

The Weekly *Farbrengens*



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EDITOR - RABBI SHIMON HELLINGER

THE FINAL STRETCH (I)

CHALLENGING TIMES

The *Zohar* predicts, "So will the *Geula* for the Yidden occur: When the sun of the *Geula* is about to shine upon them, they will be burdened with crisis after crisis, and darkness after darkness. And while they are in that state, the light of *HaShem* will shine upon them."

(זוהר חדש בראשית ו,א)

In order for the new state of *Geula*, to be born, the previous state must first dissolve. Thus states the *Mahara*.

The Alter Rebbe adds that this is why shortly before the Yidden were redeemed from *Mitzrayim*, the *golus* worsened. In preparation for the new revelation at *Matan Torah*, whatever light remained had to be withdrawn.

(נצח ישראל פל"ב, תורה אור וארא נ,ד)

The Rebbe Rashab explains that during the final *golus* it is our task to elevate the highest sparks that have fallen the lowest. This is the reason for the immense challenges that we face during the present *golus*.

(סה"מ פר"ת ע' קז)

HOLDING ON

The *Mezritcher Maggid* said, "Before *Moshiach* comes, there will be a repeat of the confrontation between *Eliyahu HaNavi* and the prophets of the *Baal* on Mount *Carmel*. However, unlike that match, when a fire miraculously descended from Above on to the *mizbeich* of the prophets of *HaShem*, this time the fire will descend on the other side. And that will be the greatest test of all."

(כפר חב"ד גליון 418, דברי שמואל ע' מ)

The *Chozeh* of *Lublin* once said, "Before *Moshiach* arrives, it will be difficult for a *Yid* to hold on to his *emuna*. He will have to struggle to remain an upstanding *Yid*. It will be like climbing up a straight wall, grasping it with no more than pliers."

(ומביא גואל ע' 35)

On his deathbed, *Reb Volf* of *Zhitomir*, a leading

talmid of the *Baal Shem Tov*, shared with those around him what the future holds:

"Let it be known that there will be difficult times before *Moshiach* comes. It will be possible for a person to eat at home on *Yom Kippur R"L*, and then show up at *shul* in a fancy carriage, and be honored with *Shishi* or *Maftir*.

"Publicize this now, so that the Yidden living at that future time will know that many years earlier there lived a certain *Reb Volf* who predicted that state of affairs, and then they will not be overwhelmed and *chas veshalom* despair."

(לקו"ט פרלוב ע' רפ"ט)

CONSIDER

Is the advantage of *golus* due to the increased thirst, the exceptional efforts or the level of the sparks elevated?

What is the common theme of the spiritual challenges predicted for the end of *golus*?

This is how *Reb Simcha Bunim* of *Pshis'cha* would describe the upheaval before *Moshiach* arrives: "At that time, there will be winters without cold, 'rich' without wealth, 'lomidim' ignorant of *Torah*, 'chassidim' empty of *Chassidus*, 'tzaddikim' without *maasim tovim*, and 'baalei middos' with every flaw..."

(חסידיים מספרים סי' תקכ"א)

Once at *yechidus*, *Reb Zalman Gurary* asked the Rebbe why in recent times there are so many *tzaros* among *Klal Yisroel*, with unrelenting suffering? The Rebbe explained to him that during the time before *Moshiach* comes, the forces of *kelipa* gather strength, and thus the darkness grows thicker.

(בכל ביתי נאמן הוא ע' 307)

THE GOLUS ADVANTAGE

In *Tehillim*, *Dovid HaMelech* yearns for *HaShem*: "My *neshama* thirsts for You... in a parched and weary land without water. So too, to see You in the holy [place]..."

In this *possuk*, the *Baal Shem Tov* saw how passionately *Dovid HaMelech* envied the yearning that Yidden would experience during the time of *golus*. Specifically in that state, when the *neshama* is far from *HaShem*, it yearns for Him. *Halevai*, *Dovid HaMelech* beseeches, that the *neshama* should similarly thirst for *HaShem* even when living in a state of holiness.

(הוספות לכש"ט אות ס"ד וש"ג)

Before he passed away, *Moshe Rabbeinu* was shown all the generations of the future. When he gazed upon our spiritually poor generation, whose comprehension of *Elokus* is close to nothing, and yet despite all of its difficulties Yidden in this generation fulfill *Torah* and *mitzvos* and *daven* with a *chassidische geshmak*, with *bitachon* and simple *emuna*, he was so utterly overawed that he felt less worthy than them.

(סה"מ תקס"ב ע' נא, סה"מ קונטרסים ח"א ע' 106)

The Rebbe points out that even today, when we don't face decrees against *Yiddishkeit*, we face another kind of challenge that is sometimes more difficult – abundance and wealth. In order to withstand this challenge, we must battle the *Yetzer HaRa* fiercely. And since this is the task of *ikvesa diMeshicha*, we were obviously given the ability to awaken the inner strength of our *neshama*, so that we can dedicate ourselves to *HaShem*, His *Torah*, and His *mitzvos*.

(תו"מ סה"מ מלוקט ח"ד ע' נח)

The Rebbe Rashab said: When *Moshiach* arrives, people will miss the bygone days of *golus*. At that time they will start feeling regret for not having devoted themselves to *avoda*; they will be deeply pained by their lack of *avoda*. These present days of *golus* are days of *avoda* – to prepare ourselves for the coming of *Moshiach*, speedily, in our time, *Amen*.

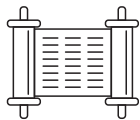
(היום יום ג' אב)

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MISTAKES DURING LEINING

What type of mistakes warrant correcting the baal korei?

It is incumbent upon the *baal korei* to prepare properly and read the Torah with the precise *nekudos, dikduk* and *trop* (cantillation).¹ If he pronounced a word incorrectly, there are differing views among the *rishonim* what is to be done.

Some hold that the congregation is *yotzei* nonetheless, and the *baal korei* shouldn't be corrected since it will make him uncomfortable.² Others hold that the *kriah* is invalid and the *baal korei* must be corrected for any mistake.³

A third view, which is the *halacha*, distinguishes that if the mistake doesn't alter the meaning (e.g. *es* and *eis*), the *baal korei* should only be corrected quietly and on the spot, but not if he already went further. If, however, the mistake alters the meaning (e.g. *chalav* and *chielev*), the *baal korei* must return to correct the mistake.⁴ Incorrect *trop* should also be corrected if it alters the meaning of the *posuk* by joining the wrong words together.⁵

If he skipped a word, even without altering the meaning (e.g. *ki hichbad'ti* instead of *ki ani hichbad'ti*), it must be repeated.⁶ If he skipped a letter without altering the meaning (e.g. omitted *alef* of *aharon*), some *poskim* hold that it needn't be corrected, yet others disagree as every letter in Torah is important.⁷ The Alter Rebbe appears to rule like the latter opinion.⁸

When returning to correct a mistake, if he will have to repeat Hashem's name, the custom (although not mandated) is to complete the *posuk* first and then return to the beginning. Yet, if there is another mention of Hashem's name later, one should go back right away and not finish the *posuk*.⁹

If the mistake was only noticed after the *aliya*, the *baal korei* should begin the next *aliya* from that *posuk* or the closest permissible starting point (and if needed, he can subtly skip to the current *aliya* after reading three *pesukim*).¹⁰ If *krias haTorah* has ended, on Shabbos they must take the Torah out again and read that *posuk* and two more *pesukim* with a *bracha*.¹¹ On a Monday or Thursday, this needn't be done as long as three *pesukim* in each of the three *aliyos* (total of ten *pesukim*) were read correctly (and the missing *posuk* will be made up on Shabbos).¹² The five *aliyos* of *yom tov* are valid as long as three *pesukim* in each were read correctly, however, the *pesukim* in *maftir* that discuss the *korbanos* of the day must be entirely correct.¹³

1. שערי אפרים, שער ג' ס"א-ג. סה"מ תרצ"ז ע' 263.
 2. סה"ש תרצ"ו ע' 51. ספר המנהגים ע' 14.
 3. וראה ת"מ תשנ"א ח"א ע' 248.
 4. טור או"ח סי' קמב בשם בעל המנהג.
 5. טור שם בשם הרמב"ם וכן פסק המחבר סי' קמ"ב וכן נוהגים הספרדים.
 6. ב"י או"ח סי' קמ"ב בשם רבינו ישראל (מהרא"י סימן קפ"א) וכן פסק רמ"א שם ס"א. ופירוש גוערין בו ע"פ תשובות והנהגות ח"א סי' קמ"ז ע"פ מקור הדברים בתרו"ד סי' קפ"א.
 7. משנ"ב שם ס"ד (כגון שקרא משרת במקום מופסק).
 8. ביה"ש שם ד"ה אבל אם טעה.
 9. משנ"ב או"ח סי' קמ"ב סק"ד (אין מחזירין).
 10. ביה"ש סי' קמ"ב ד"ה אין מחזירין בשם ביאור הגר"א.
 11. והפ"ח (מחזירין).
 12. שו"ע או"ח סי' רפ"ב ס"כ.
 13. ראה שו"ת צ"ח ח"ב סי' מ אות ג.
 14. ראה משנ"ב או"ח סי' קמ"ב סק"ב ושער הציון שם סק"ג כמה אופנים, משמע שלכתחילה משם והלאה אבל אפשרי גם שלושה פסוקים או פסוק א' ולדלג לעליה הבא, ו"ל שתלוי אם שמו לב בעליה הבאה או בהמשך, ואם מדלגים לכאורה צ"ל באופן שלא ניכר לציבור לכן מועדף אופן הראשון.
 15. שו"ע או"ח סי' קלז ס"ג. ואם סמוך לפרשה יכול גם לקרוא פסוקים מלפניו - ערוה"ש סי' קל"ז ס"ד.
 16. שו"ע או"ח סי' קלז ס"ג.
 17. משנ"ב שם סי' ק"א (אא"כ דיילג במפטיר פסוק שהיה עיקרו של חובת היום).

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



DER FETER YOSSELE

R. Yosef, the son of R. Yissochor Ber the rov of Lubavitch, was a great *gaon* and *chossid*. He was married to the sister of R. Sholom Shachna, the Tzemach Tzedek's father, and was thus affectionately known as "Der Feter Yossele" (Uncle Yossele).

a Shabbos mindset, and you speak to me of tea!?"
(רשימו"ד חדש ע' 232)

R. Yosef was a *shadar* who would travel collecting *tzedaka* funds for the Rebbe.

R. Yosef was once travelling in the wintery weather on a sled on his way to Lubavitch. The sled made a sharp turn and R. Yosef tumbled out of the carriage onto the snow. Being in a state of *dveikus*, he didn't realize what had happened, and neither did the driver.

In one of the towns R. Yosef visited, he told his host to stop by his home for a tea on his next visit to Lubavitch. One *Erev Shabbos*, the *chossid* arrived in Lubavitch and looked forward to taking up R. Yosef's offer.

When other *chassidim* passed by and noticed him lying on the snow, they asked him what he was doing there. He answered, "I'm on my way to Lubavitch!"

When he arrived at R. Yosef's home, he saw R. Yosef pacing the room back and forth in a trance, clearly not noticing him. When he finally realized that the *chossid* was sitting there, he asked what he was waiting for, and the *chossid* replied that R. Yosef had invited him for a tea. R. Yosef, still in his state of *dveikus*, replied: "My eyes are popping out of my head trying to leave my weekday mindset and enter

There was once a big rainstorm and the streets had filled with mud. A man entered *shul* and complained about the terrible weather. R. Yosef turned to him in astonishment: "And you can do better?!"
(רשימו"ד חדש ע' 233)

A Moment with The Rebbe



THE INCRIMINATING DOCUMENTS

At one Yud Beis Tammuz *farbrengen*, the Rebbe turned to the warm *chossid* Reb Zalman Duchman. Since he was present at the arrest of the Frierdiker Rebbe in 5687 (1927), the Rebbe asked him to share some memories.

Rebbe's son-in-law, spent that entire frightful evening concealing the papers. Some of them, I watched him chew and swallow..."

Reb Zalman stood up, and began to relate:

At this point, the Rebbe motioned with his hand, that enough was said. Reb Zalman obeyed, but couldn't control himself from adding, "Oh, you were always modest..."

"During the arrest, there was a grave risk that some incriminating documents would be found. I remember how the Rebbe, then the

(Who's Who in Lubavitch, p. 59; see also Otzar Hachassidim NY, p. 469)

