

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • קרח תשע"ח • 466
EDITOR - RABBI SHIMON HELLINGER

BEING CONNECTED (IV)

INTELLECTUAL BOND

When the Alter Rebbe passed away, the Mittler Rebbe was in Kremenchug, arranging homes for the family. When news arrived of his father's passing, he fainted and could not come to. Each time he was revived he would recall the sad news and would collapse in a faint.

Finally, someone had an idea. He brought a box of manuscripts of the Alter Rebbe's *maamorim* and the next time the Mittler Rebbe opened his eyes, they showed him the box. The Mittler Rebbe took a look at it and said, "We have with what to live." And he did not faint again.

(לקר"ס פרלוב ע' פ"ה)

The Frierdiker Rebbe once said:

"For the followers of the Baal Shem Tov it was enough to be connected, to be *mekushar*, which means to follow the Rebbe's instructions. For example: continually reciting words of Torah, and being dedicated to *ahavas Yisroel*.

"For the followers of the Maggid, that wasn't enough. His students had to be near him and learn from his conduct.

"As for the Alter Rebbe, both *hiskashrus* and learning from the Rebbe's ways weren't enough; the chassidim were also expected to *understand* the Rebbe."

(סה"מ תש"ט ע' 89)

On *Motzoei Shabbos Vayikra, Beis Nissan* תר"פ (1920), a few short hours before the Rebbe Rashab passed away, he said to those around his bed, "I am ascending to Heaven; the writings I am leaving for you (*Ich gei in himmel, di ksovim loz ich far eich*). Take me in to the *zal* so that we will be together."

The Rebbe explains that his departure is directly connected to the remaining *ksovim*, because by studying his teachings we will actually have the Rebbe himself, even as he stands in Heaven.

(אג"ק מהור"י צ"ח ע' קיג, לקר"ש חכ"ז ע' 24)

Reb Meir Simcha Chein once went into *yechidus* with the Rebbe Rashab, and complained that in earlier years his *hiskashrus* had been much stronger. The Rebbe replied, "The *hiskashrus* of one *neshama* to another *neshama* comes through Torah. Learn my *Chassidus!*"

Reb Meir Simcha answered that he did not have any of the Rebbe's *maamorim*. The Rebbe told him, "Among the students of Tomchei Temimim you will be able, [if you really care,] to get copies of the *maamorim* without spending too much..."

(לשמע און ע' 104)

reply; "If you want to give me a *pan* as is done by *mekusharim*, those who are spiritually connected to me, this is not done with money (*dmei pan*), but by designating a full hour each and every day to study *Gemara* and *Shulchan Aruch*. By doing so you will also be doing a great favor for yourself and your family."

(אג"ק רי"צ ח"ח ע' תקפד)

CONTINUED CONNECTION

On Pesach Sheni ה'שי"ח (1950), just three months after the *histalkus* of the Frierdiker Rebbe, the Rebbe spoke at a *farbrengens* about the possibility of still connecting with the Frierdiker Rebbe:

"Even a person who never saw the Rebbe, or for whatever reason did not fully absorb what he saw (*nit derhert*), can still connect with the Rebbe now through the Rebbe's continuing influence with his chassidim."

(תר"מ ח"א ע' 50)

How did Kalev stand strong against the influence of his fellow *meraglim*? *Chazal* say that he visited the *kvarim* of the *Avos*, where he *davened* for his success.

Like the *meraglim*, we too are at risk of following our own reason instead of what we were instructed to do. Like Kalev, we can strengthen our commitment to the *shlichus* we were given by visiting the *kever* of the Rebbe (*hishtatchus*) with the awareness that we are actually in his presence (*doh iz er*). Without this, it is possible for one's commitment to be tainted by personal calculations and rationalizations.

In addition, there is also a form of spiritual *hishtatchus* which, as the Baal Shem Tov says, occurs when one studies the Torah of the *tzaddik*, the teachings in which he invested himself. Thus, by learning the Rebbe's Torah one strengthens his connection and his commitment to fulfill his *shlichus* faithfully.

(תר"מ ח"א ע' 801)

CONSIDER

Why does studying the Rebbe's Torah forge a stronger connection than fulfilling the Rebbe's directives?

How can studying the Rebbe's Torah compare to being with the Rebbe physically?

TORAH STUDY

At a *yechidus*, the Rebbe once explained that *hiskashrus* can be achieved by learning any part of *nigleh* or *Chassidus*. The reason: Unlike *mitzvos*, which relate to specific limbs, all the various parts of the Torah, like the blood that flows through the entire body, relate indiscriminately to the entire man.

(יחידות הר"ש ש"ל, מוגה, תשורה י' אד"ר תשס"ג)

A person who sent a *pan* (note) with money to the Frierdiker Rebbe received the following

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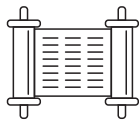
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ORDER OF ALIYOS

What should be done if a kohen was called to the Torah and he isn't in shul?

By the reading of the Torah, the order of the aliyos to be given is first to a kohen, then a levi, and then a yisroel.1 The mitzva of vekidashto ("you should sanctify him") requires giving the kohen the first aliya, and Chazal established that he should not forgo this honor because that could lead to strife.2 If there is no kohen, one may give the first aliya to a levi,3 and more so, it is commendable to do so (especially when he is on the same level of Torah knowledge as the yisroel), though there is no obligation to do so.4

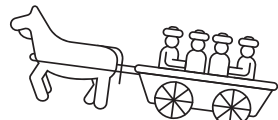
After a kohen has received the first aliya, we don't give the second aliya to another kohen, for that might lead people to doubt the validity of first kohen's status (e.g. his mother is a divorcee).5 We don't either give it to a yisroel so that people won't suspect the validity of the kohen or erroneously think that this yisroel is a levi.6 Therefore, if there is no levi present, we give the second aliya to the same kohen who received the first aliya. Similarly, we don't call two leviyim in a row so that people don't doubt the status of the first (e.g. that he isn't a levi).7

Due to the above concerns, if the gabbai calls up a kohen or levi and he isn't there, he should ask a different kohen or levi to come up without being called by name (unless he calls the original kohen's son since then the father is obviously a kohen). However, if the kohen is in the middle of shmoneh esrei, there is no need for concern because it is clear why he isn't going up.8

Poskim debate whether a kohen may be given one of the remaining five aliyos. Shulchan Aruch rules that it is permitted to do so as long as the gabbai adds the words "although he is a kohen." This won't cast suspicion on the first kohen since he wasn't called up immediately after him.9 Rema comments that the custom is not to do this.10 If there are only kohanim present, the aliyos may be given to seven different kohanim, as it is known that they are all kohanim. The same applies if they are all leviyim.11 In cases where there are some non-kohanim but not enough to fill the aliyos, the halacha is complex (see note).12

A kohen may be given maftir, and on Simchas Torah, chasan torah, chasan bereishis and maftir may be given to three kohanim.13

1. שו"ע או"ח סי' קל"ה ס"ג.
2. משנ"ב סי' קל"ה סק"ט.
3. רמ"א או"ח סי' קל"ה סי' דלא כשו"ע שם.
4. ראה שו"ע או"ח סי' ר"א ס"ג (וראה שם שהקטנה כן מאריך ימים ולהעיר מהסיפור בליקוטי סיפורים ע' ע"ב). וראה העו"ב גל' א"מ"ט ע' 61 והתקשרות גל' תרפ"ג עמ' 17.
5. שו"ע או"ח סי' קל"ה ס"ח.
6. משנ"ב סי' קל"ה סק"ח. וראה שעה"צ שם סק"ב.
7. שו"ע או"ח סי' קל"ה ס"ט (שאמא שלו ממזרת או נתינה).
8. שערי אפרים ש"א ס"ט וס"כ.
9. שו"ע או"ח סי' קל"ה ס"י. וראה משנ"ב סי' קל"ה סק"א.
10. רמ"א שם. וכן בשערי אפרים ש"א ס"ד.
11. שו"ע או"ח סי' קל"ה ס"ב.
12. כשיש רק אחד שאינו כהן - לפי שו"ע (קלה, יב) הוא יעלה ראשון אבל ע"פ קבלה חשוב שיעלה כהן ראשון [ובמקום לוי] והישראל יעלה לשלישי (ראה כה"ח קלה, סק"ט). כשיש לוי אחד וישראל אחד - יעלו כהן לוי וישראל ואח"כ שאר הכהנים (ערוה"ש סי' קל"ה סק"ז). כשיש שני לויים ושני ישראלים - יעלו כהן לוי וישראל ושוב כהן לוי וישראל, ואח"כ הכהנים (משנ"ב סי' קל"ה ס"ק מד). כשיש שני לויים ויותר - יעלה כהן ואח"כ לוי ואח"כ שוב כהן ולוי וכן הלאה לפי הסדר (משנ"ב שם ס"ק מה). כשיש שניים עד ארבעה ישראלים - יעלה הכהן תחילה, ואח"כ שוב במקום לוי, ואח"כ יעלו הישראלים, ולאחר מכן יעלו הכהנים, ו"א שנכון לקרוא רביעי כהן וחמישי ישראל ושישי כהן ושיביעי ישראל (ערוה"ש סי' קל"ה סק"ח) וככה ראו לנהוג.
13. שערי אפרים ש"א סכ"ד.



R. LEIB HOFFMAN

R. Yehuda Leib Hoffman from Tchashnik was a chossid of the Rebbe Maharash. As a young man he was instructed by the Rebbe Maharash to work in the forest but as a supervisor, so not to be overloaded with work. He did so for twenty two years, learning every day for about fifteen hours and with time became a great talmid chacham and mekubal. Even though he worked in the forest, his real essence was Torah and avoda. In the year 5658 (1898) he was chosen by the Rebbe Rashab as a shadar to repeat Chassidus and collect money for tzedaka. He was also a talented baal menagen.

(ספה"ש תרצ"ט עמ' 203, ספה"ש תרצ"ו עמ' 531, רשימות חוברת י"ד עמ' 624)

The Frierdiker Rebbe related how he visited R. Leib just 10 days before he passed away. R. Leib told the Frierdiker Rebbe that the only thing that saddened him about his imminent passing, was that he did not leave anyone with the same breadth of knowledge of kabala as himself. When the Frierdiker Rebbe recounted this to the Rebbe Rashab, the Rebbe Rashab responded that it was true.

R. Leib also told the Frierdiker Rebbe

then that he wasn't davening for long life, as he knew that his time was up, but rather that he have his full mental capacity until his final moment.

(ספה"ש תרצ"ו עמ' 135, רשימות חוברת י"ד עמ' 426)

R. Leib lived in Vitebsk at a certain point during the years that he was a shadar.

When a chossid from Vitebsk entered yechidus with the Rebbe Maharash, and told him that R. Leib recites chassidus but that he was not one of those that listened, the Rebbe Maharash told him that he should begin listening, adding, "R. Leib has a clean mouth"

(רשימות דברים - הוצאה חדשה - עמ' רס"ה)

R. Leib once predicted that the rabbeim would one day end up in the Western Hemisphere. He explained that mattan torah did not occur there since that hemisphere is related to the highest of spiritual levels that cannot be ordinarily related to. However, since moshiach will reveal these lofty levels, one of the Rebbeim would surely end up there.

(רשימות דברים - הוצאה חדשה - עמ' 260)

A Moment with The Rebbe



WHAT IS A REBBE?

Shortly after the histalkus of the Frierdiker Rebbe, two yeshivah bochurim questioned the Rebbe regarding his father-in-law. "What was the unique quality of the Frierdiker Rebbe, in which he stood out compared to other gedolei Yisroel?" they asked.

"All the gedolei Yisroel had one redeeming quality," the Rebbe began, "but the [Frierdiker] Rebbe didn't have any specific area of distinction. And in that regard he was unique. He did everything. He taught the deepest Chassidus thought, while at the same time working on Shabbos

observance and tefilin. He even got involved in providing monetary assistance. And he was dedicated to all of these matters equally, with his very essence!"

The bochurim were duly impressed. They wrote the answer down on their notepad and responded, "Now we know what a Rebbe is!"

At that year's Beis Iyar farbrengen, the Rebbe himself recounted this incident, including the fact that they jotted the answer down. "And now they have the Rebbe on paper..."