

# א חסידי שער דערהער...

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ערש'ק פרשת וירא, י"ד חשון, תשע"ב

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## Vayera 5745

Tuesday, 11 Cheshvan

### “Mit Gezuntte Chassidim!”

As he was leaving his house and entering the car to head out for 770, the Rebbe met up with the famed photographer, Reb Levi Freidin, who is scheduled to travel back home to Eretz Yisroel later today. Upon seeing him the Rebbe said, “Come along with me (to 770)!”

While in the car, Reb Levi discussed with the Rebbe about the new video he would soon produce including the footage he had just captured over the month of “Tishrei in Lubavitch”. Towards the end of the ride, he told the Rebbe, “M'darf a gezuntte Rebbe!” (We must have a healthy Rebbe), and the Rebbe responded “Mit gezuntte Chassidim!” (Along with healthy Chassidim).

Wednesday, 19 Cheshvan

### Magneto-hydrodynamics

Professor Y. Branovar (who is departing for Eretz Yisroel today) awaited the Rebbe's arrival at 770 this morning at the entrance to his room. When the Rebbe saw him, he motioned to the professor to follow him inside, where they spoke for a short while on varying topics of interest.

An innovative research project is just about to be launched at the professor's facilities in Israel regarding Magneto-hydrodynamics (an academic discipline which studies the dynamics of electricity conducting fluids). As this is the first facility to launch a project of this kind, the Rebbe showed much interest in the details of the program and inquired as to what sort of implications it would have on the subject of “Torah and Science” and how they coincide.

In addition, they also discussed the plight of the Yidden in Russia.

### Farbrengen Chof Cheshvan

As today is the birthday of the Rebbe Rashab, we reflect upon one of the central achievements in his lifetime: the founding of Yeshivas *Tomchei Tmimim*. There is a famous Sicha that he said in this regard, entitled “*Kol hayotzei le'milchemes beis Dovid*” (I. e. the Gemora says that anyone who goes out to fight wars with the army of Dovid Hamelech must first write a Get to his wife – so that in case he falls in battle, his wife won't remain an *Aguna*...)

*Talmidim* of *Tomchei Tmimim*, says the Rebbe Rashab, are the warriors of Beis Dovid, fighting the *Galus* and paving the way for the *Ge'ula*. In order that they should succeed in their task, they must first “divorce” themselves from having any connection to “*Oilam Haze*”.

At 9:30, the Rebbe entered the Shul for a Farbrengen.

In the second Sicha at this Farbrengen, the Rebbe expounded upon this idea very passionately, adding that in today's day and age – this mission is the responsibility of all; not only the *Talmidim* of the Yeshivah.

In conclusion, the Rebbe Rashab categorized the fight at the end of *Galus* into two phases: One when the masses will oppose Torah and Mitzvos in general, and a second one right before the coming of Moshiach when even the very devout *Frumme Yidden* will oppose the idea of Moshiach.

The Rebbe continued to speak about the importance of fighting this “*Klippah*” now, at the end of times, and encouraged the Chassidim to spread the light with heartfelt words.

The Farbrengen continued for a few hours, including many interesting Sichos, a Ma'amor (*ke'ein Sicha*), and lively *Niggunim*. At one point during the singing, the Rebbe turned and clapped towards the children seated at his side under the table.

## נרות להאיר

\*והעיקר שכל אלו שזכו ללמוד בתומכי תמימים אשר מיסדי ישיבה זו הם כ"ק אדמו"ר (מהורש"ב) ובנו כ"ק מו"ח אדמו"ר – זצוקללה"ה נבג"ם ז"ע, הכתירו את התלמידים בשם “נרות להאיר” דוקא, והרי דברי צדיקים נוקבים וחודרים ובודעי פועלים פעולתם ליתן היכולת בזה לכל אלו שהכתירו בתואר זה, ואין הדבר תלוי אלא שפ"פ יוציאה מן הכח אל הפועל. אלא שכמבואר בתניא בנוגע לכמה ענינים לפעמים מספיקה על זה התבוננות כלה ולשעה מועטה ולפעמים צריך יגיעת נפש ויגיעת בשר בהתבוננות עמוקה בכדי לבוא לאמת זו.

(אג"ק חלק י" ע' שי"ב)

בענין שלשה שנענו  
במענה פיהם  
ראה לקו"ש חלק כ'  
חיי שרה שיחה ג



## A Closer Look Sdei Chemed

Of all the seforim printed by Kehos, one stands out as unique. Most of the seforim lining the Kehos bookshelves are either Chassidus or were written by a Chossid or Rebbe. Not the Sdei Chemed. A *nigleh* sefer written by a Sfaradi Chacham, it seems out of place. Why did Kehos print it?

World War Two and the Holocaust decimated Jewish life in Europe, sending thousands across the Atlantic in search of a safe haven. As the survivors struggled to regroup and rebuild, they were faced with a tough challenge. Amongst the millions murdered in the Holocaust were most of the prominent Rabbonim and leaders of the Yiddishe community. The younger generation had not yet had the time and the capability to learn from the earlier one and the new Rabbonim needed to *psaken shalois* without years of practice and direction.

The Rebbe, then the Executive Director of Kehos, decided to print the Sdei Chemed as a resource for the younger generation. The Sdei Chemed is a *halchic* encyclopedia covering most *halachic* concepts and ideas. Before we take a closer look at this masterpiece let us get to know the one who wrote it.

The Sdei Chemed was written by Rabbi Chaim Chizkiya Medini. Rabbi Chizkiya (the name Chaim was added later during an illness) was born on Zayin Cheshvan, 5593 in Yerushalayim. He received semichah at the age of nineteen. His father's sudden death in 5613 forced Rabbi Chaim Chizkiya to move to [Constantinople](#) where he and his family were supported by wealthy cousins, happy to have the great scholar amongst them. Even though his cousins were generous, he did not want to overburden them, so he also began to tutor children for a number of hours a day to make some income, devoting most of his time to Torah study. Although recognized as a scholar and offered a position on the Beis Din he refused, preferring to devote his time to study and writing.

When traveling Jewish merchants from the Crimea (Southern Russia) offered him the rabbinate there, he accepted and moved to Kara-Su-Bazar in Crimea, where he served from 5627 until 5659, establishing a yeshiva and raising the level of Yiddishkeit of the community that had been without a rabbi for many years.

During his 33 years in Kara-Su-Bazar he wrote the greater part of the Sdei Chemed, corresponding with rabbonim from around the world to clarify the halacha as stated. Because he would refuse all types of monetary gifts, rich men would send him seforim from their extensive libraries for his use. One can find many times where he mentions that he just received a new sefer and how it either confirms his earlier assumptions, or that he now revises his psak accordingly.

In 5649 the Sdei Chemed returned to Eretz Yisroel, staying at first in Yerushalayim for two years. Upon hearing that he was suggested as Rishon Letzion, Chief Rabbi, he moved to Chevron, hoping to be allowed to study in peace. However, shortly after his arrival Chevron's two major Torah scholars, Eliyahu Mani and Yosef Franco, died and a search for a new chief rabbi of Hebron had begun. At first, Rabbi Chaim Chizkiya rejected all offers but eventually he agreed and served Chief Rabbi there until he passed away in 5664.

The Sdei Chemed is an amazing sefer that was truly one of a kind in its time. A diligent collection of sources on all topics of the Torah, this work is in form an encyclopedia of Shut (Shalos U'Teshuvos), and was, together with the *Pachad Yitzchak*, the main indexing resource for Shut until about 50 years ago with the creation of Encyclopedia Talmudis and Otzar HaPoskim.

Many Rabbonim of the time did not have access to large libraries, making it very hard for them to thoroughly research the opinions of earlier Rishonim and Achronim when *paskening* a halacha. The Sdei Chemed became a sefer which one could use to quickly and easily find the opinions of many Rishonim and Acharonim on almost any given topic. As mentioned, Rav Medini would add more information each time it was re-printed from new seforim he had found or that had been sent to him.

There are two sections in the Sdei Chemed. The first is *Klollim* and the second is *Asifas Dinnim*. '*Klollim*' goes through all the main phrases in Shas and Poskim and discusses what they mean, how they apply and any specific halachos that are related to them. '*Asifas Dinnim*' contains longer sections discussing major themes, for example; Channuka, Gittin and others.

Because the Sdei Chemed was printed throughout Rabbi Chizkiya's life and would be continuously revised, both of the aforementioned sections had supplements called Pe'as Ha'sade (The Pe'ah of the Field) and appendices to those supplements called Shiurei Pe'as Ha'sade (The Leftovers of the Pe'ah of the Fields). This, compounded with the fact that most topics could either be included in Asifas Dinnim or in Klollim, made for a challenging search when one wished to look-up a din.

To clear this confusion the Rebbe simplified the set and organized the different sections as follows: *Klollim* from Alef to Tof, *Asifas Dinnim* from Alef to Tof, Pe'as Ha'Sade the two

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## Niggunim of Reb Shlomo Tchasniker –Part 1

When the chossid Reb Shlomo Tchasniker (named for his city) was a young child he tragically lost his eyesight. Being that he was unable to learn much with such a handicap his father arranged for him to study music and musical instruments. Young Shlomo was very talented and in addition to his beautiful voice he was a natural composer. He took special interest in the violin and although he was blind he found comfort in the heavenly sounds that emitted from his instrument.

Although his father wasn't a chossid, he had heard about the Alter Rebbe's greatness and then decided to take his son to him to receive a brocha. When the young lad entered the Yechidus room the Alter Rebbe opened a Zohar which was lying on the table and commanded the blind boy to read from it.

At first he was only able to see contorted images, but when the Rebbe commanded him once again to read out loud, his eyes were suddenly opened and he was able to see clearly. Shlomo's father was amazed by the miracle he had just openly witnessed. Right then and there he decided to leave his son by the Alter Rebbe so that he would be able to study by him and become his chossid. This is the story of how Reb Shlomo became a devoted chossid of the Alter Rebbe and the ways of chassidus.<sup>1</sup>

The Alter Rebbe would encourage his Chassidim to learn niggunim, stressing that it is one of the fundamental parts of Chassidus. He arranged a group of *menagnim* that would sing for him. Possessing immense musical talents, Reb Shlomo was asked to join this group.

There was a certain time period that the Alter Rebbe was enclosed in his room, his feelings very down. Chassidim attempted all sorts of methods to raise his spirits, unsuccessfully. Eventually Reb Shlomo went over to the Rebbe's window and started playing a beautiful melody on his violin. Upon hearing the beautiful music emanating from the instrument pouring into his window, the Alter Rebbe emerged onto the porch, closed his eyes and began to say Chassidus on the Possuk, "ויקחו לי מנגן והיה כנגן המנגן ותהי עליו יד ה'"

This Possuk describes how Elisha Ha'novie's spirit was very low and they brought before him a musician and when the he began to play the shechina rested upon Elisha. The Alter Rebbe was referring to what Reb Shlomo had just done.

By the famous "Zchlobiner wedding", when the Alter Rebbe's granddaughter married Reb Levi Yitzchak Berdichover's grandson, Reb Shlomo played on his violin while the two Tzaddikim were dancing. After the dance Reb Levi Yitzchak approached him and told him, (in the merit of your playing for me) "look into my eyes and you will never have "Machshaavos zorois" again!"

1. In Sefer Hanigunim the niggun "K'ayol Taarog" of the alter rebbe is brought down with a very similar story. It speaks of a blind boy brought to the Alter Rebbe and the Alter Rebbe instructed him to read from the zohar and miraculously his sight was restored and then became a Chossid. It continues that this boy then became one of the menagnim and later heard

א ציור פון א חסיד

Reb Pesach Part 3

### By the Tzemach Tzedek

None withstanding his great stature and his spiritual powers, Reb Pesach acted in a very humble manner.

Reb Pesach was originally a melamed. However, The Tzemach Tzedek placed upon him the responsibility of educating the younger chassidim and he moved onto to his new Avodah. As is known, the Tzemach Tzedek would send the younger chassidim who came to Lubavitch after their chassuna to different Chassidim to be educated in the ways of Chassidus and be taught the basics of Chassidus. Reb Pesach was one of these elder Chassidim educators, along with Reb Hillel Paritcher, Reb Moshe Yitchak MiYassi<sup>1</sup>, Reb Peretz of Besheinkovitz and others.

### Hiskashrus

The connection between Reb Pesach and the Tzemach Tzedek was very profound. The Tzemach Tzedek once asked Reb Pesach: How often do you think of me?

"Every new tziruf<sup>2</sup> of Rosh Chodesh" answered Reb Pesach. "And I think of you every day!" said the Tzemach Tzedek. The Tzemach Tzedek once told Reb Pesach that if he ever feels weakness in his head he should drink tea which strengthens the brain.

Reb Pesach was an accomplished composer and amongst other niggunim he composed the Zebiner Kop<sup>3</sup>

Reb Pesach was by the Alter Rebbe three times after the Histalkus he was a chossid of the Mittlerer Rebbe and for the rest of his life by the Tzemach Tzedek.

1. Yassi is the name of his city.
2. The name of Hashem has different letter combinations, one for each month.
3. See Derher Issue 3, Shaarei Neggina. More about his Niggunim will feature in a later edition in Shaarei Neggina.

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sections respectively followed by Shiurei Pe'as HaSade on the two chalakim. Indexes were added to each section as well as each sefer to make a search for any specific topic quick and easy.

The last two volumes include many other small seforim and kovtzim that Rabbi Medini wrote, such as Seder Birkas Hachama, Klollei HaPsak - how to pasken a shailla - and other interesting kovtzim. For, as we can see, Rabbi ChaCha" M specialized in the unusual and the minute. He also wrote sforim of Piyutim, Chiddushim on Shas, and Shut.

Countless times the Rebbe references to the Sdei Chemed in the ma'are mekomos of Sichos.

Although the letters may be somewhat small, and cramped, it would be well worth your while to do some extracurricular exploring and dig through the Sdei Chemed, you never know what might turn up. And you will be much more educated.



# Q & A: What's the difference between Kabbolah and Chassidus?

## What's The Difference?

The question doesn't really begin; in fact it's tantamount to asking, what is the difference between the body and soul. Were you to ask what's the difference between the head and toes or between heart and liver then an explanation would be forthcoming describing the different functions of the various organs.

But body and soul! They are two different worlds entirely one physical the other spiritual, they aren't on the same page.

The same applies to the different parts of Torah. As you know, there are 4 levels on which to learn everything in Torah. This is known as "Pardes" - 'P'shat', 'Remez', 'Drush' and 'Sod'. From simple to mystical, Kabbalah therefore falls under the last one- 'Sod'. This is like a body made of many limbs each serving its own unique task some more refined than others, such as the job of the brain. Then you have the soul, the life force of all the organs. It doesn't change or add anything, rather it brings life, energy and vitality to each part of the body. This can be likened to turning on the light in a dark room, everything was there beforehand but now it can be seen.

This is Chassidus, it's nothing new, but rather gives life into the other parts of Torah, as a soul does to a body.

Let us bring this out with an example.

Modeh Ani, as well as everything else in Torah, can be understood on four different levels.

The basic explanation is that I am thanking Hashem for returning my Neshomah to me. Being that we want to do this the moment we wake up, we don't wait until we say "Elokei Neshomah", but rather we say Modeh Ani which we can say even with Tomei hands because it has no mention of Hashem's name.

To this Chassidus adds "spirit" and explains: I am thanking Hashem for *my* Neshomah, a Yiddishe Neshomah, and now I can live a Yiddishe life. Had he given me a Goyshe Neshomah I would not say Modeh Ani even though I am alive. But what type of life is that? So here we see clearly how Chassidus hasn't added anything, the explanation is the same; I thank Hashem for returning my Neshomah but now this means a whole lot more after understanding what "Nishmosi" is. The same holds true to the other three ways of understanding Modeh Ani as well as everything else in Torah.

## Don't Get It Wrong!

There is a common error which people make when trying to define the purpose of Chassidus. "Chassidus is an interpretation of Kabbolah", people are wont to saying. To

this the Rebbe Rashab vehemently replied, "This that people think Chassidus is an explanation of Kabbolah is a mistake..."

While it is true that many parts of Chassidus are dedicated to explaining Kabbolah this is not its main role. There are many places where Chassidus elaborates on the other parts of Torah, because, as mentioned above it brings life and vigor into all the different parts.

However, being that Kabbolah is quite difficult to understand in its raw form and Chassidus makes it understandable, presenting it in a way that is tangible, palpable and understandable to everyone, the effects of Chassidus on this part of Torah - Soid - are much more felt than by the other levels of learning.

## The Only Explanation

There are many instances where Chassidus explains a part of Torah that isn't understandable in any of the other levels of learning. This is also adding life, but in a slightly different way, here Chassidus brings a new life which removes the question, which was unanswered by the other parts of Torah.

For example:

The Mitzvah of returning a Pikadon. This is totally inexplicable to the human intellect. You borrowed money from me and aren't repaying so I go ahead and take a Pikadon but I can't keep it and I must make sure to return it to you at the times you need! Go explain that logically.

Chassidus explains that we are dealing with a Mitzvah, a Choik and elaborates on what a Mitzvah is. So returning the Pikadon has no connection to the money I am owed. To this no other part of Torah will provide an explanation.

\*

There are places where Kabbolah is referred to as "the Neshomah of the Torah" this is relative to the other three parts of Torah but on a larger more complete scale Chassidus is the Neshomah.

*(Based largely on the Rebbe's Kuntres Inyona Shel Toras HaChassidus)*

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
הל' מלוה לוח פרק כג	הל' טומאת אוכלין פ' י"ב	יד חשון
פרק כד	הל' נדרים פ' י"ט	טו חשון
פרק כה	פ' טז; הל' כלים פ' א-ב	טז חשון
פרק כו	פ' ג-ה	יז חשון
פרק כז	פ' ו-ח	יח חשון
הל' טוען ונטען פרק א'	פ' ט-יא	יט חשון
פרק ב'	פ' יב-יד	כ חשון

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