed by the Rebbe himself.

ceremony, the Rebbe suggested that Reb Shmuel Chefer fill this position, since he knew Reb Yisroel Aryeh Leib from his days in the Europe, and later in Israel as well. In addition, Reb Zushe Wilmowsky brought a group of Bochorim from Kfar Chabad to participate.

In 5716, Mr. Cohen was visiting in America. On the day he was scheduled to return to Israel, he contacted the Rebbe's Mazkirus and requested to be granted a Yechidus with the Rebbe. Rabbi Hodakov told him that the earliest available opportunity would be only two weeks later, but when the Rebbe heard that it was Mr. Yaakov Cohen who wished to come see him, he instructed that he be allowed in immediately without delay.

Mr. Cohen later related: "It was quite shocking to see the apparent similarity between the Rebbe and his brother. But what amazed me the most was the general outlook that they shared; they both envisioned to revolutionize the entire world!"

As stated earlier, the Rebbe showed special affection and appreciation for those who did things in his brother's memory.

The Rebbe replied to a group of Bochorim from Yeshivas Toras Emes in Yerushalayim who traveled to Tzfas in order to be at the resting place of Reb Yisroel Aryeh Leib on his Yartzeit, as follows: "I received your letter, 'Tach', and let their minds be at ease (just as they have put mine at ease) and especially since we find ourselves in an appropriate time, Pesach Sheini and Lag B'omer, Azkir Al Hatzion."

In addition, the Rebbe gave an encouraging answer to Anash of Tzfas after they visited the resting place of Reb Yisroel Aryeh Leib one year on the 13 Iyar.

### Yisroel Aryeh Leib Shlita

A member of Anash named his son after Reb Yisroel Aryeh Leib. In the traditional letter that the Rebbe sent him in honor of the Bris, the Rebbe added: "The letter was not sent out (in time) [for technical reasons], and in the meantime we found out that you gave the name Yisroel Aryeh Leib Shlita". The Rebbe then added to the letter extra blessings in his own handwriting.

### דריי שני'ס

\* . . האמת היא שאצל יהודים לא שייך המושג להיות "אדם עצמאי", שכן, להיות "אדם עצמאי" - שאין עליו מושל - ה"ז רצונו של "עבד כנעני" [דרגה הכי נעלית - או הכי תחתונה - בעבודות] ש"בהפקירא נחא לי"!  
 . . עליהם לידע ש"לה' הארץ ומלוואה", והקב"ה הוא בעה"ב בכל מקום!

(משיחת פורים תשי"ב)

\* עס איז דא א ווארט בא חסידים, אז עס איז דא דריי שני'ס, נפש השני, חדר שני און פסח שני . . איז אז מען נעמט דעם נפש השני און מען גייט אריין אין חדר שני מיט דעם ווערט א פסח שני, אז עס ווערט אלעס מתוקן.

(ספר"ש ה'תש"א עמ' 114)

After the passing of Reb Yisroel Aryeh Leib, his wife and daughter felt rather lonely. The Rebbe called on Reb Bentzion Shemtov to encourage and assist them in any way possible. In a letter sent to Reb Bentzion roughly a month after the Shivah, the Rebbe suggested that they move from the small city of Liverpool to London, a more populated area, and asked that he convey in his name that he is ready to help them in anything necessary, so they should not worry about the expenses of living comfortably, and so on. This correspondence with Reb Bentzion continued throughout the years, while the Rebbe showed sincere interest in all of their necessities.

### Mr. Yaakov Cohen

Mr. Yaakov Cohen was a close friend of Reb Yisroel Aryeh Leib from the time he resided in Eretz Yisroel. They often sat at the same table and conversed for hours on end. After Reb Yisroel Aryeh Leib passed away, Mr. Cohen kept up an acquaintance with his wife and daughter, and it was through him that the Rebbe sent a message to them to move from England immigrate to Eretz Yisroel.

In the year 5724, Mr. Cohen built a preschool which he dedicated in memory of his late friend, Reb Yisroel Aryeh Leib. When he asked the Rebbe to send a representative to the groundbreaking

בענין הטעם שהבטיחה תורה יעודים גשמיים לע"ל ראה לקוטי שיחות חלק ל"ז פרשת בחוקותי שיחה א'

# The Picture of the Alter Rebbe

## Part 2

*The picture of the Alter Rebbe adorns the wall of many Lubavitcher homes. Where does this picture come from? In the Russia of those days, before the photograph was invented, pictures were very rare how did this portrait come to be? And the real question is: how can we be sure the picture is authentic? Part 2*

The following excerpts from the diaries of the Frierdiker Rebbe were originally printed in *Hatomim* Vol. 8. p. 5 [in the complete edition Vol. 2 p. 757]. Some of the diaries had to be sacrificed due to lack of space, the reader is encouraged to read them in their entirety in the original.

\*

The Chossid Reb Shmuel Halevi (Mozinker) related that in the summer of 5622, he was sitting in the small zal next to the house of the Rebbe<sup>1</sup> with some other *yungerleit*. Reb Chaim Dov the *meshares* (helper) was sick and the *meshares* Reb Eliye Lieb was replacing him, sitting in the small room in front of the Rebbe's room.

Reb Shmuel was good friends with Reb Eliye Leib and he went in to the anteroom to speak to him. The door to the Rebbe's room was slightly open and the Rebbe and his son the Maharash were speaking inside.

Reb Shmuel noticed that Reb Eliye the *meshares* was nodding off. Seizing the opportunity, he slipped closer to the open door and listened to conversation between the Rebbe and the Maharash. He heard the Rebbe say: The picture is authentic the way I remember him in his middle years. Yasher Koiach for bringing it. We must warn Yisroel to be careful and safeguard it during the return trip, and he should not tell a word to anyone.

About which picture they were talking about, I had no idea. After two or three years, the Chassidim began talking about an official in Petersburg that painted a portrait of the Alter Rebbe while he was in prison.

When Reb Shmaryahu Shneerson of Warsaw publicized the picture of the Alter Rebbe, I remembered the conversation I had heard from behind the door and understood that the Rebbe and the Maharash had been speaking about this picture.

\*

My teacher the Rashbatz<sup>2</sup> repeated what we had heard from the Chossid Reb Avrohom Dov of Babroisk.

Reb Chanoch Hendel said, "The portrait of the Alter Rebbe is found in the Tanya".

My father<sup>4</sup> very much enjoyed the simple heart-felt words of Reb Chanoch Hendel.

My father told Reb Shmuel Halevi, that according to what he knows from his father the Rebbe Maharash, the year 5622 is the right time for them to have been talking about the picture of the Alter Rebbe.

Reb Abba Tzatzniker said that the elder Chassidim say that Reb Chaim Avraham, the Alter Rebbe's son, looked very much like his father, both in facial features and in height. Reb Chanoch Hendel concurred, saying that when he first saw the picture of the Alter Rebbe, he had thought it to be Reb Chaim Avrohom, only Reb Chaim Avrohom didn't have a scratch on his nose.

My teacher the Rashbatz said that he had seen Reb Chaim Avrohom only a few times - his first visit to Lubavitch was in 5608 and Reb Chaim Avrohom was already very weak - and his beard had been smaller than the picture shows and his eyes looked different than the picture.

Both Reb Chanoch Hendel and Reb Abba explained that Reb Chaim

Avrohom's severe illness shortened his beard and changed the look of his eyes. However before the illness he had looked just like the picture.

Reb Shmuel tells how when he came to Lubavitch he heard that the Rebbe<sup>1</sup> holds Reb Chaim Avrohom in high esteem and gives him great honor. Reb Chaim Avrohom would come to hear the ma'amorim of the Tzmeach Tzedek, Reb Abba recalls, and he would stand like one of the young chassidim. Not just once was Reb Hillel heard saying, look and see how a Chossid must hear Chassidus from his Rebbe.

\*

My grandmother, Rebbetzin Rivka told me as follows:

In 5615, your grandfather (the Rebbe Maharash) traveled to Petersburg with Reb Aron Blinitcher on a mission from the Tzemach Tzedek<sup>3</sup>.

While there they discovered that one of the officials had a portrait of the Alter Rebbe, commissioned at the behest of his grandfather who had been one of the investigators in the Alter Rebbe's case.

When they returned from Petersburg, your grandfather related this news to his father the Tzemach Tzedek.

The Tzemach Tzedek very much wanted to see the picture, so when your grandfather traveled again in 5619, he asked him to find the official and offer him 1,000 rubles for the picture. If the man would refuse, he should at least have a copy made by an expert

copyist.

On that trip they could not find the official, but after much effort they located him in Tzarskiya Sela. In 5622, the Rebbe Maharash traveled to this official and with a great struggle convinced the official to lend the picture on a 10,000 ruble *mashkon*.

When the picture was later released, finished my grandmother [Rebbetzin Rivka], I immediately recognized it as a copy of the one we had borrowed from the official.

1. The Tzemach Tzedek

2. For his biography see *Links in the Chassidic Legacy*, p. 1. *Hatomim*, Issue No. 1 p. 67-79

3. See the previous Issue of the Derher.

4. The Rebbe Rashab

His Yortzeit is this coming week on 9 Iyar, and we felt it appropriate to write about this Chossid who added so much to the world of Niggina.

1. He didn't actually compose the niggun but added a few words to it and was accustomed to singing it therefore his name stuck. In reality the niggun was composed by R' Aharon Charitonov, and is called "the Tzadik".

2. Vol. 3

3. The tape is called "Asorah Niggunei Lubavitch". He published it towards the end of his life.





## שערי נגינה

Vaharikosi Lochem B'rocha – Reb Pinya Althoiz

A brief glance into Sefer HaNiggunim will be enough to verify that the niggunim composed and sung by the Chassidim of Nikolayev hold an important place in halls of Chassidische Neiggina. They include a wide variety of styles, 'D'veikus', 'Voloach Simcha'...

Amongst the families that are famous for their Niggunim, the Althoiz family distinguishes itself in the amount of heartfelt niggunim its members composed.

To better appreciate R' Pinya and his niggun, let us first take a look at his family. R' Elya Chaim Althoiz, Pinya's uncle, was an incredible *Baal Menagen* with a Niggun named for him<sup>1</sup>. Pinya's father, R' Binyomin, or "Binke", as he was affectionately known amongst the Chassidim, was also a talented composer; one of his is a lively Niggun named for him, R' Binyomin Nikolayev's.

Pinya inherited this wonderful talent in Negina, but he created a new style, his own special way of singing. One could hear him pouring out the depths of his heart as he progressed through each stanza, he was able to express deep feelings through song, and he would capture the heart of anyone listening.

One of those who were deeply impacted through his singing was Shneur Zalman Rubashov, who would later on become the President of Israel, the famous Shazar.

Shazar was born in a traditional home that descended from a Chabad dynasty, in fact his grandfather was a Chossid. As a young man he went astray and left behind all he had been taught in his parents' house. He became a fervent Zionist and moved to Eretz Yisroel, becoming involved in politics. Right before he left, his grandfather taught him the Niggun "Daled Bavos", and told him to always remember it.

It once happened that he chanced upon a *farbrengen* in Tel Aviv where Pinya was singing "Daled Bavos". The Niggun rang in his ears having a deep effect on him, arousing him to do Teshuvah. He became very close with Pinya, and often went to the big *farbrengens* on 19 Kislev, 12 Tammuz etc. He later visited the Rebbe in 770 and kept to an organized schedule of learning Chassidus, ultimately doing complete Teshuvah.

R' Pinya passed away on 9 Iyar 5723. A few months later, at the *farbrengen* of 12 Tammuz the Rebbe said:

"One of those who took part in the Geulah of 12-13 Tammuz, with involvement and effort, was Pinya." (The Rebbe said his first name.)

The Rebbe then continued, "Due to the close relationship he experienced with the Baal Hageulah, he is probably *farbrenging* now... [The Rebbe continued with tears in his voice] with the Rebbe in Gan Eden, and since there is a Niggun of his, [namely] Vaharikosi Lochem Brocha we should sing it now and he – R' Pinya – will join in." The Chassidim then sang the niggun.

The first time they sang this niggun by the Rebbe was on 12 Tammuz 5720, the Rebbe requested Pinya's son, R' Binyamin, to start the Niggun his father had taught on Shavuos 5720 and he started this one.

For a long period of time the Rebbe would start this Niggun after giving out *meshke* at the end of a *farbrengen*.

There are a number of versions to this niggun. (On the tape Niggunei Hisvaadus<sup>2</sup>, you can hear one way and at the above mentioned *Farbrengen*, you can hear another version.)

זעם רבנים א איז

Abe Saks part 2

Abe Saks, a coach on the Harlem Globetrotters basketball team, was glued to his television screen. It was 5733... Abe Saks had been a coach for the Harlem Globetrotters Basketball Team. Seeing the Rebbe on television inspired him to visit 770, where he quickly became a fixture at the *Farbrengens*. Soon Abe was known throughout 770 simply as "The Coach".

At first, Abe did not know how to read Hebrew. One night while reciting the Shema in English, he burst into tears, distraught. "Why can't I read the Hebrew? Why am I not able to recite the Shema and the other prayers in the original Hebrew – the holy language?" he whispered in anguish.

The next day Abe traveled to 770 to cheer himself up. He stationed himself in the foyer at the entrance of 770, outside the room where the Rebbe was listening to Krias HaTorah. On his way back to his office the Rebbe met Abe. Before Abe had a chance to utter a word, the Rebbe said with a wide smile: "G-d Almighty understands all languages, English as well."

Another time, unable to sleep, Abe arrived in 770 in the early hours of the morning. The Rebbe was then on his way out, heading home after many hours of receiving people in private audiences. Seeing Abe, the Rebbe told him, "A Jew has to sleep in order to have strength for the next day."

Abe replied, "You also do not sleep much at night."

Said the Rebbe, "I do not sleep because I am worried and preoccupied with the many requests I receive. However, why don't you sleep?"

When retelling the story years later, Abe said, "From then on I tried to sleep at night, so the Rebbe wouldn't worry about me!"

Over the years, Abe learned Hebrew and began attending shiurim at HadarHaTorah, a Yeshiva for beginners in Yiddishkeit, located in Crown Heights.

Abe particularly enjoyed a program known as "Encounter with Chabad," wherein people from all walks of life would come to spend a weekend with the Crown Heights community and learn more about their heritage. He would participate in the entire program of speakers and lectures.

Once, when a group of college students came to Crown Heights for an "Encounter" weekend, the Rebbe saw Abe with them and instructed him, "Coach" the students in Judaism."

Having been coached himself, he was now able to coach others. And a basketball coach also became a Judaism coach.

Following Abe's passing on Shabbat, 3 Kislev, 5746, the Rebbe paid for the arrangement of his burial and the reciting of Kaddish.

It once happened that by a *Farbrengen* the crowd was singing both versions at the same time. The Rebbe said with a smile, "I am not going to decide which one correct, but it would be beneficial if everyone would sing the same one. So therefore one side must give in to the other..."

On the tape that Reb Pinya made, you can hear the special "geshmak" he had when singing Niggunim<sup>3</sup>.

Continued on page 2



# Q & A:

## What's Chodosh and can we eat it?

### Part 2

Before we move onto the Shulchan Aruch, it is important to keep in mind that Hilchos Chodosh appears twice in throughout Shulchan Aruch. The first time is in Orach Chayim by Hilchos Pesach<sup>1</sup> and is very much abbreviated. The second and primary location is in Yoreh Deiah<sup>2</sup>, where it is discussed at length. Due to its double appearance we have the opinion of the Alter Rebbe and Magen Avraham in Orach Chaim, and the Shach in Yoreh Deiah<sup>3</sup>.

We will now start with the Tur in Yoreh Deiah.

He begins like the other poskim, that it's Ossur in all times, places...

But then he quotes a Teshuvah of the Rosh<sup>4</sup>, which mentions the same *heter* as the Mordechai<sup>5</sup>. (See previous issue of Derher.)

#### The Minhag that became Halacha

One year it happened that this heter couldn't apply. The winter was late and a Christian festival started right around Pesach time so the farmers weren't planting. It was pretty clear that the grain was planted after Pesach, meaning it was clearly Chodosh. "I saw no loopholes for allowing this grain to be eaten." However, he says, "I could not bring myself to Pasken that it is Ossur because I didn't think the people would listen to me. So, 'better let them eat it *B'shoigeg* rather than *B'mezid*'. This is the way I had seen my teachers acting". He ends off, "that someone who wants to be strict, should restrain from eating it".

So we now see that although the Seforim say that it is clearly Ossur, they are merely stating the clear cut Halocho, but for all practical purposes, we rely on leniencies. This is evident from the Rosh, and it's very possible that the other Poskim agree to this as well.

The Bach in Yoreh Deiah is where things really start changing.

He begins by quoting the issurim. He then says a remarkable statement, "however, our *minhag* is to be Matir Chodosh and this is also the opinion of the Maharshal (who is usually very Machmir). And all the Gedolim themselves drank beer in the winter despite all that has been mentioned, and they gave no reasoning or explanations behind this!

The Bach, in his younger years was learning Maseches Kiddushin, after the learning the Sugya of Chodosh, he was really bothered by the whole idea, that although it states that its ossur we are "*noiheg Heter*". So he delved deeply into it and came up with an incredible pilpul, which he mentioned to the Maharal and other Gedolim, to which no one argued with his novel idea. The crux of his Chiddush is; that all this talk of issur by Chodosh applies only to Yidden but by goyim in Chutz L'oretz its Mutor. So it's very possible that the Rambam and perhaps other Poskim agree that a goy's Chodosh isn't Ossur Min HaTorah and very possibly Midrabonon as well.

His conclusion is very powerful; he says NO ONE can pasken that it is Ossur because that is going against a Minhag.

Even an individual who wants to be strict can only do so if it is a widely known fact that he is extra careful in other areas. His words imply that he isn't happy with such a person.

To emphasize the incredibility of what he saying; The Bach is going to such extreme measures to say that it is *Muttar* for the simple reason that: "This is what I saw my teachers doing". This is despite the fact that all the Seforim say differently.

#### The Ba'al Shem Tov's Dream

There is a very interesting story of the Baal Shem Tov that brings out the greatness of the Bach's Pilpul. In a dream, he once asked regarding the status of Chodosh nowadays. They answered him, that after the passing of the Bach, they cooled off Gehenom for forty days in his honor. This was done because of his effort to be Matir Chodosh. The next morning, the Besht requested some beer of Chodosh, drank it and pronounced, "The Bach is worthy, someone who we can rely on and he permits it".

Reb Gronem, who was a Mashpia in Lubavitch, heard from a trustworthy individual, who had heard from a Chossid who was a mohel and he would travel around to Polish cities performing Bris Milos. This mohel was careful with Chodosh and in these Polish cities they weren't. He asked the Tzemach Tzedek what he should do. The Tzemach Tzedek told him as follows: Polish Jews aren't careful with Chodosh, they have an opinion to rely on; the Bach. All Tzadikim need to pass through Gehenom, when the Bach passed away, they cooled it off for sixty days prior to his coming!

To summarize, we have an something extraordinary happening here, although the Seforim say Chodosh is Ossur, we are trying to find ways around that, all because the Minhag is to eat it, and we have seen the Gedolim themselves being Matir<sup>6</sup>.

*To be continued...*

1. Orach Chayim, Siman 489

2. Yoreh Deiah, Siman 293

3. We don't have the Alter Rebbe in Yoreh Deiah, so we see his opinion in Orach Chayim. The Magen Avraham as well doesn't appear in Yoreh Deiah. The Shach on the other hand appears only in Yoreh Deiah and not in Orach Chaim.

4. The Tur was the son of the Rosh

5. The Mordechai was a student of the Rosh

6. See Otzer Minhogei Chabad -Nissan to Sivan, section of Chodosh.

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
הל' מקואות פרק י'	הל' שבת פ' כג-כו	ט' אייר
פרק י"א	פ' כז-כט	י' אייר
ספר נזקין הל' נזקי ממון פ' א'	פ' ל הל' ערובין פ' א-ב	י"א אייר
פרק ב'	פ' ג-ה	י"ב אייר
פרק ג'	פ' ו-ח	י"ג אייר
פרק ד'	הל' שבת עשור פ' א-ג	י"ד אייר
פרק ה'	פ' ד-ו	ט"ו אייר