

# אמרי אשכנז

לעבן מיטן רבין

## SURPRISE FARBRENGEN

CHAI ELUL 5722

### INSIDE THIS ISSUE

- Leben Miten Rebbe 1  
"My Chidren" 2  
Sha'arei Negina: 3  
Reb Michel  
Zlotchever's Niggun 1  
Biography: 3  
Reb Chaim Moshe  
Alperowitz - Part 1  
Q & A: 4  
Shnayim Mikra

### א חסידישער ניגון

הוד כ"ק אאמ"ר הרה"ק האט נישט  
ליב געהאט די וואָס לערנען תניא  
מיט חכמה'לעך. אין עבודה קען מען  
יע ריידען, דאָס איז דער פטטיא  
דאורייתא טבין — פטטיא וואָס  
בריינגען לאורייתא.

(סעודת יום ב' דראש השנה  
תש"ח)

Dedicated by

**Shloimy &**

**Shterny Litzman**

and Family

Monsey, NY

In honor of their 17th  
wedding anniversary,  
Chai Elul

*This year marks 200 years since the Histalkus of the Alter Rebbe, 24 Teves, 5573-5773. Exactly fifty years ago, on Chai Elul, 5722 the Rebbe launched a special campaign calling upon Chassidim to commemorate 150 years of the Alter Rebbe's Histalkus by adding in Torah and Tzedoka – most notably by dividing all of the Tanya and Shulchan Aruch of the Alter Rebbe to be studied amongst all of Anash and completed in time for the 150<sup>th</sup> Yortzeit – 24 Teves, 5723.*

*The announcement of the project was done by the Rebbe at a very interesting, surprise Farbrengen; the story of which we shall tell below:*

In the earlier years, the Rebbe did not usually farbrengen in honor of Chai Elul (aside for when the day fell out to be on a Shabbos). Yet in 5722, things were to be a bit different.

Indeed, on the night of Chai Elul, the Rebbe entered the Shul for a special Farbrengen.

### Hiskashrus by Learning his Torah

After conducting a Siyum on Meseches Beitza, the Rebbe began the following Sichah with a new project for the Chassidim.

Being that this year marks 150 years since the Alter Rebbe's Histalkus, it is an opportune time to strengthen our Hiskashrus to him. This must be done primarily through learning his Torah – for as it is said, Tzaddikim put themselves into their Torah (much as Hashem Himself).

Therefore, keeping with the idea of the study program initiated by the Alter Rebbe – the Chalukas HaShas, where each member of the community is assigned one Masichta and the entire Shas is completed communally, a similar division should be made this year as well. The entire Tanya and Shulchan Aruch of the Alter Rebbe should be divided and completed amongst all of the participants by the day of the Yortzeit on Chof Dalit Teves.

### Bochurim – “Veniflinu”

When it comes to Yeshivah Bochurim, however, there must be an entirely separate study program for them alone. After all, they are expected to have a sense of “Ve'niflinu”, being exalted above the rest. Therefore,

the Yeshivah Bochurim of Tomchei Tmimim here, in New York, along with the Bochurim from other locations as well, will complete the Tanya and Shulchan Aruch on their own.

Additionally, the Rebbe instructed that until Chof Daled Teves everyone must increase in their giving of Tzedoka each day, especially towards the cause of printing Seforim of the Alter Rebbe's Torah and supporting Yeshivos where Chassidus is studied – primarily the Yeshivah of Tomchei Tmimim.

Interestingly, the Rebbe said even the Yeshivah Bochurim – although their main focus must be on the increase of learning the Alter Rebbe's Torah, nevertheless, they are not exempt from participating in the Tzedoka campaign as well, in their own minute manner.

### Joyous Niggun for a Joyous Trip

Throughout the course of the Farbrengen, the Rebbe requested that many Niggunim, including quite a few of the Niggunim that the Rebbe had taught in previous years be sung. Towards the end, the Rebbe asked that the Bochurim who would be leaving to study at the Yeshivah in Newark, NJ should begin a lively Niggun – so that their trip will be a joyous one.

### “I Was Pleased to Read...”

Needless to say, immediately after the Farbrengen Chassidim swung into action and the study programs began in full-force.

An interesting remark can be found in a letter from the Rebbe to Mr. Shazar (later to-be) the President of Israel, dated 5<sup>th</sup> Night of Chanukah, 5723:

“I was pleased to read at the end of your letter that you are taking part in the study program of the Alter Rebbe's Seforim; both the Tanya and the Shulchan Aruch...”

Rabbi Laibel Alevsky (Shliach in Cleveland, Ohio) relates:

“My wedding was scheduled to take place towards the end of the year 5722, in Cleveland, where my in-

(Continued on page 3)

החידוש ב"שכינה שריו" עם  
ישראל בצרת גלותם" לגבי  
“עמו אנכי בצרה”  
ראה לקו"ש חלק ט'  
נצבים שיחה א'

# “MY CHILDREN ARE IN DANGER”

“Once a Tomim always a Tomim” is a statement we hear quite often. Usually intended to define our responsibilities as Temimim, the statement refers to the name we must live up to, having learned in Tomchei Temimim.

Once a bochur enters Tomchei Temimim he encounters not only a new style of learning, but a new style of life, as Tomchei Temimim is not only a place where bochrim learn, it is a place where they grow in their Yiddishkeit and Chassidishkeit.

However, along with the responsibility and expectation comes an unbelievable Zchus; we are now under the direct care of the Rebbe, we are his children. Referring to this, the Rebbe proclaimed at the first Birchas Habonim: “You learn in the Rebbe’s Yeshivah, therefore you are his children.”

Every single Tomim – whether he currently learns in Tomchei Temimim, or has in the past – owns this special privilege. There are many stories that illustrate the Rebbe taking a personal interest into the physical and spiritual welfare of each bochur, including detailed reports from Hanholo regarding bochrim’s progress and giving chanuka gelt to bochrim who were excelling in their shmiras hasdoram and learning.

And of course, this relationship between the Rebbe and the Temimim was not only born of our generation, but has been the hallmark of Tomchei Temimim since its inception. In the following letter of the Frierdiker Rebbe, we witness the love he felt for each bochur in Tomchei Temimim.

Written after his own narrow escape from war-torn Europe, the Frierdiker Rebbe immediately focuses on saving his children – the Temimim. The powerful words with which he turns to Klal Yisroel for help provide a small glimpse into the concern the Rabbeim had for their Temimim.

## [Free Translation]

To my beloved Jewish brethren in America  
Greetings and blessings!

During those cruel hours, when I, along with hundreds of my students from my Yeshivos Tomchei Temimim were still in Warsaw, under a bombardment of bombs and bullets and exposed to life threatening situations, and seeing the terrible horrors, suffering, troubles and daily struggle for existence, I made it my life’s mission, that as soon as I would be saved from there I would not rest and I would do all that is in my power to save the precious and dear Talmidei Chachomim, ‘Gedoilei Torah V’yirah’, who remained there.

**Hashem heard my prayers** and in the merit of my holy fathers, a friend of mine succeeded in rescuing me from Poland and bringing me safely to a land of civilized rule. And [this land – America] also became the source of help for Yidden worldwide.

The time has now come, which it is incumbent upon me to fulfill my obligation **to do all that I can, with Hashem’s help, to save my students.**

Before I left Europe I acquired official pledges, of whose nature I cannot disclose, which give me the possibility, with Hashem’s help, to save the Talmidim. [The plan is to] first bring them into neutral territory and to then take a group of them to Eretz Yisroel and the rest to America. It is self understood that for this [plan to be successfully executed] large sums of money are needed.

## Jewish brethren!

I turn to you with an emotional outpouring from the depths of my heart:

**Help me save my Talmidim of the Lubavitcher Yeshivos “Tomchei Temimim” in Poland, “the Holy Flock,” who are suffering from hunger, hardships, and afflictions, and find themselves in grave danger R”L.**

## Jewish brethren!

My father, the Rebbe Rashab has left for us a holy inheritance, a portion for generations to come; the esteemed Yeshivas of Tomchei Temimim. For close to one century these esteemed Yeshivos has withstood various challenges and dangers, but, Boruch Hashem, have survived. However, the danger presently facing it is worse than anything the Yeshivah has faced before.

## Yidden, merciful ones the sons of merciful ones!

With a broken heart from all the suffering of the Jewish people and with tears in my eyes, I turn to you; Rabbonim – Shepherds of the Jewish flock, leaders of the heart and soul of Jewish communities and of all Jews in this country, with the plea for my students. Their plight is in your hands. Help me save them, along with the Roshei Yeshivos, Mashpiim, from perishing CH”V.

I am certain, that each and every Jew, without exception, will feel it is his holy obligation to immediately help out with the **Pidyon Shvuym fund**. Send in your help; consider the extreme importance of the situation and the enormity of expenses that such a holy undertaking requires. Send it in as soon as possible, for any delays can result in placing the entire rescue mission in danger R”L.

The merit of this great Mitzvah, and the merit of my holy fathers will stand by you, and Hashem will reward you with long life, wealth, respect and Nachas from your children.

[The Frierdiker Rebbe’s name]

Send in your money orders to one of the following three addresses:

[Exactly as it appears in Igros Kodesh, NOT translated]

RABBI SCHNEERSON, PIDYON SHVUIM FUND

Greystone Hotel, Broadway at 91St., New York, N.Y.

RABBI SCHNEERSON, PIDYON SHVUIM FUND

Morgen Journal, 77 Bowery, New York, N.Y.

RABBI SCHNEERSON, PIDYON SHVUIM FUND

Jewish Day, 183 East Broadway, New York, N.Y.

*Editor’s Note: This translation does little justice to the original Yiddish in which the Frierdiker Rebbe wrote his letter. To truly appreciate the gravity of his request and feel the concern he held for each Tomim, I encourage our readers to read it in the original. The letter can be found in Igros Kodesh of the Frierdiker Rebbe Vol. 5, pages 59-61.*

### A visitor to lofty places

Reb Michel of Zlotchev<sup>1</sup>, one of the foremost students of the Baal Shem Tov, was a very talented composer of niggunim. The Baal Shem Tov would say that Reb Michel is a frequent visitor to the "Chamber of Music" in Gan Eden and it is from there that he would choose his inspirational niggunim.

### A deep yearning

The story behind Reb Michel's famous niggun is an interesting one:

Once Reb Michel was feeling extremely weak and unable to travel to the Baal Shem Tov, so in his great yearning to be by his Rebbe he composed this niggun. His fellow Chassidim appropriately named it "Reb Michel's Gaaguim Niggun", in light of the great yearning with which he composed it.

The niggun is split up into four parts however, and in the Sichas where the Friediker Rebbe explains the meaning of the different parts of this niggun he only discusses the first three.

The first one describes his strong yearning and great desire to be by his Rebbe. The second part expresses the immense joy he would experience when he was able to be by the Baal Shem Tov. The third awakens within him his attachment and devotion to the Rebbe.

### An interesting Sheva Brochos

During the Friediker Rebbe's Sheva Brochos on the 18<sup>th</sup> of Elul 5657 they sang this niggun. Following the singing the Rebbe Rashab said: "I heard from my father (the Rebbe Maharash,) who heard from his father the Tzemach Tzedek who heard from the Alter Rebbe who in turn heard from the Maggid of Mezritch who was at present at the time, that before the Baal Shem Tov passed away he requested that they sing Reb Michel's niggun. He referred to it as Reb Michel's "Hisorirus Rachamim Rabim", the one which arouses much heavenly mercy. When the singing stopped he said, "I promise to all coming generations that whoever will sing this "Hisorirus Rachamim Rabim" with feelings of Teshuvah, I will surely hear him from whichever heichal I may be in. For the angels bring the happenings of the lower world to the Neshomos and I will arouse mercy for this Baal Teshuva."

The Rebbe Rashab then continued:

My father explained to me the "Neshomo"- essence of most of the essential niggunim of chabad<sup>2</sup>. Regarding Reb Michel's niggun he explained to me that it expresses the yearning and desire that Kneses Yisroel has to experience down here in this world, the same joy that it experienced in the higher worlds, before being sent down here.

This is also the explanation for why the Besht named it the "Hisorirus Rachamaim niggun".

(To be continued)

1. (5486-5541)

2. This refers to niggunim of the Rabbeim or of different Tzaddikim which are called "Niggunim Mechuvanim" -accurate niggunim for they are 'mechuvan' - arranged according to the upper worlds etc.

After the Russian revolution there were elections for a new democratic government. The Rebbe Rashab pushed for the chassidim to participate in the upcoming elections. The askanim of the time felt that the everyone should vote for a party called "Number Three - Noomber Drei". The young bochur, completely detached from the outside world, immersed in his studies wanted to fulfill the instruction of the Rebbe. During his studies he would chant "Noomber Drei", to remember the name of the party he would soon be voting for...

Reb Chaim Moshe Alperowitz was born in the city of Viezna in the Vilna region on Purim 5659. Until the age of twelve he learned in the cheder of the city, and after his Bar Mitzva in 5672 his father took him to learn in Yeshivas Tomchei Temimim in Lubavitch. For six years he learned in Lubavitch, until the Yeshiva went into golus moving from place to place. Reb Chaim Moshe went along with many of the bochurim to the branch that opened in Kremenchug. Through it all, he never gave much thought to the historic drama being played out around him, focusing instead on Torah and Chassidus.

One day it was announced in the city that the revolutionaries had murdered the Czar. Fear and trepidation swept the street even entering into the halls of the Yeshiva. The news was on the lips of everyone. Everyone, that is, besides for Reb Chaim Moshe. Reb Mendel Futrefas, then a young boy describes the scene:

"On Shabbos afternoon we kids would love to sit and listen to the discussions of the older bochurim. We would go to the building where they studied and eagerly devour every word that would leave their mouths. On that Shabbos afternoon we went as usual to hear the usual debates. I remember seeing two bochurim walking along the side of the building and talking.

'You hear Chiam Moshe? They overthrew the Czar and killed him. The monarchy is over!'



'What!' replies Chaim Moshe, in surprise, 'now where are we going to find a good moshol for Malchus?!'

Governments changing, a regime falling, nothing made a difference; where can we find a moshol for Malchus... This I remember to today"

(To be continued)

(Continued from page 1)

laws lived. Being that in those years the Rebbe generally did not hold a Farbrengen for Chai Elul, we decided to choose that date for our wedding. But to our surprise, the Rebbe actually did end up farbrengen on that same night.

"You can only imagine how shocked I was when during the wedding celebration I was called to the phone and found Rabbi Hadokov waiting for me on the line! He told me that the Rebbe's Farbrengen had just ended and he was instructed by the Rebbe to give me a call and relay a few points from what had been discussed at the Farbrengen, which I was, in turn, to give over to all the guests at our wedding (including the Roshei Yeshiva of the prestigious 'Telser Yeshiva' of Cleveland).

# What is Shnayim Mikra?

# Q&A

On Friday afternoon's, on the way to Mivtzoim, on busses and trains thousands of bochorim are learning Shnayim Mikra. What is this and why do we learn it?

The Gemara in Brachos<sup>1</sup> says: Rav Huna ben Rav Yehuda said in the name of Rav Ami that a person should always complete the weekly Torah portion with the congregation, reading the text of the Chumash (Mikra) twice and the translation (Targum) once. This applies even to "Ataros and Divon." One who learns Shnayim Mikra v'Echad Targum will have his days and years extended.

"Ataros and Divon" are places – the words are the same in all languages, yet we are still supposed to read them with the Targum equivalent.

This is a *chiyuv m'diRabanan*.

Although the chiyuv does not include the Haftora, it is better to do so. The reason given by the Magen Avrohom is that you might be called to the Torah for Maftir and need to have it prepared. However from the Rama and the other commentaries there it seems like this is not the only reason and it is good to read the Haftora at any rate.

Minhag Chabad is to read the Haftora, and if there are two Haftoros (like on the four special Shabbosim in Adar, or Shabbos Rosh Chodesh) we read both<sup>2</sup>.

The parsha for Yom Tov is not included in this and doesn't need to read with Targum.

## Why did the Chachomim establish this custom?

Our Chachomim established that we should read a *parsha* of the Torah every week in *shul* to inspire us to observe the Torah...The Chachomim also obligated us to study in our home every week the Torah portion that is read in the shul to further enhance our understanding of the Torah.

## Is English translation considered Targum?

This is a very interesting question because it leads to an interesting difference of opinion. Straight translation is not counted towards *Shnayim Mikra* simply because the Targum explains many things that are not clearly understood from the *posuk* itself.

However, someone who reads just the Mikra twice and then learns the parsha with Rashi is fulfilling his chiyuv of Shnayim Mikra. Because the point of the Targum is help us understand the meanings not clearly in the text, it follows that Rashi would be just as good as the Targum. In fact, the Taz says that learning with Rashi is better than only reading the Targum.

Others maintain that the *halacha* is referring to the *targum* as we know it: Targum Onkelus, as the Gemara in Megillah<sup>3</sup> says that this translation of the Torah was actually given to us by Moshe Rabbeinu. The Rema held, based on this fact, that reading Targum Onkelus is like reading from the Torah itself. Minhag Chabad is to learn Chumash with Targum before Shabbos (see below) and to

learn Chumash with Rashi each day of the week as part of Chitas<sup>4</sup>.

## When are the earliest and latest times for Shnayim Mikra?

Tosafos writes that the earliest time to begin studying a parsha is after the reading of it by Mincha on the previous Shabbos.

Optimally one should complete learning Shnayim Mikra v'Echad Targum before eating the first Shabbos meal, though it is also possible after eating, so long as one finishes before Shabbos is over. However there are two opinions when to finish Shnayim Mikra if you missed the Shabbos deadline. One position permits a person to finish learning Shnayim Mikra v'Echad Targum until the following Wednesday. (This is based on the fact that one may make Havdalah, as late as Wednesday if one forgot or was unable to do so in the proper time on Saturday night.) The second permits one to finish as late as Simchas Torah, when we complete the entire Torah cycle. So, while it is certainly proper and appropriate to complete a weekly parsha before Shabbos if one was unable to do so, they have until Simcha Torah.

## When are we supposed to read Shnayim Mikra?

The best way, and this is Minhag Chabad, is to read Shnayim Mikra on Friday afternoon after Chatzos. Some will not even talk from the beginning to the end (Minhag of the Arizal).

If someone finds this too hard there are a few ways to fulfill the chiyuv while getting used to the practice of learning Shnayim Mikra each week:

Read the entire parsha straight through twice and then read the Targum straight from beginning to end.

Read part of the parsha with Targum each day starting from the previous Shabbos afternoon.

(For the complete set of halachos and for all the sources see *Shulchan Aruch HaRav Siman 285*)

- |   |   |
|---|---|
| 1. Daf 8a-b                                 | 3. Daf 3a                                       |
| 2. ספר המנהגים ע' 25, היום יום ל' סיון, ר"ח | 4. ראה ספר השיחות תש"ב ע' 30 וספר המנהגים ע' 19 |



## ללימוד הרמב"ם

פרק יא	ה' שגגות פרק ט-יא	כ' באלול	ו'
פרק יב	פרק יב-יד	כ"א באלול	ש"ק
פרק יג	פרק טו. הלכות מחוסרי כפרה	כ"ב באלול	א'
פרק יד	פרק א-ב	כ"ג באלול	ב'
פרק טו	הלכות תמורה פרק א-ג	כ"ד באלול	ג'
פרק טז	פרק ד. לב טהור וגו'. ספר טהרה	כ"ה באלול	ד'
פרק יז	הלכות טומאת מת פרק א-ב.	כ"ו באלול	ה'
פרק יז	פרק ג-ה.		