

אמרי אברהם

לעבן מיטן רבין

"מה שהוא עושה אומר לישראל לעשות"

STUDYING RAMBAM

This week we will be celebrating the 30th Siyum Harambam since the Rebbe initiated the *Takana* in 5744. In honor of this momentous occasion, we bring our readers some interesting facts and accounts about the Rebbe's *Koch* in learning Rambam.

Yet in Poland

In the 1930's the Frierdiker Rebbe lived in Poland while the Rebbe and Rebbetzin lived in Berlin and Paris. Each year they would come for periodical visits to Poland to be with the Frierdiker Rebbe, especially during the Yom Tov seasons.

One of the students of Tomchei Tmimim in Otzock recalls:

"The Rebbe was often seen going about with a small bag at his side. One of the things we noticed being taken out of the bag was a volume of the Rambam's Mishne Torah. It was quite clear that the Rebbe had a daily commitment to study the Rambam even back then."

Nightly Study in 770

After escaping the Nazis and arriving in the USA, the Rebbe and Rebbetzin lived in New York. The following is an account as recalled by Reb Zelig Wallman, one of the students of Yeshiva Torah V'Daas, New York in the years 5708-9 (1948-9):

"A friend of mine and I would sit together each evening to learn *Shulchan Aruch* in the main *Zal* at 770, and we noticed a most phenomenal thing. Following *Maariv* at 9:00, the Rebbe (or the "Ramash", as he then was known) would come in and take a volume of the Rambam's Mishne Torah off of the shelf and study from it for a while.

"It was quite clear that he was slowly studying through the entire Mishne Torah, one *Sefer* at a time, although we were unable to determine exactly how much he covered per day."

In the Rain as In the Sunshine

Once the Rebbe initiated the *Takana* of learning Rambam each day, the Rebbe was commonly seen with a Rambam in hand learning the daily lesson, especially

in the car during his trips to and from the Ohel.

Some will recall that even once the car had already parked in the driveway at 770 after returning from the Ohel, the Rebbe remained seated for a while and continued studying from the Rambam while one of the *Mazkirim* would wait until he was done to open the car-door for him.

Rabbi Chaim Schapiro relates:

"I recall one Sukkos while I was a young Bochur, the Rebbe arrived at 770 in the morning and went into his Sukka in the yard to shake the Lulav. A bit later, Reb Meir Harlig entered the Sukka to take the Lulav out to the crowd so that each of the Chassidim would have a chance to make a Brocha on the Rebbe's Lulav.

"It was then that I witnessed a most amazing sight: the Rebbe stood in the Sukka while a heavy rain poured from the sky, and with a Rambam in his hands, the Rebbe was shaking back and forth, learning diligently."

Learning and Understanding Rambam

When learning Rambam, the Rebbe stressed that it is important to understand the words that you are reading. Otherwise one is simply not fulfilling the Mitzvah of *Talmud-Torah*! Nevertheless, one must still continue to learn the daily Rambam even when it is too difficult to understand. The following are some very powerful words said by the Rebbe in this regard:

"There are those who mistakenly believe that the daily Torah lessons which are geared for each and every Jew, including the daily study of *Chitas* established by the (Frierdiker) Rebbe, are merely an ordinary part of the Mitzvah of *Talmud-Torah*, and therefore should not be studied when one does not completely understand the text.

"But the truth is that *Chitas* is a crucial part of your very life! Just as you read the *Chumash* and *Tehillim* even when at times you don't understand, you must also read the daily lesson in *Tanya* – even when you don't understand. The same applies to the daily lesson in Rambam." (*Lekutei Sichos* 28 pg. 286)

INSIDE THIS ISSUE

- Leben Miten Rebbe 1
Wonders of Chassidus 2
Biography: 3
Reb Binyomin Kletzker 2
Q & A: 4
Tzitzis at Night 2



כל התורה כולה

ויהי רצון, שמדיבור בכל עניניו אלו, יתוסף בכל אחד מתלמידי הישיבות כאן, ובכל אחד מתלמידי הישיבות בכל מקום שהם - שילמדו את כל התורה כולה! וכדיוק בזה - שהכוונה לכל התורה כולה בפשטות!! ...

ויהי רצון, שכל אחד מכם יסיף בלימוד כל התורה כולה (כנ"ל), החל מקביעת-עתים בלימוד הרמב"ם - הכולל את כל התורה כולה, וכפי שאדמו"ר הזקן מאריך במעלה הכי גדולה של ידיעת כל דיני התורה כולה, וכמדובר כמה פעמים ...

ויהי רצון, שלימוד התורה שלכם יכלול את כל חלקי התורה, וזה קשור גם עם מילוי רצונו של אדמו"ר הזקן - לימוד כל התורה כולה, שעפ"י מוכן, שזהו ענין שיש לו הגבלה. וזאת ניתן לקיים בפועל ע"י לימוד הרמב"ם באופן שמסיימים את כולו מתחילתו ועד סופו.

(אור לבדר"ח מרחשון - יחידות לתלמידי הישיבות שיחיו - תשנ"ב)



לזכות

שמואל ש"י גרינברג

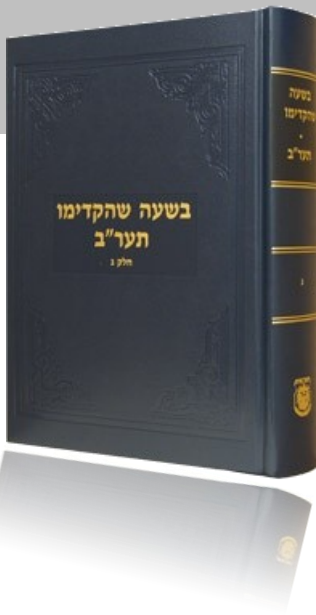
לרגל יום הולדתו
ביום א', ג' אדר



שתה' לו שנת ברכה
והצלחה בכל עניניו
הכלליים והפרטיים
בגור

WONDERS OF CHASSIDUS

PART TWO



Printing

In the decades immediately following the delivery of the Hemshech, its existence, let alone its profound significance, was shrouded in mystery. Years of communist persecution had made it almost impossible for the Hemshech to spread among the Lubavitcher communities, and the time-consuming work of copying it by hand, left room for

inaccuracies, and most certainly didn't produce too many copies available for the broader crowd.

The copies available (in written and typed form) were from the first batch of maamarim and some from the later years, but the majority of the hemshech remained inaccessible.

There also seemed to be a deeper reason why Ayin Beis was not printed...

In America however, right from the onset of his public work, the Rebbe, demonstrated particular interest in getting Ayin Beis into print. Already in a letter penned in 5706, the Rebbe describes, what we might translate as his frustration, at the uneasiness Chassidim displayed when he spoke about printing it, and the obvious costs it would entail.

On 19 Kislev 5726 the Rebbe said the maamar Podo B'Sholom, and printed the Podo B'Sholom 5675 from Ayin Beis.

In a Yoman from 25 Teves 5726, it is recorded, that the Rebbe expressed to Reb Shmuel Levitin his will to print Ayin Beis in its entirety.

For unknown reasons, the matter remained unresolved until 20 Kislev 5737, when by a Farbrengen, in a deeply personal sicha, the Rebbe announced his desire to print the Hemshech:

There are many ways to spread Chassidus in the furtherance of *Hafatzas Hamayanos Chutza*, one of them is through printing seforim of Chassidus. Although each drop of Chassidus is equally powerful, its essence encapsulated in each word, there is a wide variety in the effect the Chassidus has on its surroundings. The longer, and more so, the deeper, Hemshechim have a stronger impact.

Between the many Hemshechim, Hemshech Ayin Beis stands out for its length, as well as its depth. Aside for it being the longest Hemshech, over one hundred and forty maamorim, it also received special attention from the Rebbe Rashab. In it are "גדולות ונפלאות" wondrous, amazing, groundbreaking concepts, even compared to the

revolutionary Hemshech of 5666. Amazingly, we have the entire Hemshech from beginning to end, unlike many other items that we have only fragments of, or that are missing their last sections.

The way I obtained this Hemshech is interesting. When my father-in-law, the [Freierdiker] Rebbe, needed to leave home for a short while, he sought someone he could trust with his seforim and K'sovim (writings of the earlier Rabbeim). For whatever reason he gave them to me.

In those days I was a "known suspect", any Ksav that reached my hands, especially one that was not available to most people, I would make a picture, a photocopy, of it. This wasn't just a theoretical suspicion, it was well founded.

When I saw Hemshech Ayin Beis I immediately jumped at the opportunity and, without waiting until someone might realize, took pictures, of the entire Hemshech.

The halacha states that if someone give a Sefer Torah for safekeeping, the keeper is not allowed to open and read the Torah because he is not allowed to make use of the deposited object (שליחות יד). This only applies if the keeper is an עם הארץ. If however he is a Talmid Chacham, the owner knows that he will want to use it, so it is considered that when he gave the object in the first place, it was with silent permission.

So when my father-in-law gave me the Hemshech he must have known that I would not be able hold myself back. I didn't make all these chesbonos then... I went ahead and made the copies, which are still in my possession today.

Hesitation

[The Rebbe continued:]

This did not give me rest for many years. How is it possible that so many other maamorim and hemshechim are going to print while this one is left to sit on the side? Being that I have a copy and I am not printing it, the responsibility rests on me for the opposite of spreading Chassidus!

On the other hand, there were many reasons why I feared to print the Hemshech. In addition to all the reasons, many of which must have a place in Kedusha. The fact is that B'Hashgacha Protis the Hemshech was not yet printed, although there could have been printed many years ago. This itself shows that my fears were not unfounded.

Now, however, has come the time to do something about this. I had an idea to place this on the Chassidim, they should carry the responsibility with me. No one is being asked to spend a lot of money or get involved in the actual printing, not even to learn the entire Hemshech. All I am asking is to accept the responsibility for printing and disseminating such a lofty Hemshech, that in spite of all the reasons not to, we are going to go ahead and print it.

In order to make it clear that the decision was made by everyone, and everyone shares the responsibility, we will connect it with an action. Each person who wishes to take part in the printing should send in one dollar along with their name and mother's name.

(Continued on page 3)

A thirst for the Rebbe's Torah

As mentioned previously, Reb Binyomin was a successful and famed fur dealer. He would therefore travel every once in a while, to the great fair in Leipzig to conduct business deals.

On one such trip when he was about to enter a store, he suddenly stopped, and fell deep in thought. He stood by the windows of the store with such concentration that he was totally oblivious to everything going on around him. One hour, two hours...people pushed past him, the crowds streaming around his stationary figure but he didn't move, totally lost in his thoughts. Six hours later, his brother in law, Reb Pinchas Reizes passed by. Seeing Reb Binyomin he placed his hand on his shoulder and said, "Reb Binyomin, what are you thinking about so deeply?"

Reb Binyomin turned around to face his brother in law and with eyes full of surprise and wonderment he said, "Where were you? The Rebbe just gave an explanation for the maamor 'Shecorah Ani!'"

This incident occurred more than twenty years after the Alter Rebbe had said that *maamor*, yet he was so caught up with Chassidus, that even on his way to carrying out a business transaction he was thinking Chassidus. Thinking of the *maamor* had transported him in front of the Alter Rebbe as if he was saying it right then and there. This was so real to him that he was genuinely surprised as to how Reb Pinchos could give up and miss such an occasion.

A defender for Chassidim

The Frierdiker Rebbe describes in a Sichah how Reb Binyomin silenced a brewing argument that nearly erupted between the Chassidim and Misnagdim in the town of Shklov.

Reb Eliezer Moshe the Melamed, who was a Chossid and resident of Shklov (at the time that this story took place, Shklov already had quite a number of chassidim who openly followed the Alter Rebbe) was once conversing with Reb Sadyeh, who was a sincere and learned man but at the same time a Misnaged. In midst of their conversation Reb Sadyeh mentioned that so and so is a Tzaddik. To this Reb Moshe replied: "Our 'Areilim' are greater than your Tzaddikim!"

These words spread like wildfire through Shklov, stirring up a major commotion. All the children were immediately taken away from the Melamed's care, lest he poison their tender minds with such fanatics.

This did no good for the Melamed's financial situation which was low at the best of times, now he was left without any income whatsoever.

When the story reached the ears of the Rav of the city, the Gaon Reb Henich Shik, he commented that if this was said by Reb Eliezer Moshe, he doesn't know what his intentions were.

Reb Binyamin, who was known as a sharp individual, quickly ran over to the 'cold Shul' which was where the greatest Misnagdim would sit and learn. Un-intimidated, he climbed up to the bimah and pounded on it loudly calling for everyone's attention. Fearlessly he announced, "I will tell you the meaning of the Melamed's words, though I didn't hear this from him I believe this was his intention." With that introduction he went on to explain. Man is compared to a tree, just as a tree's fruits are 'Orlah', forbidden for the first three years, so too, those men that have been by the Rebbe for only two years are considered 'Areilim'. This is what was meant by the Melamed's statement, these people are greater than your Tzaddikim...



The Printing

As expected, the news spread around the world like wild-fire, and a flood of envelopes and money transfers started pouring into *Mazkirus*, the Rebbe's secretariat. There were those who, perhaps out of the kindness of their hearts, wanted to donate more than just a dollar, but the Rebbe strongly refused.

In one particular instance, the Rebbe wrote to a person who had sent in twenty five dollars, to either send twenty five names as well, making the donation of a dollar per person, or take twenty four dollars back, and not create confusion.

The Rebbe also wanted the work to be concluded in haste, and as per the Rebbe's desire, the *Pesach Dovor*, or Foreword, of the first edition, sported the date of Yud Shvat 5737, a mere month and a half after the launch of the project!

The Hemshech was printed in 3 volumes: Volume 1 containing Maamorim from 5672 - 5673, Volume 2 - 5674-5676 and Volume 3, the part that the Rebbe Rashab wrote but never said (*lo ne'emar*).

At the same time the Rebbe instructed the Chavrei Hakolel to produce a detailed Maftach Inyanim etc.

The Rogachover Gaon was once at a Yud Tes Kislev farbrengen in Leningrad. The assembled honored him by requesting that he share a Hadran with them, celebrating the Siyum of Gemora that is customary on that day.

He agreed to their request and was seated at the head table. He began his Pilpul, which lasted an hour, with most of the participants hardly grasping what he was saying.

At the end he said:

"ווען ניט דער אלטער רבי, וואלט ניט געווען קיין אידישקייט אין רוסלאנד?"

("Were it not for the Alter Rebbe there would be no Yiddishkeit in Russia!")

With that he closed his Gemora and went on his way.

(As told by Rabbi Menachem Mendel Gorelik A"H).

Tzitzis at Night - 2

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

Q&A

Last Week: On the possuk "Uresem Oisoi" the Gemara learns that a Kesus Leila is potur from tzitzis. There are two opinions what a Kesus Leila is. The Rambam holds any garment worn at night is a Kesus Leila and the Rosh holds that garments specifically worn at night, are potur whenever worn even if worn during the day. L'halacha we are machmir like both opinions, therefore we only make a bracha by day on a garment worn by day. Also, if one slept in (day) tzitzis at night, the Alter Rebbe paskens that the next day he must make a bracha on another pair to be poiter the first.

Now read on.

At first glance one might assume from the Alter Rebbe's words that there is no reason to wear tzitzis at night. Furthermore, there might even be a halachik problem involved with this practice.

One of the Mitzvos in the Torah is not to add onto the Mitzah's (Baal Toisef). For example adding a fifth specie to the four Minim is forbidden on the basis of this Mitzvah.

With this principal at hand one should ask, how am I allowed to wear tzitzis by night if it is not the proper time for the mitzvah? This surely violates the Torah's command not to add!

This is problematic according to both the Rambam and Rosh².

The question is strengthened after looking into the Rambam who writes that one may wear tzitzis by night³. As mentioned above, he holds that there will never be a situation where one is obligated in tzitzis by night (as opposed to the Rosh⁴), so certainly one who does wear them is adding onto the mitzvah?

An answer to this question can be found in the sefer Tehilla L'Dovid. He writes: When someone wears tzitzis by night but does so without the kavanna for a mitzvah he is not violating the mitzvah of Bal Toisef⁵.

However, with a closer look this answer doesn't suffice. True, this explains how one can wear them without the intention, however, what of those who wear them in order to be "Mehader" in the mitzvah, as is the case by our minhag. Surely such intentions fall under the 'Issur' of Bal Toisef!?

The Alter Rebbe's words in the siddur on the halachos of Tzitzis provide us with the answer to this problem.

When speaking of a case where one put his tzitzis on **after** nightfall (seemingly to fulfill the mitzvah⁶), he says one is not 'oiver' on Bal Toisef, being that there are those who hold that a day garment is obligated in tzitzis even at night. This applies **even** if he is doing so with the intention to be 'Yotzeh' the mitzvah.

All of this explains why one is not oiver on Baal Toisef. However, why are we makpid to wear them at night?

In the siddur the Alter Rebbe brings three reasons why we sleep with tzitzis.

[The term he uses when discussing those that have this practice is 'V'hamidakdikim', meaning those who are stringent in mitzvah observance.]

The first reason is so that someone who wakes up when it is already daytime should not be bare of Mitzvos.

The second reason is so that one should not need to have to put on his

tzitzis before netilas yadayim, thereby being oiver on the "kedushas hazohar" of not touching one's clothes before washing his hands⁷.

The third reason given is that according to kabbalah there is a mitzvah to wear a talis koton by night as well.

Reb Chaim Naeh in his sefer Piskei Hasiddur⁸ points out, that the reason which the Alter Rebbe gives as to why one is not violating the Mitzvah of Bal Toisef by putting on tzitzis at night, (because he is fulfilling the mitzvah according to the Rosh) applies only to tzitzis which are usually worn by day or by day and night. However 'night tzitzis', according to everyone are potur from tzitzis, and therefore it is possible⁹ one is 'Oiver' Bal Toisef if one wears them by night.

Furthermore, In his sefer Piskei Dinim, the Tzemach Tzedek writes¹⁰: "...The opinion of the Rosh is stronger than that of the Rambam and accordingly one should wear a talis katon which is designated for both night and day, for possibly one fulfills the mitzvah of tzitzis **by night**!"

The first two reasons of the Alter Rebbe for wearing tzitzis by night are ways to better fulfill the mitzvah of tzitzis **by day**. On the other hand, according to what the Tzemach Tzedek writes, one is mekayim the mitzvah of tzitzis by night **even according to Halacha** (in addition to the Kabbalistic reason.)

Finally, we will look at the last reason brought in the siddur.

Reb Chaim Vital writes¹¹ that the talis katon helps one combat the forces of Tumah. The Rebbe writes in regards to someone having bad dreams at night¹², and someone who is scared at night that they should make sure to wear tzitzis by night¹³.

1. Tehila L'Dovid Siman 18 ois 7. See also Siman 29

2. According to the Rambam any tzitzis, according to the Rosh night tzitzis should be (are) osser?

3. Hilchos Tzitzis, Perec 3 Halacha 8

4. Who holds that it is possible to be Chayiv at night with a "kesus yom"

5. He ends off his answer with a *tzaruch eyun*.

6. Otherwise why would he be putting it back on at night?

7. Shulchan aruch admur hazoken mehadura basra siman 1 seif 7. Siddur Hilchos netilas shachris

8. Ois 43

9. See what was mentioned earlier by Tehila L'Dovid about *eino mechavin lemitzvah*.

10. Daf 3 Amud 2, see there the reason.

11. Shaar hakavonos inyyan tefillas arvis derush 1

12. Igris Koidesh Vol. 13 p. 29

13. Igris Koidesh Vol. 13 p. 63

ללימוד הרמב"ם			
			
ה' מלכים פרק ג	ה' אבל פרק ג-ה	א' באדר	ו'
פרק ו	פרק ו-ח	ב' באדר	ש"ק
פרק ז	פרק ט-יא	ג' באדר	א'
פרק ח	פרק יב-יד	ד' באדר	ב'
פרק ט	.. פרק א-ג	ה' באדר	ג'
פרק י	פרק ד-ו	ו' באדר	ד'
פרק יא	פרק ז-ט	ז' באדר	ה'