

# A CHASSIDISHER DERHER

VOL. 2 ISSUE 36 (59)

ערש"ק פרשת מטות-מסעי, ר"ח מנחם אב, ה'תשע"ב

Reb Levik

לעבן מיטן  
רבי'ן

*We bring here some excerpts from the recently published memoirs of **Rebbetzin Chana Schneerson**, the Rebbe's mother, in which she speaks of her esteemed husband **HoRav Levi Yitzchak Schneerson**, who's Yortzeit will be observed on **Chof Av**.*

*Reb Levik epitomized true Mesirus Nefesh in his standing up against the Communist Russian officials, ultimately paying for it with his very life.*

## TRAGIC LIFE

I am no writer, and, in general, who am I and what am I? Nevertheless, I am almost always alone, and every individual is considered a "small world." I have no one with me with whom to share my feelings, other than my son, long may he live in great wellbeing and success.

On the 28<sup>th</sup> of this month I turn 75 years old. This is a number that has some significance of its own in general, and particularly in light of what I have endured in recent years.

The life of my husband, of blessed memory, was tragic, and the same is true after he left this world. It would be desirable that there be some memorial to him. It appears to me that some of his writings could be published. But perhaps not? There are probably good reasons [why they are not being published yet].

## THE 2ND OF NISSAN IN CHI'ILI

This is the eleventh year that I am alone. Today [I feel as if] I am back in Chi'ili in 1942. Memories don't die, and particularly memories such as these I am unwilling to forget.

In any case, the two of us, my husband and I, were sitting together at a small table knocked together from boards. Near us was a window which, whenever I could—when its light wasn't needed—I used to cover so that my husband, of blessed memory, shouldn't see the hogs that always roamed about there, which made him very uneasy.

Where can I find words to express what he endured that night?

He just said simply, "Today is **the 2nd of Nissan**. Oh, **the Rebbe!**" He sank into a reverie for an hour or more.

At that time we had no pen or ink for writing. I understood that some great and

profound concept was bursting through his mind that begged to be expressed, but no one was there to whom to communicate it.

He did not react at all to his surroundings, as bitter as the situation was. There was nothing I could say to him, until he himself made a great effort to emerge from that world where he had been.

Indeed, he ought to have lived in very different conditions. But I don't want to dwell on that now. By 1944 he had other Jews with whom to communicate, but no more than that...

May G-d grant long life and success to his children. May I be able to live as I ought to live, and may Soviet Russia cause no problems.

This is the last week of the Yeshiva year, therefore this is also the last issue of the Derher until next Zman. The next Derher will IYH be published in time for Chai Elul.

in this issue

- 1 Leben Miten Rebbe:**  
Purim 5735
- 2 Featured Article:**  
Index of Volume 2
- 3 A Paradox:**  
The Nine Days 2
- 4 Q&A:**  
Two Brachos on Tefillin

## פתגם | מעשה בפועל

דער רבי מאנט ביי זיינע שלוחים אז ס'דארף זיין דער ענין פון מעשה בפועל דוקא, ער זאל ארויסגיין אין וועלט און מברר זיין די ניצוצות הקדושות, וועלכע געפינין זיך דארטן. ועד"ז בנוגע לגופו וחלקו בעולם, אז ס'דארף זיין דער ענין פון מעשה בפועל דוקא.

(ש"פ פנחס תשל"ז)

לזכות הבחור התמים  
שניאור חיים יצחק אלקסנדר  
בן נחמה דינה  
לרפואה שלימה וקרובה  
ע"י  
תלמידי הישיבות ברחבי תבל

# INDEX OF A CHASSIDISHER DERHER - VOLUME 2

As this is the last issue of the Yeshiva year, we provide here an Index of this past year's issues.

## ISSUE 1 (24) - KI SAVO

Leben: Elul 5734

Feature: A Unique Yeshiva – Tomchei Tmimim - 1

Niggun: The Alter Rebbe's Niggunim כאיל תערוג, אבינו מלכנו, לקראת שבת

Bio: Reb Hershel Leiberman - 1

Q&A: Why do Chassidim Travel to the Rebbe for Rosh Hashana?

## ISSUE 2 (25) - NITZAVIM - VAYALECH

Leben: Rosh Hashana 5712

Feature: The First Simchas Torah by the Frieddiker Rebbe - 5681

Niggun: The Alter Rebbe's Niggunim דביקות לר"ה

Bio: Reb Hershel Leiberman - 2

Q&A: Mivtza Shofar - Halacha

## ISSUE 3 (26) - YOM KIPPUR

Leben: Yom Kippur/Simchas Torah 5737

Feature: Bearer of Good News

Niggun: The Alter Rebbe's Niggunim תשב אנוש

Simchas Torah by the Rebbe – Ksav Yad

Bio: Reb Hershel Leiberman - 3

Q&A: Teshuva

## ISSUE 4 (27) - NOACH

Leben: Bereishis/Noach 5721

Feature: Mitzva Tanks - 1

Niggun: Accuracy in Niggunim

Bio: Reb Pesach Malastovker - 1

Q&A: Nusach AriZal

## ISSUE 5 (28) - LECH LECHA

Leben: Lech Lecha 5745/Cheshvan 5748

Feature: Mitzva Tanks - 2

Niggun: Essen Est Zich

Bio: Reb Pesach Malastovker - 2

Q&A: Our One Path

## ISSUE 6 (29) - VAYERA

Leben: Vayera 5745

Feature: Sdei Chemed

Niggun: Reb Shlomo Tchasniker - 1

Bio: Reb Pesach Malastovker - 3

Q&A: Kabbala and Chassidus

## ISSUE 7 (30) - CHAYEI SARA

Leben: Chayei Sara 5745

Feature: The Third Arrest of the Frieddiker Rebbe

Niggun: Reb Shlomo Tchasniker - 2

Bio: Reb Zalman of Dubrovna - 1

## ISSUE 8 (31) - TOLDOS

Leben: Toldos 5745

Feature: Eating Snow, Farbrengens in Lubavitch

Niggun: Ney Zhuritze' Chluptzie

Q&A: The Joy of Rosh Chodesh Kislev

## ISSUE 9 (32) - EXPANDED KISLEV

A Letter from the Rebbe: The Rebbe; Our Father

Chossid: Reb Chaim Yehoshua - 1

Rosh Chodesh Kislev: Maladetz'n!

Niggun: "U'viyom Simchaschem"

10 Kislev: Chassidus Behind Bars

14 Kislev: Dancing from a Distance

19 Kislev: Rosh Hashana L'Chassidus

Chanukah: Chanukah Gelt

The Rebbe's Farbrengen

Behind the Picture: Boyaner Rebbe

Through the Keyhole: Learning from Moshiach

## ISSUE 10 (33) - VAYISHLACH

Leben: Yud Gimmel Kislev – 5746/  
Vayeshev 5745

Feature: Slavita Press - 1

Niggun: Niggun Kapelia

Bio: Reb Chaim Yehoshua - 2

Q&A: Promise About Yud Tes Kislev

## ISSUE 11 (34) - VAYEISHEV

Leben: Chanukah Live 5750

Feature: Slavita Press - 2

Niggun: Haneirois Halolu

Bio: Reb Chaim Yehoshua - 3

Q&A: Chanukah Gelt

## ISSUE 12 (35) - VAYIGASH

Leben: Makdim Refuah

Feature: Derech Emunah

Niggun: Reb Levi Yitzchak of Barditchev - 1

Bio: Reb Shimon Assia - 1

Q&A: The Role of a Rebbe/ Ksav Yad

## ISSUE 13 (36) - VAYECHI

Leben: Vayechi 5751

Feature: Yechidus of a Bochur, Rabbi YM Gurary

Niggun: Reb Levi Yitzchak of Barditchev - 2

Bio: Reb Shimon Assia - 2

Q&A: Bechirah by Moshiach

## ISSUE 14 (37) - SHMOS

Leben: Shmos 5743

Feature: Bitachon in Hashem - 1

Niggun: Birkas Kohanim - 1

Bio: Reb Shimon Assia - 3

Q&A: Practical Avodas HaTefilla

## ISSUE 15 (38) - VA'ERA

Leben: Va'era 5752

Feature: Bitachon in Hashem - 2

Niggun: Birkas Kohanim - 1

Bio: Reb Shimon Assia - 4

Q&A: Tziyur Pnei Harav - 1

## ISSUE 16 (39) - EXPANDED SHVAT

Dvar Malchus: זרח השמש ובא הזרח

Story: A Fortunate Mix-Up

Niggun: Yud Shvat 5732

Writing to the Rebbe: An Overview

A Letter from the Rebbe: Nachas Ruach

Chossid: Reb Avraham Shmuel - 1

Ksav Yad Kodesh: Leading us out of Galus

On Air: Broadcasting the Farbrengens

Chof Beis Shvat: Reflections of a Chossid

Behind the Picture: Yom Kippur 5737

Through the Keyhole: A Befitting Avoda

## ISSUE 17 (40) - BESHALACH

Leben: Bosi Legani Leil Shabbos-  
Beshalach 5745

Feature: Hemshech Kabolas Hanesius

Bio: Reb Avraham Shmuel - 2

Q&A: Tziyur Pnei Harav – 2

Ksav Yad: Umaspik Koposhut

## ISSUE 18 (41) - YISRO

Leben: Chof Beis Shvat 5752

Feature: A Koch in Lernen

Niggun: Niggunim in Davening

Bio: Reb Avraham Shmuel - 3

Q&A: Af'hu Bachayim

## ISSUE 19 (42) - MISHPATIM

Leben: Yud Gimmel Kislev – 5746/  
Vayeshev 5745

Feature: Wonders of Chassidus (5672) - 1

Box: יקר מכל יקר

Bio: Reb Binyomin Kletzker - 1

Q&A: Tzitzis at Night -1

## ISSUE 20 (43) - TERUMA

Leben: Studying Rambam

Feature: Wonders of Chassidus (5672) - 2

Box: א חסידישער פלפול

Bio: Reb Binyomin Kletzker - 2

Q&A: Tzitzis at Night -2

## ISSUE 21 (44) - TETZAVE SPECIAL PURIM

Leben: Ki Sisa 5745

Feature: Matanos for Yud Aleph Nissan

Ksav Yad: להשתדל ללמוד רמב"ם

Feature: Purim by the Rabbeim

Bio: Reb Binyomin Kletzker – 3

Ksav Yad: A Befitting Time

Q&A: Hamentachen

## ISSUE 22 (45) - KI SISA

Leben: Shabbos Following Purim

Feature: The Lost Soul - 1

Niggun: Rikkud Dancing - 1

Q&A: Brocha Acharona

## ISSUE 23 (46) - VAYAKHEL-PEKUDEI

*Leben: Yud Aleph Nissan 5722*

*Feature: The Lost Soul - 2*

*Box: Shnas Arbaim – Wrong Destination*

*Q&A: Finding Direction Today – 27 Adar*

## ISSUE 24 (47) - EXPANDED NISSAN

*Yud Aleph Nissan: “Mein Tog”*

*Igros Kodesh: The Rebbe is With You*

*Story: Toras Chaim – are there two Torahs?*

*Niggun: Shuvah Shuvah*

*Ksav Yad Kodesh: Thank you for coming*

*Chossid: Red Yosef ‘Kol-Bo’*

*Behind the Picture: New Car*

*Through the Keyhole: A Paradox*

**Feature Articles:**

*Farbrengen: The Rebbe’s Holy Words Breaks Through Barriers*

*Yud Aleph Nissan with the Rebbe*

*To Participate in a Yiddish Seder*

*Story: Simcha Shel Mitzvah*

*Seudas Moshiach: an Overview*

## ISSUE 25 (48) - TAZRIYA-METZORA

*Leben: It All in the Name Acharei-Kedoshim 5745*

*Feature: Sefer HaErchim 1*

*Niggun: Search and Find*

*Q&A: Yarmulka*

## ISSUE 26 (49) - ACHAREI-KEDOSHIM

*Leben: Yud Gimmel Iyar 5712*

*Feature: Sefer HaErchim – 2*

*Box: A Matter of Perspective - Light and Dark*

*Pirsum Rishon: Letter from RYAL*

## ISSUE 27 (50) - EMOR

*Leben: The Reassuring Voice, Iyar 5727*

*Feature: Takonas Liozna 1*

*Niggun: The Benoni 1*

*Q&A: Maseches Sota*

## ISSUE 28 (51) - BEHAR-BECHUKOSAI

*Leben: בנינו ערבים בעדנו Sivan 5740*

*Box: בקשה נפשית*

*Feature: Takonas Liozna 2*

*Niggun: The Benoni 2*

*Q&A: Crossing the Dateline*

## ISSUE 29 (52) - BAMIDBAR SPECIAL SHAVUOS

*Leben: Shevuos 5731, Jaffe*

*Feature: Understanding Our Hiskashrus -*

*Mivtza Gimmel Tammuz*

*Ksav Yad: Shavuos in Sefer HaMinhogim*

*Niggun: Eimosai Kosi Mar*

*Feature: Shavuos in Lubavitch*

*Feature: Tahalucha in Lubavitch*

*Q&A: Hashgacha Protis - 1*

## ISSUE 30 (53) - NASO

*Leben: Follow Up to Shavuos 5744*

*Feature: Devotion of Chassidim*

*Box: A Natural Reply*

*Bio: Reb Levi Freidin - 1*

*Q&A: Hashgacha Protis - 2*

## ISSUE 31 (54) - BAHAALOSCHA

*Leben: Studying Rambam*

*Feature: Yechidus Reb Avraham Ber - 1*

*Bio: Reb Levi Freidin - 2*

*Q&A: A Collection of Letters*

## ISSUE 32 (55) - EXPANDED TAMMUZ

*A Word from the Editors*

*Gimmel Tammuz: The Rebbe Our Nosi*

*Story: The Undercover Mission*

*Ksav Yad Kodesh: The Rebbe will find a way to Answer*

*Niggun: Lifted by Yearning - Tzoma Lecha Nafshi*

*Chassid: Reb Yikusiel Leipler - 1*

*Geula: Moshiach – Rav and Melech*

*Igros Kodesh: Clean Your Bags*

*Leben: Chof Ches Sivan 5751*

*Yud Beis Tammuz: The Witty Escape*

*Behind the Picture: The Rebbe, the Key and the Photographer*

**Feature Articles:**

*When I Met the Baal Shem Tov*

*The Precious Letter*

*The Rebbe’s Torah - Chart*

## ISSUE 33 (56) - CHUKAS

*Leben: Yud Beis/Yud Gimmel Tammuz 5711*

*Feature: Yechidus Reb Avraham Ber - 2*

*Box: Personal Business*

*Bio: Reb Yikusiel Leipler - 2*

*Q&A: Maskil and Oved - 1*

## ISSUE 34 (57) - BALAK

*Leben: Shabbos Balak 5724*

*Feature: Two Stories of the Frierdiker Rebbe*

*Box: A Valuable Gift*

*Bio: Reb Yikusiel Leipler - 3*

*Q&A: Maskil and Oved - 2*

## ISSUE 35 (58) - PINCHAS

*Leben: Entebbe Tammuz 5736*

*Feature: Chassidus with the Rebbe*

*Box: An Unexpected Explanation*

*Q&A: Our Approach to the Nine Days - 1*

## ISSUE 36 (59) - MATOS-MAASEI

*Leben: Reb Levik*

*Feature: Index - Derher Volume 2*

*Box: Our Approach to the Nine Days - 2*

*Q&A: ????????*

# THE PARADOX

Last week we discussed a Chassid’s approach to the Nine Days. In general a Chassid’s entire being is infused with joy and happiness in doing Hashem’s will. On the other hand the Nine Days are a time of sadness and reflection on the Golus we are currently in. How can we adhere to both of these ideas? (Continued from last week)

The question arises:

How do we increase in joy in a way that is permitted by the Shulchan Aruch during a time when you can’t even eat meat, wash clothes, and or even wear freshly laundered clothes? It’s literally a period of mourning. To this the Rebbe gives us a practical solution.

The Rebbe suggests that we make a siyum every single day of the Nine Days<sup>1</sup>. Why a siyum? Because when a Yid completes the study of a complete Masechta, this gives the day the status of a Yom Tov. Technically speaking, one may even eat meat if the siyum takes place during the Nine Days. Practically speaking, Chabad custom is not to eat meat, even with a siyum. Nevertheless, because this is permitted by the Shulchan Aruch, it is indicative of a change in the somber status of these days.

The Rebbe wrote in a letter:

It is known the Chassidisher saying: “Serve Hashem with joy” means that even on Tishah B’Av – may it speedily be transformed into a day of joy – with the coming of Moshiach, one must fast and say Kinnus with feelings of joy, for the very fact that he has the privilege of fulfill the will of Hashem...

1. In fact the Rebbe encouraged the making of Siyumim until and including 15 Av.

# The Second Bracha on Tefillin A Letter from the Rebbe | Q & A

B"H, 19 Elul, 5705, Brooklyn

**A question:** *Torah Or, Parshas Shmos*, the *maamar* entitled *Vayomer Havayah Ela*, states:

The *bracha* recited over a *mitzvah* draws down an *or makkif* (or *makkif*), while the *mitzvah* itself draws down an *or p'nimi* (inner light).... For this reason, there is a difference of opinion among the Sephardic and Ashkenazic poskim (*Tur; Shulchan Aruch, Orach Chayim* 25:5 and commentaries) whether a special *bracha* is recited for the *shel rosh*, for the *or makkif* drawn down by the head *tefillin* is very high. Hence, it is Sephardic *minhag* not to recite a *bracha*, for they maintain that it is impossible to draw down this *or makkif*.... The Ashkenazim maintain that [the light] can be drawn down.

Clarification is necessary. For according to the above, how can one explain the ruling that if one speaks between putting on the arm *tefillin* and the head *tefillin*, one must recite a *bracha* over the head *tefillin*? If it is impossible to draw down this *or makkif*, it should remain impossible to recite a *bracha* even if one speaks.

R. Yitzchak Dubov, Manchester, England

**The reply:** The resolution to this question can be understood by prefacing an additional explanation of the difference of opinion between Sephardim and Ashkenazim. On the surface, it is possible to explain that the Ashkenazim maintain that one should recite a *bracha* over the head *tefillin*, and in this manner, they draw down the *or makkif*. The Sephardim, by contrast, maintain that it is not within our capacity to draw down the *or makkif*. Therefore a *bracha* should not be recited, for the *or makkif* is not drawn down.

However, this is not true. Even the Sephardim [agree that] the *or makkif* is drawn down. They maintain, however, that it is not within the potential of people to draw it down. Instead, it is drawn down on its own initiative, through an *אתעוררת דלעילא*. For it is such a sublime light that an *אתעוררת דלתתא* cannot reach it. The Ashkenazim maintain that an *אתעוררת דלתתא* can reach the place of this *or makkif*. Therefore they require a *bracha*.

This concept is explicitly stated in *Shaar HaKavannos (Derushei Tefillas HaShachar, Derush 2)*:

Through the head *tefillin*, the world of *Atzilus* is corrected. Nevertheless, with regard to the *bracha* (for the head *tefillin*), there is a difference of opinion. There is one view that maintains that even in the realm of *Atzilus*, we must - through our deeds - draw down its *or makkif*. Therefore we must recite a *bracha* over the head *tefillin* to make the *or makkif* [relevant] to us. The other view maintains that the *or makkif* for the world of *Atzilus*... cannot be generated by ourselves. It is drawn down on its own initiative, because we do not have the potential to draw it down.

Additional explanation is found in *Pri Etz Chayim, Shaar HaTefillah*, ch. 5:

Through the head *tefillin*, the external dimensions of the three low levels of *Atzilus* (are corrected). For their internal dimensions do not require correction at all. For the *kelipos* do not have a point of attachment even to the inner dimension of *Beriah*. Similarly, the *or makkif* of these external dimensions need not be corrected and is instead generated on its own initiative. Therefore it is not necessary to recite a *bracha* over them. There are, however, authorities who differ and maintain that a *bracha* should also be recited over the head *tefillin*, so that we draw down the *or makkif*. This is within our potential.

It is possible to explain that these three concepts are interdependent. When we have the potential to draw down light, the deeds of people are significant and are of consequence on that level. And since *mitzvos* have a good effect, bad deeds - sins and transgressions - [also have an effect], drawing down *chayus* to the place of *klipa*, giving them *chayus*. And a lack of deed causes a lack of *chayus*.

There are two types of *hamshacha* that result from an *אתעוררת דלעילא* on its own initiative:

a. A *hamshacha* that results from an *אתעוררת דלעילא* on its own initiative that is drawn down in all places, whether they are appropriate or inappropriate. For example, thoughts of *teshuvah* that occur to a person without any

meditation or preparation on his part. They occur even to a wicked person.

A *hamshacha* that results from an *אתעוררת דלעילא* on its own initiative, but is drawn down only to a perfect place. [The recipient's] perfection does not compel the *hamshacha* to be drawn down (as, to refer to the subject at hand, reciting a *bracha* over the arm *tefillin* compels, as it were, the *or makkif* of the world of *Beriah* [to be drawn down to the lower realms]). Instead, the intent is that the perfection is necessary to make it possible for the influence to come. When it comes, however, it comes as a gift, not because the person forced it.

To cite a parallel to this concept: *Rambam's* understanding of *Nevuah*. He writes (*Mishneh Torah, Hilchos Yesodei HaTorah* 7:4-5):

All of the prophets would not prophesy whenever they desired. Instead, they would focus their minds... remain in solitude... seeking prophecy.... Even though they would focus their minds, [they were not certain they would be granted prophecy]. Sometimes the Divine Presence would rest upon them and sometimes it would not.

Although the *or makkif* of *Atzilus* is drawn down on its own initiative according to the Sephardim, it is not drawn down unless a Jew puts on the head *tefillin*. This indicates that the influence is of the second type, the sort that is drawn down only to a perfect place.

It is evident that the perfection that enables the *or makkif* to rest upon [the recipient] must have a connection [to that light]. For it is the medium that enables the *or makkif* to rest. (As [explained] with regard to prophecy, it was necessary [for a prophet] to focus his mind, remain in seclusion, and seek prophecy.)

[This is accomplished] by reciting the *bracha* on the arm *tefillin*. In this manner, the person draws down the *or makkif* of the world of *Beriah* which is close to the world of *Atzilus*. ([This resembles] the focusing of his mind and remaining in seclusion.) And when saying the *bracha* [on the arm *tefillin*], he also has in mind the head *tefillin*, i.e., that the *or makkif* of the world of *Beriah* should prepare for the resting of the *or makkif* of *Atzilus* (resembling the seeking of prophecy). All of this is a semblance and is related to the *or makkif* of *Atzilus* which is afterwards drawn down on its own initiative.

The above applies when one did not speak between putting on the arm *tefillin* and the head *tefillin*. If, however, one spoke between the two - or one possesses only the head *tefillin* - one lacks this perfection. In such circumstances, one must recite a *bracha* over the head *tefillin*. The intent is not that one is compelling the *or makkif* of *Atzilus* to descend, because according to the Sephardim, this is not within our potential. Instead, the intent is that the *bracha* creates a state of perfection that allows the *or makkif* to rest.

## רמב"ם | מורה שיעור

ו'	א' מנחם-אב	ה' בכורים פרק ג-ה	ה' עיונין פרק ב
ש"ק	ב' מנחם-אב	פרק ו-ח	פרק ג
א'	ג' מנחם-אב	פרק ט-יא	פרק ד
ב'	ד' מנחם-אב	פרק יב. ה' שמיטה ויובל פרק א-ב	פרק ה
ג'	ה' מנחם-אב	פרק ג-ה	פרק ו
ד'	ו' מנחם-אב	פרק ו-ח	פרק ז
ה'	ז' מנחם-אב	פרק ט-יא	פרק ח

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