

אמרי חסידים

לעבן מיטן רבי'ן

"CHANUKAH LIVE!" - 5TH NIGHT OF CHANUKAH, 5750

INSIDE THIS ISSUE

- Leben Miten Rebbe 1
 In Search of a Permit 2
 Sharrei Negina: Haneiros Halolu 3
 Biography: Reb Chaim Yehoshua 3
 Q & A: Chanukah Gelt 4

דערהערן די מצוות

די שליומות הרצון פון אויבערשטן אין מצוות איז — ווי עס זאל נישט זיין מצבו ומעמדו פון דעם מקיים המצוות — זאל ער דערהערן די גוטסקייט און נויטיקייט פון דער מצוה. און דעריבער איז דער רצון פון מצוות נתלבש געווארן אין טעם און איז גורם און בריינגט שוין כדי אז אויך א נער קטן (ברוחניות) בלשון הרמב"ם, אין דעם מצב זיינעם זאל ער דערהערן זייער גוטסקייט פאר עס.

(לקו"ש חלק ט"ו ע' 312)

ON BEHALF OF THE EDITORIAL STAFF, WE WISH OUR READERS A HAPPY CHANUKAH. THE NEXT ISSUE WILL BE PUBLISHED FOR SHABBOS PARSHAS VAYIASH - HEY TEVES.

ביאור בלשון ו"ועל הנסים" — מסרת גבורים ביד חלשים — רובים ביד מעטים וטמאים ביד טהורים ורשעים ביד צדיקים וזדים ביד עוסקי תורתך
 ראה לקו"ש חלק ב' חנוכה שיחה ב'

The preparations for this historic, unparalleled event began in 770 the night before. Benches filled the entire Shul, leaving a very narrow space for the Rebbe to pass through on his way to Shacharis. Outside, a television truck was parked containing the necessary antennas and equipment.

Following Davening, all were asked to leave the Shul to enable the technicians to complete the final arrangements inside. In the Manhattan office, Rabbi H. D. Krinsky together with Rabbi Y. B. Friedman sat to select the camera-shots that would be broadcast to the worldwide audience. Rabbis M. Friedman and Rabbi S. Kaplan were also there to host the event on television and translate the Rebbe's Sichas.

At 1:30 in the afternoon, the children began to file into the Shul, where large screens had been erected, with which they would be able to see the special satellite-broadcast program. Due to the increasing amount of children that kept on flowing in, the women's section that had been taken over by the Bochorim had to be emptied out to allow create place for the incoming children.

Large crowds also gathered in Oholei Torah and upstairs in 770 to watch the program on screens set up for this purpose.

At 2:50, the Rebbe entered the Shul, while encouraging the singing of "Al Nisecha". After Mincha, the Rebbe walked across the Bima to the Shtender near the other end, and the program was underway.

Rabbi J.J. Hecht announced that the rally would begin with the recitation of the twelve Pesukim. The seventh Possuk was recited by a girl in Paris, France, with video and audio connection. Upon seeing the child on the screen and hearing her recite the Possuk, the Rebbe repeated after her, word by word, along with the children.

In the middle of the recitation of the twelfth Possuk, the celebration in Moscow suddenly appeared on the screens. Upon seeing the Moscow celebration for the first time, the Rebbe's face lit up as he gazed strongly at the screen, which displayed a boy saying "Yechi" and continuing with the song "We want Moshiaich now".

Following the recitation of the Pesukim, a film was presented of President George Bush receiving a Menorah from a delegation of Shluchim and after its

conclusion, the Rebbe applauded along with the crowd for a short while.

The time for the Menorah-lighting ceremonies arrived at last. Moscow was first, and the connection was very clear, enabling the Rebbe, along with the rest of those in the Shul to see and hear very vividly.

The link-up to London and France for their ceremonies did not turn out as successful, so Rabbi Hecht announced that the program would move on to kindling the Menorah in 770. Upon hearing this, the Rebbe turned towards him and exclaimed "Eretz Yisrael!" After this repeated itself a second time, Rabbi Groner approached, and the Rebbe asked him, "Where is Eretz Yisrael?" Rabbi A. Shemtov tried again to create a satellite-link with Eretz Yisrael, but was unsuccessful. So, the program continued in 770.

The schedule held the kindling of the Menorah in Eretz Yisrael next, but again, the attempt to access Eretz Yisrael failed, and the children continued with Aleinu. While the Scharf boys said Kaddish, the Rebbe gazed at them the entire time, and afterwards during the singing of "Ach Tzaddikim", it seemed as if the Rebbe was saying each word along with them.

Rabbi Hecht then announced that the kindling of the Menorah in France will now be shown. As he uttered these words, a video of the already ignited Menorah in France turned up on the screen. Once seeing this, many of the children shouted out at once "It's already lit!" and the Rebbe smiled broadly.

Here the Rebbe began to say the first Sichas, lasting approximately eight minutes. After the Sichas, a joint singing of "Haneiros Halolu" took place simultaneously around the world, with Avraham Fried leading the singing from Moscow, and an enormous crowd participating from Paris.

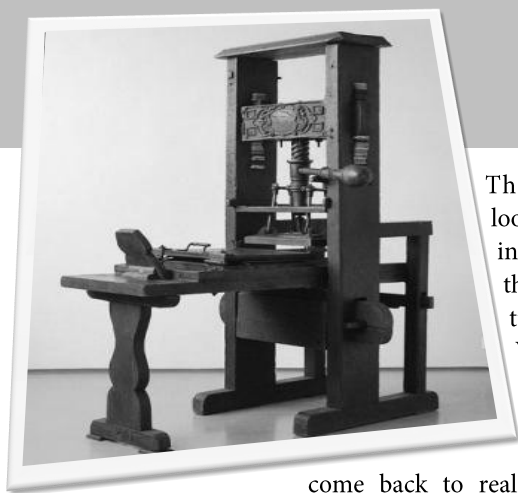
The Rebbe then continued with the second Sichas, which lasted until after the link-up was disconnected. Following the translation (by Rabbi S.B. Hecht), the Rebbe told Rabbi Groner that he would **personally** hand out four coins to each child present(!) and give dollars to the "Tankistim" for the adults.

On his way out of the Shul, the Rebbe waved at five of the news reporters from CBS, and shook hands with one of them.

The historic event came to a close at 6:30 p.m.

IN SEARCH OF A PERMIT

Slavita Press—Part 2



The threesome looked at each other in amazement at the unimaginable turn of events. When they had all recoiled from their shock and they had all

come back to reality the melamed poured some salt on their joy, “I don’t even speak the language how can I speak with him?”

“Don’t worry”, Reb Meir reassured him, “a man of his stature surely speaks German which is similar to our Yiddish so you will certainly be able to communicate”.

At the appointed hour, Reb Yisroel went to the hotel. Upon showing the card he had received from the minister, he was immediately ushered into the room with great honor and respect. When he entered the room, the minister greeted him fondly with hugs and kisses and invited him to sit down. Reb Yisroel, unsure of how to start the conversation due to the language barrier, just sat there. To the melamed’s utter shock, the minister began talking in Yiddish and profusely thanked him again. He then proceeded to tell him what had transpired in Shklov so many years ago:

“In my younger years I wasn’t so frum and I committed a terrible Aveirah. When some members of the community got wind of this they subjected me to terrible disgrace and humiliation. After beating me into unconsciousness, they locked me in a cage next to the Beis Midrash, and all that passed by spat at me and hit me for good measure. I would rather have died than be alive in my humiliation. If I had stayed in there any longer I would have certainly died.

“But then, late one night, along came an angel, disguised as a man, smashed off the lock and set me free, saving me from my misery, humiliation and disgrace as well as certain death.

“Yes, Reb Yisroel, you were that angel that had pity on me and rescued me. I ran out of town with every ounce of strength I had left. After wondering around for a while I finally settled down in Petersburg where I met success, rising up through the ranks until I finally reached the position I hold now.”

After recounting his emotional tale, he turned to Reb Yisroel and said, “I owe this all to you, so what do you say about taking a respectable job with good pay that I can arrange for you in the government offices?”

“I am humbled and grateful for your offer but, as I explained to you before, I don’t know the Russian language therefore I must turn down your offer”, replied the Melamed apologetically.

The minister then handed him 1000 Rubles and told him that this was to help him start a new business. He promised the same sum annually and blessed him with success and riches.

As they stood up to part from one another, the minister turned to him and asked, “You live in Moholiev, what brings you here to Vilna?”

Reb Yisroel then related to him the whole story from the beginning. When he finished he noticed that the minister’s eyes were opened wide with surprise and his mouth was agape with shock. “Incredible”, he said with total amazement, “I am the one in charge of such things, all permits must go through me. In your honor I will give him the permit, in fact I have the stamps with me and so I can give it to you

right here and now and you won’t have to make the arduous trip to my office in Petersburg. Come to think of it, had you traveled there you would have been forced to leave empty handed, unsuccessful, because the officiating signet is here with me!”

The minister then handed Reb Yisroel the necessary documents and escorted him out, they departed from each other amid good wishes and embrace.

As the melamed made his way back to Reb Meir’s house, the reality of what had just occurred began sinking in, the more he thought about it, the more incredible it actually was. This made a very powerful impression on him. When he finally entered the

house, Reb Meir and Reb Moshe were anxiously awaiting his return. Nervous and curious as to what had transpired at the meeting.

Still emotional from all that had happened Reb Yisroel was unable to speak. When he finally came back to himself, he recounted all the events. At the end he handed the signed permit to the speechless Reb Moshe.

They then sat down and Farbrenged together about all the Nissim that had occurred and about the greatness of the Alter Rebbe whose vision and thoughts were not something ordinary people can comprehend.

Reb Moshe Schapiro, the Rav from Slavita, returned home and established the printing press, which became widely known as “The Printing press of Slavita”.

Reb Yisroel went on to become a fervent Chossid of the Alter Rebbe. In addition to his great qualities in learning and Yiras Shomayim, his business was very successful and he became a wealthy man.

Eventually this very printing press, which came to be through the Alter Rebbe’s *brocha*, had the great honor of being the first place to print one of the Alter Rebbe’s, the Torah Shebichsav of Chassidus, the Tanya, along with many many other *sifrei* Chassidus.

Without a doubt this niggun stands out from amongst most other Lubavitcher niggunim. Niggunim are usually of one nature and theme; some slow and heartfelt, others might be fast and joyous and some progress slowly from solemn to festive. But this niggun is just different, it has high parts and low parts, fast stanzas and slow ones. With all these different characteristics blended into niggun it certainly is unique, why was it composed in such a way?

Every moment is precious

This niggun was composed by the Chassidim of the Rebbe Maharash and they would sing it at the time of Menorah lighting.

It wasn't that they couldn't come up with a better tune, but rather this niggun accomplished a specific and very important purpose.

As is known the Rebbe Maharash's time was deliberately chosen and very crowded. Many times quite early in the morning he would already be after davening. On some occasions, sitting for a mere half hour at a farbrengen was already considered a lengthy amount of time. The Chassidim thirsted to see and be with their Rebbe for any additional amounts of time.

One time a year that the Rebbe Maharash would always come out to join his Chassidim was the lighting of the Menorah. The Chassidim knew that as long as they were singing a Haneirois Halolu the Rebbe would not leave.

As the Rebbe Maharash himself once said by a Simchas Torah'dike farbrengen: "I do not in any way want to give up those things which were inherited to us by our forefathers [the previous Rabbeim]. I can't and I don't want to. When a niggun is sang by a farbrengen it causes an arousal of Teshuvah and in our circles it actually brings about Teshuvah."

With a tremendously great desire to bathe in the Rebbe's holy presence for a few extra moments, they composed a long complex niggun, with repeating stanzas, even including a few *chazzonishe* pieces.

In the times of the Rebbe Rashab the very same group of Menagnim who sing niggunim on Shabbos and Yom Tov would sing Haneirois Halolu by the lighting of the Menorah in a splendid and magnificent way.

A lively niggun

Throughout the earlier of the Rebbe's Nesius this niggun would only be sung at the lighting on Motzoei Shabbos, the fifth night and Zos Chanukah – the last night.

During the later years they began singing it every night of Chanukah and as they reached the fast paced joyous ending the Rebbe would generally encourage the singing with great vigor.

Usually at a Chanukah related event such as a farbrengen or children's rally the Rebbe would start singing "Al Nishecho..." over and over.

Chanukah live was a scene to behold. The Rebbe, standing in 770, Lubavitch Headquarters, with thousands of Yidden across the globe watching on their own big screens. He would urge the singing with tremendous joy and vitality, faster and faster both hands turning vigorously, uniting the whole world as one under his holy gaze. "Al Nisecho..." On and on the singing continued increasing its strength and tempo.

Reb Chayim Yehoshua remained in the Vitebsk prison for three months before the governor finally released him. The Tzemach Tzedek lent him a sum of money with which to purchase goods and start a business. He advised him to settle in the city of Gluchov [Czernigov County of "Little Russia" (Ukraine)], and gave him his blessing. Reb Chayim Yehoshua lived in Gluchov for twenty-five years, and he prospered financially. From time to time he would travel to Lubavitch to the Rebbe the Tzemach Tzedek, and after [the Tzemach Tzedek] passed away, to his son the Rebbe Maharash.

[Reb Chayim Yehoshua's deathbed declaration - quoted by Reb Dov Zev - continues]:

After my release, I again visited the Rebbe, who designated the city of Gluchov as my new home. He blessed me with long life, and added the promise, "You will be with me in my domain."¹ Today or tomorrow, I will return my soul to my Maker. My final request of you is that after my casket is covered with earth, a minyan of men should make the following declaration:

Holy Rebbe, son-in-law of the [Mitteler] Rebbe, and grandson of the [Alter] Rebbe: your servant Chayim Yehoshua ben Esther has died; before his death, he appointed us his agents to do a mitzvah and inform you that your servant Chayim Yehoshua ben Esther has died, and to remind you of the promise you made to your servant Chayim Yehoshua ben Esther in reward for his labors in the mitzvah of pidyon sh'vuyim - the promise that, "You will be with me in my domain."

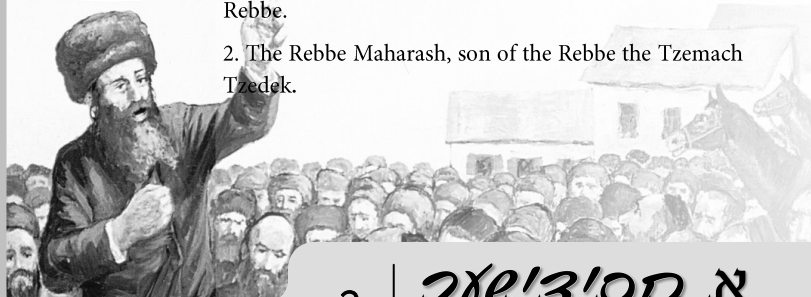
They all promised Reb Chayim Yehoshua that they would do as he asked. The next morning, after he davened Shacharis and put on Rabbeinu Tam's tefillin, he delivered up his soul with a clear mind, and while reciting Shema Yisrael. That same day, Reb Chayim Yehoshua was buried.

The chassid Reb Dov Zev continued relating the story: when the casket was covered with earth, ten of the men stood there and recited the message quoted above. When I later came to the Rebbe² in Lubavitch and repeated to him Reb Chayim Yehoshua's story and his final request, the Rebbe said:

So may it be done on High! Divine service in actual deed elevates one to the highest levels. Reb Chayim Yehoshua was a clever chassid, and he provided himself with a wonderful place for his eternal home. My father is a man of his word, and he will surely keep his promise.

1. I.e., his place in Gan Eden would be close to that of the Rebbe.

2. The Rebbe Maharash, son of the Rebbe the Tzemach Tzedek.



What is the reason behind Channukah Gelt?

Q&A

Chanukah and Gelt are pretty much synonymous. This is a wide spread popular Minhag which most people have no problem keeping quite religiously. It's very simple; all children get Chanuka Gelt. Yes, even adult children.

What is the reason behind this minhag? For what purpose was it started?

A Lesson in Education

Chanukah is so named in commemoration of the *Chanukas Habayis* of the Beis Hamikdash. Chanukah also has a special connection with Chinuch – education, for Chanukah is the renewal of Torah after the oppression of the Greeks and their campaign to destroy and uproot Torah.

During the terrible persecution of those times, many Yidden unfortunately had become lax in their observance of Torah and Mitzvos. Some had not been able to resist the enormous pressures and temptations of a Hellenist lifestyle, while others had fallen for the glitter and dazzle that came along with the Greek culture, totally estranged from the ways of the Torah.

The miracle of Chanukah ushered in a new period of tranquility, and the focus turned to re-educating the Yidden—to reintroduce a large part of the population to Torah and Mitzvos.

When discussing child education, the Rambam offers a fascinating method. He writes, “Our Rabbis have taught us ‘One should study Torah even *Shelo Lishma*, since the *Shelo Lishma* will eventually turn into *lishma*’. Therefore, know that children will only learn out of fear of punishment and desire for reward. The teacher must encourage his students with objects that they desire, according to their age, offering the children nuts as a reward for good behavior and money as a reward for reading.”

It is in accordance with this that we give money to children on Chanukah, explaining to them that this is so they should add in their learning.

Learning How to Give

In addition, we now have the opportunity to educate them on another important basic principal in Yiddishkeit: Tzedaka.

On a general basis kids don't have access to their **own** money, hence, they don't have the opportunity to feel the true extent of giving away of their own to those in need. However now, when they are handed their very own ‘Gelt’, they can be educated to give some of their beloved cash to someone else, someone in need.

Holy coins

A deeper reason for the Minhag of Chanukah Gelt is related to events that happened back then. In his description of the happenings of Chanukah, the Rambam writes: “The Greeks laid their hands upon the belongings of the Yidden.”

The Greeks raided the possessions of the Yidden in the same way they defiled the oil in the Beis Hamikdash. They did not destroy the oil; they defiled it. They wanted the Menorah lit; only they wanted it

to be done with impure oil. They wanted light - impure light - shining from the holy Menorah.

It was with the very same intentions that they set about meddling with the Yidden's belongings. They did not rob the Jewish people; they attempted to infuse their possessions with Greek ideals. They should keep the money, but it should be used for impure ends, the opposite of the Torah's mandate “קדושים תהיו”

This then is the reason for giving Chanukah gelt, to elevate money. By using money for a good purpose, to educate children, we show that money is not inherently bad, but can - and should - be used for good purposes. Because part of the money is going to be given to Tzedaka, the initial sum in its entirety becomes elevated to a higher level, even the part which remains in the givers possession. When a Yid gives part of his money to Tzedaka it elevates the other ninety-percent and makes it Ruchinyus.

One or eight?

The emphasis on Chinuch is so strong that although the Rabbeim would give Chanukah Gelt on the fifth night of Chanukah, we give each of the eight nights of Chanukah. (Giving on Friday or Sunday the gelt for Shabbos.)

Why indeed didn't the Rabbeim give Gelt on all the nights?

The reason may be a simple one. In general, things lose their excitement if they are repeated too often. By giving Gelt on only one night of Chanukah, it is transformed into a very exciting and memorable event.

However, to overcome the darkness of Golus we need to overcompensate and inspire more light, parents should give their children Chanukah Gelt every night.

To preserve the minhag of the Rabbeim, one should give two or three times the amount of Gelt on the Fifth night.

(See Sefer Hasichos 5748 p. 162-164 Likkutei Sichos Chelek 10, p. 290)



חלק שיאור ללימוד הרמב"ם

ה' סנהדרין פרק ד.	ה' רוצח ושמירת נפש פרק יא-ג.	כ' כסלו
פרק ה.	ספר קנין ה' מכירה פרק א-ג.	כ"א כסלו
פרק ו.	פרק ד-ו.	כ"ב כסלו
פרק ז.	פרק ז-ט.	כ"ג כסלו
פרק ח.	פרק י-יב.	כ"ד כסלו
פרק ט.	פרק יג-טו.	כ"ה כסלו
פרק י.	פרק טז-יח.	כ"ו כסלו