

אזכרה

INSIDE THIS ISSUE

Leben Miten Rebbe 1

Two Niggunim 2

Biography: 3
Reb Asher Nikolayiver
Part - 2

Every Day... 3

Q & A: 4
Haftorah - Our Minhag

וועלן און קענען

עס איז פאראן וועלן און עס איז
פארן קענען. קענען איז נישט מכריח
וועלן. וועלן איז מכריח קענען. אז
מען זאגט מען קען נישט, איז דאס
נישט אמת. מ'ווייל נישט, אז מ'ווייל קען
מען.

(ספר השיחות תש"ה ע' 54)

לעבן מיטן רבין

CHASSIDUS UNDER ATTACK

YUD / TU BISHVAT 5735

In the days preceding Yud Shevat, the Rebbe stated explicitly that rather than people unnecessarily spending money on ads in newspaper in honor of the upcoming 25th anniversary of the Rebbe's *nesius*, he would much prefer if the occasion were marked with renewed effort in *mitvzoim*, and *hafotzas hama'ayonos*.

Tzach arranged for ten new Mitzvah Tanks, complete with furniture, and nicely designed exteriors, and we went out to the streets of New York.

By Wednesday, Yud Shevat, a large crowd had arrived in 770 – guests from the world over, shluchim with their *baalei batim*, and just people, predominantly from Montreal. By the Farbrengen the shul was packed, the benches behind and near the Rebbe were seated with many distinguished and respectable men.

Five minutes before the Rebbe's appearance in shul, everyone began singing Napoleon's March.

At 9 o'clock precisely, the room fell silent, and whoever was sitting arose at once. From the door in the back the Rebbe appears, and walks quickly to his seat, flanked by Rabbi Hodakov. As soon as the Rebbe sat in his place, the entire room sat down again...it was an unbelievable sight to behold!

Many of the guests present were government officials from the city of New York, from the state of New York, assemblymen and congressmen, even a personal representative of President Ford, who came to convey to the Rebbe, the President's very own wishes for his 25th year of *nesius*.

(I heard from someone that at a recent meeting in the White House, it came up that this year the Lubavitcher Rebbe would be celebrating 25 years of leadership and they were debating what to do about it, until it was decided that someone be sent to officially represent the President.)

From the second sicha and on several of the guests approach the Rebbe to talk with him privately. Many of them brought the Rebbe a present, and the Rebbe greets everyone with a smile, shakes hands, and thanks them for their present. Also, some shluchim go up to tell the Rebbe of recent developments in their *mokom*

hashlichus. Rabbi Shlomo Cunin gives the Rebbe the key to a new Chabad House he recently opened in a town in California.

Among the assembled is the famous writer Herman Wouk.

The Rebbe spoke many sichos, encouraging everyone to do more in *hafotzas hama'ayonos*, and thanking the US government for three particular things, drawing three lessons from them, to be applied today. The Rebbe also mentioned *mitvza neshek*, made a siyum on Mesechta Sanhedrin and said the Maamor *Bosi Legani*, focusing on the fifth perek of the Maamor of the Friediker Rebbe.

At the end of the Farbrengen the Rebbe began singing *Uforatzto* and suddenly stood up, dancing in his place, and clapping his hands very strongly.

Shabbos - 13 Shevat

....In the last sicha, the Rebbe asked the question on Rashi and the Zohar, and later went on to talk about a very negative article which had been published on the "Forward" titled "Terror and Hooliganism in the Jewish street", an article bashing Lubavitch and filled with words of hatred. It was incredible to hear the Rebbe speak about it, and condemn it downright... everyone was listening, straining their ears, determined not to miss a word.

The Farbrengen ended very late, and there was not time for us to eat Seudas Shabbos, so after maariv, we finally sat down to eat.

Monday - Tu Bishvat

The Rebbe walked in to the Farbrengen at 7:09 in the evening and immediately pulled out his handkerchief. The Rebbe then called over Rabbi Hodakov and told him something about fruits. Shortly thereafter a bowl of dried fruits was brought to the Rebbe's table, and the Rebbe began (without a niggun preceding it) a *maamor kayn sicha* "Arbo'oh Roshei Shonim". After the maamor the Rebbe had from the cake, wine and the fruits that were brought a short time before.

(Continued on page 2)

איך יתכן שמשה לא עמד
מעצמו על
ביאור הוויכוח בין יתרו
למשה באופן לימוד התורה
דעם ישראל?
ראה לקו"ש חלק טז
יתרו שיחה ב'

In the previous magazine edition of the Derher, in the article about Ani Ma'amin, it was written that the first time this Niggun was sung by the Rebbe was on Shabbos Parshas Vo'era, 5713. The correct date was actually Shabbos Parshas Va'yera – Chof Cheshvan. The following is a description of that Farbrengen from a letter by Reb Yoel Kahn:

Following the Ma'amor, there was a break for a Niggun and Lechayim, and then something strange happened: the Rebbe asked, "Perhaps someone is familiar with the Niggun 'Ani Maamin'?" One individual began singing it and everyone else joined in (this is a Niggun sung by the Yidden in the ghetto).

As soon as we began to sing, the Rebbe's face changed immediately and grew very serious. When we concluded one round, the Rebbe motioned that we should sing it again, this time more fervently. (Possibly due to the fact that when we sang it the first time, it was in an undertone, because we didn't fully understand what was going on. After all, this is not a Chassidisher Niggun and was never sung by any of the Rabbeim).

When we received the signal, we sang the Niggun once more, this time loud clear, and the Rebbe himself also sang along with the crowd.

(See Derher #65)

LEBEN

(Continued from page 1)

Then there were two sichos, one about Tu Bishvat, and the next one about Parshas Yisro, which were followed by a lebedike niggun.

The last sicha was extraordinary, I can hardly describe it! It was still about the article in the paper the Rebbe had mentioned in the two Farbrengens before. One could see how deeply this mattered to the Rebbe. Obviously there's much more than meets the eye, there's a lot which we don't know about, but the Rebbe obviously knows..." If even one person is discouraged from putting on Tefilin as a result of this article, it's already a calamity...the answer to those who want to fight the inyan of hafotzas hama'ayonos is solely to do more hafotza, for if nesi doreinu has commanded us to that, we must do it and ignore anybody who seeks to demoralize us or weaken us." And finally the Rebbe said: "I take personal responsibility for every tankist who goes out in the streets of New York, and of the nearby cities and anywhere in the world..."

To further emphasize what he just said, the Rebbe called up the tankisten to receive dollars and distribute them among those who hadn't received Yud Shevat.

After a few niggunim, and reminding everyone to recite brocha acharona, the Rebbe began the Niggun Uforatzto, exited the Farbrengen, and motioned strongly with hands several times as we loudly sang.

Editor's note: the Audio of the Farbrengen of Tu Bishvat is available, to hear the Rebbe's own words on the story, please refer there.

In the previous magazine edition of the Derher, in the "Behind the Picture" article, we brought the story of Reb Shmuel Katan playing on his violin in front of the Rebbe during Kos Shel Brocha on Motzoei Simchas Torah, 5729. The following is the continuation of that story a few days later:

On Sunday afternoon, 28 Tishrei, the Rebbe received guests in Yechidus during daytime hours (in order to accommodate the large number of guests who had come for Tishrei). All the guests who had arrived from Kfar Chabad were invited into the Rebbe's room and heard a special Sicha. Then the Rebbe turned to Reb Shmuel Katan and said: "When your group is ready to leave, I will come out to see you off. You will certainly have your violin in hand, and you'll play 'Uforatzta'."

That evening, the Rebbe stood on the steps of 770 to see off the guests returning to Eretz Yisroel, while Reb Shmuel played Niggunim on his violin. First he played "Essen Est Zich", and the Rebbe listened very attentively with a serious look on his face. Then he continued with "Uforatzta", and the Rebbe clapped his hands along. He concluded with a rendition of "Ki B'simcha".

It was a stunning sight to behold! The sun had just set and the stars begun appearing in the darkening sky. The Rebbe stood in the outdoors, surrounded by Chassidim and accompanied by the sweet sounds of the violin.

Indeed, a scene to remember!

CHOSSID

(Continued from page 3)

Reb Asher replied, "If I had a mind like yours, and would not be involved in selling galoshes, (even though Reb Yitzchok Yoel was a Rav he also was involved in galoshes to make an income) my understanding of Chassidus would be completely different..."

Sincere feelings

Reb Asher was very involved with gathering and collecting money for the many funds and worthy causes of the Rebbe Rashab.

Once, when the Rebbe Rashab travelled to Romnokav, Reb Asher merited accompanying him. The scene that greeted them upon the Rebbe's arrival to the city was spectacular.

Reb Asher once described what met his eyes on that day:

"They paid the Rebbe great respect when he came, but they were not satisfied. One of the townsmen decided to bestow him with even greater honor. He approached the carriage, unhitched the horses and they began pulling the wagon. Glancing at the Rebbe Rashab's face I noticed an expression of tremendous pain from this act."

Reb Asher then concluded, "If only I would be so broken at Mincha on Erev Yom Kippur [like the Rebbe was on that day]..."

To be continued...

Reb Asher was a close friend and colleague of Reb Meir Shlomo Yanovski, the Rebbe's maternal grandfather, who also lived in Nikolayev and later on became its chief Rabbi.

A different type of doctor

Reb Mendel Futerfas once told over a story which shows their deep friendship:

Reb Meir Shlomo once contracted the dreaded and deadly typhus. The typhus disease was rampant in those days and claimed many lives, as the proper cure had not yet been discovered.

As soon as it was known that someone was stricken with the disease, they would be immediately isolated and removed to a cordoned area. This was not a choice, it was a law of the land enforced by government officials. With no cure available, the unfortunate victims would be left to suffer alone until death redeemed them from their suffering R"L.

Once a day a doctor would visit these poor souls and give them medicine that would, to some extent, alleviate their pain and agony. Aside from him, no one was allowed into the cordoned area. All entry was completely barred.

Reb Meir Shlomo was also transferred to this secluded and remote location to let fate take its toll on him R"L.

When Reb Asher heard about this, he immediately grabbed a Tanya and ran over to the isolated enclosure. Realizing that entering was an impossible feat, he parked himself right in front of the door and in a loud voice he began reading *Simman* 11 from *Igros Kodesh* which starts with the words "*Lehaskilcho Binah*".

In that letter, the Alter Rebbe explains how a Yid should constantly be happy with the faith in Hashem that He is constantly doing good for us, and that no bad descends from above. This faith should not waiver in the face of hardship and suffering in the world, and everything is the ultimate good etc.

When he finished reading the letter he returned home. This scene repeated itself day after day, for thirty days straight and all this time he did not know for sure if Reb Meir Shlomo even heard him.

A few weeks passed and by some miracle Reb Meir Shlomo was released and sent back home, completely healthy. When he met Reb Asher, immense emotions poured over him and he told him, "You should know that you saved me from certain death! When you stood there reading the Tanya, it imbued me with the strength and determination to fight my sickness. Finally, after a difficult battle, I won and got over the danger."

Remembering a kindness

Many years later at the Rebbe's Bris, which took place at the home of his grandfather, on the fourth day of Pesach, 18 Nissan, 5662, Reb Meir Shlomo made mention of Reb Asher's kindness once again.

Amongst the crowd that had gathered to participate in the Simcha of the Rav of Nikolayiv was Reb Asher as well. However, being extremely stringent not to eat in anyone's home on Pesach, Reb Asher did not partake of the food that had been laid out, even though they were prepared in the home of the city's Rav. When Reb Meir Shlomo got wind of this, he was greatly bothered and disturbed.

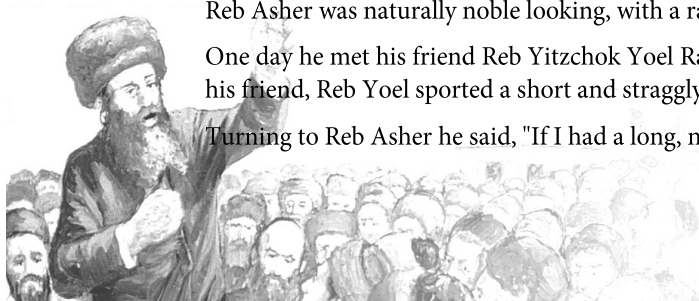
Turning to Reb Asher he said, "In truth you deserve a severe rebuke and I should really give you "אין דעם טאטנס טאטע... for not eating in the Rav's home. But what can I do? How can I possibly tell you off? After all you saved my life...!"

If I were you...

Reb Asher was naturally noble looking, with a radiant countenance and long elegant beard.

One day he met his friend Reb Yitzchok Yoel Rafalovitch who was the Rav for the Chassidim in the city of Kremenchug. Unlike his friend, Reb Yoel sported a short and straggly beard.

Turning to Reb Asher he said, "If I had a long, nice beard like yours, I would receive double my salary from my community..."



(Continued on page 2)

Q. At the culmination of Krias Hatorah on Shabbos, Yom Tov, and fast days one individual is honored with “Leining” the Haftorah. Are their particular ways one should conduct himself during this point, whether if one is “Leining” or listening to the Haftorah?

A. Although there is only one person who receives the Aliya of Maftir and hence reads the Haftorah aloud for all the entire Tzibur, the Alter Rebbe brings an opinion in Shulchan Aruch that it is proper for every Mispalel to recite the Haftorah himself¹. It seems that the Alter Rebbe is quoting this practice from the Kisvei HaArizal, and its reasoning is based on numerous ideas in Kabbala as it is explained at length there².

However, the Alter Rebbe cautions that those who follow this custom should ensure that they read quietly and simultaneously with the Maftir, to make sure that his voice can be heard above everyone else. The Alter Rebbe continues that in spite of this Minhag one only completely fulfills his obligation of hearing Haftorah, when he hears it from the Maftir, and it is insufficient for one to read it alone.

So as not to disturb the concentration of those reading along with the Maftir the Alter Rebbe mentions that the Maftir should not begin the Brochos of the Haftorah until Glila is completed³.

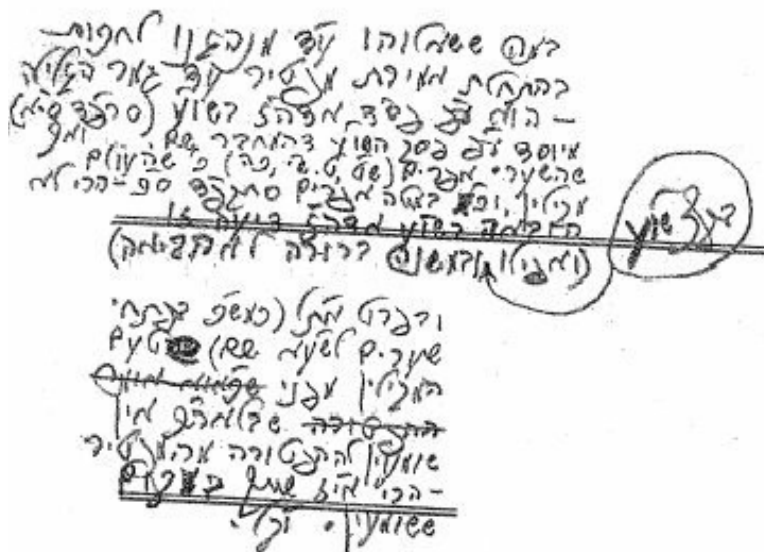
Indeed during the myriads of times that Chassidim were privileged to hear the Rebbe read the Haftorah, the Rebbe was particular to delay beginning the Haftorah until Hagba and Glila were complete.

An individual once wrote to the Rebbe, seeking clarity regarding our Minhag in this regard. The Rebbe himself penned a response to this individual, and we are proud to share a copy of this response with our readers.

A synopsis of the Rebbe's reply:

“Regarding your inquiry about our Minhag to postpone the recitation of Maftir until Glila has finished – This is based on a ruling of the Alter Rebbe in his Shulchan Aruch and it is brought down in the Shulchan Aruch [of Reb Yosef Karo] as well. Although the Shaarei Efraim and Mate Efraim which are very lenient in this matter, their opinions are not brought by the Alter Rebbe in his Shulchan Aruch, (and cannot even be found in the Kitzur Shulchan Aruch or Mishna Brura). The Pischei Shearim brings an explanation, that the basis of those who behave leniently [to begin Haftorah before Glila concludes] is because regardless everyone reads the Haftorah themselves [hence we are not concerned that one will be distracted from the Glila]. Yet this cannot pertain to us, whom follow that it is just as vital that one hear the Haftorah from the Maftir, as it is for them to read it themselves.”

It is abundantly clear, that the ideal way for a Chossid to take part in the Haftorah reading, is by reading quietly along with the Maftir, and both the Mispalel and the Maftir should ensure that Glila is totally finished before starting.



For the benefit of our readers we have transcribed the Rebbe's words below:

במה ששאלוהו ע"ד מנהגו לחכות בהתחלת אמירת מפטיר עד גמר הגלילה – הוא ע"פ פס"ד אדה"ז בשו"ע (סרפ"ד סי"א) מיוסד ע"פ פסק השו"ע דהמחבר שם. ואף שהשערי אפרים (ש"ט, ט. ש"י, כה) כתב שהעולם מקילין. וכ"מ במטה אפרים סתקפ"ד ס"כ – הרי לא הובאה בשו"ע אדה"ז דיעה זו (ואפילו בקיצור שולחן ערוך ובמשנה ברורה לא הביאה).

ובפרט אם תמצא לומר (כמו שכתוב בפתחי שערים לשערי אפרים (שם) טעם המקילין מפני שבלאו הכי אין שומיען להפטרורה מהמפטיר – הרי אין זה שייך במקום ששומעין. וק"ל.

1. Shulchan Aruch Orach Chayim Siman 284 Seif 11.
2. See Pri Eitz Chayim Shaar Hashabos Perek 19.
3. Based on the Gemorah in Sotah 39b.

ללימוד הרמב"ם			
ו'	י"ד בשבט	הלכות ממרים פרק א-ג	הל' נדרים פרק ה'
ש"ק	ט"ו בשבט	פרק ד-ו	פרק ו'
א'	ט"ז בשבט	פרק ז. הל' אבל פרק א-ב.	פרק ז'
ב'	י"ח בשבט	פרק ג-ה	פרק ח'
ג'	י"ח בשבט	פרק ו-ח	פרק ט'
ד'	י"ט בשבט	פרק ט-יא	פרק י'
ה'	כ' בשבט	פרק יב-יד	פרק יא'

