

a Chassidisher DERHER

א חסידישער דערהער

ערש"ק פרשת בהעלותך ט"ו סיון

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Ten Cents?

A LESSON IN YECHIDUS - 5716

The following story is told by the Rebbe's Choizer, Reb Yoel Kahn:

The general atmosphere around the Rebbe at all times was one that uplifted all those in the vicinity. The Rebbe generated a charge to go higher and higher, something that expressed itself in many various points. For example, the Rebbe encouraged people when faced with a challenge to elevate themselves and stand above it, as opposed to getting involved with it and fending off the negative. Just reach above and stand on a higher level, and all the negative aspects will automatically vanish.

I am reminded of a story in this regard:

In the earlier years, the Rebbe would go home every night by foot, accompanied by his Mazkir, Rabbi Hadokov. If the Rebbe was receiving people for Yechidus that night, Rabbi Hadokov would wait in his office all the while, and when all was through, he would accompany the Rebbe home as usual.

One day, I was summoned by Rabbi Hadokov who told me about an important incident with the Rebbe that had taken place on the preceding night. As he was walking

home with the Rebbe, the Rebbe recounted a conversation he had had with one of the Chassidim who were in Yechidus that night. He added that the Rebbe wished for this encounter to be written up and published, since it has a very telling message which could be beneficial for the broader public. That's why Rabbi Hadakov had summoned me; he wanted me to transcribe the content of that Yechidus, so that the Rebbe could edit it and it would be fit for publishing.

The Chossid had complained to the Rebbe that whenever he does something good, a Mitzvha or the like, he always feels that he is only doing so for his own advantage, instead of doing it truthfully and for the proper purpose.

The Rebbe responded with a mo-shol: suppose someone engages in a business deal with which he gains a profit of one-million dollars. At the same time, he also will earn ten cents on the side. Needless to say, the only idea occupying his mind will be the million-dollar profit. The ten cents are less than meaningless!

Similarly: when a Yid does a Mitzvah he connects himself with Hashem. Imagine: a finite, created being has a chance to form a true connection with Hashem who is Ein Sof! Obviously, the only thing one should really care about when doing a Mitzvah is the connection with Hashem; everything else is mere Shtusim! Much as the ten cents means absolutely nothing in comparison to the million-dollars. (See full transcript of the Yechidus as it appears in *Toras Menachem* vol. 15 p. 203).

יהי' בקירוב מקום אליו תמונת כ"ק מו"ח אדמו"ר
במה שכותב אודות ברכים ורעמים,
הנה יבדקו את התפילין שלו וכן
את המזוזות בדירתם, ויהי' בקירוב
מקום אליו תמונת כ"ק מו"ח אדמו"ר
זצוקלה"ה נבג"מ זי"ע ובפרט בזמנים
שהנ"ל רגיל, ואז הרי גם בהתבוננות
קלה יסור ממנו כל הפחד מלבד
האמור במרו"ל, שניתנו לפשט
עקמימות שבלב.

(ב' שבט תשט"ו א"ק ח"ב עמ' רסו)

לזכות
החתן הרה"ת ברוך בועז שי'
אלטיין
וב"ג תחי'
לרגל חתונתם י"ד סיון
שיזכו לבנין עדי עד על יסודי
התורה ובמצוה

נדפס ע"י חברי המערכת

Shluchim to South Africa 5748

PART 2

The Bochorim on Shlichus to South Africa had made a decision to stay there, and not to fly in for the Beis Kislev celebration of the return of the Sforim to 770. They felt that having just come to their Shlichus, and especially after having a Yechidus with the Rebbe beforehand - something unique in those years, it was their responsibility to stay.

We all know that when the Sforim were finally returned on Beis Kislev, the Rebbe was very upset at the Bochrin who had come out to watch, and didn't stay in Seder to learn. The Bochrin went running back into 770 and Oholei Torah, and all the Kvutzos of Shluchim rushed back to the airport to fly home.

The Shluchim in South Africa had no idea what had happened. Due to the chaos and the bad feeling the bochorim had, the whole network of bochorim who had been calling them in the days before failed. All of a sudden there was silence from New York. No one bothered to call and update them, possibly everyone was busy learning. This lasted about a week.

Erev Shabbos the Shluchim returned from Mivtzoim and the weekly Fax-a -Sicha was waiting. Rabbi Levi Wineberg, Rosh Yeshiva, was standing there and showed them in that week's fax was the Likut and the Muga sicha of Parshas Vayera. On the Shaar Blatt was added, "Hosafa, Beracha L'haShluchim Le..." (see below)

Wow! The Shluchim were ecstatic. But, still they knew none of the background behind why they merited this.

Only many weeks later, during Chanukah, did they find out. They went to camp in a place Kadesh Barnea for 2 weeks. One day, early Teves, Rabbi Mendel Lipskar came

to camp to visit. While sitting and talking to them, very by the way, he mentions that after the Rebbe went to the Ohel on 2 Kislev he went to Rabbi Leibel Groner and mentioned that "My bochorim didn't come in..." Rabbi Groner said that he will tell the Rebbe when he has a chance.

The next day, 3 Kislev, Rabbi Groner found Mendel Lipskar and said to him that last night after the Ohel the Rebbe went straight home but today I had a chance to tell the Rebbe.

When the Rebbe arrived to 770 he was very unhappy about yesterday.

["The Rebbe was very upset" said Rabbi Groner, "The Rebbe kept on saying that

ניט איין ישיבה אין גאנץ וועלט וואס איז געבליבען, ניט איין ישיבה וואס זיצט און לערנט..."]

"There's not one Yeshiva in the entire world that remained in Yeshiva, there's not one Yeshiva which is sitting and learning..."]

"So I told the Rebbe" said Rabbi Groner, "that the Kvutza to Johannesburg stayed to learn.

"Upon hearing the news, the Rebbe's face lit up, 'Der Rebbe's Ponim iz gevorn lichtig'..."

The Rebbe then asked Rabbi Leibel Groner for the Hanocho of the sicha which was said for the Kevutza before they had left. That about 30 minutes later, the Rebbe sent out the mugadike Yechidus! As mentioned it was printed at the back of that week's Likut, and the Rebbe, upon receiving the booklet, tore off the back page to save separately.

One can only imagine how happy the bochorim were with their decision.

(The sicha can be found in Sefer Hasichos 5748 vol. 1, 11 Cheshvan.

An interesting note on the Sicha: The Kepel mentions only that this is a sicha to the Shluchim to Johannesburg, yet there's a star there

which says (on the bottom of the page) "Vi'od Mikomos". The reason for this: As mentioned before, the Shluchim made a stopover to visit London. There were two Shliuchim, one to London and one to Burnoy, who, for whatever reason, had missed their flights with their kvutzas from the week before. So they waited until the next week to join the flight together with the Shluchim of South Africa. Upon seeing that the Johannesburg Kvutza was being called in for a special Yechidus, he jumped in as well. Yet, the Rebbe obviously had them in mind as well; the biggest proof is that the Rebbe was magi'a it as a ha'aroh in the sicha!)

Later on, Rabbi Levi Wineberg received a call from Rabbi Chadakov, the Rebbe's personal secretary. Rabbi Chadakov said that he himself wanted to personally thank the Kvutza for staying, but he sees that the Rebbe had already found a way to thank them...

For the next two years, South Africa was zoche to receive answers for the duchos (reports) they sent in. Other Shluchim in different places, who weren't always zoche to receive answers from the Rebbe, used to ask them for copies of 'nussach' of their duchos; perhaps they they weren't writing their own in a proper manner. The Shluchim of South Africa however, attributed this zchus to fact that they fulfilled their Shlichus of learning during a crucial time, thereby causing the Rebbe much joy, "Der Rebbe's Ponim is givorn lichtig..."

The lesson is clear. As Bochrin, our main job is to poshut "horivin zich" in Nigleh and Chassidus. This is just one small story (of many) which clearly illustrates the great Nachas we thereby give the Rebbe.

Sources for Q&A

Brachos 55b

Yalkut on Naso #510

Tehillim 149:5-6

Beis Yosef on Tur Orach Chaim Siman 530

Shulchan Aruch Orach Chaim 530 s.3

Shulchan Aruch Orach Chaim 530 s.1

Maharsha on Brachos ibid.; Bach on Tur, Trumas Hadeshen brought in Beis Yosef.

Beis Yosef

Reshimos HaYoman p. 305, 351.

On Tur 530.

Ibid.

See Rashi on the possuk.



R' Shmuel (Krislaver) Notik

The Chossid and Tomim R' Shmuel Notik was born on Yom Kippur of the year 5650 in the city of Krislava, Latvia. His father, R' Avraham Zerach, was a Lubavitcher chossid and gave the name "Shmuel" after the Rebbe Mahara"sh who was nistalek seven years prior. In his youth he studied in the yeshiva ketana of the nearby city of Dvinsk under the tutelage of the renowned chossid, R' Yehoshua Arsh, and after pesach of 5564, at the age of fourteen, he arrived in Lubavitch.

In those years the younger bochorim were generally sent to learn in one of the many branches of Tomchei Temimim located in various cities across Russia. R' Shmuel was sent initially to Dokshitz and after a short while moved to the Yeshiva in Horoditsh under the supervision of R' Zalman Havlin. Before the year was up, he was already learning in the "Zal" - the study hall of Lubavitch. The "Zal" accepted only the bochorim who had already proven their worth in the other branches of the yeshiva and had shown themselves capable of being able to study on their own. In Lubavitch, R' Shmuel was known as Shmuel "Krislaver", after the town of his origin.

A Great Lamdan

Amongst the Talmidim in Lubavitch there were those who were known for their aptitude and proficiency in the study of Gemara and Halacha and they were called "Baalei Nigleh". R' Shmuel was a distinctive part of this group. His unusual diligence in learning was legendary and, being gifted with unique abilities, he grew and flourished day by day.

Once, he noticed a bochor searching for something and asked if he could help find whatever

it was he was looking for. When the bochor told him that he was looking for a certain sefer but couldn't seem to locate it anywhere, he pointed to his forehead and jokingly said "Ask, here lies Shas and Poskim"... These words, though said in a jesting manner, were not very far from the truth. R' Yehoshua Zelig Ahronov testifies: "In Lubavitch there were many great Baalei Nigleh but when anyone wanted to know where any given sugya could be found in gemara, he would turn directly to R' Shmuel who, already at a young age, was well versed in the entire shas".

R' Yisroel Neveller once said "Yeshivas Tomechei Temimim of my days produced three great talmidim - the greatest mind was R' Shmuel Krislaver, the kindest heart was R' Mendel Futerfas, and the cleverest was R' Nissen Nemanov".

It was customary that when a bochor was sent a draft summons for the army, he would enter into yechidus to receive a brachah and to also ask for guidance. The instructions varied from one bochor to the next. There were those who were told to consume large amounts of harmful foods or to inflict upon themselves temporary defects which would earn them a certificate of exemption from the army. Others received spiritual forms of advice such as in the case of R' Shmuel.

When he went into yechidus the Rebbe Rasha"b told him: "Instead of serving in the army for four years, you should finish the entire shas within four years!" R' Shmuel accepted upon himself the Rebbes' directive and the Rebbe benched him. R' Shmuel showed up to the draft office confident in the Rebbes' brachah and sure enough he obtained his exemption without any issue whatsoever. He then immediately set about fulfilling the

task that the Rebbe Rasha"b gave him; to learn through the entire shas, in addition to his diligent learning within the sidrei hayeshiva....

After twelve years in Lubavitch, in the year of 5676, R' Shmuel married the daughter of R' Dovber Avigil who was one of the leading Rabbonim in the province of Vilna. After his wedding, he continued to his learning assiduously, studying day and night. When he became a father, in order so that the crying would not disturb him, he would tie a rope around his waist and attach the other end to the baby carriage. When he would pace back and forth, engrossed in his learning, the carriage would move along with him and the baby would be calmed to the rhythm of an answer in a tosafof or an explanation in Likutei Torah....

When his family became larger and his meager income was not able to cover the expenses, he sometimes traveled to a nearby town as a "maggid". Being a very gifted and articulate speaker, his passionate words entered the hearts of his listeners who paid him well for his drashos. Sometimes he would stay in the town for up to a week but he somehow never managed to learn the way from the rav's house to the shul so he required someone to accompany to and from the shul every time. But his feebleness completely disappeared when he spoke in learning. In this area he felt quite at home, like a fish in water. He was able to take the deepest topic, take it apart, analyze it, and then spoon feed it, so to speak, to his listeners. He would explain the most abstract concepts of chassidus in such a clear and simple manner so that everyone could understand, and he made every word of the maamar come alive.

to be continued...

Hupp Cossack - the Shpoler Zayde

The Shpoler Zayde would travel routinely throughout the towns and villages of Ukraine for the purpose of collecting money for pidyon shvuyim. On the way he would also make an effort to assist the Jewish people living in these townlets with all their physical and spiritual needs. In his travels he would pick up songs from the peasants of the countryside which he would then incorporate into his niggunim. Many times he would even sing in the Ukrainian dialect.

This particular niggun, Hupp Cossack, consists of joyous notes permeated with a strong sense of hope and when it reaches its climax the singer cries out: "Hupp Cossack" with all his might, referring to the famous Russian Cossacks who were known for their courage and bravery in battle.

There is a story told in relation to this niggun, and with regard to the Shpoleh Zaydes' efforts for the mitzvah of pidyon shvuyim.

The story goes as follows:

In those days it was quite common that when a Jew did not manage to pay his rent on time, the Poritz would have him thrown into prison. Upon the arrival of the next goyishe holiday, it was then customary to dress up this poor Jew in a bear costume and have him compete in a public dance contest with one of the Cossacks who were known to be excellent dancers. The winner would be allowed to beat his opponent to the ground. The Jew, after languishing in prison for quite some time, was usually no match for the Cossack and would wind up being the loser.

It once occurred that a certain Jew was thrown into prison for not being able to pay his rent. The night before the big "contest" arrived and he felt that there was no way he would succeed. Miraculously, the Shpoler Zayde entered his prison cell and switched places with him. The next morning the guards came and, not recognizing him, dressed him in the bear skin. They brought the Shpoler Zayde out to the contest and, of course, he was victorious. After the Cossack fell to the ground from exhaustion, the Shpoler Zayde took hold of the stick and hit him.

The niggun of Hupp Cossack is meant to tell this story. At first it starts off slow and as it continues its pace quickens. As the tune gains momentum so does the dance, faster and faster, until eventually one tires while leaving the other victorious. And so ends the niggun with the words "Hupp Cossack!" meaning to say "I have won over the Cossack!"

It is told that every motzaei shabbos, during melave malka, the Shpoler Zayde would dance with this niggun and would say that this was the niggun Eliyahu Hanavi taught him in the prison cell that night when he came to teach him how to dance. Chassidim used to say that the niggun represents the idea avodas hashem besimcha which increases more and more until the yetzer hara is completely won over.

The Rebbe explained that the Shpoler Zayde sang this niggun in order to stress the symbolism of the Cossack in kedusha - total mesiras nefesh.





Blessings and Dreams

רבנו של עולם אני שלך, וחלומותי שלך...

QUESTION:

Why do we ask for our dreams in the middle of Birkas Kohanim?

ANSWER:

Let us point out that this question belongs at the end of a much longer discussion, one that we will not cover at the moment, about the power of dreams and the need to act on them, either positively or negatively. Suffice to say that the Gemara (and eventually the Shulchan Aruch) discusses at great length the power of dreams and their interpretations. For example: One may fast on Shabbos on account of a bad dream the previous night. The general rule: good dream need to be interpreted, bad ones need to be fixed, nullified or changed.

Our question only focuses on the Birkas Kohanim aspect.

So again, what connection do dreams have to Birkas Kohanim, why do we daven for them at that time? Also, isn't it a bit odd that specifically while receiving a bracha from the Kohanim he is busy on another completely different project?

The original source for this minhag is actually found in an interesting story in the Gemara . Three Amoraim, Ameimar, Mar Zutra and Rav Ashi, were sitting together and decided to each say a chiddush that the other two had never heard. The first chiddush taught was that a person who saw a dream and wasn't sure what he saw should go before the Kohanim the next time that they spread their hand (Duchan) and say a tefilla. And he taught the words to the Ribbono Shel Olam.

Rav Nlssim Gaon explains the reason behind the connection of Birkas Kohanim by bringing a Medrash :

נה מטתו שלשמה ששים גיבורים סביב לה מגיבורי יש- ראל כולם אחוזי חרב מלמודי מלחמה איש חרבו על ידיו מיוחד בלילות

(Lit. Behold, around the bed of Shlomo, are sixty mighty men of the valiant of Israel. All armed with swords, trained in war, each with his sword on his thigh, because of the fear of night.)

refers to the sixty words of Birkas Kohanim,

they are armed with the name of Hashem, once in each possuk,

even if he sees in a dream that a sword comes and cuts his thigh he should rise

in the morning and go to shul and he will see the Kohanim duchaning and the dream will be nullified and this is why it ends בלילות

There is a special power in the words of Birkas Kohanim to destroy an evil dream, says this Medrash, go and listen. Another reason we say the tefilla during the bracha is because we want the Amen of the people to apply to our tefilla as well.

This is the reason why this tefilla is not considered "like a servant who is being blessed by his master and he does not acknowledge", the person is asking that the bracha be fulfilled in the fullest way and his dream which may have been evil, should be nullified.

Today we only have the full Birkas Kohanim, with Kohanim on Yomtov, so we only say the tefilla then. There was a minhag to say this tefilla every day during the minor Birkas Kohanim before Shim Shalom, but both the Taz and the Magen Avraham ask the obvious question, how many people actually had a dream the night before, much less a bad dream? On the other hand, chances are pretty high that most people dreamt in the weeks and months stretching between one Yomtov and another and they can rightly daven for their betterment.

When do we say the tefilla?

Should we read the whole paragraph at the beginning? Or maybe wait to the end?

Shulchan Aruch mentions that if one finishes the tefilla, he should say another tefilla. The Magen Avraham takes this to mean that we say the tefilla right at the beginning of Birkas Kohanim which is why one might finish before the Kohanim finish giving the brachos.

On the other hand there is an idea to say it at the end of all three brachos and have the Amen of each bracha apply to different parts .

As we mentioned, it would seem improper to be doing something else while receiving a bracha, so the Trumas Hadeshen provides a solution to say the tefilla while the Kohanim are singing the last syllable of each possuk. (ך) Evidently the tunes used in his time had longer emphasis on the last part of each possuk, giving enough time to say the entire tefilla.

The other solution given is to say the tefilla only in the last of the three brachos allowing our full attention for the first two brachos.

The Chabad minhag is to say the tefilla during the singing of the Kohanim prior to the last three words. This was revealed by the Tzemach Tzedek who observed the custom of the Alter Rebbe while under his tallis during Birkas Kohanim. As is known , the Alter Rebbe took his orphaned grandson under his tallis for duchaning (until his marriage) and for tekois (until 5560).

See Hayom Yom Sivan 7 or Sefer Haminhagim page 42 for the exact details.

Explaining the tefilla

We don't ask for nullification; we ask that the dreams be changed to the good. The Perisha explains that once he had a bad dream it's better to convert it and get some good out of it rather than just nullifying the bad.

He goes on to explain the comparison between the examples brought in the tefilla of bad episodes that were changed for the good. For example the bitter waters of Mara were sweetened; it was better that the bitter water be sweetened, than go away. If the water would just dry up the Yidden would be back to square one with nothing to drink.

The Maharsha , who had said that we say the tefilla at the end of each bracha, ascribes three different sources of the evil dreams from whom we ask protection. At the end of the first bracha we ask for protection from the Mazikin who can make someone dream an evil sign. This corresponds to וישמרך which is a blessing for protection from Mazikin . After the second we ask for protection from the celestial arrangement that can cause evil dreams. And after the third we ask for protection from the Malochim that can give evil dreams, שלום being a reference to Shomayim (עושה שלום ברומיו).

The Bach says that one should add at the end three words ותשרני ותחני ותרגני corresponding to the three brochos וישמרך ויוחן שלום

And lastly: We ask that the dreams we had about someone else be corrected before asking for dreams we had about ourselves because it says that one who davens for his friend is answered first.

