

א חסידישער דערהער... Rosh Hashana - 5712

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In preparation for Rosh Hashonah

As Rosh Hashonah approaches, the atmosphere amongst *Anash* rises with much excitement, as this will be the first Rosh Hashonah since the Rebbe's acceptance of the *Nesius*. A bit before Rosh Hashana, the Rebbe was asked if a larger hall should be rented where the *Tefillos* and *Farbrengens* would take place, but the Rebbe declined the offer, saying, "The (*Friediker*) Rebbe has been 'soaked' into these walls for his last ten years with his tears and his final *Kochos*; will I then leave here?"

Since the Rebbe has officially accepted the *Nesius* on Yud Shevat, he has never recited a *Maamor* at any other time other than a *Farbrengen* (as opposed to the conduct of all the previous *Rabbeim*). With Rosh Hashonah approaching, Chassidim hoped to hear a *Maamor* from the Rebbe, albeit the fact that the previous *Rabbeim* never *farbrenged* on Rosh Hashonah, so on Thursday night, 27 Elul, a group of distinguished Chassidim entered the Rebbe's room and asked if he would agree to recite a *Maamor* on Rosh Hahonah.

The Rebbe promised that they would have an answer for Erev Rosh Hashonah.

Shabbos Parshas Nitzavim

As this is the Shabbos before Rosh Hashonah, the Rebbe held a *Farbrengen*.

During one of the *Sichos*, the Rebbe spoke of the fact that at times we drown so deeply in our worldly desires and still we are going to demand "*Malchiyos*". Here the Rebbe began to shed heavy tears while motioning to the crowd as if to ask, "How? How can we demand *Malchiyos*?"

Leaning his head on the table, the Rebbe continued to cry for a long while.

In between the *Sichos*, the Rebbe asked Reb Shmuel Zalmanov to sing the Alter Rebbe's Rosh Hashanah *tenuah*, and everyone stood silent to listen as he did so, and the Rebbe cried quietly all the while. When Reb Shmuel had finished, the Rebbe motioned with his handkerchief that he repeat the *tenuah* a few additional times.

Erev Rosh Hashonah

After *Shacharis*, the Rebbe recited *Hatoras Nedorim* and the *Pruzbal*, and then thanked the participants in the *Minyan*, blessing them with a good new year.

At 12:00, the crowds of Chassidim passed by the Rebbe and handed over their *Paanim*. The Rebbe's face

bore a very solemn look and it almost appeared to be pale; as if the Rebbe was about to break out into a bitter cry. A special request had been given by the Rebbe earlier that the only *Paanim* given to him at the *Ohel* should be one *Paan Kloli* from all of *Anash* and on additional one exclusively on behalf of the *Bochurim*. In the midst of receiving the *Paanim*, after a substantial amount of people had accumulated, the Rebbe blessed them in honour of the coming new year.

Later on, the Rebbe went to the *Ohel* remaining there for about two hours, returning to 770 at 3:30.

At one point during the day, the Rebbe summoned the group of Chassidim that had requested that he recite a *Maamor* on Rosh Hashonah and notified them that in addition to the *Maamor*, he would also hold a *Farbrengen* (which he referred to as "*Ah tish*").

Rosh Hashonah Morning

When the Rebbe entered the Shul at 9:20 in the morning, the *Minyan* immediately began to *daven*, but shortly after they started, upon reaching "*Lamnatzeiach*," the Rebbe opened the *Kuntres Rosh Hashanah* and read from it to himself. Then he read from the "*Seder Tekios*" in the *Siddur*, and after the *Minyan* had finished *Pesukei D'zimra* the Rebbe caught up to them.

All through the *davening* the pushing was absolutely excruciating; many were left without feet on the ground, simply hanging within the crowds of people...

While reciting the *Haftorah*, the Rebbe cried uncontrollably (even stronger than those of the past *Shabbos*), especially on the *Pesukim* of "אשה קשת רוח אנכי... ואשפור את נפשי".

At the conclusion of the *Haftorah*, the Rebbe instructed that the two *Sifrei Torah* be placed on either side of him, and covered the three *Shofros* with handkerchiefs. Then the Rebbe pulled his *Tallis* over his head, leaned onto the *Bima*, and was seen crying terribly until his *Tallis* was soaked through... Some were able to hear as he sung what sounded like the Alter Rebbe's Rosh Hashanah *tenuah* in an undertone.

The Rebbe then removed his *Tallis* from over his face, and with a voice choked with tears, he began to recite "*Lamnatzeiach*", followed by the congregation, and then the *Pesukim*, which were also said with tears.

The Rebbe then positioned the *Shofros* towards the *Tokena*, Reb Mendel Tenenbaum, and handed him the black *Shofar*, which belonged to the *Tzemach Tzedek*,

On behalf of the editorial staff of a Chassidisher Derher, we would like to wish our readers a כתיבה וחתימה טובה לשנה טובה ומתוקה. The next issue will appear IY"H for Yom Kippur.

* פאראן גדולים וואס האבן געמאכט ישיבות און לערנען תורה און א טאטן און אן א זיידן; דער טאטע האט געזאגט אז ער האט ניט געמאכט תומכי תמימים אויף מגדיל זיין לימוד התורה, תורה האט ניט געפעלט בא אידן, עס איז געווען ישיבות. תומכי תמימים האט מען געמאכט אז די וואס לערנען תורה זאלן זיין אנשים.

(שמח"ת תרפ"ו עמ' 99)

In honor of
Mendy Levertov
on his birthday
29 Elul
May he have a
successful and
constructive year.
- Kutzy



Tishrei - 5690

After his release in 5687, the Frierdiker Rebbe left Russia and moved to Riga, Latvia. The next few years were a period of uncertainty and transition as Riga was not the final destination. In 5789 the Frierdiker Rebbe traveled to Eretz Yisroel and then to America to meet with Yidden there, strengthen Yiddishkeit and raise funds for the Yeshiva. This was not long after the marriage of the Rebbe and the Rebbetzin.

Tishrei 5790 found the Chassidim in Riga and the Frierdiker Rebbe in America.

The following is excerpts of a letter by R' Eliya Chaim Althoiz describing Tishrei far from the Rebbe including insightful observations about the Frierdiker Rebbe's new son-in-law, our Rebbe. [Throughout the letter "the Rebbe" refers to the Frierdiker Rebbe and the Rebbe's son-in-law" refers to the Rebbe.]

...I will describe for you a bit about the day of Rosh Hashana:

Erev Rosh Hashana - We gathered before Alos Hashachar for Slichos. At 5 a.m. the Rebbe's son-in-law came down to join us. I didn't have the strength in my soul to order the beginning of Slichos without the Rebbe present and we stood silent, broken. How we wished, we waited; maybe in a short while the Rebbe would walk in, take his place and motion for Slichos to begin.

Those emotional among us stood and looked with tear-filled eyes at the Rebbe's place, for it is empty. A feeling of misfortune swept through us, everyone's face is etched in sorrow. We are containing our feelings, trying with all our might to hide our feelings from each other.

The first to lose control and burst forth with a cry of anguish was Chasna Debei Nessia (the son-in-law of the Nassi's household). This quiet, reserved Chossid, with his silk gartel, was the first to burst into tears, and cried out with a bitter heart, from the depths of his heart. Everyone joined in.

I saw that from the cries alone nothing would begin, I gathered strength and banged on the bima, "Sha! We must say Slichos." I sent one of the elder Chassidim to be Chazzan, but no one could hear anything other than crying.

The morning rose and we davened, and performed Hataras Nedarim in the big minyan. Afterwards, in place of Pidyonos, we sent a telegram to the Rebbe, and the situation became easier to bear.

Erev Rosh Hashan this year was like Erev Tisha B'Av, I could not find my place. It was a long day. I could not eat the meal upstairs by the Rebbetzin in the Rebbe's house. I didn't want to rouse the pain of the Rebbetzin and the Rebbe's daughters, for I knew their spirits were low after eating with them last night.

After Chatzos I went to Reb Zalmen Yitzchak [Volshanik] to pour out my heart, and there I learnt the maamar "Zeh Hayom" 5662, and I rested myself, and revived my spirits.

The structure of Davening

The seder of the davening was different this year. The men used only the first room, the second room, Reb Chatche Feigin's room, was used by the women.

The door between the rooms was closed and on the Mizrach

wall we placed shtenders for the Chassidim, the ovdim, who would extend their davening, and would need to stand near the wall.

In the corner near the window davened the Rebbe's son-in-law and behind him, along the wall, stood the other elder and important Chassidim. In total there were about five to six minyanim of men and about three minyanim of women and children.

At about five we gathered to daven Mincha, suddenly, I was notified that I had received a telegram from the Rebbe with a bracha for a good year. What is there to say? Is it within mortal capacity to describe even a drop of the great joy I had, physically and spiritually?

(Here Reb Eliya Chaim goes into a long description of the trials of the Frierdiker Rebbe and his amazement how he could suffer so greatly. He also describes the great honor shown to the Rebbe in New York and how it was hard for the Frierdiker Rebbe to endure it.)

After these thoughts, before the first Maariv of Rosh Hashana, and after the telegram I received, I repeated to myself the words of Tanya Perek Mem Vov: "And even more so, if a great and awesome king were to show intense and boundless love to a simple man, common and low among the people, who was laying in the refuse, and the king raised him from the refuse and lifted him out..."

I received much nachas and pleasure from the davening of the Rebbe's son-in-law the RaMaM Shlita. He davened for an extended period of time on the first night of Rosh Hashana, over two and a half hours of sobs and cries from the depths of his heart. In general his practices on Rosh Hashana were incredible. The tevilos, the davening, the way he spoke, how he ate and drank, slept; I watched it all with a discerning eye and I can thank Hashem for the great kindness he has done for us Chassidim, so to may He continue to grant us goodness until the coming of Moshiach.

All the kibudim (honors) that [usually] belong to the Rebbe, his son-in-law didn't want. The Rebbetzins Shlita, offered him [the kibbudim] not once and not twice, and I also tried. Heart to heart I spoke with him and I urged him to take Maftir or to say the Pesukim before Tekios. However I realized that he did not even think to accept any of the kibbudim.

The davening was very geshmak, for two reasons: 1. The heartbroken feeling that the Rebbe is not in his place, and 2. If there is no one on whom to rely, we must work alone.

and was always in the possession of the Rebbe's father. After finishing the *Pesukim*, the Rebbe motioned to Reb Mendel to begin with the *Brochos*, but Reb Mendel wished to hear the *Brochos* from the Rebbe, so he, in turn motioned that the Rebbe to begin. The Rebbe smiled slightly and continued with the *Brochos*.

While Reb Mendel blew the *Shofar*, the Rebbe pointed in the *Siddur* as "*Makri*". In those places in the *Siddur* where it says "*Yisvade B'lachash*," the Rebbe covered his face with his Tallis. After the Tekios, the Rebbe recited the *Pesukim* of "*Ashrei Ho'am*..." in a unique tune.



שערי נגינה The Alter Rebbe's Niggunim

◆ ניגון חב"ד לתפילת ר"ה

Starting from the Alter Rebbe, the Rabbeim in each generation would daven on Rosh Hashana and Yom Kippur with the niggun called "חב"ד לתפילת ר"ה", especially by Marris on the first night of Rosh Hashana and before Tekios on both days.

The story behind this niggun is fascinating.

On the first night of Rosh Hashana 5559, the Alter Rebbe related in the name of the Maggid that once, on the second night of Rosh Hashana the Besht told his students the following: "Our Father in heaven wishes to hear the praise of his children". Reb Kehos, one of the hidden tzadikim, then stood up and related: "Once when I was passing through the marketplace I overheard a conversation between two wagon drivers. One said to the other, "In Tehillim it says אל תהיו כסוס - אל תהיו כסוס the horse thinks that they place a muzzle in its mouth so that it should not forget how to chew but you don't be a horse, and understand!"

When the Baal Shem Tov heard this story his face became fiery with emotion and he fell on the floor with outstretched hands and feet and broke out with this Niggun Dveikus. He sang with a stricken heart, choked voice and with tears streaming down his face. He sobbed as though he had lost his dearest friend.

On Parshas Nitzavim 5711, the Rebbe told the Chassidim to sing this niggun, referring to it as the "Rosh Hashan'dike T'nuah". The Rebbe joined in- amidst tears.

It is written in the Siddur that before Tekias shofar, "One should prepare to blow the shofar", The Friediker Rebbe once explained that this means one should sing several T'nuos from this niggun.

When the Rebbe davened in the small zal upstairs, one could clearly hear the Rebbe singing this niggun before Tekiyas Shofar in a voice choked with emotion, the Talis drawn over his head and the Pani"m clutched in his hand.

However, from the year 5720 they would daven in the big shul downstairs and it's unclear if the Rebbe sang this niggun before blowing Shofar. Some say that he would sing the niggun Sholosh T'nuos.

Continued from back page

make new Berochos.

What to do in the following scenarios:

(We will refer to תש"ת as a line and x3 as a set and each individual one eg. תש"ת as a sound)

If you blew the whole line (e.g. תש"ת one breath, you do not **have** to redo that whole line (e.g. תש"ת but it's better to do it again. This as long as you paused between the sounds.

You breathed in the middle of a תש"ת you need to go back to the preceding תקיעה.

Other mistakes.

If one made a mistake, and remembered in middle of a different set of sounds, (e.g. he made a mistake in תש"ת and remembered in תש"ת), he has to finish the line where he is holding (e.g. תש"ת).

א ציור פון א חסיד

The Evil Ones Plot

Reb Hershel Leiberman part 2

Reb Hirsh suffered greatly from the Yevsektzia because his borthor was Chaim Lieberman, the Friediker Rebbe's secretary. Once every few weeks the NKVD would call him to their offices, where they interrogated him about his brother, demanding to know what he was up to. Reb Hirsh tried to escape their attention by moving to a different city, but since he needed to register to get a resident's permit.

After a few months the authorities caught up with him and the interrogators renewed their harassment by taking him in the middle of the night for questioning.

They knew that he worked for "Rabbin Schneersohn," but what was his job precisely? Did he send money for the Rebbe's Chassidim in Russia? Did he know who the Rebbe's men were in the Soviet Union?

Of course, R' Hirsh denied any connection with his brother, and all the more so, with the Rebbe. In fact, he didn't even know what country he was in. The evil ones told him they would find the address and they merely asked him to write a letter to his brother and ask him to send money to help him buy food. Their intention was to find out what type of connections there were between with the Chassidim in the Soviet Union and those outside.

Reb Hirsh said if suddenly, after such a long time of not being in touch, he would write, asking him all kinds of questions, his brother would understand that they forced him and he wouldn't answer.

They left Reb Hirsh alone for several months, but then they arrested him for a few days, and suggested that he join the NKVD as an agent, promising him a wonderful salary and many perks. When they saw that he wasn't agreeing to their offer, they began to threaten him with jail, exile, and torture.

After days of torture and interrogation, they ordered him to sign a letter that he supposedly wrote to his brother-in-law, Reb Shmuel Galperin, who was a Rav and Shochet in some town. The letter said that certainly Reb Shmuel knew the address of his brother-in-law, Chaim, so could he please tell him that Reb Hirsh's financial situation was terrible and he needed money. Reb Hirsh refused to sign this letter but after a few days when he saw that he had no way out, he agreed to sign the letter and the NKVD sent it to him.

Reb Hirsh hoped that as soon as he could leave he would find a way of informing his brother-in-law that the letter he had signed was dictated and written by the authorities and that he signed under duress. He planned on telling Reb Shmuel to ignore the letter and not to send any letter to his brother or the Rebbe.

To be continued...

can then redo the clause which he ruined. There is no problem to hear the lines out of order.

Heading back.

Until when can I blow Shofar?

The latest time to blow is Tzeis Hakoichovim, so make sure you know when that is.

Keep in mind that this year the second day is Erev Shabbos, so you need to stop by Shkiyah. Also make sure you have a place to put away your Shofar because it will be Muktzeh and you can't carry.



Q&A

Mivtza Shofar

This is not instead of learning the Halachos in the Shulchan Aruch! If you are going to be blowing the shofar on Mivtzoim it is your responsibility to learn the Halachos beforehand.

Getting ready to go.

What do I need?

Before you go out on Mivtzoim it's important to make sure you have a Kosher Shofar, clear of any cracks or holes, because an appearance of one of these could render the Shofar Possul. If there is something on it that you are unsure about make sure to show it to a Rav before using it for the Mitzvah. Make sure you take a Machzor along with you, so you have the Berochos and the Seder T'kiyos. A Tehillim is also a good thing to take with, "It's doch Rosh Hashsnoh".

On the way.

Can I practice on the way?

While on the way you are not allowed to blow. Blowing 'stam' anytime on Yom Tov is forbidden. So just say Tehillim or sing niggunim. By the way, blowing so that everyone looks at you in order to increase Jewish Pride is not a good reason either.

Finally got there.

Who shouldn't I blow for?

Crowds at a shopping mall.

Your stop at a large shopping plaza amongst large throngs of people and are you sure some of them are Jewish from the way they keep avoiding your eyes. You might be tempted to blow all thirty blasts just in case one of them hears. However, this should be avoided. Firstly, because it would be a miracle if anyone heard all the sounds, so your blowing is probably in vain and secondly even if they heard all the sounds while doing their shopping they need to have Kavannah for the Mitzvah... So better just go find some better 'customers'.

'Maybe's'

If he tells you he heard on the phone or something like that, he wasn't Yoitze and you can blow with a Berochah. (Good luck convincing him.)

You are now ready to blow.

Who makes the Berochah?

There are a number of different situations that could come up. Let us try and break the Halochos down into a few simple rules and with them you can figure out what to do in each respective circumstance.

- A man who hasn't yet heard Shofar should always make the Berochah when possible.

- A man can make the Berochah for another man even if he was already Yoitze the Mitzvah ONLY if the man CAN'T make the Berochah, if he doesn't want to then you CAN'T make it for him.

- Women are not obligated in the Mitzvah of Shofar but have accepted it upon themselves as a Minhag, therefore: She can make her own Berochah. But a man who already heard can't make the Berochah for her, so if she can't do it herself and there

are no men who didn't hear yet, blow without a Berochah.

- One woman can make the Berochah for other women, as long as she didn't hear Shofar yet.

- If you are blowing to a group of children you can say the Berochah for them, but be careful of how old the kids are because if there are any kids over Bar\Bas Mitzvah you can't be Yoitze them. (All of the above rules will then apply.)

All this applies to 'Shehecheyonu' as well. If the 2nd day of Rosh Hashonah is their first day then they should make two Berochos. On the 2nd day you make two Berachos as well, even if you don't have a new fruit or garment.

- Anytime it's a sofek then don't make a Berochah.

How long do I need to blow for? When am I allowed to breath?

The one blowing needs to be standing but the one listening could sit.

It's very important that each sound is the right length, being the wrong length can make it Possul.

The length of the תהקיעה has to be as long as whatever is being blown, i.e. תהשר"ת therefore for שבריים-תרועה, or just a שבריים-תרועה, the beginning and end, need to be longer than that of a תש"ת/ת"ת.

The time really depends on each person, your תהקיעה need to be based on how long you make each short sound. You need to make sure that the שבריים aren't too long and sound like תהקיעות too short and sound like תרועות. The same applies to תרועות.

You may increase the number of תהקיעות as long as your תהקיעה is as long. However, the number of שבריים should not be increased.

One must make a stop, **and take a breath** between: the preceding תהקיעה and that which follows, and before and after the תהקיעה. קט-עק.

Regarding a תהשר"ת when blowing on Mivtzoim, you must make a stop - but not take a breath - between the שבריים and תרועה.

Mistakes

When do I need to go back? Can I talk in the middle?

If you made the Berochah and were unable to blow even one sound, no need to make it again, someone else can blow.

If the person listening spoke after the Berochah but before the first sound, the Berochah needs to be repeated.

For the person listening, speaking between or during sounds is obviously not preferable but you don't have to redo those sounds and for sure there is no need to

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For questions and/or comments and receive in your Yeshiva please call:
(347) 541-4770 or email derher770@gmail.com

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
הל' עבדים פרק ד'	הל' מעילה פ' ה-ז	ב"ד אלול
פרק ה'	פ' ח ספר קרבנות הל' קרבן פסח פ' א-ב	ב"ה אלול
פרק ו'	פ' ג-ה	ב"ו אלול
פרק ז'	פ' ו-ח	ב"ז אלול
פרק ח'	פ' ט-י הל' חגיגה פ' א	ב"ח אלול
פרק ט'	פ' ב-ג הל' בכורות פ' א	ב"ט אלול
הל' שכיחות פרק א'	פ' ד-ב	א' תשרי