

# אזכרת חסידים

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 Promise

גוט יום טוב! גוט יום  
 טוב! לשנה טובה בלימוד  
 החסידות ודרכי החסידות  
 תכתבו ותחתימו!

## התקשרות

אחד מאנ"ש בהיותו ביחידות אצל  
 הוד כ"ק אאמו"ר הרה"ק זצוקלה"ה  
 נבג"מ זי"ע התאונן על מצבו הרוחני  
 וביקש סדר בלימוד ובעבודה.  
 וביקש עצה וברכה על התקשרות.  
 הושיבו הוד כ"ק אאמו"ר הרה"ק  
 זצוקלה"ה נבג"מ זי"ע, למוד  
 מאמרים שלי ותה"ל מקושר.

(אג"ק הרי"ץ חלק ג, ע' רפד)

## חסידות

ענין החסידות הוא לשנות טבע  
 המדות דנפש הבהמית הקשורים  
 עם הגוף – שלזה לא מספיק נגלה  
 דתורה בלבד, אלא צריכים פנימיות  
 התורה דוקא, ובשביל זה המשיך  
 והוריד אדמו"ר הזקן את עניני  
 החסידות שיהיו מובנים בשכל  
 אנושי, שעי"ז תוכל להיות הפעולה  
 בנפש הבהמית ובגוף באופן פנימי.

(משיחת י"ט כסלו תשי"ג)

בענין ג' שלבים דמעשה  
 אבות סימן לבנים  
 ראה לקו"ש חלק כה  
 וישב שיחה א

## לעב מיטן רבי'ן

### YUD GIMMEL KISLEV, 5746

#### ”המלך אינו מעיד...”

“Hamelech Einoi Mei'id...”

*Yud Gimmel Kislev is remembered to be one of the most joyous times for Chassidim. In addition for it being the day we were relieved from the worry and fear that the Rebbe would have to stand witness, Chas V'Sholom, it was also sensed as somewhat of an “opening” for the anticipated final victory. The following lines are from the diary of Rabbi Y. Vogel, where he describes a bit of the feeling of trepidation that preceded the day and the sincere celebration when the good news arrived...*

When preparing the various particulars of the Seforim case, it was understood, that everyone who had to give a deposition, also had to go to court, if requested to, and be a witness. One of those people was the Rebbe.

It seems the Rebbe was very upset about having to go to court, but nevertheless he was ready to do so. [It has been told that the Rebbe also stated: “What will the Bochrin say?”<sup>1</sup>].

On Monday, 12 Kislev at 6:00 a.m. the whole Tehillim was recited in the Zal upstairs, and many Anash and Tmimim fasted until *Chatzos* (according to the suggestion of the Shluchim). Later during the day, it became known that a decision would be made tomorrow (Tuesday), so a number of people accepted upon themselves a half-day fast for tomorrow as well.

On Tuesday, 13 Kislev at 12:30 p.m. the news arrived that B”H the Rebbe will not have to go to court, and everyone became very happy and *freilech* (this was the first positive breakthrough of the court case ordeal), a number of people made *kules*, etc. etc.

When the Rebbe came in to Mincha (upstairs), everyone was singing “*Didan Notzach*” (I think this was the first time this song was sung in front of the Rebbe), and the Rebbe encouraged the song just once with his hand – but that was enough. (It was very

unusual that the Rebbe should encourage singing upstairs).

After Mincha, they began singing, dancing and whistling again, until Rabbi Mentlik got scared it would continue, and told everyone to stop. They say that at the beginning of this week, or during last week, the Rebbe asked, “Why they are dancing in the middle of Seder?”

The Rebbe went to the library from 4:10 until 6:00, and spoke to the lawyers there.

That night there was one of the most *freileche farbrengens* I remember in 770. The Zal upstairs was full of Bochrin and *yungeleit*, there were hardly any words spoken, just the feeling of gratitude, that B”H the Rebbe was saved from a bad situation, and that this is IY”H the first step to a complete victory. We sang one *niggun* for probably two hours straight!

## Vayeishev 5745

*Monday night, Yud Kislev*

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

In the fourth Sicha, the Rebbe spoke about printing and spreading the Mittlerer Rebbe's Torah, saying that he had in mind to print a booklet of *Ma'amarim*, but in the end, for technical reasons, it wasn't printed. Everything is *B'Hashgocha Protis*, and this too, was obviously for the best; but either way, at least one *Ma'amar*, “אדם כי יקריב מכם” will be printed during the course of the day and made available to all at a very minimal price so that it can be studied.

*Tuesday, Yud Kislev*

In accordance with the Rebbe's instruction during yesterday's *Farbrengen*, the *Ma'amor* was printed and sold in Kehos for five cents per copy, and everyone learned it diligently (Reb Yoel Kahn also gave a Shiur on it this evening).

1. This was conveyed at the time by those involved behind the scenes in the case, as we have heard from individuals who were in 770 at the time. –Ed.

# IN SEARCH OF A PERMIT

## Slavita Press—Part 1

Reb Moshe Schapiro was a wealthy man who had a dream. He wished to open a printing press to print Sifrei Kodesh. However in Czarist Russia this was no easy task. Every enterprise required a permit, specifically printing presses; for the government understood that freedom of press might bring too many “good ideas” to the masses, which in turn could lead to something very dangerous: revolution. To get a permit would cost hundreds, if not thousands, of rubles and all this without certain knowledge that permission would be granted.

So before Reb Moshe began working on establishing his famous printing press in Slavita, he went to the Alter Rebbe to get his advice and to gain his consent before undertaking such a large step.

While talking to the Alter Rebbe he mentioned that he was still short of some of the money needed to cover his expenses but the biggest problem of all was that he still needed to obtain a permit and this in itself was a large expense.

“Have no worry about the permit”, replied the Alter Rebbe, “follow these instructions exactly and everything will work out. Travel to Moholiev and find a melamed named Reb Yisroel. Convince him to journey with you to Vilna and there you will get the required permit –for free!”

Though skeptical at first, his strong Emunah in the Rebbe’s words dispelled all doubts and with vigor and joy he set out on his journey. You see, all the government offices, including the department responsible for issuing building permits, were located in Petersburg, not in Vilna and certainly not in Moholiev.

Upon his arrival in Moholiev, he immediately set out to the Chassidische Shtibel to find the melamed. But after all his inquiring and searching he came up dry, no one had even heard of such a person. Finally after a few more desperate attempts he was told to try his luck in the main Beis Midrash.

When the townsfolk heard why he needed the melamed they raised their brows in shock and surprise, “He doesn’t even speak Russian, how in the world do you expect him to help you?!” they exclaimed.

Undiscouraged, Reb Moshe and a group of Chassidim headed to Reb Yisroel’s house, confident in the words of their Rebbe.

When hearing their story, the melamed replied to them with a bitter smile, “Have you found some innocent soul to poke fun at?! You know very well that I don’t speak the language and in front of any government official I will be silent like a rock, is this going to help you with your permit?”

Unwaveringly, the Chassidim replied, “We are also curious to see how things will proceed, but we are secure with the knowledge that we are following our Rebbe’s instructions.”

“Do you really expect me to abandon my family for so many days, if I leave what will they have to eat, I can’t just leave my job”, protested Reb Yisroel.

After a short discussion amongst themselves, the Chassidim agreed to tend to the needs of his family for the duration of his absence. Off he went to Vilna in the accompaniment of Reb Moshe.

After resting up from their journey in the home of the wealthy Chossid, Reb Meir Refales, Reb Moshe related the story to their host. Hearing the events, Reb Meir was also unsure of what the next step should be, but in no way did he doubt the Alter Rebbe’s words.

As the days passed without any visible progress, the melamed started getting despondent. By the time Shabbos came along he was totally upset and depressed. “For this I traveled so far and abandoned my family?” he said to himself.

Noticing his guests sorrowful and miserable feelings, Reb Meir suggested that they go for a stroll at the outskirts of the city where the air is fresh, pure and relaxing. To this they all readily agreed.

As they were strolling they noticed a man pass by them and gaze intently at the melamed. This was no ordinary citizen, of this they were certain, just by glancing at his clothing. He was certainly some high ranking official, probably in one of the highest echelons of government. He was decorated from

head to toe with dazzling medals of gold, silver and bronze; the materials he wore were of the finest quality and a glittering sword hung at his waist, shining brightly as the sun’s rays bounced off the perfectly polished metal.

When they passed by him again and he continued to stare strongly at the melamed, Reb Meir, having dealt with people on this caliber, realized that something was obviously on the minister’s mind. He cautiously approached him and asked, “It is certainly not by chance that you are staring at this man, do you perhaps recognize him from somewhere?”

“Your summation is correct”, replied the minister, “After looking at him a number of times I am certain that I know him, though it was a long time ago, in the town of Shklov”.

When the melamed heard these words, after being translated to him by Reb Meir from Russian into Yiddish, he adamantly refused to admit any knowledge of having met this gentleman before. “I am from Moholiev not Shklov”, he said.

The minister however, would not relent and after much thought Reb Yisroel reminded himself that indeed he had lived in Shklov many years ago, twenty in fact. “Yes, yes”, cried the minister, “That’s when it was, twenty long years ago. But if not for you I would never be where I am today, who knows if I would still be alive. I have always wanted to repay you for that favor you did for me so long ago. Here is my card with the address of the hotel I am staying at, please come by tomorrow so we can chat a little and fulfill any request you might have”.

To be continued...

In contrast to the Alter Rebbe who was a prolific composer of over ten niggunim, the Mitteler Rebbe did not compose niggunim. The ones that are attributed to him are niggunim that were composed during his Nesius and sung in his presence.

The Mitteler Rebbe had a unique group of singers, young married chassidim, known as the Mitteler Rebbe's Kapelia (lit. Chorus). The Kapelia was actually comprised of two groups, one of singers, and the second of musicians who expertly played a wide variety of instruments.

It is interesting to note that although the Alter Rebbe and the later Rabbeim had groups of singers, choirs and *baali menagnim*, those were all vocal singers, not musicians. Even the Rebbe Rashab, who had a very large group of menagnim in Tomchei Temimim under the direction and guidance of Reb Note Paharer only had singers.

The Frieddiker Rebbe once mentioned<sup>1</sup> that in Lubavitch he had seen some of the instruments that were still there from the days of the Kapelia.

The Chassidim once asked the Tzemach Tzedek why the Mitteler Rebbe had a Kapelia. He answered: "This was to stop my father-in-law from having 'Kalois Hanefesh', to keep from 'Aroisgein' because of Elokus."

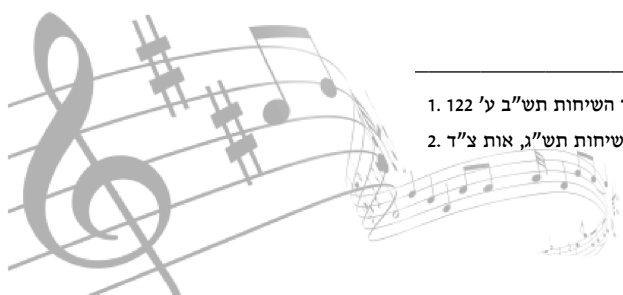
Some of the time The Kapelia would sing known niggunim before the Mitteler Rebbe, other times they would compose new niggunim and present them to him.

Many famous Niggunim were composed by the Kapelia including Podo Beshalom, Nie Zuritz, and the tune the Kohanim use for Birkas Kohanim on Yom Tov (more on this a different time).

This niggun that we know as 'the Kapelia' was sung very often by the choir and musicians therefore it eventually adopted the name the "Kapelia Niggun". The Mitteler Rebbe enjoyed this niggun very much and would often request them to sing it.

The Frieddiker Rebbe explained<sup>2</sup> the inner message of the four stanzas of the Niggun Kapelia. They describe the journey of a neshama that wishes to serve Hashem, how he confronts his Nefesh Habehamis, the process of dealing with it and the hope of Hashem's mercy.

(See there for a beautiful explanation about niggunim in general and methods to understanding their meanings. For just a tidbit of the concepts which are discussed there: Most niggunim require Eidelkeit for the listener to understand them, only two niggunim do not need preparation, a נִיגוֹן תְּשׁוּבָה and a נִיגוֹן הַתְּעוּרָרוּת.)



1. ספר השיחות תש"ב ע' 122
2. ספר השיחות תש"ג, אות צ"ד

[The story is now continued by Reb Avraham Abba Persan]:

The chassid Reb Chayim Yehoshua spent four months in the vicinity of Kazan. At home, his business affairs often took him to the small villages, and so he was quite familiar with the ways of village folk. He would travel from one small village to another, ransoming the children. Some of them fled on their own after they were released. As for the others, he had to care for them and find them a place of refuge.

Reb Chayim Yehoshua pursued his work in clever fashion. Upon first arriving in a village, he would purchase some products of that village: wool, linen, and the like. This gave the impression that his visit was for business purposes. Only incidentally would he inquire about the young boys of the vicinity.

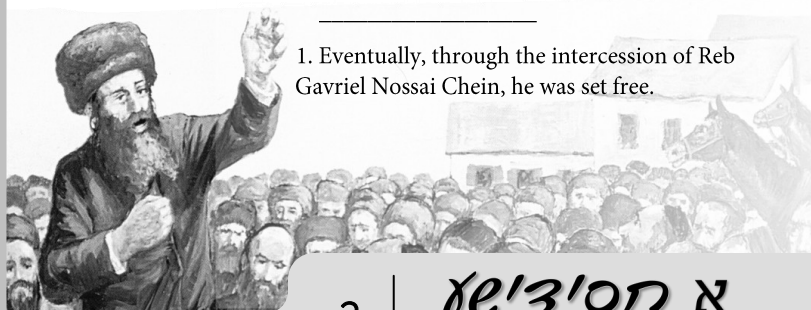
One day, a Jew who spoke Yiddish with a Vohlynian accent arrived at the village where he was staying. He too had come to purchase the local products of wool and linen, and he became friendly with Reb Chayim Yehoshua. Reb Chayim Yehoshua innocently took him at face value, and they remained together for a month. But the newcomer spied on Reb Chayim Yehoshua, eventually discovering everything he was doing in ransoming the cantonists.

Reb Chayim Yehoshua had eight boys for whom he had not yet found homes. Some of them were living with him in Kazan, while others had gone to the townsfolk to beg for food. His friend the wool-and-linen merchant assisted him in ransoming the cantonists and in making further arrangements for them. With his help he managed to place six of the children in Kazan. Reb Chayim Yehoshua decided to take the remaining two home with him when he left.

On the very day that Reb Chayim Yehoshua was planning to depart, three armed soldiers suddenly appeared, in the company of the merchant from Vohlynia. They arrested the chassid Reb Chayim Yehoshua and bound him in chains. As soon as the children caught sight of the soldiers, they ran for their lives, and alarmed the children who had been placed in the city. All of them disappeared, and were never heard from again. During the next six months, Reb Chayim Yehoshua was moved from one jail to another, bound in chains, until he was finally brought to Vitebsk.

There, Reb Chayim Yehoshua was imprisoned under very harsh conditions. At first the governor wanted him tried for treason by a military court, and he boasted that he would execute Reb Chayim Yehoshua by hanging. It took a great deal of persuasion to influence him to hold the trial in civil court.<sup>1</sup>

1. Eventually, through the intercession of Reb Gavriel Nossai Chein, he was set free.



## What is the meaning of the promise that the Alter Rebbe made to those that would rejoice on Yud-Tes Kislev?

”דער וואס וועט זיין שמח בשמחתו, וועל איך עם ארויסנעמען...”

There are three different versions of what the Alter Rebbe stated in regards to the great celebration of the Chag Hageulah, Yud-Tes Kislev:

“Anyone who will rejoice in my *Simcha*:

- I will bring him out “*Min Ha’metzar El Ha’merchav*” (lit. From a narrow, tight situation to one of expansion);
- I will pull him out “*Min Ha’geshem El Ha’ruach*” (lit. From physicality to spirituality);
- I will pull him out of *Gehinom*.

The Rebbe Rashab explains that although these three versions are different they do not exclude one another, but in fact they are actually three levels of the same process. The Alter Rebbe is telling the Chassidim that he will lift them up from the lowest of the low to the ultimate height. This is represented by the different versions of his statement. They are absolutely not contradicting each other, but rather it is like a ladder, each one a different rung. From each of these situations he will be elevated.

The Alter Rebbe said this in conditional terms, “Those that rejoice etc.” but what exactly is the meaning of “Rejoicing in my *Simcha*”? And how is this done?

### The Rebbe’s *Kliamke*

The Tzemach Tzedek explains this to mean that one needs to ‘hold on to the Rebbe’s *Kliamke*’ (lit. doorknob).

In a Yud-Tes Kislev Farbrengen, the Rebbe explains the meaning of this concept.

In order to understand this idea in the area of *Hiskashrus*, let us first take a closer look at the characteristics of a doorknob in *Gashmiyus*.

A doorknob is only a very small, minute and seemingly insignificant part of the door. It is certainly not the door; it is not a real part of the entire house; it is merely a utility that is there to assist in the use of the door itself. But, in Halachic implications (regarding *Hilchos Tuma*), once it becomes of use to the door, it can be considered ‘*Me’chubar*’, attached to the door and hence a

part of the entire house.

In our instance:

Although a Chossid may not yet consider himself as part of the “inside” of the house, he may not have yet reached the proper level of understanding Chassidus, nevertheless, as long as he makes a steadfast commitment that “come what may” he will grab -hold of the Rebbe’s *Kliamke*; all the rest will be done by the Alter Rebbe himself. He will surely stay true to his word and *Shlep* the Chossid out of the depths and uplift him to the highest of heights.

[In addition, the very decision and firm resolution to hold onto the Rebbe’s *Kliamke* will eventually help him achieve on his own.]

(ע”פ שיחת י”ט כסלו תשי”ב)

1. IYH in a later edition we will discuss what it holding the *Kliamke* means in a bochur’s practical *avodah*.

לעילוי נשמת  
הרה”ח התמים ר’ יוסף יצחק ע”ה  
בן הרה”ח התמים ר’ שלמה שניאור זלמן ע”ה  
קייזן  
נפטר י”ב כסלו ה’תשנ”ט  
ת.נ.צ.ב.ה.

חלק שני ללימוד הרמב”ם		
הל’ נחלות פרק ח	הל’ גזילה ואבידה פרק טז-יז	י”ג כסלו
פרק ט	הל’ חובל ומזיק פרק א-ג	י”ד כסלו
פרק י	פרק ד-ו	ט”ו כסלו
פרק יא	פרק ז-ח הל’ רוצח ושמירת נפש פרק א.	ט”ז כסלו
ספר שופטים הל’ סנהדרין פרק א	פרק ב-ד	י”ז כסלו
פרק ב	פרק ה-ז	י”ח כסלו
פרק ג	פרק ח-י	י”ט כסלו