

# א חסיד'ישער דערהער... א חסיד'ישער דערהער...

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ערש"ק פרשת תרומה, ל' שבט, אדר"ה אדר א' תשע"א

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## Leben Miten Rebben

*Excerpts of a diary written in 5744, one of the years in which the kevius is similar to this year's.<sup>1</sup>*

### Monday, 26 Shevat

As the Rebbe left 770 this evening, he noticed a fellow standing in the sub-freezing weather without a coat. The Rebbe turned to him and raised his hand towards him in wonderment, pointing at his own coat, as if to ask, "Why do you stand here like that?" He then pointed to the door, signaling that he should go inside.

### Tuesday, 27 Shevat

As the Rebbe left 770 this evening, a small child stood at the side of his car and sang "Sheyibone..." silently. The Rebbe turned to him with a smile and motioned that he enliven his song.

### Thursday, 29 Shevat

As the Rebbe left for the Ohel, he distributed coins to the children for Tzedoka. In the midst of the distribution, the Rebbe turned to a boy who stood nearby and motioned that he approach to receive Tzedoka. When the boy apologized, saying that he was already Bar Mitzvah, the Rebbe smiled broadly and replied, "I am after the age of Bar Mitzvah as well, and I nevertheless give Tzedoka..."

### Shabbos, Rosh Chodesh Adar I

At the Rebbe's Farbrengen this afternoon, he extolled the special qualities of the month of Adar, when the Mazal of the Jewish people stands strong. An increased measure of spiritual powers is available specifically in a year as this, when we mark the month of Adar twice, resulting in 59 days of strong Mazal!

After asking questions on Rashi<sup>2</sup> of this week's Parsha, the Rebbe began to speak about the Jews stranded behind the Iron Curtain, expounding upon the daily Mesiras Nefesh that they perform to observe Torah and Mitzvos. After more than fifty years of oppression, they continue to stay true to the Torah with sincerity, as their number one priority constantly remains being able to withstand the hardships and observe Torah and Mitzvos.

As it seems, the Rebbe's words were in connection with the Melava Malka gathering that would take place on Motzoei Shabbos for the benefit of Russian Jewry, coordinated by "Shamir" and "Ezras Achim". At the conclusion of the Sicha, the Rebbe offered L'chaim to the organizers of the event, and handed a bottle of Mashke to Prof. H. Branover, as his

participation in the Melava Malka. Turning to Reb Betzalel Shif (someone who is very active with Russian Jewry as well), the Rebbe motioned to him as if to ask, "Why didn't you approach to receive Mashke?" and signaled to Prof. Branover to give him a L'chaim from the bottle he was given.

Later on during the Farbrengen, the Rebbe reprimanded those who came out against the weekly Tanya classes over the radio, claiming that the radio has been created by the Sitra Achara and may therefore not be used for spiritual purposes. [Last week during the Farbrengen, the Rebbe dedicated a Sicha to acknowledge the completion of a one year cycle of the weekly study of Tanya over the radio and the beginning of a new one.]

The Rebbe retorted their words very sharply, explaining that one cannot say that the Sitra Achara is powerful enough to create; that is simply contrary to the basis of our belief as Jews! It is with words as these that the true colors of our opponents have been revealed. The only object on their agenda is to spread hate amongst the Jewish people by battling against *Hafotzas Hama'ayonos*, and to do so they're even prepared to express ideas that contradict basic Jewish belief! They can be compared to a leech that sucks the blood of man; they only want to trouble us and do all in their power to make things as difficult as only possible for their fellow Jew!

So, the Rebbe concluded, we must not allow ourselves to be intimidated by them, and continue to carry out our task of *Hafotzas Hama'ayonos* nonetheless!

<sup>1</sup> There is a practice that is widespread amongst many bochrim to learn the sichos and farbrengens of a year whose kevius corresponds to the current year. This is because many of the Rebbe's Sichos are related to, and based around, the days of the week and days of the month, and how they coincide with each other. By learning these farbrengens, we can live with the sichos as they pertain to our times.

The only two full years that correspond to this year are 5717 and 5744. We therefore feel that bringing the diaries of these years will assist in understanding the background to many of the subjects the Rebbe discusses at the Farbrengens.

<sup>2</sup> From Vov Tishrei 5725 the Rebbe would ask questions on the Rashi of that parsha every Shabbos.

### בפנימיותם

\* מען הערט חסידות, ער איז מען חזר'ט חסידות, ער איז אבער ניטא דא. אזוי וויא א גביר, וואס בשעת אן ארימאן מאכט א חתונה, לייט ער אים א בגד און נאך זאכן, אבער אליין ניט. אזוי אויך בענינינו: מען לייט די קאפ, מען לייט די הארץ, אבער אליין איז מען ניט דא, און דעמאלט איז די תורה ועבודה טאנעט. וואס דארפן דארף זיין פארקערט, אז דער עצמי, דער "איך" זאל זיין דא, און די חיצוניות אנדערש וואו. (ב' דחגה"ס תרצ"ו)

\* אצל החסידים היו הרבי וחסידות המדריגה של עלומך תראה בחיך. אלו היו חיהם ממש וזה הי' הגן-עדן שלהם בעולם הזה. כך הוא אצל חסידים מקושרים בהתקשרות אמיתית. (משיחת ליל שמח"ת תרצ"א)

# Yechidus of a Bochor

## Rabbi Bentzion Stein

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.

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 chossid 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.<sup>1</sup>

### Yechidus before my Bar Mitzvah

I went into Yechidus a few times before my Bar Mitzvah, I used to go in with my father and at times one of my brothers would come along as well.

Usually after the Rebbe would answer my father on the subjects he had written about in his *tzetel*<sup>2</sup> he would turn to me and ask "What are you learning?" telling me to repeat something that I had learned in Cheder. Generally, the Rebbe asked me questions about what I said.

A few examples:

When I was learning Masechta Gittin and I said over the first Mishna: "One who brings a *get* from *Medinas HaYam*..." for the Rebbe, the Rebbe asked me "What is the meaning of *Medinas HaYam*?"

When I was learning Maseches Psachim, I chazzered the Mishna that discusses what is permitted on Erev Pesach from four hours into the day and on, the Rebbe asked "What is the definition of four hours? Is it four o'clock?"

### Yechidus after my Bar Mitzvah

The system in those years was that bochorim went into Yechidus once each year around their birthdays to receive a bracha and to ask questions or guidance in Avodas Hashem. Usually, each bochor would discuss the subjects with their mashpi'im and

together they would decide upon what, and how, to ask the Rebbe.

With this system in place, I went into Yechidus eight times from age 15 until I was married. Each time the Rebbe would give me special hora'os about how to conduct myself on my birthday<sup>3</sup>. Some of them were:

1. "Ask the Gabai"<sup>4</sup> for an aliya to the Torah on the Shabbos before your birthday, either during Shachris or Mincha.
2. Learn an extra shiur in Nigleh and Chasidus on your birthday.
3. Give Tzedaka on your birthday before both Shachris and Mincha.

### Shnayim Mikra

One year my birthday fell out on a Friday. During the Yechidus before my birthday that year the Rebbe told me that in addition to learning the other shiurim, I should "Be maavir the Sedra (Shnayim Mikra V'Echad Targum) on Friday day, do not push it off until Shabbos."

### When to put on Tefillin

When I began putting on Tefillin at my Bar Mitzvah, I used to put them on before Ma Tovv as it says in the siddur. Later, I saw written in Hayom Yom that our minhag is to put on Tefillin before Aizehu Mekoman. I asked my mashpia and he said that the Hayom Yom is only saying not to put the Tefillin on *after* Aizehu Mekoman, but not that it can't be done earlier.

A year or two passed and the subject still bothered me, maybe I was to be putting on Tefillin **right** before Aizehu Mekoman. I asked my mashpia again and he said that being that it still bothers me, I should ask the Rebbe. At my next Yechidus I asked the Rebbe what I to do, explaining both sides of the issue. The Rebbe answered me: "Now, as you already put them on before Ma Tovv, you should continue to do so."

### Teffilin of Rabeinu Tam

Before my eighteenth birthday I asked the Rebbe if I should start putting on Rabeinu Tam. (In those days we would not put on Rabeinu Tam until our eighteenth birthday and we would ask the Rebbe for permission before we did so.)

The Rebbe answered: "A very good thing, and as early as possible"

### For Better Memory

I asked advice about how to make my memory more powerful, being that I had difficulty remembering what I learn. The Rebbe replied:

1. Chazzer a lot.
2. Learn out loud (and then the Rebbe explained at length the uniqueness of speaking out loud as explained in the Hemshech of Ma'amorim 5659).
3. "Speak it over with a friend or the Mashgiach."

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1. All the direct quotes from the Rebbe are a free translation from the original Yiddish.

2. Chassidim usually would write a note prior to their Yechidus containing their names and their mother's names, asking their questions and requesting all the brochos that they needed. The questions may have been shaalos regarding minhogim or concepts in chassidus, or a practical question e.g. should one move to a new house or where to go for yeshiva and so on.

3. In those days the appropriate conduct for one's birthday wasn't well known. In 5748 beginning with the birthday of the Rebbetzin on 25 Adar and continuing throughout the course of the following weeks, (Sefer HaSichos 5748, Chelek Beis p. 398, 406) the Rebbe publicized the full order of a birthday thereby launching the birthday campaign in the Rebbetzin's memory.

4. This is how the Rebbe would say it.



Reb Nota Paharer's Volach - 2

### Farbrengen of Simchas Torah 5688

After his the arrest in year 5687, the Friediker Rebbe was forced to leave Russia and resettle in Riga, Latvia.

The last Farbrengen for the Anash of Russia with the Friediker Rebbe was on Simchas Torah 5688, being that most of them, were trapped behind the Iron Curtain with no way of leaving.

One can hardly imagine the emotions were felt at that farbrengen. Thousands of Chassidim had come to be with their Rebbe this last time before he would have to leave Russia. Each one of them hoping and praying that they should be lucky enough to see their Rebbe again, despite all the odds, which unfortunately did not look promising.

In middle of the Farbrengen, the Friediker Rebbe turned to Reb Nota and said to him "Nota! Sing the Samech Gimmel'dike Niggun for us" referring to his *volach* which he had sung in front of the Rebbe Rashab on that historic Yud Tes Kislev in Samech Gimmel, 5663. (As mentioned previously)

As the Chassidim joined in the singing, there was an unbelievable outpour of emotion. Some were gripped by a boundless joy, while others broke out into bitter sobbing. Those rejoicing were reliving that memorable day in Samech Gimmel, while those weeping were feeling the pain a Chossid feels knowing that his Rebbe will be leaving him, at least for the time being.

### The Famous "Volach"

We are told the reason that the Friediker Rebbe called this niggun "the well-known niggun of Reb Nota Paharer" is because of the incident that occurred with it. The story goes as follows:

After making the long and difficult journey to Lubavitch, Reb Nota was finally going to fulfill his dream, to learn in Tomchei T'mimim. However the Mashgiach - R' Yaakov Boruch Krasik- didn't want to accept him because he couldn't meet the extremely high standards demanded of the bochurim. Upon hearing this news he was totally broken so he went to sit down in the room adjoining the Zal (known as the "chabad'nitza") and began singing his "*Volach*". As we mentioned earlier in the letter of the Friediker Rebbe that, "Besides for Ht' Nota Paharer's sweet voice he also had an amazing musical talent. With his singing he would capture hearts".

As the sound of his voice carried the niggun into the Zal, chavrusos, captivated by the sweetness of his voice, stopped learning. After a few minutes, a couple of bochurim got up to follow the sound of the singing. Slowly but surely the entire Zal stopped learning to listen to the bochur who was pouring his heart out in song. Suddenly, the mashgiach realized something was wrong, no sound of learning could be heard, they were all listening to the beautiful niggun. But who was singing...?

This incident had made a strong impression on Reb Yaakov and because of it he decided to accept Reb Nota as a bochur in Tomchei T'mimim.

## Portrait of a Chassid

### ~ Misha Der Decher - 2 ~

Misha's conversations with the Rebbe were generally conducted in Yiddish, but when one of the Rebbe's secretaries began to approach Misha would continue in Russian.

On one particular occasion when Misha appeared at 770, the Rebbe was in the midst of davening Mincha, so Misha waited outside the Rebbe's room. When the Rebbe concluded davening and noticed Misha at the door, a wide smile spread across his face and he invited Misha into his room. As soon as Misha entered the room (it was noticeable that he was coming from a long day on the job), the Rebbe said to him caringly, "You must be tired, please take a seat..." and pointed to a chair.

### The Rebbe's Unique Remarks

In many instances, the Rebbe gave Misha interesting remarks on the things he did or said. Once, Misha opened his wallet and showed it's inside to the Rebbe, where he held two portraits: one of the Rebbe and a second of Reb Moshe Feinstein. The Rebbe smiled broadly and remarked: "I am happy to have him (i.e. Reb Moshe) as a neighbor!"

At another occasion, it was a morning of Erev Yom Tov and Misha arrived at the Rebbe's home to bring a bouquet of flowers for the Rebbetzin. At the exact moment that he stood at the door, the Rebbe was leaving the house en route to 770, and when noticing Misha he asked with a big smile, "And for me you didn't bring anything?"

Each Shabbos, Misha used to walk from his home in East Flatbush to Crown Heights, and have "Kiddush" and farbreng at the home of Reb Michel Raskin. One Shabbos afternoon, Misha arrived at 770 after he had said a few L'chaims, and in the Rebbe's presence, began to reprimand Chassidim for not being as loyal to the Rebbe as befitting. Misha had very passionate feelings towards the Rebbe, and now that he was after some L'chaims, his rebuke contained some very sharp words, aimed at those who he felt were not devoted to the Rebbe enough... The Rebbe turned to him and, as if attempting to calm him, said "Why must you speak this way? All are good; all are fine..."

### Bringing the Family Over

Rabbi Shlomo Vishedsky, who shared a close relationship with Misha, relates the following episode, which displays the Rebbe's exceptional concern for Misha and his immediate needs:

Misha had only one extended family member; a niece, who resided together with her husband in Riga, Latvia. In the year 5730, Misha received a telegram from her, informing him that she and her husband had finally been granted visas to leave the Soviet Union, and have since left for Italy. Now, they wished that Misha assist them in obtaining visas to immigrate to the United States.

*To be continued...*



# Q&A

## Why do we say the Rebbe's Kapitel after Davening?

Every morning after davening and before the Tehillim of the day we say the Kapitel of the Rebbe. Why?

To answer this we must first explain why we say our own *kapitel* Tehillim every day.

The Alter Rebbe received a tradition from the Mezritcher Maggid, who received from the Baal Shem Tov, that you are to say your *kapitel* Tehillim every day after davening. This was only known to a select few, mainly the Rabbeim and those they told this to, until the Frierdiker Rebbe revealed this secret and began encouraging everyone to say their own *kapitel* after davening each day<sup>1</sup>.

In a Sichra from 5710<sup>2</sup>, the Rebbe brings what the Frierdiker Rebbe wrote in the kovetz of Yud Beis Tammuz that every Chossid should say a special *kapitel* Tehillim so that "the *zechus* of the Rabbeim should be drawn down and the *giluy* or should be absorbed internally".

And the Rebbe asks: Didn't the *zechus* of the Rabbeim exist from the time of the Baal Shem Tov, and yet there was never a need to say a *kapitel* of Tehillim to bring that *zechus* internally until Yud Beis Tammuz 5709?!

We can answer, says the Rebbe, that the *kapitel* Tehillim intended is the *kapitel* of the Rebbe.

So there we have our answer: to draw down the *zechus* of the Rabbeim and so the *giluy* or should be absorbed internally. Or in other words, to connect yourself (*hiskashrus*) to the Rebbe.

However, the question arises what about after a Histalkus? Do we still continue to count the years of the Rebbe? Or do we say that a birthday celebrates the coming of a neshama down into this world, and once that neshama leaves then there are no more years, being that it is now in a world that has no concept of time?

In Lekutei Sichos<sup>3</sup> the Rebbe answers this question by bringing a story that the Frierdiker Rebbe recounts. On Chof Cheshvan 5705 he saw his father, the Rebbe Rashab, in a vision. The Rebbe Rashab told him: this day completes

eighty-four years since the time when my neshama came down to the lower world<sup>4</sup>. As is the custom each of the Rabbeim, my forefathers will be visiting me and each one will be saying a Chassidic discourse on *kapitel* 84 of Tehilim<sup>5</sup>.

This story happened twenty-five years after the Histalkus of the Rebbe Rashab, and as we clearly see there is an elevation from year to year and we continue to "count" them.

[This question applies equally to yahrtziets. We can answer that we see that the *minhag* amongst all Yidden is to mark the yahrtzeit year after year. A yahrtzeit is the elevation of the neshama to a higher level, if we mark the yahrtzeit every year this shows that the neshama is rising year after year in a way that is somehow connected to time and months of the year.]

Another explanation the Rebbe gives<sup>6</sup>, is that "*Ma Zaroi Bachaim Af Hu Bachaim*" (If his children are alive, so to, he is alive) and because they are alive in this world the neshama of the Rebbe also has a connection to this world, and therefore "ages" or grows from year to year.

So in conclusion: we say the *kapitel* of the Rebbe because doing so connects us to him and draws down his *zechus* to us - that we internalize it.

1 Kovetz Michtavim – Tehillim p. 214 (724 in the siddur), see Sefer HaMamorim Alter Rebbe HaKtzarim p. 341

2 Vol. 1 p. 149

3 Vol. 2 p. 496, , Vol. 20 p. 400 See Vol. 5 103. and fn. 45 for a discussion according to *Nigla*.

4 Chof Cheshvan 5621 – 5705

5 The Rabbeim said discourses on the *outgoing kapitel* of Tehillim. That year the Rebbe Rashab began the *eighty-fifth kapitel* of Tehillim.

6 Lekutei Sichos Vol. 20 p. 400

**Source and Correction to previous Edition**

The source for not looking at the Ohel before going to Mikva can be found in Igros Kodesh vol. 11 p. 307. See also Sefer HaSichos of the Frierdiker Rebbe 5680-5687 p. 160; footnote 11 there.

The Rebbe's Chasunna took place on Yud Daled Kislev 5689.

פרק א' ליום	ג' פרקים ליום	ל' שבט
ה' טומאת צרעת פרק ה	ה' עבדים - פ' ד-ו	
פרק ו	פ' ז-ט	א' אדר א'
פרק ז	ספר משפטים ה' שכירות פ' א-ג	ב' אדר א'
פרק ח	פ' ד-ו	ג' אדר א'
פרק ט	פ' ז-ט	ד' אדר א'
פרק י"ד	פ' י"ב	ה' אדר א'
פרק יא	פ' יג ה' שאלה ופקדון פ' א-ב	ו' אדר א'