

א חסידישער דערהער...

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ערש"ק פ' לך ז' השון, תשע"ב

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Lech L'cha - 5745

Tuesday, 4 Cheshvan

Upon the Rebbe's arrival to 770 in the morning, a man approached and requested a Brocha for the speedy recovery of his sister, and the Rebbe responded, "Refua Sheleima". When he persisted to ask for a "Havtocha" (a promise) that she'll actually be better, the Rebbe said, "Only Hashem gives Havtochos; not I". Later on, he wrote a note to the Rebbe with his request, and the Rebbe answered, "Are both names written here? May we hear B'suros Tovos..."

Wednesday, 5 Cheshvan

In the evening, as the Rebbe left for home, B. Althois approached the Rebbe and requested a Brocha for his uncle that has suffered a heart-attack and has since been hospitalized. The Rebbe asked, "What is he doing a whole day in the hospital; learning Nigleh? Learning Chassidus?"

"He is sick..." was the reply.

"If he is not learning there, we must see to it that he is released!" the Rebbe said.

Shabbos Farbrengen

During the second Sicha, the Rebbe spoke quite sharply about the Mashpi'im, that they must fulfill their duties and assist the members of their communities, as well as those who have been given the task of transcribing explanations in Chassidus (Sefer Ho'erechim) - they must also carry out their job promptly.

At the conclusion of the fourth Sicha, the crowd did not sing (it was already past Shkia), so the Rebbe commented, "As it seems, since no one has begun a Niggun, this is an indication that we must be concise", and continued on with the next Sicha.

The Farbrengen concluded half an hour after Shkia, after which Mincha and Maariv were davened, one following the other.

After Havdala, an announcement was made calling all the Masp'i'im to an exclusive meeting, following up on the Rebbe's words during the Farbrengen on how to best rectify all that needs improvement.

Cheshvan - 5728

Motzoei Shabbos Lech-L'cha, 8 Cheshvan

Secretary of the Rebbe, Reb Moshe Leib Rodshtein (this was the name by which all knew him during his years in America, but in truth, his real name was Zushe Shifrin - he changed his name in order to flee the Russian border) passed away this evening. Throughout his years of service Reb Moshe was one of the main individuals who worked on preparing the Rebbe's letters. In the beginning of this year he took ill, and now he has returned his soul to its Maker.

At 11:15 in the morning, his Aron arrived at 770 for the *Levaya*. The Rebbe came out to join the procession, walking a little passed Kingston Avenue where he then entered into the car to the Beis Hachayim. The Rebbe sat in the back of the car along with the *Rashag* and Rabbi Hadokov. In the front were the driver - Rabbi Krinsky - and Rabbi Shloime A. Kazarnovsky.

Upon reaching the *Beis Hachayim*, the Rebbe exited the car and stood outside the gate, watching the entire burial ceremony from afar.

Later on, the Rebbe gave specific instructions on how to observe the Shiva for this eminent Chossid, including holding *Minyonim* for all the daily *Teffilos* in his home throughout, and learning a few lines from the *Maamorim* of the year 5699 on the week's *Parsha*, as Reb M. L. was very involved in having those *Maamorim* published.

Throughout the night, the Rebbe received people for *Yechidus* ending at six o'clock in the morning. One of those received by the Rebbe was Reb Zalman Gurary, who later related that the Rebbe had told him:

"As far as I am concerned, I am still living the *Simchas-Torah* mood; why are you not the same?!"

* כ"ק מו"ח אדמו"ר לארה"ב הי' אומר שישנם החושבים שבהנחת אצבע צרדה (ווען מ'גיט א קנאק מיטן פינגער) בתפלה, ומבינים "משהוא" בתורת החסידות, נעשים "חסיד". "חסיד" הוא זה שלומד חסידות אליבא דנפשי', מתפלל באריכות, ושומר על לימוד השיעורים.

שצריך להיות באופן של הבדלה מהעולם, למעלה מהגבלה.

(ש"פ לך לך תשי"א)

* בכלל, אז מען דערמאנט א צדיק, עפענט מען א פתח, ניט א חלון. אין א פתח איז פאראן א שלאס און דער שלאס האט צוויי שליסלעך זיינען אמת און תממימות. (טה"ש תרצ"ט ע' 322)

בענין למה הכריח אברהם העובדים לברך בשם ה' דא לקוטי שיהות חלק טו פרשת וירא שיהא א'

Mitzva Tanks - Part 2

A Look at the Ingenious Idea of a few Bochrin

Returning to 770 bursting with excitement after a very successful start, they decided to use the trucks themselves for Mivtzoim by inviting people up onto them to put on Tefillin, buy a Mezuzah or get involved in one of the other three Mivtzoim. (They would use either a stack of crates, or a bench from 770 as steps to get up in.) The trucks were outfitted with speakers and the outsides covered in signs.

The next night, after a whole day of Mivtzoim of overwhelming success, the trucks were parked in front of 770. As the Rebbe was leaving to go home he looked at the trucks for a long time, and on the ride home he told his driver - Rabbi Yudel Krinsky - that "these are Tanks against assimilation." With this the diminutive trucks were transformed into awe-inspiring battle "Tanks".

When Rabbi Yudel got back to 770 he told the bochrin what the Rebbe had said and added that the Rebbe was very pleased. This made a huge commotion and by the next morning they went out with ten trucks.

On Monday, 4 Tammuz 5734, the bochrin stood with the Tanks in front of 770 waiting for the Rebbe to come from his house. Everyone stood in or near the Tanks. When the Rebbe's car drove up, everyone began singing, and when the Rebbe got out of the car he smiled and encouraged the singing. After going up the steps he turned around and encouraged them until the Tanks headed out.

On Thursday, the bochrin again waited for the Rebbe to come, and when he did, they began to sing loudly. The Rebbe once again encouraged the singing but did not wait outside until they started moving. Many people came to see the event and many took pictures and videos.

Uplifted Atmosphere

In general at that time the Rebbe was in a very uplifted mood, the atmosphere in 770 was charged with simcha, the farbrengens were filled with lebedike niggunim.

The Rebbe was very happy. He would read the detailed reports of Mivtzoim with interest. He also gave special directives to Tzach about many of the details how to do Mivtzoim, what to print on the outsides of the pushkas, etc.

As mentioned, the Rebbe had a surprise farbrengen on Tes Vov Sivan. There was also a farbrengen on Shabbos Rosh Chodesh Tammuz, Shabbos Tes Zayin Tammuz, and another surprise farbrengen on Chof Ches Tammuz. Along with the two Shabbos Mevorchim and Yud Bies Tammuz this means the Rebbe farbrenged seven times in a month and a half.

TaN"K – טנ"ק

The Rebbe was very happy with the Tanks and spoke about them on many occasions, especially in the first month after their inauguration. Even the word "Tank" was explained by the Rebbe: Tank in Lashon Kodesh is "Tes", "Nun", "Kuf", these letters stand for Taharos, Nezikin, Kodshim, the three last Sedarim of Shas. This teaches us: To be able to influence another Yid, one must be Tahor, pure from any self-interest, only

looking for the other person's benefit. Then he will be able to affect that they should be free from Nezek (סור מרע) and bring them to doing good Kodshim. (עשה טוב).

The Troops – The Tankisten

The Rebbe's regard for the Tankisten was boundless. On Chai Elul of that year the Rebbe handed out the dollars at the end of the Farbrengen through the Tankisten, giving them the dollars to give out to the gathered crowd.

Many times, throughout the years, the Rebbe would ask Chassidim if they were 'Tankistin' yet, i.e. had they been on a Tank.

The Original Tank

In truth, the idea for Tanks, or mobile mitzva stations, was seeded in the end of 5718. As well known the Baal Shem Tov was told by Moshiach, in response to his inquiry as to Moshiach's coming: "*Lichshafutzu Maynosecha Chutzta*" "When your wellsprings will spread to the outside". Based on this the Rebbe began a campaign of "Ufaratzta", to spread out the Wellsprings of Chassidus around the world to farther and farther places, in ever increasing numbers.

Lubavitch was on a mission. With excitement and joy the chassidim got to work enthusiastically seeking out opportunities to spread Yiddishkeit and Chassidus.

Enter Reb Aron Klein.

Reb Aron was a Chassid who was very attached to the Rebbe and the Rebbe's activities. His great love for the Rebbe led him to create imaginative ideas for carrying out the Rebbe's wishes.

One of his ideas was mobile mitzva center that would be used for Ufaratzta purposes. In 5723, he bought a bus, outfitted it with a library of sforim and a place for people to don Tefillin. During the day the bus was out and about, during the night, and whenever the bus was not in service, it was parked in front of 770.

One day, to everyone's surprise, as the Rebbe passed the bus he asked to tour it. Rabbi Hadakov accompanied the Rebbe while Reb Aron stood by, astonished by the surprise visit.

While on the bus the Rebbe gave some directives to Reb Aron. One was to hang a curtain in the window near the Tefillin stand, so that people would not be intimidated to don Tefillin. By the Farbrengen of Chai Elul the Rebbe spoke of the bus saying, "Every now and then Hafatzos Hama'yanos advances yet another step forward. Recently this took the form of the Tefillin Truck, a vehicle on wheels. Those involved should say Lechaim and others should learn from them."

This is the History of the Tanks. With time the original trucks were replaced with RVs, a more convenient vehicle for inviting people to have a talk. These iconic vehicles are on the forefront in the battle for Yiddishkeit, the battle to bring Moshiach today.



שערי צנינה

Esen Est Zich

עסען עסט זיך טרינקען טרינקט זיך וואס זאל מען טאן עס
דאווענט זיך נישט.

עסען עסט זיך שלאפען שלאפט זיך וואס זאל מען טאן אז
עס לערנט זיך נישט.

This old Chassidisher niggun, which is often sung at farbrengens, expresses the feelings of a chossid's bitterness as he demands of himself, "How is it that I eat, drink and sleep with ease and with a geshmak, but when it comes the time to learn or daven I am missing the geshmak?" My "Zich" enjoys Gashmios but not Elokus.

The final part of the niggun is wordless, hopeful. "Eventually," says the Chassid, "I will be able to "derher" the 'Ohr Eloki' and the geshmak in davening and learning.

The Niggun's History

This niggun originates from chassidim in Russia and was eventually brought to America by the chossid Reb Tuvia Belkin. There are those who say that he, himself, composed it.

It should be noted that there are a few versions to this niggun. In Sefer Hanigunim the words are: עסען עסט זיך טרינקען טרינקט זיך, דער חסרון איז נאר אז עס דאווענט זיך נישט.. It also doesn't contain the final wordless stanza. This is the way Reb Tuvia Belkin originally taught it, however by the Rebbe's farbrengens it would be sung the way we know it today. The Rebbe was also very medayik that the last stanza be sung correctly. The Rebbe said that singing it incorrectly makes a difference in the "toichen" of the niggun.

Interestingly enough, the words "shlufen shluft zich" were added by Chassidim once they came to America!

The Rebbe loved this niggun very much and spoke about its significance many times. It was sung quite often by farbrengens, especially in the early years.

On Shabbos Kedoshim 5714, after teaching the famous niggun "Tzama Lecha Nafshi", the Rebbe explained how when one is so low that he doesn't thirst for Elokus he should feel his lowliness and ask Hashem to have mercy on him. The Rebbe continued on to explain the inner meaning of the niggun "Esen Est Zich", how it expresses a chossid's bitterness about his situation. In order to eat he needs no preparation, it happens automatically, but when it comes to davening, which is all about **thirsting** for Hashem, he must meditate at length to arouse this feeling. After such a thought, the chossid gives a "krechtz" and begs Hashem to have mercy on him.

With what do you struggle?

On Simchas Torah 5716, the Rebbe began to sing "Esen Est Zich" by himself while all those present were simply listening in. After a while the Rebbe said, "All those whose problems are that they DO Daven and their difficulty is in eating should not sing". Immediately everyone joined in the singing..

א ציור פון א חסיד

Reb Pesach Malastovker

Part 2

Recap: Reb Pesach was in yechidus by the Alter Rebbe and was lamenting over his machshovos zaros. The Alter Rebbe gave him an apple. "Say that you don't want the apple" said the Alter Rebbe. "How can I" replied Reb Pesach, "I want it!"

The Alter Rebbe took back the apple and stared at it for a few seconds he then gave it back to Reb Pesach.

"Say you don't want the apple" said the Alter Rebbe again.

Once again Reb Pesach said that in truth he wanted the apple. The Alter Rebbe took the apple a third time and stared at it.

"Say you don't want it" stated the Alter Rebbe a third time.

"Now I really don't want it" said Reb Pesach.

The Alter Rebbe gave him the apple and he ate from it. From that day on, Reb Pesach never had problems from the sorcerers.

His Ruach Hakodesh

Reb Pesach was a holy individual who, through hard work, reached exalted levels in his service of Hashem so much so that he even attained Ruach Hakodesh. Every Erev Shabbos before Mincha, neshamos of people who had died would come to him to get a *tikkun*. He would send them off to Reb Hillel Paritcher to get their *tikkun*.

It happened once that a young bochur stood near him while he was davening and was thinking *machshavos zaros*. Reb Pesach sensed this and turning to him he said: "Your *machshavos zaros* are disturbing me, you are not letting me daven".

One Purim he was sitting with some Chassidim having the seudah. Suddenly he started asking about his son Berel, what was happening with him. For the rest of the meal however, he did not mention his son again. This greatly surprised the Chassidim sitting around the table.

A short while later they heard the other half of the story. Berel, Reb Pesach's son, had been traveling and on the way had been attacked by a bandit who wished to rob him. Being a strong man, Berel fought back until he overcame the bandit. Reb Pesach had mentioned him at the exact time the bandit had attacked him.

No Questions

Another illustration of his great stature can be found in a story about his yechidus. Reb Pesach would prepare an entire year for his Yechidus. Amidst many other preparations he would also gather all the hardest questions that he had come across in his study of Chassidus. He was then going to ask the Rebbe to clarify them during his yechidus. "However," says Reb Pesach, "the moment I entered the room all my questions were answered, they simply resolved themselves."

The possible explanation of this is that questions come from Klippa, in Kedusha there are no misunderstandings. When Reb Pesach would enter Yechidus, he was entering a room where the Shechina rests and his neshomah would be elevated causing the questions to evaporate.

He once entered the Zal in Lubavitch, and stood looking at the clock for a long while. He then turned to Reb Nachum, the chozer of the Tzemach Tzedek, and said "I just fully understood a maamar I heard from the Rebbe five years ago." This was the power of his concentration.

To be continued



Is there exclusively one path in Avodas Hashem which befits a Chossid?

The question is posed by many individuals quite often: Is it right for a Chossid to draw inspiration and seek direction in other Seforim aside for the Chassidus given to us by the Rebbeim? What about Minhagim from other circles which are foreign to us as Chassidei Chabad?

In this Sicha, said by the Rebbe on Shabbos Parshas Chukas, 5744, the Rebbe addresses this issue quite clearly. The following is not an exact translation of the Rebbe's words but encapsulates only the idea. For a more accurate transcription, learn the Sicha in Yiddish (Sichos Kodesh 5744 pg. 370) or in Hebrew (Hisvaaduyos 5744 pg. 2076).

One must bear in mind that the other paths of serving Hashem are not chas veshalom wrong or bad, rather we have our path unique blazed for us by the Rebbeim.

Sincere Hiskashrus

Each and every day, one is to see the Shlichus given to him by the Rebbe as being bestowed upon him today anew; not as though the Rebbe sent him on a Shlichus at some point in time years back, but that he is actually being sent and given a new Shlichus today!

Even in an instance where he is lacking in his Hiskashrus to the Rebbe, he still has Yiras Shomayim, and as the Mishna tells us, "מורא רבך כמורא שמים" (one's fear of his Rebbe should be like his fear of Heaven).

When something happens in his life, often times he will turn to different gestures that are brought to his attention – things that happen in the world around him, to find explanation for that which is going on in his own life.

"Bubbe Maises!" The Torah has already told us not to seek counsel from the world around us, and not to take heed to what it tells us; "תמים תהי' עם ה' אלקיך". Only the goyim are intimidated by these notions, as the Possuk in Yirmiya says: "מאותות השמים אל תחתו, כי יחתו הגוים מהמה" (from the signs of the heaven do not be dismayed, for the nations are dismayed from them).

Karmi Sheli

But even if these other notions have sources in holy places – they are still foreign to a Chossid. The Possuk says: "שמני נטרה את הכרמים; כרמי שלי לא נטרתי" (they made me the watcher of the vineyards, my own vineyard I did not watch). Meaning: although other holy sources are also called "Kromim" (vineyards), only one source is referred to as "Karmi Sheli" (My vineyard) for a Chossid.

It may be holy, it is indeed an authentic way of serving

Hashem, but it's not Karmi Sheli; why do you seek pasture in an "alien field"?!

One might ask: if that is the case, why then was this particular teaching brought to my attention; is it not by Hashgocha Protis that I should follow it?

The answer: The reason you were shown this idea was indeed by Hashgocha Protis, but not that you should follow it, rather that you should overlook it! For, as stated earlier although it is a fine and genuine method of Avodas Hashem, it doesn't belong to you as a Chossid; it's not "Karmi Sheli".

"הואיל ונפק מפומיה דרב כהנא"

The Gemara in Sukkah relates: Rav Yehuda says a Haddas branch must have three leaves stemming all from one place; Rav Kahana says it is sufficient to have two leaves stem from one place and a third covering them (Trei ve'chad). Rav Acha Brei D'Rava was meticulous about specifically using a Haddas that had only two leaves stemming from one place, "הואיל ונפק מפומיה דרב כהנא" (since that is what Rav Kahana had said).

Rav Kahana did not say that you **must** find one which is "Trei ve'chad"; he only said that it is **also** Kosher. He most certainly held that a branch which has all three on one stem is Kosher and even better. Nevertheless, Rav Acha was sure to fulfill the Mitzvah only in that way, because it was validated by Rav Kahana, his Rebbe.

This story is recorded in the Gemora as a lesson for all:

Once you are directed by your Rebbe on one path, you have nothing to seek out in other areas. It's not Karmi Sheli!

As Yidden, we have nothing to do with the practice of "Shituf" as Chazal say:

"אנו אין לנו אלא ה' אחד . . וכהן גדול אחד!"

(ע"פ שיחת ש"פ חוקת תשד"מ)

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
הל' מלוה לוח פ' ט"ז	הל' שאר אבות ט"א	ז' חשון
פרק י"ז	פ' יב"ד	ח' חשון
פרק י"ח	פ' טו"ז	ט' חשון
פרק י"ט	פ' יח"ב	י' חשון
פרק כ'	הל' טומאת אוכלין א-ג	י"א חשון
פרק כ"א	פ' ד-ו	י"ב חשון
פרק כ"ב	פ' ז-ט	י"ג חשון