

# זערהער

## לעבן מיטן רבין

### IT'S ALL IN THE NAME

SHABBOS ACHAREI-KEDOSHIM – 5745

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#### סוף דבר

... סוף דבר וראשית הכל הוא, אשר כל התרגשות והתפעלות צריכים לעצרה ולהוליכה הצנורות גלגלים ואופנים, אשר בעזרתו ית' תביא תועלת ממשית בפועל דבר בקביעות עתים לתורה, בהתעוררות מדות טובות, בחיזוק דרכי החסידות והחסידים אין א ליכטיקן ווארמען דאוונען, א געשמאקע קשעמה"ט, און טאן א אידן א טובה געשם וברוך.

‘אג”ק כ”ק אדמוהריי”צ ח”ד ע’  
(שא)

Next Shabbos, Yud Gimmel Iyar, will mark **60 years** since the passing of Reb Yisroel Arye Leib Schneerson – the Rebbe’s younger brother – 5712-5772. In connection with this special day, we present the following story:

During the Shabbos Farbrengen, upon reaching the second Sich, the Rebbe explained the reason behind the Farbrengen on this seemingly ordinary Shabbos that does not bear any apparent significance: its being the Yortzeit of Reb Yisroel Arye Leib Schneerson – the Rebbe’s younger brother.

The Rebbe explained: this is not just *another* reason for holding this Farbrengen, but it is actually the main reason. After all, not every Shabbos do we hold a Farbrengen altogether!

Then the Rebbe went on to explain the meaning of the name “Yisroel Arye Leib” and the lessons we can draw from it in our own *Avodas Hashem*.

At that moment there were two *Bochurim* standing within the crowd of Chassidim at the Farbrengen who were amazed at the unbelievable *Hashgocha Protis* they were experiencing. This is their story:

One day earlier while out on Friday *Mivtzoim* they met up with a *Yid* and persuaded him to put on *Teffillin*, following with a lengthy conversation about various topics in *Yiddishkeit*. While in discussion, the *Yid* asked: “Is it true what I’ve been told that each and every thing in this world can serve as a lesson in our service of the Creator?” Of course, the *Bochurim* affirmed the idea, adding that even from one’s name a lesson can be learned!

“Well,” the *Yid* continued to ask, “My name is Arye Leib. What lesson can be learned from this?”

Caught off guard, the *Bochurim* replied to the best of their ability with whatever information they were able to come up with on the spot and continued on to their next stop.

Now, at this Farbrengen, the Rebbe was addressing this exact idea for the first time! (On Yud Gimmel Iyar in the years that followed, the Rebbe often spoke again about this same topic at Farbrengens).

On the following Friday, the *Bochurim* met up with their new friend and excitedly told him of the past week’s amazing experience, detailing the true lessons to be learned from his name as the Rebbe had just articulated. The *Yid* was truly moved by their words and he immediately began taking steps closer to *Yiddishkeit*.

The Rebbe showed great affection for the legacy of his late brother and an appreciation for those who helped with its preservation. During the Farbrengen of Yud Shevat, 5735, the Rebbe had the following conversation with Professor Paul Rosenblum from Toronto to this effect. (The conversation was captured on video and has since been released by JEM). The professor handed the Rebbe an envelope and proceeded to mention another manuscript that Rebbe had sent him some time before. An excerpt of his conversation with the Rebbe:

**Rebbe:** What is your opinion about it?

**Dr. Rosenblum:** It has things which are worth publishing, but it needs to be worked over. It needs a forward and references. It seems that the manuscript is incomplete because it quotes other sections which are not there!

**Rebbe:** But the author is deceased. That means that someone else will have to complete the work. If someone will be willing to complete it, I’ll be very happy to compensate him for his work, and you will only supervise. Because I don’t know if you’ll have enough time, and more so, you’re time is valuable. But if someone else will do it and you’ll merely supervise his work, I’ll be very happy to pay him.

**Dr. Rosenblum:** Is this all you have left from him?

**Rebbe:** Yes! This is all there is; and he passed away ten years ago.

**Dr. Rosenblum:** Then I’ll do it myself. I figure it would be beneficial to the author.

**Rebbe:** But it will be beneficial to me. I didn’t want to tell you who the author was before so as not to influence you, but it was written by my brother. I had a brother who was younger than I am, and he passed ten years ago.

**Dr. Rosenblum:** Ten years ago?

**Rebbe:** Approximately. This is all that’s left from him.

**Dr. Rosenblum:** Apparently he worked independently and didn’t have access to a library. That’s clear.

**Rebbe:** He was of independent character. He would write on his own and only afterwards would he check in the references to see if anyone else wrote in the same way. He was very zealous about his independence. I’m very eager that it should go to print. If something can be done, I’ll be very happy to pay for it.

**Dr. Rosenblum:** I can do it myself, I’ll make the time.

**Rebbe** (with a big smile): Hashem should bless you! If so, let me thank you again! L’Chaim V’livrocho!

ואהבת לרעך כמוך "זה כלל גדול בתורה": יישוב התמי' – איך שייך ציווי על מדה שבלב? – ע"פ פרש"י; ההבדל בין שני המאמרים בענין אהבת ישראל: (1) מאמר ר' עקיבא "זה כלל גדול בתורה" (2) מאמר הלל "זוהי כל התורה כולה ואידך פירושא הוא" ראה לקו"ש חלק י"ז קדושים שיחה ב'

# SEFER HA'ERCHIM

## PART 1

### The need of an Encyclopedia for Chassidus

In 5714, Kehos published a second edition of the Tanya, and has retained the same color cover ever since. This printing brought about an enormous expansion in the general publishing of Chassidus Chabad. One of the new and innovative features of this edition was the “Maftaach Inyonim” (index) which was set up by the Rebbe himself, in addition to his spearheading the printing project itself.

This wasn't the first time the Rebbe undertook the responsibility of printing Chassidus. In the years prior to this, Maamorim of the Frierdiker Rebbe would be published periodically, mostly in conjunction with *Yomei D'pagra*. These Maamorim contained *Kitzurim* written by the Frierdiker Rebbe. Footnotes and *Haoros* were added by the Rebbe, under the directive of the Frierdiker Rebbe, guiding the student to topics of Chassidus that were discussed at greater length in other places.

The Tanya, as well as the work on the Maaromim highlights a new approach that the Rebbe introduced. He saw this as an important development in “*hafatzas hamyanos chutzah*” in our generation.

The sheer volume of Maamorim – both published and those in kisvei yad – and the fact that many subjects and ideas in Chassidus are spread across many different areas creates a situation in which one who wants to properly understand and research a specific topic would need to reference many different places. An additional challenge presents itself in the way Chassidus Chabad is structured, namely it follows the Parsha and not a specific topic. For example, one who is interested in researching the topic of “*Memaleh Kol Olmin*” or “*Soveiv Kol Olmin*” would need to search in the Maamorim of Purim in *Shaarei Orah* where these subjects are discussed at length.

In light of this complexity, the Rebbe established indexes according to topic – *Maftach Inyonim* – as an essential feature in Chabad seforim. Beginning this practice himself, by adding footnotes in the Maamorim of the Frierdiker Rebbe and general *Maftachos* in the seforim of all the Rabbeim, the Rebbe caused a revolution among all those who study Chassidus. From then on, one was able to reference topics discussed in other places with ease.

Still, even with this breakthrough, researching a specific subject could be quite a strenuous task. One learning a Maamor can supplement his understanding of a topic by looking up a topic discussed more at length elsewhere, but say you wanted to learn a complete topic in Chassidus as it is discussed in all the Seforim of the Rabbeim? One would need to pull out many seforim and look into many *Maftachos*. In addition to the hassle involved in this, there would likely be many redundancies in the indexes and many topics are repeated in several places. You would need to have access to an enormous library in order to do this research (assisted by the *Maftachos*). For these reasons, a need arose to have one sefer that will have all the references to all the Sifrei Chassidus in an orderly systemized fashion with all the details of each entry, bringing a synopsis of that which is discussed in each Maamer.

This, in short, is the idea of Sefer HaErchim. Set up according to the Alef Beis, each entry is split into topics and sub-topics which include all the details of each entry, and in the footnotes, countless references to the entire Chassidus.

### A long overdue project

“The great need for this”, writes the Rebbe to Rabbi Shlomo Yosef Zevin, the editor in chief of the Encyclopedia Talmudis, in response to his comments on the first volume of Sefer HaErchim “is also understood from the fact many similar Seforim exist in Toras Hanigleh, organizing the material in alphabetical order or according to topic, and how much more so to give a synopsis of the *Piskei Dinim* in the seforim of the Poskim. Even in Kabbalah such works exist. But specifically in Chassidus, such a sefer does not exist! In accordance with the approach of Chassidus Chabad, one of the fundamentals being that everything should be understood properly, as the known expression goes, that [the topics] should be understood even in the ‘*Sechel of the Nefesh Habehamis*’, I have not seen any such effort, save Shaar Hayichud of the Miteler Rebbe which is according to Seder Hishtalshelus, but it is very concise.

“I have felt the need for decades, but due to several reasons, the [matter] has been delayed. I have begun doing the necessary groundwork for this project decades ago by creating indexes to the fundamental works of Chassidus.”

In the closing of his response to Rabbi Zevin, the Rebbe writes “in my opinion and based on my experience, the publishing of Sefer HaErchim has succeeded, having been published to fill, to a great extent, the abovementioned lack.”

*“I have felt the need  
for this for decades”  
–the Rebbe about  
this incredible sefer.*

From this unique letter, we understand that the aforementioned work on the *Maftachos* is the cornerstone for the Sefer HaErchim. The Rebbe saw the Sefer HaErchim as a continuation of the *Maftachos* that he had compiled to the extent that he directed that the Sefer HaErchim should have the Shaar Blat (Title Page) of the Rebbe. We can also see that the Sefer HaErchim was intended to assist those who are already engaged in the study of Chassidus with the references helping to clarify and add understanding, as opposed to being intended to those unfamiliar with Chassidus as of yet.

### “Deals” with the Rebbe

The actual work on Sefer HaErchim began in the middle of the ‘Yud’s’ as an “*Isarusa Deli'eilah*” – the initiative coming from the Rebbe who delegated the job to Reb Yoel Kahn, whom he appointed as the editor in chief. Reb Aizik Schwei worked together with Reb Yoel in the earlier years of the project.

One can glean insight into the work on this special sefer from a *Duch* written by Reb Yoel to the Rebbe dated 23 Elul 5720, in which he writes that 38 entries are ready to be published. In the course of the years, Rabbi Sholom Ber Lipskar also assisted Reb Yoel with this work.

This project was treated with much importance by the Rebbe as can be seen from the Sichos and letters to those involved, in which the Rebbe encouraged them non-stop. For example, the Sichah of Purim 5723 where the Rebbe expresses himself saying that “in the recent years, many manuscripts of Chassidus have been discovered and at the same time, in contrast to earlier generations, the opposition to Chassidus has lessened. This being the case, it would be appropriate for each of us to immerse ourselves in the “*Mei Hadas Hatahor*” and to publicize the learning of Chassidus in a fashion that will fill and cover that which is, as of now,

(Continued on page 3)

The following is an excerpt from the "Lainger Briv" (lit. the Long Letter) written by the Friediker Rebbe to the Rebbetzin. In the course of the story the Friediker Rebbe describes at great length a niggun called the "Search and Find". Space does not allow the particulars of the events described there, for the sake of clarity here is a brief overview to familiarize the reader with the details pertaining to this niggun.

(You can read the entire Lainger Briv in English in the book *The Making of Chassidim* published by Sichos In English.)

*Reb Mordechai went on a long journey to try and find his childhood friends and introduce them to the ways of Chassidus as taught by the Baal Shem Tov. He found his friend Reb Chaim Porush in the village of Dubravna. Reb Chaim had a major transformation after seeing Reb Mordechai's Avodah on Yom Kippur.*

*On Motzei Yom Kippur many of the townsfolk had gathered around the pair to listen to stories and view the incredible spectacle as Reb Mordechai broke his fast, and told stories of the Baal Shem Tov.*

#### A talented voice

"Reb Mordechai was a wonderful singer, and possessed great musical talent. During his stay at the Baal Shem Tov's court, he had learned all the melodies that were sung there. The Baal Shem Tov himself was a great singer, and he possessed a rare voice; he could alter the range of his voice at will (professional singers and Chazzonim have a name for this ability). Having a unique talent for music, he would sing often.

"The Baal Shem Tov considered singing to be a form of Avodah. Singing touches the Neshomah; it causes an outpouring of spiritual energy and gladdens one's spirit. All of the Baal Shem Tov's Talmidim - as well as all the members of the 'Holy Fellowship' of the Mezricher Maggid's Talmidim - used song during their Avodas Hashem in the chassidic tradition....."

#### A description of the three parts

"Suddenly, Reb Mordechai remembered where he had been at that same time a year earlier, and he began singing a passionate niggun, one of those that were regularly sung at the Baal Shem Tov's table. This particular niggun was called the "Search and Find" niggun. It consists of three movements, and each movement contains three themes. The first theme of the first movement of the "Search and Find" niggun depicts a mood of solitude, creating an image of someone sitting isolated in a field deeply hidden among the mountains, next to a blue stream of running water. In the distance, at the other end of this valley, appears a rocky precipice upon which a few sparse trees grow; here, the singer sits alone and sings his song of solitude.

"The second theme depicts a mood of introspective meditation; the solitary singer becomes more introverted, debating with himself and subjecting himself to rigorous self-examination. The longer he sings, the more deeply introverted his thoughts become; he is dissatisfied with himself, and begins to discover certain flaws in his own character. Now comes the third theme, in which the singer breaks into weeping - at first silently, but becoming progressively more intense.

"The niggun's second movement also contains three themes; although they differ in sequence and key, they possess a common motif: a song of

searching and of longing. This movement creates an image of a person searching for some elusive object for which he longs. Suddenly, he perceives a ray of hope, a promise that he will eventually find the thing for which he seeks and craves; but this ray of hope evaporates, for it turns out that the object is not what he was hoping for after all. Once more, he becomes submerged in melancholy, until finally he finds the thing he has been seeking.

"Then comes the niggun's third movement, also containing three themes. The overall mood of this movement begins in a joyous mode, with a beat that make one lift his feet to dance. As the niggun progresses, the beat becomes faster and more fervent, reaching a fiery crescendo that leaves the singer panting for breath. The music now consists of only a few isolated notes issuing forth from the depths of the heart, creating the impression of musical notes chasing after and desperately trying to keep up with the rapidly moving, feverishly dancing feet, and evoking images of the impassioned but content faces of the dancers.

"This was the niggun that Reb Mordechai wished to teach the young folk and bochorim. To everyone's amazement, they assimilated the whole niggun after the first three repetitions, and by the fourth time the young folk were singing the song correctly by themselves. Some of the bystanders were able to join in with a few bars of the melody. When they came to the third movement, Reb Mordechai took hold of Reb Chayim and began to dance with him in earnest, requesting that everyone present join them in the dancing.

"[Several generations later,] Reb Berel Ivansker related that whenever Hirshel, the son of Reb Sholom Ivansker, told the story of what happened in the large beis hamedrash on that night after Yom Kippur, it was a pleasure to listen. In spite of Reb Hirshel ben Reb Sholom's advanced age, he would demonstrate the brisk steps with which Reb Mordechai and Reb Chayim had danced while singing the third movement of the "Search and Find" niggun."

With such a rich and clear description of this niggun! You are surely thirsting to hear it and appreciate its sweet notes, but unfortunately we do not know this niggun - it has been lost to us!

(Continued from page 2)

considered "Chutzpa". However, as of now, in light of the potential that exists, it is as if it has had no effect at all - "Lo noga velo poga".

The Rebbe continued, "There were several matters which I hoped would happen on their own, there were some matters that I did not rely on that hope but asked expressly that they should be done and there were even some things that I didn't rely on a request but instructed that they be done. And after all this, this one didn't complete his work, this one didn't even begin his work and that one is holding at the beginning of the work etc. etc."

Soon after the Purim Farbrengen, the Rebbe gave over through Rabbi Chadakov that what he had said by the Farbrengen was referring primarily to the work of compiling the Mareh Mekomos to Lekutei Torah that the Rebbe instructed the members of Kollel to do and to Sefer HaErchim. Therefore, from here on, they will be answerable directly to the Rebbe. Once every two weeks, one member of Kollel will be required to go into the Rebbe as well as one of the editors of Sefer HaErchim to report to the Rebbe in the progress. From one of the letters about Sefer HaErchim, we can understand that the work on the first volume was only completed several years later in 5728.

(To be continued)

# Yarmulka

## Why we sleep in it.

# Q&A

A *yarmulka* and *tzitzis* are the uniform of a Jewish male. No matter what philosophy or lifestyle they ascribe to, they proudly display a *yarmulka* and *tzitzis*.

Wearing *tzitzis* at night was covered in a previously in an earlier issue, here we will discuss wearing a *yarmulka* at night.

Understandably, one must wear a *yarmulka* by day and when walking around. But once in bed, and ready for sleep, what is the importance in wearing it? You are not even awake!

Let us trace the halachic source of *yarmulka*.

There are two reasons for wearing a *yarmulka*. The first<sup>1</sup> is because of *Midas Chassidus*. Because *yarmulka* has a powerful effect (see below) on the wearer's Yiras Shomayim by constantly reminding him of Hashem's presence above him and that He fills the entire world, it is *Midas Chassidus* to wear a head covering when walking four amos. Some even say that this is not only when walking four amos, but even when walking less distance, or indoors. Other opinions<sup>2</sup> even add that this is an obligation *lehalacha*.

The Alter Rebbe<sup>3</sup> mentions the above and adds another reason for a *yarmulke*: *tznius*. Because it is the *minhag* not to uncover our heads, it is not modest to have one's head uncovered even when sitting at home, just as it is not modest to uncover other parts of the body that are regularly covered.

An interesting twist to this is added in the next paragraph there. In this country, where all the goyim walk bare-headed and the Yidden are careful to cover their heads, one who walks, or sits, with an uncovered head he goes against the precept "And you should not go in their ways<sup>4</sup>".

The Tzemach Tzedek<sup>5</sup> adds that even sitting for an interval of time is also a *אסור* not only an extra *chumra*.

### What about in bed?

Their key word is *tznius*. Because the main issue is one of modesty, the *yarmulka* is required at all times. As the Alter Rebbe says in the first halacha of that siman "Anything that is not allowed because of modesty, is in full effect even when alone, even in the innermost private rooms. One must always act out of deference for Hashem, who fills the world with His Glory.....even when sleeping in bed."

### What is so important about the Yarmulka?

As mentioned before, covering the head also has an effect on the actions of that person, specifically the Yiras Shomayim of that person. The word *yarmulke* comes from the two words *ירא מלכא* Fear of the King.

The Gemara<sup>6</sup> tells a story about Rav Nachman bar Yitzchak. While he was a child a fortune-teller told his mother that her son was destined to become a thief. Undaunted, his mother resolved to change her son's destiny. From that day on she never let him go about with his head uncovered saying "Cover your head so that the fear of Heaven will be on you, and let Hashem have mercy."

Rav Nachman never understood why his mother was so insistent

but he listened to her wishes. One day, when sitting in a garden, his cloak slipped from his head. He raised his eyes to a bunch of dates hanging above his head, and with a sudden urge of desire, bit a date off with his teeth.

### Even in Sleep

This *Yarmulka* effect is so powerful, it even changes the way you sleep. We say in the brachos before Shema "ובנו בחרתה מכל עם ולשון" "You have chosen us from among the nations." We were chosen by Hashem to be different from the nations. This does not refer to the *neshama*, for that is not chosen – it was different from the start. The choice was in the bodies, Hashem chose our bodies to be unique and different from all the other nations.

And the body never sleeps. Sure you might consciously be sleeping, but you still hear smell and feel. Otherwise why would you wake up from loud noise or by being shaken. So the *Yiddische* body, aware as it is of its surroundings, "feels" Hashem's presence through the *Yarmulka*<sup>7</sup>.

Surprisingly this can also have consequence in ones actions *בין אדם לחבירו*. As seen from the above story in the Gemara, the slip of the head covering did not only cause his Yiras Shomayim to be compromised, but he ended up taking something not his, a breach of conduct between him and another person<sup>8</sup>.

The *yarmulka* is one of the visible signs of ones devotion to Hashem and a constant reminder of His presence in our lives. It influences our lives in more ways than one and helps us keep to the true path.

With thanks to Yossi Goldberg.

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|----------------------------------|--------------------------|
| 1. בית יוסף אר"ח סי' ב ד"ה ומיהו | 5. שו"ת אר"ח ח"ב         |
| 2. פרישה, רמ"א שם                | 6. שבת דף קנו ע"ב        |
| 3. אר"ח מהד"ב סי' ב' ס"ו         | 7. משיחת ליל שמח"ת תשל"ז |
| 4. ויקרא י"ח, ג                  | 8. לקו"ש חי"ח ע' 482     |



## ללימוד הרמב"ם

פרק ח. נוסח ההגדה.	ה' אייר	ו'
הלכות שופר וסוכה ולולב.. פרק א-ב	ה' אייר	ו'
פרק ט	ו' אייר	ז'
פרק י	ז' אייר	ח'
מה אהבתי וגו'. ספר אהבה ה' ק"ש.. פרק א.	ח' אייר	ט'
פרק א-ג	ט' אייר	י'
פרק ד. הלכות קדוש החדש פרק א-ב	י' אייר	יא'
פרק ג	יא' אייר	יב'
פרק ד	יב' אייר	יג'

