

a Chassidisher DERHER

א חסידישער דערהער

ערש"ק פרשת נשא ח' סיון תשע"ג

INSIDE THIS ISSUE:

<i>Leb'n Mitn Reb'n</i> Yemei Tashlumin	1
<i>Feature: Shluchim to SA</i> 5748	2
<i>A Tziyur fun a Chossid</i> R' Mordechai Dubin	3
Q A: Moshiach	4

אילן סרק

אדמו"ר הזקן אמר לאברך ב'יחידות':
מה שווה תורתך ועבודתך?
עדיין לא הארת אור, להכניס אור
באדם שני!

(ליקוטי דיבורים א עמ' קלב)

לזכות

הרה"ת השליח שלום משה שי'
פלטיאל ומשפחתו להצלחה רבה
ומופלגה בגשמיות וברוחניות



Yemei Tashlumin

The Halacha is that one who does not bring the necessary Karbonos on Shavuos has a week to make up for it, until 12 Sivan. The Rebbe instructed us to utilize these days to continue strengthening in learning Torah, especially Chitas and Rambam, to add in Ahavas Yisroel, and in spreading Torah and Chassidus.

Beginning with the year 5740, the Rebbe held a special Farbrengen in honor of 12 Sivan, the last day of Tashlumin.

After 5747, when the Rebbe no longer held Farbrengens during the week, the Rebbe would often say a Sicha in honor of the day.

In 5744, during the Farbrengen of 12 Sivan, something very interesting happened. The Rebbe mentioned the custom of calling Shavuos by the name of "Chag Hamatzos" since that is the time when Rabbonim come to Lubavitch.

The Rebbe continued that since many Rabbonim have come in, he'll give Mashke to all those Rabbonim from Eretz Yisroel, and through this he'll be Moitzi the whole world.

After the Rabbonim took the bottles of Mashke, the Rebbe said that there is present at the Farbrengen a "Sar Hamashkim" who happily provides plenty of Mashke for all the Chassidische Farbrengens in Eretz Yisroel.

He, too, should come up to receive Mashke.

When he came up, the Rebbe told him that since he owns a company that produces Mashke, he should mix some of this Mashke into the Mashke that he will manufacture.

The Rebbe then added that the Rabbonim from outside of Eretz Yisroel should say L'chaim with a big "Rabbonishe Shturem!" While they said L'chaim, the Rebbe commented that since Tzaddikim, and all the more so Rabbonim, are likened to their Creator, it seems like a low, thin sound for them is considered to be a loud crash. "But since we are Baalei'-Batim, and not Rabbonim, we will make the true tumult!" The Rebbe began to sing his father's Niggun and continued to encourage the singing very immensely.

Shabbos

Beginning with the year 5726, the Rebbe Farbrenged every year on the Shabbos after Shavuos. This is with one exception of 5744. That Shabbos, the Chassidim expected a Farbrengen as usual, but the Rebbe gave no signal that one would take place. When the Gabbai made the announcements after Davening, he waited again for a signal from the Rebbe, but to no avail. He slowly began to announce that the Rebbe would Farbreng, when suddenly, the Rebbe looked up and made a motion of wonder. The Rebbe then left the Shul and returned for Mincha at 8:00.

In 5751, the Rebbe held two Farbrengens on the Shabbos after Shavuos. The first one was the regular Shabbos Farbrengen at 1:30. The second one was a Yom Tov Farbrengen, which meant that the Rebbe washed close to sunset and after the Farbrengen, benched on a Kos and distributed Kos Shel Brocha! (Read a lengthy description of this Farbrengen in Derher #17).

Shluchim to South Africa 5748

11 Cheshvan 5748. The Bochrin of the 3rd Kvutzah of Shluchim to Johannesburg, South Africa were about to leave New York to a country they had never been to before. They would be continuing another round of a thriving Yeshiva based in the Torah Academy School under the authority of Rabbi Mendel Lipskar and Rabbi Levi Weinberg (Rosh Yeshiva), where they would be a strong presence of learning and Chassidishkeit for the students, Anash, and the Jewish Community at large.

It is obvious that before embarking on such a Shlichus, one takes leave from the Rebbe, the Mishaleiach. In the early years of Shlichus, every Kvutza would be zoche to enter in Gan Eden Hatachton for a Yechidus. In later years, this zechus was only given for the Melbourne Kvutzah, and was eventually completely stopped.

The seder would therefore be, that the entire Kvutza would stand by the elevator next to the Rebbe's room by one of the Tefillos preceding their flight, and would then be zoche to hear a short few words from the Rebbe as the Rebbe would return to his room after davening.

[Just to point out (Ma'amar Hamusgar): As IY"Y, all of us will ultimately be Shluchim one day, we sometimes don't realize how seriously the Rebbe took the idea of Shluchim. They were literally considered the Rebbe's shluchim to that city or country. They would be in constant contact with the Rebbe, sending duchos of their activities and receiving letters back. In some places, the Rebbe would address individual letters to each and every Shliach! But that's really for another article...]

This particular Kvutza was even more anxious to get their brocho, as the Hora'ah for the South African Kvutza was the same "policy" as the one given to the Melbourne Kvutzah: The Shlichus was for a full two years. They would be missing Yomtov together with their family, simchas; they didn't even return for a sibling's wedding! Yet it is obvious, that the main mesiras nefesh of the bochrin would be that they would be missing a full two years (years!) by the Rebbe.

The davenings, the Farbrengens, Dollars, it was a whole different life. One would be able to give a Pan hand to hand with the Rebbe before Rosh Hashono, a bochur could shake the Rebbe's Lulav and Esrog; you were able to receive Lekach, to go by for Kos shel Brocho, and the list just goes on and on...

And so it was, that after Ma'ariv the Kvutza to Johannesburg was standing by the elevator anxiously waiting for the Rebbe to give them their departing brocho; it would be the last time they would see the Rebbe for the next two years. The Rebbe came to the lobby and...went straight to his room! The Bochrin didn't know what to do! Every Kvutza always received a Birchah Prediah, and now they're seemingly going to go on their flight, leaving 770 for the next two years with no brocho in hand!

One can surely imagine their surprise (and relief) when shortly afterwards, Rabbi Leibel Groner said "Ruft arain di Yohanusburg Kvutza" (Call in the Johannesburg Kvutzah). The Bochrin were shocked to their core. It seemed that the Rebbe was calling them in to give their Kvutza a private Yechidus in Gan Eden Hatachton, something that wasn't done for years! Some Bochrin of the Kvutza had heard rumors of a warning beforehand, but for it to actually materialize was something they were not expecting.

They were entered into Gan Eden Hatachton, and indeed, they heard a short Sicha and Brocho from the Rebbe, and the Rebbe also in addition gave them each a Kuntrus! Iz gut iz gut, iz beser nisht beser! The Bochrin went on their flight that night, fully charged with extra Chayus for their Shlichus, thrilled over the special Kiruvim that they were zoche to.

After stopping over in London at the Yeshiva as per the Rebbe's instructions, they finally arrived in South Africa, where they immediately began learning in the Yeshiva. Soon enough however, a special event occurred back in New York which arouse their tshuka to head right back. For on Beis Kislev of that year, the Seforim that were won in

Hei Teves the past year, would be finally returned to 770.

The Bochrin remembered Hei Teves very well. The entire story with the Seforim was going on since Yud Beis Tammuz 5745, and the Didan Notzach of Hei Teves was literally a Simcha that lasted for a full seven days. Now that the seforim would actually be returned, they were sure they would be missing out on "Giluyim" of a once in a lifetime caliber. Surely, they seemed, it wouldn't be problematic to return to New York for a short few days. Indeed, shortly afterwards, the Kvutza from Melbourne called in, and confirmed that they were flying in. Being that the two Kvutzos had the same "two year policy", they wanted to be on the same page.

The Kvutza of Johannesburg sat down together that night, and started to Farbreng. As time passed saying L'chaim to each other and expressing between themselves the special Zechus they had of being Shluchim, they eventually decided to perhaps change their plans on suddenly appearing in New York. They had just arrived on Shlichus, and the Rebbe's Hora'ah for their Kvutza was to stay there for an entire two years. How could they just come in unannounced? They therefore decided that they would write into the Rebbe asking Reshus to come in.

But as the Farbrengen continued late into the night, the Bochrin came to a different conclusion: The Rebbe had shown them an unbelievable Kiruv by having a special Yechidus just for them. The Rebbe said a Sicha just for them, and each one got a Kuntrus; it the first time something happened like this in years! So should it be that less than 3 weeks upon arrival in South Africa, fully charged to carry out their mission in a ma'ase bipoel manner, they should even ask to come back! It's poshut a Chutzpah! And so it was decided right there and then, that the Johannesburg Kvutza would stay in their Makom Hashlichus.

to be continued...



R' Mordechai Dubin (3)

"You do not merely possess goodness and kindness; rather you are the very embodiment of goodness and kindness". These were the words the Friediker Rebbe used to address his faithful chossid, R' Mordechai Dubin, upon thanking him for his efforts in obtaining his release from prison in Russia.

Imprisonment

During the month of Elul 5699 WWII broke out and the following year, in Sivan, the Red Army entered Latvia. In the wake of the Russian invasion, R' Mordechai's power of position and influence was greatly diminished but nevertheless, because he enjoyed a myriad of prominent connections, he was left alone for the first few months.

During all this time, R' Mordechai continued his activities and thanks to his intensive efforts, he managed to save thousands of Jews attempting to grab the last opportunity and escape the inferno. He arranged the papers and documents required for emigration, provided them with food and lodgings during their stay in Riga and supplied them with all their travelling expenses. The necessary funds came directly from his pocket. When his friends and relatives warned of the possible danger he was placing himself in, he always had the same reply "I must save as many as I can". When later asked why he didn't join those fleeing Europe, he responded "As long as I had the ability to save others, I could not permit myself to leave. The very definition of mesirus nefesh is to achieve for another, not for oneself".

Very soon this brief period came to a close. One day, in 5701, the Russian authorities arrested R' Mordechai and imprisoned him in Sratov, Russia. Great pressure was exerted upon the Russian government to release R' Mordechai, including a special request from President Roosevelt. The efforts paid and R' Mordechai was freed on chof gimmel Kislev 5702.

He later recounted: "During the last phase of my imprisonment I was situated near the city of

Koybishov. My release was quick and unusual - I was called into headquarters and told to pick myself up and leave as quickly as possible. I wasn't given any money, food or clothing and I had nowhere to go. I left the prison and made my way to the nearby city of Koybishov with the intent of finding a Jew who could possibly assist me.

"After walking for quite some time, I grew terribly hungry and weary. In addition I was walking in freezing temperature and, not being properly clothed (I was only wearing a thin prison garb) I suffered greatly from the cold. In such a state, I wandered the streets of Koybishov late at night, searching for a house with the unmistakable Jewish sign at the entrance - a mezuzah. When at last I found such a house, I knocked on the door. After continuous banging, the door finally opened a crack and a Jew peeked out at me. He gave me a quick glance and promptly slammed the door in my face. I gave him the benefit of the doubt - he saw before him a man in prisoner uniform; who knows what type of criminal could be hiding behind this prisoners' costume.....

"I was so drained that I couldn't even manage to say something in my defense, let alone to move on. In submission I lay down right there on the ground. I felt my strength slowly ebbing away from me and, fearing that my end was drawing near, I began to say vidduy. Suddenly a thought crossed my mind: 'True you have every right to decide your own fate' I told myself 'but just imagine how terrible this man will feel tomorrow morning when he finds my lifeless body stretched out on his doorstep?!' With my last ounce of strength I continued my knocking. Eventually, the door was opened again and I

begged the man repeatedly to let me in until he finally agreed. This is how my life was saved, in the merit of ahavas yisrael...."

More details of the story emerge from the account of R' Reuven Zaitchik: "One day I visited the house of the shochet, Gorelik. During our conversation I suddenly heard a faint moaning coming from the kitchen. When I asked him about it, he explained that the night before, a Jew had knocked on his door with a dangerously high fever and he had let him in.

"I entered the kitchen and I saw a man with a white beard lying on a bench groaning in pain. I asked where he was from and he said he came from Riga. I asked him his family name and in a weak voice he responded 'Dubin'. 'R' Mordechai?!' I cried out, shocked. He began to weep profusely and asked me how I recognized his name. I replied that I remembered him from when he came from Riga to visit the Friediker Rebbe. Obviously this was not the same R' Mordechai that I remembered from then - a distinguished looking man with a black beard and an up-hat. He had aged considerably since then and was now dressed in tatters.

"Apparently he was imprisoned in Saratov and was released shortly before shabbos. He left the prison with a small package containing a few belongings and stood in one place during the entire shabbos. Throughout the night it was terribly cold and he became ill with pneumonia. I relayed this information to the shochet and he immediately moved R' Mordechai to a more comfortable and accommodated room, and took care of him until he was totally healed."

to be continued...



Kol Ba'yaar the Shpoler Zayde

The nistar and tzaddik, R' Aryeh Leib ben R' Baruch from the city of Shpoleh, was of very warm and fiery character. The Rebbe writes about him in the Hayom Yom of Yud Dalit Teves:

The Shpoler Zaydeh was a man of intense fervor, far more than any of the other talmidim of the Maggid. When he visited the Alter Rebbe in Liadi in the year 5569 or 5770 he related that when he was a child of three he saw the Baal Shem Tov. "He placed his holy hand on my heart and ever since I have felt warm."

This fervor is very evident in his niggunim whose notes convey deep feelings of ahavas Hashem. He once said "joy of the heart eventually fades away but joy expressed through song escalates and increases."

The Rebbe once explained that the reason why his niggunim were always sung by the Rebbeim is due to the fact that the Alter Rebbe very much cherished him from the days they sat by the Maggid together. By the Rebbe as well these niggunim were often sung by farbrengens.

Kol Ba'yaar

The niggun of Kol Ba'yaar is a moshol that tells of a dialogue between a father and son. The father is longing for his lost children and goes searching for them in the large forest where they have gone astray. Upon finding them, the father begs them to come home but they reply that they cannot for the guard standing by the door prohibits them from coming to him.

The moshol pertains to Hashem and Bnei Yisrael. The first stanza describes Hashem "searching" for the yidden who have strayed and have been distanced from Him.

The second stanza - Hashem calls out to Bnei Yisrael "where have you gone that you forgotten me?"

The third stanza - Hashem begs his children to leave golus and return to Eretz Yisrael with Moshiach Tzidkeinu.

The fourth stanza - Bnei Yisrael reply that they are not at fault for the Yetzer Hara stands guard by the "Kings gate" and prevents them from returning to Hashem.

This song was once sung by a Farbrengen with the Rebbe during the first years of the nesius. The chossid R' Peretz Mochkin added a fifth stanza that went as follows: "Children, Children, your claim is false for teshuva helps for everything." The chassidim noticed that the Rebbe was unhappy. Later R' Peretz offered an explication why the addition was inappropriate, because by saying its the lack of teshuva it leaves the entire blame on the Yidden.

On another occasion, by the farbrengen of Purim 5711 the Rebbe requested that "Kol Ba'yaar" should be sung and related that following the famous farbrengen of Purim 5687 (where the Friediker Rebbe spoke sharply against the "Yevsektzia") R' Yakov Maskalik ("Zuravitzer") sat on the floor and sang this niggun.

The Nigun can be heard on Nichoach volume 3 song 11 (which only has the first two stanzas, the full nigun can be heard on), Heichal Neginah volume 12 song 2.



What Avodah is left for us to do to bring Moshiach?

QUESTION:

What Avodah is left for us to do to bring Moshiach?

ANSWER:

The news has arrived; the general, the highest ranking officer in the army, wants to review the troops. The implications of this announcement are clear. On a certain date, at a certain time, they must all be ready to make sure that there are no wrinkles, their shoes are polished, and their weapons are shining like the most precious gem.

After much preparation and tension the big day arrives. Every soldier is standing at attention in perfect order. From head to toe, they are immaculate, it seems that they will pass this inspection flawlessly.

But as the general makes his way through the ranks, a sign of displeasure and disappointment forms on his face. Standing in front of his men he says just two words, "Your buttons!"

True they were prepared but not perfectly, for even the buttons of a soldier need to be shined, only then can he be deemed ready.

Getting ready

The above description is a Moshul for our job here in this world; Prepare the world for the coming of Moshiach. For he can only come when the world has been cleaned and purified and all the sparks of Elokus that have been hidden throughout it have been "freed" and elevated.

This job started many years ago. For generations, Yidden have been revealing Elokus in the world and refining the Gashmiyus. The "sparks" hidden in the many diverse and spread apart areas of the world have been elevated by Yidden who were in Gollus in these places. Slowly, bit by bit the world became ready; the shoes were polished, the shirt is creaseless. That's all good but not perfect.

Then came the revelation of Chassidus, and more specifically after the Yom Tov of Yud Tes Kislev, which began the ful-

fillment of "Your wellsprings will spread out..."

But Moshiach had still not come.

Are your buttons shined?

Immediately following WWII, the Friediker Rebbe turned to all Yidden with a heartfelt plea. "L'alter L'Teshuva, L'alter L'geulah", Moshiach is just about here all we need to still do is polish the buttons.

Heeding his call, we prepared ourselves even more. The focus was on finishing off the 'small' things, so we can be ready to greet Moshiach.

And then, the Rebbe came out with an amazing announcement: There is nothing left for us to do. It has already been many years since the Friediker Rebbe gave us the final job and the buttons have already been polished. Even more so, it is quite obvious that to over polish a button is counterproductive.

So what he is he waiting for?

A small scratch

Teshuva! The Rebbe explains that even this can't be the reason for his delay. The explanation for this is based on a Halcaha that someone who is Mekadesh a woman on condition that he is a Tzaddik Gomur, he is considered married. The Gemorah's reasoning for this is, "perhaps he had genuine thoughts of Teshuvah, rendering him a Tzaddik instantly".

So after all these years, surely every single Yid has had thoughts of Teshuvah more than once during his lifetime. So this can't be the delay.

One might argue, while it's true that the Avodah of the Jewish people as a whole has been completed, nevertheless, there are individuals who are not holding where they should be.

The Rebbe however does not accept this claim. The Friediker Rebbe clearly pro-

claimed that the work is complete and we are ready to greet Moshiach and there is no explanation for his tarrying. True that individual certainly needs to fix his own personal problem, but this does not affect the work of all the Yidden.

An example for this can be seen in a person's body, something the Yidden as a whole are compared to. A body can be completely functioning with all its limbs etc. and is considered healthy even though he might have a small cut or pain on an external limb. The cure is a simple one, and therefore does not consider him an invalid.

The same applies to the Yidden. Through Teshuvah even this individual will be completely ready.

So indeed, there are no more sparks of Kedusha that are waiting to be elevated this has all been done already. Moshiach is at the doorstep waiting to come in, we need just invite him in; we need to open our eyes and see.

Learn Chassidus

What exactly does this mean? What Avodah is expected of us now?

The answer is quite simple: Place great emphasis on the learning of Chassidus, including the learning of "Inyonei Geulah U'Moshiach".

The reason for this is because through learning Chassidus we show how Gashmiyus and Ruchniyus are one. This is what we accomplished throughout the many years of Gollus, now we just need to bring it out into actuality and this is done through Chassidus.

Yet it should not stop at learning alone, but rather it should lead into our actions as well. Into every physical aspect of our lives we need to imbue Ruchniyus and Chassidshkeit.

And through these final steps may we finally see Moshiach with our eyes, may this happen immediately now.

