

אָפּערעצ'נסער

לעבן מיטן רבי'ן

CHOF BEIS SHEVAT – 5752

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א חסידישער ניגון

בשם אדמו"ר הזקן:

מען באדארף ניט זיין גענאָרט
און וויסן וואו מען האָלט אין עבודת
הש"ת. דער וואָס וויינט ניט וואו ער
האַלט און מיינט אַז ער איז אַ ירא
שמים, איז אַ שוטה. אַ קונץ אַ נאָר
אפּצונאָר.

(ספר השיחות תש"ו ב' דחג
(הסוכות)

לזכות

הרה"ת נחמן בן

ח' בת'

וזוגתו מרת פראדל בת

אסתר גאלדע

שיצליחו במילוי

שליחותם כפי רצון

ולנח"ר כ"ק אדמו"ר

מתוך שמחה ובריאות

הנכונה

לכל דבר יש לימוד הוראה
בעבודת ה'. מהו ההוראה
מהדין "אין נזקקין אלא
לתובע תחלה"?
ראה לקו"ש חלק ט"ז
משפטים שיחה ד'

On Sunday, 21 Shevat, the regular Sunday distribution of dollars lasted all afternoon and through the evening. While the crowd of thousands passed by to receive the Rebbe's blessing, word circulated that an additional distribution was to take place later tonight – after *Maariv*. It was the Rebbetzin's fourth *Yortzeit* and the Rebbe wished to hand out to each and every individual a special booklet containing his *Sichos* and letters all about the unique qualities possessed by the Jewish woman.

Members of the “*Vaad Hamisader*” worked hard to properly arrange the *Shul* for the distribution, keeping

With his *Siddur* in hand, the Rebbe entered the *Shul* while the crowd roared the favorite *Nigun*, “*Shuva*”. In the back pages of the *Siddur*, the Rebbe held the freshly-printed, soon to be distributed booklet – “*Kovetz Chof Beis Sheva*”. The pushing and shoving throughout the entire room was unbearable!

Following davening at the *Amud*, the Rebbe went up onto the *Bima* and spoke for some ten minutes about the significance of the day. He mentioned the many people that have been called after the name of the Rebbetzin and that it is their duty to follow in the example that she set and learn from her ways.

After concluding with the *Sicha*, the Rebbe went down the steps and began the distribution of the pink-covered booklet, each wrapped in a plastic case, along with a five-dollar bill and a piece of *Lekach*. (Those who arrived later in the evening received a chocolate-chip cookie instead, as the supply of *Lekach* had finished).

The Rebbe stood on his feet for five hours that night and distributed more than ten-thousand booklets!

Throughout the entire distribution, the Rebbe was in a very high spirit and smiled

broadly to many people who passed by. He also encouraged the Chassidim's singing in an extremely vigorous manner, at time with both hands. When they sang the *Nigun* "*Nyet, Nyet...*" the Rebbe seemed to wave his hands with more enthusiasm. (It's interesting to note that this *Nigun* was sung by the Chassidim in Kostrama, while the Rebbetzin was there with the Frierdiker Rebbe).

To many of the passers-by the Rebbe wished additional blessings. Two children approached and said “*Yechi Hamelech!*” to the Rebbe, and he responded “*Amen!*”

In the middle of the night a small girl approached the Rebbe and said that her name was Chaya Mushka, and the Rebbe responded, “*Chaya; zolstu lang leben, mit gezunte yorin!*” (Chaya; you should have long life with healthy years).



the moving line in order while leaving enough room around the entire *Shul* to host the large crowd that would flock in for the rare opportunity. The possibility still remained that the Rebbe would choose to hold that evening's *Maariv* in his home on President Street (as he has done in the past), but with time, it was announced that everything would take place in 770.

The *Shul* began to fill up quickly with men, women and children, even many newborn-babies, who came to receive the new booklet from the Rebbe's holy hand. The overflowing crowd filled literally every single inch of empty floor-space that even on the *Bima* where the Rebbe would stand on during his *Sicha* following *Maariv* was occupied mostly by ordinary Chassidim, leaving a small enclosed area at its edge for the Rebbe's *Stender*.

A KOCH IN LERNEN

THE BOCHER'S EXISTANCE

When you think of a bocher, you think of Torah. His natural habitat is sitting and learning. Morning, afternoon and night.

One of the first signs of the Rebbe's global worldview, of not staying in the small four walls of the community and bringing Torah and Chassidus to the world was in the end of the Yud's. Starting in 5718 a new word was introduced to the Lubavitch lexicon: Ufratzta! (The exclamation mark is a part of the word.)

Ufaratzta means spreading and increasing in all directions, not being bound by borders. This comes from the words of Moshiach to the Baal Shem Tov "I will come **לכשיפוצו מעיינותיך חוצה**" The Rebbe applied Ufaratzta to every concept, spreading Chassidus, building mosdos, Tzedaka and others.

Forget Everything Else

On Simchas Torah 5719 the Rebbe connected Ufaratzta with learning Torah. "...the first thing needs to be an Ufaratzta in learning Torah. We must learn Torah with limitations and without looking at the clock. Because the when he learns with Ufaratzta in all four directions, the walls come down, so there is no place to hang the clock! He has no clock to reckon with, and can learn Torah in abundance."

A bocher should sit down to learn and completely forget about the world around him. Everything not Torah disappears. He can be learning a *hemshech*, a Gemora, a sicha, and four hours later, oh, he comes up for air. Torah is buzzing in his head, he eats lunch preoccupied, he might be looking in a sefer, or maybe just thinking to himself, what he has just learnt is still with him.

This is learning! This is the meaning of learning Ufaratzta!

The Torah becomes yours, you own it, it's in your mind. If you have ever argued with someone about any topic, you will have noticed that while before the argument you believed in your opinion as the argument progressed you and your opinion became one. The longer you argued the more what you said meant to you. Even now you can still recall what the argument was about and why the other person was mistaken.

You can see the Rebbe's involvement during a *hadran* [sicha on the end of a Masechta, usually a deep discussion on the last *sugya*]. Back and forth, back and forth the Rebbe builds a building and tears it down, re-builds and knocks it down again until coming to a final conclusion. But wait, the next Shabbos he continues the *hadran*, asking another question and another, and then again the next Shabbos. Sometimes this continued for four or five weeks, each week returning to the *hadran* and adding something.

Conquering the World

Winter of 1971. Hundreds of chassidim – bochorim and yungerleit, anxiously await the Rebbe's return from the ohel so that

they have the *zechus* to participate in the Rebbe's Minyan for Mincha and maariv. But little did they know what was in store for them. As soon as the Rebbe arrived at 770, the surprising news spread quickly, "A farbrengen! The Rebbe is going to farbrengen!"

Indeed, this would be the first time that the Rebbe was going to farbrengen exclusively in honor of Tu B'Shvat.

After Mincha the Rebbe came down to farbrengen. The Farbrengen included a maamar, followed by a short sicha during which the Rebbe called upon all the Jewish people, young and old, to increase in their study of Torah. The Rebbe announced: "**מדארף איין-נעמען די וועלט דורך**", "**לימוד התורה**", "We must conquer the world with the study of Torah!"

Still getting over the surprise of a sudden farbrengen, Chassidim immediately threw themselves into carrying out the Rebbe's instruction and intensified their involvement in learning Torah amongst themselves, and needless to say, with their fellow Yidden around the world.

This theme of conquering the world through Torah continued throughout the year.

Shabbos Kdoshim of that year, one of the times the Rebbe spoke again about learning Torah in a Ufaratzta way, he mentioned that

because Torah is the blueprint of the world, by learning Torah with Ufaratzta, out of our boundaries, we cause the world to overcome its limitations and we experience miracles.

A few years ago, Gimmel Tammuz time, JEM gave out a part of Chof Av 5731. One of the sichos is a *hadran* on Masechtas Chagiga. It is an amazing *hadran* covering many disparate topics, but in some ways the *Hadran* focuses on the **מעלה** of learning Torah. Even an **עם הארץ** who doesn't do many mitzvos, the Torah he has learnt unites with him and protects him from the fires of *Gehinnom*.

This gives the Rebbe nachas.

There are many places to start, many easy ways to get involved and throw yourself in. Ask your mashpia or Rosh Yeshiva for an easy *maamar* or *sugya* or sicha you can learn on your own and sit down in a small corner and do some quality learning. Maybe find a *chavrusa* to learn with, it helps with motivation and will keep you on track. Maybe even keep it a secret by getting up early in the morning and spending some time learning before Chassidus before anyone wakes.

Some ideas: *Kuntres Umaayon* (chazzara for some); *Hemshech Yom Tov Shel Rosh Hashana 5759*; *Hilchos Talmud Torah*; an easy *Masechta* from *Moed* - Rosh Hashana or Chagiga for example; *Chelek Alef-Daled Lekutei Sichos*; taking a halacha in *Rambam* and following it back through *Kesef Mishna* to the *Gemara*.

[On a side note, Yud Alef Nissan is fast approaching. It is a good time to begin preparing a present for the Rebbe in honor of his birthday. More on this in a coming Issue.]

גיי לערן! Nu!

It is common practice for a Chossid to sing a Niggun during Davening. We can all picture a Chossid, head wrapped in a Tallis, Siddur open on the table, and a heartfelt tune coming through his lips whilst swaying back and forth in deep contemplation about the Chassidus he has just learned.

A story to illustrate the importance of Niggunim during Davening:

Reb Yisroel Dovber of Velizh (Russia), was a well known Chossid and a 'mekushar' of the Rebbe Maharash, was one who mastered the learning of Nigleh as well as Chassidus, and involved himself in the *Avodah* of Davening.

As a younger man he had twice visited the Tzemach Tzedek, but beginning with Rosh Hashonah of the year 5627, he traveled to Lubavitch every year to be with the Rebbe Maharash.

The year 5638 was no different, and as usual, he went into the Rebbe for Yechidus.

Written in his note that he handed to the Rebbe was a request – quite an interesting one, in fact. It read as follows:

Even though I toil and labor to understand things properly and to their full depth, I feel that I do this without any desire or enthusiasm.

To this the Rebbe Maharash replied:

Toil does not remove or clear up a 'clogged mind' (טמטום המוח), the solution for you is Niggunim during davening.

The Rebbe Maharash's response puzzled Reb Yisroel Dovber greatly. When he discussed its content with the Rebbe's son (the Rebbe Rashab), he was explained that no matter how well one understands an intellectual concept, so long as it does not affect his feelings, his conception must be incorrect. And this is why the Rebbe Maharash responded that Niggunim during Davening would be the most efficient way to resolve the issue.

With this, Reb Yisroel Dovber would conclude his tale, "I was transformed into a new person. After davening I would feel a longing to study and understand Chassidus – and after learning Chassidus, I would feel an urge to Daven."

When she awoke, she could still see the old man's face before her eyes, and she reported it to her husband. Reb Avraham Shmuel then recalled what the tzaddik Reb Mordechai had told him, and he related to his wife what had happened to him during his exile with the poor man who was a hidden tzaddik. She rejoiced very much at this, for she believed in Hashem and in His servants, the holy tzaddikim.

At the convention of noblemen and government ministers in Vilna, the governor of the city of Szventzian was elected governor over all of Vilna County. All the Jews of the vicinity rejoiced at this.

The governor of the city and all of Vilna kept his promise in full, donating the building supplies for the remaining three shuls, and continuing to act kindly toward the Jews who lived in his city. The very first thing he did, was to enter a law on the books that Reb Avraham Shmuel was exempt from paying taxes, and that the serfs of his estate were to plant and harvest Reb Avraham Shmuel's garden for free. When construction of the fourth shul was completed, Reb Avraham Shmuel's wife gave birth to a son, whom they named Yitzchak.

The president and several town dignitaries went to thank the governor for his kindness and generosity to the fire victims. The governor then gave them permission to cut lumber from his large forest to rebuild the burned homes.

"In about three months' time," said the governor, "there will be a convention of the nobility in Vilna. I would be pleased if the tailor who lives in your community - who sews garments that have a charm of favor and success - were to sew for me a new suit. If he did so, then besides paying his fee, I would also donate - free of charge - lumber to rebuild the four synagogues that burned down."

The president convened a mass meeting, and told the assembly all about the governor's great kindness and generosity in allowing all the fire victims to take lumber from his forest to rebuild their homes. All those present blessed the governor for this. The president then told them of the governor's request to the tailor.

They decided to summon the tailor and beg him to do this thing, for it was for the good of the whole community. When Reb Avraham Shmuel heard the community's request, he refused at first. But he quickly remembered Reb Mordechai's instruction: "Do not refuse a request made by the whole community," and so he agreed.

The president and Reb Avraham Shmuel went to see the governor, who received them with great honor. He gave Reb Avraham Shmuel cloth, and showed him the design of his old clothes, requesting him to make the new suit in the same style. Two weeks later, Reb Avraham Shmuel brought the new suit to the governor, and blessed him to have success in all his affairs.

The governor's servants then brought the lumber and building supplies, and assisted the Jewish builders in rebuilding the shuls. They worked in great haste, so that the first shul could be ready for the High Holy Days. The governor also added a parcel of land to Reb Avraham Shmuel's lot, and ordered his servants to build a house for him.

During the month of Cheshvan, Reb Avraham Shmuel's wife discovered that she was pregnant. She wept bitterly as she recalled her many miscarriages, and so she went to visit the grave of her father-in-law, the tzaddik Reb Meir, and poured out her heart there. Her husband Reb Avraham Shmuel also gave her verbal support.

One night, she dreamed that an old man came to her and admonished her: "Why do you weep? You have conceived, and you will give birth to a son. Change your mood, and rejoice."



אף הוא בחיים Af Hu Ba'Chayim

Q&A

In the Chassidische Derher – Expanded Edition, Shevat, in the section entitled “Through the Keyhole” we brought an explanation from the Rebbe’s *Sicha* regarding *Techiyas Hameisim* and the preparation for it during the time of *Galus*. The point was that when one does any act of Torah and Mitzvos in general, he brings **life** to the physical objects of the world by infusing them with a spark of *Elokus*. Physicality is otherwise considered “dead” – lacking true life. The reward for doing this is *Techiyas Hameisim* with the coming of *Moshiach*, because it resembles the same process of infusing life into a body which is otherwise dead.

The following striking words are a continuation to this explanation said by the Rebbe at a Farbrengen in 5739. It was on the Motzoei Shabbos following Yud Shevat when the Rebbe always spoke very passionately about strengthening *Hiskashrus* to the Rebbe, when he added this side to the point mentioned above.

We kindly thank one of our readers for bringing this incredible *Sicha* to our attention.



It is true that **every** Mitzvah infuses life into the physicality of this world and therefore brings about *Techiyas Hameisim*, but there must be one specific act which is connected to *Techiyas Hameisim* in particular, distinct from all other *Mitzvos*.

The Gemora tells us about Yaakov Avinu “*Ma zaroi ba’chayim; af hu ba’chayim*” (Just as his children are alive, so too he is alive). In other words, in order for the *Tzaddik* himself to be considered alive even after his passing, it depends on his children’s being alive. This is the *Avoda* which we can do nowadays that resembles *Techiyas Hameisim*, by us being alive, “*Zaroi ba’chayim*”, we bring life to the *Tzaddik* who has already passed on, “*Af hu ba’chayim*”!

Bringing life to the *Tzaddik* is especially done by doing those things which the *Tzaddik* himself had an extra passion for during his lifetime. For as is the case even with an ordinary person, when there is something which he is more passionate about, he puts more “life” into it.

The (Frierdiker) Rebbe “lived” with all of Torah and Mitzvos, but there were certain things into which he seemed to put more “life” and he had an additional “*Koch*” in them:

Beginning with the ten *Mivtzoim*, especially “*Mivtza Ahavas Yisroel*” and *Mivtza Chinuch*, as well as *Mivtza Torah*.

Obviously, everything we do must have a purpose. The reason why we Farbreng and speak for such long a while, is in order that something practical should actually come out of it. We must increase in doing all that the Rebbe himself “lived” with. That is the only excuse why we can take up all this time for a Farbrengen instead of allowing people to just go sit and learn.

This applies especially to the *Yeshiva Bochurim*. One who wishes to be a *Yeshiva Bochur* as the (Frierdiker) Rebbe would want (which is how all the preceding Rabbeim would want, and how the *Aibershter* wants) must occupy his time primarily with learning Torah!

Why then do we allow them to come to the Farbrengen; we should better send them off to learn? (The truth is that even if we would send them away they wouldn’t go and learn, but stand right behind the door and try to listen; but nevertheless...).

The reason is: the (Frierdiker) Rebbe himself Farbrenged at times, although he knew that it would take up of people’s time from learning Torah, in order that there should be a good outcome afterwards.

This Farbrengen is held in order that we (myself included) should walk away with determination to increase in all the things that the (Frierdiker) Rebbe lived with, as he explained in his numerous letters, *Sichos*, and *Ma’amorim*.

(ע"פ שיחת מוצש"ק פ' בשלח, ליל י"ד שבט תשל"ט)

פשוט ליעב האבען דעם רבי'ן

ההתקשרות האמיתית היא בלימוד המאמרים והקונטרסים, בהתעודות אנ"ש שי' ובהתעוררות האהבה, מנהג החסידים המקושרים - בכל דור ודור - שהיו קובעים להם זמן מיוחד מהם שעה ליום או פעם לשבוע, לשתי שבועות או לחדש, להתעורר ברגשי אהבה למורם ורבים - פשוט ליעב האבען דעם רבי'ן [= פשוט לאהוב את הרבי] בהאבה מודגשת בלב כמו אהבה בשרית לאשה ובנים - נוסף על הזכרון בכל ברכת המזון בהרחמן הוא יברך את מורנו - ובהתעוררות רגשי אהבה היו מציינים לעצמם אותם הזמנים שהיו ביחידות או ששמעו דא"ח או היו בעת התעודות, שבאופן הנהגה כזו היו תמיד מקושרים, והעולה כל כולנה היא עבודה בפועל, כל אחד לפי יכולתו, הן בעצמו והן עם זולתו. (אג"ק אדמו"ר מהוריי"צ, ח"ו ע' שג)



ללימוד הרמב"ם

פרק ה.	פרק טז-יח.	י"ז שבט	ו'
פרק ו.	פרק יט-כא.	י"ח שבט	ש"ק
פרק ז.	פרק כב-כד.	י"ט שבט	א'
פרק ח.	פרק כה-כו. הל' עדות.	כ' שבט	ב'
פרק ט.	פרק כז-כח.	כ"א שבט	ג'
פרק י.	פרק כט-ל.	כ"ב שבט	ד'
פרק יא.	פרק ל-לא.	כ"ג שבט	ה'

