

# יוד גימל יאר

לעבן מיטן רבין

YUD GIMMEL IYAR 5712

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## ענין עקרי

"ישנו ענין נוסף בהתוועדות זו ולא רק ענין נוסף, אלא ענין עקרי, שכן, מצד פרשת השבוע עצמה, הרי לא בכל שבת מתקיימת התוועדות - בקשר עם ה"יאר-צייט" (דהרב ישראל ארי' ליב, אחיו של - יבדח"ט - כ"ק אדמו"ר שליט"א).

ואף שזהו ענין פרטי, מ"מ, מכיון שכבר נתפרסם הדבר כו' - יש ללמוד הוראה בעבודת האדם לקונו..."

(משיחת ש"פ אחו"ק תשמ"ה)

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לרגל יום הולדתו שיגדל

להיות חסיד ירא שמים

ולמדן



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למות

ראה לקו"ש חלק כ"ב

At the time of his passing in 5712, Reb Leib was living in Liverpool, England. After the *Levaya* that took place in his hometown, the Aron was brought to London where a second *Levaya* was held. From there it was taken, in accordance with the Rebbe's instruction, to *Eretz Yisroel* and buried in the old cemetery of Tzfas.

The following is a collection of diaries from *Bochurim* who were present at the time, as well as the *Meshamesh Bakodesh*, Reb Berel Junik A"H:

On **Thursday** morning, **13 Iyar**, the Rebbetzin called Hatomim Berel Junik to come over to her apartment. When he got there, she told him that the condition of her brother-in-law, the Rebbe's brother Reb Leib, was not well, and she immediately added, "I'm very worried about my mother-in-law; I don't know how she'll be able to handle the news!"

Reb Berel didn't really understand what had happened. After a few moments, the Rebbetzin asked him to call Reb Shmuel Levitin from 770. When Reb Shmuel arrived, the Rebbetzin spoke to him for about a half hour, and then she revealed the sad news to Reb Berel.

The Rebbetzin related that earlier that morning she had called the home of her brother-in-law from one of the stores on Nostrand Avenue and was told of the sad news, but by the time she had gotten home, the Rebbe had already left for 770.

After Shacharis, Reb Shmuel entered the Rebbe's room and notified the Rebbe of what had happened. Reb Shmuel started to tear the traditional *Kriah* for the Rebbe, and the Rebbe finished it off on his own and sat down on a low chair.

Being that the burial was to go on to take place in *Eretz Yisroel* only two weeks later, the Rebbe asked Reb Shmuel when he was obligate to begin the period of *Aveilus* (which is generally only after the burial). Reb Shmuel explained that since the Rebbe would anyway not be present at the burial, then he should begin *Aveilus* right away and not wait until later on.

The Rebbe then wrote a consoling letter to his sister-in-law and gave it to Berel Junik, asking him to see that it got sent out.

Initially, the Rebbe considered traveling to London for the *Levaya*, but in a telegram to Reb Bentzion Shemtov (who was very active with all of the arrangements) the Rebbe wrote that there wouldn't be enough time to obtain a visa, so there would be no reason to hold things up.

The Rebbe sat *Shiva* in his room in 770 and all the

*Minyonim* were held right outside the room in *Gan Eden Hatachton*, attended by an exclusive few, where Rabbi Hadakov would daven at the *Amud*, and the Rebbe would say the proper *Kaddeishim*. During all *Tefillos*, five *Neshomah*-candles remained lit and following each *Tefillah*, the Rebbe would sit down on the low chair and all present passed by to be *Menachem Avel*.

As the Rebbe was fasting that day (the second fast of *Beha"b*), the usual *Seudas Avelim* was not eaten.

On Shabbos following Davening (two days later), the Rebbe did not wish anyone a "good Shabbos", and the news began quietly spreading that the Rebbe was an *Avel* after the passing of his brother, but the news was being held from the public so that the Rebbe's mother should not find out about the tragedy.

On Wednesday, 19 Iyar, the Rebbe got up from *Shiva* and said a short *Sicha* about *Aveilus*. Later that day the Rebbe then went to the Ohel since he had not gone on Lag B'Omer, as he usually would.

Leaving for the Ohel, the Rebbe looked very brokenhearted.



## A True Chassidishe Farbrengen

A Story about Reb Yisroel Arye Leib

After moving to *Eretz Yisroel* in the year 5694, Reb Leib made an effort to maintain a strong connection with Chassidus and Chassidim, regularly attending their personal *Simchos* and *Farbrengens*.

He was very close with his childhood friend, Reb Nochum Goldshmidt, who had been his classmate in *Cheder* and moved to *Eretz Yisroel* a short while after him. The two immensely enjoyed each other's company and often learned together, especially very deep *Ma'amorim*.

One of the students of the Lubavitch School in Tel Aviv recalls a *Farbrengen* that took place on Yud Beis Tammuz, 5700, in the Chabad Shul there:

After the official *Farbrengen*, the Chassidim sat down to *Farbreng* with one-another. Some of the Chassidim present were Reb Moshe Gourarie, Reb Nochum Goldshmidt, Reb Pinye Althaus. Reb Nochum sat alongside his good friend, Reb Leib and the two said a good *L'chaim* together...

The scene is described by those present as "incredible"; two friends speaking to each other from the depth of their hearts, while tears streamed freely from their eyes!

# SEFER HA'ERCHIM

## PART 2

### An Encyclopedia in 3 Years

To fund this great project, the Rebbe wanted to secure funding from the "Claims Conference" for the project, a group dedicated to negotiating compensations and reparations for victims of the Nazi Holocaust. The Conference secured the funds from the German government and then distributed the funds to a variety of projects and interests in addition to providing pensions for Holocaust survivors.

To this end, the Rebbe turned to Mr. Shazar, requesting he use his connections with committee members.

[The inside cover of the Sefer Ha'Erchim reads as follows: the Publication of this volume was assisted by a grant from The Cultural Fund of the Conference on Jewish Material Claims, New York.]

Mr. Shazar was successful in drafting their support, with one condition: the entire project had to be completed in three years!

Noting the conference's decision, the Rebbe wrote a letter to Mr. Shazar (10 Shevat 5721):

"In regards to the Claims Conference, there has been a meeting of professionals a while ago, and they have agreed with the professionals before them; meaning that the money will be budgeted only for the encyclopedia and not for any other plans.

"I would like to let you know that during this year all our projects have been pushed off, and only the continuation of the Chabad Encyclopedia has been approved in order to complete it within three years."

### "It Demands My Complete Focus"

However, the due date to publish the first volume of the encyclopedia passed and the Claims Conference began losing patience. It was now necessary for the Rebbe to stay in constant contact with Mr. Shazar, and from their correspondence we can see how deeply Rebbe was involved in the project.

In a letter dated 19 Tammuz 5728, the Rebbe writes to Shazar:

"Many thanks for the suggestion to speak to Mr. Yovlir.

"What is needed right now is that he overcome his nature. It would be worthwhile to influence him to overlook the fact that the committee's deadlines for publishing the first volume have all passed.

"What I mean is that although the Chasidic Encyclopedia is already prepared for print (except for the last eight pages), it has been delayed since they are waiting for the [last eight pages] to be edited, which needs to be done by me and requires my complete focus.

"For this reason, therefore, it has been pushed off from one time to the next. However, the entire encyclopedia has already been printed except for the aforementioned [remaining pages], and, since a printed, albeit unbound copy has been sent to his committee, thus they should set the amount that will be given for the future editions of the encyclopedia.

"And you can tell him the delay does not come from procrastination, chas vesholom, rather from an effort to perfect the project as much as possible."

What were these eight pages that were delaying the final printing?

From the letter it seems that they were the pages of the sicha "Kuntres Inyana Shel Toras HaChasidus" that the Rebbe was *Magiya* (edited) as an introduction for Sefer Ha'Erchim.

Clearly, an Encyclopedia on Chasidus needs an Introduction to Toras HaChasidus, and so, Reb Yoel Kahn, the chief editor, asked the Rebbe for a letter to publish in the Sefer.

The Rebbe replied in a note:

"There is no time for [me to write such a letter]. If the content of the Sichah of Yud Tes Kislev (of a few years ago) will be formatted to bring out that Toras HaChasidus is Yechidah, and therefore gives life to the PaRDe'S - פרד"ס - of Torah, this is in any case the most fitting [as an introduction]."

Kuntres *Inyanah Shel Toras HaChasidus* was reworked from the sichah of 19 Kislev 5726, and the Rebbe edited it twice. This sichah was held up for over two years (from 5728, the date of the aforementioned letter, to 5731 – when Volume One was printed).

Evidently the Rebbe did not find the right time to focus on editing the Kuntres with the concentration and attention that he felt it deserved!

### The Sefer is Published

Finally, in honor of 19 Kislev 5731, the first volume of Sefer Ha'Erchim was printed. As soon as the sefer came from the printer, the Rebbe sent it to several people who had been involved, and pushed the Sefer to be published for public consumption.

In a letter to Mr. Shazar on Rosh Chodesh Teves 5731, the Rebbe thanked him for his efforts:

"I have requested my representatives from Anash who have visited here to personally give you the Sefer Ha'Erchim Chabad, which has just arrived from the printer. It is a double pleasure for me that the Sefer, besides its inner beauty (the content), also has outer beauty – a handsome binding.

(Continued on page 4)

## א חסידישער מעשה

### A MATTER OF PERSPECTIVE

Reb Hillel Paritcher was once farbrenging in a wine cellar. (Wine cellars were built deep in the ground for the cool climate that this provides for the wine.) During the farbrengen someone came in and proclaimed, "It is dark down here". To this another man present replied, "It makes no difference, if you just sit in for a while you will become accustomed to the dark and it will become visible and light".

After hearing this dialogue Reb Hillel commented, "This is exactly the problem, when one merely sits passively, one can call darkness, light!"

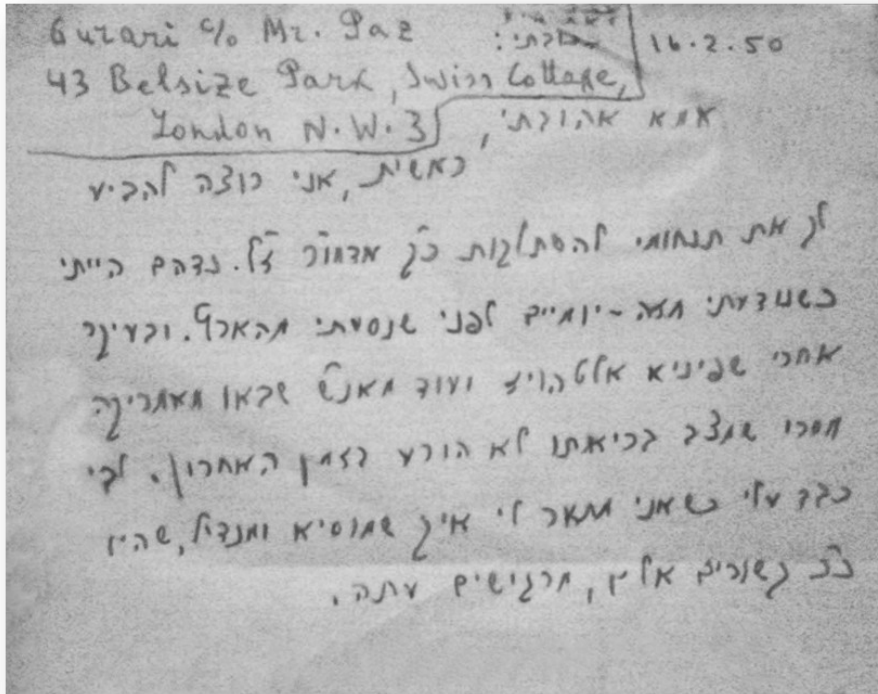
ספר השיחות תש"ד ע' 125-126

# פרסום ראשון

## “MY BELOVED MOTHER...”

LETTER BY REB YISROEL ARYE LEIB

This Shabbos, **Yud Gimmel Iyar**, marks the 60<sup>th</sup> *Yortzeit* of Reb Yisroel Arye Leib Schneerson, the Rebbe’s younger brother. In connection with this momentous day we present the following manuscript penned in his own handwriting, very unique in style; one that can perhaps shed a bit of light on his great personality.



The letter was addressed to his esteemed mother Rebbetzin Chana who was then living in New York, dated 29 Shvat 5710, just a few short weeks after the Frierdiker Rebbe’s *Histalkus*. Reb Leib had just immigrated from Eretz Yisroel to London.

His opening sentences are with words of comfort after the passing of their dear Rebbe, while expressing the sincere pain he felt when hearing the shocking news.

We can also observe the appreciation he had for the intimate connection that our Rebbe and Rebbetzin maintained with the Frierdiker Rebbe and the true loss that the *Histalkus* must have been for them.

[At the top of the letter he states his address where letters for him can be sent, with his legal name, M. Gurary.]

Facsimile of the original *never before seen* letter dated a few short weeks after Yud Shevat 5710.

16.2.50

This is my address:  
Gurari c/o Mr. Paz  
43 Belsize Park, Swiss Cottage,  
London N.W.3

My Beloved Mother;

Firstly, I wish to express to you my consolation after the *Histalkus* of the Rebbe z”l. I was terribly shocked upon hearing the news - two days before my departure from the [Holy] Land; and especially considering the fact that Pinye Althois and other members of *Anash* who had recently returned from America notified us that his health had not deteriorated lately. My heart grows heavy when I imagine how Musya and Mendel [the Rebbe and Rebbetzin], who were so closely connected to him, are feeling now...

16.2.50 זאת היא כתובתי:

Gurari c/o Mr. Paz  
43 Belsize Park, Swiss Cottage,  
London N.W.3

אמא אהובתי,  
ראשית, אני רוצה להביע  
לך את תנחומי להסתלקות כ”ק אדמו”ר ז”ל. נדהם הייתי  
כשנודעתי מזה - יומיים לפני שנסעתי מהארץ. ובעיקר  
אחרי שפיניא אלטהויז ועוד מאנ”ש שבאו מאמריקה  
מסרו שמצב בריאותו לא הורע בזמן האחרון. לבי  
כבד עלי כשאני מתאר לי איך שמוסיא ומנדל,  
שהיו כ”ק קשורים אליו, מרגישים עתה.

(Continued from page 2)

"I believe that you participated in securing the grant from the Claims Conference for this project, and your pleasure will therefore be more in 'seeing the fruits for your labor'."

The Rebbe also sent the Sefer to Rabbi Shlomo Yosef Zevin, the chief editor of Encyclopedia Talmudis.

### It is Hard to Limit the "Koch" in Chasidus

Rabbi Zevin responded – and would continue to respond to the later volumes – with comments and suggestions.

After the printing of Volume 3, Rabbi Zevin wrote to the Rebbe again, this time commenting that he felt the entries needed to be shorter and more concise, as he had found success in such methods in his sefer.

The Rebbe addressed this in a postscript to a letter for his [Rabbi Zevin's] birthday:

"Understandably, you are correct in your comment about the detail etc., in the Sefer HaErchim Chabad. I have pointed this out several times to the editors (and I still intend to), yet until now it has had little effect.

However, to hold back the excitement in Chasidus is hard "also" for the one limiting [i.e. it would be hard for the Rebbe to demand the writers to cut down]. The reason I mention this is because the primary aim of Sefer HaErchim is to expand Hafatzas Hamaynos Chutza, and, more importantly, [such a process] holds up the publishing, as you well understand."

### The Work Continues

As the work continued, Reb Yoel would submit reports to Rabbi Chadakov, the director of Kehos:

"Baruch Hashem.

"Regarding the organization of Volume Two of Sefer HaErchim: The number of pages that are needed for a volume – similar to the size of volume one – is about 310. The footnotes in the "Miluim" will probably be 35 pages, and therefore we need for the actual sefer to be approximately 275 pages.

"Before the printing of Volume One there was about 20 pages ready to print [meaning that they need to be reviewed again], and there is a good deal of material ready for more entries, which requires arranging and editing etc."

In another report from 19 Adar 5731, Reb Yoel stated:

"The entries that were made during this month are: Umtza, On, Aven, Ono, Ona'ah, Okir, Or Ein Sof Boruch Hu (from Lekutei Levi Yitzchok of Parshas Tzav) Uriel, Urim Vetumim, and several paragraphs of the entry Or."

The second volume was finally printed in 5733, and the third came two years later.

From studying the Rebbe's answers, we learn that on the one hand the Rebbe was demanding the Sefer be completed, and on the other, to simply hurry and publish. Sometimes the instruction to hurry was

stressed to a greater degree – which is why we find the "Miluim" of Volume 3 are printed only in Volume 4, in 5737-8.

The great importance the Rebbe ascribed the Sefer would continually express itself, when, in later years, the work slowed, the Rebbe would urge the editors to persist in their efforts.

### Structure and Format

The Encyclopedia is due primarily to the efforts of Reb Yoel Kahn and Rabbi Sholom Charitonov, who worked for years to compile, write, re-write and edit this monumental work. This was, and still is, a one-of-a-kind Encyclopedia that encompasses over three hundred years of Chasidus. Chasidus itself can be very hard to understand, requiring great diligence and a discerning intellect to distinguish between the subtle differences of the many explanations found in its thousands of pages.

Unlike other Encyclopedias, this Encyclopedia is not structured for light reading. Each section is fully organized, elucidating and clarifying all difficulties, and the style is similar to other books of Torah thought. These factors, combined with the depth of the material, make it a book of study, and yet, its clarity ensures it is inviting even for beginners.

Generally speaking, the text of the sefer is compiled from the writings of the Rabbeim, with editorial additions and clarifications placed in the supplements of each volume.

### Expected to Exceed Forty Volumes

To date, seven volumes have been printed: five on topics under "Aleph," and two focusing on the letters of the Aleph-Beis. A third volume in this last series is expected in the near future.

*"I derive double  
pleasure from the  
beauty [of the sefer];  
external  
attractiveness in  
addition to the  
internal excellence."*



## ללימוד הרמב"ם

ו'	י"ב באייר	פרק ט-יא.	הל' תפלה וברכת כהנים.. פרק א.
ש"ק	י"ג באייר	פרק יב-יד.	פרק ב.
א'	י"ד באייר	פרק טו-יז.	פרק ג.
ב'	ט"ו באייר	פרק יח-יט. הלכות תעניות פרק א.	פרק ד.
ג'	ט"ז באייר	פרק כ-כד.	פרק ה.
ד'	י"ז באייר	פרק ה. הלכות מגילה וחנוכה פרק א-ב.	פרק ו.
ה'	י"ח באייר	פרק כד-ד. ספר נשים הלכות אישות פרק א.	פרק ז.

