

# The Weekly *Farbrenge*



**MERKAZ ANASH**  
מרכז אנאש

645 • וישלח תשפ"ב • חמץ ישמעו  
EDITOR - RABBI SHIMON HELLINGER

## YUD-TE'S KISLEV (II)

### RENEWING THE CONNECTION

In *HaYom Yom* it is written: *Yud-Tes Kislev* is a day for *farbrenge* 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 *farbrenge* 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 the *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*.

(לקריאת ח"ד ע' 1518, קובץ ומעייני ע' 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 *farbrenge*, 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 *farbrenge*. 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 *farbrenge*d 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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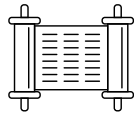
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## BEAUTIFUL MENORAH

**Do I need to have a menorah, or can I just light separate lights on a surface?**

Chazal learn from the *posuk* “zeh keili v'anveihu – this is my G-d and I will beautify Him,” that one should beautify *mitzvos* by buying beautiful *mitzva* items such as *tzitzis*, *lulav*, and the like. The *Gemara* says this even calls for wrapping a *sefer* Torah in beautiful silk fabric.<sup>1</sup>

One should be *mehader* to the best ability to have a nice menorah, as this beautifies the *mitzva* and displays one's cherishment for it.<sup>2</sup> *Poskim* write that it is optimal to have a gold or silver menorah, and then the order of preference is metal, glass, or wood.<sup>3</sup>

But is it necessary to have a menorah at all? Or is it possible to place candles or cups of oil and light them?

According to some, there must be a freestanding base to the menorah—and if you attach the candles to the wall, or carve receptacles in a potato, this does not fulfill the obligation.<sup>4</sup> However, the majority of *poskim* make no mention of the need for a base, and the implication is that it's not needed.<sup>5</sup>

When using a silver menorah, some insist on putting the oil in the silver and not in glass cups. They argue that if one uses cups, the menorah is not a part of the *mitzvah* and is not a *hiddur*.

However, others argue that according to the opinion that a base is necessary, the silver menorah serves an important and primary role. This is especially true when the glass cups have a protrusion on the bottom and are incapable of standing on their own at all. Moreover, even according to the view that a base isn't needed, a receptacle isn't halachically necessary either (e.g. with candles), and the glass cups are no more a part of the *mitzva* than the silver base.

In practice, while some are *mehader* to light in the silver, there is no problem to use glass cups as they are nullified to the menorah that they service,<sup>6</sup> their entire purpose is to be in the menorah,<sup>7</sup> and they provide a better view of the oil and flame to the onlooker.<sup>8</sup>

1. שבת קלג, ב.
2. ראה משנ"ב או"ח סי' תרע"ג סקכ"ח.
3. הובא בשו"ת מערכת הנוכה אות ז', כף החיים סי' תרע"ג סק"ס.
4. שו"ת או"ח סי' תרע"ג סק"ח בשם חסד לאברהם, וראה אבנ"ז סי' ת"ק.
5. ראה שו"ת שבה"ל ח"ח סי' קנ"ז, אז נדברו ח"י"ג סי' מ"ט. וראה ולקו"ש ח"ה ע' 445 (ולעיר מסידור אדה"ז לדבוק הנרות).
6. שו"ת שבט הקהתי ח"ג סי' ר"א.
7. הליכות שלמה ח"ב ע' רפ"ה הע 17.
8. שבט הקהתי ח"ה סי' קיד.

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

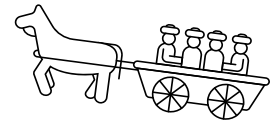
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May we merit the coming of Moshiach now!

## Our Heroes



### R. EFRAIM OF KOPUST

R. Efraim of Kopust (5555 – c. 5606) was the son of R Yisrael of Kopust, an early chossid of the Alter Rebbe and a famous printer of chassidische seforim. A chossid of the Mitteler Rebbe, and later of the Tzemach Tzedek, R. Efraim moved to Eretz Yisroel where he served as one of the heads of Colel Chabad in Chevron.

and I began to recite Chassidus. In middle of the *maamar*, my father reappeared, but I did not want to stop, so I finished the *maamar* and they left.

"Now," concluded the Mitteler Rebbe, "I am in great distress that I did not ask of them to say Chassidus." R. Efraim managed to console the Rebbe until he felt better again.

(שמרו"ס ח"ג ע' 189)

Once, the Mitteler Rebbe closeted himself in his room for three days without eating. The Rebbe's family was distraught, and R. Efraim, who was close to the Rebbe, got their permission to go in.

When he entered, he found the Rebbe standing and smoking his pipe. The Rebbe asked him what he wanted, and R. Efraim explained that the Rebbe's family was concerned.

The Rebbe then told him why he was withdrawn, "I was sitting and writing Chassidus, when I suddenly saw my father, the Alter Rebbe, standing beside me, and he told me that his Rebbe, the Maggid, wanted to hear Chassidus from me. I agreed on condition that the Alter Rebbe would not be present. He disappeared, and the Maggid appeared,

In his later years, R. Efraim wished to travel to Eretz Yisroel, but the Tzemach Tzedek would not allow him. After much pleading, the Rebbe gave him permission to go on condition that he won't leave the Holy Land.

After several years there, R. Efraim had a strong yearning to see the Rebbe. He headed back, and while at sea a fierce storm broke out that almost capsized the ship. He then dreamt that the Alter Rebbe and Mitteler Rebbe told him that he was at fault, since he had transgressed the Tzemach Tzedek's instructions, but they promised him that he would be saved. Indeed, he arrived safely and eventually passed away in Russia.

(בית רבי)

## A Moment with The Rebbe



### HOW A CHOSSID DAVENS

The esteemed chossid Reb Saadya Liberow first came to the Rebbe in 5718 (1968) from his *shlichus* in Morocco, and periodically came thereafter on a consistent basis. His stays in 770 were spiritually stirring experiences for him, during which he would spend many hours covered in his *talis*, *davening* with devotion.

with a special expression of pleasure; the Rebbe's face literally shone as he observed the chossid *davening*, totally oblivious to his surroundings..."

Reb Yisroel Friedman relates:

"I remember one Shabbos in 5719 (1969), as Reb Sa'adya stood and *davened* in the smaller *shul* of 770, the Rebbe walked in. The Rebbe stood there for a few moments, looking at him

Reb Sa'adya's son, Reb Sender adds, "On another occasion, the scene repeated itself. This time, after the Rebbe watched my father *daven* for a moment, the Rebbe turned to the bystanders and said, 'Zeh vi a chossid *shteit un davent* – Look how a chossid stands in prayer.'"

(*Techayeinu, Issue 7; "Reb Sa'adya Liberow," Adar 1 5768*)