

# ז' ער ה' ער

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## שטעל די פראגע

מ'דארף אלעמאל געדיינקען, אז מען איז דעם רבינ'ס מענטשן, און...שטעלן זיך אליין די פראגע: איז דער רבי צופריידן מיט מיר וואס איך טו אזוי? האב איך גענוג אתנפאי און אתהפכא ווי עס פאסט פאר דעם רבינ'ס א מענטש?

(אג"ק ח"ג ע' שלו)

ביאור בתועלת גילוי הקץ על  
 ידי יעקב אבינו  
 ראה לקו"ש חלק ב'  
 ויחי שיחה ב

## L'KAVOD YOM HA'ETZEM V'HABOIR, CHAG HAGEULAH HEI TEVES

In salute and admiration for all those involved in planning, writing, publishing, disseminating and funding the Chassidisher Derher and the other beautiful Kovtzim, bringing the Rebbe to the Bochrin and to the world.

## לעבן מיטן רביין "MAKDIM RFUAH"

*In honor of the Yom Tov of Hei Teves, we present the following article. Much is known about the story of Hei Teves; the various Sichos that the Rebbe spoke about the theft of the Seforim and the passion and emotion that went along with it, the Rebbe's intimate involvement in every step of preparing and presenting the court-case, and so on. (See the special issue of Leben Mitten Rebb'n for more details).*

*What may not be as known, is that when looking in retrospect, it seems as though the Rebbe alluded to the entire story in Sichos long before he was officially notified about the robbery (around Shavuot time 5745), or even before it had begun at all (around Yud Shevat time 5745). Here are two examples:*

### Erev Rosh Hashonah, 5744

On the night of Erev Rosh Hashonah, the Rebbe held a Farbrengen – a way of welcoming the guests that had arrived to spend Yom Tov with the Rebbe, as normal. But this time, something unusual happened: the Rebbe entered the Farbrengen with two additional Seforim in hand (aside for his Siddur) that had recently been published by Kehos. The first was the most recent volume of Or HaTorah by the Tzemach Tzedek and the other was the most recent volume of Igros Kodesh by the Frierdiker Rebbe – *Chelek Hei*.

In the fourth Sicha, the Rebbe explained that since the publishing of these Seforim specifically now is obviously Be'Hashgocha Protis, he will open each of them and discuss a short point from what is written there.

After explaining something from the Or HaTorah, the Rebbe opened the volume of Igros Kodesh and read the first letter.

The letter is dated from the period when the Frierdiker Rebbe was in Warsaw, Poland, under the brutal rule of the Nazis YM"SS, and in it he describes the desperate situation of himself and his family. In the Rebbe's words (Hisvaaduyos 5743 vol. 4 pg. 2078):

This letter was written under the rule of the Nazis YM"SS, and therefore needed to be written in a language understood also by non-Jews, and in codes – out of fear of the censor, and so that it will reach its destination without delay.

This is what he writes:

"I currently don't have living quarters and find myself by a friend along with the entire family in one room. There I have no place for the books which were lent to me by Agudas Chabad... I would be pleased if Agudas Chabad would take them back..."

Meaning, he wished that the Seforim and manuscripts should also be rescued from captivity, along with his own escape and that of the family.

The Rebbe then went on to explain the lesson in Avodas Hashem which we can learn from the letter, and the connection with the time of Erev Rosh Hashonah.

How ironic is it that a year and a half's time before the eruption of the entire story of the Seforim, the Rebbe read aloud at a Farbrengen a letter from the Frierdiker Rebbe where he explicitly states that the Seforim belong to Agudas Chabad – the longstanding claim which the Rebbe would later battle to defend in court.

### Yud Aleph Nissan, 5745

Beginning from the year 5731, the Rebbe held a Farbrengen each year on Yud Aleph Nissan in honor of his birthday. Interestingly, from after the episode of the Seforim began, the Rebbe ceased this custom.

During the last Yud Aleph Nissan Farbrengen – in 5745, the Rebbe gave a very interesting explanation as to why he holds a Farbrengen on this day, and when looking back, it is very much connected with what was about to happen in Lubavitch just a few months later.

The Rebbe began the second Sicha:

It is well known that one of the worst *Middos* according to the Torah (and especially *Mussar*) is *Ga'ava* – haughtiness. With that being said, how is it possible that all gather here and participate in a Farbrengen which is being held in honor of one single person?

But the truth is that this is not at all the case. Just as on Simchas Torah, we are told, the Torah wishes to dance, and the Yid has the Z'chus of serving as the Torah's hands and feet, the same is true in our instance. The (Frierdiker) Rebbe is on high and he

(Continued on page 2)

# A SEFER IN REVIEW

## Derech Emunah

At the center of the Hei Teves saga lays the sforim. The Rebbe, when speaking about Hei Teves would mention the importance of learning from the sforim and encouraged buying books in honor of Hei Teves. We would like to focus on a lesser known episode that took place on Beis Kislev 5748, the day the sforim returned to 770, their rightful home. And this in the form of a Sefer in Review.

The original psak of Hei Teves stated that the sforim must return to 770, however the case went to appeals. After having spent the summer in court, on Chof Ches Cheshvan, the Appeals Court handed down their judgment: the original decision was upheld and the sforim were to return to 770 immediately.

On Monday, Beis Kislev, the members of Aguch, the librarians of the Rebbe's Library and others went to the safe deposits to retrieve the sforim. While they went to the banks and the storage center the Rebbe went to the Ohel. This is not the place and the time to elaborate what happened when the Rebbe came out and saw all the bochrin outside. Suffice to say, the Rebbe was very displeased and vigorously sent everyone to return to their learning and their sforim.

The Rebbe then left to the Ohel asking that as soon as the sforim come back, three specific sforim should be brought to the Rebbe by the Ohel. The next morning the Rebbe sent one of the sforim, Derech Emunah, to Reb Berel Levine, the chief librarian of the Rebbe's library, with a note. The note said that the sefer should be reprinted, with footnotes from the Zohar and Tikkunei Zohar, specifically because the last print was missing sections.

The team got to work immediately and began working on preparing it for print and finding and placing the footnotes. The Rebbe wanted it to be printed as soon as possible to allow the chassidim to learn the sefer near the time the sforim came back. Every few hours he would ask for an update on the project.

Throughout the day the footnotes were prepared and the introduction was finished and through the night they typeset the printing presses. This was not an easy job, finding all the footnotes in the Zohar, Kabbala in general is complicated and providing accurate footnotes to different concepts in Kabbala usually can be done with the luxury of time. Here there was no time.

Much of the next day, Wednesday, was spent editing the pages, but the sefer was still not ready for print.

The Rebbe told Reb Berel Levine that he would be going home after Maariv and would be waiting for the the edited pages. About an hour after the Rebbe left, Reb Berel Levine received the edited pages. He ran over to the Rebbe's house, rang the bell, and gave them to Reb Shlom Ber Gansburg to give to the Rebbe.

In the morning the Rebbe brought the pages to 770 with corrections, the printing presses were corrected and set to print. Derech Emuna had been reprinted in less than three days.

It is interesting to note that at first they were planning on printing Derech Emuna with Rashi letters but the Rebbe told them to switch to regular letters.

At the Farbrengen of that next Shabbos, Shabbos Vayeitzei 5748, the Rebbe spoke about Derech Emuna and encouraged everyone to learn from it saying that through learning from this sefer they will hopefully have an added desire to increase in the study of Pnimiyus HaTorah with understanding and later to add in learning Chassidus.

Later the Rebbe edited the sicha separately from the Shabbos Farbrengen and the sicha came out in its own kuntres.

### What is this sefer about?

Derech Emunah was written by Harav HaGaon Meri Ibn Gabai in Turkey. He was from the leading Mekubalim in that period, around when the Yidden were Expelled from Spain. Aside for Derech Emunah he also wrote Toeles Yaakov, and the sefer for which he is famous, Avodas Hakodesh.

Derech Emuna is a sefer of Kabbala that focuses on explaining the Ten Sefiros in a clear question-answer format, answering questions posed to him by his student Reb Yosef Halevi. This was based on another sefer written not long before by Reb Ezriel Grona.

Derech Emunah was written before Avodas Hakodesh and is not quoted in Chassidus as much as the Avodas Hakodesh.

The Derech Emunah was first printed in 5320, about twenty years after the Harav Meir passed away.

To give an example of the respect given to his sforim, Avodas Hakodesh is considered the definitive summary of Kabbala before the chiddushim of the Mekubalim of Tzfas. These Mekubalim, including the Ramak and the Arizal revealed new levels in Kabbala and shaped the Kabbala that we learn today. But of the period before, Avodas Hakodesh is the clear and concise sefer that explains and summarizes all the concepts.

He passed away in 5300 and was buried in Eretz Yisroel.

*Derech Emunah  
focuses on  
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question-answer  
format.*

*(Continued from page 1)*

needs someone to be his "hands and feet", so to speak, carrying out his work in Hafotzas Hama'ayonos, and so there is someone who fills this position.

A story:

When we were in Cheder, they would tell a story of a Rav who was very small in body, but had a very prestigious position. When asked, how is it befitting that a man so small serves a position of such magnitude, he answered: "True I may be small, but the chair is very big!" (*"Der beinkel is a greiser!"*)

A Talmid of the Maggid, Reb Levi Yitzchak the Rebbe in Berdichov, had an amazing talent with music and niggunim. Many Yiddishe Neshomos which had unfortunately gone astray were brought back to Torah and Mitzvos through his heartfelt niggunim. One of the more well known incidents is related in Likkutei Dibburim by the Frierdiker Rebbe.

The Berdichover once traveled to a village to visit a poritz. This Poritz was a German Jew who lived a total secular life, he had lost himself on the path of Kedushah, and was now far and estranged from anything to do with Yiddishkeit. The Rebbe requested of this man to allow his entourage to daven Maariv in his house. The Poritz awed by the saintly image of Reb Levi Yitzchak hastily agreed. The Rebbe himself would be the Chazzan.

Before he began to recite “*Ve’hu Rachum*” he meditated deeply and started to sing a niggun. At first it was a deeply bitter tune full of pleading and beseeching, everyone was quickly swept away with intense outpourings of emotion. Reb Levi Yitzchak then began to sing a joyful tune, overcome with passionate and fiery feelings. Only after all this did he actually start to daven Maariv, with a sad niggun, the one he had initially sang. When he reached the words “*Hashem Hoshia*” he used the fast and happy part.

The impression that this niggun etched upon his Talmidim is indescribable. They were raised to heights unfamiliar to them. They were certainly able to *feel* in every t’nuah the idea of “*Yeridas Ha’nes homo B’guf*”..... but to them it was like an analogy, they were unable to grasp the core of the concept.

The poritz was totally overcome by Reb Levi Yitzchak’s singing, it aroused in him a great yearning and passion to return to Hashem with a complete heart. It stirred him to the core of his being. He begged the Rebbe to give him a Tikkun by which he could mend his ways and make good all his past deeds. Reb Levi Yitzchak guided and led him on a new path of return and a short while later he came to Berdichov ready to begin a new life.

(To be continued...)

Meaning, the work and Torah of the (Frierdiker) Rebbe is great and it must be carried on, the one who is actually filling the position is not of all that much significance.

The Rebbe went on with this subject for a while.

It is quite interesting that specifically this issue was of the core of the entire Seforim episode; namely, that the Rebbe’s leadership is a direct continuation of all the preceding Rabbeim, up until the Frierdiker Rebbe.

Reb Shimon the doctor, also known as Reb Shimon Assia was from the Chassidim of stature by the Alter Rebbe. He merited to be a Chassid of four Rabbeim, living until the times of the Rebbe Maharash.

Reb Shimon was born around 5531 – the exact date is not known. Already as a child he was famous for his great intelligence and abilities, which he devoted to learning Torah. He first visited the Alter Rebbe as a child, initially in Liozna and later in Liadi.

He lived in the village of Dishka not far from the city of Vitebsk in White Russia. He was from the great Chassidim of the Alter Rebbe and a wealthy man.

Many times we find in the stories of the Rabbeim a certain Dr. Heibenthal who was very close with the Rabbeim and treated their families. This doctor was not a small regional doctor; Dr. Heibenthal was the regional director of the professors of the Vitebsk area and he taught medical students in his practice. To visit private homes to provide care for sick patients was out of the question, even for the most respected and wealthy individuals, he just did not have the time. Only to Lubavitch, to the Rabbeim did he travel whenever he was needed.

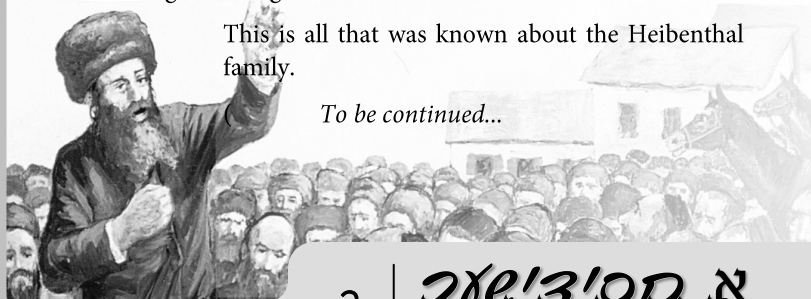
This unusual relationship between the non-Jewish doctor and the court of Lubavitch was due to Reb Shimon. In the following story you will see how a chassid influences those around him, and how the circle came full with Reb Shimon eventually becoming a doctor himself.

The Heibenthal family lived in the same village as Reb Shimon, in Dishka. The Heibenthals were a Christian family hailing from Germany, the patriarch of the family was a well-educated elderly man and his grandchildren worked a farm.

The Heibenthal family history was shrouded in mystery. All that was known was that the elder Heibenthal had lived in a small town near Munich near his grandfather, a respected doctor. After he had moved to Russia, a tragedy had befallen him that caused him pronounced pain. One of his grandchildren had a gifted son who was unsatisfied with working on the farm, and he would spend time learning from his grandfather all sorts of knowledge, and they grew very close. One day, when this grandson was fifteen years old, he disappeared. No matter how much his searched for him, through the forests and through the fields not a trace was uncovered. It was as if the ground had swallowed him. His grandfather took his disappearance very harshly and was distraught. This affected his health and he grew older and more sickly, his eyesight weakening and his strength waning.

This is all that was known about the Heibenthal family.

To be continued...



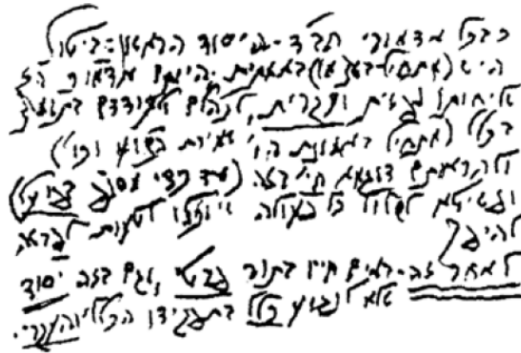
## What is the role of a Rebbe?

Rabbi Yudel Krinsky relates:

At one point, the Rebbe spoke with me at great length concerning some of the aspects of the court-case over the Seforim. In addition to our oral conversation, the Rebbe also handed me a few pages of these points in his own holy handwriting, presumably due to the importance of the subjects we discussed; the Rebbe chose not to rely only on my memory, so that everything would be clear. One interesting point from those pages:

"כבכל אדמו"רי חב"ד היסוד הראשון: ביטול היש (מתחיל בעצמו) באמיתית. היותו אדמו"ר ה"ז שליחות נפשית ועיקרית, לנהלם ולעודדם בתומ"צ בכלל (מתחיל באמונת ה' שמירת הש"ע וכו') ולהראותם דוגמא חי' בזה (עד כדי מסירות נפש בפועל) ופשיטא לשלול כל פעולה שיוכלו לטעות לפרשם להיפך. לאחר זה באים חיינו בתור פרטי וגם בזה יסוד שלא נוגע כלל בתפקידו הכללי והעיקרי..."

"הראי' העיקרית והשוללת כל הטענות שכנגד: מכתב המוריש רשמית דשייך לאגודת חסידי חב"ד. הקס"ד אולי כתב רק לפנים (היינו טיפשות) והאומר כך זהו חילול השם הכי גדול ועד כדי כך שהאומר כך (במזיד) צריך להיות ברמ"ח ר"ל. ובסגנון אחר (ועיקר): כל התעודות רשמיות, מכתבים וכו' - כתבים מפורש דשייך לאגודת חסידי חב"ד - הטענות שכנגד הם דברים שבע"פ סתם".



withhold all actions that may mistakenly be explained contrary [to the above]. [Only] after this comes the Rebbe's private life, and in this aspect as well, the foundation is – not to interfere at all with his general and primary purpose.

"The primary proof which overcomes all the arguments of the opposition: The letter from the testator [the Frierdiker Rebbe] which officially declares that [the library] belongs to Agudas Chassidei Chabad.

"To think that he wrote the letter only to deceive [the European governments], (is foolish, and) one who says so creates a great Chillul Hashem. One who says this (intentionally) deserves excommunication, G-d forbid.

"In other words (– and the main point): All the legal certificates, letters, etc. express explicitly that [the Seforim] belong to Agudas Chassidei Chabad – the opposing views are merely words transmitted orally [without any written proofs]."

It becomes very clear what a Rebbe does and the role he plays for his Chassidim.

For a Chassid, this is demands a sense of responsibility. In our day to day lives when we are struggling with what we know is demanded and expected of us; be it coming to seder on time, or going out on Mitzvot completely exhausted, it must spring to mind that the Rebbe gave us everything, his personal life was secondary. Should we not reciprocate by giving up from ourselves just a little bit?!

The insurmountable amount of hours dedicated by the Rebbe for the Chassidim, the tremendous amount of care...

### Free Translation:

[But first, some background:

One of the main claims that the Rebbe wished to present to the court with regard to this case was the fact that the Frierdiker Rebbe wrote explicitly in a letter (while he was in Poland) that the library is property of Agudas Chabad. The opposing side attempted to refute this claim by suggesting that this was only written in order to ensure the library's safe exit from war-torn Europe, but in truth, the Frierdiker Rebbe did not intend that it was **really** and **legally** property of the organization. Meaning: they shamelessly implied that the Frierdiker Rebbe did not mean exactly what he wrote – Chas ve'Sholom.

Here the Rebbe articulates in great detail, that to think of such behavior by the Frierdiker Rebbe is absolutely out of the question – it is precisely the opposite of what the whole being of a Rebbe stands for!

In addition, the Rebbe protested against the terrible Chilul Hashem that takes place when such a school of thought is aired publicly.]

"As with all Chabad Rebbes – the first foundation is: truthfully nullifying one's existence (starting with himself). Being a Rebbe, it is his integral and primary mission, to guide and strengthen [the Chassidim] in Torah and Mitzvos in general (beginning with belief in Hashem, keeping [the laws of] Shulchan Aruch, etc.) and to show them a living example of this (even when it requires the extent of actual Mesiras Nefesh). It is self understood that a Rebbe must also



### ללימוד הרמב"ם

פרק יח	פרק י-יב	ד' בטבת
פרק יט	הל' שנינים.. פרק א-ג	ה' בטבת
פרק כ	פרק ד-ו	ו' בטבת
פרק כא	פרק ז-ט	ז' בטבת
פרק כב	פרק י-יב	ח' בטבת
פרק כג	פרק יג-יד הל' שלוחין ושותפין..	ט' בטבת
פרק כד	פרק א	י' בטבת
	פרק ב-ד	

