

a Chassidisher DERHER

א חסידישער דערהער

ערש"ק פרשת שלח כ"ב סיון תשע"ג

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Eternal Two-way Bond

BASED ON THE SICHA OF YUD SHEVAT, 5711

The Tzaddik Remains Connected Below

After a Neshoma leaves this world, its connection to the physical world will vary through different stages. During the first twelve months for example, we are told that the Neshoma constantly ascends and subsequently descends, but when the twelve-month period ends, it only ascends, without coming down anymore.

Although the above is true regarding all Yidden – great Tzaddikim and simple people alike – nevertheless, a select few are not bound by this protocol. Chaza"l tell us that very great Tzaddikim are given control over what happens in this world ("Tzadik Gozer V'hakadosh Boruch Hu Mekayaim"), and are therefore capable of deciding where it is they want to be.

This is especially true after their passing because Tzaddikim are greater after their passing than during their lifetime (as stated in Masechta Chullin). Hence, the Tzaddik is given the option to remain connected to the physical world even after the completion of the twelve-month period – if he decides that it is in his better interest to do so.

The Rebbe's Mesirus Nefesh

The (Friediker) Rebbe is one who most certainly wishes to remain with us here in this lowly world.

Throughout his lifetime we observed how he willingly sacrificed his material and spiritual welfare for the sake of his fellow Jew. [This he based on the premise set by the Alter Rebbe that Ahavas Yisroel is the basis for Ahavas Hashem; when one focuses on Ahavas Yisroel, not only will this not negate in his personal service of Hashem, on the contrary, it only strengthens his Ahavas Hashem.]

We also find in the Gemora that once a person has completed most of the years of his life in good conduct, he can be certain that things will continue in this manner.

In our instance: the (Friediker) Rebbe sacrificed himself throughout his lifetime for others; we can

be sure that now as well – even after the twelve-month period when the Neshoma typically only goes higher and ceases its connection with this world – the (Friediker) Rebbe continues to stay connected with us here.

Despite the fact that while remaining on high he would enjoy many heavenly revelations, nevertheless he negates these 'delights' in his desire to do good for others. His love and care is unconditional and beyond reason, as we saw time and again throughout his lifetime.

At the Year's Conclusion: Strengthening our Hiskashrus

Practically speaking:

We now have passed the (Friediker) Rebbe's first Yom-Hilula.

[It should be noted that all along, I have tried to avoid the use of the term "first Yortzeit"; when I feel the need to say "first" I say "the first Hilula." We all hope that there will not be any more than one Yortzeit, for we will see the fulfillment of the Possuk "הקיצו רוננו שוכני עפר", and we will no longer commemorate any Yortzeit's, only Hilula's (which are applicable after Techiyas Hameisim as well).]

Some may think that Chas Ve'Sholom our Hiskashrus with the Rebbe is now weakened somewhat. The truth though, is quite to the contrary. Now that the (Friediker) Rebbe is continuously going higher and higher, there is more in his power to share with us here below, making it easier for us to strengthen ourselves in doing what he would want of us; i.e. the Shlichus he gave each of us.

"Der Rebbe Hut Altz Bavornt"

This is also the reply to those who have been asking whether or not to continue reciting the (Friediker) Rebbe's Kapitel each day even after Yud Shevat, and if yes, until when must this continue? The answer is: continue saying it until Yud Beis Tammuz, when the (Friediker) Rebbe will grow one year older and we will move on to recite the following Kapitel. For even after the Neshoma leaves the body, there is reason to say that she still grows from year to year. This can be proven based on various Torah sources, but one clear indication in this regard can be found in the (Friediker) Rebbe's own writings:

[I have stated already a long time ago: the (Friediker) Rebbe has already explained and clarified everything we need to know ("רעד רבי אלץ באווארנט"), we must only identify where in his writings a subject is discussed, either explicitly or in allusion.]

In a Reshima recorded by the (Friediker) Rebbe after his arrival in the United States, he writes of a vision he had of his Father where he commentated on his new Kapitel – Pei-Dalit – years after he had long passed on. Clearly then, the Rebbe is indicating, even after the Histalkus, the Neshoma continues to grow year by year.

וגם אז יהיה לנו את הרבי שלנו וע"י ההתעסקות עם הזולת, יוסיף הקב"ה השפעתו - באמצעות נשיא הדור שהוא הצינור שלנו - הן בגשמיות והן ברוחניות. צריכים רק להבטיח פתיחת הברז והצינור שמחבר אותנו עם הרבי, אילנא דחיי - שיוליכנו עד ביאת המשיח, וגם אז, כשיבוא משיח, יהי לנו את הרבי שלנו - ע"י ג' העמודים דתורה עבודה וגמ"ח, ולהתקשר עם זה שעליו נאמר "אנכי עומד בין ה' וביניכם".

(י"ד שבט תשי"ג ת"מ ח"ז עמ' 331)

לזכות

החתן התמים הרב משה הלוי שי' והכלה המהוללה מ' רבקה תחי' לרגל נישואיהם בשעטומו"צ יום רביעי אור לכ"א סיון ה'תשע"ג



נדפס ע"י הוריהם הרה"ת ר' שמעון הלוי זוג' מ' חנה ליבא שי' רייטשיק הרה"ת ר' אברהם זוג' מ' צפורה שי' סימפסאן

Yechidus of a Bochur

Rabbi Shmuel Lew

Rabbi Shmuel Lew is a senior Shliach of the Rebbe in London, England. Rabbi Lew a number of years by the Rebbe and was present at many of the Rebbe's Farbrengens in the early years. Back when he was still a youngster, the Rebbe had a major effect on him and literally changed his life. With that inspiration he acquired throughout all those years by the Rebbe, and with almost fifty years, KAH, on Shlichus, Rabbi Shmuel Lew has been lecturing and Farbrenging for Jewish communities worldwide, inspiring them as well.

After he got married, he and his family had a very close relationship with the Rebbetzin for many years; a friendship enjoyed by very few people.

As mentioned, Rabbi Lew was privileged to have spent years with the Rebbe already as a Bochur. The following episodes are from several times he was in Yechidus with the Rebbe when he was a Bochur.

Rabbi Lew was not born to a Chasidische family, and while growing up in New York he attended Yeshiva Torah Va'daas, then located in Williamsburg.

During that period, several Lubavitcher Bochurim would go to non-Lubavitcher yeshivas and camps to deliver Shiurim in Chassidus. Some of these Bochurim included Reb Nachman Sudak, Reb Gershon Mendel Garelick and Reb Berel Shemtov. While doing so, they would Mekarev many Bochurim to Chassidus, and brought many of them to the Rebbe's Farbrengens.

And so, in the summer of 5715, Reb Shmuel was invited to one of these shiurim by his bunkmate, Reb Itche Meir Gurary. The shiur was given by Reb Berel Shemtov. The young bochur was interested in the shiur and soon began attending regularly, continuing into the yeshiva year.

Soon Reb Shmuel made his way to his first Farbrengen with the Rebbe on Simchas Beis Hashoeiva 5716, and he was captivated right from the start!

Half a year later, on Achron Shel Pesach 5716 he and his friend came to the Rebbe for the Farbrengen which was taking place in the small upstairs zal. When the Rebbe was giving out Kos

Shel Beracha, they were introduced by Reb Berel Shemtov. He said that the Bochurim wish to receive the Rebbe's Beracha that they should become Chasidische Bochurim. To which the Rebbe responded: "I am Maskim, now they too must be Maskim!"

Over the next year and a half Reb Shmuel began to attend more of the Farbrengens, soon making a point to walk in every Shabbos that there was a Farbrengen.

By 5717 Reb Shmuel was finishing Toras Vadaas and preparing to continue his studies. Most graduates of Torah Vadaas would study in yeshiva during the day and go to college at night. During a Yechidus he had on Chai Adar, he asked the Rebbe if he should follow do the same - go to college at night after finishing his Limudei Kodesh during the day. The Rebbe answered (in Yiddish) that he will be staying in Torah Vadaas until the end of the year. If you want my opinion, the Rebbe said, you should put all your energy strictly into Torah Inyanim for at least one year; and perhaps even more...

After the summer, he decided to join the Yeshiva Tomchei Temimim in Newark and he asked the Rebbe for permission. The Rebbe replied: "שי' מענטליק: "נאוורק או מונטריאל, כעצת הרמ"מ Montreal as per the advice of Rabbi M. Mentlik."

He went to Rabbi Mentlik, thinking that he would have a long interview and discussion in order to decide. As soon as Rabbi Mentlik heard, he asked "What did you write?" Shmuel answered that he asked about Newark. "Did you mention Montreal?" No, he had never even heard of the Yeshiva. "If the Rebbe brought up Montreal despite your not asking about it, go to Montreal." The whole interview lasted one or two minutes. And so Reb Shmuel joined the yeshiva in Montreal.

In honor of Yud Shevat of that year, the whole Yeshiva came in to spend the auspicious day (which fell out on Erev Shabbos) with the Rebbe.

The Farbrengen was scheduled to be held on Motzei Shabbos, so Reb Shmuel decided that since he was in town he would spend Shabbos with his parents.

Being that they weren't very fond of him spending his full days in Yeshiva, especially so far from home; he went home to try to settle the tensions down.

On Sunday, Yud Beis Shevat he went into Yechidus. One of the things the Rebbe suggested regarding his situation at home was to ask the Hanhala in Montreal to send home a Duch of his marks and achievement in Yeshiva. "When your father will see your Hatzlacha, he will realize that college isn't for you," the Rebbe told him.

During that Yechidus the Rebbe also asked of him to try to convince his father, Reb Dovid, to come to the Farbrengen on Purim. After making some arrangements his father indeed came to the famous 'Purim Tof-Shin-Chai' Farbrengen, and eventually even stayed for many hours enjoying it immensely. The Rebbe also told him to find time to influence others while in Yeshiva. "Hashpa'ah is not only to those younger than you, but to your friends and others as well."

Two years following that, as a nineteen year old Bochur, he had another Yechidus with the Rebbe, on Yud Gimel Shevat. One of the issues he asked of the Rebbe was regarding Machshavos Zaros (inappropriate thoughts). To answer his troubling issue the Rebbe gave him a phenomenal response: "See to it that you think about this as least as possible, and you should learn by heart the first page of Perek Men Alef of Tanya until the word Hamelech, where it explains how Hashem is standing over him, scrutinizing his innermost thoughts and emotions if he is serving Him as is fitting.

"And when these thoughts fall into your head you should forget about them and not try battling with them; rather, you should think of an Inyan in Torah or the like, or even (Lehavdil) about the weather or about politics - as long as it's not those not-good thoughts. Take with you a Likutei Dibburim, a Kuntres or a Sefer, and your mind should be engrossed in them, then those unwanted thoughts will fade away."



R' Shmuel (Krislaver) Notik (2)

Rav of Kapust

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.

According to the law, all children were required to attend the government-run schools but R' Shmuel absolutely refused to send his children. There were many others that, not having any other choice surrendered and sent their children every day except for shabbos but R' Shmuel was steadfast and did not give in at all.

The Communists realized that in order to accomplish their goal, they had to first strike at the Rabbonim and heads of community. The city of Kapust was no exception and R' Shmuel, being the Rav, lost all of his rights and privileges. They forced him to chop wood in a forest while the gentiles of the city would stand by and heap abuse and humiliation upon him. This was in addition to heavy taxes levied against him and, lacking any source of income, he found himself in a very bad situation.

Due to the terrible conditions, R' Shmuel tried very hard to emigrate to Eretz Yisrael but to no avail. One Shabbos in the year 5695 the secret police arrived at his home and after conducting a thorough search they arrested him. After a long period of suffering in prison he was "judged" and sentenced to five years of exile and hard labor in the frozen plains of Kazakhstan. Despite the tremendous hardships he faced during those years, he was scrupulous in his observance of the mitzvos.

Many prisoners did not survive their sentences and breathed their last still exiled but miraculously, R' Shmuel survived and after five long years of pain and misery, in the year 5700, he was freed.

His son R' Yaakov relates: "During the bar - mitzva celebration of my son, in Nachalas Har Chabad, I was pleasantly surprised to see R' Bentche Shemtov who had shown up although he was not invited. He approached me and wished me a hearty mazel tov and then in a voice choked with emotion he said 'As a bochur, I learnt with your father in Tomchei Temimim in Lubavitch. Many years later, I met him again after he was released from golus, in the Moscow Lubavitcher shul, Marina Roschtza. He had not changed one iota from when he left Lubavitch and was still infused with Chassidus and Hiskashrus. I greatly impressed as to how, after so many years of suffering and hardships, he had remained a true Tomim. I therefore felt it appropriate to attend the bar - mitzvah of his grandson.....'"

Kutais

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.

R' Chatzkel Brod, one of the bochorim in Kutais at the time later recounted: "For a long time we were studying under the tutelage of R' Yosef Goldberg

but he became a chosson and left to get married. That's when Hashem sent us a precious gift - R' Shmuel Krislaver. He was a man overflowing with nigleh and chassidus, someone who day and night, lived in the pure and holy spirit of Chassidus. He did not stop to rest for a moment and did his utmost to infuse us with this spirit and he farbrenged quite often. The little passion for yiddishkeit and chassidishkeit that we have today is thanks to him".

Here are but a few of the things he said by these farbrengens:

A chossid once told the following story: there was once a soldier in czars' army who was standing by his guard post late at night. It was an extremely cold night but the soldier stood unmoving to the point that eventually his feet froze. When they told this to the czar, they thought that he would surely reward the soldier for his outstanding dedication in fulfilling his duty. Instead the czar ordered the soldier to be whipped with twenty five lashes and exclaimed "When a soldier swears to serve the czar faithfully his oath must constantly warm him and prevent him from freezing". This story, said the chossid, gave me chayus in avodas hashem for twenty five years. We also took an oath by Har Sinai which must warm us forever...."

Concerning the possuk "הללו בנבל ויגור'הללו בתוף ומחול", R' Shmuel used to say that not everyone is able to praise hashem with an instrument for one must know how to use them but "בתוף ומחול", to bang a drum and to dance - this is something that anyone could do as long as he does it with his whole heart.

to be continued...



Hupp Cossack - the Shpoler Zayde (2)

The Frieddiker once said that the custom in Lubavitch was to sing this niggun by the seudos of Simchas Torah, Acharon Shel Pesach and by a bris milah. By the Farbrengen of Acharon Shel Pesach 5719, the Rebbe mentioned this minhag and requested that the niggun be sung. Since then on Acharon Shel Pesach, the Rebbe would ask that they sing this niggun.

One year, by the seudah of Acharon Shel Pesach, Rasha"g asked the Rebbe 1) what the connection is between the Shpoler Zayde and Chabad and 2) what the connection is between this niggun and the yomim tovim. The Rebbe answered that 1) the Alter Rebbe cherished him very much and 2) because the niggun is one of simcha it is therefore appropriate to be sung on yom tov.

On another occasion, by the seudah of Acharon Shel Pesach 5730, Rasha"g asked the Rebbe why the minhag is to sing this niggun on Acharon Shel Pesach. The Rebbe answered that the Shpoler Zayde was very involved in pidyon shvuyim which is connected to the theme of Pesach, zman chairuseinu.

On the following day, during the Farbrengen of Seudas Moshiach, the Rebbe explained this concept further at length and more in depth. On this particular occasion the Rebbe also identified the Shpoler Zayde as R' Leib Sorahs'.

In the early years, before it became the seder for the Rebbe to come out to greet the bachurim and anash returning from tahalucha, the seder was that the bachurim would enter Gan Eden Hatachton adjacent to the Rebbes' room and sing lively niggunim. Rabbi Chodakov would enter t'he Rebbes' room and give over the nussach of the Rebbe's bracha to them. In 5712 whilst the bachurim were singing the niggun Hupp Cossack, Rabbi Chodakov emerged from the Rebbes' room and gave over the Rebbes' bracha:

"וויבאלד מ'האלט ביי זינגען "האפ קאזאק", אזל מען "אריינהאפען" אין דער גאולה האמינית והשלימה"

Because we are holding by singing Hop Cossak, let us 'jump' into the Geula Haamitis Vehashleima

By the Farbrengen of Shabbos Bereishis 5726 the Rebbe announced "It was customary in Lubavitch that on motzai Simchas Torah they would announce "ויעקב הלך דרכו". The main "travelling" takes place during the weekdays while a person is dealing with mundane matters. We will sing the niggun of Hupp Cossack so that we may dance into the year with mesirus nefesh, similar to the Cossack who is a soldier with a total and complete self sacrifice which, the Shpoler Zayde explains, must be applied to kedusha and avodas hashem. May we take this mesirus nefesh with us throughout the entire year!" The Rebbe then began singing Hupp Cossack.

(The niggun could be heard on Nichoach Vol. 6 Song #11.)



Who Are you – The spiritual structure of the Yid

QUESTION:

Countless sources both in Torah in general and in Toras Hachassidus particularly, speak about the amazing qualities and divine traits of the Jewish person – his innate connection to Hashem, and his paradoxical capability to defy His will. What is the spiritual makeup of the Yid, and how does it work within us?

ANSWER:

EDITORIAL NOTE: The following is but a very superficial overview and cannot substitute learning the concepts in their full length, as they are explained in Chassidus.

In the Shaar Blatt of Tanya the Alter Rebbe declares what the purpose of his book will be, namely to explain how serving Hashem properly is indeed a feasible task which every Jew can attain. In the first Perek of Tanya, following some questions regarding the different statuses of people, the topic comes to an abrupt halt, and the conversation changes course drastically.

The Alter Rebbe 'digresses' on a tangent which he is nearly forced into. You see, in order to explain to the Yid how he can duly serve the Aibershter, we must first bring him to the full understanding of who he is, what he is comprised of and how this creature interacts with reality around itself; much like a wonder of technology or a delicate tool, the human being requires a manual that will explain the user (who in this case is the human being as well) how to make the best of his product. If ignored, one is likely to be dealing with an untapped reservoir of potential and not know what to do with it.

So the Alter Rebbe engages on a psychological and spiritual description of the Yid, in the hope that once we've gotten acquainted with our own self, we can finally make use of our talents and traits in the service of Hashem.

Two Kings – One City

The first mind boggling question which needs answering is how can the same one person engage in diametrically opposed behaviors with the same passion and zeal for both? How can he honestly and truthfully perform mitzvos, yet do aveiros shortly thereafter? Is he schizophrenic?

Yes, he is. Well, no, he isn't - but to some extent that's perhaps the best description. Every Yid, explains the Alter Rebbe, has two neshamos, two drives¹ in stark contrast with one another. One is determined to fulfill its every desire and interest, be they of physical or spiritual nature, whilst the other

is divinely crafted and bent on reuniting with its origin.

The nefesh habehamis is rooted in kelipa, whose entire description is simply the fact that it is not a G-dly place, and is by definition unholy. Though not totally evil, and is merely the physical life-force of the body, this neshomo includes within itself and gives root to all the ung-dly pursuits of the Yid.

The nefesh hoelokis instead, is by and large a 'particle' of the divine placed within physical boundaries. It stems from the place in the Aibershter where He is not a creator, but Himself, and is thus capable of rising above creation and mundanity, much like its origin. The Alter Rebbe ensues on a detailed explanation of the intrinsic unity of this neshomo with its maker, rendering it virtually one with it, even whilst confined in the human body.

Though the two neshamos exert equal influence on the person, and can both get him to fulfill their wish (which parenthetically answers the question posed above) the nefesh hoelokis is the true identity of the Yid², while the Nefesh Habehamis is a superimposed model, which can be altered and transformed.

The battle between the neshamos is likened in Chazal to that of two kings trying to win supremacy over one city, and the loyalty of its inhabitants – each king may have temporary affluence, while in the end only one will rule permanently.

נר"ג ה"י

The subdivision doesn't end here, however, for if we zoom-in even deeper, we find that every neshomo itself is comprised of five layers: Nefesh, Ruach, Neshomo, Chaya, Yechida, which are themselves split-up into two categories: the first includes Nefesh, Ruach and Neshomo, which are the lower and thus more accessible levels, and finally Chaya and Yechida which are the place in the neshomo where the profound connection with Hashem takes root³.

Ten Midos – Ten Sefiros

Under yet another lens of the microscope we can see that the fiber of our spiritual make-up is even more intricate.

Each of the former three levels (נר"ג) contains within itself ten sefiros, which can be likened to general

character traits. The reason why we, the physical person are made up of ten middos, is because our supernal source, the אדם העליון is comprised of ten sefiros, and virtually everything in creation is as well.

The ten middos themselves can be split up into two general categories: חג"ת נהי"ם חב"ד

The former three, are the intellectual faculties of the person, which enable him to interiorize a conceptual idea and process it⁴.

The lower seven, are more emotional traits which generally fall in one of two categories: love, i.e. attraction to something, and fear, i.e. repulsion from it.

Levushim

All the above describes the spiritual structure of a spiritual entity - except one very big problem arises: How is an entirely spiritual being, enveloped in a physical body, and placed in a physical world supposed to interact with them? The gap is far too great to bridge, and the language barrier between these two worlds seems to be unbreakable.

Addressing this very issue, the Alter Rebbe explains that the person was granted three tools, by means of which he can shorten the distance between his spiritual self, and physical setting. The Alter Rebbe calls Machshovo, Dibbur, and Maaseh - Levushim, and the choice of words is as always very meticulous.

Levushim, i.e. material garments possess two opposite traits which renders them very unique.

On the one hand they are not the actual person, but only a cover over his body which can be instantly replaced with a different one, yet they convey to others what the person within them is like and express his values. So too, our spiritual clothing enable a spiritual being to convey to a world which it cannot communicate with on its own, what it comprehends and feels.

The levushim are respectively less intimate, and function progressively: First, one thinks and mentally processes information, which is then suitable to be verbalized outside of his own setting, and finally acts upon these thoughts and words⁵.

Conclusion

The multifaceted compound of all of the above makes up the Yid, who having discovered and appreciated the many aspects of his existence is now capable of working with them, and on them, to attune them as best he can with his divine mandate, of attaining the level of a beinoni, and seamlessly attuning his every energy with the Aibershter's will.

Based on Tanya Ch. 1,2,3,4,6

¹ Some maamorim explain this on the basis of the expression אין נפש בזה and the like, which allude to the word נפש as being an interest or drive.

² Which is why, as is explained in Ch. 18 when faced with blatant denial of Hashem every Jew will sacrifice his life for Him.

³ Generally, chassidus explains Chaya as being the etzem hanefesh which is clothed within the person, and yechida to be higher yet, and hovering above the person, affecting it from on high.

⁴ The first level of חכמה has another more basic aspect, beyond its intellectual one, namely the setting of an intrinsic bitul and connection to the Aibershter, as explained in several maamorim.

⁵ Although one can act without speaking first, the stage of dibbur is an inevitable stage before maaseh, albeit at times it doesn't come through in concrete words.

a Chassidisher
DERHER

For questions or comments please call:
(347) 541-4770 or email: editors@derher.org

Published by Vaad Talmidei Hatmimim
770 Eastern Parkway, Brooklyn, NY 11213
Printed by The Print House

