

# אדר שני

## לעבן מיטן רבין

### ADAR SHEINI – 5727

#### “WE NEED A REBBE!”

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#### Thursday, 4 Adar Sheini, 5727

Tonight, the Rebbe received people in *Yechidus*. A delegation of elder Chassidim (including Reb Shmuel Levitin, Reb Nissan Telushkin, Reb Berel Rivkin, Reb Zalman Duchman, and Reb Yisroel Jacobson) entered into the Rebbe's room and requested on behalf of all the Chassidim that the Rebbe be more cautious with his health.

One of the issues that they mentioned was the fact that the Rebbe visits the Frieddiker Rebbe's Ohel so often and stands there for hours in the cold, and they asked that the Rebbe frequent the Ohel a bit less. “We all need a healthy Rebbe!” they exclaimed.

The Rebbe responded:

“That is not a feasible option! I must carry this burden on my own. You yourselves say that we need a Rebbe, and that's why I go to the Ohel.

“With regards to your concern that it's cold there; you can ask Reb Zalman [Duchman], he also goes to the Ohel quite often and he can tell you that it's warm over there! There is always the option to bring additional heating and it will be quite comfortable to stand there.”

When they pointed out that the Rebbe does not eat or drink sufficiently, the Rebbe responded: “Is that so? I eat just as well as everyone else! True, there were certain issues that only arose in the recent past, but as soon as I took note of them I began to act cautiously in those areas. Regarding *Yechidus*, I began receiving individuals only two nights a week as opposed to three. Tonight, there are 29 people who need to be received and I will make sure that it will be brief.”

Reb Boruch Shimon Schneerson (Rosh Yeshivah of Yeshivas Tchibin in Yerushalayim) was also in *Yechidus* with the Rebbe tonight. Amongst the many subjects discussed, the Rebbe urged him to institute *Sedorim* to learn Tanya and Chassidus in his Yeshivah.

Reb Boruch Shimon was hesitant. “But there will be many unresolved questions,” he said. The Rebbe explained, “Nu! And in the Alter Rebbe's times there were no questions? During the first year that the Tanya

will be studied there will be questions, perhaps the second year as well, until finally things will fall into place and the students will catch on.”

#### “I Agree with Johnson!”

Just a few weeks ago, the Rebbe sent out the first group of *Talmidim-Shluchim* to Melbourne, Australia.

In a recent conversation with Rabbi Chaim Gutnick of Melbourne, the Rebbe said: “There is little time remaining until Moshiach's arrival and there is so much to be done. I want *Anash* to transform the entire Australia!”

The Rebbe is also quoted as having said to him: “President Johnson said during his recent visit to Australia that the second-best preferred country he would want to live in, aside for the United States, is Australia. I agree with him as well!”

Rabbi Gutnick asked the Rebbe why he hadn't used the list of *Bochurim* that he had prepared and chosen those names to be sent to Australia. (Rabbi Gutnick himself had prepared a list of what he thought were suitable *Bochurim* for the task, but the Rebbe chose other *Bochurim* and sent them instead). The Rebbe responded: “I should rely on you? I already had these names in mind from before! I only needed that you should make a tumult about it.”

(Continued from page 3)

#### Leaving one's limitations

At the Purim Farbrengen of 5711, the Rebbe related:

At the end of one of the Frieddiker Rebbe's Purim Farbrengen's Reb Yaakov Zuravitcher, the Rav of Moscow, sat on the floor and sang this Niggun.

[The Rebbe said this story while he was demanding from his Chassidim to leave their limitations: “Everyone needs to go out of himself. There are people who think that if their beard is not perfectly neat or their tie is not exactly in place, they are not being human...”]

When the Rebbe concluded the story, the Chassidim sang the niggun Kol Ba'yaar.

לזכות  
שלמה זלמן צבי שי  
הכהן  
דערן  
לרגל בואו בקשרי  
שידוכין עב"ג שתחי  
שיזכו לבנות בנין עדי עד  
על יוסדי התומ"צ כפי  
שהם מוארים במאור  
שבתורה ולנח"ר כ"ק  
אדמו"ר

# CHESSD SHEB'CHESSD

## AND A CHASSIDIC EDUCATION

When the Chossid Reb Dov Ber Kazevnikov of Yaketrineslav first came to Chabad, the Tzemach Tzedek sent him to spend some time by Reb Hillel Paritcher.

This was the practice of the Tzemach Tzedek, to send the younger Chassidim who wished to learn in Lubavitch to be prepared by an elder Chossid and educated in the ways and study of Chassidus. These elder chassidim included Reb Hillel Paritcher, Reb Pesach Malastovker, Reb Moshe Yitzchak of Yassi, Reb Note of Manastirshtzina, Reb Peretz of Besheinkovitch and others.

Reb Hillel would decide how long the avrech would spend by him. He would organize for him a curriculum in the study of Chassidus as well as in the study of Nigla. They would accompany him on his trips as well. While traveling, if it was after davening, Reb Hillel would say a piece of Gemara, a *diyuk* in Tosfos, for he was proficient in the entire Shas.<sup>1</sup>

With the arrival of a new avrech, he would be entrusted to two of the older, more experienced yungerleit for mentoring. Aside for their general task of educating the new arrival in the ways of chassidus, or as Reb Dov Ber Kazenikov would call it "the Alef-Beis of Chassidus", the bulk of their time and the main focus was on an education through stories.

The fresh inductee would be told stories of the Rabbeim and of the elder Chassidim. Each story were repeated over and over again until he had a good grasp on it, and became well acquainted with the minute details.

Then the mentors would ask him to draw a lesson, in fixing of the Middos, in Yiras Shomayim, or in the understanding of the Creator, from the story. They would force him to toil in this exercise, like in a deep analysis, and they would help him in his efforts. After he came to his conclusions they would impart the lessons that Reb Hillel had drawn out from this story.

The first the Shabbosim after a new arrival, Reb Hillel would tell a story. This was besides for the maamorim of Chassidus at he said every single Shabbos. These stories were known by the name of the avrech in whose honor they had been told. After the stories, they sang a niggun and then Reb Hillel would explain the lesson of the story in Avoda and Haskala.

"The reason (for this practice)" explained Reb Hillel "is because the beginning of Avoda is 'Adam Ki Yakriv Mikem' 'A man must bring of himself'.<sup>2</sup> However, for one to know that he is a man, and how a man must be, for this we have the first two sfarim of Chumash - Bereishis and Shmos - which are almost entirely stories. First we must retell the stories and only then Torah."

The Radaz told me the first story Reb Hillel told on the first Shabbos after he came:

When I was my second time in Lubavitch - says Reb Hillel - for Shvuos in 5574, it was in the first year after the Mitteler Rebbe moved there after the French-Russian (Napoleonic) War. Shvuos that year was on Wednesday and Thursday, and Shabbos was a maamar "Nasso Es Rosh". The maamar speaks of the lifting of the head that comes through tzedaka and the Rebbe explained the concept of *Chessed Sheb'Chessed* at length and said in yiddish "האבן א געפיל אין חסד" (To have a feeling, a sensitivity, in Chessed.)

We reviewed the maamorim in general, and the maamar *Nasso Es Rosh* in particular, many many times and we knew them quite well. When we came to Chometz<sup>3</sup>, many Chassidim were already living there, and I reviewed the maamorim in public. Everyone was greatly affected by their delightful sweetness, specifically from the maamar *Naso* that inflamed the heart with Ahavas Yisroel and in doing Chessed with feeling.

With us there was an elder of Chometz, from the Misnagdim yet learned in Kabbala. Over ninety years old, he prided himself in having seen the Rebbe of the Cult<sup>4</sup> when he came to Slutsk. (This was the Baal Shem Tov)

When he heard our excitement over the maamar and the concept of Chessed Sheb'Chessed, and how we all delighted in the pleasurable sweetness of the explanations about having a feeling in doing another Yid a favor, and how we appreciate the Rebbe's Yiddish phrase "האבן א געפיל אין חסד", he could not contain himself.

"I don't understand what you are so excited about!" Reb Shlomo Melech (for that was his name) exclaimed, "When I studied under the Tzaddik and Porush Reb Zechariya he clearly explained to me this concept. Chessed is when you offer a poor man

an old, worn out, pair of slippers, and when you also give him a nail with which to fix the slippers, that is Chessed Sheb'Chessed."

אז מי שיינקט א עני א אלטין פאנטאפיל, איז דאס חסד, און אז מי שיינקט אים אויך א צואק מיט ואס צו פאר ריכטן דעם פאנטאפיל, איז דאס חסד שבחסד.

When Reb Hillel concluded this story he expounded at length on the innovation of Chassidus - that we must feel the other Yid with an inner feeling.

(*Igros Kodesh of the Frierdiker Rebbe Vol. 4, p.51*)

(See also *Derher Issue 3* for another story about Reb Hillel and his education.)

*To give an old,  
worn out, pair of  
slippers is Chessed.  
Include a nail...*

1. Reshimas HaYoman p. 382
2. This possuk is at the beginning of Sefer Vayikra.
3. This is the chassidishe translation.
4. Lit. (Kindness of Kindness)
5. Name of Reb Hillel's birthplace
6. As the Chassidim were then known.

### A voice among the trees

The treetops stretch like a thickly woven carpet over the forest, and the sunlight struggles to shine through, casting eerie shadows across the tree trunks. A dubious serenity pervades the forest as birds chirp to each other in search of food and a python slithers among the foliage.

Suddenly a desperate cry echoes through the trees, unsettling the stillness. "Children, my dear children, where are you? Have you forgotten about me?"

Again the voice calls out, pained and distressed. "Come home my sons; I can't bear to be alone."

The stillness returns, swallowing the forest in silence. But as the man begins to despair, small voices are heard in the distance.

"Father, father! We can't reach you, we are trapped!"

### Where are you?

Depicting the four scenes, the Shpolla Zeida composed a niggun called Kol Ba'yaar, expressing the soul's anguish at being separated from the Shechina. Before reciting *Krias Shema Al Hamitah* each night, the Shpolla Zeida would sing this niggun.

In each stanza, the words are sung in three languages – Hebrew, Yiddish and Ukrainian – and a wordless melody follows each stanza. The niggun repeats itself and is sung a total of four times.

The dialogue in the analogy parallels the conversation between the Yidden and Hashem during Golus:

The first scene describes Hashem calling out to the Yidden who are lost in Gollus. In the second scene, Hashem cries: "Where are you, that you have forgotten me?"

The third scene is one of pleading. Hashem begs the Yidden to leave Gollus and come with Him to Eretz Yisroel. And the Yidden's response comes in the last scene: The Yidden say to Hashem that we are not at fault; the Yetzer Hora prevents us from reaching Hashem – "He is standing in front of the king's gate."

### A defender of the Yidden

During a Farbrengen in the early years, Chassidim sang the Niggun Kol Ba'yaar. When they reached the standard conclusion, Reb Peretz Mochkin added a fifth stanza, singing what would be Hashem's response to the Yidden in the fourth scene: "Children, your claim is false, because Teshuvah helps with anything." The Rebbe turned towards Reb Peretz, clearly not impressed with his addition.

At a later occasion Reb Peretz explained the Rebbe's reaction. The (added) fifth part describes the Yidden being at fault for their separation from Hashem, whereas the standard conclusion leaves no such impression.

(Continued on page 1)

### Chozzer

The town of Klimovitch sits alongside the banks of the river Dnieper, in the Mohilev Region of White Russia. Since the times of the Alter Rebbe, it was home to a vibrant community of Anash and, when the Rebbe Rashab founded Tomchei Temimim, a group of the ten finest bochurim of Klimovitch was sent there. Among them was the chossid Reb Avraham Dovid Posner, who was known for his intelligence and exceptional memory.

In the year 5659, still a young bochur, Reb Avraham Dovid joined the chozerim who would review the maamorim the Rebbe Rashab said each Friday night and, on Shabbos morning, they would enter the Rebbe Rashab's room to again chazer the maamer while the Rebbe made corrections and added explanations.

Reb Avraham Dovid also wrote *hanachos* of these maamorim and the Rebbe Rashab would review them personally, making corrections when necessary. The Rebbe Rashab held Reb Avraham Dovid's work in great esteem, to the extent that in the year 5660, he rarely transcribed the maamorim himself.

Because of his close connection to the Rebbe Rashab, Reb Avraham Dovid was able to enter into Yechidus at any given time, and he would receive lengthy answers and instructions to his questions in matters of chassidus and avodas hashem.

The Rebbe Rashab would refer to him as "my Avraham Dovid". The affection the Rebbe Rashab had for him is apparent in a letter sent to the Rebbe Rayatz from Adar 5660: "How are the bochurim doing? Are they learning nigleh and chassidus as they should? And how is Avrohom Dovid managing? Does he have sufficient time for both davening and learning?"

### His Davening

When Kuntres Hatefilah was published in the year 5660, the Rashba"tz, one of the eltere chassidim, asked the Rebbe Rashab who the intended audience of *ois aleph* (the first chapter) was [*ois aleph* discusses very lofty levels of *ahava b'taanugim* and *klois hanefesh*].

Answered the Rebbe Rashab: "For Avraham Dovid."

Reb Avraham Dovid's *avodas hatfilah*, even in comparison to the *oivdim* of Lubavitch, was extraordinary. He would daven standing upright but unmoving; his eyes wide open but unseeing, and totally oblivious to his surroundings. At a certain point his face would turn a deep shade of red, indicating that he was nearing *krias shema* and sure enough, after a few minutes he would take hold of his tzitzis. This is how he would stand for hours every single day, being *misbonen* with intense concentration.



# Were the branches of the Menorah straight or round? – The Rebbe's Stance

## Q&A

It is well known the fierce campaign the Rebbe conducted to debunk the stereotype surrounding the Menorah in the Beis Hamikdosh. The Rebbe insisted that – contrary to the widely accepted notion – its branches were straight, rather than round.

Let us take an in depth look into the details of this famous, albeit often misunderstood, topic.

In Likkutei Sichos<sup>1</sup> the Rebbe mentions that in his *Pirush Hamishnayos*, the Rambam went as far as drawing a sketch of the menorah which is discussed in the mishna. The menorah in the sketch is indeed depicted as having straight branches.

Nevertheless, the drawing is not necessarily compelling enough to say that the Rambam explicitly means that its every detail was the way he drew it. Indeed other parts of the menorah are deliberately omitted from the drawing, which proves that the sketch might be inconclusive.

To remove this doubt, R' Avrohom, the Rambam's son, and a Torah-giant in his own right, unequivocally states that his revered father was particular about the shape of the branches, and specifically meant to part from the common opinion which states that they were round<sup>2</sup>.

Rashi too, in his *pirush* in our Parsha, where the menorah's design is described, says that the branches stemmed from the body of the menorah *'be'alachson'* which implies they were slanted yet straight.

Rabbi Immanuel Chai Rikki, a 17<sup>th</sup> century Italian *mekubal*, disagrees and states in his *'Maaseh Choshev'* that the menorahs branches must've been round. He ensues to explain that his opinion is based on the fact that in his *Yad Hachazaka*, the Rambam didn't state anything explicit with regard to this, he therefore extrapolated from the Rambam's choice of ambiguous wording that they were round.

Poor communication, wars and persecution played a big role in the formation of this view: the truth is that the Rambam was all but ambiguous. In fact in *Hilchos Beis Habechira*<sup>3</sup> he writes in no uncertain terms that the branches were straight, and again draws a sketch of the menorah, faithful to his opinion. Except this precious *ksav yad* was only found many years later, and the *Maaseh Choshev* was never privy to see it.

The Rebbe builds on this unfortunate order of events, and explains that since the entire basis of the *Maaseh Choshev* is the assumed ambiguity of the Rambam, it follows that with the discovery of the *ksav yad* which clarifies this, his theory as a whole is apparently invalid. The Rebbe even suggests that had the *Maaseh Choshev* seen the *ksav yad*, he would've surely agreed with the Rambam<sup>4</sup>.

[The *Maaseh Choshev* writes that the *Chochmas Hamishkon* also confirms that the branches were round, and explains that this is corroborated by the fact that the seven branches of the menorah represent the seven *galgalim* in heaven which are indeed round.<sup>5</sup>]

### Golus Mentality

There's a second point which the Rebbe saw as being central in the battle to restore to the menorah its authentic shape.

The widely accepted semi-circle design was first used on a monument which the Romans built in honor of their emperor, Titus, upon their return from the conquest of Eretz Yisroel.

In the center of the city of Rome stands proud the large "Arch of Titus", which is filled with symbolism of the former glory of the once mighty Empire. One of the scenes depicted on the walls of the arch captures the moments of when the yidden were driven out of their land, and into the hands of the enemy. They are portrayed as carrying on their back a round menorah.

Here the Rebbe asserts that apart for the fact that the goyim were surely not particular in their design of the menorah, and must have made the one in Rome from inaccurate memory, the very purpose of the sculpture was solely to humiliate and belittle the exiled Jews. Therefore, to follow their design of the menorah, in clear contradiction to Rashi and the Rambam, is not only a gross inaccuracy, but perhaps an admission and acceptance to the golus, to the destruction of the Beis Hamikdosh, and all the troubles which ensued and still exist to this very today!

Over the infamous sculpture, read the Latin words "Judaea Capta" which mean 'Judaea [=Israel] was conquered', which add insult to injury and only help to further emphasize the pain of Golus.

In conclusion the Rebbe encourages all those who use the menorah as a symbol or logo, or just anyone who publicizes it, to draw it with straight branches, representing the pride of the yidden, rather than their suffering, and as the Gemara says, "To bear witness that Hashem dwells in the midst of His people".

1. חכ"א ע' 168 ואילך
2. In a footnote on the sicha, the Rebbe challenges the very foundation of this opinion: why must the Rambam's silence be translated to mean that the branches were round?!
3. פרק ג' הלכה י"ד
4. There is yet another opinion, the *Zeis Raanon* who holds that the branches were round, but he himself eventually writes that it is highly unlikely.
5. On this the Rebbe asks if the *Chochmas Hamishkan* will say that even the central branch – which by force of logic had to be upright – was round as well. -?-



### מורה נבוכים

## ללימוד הרמב"ם

ה' ערכין פרק ג	ה' ת"ת פרק ב-ד	ה' אדר	ו'
פרק ד	פרק ה-ז	ו' אדר	ש"ק
פרק ה	ה' ענו"ם פרק א-ג	ז' אדר	א'
פרק ו	פרק ד-ו	ח' אדר	ב'
פרק ז	פרק ז-ט	ט' אדר	ג'
פרק ח	פרק י-יב	י' אדר	ד'
ספר זרעים ה' כלאים פרק א	ה' תשובה פרק א-ג	יא' אדר	ה'

