

אמרי אברהם

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ימים יוצרו

כתיב "ימים יוצרו ולו אחד בהם", דתכלית כל הימים אשר נוצרו וניתני להאדם הוא בכדי "ולו אחד בהם", שהאדם ימשיך בעבודתו בחי' אחד...מלאכה זו צריך להעשות בכל יום ויום, ובעבודה ביגיעה, שהיא יגיעת נפש ויגיעת בשר (קונטרס ומעיו מ"ט)

לע"נ
הרה"ח הרה"ק
ר' אברהם ב"ר
מאניט צבי ע"ה
נפטר י"א מר-חשון תש"ס
ומרת דייכא בת החבר
ר' ברוך ע"ה
נפטר כ' תמוז תשע"א
נד' ע"י
משפחת
וינגארטן שיחיו

בענין מצות לקחת ריבית
מעכו"ם
ראה לקו"ש חלק י"ב
בחוקותי שיחה א'

לעבן מיטן רבין

"בנינו ערבים בעדנו"

SIVAN - 5740

Beginning on Rosh Chodesh Nissan, 5740, the Rebbe launched a new campaign with the motto of "והשיב לב" encouraging all Jewish children to recognize the important role they have in the continuity of our people and to act on it in every possible way. (In retrospect, the Rebbe's call was the early beginnings of "Tzivos Hashem", founded during Sukkos the following year).

The campaign continued through the following months with the Rebbe instituting Lag B'Omer parades for Jewish children all over the world (until that year, they would take place only in New York). As the Yom Tov of Shavuot approached, the Rebbe took matters one step further with a new initiative: all the children are to be brought to Shul to hear the *Aseres Hadibros* read from the Torah.

Announcement in Russian

Erev Rosh Chodesh Sivan 5740, was declared as a partial fast-day by Agudas HaRabbonim of the USA and Canada due to the turbulent situation in Eretz Yisroel. The Rebbe endorsed this decision and joined in the fast as well. After Davening an early Mincha in the Shul, the Rebbe said a Sicha during which he announced the new idea of involving even the youngest of Jewish children in the annual Kabbolas HaTorah by bringing them to Shul to take part in it.

"It's important that this message is brought to and heard by Jewish children all over the world, and in the language they can understand" the Rebbe said, and then he went on for a few minutes speaking in Russian, calling upon even those children behind the Iron Curtain to join their brethren around the world in receiving the Torah anew.

Additionally, the Rebbe requested that the remaining few days until Shavuot be utilized to hold gatherings for Jewish children around the world, including at the holy sites in Eretz Yisroel.

"Heibt Mechutanim!"

A few days later, the Rebbe himself addressed a children's rally in 770 where he personally called upon the children to take part in this vital experience.

"Our children were provided as our guarantors when we originally accepted the Torah" the Rebbe told the children. "You must tell your parents that essentially, you are the 'guests of honor' and the 'main personalities' (*Heibt mechutanim*) in the celebration here. In fact, it is you who are inviting and allowing *them* to participate in your event!"

The Rebbe again concluded with a few words in Russian, to be passed on to the Jewish children behind the Iron Curtain – emphasizing that barriers of language and region do not hold any significance, and every Jewish child is equally responsible.

"בקשה נפשית"

During the Farbrengen of Shabbos Parshas Bechukosai 5746, the Rebbe announced a special one-of-a-kind project:

The theme of *Ahavas Yisroel* is very much connected with *Sefiras Ha'omer* in various ways. This is especially highlighted in the upcoming Shabbos, *Parshas Bamidbar* in its being *Shabbos Mevorchim* and Erev Rosh Chodesh, and *Parshas Bamidbar* (see detailed explanation in the Sicha).

In light of all this, the Rebbe strongly requested (*"Bakasha nafshis"*) that Chassidim all over the world arrange gatherings or Farbrengens on the upcoming Shabbos during which they would discuss the importance of strengthening in *Ahavas Yisroel*. This idea was to be publicized as much as possible, not necessarily mentioning where it was coming from, in order that it be better received by more people.

Funding for these events, if need be, would be reimbursed by the Rebbe himself.

The Rebbe ended off with a blessing that with our decision to increase in *Ahavas Yisroel*, we should merit to have the ultimate Farbrengen with all of the Jewish people together, where the main speaker will be *Moshiach Tzidkeinu!*

During the following week's Shabbos Farbrengen, the Rebbe encouraged all the Chassidim to utilize the remaining hours of Shabbos by gathering Jewish people and making Farbrengens, increasing in *Ahavas Yisroel*.

TAKONAS LIOZNA AND THE CHADORIM

The Alter Rebbe's Organized Command (Part -2)

This is an abridged version, the full story can be found as recorded by the Frierdiker Rebbe in Hatomim, Avos Hachassidim or in English in "Branches of the Chassidic Menorah" published by SIE. See chapters entitled "Third Generation: the Alter Rebbe" and "The Alter Rebbe's Adherents, and His Opponents". The story picks up when the Alter Rebbe decided to leave Russia for Eretz Yisroel.

At the beginning of Iyar, the Alter Rebbe departed from Liozna, along with his entire family, and his brothers Reb Yehudah Leib, Reb Mordechai, and Reb Moshe - and their families. Accompanied by many students of the two chadorim, they made their way to the city of Mohilev on the Dnester.

Reb Menachem Mendel of Vitebsk and Reb Avraham of Kalisk were greatly saddened by the fact that the Alter Rebbe and his family had come to Mohilev. They attempted to persuade him not to leave the country. The Alter Rebbe remained in Mohilev together with Reb Menachem Mendel and Reb Avraham for about three weeks.

After Reb Menachem Mendel and Reb Avraham and their entourage actually departed for the Holy Land, the Alter Rebbe went into seclusion for two weeks. Word soon went out that the Alter Rebbe was returning to Lita. The geonim and tzaddikim - the Alter Rebbe's brothers - returned to Liozna with their families as soon as they heard that the Alter Rebbe was returning to Lita.

The Alter Rebbe left Mohilev on the Dnester at the beginning of Elul 5537, and was still en route during Rosh HaShanah and the other festivals of 5538. He did not arrive in Liozna until the middle of Shvat 5538. [When he arrived,] a proclamation went forth to all nearby and far-away places in the province, stating that:

1. no guests were to come to town before the festival of Shavuot;
2. young scholars who wished to come and receive a program of study must first be examined in locations to be designated for that purpose;
3. the places where the young scholars could be examined would be made known within a month's time.

Almost every town already had at least one or two young scholars who had studied in Liozna. The Alter Rebbe's disciples were extremely dedicated individuals. The Rebbe's slightest command or request was carried out at once, with the greatest care and precision.

The Alter Rebbe designated six locations where young scholars who wished to come to Liozna could first be examined: Liepli, Dubravna, Smilian, Ulla, Szventzian, and Yanovitch. In each of these towns resided a representative empowered by the Alter Rebbe to examine the scholars and determine whether they met the requirements he had set forth.

At each location, no more than six or seven scholars were to be examined at one time. These candidates had to undergo an examination lasting no less than two weeks' time. Only then could they receive a document from the official, certifying that they were qualified.

Any young scholar who had once resided in Liozna during the years 5536 and 5537 was now forbidden to visit Liozna more than once a year with the intention of remaining there [for an extended period]. But an exception to this rule could be made, if the officials (or the charity collectors) reported that a certain young scholar's Torah study and avodah entitled him to favored treatment. In that case, he would be permitted to make a second visit during the year.

Before the festival of Pesach arrived, the Alter Rebbe arranged a place and a curriculum of study for each student of the chadorim. Between Pesach and Shavuot, however, he remained secluded in his private chamber for most of the time.

At the Alter Rebbe's request, his brother Reb Moshe established a course in Gemara-Rashi-Tosafos for the bochurim who had come to study. During the month of Tammuz, the first group of students who had come to Liozna (after Pesach) departed, and they were replaced by a second contingent. This complied with the rule that young scholars could remain in Liozna no longer than two or three months. The Alter Rebbe's brothers - the tzaddikim Reb Yehudah Leib and Reb Mordechai - directed the supervision and guidance of the scholars, and their course of study.

That summer, four more places were added to the above-mentioned towns where students were examined: Beshenkovycz, Kletzk, Kaidan, and Mohilev. During the summer, these towns were transformed into centers from which the Alter Rebbe's instructions were issued to the surrounding regions. The agents and the leading officials of each district filed written reports of what was happening in each place. All this was forwarded to the chief official, the Alter Rebbe's brother Reb Yehudah Leib.

On Rosh Chodesh Menachem Av, word was sent out by the agents and officials that visitors to Liozna could remain for no longer than one Shabbos. During the month of Tishrei, they could come for only one festival: either Rosh HaShanah, Yom Kippur, Sukkos, or Shemini Atzeres. Even those who brought their own food - sufficient for their entire stay in Liozna - were nevertheless forbidden to remain longer than this. However, the managers of the charity funds and the minyonim, and other officials, could give someone special permission to remain longer, if his avodah required him to do so.

The Alter Rebbe's attention to order and strategy was evident in every detail. Each person participated by exerting his maximum efforts toward the success of his mission.

When Tishrei arrived, multitudes flocked to Liozna. Some came in wagons, and some came on foot. Among them were rabbonim,

*...now forbidden to
visit Liozna more
than once a year...*

A challenging stanza

The niggun 'Der Beinoni' became popular and was sung at many farbrengens. Unfortunately no one was singing the niggun accurately, specifically the third stanza which is a rather difficult one. The Frierdiker Rebbe was bothered by this and stressed that this niggun must be sung correctly. At one occasion the Frierdiker Rebbe commented, "True it is difficult to become a Beinoni, but singing the Beinoni should not be that hard!"¹

Awaiting a distinguished guest

When the Frierdiker Rebbe arrived in America, it only got worse. Not only had the mistakes not been fixed, there were many who did not know the niggun at all.

As the son of Reb Shmuel Levitin, Reb Binyomin Levitin was privileged to participate at many meals in the Frierdiker Rebbe's house. He relates the following incident that occurred on a Shabbos at one of the meals:

"At this particular meal Reb Shmuel Zalmanov, the usual *Baal Menagen*, was absent so the Frierdiker Rebbe asked if there was anyone present who was able to sing.

"I was standing behind the Rashag, when the Frierdiker Rebbe's holy gaze fell upon me he exclaimed, 'Ah Binyomin is here, he can sing a niggun well.'

"I began singing the Beinoni, but then I noticed that no one recognized this niggun, so I taught it to them. Just as I was finishing, the Frierdiker Rebbe said, 'My younger son-in-law [the Rebbe] will be coming, he sings the Beinoni very well'.²

Getting it right

Once, after the Rebbe had already come to America, the Frierdiker Rebbe requested that they sing the Beinoni. Hearing the request, Reb Shmuel Zalmanov turned to the Frierdiker Rebbe and said, "The Rebbe said that his son-in-law would teach it to us". The Rebbe, who was present, became uncomfortable and looked towards the Frierdiker Rebbe who nodded, indicating that the Rebbe should indeed sing the niggun. The Rebbe sang the niggun with complete accuracy. When he had finished, the Frierdiker Rebbe nodded his head in approval.

An emotional outpouring

In the earlier years of the Rebbe's *nesius*, the Chassidim were still not fluent with the Beinoni niggun and specifically with the difficult third stanza.

At one Farbrengen the Rebbe asked Reb Shimshon Charitonov³ to sing the Beinoni. Reb Shimshon sang with great emotion and with tears streaming down his face. He sang the third stanza with a unique Nussach, one that was uncommonly known.

This niggun sung solo by Reb Shimshon can be found on Nichoach. It is one can clearly discern the difference between his version and the way we sing the niggun today.

1. Shavuot 5708

2. Similar remarks were made by the Frierdiker Rebbe on another occasion at a different meal.

3. Reb Shimshon was the nephew of Reb Aharon, the composer of this niggun, and a very talented Baal Menagen in his own right.

(Continued from page 2)

shochtim, melamdin, and ordinary folk; they included the young, the middle aged, and the elderly.

The chief official, Reb Yehudah Leib, appointed officers to insure that the rules concerning how long one could remain in Liozna were obeyed. In addition, they were to investigate each visitor's background, and determine what mission he could be entrusted with in his own hometown. It is therefore not surprising that the campaign among the throngs who had come from different places produced good results, in disseminating the teachings of the Maggid throughout Lita.

A proclamation was then issued that during the coming winter no one was to come to Liozna until after Pesach. The only exception was for bochurim who came to obtain a program for their studies. No one knew the reason, but no one dared to inquire what that reason might be. Even the Alter Rebbe's brothers unanimously deferred to his higher authority, as if they were actually his servants.

When MarCheshvan arrived, the Alter Rebbe issued various instructions to his brother Reb Yehudah Leib, and he arranged the programs of study for the students of the chadorim and the young scholars.

He then chose three young scholars to accompany him, and he set out on the road, saying that he would (with G-d's help) return home to Liozna for Pesach. This trip was associated with the Alter Rebbe's duties as General Coordinator of the Maggid's disciples. He therefore headed for Vohlynia, the place designated for the meeting of the Holy

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Answer: Since Shavuot is not based on a day of the month rather it is the 50th day after Pasach he would not keep Vov Sivan rather he would start Shavuot on Zayin Sivan (with the exclusion of saying "Zman Matan Torahseinu") since it is his 50th day based on the above answer, even though it is the second day of Shavuot for the local community⁷.

Question: How would all this apply to someone going from Australia to America?

Answer: The basic rule is the same the only difference is he would be one day ahead, not behind and would keep Shavuot starting Hey Sivan.

Note: the above article is only relevant where the trip crossing the dateline is unavoidable or already happened otherwise all efforts should be made to avoid crossing the date line during Sefira.

1. Encyclopedia Talmudis on the topic of "Yom".

2. Sefiras Haomer chapter 25 footnote 28

3. Lekutei Sichos vol. 7 p. 285

4. Printed in Lekutei Sichos vol. 3 p. 955 and reprinted in vol. 7 right after the above letter with the following note (a member of the Ma'areches of Vad Lehafotzas Sichos revealed that it was

מכתב הנ"ל (written by the Rebbe himself) היא סברא ראשונה ושקול"ט, ולאחר זמן דן עור"פ בנדר"ד ובה למסקנה...".

5. For further reading see Sha'arei Halacha U'Minhag Volume 2, Chapter 219.

6. Lekutei Sichos vol. 17 p. 466.

7. See Sicha in footnote 4.

8. Igros Kodesh vol. 20 pages 112 and 148.

Crossing the Dateline

Q&A

Notice: This article is for discussion only; in practical cases consult with a rav.

Question: If someone travels from America to Australia (crossing the international dateline and thereby skipping a day) during the days of Sefiras Haomer, does he continue counting from where he's holding or does he skip a day and join the local community in their counting of Sefirah?

Answer: there are two major Halachic questions that become relevant when answering this question.

1. What is the date line according to Halchah and where exactly is its location?
2. How would crossing the date line affect a person's performance of Mitzvos which are time related?

As an introduction to both of these concepts it's important to point out that up until about the year 1870, there is no reference whatsoever in Halacha about someone crossing the date line¹, the obvious reason being that it was not a realistic question since no one traveled in that area. Even to date there is very little written about it in a clear decisive manner, the "Nitei Gavriel" for example when writing on the topic expresses his inability to properly explain the matter since he, as well as many of the contemporary Seforim he encountered do not have a clear understanding in this very complex issue.

That said let us begin to understand the nature of the date line itself as that is our first question.

The date line is the point in the globe where the earliest and latest time zones meet so if its 6:00 AM **Sunday** in the earliest time zone it will be 5 AM (GMT) **Monday** in the neighboring time zone across the dateline, it is the change of date that gives the dateline its name.

As for the location of the date line we do not regard the accepted location of the international date line with any Halachic importance (since its placement was determined so that it doesn't disturb any civilized country and therefore has no "real" importance).

The date line according to Halacha is somewhere between 90-180 degrees east of Yerusholaim as that is where Halachic date and time began.

We can now move on to our next question; what happens if someone "skips" a day by crossing the date line so that Sunday morning will become Monday morning? (A similar problem occurs vice versa as we will soon discuss).

In general the answer is simple³; a mitzvah which is related to a date on the calendar such as Shabbos and Yom Tov should be kept on the day that the local community is keeping it.

The problem with applying this rule to Sefirah however is that Sefirah is **not** a mitzvah related to a day on the calendar rather it is determined by counting the days from Pasach until Shavuot. This

gives reason to believe that a person crossing the date line continues to count from where he is holding **disregarding the counting of the local community** which he is visiting.

Private or Public Counting?

In response to this problem the Rebbe writes in a letter³ that there are two possible ways to look at the counting of the Omer.

1. It is counted based on the persons "private" account of the days, subsequently a person crossing the date line continues to count from where he is holding.
2. It is counted based on the "Bais Din's" account of the days subsequently a person crossing the date line must skip a day and join the local communities counting.

The Rebbe continues to write that since it is uncertain which of the two options are correct, a person crossing the date line should count both days without a Brachah.

This however is not conclusive since it is not the final opinion of the Rebbe.

The Rebbe conclusive opinion can be found in a Shavuos Sichah⁴ where the Rebbe explains that based on the Gemarah in Menachos which says "וספרתם לכם, שתהא ספירה לכל אחד ואחד" meaning each individual must have his own account of the days, we can deduce that the first possibility is correct.

Therefore in conclusion a person crossing the date line should continue to count the days from where he is holding even though he will be one day behind and can do so with a Brachah⁵.

In a letter from 5718⁶ the Rebbe writes that despite being able to make a Brachah, one should rather hear the Brachah from someone else and have in mind to be Yotze.

Question: If someone travels to Australia during the days of Sefiras Haomer, when should he celebrate Shavuot?

(Continued on page 3)



ללימוד הרמב"ם

ה' תפלה פרק טו	ה' נשים פרק כג-כה	כ"ו אייר	ו'
ה' תפילין ומזוזה וס"ת פרק א	ה' גידושין פרק א-ג	כ"ז אייר	ש"ק
פרק ב	פרק ד-ו	כ"ח אייר	א'
פרק ג	פרק ז-ט	כ"ט אייר	ב'
פרק ד	פרק י-יב	א' סיוון	ג'
פרק ה	פרק יג. הלכות יבום וחליצה פרק א-ב	ב' סיוון	ד'
פרק ו	פרק ג-ה	ג' סיוון	ה'

