

דער הער

לעבן מיטן רבין

INSIDE THIS ISSUE

- Leben Miten Rebbe 1
The Lost Soul 2
Sha'arei Negina: 3
Nigunim Rikkud
Biography: 3
Reb Avraham Shmuel 3
Q & A: 4
Brocha Acharona

עד דלא ידע

"עד דלא ידע" — מורה על עבודה שהיא למעלה מהגבלת השכל, כלומר, עבודה שלמעלה ממידה והגבלה, שזוה"ע המס"נ. וע"פ האמור שגם בעבודה זו ישנם דרגות זו למעלה מזו — מובן שגם לאחר שפעל בעצמו לבוא לדרגה ד"עד דלא ידע", יכול, ובמילא צריך, להוסיף ולהתעלות לדרגה נעלית יותר ב"לא ידע".

וענין זה בא לידי ביטוי גם בשמחת פורים — "לבסומי.. עד דלא ידע": ישנם כאלו הזקוקים להתבוננות גדולה ועמוקה כדי שיתעוררו בשמחה גדולה "עד דלא ידע", וכמו כן בענין ד"לבסומי" שזקוקים ל"כוס גדול"... כדי לבוא למעמד ומצב ד"לבסומי.. עד דלא ידע" ולעומתם — ישנם כאלו שעבורם מספיקה התבוננות קטנה ושטחית יותר, או "כוס קטן"... שעי"ז יבואו כבר למעמד ומצב ד"עד דלא ידע".

...זוהי איפוא תוכנה ומטרתה של התועדות זו, לאחר שכא"א קיים כבר את המצוה דסעודת פורים בכל ה"שטורעם", "לבסומי.. עד דלא ידע" — כדי לבוא למעמד ומצב ד"עד דלא ידע" באופן נעלה יותר.

(משיחת פורים תשמ"ה)

סיום רמב"ם הל' בית הבחירה:
כסדר הזה עושין בכל לילה כו'
חוץ מלילי שבת כו' (אף שאין
שבות במקדש)
ראה לקו"ש חלק כ"א
ויקהל שיחה א'

SHABBOS FOLLOWING PURIM

In honor of this Shabbos which is in close proximity to Purim, we present you with a series of episodes from the years when the Purim celebration with the Rebbe in 770 flowed into the following Shabbos. This usually happened when Purim was on a Thursday or Friday.

Special mention must also be made of the big Farbrengen on Shabbos Parshas Ki Tisa, 5745, of which we brought a lengthy description in last week's Derher, where the Purim joy and celebration reached unprecedented heights!

5718 – Chazzarah on the Purim Farbrengen

The Purim Farbrengen of 5718 ("Tov-Shin-Chai") stands out as one of the most memorable Farbrengens throughout all the years of the Rebbe's leadership. For nine hours strong, the Rebbe poured words of Torah and Chassidus, addressing many of those present on a personal level and with the most extraordinary expressions.

The best description can be found, perhaps, in the Rebbe's own words at the Shabbos Farbrengen following this:

"It is told that the Chossid Reb Chonye Marozov would say that on Purim, after he has a bit of Mashke, he is able to say everything as they truly are, for later on he'd be able to excuse himself and say that he was after Mashke."

We will not go into detail about this remarkable Farbrengen here and now, but just recount an interesting story about the following Shabbos. (Purim that year was on a Thursday and the Farbrengen took place on Thursday night, literally throughout the entire night).

In those years, it would often happen that if there was an "oifruf" on Shabbos in 770, the Rebbe would Farbreng in honor of the occasion.

On that particular Shabbos Morning, there was an "oifruf" for a Chossan from the Brikman family, who was to get married the following week to the daughter of Rabbi Chaikin.

However in this situation Rabbi Chaikin was reluctant to ask the Rebbe to farbreng, for he had already farbrenged all through the night just one day

earlier. Rabbi Brikman, on the other hand, thought that the Rebbe should be asked anyway.

It was decided that the coordinator of the Farbrengens, Reb Shmuel Zalmanov, would ask the Rebbe. The Rebbe agreed to hold a Farbrengen, but requested to first hear a review of the Purim Farbrengen.

A few minutes later, Reb Yoel Kahan and Reb Avrohom Shemtov went into the Rebbe's room to repeat over Thursday night's Farbrengen. When they entered, the Rebbe asked them if they recall everything that was spoken by the Sichos, because he himself can only remember up until (and including) the *Ma'amar*. The two of them went through the points of the Farbrengen for about twenty minutes, and a short while later the Rebbe came out for the Shabbos Farbrengen.

5737 – Wine for All to Say L'chaim!

Purim that year fell out on a Friday. In the middle of the afternoon, the Rebbe handed a bottle of wine to Rabbi Groner and instructed him to bring it downstairs and distribute it to whoever wishes to say L'chaim.

The pleasant surprise was greeted by all with electrifying excitement and exhilaration. Immediately, the entire crowd began to say L'chaim, the mood was joyous as the Chassidim relished their unexpected 'treat'!

With the approach of Shabbos, the Rebbe arrived in 770 to daven Mincha. Upon observing the crowd that was saying L'chaim, singing, and dancing with great pleasure, he motioned with his hands to the Chassidim to encourage the celebration.

The dancing did not cease, after a brief pause for Mincha, they continued on and on, the Simcha was prevalent and no one wanted it to end. Even while the Rebbe entered the Shul for Kabbolas Shabbos the singing was going strong. Upon reaching his place at the front of the Shul, the Rebbe continued to encourage the singing fervently before beginning davening.

THE LOST SOUL

A STORY—PART 1

In the Derher Volume 1 Issue 16 there appeared a story about a mission of the Baal Shem Tov. The background to that mission is a story unto itself and portions of it appear here. For the full story see Likkutei Dibburim English Vol 4 p. 97 or Likkutei Dibburim Vol. 4, 27 Av, 5656.

At the Shabbos table the Baal Shem Tov related the following:

About 160 years ago, in the year 5359 or 5360 one of the eminent scholars of Prague by the name of Reb Shmuel Tzadok settled in Lvov. There he hired tutors to guide his sons, Moshe and Yehudah Aryeh, in the paths of the Torah. Though he was a disciple of the *Maharal*, and an outstanding scholar, he energetically opposed the study of *Mussar*, and felt no desire to study even the writings of the *Maharal*, which the other disciples drank thirstily. Instead of studying *Mussar*, he was drawn to the study of other disciplines, notably astronomy, for he was a friend of the celebrated astronomer and geometrician, R. David Gans.

His mentor, the *Maharal*, was deeply distressed by his approach to scholarship in general, in particular to his leaning to alien disciplines, and above all to his opposition to the study of *Mussar*. Besides, in every question of ritual law R. Shmuel Tzadok would always take the lead in finding a lenient approach.

Among the many Kabbalists in Prague at that time there were those who followed the teachings of the learned Reb Eliyahu Baal Shem of Worms. They practiced solitude, fasting and self-mortification. Most of them were well versed in other areas of the Torah in addition to the Kabbalah. They were punctilious in their observance of the commandments, and devoted long hours to their prayers.

The learned R. Shmuel Tzadok was hostile to the Kabbalists. At every opportunity he would insult them and scoff at their customs, to the point that he came to be called "R. Shmuel Tzadok, the opponent of Kabbalah and *Mussar*."

This hostility to *Mussar*, and of course to the Kabbalah in which he had no faith, he implanted in his sons. Since his business ventures prospered — and "a rich man responds with insolence" — he spoke out arrogantly against all the scholars whose views differed from his.

One day a halachic question arose. Knowing Reb Shmuel Tzadok to be a prominent scholar, the parties involved asked him for his opinion. He ruled leniently as he was wont to do. Not long later a similar question arose and the Beis Din ruled impure. The poor woman, aghast, told her husband what she had just learned. They went together to the *beis din*, cried their hearts out, and asked the presiding scholar to show them how they could repent for the transgression that had come their way.

At this point the longsuffering patience of the *Maharal* came to an end. He summoned R. Shmuel Tzadok and rebuked him. When R. Shmuel Tzadok persisted in trying to vindicate his mistaken stand by ingenious scholarly acrobatics, the *Maharal* told him that he was a revived spark of the Talmudic scholar who was able to muster 150 specious arguments to pronounce a defiling reptile *pure*.

R. Shmuel Tzadok and his sons and their families thereupon left Prague for Lvov. He was now advanced in years; his elder son R. Moshe was occupied all day in studying Torah, and the administration of the family's business concerns was left to the younger son, R. Yehudah Aryeh.

Like his father, R. Moshe too favored foreign disciplines and studied them energetically. At the same time he was renowned for his expertise in the Babylonian and Jerusalem *Talmud*, in *Rambam* and in

the *Arbaah Turim*. In every field of *Halachah* he sought to rule leniently, but especially in the field of *brachos*. As to the study of Kabbalah and *Mussar*, he opposed it ten times more fiercely than his father had ever done.

In due course, a few years after his father's passing, he turned his back on the straight path. He bought himself an estate four *parsas* out of town, built himself a house, and moved there.

He grew accustomed to drinking wine in the company of the gentile scholars who visited him, until eventually he removed his beard and desecrated *Shabbos* and the festivals.

His G-d-fearing wife fell ill from sheer anguish, and died, leaving no children. He later married a gentile wife, but then, far from forsaking his Torah studies, he became deeply engrossed in them. And whenever an innovative interpretation came to mind, he would write it down, even on *Shabbos* or *Yom-Tov*.

This continued for thirty years: he never visited a *shul*, but continued to study Torah. The local Jews all knew of his lifestyle, and none of them ever crossed his threshold. If a poor wayfarer happened to come his way he would receive him warmly, give him a generous donation, and warn him not to touch any food because everything in the house was *treif*. In addition, if the wayfarer was a Torah scholar, he would delight in exchanging *chiddushim*. And so his life went on: he ate every kind of *treifah* and *neveilah*, drank forbidden wine, desecrated *Shabbos* and *Yom-Tov* — and studied Torah diligently.

His G-d-fearing wife fell ill from sheer anguish, and died

His brother R. Yehudah Aryeh was less of a scholar than his father or brother, but he was a *yore shomayim*. He studied *Mussar*, kept company with pious and upright people in Prague and even more so in Lvov, and in this spirit brought up his family. As old age drew near, he handed over the reins of business to his sons and sons-in-law, built a *shul* in his courtyard, brought ten outstanding scholars to study there fulltime, supported them and their families. However, his distress over his brother's lifestyle caused him such acute heartache that his

doctors ordered him to move elsewhere and hopefully forget its cause.

Concerned by his deteriorating health, his sons and daughters insisted that he obey. So it was that R. Yehudah Aryeh chose to return to his birthplace, Prague.

Arriving in Prague around the year 5377, Reb Yehudah Aryeh found childhood friends. The community received him warmly and eventually appointed him as one of their wardens. He decided to bring two of them, Avraham Moshe and Chaim Zelig, to study at the feet of the illustrious Reb Yom-Tov Lippman Heller, author of *Tsafos Yom-Tov*.

Reb Yom-Tov Lippman Heller was a disciple of Reb Eliyahu Baal Shem of Worms, where he had studied with exceptional assiduity for three years. After his arrival in Prague he continued with his studies of Kabbalah, and emulated his master's practice of making simple and unlettered Jews, too, feel welcome in his company. This practice he passed on to the two newly arrived grandsons of R. Yehudah Aryeh.

....One of those whose exceptional progress included the study of the Kabbalah and an understanding of the teachings of Reb Eliyahu Baal Shem was the young Reb Avraham Moshe, grandson of Reb Yehudah Aryeh. When his mentor, the author of *Tsafos Yom-Tov*, perceived his awe of heaven, his lovingly meticulous observance of the *mitzvos*, and his unquenchable thirst for the study of Kabbalah, he began to privately teach him its deepest secrets. In particular, the young man was so struck by *Sefer HaPardes* of Reb Moshe Cordovero that he came

(Continued on page 3)

What's making you happy?

There are many different levels of joy, what inspires it and how it expresses itself. In general there are two causes for a person becoming joyous. One is Simcha that is connected to reason and understanding— there is a logical explanation for why I am now happy. The second comes simply from a choice; to be happy, not actually being tied down to any specific reason, apart from my decision.

The difference between these two is the difference between limited and unlimited, finite and infinite. As long as there is a reason for my joy, I can never surpass it; it will always be forced into the dimensions of that cause. When the joy comes from my choice, it can soar to the unlimited, no rope or shackle can contain it; this is truly an infinite joy.

The feet at work

A natural display of true inner joy is dancing. When a person's simcha is so great, words do no justice in expressing it, rather it causes the person to burst forth into a joyous dance, totally letting go of himself; his whole being radiates this joy.

This idea is brought out in the very action of dancing. With the lowest limb in a person's body - the foot, and in that the heel - the lowest of the low, one raises up the head to an extremely high level. Sometimes the head inspires the dance, there is an understanding that now is a time to dance and so the feet respond and cooperatively begin their job and start dancing, but after a while the feet lift up the head. The extent of this is so great, that on Simchas Torah when dancing with the Torah, the feet become its legs, meaning they hold up the Torah.

The Baal Shem Tov was once asked: "Why is it that Chassidim burst into song and dance at the slightest provocation? Is this the behavior of a healthy, sane individual?"

Why do Chassidim dance?

The Baal Shem Tov responded with a story:

Once, a musician came to town -- a musician of great but unknown talent. He stood on a street corner and began to play.

Those who stopped to listen could not tear themselves away, and soon a large crowd stood enthralled by the glorious music whose equal they had never heard. Before long they were moving to its rhythm, and the entire street was transformed into a dancing mass of humanity, totally absorbed by the sweet notes emanating from the musicians instrument.

A deaf man walking by wondered: Has the world gone mad? Why are the townspeople jumping up and down, waving their arms and turning in circles in middle of the street?

"Chassidim," concluded the Baal Shem Tov, "are moved by the melody that issues forth from every creature in Hashem's creation. If this makes them appear mad to those with less sensitive ears, should they therefore cease to dance?"

to know it almost by heart. Over the years his reputation grew among the scholars and Kabbalists, and Reb Eliyahu Baal Shem eventually accepted him into the inner circle of his most prominent disciples.

As the years gradually clouded R. Yehudah Aryeh's recollection of his brother Moshe's sorry state, his health improved. One very old man in Prague, however, had been a friend of their father, R. Shmuel Tzadok. When he heard of what had come of his friend's son outside Lvov he approached R. Yehudah Aryeh and wailed: "I warned your late learned father against his lenient approach to the law! I warned him against his outspoken attacks on the Kabbalists! But he only made fun of me and said: 'So you, too, Elimelech, are among those who see things that cannot be seen!' Your father denied the validity of the Kabbalah, and his retribution is a wicked son who wallows in abomination! Behold the judgment of Hashem! In the very matter in which your father wantonly sinned, he was punished — with shame and disgrace more bitter than death. Your father was a great Torah scholar who took the mitzvos lightly, scoffing at those who observed them meticulously and scorning those who studied the Kabbalah — and Hashem punished him with a son who is a great Torah scholar and transgresses all of His commandments."

As the old man's hearing and sight were failing, no one was able to explain to him what pain he inflicted upon the innocent son of his old friend by blasting forth at every encounter. And since R. Yehudah Aryeh respected him as his father's old friend, he chose to overlook the old man's insensitivity. He visited him often and heard him out patiently.

To be continued

(Continued from page 4)

to the Rav, as well as publicly at the Farbrengens of Yud Aleph Nissan and Lag B'omer.

Treasure Every Word

We'd like to conclude this essay with an interesting thought as told by Rabbi Chaim Shaul Brook, administrator of Vaad Hanachos B'Lahak:

Growing up in Yerushalayim as a young boy, I recall a nice practice our teacher in Cheder used to have with us. In those years, we would often gather to hear the Rebbe's Farbrengens live via hookup. Our teacher used to try to arouse our interest in following along with the Rebbe's words, so when we got back to class after each Farbrengen, he'd ask each member of the class to repeat something short that he had heard and understood from the Rebbe during the Farbrengen.

I was a young and mischievous boy at the time, so when it came to my turn I said jokingly, "די וואס דארפ'ן מאכן א ברכה אחרונה וועלן זיכער מאכן א ברכה אחרונה!"

Everyone in the class thought it was funny and laughed at my cute joke, but the teacher asked us to calm down and explained that this is far from a joking matter. It may seem like a short, almost meaningless line, but actually the Rebbe dedicated many, many Sichos to expound upon this custom of his, and clarifying why he does it at the end of each Farbrengen!

These words of my teacher left an everlasting impact on me. To this day, I know what it means to appreciate the Rebbe's every word. There's no such thing a "short meaningless line". Every single word contains layers of meaning.

"יעדער ווארט איז טייער; הנחמדים מזהב . . ומתוקים מדבש."

Brocha Acharona

Why was this reminder so important?

"די וואס דארפ'ן מאכן א ברכה אחרונה וועלן זיכער מאכן א ברכה אחרונה..."

It was with these words that the Rebbe ended practically every single Farbrengen throughout the years. Many of you may wonder what the reason behind this custom was. Did the Rebbe himself need to make this seemingly obvious reminder every time he sat with his Chassidim?

Ram"a Himself!

Actually, the Rebbe addressed this issue more than once by relating an interesting story (the following is from the Farbrengen of 20 Kislev, 5737):

Many years ago, I found written in a small *Sefer* that the *Ram"a* used to wander around the city of Cracow on the night following Purim reminding the *Yidden* who had taken part in Purim celebrations to recite the proper *Brocha Acharona*. As the obligation of joy on Purim is to reach the point of "*Ad d'loi yoda*", he feared that there would be those who would get a bit too carried away and forget to recite the proper after-*Brocha*, either *Birkas Hamazon* or *Al-Hamichya*.

Now, this story is told about the city of Cracow in time of *Ram"a*, when the city was filled with great Torah scholars who most certainly knew all the laws of *Brocha Acharona*, and especially *Birkas Hamazon*, which is a Torah obligation. (Regarding *Al-Hamichya*, there are opinions that it is also a Torah obligation, though the Alter Rebbe doesn't cite this view in his *Shulchan Aruch*). Nevertheless, the *Ram"a* saw it as his own personal duty to go about reminding the townsfolk about this *Mitzvah*, not even sending his aide to do so in his stead.

This is the basis for the custom here at our Farbrengens that before the crowd disperses, we remind everyone about making a *Brocha Acharona*.

Come to think of it: if in a city like Cracow the *Ram"a* felt it important to go around through the city streets reminding everyone about a *Brocha Acharona*, all the more so must we take concern to such an issue today, when we see that this area is subject to neglect! For whatever reason, most people today are very careful about *Brochos* before they eat, but when it comes to a *Brocha Acharona*, they seem to forget. To recite *Birkas Hamazon* they generally will remember, but *Al-Hamichya* or even *Bore-Nifashos* (which is much shorter) just seem to have bad luck!

I have seen many *Yidden* who are very meticulous in fulfilling all the *Mitzvos*, and when it comes to reciting *Brochos* over food they always remember, yet with regard to a *Brocha Acharona*, that is not necessarily the case.

In the earlier years, I once paid attention to a young boy as he

walked away from the Farbrengen, and I did not see his lips moving at all (aside from the fact that I did not suspect that he knew the *Brocha Acharona* by heart).

From then on, I am careful to remind the crowd about reciting the *Brocha Acharona*.

Brocha Acharona or Maariv?

A short while later, at the Farbrengen of Yud Shevat, the Rebbe addressed this issue again, saying that it was brought to his attention that the story of *Rem"a* was not said regarding *Brocha Acharona*, but rather he would remind the people in the city to *Daven Maariv* on the night following Purim. However, the Rebbe explained, the point remains the same; the *Rem"a* took of his own time and went about from home to home reminding them to *Daven Maariv*.

"We can learn from his conduct that when we get together for a Farbrengen, where everyone is already in one place and it doesn't take too much effort, we should remind all the participants about a *Brocha Acharona*. Especially taking into consideration that *Maariv* was initially instituted as an optional prayer, whereas *Brocha Acharona*, even according to those opinions that it is merely a rabbinic obligation, it is most definitely a mandatory *Mitzvah*."

In the ensuing months after this Yud Shevat Farbrengen, the Rebbe continued to discuss this topic quite a few times. There was one Rav who questioned the Rebbe's statement (that *Maariv* is only optional) in a letter, based on various Halachic sources (after all, *Maariv* also includes *Krias Shema*, which is definitely a Torah obligation). The Rebbe addressed this issue in his private response

(Continued on page 3)



ללימוד הרמב"ם

מנצות לא תעשה.. א מצוה ראשונה.. קנב שלא לשבור.. בו.	הל' מדע פרק ז-ט	ט"ו אדר	ו'
קנב שלא להוציא.. רמד שלא לגנוב.. ממון.	פרק י"ד, הל' דעות.. פרק א-ב	ט"ז אדר	ש"ק
רמה שלא לגזול.. שסה שלא ירבה.. אלו הם.. ובין לא תעשה.	פרק ג-ה	י"ז אדר	א'
וראיתי לחלק.. ספר המדע הלכותי.. ספר נשים.. וחי מצות לא תעשה.	פרק ו-ז. הל' תלמוד תורה פרק א	י"ח אדר	ב'
ספר קדושה הלכותי.. ספר קרבנות.. וי"ט מצות לא תעשה.	פרק ב-ד	י"ט אדר	ג'
ספר טהרה הלכותי.. ספר שופטים.. בעדות ש-די.	פרק ה-ז	כ' אדר	ד'
משוך חסדך וגו'. ספר המדע.. הל' יסודי התורה.. פרק א.	הל' עבודת כוכבים וחקותיהם.. פרק א-ג	כ"א אדר	ה'