

# The Weekly *Farbrengens*

  
**MERKAZ ANASH**  
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## TOILING IN TORAH (I)

### THE NEED TO TOIL

Rebbi Yitzchok said: "If someone says that he toiled in Torah but did not find (meaning that he was not successful), do not believe him. If someone says that he did not work hard but did find, do not believe him either. Believe the person who claims to have toiled and found (*Yagati u'matzasi - taamin*)."

Rava said: "Every physical body was created to work. Fortunate is he who merits having his work and effort in Torah."

(מגילה ו' ע"ב, סנהדרין צ"ט ע"ב)

Eliyahu HaNavi related: A *talmid* who was not well versed in *halacha* once complained to me, "I learn Torah and strongly desire it, and wait that it come to me, but it does not." I explained to him that only a person who gives up his life for Torah, for the honor of *HaShem*, merits this.

(תנא דבי אליהו רבה פכ"ב)

Based on the *Zohar*, the Alter Rebbe explains that just as the Yidden toiled physically and then went out to receive the Torah, so too we must toil in learning Torah, to bring about the final *Geula*. The Rebbe adds that even the laziest person would choose such work over the labor in Mitzrayim.

(תורה אור פ' וארא, שיחוק"ק תשמ"ח ע' 636)

### NO SHORTCUTS!

The Alter Rebbe writes that since *HaShem* demands of us to serve Him "with all [our] *nefesh*," every individual is required to learn to use his skills to the utmost. One who is capable of learning something difficult cannot discharge his duty by learning something easy. The Frierdiker Rebbe directed that everyone must have an in-depth *shiur* in *Gemara* (*l'iyun*) and not be satisfied with simply learning *Mishnayos*, important though it is. The Rebbe explained that learning that takes place without effort is essentially insufficient, since it does not involve the entire person.

(מאמרי אדה"ז ענינים א' ע' קנה, לקו"ש ח"ב ע' 566)

At the Rebbe's *chassuna*, the Frierdiker Rebbe went around greeting the guests and pouring them *L'chaim*. Approaching the standing area of the *bochurim*, he said: "*Temimim!* Torah can only succeed through great effort. A person who toils will understand what he studies even better than another who has a stronger head. You must dedicate yourselves to learn *with effort!*"

As he later related, "I was then forty years old. For fifteen years I had often traveled to visit the Alter Rebbe and when I was there I studied with all my *kochos*. Yet when this *yungerman* sat and *chazered* the *maamarim*, I didn't grasp them. Every *maamar* I heard made me feel utterly crushed. Because of my burning desire to know the *maamarim* and understand them, I asked the *yungerman* to review them over and over again for me. This he did, but despite his repeated explanations, my mind remained like a block of wood. It was closed to it all.

"For three weeks I held him back from continuing his journey home, and let my family run the store. Days and nights I toiled to understand what the *yungerman* taught me, but it was all to no avail. He eventually left, and I was left like a stranded ship at sea. I fasted and said *Tehillim* with tears, but my mind didn't open, so I decided to travel to Lubavitch. "There I noticed that over the past nine months since my last visit, there was a new atmosphere. Fifty or sixty *yungeleit* sat for hours on end, learning *Chassidus* diligently. On my first *Shabbos* there, the Mittlerer Rebbe delivered a *maamar*, and I understood it. But unlike the *yungeleit*, I couldn't understand the Rebbe's additional explanation. This caused me such intense pain that I cried all night and fasted the next day.

"When I went to *yechidus* with the Rebbe, I told him all that had transpired. He told me that nothing can stand in the way of a person's will. Indeed, a strong desire can actually change his capabilities. When I heard that everything depended on my desire, I decided to remain in Lubavitch until I would begin to understand, and sent a message to my family to continue running the store on their own. I spent about four months working intensely, training myself to think about a subject for hours at a time and reviewing each topic dozens of times.

"That Tishrei I felt like a new creation, as if I had 'washed out the pot' and had become a proper recipient for receiving what I truly desired to receive. Only then did I go home."

(אג"ק אדהר"י צ"ח ע' ג' שט"ד)

**CONSIDER**

**How does effort in Torah replace toiling in worldly labor?**

**Did Reb Yekusiel not exert himself in his hometown? How much effort must one apply?**

(סה"ש תרפ"ט ע' 53)

The Rebbe once said that everyone ought to become a *talmid chacham*. He explained that there is no shortcut to this, and it is only attainable through hard effort. A person who thinks of excuses as to why he is unable to do so is really only fooling himself, and unfortunately he will remain ignorant (an *am haaretz*)...

(שיחוק"ק תשמ"א ח"ב ע' 565)

### THE FRUITS OF TOIL

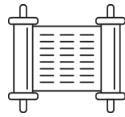
Reb Yekusiel, a salt merchant from Liepli who had been a *chossid* from the time of the Alter Rebbe, was a great *oved*, but with a limited understanding of Torah, especially of *Chassidus*. Once, a young *mashpia* traveling through Liepli stayed there for a few days, and every day he *chazered* a *maamar* of the Mittlerer Rebbe. His sharp mind and articulateness left a strong impression on all those who heard him, but Reb Yekusiel didn't grasp the *maamarim* and was greatly disheartened.

  
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KORBANOS IN THE PRESENT AGE

Can one bring a korban today?

Although the Beis Hamikdosh is destroyed, we find certain Rishonim, notably Reb Yechiel from Paris, who supported the idea of bringing a korban today.

Their reasoning was partially based on the Rambam's ruling that the location of the Beis Hamikdosh retains its kedusha to this day, and, according to the Rambam and most Rishonim, it is permissible to offer a korban at the location where the mizbeiach once stood, even in the absence of the Beis Hamikdosh structure.1 Thus, halachically, one could theoretically bring a korban today.2

What about the fact that we are all t'mei meis and we lack the ashes of the para aduma for purification? Some applied the rule that korbanos with a fixed time may be brought in a state of tumah if the majority of the Yidden offering it are t'mei'ei meisim. This includes all communal korbanos, as well as the korban Pesach.3

Around two centuries ago, there was a major debate among Acharonim on the practical application of this.4 The discussion revolved around several shailos, including the abovementioned issue of tumah, the lack of kohanim meyuchasim (kohanim with proven ancestry) to bring the korbanos, the indefinite location of the mizbeach, and the lack of confirmed t'cheiles for bigdei kehunah.

For most of Jewish history after the churban, it was entirely impractical to offer a korban on Har Habayis, as it was under foreign control. After the Six Day War, when Har Habayis came under Jewish hands, the Rebbe wrote that due to the possibility that an obligation exists — and failure to do so would incur kares — it was best for G-d-fearing Yidden not to be in the vicinity of Yerushalayim on erev Pesach, and again on 14 Iyar.5

However, at a later date, after the Yom Kippur War, the Rebbe wrote that due to the change in the political and security situation, it was no longer practical to bring the korban and it was unnecessary to stay away from Yerushalayim on those dates.6

1. ראה רמב"ם הל' ביהב"ח פ"ו הט"ו.
2. ראה ס' כפתור ופרח פ"ו בענין קדושת הבית לעולם שאלת יעב"ץ ח"א סי' פ"ט.
3. ראה רמב"ם הל' ביאת המקדש פ"ד הל"ט-י'.
4. קונטרס ראשון לציון מאמר העבודה, ס' דרישת ציון קונטרס מאמרין קדישין, שו"ת חת"ס סי' רל"ו, מהר"ץ חיות סי' פ"ט.
5. שו"ת ח"א סי' ב' וח"ב סי' י"ז.
6. לקו"ש ח"ב ע' 220-221. לקו"ש שם ע' 216.

REB GERSHON BER PAHARER

Reb Gershon Ber's father passed away while his mother was pregnant with him, and he was named after his father. A short time later his mother passed away as well and he was raised by his relatives. Eventually, he was taken in by his uncle Reb Abba der Lebediker, a chossid of the Alter Rebbe who brought him close to the ways of Chassidus. In the year 5609 (1849), Reb Gershon Ber met Reb Hillel Paritcher and became his talmid. Reb Gershon Ber became a mekushor to the Rebbe Maharash and then the Rebbe Rashab. The Rebbe Rashab appointed him as a shadar to the cities in the Kherson region where he would collect money and chazer Chassidus.

The chossid Reb Mendel Gurary was once traveling by train to his hometown, Kremenchug. The trip was days long and he was desperate for company, so he set about searching the cars for a Yid with whom he could converse. After some time, he spotted a figure in the corner wrapped in a blanket. Sensing that this was what he was looking for, Reb Mendel approached the figure and lifted the blanket. Sure enough, inside was the eminent chossid Reb Gershon Ber Paharer. He was awake, but deep in thought, meditating on some concept in Chassidus.

Reb Gershon opened his eyes and exclaimed to the chossid in front of him, "Yungerman, yungerman! Remember to tell

your children that Hu levado ve'ei zulaso - There is nothing else but HaShem."

(מפי חסידים, חסידים הראשונים ח"ב ע' 14)

Once, Reb Gershon Ber sat with his fellow chassidim and expressed his gratitude to Hashem for all that had passed over him:

"As a child under my mother (his father had passed away before he was born), my life was surely good. Then, after my mother passed away, my uncle took me in, and that too was good. Then, my uncle passed away and the community took charge of me, and was also good.

"When I grew older, the community handed me over to a craftsman to learn a trade (craftsmen were known to treat their apprentices harshly), and that was good as well. Then, I became one of the yungeleit who served Reb Hillel Paritcher, and that is surely good. After that, I became a melamed and I earned a living, and that's good (melamdin were actually paid a meager salary and lived very poorly). Finally, I merited to become a Shadar for the Rebbe Maharash and the Rebbe Rashab, and that is definitely good.

"I must therefore not be ungrateful R"L, and I should rejoice and thank Hashem for His kindness and mercy."

(רשימו"ד חדש ע' 852)

A Moment with The Rebbe

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



EASIER VS. GESHMAK

As the Chai Elul 5711 farbrengen drew to a close, the Rebbe addressed how to approach the following days of teshuva.

"There are two approaches. The method of fear and bitterness, which is easier, and the method of love and joy, which is good and pleasant..."

With that, the Rebbe asked for a joyous nigun, and got up to dance at his place.

As the song winded down, one Chossid announced, "Nasha biriyot!"

The Rebbe accepted this, and said, "Indeed, nasha biriyot, which is Russian for 'we won,' is correct and appropriate here. Soldiers going out to war march with a victorious song, despite it being a difficult battle. This is because the most important factor in the war is strength of heart!"

(Toras Menachem vol 3 p. 157)

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