

# The Weekly Farbrengens



808 • לחמן ישמעו • ויגש תשפ"ה  
EDITOR - RABBI SHIMON HELLINGER

## ACQUIRING SEFORIM

### BAYIS MALEH SEFORIM

Even as an eight-year-old child, the Rebbe Maharash would buy *seforim* with the coins he received as prizes for his tests and as a weekly allowance. In the month of Elul תר"ה (1845), Reb Noach Baruch Moicher *Seforim* visited the village of Lubavitch. He generally came for Shavuot and Chanuka, and this time, too, as always, he brought a list of the new *seforim* for the *Tzemach Tzedek* to choose from. Eager to buy some himself, the Rebbe Maharash asked his father for thirty rubles from the money that was being held for him.

"First become familiar with the *seforim* you already have," his father said, "then you can buy more."

At that point, Reb Chaim Dov the *meshares* joined them and notified the *Tzemach Tzedek* that they had set up the new *seforim* in the new bookcase that had just been brought by Yosef Dovid the carpenter. The *Tzemach Tzedek* already had five bookcases of *seforim*, two locked bookcases of *kisvei yad* (manuscripts) in his room, and another six bookcases in the entrance room.

Accompanying his father to see the new *seforim* in the newly-built bookcase and the additional *seforim* on the side, waiting to be bound, the Rebbe Maharash was bothered. He turned to his father and asked: "You just told me that one should first know the *seforim* that one has before buying more. Are you knowledgeable in all the *seforim* you have?"

The *Tzemach Tzedek* responded, "I am generally fluent in the *seforim* that I have. Here, take out a *sefer* and we'll see."

Without much thought, the Rebbe Maharash ran towards one of the bookshelves and took out the first *sefer* that he chanced upon. It was a *sefer* on *dikduk*, and the *Tzemach Tzedek* freely quoted passages from the introduction and then from the body of the *sefer*, word for word. The Rebbe Maharash chose another *sefer*, also on *dikduk*, then a *sefer* of Kabbala, and finally some scholar's account of his travels. The *Tzemach Tzedek* was able to cite them all verbatim. The Rebbe Maharash was truly amazed by his father's knowledge, especially in the area of *dikduk*.

Seeing this, the *Tzemach Tzedek* explained that although generally chassidim are not particular about following the exact rules of *dikduk* while *davening*, the words of *Shema* and *Kerias HaTorah* must be pronounced precisely. He then gave his son the amount he had requested and added another ten rubles as a gift, enabling him to satisfy his thirst for even more *seforim*.

(סי' התולדות מוהר"ש ע"י 14 בשילוב סה"ש תרצ"ו ע' 52)

### CONSIDER

Should one purchase *seforim* if he hasn't yet mastered the ones that he already owns?

What is the benefit of having a 'home full of *seforim*'?

At the beginning of תשל"ג (1972) the Rebbe urged his listeners to make *seforim* more available, and encouraged them to open new libraries wherever possible, thus enabling Yidden to study Torah there and also to take *seforim* home. Two months later, on *Yud-Tes Kislev*, the Rebbe further encouraged everyone to have numerous *seforim* in their own home, to make the learning of Torah even more accessible. The Rebbe added that this would not replace the need for libraries, as not everyone would own every single *sefer*.

In particular, the Rebbe entrusted this mission to the womenfolk, who oversee the furnishings of the home, to make sure there are *seforim* on hand that direct the life of the home.

"Just as a pleasantly furnished home 'broadens the mind,' " the Rebbe advised, "so too *mitzvos* should be tastefully decorated. The *seforim* should be given a central location, so that whoever enters can immediately sense the pleasant tone of a home that houses holy *seforim*. This planning should be thought out carefully, and not merely to fulfill an

obligation. However, unlike the care commonly devoted to keeping furniture in its best condition, the family's *seforim* should be used so much until they are worn out, faded, and torn, to the point that they have to be replaced!"

(שיח"ק תשל"ג ח"א ע' 26, 119, 200)

Two years later, on Simchas Torah תשל"ה (1974), the Rebbe connected this *mitvza* to the concept of *Yavneh veChachomeha*, a central gathering of *tannaim* that had existed in *Yavneh*, and encouraged people to establish *yeshivos* wherever Yidden live. From then on, the *mitvza* was known as *Bayis Maleh Seforim - Yavneh veChachomeha*.

The Rebbe explained that both of these aspects were an extension of *mitvza* Torah, the earlier campaign to utilize every means possible to increase the study of Torah.

(מענה באגרות מלך ע' 90)

### LEARNING FROM THE SEFORIM

In connection with the victory of the *seforim* on *Hei Teves*, תשמ"ז (1987), the Rebbe said that we must ask the *seforim* themselves how to celebrate their victory - and the *seforim* declare that we should use them until they wear out... This is contrary to the worldly perception according to which precious items should be put away in a safe place and left untouched.

On another occasion the Rebbe emphasized: The victory of the *seforim* has a purpose - that it should prompt people to increase their study of Torah. Even a child understands that his parents buy him a *sefer* in order that he should learn from it, not only to show it respect. Those who would like to celebrate in other ways should do so not during study time, but during the times of eating and sleeping.

(ת"מ תשמ"ח ח"ב ע' 172, ח"א ע' 558)

The Rebbe also said that the way to expedite the return of the other *seforim* of the Rebbeim still held in captivity is to buy additional *seforim*, something which is very easy in our times.

(סד"ש תשנ"ב ח"א ע' 226)



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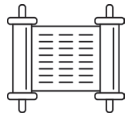
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### BORCHU AFTER DAVENING

Why do some say *borchu* at the end of davening and should we do it?

Many communities have the custom of repeating *borchu* at the end of Shacharis and Maariv, after the last Kaddish or before Aleinu. The simple reason is for the sake of those who may have come late and missed *borchu* earlier in davening.

The Beis Yosef quotes the custom from the Rivash, who writes that if everyone present has already heard the earlier *borchu*, it shouldn't be repeated unnecessarily.<sup>1</sup> Some require a certain number of people who missed *borchu* or that one who missed it should be the one to lead the recital. However, the common minhag in many communities is to say it always so as not to differentiate.<sup>2</sup>

The Rivash writes that *borchu* needn't be repeated on the mornings of Shabbos and *yom tov* since people come early enough for the first *borchu*.<sup>3</sup> *Acharonim* note that even if someone missed the *borchu* in davening, they would have heard *borchu* from those receiving *aliyos*.<sup>4</sup> Based on this, some omit the final *borchu* on days when the Torah is read.<sup>5</sup>

The Alter Rebbe rules that in *batei midrash*, where there's no concern of causing *machlokes*, the *minhag* should be not to recite *borchu* unless someone actually arrived late and didn't even hear *borchu* from the *aliyos*.<sup>6</sup>

The Arizal taught that there are specific *kavanos* behind the *borchu* after davening beyond filling in for those who missed the first one, and it should be said even on Shabbos and *yom tov*.<sup>7</sup> Many Sefardim and chassidim follow this opinion.<sup>8</sup>

The Rebbe said that from the Alter Rebbe's omission of this *borchu* in his siddur<sup>9</sup>—other than on Friday night—it's clear that he holds it should not be said. Indeed, it wasn't ever heard of in Beis Harav to say this *borchu*, though the reason was not given.<sup>10</sup> Yet, if one is in a *shul* where it is said, he is obligated to answer (like any *davar shebikdusha*).

1. ריב"ש סי' של"ד.  
2. ראה שו"ע סי' ס"ט ס"ד. א"א מבוטשטש מנהגות סי' רל"ה. משנ"ב הק' לסי' ס"ט.  
3. שו"ע או"ח סי' קל"ג ס"א.  
4. משנ"ב סי' קל"ג סק"ב.  
5. לוח א"י הגרמ"ט ובספרו ארץ ישראל פ"א.  
6. שו"ע"ר שם.  
7. ראה כף החיים או"ח סי' קל"ג סק"א.  
8. ראה קצוה"ש סי' כ"ד סקל"ו.  
9. וראה שער הכולל סוף פי"ז.  
10. אג"ק ח"י ע' רצו. וראה גם תו"מ חכ"ט ע' 41 ("מי שלא ינהג כן תבוא עליו ברכה").

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



### DER FETER YOSSELE

R. Yosef, the son of R. Yissochur 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).

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

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 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 a Shabbos

mindset, and you speak to me of teal?"

(רשימו"ד חדש ע' 232)

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.

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!"

(רשימו"ד חדש ע' 233)

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



לכות ר' שניאור זלמן בן רות חוה לאה וכל משפחתו שיחיו לכל המצטרך בנשמיות ורוחניות

### THE PERFECTION OF TOMCHEI TEMIMIM

After the Six Day War, there was a tremendous awakening of English-speaking Yidden who wanted to reconnect with Yiddishkeit and study Torah.

In the fall of 5729 (1968), the Rebbe advised the Kfar Chabad Tomchei Temimim to set up a special program within the *yeshiva*, and suggested that Reb Shneur Zalman Gafni head it.

"After a couple of years," Reb Shneur Zalman relates, "I began to feel that the *yeshiva's hanhala* of the were not so happy with the non-conformist students in my program. So, I went to see the Rebbe to discuss setting up a separate institution for

them, apart from the *yeshiva*.

"But the Rebbe would not agree, and urged me not to move out of Tomchei Temimim. The Rebbe said that we should gear our program towards those who were ready to accept the demanding *yeshiva* schedule, not those at first grade level, so to speak. To offer a real *yeshiva* experience to these students.

"The Rebbe instructed me, "*Ich vil ir zolt hodeven chasidische bochurim un chasidische yungerleit* – I want you to nurture *chassidische bochurim* and *chasidische yungerleit*."

"If you do this," the Rebbe urged, "it will be the perfection of Tomchei Temimim!"

לעילוי נשמת

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

נפטרה כ"ה אדר תשפ"ד