

The Weekly *Farbrenge*



MERKAZ ANASH
מרכז אנאש

לחמן ישמעו • וישלח תש"פ • 544
EDITOR - RABBI SHIMON HELLINGER

YUD-TES KISLEV (II)

RENEWING THE CONNECTION

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

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 Friediker 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 *farbrenge* with the Friediker 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 Friediker 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 the *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:

CONSIDER

Is *Yud-Tes Kislev* a day to be earnest or a day to celebrate?

"*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, deep-seated desire and will, in the very core of our heart, that *HaShem* illuminate our *neschama* 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 *neschama*, 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*.

(לקי"ד ח"ד ע' 1518, קוב" ובעיני ע" 15. היום יום בתחילתו)

A DAY FOR CHASSIDISHE GROWTH

Early in תרפ"א (1920), the Friediker Rebbe, his mother *Rebbetzin Shterna Sara*, his three daughters, and many *bochurim*, became very ill. The doctors said that the Friediker Rebbe's situation was serious,

but *Boruch HaShem*, on *Yud-Tes Kislev*, his health took a turn for the better. Instead of *farbrenge*, 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." And the Friediker Rebbe concludes his letter with the words, "*lechayim velivracha*".

(אגרות קודש מוהרי"צ ח"א ע' קכ"ב)

It was the evening of *Yud-Tes Kislev* תרפ"ו (1925) and the Friediker Rebbe was sitting in the *zal* in *Rostov*, looking solemn and earnest. Finally, he spoke up and said:

"One *Yud-Tes Kislev*, my father, the Rebbe [Rashab], did not come out to address the crowd of *chassidim* who had gathered for a *farbrenge*. I entered his study and found him fearfully serious, and he said, 'Today, after all, *Yud-Tes Kislev*, is *Rosh HaShana*. This plainly means that it is a time for *teshuva*.' I told him that people were waiting, so he obliged and *farbrenge*d for a short while and left."

After relating this episode, the Friediker Rebbe stood up and returned to his study.

(לשמע אהן ע' 141)

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

(סד"ש תרצ"ט ע' 315)



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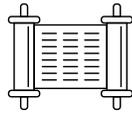


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COMPETING STORES

There is already a pizza store in town. May I open another one?

According to the letter of the law, a resident of the city may open a store that competes with an existing store and will detract from its revenue, since he's setting up shop in his own property (even if it neighbors the other store) and it is the customer's choice where to shop.¹ He may even offer customers incentives to shop by him, since the other store can do the same.²

However, competition that will cause the other store to close down isn't allowed, even if the owner will have income from other branches or businesses.³ This is because shutting down the other store oversteps minding one's own business and is considered encroaching on the other's location.⁴ An example would be opening his store in a location that everyone must pass on the way to the other one, as no one will continue further down to the original store.

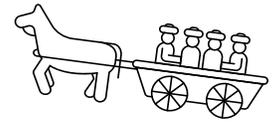
A resident of a different city (defined by where he pays taxes) is generally not allowed to compete with the locals.⁵ One exception is peddling women's cosmetics, which is permitted due to an enactment of Ezra to ensure that perfume is available for Jewish women.⁶ Similarly, if the new store will cause prices to be lowered or better quality products to be available, such competition that benefits the consumers is permitted as long as he doesn't compete in an unfair manner, such as by selling below cost. Selling similar products of lower quality is also permitted since it is considered a different type of item and not direct competition.⁷ In today's society when the government isn't particular that business owners be local, many *poskim* say that non-locals may open competition, and in practice it would be difficult to prevent them in *beis din* from doing so.⁸

Although opening a competing store is often permitted, the Alter Rebbe brings that it is *midas chassidus* not to compete with another.⁹ Yet, contemporary *poskim* write that in larger cities and in growing neighborhoods, this *midas chassidus* doesn't apply when there is room for both businesses to prosper.¹⁰ Still, one should keep adequate space between the two stores.

There are many details to these *halachos* so a *rav* should be consulted.

1. שו"ע חו"מ סי' קנ"ו ס"ה ופת"ש שם רמ"א שם, פת"ש סק"ח. וראה ערך שי סי' סק"ג.
2. ראה שו"ע הלכות הפקר והשגת גבול סי' ג.
3. ראה פת"ש חו"מ סי' קנ"ו סק"ג שהביא שיטות באחרונים בענין זה.
4. פת"ש ע"פ ברייתא ב"ב כ"א ע"ב.
5. ראה שו"ע ורמ"א חו"מ סי' קנ"ו ס"ה (לשיטת המחבר ממדינה אחרת).
6. שו"ע חו"מ סי' קנ"ו ס"ז.
7. רמ"א שם, פת"ש סק"ח. וראה ערך שי סי' רכ"ח סח"י.
8. ראה שו"ת הרשב"א ח"א סי' תרס"ד, שו"ת מהרשד"ם סי' תמ"א וסי' ת"ז. בית אפרים סי' כ"ג. ושו"ת דברי חיים חו"מ ח"א סי' י"ח.
9. שו"ע"ר שם מיוסד על גמ' סנהדרין דף פ"א ע"א וגמ' מכות כ"ד ע"א.
10. ראה פת"ח גניבה עמ' ר"ט"ב, וכן ראה שו"ת חלקי"י ח"ב סי' ס"ה.

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



R. GROINEM

R. Shmuel Groinem Estherman was the first and foremost *Mashpia* in *Tomchei Temimim* and set hundreds of talmidim in the ways of Chassidus. He was educated by the chossid Reb Avraham of Zhembin ("Avremkeh Zhebiner"). Hundreds of stories and anecdotes were heard from him and transcribed by his students. He passed away in the year 5681 (1921).

Reb Nochum Gorelnik related:

"As a *bochur* in Lubavitch, I had the merit to stay in R. Groinem's home. One of the other boarders, a tall and broad fellow, had come to Lubavitch straight from a secular school. His parents weren't chassidim, but a local Lubavitch family drew him close, and convinced him to drop his school and go to Lubavitch.

"Interestingly, in Lubavitch as well, he maintained some of his lifestyle. Each morning, after saying *brachos*, he would put out a mat, remove his shirt, and begin a series of exercises - lifting and turning his hands, legs, back and belly. Not once did R. Groinem make a comment to him about this 'un-Lubavitcher' custom.

"Years later, I heard that this young man suffered from hunger, yet he refused to defile himself with non-kosher food, and he died for Hashem's honor."

(זכרונות סבא עמ' מ"ג)

There is a common *chassidische* refrain in Yiddish, describing someone as being a "*chassidische beindel*," which literally means: a chassidische bone. R. Groinem explained that elder chassidim used this phrase to describe a true *chossid* to his essence, since the Yiddish word "*beindel*" (bone) is translated to Hebrew as "*etzem*," which also means "essence".

There is a principle that the essence is something that cannot change. Likewise, a *chossid* at his essence is someone who is set on the path of Chassidus that he will not leave it and he will certainly continue to grow in its ways.

(רשימו"ד החדש עמ' 270)

A Moment with The Rebbe



WOMEN MUST LEARN CHASSIDUS

The zealous Yerushalmi leader, Reb Amrom Bloi, famously led a battle for *Yiddishkeit* in Yerushalayim with aggressive resolve. He was assaulted and also placed in jail, yet he made sure that Torah's message would be known.

When his granddaughter Mrs. Rachel Farkash was in *yechidus* in Tishrei 5740 (1979), the Rebbe told her that he had corresponded with her late grandfather, and that he learned Chassidus, including *Likkutei Torah*.

"His method was firm. And he was successful, not only with his family, as

we see, but also with his surroundings.

"Therefore, since you are his granddaughter, you should use the same resolve to publicize that women are obligated in the *mitzvos* of *ahava* and *yira* (love and fear of Hashem). Since the Rambam rules that the way to achieve these is through contemplation, women are therefore obliged to learn Chassidus.

"This should be proclaimed with determination!"

(*Sipur Ishi*, page 61)

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