
***This is
your
story.
Be a part
of it.***



"On this day, as the Alter Rebbe stands before HaShem, asking that we and our children be strong physically and spiritually, **everyone should give tzedakah to the mosdos that follow the path of the Alter Rebbe.**"

- The Frierdiker Rebbe

Merkaz Anash was formed in answer to the big question of today: How do we ensure that we, and our children, continue to carry forth the torch of Chassidus? The answer we'd like to suggest is not just by studying more chassidus.

Chassidus isn't just a topic of study: It's a way of life.

And a story is perhaps the most powerful way to convey a "way of life." Vague values become instantly tangible. We become familiar with inspired people, giants among men, almost like friends. The narrative is captivating and the setting surreal...

As the Frierdiker Rebbe told Reb Shmuel Levitin, "We must live with the past."

Our goal in creating Lmaan Yishmeu was simple: to share this way of life through stories.

We choose short stories with attainable lessons, so being inspired means you can do something about it immediately. With many stories on one theme we paint a vibrant and multi-dimensional picture of the value we are highlighting. It makes for great discussions in the classroom and at the Shabbos table.



This Yud Tes Kislev, Merkaz Anash turns to you to for help to promote the values of Chassidus - in your community, and with our global community. Starting Erev Yud Tes Kislev, Motzaei Shabbos at 7 pm, we will bez"H raise \$30K to help cover the costs of the work we do.

Go to Matchathon.com/Anash and make Chassidus shine for thousands.



May we succeed in our mission and have a year come alive with Chassidus for ourselves and our families.

לשנה טובה בלימוד החסידות ובדרכי החסידות תכתבו ותחתמו!

Rabbi Shimon Hellinger
Founder and General Editor



YUD-TES KISLEV (II)

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)

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 *mashp'rim* 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, קוני ומעין ע' 15, היום יום בתחילתו)

A Day for Chassidishe Growth

Early in תרפ"א (1920), the Frierdiker Rebbe, his mother Rebbeztin 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." And the Frierdiker Rebbe concludes his letter with the words, "*lechayim velivraha*".

(אגרות קודש מוהרי"צ ח"א ע' ק"ב)

It was the evening of *Yud-Tes Kislev* תרפ"ו (1925) and the Frierdiker 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 *farbrengen*. 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 *farbrenged* for a short while and left."

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

(לשמע און ע' 141)

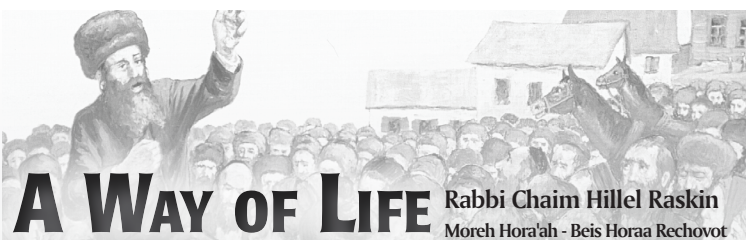
The Alter Rebbe said regarding *Yud-Tes Kislev*, "Whoever rejoices in my *simcha*, I will take out from distress to relief, from *gashmiyus* to *ruchniyus*, and out of Gehinnom."

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)

CONSIDER THIS!

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



A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Congeaed Oil for Menorah

Is congealed oil considered *mehudar* for Chanukah?

- All candles and oils can be used for Chanukah lights, even those which may not be used for Shabbos candles.¹ Yet, the optimal way to perform the *mitzva* (*min hamuvchar*) is with olive oil and one should pay extra for it.²
- Several reasons are given for this choice: (1) Its light is pure and clear, (according to this reason, candles and other oils that burn smoothly are also good.³ Though paraffin burns nicest among candles,⁴ *kabbala* favors beeswax⁵), (2) It commemorates the *menorah* in the *Beis Hamikdash*, (following this reason, in the absence of olive oil, other oils should be used before candles), (3) The Chanukah miracle occurred with olive oil.
- Since the lights must be set to burn for half-an-hour, the candles must be set up in a manner that they won't melt down before their time is up (as they sometimes do in the tin *menorahs*).⁶ If the candles cannot burn for half-an-hour, they should be lit without a *bracha*.⁷
- Can one light with a combination of lights? If using some oil and some candles, onlookers may not realize that they are part of one *menorah*.⁸ However, two types of oil is acceptable,⁹ and one may light oil one night and another night candles.¹⁰
- Must the oil be edible? *Poskim* write that oil that contracted an impure spirit by being left under a bed (and forbidden to eat), is unsuitable for *menorah*.¹¹ Some suggest that, like the oil in *Beis Hamikdash*, *menorah* oil should actually be edible, however, this is not the *halacha*, and moreover non-edible olive oil is still somewhat edible.¹²
- *Poskim* debate regarding whether congealed oil was kosher for use in the *Beis Hamikdash* since it is halachically a "food" and not a liquid, and consequently whether it is a preferred choice for the *menorah*. (Incidentally, some hold that the miracle of Chanukah actually occurred with congealed oil.¹³) A similar question would apply to cooked oil. *Poskim* conclude that regardless it is *mehudar* for *menorah*, since we don't have to copy the *Beis Hamikdash* in every detail.¹⁴
- Finally, oil congeals by adding a minuscule quantity of chemicals. This variety of olive oil doesn't pose a problem since the chemicals are nullified in 60 times oil.¹⁵ However, those varieties which include a significant amount of paraffin are not as *mehudar*.

9. ילקו"י מועדים עמ' רי"ד.

10. נט"ג חנוכה פ"ח סכ"א.

11. שו"ת תורה לשמה סי' ק"ח כף החיים סי' תרע"ג ס"א. ובדיעבד יש למיקל על מה לסמוך ראה שד"ח ח"ד מנ"ל.

12. ראה בא"ח שנה ב' נח ס"ז (שמחמיר מתחת למיטה וכאן מותר).

13. ראה להורות נתן ח"ד או"ח סי' ס' (יציב פתגם עמ' קכ"ד), ובפסק"ט סי' תרע"ג הע' ג' 23 בשם דעת סי' תר"ע.

14. שבת הלוי ח"ט סי' קמ"ג (שהוא הידור יתירה שיהיה ממש בדוגמת שמן של מקדש).

15. פסקי שמועות – חנוכה ע' ק"ג בשם הגריש"א.

1. שו"ע או"ח סי' תרע"ג ס"א.

2. א"ר סי' תרע"ג סק"ב בשם השלה"ק ריש תמיד ד"ה ענין.

3. ראה לבוש סימן תרע"ג ס"ב, שו"ת חסד לאברהם סי' ע"ט.

4. ערוה"ש סי' תרע"ג ס"א.

5. נט"ג פ"ט הע' ב'.

6. שו"ע סי' תרע"ה ס"ב. וראה למען ישמעו גליון ליתר פרטים בזמן ההדלקה.

7. פרמ"ג א"א סי' תרע"ב סק"ו. וראה שו"ת מקדש ישראל – חנוכה סי' קכ"א להרחבה בנושא.

8. משנ"ב או"ח סי' תרע"ג סק"ב.

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

OUR HEROES

Rebbetzin Sterna

Rebbetzin Sterna was born to her parents Reb Yehuda Leib and Beila Segel. Reb Yehuda Leib was a prominent *gevir* in the city of Vitebsk, and was from the leading community members. On 12 Av 5520 (1760), she married the Alter Rebbe and lived in Vitebsk. Her husband's holy ways were strange in her parents' eyes and they pressured her to demand a *get*, and when she refused they began to suffer greatly. She had great *mesiras nefesh* for her husband and he in return respected her greatly. After the Alter Rebbe passed away, she moved with her son the Mittlerer Rebbe to Lubavitch and lived many long years.



One Friday evening after Rebbetzin Sterna refused to demand a *get*, her father drove her out of the house. Her husband the Alter Rebbe, was davening in the attic of her father's storehouse, so she went there and waited for him in the hallway of the attic. It was winter time and it was freezing, but she did not want to disturb her husband. She stood there for a long time until her sister found her almost frostbite. Just then the Alter Rebbe finished davening and asked if there is what to make *kidush* on. She replied that she will go get something from her father's house, to which the Alter Rebbe said that according to Torah that is prohibited. Instead, her sister offered to bring something from her house.

(סה"ש תרצ"ז ע' 193)



Once during the early years of his leadership, the Alter Rebbe looked out the window and saw many chassidim flocking to his home, from far and near. He fell to the ground and exclaimed, "What do they want from me? What do they see in me?" His wife Rebbetzin Sterna, who understood that it was her job to direct the development of things smoothly, walked in and said to him "Why do you think they are coming for you? It is only that you merited being by the Mezritcher Maggid, so they are coming to hear what you received". "If that is their will", said the Alter Rebbe, "I will fulfill their will, I will teach and teach more".

(משיחת פורים תשמ"ג)

A MOMENT WITH THE REBBE

A Dam in the Chassidus River

The *chassidishe* artist Reb Hendel Lieberman arrived in America a broken man, his wife and children having perished in the Holocaust. The Rebbe took a personal interest in him, and a unique relationship ensued.

"Paint an illustration of *uforatztu* for me!" the Rebbe once requested from Reb Hendel. Reb Hendel, not one to lose an opportunity, asked the Rebbe to explain what such a picture looks like.

The Rebbe responded with a description of a great roaring river, with plenty water flowing through it. The water spreads over the riverbed to water the fields, where succulent plants and fruit grow.

"However," the Rebbe added, "in the middle of the river there must be a dam. This controls the water, directing it in its proper path, assuring that the water reaches the correct place."