

# אמרי אפרים

## לעבן מיטן רבין

### MISHPATIM 5747

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#### משפחה אחת ממש

הוד כ"ק אאזמ"ר אדמו"ר הרה"ק מוהר"ש אומר להוד כ"ק אאמ"ר הרה"ק, אשר הוד כ"ק רבינו הזקן מסר נפשו הקדושה והשקיע כחותיו העצומים אשר עדת החסידים יהיו כמשפחה אחת ממש, אשר כל איש ואיש בעדת החסידים ידרוש טובת חבירו בפרנסה, וכל אשר אחד עוזר את זולתו יהי בהרגש אהבה וחיבה גדולה כל כך כבני משפחה אחת ממש.

(אג"ק אדמוהרי"צ ח"ד ע' לד)

#### לזכות

יקותיאל דובער שי'  
קאלמענסאן

לרגל בואו בקשרי  
שידוכין עם בת גילו  
שתחי'

שיבנו בית נאמן בישראל  
בנין עדי עד על יסודי  
התורה והמצוה כפי שהם  
מוארים במאור שבתורה  
זו היא תורת החסידות

מקום גניזת הארון, האם יש  
ענין של קודש הקדשים  
היום?  
ראה לקו"ש חלק כ"א  
תרומה שיחה ב'

There was an interesting custom in 770 that took place throughout the years: During the Farbrengen on Shabbos Parshas Mishpatim (when the weekly *Parsha* discusses the Mitzvah of lending money to a fellow Jew in need) the Rebbe gave a bottle of *Mashke* for the *Melave Malka* benefitting the Crown Heights *Gemach* (taking place that evening).

When Reb Shimon Goldman of the *Gemach* approached to receive the *Mashke* he would put on a *shtriemel* and deliver a short "Vort", reminding the crowd of the importance of giving *Tzedoka* and appealing that they attend that evening's dinner and donate to the *Gemach*.

Here is an interesting story he told in 5747 and the Rebbe's comments that followed:

The Tzaddik Reb Nochum of Chernobyl would periodically visit a certain town where he would always stay at the home of a particular Chossid of his.

One year, as Reb Nochum prepared for his annual trip he sent a message to his Chossid saying that if he will not come up with two thousand ruble (an enormous sum of money), the Tzaddik will not stay at his home. What is more; he will be forbidden from coming to visit his Rebbe at all throughout the entire trip, both for *tefillos*, and for the "Tish" that he will conduct.

One can only imagine how broken-hearted the Chossid was. His entire possession did not even total anywhere near one thousand ruble. The fact that he would now have to suddenly come up with double that amount was simply unthinkable!

Reb Nochum reached his town and indeed stayed elsewhere, while throughout the entire visit the devastated Chossid was unable to see his beloved Rebbe.

A short while after Reb Nochum left the town, a passing nobleman stopped in there with his entire entourage. Wonder of wonders! Some of the soldiers chanced upon the Chossid's home, accidentally leaving behind an immense treasure. Miraculously, when they returned to search for the missing treasure, they skipped over the home of the Chossid.

When he opened the chest, the first sum the Chossid managed to lay his hands upon was exactly two-thousand ruble! Excitedly, the Chossid carried the

money over to his Rebbe, Reb Nochum. It was then that the Rebbe explained to him what the meaning of the entire affair was:

"In heaven", Reb Nochum began, "it was decided that you should be blessed with riches, but only after you would pray for it. In order that you should ask for riches, I needed to cause you the temporary pain".

♦

The Rebbe listened to Reb Shimon as he told his tale, when Reb Shimon finished, he commented:

There is a question on this story (a "*Klutz Kashe*") which makes me draw the conclusion that the version as it was now told is inaccurate.

If the only reason why the pain was needed was in order to arouse a desire for riches in the heart of the Chossid, why then did the pain need to endure for such a long time?

Being a true Chossid of Reb Nochum, even missing just one davening with his Rebbe should have been enough to bring about the deepest pain and cause him to cry with bitterly, with heartfelt "Chassidishe tears!"

Even if he was not the biggest Chossid but merely a simple Jew, even if he was a "Grubber yung", nevertheless, seeing that everyone else in the town is allowed into the Tzaddik's residence and enjoying his holy presence should have been enough to break his heart.

Therefore it would make sense to say that although the general content of the story is accurate, some of the details got mixed up:

The nobleman's appearance in the town took place much earlier in the story, immediately after Reb Nochum reached the town and did not stay in the Chossid's home (or possibly after one davening in which he was not allowed to participate, but no more). This would have already caused him enough pain to storm the heavens in prayer for riches.

As is often the case, it is presumable that when the story was passed down from hand to hand, it was altered a bit by some of the transmitters in order to make the story sound better and more exciting. They obviously did not realize that in the process, they not only failed to enhance the story, but they actually only made it harder to believe!

(Hisvaaduyos 5747 Vol. 2 pg. 501)

# WONDERS OF CHASSIDUS

## PART ONE



### Historical Background

One hundred years ago, far from the comforts of America, the foundations of the longest and perhaps deepest *Hemshech* in Chassidus were being laid. In the geographically small, but spiritually immense village of Lubavitch, the Rebbe Rashab, week after week, spoke the words which would become known throughout the

world of Chassidus as the "*Hemshech Hayadua Besho'o Shehikdimu Te'erav*": The famous series [beginning with the words] *Besho'o Shehikdimu*, 5672. (Or in short *Ayin-Beis*.)

To be precise, the initiation of this work did not take place in Lubavitch itself, but rather in Menton, a small city in Southeastern France.

Months before the Rebbe Rashab would actually embark upon the spiritual quest of clearly elucidating the most intricate and complex concepts of Chassidus, he spent the winter of 5672 on health-related leave in southern France. The Frierdiker Rebbe chronicled the trip – parts of which, he had the privilege of escorting his saintly father. He describes how on the journey from Lubavitch, the Rebbe Rashab told him that he hoped the 'leave' will provide opportunity to think over a new and profound concept in Chassidus.

"I eventually found out from my father," writes the Frierdiker Rebbe, "that his inspiration for the *Hemshech* had begun in Menton. The *Hemshech* ushered in a new era for the expansion of Chassidus with its complex subjects discussed as though they were common talk."

### Delivery, Writing, and Edition

The *Hemshech* – a series of topics that form a perfect sequel – is the longest and most thorough in the entire collection of Chassidus, first even to the famous "*Yom Tov Shel Rosh Hashono – Samach Vov*", concluded only four years before.

*Ayin Beis*, as it is commonly known, includes one hundred and forty four Maamorim that were said or written between the years

5672-5676. The opening Maamor – whose title is that of the entire composition, *Besho'o Shehikdimu* – was said by the Rebbe Rashab on Shavuos 5672. He concluded four years later with a Maamer for Shabbos Parshas Vayera 5676, just one day ahead of his getaway from Lubavitch in the wake of the First World War.

In 5764, the Rebbe Rashab journeyed from Lubavitch again, taking a brief intermission from delivery of the *Hemshech*. Returning home in time of Shavuos of that year, he then resumed with the Maamorim.

Several Maamorim were not actually delivered publicly. Even those that were, did not necessarily begin with a *Dibbur Hamaschil* from the Parsha or other relevant events, and their titles were only included during the transcribing process.

Although the Rebbe Rashab himself wrote down the content of the Maamorim, the written form did not contain the introductory and concluding paragraphs as their oral counterparts – these were determined only later by the Rebbe Rashab who also added the *Diburei Hamaschil* and several footnotes.

After drafting the Maamorim, the holy manuscripts were handed to the "scribe of the Royal court" – Rabbi Shneur Zalman Y. Eidel Zislin, who would then copy them into a reader-friendly structure, all the

while incorporating the Rebbe Rashab's notes into the body of the text. At the conclusion of his work, they were finally allowed for the very slow process of dissemination among Chassidim.

On rare occasions the Rebbe Rashab wrote additional notes to the already transcribed Maamorim, and also included *Kitzurim* at the end of paragraphs. Those copies were re-written by a larger team of Chassidim only in the years following 5680, after the Rebbe Rashab's *Histalkus*.

### Contents

The *Hemshech* touches upon nearly every topic which in Chassidic literature, bringing these vast and abstract concepts closer to the mind of the learner through meticulous explanations and lucid parables.

The general theme follows the purpose of creation and the power of Mitzvos, while extending to the intricate levels of spiritual realms and practical counsel for self-refinement.

Some major themes in the *Hemshech*: The ultimate source and purpose of the ten *sefirot*; the novelty of *Matan Torah* to reveal the highest level of the *Ohr Ein Sof*; the major difference between Torah and Tefila; and a long elaboration on a passage from the Maggid on "*Asey Lecha Shtei Chatzotzrot*".

The Frierdiker Rebbe relates, that his saintly teacher, the Rashbatz, referred to the Rebbe Rashab as the "Rambam of Chassidus", in virtue of his broad and explanatory teachings – each placed in an orderly fashion – like the Rambam had done in his own compositions.

*To be continued...*

### An illustrious family tree

Reb Binyomin Kletzker was from the famous Chassidim of the Alter Rebbe, and later a Chossid of the Mittler Rebbe and the Tzemach Tzedek.

He was born into a much respected family of Shklov, boasting many great Torah giants in its lineage. The Shach was his great uncle, and the Ponim Meiros was his grandfather, to name just a few.

Despite the fact that this family was fierce antagonists of the Baal Shem Tov and the Alter Rebbe, Reb Binyomin became one of the leading Chassidim of the Alter Rebbe, alongside his famed brother-in-law, Reb Pinchas Reizes, who was one of the Alter Rebbe's *chozrim*.

Reb Binyomin was a successful lumber and fur merchant, known throughout the countryside for his honest ways.

We bring our readers a selection of stories about the life of this great Chassid, about whom the Alter Rebbe said "*Yechida Shebenefesh*" shines in him"

### Great revelations

Once, while traveling back from a wedding, the Alter Rebbe and Reb Levi Yitzchok of Barditchev visited the city of Shklov, Reb Binyamin's hometown. Whilst at the local shul, Reb Levi Yitzchok pointed to one of his chassidim, and said: "This *yungerman* puts on 2 pairs of tefillin, and he has *Gilui Eliyohu*!"

In response the Alter Rebbe pointed toward Reb Binyamin and said:

"This '*Avrech*' is davening *Shmone Esre*, holding by *Sim Sholom*, and by him is shining "*Yechida Shebenefesh*", which is higher than *Gilui Eliyohu*!"

At a different occasion the Alter Rebbe said that he is a sharp '*Amkan*' [he has deep incisive logic], and has reached the level of the Beinoni spoken about in Tanya.

Regarding his davening the Mittler Rebbe said "The servants of Hashem, and the highest *Malochim* would prefer to exchange their service with that of Reb Binyomin..."

At a Bris Milah, where Reb Mendel Horadoker was the Sandak, he met Reb Binyamin, who was serving as the Mohel. Reb Mendel complained to Reb Binyamin saying: "I can't look directly at your face, for a cloud of *Yiras Shomayim* rests upon you!"

### The Power of a "Dugma Chaya"

Reb Binyamin would often leave his town for business matters.

On one of such trips Reb Binyomin realized that he would not reach his destination before the *Zman Tefilla*, and like all of the Alter Rebbe's Chassidim he was very careful with this. (Meaning, they would be vigilant to make sure they started davening before the *zman*, even though the davening would end long after.) Therefore he donned his Tallis and Tefillin, and started davening while sitting in the wagon.

When he reached *Shmone Esre*, Reb Binyomin stood up on the rear of the wagon, and while holding onto the tarp covering his merchandise, he started davening his 'famous' *Shmone Esre*, which would undoubtedly take a number of hours...

Upon reaching the town, the driver directed the wagon toward the motel, removed the reins, and started taking the suitcases inside, all this while Reb Binyomin stood on the wagon and davened as if nothing was happening around him. The locals, who had just concluded Shachris and were all heading back to their homes, were surprised by the sight, a Yid standing on a wagon and davening! A large amount of people gathered to watch the unusual scene.

In this city lived Reb Zalmen Zezmer, (this episode took place before he became a Chossid) he too looked on in surprise at the unusual scene, but unlike the other onlookers who were laughing, he saw in front of him a '*Baal Madreigo*' - a lofty man - who was davening with all his energy up to the point that he isn't feeling or realizing what is going on around him, or even where he is!

When Reb Binyomin finally finished and made his way into the motel, Reb Zalman approached him and asked, "Where do you learn to daven like that, totally oblivious to your surroundings?" Reb Binyomin suggested to him that he should go become a *melamed* near a certain Chossid, and there he will learn how to Daven.

They later traveled together to Vilna, and following Reb Binyamin's advice became a *melamed* by the Chossid Reb Meir Refoel's. After spending some time there, he eventually traveled to the Alter Rebbe and became a passionate and devout Chossid.



### יקר מכל יקר

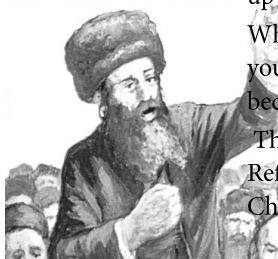
After the passing of Rabbi Shlomo Chaim Kesselman, Mashpia of the Yeshivah in Kfar Chabad, the Rebbe wanted Reb Mendel Futurfus to take over that post.

Reb Mendel was quite reluctant to accept the position, claiming that back in Russia he had been merely a businessman.

In a Yechidus the Rebbe told Reb Mendel:

"Most of the bochurim", the Rebbe paused and pointed towards the windows in his room facing Eastern Parkway, and made a sweeping motion with his finger and continued, "and perhaps all of them, are more precious than anything and are full of vigor and energy".

"זיי זיינען יקר מכל יקר ובעלי מרץ נפלא"



# Tzitzis at Night

Consulting Rav: Rabbi. B. Hertz, Chicago, IL

# Q&A

## What is the reason behind our Minhag to wear tzitzis at night?

It is our *minhag* to wear *tzitzis* at night in addition to the day. The following is a discussion to explain this practice. We will deal with a number of practical questions on the mitzvah of *tzitzis*, ending off with a clear picture of the possible problems with this *minhag* and their solutions.

## Understanding the two opinions regarding the time for tzitzis

One of the requirements that the Torah necessitates for the mitzvah of *tzitzis* is “*urisesem oisem*” and you shall see them.

The Gemara<sup>2</sup> learns from these words that a *Kesus Laila*, lit. a night garment, is *potur* from *tzitzis*.

The Rishonim disagree as to what the definition of a *Kesus Laila* is and what would thereby be included in the Gemara’s exemption, differs from one opinion to the next.

The Rosh<sup>3</sup> understands the Gemara’s exemption to extend only to a garment **exclusively** worn at night, even if one decides to wear it by day. However, a garment worn by day or even by day and night is *chayav* in *tzitzis* even while worn at night.

The Rambam<sup>4</sup> understands the Gemara to be teaching us something else. The words “you shall see them” exempts any garment worn at night from *tzitzis*, whether or not it is worn by day as well. His reasoning is that the Torah requires you to see them when putting them on and nighttime is not by definition a time for seeing. However a *Kesus Leila* worn by day is *chayav* in *tzitzis* because one can see them while putting them on.

## The din of a Tallis by Kol Nidrei

A practical difference between these two opinions, actually presents itself each and every year.

On Yom Kippur night every married man wears a *Tallis Gadol* during Kol Nidrei and Maariv as part of the many things we do to be similar to angels on this holy day. A *Tallis Gadol* by definition is a *Kesus yom* - a day garment, but now it is being worn at night, so is it **obligated** to have *tzitzis* now, and therefore I am required to make a *bracha* before putting it on or not?

According to the Rosh I need to make the *bracha* prior to donning the Tallis, since it is a day garment and therefore *chayav* in *tzitzis* no matter when it’s worn.

The Rambam holds that I may not recite the *bracha* because it is being put on at night, which is a time when you cannot ‘naturally’ see them.

## So who do we follow?

In practice we take both opinions’ stringencies into consideration.

The outcome is as follows:

Any garment worn by day, as well as any day garment worn by night is *chayav* in *tzitzis*.

However a *bracha* is only made when the garment is obligated in *tzitzis* according to **both** opinions, such as a day garment by day but a night garment by day there is an argument and therefore we don’t

make a *bracha*, following the rule that in cases of doubt we refrain from making *brochos*. (ספק ברכות להקל)<sup>5</sup>

Therefore on the night of Yom Kippur one must make sure to put on and say the *bracha* for the *Tallis* by day, before nightfall, thereby being obligated according to both opinions and avoiding all areas of debate.

There is another practical outcome from this argument.

## A nightly dispute

If<sup>6</sup> one slept at night with his *tzitzis* that he wears by day, is he required to make another *bracha* in the morning?

According to the Rosh, being that this garment was *chayav* in the mitzvah even by night, there was never a period of *petur* that would interrupt and necessitate a new *Bracha*. Therefore the next morning is merely considered one long continuation of the previous day. Hence, a new *Bracha* is not necessary.

The Rambam however *paskens*, any garment worn at night is *potur* from *tzitzis*. Therefore in such a scenario one is required to make a new *bracha*, for the night served as an interruption from the day before. The morning brings with it a new *zman* (*chiyuv*) thereby necessitating a new *bracha*.

## So what should I do?

On this the Alter Rebbe says, because we do not know who the *halacha* is according to, if one sleeps in *tzitzis* by night, one should make a *bracha* on another pair and be *poiter* the first one.

It is interesting to note that the Alter Rebbe does not rule one needs to wear *tzitzis* at night he just discusses what one should do if he happened to have done so, “if one sleeps...”

With this introduction and understanding of the major opinions we can now discuss, review and clarify our *minhag* to sleep with *tzitzis*.  
*To be continued...*

1. Bamidbar 15 39

2. Menachos 43 1

3. Hilchos Tzitzis Siman 1

4. Hilchos Tzitzis Perek 3 Halacha 7-8

5. Shu”A Admuha”z, Siman 18 - 2

6. Ibid, Siman 8 - 27. See however the Siddur where the Alter Rebbe writes that the *medakdikim* are accustomed to sleep with *tzitzis*.



## ללימוד הרמב"ם

ה' אב	פרק יא-יג	כ"ד שבט	ו'
פרק יג	פרק יד-טז	כ"ה שבט	ש"ק
פרק יד	פרק יז-יט	כ"ו שבט	א'
ה' מלכים פרק א	פרק כ-כב	כ"ז שבט	ב'
פרק ב	ה' ממרים פרק א-ג	כ"ח שבט	ג'
פרק ג	פרק ד-ו	כ"ט שבט	ד'
פרק ד	פרק ז. ה' אב... פרק א-ב	ל' שבט	ה'

