

# א חסיד ישוער דערהער...

VOLUME 1, ISSUE 23

ערש"ק פרשת דברים, ה' מנחם-אב, תשע"א

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## Reb Levik—The Rebbe's Father

*As this is our final issue for this year, we take this opportunity to bring to our readers some insights on the Rebbe's affection he showed for his illustrious father's acts of Mesirus Nefesh, in connection with his Yartzeit on Chof Av.*

### True Mesirus Nefesh

Each month on Shabbos Mevorchim following Mussaf, beginning from the year 5702, the Rebbe farbrenged for the congregants at 770. In the year 5706, on Shabbos Mevorchim Av, the Rebbe spoke of the Mesirus Nefesh of his father, quoting the well-known explanation in Chassidus of the difference between the Mesirus Nefesh of Avrohom Avinu and that of Rabbi Akiva. While Rabbi Akiva anticipated an opportunity to perform Mesirus Nefesh throughout his entire lifetime, Avrohom Avinu wished not even for that. His sole objective was to spread the word of Hashem, if need be, it'll be done through Mesirus Nefesh...

The Passuk tells us that upon the arrival of Moshiach the Jew will say "אודך ה' כי אנפת בי..." thanking Hashem for the hardships and suffering we endured throughout the galus. Having said those words, the Rebbe began to cry...

### Recollections from Reb Levik

At an unforgettable Farbrengen which took place on Shabbos Ekev, Chof Av, 5713, the Rebbe requested of Rabbi A. Diskin, an old-time acquaintance of Reb Levik, to recount of his memories from Reb Levik's lifetime and his Mesirus Nefesh, and so on. As Rabbi Diskin spoke, the Rebbe cried bitterly and continually wiped away tears. Some recall the Rebbe asking of Rabbi Diskin to articulate the grave conditions to which prisoners in Soviet Russia were subject, but when the Chassidim realized the extent of emotion the Rebbe had displayed upon seeing the constant flow of tears from his eyes, they advised Rabbi Diskin that he discontinue to relate his recollections, so as not to cause the Rebbe unnecessary pain.

During one of the Sichos at that Farbrengen, the Rebbe hinted to, although without making any explicit mention it, his father's noble deeds and

their inestimable significance. He spoke of the famous story of the Beis Yosef being promised to merit passing on Al Kiddush Hashem, and ultimately "losing the privilege" and living on to write the Shulchan Aruch afterwards. Nevertheless, the incident is still referred to as a "loss of privilege"; something that sheds light on the true speciality of Mesirus Nefesh Al Kiddush Hashem...

### The picture

Throughout the years, only one photo of Reb Levik was available to the public, taken in his final years after the terrible hardships and suffering of the Communist exile. Reb Levik underwent pain as such, to the extent that when the Rebbe was shown the portrait for the first time he commented (in writing) "i. e. אאז"ל? (אאמו"ר ז"ל)" is this actually my father?

With the fall of Communism, an additional photo was discovered, taken shortly after his arrest in 5699.

The first picture appeared in the Sefer "Likkutei Levi Yitzchak", printed in the 5730s. When preparing the Sefer "Toras Menachem - Tiferes Levi Yitzchak" volume on Shemos in 5751, (the Rebbe's explanations on Likkutei Levi Yitzchak) the members of Vaad Hanochos B'Lahak thought it would be appropriate to publish the newly discovered photo in it. After writing to the Rebbe about their idea, they received instruction to publish both pictures alongside a brief explanation of the time and place of each of them.

The following is a quote from the Pesach-Dovor of the Sefer:

"At this time we are publishing for the very first time the picture of Reb Levi Yitzchak, where one can see his holy face as it appeared when he was taken to jail in Nissan of 5699, before enduring the terrible suffering of jail and then exile for a lengthy period, which weakened and deteriorated his health to its limits until he passed away while in exile. This is quite evident when comparing this photo to the more famous one, taken while he was in Chili, where his face is hardly recognizable..."

## אהבת ישראל

\* קודם ציווי "הוכח תוכיח", כתיב "ולא תשנא את אחיך", כי זהו תנאי מוקדם להוכחה, ואחר-זה כתיב "ולא תשא עליו חטא", [כלומר], שאם לא פעלה ההוכחה, בודאי אתה האשם, שלא היו [דברך] דברים היוצאים מן הלב.

(היום יום כ"ו אייר)



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## שירי חגיגה

Hachayenu Kel— שיר הגאולה

נצחנונו חיש יתגלה,  
חזקנו א-ל, עד בואו  
יום יחשוף גואל זרועו,  
שנזכה, וכן נשיח  
מחבלי המשיח.  
"תקיפים ירדו דומה,  
אותנו השאיר לאומה!"  
יחינו מיומיים,  
בשלישי נמצא חיים!

החיינו א-ל, עד מועד,  
יתגלה עוזר וסועד  
אריאל יקום כלביא,  
גאולתך לנו להביא,  
שבותינו להשיב לארץ  
תולדתו מבני פרץ.  
הוא מלך והוא משיח,  
בעל זרוע וגם איש רוח,  
הוא בא ועד קט יתעלה,

The words to this song can be found in Hakriah Ve'Hakedusha vol. 1 (tishrei 5701) under the title Shir Hageulah- song of the redemption. It was originally written as a poem not a song. R' Yisroel Gordon, originally from Morristown N.J., has a special "kuch" in this niggun and whenever he has a chance he teaches it. Those who spent a summer in Y.S.P. will certainly recall R' Yisroel going around singing the niggun with his unique geshmak. Because the story of the niggun is barely known and the niggun itself is not so famous, I recently turned to R' Yisroel and requested him to tell us the history of the niggun so dear to him.

R' Yisroel, even though he is over 80 years old, tzu laingen leben, regards me with a youthful twinkle and tells me the following story:

When the Friediker Rebbe arrived in America, he spoke much of the imminent arrival of Moshiach. Referred to the fires of the holocaust which were raging in Europe as "chevlei hamoshiach", and while thousands of Jews were being led to their death daily, he came forth with a call urging yidden to do teshuva to hasten Hashem's salvation.

When the first issue of Hakriah Vehakdusha came out, one of the articles contained a beautiful poem entitled Shir Ha'geulah. The words of this poem contain the heartfelt plea of a Yid suffering in galus, begging Hashem to speed the coming of Moshiach. Until then to give us life and strength to withstand the rigors of Golus. It was rumored that the Friediker Rebbe himself wrote the poem.

The song immediately made its way to Anash around the world and even reached far off Shanghai were a group of Tmimim, originally from the yeshiva in Otvotzk, were studying during the war. One of the buchrim who learnt there, was a talented composer. He composed an original tune for the words of the poem. The melody truly expresses the feelings behind the words. The sigh Hachayenu Kel is described perfectly in the first stanza and the hope of Moshiach's imminent arrival in the second.

When the group of bochurim were finally able to come to the Rebbe in early 5706 they brought with them this special niggun and taught it to the tmimim who were then learning in 770. R' Yisroel, a young bochur of 15, was from those learning in 770 at the time. The niggun was well received and sung often. At the farbrengen of Shavuos 5706, the bochurim decided to sing the niggun in front of the Friediker Rebbe and see his reaction, especially since it was rumored that he had written the words to the poem. Throughout the singing the Rebbe remained with his eyes closed and it wasn't clear what his reaction to the tune was.

א ציור פון א חסיד

## Reb Avrom Paris Part 4

At a certain point R' Avrohom traveled to the U.S. for parnasa. He stayed near the Rebbe Rayatz and despite his financial woes, he didn't neglect his public work of publicizing and aggrandizing the name and honor of the Rebbe. He began disseminating the Rebbe's sichos everywhere.

He didn't stop doing this for the rest of his life – for publicizing the teachings of the Rebbe Rayatz (and after 5710, the teachings of the Rebbe) was his life.

After the Rebbe Rayatz managed to get out of burning Warsaw, he spoke with Rabbi Yisrael Jacobson and asked him to give brachos to Anash and to the Jews of America. R' Jacobson told R' Avrohom about this and as soon as he heard it, he publicized a manifesto in Yiddish to the Jews of the U.S. which is translated here:

Kol mevaser mevaser v'omer! Mazal tov, mazal tov to all of us and to the entire House of Israel and thanks to G-d may His name be blessed for the Rebbe shlita and his family arrived in Riga. We hope that Hashem will not remove His kindness and will bring him quickly and successfully to the United States and he will lead us to greet Moshiach with the help of Hashem.

Today at 4:30 a.m. Rabbi Jacobson spoke with the Rebbe shlita by phone in Riga and the Rebbe shlita conveyed, through him, his blessings to all Jews in America: All Jews who await Moshiach – farbreng, say l'chaim and give thanks for this to Hashem. And each of you should promise in your heart to Hashem to improve more and more and to get closer to all matters of Yiddishkeit, and by doing so we will speedily merit the coming of Moshiach. Most respectfully, Avrohom Pariz Brooklyn, N.Y."

The Rebbe arrived in the U.S. in 5701 (1941), and R' Avrohom became strongly mekushar to him. R' Avrohom, who had closely followed every move of the Rebbe Rayatz, immediately noticed the special relationship the Rebbe had with his father-in-law, and he tried incessantly to get close with him and to benefit from his counsel.

The ties that began to form in those days between R' Avrohom and the Rebbe were very special and they remained mostly a secret. When R' Avrohom was once asked what was the secret of his personal connection to the Rebbe while still in the lifetime of the Rebbe Rayatz, he said that he worked for a few years in the Rebbe's presence for a few hours a week in the same room, and this is how the ties that lasted many years after that were formed. This joint work was done on maamorim and sichos of the Rebbe Rayatz that R' Avrohom duplicated and distributed.

"The Rebbe would often ask me to join him on the subway to Manhattan. These trips seemed routine, but during this time the Rebbe would speak to me about many important things especially regarding hiskashrus."

After the fact, it seems that working together in one room once a week and the conversations on the subway, contributed to the extraordinary hiskashrus that Reb Avrohom had for the Rebbe nasi doreinu. Today we know that while working together, the Rebbe gave R' Avrohom clear guidelines as to how to transcribe the maamorim and sichos of his father-in-law and how to publish them.



## Q & A on the coming of Moshiach.

*We are currently in the Nine Days, a time when we focus on the coming of Moshiach*

1) We have already had so many disappointments in the past, waiting for Moshiach. Isn't it a mistake to raise hopes that may once again be dashed?

Some people feel that the best way to bolster themselves against any possible setback or disappointment is never to get their hopes up in the first place. To them, believing in the imminence of Moshiach's coming is just a setup for frustration. However, the Jewish people did not survive for thousands of years by being pessimistic. On the contrary, the secret to our survival is that we have always anticipated the future with an optimistic and faith filled outlook.

According to the Rambam, one of the 13 principles of faith is to "believe with perfect faith in the coming of Moshiach, and even if he delays, I await his arrival every day.

2) After Techiyas Hameisim, all the Chachamim and Nevi'im from all the generations will be alive. What will be their relationship with Moshiach?

The question is an interesting one because when Moshiach comes, all Nevi'im and leaders of the Jewish People, past and present, will hear Torah directly from Moshiach. All Yidden, young and old, scholarly and simple, will learn Torah alike, just as the Yidden learned Torah from Moshe in the desert. If so, what will be the status of the other Talmidei Chachamim, in comparison to Moshiach?

The Rebbe explains that Moshiach will only teach the mystical dimension of Torah to the entire Jewish People. With regard to the Torah' revealed aspects, such as practical halacha, the scholars will not need to learn this from Moshiach, as they themselves are experts in the field. As the Alter Rebbe writes: "Moshe and Yehoshua and the Zkeinim of all the generations, who already know nigla of Torah, will not receive new halachas from Moshiach".

They will learn the inner essence of Torah from Moshiach, a revelation so high it will seem entirely different and new "A new Torah will go out from me".

*(Likutei Torah Parshas Tzav, 17:1; Toras Menachem 5746, Vol. 3 p. 138.)*

### 3) Question:

Will we still have freedom of choice when Moshiach comes? From what I've read, it seems like we will automatically do the right thing. And without any decisions to make, won't life be pretty boring?

*Response:*

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I like this question. When Moshiach comes, there won't be the many layers of confusion that make life so difficult. Priorities will change. We will sense the importance and beauty of the Torah and Mitzvos. Being generous with others will be natural. Divine wisdom will shine through every aspect of the world. In the words of the prophet, "The entire world will be filled with knowledge of Elokus as waters cover the ocean."

And with the truth so obvious, who will be able to do anything wrong?

However, good versus evil is not the only decision we make in life. There's another sort of free choice too--one that will even apply even when Moshiach comes: Good versus better.

Today, the question is often whether or not we do a certain good deed. When Moshiach comes, it will be to what extent we do that Mitzvah. Will we push ourselves to the max or just be satisfied with a regular job. Today, we choose between using our talents for good things or bad things. When Moshiach comes, we will choose between nurturing those talents even further or just letting them be.

I think this answers your second question. You are right. Obstacles give us excitement. They provide us with a drive for life. When Moshiach comes, that drive will be there--only in a different form.

Think of both an airplane and a rocket. They both require a form of resistance in order to fly. In the airplane, this resistance is provided through interplay with an external factor: the varied degrees of air pressure on both sides of the wings. Now, above a certain elevation this is no longer possible. You have to create your own resistance that pushes downwards. This is the rocket.

Today, our battle is between good and bad. With evil working against us, we make the right decisions and propel ourselves forward. But when Moshiach comes, we'll leave this atmosphere. Evil will become a no-brainer. We will need our own rockets - the challenge of good versus better. And we will use freedom of choice to decide just how high we want to soar.

As the Talmud tells us, "Tzadikim have no rest, neither in this world, nor in the next." In the words of the Navi, "They go from strength to strength."

*(chabad.org, by Yisroel Cotlar)*

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
הל' מכירה פ' כא	הל' תרומות פ' ייב	ה' מנחם-אב
פ' כב	פ' יג-טו	ו' מנחם-אב
פרק כג	הל' מעשר פ' א-ג	ז' מנחם-אב
פרק כד	פ' ד-ו	ח' מנחם-אב
פרק כה	פ' ז-ט	ט' מנחם-אב
פרק כו	פ' ייב	י' מנחם-אב
פרק כז	פ' יג-יד הל' מעשר שני פ' א'	יא' מנחם-אב