

# The Weekly Farbrenge



למען ישמעו • תרומה תשפ"ג • 711  
EDITOR - RABBI SHIMON HELLINGER

## DYNAMIC DEVOTION (II)

### THE POWER OF EMOTION

Every year on Simchas Torah, the Rebbe Rashab and his brother the Raza would visit the home of Reb Shilem Reich, son-in-law of Reb Boruch Sholom, the eldest son of the *Tzemach Tzedek*. Many chassidim would join them, singing and dancing joyously all the way through the muddy roads of Lubavitch.

Among the guests who arrived in Lubavitch for Simchas Torah 5652 (1891) was Reb Shlomo *der geler*, a *melamed* in the town of Nevel. Dancing vigorously on his way to the home of Reb Shilem, Reb Shlomo grabbed Reb Chaikel Pliser and challenged him: "Chaikel! Show us what you can do!" Reb Chaikel jumped up onto Reb Shlomo's shoulders and danced as if he was on the floor, while the crowd rejoiced watching the lively scene.

Once the crowd was already seated at Reb Shilem's home, Reb Shlomo pushed his way through the crowd along with Reb Chaikel to the Rebbe Rashab and said "Chaikel is a simple man and is no great scholar, but when he *davens* it is more *geshmak* than the *davening* of the great *chassidim* who adorn the *mizrach vant*. He is full of emotion. He cries when it's time to cry, and he's happy when it's time to rejoice."

The Rebbe Rashab responded, "It is written that 'what intellect can't accomplish, time will accomplish.' A person who toils in *Chassidus* says instead, 'what intellect can't accomplish, emotion will accomplish.'" He then turned to Reb Shlomo and said, "Yes Shlomo, *hergesh* makes one cry when one is supposed to cry, and happy when one is supposed to be happy."

(אג"ק אדהר"י צ"ח"ו ע' רסט ואילך)

Reb Yisroel Noach of Niezhin would cry a lot, especially during *davening*. Not even knowing why, those *davening* along with him would also cry uncontrollably.

One day, when Reb Yisroel Noach was standing and waiting before going into *yechidus* with his father, the *Tzemach Tzedek*, he noticed a copy of *Chovas HaLevavos* on the table. He opened it at random, and it opened to The Gate of Submission. As he read it, tears flowed from his eyes, and by the time

he went into *yechidus*, the pages were soaked.

(רשימו"ד חדש ע' 149, לשמעע און ע' 62)

### WHO DOESN'T CRY?

Reb Sholom Reb Hillel's, so called because he was the dedicated *talmid* of the eminent *chossid* Reb Hillel Paritcher, once related the following to Reb Groinem, the *mashpia* in Lubavitch:

Reb Hillel once said that he did not understand what *Chazal* meant when they said that *Moshiach* ben Yosef would be killed in a war. Perhaps, Reb Hillel said, they were telling us that the light of *Chassidus* will not shine so strongly in the days before *Moshiach*. And while saying this, Reb Hillel broke into tears. When Reb Sholom told this story, he too cried.

When Reb Groinem would repeat the story he would conclude, "But we don't cry..."

(הלקח והלבוש ח"ה ע' רה)

### CONSIDER

**How can emotion accomplish what intellect cannot? What is the basis of that emotion if not the intellect?**

**How can one tell if the absence of emotion comes from intellectual restraint or from apathy?**

Reb Mendel Futeras related:

Reb Itche *der masmid* would daven with much fervor. When I first saw him *davening*, I had the *chutza* to criticize him among my friends. I was disappointed that a Chabad *chossid*, who was surely expected to shy away from *chitzoniyyus*, was pacing back and forth, clapping his hands, and crying out with emotion. From a venerable Chabad *chossid* I expected more *moichin*, more intellectual restraint.

When my *mashpia* overheard me talking, he called me over and reprimanded me. He said, "Reb Itche has more self-control than any of us. It's just that the emotions he is experiencing are far more intense. If you experienced such inspiration, you would be dancing on the roof!" And he shared with me the following story:

When the Rebbe Maharash would visit the *ohel* of his father, the *Tzemach Tzedek*, the only one there was the *goyishe* wagon driver who was sworn to secrecy. Curious about the Rebbe's conduct, the *chassidim* bribed him with a bottle of vodka, which got him to share the following:

"Your Rebbe is so fearful. When we drive up the road leading to the cemetery he becomes nervous, as he descends from the wagon the fear is clearly visible, and when he approaches the gravesite he actually trembles with fear. I, on the other hand, am not afraid at all!"...

(טללי תשובה ע' 590, כפר חב"ד גליון 648)

### TO REALLY CARE

In Poland a decree was once issued against *shechita*. A delegation of respected Yidden went to beg one of the ministers to annul the decree, but they were unsuccessful. When they returned, they met with the Chofetz Chaim and updated him.

Upon hearing their report the Chofetz Chaim said to them: "Did any of you faint at the meeting? If it truly mattered, you would have fainted! And then the minister would have seen that the matter was of great importance to you."

(תו"מ תשמ"ב ח"ב ע' 701, שיח"ק תשל"ו ח"א ע' 592)

Often the Rebbe would speak out publicly about painful topics which could not be corrected by any of those present. When some people questioned the benefit of such talk, the Rebbe replied, "People say that *Az es tut vei, shreit men*" - when one is in pain he cries out without considering what he will accomplish thereby. If the issue truly bothered the questioner he wouldn't have thought of such a question.

(שיח"ק תשל"א ח"ב ע' 114, לקו"ש ח"כ ע' 216)

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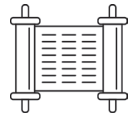


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## TENS SONS OF HAMAN

Is it preferable to read the names slower to ensure he reads them all from inside?

Chazal say that the names of Haman's ten sons should be recited in one breath to indicate that they we all hanged together and died at once.<sup>1</sup>

Rishonim extend this to the previous words, "five hundred men." Although these men weren't killed simultaneously with the sons of Haman, the ten sons were the "chiefs of fifties" over these 500 people.<sup>2</sup> If one assesses that he won't manage to make it all the way through, he should just begin from the ten sons.<sup>3</sup>

It is customary for the congregation to also read the names of the ten sons to themselves prior to the *baal korei*. One explanation offered by the Rogatchover Gaon is that while the *baal korei* can be *motzi* the congregation with the reading of the words through *shomei'a k'oneh*, he cannot be *motzi* them with his "one breath."<sup>4</sup> Others explain that this is to ensure they hear all the words since the *baal korei* reads them quickly, or due to the noise made by the children during the reading of the names.<sup>5</sup>

If one didn't read them in one breath, Tosafos rules that one is *yotzei*, while the Raavya writes that one should read them again.<sup>6</sup> The Rama rules that one is *yotzei b'dieved*, and *poskim* add that he can still fulfill the directive by repeating it in one breath.<sup>7</sup>

When reading quickly, the *baal korei* must make sure to read all the words from inside — each one with the corresponding "v'eis." If the rush to read it in one breath will cause him to read some of the words by heart, is it preferable to read them slower in more than one breath?

The *halacha* is that following either option, he will be *yotzei b'dieved*.<sup>8</sup> Some *poskim* prefer trying to read the names in one breath due to the Raavya's view that one's obligation may not be fulfilled without this.<sup>9</sup> Yet others hold that we aren't concerned for the Raavya's view and it is therefore better to focus on reading it from inside so that the *kriah* should be proper.<sup>10</sup>

In practice, one should endeavor to do both.<sup>11</sup>

1. מגילה ט"ז ע"ב ובשו"ע או"ח סי' תר"צ סט"ו.  
2. ראה השאלה בהגות מ"י פ"ב מג"י.  
3. ראה ספר חדו"ת ה' הו"ד אוצ"פ לה אות א'. וראה מהר"ל הל' פורים אות י"ג.  
4. משנ"ב סי' תר"צ ס"ק נ"ד.  
5. צפנת פענח ח"ג השמטות להל' ג"י רוש"ן.  
6. שם ושורש העבודה. קצוה"ש.  
7. ספ' יסוד שבסוף ח"ג.  
8. ראי"ה ח"ב ס"ט תקמ"ב ע' ר"מ.  
9. וראה סי' תקס"ד ע' רפ"ה, וראה הגהות מ"י פ"ב מגילה אות פ'.  
7. ראה ספר חדו"ת ה' הו"ד אוצ"פ מועדים לשמחה ע' רצ"ו (כל זמן שלא סיים המגילה).  
8. ראה או"ח סי' תר"צ ס"ג וסט"ו.  
9. ראה ספר ברכת רפאל פורים.  
10. שם בשם הגרי"א ע"ה.  
11. מועדים לשמחה אור סי' י"א ע' רצ"ו.

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

## Our Heroes



### R. YERUCHAM GORELIK

R. Yerucham Gorelik was born in Bobroisk, and was one of the founding *talmidim* of Tomchei Temimim in Lubavitch. He served as a *chozer* and was known as a great *oved*, davening and reciting *krias shema she'al hamitah* at great length. He merited to have a close relationship with the Rebbe Rashab and Frierdiker Rebbe, and passed away at a young age in 5680, soon after the *histalkus* of the Rebbe Rashab.

For two years, R. Yerucham dedicated himself to the *avoda* of *krias shema she'al hamitah*, devoting many hours to it each night. When he mentioned it in *yechidus*, the Rebbe Rashab told him that such an *avoda* is appropriate for *tzaddikim* who reflect what is happening on high: *gevura* at night and *chesed* by day. But for ordinary people, such length isn't suitable.

(מגדל עז ע' 278)

On another occasion, R. Yerucham asked the Rebbe Rashab about missing *zman tefilla* when davening at length. At first, the Rebbe suspected that he was looking for an excuse to finish davening so he could eat sooner. But seeing his earnestness, the Rebbe explained to him another value of a longer *davening*: until davening is over, one has a higher degree of *kabbolas ol*.

(לשמע און ע' 87)

R. Avrohom Elye Plotkin related:

One *leil Shabbos*, towards the end of the summer in 5672, the Rebbe Rashab delivered an unusually deep *maamar* from the series of

*maamorim* known as 'Hemshech Ayin Beis.' Unable to grasp it, the *chozrim* asked for a *biur* on Shabbos morning, yet they still grappled with it. At the conclusion of Shabbos, they still didn't have it clear, and they refused to end Shabbos until they clarified it.

As they spoke, the Frierdiker Rebbe, then the *menahel* of the *yeshiva*, strolled by while smoking a cigarette. Yerucham went over to him and posed to him a question on the *maamar*, but the Frierdiker Rebbe just gave him a confused look and retorted, "Why do you ask me? Ask someone who knows Chassidus!" And with that, he walked off.

That night, I was needed in the Rebbe Rashab's home. As I walked in the hallway, I saw the Frierdiker Rebbe sitting by a table deep in thought and writing something. Suddenly, he stood up and went to another room. Estimating that I had half a minute until he would return, I quickly went over to look at the paper, and managed to read the beginning, "In response to the question of Hatomim Yerucham on my father's *maamar*..." Afraid of being caught, I escaped before reading the explanation.

The next day, I reported to Yerucham what I had seen and advised him to hang around the Frierdiker Rebbe and try to extract something from him. He took my advice and spent the next two days nearby, even raising the issue again, but he didn't manage to get a single word out of him. Such was the Frierdiker Rebbe's secrecy at that time!

(אלה תולדות פרץ ע' 378)

## A Moment with The Rebbe



### RESTAURANT WORK

Two brothers from Kfar Chabad, Reb Chaim and Reb Zusha Rivkin, wanted to sell their kosher restaurant in Tel Aviv to another *frum* ownership. But the Rebbe wouldn't let them, since they couldn't assure that the *kashrus* standards would be kept up.

From then on, the restaurant at 4 Mazza Street received much warm attention by the Rebbe: extra dollars, a bottle *mashke* at a *farbrenge*, and regards via visitors.

Although the Rebbe wouldn't allow them to

change the name to "Ufaratzta Restaurant," it certainly acted like one. Thousands of Tel Aviv children passed through its doors to receive a candy from Reb Zusha, learn how to make the appropriate *bracha*, and recite *pesukim*.

Once, when Reb Chaim told the Rebbe of Reb Zusha's candy work, the Rebbe suggested broadening its influence, "Tell your brother to also distribute other kind of *nash*, so that the children learn to recite other *brachas* too."

(Hiskashrus Issue 702)