

זענערס'עס

לעבן מיטן רבין

"BOKI IN LEKUTEI DIBBURIM"

TAMMUZ – 5701

INSIDE THIS ISSUE

Leben Miten Rebbe 1

The Rebbe and
Bochurim 2

What to Davnen For 3

Biography: 3
Reb Shmuel NotikQ & A: 4
Melava Malka

לזכות

ידידנו הנעלה המסור ונתון
לענייני כ"ק אדמו"רממייסדי גליון
ה"חסידישער דערהער"רהת' יעקב קאפל שיי
חייטאן וב"ג תחי'לרגל נישואיהם
בשעטומ"צ ביום י"א תמוז
ה'תשע"גיה"ר מהשי"ת שיוכו לבנות
בית ישראל בנין עדי עד
על יסוד התורה והמצוה
כפי שהם מוארים במאור
שבתורה זוהי תורת
החסידות – חיים
מאושרים בכלנדפס ע"י ידידיו חברי
המערכת

Farbrengen with Anash

Shortly after arriving safely on the shores of the US in Sivan, 5701, the Rebbe was requested to Farbreng with Anash. He replied that he'd like to wait until Thursday, when he'll have a chance to be called to the Torah and recite the blessing of *Hagomel*.

Indeed, three days later on Thursday night after *Maariv*, the eve of Bais Tammuz, the Rebbe Farbrenged with the Chassidim for the first time in America.

The Rebbe entered the Shul at 9:00, where a small crowd had already gathered. With his Siddur in hand, the Rebbe proceeded to the table and began the Farbrengen. The mere method of his entry into the room left an incredible impression on the crowd.

At first, the Rebbe asked the elder Chassidim who were present that they speak, but they declined, in anticipation to hear what the Rebbe had to say.

Throughout the night, in addition to his own scholarly talk on the Mishnah of "*Arba Tzrichim Lehodos*" (expounding upon obligation of expressing gratitude to Hashem after overcoming various phases of danger), the Rebbe responded to questions in Chassidus that were posed by those present.

A most memorable incident that took place on that night: almost every time that the Rebbe made mention of his father-in-law, the Friediker Rebbe, his voice began to choke and tears formed in the corners of his eyes.

Present at the Farbrengen was also a group of American Yeshiva students that had traveled to Otwock, Poland to join Tomchei Temimim there prior to the war. While on their trip, during their layover in France, they spent a few hours in the train station together with the Rebbe who had come to see them. Now, the Rebbe continued to discuss some of the Torah-related issues that they had spoken about

at the time.

In between the talks, the Chassidim sang various Nigunim.

At one point in the middle of the night, the Rebbe said: "It is said about the American Bochurim that they are well-versed in Lekutei Dibburim from my father-in-law" and he began to test the Bochurim present. Some knew the material well, some a bit less...

The Farbrengen lasted for six hours. At 3:00, the Rebbe left the Shul, leaving an outstanding impression upon all those who had spent the night there. Everyone understood that the Rebbe's newly arrived son-in-law was one of entirely unique caliber; someone indeed very special.

Reb Michel Zlotchiver's Nigun

The following Shabbos fell out on Gimmel Tammuz. Although this is truly a special day for the Friediker Rebbe, the day that his death-sentence was annulled and replaced with exile, he would not openly commemorate the day throughout his years of leadership. Instead, he proclaimed the day of his final liberation, Yud Beis Tammuz, as the special Yom Tov that we know it to be. This is with the exception of 5701. That year, upon the Rebbe's request, the Friediker Rebbe held a Farbrengen on Shabbos, Gimmel Tammuz. During the Farbrengen, the Friediker Rebbe asked if any of those present are familiar with the Nigun of Reb Michel Zlotchiver, in the version sung by Reb Michael Dworkin. The Rebbe then began to sing this Nigun.

YECHIDUS OF A BOCHUR

RABBI SHMUEL LEW - PART 2

At the Farbrengen on Yud Shevat of 5721 the Rebbe said an incredible Sichra and Shmuel was lucky enough to be there. The Rebbe discussed how people sometimes have a sudden boost of inspiration regarding Hiskashrus. This comes as a direct result of the Rebbe himself thinking about the person. In order for the person to maintain that inspiration he must bring it into action; only then will it last.

In his Yechidus two days later, he asked the Rebbe what specific Avoda should be done for this to take effect. The Rebbe answered (quoting Hayom Yom 24 Sivan) "Learn what I learn; as it says in Tanya (Perek Hey) that the bond created through learning Torah is like that of no other. Obviously you need to keep to your Shiurim in Chitas and Seder HaYeshiva to the extent that you'll affect others as well." After asking for a more

articulate explanation on what exactly should be learned, the Rebbe remarked, "I learn Nigleh and Chassidus..."

During that Yechidus he also wrote about how he feels that he is lacking Emes in everything he does. The Rebbe answered that first and foremost you have to do the Inyan, even if it's not Lishma, and eventually over time it will be Lishma (as the Gemorah in Pesachim 50b says).

As we mentioned earlier, today Rabbi Lew is a proud Shliach of the Rebbe, and almost all of his children are Shluchim all across the globe. May Hashem Bentch him to continue carrying out the Rebbe's Rotzon and fulfilling the Rebbe's Shlichus in the exceptional manner which he has done throughout all these years. And may we all learn from his example and from all the Rebbe's directives to him to change our own selves for the better.

THE ARUM OF CHASSIDUS

As told by Rabbi Peretz Hecht

I would like to present a very interesting conversation that a student had with the Rebbe in the study Hall upstairs in 770 in the early 5700's.

"I remember sitting and learning one day in 770, as we were learning a Bachur came into the study hall and told us that Rabbi Gurary (the Rebbe's brother in law) had come to 770 with group of donors that supported the central Lubavitch Yeshiva at the time. The reason for their coming was that The Previous Rebbe was going to deliver a special talk to them on the importance Jewish education.

As we were sitting in the study hall a student came down stairs with great excitement and told us that the door of The Previous Rebbe's room is slightly open. Immediately all of the Bochorim went upstairs to try to listen to this special talk.

My study partner and I decided that we weren't going upstairs and try to listen in rather we went on and continued learning. To our surprise the Rebbe (then known as the Ramash's) entered the study hall, he approached us and asked: "Where are all the Bachurim?" We replied: "The Bachurim went upstairs because The Previous Rebbe is delivering a special talk to a group of donors and the door is opened; they went to try to hear the talk."

Then the Rebbe asked me: "Why didn't you go upstairs?"

I replied to the Rebbe:

"As a disciple of the (Previous) Rebbe it's a bit difficult for me to fulfill even half of what the Rebbe wants, so why should run to go hear more? Let me try to fulfill what's being demanded from me already".

Following my words the Rebbe smiled and told me:

"There are times that the "arum" (the environment or surroundings) of Chassidus affects and helps fulfill the teachings Chassidus itself."

i.e. To hear a story or to go listen to a Yechidus participating in a farbrengen gives a Chassid the ability to properly fulfill what Chassidus demands in learning and practical Avodah.

WHAT TO DAVEN FOR ANSWER TO A CHILD

By the Grace of G-d

Rosh Chodesh Tammuz, 5730

[July 5, 1970]

Brooklyn, N.Y.

Greeting and Blessing:

My dear Assaf:

I was pleased to receive your letter, but I was very much surprised at the question you asked.

You wrote: "I want to know if Hashem really exists." I will answer it this way: Suppose you were walking in the streets and saw a skyscraper. Would you ask, "Is there someone who made it?" And if this is so with a building of a number of floors, what will you say about the whole world, with the sun, moon and stars, oceans and mountains and woods, and all the creatures on land and in the seas, and so on?

Your other question was, if you *daven* the rest of the year, will you get a trumpet?

Since you are a thoughtful boy, I will again answer it with an illustration: Suppose you were invited to the White House, and the President of the United States received you with pleasure and asked you what kind of a present would you like. Would you ask him for a candy? Perhaps you know the story of King Solomon, who was only 12 years old when he became king of all the Jewish people, after his father, King David. G-d appeared to him in a dream and asked him, "What shall I give you?" And all he asked for was a wise and understanding heart! And G-d gave him that, as well as everything any person could wish for.

I trust you are learning Hashem's Torah with devotion and diligence, and conduct yourself the way Hashem wants you to as befitting for a Jewish boy, a son of Abraham, Yitzchak and Yaakov, the fathers of our people.

With blessing,

ה'שנ"ח
תמוז

REB SHMUEL (KRISLAVER)
NOTIK - Part 3

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 reknowned chossid, R' Yehoshua Arsh, and after pesach of 5564, at the age of fourteen, he arrived in Lubavitch.

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".

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.

In the year 5679 R' Shmuel was appointed Rav of Kapust, Belorussia. The Communists, ym"sh, did everything in their power to persecute the jews of the city but in spite of the oppression, R' Shmuel fearlessly led his kehillah with mesirus nefesh.

During the second World War, after much wandering, he eventually settled with his family in the city of Kutais, Gruzia. He began learning with the many talmidim who had gathered over the years (since 5698) and eventually served as menahel, rosh yeshiva and mashpia. Besides for dealing with their education, he also took to caring for their basic needs and in wartime, feeding a considerably large group of bochorim was a formidable task.

Postwar Years

After the war, R' Shmuel settled in Samarkand where hundreds of families of chassidim fled to during the war. He continued to teach in the tomchei temimim established there as well. When talk of escaping Russia began, the Notik family together with many other families, relocated to the border town of Lvov. In the meantime R' Shmuel continued to teach Torah to talmidim underground.

One of the groups' planned escape happened on Tes Kislev 5707. In preparation, the "Escape Committee" had to provide everyone

with forged documents. R' Mendel Gorelik, who was an expert in forging documents, worked non-stop for hours. Shabbos arrived and there were still not sufficient documents for everyone. R' Shmuel realized that as a result many families would have to remain in Russia. He decided that this constitutes a situation of pikuach nefesh and commanded R' Mendel to continue preparing the documents over the entire Shabbos. In order to underline the importance and necessity of this psak, R' Shmuel himself sat and sharpened the pencils that were used for the forgery.

The Notik family was on the last transport train that was stopped and caught by the cursed authorities. Everyone was arrested and sent to the barren wastelands of Siberia. R' Shmuel wound up in the same labor camp where he was ten years earlier. For two years he suffered in the camp and in 5709 he became very ill with a debilitating disease. His situation deteriorated and he returned his soul to his creator while still in golus.



Why do we eat Melava Malka?

Every Motzei Shabbos families around the world sit down to eat yet another meal, the Melava Malka. Literally the name means "To Escort the Queen" to say goodbye to Shabbos before we enter the new week. What is the source for this minhag and what customs are associated with it?

The poskim all discuss having a meal at the end of Shabbos to escort Shabbos out. The first to mention the idea is the Gemara: On Motzei Shabbos one should always set the table [for a meal] even if he only wants to eat a *kazayis*. It also adds "Heated foods on a Motzei Shabbos are a healing".

Another name for this meal is Seudas Dovid Malka. Some even have the custom to say clearly sometime during the meal "Do Hi Seudasa D'Dovid Malka Meshicha", similar to the *Askinu Seudasa* at the start of each Shabbos meal. The story in the Gemara (Shabbos 30a) tells how Dovid Hamelech asked Hashem when he will pass away. Hashem did not want to tell him, but informed him of the day of the week, Shabbos. Each Shabbos Dovid would sit and learn Torah from sunset to sunset. Then, having survived yet another Shabbos, he would make a celebration.

One of the minhagim is to tell a story about a Tzaddik. The common sentiment is to tell stories of the Baal Shem Tov during the Melava Malka, but the Rebbe once commented that there are three inaccuracies involved: One, not only about the Baal Shem Tov; two, not only during Melava Malka; and three not only a story but anything in the name of a Tzaddik.

In general Melava Malka is strongly associated with Moshiach. The food eaten during Melava Malka nourishes the *luz* bone at the base of the skull. It says that when the time for Techiyas Hamesim will arrive, Hashem will use this indestructible bone to re-create the rest on the body. (*Beis Yosef, ELiyahu Rabba*) In theory, people should have lived forever. It is only due to Adam Harishon's sin of eating the Eitz Hadas that people now die. When he ate all his limbs enjoyed the fruit, and therefore all were included in the dictum "And to dirt you shall return". All besides the Luz bone. Because this indestructible bone does receive any of its sustenance from the food of the week, only from Motzei Shabbos, it did not enjoy from the forbidden fruit, and was not included in the decree of decomposition.

Additionally, Moshaich is a decedent of Dovid Hamelech, the first known progenitor of the custom to eat a meal after Shabbos ends. Oftentimes, when talking on Motzei Shabbos,

the Rebbe would connect that time and the Melave Malka meal to Moshaich's times.

Being careful to eat Melava Malka makes a woman have an easier birth (*Shevach Habris* in the name of *Harav Elimelech* of *Lezinsk*).

Some have the custom to draw water immediately after Shabbos ends. The reason is because it says that the Well of Miriam after it finished serving Beni Yisroel in the desert it went to rest in the Kineret. Ever since then every Motzei Shabbos it goes travels the world and passes through wells and rivers around the world, and anyone who drinks from it is instantly healed. (*Kolbo*)

There is a discussion whether one should cook some new dish in honor of the meal, or if leftovers from Shabbos can be used. In many families they cook up a pot of potatoes and eat them with the tea made from the freshly boiled hot water.

The Rebbe was always careful to wash for bread and partake in Melave Malka.

(For more details and sources see *Taamei Haminhagim*)

ליכות

החתן הת' רפאל דובער שי' גורביץ וב"ג תחי'

לרגל נישואיהם בשטומ"צ ביום ה' תמוז

שיבנו בית בישראל בנין עדי עד על יסודי התורה והמצוה כפי שהם
מוארים במאור שבתורה זוהי תורת החסידות כברכת כ"ק אדמו"ר

ללימוד הרמב"ם			
ו' בתמוז	פרק יג-טו.	פרק ב.	ו'
ז' בתמוז	הלכות מעשר פרק א-ג.	פרק ג.	ש"ק
ח' בתמוז	פרק ד-ו.	פרק ד.	א'
ט' בתמוז	פרק ז-ט.	פרק ה.	ב'
י' בתמוז	פרק י-יב.	פרק ו.	ג'
י"א בתמוז	פרק יג-יד. הל' מעשר שני ונטע רבעי פרק א.	פרק ז.	ד'
י"ב בתמוז	פרק ב-ד.	הל' מעשה הקרבנות פרק א.	ה'

