

The Weekly Farbrengen


MERKAZ ANASH
 מרכז אנש
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 EDITOR - RABBI SHIMON HELLINGER

BEING CONNECTED

DIRECT LINE

The Torah repeatedly commands us to connect ourselves to *HaShem*.

Chazal ask: How is this possible? How can a mortal attach himself to *HaShem*?

They answer that this can be accomplished – by connecting to such *talmidei chachomim* who are constantly attached to the *Shechina*. When we bond with them, we are thereby connected to *HaShem*.

(כתובות ק"א ע"ב, ס' המצוות להרמב"ם מ"ע ו')

The *Midrash* says that when a person is connected to a *tzaddik*, he is helped and saved in the merit of that *tzaddik*, just as Lot was saved in the merit of Avrohom Avinu.

(מדרש תנחומא וירא פ"ט)

The Rebbe once explained that we connect to a Rebbe only because of his direct connection to *HaShem*, and not because of his qualities. In this context the Rebbe related:

Someone once asked the venerable chossid, the Rashbatz, whether the Rebbe Rashab had *ruach hakodesh*. The Rashbatz replied, "To me it makes no difference! I know that he is a Rebbe. If a Rebbe needs *ruach hakodesh*, then he surely has it, and if not, then what is there to be excited about...?"

To this the Rebbe added: "Someone once came and told me that the Frierdiker Rebbe had told him, 'Connect to me, and you will be connected to whom I am connected to.' This person was very excited, thinking that the Rebbe had meant his father, the Rebbe Rashab. I did not want to disappoint him, but in truth, the Rebbe had meant that he would be connected to *HaShem*. In truth, that is what matters to us."

(תרו"מ ח"א ע' 94)

HOW TO CONNECT

When asked, "How can I connect to the Rebbe if I never met him personally?" the Frierdiker Rebbe replied:

"True *hiskashrus* is achieved by studying Torah. Studying my *Chassidus*, reading my *sichos*, joining *Anash* and the *temimim* in study and *farbrengen*, fulfilling my request of reciting *Tehillim* and keeping set times for Torah study – this is *hiskashrus*."

(היום יום כ"ד סיון)

CONSIDER

What does it mean to connect to the Shechina through the tzaddik? How does this show in the chossid?

Why must hiskashrus comprise of Torah and avoda? What does it mean to be "mekushar"?

In a letter to some young students the Frierdiker Rebbe wrote:

"I was pleased to hear you thanking *HaShem* for your connection with me. However, you must consider whether you are truly connected with me, or whether it is all imaginary, or perhaps it is just an empty slogan. True *hiskashrus* must bring one to action.

"You know that I demand from all *talmidim*, especially those connected with me, to bring the light of Torah and *mitzvos* into Yiddishe homes and to create there an atmosphere of Torah and *yiras Shamayim*. Have you fulfilled this? With what are you connected to me? Until you take

part in one of those activities, your words about *hiskashrus* are empty slogans."

(אגרות קודש מוהרי"צ ח"ח ע' רכ"ב)

FERTILE FIELD

The Frierdiker Rebbe once compared a *bracha* from a Rebbe to rain falling on a field. If the field is plowed and planted, the rain will promote growth, but not if the field lies fallow. Similarly, for the Rebbe's *brachos* to be fully effective, one must make due preparations – by connecting with the Rebbe through studying *Chassidus* and observing its customs.

(אג"ק ריי"צ ח"ד ע' רע"ט)

Reb Yankel Landau related:

At the *farbrengen* of Yud-Tes Kislev תרע"ט (1918), the Rebbe Rashab said that in the World to Come, too, one should ask to be with the Rebbe.

Fired with emotion, Reb Zalman Havlin jumped to his feet and said, "Who knows if we will be able to find the Rebbe's door?"

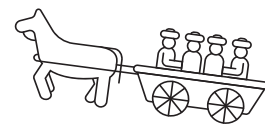
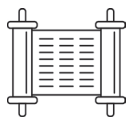
The Rebbe assured him, "Don't worry, you will find the door..."

At this point, I asked the Rebbe what will be when they ask me, "What connection do you have with the Rebbe? Did you do what the Rebbe told you?" And the Rebbe replied, "Indeed! One must heed the directives," but immediately added, "Yet, we have a Rebbe. [One can say:] I was together with him; I heard Torah from him, and I learned his *Chassidus*."

Reb Yankel Landau later added:

It seems to me that 'I heard Torah from him' refers to the teachings we heard from the Rebbe during his lifetime in This World, and 'I learned his *Chassidus*' refers to our ongoing study of his teachings after his *histalkus*.

(שמועות וסיפורים ח"א ע' 184)



SELLING A USED CAR

I am selling my used car. Must I disclose all the car's defects to the buyer?

The Torah warns, "Al tonu ish es achiv" ("Don't cheat your fellow"), and the Shulchan Aruch rules that it's forbidden to deceive or mislead people in business dealings. For example, if there is a defect in an item being sold, the seller must inform the buyer.¹

A significant defect that would likely have changed the buyer's mind had he known about it makes it a *mekach ta'us* (mistaken transaction), and the buyer is entitled to cancel the deal. Even if the defect does not result in monetary loss, hiding it is still prohibited and constitutes deception.²

The definition of a defect depends on local custom.³ In a used car, it is understood that there will be wear and tear, and therefore, minor flaws are not considered defects. However, if the car has a significant problem — such as a faulty engine — the seller is obligated to disclose it. A defect can also be in the car's history, for example, if it was previously used as a taxi or rental vehicle.

The seller may not rely on the claim that the buyer can inspect the vehicle and discover the defect himself. Remaining silent is considered misleading and is forbidden.⁴

The buyer is entitled to cancel the sale if he finds a significant fault.⁵ Yet, if the buyer discovers the defect or had ample opportunity to discover it and continues to use the car, they are considered to have waived their claim and can no longer retract the sale.⁶ If they continued using it when they had no other choice — for example, if they discovered the problem in the middle of a trip — they may still cancel the transaction.⁷

As there are many detailed halachos about when the sale can be canceled, one should consult a rov with expertise in this topic.

1. שו"ע חו"מ סי' רכ"ח ס"ו.
2. סמ"ע חו"מ סי' רכ"ז ס"ק ז.
3. שו"ע חו"מ סי' רל"ב ס"ו.
4. שו"ע חו"מ סי' רל"ב ס"ו "צריך להודיעו ללוקח".
5. שו"ע חו"מ סי' רל"ב ס"ג.
6. סמ"ע חו"מ סי' רל"ב ס"א (ולענין ממשמעות הפשוטה של הסמ"ע).
7. שו"ע חו"מ סי' רל"ב ס"ו ס"ז. ראה גם נתיבות המשפט סק"א וסק"ב.

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

DEDICATE AN ISSUE

in honor of a simcha or yahrtzeit

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R. YITZCHOK GERSHON ITSON

R. Yitzchok Gershon Itson lived in Lubavitch and served as a chazzan and *baal keriah* by the Rebbe Rashab. An expert in *dikduk*, he was the Frierdiker Rebbe's *melamed* for this subject.

The Frierdiker Rebbe related:

In the summer of 5649 – at nine years of age – my father, the Rebbe Rashab, tested me in *pirush hamilos* and was not pleased with my comprehension and my pronunciation of the words. He then hired R. Yitzchok Gershon Itson to teach me both subjects, one hour a day for three days a week.

R. Yitzchok Gershon was an incredible *baal medakdek*. He had mastered Tanach by heart with *meforshim* and knew the meaning of even the most obscure *selichos* and *kinos*. He could get animated about a *piyyut* like a *lamdan* discussing a long, complex Tosefos.

The *pirush hamilos* wasn't hard for me, and after learning one or two times, I knew it. But I had a very hard time absorbing the *dikduk* rules. I understood it when R. Yitzchok Gershon explained it to me, but afterwards I would forget it. He was very pained by this.

On one occasion, R. Yitzchok Gershon repeated the rules of *dagesh* (emphasis) four times, and I reviewed it well. He was pleased with my grasp, but as he kissed the *mezuzah* on his way out, I already felt it slipping out of

my mind. I was so distraught that I decided to ask my father for advice.

I expected my father to reprimand me, but instead he explained to me the inner meaning of the *dagesh*. In life, he said, emphasis should be placed on *mitzvos*, while worldly things should be done reluctantly, without emphasis.

This, writes the Frierdiker Rebbe, is the correct chinuch: that every lesson be utilized to communicate chassidishe feeling.

(א"ק ריי"צ ח"י ע"ה תה)

R. Yitzchok Gershon would usually come to the Rebbe Rashab for Tisha B'Av. One year, Tisha B'Av fell out on Sunday, and R. Yitzchok Gershon joined the Rebbe on Shabbos for *shaleshudos* (the meal was *milchig*, for health reasons). On this occasion, R. Yitzchok Gershon asked the Rebbe Rashab about the name Baal Shem "Tov."

The Rebbe explained that the simple meaning of Baal Shem is that they acquired fame because of their miracles. In fact, during the Alter Rebbe's times, there was such a Baal Shem in Liozna who could identify where a stolen item was and by whom. But the deeper meaning is that he is a master of the Holy Name, and he can do with it as he chooses. "Tov" then refers to the same good light that shone when Moshe was born.

(סה"ש תרצ"ט ע' 365, וראה סה"ש תרפ"ט ע' 27)

A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



THE BEST, TRUEST, HAPPIEST HISKASHRUS

A bochur from Eretz Yisroel, studying at 770 Yeshiva in 5727, asked the Rebbe in Yechidus what he should do to fix his "coldness in my *hiskashrus* and Torah and Mitzvos in general".

"Immerse yourself in Torah," the Rebbe responded, "in any Torah area of your preference. Inevitably, your coldness to Torah and mitzvos will be nullified, and you will be *mekushar*."

Reb Nosson Gurary relates:

When I was a bochur, I always felt that I am lacking in *hiskashrus*. Once, at a *yechidus*, I asked the Rebbe how to become *mekushar* to him.

The Rebbe responded:

The best *hiskashrus*, and the truest *hiskashrus*, and the happiest *hiskashrus*, is by becoming a *lamdan amiti* (true *lamdan*) in Nigle and a *lamdan amiti* in Pnimiyus Hatorah.

(Ovinu Roeinu p. 56)

לע"נ מרת דינא בת ר' אריה לייב ע"ה

יאהרצייט ח' תמוז

נדבת משפחת בערקאוויטש