ב"ה

The Weekly Farbrengen

MERKAZ ANASH
מרכז אנ"ש

907 • וישלח תשפ"ז • למען ישמעו

EDITOR - RABBI SHIMON HELLINGER

YUD-TES KISLEV

ROSH HASHANA FOR CHASSIDUS

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 Frierdiker 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 *farbrengen* with the Frierdiker 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 Frierdiker 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 *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:

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, deepseated desire and will, in the very core of our heart, that *HaShem* illuminate our *neshama* 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 *neshama*, 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.*

(לקו"ד ח"ד ע' 1518, קונ' ומעיין ע' 15, היום יום בתחילתו)

CONSIDER

Is Yud-Tes Kislev a day to be earnest or a day of celebration?

RENEWING THE CONNECTION

In *HaYom Yom* it is written: *Yud-Tes* Kislev is a day for *farbrengen* 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)

Early in תרפ"א (1920), the Frierdiker Rebbe, his mother Rebbetzin Shterna Sara, his three daughters, and many *bochurim,* became very ill. The doctors said that the Frierdiker Rebbe's situation was serious, but *Boruch HaShem,* on *Yud-Tes* Kislev, his health took a turn for the better. Instead of *farbrenging,* 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.

The Frierdiker Rebbe concludes his letter with the words, *"lechayim velivracha".*

(אג"ק אדהריי"צ ח"א ע' קכ"ב)

CELEBRATING THE YOM-TOV

Amongst chassidim Yud-Tes Kislev was celebrated as a real Yom-Tov. All would dress in their finest attire and would greet each other throughout the day with a meaningful "*gut yom-tov!*"

Tremendous feasts were held in all *shuls* and homes in honor of the occasion. As a child, the Rebbe collected the funds for a special children's feast – this being the only time when he would be involved in something else other than Torah.

(סה"ש תש"ב עמ' 19, ימי מלך ח"א ע' 152)

The Alter Rebbe said regarding *Yud-Tes* Kislev, "Whoever rejoices in my *simcha,* I will take him out 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.*

(סה"ש תרצ"ט ע' 315)

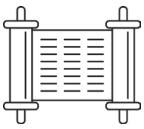
Yoseph Shomer, CPA
Personal & Professional Tax Services for Individuals & Businesses
(718) 301-7014 | SHOMERCPA.COM

anash.org
News. Views. Inspiration.

COTLAR PLLC
Certified Public Accountant
audits, reviews, due diligence, and GAAP financials
www.rabbiCPA.com | ben@cotlarpllc.com

SELL MILE$ NOW
www.SELLMILESNOW.com
732-987-7765

Way of Life



RABBI CHAIM HILLEL RASKIN

STANDING AFTER THE THREE STEPS

How long must I wait before returning to my place after Shmoneh Esrei?

At the end of Shmoneh Esrei, we take three steps back, as one does when taking leave of a king, and then say *Oseh shalom*.[1] Having stepped back, one should remain standing in that spot for some time. The Gemara compares one who returns right away to a student who takes leave of his teacher and turns straight back, and "like a dog returning to its vomit."[2] The Alter Rebbe explains that doing so implies that he never truly meant to take leave.[3]

Shulchan Aruch rules that one should remain in his place until kedusha, when it's clear he is returning to his regular spot for kedusha. Some permit returning once the chazzan begins chazaras hashatz, since it will be understood that he's returning to listen. The Alter Rebbe rules that where it's easily done, one should be concerned for the stricter view, but in a crowded shul, where waiting may lead to friction, one may return once the chazzan begins. When piyutim are said before kedusha, all agree that one may return at the start of chazaras hashatz.[4] One who finished just as the chazzan reached kedusha may step forward at once to say it in his place.[5]

As far as how to stand, some are particular to remain with their feet together, and the Alter Rebbe recommends this. The Rebbe generally stood with his feet together while waiting.[6] One need not return to his place at all, and one who cannot remain where he stepped back should move elsewhere rather than return early.[7]

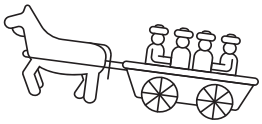
The chazzan may technically return immediately, since it's clear he's going back for chazaras hashatz, but the custom is to wait the time it takes to walk four amos.[8] Poskim debate whether one davening alone may do the same or must wait as long as a chazzan would take to reach kedusha. It seems from the Alter Rebbe that one should wait the longer amount when easily done.[9] One who is returning to daven again, as when making up a missed tefila, or to sit down for tachanun, need only wait four amos according to all opinions.[10]

Some hold that the three steps back join the three steps forward to form a set of six. For this reason, some are careful that no one pass in front of them while they stand there, lest he break up their six steps. However, the Alter Rebbe cautions not to hurry back to their place before the proper time even if someone will pass.[11]

During maariv, where there is no chazaras hashatz, contemporary poskim differ. Some say to wait four amos, while many say to wait until the chazzan begins or concludes kaddish.[12] The Rebbe would wait until the end of the first half of kaddish, and on Friday night, until after Vayechulu.[13]

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

Our Heroes



R. YEHOSHUA ELIYAHU VOLOSOV

R. Yehoshua Eliyahu Volosov was a chossid of the Rebbe Maharash, Rebbe Rashab, and Frierdiker Rebbe. His father R. Sholom was the *baal koreh* and *makri* for the Yomim Noraim by the Rebbe Rashab in Lubavitch. A native of Orsha, R. Yehoshua Eliyahu made a living from teaching accounting, first in Orsha, and after World War I in Charkov. He was known as a great *baal tzedakah* and *chessed*, and was a prominent communal activist on behalf of Yiddishkeit. Under Communist rule in Kharkov, he was *moser nefesh* to keep the local *shul* and *mikvah* open. He passed away c. 5700.

Once in *yechidus*, the Rebbe Rashab told R. Yehoshua Eliyahu to learn the entire *parsha* in Likutei Torah each week.

R. Yehoshua Eliyahu asked the Rebbe, "But there are some *parshiyos* where it is impossible to learn all the *maamorim* on the *parsha*?" The Rebbe advised him to complete those *parshiyos* by reading them as he reads the *parsha* Shnayim Mikra each Erev Shabbos.

(רשימות דברים חדש ע' 281)

A Moment with The Rebbe



A PART IN CHALUKAS HASHAS

Every year, as Yud-Tes Kislev approached, Reb Meir Avtzon would encourage members of the community in Detroit to participate in the Chalukas Hashas.

In the early years, there were few Lubavitcher chassidim in the community, so Reb Meir would approach Litvishe rabbonim and baalei batim and encourage them to take a mesechta. Reb Meir himself would take whichever masechta remained unclaimed.

One year, Maseches Sotah was the only one remaining, so Reb Meir took it upon himself. He then sent the Rebbe the list of participants, as he did each year, requesting a bracha for their success in learning and for all their needs.

The Rebbe gave a bracha for all the participants, but asked Reb Meir why he hadn't taken a masechta.

"I took Maseches Sotah," Reb Meir answered.

"You learn Sotah every year," the Rebbe replied, referring to the minhag of chassidim between Pesach and Shavuos. "What are you learning for the Alter Rebbe's *takana* of Chalukas Hashas?"

(As heard from Reb Meir's son, R' Sholom Dovber Avtzon)

לעילוי נשמת
מרת מוסיא בת ר' אברהם ישעי' ע"ה שטראקס
נפטרה כ"ה אד"ר תשפ"ד

1. יומא נ"ג ע"ב. שוע"ר סי' קכ"ג ס"א.
2. שוע"ר שם ס"ג.
3. שוע"ר שם ס"ג.
4. שוע"ר שם. שו"ע שם ס"ב. מ"ב שם ס"ק י. וכן נהג רבינו, הליכות מנחם ח"א פל"א סי"ד.
5. שע"ת שם ס"ק ה בשם ברכ"י שם אות ג, וכ"כ בכה"ח (פלאג'י) סי' טו אות מה. מ"ב שם ס"ק ט. ולא כערוה"ש שם ס"ד. ולהעיר מהגהות אדמו"ר מוהרש"ב לכה"ח (פלאג'י) שם אות מט.
6. שוע"ר שם ס"ה. וראה כה"ח שם ס"ק יא. וכן נהג רבינו בדרך כלל, ראה הליכות מנחם ח"א פל"א סי"ד, ושם פנ"ב ס"ה.
7. שוע"ר שם ס"ד. מ"ב שם ס"ק ח. ב"ח שם ד"ה וכתב רב אלפס. כה"ח שם ס"ק יג.
8. שוע"ר שם ס"ג. רמ"א שם ס"ב. וראה הליכות מנחם ח"א פל"א סי"ד.
9. שוע"ר שם ס"ג, וכ"כ בדעתו כה"ח שם ס"ק כ. וכ"כ ב"ח שם ומג"א שם ס"ק ח. וראה מ"ב שם ס"ק יא.
10. שוע"ר שם ס"ג.
11. שוע"ר שם ס"ד. מ"ב שם ס"ק ח, ומשמע מלשונו שמשהתחיל הש"ץ אין בזה טעות, אבל בשוע"ר שם ("קודם שיעור שנתבאר") משמע שהוא כמ"ש בס"ג. כה"ח שם ס"ק יד. ובערוה"ש שם ס"ד שההמתנה היא דינא דגמרא, ושלא להפסיק בין הפסיעות הוא הידור.
12. ראה הליכות שלמה תפלה פי"ג אות יב. שו"ת משנה הלכות ח"ח סי' פ"ה. פסקי תשובות סי' קכ"ג אות ב. ובאורח נאמן סי' קכ"ג ס"ק ז שדי בד' אמות.
13. ראה הליכות מנחם ח"א פנ"ב ס"ה. התקשרות גל' תקמט. ובשו"ת רבבות אפרים ח"ח סי' קנ"ח שראה אצל רבותיו ואצל הגרמ"פ שחיכו עד תתקבל. ובהליכות שלמה שם שאין לפסוע באמצע קדיש או ויכולו ולכן ישוב בתחילה או בסוף.

In merit of this publication's founder ר' אהרן בן חנה • *May the zechus of the thousands of readers bring him a total and immediate recovery*