

אני מאמין

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"מכח האב"

כ"ק אדמו"ר שליט"א נתן
משיקה לכל תלמידי הישיבה,
אמר:

על הפסוק "ושנתם לבניך"
איתא בספרי "לבניך אלו
התלמידים... שהתלמידים
קרויים בנים". – מצינו בגמרא
הלשון "כל המלמד את בן
חבירו תורה... כאילו ילדו",
אבל בספרי הלשון הוא
ש"התלמידים קרויים בנים".

והנה, אמרו חז"ל "יפה כח
הבן מכח האב". וא' הפירושים
בזה – שהענין ד"יפה כח הבן"
גופא הוא "מכח האב", עי"ז
שהבן מקושר אל האב.

ובנוגע לעניננו – הכח של
התלמידים ("יפה כח הבן")
למלא את השליחות הגדולה
שהוטלה עליהם, הוא, "מכח
האב", ע"י ההתקשרות אל
הרבי.

(התוועדות יום שמח"ת תשי"א)

לעבן מיטן רבי'ן

"ANI MAAMIN"

CHESHVAN—5713

The following is taken from the letters of Reb
Yoel Kahn, Cheshavan, 5713:

Erev Shabbos Vayera, 19 Cheshvan

Last night, we participated in the "Teno'im"
celebration of Nosson Gourarie.

[The reason we went was because about a
month ago, at the conclusion of Tishrei, the
brother of the Kallah had been in Yechidus and
notified the Rebbe about the date they had
chosen for the event.

The Rebbe asked "Who will be in
attendance?" and when he was
given a list of individuals,
which did not include any of
the Bochorim, the Rebbe
commented, "None of the
Bochorim will be going? Not
even any of the Israeli
Bochorim?"

The Rebbe then instructed
that the Bochorim should
obtain a "taxi" (here it's called "a car") and
bring along a Bochor who knows how to drive
as well.]

About fifteen minutes before *Licht-bentch'n*,
the Rebbe notified that he would hold a
Farbengen this Shabbos in honor of the Rebbe
Rashab's birthday.

Due to the very late notice, not all of Anash
were told about the Farbengen and those who
live in the farther neighborhoods weren't able to
make it here before Shabbos (as they usually
would come for a Shabbos Mevorchim).

Shabbos Parshas Vayera, Chof Cheshvan

As it turned out, there was quite a small
crowd here at the Farbregen on Shabbos
afternoon. There wasn't enough time to buy
bottles of *Mashke* on Friday, so only one bottle
was stood on the table for the whole
Farbregen.

Approximately half an hour following
davening (as usual), the Rebbe entered the *Shul*
and sat down at his place, instructing to sing a
Niggun, followed by a *Ma'amor*.

Following the *Ma'amor*, there was a break
for a *Niggun* and *Lechayim*, and then something
strange happened: the Rebbe
asked, "Perhaps someone is
familiar with the *Niggun* 'Ani
Maamin'?" One individual
began singing it and everyone
else joined in (this is a *Niggun*
sung by the *Yidden* in the
ghetto).

As soon as we began to sing,
the Rebbe's face changed immediately and
grew very serious. When we concluded one
round, the Rebbe motioned that we should sing
it again, this time more fervently. (Possibly due
to the fact that when we sang it the first time, it
was in an undertone, because we didn't fully
understand what was going on. After all, this is
not a *Chassidisher Niggun* and was never sung
by any of the *Rabbeim*).

When we received the signal, we sang the
Niggun once more, this time loud clear, and the
Rebbe himself also sang along with the crowd.

WORTHY TMIMIM

As it seems, the letter by the Rebbe Rashab (which appears on page 4) is related to an incident recorded by Reb Yisroel Jacobson in his memoirs from the time he was a young Bochor studying in Tomchei Tmimim in Lubavitch (Zikaron L'Bnei Yisroel pp. 35):

During the year 5672, it happened quite a few times that we were not in attendance for Chassidus and we used to go hide out and learn *Nigleh* instead. Once, on a summer Friday morning, we woke up early at 2:00 a.m., davened right away, and sat to learn throughout the day until very close to Shabbos.

The Mashgiach, Reb Shilem, feared that we were losing our interest in studying Chassidus altogether. There were many *Talmidim* that were slacking off and not studying Chassidus properly.

Consequently, in the beginning of the year 5673, it was arranged that some of the elder Bochorim should study Chassidus with the younger ones. I was assigned to learn with Hatomim Nota Pinsky.

“No need for hundreds of students” the Rebbe said...

Reb Avrohom Pariz was also one of the elder Bochorim at the time, and he would converse with me as well. There was an extraordinary sense of truth and sincerity to his words. He had a true and profound effect on me; much more than my assigned teacher did...

Also in the year 5673, there was a group of *Talmidim* who were careless about keeping *Sedorim* and did not act with *Kabbolas ol*, as befitting a *Tomim*.

Reb Shilem spoke the matter over with the Rebbe [Rashab], and he was told that the Yeshivah was not desperate for so many *Talmidim*. “No need for hundreds of students”, the Rebbe said. “We could suffice with only tens of students, as long as they are good and worthy ones”.

Those students were then thrown out of the Yeshivah, and only after a full week, during which they promised to change their ways, were they allowed to return.



A Tziyur fun a Chossid (cont.)

At first we refused to believe this terrible and awful news, but after days and years went by without hearing or seeing a trace of him, it started to sink in; sadly, the lady had been correct. May Hashem avenge his blood.”

The one who lacks nothing

When Reb Simcha Gorodetzki travelled to the Rebbe for the first time in the year 5714, Reb Yankel's family requested of him to please ask the Rebbe on which day they should establish Reb Yankel's Yortzeit. When the Rebbe heard the question he replied, “He is not lacking anything... he is already in the lofty worlds... if the family would like they should establish it on the 24th of Teves.”

Replaying the event

At the Farbrengen of Yud Shvat 5713, the Rebbe made special mention of Reb Yankel: “On Purim 5687 after the Frierdiker Rebbe finished Farbrenging and had returned to his room, a few of the assembled stayed behind to continue Farbrenging. One of these Chassidim was Reb Yankel Zuravitcher, who then sat on the floor and sang the niggun “Kol Ba'yaar”.

‘So now’, concluded the Rebbe, “we will also sing the niggun “Kol Ba'yaar.”

Shaarei Neggina (cont.)

Niggun Hachonah

This niggun of “preparation” was sung in Lubavitch by the bochorim before the Rebbe Rashab would begin saying a Maamor. He would sit in his place in deep concentration as the niggun was being sung, several times he would signal that it should be repeated over and over again. It once occurred that they sang it for approximately 45 minutes!

By the Rebbe's farbrengens this niggun was sung as a preparation to Daled Bavos.

It was also sung as the “Rebbe Rashab's niggun” on the occasions when a niggun from each of the Rabbe'im would be sung, such as on Rosh Hashonah.

Although the exact source of this custom, to sing this niggun as a preparation for Daled Bavos, is not clear, we do see that this is what happened by the Frierdiker Rebbe's Purim farbrengen in the year 5708.

The Bar Mitzvah Maamor

There is another niggun Hachonah which was sung before Maamorim from the time the Rebbe Rashab moved to Rostov (5676) until his Histalkus in the year 5680.

This niggun is customarily sung before Chassidim chazzer a Maamor Chassidus to differentiate from a Maamor being said by the Rebbe.

The Rostover Niggun

The Rostover niggun was sung on every shabbos and yom tov during the years that the Rebbe Rashab was in Rostov.

Throughout the years, before the Rebbe would recite a maamer the Chassidim would sing the Rostover niggun as a preparation.

In the previous issue we discussed the great importance of niggunim in ones Avodah as explained and encouraged by the Rebbe Rashab. In part two we will explore his niggunim.

The niggunim of the Rebbe Rashab

By Chassidim, a niggun of the Rebbe is termed a "niggun mechuva", for in addition to the Toichen, which every niggun contains, it is also arranged according to the lofty worlds and Sefiros. Another special thing about a niggun taught or composed by a Rebbe is that it connects one to him. Through singing any song you connect yourself to the Neshomah of the composer, and certainly this is the case by the niggunim of Rabbe'im.

In defining what a "niggun mechuva" is, the Friediker Rebbe said, "A "niggun mechuva" refers to a niggun that the Rebbe would daven with on weekdays or on Shabbos and Yom Tov and a niggun which he greatly cherished and would very often request to sing."

There are eight known niggunim of the Rebbe Rashab, some of them just short T'nuos. Three of them weren't actually composed by him however he greatly cherished them so they are called by his name.

A powerful effect

On both days of Rosh Hashonah, the Rebbe Rashab would blow Tekiyos himself as was the custom of all the Rabbe'im (besides for the Alter Rebbe). He recited these Pessukim before the Brochos with a choked voice, frightening all those present and arousing them to bitter tears.

The T'nuah gets louder and stronger with each possuk. He also had special T'nuos for the Tehillim recited before Tekiyos and for the Brochos themselves as well as the Pesukim after the blowing of Shofar.

The following three niggunim were not composed by the Rebbe Rashab but rather by the famous Baal Menagen Reb Aharon Charitonov a shochet from Nikolayev.

(Continued on pg. 2)

While in exile he penned many letters to his family and loved ones. A number of them have survived and through reading them one can glean some small clues about how Reb Yankel felt during those difficult times and what was occupying his thoughts and giving him comfort.

The following is an excerpt of a letter written by Reb Yankel, dated Erev Shabbos Kodesh Parshas Shmini 5696:

With praises to the great kindnesses of Hashem we merited to obtain a few Sforim and Maamorim, some of them I personally heard from the Rebbe. It is from this that we derive our only pleasure, through delving deeply into the Maamorim we are able to picture the Rebbe as the holy words are pouring from his holy mouth. Even when I am laying upon my cot at night I am able to imagine that the Rebbe is standing in front of me and with a joyous and happy face he promises us that soon we will merit to be in the place [Eretz Yisrael] about which it is written "its air revives the soul". This is while he was in exile suffering physically from the harsh conditions he was forced to endure!

A truly sad day

Unfortunately Reb Yankel did not merit to live out his sentence. Reb Abba Levin, who was in exile along with Reb Yankel, relates the details of that sad day:

"In the third year of our exile, on a Shabbos morning the "angels of destruction" took Reb Yankel away from us. After a few days I saw him being transported in an open vehicle headed to the city of Tzimkent. This was the last time I saw him. A few days later a gentile lady told us what she had heard from someone she knew who worked for the GPU, Reb Yankel had been put in front of the firing squad.

(Continued on pg. 2)

Reb yaakov's concern for everyone extended even to financial sacrifice.

Reb Avraham Drizin related the following incident:

I owned a factory in Moscow, but my main income was from the black market; otherwise we would not have been able to survive. I took Reb Yankel as a business partner for these underground dealings primarily because of his clear mind and honest heart.

On one occasion, after having completed an unbelievably successful business deal, we both walked away with a few thousand rubles. This was enough to sustain him and his family for the next few months. So you can imagine my surprise when, less then a week later, he innocently came over to me and asked for a loan of three rubles which he needed in order to buy some basic supplies for Shabbos. Unable to contain my shock, I asked him, "but did I not just give you a few thousand rubles?"

His reply was simple and to the point, "Three teachers have not received their wages for the past three months and the Chadorim are in danger of closing down. In a different city there is a lack of funds so they halted the building of the Mikva. So I sent money for the teachers and sent the necessary funds to finish the Mikva. After all that I have not a single penny left for myself!"

A source of comfort

Close to midnight on the twelve of Tammuz 5694, on the account of informants, many Chassidim were detained by the Russians. Included in this unfortunate group was Reb Yankel, who was placed on trial for his "terrible" crimes. He was sentenced to exile for three years in the desolate Kazakhstan, a relatively light sentence.

Why we are in Tomchei Tmimim

A Reminder

Q&A

In honor of **Chof Cheshvan**, the birthday of the Rebbe Rashab, we bring you the following letter from his *Igros Kodesh*, connected with the article featured on page 2.

Of the most monumental achievements of the Rebbe Rashab during his lifetime was the founding of the Yeshivah "Tomchei Tmimim", which, as he explained on numerous occasions, was meant to incorporate the study of Chassidus into the daily schedule of the Yeshivah Bochurim. This was with the anticipation that the positive effects expected from *Limud HaChassidus* would be evident throughout the entire day, and indeed the entire life, of the Yeshivah Bochur. Namely, a life relating to *Elokus* in a real way, as the study of *Chassidus* empowers and inspires the student to truly "live higher".

At one point the initial motive for the founding of the Yeshivah had been forgotten by some, and many of the Bochurim were failing to learn Chassidus appropriately and with the proper attention that it deserves (recounted in the article).

In a letter written by the Rebbe Rashab in that period, he reminds the Bochurim of the ultimate reason why the Yeshivah was founded in the first place, and calls upon them to take to the task of learning Chassidus seriously. As well, he instructs the members of the *Hanhalah* to be more meticulous about their job in supervising the Bochurim's studies and not to hesitate from expelling those Bochurim who fail in this most important area. The following are excerpts from that letter:

Very negative reports have been received of a great change taking place in our *Beis Medrash*, brought about by newcomers who have also managed to drag along some of the old-timers as well.

Some of them study Chassidus merely to fulfill their obligation to the superiors, and perceive it as a heavy burden upon them. Hence, they have no internal feelings towards it at all. But the purpose of the learning [of Chassidus] is so that each one will ignite their souls with the true life, with feeling for *Elokus* obtained by that which he has understood during the learning, and to live by it in both his material and spiritual life. [The student] is to awaken his *Nefesh Ho'Eloki* with a true G-dly arousal ("*Hisoi'erus Eloki*"), to love Hashem in an intimate manner...

...And to train even his body and *Nefesh HaBahamis* to live this way as well, that they should not crave to live an animalistic way of life, but they should slowly but

surely be refined and advance towards the "light", living a G-dly life.

This can only be accomplished by learning properly, when one is sincerely committed to his studies, fully grasping that which he is learning and has the concepts ingrained in his heart. This is not possible when one is studying merely because he is forced to, for then his actions are as good as those of a monkey ("*Maase koif*") with practically no value at all...

...Yet other do not learn Chassidus altogether; instead they distract others with their conversations and idle talk.

The common denominator of both these categories is that they are both not committed to the objective of our institution and will not submit themselves under our supervision. Instead they act as if they are under their own authority, free to do as they wish...

...In "*Kuntre Eitz HaChayim*", I have already elucidated the initially intended purpose of the founding of our institution, and now I shall inform clearly for all that we will not compromise this initial purpose in any which manner! Whoever does not wish to cooperate with this is not of our own. Our *Beis Medrash* is not free for all, *Chas Ve'Shalom*, keeping even those who are not in line with our true goal.

Therefore, if you hold your lives dear, immerse yourselves in the study of Chassidus properly, and submit yourselves to the supervision [of the *Hanhalah*] during both *Nigleh* and Chassidus. The seal of truth, the seal of "*Kabbolas ol Malchus Shomayim*" shall be upon you during learning, davening, and all throughout the entire day, and with that you will ascend to the highest heights.

(אג"ק מוהרש"ב ח"ב עמ' תשיא)

ללימוד הרמב"ם			
י' חשון	ה' נזקי ממון פרק ט' יא	ה' יבום וחליצה פרק א'	י'
יח חשון	פרק יב יד	פרק ב'	ש"ק
יט חשון	ה' גנעבה פרק א-ג	פרק ג'	א'
כ' חשון	פרק ד-ו	פרק ד'	ב'
כא חשון	פרק ז-ט	פרק ה'	ג'
כב חשון	ה' גזילה ואבידה פרק א-ג	פרק ו'	ד'
כג חשון	פרק ד-ו	פרק ז'	ה'