

# a Chassidisher DERHER

## א' חסידישער דערהער

ערש"ק פרשת דברים ה' אב תשע"ג

### INSIDE THIS ISSUE:

<i>Leb'n Mitn Reb'n</i>	
<b>Camp Visit - 5716</b>	<b>1</b>
<b>Index 5773</b>	<b>2</b>
<b>Summer lessons</b>	<b>3</b>
<b>Q&amp;A: Tzedakah by</b>	
<b>Vayevarech Dovid</b>	<b>4</b>

#### לשקוד ולהבין טוב

ובכן החובה על כל אחד ואחד שיש לו זיק אהבת ישראל, לעורר על דבר זה ולהסביר בטוב טעם ודעת אמיתי, כי שיטה זו של יאוש והחלט דהעדר ההבנה בלימוד, טעות היא, והיא סיבה גורמת בנוזקין רבה. (אג"ק אדמו"ר מוהרי"ץ ח"ג ע' 123)



### “Everything will be okay!”

#### CAMP VISIT - TAMMUZ 5716

Morning of Monday, 16 Tammuz. Head-staff of Camp Gan Yisroel sat busily in their office at 770, preparing for the upcoming inaugural session of Lubavitch's new camp beginning in just a few days-time, when suddenly Rabbi Leibel Groner entered the room. He asked Rabbi Moshe Lazar if they knew how long the trip to the camp-grounds would take by car, who responded that it was between two and three hours.

A short while later Rabbi Groner returned with surprising news: in just a few hours, the Rebbe planned to make a trip to visit the new camp!

Word spread quickly around 770, as Anash and Bochorim all found cars to join in for a ride to the Catskills.

In due time, the Rebbe got into the car and sat beside the driver, Rabbi Krinsky, while Rabbis Hadokov, Kazarnovsky, Rohdstein, and Groner sat in the back.

In a separate car ahead of the Rebbe's car traveled some of the head-staff (Rabbi Moshe Lazar, Kehos Weiss, and Avrohom Shemtov) to show the way, and following behind was a long procession of cars carrying the rest of Anash and Bochorim.

When they reached a toll, Rabbi Weiss paid for the price of two cars (his own, as well as the Rebbe's which was following right behind). The individual at the booth was surprised and, pointing at the Rebbe's car (a Cadillac) he asked, "The guy behind you doesn't have enough money to pay on his own?"

While on the way, Rabbi Weiss's car was stopped by a police officer for having more children in the car than legally permissible. As he began writing out a ticket, the Rebbe rolled down the window in his car and explained to the officer that some of the children can join with them. In the end, only one of the children actually switched over, and the officer let them off anyway.

At one point on the way, the Rebbe stopped to recite Tfillas Haderech. After three hours of driving, they finally reached the camp-grounds at Ellenville, New York.

The Rebbe was shown around the entire grounds; the bunks, the lake, and even the infirmary, as he commented on various details all the while.

Then the Rebbe entered the dining-room for a Farbrengen. The Rebbe wished to wash and conduct a full Seuda in honor of the Chanukas Habayis. First, the Rebbe went into the side room (where the sinks were) and changed from his weekday Kapota to a silk one, and then washed his hands for the meal.

Returning to the dining-room, the Rebbe retrieved a piece of Matza from his pocket and said Hamotzi over it, and then distributed some more Matza to the crowd, instructing that all wash and take seats.

Insisting that there would be enough for everyone to receive a piece (albeit a very small one), the Rebbe urged that there was no need to push around.

One of the people took a piece of Matza and, instead of eating it, hid it away in his pocket. When the Rebbe noticed this, the individual excused himself saying that he was trying to fulfill his yearly custom of saving a piece from the Rebbe's afikoman, which he missed this year. The Rebbe retorted: "But why must the rest of the crowd suffer because you decided to hide a piece?" When someone else commented (in his defense) that after all, it's the Rebbe's afikoman, the Rebbe responded "It's not afikoman anyway!"

While distributing the Matza, the Rebbe suddenly interrupted what he was doing and put a few pieces of Matza in his pocket. A while later, during the Farbrengen, Rabbi Weiss approached the Rebbe and frantically related that a car carrying thirteen Bochorim on their way to camp flipped over three times in an accident! The Rebbe asked him who was inside, and then, without waiting for him to complete the list, the Rebbe waved his hand and said, "Ah; everything will be okay!"

It was then that the Rebbe put his hand in his pocket and took out the Matza he had placed there earlier, asking Rabbi Weiss to distribute it to all those involved in the accident. [Later on, it was related that the Rebbe had put away the Matza at the exact time that the accident had occurred.]

During the Farbrengen, the Rebbe recited several sichos and a Ma'amor, and many Nigunim, requesting of the Chassidim present and especially the children who would be attending the camp to dance along.

The visit ended with Kos Shel Brocha and Mincha, after which the Rebbe continued on for a visit to the girl's "Camp Emunah".

#### לזכות

החתן הת' לוי הכהן שי'

#### כצמאן

וב"ג פרידא תחי'

לרגל נישואיהם

בשעטומ"צ ביום כ"ז סיון

ה'תשע"ג

יה"ר מהשי"ת שיזכו לבנות

בית בישראל בנין עדי עד

על יסודי התורה והמצוה

כפי שהם מוארים במאור

שבתורה זוהי תורת

החסידות

# Index of

## **A Chasidisher Derher 5773**

### Volume 3; Issues 1 – 27 (60 – 87)

#### **Issue 1 (60) – Ki Savo**

Leben: Chai Elul 5722  
Feature: My Children are in Danger  
Niggun: Reb Michel Zlotchiver's Niggun - 1  
Chossid: Reb Chaim Moshe Alperowitz - 1  
Q&A: What is Shnayim Mikra?

#### **Issue 2 (61) - Nitzavim**

Leben: Lechatchila Aribet Rosh Hashana 5717  
Feature: Bitter Tears  
Niggun: Reb Michel Zlotchiver's Niggun - 2  
Chossid: Reb Chaim Moshe Alperowitz - 2  
Q&A: Chassidus Before Davening

#### **Issue \* (62) – Tishrei Magazine**

A Word from the Editors  
Dvar Malchus: A Time for Hiskashrus  
Ksav Yad Kodesh: Simchas Torah with the Rebbe  
Geula: Ad Mosai – A Child's Anguished Cry  
Chossid: Reb Shlomo Aharon Kazarnovsky - 1  
Niggun: We Want Moshiach Now!  
Igros Kodesh: Proper Use of Medications  
Story: Where is the Farbrengen?  
Behind the Picture: The Singer's Cane  
*Feature Articles:*  
Rosh Hashana in the Rebbe's Court – Lubavitch 5660  
Treasured Few – Birkas Habonim  
Tishrei by the Rebbe – An Interview with Rabbi Shlomo Zarchi  
The Rebbe's Sefer Torah

#### **Issue 3 (63) – Noach**

Leben: Chain Letter of Geula Zayin Cheshvan 5746  
Feature: The Great Fire  
Box: Chain Letter Material  
Chossid: Reb Yankel Zuravitcher - 1  
Q&A: Minhagei Aleinu

#### **Issue 4 (64) – Lech Lecha**

Leben: Quiet Diplomacy  
Feature: Jumping to the Moon  
Niggun: The Rebbe Rashab's Niggunim -1  
Chossid: Reb Yankel Zuravitcher - 2  
Q&A: Advice on Mora Shchoira

#### **Issue 5 (65) – Vayera**

Leben: Ani Maamoin Cheshvan 5713  
Feature: Worthy Temimim  
Niggun: The Rebbe Rashab's Niggunim -2  
Chossid: Reb Yankel Zuravitcher - 3  
Q&A: Why We Are in Tomchei Temimim

#### **Issue 6 (66) – Kislev Magazine**

A Word from the Editors  
Dvar Malchus: Our Month  
Story: The Sainly Lawyer  
Ksav Yad Kodesh: Faster than a Computer  
Yud Tes Kislev: Forced from Within  
Niggun: Napoleon's March  
Igros Kodesh: Clerk vs. Executive  
Geula: A Taste of Moshiach  
Chossid: Reb Cache Feigin  
Story: Where is the Farbrengen?  
Behind the Picture: The Rebbe the Borough President and the Lawyer  
*Feature Articles:*  
Didan Notzach: The First International Kinnus Hashluchim  
Rosh Chodesh Kislev in Pictures  
Captivated! Studying Chassidus  
From 770 We Are Marching Out – An Interview with Rabbi Nachman Sudak

Mekadesh Yisroel: An Overview

#### **Issue 7 (67) – Vayetzei**

Leben: Yud Daled Kislev  
Feature: Three Maamorim and Stories  
Box: Yud Daled Kislev  
Chossid: Reb Berel Kremenchuger - 1  
Q&A: Chassidus Torah and Mitzvos

#### **Issue 8 (68) – Vayeshev**

Leben: Chanukah 5746  
Feature: First Visit - 1  
Niggun: Ee Vi Vyademi  
Chossid: Reb Berel Kremenchuger - 2  
Q&A: Maseches Chanukah

#### **Issue 9 (69) – Vayeichi**

Leben: Heavenly Intervention Teves 5746  
Feature: First Visit - 2  
Chossid: Reb Berel Kremenchuger - 3  
Box: A One-Time Directive  
Q&A: Maintaining a True Connection to the Rebbe Today

#### **Issue 10 (70) – Shmos**

Leben: Midnight Surprise Chof Deled Teves 5723  
Feature: The Power of Imagination  
Chossid: Reb Asher Nikolayiver Part - 1  
Box: A Cycle Everyone Can Join  
Q&A: Learning with a Chavrusa

#### **Issue 11 (71) – Shvat Magazine**

A Word from the Editors  
Dvar Malchus: Zarei Bachayim  
Ksav Yad Kodesh: Who is Boss  
Igros Kodesh: A Badge of Honor  
Niggun: Ani Maamin  
Chossid: Radat"z Chein  
Story: Keeping the Promise  
Geula: Missing Fish  
Behind the Picture: Perfect Note  
*Feature Articles:*  
The Story of Shnas HaKan  
A Yechidus Ten Years Long  
Rosh Hashana L'Ilonos  
Bosi Legani: An Overview  
An Open Door  
The Rebbe and the Chasidisher Parsha

#### **Issue 12 (72) – Beshalach**

Leben: Chassidus Under Attack Yud/Tu Bishvat 5735  
Feature: Two Niggunim  
Chossid: Reb Asher Nikolayiver Part - 2  
Box: Every Single Day  
Q&A: Haftorah – Our Minhag

#### **Issue 8 (73) – Chof Beis Shvat Magazine**

Chof Beis Shevat: A Chossid's Approach  
Chof Beis Shevat – 5748: Histalkus of the Rebbetzin  
The Rebbe's Peulos: In memory of the Rebbetzin  
The Rebbetzin's Yahrzeit  
Changes in Conduct: After Chof Beis Shevat  
"והחי יתן אל לבנו": The Rebbetzin's Picture  
"חיה מושקא שתליט"א"

The Rebbetzin's Meidlach

#### **Issue 14 (74) – Mishpatim (Rambam Collection)**

Leben: Studying Rambam

Feature: Behind the Takkana  
Maare Mekomos Le'Rambam  
Q&A: Why Specifically Rambam?

#### **Issue 15 (75) – Teruma**

Leben: Studying Rambam  
Feature: Chessed Sheb'Chessed  
Niggun: Kol Ba'yaar  
Chossid: Reb Avraham Dovid Posner - 1  
Q&A: Menorah - Straight or Round?

#### **Issue 16 (76) – Tetzave**

Leben: Mashke from the Alter Rebbe Purim 5711  
Feature: A Look into Reshimas Hamenorah  
Box: A Daring Shlichus  
Q&A: Why Don't Chabad Chasidim Say Veshomru?

#### **Issue 17 (77) – Ki Sisa**

Leben: Yud Aleph Nissan 5742  
Feature: Toras Sholom - 1  
Chossid: Reb Avraham Dovid Posner - 2  
Q&A: Why Don't Chabad Chasidim Say Veshomru?

#### **Issue 18 (78) – Vayakhel Pekudei**

Leben: Sunday Dollars – 26 Adar I, 5752  
Feature: Toras Sholom - 2  
Chossid: Reb Chanoch Hendel - 1  
Box: A Chush in Neggina  
Q&A: Properly Utilizing Yud Aleph Nissan

#### **Issue 9 – (79\*) Nissan Magazine**

A Word from the Editors  
Yus Aleph Nissan: A Nosi in Essence  
Story: The Last Journey  
Ksav Yad Kodesh: Hiskashrus Hayechida...  
Chossid: Reb Yankel Katz  
Igros Kodesh: The Mishkan - A Lesson  
Niggun: Reb Michel Zlotchiver's Ga'aguim Niggun  
Geula: Two Beginnings  
Behind the Picture: Learning to Live  
*Feature Articles:*  
Dem Rebben's Kinder  
Ana Nosiv Malka: The Rebbe's Yud Aleph Nissan Ma'amorim  
Escape From Iran  
Priceless Matzos  
A Way of Life: Chabad Minhogim  
Folios Full of Magnitude: Shaar Blatt

#### **Issue 19 (79) – Acharei Kedoshim**

Leben: Yud Gimmel Iyar  
Feature: Sefer Torah of the Baal Shem Tov - 1  
Chossid: Reb Mordechai Dubin - 1  
Niggun: Hidden Talents  
Q&A: Pirkei Avos

#### **Issue 20 (80) – Behar Bechukosai**

Leben: Regards From Beis Chayeinu  
Feature: Sefer Torah of the Baal Shem Tov - 2  
Chossid: Reb Mordechai Dubin - 2  
Niggun: Niggun Hishtapchus Le'Reb Mendel Horodoker  
Q&A: Lessons of Sefiras HaOmer

#### **Issue 21 (81) – Bamidbar**

Leben: Shavuos 5743  
Feature: Overview of Veyadaata Moscva  
Shavuos in Our Lives  
Niggun: Niggun Hishtapchus Le'Reb Mendel Horodoker

# “With Purpose”

## Summer Goals

*Towards the onset of the Shnas Halimudim of 5711, the Rebbe sent a letter to all Talmidim. The Rebbe emphasizes the true purpose and goal of the summer.*

To the students in institutions of Torah in general and specifically those in Yeshivos, greetings and blessings:

Towards the onset of the Zman Halimudim, which is coming with blessings and goodness for us and all Yidden, I give you my warm and heartfelt blessing that the One that bestows upon man wisdom, understanding and knowledge [Hashem] shine His countenance upon you and the start and entire Shnas Halimudim be a successful one in every detail.

Each and every deed of Yidden has to have a clear intention and purpose. Even the vacation days which we have just passed have an intention and objective: to renew strength and to increase [our] perseverance to enable us to carry on (or for those only starting – to begin) learning Torah, and a Kosher Chinuch with Yiras Shomayim, with even more energy and devotion.

I hope and pray that the devotion and energy which is necessary to acquire Torah – which is a Torah of life, from the mouth of Hashem and is an inheritance to the Yidden... - come to fruition.

This is specifically pertinent in the month of Elul, a month which was oft referred to by the Friediker Rebbe as “the month of reckoning”. A reckoning of the past year and for making good resolutions for the future. I strongly trust that you will make a Cheshbon Tzedek regarding what requires a change for the better and to fix the conduct of the past, so that from now on, your learning and conduct will be even better. Better for you both B’gashmiyus and B’ruchniyus.

(Igros Kodesh vol. 4 pg. 454)

*continuation from previous page*

Q&A: Levush of Lubavitcher Chassidim

### Issue 22 (82) – Naso

Leben: Yemei Tashlumin  
Feature: Shluchim to South Africa 5748 - 1  
Chassid: Reb Mordechai Dubin - 3  
Niggun: Niggun of the Shpolza Zeida  
Q&A: Avodah left to bring Moshiach

### Issue 23 (83) – Behaloscha

Leben: Ten Cents A Lesson in Yechidus – 5716  
Feature: Shluchim to South Africa 5748 - 2  
Chassid: Reb Shmuel Notik - 1  
Niggun: Hup Cossack - 1  
Q&A: Blessings and Dreams

### Issue 24 (84) – Shlach

Leben: Eternal Two-way Bond

Feature: Yechidus of a Bochor – Rabbi Shmuel Lew - 1  
Chassid: Reb Shmuel Notik - 2  
Niggun: Hup Cossack - 2  
Q&A: The Spiritual Structure of the Yid

### Issue 10 (85) – Tammuz Magazine

A Word from the Editors  
3 Tammuz: Our Urim V’Tumim  
Chossid: The Tractorist Reb Ruven Dunin  
Ksav Yad Kodesh: The Time is Now  
Igros Kodesh: The Missing Source  
Niggun: Nyet Nyet Nikavo  
Geula: Educating About Moshiach  
Story: Honey in Exchange for a Sting  
Behind the Picture: Rav Levi Yitzchak  
Feature Articles:  
Like an Only Child  
Conquering Minnesota

The Search for a Home  
We Will See the Rebbe Again  
Farbrengen 12 Tammuz 5745

### Issue 26 (86) – Chukas

Leben: Boki in Lekutei Dibburim Tammuz 5701  
Feature: Yechidus of a Bochor – Rabbi Shmuel Lew – 2  
The Arum of Chassidus  
What to Daven For  
Chassid: Reb Shmuel Notik - 3  
Q&A: Melava Malka

### Issue 27 (87) – Devorim

Leben: A Visit to Camp  
Feature: Index  
A Lesson for the Summer  
Q&A: Tzedaka by Vayevarech Dovid

# “What about yourself?!”

## *A lesson for the summer*

Rabbi Yitzchok Raskin, head Shliach to the state of Vermont, relates:

During the ShnasHalimudim of 5735, I was learning in Oholei Torah.

That summer was my brothers Bar-Mitzva, being that I was going to be home anyway, my father – Rabbi Leibel Raskin – (Shliach of the Rebbe to Morocco) suggested that I stay home for the duration of the summer and learn with Yidden etc. I readily agreed.

Throughout those weeks at home, I ran a packed schedule and learned with many people.

Before leaving, my father encouraged me to write a Duch to the Rebbe reporting all that I had accomplished at home.

I flew back to Yeshiva feeling very happy with the way I had spent my summer. Upon my arrival I immediately followed his advice and excitedly penned a letter to the Rebbe describing in detail with whom I had learned. I handed the Duch to Rabbi Binyomin Klein.

An hour or two later, Rabbi Klein came downstairs searching for the Raskin bochor. He told me to follow him upstairs and informed me that there was a response. The Rebbe said few words but many in meaning:

“Did you learn yourself? And write a Duch about it”

Meaning: you informed all that you did with others, but you make no mention of what you have learned yourself!

This was more than just an important lesson for the future; the Rebbe was actually waiting for another Duch with the details of my own accomplishments.

To be honest with you, writing this second Duch was not as easy and enjoyable as the first.



## Giving Tzedaka by Vayevarech Dovid

### QUESTION: Tzedaka is one of the most encouraged mitzvos.

One of the many times suggested for giving tzedaka is as a preparation before davening. The Gemara (Babba Basra 10a) brings about Rabbi Elazar who would give a pruta to a poor person and only then Daven. As the posuk says: 'בצדק אחזה פניך' 'I will behold your countenance in righteousness'.

Interestingly enough the Alter Rebbe brings the idea of giving tzedaka by davening twice. The first is in Siman 92:10 where he brings this idea of giving tzedaka before commencing davening.

However much before that in Siman 51:11 he speaks of the minhag to give tzedaka during Vayevarech Dovid, by the words 'ואתה מושל בכל'. This minhag is sourced in Kabbala (Pri Etz Chaim, see there sources there).

### ANSWER:

The Rebbe explains (Igros Iodesh vol. 19 p.71) that the Shulchan Aruch implies that there are two times to give tzedaka, once before davening and once during Vayevarech Dovid. Although it would seem that the tzedaka by Vayevarech Dovid includes that of before davening but from the fact that the Alter Rebbe splits it into two places implies that there are two times. Moreover, the Kabbalistic kavanos and the reasons behind the two tzedakas are contrasting and opposite.

So there are two times to give tzedaka, once before davening and again during Vayevarech Dovid.

On the other hand:

The Rebbe spoke by a Farbrengen of 13 Elul 5742 and said "It says in Siddur Arizal that the time for giving Tzedaka is during Vayevarech Dovid.

However, we see in reality how many people, and specifically simpler ones, get disturbed from their concentration during davening because of this tzedaka giving. Quite simply, when someone is approached in the middle of davening and solicited for tzedaka, and this done through hand motions [and sign language] because it is forbidden to speak then, this disturbs his concentration. For him it is better to give before davening.

Understandably, those who wish act according to Siddur Arizal, and this will not disturb in their kavvana of davening, may they be successful. Only they must also give additional tzedaka before davening."

In a letter (Igros Kodesh Vol. 11 p. 324) the Rebbe clarifies this suggestion and adds an explanation according to Niglah why one should give before davening and not self-disturb in the middle of Psukei D'zimra.

"[In connection] with what you write about giving tzedaka prior to davening and its exact time,

This that the Alter Rebbe writes in Siman 92 about tzedaka is based on the dictum of the Gemara "Give a penny to a poor man and then daven." The wording 'and then' clearly defines this as being before the beginning of Tefilla, which generically mean Shmone Esre. Also, the Alter Rebbe discusses this halacha between the halachos of Shema and Tefilla.

Yet the Sidur of the Arizal writes that this tzedaka is given by Vayevarech Dovid when saying the words "ואתה מושל בכל". (Brought also by the Pri Megadim.)

Maybe we can say, according to Niglah, that the reason it was placed earlier, before Yishtabach, was so that it would not cause a disruption once the actual davening started with the Chazzan leading, which at that time was Yishtabach.

And because today the Chazzan goes to the Amud [and begins leading] before this, it is a surprising idea to interrupt in the middle, and maybe this is even "מחוי כיהורא", an appearance of arrogance.

With this we can justify how the majority of the majority [of people] give tzedaka before the start of the entire davening [and not later in the middle of Pesukei D'zimra]."

To conclude:

Tzedaka is to be given before davening each morning; this is both for the pre-davening Tzedaka and in relation to the Arizal's Tzedaka. If one is sure that giving Tzedaka during Vayevarech Dovid will not disturb from his concentration on the davening, he may do so.

### מזל טוב!

לזכות ידידנו חבר המערכת של גליון זה  
הת' הנעלה בן-ציון שי' שם-טוב לרגל  
בואו בקשרי השידוכין עב"ג תחי'

### מזל טוב!

לזכות ידידנו חבר המערכת של גליון זה  
הת' הנעלה מנחם מענדל שי' מינקאוויץ  
לרגל בואו בקשרי השידוכין עב"ג תחי'

### מזל טוב!

לזכות ידידנו מראשי המערכת של גליון זה  
מיום היווסדו הת' הנעלה פרץ שי' קיזין  
לרגל בואו בקשרי השידוכין עב"ג תחי'

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