

a Chassidisher DERHER

א חסידישער דערהער

ערש"ק פרשת ויק"פ כ"ו אדר תשע"ג

INSIDE THIS ISSUE:

<i>Leb'n Mitn Reb'n</i> Sunday Dollars - 26 Adar 1, 5752	1
<i>Feature: Toras Sholom</i>	2
<i>A Tziyur fun a Chossid:</i> R' Chanoch Hendel	3
Q A: Yud Aleph Nissan	4



מ'טען רבי'ן

“Moshiach is Already on his Way!”

SUNDAY DOLLARS – 26 ADAR I, 5752

As he would every Sunday, the Rebbe stood ready to give dollars to a growing line in 770. But on this Sunday, the 26th of Adar I, 5752, dollars would be very different.

At 2PM the Rebbe entered Gan Eden Hachaton to daven Mincha with a small minyan, and distributed coins for Tzedoka to all those present and allowed two Chassanim to use his siddur.

In the meantime, a large crowd had gathered to come to see the Rebbe that Sunday. In addition to those who would usually attend Sunday dollars, many large groups of guests had come to the Rebbe for Shabbos and would pass by to receive his blessing before returning home. There was also a significant inflow of Vizhnitzer Chassidim who had come for dollars that day; since the Vizhnitzer Rebbe from Israel was making a family Simcha in the United States at that time, many of his Chassidim who came to New York used the opportunity to visit the Rebbe and receive his holy blessing.

The distribution continued until 7.30 that evening. The next day, Monday 27 Adar I, the Rebbe had a stroke while at the Ohel. Since then, we as Chassidim await the day that the Rebbe will return in his full strength and lead us out of Galus, may it be Bekarov Mamosh!

The following are small excerpts of conversations with the Rebbe during those final dollars:

“Take part in the Haoros!”

Rabbi Avrohom Hecht introduced his grandson to the Rebbe, informing the Rebbe that his grandson's birthday had been the week before.

The Rebbe (handing two dollars): He should be a *Yerei Shomayim*, *Chossid* and *Lamdan*. Which grandson is he?

Rabbi Hecht: He is from California.

The Rebbe: He learns in California?

Rabbi Hecht: No, he learns now in Morristown.

The Rebbe (handing an additional dollar): *Hatzlocha Rabba* in Morristown. You should partake by writing in the “*Haoros Hatmimim*” that they produce in Morristown.

Asking from Angels?

A Chossid (not a Lubavitcher) approached the Rebbe and asked a question: The Tzemach Tzedek writes in *Shoresh Mitzvas Hatfilah* (117a) that one is not to recite those parts of davening that request of the angels to petition from Hashem on our behalf. Why then do we find that the custom is to recite them?

The Rebbe: “It is surprising that you would ask such a question when the Tzemach Tzedek himself already offers the explanation, and it has already been printed (*Hagahos to Torah Or, Ner Chanukah*): We are not davening to the angels, rather we are asking of them to serve as messengers, bringing our requests up to Hashem.”¹

“Thank you for the Gift!”

To a famous Russian artist who told the Rebbe that he is working on drawing a picture of the Rebbe in honor of his ninetieth birthday, the Rebbe responded (in Russian): “Blessing and success. Thank you for the gift. This [the extra dollar] is for your entire family.”

Long Healthy Years!

To an individual who said to the Rebbe, “Rebbe, I need a recovery!” the Rebbe responded: “In a good time. B'suros Tovos. May you have long and healthy years.”

Already on his Way!

Rabbi Krinsky approached the Rebbe with an editor of the New York Post.

Continued on page 3

¹ See the Rebbe's footnote to the section “*Machnisei Rachamim*” in *Slichos*, printed in the back of *Chabad Slichos*. It should be noted that this same explanation is offered as to why we write a Paan to the Rebbe, and some Chassidim would actually write this in the header of the Paan. See *Reshimos*, *Choveres* 156; *Toras Menachem* Vol. 1 p. 39.

לזכות

החתן הרה"ת

שלמה צבי הכהן שי' דערען

וב"ג מרת ח' מושקא תח' קייגן

לרגל חתונתם באור ליום

ב' ניסן הבע"ל



נדפס ע"י ידידיו שיחיו

Toras Shalom (part 2)

WITH THE SEFER IN HAND, THE FRIERDIKER REBBE REMARKED EXCITEDLY: “WITH THIS, ONE CAN LIVE FOR SEVENTY YEARS!”

Original Writers; Genuine Chassidim

As mentioned in the previous installment, the Rebbe Rashab's Farbrengens were never properly recorded and the existing transcriptions needed to be revised and amended. The Rebbe undertook this challenging task and, in his introduction to the published sefer, he made note of the difficulties he had contended with:

“In many instances, we were unable to ascertain who wrote the transcriptions, and we therefore cannot be certain how accurate they are. Nevertheless, one must bear in mind that the writers were genuine Chassidim who held every word of their Rebbe as most holy. Hence, it is without doubt that they made their best attempt to stay true to their Rebbe's actual words without adding or omitting anything.”

The Rebbe, in addition to revising the existing text, also added footnotes where he saw it necessary, and inserted them at the end of the *Sefer*. (In subsequent editions, these were included at the bottom of the pages throughout the *Sefer*.)

Several sections of the transcriptions were not published at the time, as per the Frierdiker Rebbe's request, and one will occasionally see the words “לא יתן להעתק” (“Not to be reproduced”) in the Rebbe's emendations of the text. The unpublished passages were not only transcriptions of various Chassidim, but even some notes from the Frierdiker Rebbe's own journals were not included. In an interesting letter to Reb Volf Greenglass of Montreal, the Rebbe writes concerning this: “In regards to the two stories from my father-in-law, the Rebbe *Shlita*'s transcriptions that were not included in *Toras Sholom*, Reb Avrohom Pariz will copy them down for select individuals only.”¹

The editing and preparation of the *Sefer* proceeded for six months and was finally printed in Adar I. In a letter dated 5 Shevat 5706, the Rebbe mentions “*Toras Sholom*” as one of the *Seforim* that he was currently editing.²

Limited Edition

In accordance with the Frierdiker Rebbe's original instruction that the

Sefer be distributed in handwritten copies, the text was not printed properly, but rather copied from a mimeograph draft (typed out by a typewriter). Chassidim presumed that since the transcriptions were not official recordings, the Frierdiker Rebbe didn't want them to be published as such either.

Additionally, the Frierdiker Rebbe only wanted a limited amount of copies to be printed, and the words “Limited edition” were stamped on the inside cover, along with a particular copy number.

(Later, the *Sefer* was reproduced in the standard format of Kehos seforim and is available for purchase even today.)

The expenses incurred in editing and publishing the *Sefer* were covered by two Chabad philanthropists: Reb Shmuel Dov Geneles and another individual. In a letter to Reb Yankel Katz of Chicago dated 1 Adar I 5706, the Rebbe asks him to contribute financially.

“A long time ago, my revered father-in-law, the Rebbe *Shlita*, gave permission to publish limited talks of his father, the Rebbe [Rashab], in mimeograph form. The printing of this book will be completed at the end of this week and it will contain 330 pages.

“The publishing expenses totaled close to \$1900. To meet that cost, we had made the following calculation: there would be two partners who would pay \$500 each and the remainder would be collected from sales. One of the two partners has already donated \$500 to this account, but at the last moment, the second partner, no longer able to undertake such a commitment, was forced to retract.

“At this opportunity, I would like to call upon you to become the second partner and help in the printing of the aforementioned text.”³

Reb Yankel, a good-hearted and passionate Chossid,⁴ agreed without hesitation.

Waiting for the Rebbe at the Elevator

About one month later, on Erev Shabbos *Zachor*, 5706, the published *Seferim* arrived at 770. As the delivery

truck arrived, the Rebbe chanced upon Reb Yossel Goldstein and motioned for him to assist with carrying the boxes into the Rebbe's room.

Meanwhile, the Rebbe opened one of the boxes and took out a *Sefer*, and together with Reb Shmuel Levitin and Reb Shlomo Aharon Kazarnovsly, headed to the Frierdiker Rebbe's room.

Chassidim knew that whenever the Rebbe would return from his father-in-law, he would relay their conversation. Thus, while the Rebbe was in the Frierdiker Rebbe's room, a small crowd gathered around the elevator awaiting his return. After a few minutes, the Rebbe returned and told the Chassidim that when the Frierdiker Rebbe received the *Sefer* he showed great satisfaction, and with the *Sefer* in hand, he remarked, “With this, one can live for seventy years!”⁵

The Frierdiker Rebbe did not hide his love of the *Sefer*. A few months later, during a Shavuot Farbrengen, he turned to the Chassidim and said: “One must set aside time each day to study a few lines from the ‘*Toras Sholom*’. One need not study so much; a few lines will suffice, but it is there that one will see how to live his life as a Chossid.”

In the ensuing years, the *Sefer* was reprinted several times with many additions. The Rebbe continuously urged the elder Chassidim to record and hand in whatever they recalled from the Rebbe Rashab's Farbrengens in order to include it in subsequent editions of *Toras Sholom*.⁶

In 5753, the *Sefer* was reprinted with many new additions, including a *Mafteach* at the back.

As mentioned, the *Sefer HaSichos – Toras Sholom* is replete with gems: explanations of the deepest concepts in Chassidus, stories and anecdotes about our early Rabbeim and their Chassidim, and more.

In the Frierdiker Rebbe's words: “The main thing is not what is written on the paper; one must live with what it says!”⁷

1 Igros Kodesh Vol. 2 p. 149

2 Ibid p. 90

3 Ibid p. 96

4 IY”H, Reb Yankel will be profiled in the upcoming expanded edition of A Chassidisher Derher (Nissan).

5 It's interesting to note that the Frierdiker Rebbe himself lived until his seventieth year.

6 Ibid p. 284, and numerous other places

7 Sefer HaSichos 5707 p. 129



א ציור
פון א חסיד

R' Chanoch Hendel

A LIVING EXAMPLE

Written by: Reb Schraga Feivish Zalmanov Of Warsaw

As is well known, before the holy Yeshivah Tomchei Temimim was founded in the year 5657, the bochurim who studied in small groups in Lubavitch were called "the sitters."

The Rebbe suggested to one of the sitters (when he went in for yechidus) that in order to assimilate chassidic qualities and an appreciation of the chassidic way of life in their hearts, they should serve as apprentices to the elder chassidim such as Reb Chanoch Hendel. With this in mind, when the holy Yeshivah, Tomchei Temimim, was founded, a course of farbrengens with the teachers and mashpiyim was established as a regular part of the curriculum.

The chossid Reb Chanoch Hendel was a noble leader among Jews. In those days, there were many famous personalities living in Lubavitch, notably the chossid Reb Shmuel Betzalel, known as "Rashbatz," the chossid Reb Abba Czasznyker, and others. Each of them excelled in some aspect of religious practice and personal quality. Rashbatz was renowned for his intellect, Reb Abba for his earnestness, and Reb Chanoch Hendel for his chassidic conduct.

A living Chossid

Reb Chanoch Hendel was a chossid to the very core of his being. His every concern, thought, word, and act were about Chassidus, and demonstrated the inner essence of his vitality. His personality was fundamentally very lively, and he was therefore able to instill the quality of vitality in all who were close to him. The Chazal say, "Who is a chossid? He who performs Chassidus..." In other words, he himself behaves as a chossid, and inspires others to do the same. This was Reb Chanoch Hendel's essential quality.

A not-so-regular lecturer

Each day between Minchah and Maariv, he would teach Tanya to those wonderful young men, the sitters. He did this with an inner essence of vivacity and with fiery fervor. Anyone who heard these lectures became elevated in stature, and the life-spirit of Chassidus entered his inner being. Every story that he employed to illustrate some point in Tanya gave new life to the listener.

He would become exceedingly impassioned whenever he told stories about our holy Rebbeim; his face would shine with the radiance of the sun. He especially loved and praised prominent chassidic personages such as the chossid Reb Shmuel Dov of Borisov ["Rashdam"], the chossid Reb Avremke of Zhembin, and the like. He constantly spoke in admiration of their great intellectual abilities, their system of avodah, and the open (as well as the secret) miracles they performed. When he described these things, he did so with such remarkable feeling that he transformed the character of all those who listened, and their very beings changed for the better.

A mentor for many

Each member of Anash was precious to Reb Chanoch Hendel, and he truly loved every one of them with great and eternal love.

Whenever a member of Anash came to see the Rebbe, Reb Chanoch Hendel would go immediately to the home where the guest was staying and greet him personally with a smile and in a most cordial manner. Then, with words of surpassing love and adoration, he would show the guest "the way to the Tree of Life."

The Shiur that changed my life

The first time I had the privilege of witnessing the gracious glory of his splendor was in the year 5655 between Pesach and Shavuot, when I first

arrived in Lubavitch to study. As I recall the occasion, I was studying in the room known as the "smaller study hall," studying in depth my lesson in Gemara-Rashi-Tosafos. Suddenly, my ears picked up the sound of someone singing a niggun so beautifully that it aroused the heart.

Interrupting my studies and turning toward the door of the beis hamedrash, I witnessed this marvelous sight: there was a table which stood between the eastern and western walls of the beis hamedrash, and at the center of this table sat a man with a most handsome face, wrapped in tallis and tefillin, and davening in a pleasant and melodious voice. He was reciting the passage Az Yashir word by word, his face shining as though he had discovered some priceless treasure. Tears flowed unceasingly from his eyes. The whole scene amazed me.

When Reb Chanoch Hendel finished his davening, he approached me with a smile and inquired who I was, where I had come from, and what the purpose of my coming to Lubavitch was. I replied that I was related to the local Rav, and that I had come to study Torah. Upon hearing this reply, he invited me to visit him at his home, and to join his class in Tanya.

From then on, he always treated me in his usual friendly fashion and with his great love, showing me the "road" through which one might adhere to the "Tree of Life," the holy Rebbe. This was his constant habit and the sacred path he followed, bringing souls closer to their Father in Heaven.

A befitting title

It is known that the holy Rebbe himself commanded that on Reb Chanoch Hendel's tombstone there should be engraved the words, "He prompted many to turn back from sin; may his merits protect us and all of Israel."

Continued from page 1

The Rebbe: "Publicize in your newspaper that Moshiach is coming soon, and is not only coming but he's already on his way!"

This Generation Davka!

Towards the end of the distribution, a news-reporter approached the Rebbe and asked: "Rebbe, why does this generation deserve to see the *Geula*; this generation *Davka*?"

The Rebbe: "Because the number of this year is ה' תהא שנת נפלאות בתוכה בכל."

"A Chush in Neggina"

At the end of the sefer Hon Ashir [Lit., "The wealth of the wealthy," containing commentaries on the text of the Mishnah and other subjects, including a poem on Shabbos, Milah and Tefillin, with accompanying musical notes. Printed in Amsterdam, 5491.] — by the same author as Mishnas Chassidim — there is a song marked with its musical notes. The Rebbe Maharash once read them and then remarked that the song written there inspired him to sing a certain melody. He then sang the niggun long known among chassidim by the name "One Two Three Four," or the "Ein Sof Niggun." This is the niggun of the Rebbe Maharash, regularly sung at the Rebbe's farbrengens; the Rebbe calls it the "Lechatchilah Ariben Niggun."



A Day With the Rebbe Properly utilizing Yud Aleph Nissan

With Yud Aleph Nissan fast approaching, we bring the following excerpts of a fascinating Sicha where the Rebbe describes the great significance of Farbrenging and celebrating together with the Rebbe on his special day, and how all those who participate in the celebration are joined together with the Rebbe. Said in connection with Yud Beis Tammuz – the Frierdiker Rebbe’s Chag HaGeula, as well as his birthday.

From the Rebbe’s words here we can discern how important it is to utilize the day of Yud Aleph Nissan properly and the desired result it is able to bring upon the coming year. It is also advisable to read the Sicha as it appears in full in Toras Menachem.

My father-in-law, the Rebbe writes in one of his diaries that when one of our Rabbeim mark a joyous date, all of the Rabbeim join him in his chamber, and he recites Torah for them.

This was said by my father-in-law about his father, the Rebbe Rashab. It is self-understood that the same applies to my father-in-law himself regarding his own day of rejoicing, the day of his liberation, and especially that it is also his birthday; hence there are two special elements to the celebration.

Now, aside for the celebration going on in the chamber of the Baal HaGeula, this day is also being marked simultaneously in various locations throughout the world; both in our, lower hemisphere (“Chatzi-kaddur haTachton”), as well as in the higher hemisphere (“Chatzi-kaddur haElyon”); in Eretz Yisroel and in the rest of the world.

Despite the varying time and location differences, and notwithstanding the different worlds that seem so apart, we, as Jews are of the ability to unite all together. By studying the same Torah – we connect, from the lowliest of realms all the way to the highest of heights, up until Atzmus!

...All of those celebrating on this day are united together in the chamber of the one for whom we are celebrating (the “Baal haSimcha”) where the main festivities are taking place, where the Rebbe himself recites Torah, and all those celebrating along with him are able to hear his voice!

Each and every one who has a connection of any sort with the Baal haSimcha is certainly allowed in to his chamber to join in. The exact row in which he’ll be seated there may vary, but all who wish to enter and join are united into this one chamber, which has all the Halachic

characteristics of a Reshus Hayochid – truly uniting all those within it, despite its large capacity.

The truth is that the ability to unite with all Jews around the world exists at any given time throughout the year, as the Alter Rebbe writes in Tanya – we all possess one father (“Av echad le’kulanu”)...

...But this is especially so at an auspicious time, the Rebbe’s day of rejoicing; all those who partake in this celebration and farbreng wherever they are throughout the world, during any moment of the forty-eight hour period of Yud Beis and Yud Gimmel Tammuz, are united together and privileged to farbreng together with the Rebbe in his own chamber!

(Sichas Yud Beis Tammuz, 5717 – Toras Menachem Vol. 20 p. 141)

