

anash

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**CHASSIDUS IS AS
MEANINGFUL
AS WE MEAN IT**
RABBI YOSEF KLYNE

**THE ALTER
REBBE'S GENIUS**
SIPURIM NORA'IM
IN ENGLISH

**CHALUKAS
HASHAS**
FICTION BY
A MASHPIA



Artwork by Keren Gordon



The Rebbe's English Letters

Presented by Rebbe Responsa

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
9th of Kislev, 5724
Brooklyn, N. Y.

Mr. Chaim Yaakov Lipchitz
168 Warburton Ave.
Hastings-on-Hudson, N.Y.

Greeting and Blessing:

I was pleased to receive your letter in which you acknowledge my letter and good wishes for the new year, and also write about your return from Italy.

I trust that you and your family are enjoying good health, and a happy frame of mind.

No doubt you know of the significance of the forthcoming 19th day of Kislev, the Day of Liberation of the founder of Chabad, and the triumph of the Chassidic movement. The Jewish concept of liberation, both in the material and spiritual sense, is one that applies to the daily life of every person as a daily personal experience. For a person must recognize that he must accomplish something every day, and since there are always various deterrents or difficulties, he must endeavor to overcome them, and liberate himself from the limitations, whether they be internal or external. This is why the Old Rebbe, the founder of Chabad, whose 150th Yahrzeit Anniversary we are observing this year, has explained that the idea of Yetzias Mitzraim, the liberation from "Egypt", is not only to be remembered every day, but also experienced every day, in order that the individual may consistently advance and elevate himself. May the inspiration of Yud-Tes Kislev be a lasting one, and be reflected in every aspect of the daily life throughout the year.

With kindest personal regards and

With blessing

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Chassidus is as Meaningful as We Mean It

RABBI YOSEF KLYNE

MASHPIA AT THE YESHIVA GEDOLA OF NYACK



Because Chassidus is meaningful to us, only as much as we mean it.

At a farbrengen in Yerushalayim, the elder chossid Reb Shmerel Sasonkin tackled a question. Yud Kislev, the Friediker Rebbe writes, is the birth of a chossid, and Yud Tes Kislev is the bris. The question thus arises, why is it that there are ten days between the birth and the bris, and not eight?

Reb Shmerel's answer was plain and simple. Chazal say that the third day from the bris has the most pain, similarly Chassidus begins where it

hurts.

In the hakdama (foreword) to Tanya, which by extension is the preface to all of Chassidus, the Alter Rebbe categorizes Chassidus with remarkable language: The answer to all the questions.

Chassidus, by definition, is a solution to a problem, a response to a search. Indeed, the opening words of the hakdama are addressed to a person with an inner quest, "Shimu eilai rodfei tzedek mevakshei hashem - Listen to me, you who pursue

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PATENT PENDING

As we celebrate Yud Tes Kislev, the thought could trouble us: Why is it that someone we know has been so taken by Chassidus, moved and radically changed, while we are less so?

righteousness, who seek Hashem.”

Often, we find that Chassidus hasn't inspired us, or is not talking to us in our language. The reason, stipulates the author, is because there was no search. No ache.

If someone would approach us on the street, and enthusiastically share “a wonderful answer!” - we would be lost, at best. Answers fall flat when there is no issue at hand.

It's not for nothing, that when Tosefos raises a question, the language is, “Im tomar - if you will ask...” Indeed, if the question doesn't bother you, you won't appreciate the response.

As we celebrate Yud Tes Kislev,

the thought could trouble us: Why is it that someone we know has been so taken by Chassidus, moved and radically changed, while we are less so? In fact, at times, we can be perturbed by our own inconsistency, when we remember how we were ourselves more inspired by Chassidus than we are today.

But the reason is clear. Chassidus is only responding to a seeker. We need to be in search for a deeper connection to the Eibershter, to be a mevakesh Hashem, for Chassidus to resonate.

Chassidus is a yechidus with the Rebbe, as the Alter Rebbe elaborates in the hakdomas hamelaket. The

Rebbe is taking us in, talking to us, addressing our innermost quandaries and concerns. The Tanya will take us under the Rebbe's wing and guide us through our greatest challenges in avodas Hashem. But we need to want. We need to “go in” to yechidus, to travel to the Rebbe. That's the part that the Rebbe cannot do for us.

And the stronger the question, the more enlightening the answer; the stronger the quest, the more refreshing the wellspring.

Because Chassidus is meaningful to us, only as much as we mean it. **a**

The Uproar Over Chalukas Hashas

A SHORT FICTION STORY BY
MASHPIA REB SHIEH LIPKIN A”H



↑ *It was a late winter night, and R. Moshe Shimon was sitting alone in shul learning his mesechta. The room was dark, with a single lamp on the table where he was learning, spreading glimmers of light around him.*

Reb Moshe Shimon Gritzer was a man of precision – quiet, sincere, conscientious, and exceptionally modest.

In his grocery, everyone knew that they could rely on R. Moshe Shimon’s honesty. The prices he set for any given product were its precise value and worth. It was commonplace to

hear him tell a customer “this product isn’t fresh” or “this isn’t the best out there.” Everyone appreciated his honesty, and preferred his store over others.

When it came to matters of “*bein adam l’makom*,” man and G-d, he was all the more modest. He exemplified the Navi’s directive of “*hatzneia leches im elokecha*,” walking modestly

with Hashem. In his community, they called him “the sealed mouth,” given his outstanding silence.

At warm community farbrengens, as things were coming to an end, and the *mashpia* had touched the hearts of his listeners, most of the crowd, who were after *l’chaims*, were open about their feelings. People expressed themselves. R. Moshe on

the other hand remained silent. With the tears in his eyes, it was obvious that he was touched and feeling emotional no less. Yet, on the outside he remained still, without any motion. Only when they would sing the slow and solemn *nigunim* did he open his mouth and sing along, as well as to say “*l’chaim*”, humbly, accompanied with a sigh.

For the community’s annual *chalukas hashas* on Yud Tes Kislev, R. Moshe would shy away from taking a *mesechta*. When offered to choose one, he would politely refuse and say, “I don’t think I’ll end up learning it.”

One Yud Tes Kislev, they needed someone to take Bava Basra, the longest *masecha* in Shas. Incidentally, R. Moshe Shimon had recently been spotted learning that *mesecha*. Given his honest nature, he would not deny that he was indeed planning to learn the entire thing. This time, R. Moshe Shimon could not get out of it.

Thus, for the first time, R. Moshe Shimon’s name appeared – against his will – on the list of names for the *chalukas hashas*. As in previous years, the list was adorned with a gold-lettered heading “Crown of Torah,” and the names of participants and their chosen *mesechtas* beneath it. The list was displayed prominently on the shul’s north-east wall for all to see. And near *mesechta* “Bava Basra” was the name “Harav Hachosid Reb Moshe Shimon Gritzer” – the honorable titles, demonstrating the community’s high regard for the quiet shopkeeper.



It was a late winter night, and R. Moshe Shimon was sitting alone in shul learning his *mesechta*. The room was dark, with a single lamp on the table where he was learning, spreading glimmers of light around him, with shades of the Gemara on the floor. In the silence, one could

hear the clock ticking and the table and chair rocking alongside R. Moshe Shimon’s voice. “The Rashbam would indeed be right,” he spoke, “if the claimant had witnesses...” Then silence, as he sat immersed in contemplation. “But Tosefos argues with Rashbam!” his voice gently resurfaced.

R. Moshe Shimon was in the midst of a lengthy Tosefos, but can’t move ahead. He already restarted the Tosefos several times, but he kept on getting stuck at the same place, thrown like a ship between heavy waves. With one hand rubbing his forehead, and the other stroking his beard, he sat quietly, thinking.

A couple of white hairs from his beard fell onto the Gemara page, and a thought entered R. Moshe Shimon’s mind, taking him away from the Tosefos. His white hairs on the black, small letters of Tosefos reminded him of the *possuk*, “straw (*teven*) is not given to your slaves, and bricks (*leiveinim*) they tell us to make” (Shemos 5:16). The *chasiddische pshat* reads into the *possuk* how we lack proper understanding (*tevunah*) and our white hair (*loiven*) remind us to do *teshuvah*...

This thought expressed his exact feelings, as he grappled with the difficult Tosefos. The years are going by, the beard is getting whiter, and he ought to prepare himself for the next world. Chazal say: Praiseworthy is he who comes to the next world with his learning in hand. “But what should one do when his head won’t grasp the learning...” he thought to himself.

Feeling unsettled, he began to pace the length of the shul, thoughtlessly humming the niggun, “*esen est zich, trinken trinkt zich, vos zol men tun as es lernt zich nit...*” (we eat well, we drink well, but what should be done that we can’t learn...).

As he paced, he suddenly caught sight of the *chalukas hashas* list. In



↑ **Reb Shieh Lipkin** was a unique personality. A bookkeeper for the Diskin orphanage in Yerushalayim and a *mashpia* of the Chabad shul in Meah She’arim – where he chazered a *maamar* of the Rebbe every Shabbos – Reb Shieh was also a talented fiction writer.

His stories portray characters and scenes that were close to his heart. They are printed in books *Dmus Chassidis* and *B’Oisiyois Shel Mashpia*.

AS HE PACED, HE SUDDENLY CAUGHT SIGHT OF THE CHALUKAS HASHAS LIST. IN THE DIM LIGHTING, HE COULD MAKE OUT HIS NAME UNDER THE GOLD HEADING.

the dim lighting, he could make out his name under the gold heading. Although he initially did not want his name included, perhaps, he wondered, he did feel satisfaction once his name was added.

“Isn’t this the reason that my head won’t grasp the Tosefos?” he thought. “After all, doesn’t the Alter Rebbe write that one must be humble, ‘my soul is like dust before all,’ in order to achieve the following line, ‘open my heart to your Torah?’”

A decision was made. He climbed up on a bench and removed the list with its glass casing from the wall. Climbing down from the bench, he removed the list from its case and erased his name from it as though he was fulfilling the *mitzvah* to wipe out *Amalek*. For R. Moshe Shimon this was one and the same, as explained in Chassidus that *Amalek* represents arrogance and haughtiness. After erasing his name, he returned the list to its casing, and back on the wall it went.

This gave him a sense of relief and calm. His mind now felt clear, and he was able to reapproach the Tosefos, victoriously.



The next morning after *shachris*, someone in shul noticed that R. Moshe Shimon’s name was crossed off from the list, and a great commotion ensued. “Shocking!” they all shouted at once, “Why would someone want to bother a peaceful man who never hurts a soul?” The suspicion fell upon a certain local youth, a

troublemaker with a reputation for tricks and pranks.

Despite the uproar, the community members made sure that word of it would not reach R. Moshe Shimon. Wishing to spare him pain, they didn’t want him to hear what happened. They decided to quickly fix the issue by repasting his name onto the list without making a fuss. R. Moshe Shimon, from his end, acted oblivious.

That night, when returning to the shul to learn, R. Moshe Shimon promptly went over to the wall, removed the list from the case and erased his name. After returning the list to its place, he was ready to open his Gemara and learn with zest.

The next morning, upon realizing the repeated offence, the commotion in shul grew even greater. Furious, members of the shul approached the suspect youth and warned him that he would face serious consequences. But the youngster pleaded not guilty and denied any knowledge of what happened.

“Do I have nothing better to do then to wipe R. Moshe Shimon’s name from the list?” he cried.

“Then who did it? Who else could have done it?” they argued.

Seeing his predicament, the young man asked for a chance to catch the culprit himself. “You wait, you’ll see!” he promised.

They granted him a chance to find out who was behind the act, and in the meantime, they once again pasted R. Moshe Shimon’s name in its rightful space on the list.



The youth was committed to revealing the true offender. Considering that the offence was repeated twice, it was likely to happen again. He decided to stay in shul and catch the culprit in the act. He hid himself in the *ezras noshim*, lying in a position from where he could peak through the *mechitzah*, with the list in his line of vision. After the last man left shul that night, he remained.

Despite the young man’s courageous character, fear crept upon him. The hour was late, and aside for the single *ner tomid*, the room was dark. But determined to clear his name, he stayed. Every so often, he lit a cigarette and used its light to see the time on his watch, only to discover that many hours still lay ahead.

At four in the morning, he heard the door opening. Someone walked in and turned on a lamp. It was R. Moshe Shimon. At this point, the young man figured he could go home and get some sleep. Surely, with R. Moshe Shimon in the room, no one would have the audacity to rub out his name.

But before he had a chance to make a move, he saw something that startled him. Lo and behold, R. Moshe Shimon was getting up on a chair, and removing the list from its case. Confused by what he was seeing, he realized he had to move quickly. He had arranged with a senior neighbor of the shul, that in the event that the culprit was caught, he would run over to call him to serve as a witness. Swiftly and quietly, he went to the neighbor, who had stayed awake for this

reason, and brought him to the shul.

Just as R. Moshe Shimon had put down his pen and prepared to put list back, the two of them barged into the shul. Their sudden and loud entry gave R. Moshe Shimon a shock.

“What are you doing R. Moshe Shimon?!” the neighbor exclaimed in astonishment, as he discovered who was behind the erasing.

The suddenness of it all, along with the question that sounded more like an accusation, frightened R. Moshe Shimon who had been facing the wall. There he was, standing on the bench, glass case in hand, with two bewildered faces staring at him. Hands trembling, R. Moshe Shimon lost his grip, dropped the case, and the glass shattered to pieces over the floor.

The early morning silence, which had been briefly busted by the shattering glass, was now felt even stronger. The two visitors, struck with a sense of guilt for having brought this about, froze in their place, near the shul’s entrance. Their eyes shifted from the broken piece of glass to R. Moshe Shimon, who was feeling even more broken inside. As he remained standing on the bench, he leaned his head on a nearby windowsill. Only the clock on the wall, which had accompanied R. Moshe Shimon many a morning, continued its tick-tock, as though nothing had occurred.

After a few moments, the neighbor and the youth went on to fix the damage they caused. The youth grabbed a broom to sweep up the glass, while the older fellow approached R. Moshe Shimon to comfort him. “Why are you lying this way? You have nothing to be ashamed of. On the contrary, please forgive us for disturbing you. Please continue your learning.”

After some time, R. Moshe Shimon lifted his head and descended from the bench, mumbling to himself in self-criticism: “My whole day is spent engrossed in business. When I finally



The youngster pleaded not guilty and denied any knowledge of what happened. “Do I have nothing better to do then to wipe R. Moshe Shimon’s name from the list?” he cried.

pick up a Gemara, my thick head won’t get it, and my only interest is for my name to appear on a list with those who actually learn and know Torah...” Frustrated, he took his *talis* and *tefillin* and left the shul.

When the time came for *shachris*, the young troublemaker arrived in shul with a proud sense of victory. When he disclosed who was behind the erasing of the name off the list, the members of the shul became very agitated. In R. Moshe Shimon’s absence, people expressed their unanimous admiration for the man.

Then the Rov, overtaken with emotion, said:

“The Mishnah says that if a person finds an ownerless item and throws himself over it, and then someone else grabs it, the second person acquires it.

“The Baal Shem Tov explains the deeper meaning as follows: The item (*metzia*) refers to the Torah. If someone wants to acquire Torah by ‘throwing himself over it,’ with arrogance and self-glory, then ‘another,’ the *sitra achara*, will grab it and acquire it, putting the Torah under the domain of those negative forces.

“Now, the Gemara there asks: Why does the first person not acquire the item by virtue of ‘four *amos*,’ a valid means of acquisition? It answers that since he threw himself over the item, he demonstrated that he did not intend to use that method of acquisition. Following the Baal Shem Tov’s *pshat*: Since the Torah was acquired through arrogance and haughtiness, it stays with the negative forces.”

“Let the crossed out name stay on the sign,” the Rov concluded, “and it will serve as a reminder for the kind of humility and *bittul* with which we should study Torah to be a vessel for the holy Torah.” **a**

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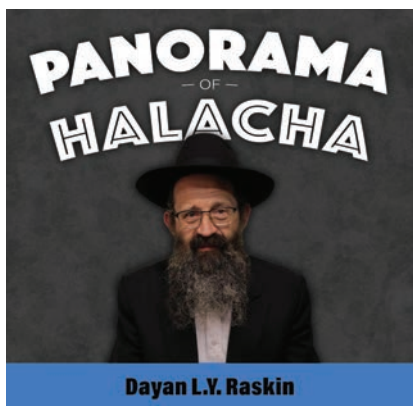
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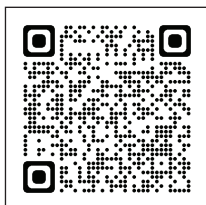
Using Gas Lamps, Tiki Torches for Menorah

QUESTION:

Can I use gas lamps for a menorah during Chanukah? What about tiki torches?



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ANSWER:

If you're not familiar, you could mistakenly think that a gas lamp is the same as fire from a gas stove. But in fact, a gas lamp is like an electric fluorescent bulb that emits a glowing light.

The **gas lamp** has a cloth bag inside the glass cylinder. This bag is impregnated with glowing material comprised of powder. There is also a burner. The burner heats up the atmosphere inside the bag which causes the particles to glow. The light of the glowing material produced by the gas lamp is not fire, and therefore not valid for *ner Chanukah*.

What about tiki torches?

Tiki torches are bottles filled with oil that contain a wick that is about one square centimeter thick. The wicks can be raised out of their containers to produce more light and heat. There is no problem using them for *ner Chanukah*. One should however be careful not to use solar power tiki torches for *ner Chanukah*. The solar power torches have the appearance of a flame, but they are actually solar-powered, absorbing energy when it is light and radiating the energy during dark. Only the tiki torches with a wick oil and flame are kosher for *ner Chanukah*.

A **gas light** without a wick, though it has a burning flame, would also be unacceptable for *ner Chanukah*, since it isn't similar to the menorah in the



Beis Hamikdash (see *Piskei Teshuvos* 673:1).

If one is in a place where they cannot light a naked flame (e.g. in a hospital), there is a consensus of *gedolei hora'ah* that you could use a battery-powered *menorah* that has incandescent (tungsten) bulbs for the *mitzvah*. The tungsten filament is considered like a wick *b'shas hadechak*. **Neon, Fluorescent** and **LED** light would not be acceptable even in this situation.

Why must the lights be battery-powered?

Halacha states that the *menorah* must contain enough fuel for the light to last for half an hour. Similarly, if using electric light, it would be necessary to have half an hour of energy in a "container." However, when the electric light is plugged into an outlet, there is no "container" with half an hour of light. If the light is battery powered, you do possibly have a "container" with at least half an hour of light.

Thus, if someone is in a hospital or another place where they cannot light a flame, they can make a *brachah* on a battery-operated menorah, provided that the bulbs are incandescent and not another variety of battery-powered light. **a**



Sipurim Nora'im – Wondrous Tales – is a collection of stories about the early chassidic Rebbes authored by R. Yaakov Kaidaner, a chossid of the Mittlerer Rebbe and the Tzemach Tzedek. The book contains stories of the Baal Shem Tov, the Maggid, the first three Chabad Rebbes and several other *tzaddikim*.

Though it was printed over 140 years after the Baal Shem Tov revealed himself, it is still one of the first books of chassidic stories. Several of the stories in this book were later copied into other collections.

Sipurim Nora'im is known for its commitment to accuracy. Throughout the book, the author emphasizes who he heard the story from and the reliability of that person. Some of the stories occurred with the author himself.

The Friediker Rebbe related how during the period of his engagement (summer of 5656 [1896]), his father, the Rebbe Rashab, instructed him to read *Sipurim Nora'im*, adding that, “on R. Yaakov Kaidaner one can rely” (*Reshimas Hayoman*, p. 376). It is said that the Rebbe likewise gave instructions to read *Sipurim Nora'im* during the engagement period, saying the book increases *yiras Shomayim*, which is imperative before getting married (*Shaarei Nisu'in*, p. 299).

The following are excerpts from a forthcoming translation of the work.

The Alter Rebbe's Genius

BY R. YAAKOV KAIDANER

AUTHOR OF SIPURIM NORA'IM AND VIKUCHA RABBA



When our holy Rebbe first made his journey to Mezritch, he was a young and recently married man, just 16 years of age, but his phenomenal accomplishments in the study of Torah were already famed throughout White Russia. Aside from his brilliance and erudition in the study of *Nigleh*, he served Hashem with the deep-felt devotion and awe of a man far more advanced in years. He was proficient in the writings of the holy *Shelah* by heart, from beginning to end, and it was from the *Shelah* that he had adopted his mode of divine service. And yet, despite this,

his broad mind was still not at ease, until he came to hear about the good name of our holy Rebbe, the Maggid.

The future Rebbe arrived in Mezritch on a Friday, *erev Shabbos*, by way of Minsk. He was wearing the clothes of a pauper so that no-one would recognize him, and the *gabbai* of the shul put him up for Shabbos in the home of a wealthy member of the community.

Now this wealthy householder had a son-in-law who was an exceptional Torah scholar, whose name had already become known far and wide, and would yet become a famed *gaon*. His name was Reb Shmuel Modils.

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However, he did not speak a word to the Alter Rebbe that entire Shabbos, thinking the young man to be one of the many itinerant beggars who would pass by such homes.

After Shabbos and *havdala*, Reb Shmuel and a colleague of his retreated to their quarters in order to study. The young Alter Rebbe asked if he could come as well, so that he could warm himself by the fireplace in their room, and there he sat down. They were studying Masechta Shabbos, and as they learned they fell into a furious debate, centered around a powerful question on the words of *Rashi's* commentary. It seemed as though grasping the true intent behind his words was beyond them.

Meanwhile, the young man could not hold himself in, for he was as fully versed in the Talmud like any of the *geonim* of his time. "My brothers," he said to them, "At this point, you won't be able to understand Rashi's meaning."

The two scholars thought it was all a bit of a laugh. "And why is that?" they chuckled.

"Because you made a mistake interpreting Rashi several pages ago. If you'll understand the proper meaning of his words back there, then Rashi's intention over here will reveal itself to you as a matter of course, and without any special effort."

He showed them the place he was referring to, and told them the interpretation of Rashi they had given on their previous reading of the passage.

"Yes, that's right," they said, for that was how they had learned it.

He then raised a question on their interpretation that was so incredibly and profoundly incisive that they were stunned by the depth of his comprehension. Both men were at a loss for reply.

"Extraordinary! But please, now tell us what the proper interpretation is," they said.

Eventually, they saw that it was just as he had said; the Rashi whose meaning had originally been problematic for them was now straightforward and simple, with no cause for question whatsoever.

"This little one," they exclaimed, "is the greatest of the great!"

And, just like that, the Alter Rebbe went out of the room, and made off as though he was fleeing for his life. His hosts sent out people throughout the city in search for him, but they did not find him. Only later on, after investigating and inquiring into who he was and from where he had come, did they hear that he was the son-in-law of a prominent Vitebsk local, and that he was highly esteemed as a prodigy even amongst prodigies. Throughout all that time, the brilliant Reb Shmuel longed to meet with him again, since with time he had heard of his fine reputation, and how he was a *tzaddik* of his

generation. But Minsk was a long way away from Liadi, and he was unable to make such an endeavor.

After some years had gone by, there was a gathering in Minsk, a rabbinic conference attended by all of the greatest leaders and scholars of the region; from Lithuania, the great *gaon* Reb Shaul of Vilna; and from White Russia, the Alter Rebbe was chosen. When the *gaon* Reb Shmuel caught wind of the Alter Rebbe's attendance, he was filled joy and delight; now, after what seemed like a lifetime, he would finally fulfill his long-awaited wish.

He happily went to greet the holy Alter Rebbe, and brought along a great number of *seforim* in order to ask him all of his questions and scholarly doubts from across the Talmud *Bavli* and *Yerushalmi*, the *Rishonim*, and the *Achronim*, all carried by his attendant who followed closely behind. Reb Shmuel went to the upper floor of the building in which the gathering was taking place, where the Alter Rebbe had set up his holy chambers. There, in the presence of all the aforementioned *geonim*, Reb Shmuel sat for around an hour and half. He asked the Rebbe all of his questions, and the Rebbe answered each one in turn, as all the brilliant scholars gathered at the assembly watched in agape silence.

The Rebbe's famed, great disciple, the philanthropist Reb Pincha Reizes of Shklov, was also present at that gathering, and I personally heard from him how after all these questions, Reb Shmuel then asked about a certain Mishna.

Said the Rebbe to his disciple, "Pinchas! You say the meaning of the Mishna," and Reb Pinchas said the meaning of the Mishna. The Rebbe then challenged him on this interpretation with such profundity



As he descended the stairs leading from the upper floor, a great number of people stood on either side of the staircase, waiting to ask the gaon about the Alter Rebbe.

that he had nothing to answer. None of the other brilliant scholars present opened their mouths either.

Later, the *gaon* Reb Shmuel recited the blessing "Chacham Harazim - He Who is wise in secrets," on occasion of seeing such a towering sage. He then took leave and departed.

As he descended the stairs leading from the upper floor, a great number of people stood on either side of the staircase, waiting to ask the *gaon* about the Alter Rebbe. They all asked him of the nature of the Rebbe, and he replied with great emotion, "There are several opinions in the Talmud, *Bavli* and *Yerushalmi*, regarding the characteristics of a *talmid chacham*, a true Torah scholar. And now I say, by all of those opinions, the holy Rebbe is a *talmid chacham* of our time!"

Those are the precise words I heard from a prominent member of our town who was also in Minsk at that time. He was present at that scene on the stairs and heard those words from the *gaon* Reb Shmuel.

We also heard how, at that same gathering, the Rebbe posed a question on a certain law as ruled by the Rambam, and he proceeded to answer the question with a deep and intricate discussion on the subject that greatly pleased the *geonim* there. The great *gaon* Rebbe Shaul, who was known to be proficient in the Talmud *Bavli* and *Yerushalmi* as well as the writings of all the *Rishonim* and *Achronim*, almost entirely by heart, said to the Rebbe: "It is true that *Hashem's* Torah is in your mouth - for the question you pointed out is particularly powerful, and the answer you offered is also true Torah. However, there is something I would like to ask: You could have asked that same question on previous ruling, several pages earlier in the Rambam?!"

"I'm also aware of that law written earlier," replied the Rebbe, citing the page and paragraph.

"Yes, that's right," said the *gaon* Reb Shaul, "that was the ruling I was referring too."

The Rebbe then proposed an answer, demonstrating that there were no grounds at all to ask his question on that previous law in the Rambam. This answer involved such a profound *pilpul* that none of the great scholars present at that rarefied assembly managed to plumb the depths of his thought, except for the *gaon* Reb Chaim [of Volozhin] and the *gaon* Reb Shaul, who understood it perfectly well. **a**

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“Gantz Bava Basra”: Oholei Torah Zal Takes On Mivtza Torah Initiative

Over one hundred bochorim in Oholei Torah Shiur Daled join a dedicated track to learn and master the entire Maseches Bava Basra.



Irgun Limud Hatanya Incentivizes Tanya Learning for the Masses

Irgun Limud HaTanya is running a program in nine different locations and offering its Tanya learning curriculum to Yidden of all walks of life.



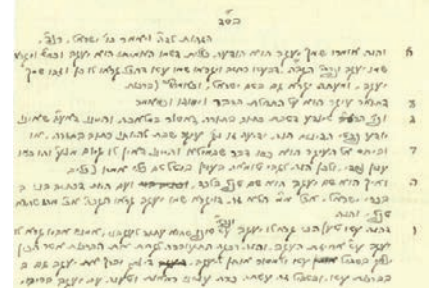
Over 250 Fathers And Sons Learn At Chicago Cheder Melave Malka

Chicago’s Cheder Lubavitch hosted a grand melava malka for the students and their fathers, with joint learning, a delicious seuda, and a special program in honor of Eretz Yisroel.



Why the Chevra Kadisha Read From the Torah on Tuesday

The Chevra Kadisha of Aguch held their traditional fast on Tuesday, 15 Kislev, with the special Torah reading for fast days. They concluded the day with a seudas mitzvah.



Ma’amar Said 90 Years Ago Dedicated For Mazkir’s 90th

A ma’amar said by the Frierdiker Rebbe 90 years ago was released for the first time this week, and dedicated in honor of the 90th birthday of mazkir Rabbi Yehuda Krinsky, who was born in that year.



Fathers, Sons Join Melava Malka in Los Angeles

On Motzei Shabbos Parshas Vayeitzei, talmidim from the first and second grades in Cheder Menachem of Los Angeles, along with their fathers and some grandfathers gathered for the annual Melava Malka in honor of 14 Kislev.



Rebbe and Rebbetzin's 95th Anniversary Marked at the Ohel

Over 200 Bochurim, Shluchim and Anash gathered at the Ohel on Monday night for a farbrengen celebrating the auspicious day of Yud Daled Kislev. Many more joined via livestream.



Wedding-Like Dancing Follows 770 Farbrengen

Following the celebratory Yud Daled Kislev farbrengen at 770 Eastern Parkway the crowd broke out into joyous dancing until the early morning accompanied by a musical band.



Bochurim Get Rare Chance to Read From Mittlerer Rebbe's Torah

Bochurim from HaMesivta yeshiva in Canarsie got a chance to read from a Sefer Torah that was used by the Mittlerer Rebbe in honor of Tes and Yud Kislev.



Shloshim Held For Crown Heights Shmira Leader

Family and friends gathered Tuesday night at Beis Gimpel Chaim in Crown Heights for a shloshim event in memory of Reb Leib Skoblo, a Crown Heights father and activist who led Crown Heights Shmira.



Argentina's President-Elect Makes First Visit to the Rebbe's Ohel

Argentina's President-Elect Javier Milei, made good on his promise to visit the Rebbe's Ohel on his first overseas trip since winning the presidency.



Kingston Fathers And Sons Unite For Learning

Avos Ubanim kicked off in the Anash community of Kingston, PA, with dozens of fathers and sons coming together on Motzaei Shabbos for learning and prizes.

announced on Tuesday



A new Sefer Torah, dedicated by Harav Yitzchok and Rebbeztin Shaindel Raitport in the zchus of Klal Yisroel, was welcomed in the Oholei Torah Beis Medrash in Crown Heights, with Hanholas HaYeshiva and talmidim joining in the celebration.

HEAD STAFF AND THEME SONG FOR YOUNG SHLUCHIM KINUS

NEWS 3:00PM-3:30PM 10 - OCTOBER 26, 2021



As the Kinus Tzeirei Hashluchim gears up for its largest program yet, the Shluchim Office announced the head staff leading the massive operation and released this year's new, upbeat Kinus theme song.

CHABAD MAGAZINE SCRAWLED WITH GERMAN "RAUS"

NEWS 3:00PM-3:30PM 10 - OCTOBER 25, 2021



Rav Menachem Ladayov, a Chabad Rav in the 17th Arrondissement of Paris, had a disturbing surprise on Sunday when he was delivered a Kfar Chabad magazine with an anti-Semitic message scrawled on its cover.

A SIYUM SEFER TORAH FOR KLAL YISROEL

NEWS 3:00PM-3:30PM 10 - OCTOBER 26, 2021



COLLEGE STUDENTS EXPERIENCE A TASTE OF YESHIVA

NEWS 3:00PM-3:30PM 10 - OCTOBER 26, 2021



College students from universities across the USA experienced a Shabbos in yeshiva this past week at the Rabbinical College of America - Tiferes Bochurim in Morristown, New Jersey.

WATCH: REB YOEL ON PARSHAS VAYEIRA

NEWS 3:00PM-3:30PM 10 - OCTOBER 21, 2021



Watch: A short lesson by Reb Yoel Kahn on Parshas Vayeira with English subtitles and transcript.

A STORY IN EVERY ROOM, A TALE BEHIND EACH DETAIL

NEWS 3:00PM-3:30PM 10 - OCTOBER 25, 2021



Watch the short feature on 17th arrondissement.

CHOVEVEI TORAH CELEBRATES BOCHURIM'S LEARNING WITH A SIYUM

NEWS 3:00PM-3:30PM 10 - OCTOBER 21, 2021



MONTREAL SHLUCHIM PREPARE FOR THE KINUS WITH A KINUS OF THEIR OWN

NEWS 3:00PM-3:30PM 10 - OCTOBER 24, 2021



Photo: Sweder Ziskind@anash.org

Shluchim from the greater Montreal area gathered on Motzei Shabbos for a regional Kinus Hashluchim in preparation for the upcoming International Kinus Hashluchim in New York this weekend.

BALTIMORE'S "CHABAD VILLAGE" SET TO EXPAND

NEWS 3:00PM-3:30PM 10 - OCTOBER 21, 2021



REB MEILECH: A MASTER OF ALL TRADES

SUBSCRIBE 10:00AM-10:30PM 10 - OCTOBER 25, 2021



19 Chesvan marks the fifth yahrzeit of

THE BLESSED STRESS OF KIDS

NEWS 3:00PM-3:30PM 10 - OCTOBER 21, 2021



From the Anash.org inbox: Listen to a group of friends talking, and chances are you will hear them speak about their stress. In particular, the stress that comes with kids. But we must realize that some of our own could only dream of such complaints.

CAN I CLEAN MY SHOES BEFORE A TRIP?

NEWS 3:00PM-3:30PM 10 - OCTOBER 24, 2021



Watch at 7 PM: Harav Gedalya Oberlander will answer practical halachic questions including cleaning dirty shoes before traveling, covering dirty shoes during an illness, and more. Register for this free event at <https://www.anash.org/2021/10/24/can-i-clean-my-shoes-before-a-trip/>



The North Miami Beach community gathered Monday night for a farbrengen in honor of the **Rebbe Rashab's** birthday, led by special guests from overseas, Rabbi **Tzvi Telsner**, Rov in Melbourne, Australia and Rabbi **Yosef Tzvi Segal**, of Yerushalayim.

WATCH: PANORAMA OF HALACHA

FORUM 3:00PM-3:30PM 10 - OCTOBER 26, 2021



Anash.org feature: A weekly shiur by Dayan Levi Yitzchok Raskin, Rov of Anash in London, explores interesting Torah questions and halachic dilemmas.

770 ARCHITECT'S GRANDCHILDREN RETURN FOR A VISIT

NEWS 3:00PM-3:30PM 10 - OCTOBER 20, 2021



EREV SHABBOS VAYERA AROUND CROWN HEIGHTS

NEWS 3:00PM-3:30PM 10 - OCTOBER 22, 2021



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