

# The Weekly Farbrengens

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מרכז אנאש

למען ישמעו • נח תשע"ט • 483  
EDITOR - RABBI SHIMON HELLINGER

## THE LUMINARIES OF HOMES (IV)

### PORTRAIT OF A MELAMED

The Frierdiker Rebbe said: Among chassidim in general and among Chabad chassidim in particular, there are many levels, such as *baalei haskala*, *balei havana*, *balei deiah*. In Chabad, the *melamed* are generally amongst the most highly regarded.

(ס"ה ש' ה"ת"ש ע' 362)

A *melamed* from Nevl once complained to the Rebbe Maharash that he couldn't do *iskafya* while eating. He always finished his food until the last drop. The Rebbe Maharash asked him what sort of delicacies he was eating, and the *melamed* replied that he ate porridge.

The Rebbe instructed him to continue eating as usual, but that every day before *davening* – except for *Shabbos* – he should recite three *kapitlach* of *Tehillim* in a way that brought him to tears.

(רשימות דברים חדש ע' 155)

Among the Mittlerer Rebbe's chassidim in Shklov were Reb Michel the *melamed*, and Reb Shlomo Monessohn, a wealthy businessman.

Once during a *farbrengens* Reb Michel broke down into bitter tears. As he held his head he said to himself: "*Ribbono shel Olam!* Have pity on me and give me an enthusiastic *geshmak* in *vehoer einenu besorosecha* - 'Light up my eyes with your Torah,' like the *geshmak* of Reb Shlomo when he says, *veha'osher vehakavod milfanecha* - 'riches and honor come from You.'

Reb Michel of course had no intention whatsoever to put down Reb Shlomo: he was simply considering his own pitiful state. Yet his sincere words so impacted Reb Shlomo when he overheard them that he immediately set out to see the Rebbe in Lubavitch. He entered the Rebbe's study for *yechidus*, and returned a changed man.

(ס"ה ש' תש"ב ע' 152)

### A LIFE OF CHASSIDUS

A *chassidisher melamed* named Reb Dovber once traveled by foot all the way from Beshenkovitz to

Lubavitch to hear *Chassidus* from the Rebbe Rashab, only to discover that the Rebbe was away. Without hesitating, he headed to the village where the Rebbe was staying, but when he arrived there, he was told that the Rebbe was not delivering *Chassidus*.

He was understandably very pained. After all, he had come all this way expressly in order to hear *Chassidus*. He walked around dejected. His host, who didn't know what was bothering him, encouraged him to trust that *HaShem* would see to it that everything would work out.

During the *Shabbos* meals the host tried to persuade him to share his problem, in the hope that he could be of help, but Reb Dovber wouldn't say a word. By *Seuda Shlishis*, Reb Dovber finally opened his heart. He told his host that he lacked nothing; all he wanted was to hear a *maamar* from the Rebbe. He had worked hard to get there, but his desire was left unfulfilled.

The host was a simple Jew, but feeling close to the Rebbe Rashab, he approached him and said: "There is a guest here who is very pained that he can't hear *Chassidus* from the Rebbe. Whenever I see a Jew in pain and I'm able to help him, I help him. This time, *the Rebbe* can help this man – by delivering a *maamar!*"

A short while later the Rebbe made it known that he would oblige, and after the *maamar*, Reb Dovber's face shone. He was elated.

(ס"ה ש' תר"צ ע' 133)

would visit the Rebbe Maharash in Lubavitch. One year so many *orchim* came for Shavuos that Reb Peretz assumed that he wouldn't have a chance to be admitted to the Rebbe's study for *yechidus*. However, the Rebbe on one of his walks noticed him, and later asked the *gabbai*, Reb Levik, to call him in.

Once inside, Reb Peretz bemoaned the fact that he was like an empty vessel, totally unworthy.

The Rebbe said, "In order to truly feel that lack, one must do something. Tell me: do you shed tears as you say *Tehillim?*" Reb Peretz responded that he did. The Rebbe then instructed him to say two *kapitlach* in this manner every day for the rest of his life, and concluded, "But for *kabbalas haTorah*, when one is preparing himself to receive the Torah afresh, he must do so with *simcha*."

In later years Reb Peretz related that every Shavuos, recalling this *yechidus*, he would contemplate how the Rebbe had lowered himself from *Gan Eden* all the way down to his level, in order to guide him in his *avoda*

(ס"ה ש' תש"ה ע' 101)

### MAKING THE RIGHT CHOICE

The Frierdiker Rebbe writes:

A person doesn't have choice about the children that are born to him, but he does have a choice about how he raises them, by having them educated according to the Torah by teachers who are *yirei Shamayim*.

A *chassidisher melamed* implants *yiras Shamayim* in a child's heart in a way that no wind in the world can uproot. A *chassidisher melamed* ignites a child's heart with the light of *Chassidus*, and this provides the *pintele Yid* with everlasting nourishment.

This is true of whoever was taught by a *chassidisher melamed*. Wherever he will be, and in whatever lowly state of *yiras Shamayim* he may be, those roots that his *melamed* implanted in him will remain intact, and will influence him positively.

(לקו"ד ח"ב ע' 458)

**CONSIDER**

Why did the *melamedim* of young children have to be *chassidim* of such great stature?

Every Shavuos, Reb Peretz Beshenkovitzer, a poor and humble *chassid* who worked as a *melamed*,

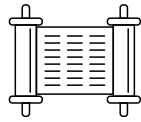


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DATES FOR KIDUSH LEVANA

What is the earliest time for reciting Kidush Levana?

Kidush Levana is recited after the new moon is recognizable. Some poskim hold that this begins at three days after the molad (birth of the new moon) when one can benefit from its light, while others hold that it is after seven days from the molad. Within each of these views, it is disputed whether the days need to be complete to the hour (e.g. 72 hours for three days) or the last day can be partial (e.g. eve of the third or seventh from molad). B'dieved, if one mistakenly recited Kidush Levana even on the first night, he fulfilled his obligation.

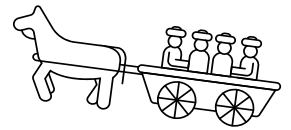
The time of the molad on calendars usually refers to the time the molad occurs in the Yerushalayim sky. (In addition, it is the Local Mean Time, which is approx. 21 minutes later than the standard time used presently.) When counting the three or seven days after the molad in other locations, there is debate amongst contemporary authorities whether to adjust according to the time difference (e.g. around 7 hours earlier in NY, depending on DST). While some hold the time should be adjusted, others hold that we go by the same time on the clock as in Yerushalayim. (Some hold that although we should be stringent regarding the earliest time and go according to the later of the two, one should be stringent for the end time and go by the earlier of the two.)

The Alter Rebbe rules (in accordance with Kabbala) to wait until seven complete days have passed after the molad (when all the seven midos are shining). This is minhag Chabad, unless there is serious concern that the moon won't be visible later due to the weather. (In the Russian winter, the Rebbeim would recite it after three complete days.) The same is true for one who might not be able to recite it later for other reasons. In Tishrei we wait until motzaei Yom Kippur when the worry of the yom hadin has passed. In Av, we wait until after Tisha be'av when the period of mourning has concluded.

The most opportune time for Kidush Levana is Motzaei Shabbos (one reason being that people are then dressed in their Shabbos finest as is fitting for greeting the Shechina), and poskim write wondrous things about a month that was blessed on Motzaei Shabbos. However, one should not wait for Motzaei Shabbos if it falls on the eve of the eleventh or later, for that doesn't allow enough nights if some are cloudy.

If Motzaei Shabbos falls in the middle of the seventh day from the molad (e.g. molad was Sunday morning), some hold that the importance of reciting Kidush Levana on Motzaei Shabbos overrides the hidur of waiting seven complete days (and there are also opinions that part of the seventh day is sufficient even according to Kabbala). This appears to be the Rebbe's custom.

10. משנב"ב ס"ד תכ"ו סק"ח וראה באר היטב ס"ל תכ"ו סק"ד שכן הוא ע"פ האריז"ל לברך מוצאי ת"ב.
11. שו"ע א"ח ס"ל תכ"ו ס"ב ומשנב"ב סק"ו, ובסק"ד בשם מגיד מישרים (שה"ש) שאותו חודש תהיה הצלחה.
12. שיידי כנה"ג ס"ל תכ"ו בהגב"י, וראה שו"ת רמ"ע מפאנו ס"ל ע"ח, סידור האריז"ל לרב יעקב קאפיל, (וראה שהסבירו שבגין הספירה הזו (מלבנות) מספיק עד תפארת - אגרא דפרקא אות ע"ד) בבאורו במקדש מלך בח"ד דף ל"ב.
13. ראה התקשרות גל' תנד עמ' 15. וראה יומן לודי הרב צ"ח שי רסקין לש"פ תרומה ו' א"ר תשמ"ו ות"מ תשמ"ו ח"ב עמ' 596 (שקדישו את הלבנה במוצ"ש אור ל' אד"ר, והמולד של אד"ר היה ביום ראשון שלפניו בשעה 12:23 ו-3 חלקים אה"צ - וראה שיחת ש"פ משפטים תשמ"ו). אלא שעדיין יש לומר שבג"ז היה חורף אבל על פניו יש להקל, (וראה התקשרות שם בשם הרב אליהו לנדא שי' שאם חסר כמה שעות מעולם לא הקפידו על זה).
1. ראה שו"ע א"ח ס"ל תכ"ו ס"ד, ומ"ב שם סק"כ והמסומן שם בשע"ה צ"ב.
2. ס' ברכת הלבנה פ"ב ס"ד, וראה שם הע' 7 באריכות.
3. ערות לישראל לר"א הענקין ע' קמו, משנה שלמה (גראס) ס"ל כב.
4. להורות נתן ח"ו ס"ל כ-ל, וראה משנה הלכות ח"א ס"ל שמו.
5. תשובות והנהגות ח"ב ס"ד דר, אבל מס"ק שהמברך כפי שעת שעון בירושלים יש לו על מה לסמוך.
6. ראה סידור אה"ר בהקדמה לסדר קידוש לבנה, וראה ב"י ס"ל בשם הר"י גאלאנטי, וראה כ"פ החיים ס"ל תכ"ו סק"ט"א.
7. שער הכולל פ"ג דיני ומנהגי ר"ח ע' פ"א, הערות בסוף שו"ע"ר ע' תרנ"ו, סה"ש תשנ"ב ע' 68.
8. הליכות שלמה תפילה פ"טו ס"ו.
9. משנב"ב ס"ל תכ"ו סק"ט.



R. HILLEL PARITCHER

R. Hillel Paritcher is one of the most well-known Chassidim of all time, the symbol of an oved, and a hallowed gaon and tzadik. R. Hillel was a Chossid of the Mitteler Rebbe and the Tzemach Tzedek, and was appointed by the Mitteler Rebbe as mashpia for the Yidden living in the colonies. R. Hillel reared many young chassidim according to the ways of Chassidus, and even taught and wrote unique teachings of Chassidus, some of which are printed in the sefer "Pelach Harimon." R. Hillel passed away on the 11th of Av, תרכ"ד (1864).

Chazal say that doing mitzvos in this world is greater than Olam Baba - such behavior is no longer appropriate.

(רשימו"ד החדש עמ' 247)

R. Hillel once taught about the difference between Yaakov Avinu and Yosef Hatzadik regarding trust in Hashem. Yaakov's path of avodas Hashem was to attribute importance to making physical vessels for his salvation, which is why, besides davening to Hashem, he sent gifts to Eisav. Yosef, on the other hand, was on a loftier level and was therefore punished for asking Paro's servants to mention him to Paroh, since he should have relied on Hashem alone.

One of R. Hillel's students asked: In that case, what was so wrong with what Yosef did? He simply did not think so highly of himself and he didn't realize that he was on a higher level.

R. Hillel replied: If a person has the talent to be a goldsmith and instead resorts to working leather, it would be considered a terrible mismanagement, for it is a sin to overlook one's talents and abilities.

(רשימו"ד החדש עמ' 248)

A Moment with The Rebbe



WHERE DO THE BOCHURIM LIVE?

"If in a city, or even a country, there is even one single chossid, he has the power to transform it into a chassidische city or country!" the Rebbe said at a 5714 (1954) farbrengen.

At the conclusion of the sicha, the Rebbe instructed that every guest be called upon separately by name to say lechaim, and should be introduced as "the leader of this and this city".

"Just like Avrohom Avinu, the only Yid then in the world. Indeed, if someone was to be the only chossid in the world, he would have the responsibility, and therefore the power, to make the entire world a chassidische place..."

When "the leaders of Montreal" were called upon, the Rebbe remarked that this doesn't include the Montreal yeshivah bochurim. "They don't live in Montreal; they live in Lubavitch!"

(Toras Menachem vol. 10, page 127)

לזכות הרה"ח ר' מרדכי צבי שי' בערקאוויטש
ליום הולדתו ג' חשון לאריכות ימים ושנים טובות
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