

זעיר הער

לעבן מיטן רבין

LECHATCHILA ARIBER

ROSH HASHONAH 5717

During the summer of 5716, the Rebbe sent ten Bochorim on a special Shlichus to Eretz Yisrael to strengthen Anash after the tragedy in Kfar Chabad. The Shluchim aroused everyone there on the importance of traveling to the Rebbe and due to their efforts, the first relatively large group of guests came to 770 for Tishrei. During the Farbrengen on the Shabbos before Rosh Hashanah, the Rebbe spoke about the number of guest that have arrived and indeed attributed it as fruit of the Shluchim's toil.

On the first day of Rosh Hashonah, a heavy rain poured down and everyone was certain that the Rebbe would not go to Tashlich as always, over half an hour walk. Surprisingly, after Mincha, the Rebbe left his room accompanied by Rabbi Hadakov and began to head towards the Botanical Gardens. Needless to say, all of the Chassidim followed behind. The Rebbe held his Siddur in a way that it shouldn't get wet, but his hat and coat were totally saturated. Even so, the crowd continued to sing and every so often, the Rebbe turned around and encouraged them.

When they reached the park, everyone was soaked, through and through. The park administrators did not imagine that anyone would come to visit in such conditions, so the gates were locked. Some of the Bochorim tried every way possible to open it up, but to no avail.

Suddenly, the Rebbe turned to R' Yisrael Duchman, handed him his Siddur, and began to climb upon the metal fence of the park. One of the people standing nearby tried to offer assistance, but the Rebbe gave him a very stern look and he immediately dashed away. After reaching the top, the Rebbe started down, step after step, again not accepting any assistance.

Seeing this, the entire crowd mounted the gate, young and old, many of whom tore their clothing while doing so. The dancing and joy following Tashlich was sky-high. On the way back, many people stood by and said, "Look at the Mesiras Nefesh of the Chassidim to do Tashlich!"

When the procession returned to 770, the Rebbe entered his room, coming out a few minutes later with a bottle of Mashke. In the small Zal, the Rebbe stood and gave out Mashke to all participants in the trip to Tashlich. Before beginning the distribution, the Rebbe announced, "Whoever will say L'chaim can be guaranteed that nothing will harm them." Indeed, no one became sick from the bad weather.

One of the Chassidim went by to receive Mashke with wet clothing. The Rebbe refused to give him L'chaim and said, "The lower waters are crying, why don't you carry the higher waters as well?" The man left in shame and later related that although he had not gone to Tashlich, he still wanted very much to receive Mashke from the Rebbe, so he stood outside for a few moments until he was wet enough. But, it seems that the Rebbe realized the truth!

(Rabbi J.J. Hecht relates that before Rosh Hashanah, he wrote a note to the Rebbe, saying that he would very much like to come to 770 for Rosh Hashanah, but feels obligated to remain in his Shul. One of the motives pressing him to come to 770 was that in his area, there was nowhere to perform Tashlich. The Rebbe replied that it is more important to fulfill his responsibility in the Shul. And as for Tashlich, when stuck without any other way out, one may open a faucet. After Rosh Hashanah, the Rebbe told him, "When I climbed upon the fence, I thought about you and the Tashlich you were performing!")

מזל טוב!

לזכות ידידנו, מראשי המערכת של גליון זה מיום היווסדו
הת' הנעלה מנחם מענדל שי' לברטוב
לרגל בואו בקשרי השידוכין עב"ג תחי'

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“ר”ה ביים רבין”

ווי איז דאס ניט א
איד ראש השנה אין
ליובאוויטש; וואו
דען'זשע אנדרעש?!

(סה"ש תורת שלום עמ' קפח)

Dedicated
in honor of
**Raphi &
Mushki
Steiner**

for their wedding
17 Elul

הטעם למה אין תוקעין
בשופר בערב ר"ה;
ראה לקו"ש חכ"ד
ראש השנה

Bitter Tears

“In all their troubles, he is troubled...”

The following story was told by Reb Simcha Gorodetzki, who was sent by the Frierdiker Rebbe to raise funds for Yeshivas Tomchei Tmimim in the early 1920s.

My travels as “*ShaDar*” in the year 5683 would have me going about from town to town through the Months of Cheshvan till Adar.

While staying in Kharkov, I was given to two messages that I was to carry back to the Rebbe in Rostov: The first was from to me by the son of Reb Yechiel Menuchin, who told me that when the (Frierdiker) Rebbe visited Kharkov one year earlier, he had asked him to arrange funds for “*Kimcha D’Pischa*” (money to assist needy families with the Pesach needs), but he was unable to fulfill this task because his son had passed away shortly afterwards. He now asked me to convey to the (Frierdiker) Rebbe the reason why he had not carried out the instructions.

The second message I was given was from Reb Yehoshua Eliyahu Wolosow. At the time, he was having difficulty in his business and requested of me to “Please tell the Rebbe that I am in a tough state right now”.

When I finally returned to Rostov, I immediately entered the (Frierdiker) Rebbe’s room to report back about my trip. It was late at night; not the designated time when the (Frierdiker) Rebbe received people for *Yechidus*, and I remained in his room for four hours straight, reporting in great detail about each and every city I had visited, recounting about all of the Tmimim I had encountered in each place. I told the (Frierdiker) Rebbe what each one was doing, and which ones, in my opinion, were capable of taking posts as *Rabbonim* or *Shochtim*.

The (Frierdiker) Rebbe showed great interest in everything I was saying and asked that I tell about each and every one of them and their families to the last detail. He also wanted each of their addresses, saying “At least we must create a connection between them by writing letters”.

When I reported about Kharkov, I realized that I would have to give over the messages that I was requested to bring, so I began by saying that Menuchin asked that I notify the Rebbe that he was unable to fulfill the Rebbe’s request regarding “*Kimcha D’Pischa*”. When the (Frierdiker) Rebbe asked for the reason why, I was reluctant to say the full truth (so as not to cause the Rebbe unnecessary pain), so I just said that his son had been sick. “Nu; and what happened with him in the end?” asked the (Frierdiker) Rebbe. I was silent. “*Azei?*” (“Is that so?”) the Rebbe said. I then watched how the (Frierdiker) Rebbe’s heart broke and

he began shedding heavy tears like I had never seen before!

Taking his handkerchief in hand wiping away the tears, the (Frierdiker) Rebbe continued, “Nu; what else do you have to say?”

“I cannot speak anymore” I answered.

“You are a *Shliach* and you must fulfill your duty. What it is that you have to say is not of your concern. Speak!”

It was then that I told the (Frierdiker) Rebbe that Reb Yehoshua Eliyahu Wolosow asked me to convey to the Rebbe that he is a tough state right now.

The Rebbe responded: “*Azei? Fardreit?!*” (“Is that so? He’s in a tough state?!”) and again he began crying loudly.

I sensed that the things I was saying were really affecting the (Frierdiker) Rebbe’s very being, stirring the deepest recesses of his holy heart. The pain and suffering of his fellow Jews troubled him so strongly; I cannot even describe what I saw.

I felt that I could no longer handle the situation and I began walking backwards in an attempt to end the *Yechidus*. Seeing this, the (Frierdiker) Rebbe lifted his eyes, took hold of his handkerchief again, and said: “Is it difficult for you to speak? If you feel you can’t continue, put it all on paper and hand it in to me tomorrow.”

When I left the (Frierdiker) Rebbe’s room the time was already one o’clock in the morning. Rebbetzin Shterna Sarah, the (Frierdiker) Rebbe’s mother was waiting in the room’s antechamber (“*Gan Eden Hatachton*”) and upon seeing me, she asked “What were you doing inside for four hours? And why that sad look on your face?”

I could not get one word out of my mouth, so she invited me for some tea and *Mezonos* in the dining room. “I’m very worried for my son” she said. “He hasn’t eaten anything yet. I’ve been waiting for him to come out all this time”.

I opened up to her and recounted everything that had happened in the *Yechidus*, explaining that I had no idea that these sad regards from Chassidim would have such a harsh affect on the (Frierdiker) Rebbe. I regretted ever mentioning them in the first place because the ones who had asked me to convey these messages were themselves not even all that distressed about their own problems!

The Rebbetzin confided to me that indeed she worries about this as well. “I don’t know what to do” she said. “Every time he concludes a session of *Yechidus*, the floor in his room is full of tears!”

(*Shmu’os Ve’Sipurim Vol. 3 pg. 218*)

Taking his handkerchief in hand wiping away the tears, the (Frierdiker) Rebbe continued, “Nu; what else do you have to say?”

Of this niggun there are two different versions, the main difference being in the third part it seems that the several versions are not a recent development, rather an old tradition stemming already in the first generations of chabad, and there are mentions of them as early as in the sichos of the Rebbe Maharsh.

Here is the complete story of the two versions, and which of them is the correct one:

The Frierdiker Rebbe related on Pesach 5701 that during pesach 5677 in Rostov at one of the yom tov meals, the famed chossid r' michoel dvorkin (5626-5709), an exceptional baal me'nagen known for his great precision in niggunim, began to sing r' Michel Zlotchever's niggun. The Rebbe Rashab became very joyful, and his holy face was beaming. It was evident that he was reminiscing and reliving some particular event, which was somehow connected to this niggun.

When r' michoel finished singing, the Rebbe told over that this niggun was sung before his saintly father, The Rebbe Maharash on the second night of pesach 5638 in two versions, and the Rebbe Maharash then chose the nusach that r' michoel had just sung; the Rebbe Rashab then concluded by saying that in this niggun (i.e. when sung according to the correct version) one can hear "baal shem".

Similarly on pesach 5708 when r' michoel already came to new York and was by one of the Frierdiker Rebbe's seudos, he sang the niggun, and the Frierdiker Rebbe recounted the whole story.

The first occasion when the Rebbe farbrenged with the chassidim in America, was Thursday night rosh chodesh tammuz 5701. During that Farbrengen - which was attended by several dozens of chassidim, the Rebbe spoke about r' Michele's niggun and about its two versions: the Rebbe initially asked if anyone knew the niggun, and subsequently went on to sing them both. After singing, the Rebbe concluded that the Rebbeim chose r' michoel dvorkin's as the correct one. That Shabbos, the Frierdiker Rebbe mentioned the niggun by the Farbrengen, and requested that the Rebbe sing it the right way. The same occurred several times throughout the next few years (the only other niggun that the Frierdiker Rebbe would ask the Rebbe to sing occasionally was the Beinoni).

R' michoel dvorkin passed away on Erev Shavous 5709, strikingly, a short while before a hoiro'ah was given to record him singing niggunim. They recorded two of r' Michele zlotchever's niggunim and one a vollach from Nikolayev. It is recounted that the Rebbe kept this tape in his desk drawer throughout the years and in 5738 when nichoach was coming out with their fourteenth record, the Rebbe sent them that tape and requested that they include it in their new records, precisely the way r' michoel sings it, it is noteworthy that this niggun was already on volume 2.

All of the above clearly shows just how precious the niggun was to the Rebbe.

On chof ches sivan 5751 in honor of the fiftieth anniversary of the Rebbe and Rebbetzin's miraculous escape from war torn Europe and their arrival in America, the Rebbe personally handed out a special kuntres of maamorim and sichos connected to that day, as well as a detailed description of the Rebbe and Rebbetzin's escape from Europe. Among other things the Kuntres mentions the above told story, that at his first public Farbrengen the Rebbe spoke about this niggun; needless to say that that entire night the bochorim farbrenged with it, and as the Rebbe came downstairs the next morning for shachris the bochorim sang it again.

Throughout the Rebbe's nessius, this niggun was only sung

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In the winter of 5680, Reb Moshe Chaim arrived in Rostov and was present at the Histalkus of the Rebbe Rashab, which accured on 2 Nissan that year. Still reeling from the unfathomable loss, he instantly became Mekusher to the Frierdiker Rebbe. Noticing Reb Chaim's unique devotion, the Frierdiker Rebbe requested that he become his personal assistant. Towards the end of that year, he began this important and holy work. He was given a special room, which was located directly beneath the Frierdiker Rebbe's study, to assist him in his work. Reb Chaim held faithfully onto his position until the beginning of the year 5682, at which point he became engaged to the daughter of Reb Yecheskel Shlomo Rubin of Zemin.

In the year 5695, the Alperowitz family were granted the rare and coveted permission, to leave the Soviet Union. At that point, they decided to settle in Eretz Yisroel. On the journey to their new home, they made a twenty four hour stop in Warsaw, Poland. That day, Reb Chaim Moshe went to see the Frierdiker Rebbe, who in the meantime, had himself left the Soviet Union, and relocated in Warsaw. He was immediately admitted into Yechidus, and remained inside the room with the Frierdiker Rebbe for a lengthy period of time. It has been said that the Frierdiker Rebbe told him: "I will give you, your wife and children a room in my house, to use overnight while you are in Warsaw." Reb Moshe Chaim replied that the family of Sholom Kroll who live in Warsaw, were his relatives, and he was planning on staying with them. Hearing this, the Rebbe responded, "Ah yes, Sholom Kroll! I know him well, however I insst that you be my guest for the night." It was clear that the Rebbe was recalling Reb Moshe Chaim's kindness from years bygone, when he served him so faithfully, in the early years of the Nesius, and he now wanted to repay him for that.

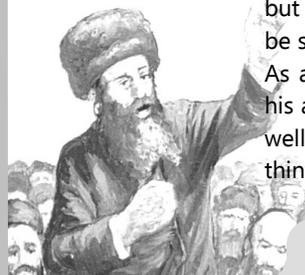
His son, Reb Gershon related: "We were waiting for our father for many hours, and when he came out of the 'Kodesh' [the Freirdiker Rebbe's room], we could see a change in his appearance. His face was shining... I had never seen such a glow on his face before in my life. He approached and requested that we prepare accordingly, and then said. "My dear ones, you should know, that you are about to merit to enter into the royal chamber, and must therefore act appropriately. You must be serious and pay attention to what the Rebbe tells you. Do not look around, don't laugh nor be distracted. And to all that the Rebbe says, you must answer Amen."

Reb Moshe Chaim finally arrived in Eretz Yisroel and settled in Yerushalayim. His exemplary Yiras Shomayim was prevalent in every aspect of his life, as can be seen from the following story, told over by the Gabai in the shul which he davened in: "I once approached him in his workplace, and greeted him. To which he did not reply, this happened a number of times, until I eventually walked away. Later on he came over to me and said, "I heard you the first time,

but I did not want to answer as that would be stealing time from my employer!"

As a result of a terrible car accident, he lost his ability to speak, and hear. However it was well known that he was able to hear holy things. His positive attitude was most

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Why do we Learn Chassidus Before Davening?

Q&A

The question "why do we learn Chassidus before davening" means, that it is already clear and understood that we should learn before Davening. Let's stop and analyze this idea first.

Why do we learn anything before Davening? Seemingly it would make sense that the first thing to do in the morning is Daven, after that we can learn. Even in the beginning of our daily Tefillos, in Korbonos before we even begin Hodu each and every day, we say (learn) Mishnayos – "Eizehu Mekoimon". So what is the reason for this peculiar order?

When a person wakes up, his Nefesh Elohis is still sleepy - not visible throughout his body. What is seen and visible, is his Guf and Nefesh Habehamis. As we say every morning, "Neshomah B'apo" – the Neshoma is concealed in his nostrils.

In such a state, it is impossible for one to stand in front of Hashem with the Bittul that Davening demands; like that of a servant standing in front of his master.

It is for this reason that we learn Torah.

Torah serves two purposes. It reveals the Nefesh Elohis and simultaneously weakens the Nefesh Habehamis. It strengthens the Nefesh Elohis so that it can now go and spread itself throughout the body and not just remain "concealed in the nostrils". It also weakens the Nefesh Habehamis in a way that it now becomes refined, and therefore a fitting vessel to receive Elokus. This, in fact is the purpose of one's Avodah, turning the Nefesh Habehamis into a receptacle for Kedusha.

So now it is clear why one must learn before Davening, the question now remains: Why does the learning of Chassidus fulfill this purpose more than any other part of Torah?

Let's take a look at which Mishnayos was established to be said before Davening; "Eizehu Mekoimon". Why was this Perek chosen? What is unique about it?

The most striking thing about this Perek perhaps, is, that there are no arguments, just clear cut Halochos.

This is a part in Nigleh that has such a characteristic. However looking at Torah in general, it is P'nimiyus Hatorah that has this quality. As the Zohar says, "It has no questions...

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once at farbrengens. This occurred on Yud Shevat 5716, when the Rebbe requested that it be sung before the hachono niggun to the Alter Rebbe's Daled Bavos, and this is what the crowd chose to sing.

The niggun with the right nusach (sefer ha'niggunim niggun 183) can be heard on nichoach vol 2, and from r' michoel dvorkin vol 14.

and no arguments".

So it is specifically this part of Torah that serves as a preparation for Davening.

The original source for the practice of learning Chassidus before Davening is from a Maamor of the Alter Rebbe.

The Maamor discusses the way a person should start his day and prepare for Davening, to help remove those things that disturb one from having Kavona. Three things are enumerated: The first thing is Mikva, the second thing is Tzedokah and finally to learn the parts of Mussar which are found in the Zohar. It is this third one that is the source. While it is true that the Alter Rebbe speaks of Mussar, nevertheless, the Rabbe'im and "Elter" Chassidim explain that all the parts of Mussar which are relevant in a person's day to day Avodah have already been included in the Maamorim of Chassidus.

Chassidus explains to us the greatness of Hashem which we can then contemplate about. This enables a person to properly feel, "Lifnei Mi Ato Oimed"; who you are standing in front of when you Daven.

It is for this reason that on many occasions the Rebbe encouraged the age old Minhag of learning a perek Tanya before Davening. And also to learn the first part of Perek 41 by heart, and saying or thinking it over every day.

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amazing of all. When he went into Yechidus by the Rebbe for the first time in the year 5715, he joyfully reported to the Rebbe that he is happy with his current situation, for now he did not have to hear forbidden things, and what he needs to hear he does.

One time Reb Moshe Chaim told his son-in-law Reb Zalman:

"When it comes to one's own speech, one is prone to falter, because if he responds to a negative comment of his friend, he is also at fault. However when it comes to my thoughts, there I am the boss." To this Reb Zalman added, "My father in law was a true person, by him there was no place for falsehood."



ללימוד הרמב"ם

מחבר: אריאל שניידר

ו'	כ"ז באלול	הל' טומאת מת פרק ו-ה	הל' קידוש החודש פ' יח
ש"ק	כ"ח באלול	פרק ט-יא	פרק יט
א'	כ"ט באלול	פרק יב-יד	הל' תעניות פרק א
ב'	א' תשרי	פרק טו-יז	פרק ב
ג'	ב' תשרי	פרק יח-כ	פרק ג
ד'	כ"ה באלול	פרק כא-כג	פרק ד
ה'	כ"ו באלול	פרק כד-כה. הל' פרה אדומה פרק א'	פרק ה

