

א חסיד ישעיר דערהער

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The Chartered Airplane Leaves for Eretz Yisroel Bereishis - Noach 5721

In honor of Tishrei, 5721, the first chartered airplane carried approximately one-hundred Chassidim from Eretz Yisroel to New York to spend Tishrei with the Rebbe. The following is an excerpt from the diary of one of the guests, describing the special attention the Rebbe showed them as their visit drew to a close.

Shabbos Bereishis

At 8:30, the Rebbe came down to recite *Tehillim* and said *Kaddish* in between each *Sefer*.

The Rebbe's *Farbrenge* began, as usual, at 1:30 in the afternoon.

In the midst of the *Farbrenge*, the Rebbe asked that the *Gabbai*, Reb Yochanan Gordon, sell the *Mitzvos* for the upcoming year, but before he began, the Rebbe called out, "A *Streimel*!" A *Streimel* was found for Reb Yochanan, who then stood on a chair and told a story about the Reb Levi Yitzchok of Berdichov, followed by the auction.

During the sale, the Rebbe instructed Reb Y. M. Liss (who was very instrumental in arranging the chartered flight) to ask the guests from *Eretz Yisrael* if they had come to sell *Hagba*... They got the hint and they all said *Lechayim*.

The *Farbrenge* lasted until 3:45, after which the Rebbe distributed *Kos Shel B'rocha*.

During *Mincha*, the Rebbe motioned to the *Chazzan* to sing the davening with a *Yom Tov* tune, calling out more than once, "Nu, Nu!"

At 6:00, a second *Farbrenge* was held - a sequel to *Simchas Torah's*.

After prefacing the famous quotation of the Rebbe *Rashab* that "*Simchas Torah shadt nisht*" (*Simchas Torah* does no harm; i.e. sharp words spoken on *Simchas Torah* will not result in a negative effect), the Rebbe began to reprimand those people that don't wish to go out on *Shlichus*.

The Rebbe continued: "I received a letter from someone in which the sender explains the reason why he wouldn't go out on *Shlichus*; he wasn't embarrassed to write that it's because he likes his nice residence here!"

Towards the end of the *Farbrenge*, the Rebbe said that during the distribution of *Kos Shel Brocha*, each person should mention their place of work so

that they can receive a bottle of *Mashke* to bring back with them, if necessary.

At 1:00 in the morning, the Rebbe *Bentched*, and after *Maariv* and *Havdala*, he distributed *Kos Shel Brocha* and bottles of *Mashke*.

Shabbos Parshas Noach, 1 Cheshvan

At 1:30, the Rebbe held a *Farbrenge*. The Rebbe continued to speak about going out on *Shlichus*, concluding that the *Shluchim* end up being controllers over nature and thus, all the hardships they encounter are not of any real substance.

On *Motzoei Shabbos*, a special *Melave Malka* was held in honor of the guests' departure, followed by a *Chassidische Farbrenge* which lasted until 3:00 in the morning.

On Sunday and Monday nights, the Rebbe received the guests from *Eretz Yisroel* for *Yechidus* again.

Tuesday, 4 Cheshvan

At 8:30 in the evening, the Rebbe invited all of the guests who had come from *Kfar Chabad* into his room to bid farewell.

Later on, at 10:00, the Rebbe held a special *Farbrenge* in honor of the departing guests. He spoke of the fact that saying *Lechayim* creates a closeness, even between those who may be physically distant. Continuing on the theme of "*V'yaakov Holach L'darkoi*," the Rebbe drew a connection between this idea and *Shlichus*. The *Farbrenge* ended at 11:45 with the Rebbe singing "*Uforatzta*".

Wednesday, 5 Cheshvan

Rabbi Hadokov conveyed an instruction on the Rebbe's behalf that everyone should go to the airport and escort the guests on their trip. The Rebbe himself came out onto the steps of 770 and encouraged the singing and dancing of the guests.

In the airport, Rabbi Mentlik and Reb Yitzchok Groner spoke to the guests. After some very heartfelt dancing, the airplane took off at 4:00.

One of the guests concludes in his diary: "Now after experiencing the past month here, I simply don't understand how it would be possible for one to spend *Tishrei* anywhere else, if not near the Rebbe!"

★ בעת בוא כ"ק מו"ח אדמו"ר לארה"ב, היו טענות עליו, על מה שמנהיג פה פראות, "און מאכט ביליג דעם געגנט". והטענות לא היו על עצם הלימוד, כ"א, על העדר הסדר ומשטר דעולם. אחד (ירא שמים דוקא) כתב לכ"ק מו"ח אדמו"ר הצעה, שעצם הלימוד טוב הוא; שילמדו אפילו 20 שעות במעל"ע, אבל, צריך להנהיג איזה סדר - וואָס דארף מען זיך שאקלען? גם מה שכולם צועקים בהלימוד; לכאורה הי' צריך להיות הסדר, אשר כשיש לאחד שאלה, יורה באצבעו מקודם, כנהוג אצל אנשי העולם. אבל האמת היא, כאמור, שצריך להיות באופן של הבדלה מהעולם, למעלה מהגבלה. (משיחת ב' אייר תש"י)

בענין למה לא נוכר בתורה עבודת אברהם לפני לך ראה לקוטי שיהות חלק כה פרשת לך לך שיהא א'



Mitzva Tanks

A Look at the Ingenious Idea of a few Bochrin

The music blasts on and wheels start rolling. As more and more speakers join in the music rises to ear-deafening decibels. Moving forward, the line stretches over 10 city blocks, slowly crossing Brooklyn and into Lower Manhattan. Dispersing over Manhattan, Brooklyn and even Queens, each unit soon sets up shop. Welcome to the Tank Parade.

Surely you have been on a Tank, doing Mivtzoim from a mobile command post, bringing in passerby to put on Tefillin, talk a little, even for a short class. If so, you are a Tankist, a soldier in the Armored Corp.

Who was the first to go create a Tank? Where did the name "Tank" come from?

Tragedy after Tragedy

The first true Tank hit the streets in 5734. Let us return to 770 of those days to understand the atmosphere that led to the first Tank Mivtzoim.

Five of the Mivtzoim were already established, the most recent having been Mivtza Mezusa. A terrible tragedy had happened in Ma'a lot Israel. Three armed terrorists (*ym"s*) entered a school and took 85 children hostage. After a tense two day standoff, a unit of the Golani Brigade broke into the school to rescue the children. During the fight the terrorists threw grenades and killed some of the children. In all, 22 children were killed (three other people had been killed by the terrorists while they were on the way to the school).

They later found that 22 of the Mezuzos of the school had been *posel*. The Rebbe began to speak on numerous occasions about the importance of checking Mezuzos and included Mivtza Mezusa as the newest of the Mivtzoim. One of the things the Rebbe mentioned was that Mezuzos are a protection for those who live in the house they hang on, much like a helmet protects a soldier from harm.

Mivtzoim in the Air

Pushing the Chassidim to become more active in Mivtzoim, the Rebbe began devoting full sichos and spending much time to encouraging their involvement. One could feel a sense of urgency in the Rebbe's words and actions. For example he edited a sicha on the Mivtzoim in the car on the way to the Ohel on Erev Shavuos. Rabbi Yehuda Krinsky called in the corrections so that the sicha would be printed in time for Yom Tov so the Chassidim could speak about the Mivtzoim in Shuls on Tahalucha.

Not long later on Erev Shavuos 5734 there was a car crash right outside Kfar Chabad killing Rav Shneur Zalmon Garelik and three other members of Anash. The next Shabbos the Rebbe cried during the Farbrengen and said that until now Hashem had been doing thing in a way of "*Hifli*" "abnormaly" and our response to this must be an abnormal response: we have to go out and do Mivtzoim without calculations.

During one of the sichos the Rebbe connected each of the

five Mivtzoim with Moshe, Dovid and the Baal Shem Tov. While speaking about mezuzah he said that it contains the letters of "*Zaz Moves*" (זז-מרות).

A few days later, on Tes Vov Sivan, Rabbi Chadekov said that the Rebbe would Farbreng for a short while.

770 was thrown into chaos. Some of the bochrin ran searching for telephones to inform others in Crown Heights about the Farbrengen. Others ran downstairs to setup the benches and tables. Chassidim world-wide were quickly informed and the hookup system was set up so they could listen in.

When the Rebbe came down, he spoke about the Mivtzoim saying that they have the power to change darkness into light. Then the Rebbe said that because he had been urging everyone to participate in the Mivtzoim and was sending messengers to speak in other places about the Mivtzoim, he also wanted to take part in it and made the surprise Farbrengen and at a time that other locations could also listen in to the sichos.

At the end of the Farbrengen the Rebbe announced that all those would participate in the Mivtzoim would receive a coin in the denomination of his or her country from the Rebbe or through Mazkirus.

The Chabad House in Afula made signs inviting people to bring their Mezuzos to the Chabad House and get them checked. On the signs it said that Mezusa is the letters of "*Zaz Moves*" and "*Shomer Dalsos Yisroel*". They sent a copy to the Rebbe and he said they should hang the sign in Mazkirus.

The chassidim were actively finding more and more ways and places to do Mivtziom, yet it was not enough. On Monday, Chof Zayin Sivan, Tzach wrote to a report to the Rebbe about a meeting they had had on Sunday and that among the decisions they had made, they also agreed to continue the meeting on the coming Motzei Shabbos. The Rebbe's response was quick in coming "Until then you could take over New York and the surrounding area, *bidarkei noam ubedarkei shalom!*"

Bochrin Get Involved

Reb Dovid Raskin let everyone know what the Rebbe had written. Two Bochrin, Sholom Duchman and Yossel Gopin decided to take matters into their own hands. They went out and rented two Ryder trucks. Pulling up in front of 770 they loaded benches, tables and buchrim into the back and headed out. They dropped the buchrim off on different corners where they persuaded Jewish men to put on Tefillin and spoke about the other four Mivtzoim with those they met. At the end of the day the truck came back around, picked them up and headed to 770.

To be continued...



שערי נגינה

Accuracy in Niggunim

As we stand at the conclusion of the Month of Tishrei, the time of "VeYaakov holach le'darkoi", we present you with the following fascinating incident which took place at the conclusion of the month of Tishrei in the year 5729 that emphasizes the importance of accuracy when singing Niggunim.

While the Rebbe distributed *Kos Shel B'rocha*, Reb Shmuel Katan, one of the guests from *Eretz Yisroel*, asked the Rebbe if he can play some *Niggunim* on his violin. The Rebbe answered: "Of course! With pleasure..."

Reb Shmuel played various *Niggunim*, but when he attempted "Essen est zich..." the Rebbe turned towards him and said, "Two of the notes are a bit delicate and you have not quite performed them accurately."

Once more, Reb Shmuel attempted to play the *Niggun* but the Rebbe again pointed out that it was not precise, and requested that anyone who knows how to read notes to come up and assist. Reb Shmuel insisted that he was playing in exact accordance with the notes, so the Rebbe replied, "Either there is a misprint in the notes or the recording you have is of a different version."

He then attempted a third time with minor changes that seemed to make it more accurate, and the Rebbe was finally pleased with the performance, and he asked Reb Shmuel to play this corrected version another time.

After some discussion with the Chazzan, Reb M. Taleshevky, the Rebbe instructed the entire crowd to sing the *Niggun* in unison, which would help Reb Shmuel catch on to the few remaining intricacies he was still unfamiliar with. When they finished, the Rebbe asked him, "Have you perfected the song in your mind? Did you pick up on anything new while they sang?"

Turning to Reb Shamshon Charitanov (one of the editors of *Sefer Haniggunim*), the Rebbe said, "In general you meticulously record even the 'zechzin'tin' (sixteenth of a note); why in this case did you not take care to be precise?" The Rebbe instructed him to fix the notes in *Sefer Haniggunim*.

Then, the Rebbe asked that he play the *Niggun* of "Uforatzta", again correcting a few minor intricacies.

While the Rebbe continued to distribute *Kos Shel B'rocha*, Reb Shmuel played various *Niggunim*, and finally when the Rebbe sat down to recite the *B'rocha Acharona*, he listened in for a while and said: "This was the 'Torah' from *Eretz Yisroel*; now let's sing the *Uforatzta* of *Bavel*!" And the crowd sang *Uforatzta* joyously.

The next day, Sunday, the Rebbe appeared on the front steps of 770 to see off the *Tishrei* guests. Reb Shmuel stood there with his violin, playing the *Niggun* "Essen est zich". Then he began *Uforatzta*, while the Rebbe clapped along.

The sun had already set. Only one lamp shined brightly on the Rebbe from atop the doorpost. In the background, one could hear the sweet sound of the violin playing *Chassidische Niggunim*. A magnificent scene to accompany the guests home!

א ציור פון א חסיד

Reb Pesach Malastovker

Part I

Reb Pesach, named for the city of Malastovka was from the young Chassidim of the Alter Rebbe, and later of the Miteler Rebbe and the Tzemach Tzedek. A look at his life will allow for a glimpse into the greatness of the early Chassidim, their devotion to the Rebbe and their dedicated service of Hashem.

His father Reb Yoel was the son-in-law of the renowned Gaon Rav Leib Charif (the sharp one), the Av Beis Din of Homil. Homil was a very learned city with many gaonim, and the Av Beis was their leader. Reb Aizik Homiler (also known as Reb Yitzchok Aizik of Vitepsk) wrote a glowing *haskama* for Harav Leib's *sefer* in which he describes seeing him grow from his youth into a great Rav "who, like his name, is sharp with great insight"

Following in his grandfather's and his father's footsteps, Reb Pesach was a sharp young man who spent his time learning. His *svoros* would not last long for they would soon be usurped by another deeper *svora*, additionally he had a clear and lucid way of explaining things.

He soon developed into a great Chossid, respected by the other Chassidim.

At his first *Yechidus* with the Alter Rebbe, the Rebbe told him "One must be a *bar-dass*". When he emerged from *Yechidus*, he sat and thought about what the Alter Rebbe had told him, but he could not understand what it meant for him.

After many hours of thought, he went to the Mittlerer Rebbe who sat with him and explained what his father had meant: A *bar-dass* is someone who makes the correct preparations before he attempts to understand a lofty idea. And each person must do this according to his capacity, for *Yisroel* of *Dubrovna* this is one way, and for *Zelig* of *Dokshitz* it is entirely different, yet there must be a *hachana*. This *hachana* makes a true *mekabel*. What is a true *mekabel*? A true *mekabel* is complete absorption. This is proved by actual growth in *avoda* and comprehension.

From this exchange we can see the great esteem the Alter Rebbe had for Reb Pesach - and this while he was but a young man!

Magic Disruptions

As we said Reb Pesach was a great devout chassid and, as a chassid, he davened many hours each day. The *misnagdim* of his city could not endure his devotion and engaged a sorcerer to cause *machshovos zaros* should enter Reb Pesach's mind during davening.

Reb Pesach was devastated, how could it be possible that he would even have these impure thoughts enter his mind?! He was greatly pained at the very thought of it, and resolved to enter *Yechidus* and ask the Alter Rebbe for a way to stop them.

He entered *Yechidus* and told the Alter Rebbe what was happening. The Alter Rebbe immediately understood that these thoughts were coming from outside influences. He took an apple, looked at it, gave it to Reb Pesach and told him "Say that you don't want the apple".

Reb Pesach answered, "How can I say that if I really want it?"

To be continued



Q&A

What is Nussach Arizal?

There are a number of different forms of davening, these forms are called the Nusach of the davening.

Though some are more widespread than others, the underlying base is the same. They differ only in the order of the davening, for example saying Hodu before Boruch Sheomar or after, in the wording of davening, for example Ahavas Olom or Ahavah Rabba, and in other minhagim such as which piyutim are said or omitted, but the base of the tefillos is the same.

Why are there different Nuschos?

The main structure of the davening was established by the Anshei Knesses Hagedola and is the same in all the Nuschos. Only certain changes differentiate between the Nuschos. If so, why are there different Nuschos?

According to Kabbala there are in fact 12 Nuschos one for each shevet. Similarly, there are 12 gates of Tefilla in Shomayim. The tefillos of each shevet can only ascend to Hashem through its specific gate and by means of its specific nusach.

In the Beis Hamikdash there were 12 gates in the courtyard, corresponding to the 12 shevotim and above each gate was the name of one shevet. If someone wanted to enter the Beis Hamikdash he had to use his shevet's gate, if he attempted going through a different gate it would close in front of him.

If I don't know my shevet what nusach should I use?

The Mezritcher Maggid explains, that there is a 13th gate, a Shaar Hakollel, a general all-inclusive gate for all Yidden no matter which particular they belong to. This type of gate was in the Beis Hamikdash as well. In Shomayim there is also this 13th gate through which the Tefillos of any Yid can enter. This Shaar Hakollel is the Nusach HaAri, which the Arizal composed. It comprises all the various other nuschaos, but is primarily based on the Sfardi version.

The tefillos which are the same in all the Nuschaos are considered the Shaar Hakollel, the Arizal extended this to the other parts of davening which vary from Nusach to Nusach.

If there is a gate through which everyone can go and it comprises all the others what need is there for the others?

The Maggid explains this as well. When each Shevet and its Nusach was known, it was definitely preferable to use the individual gates. However, at this time when it's unclear, *everyone*, including Kohanim and Leviim, should use the Shaar Hakollel which is Nussach Ari.

Although the Arizal established the Nussach that bears his name today, he didn't publish a Siddur, but transmitted it orally to his Talmidim, together with explanations and Kavanos according to Kabbala. In subsequent years people began publishing Siddurim with the name Nussach Ari and

included in it the Kavanos. These Siddurim were not consistent in their Nussach, some were even closer to Ashkenaz. Furthermore, they were printed mainly to benefit Mekubalim and not as an everyday Siddur for everyone. So there was still no Nusach Ari Siddur which could be used by most people.

In 5563, the Alter Rebbe published a Siddur according to Nussach Ari. This was intended to be used as a book with which anyone could daven out of, even someone who was not familiar with Kabbala.

Therefore, the Alter Rebbe only printed the actual Tefillos and left out all the Kavanos. However, the text precisely follows, in every detail, the Kabalistic Kavanos of the Arizal, as well as following all the Halachos of Davening. In addition to this, the Alter Rebbe also scrutinized every word, fixing any mistakes, making sure it was perfect and fit with all the laws of dikduk etc.

He sifted through 60 different versions of Siddurim to clarify a text which would fit perfectly with both Halachos and Kabbala.

To make it even more "user friendly", the Alter Rebbe included instructions and Halachos applicable to the different parts of davening. This Siddur was readily accepted and it was reprinted three times within the first ten years of its original printing.

In 5576, the Mittlerer Rebbe published a new edition, in which he included various maamorim which explain different parts of davening.

Rabbi Avrohom Lavut, a great Talmid Chochom, issued a new edition of the Alter Rebbe's Siddur, calling it Torah Or. Until that point it didn't have any name but was merely called "Seder Tefillos shel Kol Hashonah".

He included a few things which until that point had not been in the Siddur, such as Selichos and the Krias Hatorah. In the margins he marked the makor for the Psukim brought in the siddur as well fixing all the printing mistakes.

The most noteworthy feature of this new edition, however, was the supplement, called Shaar Hakollel. In it he sets forth the mekoros in Gemorah, Zohar, Halochah and Kabbolah for the Alter Rebbe's textual and Halachik decisions.

A number of other editions were printed afterwards.

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
הל' מלוה לוח פ' ט	הל' מטמאי משכב ומושב א-ג	ל' תשרי
פרק י'	פ' ד-ו	א' חשוון
פרק י"א	פ' ז-ט	ב' חשוון
פרק י"ב	פ' י-יב	ג' חשוון
פרק י"ג	פ' יג הל' שאר אבות א-ב	ד' חשוון
פרק י"ד	פ' ג-ה	ה' חשוון
פרק ט"ו	פ' ו-ח	ו' חשוון

For questions and/or comments and receive in your Yeshiva please call:
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