

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

782 • קרח תשפ"ד • לחמן ישמענו
EDITOR - RABBI SHIMON HELLINGER

BEING CONNECTED (IV)

INTELLECTUAL BOND

When the Alter Rebbe passed away, the Mittlerer Rebbe was in Kremenchug, arranging homes for the family. When news arrived of his father's passing, he fainted and could not come to. Each time he was revived he would recall the sad news and would collapse in a faint.

Finally, someone had an idea. He brought a box of manuscripts of the Alter Rebbe's *maamorim* and the next time the Mittlerer Rebbe opened his eyes, they showed him the box. The Mittlerer Rebbe took a look at it and said, "We have with what to live." And he did not faint again.

(לקר"ס פרלוב ע' פ"ה)

The Frierdiker Rebbe once said:

"For the followers of the Baal Shem Tov it was enough to be connected, to be *mekushar*, which means to follow the Rebbe's instructions. For example: continually reciting words of Torah, and being dedicated to *ahavas Yisroel*.

"For the followers of the Maggid, that wasn't enough. His students had to be near him and learn from his conduct.

"As for the Alter Rebbe, both *hiskashrus* and learning from the Rebbe's ways weren't enough; the chassidim were also expected to *understand* the Rebbe."

(סה"מ תש"ט ע' 89)

On *Motzoei Shabbos Vayikra, Beis Nissan* תר"פ (1920), a few short hours before the Rebbe Rashab passed away, he said to those around his bed, "I am ascending to Heaven; the writings I am leaving for you (*Ich gei in himmel, di ksovim loz ich far eich*). Take me in to the *zal* so that we will be together."

The Rebbe explains that his departure is directly connected to the remaining *ksovim*, because by studying his teachings we will actually have the Rebbe himself, even as he stands in Heaven.

(אג"ק מהור"י צ"ח ע' קיג, לקר"ש חכ"ז ע' 24)

Reb Meir Simcha Chein once went into *yechidus* with the Rebbe Rashab, and complained that in earlier years his *hiskashrus* had been much stronger. The Rebbe replied, "The *hiskashrus* of one *neshama* to another *neshama* comes through Torah. Learn my *Chassidus!*"

Reb Meir Simcha answered that he did not have any of the Rebbe's *maamorim*. The Rebbe told him, "Among the students of Tomchei Temimim you will be able, [if you really care,] to get copies of the *maamorim* without spending too much..."

(לשמע און ע' 104)

reply; "If you want to give me a *pan* as is done by *mekusharim*, those who are spiritually connected to me, this is not done with money (*dmei pan*), but by designating a full hour each and every day to study *Gemara* and *Shulchan Aruch*. By doing so you will also be doing a great favor for yourself and your family."

(אג"ק ריי"צ ח"ח ע' תקפד)

CONTINUED CONNECTION

On Pesach Sheni ה'שי"ה (1950), just three months after the *histalkus* of the Frierdiker Rebbe, the Rebbe spoke at a *farbrengens* about the possibility of still connecting with the Frierdiker Rebbe:

"Even a person who never saw the Rebbe, or for whatever reason did not fully absorb what he saw (*nit derhert*), can still connect with the Rebbe now through the Rebbe's continuing influence with his chassidim."

(תר"מ ח"א ע' 50)

How did Kalev stand strong against the influence of his fellow *meraglim*? Chazal say that he visited the *kvarim* of the *Avos*, where he *davened* for his success.

Like the *meraglim*, we too are at risk of following our own reason instead of what we were instructed to do. Like Kalev, we can strengthen our commitment to the *shlichus* we were given by visiting the *kever* of the Rebbe (*hishtatchus*) with the awareness that we are actually in his presence (*doh iz er*). Without this, it is possible for one's commitment to be tainted by personal calculations and rationalizations.

In addition, there is also a form of spiritual *hishtatchus* which, as the Baal Shem Tov says, occurs when one studies the Torah of the *tzaddik*, the teachings in which he invested himself. Thus, by learning the Rebbe's Torah one strengthens his connection and his commitment to fulfill his *shlichus* faithfully.

(תר"מ ח"א ע' 801)

CONSIDER

Why does studying the Rebbe's Torah forge a stronger connection than fulfilling the Rebbe's directives?

How can studying the Rebbe's Torah compare to being with the Rebbe physically?

TORAH STUDY

At a *yechidus*, the Rebbe once explained that *hiskashrus* can be achieved by learning any part of *nigleh* or *Chassidus*. The reason: Unlike *mitzvos*, which relate to specific limbs, all the various parts of the Torah, like the blood that flows through the entire body, relate indiscriminately to the entire man.

(יחידות הר"ש ש"ל לו, מוגה, תשורה י' אד"ר תשס"ג)

A person who sent a *pan* (note) with money to the Frierdiker Rebbe received the following



Yoseph Shomer
Certified Public Accountant

(718) 301-7014 | SHOMERCPA.COM



SELL MILES NOW

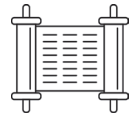
www.SELLMILESNOW.com
732-987-7765



COTLAR PLLC
Certified Public Accountant
audits, reviews, compilations, & GAAP financials
RabbiCPA.com | (713) 419-0780



Kvation™
Kosher Rentals
Instantly Book on
kvation.com
Got a rental? Free for hosts on kvation.com



TEFILLIN SIZE

Why is the minhag in Chabad to have such large tefillin?

Chazal say that there is room on the head for two pairs of head-tefillin, and there is room on the bicep for two pairs of arm-tefillin.¹ This implies there is a minimum size of the tefillin's base (*titura*), for otherwise, there could be room for more than two pairs.²

Tosfos quotes a midrash that the *bayis* of the head-tefillin should *l'chatchila* be two by two *etzbaos* (four by four cm), though smaller ones would still be kosher. If there is space for exactly two such tefillin, one should not make tefillin larger than 4 by 4 *etzbaos* (the size of two such pairs).

Some *Rishonim* hold that the *titura* counts toward the size, but *Shimusha Rabba* holds that the *bayis* itself should contain the *shiur*. According to this approach, although there is room on the head for two *batim*, they wouldn't actually fit due to the protruding *titura*.

While some *poskim* rule that the *shiur* includes the *titura*, and the actual *bayis* can be smaller,³ the Alter Rebbe writes to be concerned for the stricter view, though he notes that the common custom was not so.⁴ Minhag Chabad is to make the *bayis* itself two by two *etzbaos*,⁵ hence the reason for larger tefillin.

Though the arm-tefillin could technically be one *etzba*,⁶ it is considered *hidur mitzvah* if both are the same size. For a petite *bar mitzvah bochur* with a small arm, some prefer to have smaller arm-tefillin so that it fits in the correct spot, though it isn't the widespread practice.

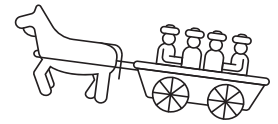
Regarding the height of the tefillin, the Rama writes that there is no problem to make them taller than their width. Yet, it is considered more *mehudar* for the height to be equal to the length and width, and that is the minhag Chabad.⁷

- | | |
|----------------------------------|---|
| 1. עירובין צ"ה ע"ב. | 6. ראה תוספות עירובין צ"ה ע"ב ד"ה מקום - וראה קו"א אדה"ז א"ח ס"ל ל"ב סק"י ג. השיעור בס"מ לפי הגר"ח נאה בספרו שיעורי תורה. |
| 2. ראה שו"ע ר"א א"ח ס"ל ל"ב ס"ג. | 7. אג"ק ח"ד ע"י תק"י. |
| 3. משנ"ב שם סקמ"א. | |
| 4. ראה שו"ע ר"א ס"ל ל"ב ס"ז. | |
| 5. אג"ק ח"א ע"י שס"ד. | |

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

☎ PHONE 347.471.1770
 ✉ EMAIL INFO@MERKAZANASH.COM
 🌐 WEB WWW.MERKAZANASH.COM

Our Heroes



REB YISROEL NEVLER

Reb Yisroel Levin was born in the year 5645 (1885) in the *chassidische* town of Nevel. He studied for many years in Lubavitch and became a *lamdan*, as well as a great *maskil* in *Chassidus*. After his marriage to the daughter of Reb Mordechai Pevzner, he settled in the city of Klimovitch. The Frierdiker Rebbe advised that he should be accepted as a *melamed* in order for "the children to know what a *chassidische melamed* is." Reb Yisroel was arrested twice for teaching Torah to children and each time was held in prison for many months. During World War II, he fled to Tashkent where he continued to teach Torah, infused with *chassidische* stories. He escaped Russia after the war but fell ill shortly after. He passed away on 9 Iyar 5709 (1949).

nefesh, then what are you? A '*baal nefesh*' is a *Yid* who possesses a *neshama*. Someone without a *neshama* is called a '*baal guf*.'"

(רשימות דברים חדש ע' 289)

In Elul 5698 (1938), Reb Yisroel was arrested by the NKVD and was held in prison for over a year, enduring painful interrogations. Friends of the family suggested to Reb Yisroel's wife to send their little daughter to the communist schools, hopefully resulting in his release or a reduction of his sentence. The little girl began attending the school and a short time later Reb Yisroel was indeed released and he returned home.

The following morning he noticed his daughter carrying a knapsack and heading for the door. He inquired as to where she was going, and the little girl responded, "To school. Friends told mother that if I go to school you might be freed and that's exactly what happened!" Reb Yisroel replied firmly, "If this is the condition that warranted my release, I would rather stay in prison!"

Reb Yisroel once overheard someone telling his friend about a certain *halacha* where the Alter Rebbe writes in *Shulchan Aruch* that a *baal nefesh* should be *machmir* on himself. The friend responded, "I'm not a *baal nefesh*." Reb Yisroel entered the conversation asking, "If you're not a *baal*

A Moment with The Rebbe

לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרף בגשמיות ורוחניות



THE ULTIMATE SOLUTION

Reb Avraham Eliyahu Mokotowsky, better known as Reb Eliyahu Kitov, was an educator, community activist and a prolific author.

In exchanges of letters, *yechidusen* and by participating in *farbrengens*, Reb Eliyohu merited a special relationship with the Rebbe, in which he received much encouragement for his activities.

Reb Tuvia Bloi relates what he heard from Reb Eliyahu:

Once, in a 5713 *yechidus*, he told the Rebbe that being that am Yisroel is suffering from

so many *tzoros*, and with all the challenges we are facing, it would be worthwhile for all the Gedolei Yisroel to meet in one room, to discuss solutions. Amongst the suggested participants, Reb Eliyohu mentioned the Lubavitcher Rebbe, the Satmarer Rebbe, the Gerrer Rebbe, the Chazon Ish, the Lakewood Rosh Yeshiva and the Brisker Rov.

The Rebbe smiled and said that indeed this initiative would solve all the problems. "Because if you get all these Rabbonim in one room, Moshiach will come, and all the difficulties will be resolved!"

לעילוי נשמת

מרת מוסיא בת ר' אברהם ישעי' ע"ה שטראקס

נפטרה כ"ה אדר תשפ"ד