

# אמרי חסידים

## לעבן מיטן רבין

### CHANUKA 5746

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Dedicated in honor of  
the wedding of

**Mendy & Mussy**

**Levertov**

by an anonymous  
friend.

לזכות

הת' משה שי'

גורביץ וב"ג תחי'

לרגל יום חתונתם



שיזכו לבנות בנין עדי

עד על יסודי התורה

והמצוה כפי שהם

מוארים במאור

שבתורה



נדפס ע"י הוריהם

#### **Moitzaei Shabbos Mevorchim Teives, Chof Daled**

**Kislev:** Today's farbrengen ended approximately fifteen minutes after *shkiah*. At the end of Maariv the first Chanukah candle was lit. during the entire singing of *Haneiros Halalu*, the Rebbe silently stared at the Menorah. The Rebbe was followed home by twelve cars each equipped with car-top menorahs.

**Sunday, Chof Hei Kislev:** After Krias HaTorah, Rabbi Leibel entered the Rebbe's room with another person and was there for a short time (he is travelling to Russia today).

Today, the Rebbe went to the Ohel. The Rebbe was handing out coins to the children.

Before Mincha, while the Rebbe handed out coins for tzedakah to the children standing outside the Rebbe's room, a woman handed the Rebbe a paper which had the first pages of Tanya on it (apparently, straight from the printing press). The Rebbe handed her a coin for tzedakah and entered Mincha with the paper in hand.

**Wednesday, Chof Ches Kislev:** At one thirty a very unusual *kinnus* took place together with the children of Tzivos Hashem and the participants of the Kolel Tiferes Zkeinim Levi Yitzchak as per the Rebbe's instructions. (Usually each group would have a separate gathering.)

The Zal was packed and the crowd of children spilled over into the women's section which was set up along the north wall. The Rebbe's bimah was set up and at three fifteen the Rebbe came downstairs to Mincha. The menorah was lit and the Rebbe strongly encouraged the singing of *Haneiros Halalu*.

After reciting the 12 pesukim, the children began singing we want Moshiach now and the Rebbe clapped along energetically. After Maariv they began to sing *Ufaratzta* followed by *Utzu Eitza* and *Sheyibane*. Once again, the Rebbe strongly encouraged the singing.

**Chof Tes Kislev:** today the Rebbe went to the ohel. The mazkirus instructed that every shliach should be telephoned and notified of the Rebbe's new directive:

a Kolel Tiferes Levi Yitzchak and a Tzivos Hashem should be established everywhere. In addition all Chabad Houses should hold public menorah lighting ceremonies (if possible with the participation of the mayor). If it's not possible to arrange an event for the last night of Channukah, Motzei Shabbos, then it should be held Sunday morning. Pictures should be taken and sent to the Rebbe. The Rebbe also instructed to make sure that it be emphasized that the event is done by Chabad.

(To be Continued...)

#### *NIGGUN (Continued from page 3)*

On the second day of Sukkos, 5760, his wife Rashe, who was still young, passed away, leaving behind five children. R' Heishke had a custom to take his children with him on Tahalcha on Simchas Torah, and this year – only a week after the passing of his wife – he did the same. They walked to a distant shul, participated in the Hakafo, and after the dancing concluded, walked back to Crown Heights where R' Heishke dropped his younger children off at home with their grandmother and took the others with him to 770.

The Simchas Torah Farbrengen had already started and 770 was packed from the floor to the ceiling; people were clinging on to bleachers and rafters, as well to the Rebbe's every word. As the Rebbe finished the Sicha, the crowd eagerly awaited for R' Heishke to begin a Niggun. They all knew that he had just lost his wife and were wondering what his choice of song would be, and soon, a small but defiant voice could be heard singing "Ee vi vadye."

As the Rebbe began swinging his arms, the excitement in the crowd intensified, and they chanted the words, "We will not drown in water and we will not burn in fire."

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Chassidim always try to recall when they saw the Rebbe most happy. R' Moshe Groner related that from all his experiences by the Rebbe, he never saw the Rebbe as happy as he was by that Simchas Torah Farbrengen, when the Rebbe and a chossid, led the Chassidim in "Ee vi vadye".

# MY FIRST VISIT

## AS TOLD BY RABBI YISROEL NOACH VOGEL

### Tishrei 5736

I traveled B"H to the Rebbe for the first time on the day after Yom Kipur 5736.

My father (sheyichye) and I flew from London with Laker Airways and arrived in New York at about 8pm on the 11<sup>th</sup> of Tishrei. A number of Lubavitchers flew with us and one of them (Shaya Shtrocks) had his brother Yossel come to the airport to pick him up, and he had room for us too. On the way in, Yossel informed us that the Rebbe had already gone to the Ohel, davened Mincha and Maariv and gone home, so we would not be able to see the Rebbe that day.

We dropped off our suitcases at the Dubravski's, where we were staying, and went to 770 to daven Maariv.

The big Shul downstairs was big and quite different than what I had expected – only the Rebbe's place was familiar to me, from the pictures I had seen. Nevertheless, it was exciting to finally see 770 for the first time.

Outside 770 it was hard for me to see anything. A string of lights, set up for a Chuppah, curbed my visibility. An announcement was made over the loudspeaker: "Reb Yosef Amar iz mechubad mit Brocho Achrito," and I heard the renowned singer, Joe Amar, begin to sing.

The next day, Yud Beis Tishrei, I wanted to go Mikve before seeing the Rebbe for the first time, so at around 2:45, I went to Yankel's Mikve (Karastirer). Yankel was there grumbling, "Er Vill Gain Finef mul a Tug in Mikve Darf Ich Im Gaiben Finef Hantecher," but he took our money and we were able to go. (He wants to go to Mikve five times a day so I have to provide him with five towels!)

Waiting for the Rebbe to come in for Mincha, (in those years, until 5748, the Rebbe would not come out for Shachris on a regular weekday), my friends told me: "the Rebbe has worried about you for a whole night go stand in a place that the Rebbe can see you." I moved to the front (not the front of the Shul, just where the Rebbe could see me as he was walking in) and as the Rebbe arrived I saw him for the first time; he looked different than any pictures I had seen, his face was serious yet radiant.

The Rebbe went to the front of the Shul and touched the Poroche before going up to his Bima to daven Mincha. I was so happy to have the Zchus of davening with the Rebbe that I davened slowly and carefully. To my embarrassment though, I had not yet finished Shmona Esrei when the Chazan already started his repetition, and I thought; how dare I Daven longer than the Rebbe? [It was the first and last time that ever happened.]

After Mincha concluded the Rebbe descended from his Bima and walked to the Oron Hakodesh to touch the Poroche on his way out. As he turned to his left to leave, the Rebbe gave a glorious smile to Levi Yitzchok Freidin, who was officially photographing the Rebbe that year for the first

time. As the Rebbe smiled I noticed the mood changed in 770; everyone seemed to be in good spirits in seeing the Rebbe happy.

While passing the Bima the Rebbe stopped near one of the tables and spoke to someone. Immediately there was a mad scramble as everyone tried to get close to hear what the Rebbe was saying. Within a few moments though, the Rebbe left and I heard people repeating that the Rebbe had asked a bochor (who was photographing him) how much Tanya he knew by heart. (The Rebbe actually spoke about this eight years later, on Chof Cheshvan 5744.)

That evening, there was Yechidus for guests who had come to the Rebbe – it was the last time there was Yechidus between Yom Kipur and Succos. My father asked Rabbi Binyomin Klein if we could go in to Yechidus as well, to which he retorted: "you just came and you already want Yechidus!" (Years later, I heard that the Minhag by all Rabbeim was that first one heard Torah and then one went in to Yechidus.)

Because of Yechidus, Maariv would be late (usually just before Chatzos at 12:45), so my father did not allow me to stay up that late to daven Maariv with the Rebbe.

### Thursday, Yud Gimel Tishrei – Yortzeit of the Rebbe Maharash

Arriving at 770 for the bochorim's Minyan at 9:30, I heard people saying that the Rebbe might not come in time for the Minyan's Krias Hatorah, because after Yechidus (in those years), the Rebbe would usually come at 1pm. The bochorim speculated that since the Rebbe would be going to the Ohel, Lekovod Yud Gimel Tishrei, he would probably come at noon – and they were right.

When the minyan reached Krias Hatorah at 10:00, they waited for a minute or two. It seemed to me that they waited out of respect, not that they actually expected the Rebbe to come then.

Most of the guests who had come benched Gomel in that Minyan, but Yossi Tiefenbrun told me that if I waited, I could bench Gomel in the Rebbe's minyan. So I went out and did not hear Krias Hatorah, so there would be a Minyan who did not yet hear Leining. I then left 770 with my father and went down Kingston Avenue to eat breakfast.

We returned to 770 at noon and went into the Gan Eiden Hatachton for Krias Hatorah with the Rebbe. Realizing that there were too many people though, Rabbi Groner decided to make Krias Hatorah in the small Zal instead.

Someone had had a daughter born, and he was called up 'Bimkom Kohen'. As usual, the Rebbe was called up for Shlishi, after which, those who had to Bench Gomel went up to the Sefer Torah. My cousin Naftali Cohen benched Gomel first and I went up next. Because it was the first time in my life that I was benching Gomel I said it from a Sidur, and, in the middle of the Brocho, I suddenly felt strong eyes staring at me; I looked up and saw the Rebbe looking straight at me.

*To be continued...*

“Ee vi vadye mi nye patonim, Ee vi angye mi nye sgarim” – “In water we will not drown and in fire we will not burn.”

This Nigun simcha was composed by Yidden behind the “Iron Curtain,” stressing the hope and belief that despite all challenges – be it fire or water – they would survive. [The Rebbe once clarified that the phrase, “Iron Curtain,” doesn’t ch”v mean a real “Iron Curtain” barrier, but rather only an illusion.]

At a Farbrengen on the second day of Pesach, 5732, a group of children who had just recently left Russia sat among the Chassidim in 770. The Rebbe requested for the children to ask the Ma Nishtana, and instructed the Vad Hamesader to give them Lchaim beforehand. The Rebbe then poured from his cup into the bottle of wine and gave it to the mashbak, R’ Berel Yunik, and even gave him a key to bring another bottle of wine from the Rebbe’s room.

After the Ma Nishtana, the Rebbe asked the children to sing a Niggun. One of the men from the Vaad Hamesader began singing, but the Rebbe interrupted him, asking that the children themselves choose a niggun. The group of children began singing Utzu Etzah, and the Rebbe followed their singing with a sicha in which he recounted a story of Yeshaya Hanavi, who, during a dire time for Yidden, once asked two children their names. One answered “Yerachmiel” (Hashem will have mercy), and the other answered “Emanuel (Hashem is with us). Hearing their responses, Yeshaya was reassured that the Yidden would be safe.

“Similarly, when children are singing the words “ki imanu keil” (Hashem is with us), it is certain that Hashem will take us out of Golus,” the Rebbe said, while also referencing to the song of Ee vi vadye, and how its survival from behind the Iron Curtain expressed the idea of Geulah. The Rebbe then began singing the niggun Ee vi vadye, and stood up to dance for a long time.

Two years later, at a farbrengen on Yud Beis Tammuz, the Rebbe explained the deeper meaning of this Niggun. Clarifying that Yechidei Segulah had already accomplished the literal survival through fire and water, the Rebbe determined that the niggun was not to be understood in its literal sense, rather that both the terms of water and fire held a spiritual parallel. Water refers to Torah (“Ein Mayim ela Torah”), and fire refers to Mitzvos, as Mitzvos represent the ascent – similar to the ascent of fire – of all gashmiyusdike things to kedusha.

Thus, the Niggun warns against the desire to only involve oneself with either Torah – to drown oneself in the waters of Torah – or Mitzvos – to be consumed by the fire of Mitzvos – and encourages one to be equally involved in both ventures – avoda and gemilus chassadim.

\*

An interesting story occurred with this Niggun:

R’ Tzvi Hirsh “Heishke” Gansburg (a”h) was a chossid who grew up in Tel Aviv, learned in 770, and settled in New York. He was a baal menagen and he would start the Niggunim by the Rebbe’s Farbrengens.

(Continued on page 1)

## Chassidus – not just a study!

Chassidim would say about Reb Chayim Ber: Chayim Ber doesn’t merely learn Chassidus, he lives it. By him Chassidus is a way of life.

The Frieddiker Rebbe once related a story in which he personally witnessed this:

“On an extremely hot day in the year 5647, I was on my home to eat lunch; it was two o’clock in the afternoon. Running into the courtyard, I met Reb Chayim Ber who asked me to show him the way to the garden which was located in the back of my house.

“I showed him the entrance near the well, and curious as to what he was going to do there, I trailed behind him. Throughout the garden, there were benches dug into the ground I watched as Reb Chayim Ber chose one of them. He then took off his hat, sat down and I went home.

“A few hours later, at seven o’clock that evening I went with a few of my friends to the garden to spend some time there. To my utter amazement I saw that Reb Chayim Ber was still in the exact same position he had been when I had left him five hours earlier!

“My young mind couldn’t comprehend such a thing. How can someone sit in the same position for five hours and think?! I have seen those that sit and learn a whole day, but to sit and think?! This amazed me.”

The way in which Reb Chayim Ber publicly Chazzered Chassidus was a spectacle for itself. He would enter the room holding a box of snuff. Silently sitting down, he would take some snuff and looking at his face one could discern signs of anxiety and restlessness. At first, when he began speaking his words were few and unclear however moments later the words came pouring out, as we swayed vigorously from side to side eyes tightly shut!

His ability to clearly explain concepts in Chassidus was phenomenal as can be seen from the following incidents.

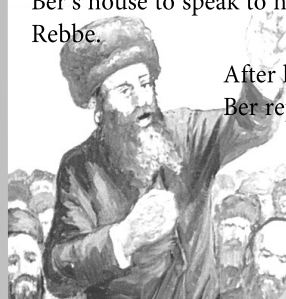
Reb Chayim Ber was once explaining the idea of ‘Or Ein Sof’ in front of the Rebbe Rashab, throughout his elaboration he brought twenty Mesholim. Later on the Rebbe Rashab commented that for sixteen of them he found a source, but for the other five he thought that they were taken from the Maamorim of Reb Aizik Homlier. A few days later he realized that these five Mesholim were the products of Reb Chayim Ber’s own Hisbonenus.

In the year 5647, the Rav of Kremenchug, Hachossid Reb Yitzchak Yoel Rafalovitch, travelled to Lubavitch. During that visit the Rebbe Rashab commented to him, “I sent a letter to Reb Chayim Ber, why haven’t I received a response?”

When the Rav returned home he immediately went to Reb Chayim Ber’s house to speak to him and find out why he hadn’t answered the Rebbe.

After hearing what the Rav had to say, Reb Chayim Ber replied, “Do you know what question he asked

(Continued on page 4)



Although the Chanukah story and its Halochos do merit a few scattered mentions in the Mishnah, Rebbe Yehudah Hanassi, the compiler of the Mishnah, did not dedicate a Masechta to this Yom Tov. Generally speaking, each Yomtov has its accompanying Masechta. Why was the Channukah story, its halochos and Minhogim seemingly forgotten?

Some provide the following answer: The heroes of the Chanukah story were the Chashmonaim, who had defeated the Greeks and restored Jewish independence to Eretz Yisroel. However, after their victory, they decided to establish a monarchy. This was a problem because the Chashmonaim, being Kohanim, were from Shevet Levi, and Hashem had already promised that only the descendants of Dovid (from the tribe of Yehudah) may be appointed to the throne. That being so, Rebbe Yehudah Hanassi, a descendant of the house of Dovid, chose not to emphasize their victory—and subsequent rise to power—in his compilation of the Mishnah.

However, the Rebbe points out how this answer is not satisfactory for two reasons:

1. There are places throughout Mishnayos where the Chashmonayim are mentioned in a complimentary way. This seems to prove that in fact there was no resentment.
2. It seems quite outrageous to suggest that Rebbe Yehudah would deprive the whole Klal Yisroel of vital and important information just because of an alleged family 'insult'.

Faced with these difficulties, the Rebbe adopts an entirely different approach, which takes a look at the fundamental reasons behind the compilation of the Mishnah.

The above question could be asked about many other very central Mitzvos that are only minimally and shallowly discussed in the Mishnah. For example there's no Maseches Tefillin, or Maseches Mezuzah. Even the very first Mishnah doesn't begin by telling you

that you must say Shema Yisrael in the morning, but by asking, "What is the right time for saying the Shema?" In other words, the Mishnah presumes a certain basic knowledge and carries on from there.

There's a good historical reason for this. Initially, it was forbidden to transcribe any part of the Torah Shebaal Peh. Only after the Churban, and the Jewish infrastructure was in an unstable state, was it decided to collect the Minhagim and Halochos in an extremely concise form so that they not be lost forever. It was only because of the pressing need that the Halochos, which had been transmitted orally for generations, were allowed to be committed to writing. But which Halochos? Only those that might otherwise be lost. However the ones in which there was no such concern were to remain completely Baal Peh, and not written.

That is the reason there is only minimal discussion in the Mishnah of commonplace Mitzvos such as Tzitzis, Tefillin or Mezuzah. Everyone knew how to make them and what they needed to look like, so Rebbe Yehudah had neither reason and more importantly no mandate to include them in Mishnayos.

Now, the Chanukah miracle had happened not long before the Mishnaic period, and the events as well as the observances were still fresh in the minds of the people. In addition, there were a number of works, such as Megilas Taanis and Megilas Antiochus, which contained the Halochos and other things relating to Chanukah and were available to the masses. As such, not only would including Chanukah in the Mishnah be superfluous, it would be forbidden - since the prohibition against writing down Torah Shebaal Peh would still apply in such a case. It was only much later, with Talmud Bavli, that a wider discussion of Chanukah and its Halochos was included in Maseches Shabbos.

CHOSSID (Continued from page 3)

me in the letter? The question was about a certain topic discussed in the Mittlerer Rebbe's Sefer Imrei Binah!"

The Rav, Reb Yitzchak Yoel continued pressing him, "Nu and why don't you answer him?" to which Reb Chayim Ber responded, "The Rebbe certainly be okay without me!

When Reb Yitzchak Yoel made another trip to Lubavitch, he reported to the Rebbe Rashab the conversation which had taken place.

The Rebbe Rashab then said, "When I asked Chayim Ber, my intention was not that he should teach me the Pshat in Imrei Binah, this I don't need. I wanted to know how it is possible to reach this with Seichel alone, how is it possible for the human mind to grasp that which is written there!

To Be Continued



## ללימוד הרמב"ם

פרק כ"א	פרק י"ב	כ"ג בסלו	ו'
פרק כב	פרק י"ג-יד הלכות שלוחין ושותפין פרק א	כ"ד בסלו	ש"ק
הל' מאכלות אסורות פרק א	פרק ב-ד	כ"ה בסלו	א'
פרק ב	פרק ה-ז	כ"ו בסלו	ב'
פרק ג	פרק ח-י	כ"ז בסלו	ג'
פרק ד	הלכות עבדים פרק א-ג	כ"ח בסלו	ד'
פרק ה	פרק ד-ו	כ"ט בסלו	ה'