

The Weekly *Farbrengens*

MERKAZ ANASH
מרכז אנאש

489 • וישראל תשע"ט • לחמן ישמעו
EDITOR - RABBI SHIMON HELLINGER

YUD-TES KISLEV (II)

RENEWING THE CONNECTION

In *HaYom Yom* it is written: *Yud-Tes Kislev* is a day for *farbrengens* and for undertaking positive *hachlatos* to fix times to study *nigleh* and *Chassidus* publicly, and to strengthen the ways of *chassidim* in true friendship. It is customary to divide up the *Shas* for learning, according to the procedure set out in *Iggeres HaKodesh*.

(היום יום י"ט כסלו)

In the winter of תרס"ב (1901), the Rebbe Rashab was in Moscow for the purpose of *pidyon shvuyim*. He succeeded in annulling a libel against some Yidden who had been arrested, but did not want to leave until they were actually freed.

On *Motzoei Shabbos*, which was *Yud-Gimmel Kislev*, the Friediker Rebbe called a meeting of the committee of older *bochurim* of *Tomchei Temimim*. He told them that it was doubtful whether the Rebbe Rashab would return to Lubavitch for *Yud-Tes Kislev*, but the schedule would nonetheless go on as planned. On the following *leil Shabbos* all the *talmidim* would have their *seuda* in the main *zal* together with their *mashpi'im* and *roshei yeshivah*, and there would be another *seuda* on *Motzoei Shabbos*. In addition, some privileged *bochurim* would join a special *farbrengens* with the Friediker Rebbe on Sunday night. Hearing that the Rebbe Rashab might not be in Lubavitch in time for *Yud-Tes Kislev* brought tears to the eyes of some of the older *bochurim*.

The Friediker Rebbe relates: A few days before *Yud-Tes Kislev*, many respected *orchim*, and the *talmidim* of nearby Lubavitch *yeshivos*, began to arrive in Lubavitch. There still was a hope that my father would return in time. On Thursday morning some *chassidim* discussed the possibility of either asking the Rebbe to come in from Moscow, or suggesting that they travel to join him there – though this was highly improbable for they lacked traveling permits. The hours elapsed and the cloud of sadness grew, especially since the Rebbe had not been with them in Lubavitch the previous *Yud-Tes Kislev*.

At 8:30 PM on Thursday night a letter arrived from my father, the Rebbe. At 9:30 I entered the *zal* and announced that we had merited receiving a holy letter which explained the meaning of the

approaching *Yom-Tov*, and that it would be read out on *Chag HaGeula*. This piece of news raised the spirits of the *chassidim*, and they eagerly anticipated the hour when the letter would be read.

On *erev Shabbos* after *Mincha*, I directed that everyone should learn *Chassidus*. An hour-and-a-half later we *davened Kabbolas Shabbos*, and then everyone returned to their places, ready to hear the letter. I stepped up to the *bimah* together with the two *mashgichim* and read out the letter word by word. It reads in part:

CONSIDER

Is *Yud-Tes Kislev* a day to be earnest or a day to celebrate?

"*Yud-Tes Kislev* is the *Yom-Tov* on which our soul's illumination and *chayus* were given to us, this day is *Rosh Hashana* for *Chassidus* [...] It is the fulfillment of the true intention behind the creation of man on earth – to reveal the light of the inward part of our holy Torah. [...] It is our duty, on this day, to awaken our hearts with an innermost, deep-seated desire and will, in the very core of our heart, that *HaShem* illuminate our *neschama* with the light of His Inner Torah. [...] "From the depths I called to You, *HaShem*," to elicit the depth and *pnimiyus* of *HaShem's* Torah and *mitzvos* to illuminate the inwardness of our *neschama*, so that our entire being will be dedicated to *HaShem* alone, to banish from within us any of the natural traits that are evil and unworthy – so that everything we do, both in our service of *HaShem* and in worldly matters, will be carried out *leshem Shamayim*."

Everyone stood and listened with shining faces, and as I finished they broke out with a joyous *niggun*.

(לקו"ד ח"ד ע' 1518, קובץ ומעייני ע"י 15, היום יום בתחילתו)

A DAY FOR CHASSIDISHE GROWTH

Early in תרפ"א (1920), the Friediker Rebbe, his mother *Rebbetzin Shterna Sara*, his three daughters, and many *bochurim*, became very ill. The doctors said that the Friediker Rebbe's situation was serious,

but *Boruch HaShem*, on *Yud-Tes Kislev*, his health took a turn for the better. Instead of *farbrengens*, he wrote the following letter to the *temimim* and *Anash*:

"On this holy day, which is the *Rosh HaShana* for *Chassidus* and for *kabbalas ol malchus Shamayim*, every individual should do his *avoda* conscientiously, and beg that *HaShem* give him the strength to go in the way of the Alter Rebbe. On this day, as the Alter Rebbe stands before *HaShem*, asking that we and our children be strong *begashmiyus uveruchniyus*, everyone should give *tzedaka* to the *mosdos* that follow the will of the Alter Rebbe. Every person, young and old, should undertake to learn Torah every day, each according to his level, and should accept upon himself *ol malchus Shamayim* for the entire year. Keep in mind that on this day all of the *Rebbeim*, from the *Baal Shem Tov* on, are helping us. Be very careful with this day because it is holy." And the Friediker Rebbe concludes his letter with the words, "*lechayim velivracha*".

(אגרות קודש מוהרי"צ ח"א ע' קכ"ב)

It was the evening of *Yud-Tes Kislev* תרפ"ו (1925) and the Friediker Rebbe was sitting in the *zal* in *Rostov*, looking solemn and earnest. Finally, he spoke up and said:

"One *Yud-Tes Kislev*, my father, the Rebbe [Rashab], did not come out to address the crowd of *chassidim* who had gathered for a *farbrengens*. I entered his study and found him fearfully serious, and he said, 'Today, after all, *Yud-Tes Kislev*, is *Rosh HaShana*. This plainly means that it is a time for *teshuva*.' I told him that people were waiting, so he obliged and *farbrenged* for a short while and left."

After relating this episode, the Friediker Rebbe stood up and returned to his study.

(לשמע אהון ע' 141)

The Alter Rebbe said regarding *Yud-Tes Kislev*, "Whoever rejoices in my *simcha*, I will take him from distress to relief, from *gashmiyus* to *ruchniyus*, and out of *Gehinnom*."

The *Tzemach Tzedek* explained that "rejoicing in my *simcha*" means holding onto the Alter Rebbe's "door-handle" ("*kliamkeh*") – by learning Torah and by doing *avoda*.

(סדר תרצ"ט ע' 315)

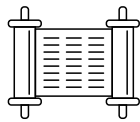


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DISPOSING OF NEGEL VASSER

May I pour *negel vasser* water into my kitchen sink?

Chazal teach that during one's sleep at night, his soul departs and a spirit of impurity rests upon his body. Upon awakening, this impurity departs from his entire body besides his hands, which must be washed three times in an alternating manner.¹

The water used for washing *negel vasser* removes the impurity from his hands, but retains the impurity in itself and could cause harm. Thus, Shulchan Aruch cautions that the water shouldn't be left where people walk, and if some spilled on the floor, one should be careful not to touch it and endeavor to dry it up.² Halacha also states that one should wash into a vessel and not onto the floor.³ If the reason for this is also simply to avoid people touching the water, washing in the sink would be equivalent. Some, however, understand from the Zohar that the receptacle serves to have a designated place for the impurity⁴ (which is why some *poskim* write that the receptacle should preferably be simple or offensive).⁵

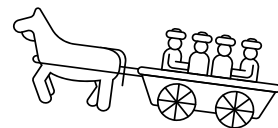
Since the receptacle is designated for impurity, *poskim* and *mekubalim* caution against placing food in it, and some add that negligence in this can cause illness R"l.⁶ If food touched the impure water, it should be washed three times with a *k'vort*. Similarly, if a food utensil was mistakenly used as the receptacle, *poskim* recommend washing it thoroughly before using it again for food.⁷ Likewise, the *negel vasser* may not be used to water a garden, give animals to drink, or wash the floor.⁸

If pouring into a sink, one should endeavor that the *negel vasser* doesn't come in contact with dishes. One should rinse the sink after pouring the *negel vasser* into it, and if any dishes were touched by the water, they should also be washed.⁹

These precautions apply specifically to the water from the first *negel vasser* in the morning and not to water from other hand washings.¹⁰

1. ב"י אור"ח סי' ד מזורח פ' ויגש רז, א ופ' וישב קפד, ב. שבת קט, א.
2. שו"ע אור"ח סי' ד' ס"ט ושוע"ר שם ס"ט לייבש - ראה אשי ישראל פ"ב אות כ"ב הע' ע"ה.
3. שו"ע אור"ח סי' ד' ס"ח.
4. זוהר פ' ויגש רז, א ופ' וישב קפד, ב. סדר היום. וראה שולחן הזהב ע' 189. פסק"ת שם.
5. שו"ע"ר אור"ח מנהדו"ק סי' ד' ס"ח.
6. עמודי כסף על שו"ת מן השמים הובא בפסק"ת ח"א סי' ד' הע' 137.
7. א"א מבוטשאטש הובא פסק"ת שם הע' 137, וראה שם שאם שטפה ג"פ אין חשש.
8. שו"ע אור"ח סי' ד' ס"ט ומשנ"ב שם. סידור דרך חיים אות ה'.
9. ראה אשי ישראל פ"ב אות כ"ב הע' ע"ב ויש שהצריכו ג"פ אבל העיקרון הוא שישטוף אותם היטב אחרי שנגעו בהם המים הטמאים.
10. פסק"ת אור"ח סי' ד' סק"ל"ח ובהג"ה 174 שם. ושם שיש שהחמירו בנט"י שהוא משום טומאה ורו"ר, אך כמדומה שלא נהגו כן.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה



R. GROINEM

R. Shmuel Groinem Estherman was the first and foremost *Mashpia* in *Tomchei Temimim* and set hundreds of talmidim in the ways of Chassidus. He was educated by the chossid Reb Avraham of Zhembin ("Avremkeh Zhebner"). Hundreds of stories and anecdotes were heard from him and transcribed by his students. He passed away in the year 5681 (1921).

Reb Nochum Gorelnik related:

"As a *bochur* in Lubavitch, I had the merit to stay in R. Groinem's home. One of the other boarders, a tall and broad fellow, had come to Lubavitch straight from a secular school. His parents weren't chassidim, but a local Lubavitch family drew him close, and convinced him to drop his school and go to Lubavitch.

"Interestingly, in Lubavitch as well, he maintained some of his lifestyle. Each morning, after saying *brachos*, he would put out a mat, remove his shirt, and begin a series of exercises - lifting and turning his hands, legs, back and belly. Not once did R. Groinem make a comment to him about this 'un-Lubavitcher' custom.

"Years later, I heard that this young man suffered from hunger, yet he refused to defile himself with non-kosher food, and he died for Hashem's honor."

(זכרונות סבא עמ' מ"ג)

There is a common *chassidische* refrain in Yiddish, describing someone as being a "*chassidische beindel*," which literally means: a chassidische bone. R. Groinem explained that elder chassidim used this phrase to describe a true *chossid* to his essence, since the Yiddish word "*beindel*" (bone) is translated to Hebrew as "*etzem*", which also means "essence".

There is a principle that the essence is something that cannot change. Likewise, a *chossid* at his essence is someone who is set on the path of Chassidus that he will not leave it and he will certainly continue to grow in its ways.

(רשימו"ד החדש עמ' 270)

A Moment with The Rebbe



WHAT WILL BRING MOSHIACH?

When the Rebbe celebrated 25 years from his *chasunah*, he shared his personal *simchah* with the chassidim.

Referring to his marriage to the Frierdiker Rebbe's daughter, the Rebbe said to the assembled, "This is the day that connected you to me and me to you; together we will toil to bring about the true and complete *geulah*."

As the *farbrengen* came to a close, one of the elder chassidim rose and cried out, "We ask a *brocha* that the Rebbe lead us towards Moshiach!"

The Rebbe responded, "Everyone can and must learn *Chassidus*; that's how we will bring Moshiach..."

(Toras Menachem vol. 10, page 207)

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