

א חסידישער דערהער...

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ערש"ק פרשת כי תבא, י"ז אלול ערב ח"י אלול, תשע"א

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Yuman - Elul 5734

Monday, 14 Elul

The Rebbe's car bypasses the Labor Day parade

When the Rebbe headed out by car for the Mikvah this morning, the police did not allow any turns onto Eastern Parkway (due to the Labor Day parade). Seeing the situation, the Rebbe exchanged a few words with Rabbi Krinsky, exited the car, and headed for the Mikvah by foot.

In order to allow the Rebbe to make his trip to the Ohel, a special arrangement had to be setup with the local police. Two police cars escorted the Rebbe's car down Eastern Parkway opposite the usual direction of traffic until Brooklyn Ave.

Upon returning from the Ohel, police cleared the way for the Rebbe's car to come through again.

Thursday, Chai Elul

When the Rebbe arrived at 770 in the morning, Mitzvah Tanks full of *Bochurim* stood poised to leave for *Miotzoim*. Seeing them, the Rebbe waved his hand twice in their direction on his way into 770 as a sign of encouragement.

After *Maariv*, Rabbi Hadakov left the Rebbe's room and notified the public that a *Farbrengen* would be held at 9:00 this evening in honor of Chai Elul.

The motive for the farbrengen

Based upon the famous *Chassidische* statement that Chai Elul brings *Chayus* into the month of Elul, the Rebbe explained that one of the motives for this *Farbrengen* is to bring about increased *Chayus* into all areas of *Torah* and *Mitzvos*, and particularly the five *Miotzoim*. This is especially constructive when the *Farbrengen* takes place during the week and the words spoken are transmitted instantaneously to various locations throughout the world, so it can be anticipated that it'll actually be helpful in adding the extra boost for many people.

Reb Shmuel Levitin's Challenge in Siberia

But at times we experience hardships that distract us from doing what we must. How can we cope with these difficulties and yet at the same time focus on our service of Hashem? One must understand that these are only tests and opportunities to refine the physical world. The only reason why one should be bothered by hardships at all is only because they disturb him from doing *Mitzvos*.

Like the story I heard from Reb Shmuel Levitin (who's *Shivah* just concluded today) about his exile in Siberia when he underwent much unspeakable suffering. He told me that he remembers a dilemma he had to deal with one morning when he could not seem to recall the exact text of the morning *Brochos*, if he was to say "סרהנותן ליעף כח" ... "[Here the Rebbe began to cry].

Imagine... he suffered immensely each and every day, yet what sticks out in his mind tens of years later? What story does he tell? That due to his suffering he lost his sense of concentration and was unable to focus properly and therefore could not say his prayers as he would have wished to...

Shiurim for the Guests

Later on during the *Farbrengen*, the Rebbe reminded the guests that have arrived for *Tishrei* that they should fix *Shiurim* for themselves and that the locals should not hesitate to join them (after all, we are all like guests in this world...)

Introducing the "Tankistin"

In conclusion, the Rebbe reiterated that the objective of this *Farbrengen* is to bring about an increase in the *Miotzoim*, beginning with *Miotza Tzedoka*, so everyone present will receive one dollar to be given to *Tzedoka*, distributed by the "Tankistin" - those who go out and assist their fellow Jews with the five *Miotzoim*. Everyone is to remain at their seats, and each individual is requested to take only one dollar, and only for themselves. Those who are not present will have a chance to receive on a different occasion.

A sudden commotion erupted in the crowd as the Tankistin approached to collect the dollars from the Rebbe. (As it seems, this was the first time ever that the Rebbe held a distribution with the Tankistin). The Rebbe turned to Reb Dovid Raskin and asked, "Are they all Tankistin?" He answered in the affirmative.

Then the Rebbe said, "No one should take more than a single dollar. If someone does, he will only cause that another person won't get one at all. He has nothing to do with *Chassidishkeit*, but rather he is a *Chossid Shoiteh*, and the (Frierdiker) Rebbe says that a *Shoiteh* is not a *Chossid*!



תכלית הכוונה

* ועד"ז בענייננו: אף שכל סוגי העבודות המוטלים על תלמידי התמימים – גם עבודת התפילה, הפצת המעינות וכו' – כאו"א מהם הוא עיקר ועבודה לעצמו, מכל מקום ה"עבודה תמה" של תלמידי הישיבה היא – לימוד התורה, וכל שאר העבודות הן בערכה הכנה להתחלית.

(לקו"ש ח"ד ע' 320)

* היינטטובה פעולה אחת מאלף אנחות. אלקינו חי ותורה ומצוות נצחיים המה, עזוב את האנחה ושקוד בעבודה בפועל ויחנך האלקים.

(סד"ש תש"ג ע' 6)





A Unique Yeshiva

A Little Background

Although you might be learning in Yeshivas Tomchei Temimim, you may not know what is special about it.

There are no other groups of Chassidim that have their own Yeshivos, usually many different *kreizen* group together for Chinuch¹. Lubavitch stands alone. Why?

The truth is, Yeshivos are not that old. There were no Yeshivas until about 112 years ago. That's not very long by world history standards. Until then there had not been a formal setting for learning Torah. It was during those years that Yeshivas were just being founded in Lita, White Russia and Poland.

The way it had worked, two to three hundred years ago, a young bochur would finish Cheder and go make a living. The Yidden at that time lived hand to mouth and most families needed the extra income that another working son would bring.

Bright boys, or ones whose families could afford it, would continue to learn in pairs or groups, converging on towns that had a known Talmid Chochom and they would learn from him².

The reason the Rebbe Rashab started a new yeshiva was because this Yeshiva would be different. This Yeshiva was not only to teach the study of Torah, but also the practice. Not only were the bochurim to be instructed in the methods of learning Gemara but also in the study of Chassidus, and, more importantly, the ways of Chassidus. As the Rebbe Rashab said: "To teach them Yiras Hashem and Ahavas Yisroel."

As the Rebbe Rashab wrote in a letter to Anash³:

"A place where *bochurim* who desire to study may do so, and they may pursue diligent study of *Gemara-Rashi-Tosafos*. However, all this should be under proper supervision, so that the seeds of faith and piety may be implanted in their hearts. Their eyes should be lit up with the light of knowledge, so that they may understand Hashem, and know what Hashem demands of them: to serve Hashem and to follow in His ways."

How could this be done? Through the study of Chassidus. This was revolutionary. Chassidus had never been learnt by young bochurim, definitely not in depth. This would change with the opening of the new Yeshiva; Chassidus would be learnt for 4 hours each day.

This study of Chabad Chassidus implants a firm foundation of love of the Torah and Yiras Shomayim in the student's heart, through understanding and inner appreciation, and based upon their intellectual endeavors through wisdom, understanding, and knowledge.

Thus, the student's mind acquires broad knowledge and proper understanding of the essence and the inner meaning of Yiddishkeit. This also gives him the strength and fortitude to withstand the attractions of other ways of life, without even the slightest deviation from the straight path.

Obstacles To Overcome

However, before this could happen a number of obstacles had to be passed. The Rebbe Rashab did not want to accept any outside support for the Yeshiva so they would not be able to impose their opinion on the Hanhala of the Yeshiva. The problem was, as the Frierdiker Rebbe writes, "Lubavitch was a little town full of paupers who could barely manage to buy their bread and sour milk. Anyone who could afford a calf's leg for *Shabbos* was considered a

comfortably-established burgher.

When my father [the Rebbe Rashab] established the Yeshivah he did not want to accept monetary support from outsiders, so that they should not seek to impose their opinions in its administration. Since it was therefore difficult to get it started, his mother -- my grandmother, the *Rebbitzin* Rivkah, whose soul is in Eden -- said to him: 'Why be distressed? Whatever we eat, they'll eat, too.'

And that is exactly what happened. All the students who were accepted to the Yeshivah were provided for by her."

Opening Its Doors

Okay, so Yeshivas Tomchei Temimim is ready to open. You think it was easy to get in? Consider this - the first group of bochurim waited for over a year. More accurately, they sweated and prepared for a year. And this all before the Yeshiva officially opened.

The Rebbe Rashab is known as the Rambam of Chassidus. You might not know that he is also known as the Chovas Halevavos of Chassidus. The trademark of the Chovas Halevavos is that every argument, every point, he makes is tested and testable. Each idea can stand up to an examination that proves its truth.

The Rebbe Rashab was a '*Baal Bechina*'. Every word he said, whether in a Maamar Chassidus, or when discussing and directing Avodas Haklal, was said with conviction and certainty, having been weighed and established on the basis of rigorous examination.

The Tests Begin

Tes-Vov Elul 5657 - the Rebbe Rashab announces that he is planning on making Yeshiva. Out of the many bochurim that streamed to the Yeshiva, 20 bochurim were chosen. These were the greatest Lomdim, the strongest Yirei Shomayim to be found.

They were given a chassidisher teacher, not one with a fancy title before his name and not with a fancy title after, no 'Harav HaGoan', rather a learned man, well versed in the ways of Chassidus Chabad. This man was Reb Shmuel Gronem Osterman.

The Rebbe Rashab gave him specific instructions how to educate the new bochurim, a way to imbue them with Mesiras Nefesh for Torah and Mitzvos and Ahavas Yisroel.

A year later, at the beginning of Elul, the aspiring bochurim returned to Lubavitch to be examined. The tests took a few days and on Monday, Chai Elul, 5658 the Rebbe Rashab announced: "Today is Chai Elul, two hundred years to the birth of the Baal Shem Tov. Today, after completing the test, we have a Yeshiva, where, Be'ezras Hashem, the Baal Shem Tov's Mesiras Nefesh Shita (Way) for knowledge of Elokus and Ahavas Yisroel will be imbued, as the Chabad Rabbeim have explained."

With that the Yeshiva moved to Lubavitch and the rest is history. In five years it grew from twenty bochurim to a few hundred and later opened in many locations across White Russia, Poland, and Ukraine.

The war forced Lubavitch to move to America and Yeshivas Tomchei Temimim was founded in NY, Montreal, Eretz Yisroel, and as time passed, many, many other cities around the globe.

You are sitting in one now. Think about the significance; don't take the responsibility lightly.




שערי נגינה

The Alter Rebbe's Niggunim

◆ **כאיל תערוג אל אפיקי מים, והיו לוטוטופות בין עיניך**
 Reb Shmuel Gronem Esterman, who was one of the *Mashpi'im* in Lubavitch, said that he heard the niggun "*K'ayol Taarog*" from a very old chossid who was part of the Alter Rebbe's group of menagim. The Alter Rebbe would sing this *t'nuah* quite often with much '*D'veikus*'.

Reb Shmuel also explained the connection between the two different verses which seemingly have nothing to do with each other.

"*K'ayol Taarog*" is the yearning of the Neshomah to be unified with Hashem and "*V'hayu L'totafos*" -the mitzvah of Tefillin- is the Neshomah coming back down to the world knowing that its goal is to bring G-dliness to this down here through doing a mitzvah with a physical object.

◆ אבינו מלכינו אין לנו מלך אלא אתה

On the days that the long Avinu Malkeinu was recited, the Rebbe would motion with his hand to start this niggun. In the later years this became a set practice. On both nights of Rosh Hashana the Rebbe would usually motion to the Chassidim to sing this niggun before Marriv.

It's interesting that although the Alter Rebbe originally sang the niggun to the words:

אבינו מלכינו, אבינו מלכינו, אין לנו מלך אלא אתה
 the Rebbe would always sing it:

אבינו מלכינו אין לנו מלך; אין לנו מלך, אלא אתה.

◆ לקראת שבת לנו ונלכה כי היא מקור הברכה

The Alter Rebbe would sing this tune while reciting Likras Shabbos on the Friday night.

The Rebbe Rashab would sing the wordless part of this niggun after he recited Shema Yisroel and V'ahavta during the weekday nights and sometimes even on Shabbos, when he would daven on his own.

Reb Chonya Morosov, who was a mazkir of the Rebbe Rashab and personally learnt from him the Alter Rebbe's niggunim, related that he was able to copy the exact tune with which the Rebbe Rashab recited the Shema but the sigh that the Rebbe sighed after he recited Shema he was unable to imitate...²

When Rosh Hashana fell out on Shabbos the Rebbe would ask to start Likras Shabbos before Maariv.

In Sefer Hanigunim Vol.1, it brings a mistaken version of the niggun to the words "*Lecha Dodi*", the correct version is in Vol. 2, as brought here.

1. See Derher Vol. 1, Issue 16
2. Sung on Heichal Neginah Tape 6 Song 2 by Reb Mendel Morosov.

1. Yes, there are Yeshivos that carry the name of a specific Chassidus (Ger or Belz etc.), however these names reflect the kreiz that founded and runs the Yeshiva today, not a substantial difference in their Chinuch methods.
 2. For a description of the life in those times see The Lubavitcher Rebbe's Memoirs; Branches of the Chassidic Menorah Vol. 2
 3. For more on the purpose of the Yeshiva see Links in the Chassidic Leg-

א ציור פון א חסיד

A Horrific Request That Was Fulfilled

Reb Hershel Leiberman part 1

One of the terrible challenges that the Jews had in the fearsome Soviet Union was whether to send their children to Russian schools.

On the one hand they knew that the minute a Jewish child, even one who grew up in a Chassidisher home, went to school, he was in danger of assimilation. It was clear that the child would not only learn general subjects but would be indoctrinated with communist ideology and heretical views that opposed Yiddishkeit and Hashem (Chalila).

On the other hand, the Russian government made attendance at public school mandatory and whoever did not send their children to school could be severely punished. Many Lubavitchers withstood the test and refrained, with Mesirrus Nefesh, from sending their children to public school. Unfortunately, there were those who were forced to send their children to school. Yet they would look for ways to prevent their children from going on Shabbos.

R' Hirsh Lieberman, a great Yorei Shomayim, one of the outstanding talmidim in Tomchei T'mimim, was determined not to send his children to school, but his wife was very fearful. The couple had many arguments about this. R' Hirsh would say that he had heard the Friediker Rebbe speak extremely harshly about this, at the Purim farbrengen 5687 in Leningrad:

"Whoever has a son and puts him in [yeshiva] ... will have a good year but whoever has a son and sends him to the Soviet-Yevseki school, won't live out the year. If they tell someone 'send your daughter to school and if not, off with your head', than better off with his head than to send your daughter to school. If they take a wooden board and want to burn him, he should uncover his heart and say, 'Please do with me as you wish, but not this. We are accustomed to mesirus nefesh.'"

The Friediker Rebbe told one of the Anash in Nevel: 'Zalman, if they make a bonfire of dry branches and light the fire and tell you: Choose, either send your children to school or throw yourself in the fire, better to be burnt (chalila) and not send your son to school.'

Once at a Chassidische farbrengen, R' Hirsh cried and complained about how hard and dangerous Chinuch. With tears pouring down his face he kept repeating what the Rebbe had said, "Throw yourself in the fire; just don't send them..." R' Hirsh was determined not to send his children to Russian school.

He sent his children to his in-laws, to a place where no one knew them and over there they spread a rumor that the grandparents were taking care of grandchildren with special needs.

Nobody suspected that the older couple was helping the children avoid school, especially because of their older age. However, after some time the authorities began to investigate.

R' Hirsh and his wife were afraid that the Yevsektzia would hound her parents and begin to interrogate them, and would ultimately force them to send their grandchildren to school.

R' Hirsh decided to take his children back home to Malachovka, where he would try his luck and with Hashem's help he would find a way to avoid sending them to school.

One night in the year 5698, a fire broke out in R' Hirsh's home that killed his wife and children. For the rest of his life, R' Hirsh would sadly say, "I asked for it myself." After this tragedy, R' Hirsh remained bereft and depressed.

To be continued...



Q&A

Why do Chassidim travel to spend Rosh Hashonah with the Rebbe?

The Head of the Year

In¹ order to understand the explanation, we must first preface what the real meaning of Rosh Hashonah is. Everyone knows the famous clarification brought in *numerous* places in *Chassidus*², on the reason the name of the day is “ראש השנה” (the *head* of the year), not “תחילת השנה” (the *beginning* of the year). Just as the life-force for each and every limb of the body is rooted in the head, and more so, even on a day-to-day basis, the head controls and directs them all, the same is true with the head of the year. The life for the entire year is in the forty-eight hours of Rosh Hashonah. Each and every specific day of the year is included, in a minuet manner, in those precious moments of the *Yom Tov*.

This is why the *Rabbeim* instructed us to meticulously utilize every moment of Rosh Hashonah properly by reciting *Tehillim*, *Davening*, going out on *Mitzoim* and helping fellow *Yidden* with the *Mitzvos* of the day, and so on. For each minute on Rosh Hashonah is not merely another plain-old minute; in truth, each minute holds many thousands of minutes in it, and it is a crucial part of the entire upcoming year!

Needless to say, the head must be healthy in order to sustain a healthy body. In addition, it is imperative that the head has a good connection to the rest of the body, in order that the *Chayus* drawn from it will do the job well. The same is true about Rosh Hashonah: It is of utmost importance that one has a “healthy” Rosh Hashonah that will offer each day of the entire year what it truly needs; namely - *Kabbolas ol* and *Yiras Shomayim*, to fulfill Hashem’s Will and carry out *Torah* and *Mitzvos* properly.

The Head of Shonah and the Head of Nefesh

Chassidus teaches that the entire *Seder Hishtalshilus* can be categorized into three (their *Roshei Teivos* being: *Oilam* (space) *Shonah* (time), and *Nefesh* (souls)).

Each of these three categories has its head: The head of *Oilam* is the *Beis Hamikdash*; the head of *Shonah* is, of course, Rosh Hashonah, and the head of *Nefesh* is (as the Alter Rebbe explains in the second *Perek of Tanya*), the Rebbe. Each category derives its *Chayus* from its head. In *Tanya Perek Beis* the Alter Rebbe explains at length how the *Chayus* of each *Neshomah* must come through the “*Roshei alpei Yisroel*” the “*Neshomah kolis*” of the generation.

Furthermore: we are told that each of these heads of categories are connected with one another. By strengthening our connection to the head of *Nefesh*, the Rebbe, we are in turn strengthening our head of the year as well, ensuring that we have a healthy year, physically and spiritually.

Revealing the *Etzem Haneshomah*

In addition, Rosh Hashonah is a time when we renew our absolute commitment to Hashem; not only by doing his *Mitzvos*, but by accepting Him as our King and giving our *very selves* over to Him. This is done by revealing the *Etzem Haneshomah* which is always one with Hashem. The revelation of the *Etzem Haneshomah* is brought about by connecting to the *Nossi*, as explained in *Chassidus* at length, and particularly in the Rebbe’s *Sichos*³.

For questions and/or comments and receive in your Yeshiva please call:
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This is why Chassidim throughout the generations have made extra effort to be in the Rebbe’s presence during Rosh Hashonah, where our connection to the *Nossi* is tangible and felt in a greater and more real manner than in any other place. True, there are many auspicious times throughout the year to be with the Rebbe, and it’s important to be with the Rebbe whenever possible, but Rosh Hashonah will always claim prime significance in that regard.

Pidyon Nefesh

Chassidim write a *Pidyon Nefesh* to the Rebbe on *Erev Rosh Hashonah*. The only time throughout the year when the Rebbe stood and personally received the *Paan* directly from the hand of each *Chossid* was on *Erev Rosh Hashonah*. (In the later years, when the number of arriving guests grew to be quite large, the Rebbe began accepting *Paanim* in the preceding days as well). One could sense that the *Paan* written to the Rebbe before Rosh Hashonah was of a different caliber that those of the rest of the year. Perhaps it is because with the *Paan*, the *Chossid* regenerate his *Hiskashrus* with the *Rosh B’nei Yisroel*, in preparation for the *Rosh of the Shonah*.

These *Paanim* were brought with the Rebbe into *Shul* on *Rosh Hashonah* morning and held right near the Rebbe while he blew the *Shofar*.

The Rebbe’s preparation for, and blowing of, the *Shofar* on Rosh Hashonah was a breathtaking scene for the *Chassidim* present. They often watched as the Rebbe cried aloud from under his *Tallis*, covering the bags of *Pannim* with its corners. The *Chassidim* could only observe that all what is written in *Chassidus* regarding “*Binyan Hamalchus*” and so on is all undoubtedly being performed with the Rebbe’s actions. We, simple people, can only hope to have the privilege of following closely behind by being present at the time...

In conclusion, let us quote the words of the Rebbe Rashab in a *Sicha* (*Toras Sholom* p. 188):

“ווי איז דאס ניט א איד ראש השנה אין ליובאוויטש; וואו דען זשע אנדרעש?!”

(Roughly translated: “How can it be that a Yid is not in Lubavitch for Rosh Hashonah; where else then?!”)

1. Based largely on a letter by the Rebbe, 1 *Slichos*, 5710. (אג"ק ח"ג עמ' תסח).
2. לקוטי תורה ר"פ תבא; עטרת ראש בתחילתו; ועוד.
3. ראה בארוכה בשיחת ש"פ בשלח תשמ"ח (סה"ש תשמ"ח עמ' 230), ובכ"מ.

מורה שיעור ללימוד הרמב"ם	ג' פרקים ליום	פרק א' ליום
י"ז אלול	הל' פסולי המוקדשין פ' ח-י	הל' שלוחין ושותפין פ' ז
י"ח אלול	פ' יא-יג	פרק ח'
י"ט אלול	פ' יד-טז	פרק ט'
כ' אלול	פ' יז-יט	פרק י'
כ"א אלול	הל' עבודת יום הכפורים פ' א-ג	הל' עבדים פרק א'
כ"ב אלול	פ' ד-ה הל' מעילה פ' א	פרק ב'
כ"ג אלול	פ' ו-ז	פרק ג'