

# The Weekly *Farbrengens*



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מרכז אנאש

למען ישמעו • נשא תשפ"ד • 779  
EDITOR - RABBI SHIMON HELLINGER

## BEING CONNECTED (I)

### DIRECT LINE

The Torah repeatedly commands us to connect ourselves to *HaShem*.

Chazal ask: How is this possible? How can a mortal attach himself to *HaShem*?

They answer that this can be accomplished – by connecting to such *talmidei chachomim* who are constantly attached to the *Shechina*. When we bond with them, we are thereby connected to *HaShem*.

(כתובות ק"א ע"ב, ס' המצוות להרמב"ם מ"ע ו')

The *Midrash* says that when a person is connected to a *tzaddik*, he is helped and saved in the merit of that *tzaddik*, just as Lot was saved in the merit of Avrohom Avinu.

(מדרש תנחומא וירא פ"ט)

The Rebbe once explained that we connect to a Rebbe only because of his direct connection to *HaShem*, and not because of his qualities. In this context the Rebbe related:

Someone once asked the venerable chossid, the Rashbatz, whether the Rebbe Rashab had *ruach hakodesh*. The Rashbatz replied, "To me it makes no difference! I know that he is a Rebbe. If a Rebbe needs *ruach hakodesh*, then he surely has it, and if not, then what is there to be excited about...?"

To this the Rebbe added: "Someone once came and told me that the Frierdiker Rebbe had told him, 'Connect to me, and you will be connected to whom I am connected to.' This person was very excited, thinking that the Rebbe had meant his father, the Rebbe Rashab. I did not want to disappoint him, but in truth, the Rebbe had meant that he would be connected to *HaShem*. In truth, that is what matters to us."

(תו"מ ח"א ע' 94)

### HOW TO CONNECT

When asked, "How can I connect to the Rebbe if I never met him personally?" the Frierdiker Rebbe replied:

"True *hiskashrus* is achieved by studying Torah. Studying my *Chassidus*, reading my *sichos*, joining *Anash* and the *temimim* in study and *farbrengens*, fulfilling my request of reciting *Tehillim* and keeping set times for Torah study – this is *hiskashrus*."

(היום יום כ"ד סיון)

### CONSIDER

*What does it mean to connect to the Shechina through the tzaddik? How does this show in the chossid?*

*Why must hiskashrus comprise of Torah and avoda? What does it mean to be "mekushar"?*

In a letter to some young students the Frierdiker Rebbe wrote:

"I was pleased to hear you thanking *HaShem* for your connection with me. However, you must consider whether you are truly connected with me, or whether it is all imaginary, or perhaps it is just an empty slogan. True *hiskashrus* must bring one to action.

"You know that I demand from all *talmidim*, especially those connected with me, to bring the light of Torah and *mitzvos* into Yiddishe homes and to create there an atmosphere of Torah and *yiras Shamayim*. Have you fulfilled this? With

what are you connected to me? Until you take part in one of those activities, your words about *hiskashrus* are empty slogans."

(אגרות קודש מוהרי"צ ח"ח ע' רכ"ב)

### FERTILE FIELD

The Frierdiker Rebbe once compared a *bracha* from a Rebbe to rain falling on a field. If the field is plowed and planted, the rain will promote growth, but not if the field lies fallow. Similarly, for the Rebbe's *brachos* to be fully effective, one must make due preparations – by connecting with the Rebbe through studying *Chassidus* and observing its customs.

(אג"ק ריי"צ ח"ד ע' רע"ט)

Reb Yankel Landau related:

At the *farbrengens* of *Yud-Tes Kislev* (1918), the Rebbe Rashab said that in the World to Come, too, one should ask to be with the Rebbe.

Fired with emotion, Reb Zalman Havlin jumped to his feet and said, "Who knows if we will be able to find the Rebbe's door?"

The Rebbe assured him, "Don't worry, you will find the door..."

At this point, I asked the Rebbe what will be when they ask me, "What connection do you have with the Rebbe? Did you do what the Rebbe told you?" And the Rebbe replied, "Indeed! One must heed the directives," but immediately added, "Yet, we have a Rebbe. [One can say:] I was together with him; I heard Torah from him, and I learned his *Chassidus*."

Reb Yankel Landau later added:

It seems to me that 'I heard Torah from him' refers to the teachings we heard from the Rebbe during his lifetime in This World, and 'I learned his *Chassidus*' refers to our ongoing study of his teachings after his *histalkus*.

(שמועות וסיפורים ח"א ע' 184)



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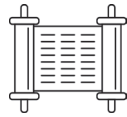
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SHABBOS INVITATIONS

Can I invite someone to a Shabbos meal if he may drive on Shabbos?

It is prohibited to cause or help another Jew perform an aveira. If he couldn't do it without your help, your involvement falls under the Torah prohibition of "lifnei iver." If he would be able to do the aveira regardless, any assistance you provide is prohibited midrabanan under "misayei'a lidvar aveira."

Acharonim debate whether the issur of mesayei'a applies when dealing with a Yid who isn't frum and doesn't follow the mitzvos regardless. However, the Alter Rebbe seems to rule strictly.

In the case of driving, for someone who doesn't have a realistic option of walking — due to the distance, weather, age, or the like — the invitation is viewed as causing them to inevitably transgress Shabbos. Reb Moshe Feinstein went so far as to consider inviting such a person as being meisis, inciting someone to do an aveira (which is worse than lifnei iver since you initiated).

Yet, some poskim permit inviting someone, for the sake of being mekarev him to Torah, so long as one doesn't actively cause him to desecrate Shabbos. Thus, one may invite the guest to come before Shabbos with an offer to sleep over. Even if the guest chooses not to stay, you are not responsible for his choice. Likewise, if the person you wish to invite has a realistic option of walking, you aren't causing him to sin.

The Rebbe expressed a stringent stance on this issue and instructed that when advertising a Shabbos program, the flyer should note the oxymoron of transgressing Torah to attend a Torah event. At the same time, the Rebbe negated the notion of downsizing the event due to this concern (as long as people are told not to transgress Shabbos).

Similarly, when organizers of a mesibas Shabbos asked the Rebbe whether to stop since some were driving to attend, the Rebbe responded that the organizers should simply emphasize several times that it's forbidden to drive on Shabbos and that people should only come by foot.

In practice, one should consult with a unbiased halachic opinion.

1. עבודה זרה ו ע"א. שו"ע"ר סי' שמ"ז והנהגות ח"א סי' שנ"ח.
2. ראה שו"ע"ר סי' שמ"ז ס"ג.
3. ראה אג"מ או"ח ח"א סי' צ"ט. וראה גם שם סי' צ"ח.
4. ראה העו"ב גל' אלף-לג, ע' 175
5. אגרות קודש ח"ד עמ' עה.
6. אגרות קודש שם עמ' קנה. ראה גם מכתב הרב חדקוב ע"פ הוראת אדהר"י צ' שנדפס בקונטרס 'התועודות' ש"ל לש"פ ראה תשע"ב, ע' 14.
7. מאוצר המלך ח"ג עמ' 56.

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



REB DOVID HORODOKER

Reb Dovid Kivman (Horodoker) was born around 5644 (1884) in Horodok. At the age of fifteen he received smicha on all four parts of Shulchan Aruch and shortly after he traveled to study in Lubavitch. He soon became one of the elite tmimim who the Rebbe Rashab held in very high esteem. In 5670 (1910) he married the daughter of a gvir from Vitebsk and then moved to the city of Vietka where he served as the rov for the next eighteen years, 5671-5689 (1911-1929). He was in Samarkand during World War II where he passed away shortly before Pesach 5703 (1943) in the middle of baking matzos.

the chassidim wanted Reb Dovid to join them. Despite the fact that the farbrengen was going on right next to him, Reb Dovid was so engrossed in his davening that he didn't even realize it. The chassidim decided that all forty of them should begin singing loudly to attract his attention, but that did not help. It was only when they began dancing that he suddenly noticed. He finished davening and quickly

(בטאון חב"ד גליון 15-16)

Reb Mendel Futerfas related:

One afternoon Reb Dovid asked me to accompany him to the train station. The train was scheduled to leave late at night, so I asked Reb Dovid why he needed to leave so early. Reb Dovid responded, "Chazal say a person should always set out when the sun is shining and it's light outside." To my remark that there were still many hours of daylight left Reb Dovid responded, "Whatever I am doing here, I can do there as well."

With Reb Dovid there was no concept of bitul Torah. Wherever he was, he could delve into a sugya of gemara or Chassidus — in middle of the train station just like in the beis medrash. joined the farbrengen.

(ר' מענדל עמוד 169)

A Moment with The Rebbe



לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמייות ורוחניות

EVERYTHING DEPENDS ON RUCHNIUS

When the Montreal Lubavitch Rosh Yeshiva Reb Aizek Shwei became ill with yene machla at a relatively young age, he wrote to the Rebbe asking for a bracha.

between the sichos, and requested a bracha for his mother who wasn't feeling well.

The Rebbe responded with a directive to appoint for himself a personal Mashpia.

"Add in learning Chassidus" the Rebbe advised.

Immediately, Reb Aizek appointed Reb Itche Shpringer as his Mashpia, and the illness disappeared.

Reb Simcha smiled.

"Vos shmeichelst du? Why are you smiling?" the Rebbe reproached him, "Everything depends on the ruchnius!"

Once, in the middle of a farbrengen, Reb Simcha Werner approached the Rebbe

(Moments Archive; Teshura Werner Adar 25779)