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"Nothing Left in Keilim!" Shabbos Parshas Balak - 5724

לעבן מיטן
רבי'ן

SHABBOS PARSHAS BALAK - SHIV'AH ASAR B'TAMMUZ 5724

This year, as Shiv'ah Asar B'Tammuz falls out on a Shabbos and the fasting is therefore pushed off to Sunday, we are reminded of a very special Farbrengen which took place with the Rebbe on a Shabbos with the same date in the year 5724.

The Farbrengen lasted throughout almost the entire afternoon (on a long summer Shabbos!), and the Rebbe was in very good spirit, saying Lechayim and instructing all present to do the same.

Unfortunately, the Sichos were not properly documented and much of what happened by this Farbrengen has been forgotten, but a large portion did get recorded and has since been published in Toras Menachem.

We bring here some highlights of this memorable Shabbos afternoon, based on the Sicha as it appears in Toras Menachem, as well as some additional occurrences as they are recalled by Chassidim who were present at the time.

The Farbrengen began at 1:30 in the afternoon, as usual, and lasted well after 7:00 in the evening.

From the onset it was clear that this Farbrengen was a continuation of the Yom Tov of Yud Beis Tammuz and the celebrative mode was apparent throughout.

The Rebbe began with a lengthy explanation on the Friediker Rebbe's new *Kapitel*, based on the premise that a *Neshomah* continues to grow and ascend with each passing year, hence this year the new *Kapitel* is *Pei Hei*.

SUSPEND ALL LIMITATIONS!

During one of the *Sichos*, the Rebbe quoted the Rebbe Rashab's saying of *Shiv'ah Asar B'Tammuz* when being pushed off to Sunday, "Since it has already been pushed off somewhat, let us hope that it will be pushed off entirely (with the coming of Moshiach)". After explaining this statement for a while, the Rebbe concluded:

"Everything must also be expressed in tangible reality of this physical world. Therefore we should now say a *Lechayim* on wine which brings joy, thereby bringing about the transformation of *Shiv'ah Asar B'Tammuz* to be a joyous day. For that, we will suspend the generally imposed limitation of not drinking more than three *Lechayims*, for the time being."

With that, the Rebbe turned to many of those present and indicated that they should say *Lechayim* on a full cup.

As soon as the Rebbe had officially withdrawn the *Gezeira* on *Mashke*, everyone immediately began to say *Lechayim* and almost all the wine and *Mashke* in the area

was finished.

MASHKE FOR ALL; KOHEN, LEVI, AND YISROEL

Then the Rebbe distributed three bottles of *Mashke* to three guests that were present to distribute *Lechayim* to all; one being a *Kohen* (Reb Chaim Gutnick), the second was a *Levi* (Reb Zalman Levin), and the third was a *Yisroel* (Reb Chanoch Glitsenstein). Two of the bottles were given to the Rebbe at the Farbrengen of Yud Beis Tammuz a few days earlier by the guests from *Eretz Yisroel* (Reb Zalman and Reb Chanoch) and upon receiving them, the Rebbe said he wished to save some of them for the Shabbos Farbrengen. Now, each time the Rebbe said *Lechayim* at the Shabbos Farbrengen, he mixed a few drops from those remaining bottles into his cup. The third bottle (given to Reb Chanoch) was the Rebbe's bottle of wine that he used for *Kiddush*.

Reb Zalman distributed all the *Mashke* from his bottle until there was only a bit left at the bottom, which he intended to bring back with him to *Eretz Yisroel* and did not wish to give to anyone. Seeing this, the Rebbe motioned that he must give out until the last drop! A similar remark was given by the Rebbe to Reb Chanoch as well.

Then the Rebbe handed the cake to

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פתגם | א קאוואדלע

"קעמפ איז א קאוואדלע וואס מ'קאוועט אויס אויף אים חסידים. פריער איז דאס געווען אין ליובאוויטש אין תומכי-תמימים, דערנאך אין קרעמענטשוג, אין פעטערבורג, אין ראסטאו, און איצטער אין סוואן-לייק!"

(יחידות להרב אליהו ליפסקר)

"דער אויבערשטער זאל העלפן אז ס'זאל זיין דער "בנאות דשא ירביצני" כפשוטו, בתכלית הטוב, און גאר אין גיכך זאל מען זוכה זיין צו דעם המשך המזמור וואס שטייט "כוס רויה", וואס דאס איז כסא דמלכא משיחא, במהרה בימינו."

(ט"ז תמוז תשט"ז-מחנה גן ישראל)

ANGEL OF A THOUSAND

In connection with Yud Beis - Yud Gimmel Tammuz we bring you two beautiful stories of the Frierdiker Rebbe as told by Reb Shlomo Aron Kazarnovsky. With thanks to Rabbi Michael Seligson.

The Frierdiker Rebbe sent me with the RaShaG, to Toronto. There was a heavy now storm when we came. Due to the snow and strong winds, there was no transportation and we had no choice but to remain in the hotel. During this time, a group of Anash and their supporters visited us. One of the visitors was a rav in a community who told us this story.

"One of the baalei batim in my community was stricken with a stroke, paralyzing his legs and he had to be hospitalized. When I heard what happened, I visited him. He was in critical condition and it was difficult for him to speak. The family members told me that it was impossible to enter his room, however when the patient heard my voice, he asked the nurse to call me in.

"The patient told me, 'I heard that the Lubavitcher Rebbe came to the United States. Please, write to him on my behalf, and ask how I will be able to redeem my soul and get well'.

I immediately sent the patient's request by express mail to the Frierdiker Rebbe. The Frierdiker Rebbe responded. "Tell the patient, they are now building a yeshiva in Montreal. He should contribute one thousand dollars. We cannot compare an angel of a hundred to one of a thousand, as it is stated, 'If there be for a man one interceding angel out of a thousand [accusers]', the Jew will then recover

completely and walk on his feet."

When I relayed the Frierdiker Rebbe's response to the patient's wife, her brother was present. He commented, 'Ah! They are beginning to squeeze us for money. We know these people.'

I then conveyed the message to the patient himself in the presence of his son. The patient requested that his son contribute one thousand dollars to the yeshiva, and the son fulfilled his father's wish.

After a few days, the doctor came to see the patient. Suddenly he burst out of the room and angrily approached the patient's family and asked, 'Who gave you permission to bring in other physicians and give the patient new medications?' The family members were shocked by his words. They answered that they had not called in any additional doctors nor had they administered new medications. The professor continued, 'Then it seems like a miracle from heaven took place. The patient has improved completely, the illness is gone, and he will soon be released from the hospital.' The patient began walking on crutches and eventually on his own."

"My Grandfather Visited with Me"

In the 5700's a certain Mr. Glazer spent Yom Kippur with the Frierdiker Rebbe. After Yom Kippur he decided to do something for

the Frierdiker Rebbe. Reb Shlomo Aharon suggested that he enter into Yechidus and discuss it with the Rebbe.

When Reb Shlomo Aharon went into the Frierdiker Rebbe's room prior to Mr. Glazer's Yechidus, the Frierdiker Rebbe told him, "My grandfather [the Rebbe Maharash] visited with me and asked that I publish his father's [the Tzemach Tzedek] sforim. I don't intend to say this directly to Mr. Glazer because I don't know if he is a vessel for such a revelation. I rely on you to know what to tell him and how to tell him."

Mr. Glazer entered into Yechidus with the Frierdiker Rebbe. The Frierdiker Rebbe mentioned the sum that was needed to publish the Tzemach Tzedek's sforim. Mr. Glazer said that he could not contribute such a large sum. The Frierdiker Rebbe responded, "When a Jew commits himself to contribute a large sum of money for Tzedoko, new channels are opened for him". Mr. Glazer contributed to the publishing project.

An addition to the story was related by Reb Shlomo Aharon's son-in-law, Rabbi Zelig Sharfstein. "In order to convince Mr. Glazer, Reb Shlomo Aharon explained to him who the Tzemach Tzedek was. Reb Shlomo Aharon told the story of a woman who was an aguna. Her husband had left her, and the Tzemach Tzedek helped her find her husband. The Frierdiker Rebbe was very pleased with Reb Shlomo Aharon's approach."

(Continued from page 1)

another Chossid present, and when seeing that he was being selective and cheap on how he distributed the pieces, the Rebbe commented, "I thought you give it out without too much contemplation (אין),", now I see that you are being cheap..."

TAKE IT AWAY FROM HIM!

In the midst of one of the *Sichos*, the Rebbe noticed that one fellow was holding a bottle of *Mashke*, and someone was trying to take it from him so that it could be distributed to all. The Rebbe interrupted the

Sicha and said, "What's going on over there; he has more *Mashke*? Take it from him and distribute it!"

Then the Rebbe announced: "Anyone who has *Mashke*, be very careful to distribute it all! All the *Mashke* in the area must be finished. This *Farbrengen* could continue on until *Shkia*, and even after *Havdala* – until midnight, when the fast starts according to the Alter Rebbe (as written in the *Siddur*)."

When speaking of the *Yidden* behind the Iron Curtain, the Rebbe said, "The 'Guests of honor' (*Heibt Mechutanim*) in the story of Yud Beis Tammuz are those who remain in a similar situation, in that same country. They

are not 'Russian Jews', but Jews from Russia, who are completely under Hashem's rule; not any of the non-Jewish governments..."

Throughout the *Farbrengen*, the Rebbe sat for much of the time with his eyes closed, during both *Sichos* and *Niggunim*. While *Chassidim* sang, the Rebbe invigorated the songs, even standing up to dance joyously at one point. In general, this was a very lively *Farbrengen* where the heavenly joy of *Geulah* was prevalent all through.

For many more fascinating details of this *Farbrengen*, see *Toras Menachem* Vol. 40 pg. 251; *Sichos Kodesh* 5724 pg. 560.

EMERGERNCY MATZAH

On the seventh night of Pesach 5697, the Frierdiker Rebbe related the following story:

During the Tzemach Tzedek's nesius, guests were not allowed to participate at his sedarim. However, they all received Pesach provisions from the Rebbe, including wine, maror, charoses, and even Shmura Matza.

The Chassid R' Yekusiel Liepler never had set times for visiting the Rebbe. Instead, he would go to Lubavitch whenever he felt so inspired. One year he decided to go to the Tzemach Tzedek for Pesach. Many guests had come for Pesach that year, and the Rebbe's assistants distributed the Pesach provisions on the night of bedikas chametz (only the Shmura Matza was given on Erev Pesach).

Before bedikas chametz, Reb Yekusiel sat deep in thought. He was known for becoming deeply absorbed in the significance of the chicken for kaparos a few days before Yom Kippur, and greatly engrossed in the physical and spiritual bedikas chametz before Pesach.

As he sat there lost in thought, the

assistant entered and said, "The Rebbe sent this for you," handing him a package of the Pesach provisions. Reb Yekusiel was sure that since he was receiving something from the Rebbe now, it indicated that it had some connection with the issue he was occupied in, and was probably meant to help him in his bedika. He took the wine, maror, and charoses, poured it all into a cup and drank it down.

The next night, Reb Yekusiel entered the Tzemach Tzedek's home in the middle of his seder and said, "Rebbe! I don't have anything for the seder — no wine, no maror, and no charoses!"

The Rebbe began investigating, questioning Reb Chaim Ber, the assistant, who knew nothing about it. They called Hirshel der Shvartzer, the assistant who had delivered the food to the guests, and the Rebbe asked him for his list. Reb Yekusiel was indeed on the list. Hirshel der Shvartzer added that he had given Reb Yekusiel the provisions and even remembered where Reb Yekusiel had been sitting at the time. Reb Yekusiel finally recalled what had taken place during bedikas

chametz and said, "Ah, what you brought me from the Rebbe when I had to be bodek chametz... Yes, I received it. It revived me. You saved me."

The Tzemach Tzedek had Reb Yekusiel join him for the seder, which Reb Yekusiel later said provided him with fifteen years worth of avoda.

*

The Rebbe mentioned this story at a number of farbrengens, and each time referred to another lesson to be learned from this story.

In the sicha of Parshas Acharei, Shabbos HaGadol, 5744, the Rebbe mentioned this story and extracted the following lesson:

Reb Yekusiel Liepler was known for his Chassidishkeit and his kashrus to the Rebbe. He was also known as someone who put tremendous effort into learning and understanding Chassidus. Although immersed in the study of Chassidus, when he heard that there was a shlichus from the Rebbe, he didn't make any calculations and immediately abandoned his lofty pursuits and hurried to fulfill the Rebbe's shlichus.

A VALUABLE GIFT

This letter was addressed to Elchanon (Alexander) Cohen (Kavven) one of the primary supporters of Merkos L'Inyonei Chinuch at that time.

Greetings and blessings,

In consideration of your earnest involvement and ongoing help and cooperation for the sake of Merkos L'Inyonei Chinuch, and, in particular, in these critical times, it gives us great satisfaction to send you a present in the name of Merkos L'Inyonei Chinuch — the enclosed picture of my revered father-in-law, the Rebbe Shlita — as an expression of our deep appreciation and thanks to you, dear friend.

You are no doubt aware of our Sages' statement (Sotah 37:) that seeing the image of a holy man gives one the power to proceed in the path of the Torah and its mitzvos. I wish you that the portrait of my revered father-in-law, the Rebbe Shlita, will give you renewed energy to perform much good in general and, in particular, in the combined efforts in the multi-dimensional missions of Merkos L'Inyonei Chinuch, in which my revered father-in-law, the Rebbe Shlita, you, and myself share a heartfelt involvement. May we all merit to see much satisfaction from these holy efforts.

With heartfelt greetings and with best wishes to you and your family,
Rabbi Menachem Schneerson

Chairman of the Executive Committee

(Igros Kodesh vol. 3 pages 80-81)

STILL ON THE MOUNTAIN!

Someone once related to me that one year, a few days after Shavuot he went into the (Frierdiker) Rebbe's room to ask him a question, but the (Frierdiker) Rebbe told him that he has not yet come down from the mountain (Har Sinai).

Meaning, even though it was already a few days after Shavuot and the revelations of the Yom Tov should have long been over, the Rebbe was able to keep them going and so-to-speak "stay on the mountain" for an extra few days!

The same applies with the Yom Tov of Yud Beis Tammuz. Although we are already a few days past, with the Rebbe's *Koach* we can extend the Yom Tov for a few more days — especially on this Shabbos that follows, since the Rebbe is very much connected with Shabbos, as it says "תלמיד חכם איקרי שבת".

(Sichas Shabbos Parshas Balak, 17 Tammuz, 5724)

Part 2

My father the Rebbe [Rashab] commented: "With the elder chassidim, every word and every movement reflects their very essence.

"At the time that my father [the Rebbe Maharash] began to deliver the series of maamarim known as Mayim Rabim, he once told me at yechidus: 'R. Aizik of Homil is a maskil; R. Hillel of Paritch is an oved.

"Haskalah and avodah are two distinct worlds, and maskil and oved are two distinct people. That's how it was ever since the day the world was created. Along came the [Alter] Rebbe, and joined these two worlds and these two people.

"R. Aizik is a remarkable maskil who devises parables that strike the precise core of whatever concept he is explaining — and he is also an outstanding oved in the divine service of the heart.

"R. Hillel is a servant of G-d with his very body: his body itself feels what it should do and how this should be done. Just as the brain is a vessel for the intellect and the eyes are a vessel for vision, and so on, so is R. Hillel's body a vessel for whatever has to be done. At the same time, he is a remarkable maskil who clarifies the profoundest concepts by means of explanations based on sturdy foundations."

(Likkutei Dibburim, English, Vol. 4 p. 45)

A true maskil must also be an oved, for "there is none so wise (chacham) as one who has gained experience": it is practical experience that verifies the truth of an intellectual assumption. Thus, one who is a great chacham and a true maskil is also an oved. Conversely, an oved is also a maskil, as may be clearly observed: those chassidim who engaged in avodah attained far greater scholarly achievements than those who engaged only in the intellectual pursuits of haskalah.

Though haskalah and avodah are thus interdependent, the question of which gives rise to which makes a significant difference.

Moshe was an extraordinary maskil, but his speech was infused with avodah, because his intellectual powers became manifest by means of avodah. Avodah was his starting point.

An oved focuses his talk on brass tacks; in any subject he will find the aspect that leads to practical action. Thus, only after all the stern words in the weekly readings of Ki Savo, Nitzavim and Vayeilech, and after the Song of Haazinu, and after we are told that "Moshe finished speaking all these words to all of Israel" and after everything has been spoken out and said, it is then written, "And he said to them: 'Simu levavchem — Make your hearts attentive....'"

(Yud-Beis Tammuz 5691, Likkutei Dibburim, English, Vol 5. p. 100)

Three renowned chassidim of stature once sat down to farbreng together — Reb Hillel Paritcher, Reb Zalman Zezmer, and Reb Pesach Malastovker. Without any planning, they had all found themselves in Lubavitch together at the same time, so their mutual friendliness was at its happiest. Imagine, then, what their joy was like when Reb Aizik of Homil walked in and joined them.

Reb Zalman Zezmer, as everyone knows, was an outstanding maskil, a profound scholar in the teachings of Chassidus. His words

were always few but deep. Indeed, the Alter Rebbe said that a teaching of his was worth examining in depth. And in one of his own maamarim, my revered father [the Rebbe Rashab] quotes an original insight of R. Zalman Zezmer's, as follows: In Maariv we say, "גולל אור" — "מפני חושך וחושך מפני אור" — "He rolls away light before darkness and darkness before light." On this Reb Zalman commented: "He rolls away the light preceding the *tzimtzum* before the darkness of the *tzimtzum*, and the darkness of the *tzimtzum* before the light — before the revelation of the *or atzmi*." Moreover, it was Reb Zalman Zezmer who introduced Reb Hillel of Paritch into the chassidic fold.

Reb Pesach was a great oved who had refined his character to the utmost. In a cordial moment in the course of the above farbrengen he threw his arms around Reb Zalman and kissed him. Then, with tears in his eyes, he said: "Zalman! Zalminke! If only your heart were a vessel to match your head, things would be far beyond where they are. What a pitiable state you're in!"

Having witnessed this, Reb Hillel later said that he was overawed by Reb Zalman's chassidic attributes and by Reb Pesach's truthfulness.

At any rate, after their farbrengen together, Reb Zalman, Reb Hillel and Reb Pesach were all exhausted and were already nodding off to sleep. But R. Aizik, who was renowned for his rich gifts and sensibilities and for his orderly and eloquent speech, had joined them only later, so he was still in a position to continue....

"During one of my first visits to Liozna," R. Aizik went on to illustrate, "when I was a very young man, I used to sleep in the [Alter] Rebbe's little beis midrash. I once woke up in the middle of the night and there was Zalman, the Rebbe's attendant, approaching me with a lantern in hand. And with him was the Rebbe himself! I was too stunned to move.

"You see, that's how a Rebbe loves his chassidim more than a mother loves her child."

רמב"ם | מורה שיעור

ו'	ט"ז תמוז	הלכות תרומות פרק א-ג	הל' שבת פרק יח
ש"ק	י"ז תמוז	פרק ד-ו	פרק יט
א'	י"ח תמוז	פרק ז-ט	פרק כ
ב'	י"ט תמוז	פרק י-יב	פרק כא
ג'	כ' תמוז	פרק יג-טו	פרק כב
ד'	כ"א תמוז	הלכות מעשר פרק א-ג	פרק כג
ה'	כ"ב תמוז	פרק ד-ו	פרק כד

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