

א חסידישער דערהער...^{♦♦♦}

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INSIDE THIS ISSUE:

Leben Miten Rebben	1
The First Simchas Torah	2
Shaarei Neggina Alter Rebbe's Niggunim	3
Biography - Reb Hershel Leiberman - 3	3
Q&A - What is Teshuva?	4

Napoleon's March – Doubled Yom Kippur – Simchas Torah 5737

An absolutely amazing, heavenly occurrence as recalled by Rabbi Yisroel Vogel, an eyewitness to this account:

Just before the *Chazzan* began to recite *Chazoras Hashatz* of *Ne'ila*, the Rebbe motioned something towards the children that had gathered around and were pushing about near his *Bima*. Reb Dovid Raskin immediately began to shout, "All children away from the *Bima*!" but the Rebbe turned to him and said "I did not say that!" and again motioned something with his hand towards the children. It was then understood what the Rebbe had meant; the children were to ascend upon the *Bima*!

Although generally speaking, the Rebbe encouraged the singing during *davening* only by pounding softly on the *Stender* with his left hand, all throughout this *Ne'ila*, in addition to his left hand, the Rebbe encouraged the Chassidim each time they sang by waving his right hand towards the children that stood behind him.

When the *Chazzan* reached *Avinu Malkeinu*, the Rebbe instructed him to pause and requested that all children in the *Shul* under the age of Bar-Mitzvah which are capable of *davening* should be sent up onto the *Bima*.

Chaotic disorder suddenly erupted in the *Shul*. Towards the back, where the message was not conveyed precisely, people began to send up even small infants two or three years of age, but they were sent straight back, crying noisily.

All the while, the Rebbe stood at his place with his face covered by his *Tallis*, crying bitterly... (I later heard in the name of Rabbi Groner that he did not recall ever hearing such cries from the Rebbe in the past).

[As it seemed, what triggered these sobs was the terrorist attack in *Chevron* on *Erev Yom Kippur*, when the Arabs entered the *Me'oras Hamachpeila* and burned *Sifrei Torah* at the gravesite of *Yaakov Avinu*, R"L. The Rebbe was devastated by the news. (In fact, when the reporter, Reb G. B. Jacobson of the *Algemainer Journal* approached to receive *Lekach*, the Rebbe asked him if it was not too late to still make a call to *Eretz Yisroel* and gather more details about the story; if there had been any more progress, and so on.)]

The Rebbe finally motioned to begin the singing of *Avinu Malkeinu*. Although he made exceedingly strong motions with his hand, indicating that we sing with much fervor, the Rebbe continued to cry with bitter tears. The atmosphere in 770 was hysterical! I don't believe there could have been even a single dry eye throughout the entire *Shul*... Everyone realized that the Rebbe was orchestrating a Heavenly affair of some sort, attempting to annul a pending decree (*Chas Ve'sholom*), and we all responded accordingly.

Then came time for Napoleon's march*. Being that almost the entire *Bima* was filled with children, the Rebbe's chair was placed all the way at the corner on the left-hand side, near the *Chazzan*. It seemed as if the Rebbe did not want to go up onto the chair, and when he finally did, he waved his hand only a few short times and immediately came down, thereby ending the March relatively quickly.

Two weeks later, on the night of *Shmini Atzeres*, the crowd was waiting to begin the fifth *Hakofah*, when suddenly the Rebbe turned to the *Gabbai*, Reb M. P. Katz (who was in the midst of announcing who was to come forth to lead the *Hakofah*), and started saying something. How pleasantly surprised all were when they learned that the Rebbe had begun a *Sicha*!

"Now is an opportune time to perform *Hakofos* in the holy city of *Chevron*," the Rebbe stated, "And as *Chevron* is one of the cities belonging to the *Levi'im*, it should be the *Levi'im* that will lead us with the following *Hakofah*. With this they shall proclaim for all to see that *Eretz Yisroel* belongs to the Jewish People, and then they'll sing the '*Marsh Hayodua*' (famous March)."

After reciting the text of the fifth *Hakofah* very loudly from his *Siddur*, the Rebbe turned towards the *Levi'im* that had gathered in the center of the *Shul* and said, "Nu?! The *Marsh Hayodua*!"

The Chassidim sang Napoleon's March and the Rebbe vigorously encouraged the singing. As it seems, with that the Rebbe recompensed what had not happened on Yom Kippur.

* פעם בעת התוועדות חסידית נאמר פתגם: מהו חסיד, חסיד הוא: פחות לדבר, יותר לחשוב, ועוד יותר לעשות. בימינו חייבים לומר לחלק מהחסידים שלא ידברו כלל, לא רק שידברו מעט, אלא שלא ידברו כלל, כי הם מדברים דיבורים שאסור לדבר בהם. הדיבורים שהם מדברים, אסורים לא רק ע"פ זכות האור שבתורה אלא אפילו ע"פ גליא שבתורה. מדברים שקרים, רכילות, לשון הרע, מוציאי שם רע, מכנים שם לחבירו, מתכבדים בקלון חבירו, שבזה נעשים הם בעלי עבירות בפשטות, שע"ז צריכים לעשות תשובה כפשוטו ככתוב בשולחן ערוך.

(ר"ב תמוד תש"ח אות ט"ו)

* In general, there were two stages in the singing of Napoleon's March: First the Rebbe stood at his *Stender* and pounded softly for a while, and then the Rebbe would get up onto his chair and wave his hands enthusiastically; one of the most memorable scenes in the Rebbe's presence throughout the year...



A Simchas Torah of Joy and Tears

The First Simchas Torah of the Frierdiker Rebbe's Nesius - 5781

It was the first Tishrei after the Histalkus of the Rebbe Rashab, Tishrei 5681. Throughout that year, the Frierdiker Rebbe, having succeeded his father, acted with great merirus (bitterness). For many months he refused to say maamarim in public His t'fillos on weekdays were accompanied by copious tears and his entire demeanor was one of great pain.

On Shabbos and Yom Tov, his yearning intensified, yearning for Simchas Torah with the Rebbe Rashab, for Hakafos, farbrengens...

It was a very difficult time as the communists had taken over the government after a protracted civil war. A trip to the Rebbe entailed great danger, not to mention great expense, and money was hard to come by in a time when poverty, starvation, and disease were rampant. Few Chassidim were able to make it to Rostov to be with the Rebbe. Despite the hardship, a group of T'mimim made the effort and arrived in Rostov to spend Yom Tov with the Rebbe. The t'fillos took place in the Rebbe's house on Brodsky Street.

"We remember Simchas Torah 5681 as a most unusual time," said the Chossid, Reb Nochum Gorolnik.

After Hakafos and Mussaf, they davened Mincha and then sat down to a farbrengen, which took place in the large hall, the place where the Rebbe Rashab was Nistalek. It seemed that this farbrengen was dedicated to the Rebbe's yearning for his father. The Rebbe often repeated the Possuk, "Give strong drink to the anguished and wine to those of embittered soul," and cried.

Throughout this farbrengen, the Rebbe spoke in terms of his lowliness. In order to demonstrate this, he took two little boys and sat them on his knees, one on the right and one on the left, as balabatim do. This was for the purpose of minimizing his honor. Nevertheless, Anash and the T'mimim gave the Rebbe the honor due him, as one behaves towards a Rebbe and Nossi. The Rebbe pointed at his arm and said, "Only this do I not forgo. This is father's." In other words, regardless, he was the son, flesh of the flesh of his father.

During the farbrengen, the Rebbe drank a lot of mashke, to the point that people were afraid for his health. One of the Chassidim told the Rebbe's mother, Rebbetzin Shterna Sarah about this. She entered the large room and as soon as the Rebbe saw her, he stood up. "Please, my son, don't drink so much." "Fine, Mother, fine." After she left, the Rebbe continued to speak and cry and drank more mashke than before. Seeing this, they informed the Rebbetzin again. The same scene repeated itself. She entered, the Rebbe stood up, and he responded positively to her request that he not drink any more.

Then the Rebbe continued to say Lechaim. At a certain point, the people noticed that the Rebbe's speech was becoming slurred and they were finding it harder and harder

to understand him. The Chassidim knew that under the circumstances, there was no way that the Rebbe could say a maamer Chassidus as the Rabbeim were accustomed. Since they were all tired by a day busy with t'fillos, Hakafos, and dancing that lasted nearly till dawn, which was followed by more davening and Hakafos, each of them found a spot in the room to put down their head for a nap.

It was eight in the evening when the Rebbe suddenly asked for his hat. The Chassidim knew this meant that the Rebbe was getting ready to say a maamer Chassidus. They quickly woke the chozrim, Reb Alter Simchovitz and Reb Yehuda Eber HYD, while the rest of the Chassidim stood around the Rebbe's table. There was silence as all waited for the beginning of the maamer.

The Rebbe began, his voice was very weak, his lips moved but it was nearly impossible to hear him. The Chassidim sensed it was difficult for him. Another few moments passed and the Rebbe stopped talking. A tense silence prevailed in the room. Nobody knew how the Rebbe could continue in his condition.

Then the Rebbe suddenly began the maamer again, repeating the part he already said and continuing further. His voice slowly grew stronger and the words became clearer and clearer until it could be heard loudly and discernibly as always, as though he had not taken such a large amount of mashke.

"His voice began to get louder and the words flowed, as though of their own accord, with no interference, and in his usual manner of speaking," wrote Reb Nochum in his memoirs. "The maamer was deep haskala, each thing in its proper place, wondrously organized, and it gave us, the listeners, great pleasure. Our exhaustion disappeared. We were all mesmerized by our hearing and seeing this amazing display of spiritual self-mastery in this wondrous way; it was completely supernatural."

The Rebbe continued saying the maamer for a few hours until he suddenly stopped and asked, "What time is it?" "Five minutes before midnight," said one Chassid. "Nu," said the Rebbe, "we need to daven Maariv."

Although throughout the saying of the maamer it was not apparent that he had taken so much mashke, and his voice was clear, the Rebbe wanted to make sure before davening that he wasn't under the affects of the mashke. He asked the Chassidim to stand in two straight rows on either side of one of the floorboards and the Rebbe walked straight down the middle. Only then did the Rebbe lead the Maariv davening of Motzai Yom Tov, because he was a chiyuv. These were the great revelations that the Chassidim experienced that first Simchas Torah of the Frierdiker Rebbe's leadership.



שערי נגינה

The Alter Rebbe's Niggunim

◆ תשב אנוש עד דכא ותאמר שובו בני אדם

This old heartfelt Niggun is said to be from the Alter Rebbe.

During the Farbrengen of the Chof Daled Teves 5723 (150 years since the Alter Rebbe's Histalkus) the Rebbe asked that this Niggun be sung, saying that some are of the opinion that it is from the Alter Rebbe.

The Niggun is very similar to the Niggun of "בך בטחון..." and many confuse one with the other.

The Alter Rebbe's Ten Niggunim

There is an uncertainty as to exactly which ten Niggunim are counted as the Alter Rebbe's ten Niggunim.

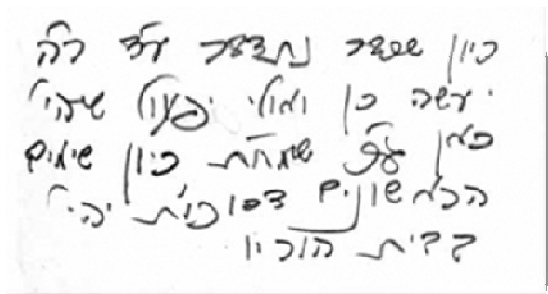
There are some who say that the Niggun Shalosh Tenu'os (which is attributed to the Baal Shem Tov, the Maggid, and the Alter Rebbe) is one of the ten Niggunim.

The Friediker Rebbe once said:

"After all the hardships that the alter Rebbe underwent and all the tribulations he experienced from his opponents (which the physical menagdim are nothing compared to those he faced from the sources of kelipah), he would very much want that the Niggunim he arranged according to his kavanos be sung until the end of time and in whichever situation a Yid may find himself the Niggun will arouse him to Teshuva".

כתי"ק

A text of the Rebbe's response in his holy handwriting to a Bochor who wrote that for Rosh Hashonah and Yom Kippur he will remain in Yeshivah (as it seems - in the New York area), and for Sukkos he plans to be at home:



"כיון שכבר נדבר ע"ד [על-דבר] ר"ה [ראש-השנה] יעשה כן ואולי יפעול שיהי' כאן ג"כ שמח"ת [גם כן שמחת-תורה]. כיון שימים הראשונים דסוכות יהי' בבית הוריו."

"Since you already have come to a conclusion regarding Rosh Hashonah, you should do so [as you have decided]. Perhaps you can arrange to be here for Simchas Torah as well, since for the first days of Sukkos you will be at your parents' home."

א ציור פון א חסיד

Last Minute Rescue

Reb Hershel Leiberman part 3

When R' Shmuel received the letter, he thought, at first glance, that it was another plot of the NKVD for they had already tried to incriminate him a number of times because he served as a shochet and rav, but they had been unsuccessful.

They certainly thought that if he sent letters abroad and he had a connection with Rabbi Schneersohn, they would be able to arrest him and send him to exile. On second thought, he recognized Reb Hirsh's signature and he thought, maybe he really has no food and clothes and despite the danger in writing a letter abroad, especially to the Rebbe, he was asking him to write one anyway.

Maybe he should fulfill his request? But why was he asking him to write and not writing to the Rebbe and his brother himself? He thought and thought and couldn't decide what to do. After pondering this for a few days, even though he knew that even a mere connection abroad could incriminate him, he decided to write to his brother-in-law, the Rebbe's secretary, about Reb Hirsh and to ask him, in code, to give the letter to the Rebbe.

R' Shmuel put the letter in an envelope, put a stamp on it. He then gave it to his daughter, who was on her way to school and asked her to stop by the post office and send it off.

The girl had no idea as to the sensitive nature of the letter. On her way she encountered a passerby who stopped and asked her whether she knew Shmuel Galperin's address. Even a girl as young as she was alarmed by his question, why would somebody be looking for her father? Who was this man? She decided to take a side street and run home and warn her father that someone was looking for him. He could hide anything incriminating and perhaps flee.

She raced home, hoping to get there before the man. However, the man was quicker, and when she entered the house she saw him talking to her father as though imparting a secret. When her father saw her, he nervously asked her: Did you send the letter yet? When she apologized, saying she hadn't sent it off yet and she was going to do it right then and there, her father sighed in relief and asked her for the letter.

She gave him the envelope and he ripped it up and threw it into the fire so nothing remained of it. It turned out that the man was Reb Hirsh's emissary who had come especially to warn Reb Shmuel not to send the letter to his brother. Till the end of his days, R' Shmuel thanked Hashem for arranging matters so that the shliach came just in time. Baruch Hashem, he and his brother-in-law and their families were saved from the clutches of the NKVD. From that day on they left him alone, seeing that they wouldn't gain anything from Chassidim like these; any plot they tried, failed.

LIFE OF A REFUGEE

During the great flight, when Chassidim left Russia after the war Reb Hirsh settled in Vienna.

From the displaced persons camp in Vienna, Reb Hirsh eventually made his way to Paris with the aid of a friend of his, whom also hosted him in his house.

From France, R' Hirsh went to Eretz Yisroel, following the Friediker Rebbe's instruction and settled in Kfar Chabad. A number of years later he died in a fire that burned down the house he lived in.



Q&A

What is Teshuva?

What is Teshuva?

When you hear the word Teshuva you immediately think of the words “תשובה תמאה and תשובה עילאה” and that is understandable. Most people know much about Teshuva from the explanations in Chassidus and Mussar, yet they do not have basic knowledge of the simple parameters of Teshuva according to Halcha. This is comparable to knowing all the lofty reasons behind Shabbos without knowing that work is forbidden on Shabbos.

You don't need to feel too bad, the Rishonim needed to explain Teshuva to their generations as well.

As a rule, the Rishonim will argue on the details of a mitzvah, on the side-issues or certain aspects of it, for example if Sefiras HaOmer is presently Midirabonon or Midioraysa. All Rishonim agree what Sefiras HaOmer is, the argument is in a central but nevertheless somewhat side issue, how strong the obligation is. Not so by Teshuva.

The biggest question the Rishonim start with is the most absurd, yet most obvious: who said Teshuva is a mitzvah? Maybe it is an opportunity for the sinner to receive forgiveness and atonement from Hashem, not an obligation. Or, it might be an obligation for him to re-accept the yoke of Hashem after he removed himself from under it.

Even according to those who say Teshuva is a mitzvah, what is included in that mitzvah? Does the person doing Teshuva only need to stop doing the *aveiros* or must he also feel bad on what he has done in the past? Also, is Viduy (the confession of the *aveiros*) part of Teshuva or is it another mitzvah entirely?

The confusion continues: What about *kappara* (atonement, *tikkun*) is that a part of Teshuva, or is that unnecessary for his Teshuva to be complete? A practical consequence of this question is if the person doing Teshuva can not have *kappara*, for example the case of a *mamzer*, must he still do Teshuva?

Much of the lack of clarity comes from the absence of many Gemoras that discuss Teshuva from a Halachic standpoint. The Gemara will usually mention it as a side point in another *sugya* or in an Aggada or Drush, but there is no one, comprehensive *sugya* that details the parameters of Teshuva.

Owing to this ambiguity, it is very hard to come to a clear understanding of what the accepted notion of Teshuva is. So we find many discussions in Acharonim, including how to reconcile the common understanding that Teshuva needs to bring *kappara*, with the Halacha that Teshuva does not include *kappara*.

Because of all this it is very easy to get lost in what might be the basic steps towards doing Teshuva.

Or, better said, it was very easy to get lost. On Shabbos Acharei 5738, a Likut came out in which the Rebbe examined

the mitzvah of Teshuva and restructured it giving it a clear structure and outline. (The sicha is from 5729, see note).

So what is Teshuva?

There are two parts to Teshuva. There is the basic mitzvah and there is the way to do Teshuva in a complete way “*beshleimus*”.

The basic mitzvah is to decide for now, and for the future, to never repeat the *aveira*. Included in this basic Teshuva is the need to say Viduy, because the feelings of the heart must come out in speech. Through his acknowledgment and clearly saying that what he had done in the past was an *aveira*, and was against Hashem's commands, he is in essence saying that he will refrain from ever doing it again. As we see many times, just getting someone to admit that a behavior of theirs is bad, or disgusting, can be the catalyst to them putting a stop to that behavior.

Then we embark on the second step of Teshuva, the step in which we have regret for the *aveiros* in the past and wish to fix them. This higher step of Teshuva is accompanied by a higher step of Viduy, asking for specific *aveiros*, mentioning our regret, and even asking for full *kappara* for what had happened.

So now we can answer one of our earlier questions.

Is Teshuva to reaccept Malchus Shomayim or to fix the past? First and foremost to reaccept for the future and then to also affect a *kappara*.

In conclusion, Teshuva is a very detailed endeavor that encompasses many different aspects which can be studied in depth. Now is a good time.

Interesting Note: In preparation for 5729, the Rebbe asked that Iggeres HaTeshuva be printed in its own booklet. Throughout the year, starting on Shabbos Shuva the Rebbe began explaining different pieces of it. These were later collected and printed in the back of Chelek 39 of Likkutei Sichos.

For a more complete discussion of the topics in this article, see Kovetz Mitzvos HaTeshuva, Vaad Talmidei HaTmimim, Elul 5770. Vaadhatmimim.org קובצי לימוד לתשרי תשע"א

{In an upcoming issue we will IYH discuss the different levels of Teshuva based on the reasons and emotions that motivated the person to it, i.e. תשובה מאהבה etc., as explained in Chassidus and the Sichos.}

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' שכירות פרק ט'	הל' מחוסרי כפרה פ' ג-ה	ט' תשרי
פרק י'	הל' תמורה פ' א-ג	י' תשרי
פרק י"א	ספר טהרה הל' טמאת מת פ' א-ב	י"א תשרי
פרק י"ב	פ' ג-ה	י"ב תשרי
פרק י"ג	פ' ו-ח	י"ג תשרי
הל' שאלה ופקדון פרק א'	פ' ט-יא	י"ד תשרי
פרק ב'	פ' יב-יד	ט"ו תשרי