

The Weekly Farbrengens

MERKAZ ANASH
מרכז אנאש

701 • לחמן ישמעו • חקץ תשפ"ג
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THE LUMINARIES OF HOMES (IV)

PORTRAIT OF A MELAMED

The Frierdiker Rebbe said: Among chassidim in general and among Chabad chassidim in particular, there are many levels, such as *baalei haskala*, *balei havana*, *balei deiah*. In Chabad, the *melamed* are generally amongst the most highly regarded.

(סה"ש ה'ת"ש ע' 362)

A *melamed* from Nevl once complained to the Rebbe Maharash that he couldn't do *iskafya* while eating. He always finished his food until the last drop. The Rebbe Maharash asked him what sort of delicacies he was eating, and the *melamed* replied that he ate porridge.

The Rebbe instructed him to continue eating as usual, but that every day before *davening* – except for *Shabbos* – he should recite three *kapitlach* of *Tehillim* in a way that brought him to tears.

(רשימות דברים חדש ע' 155)

Among the Mitteler Rebbe's chassidim in Shklov were Reb Michel the *melamed*, and Reb Shlomo Monessohn, a wealthy businessman.

Once during a *farbrengens* Reb Michel broke down into bitter tears. As he held his head he said to himself: "*Ribbono shel Olam!* Have pity on me and give me an enthusiastic *geshmak* in *vehoer einenu besorosecha* - 'Light up my eyes with your Torah,' like the *geshmak* of Reb Shlomo when he says, *veha'osher vehakavod milfanecha* - 'riches and honor come from You.'

Reb Michel of course had no intention whatsoever to put down Reb Shlomo: he was simply considering his own pitiful state. Yet his sincere words so impacted Reb Shlomo when he overheard them that he immediately set out to see the Rebbe in Lubavitch. He entered the Rebbe's study for *yechidus*, and returned a changed man.

(סה"ש תש"ב ע' 152)

A LIFE OF CHASSIDUS

A *chassidisher melamed* named Reb Dovber once traveled by foot all the way from Beshenkovitz to

Lubavitch to hear *Chassidus* from the Rebbe Rashab, only to discover that the Rebbe was away. Without hesitating, he headed to the village where the Rebbe was staying, but when he arrived there, he was told that the Rebbe was not delivering *Chassidus*.

He was understandably very pained. After all, he had come all this way expressly in order to hear *Chassidus*. He walked around dejected. His host, who didn't know what was bothering him, encouraged him to trust that *HaShem* would see to it that everything would work out.

During the *Shabbos* meals the host tried to persuade him to share his problem, in the hope that he could be of help, but Reb Dovber wouldn't say a word. By *Seuda Shlishis*, Reb Dovber finally opened his heart. He told his host that he lacked nothing; all he wanted was to hear a *maamar* from the Rebbe. He had worked hard to get there, but his desire was left unfulfilled.

The host was a simple Jew, but feeling close to the Rebbe Rashab, he approached him and said: "There is a guest here who is very pained that he can't hear *Chassidus* from the Rebbe. Whenever I see a Jew in pain and I'm able to help him, I help him. This time, *the Rebbe* can help this man – by delivering a *maamar!*"

A short while later the Rebbe made it known that he would oblige, and after the *maamar*, Reb Dovber's face shone. He was elated.

(סה"ש תר"צ ע' 133)

would visit the Rebbe Maharash in Lubavitch. One year so many *orchim* came for Shavuos that Reb Peretz assumed that he wouldn't have a chance to be admitted to the Rebbe's study for *yechidus*. However, the Rebbe on one of his walks noticed him, and later asked the *gabbai*, Reb Levik, to call him in.

Once inside, Reb Peretz bemoaned the fact that he was like an empty vessel, totally unworthy.

The Rebbe said, "In order to truly feel that lack, one must do something. Tell me: do you shed tears as you say *Tehillim?*" Reb Peretz responded that he did. The Rebbe then instructed him to say two *kapitlach* in this manner every day for the rest of his life, and concluded, "But for *kabbalas haTorah*, when one is preparing himself to receive the Torah afresh, he must do so with *simcha*."

In later years Reb Peretz related that every Shavuos, recalling this *yechidus*, he would contemplate how the Rebbe had lowered himself from *Gan Eden* all the way down to his level, in order to guide him in his *avoda*

(סה"ש תש"ה ע' 101)

MAKING THE RIGHT CHOICE

The Frierdiker Rebbe writes:

A person doesn't have choice about the children that are born to him, but he does have a choice about how he raises them, by having them educated according to the Torah by teachers who are *yirei Shamayim*.

A *chassidisher melamed* implants *yiras Shamayim* in a child's heart in a way that no wind in the world can uproot. A *chassidisher melamed* ignites a child's heart with the light of *Chassidus*, and this provides the *pintele Yid* with everlasting nourishment.

This is true of whoever was taught by a *chassidisher melamed*. Wherever he will be, and in whatever lowly state of *yiras Shamayim* he may be, those roots that his *melamed* implanted in him will remain intact, and will influence him positively.

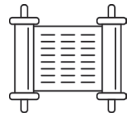
(לקו"ד ח"ב ע' 458)

CONSIDER

Why did the melamedim of young children have to be chassidim of such great stature?

Every Shavuos, Reb Peretz Beshenkovitzer, a poor and humble chassid who worked as a *melamed*,





MENORAH WHEN TRAVELING

We are driving through the night. Must we rent a hotel room to fulfill the mitzva of ner Chanuka?

Chazal instituted an obligation for each family or individual to light a menorah by their home. In addition, there is a personal obligation upon each person to see the candles (roeh) and express thanks to Hashem with the brachos of she'asa nissim (and shehecheyanu on the first night).

Rashi notes that this bracha for seeing the candles is intended for one who does not have a home and therefore doesn't light his own menorah. Though it's possible to understand that one doesn't need to find a home to light, some poskim say that this can refer to one who doesn't have lodging due to circumstances beyond his control. However, when possible, one might be obligated to rent lodging each night of Chanuka to be able to light.

Some consider this issue to be a machlokes Rishonim:

Rambam writes that the menorah lighting is an obligatory mitzva that every individual must seek out to fulfill, implying that one must therefore see to it that they have lodging. Whereas Tosefos explain that menorah has a bracha for "seeing" the candles - unlike other mitzvos - since the obligation only applies if one has a home (like mezuzah), implying that one isn't required to arrange lodging.

Some acharonim hold that this obligation is so absolute that one would be required to collect money or sell their clothing if needed to rent a space, just as they would to buy the candles (though if someone lends them a space that will also suffice).

In practice, one should avoid being without lodgings on any night of Chanukah, and if they are on the road all night, they should try to rent a hotel room to stop in and light. If that isn't an option, they may light with all the brachos wherever they stop the car (considering that spot as their "home"), provided that the candles remain lit for half an hour. However, one who will arrive at their real home later that night cannot consider the stop their "home," and they may not fulfill their lighting obligation there.

One who will be all night in a place where he cannot light a fire (e.g. airplane, hospital), he should have a family member light at his home on his behalf. Some say that he should also light an electric menorah or flashlight without a bracha. But in general, one should endeavor not to come to such a situation where he won't be able to light Chanukah candles, considering the obligation to even rent lodging.

1. שבת כ"א ע"ב. וראה תרומות הדשן סי' ק"א. שו"ע אורח סי' תרע"א ס"ד. 2. גמי שבת דף כ"ג ע"א רש"י ד"ה הרואה. 3. רמב"ם הל' ברכות פ"א ה"א וה"ב. 4. סוכה דף מ"ו ע"א ד"ה הרואה. 5. ראה שערי ימי תנוכה פ"ז ס"ז בשם הגריש"א. וראה ראה שו"ע אורח סי' תרע"ו ס"ג (על הראי). וראה משנ"ב שם סק"ו שיש פוסקים שיברך כן גם כשמדליקין עליו בביתו אבל מכריע שאין ליכנס בספק ברכות. ובשו"ע ורמ"א אורח סי' תרע"ז ס"ג (שידליק). ובמשנ"ב שם סק"ד (שיכוון שלא לצאת בהדלקת אשתו) וכשמדליק בפועל במי קומנו באופן המותר יכוון הכי אבל אם רק יוצא

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



R. YUZIK GUREVITCH

R. Yuzik Gurevitch (d. 5675) was a chossid of the Rebbe Maharash and Rebbe Rashab. Originally from Dokshitz, he became a very wealthy businessman through the Rebbe Maharash's bracha, and lived in Moscow and Warsaw. He was a major financial supporter of the Rebbe Rashab and merited a close relationship with him. R. Yuzik raised a large Chassidische family, and his sons and sons in law were also prominent Chassidim and supporters of the Rebbeim.

After the Rebbe Maharash's histalkus, the Rebbe Rashab initially refused to formally accept the nesius. Meeting his friend R. Groinem, R. Yuzik bemoaned the bleak future of chassidim, but R. Groinem assured him that Lubavitch will rise again.

Thirty years later, in 5673, R. Yuzik visited the town of Lubavitch and was astounded by the sight of the booming Tomchei Temimim yeshiva filled with hundreds of devoted talmidim. Approaching R. Groinem, now the leading mashpia, R. Yuzik couldn't contain his amazement, "Do you recall our discussion of what will be? Did you imagine that this would happen? The Rebbe made a revolution in Lubavitch!"

(אלה תולדות פרץ ע' 687)

R. Zalman Duchman related:

In the winter of 5671, the Rebbe Rashab attended a meeting with leading Rebbes of Poland regarding communal issues. R. Yuzik wanted to the honor of hosting the Rebbe in his house, but R. Shmuel Michel Treinin from Petersburg countered that when the Rebbe visited his city he had stayed in a hotel, not in his home, and he had made hotel reservations in Warsaw. In the meanwhile, R. Yuzik prepared for the Rebbe five rooms in his home.

Everyone came to the train station to meet the Rebbe. Around the Rebbe stood R. Shmuel Michel and two prominent Warsaw Yidden. R. Shmuel Michel said that he had arranged a certain hotel; while R. Yuzik - the wealthy magnate and a quite outspoken fellow - opened his mouth apprehensively saying, "And I arranged the entire house."

One of those present, a wealthy Gerer chossid, spoke up, "Here in Warsaw, everyone stays in private homes (and not in hotels)."

The Rebbe announced, "We're going to Nalevky [St., where R. Yuzik's house was located]." R. Yuzik's joy was beyond measure.

(לשמע אדון ע' קטז)

A Moment with The Rebbe



WORDS

"An 'epidemic' has spread, with people preferring to deliberately use goyishe vocabulary," said the Rebbe at the 19 Kislev 5734 (1973) farbrengen.

The Rebbe was discussing the preferred wording of the Israeli leadership regarding the "morale" of the soldiers. "Why do they have to use the secular word? They could say matzav-ruach, tokef-haruach, emunah ba'Hashem, bitachon or the like."

Mrs. Reba Sharfstein, veteran shlucha to Cincinnati, Ohio, relates:

"I would write regularly to the Rebbe to

report on my activities. I once received a letter from the Rebbe's secretariat that the Rebbe hadn't had a report from me in a while, and that he is concerned. Since then, I was encouraged to report everything.

"When we hosted the Chabad Women's Organization's mid-winter convention in 5740 (1980), I sent a draft of the invitation to the Rebbe before it was sent to print. The Rebbe instructed me to change 'Friday evening meal,' to 'Shabbos evening meal.'"

(Sichos Kodesh 5734; Here's My Story Tazria-Metzora 5778)