

A HOLY DAY (1)

Kedusha that can be Felt

After the *histalkus* of the Mitteler Rebbe, the great chossid, Reb Aizik Homiler, was at a crossroads in his search for a new Rebbe. One *erev* Shabbos, when he went to visit the *tzaddik*, Reb Yisroel of Ruzhin, *der heiliker Ruzhiner*, he found him sitting and smoking his pipe, as was his custom. Suddenly, a moment before Shabbos came in, the Ruzhiner threw down the pipe. At that same moment his appearance changed so much that Reb Aizik later said, "Had I not been there the entire time, I would have thought he was someone else. I saw that he ascended above while I remained below."

(לקו"ש ח"ה ע' 03 בשילוב שמו"ס ע' 259, וראה רשימו"ד חדש ע' 224)

Chazal say that a Yid's face is more radiant on Shabbos than it is during the rest of the week. Furthermore, even a Yid who is completely devoid of Torah is afraid to tell a lie on Shabbos.

The Mitteler Rebbe writes in a *maamar*: A famous doctor testified that there is an actual change in the pulse of a Yid's hand on Shabbos. This is due to the great pleasure which the *neschama* enjoys at that time – like the positive change felt in the pulse when a person receives good news.

(ב"ר פ"א ב, ירושלמי דמאי, תו"ח שמות, תרלב א')

The Baal Shem Tov's tailor related that although the Baal Shem Tov's Shabbos clothes were significantly longer than his weekday clothes, on Shabbos this was not recognizable, for they would fit him properly.

Likewise, Reb Chayim of Chertovitch, known as the *Be'er Mayim Chayim*, was a head taller on Shabbos than he was during the week. His place in *shul* was at the *Mizrach*, near the *Aron Kodesh*, which was built with wings extending on either side. During the week he would stand under one of the wings, but on Shabbos he could not fit under it and had to stand nearby.

(The Tzemach Tzedek said that he can believe this story since it was witnessed that when the

Alter Rebbe became Rebbe he actually became a head taller.)

(רשימות דברים חדש ע' 221, מגדל עז ע' רמוח)

The *melamed* was frustrated. He was trying to teach his *talmid* the *Gemara* about a person who forgot which day was Shabbos, and the child had difficulty understanding what he was talking about. So the *melamed* explained: "Perhaps that person was traveling through a desert and forgot on which day he had left."

The boy was still not convinced: "But how could a person forget?"

The *melamed* challenged him, "In such a situation, how does one *not* forget which day is Shabbos?"

The boy, who was to grow up to be the celebrated *tzaddik*, Reb Yisroel of Ruzhin, replied: "On Shabbos the sky looks completely different. You just have to look up at the sky and you will see when Shabbos comes in."

(רשימו"ד ח"א ע' רכ"ג)

Another story is told of *der heiliker Ruzhiner*, that as a child he was playing in the yard on *erev* Shabbos before *Mincha*. His brother said, "Shabbos is coming," but he responded, "Not yet."

To his brother's question, "How do you know?" he answered: "On Shabbos the sky is renewed, but I can still see the weekday sky."

(לקוטי ספורים ע' ש"ע)

guest is a great king or a wise scholar, the host is hesitant to speak up in his presence. So, too, since on Shabbos there is an exceptional revelation of *Elokus*, it is appropriate to speak differently in its presence.

(שוע"ר סי' שז ס"א, קו"א הוכח תוכיח, סה"מ ת"ש ע' 78)

One Shabbos, while taking a walk, a certain righteous man noticed that the fence protecting his property had been broken. At that moment, he resolved to make the necessary repairs to secure his field's boundary. A moment later, realizing that he had planned mundane activities on Shabbos, he decided that he would never fix that breach: he would leave his field open, unprotected. And in the *zechus* of his exceptional righteousness, *HaShem* caused a big fruit tree to grow in that exact place, closing up the opening and providing him and his family with abundant *parnasa*.

(שבת קנ ע"ב)

Chassidus explains that on Shabbos the life-force of the world is loftier, since it comes from the *thought* of *HaShem*, rather than from His speech. The Rebbe adds that on Shabbos it is easier to feel that the world is created by *HaShem*.

(לקו"ת ש"ת סוג, סה"ש תנש"א ח"ב ע' 551)

The Alter Rebbe writes that through the *kedusha* of Shabbos, the following week becomes holy. This is accomplished by guarding the Shabbos in one's thoughts, words and actions.

(אג"ק אדה"ז ח"א ע' קפה)

Shabbosdike Speech

Chazal established that on Shabbos it is forbidden to arrange or discuss mundane activities planned for the following week. One should also avoid mundane talk in general, so that Shabbos will be different than the weekdays.

The Frierdiker Rebbe explains this with a *meshal*: When one has an ordinary guest over, he may speak in front of him informally. But when the

CONSIDER THIS!

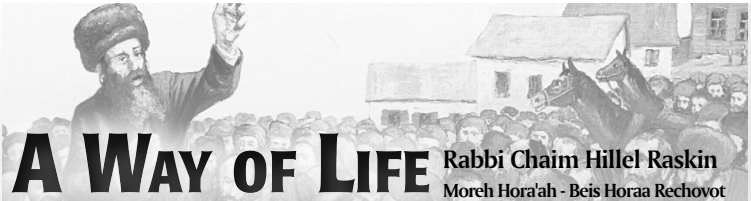
- Is everyone affected by the *kedusha* of Shabbos? What if one feels exactly the same?
- Is the *kedusha* of Shabbos inherent or is it dependent on one's behavior?

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A WAY OF LIFE

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

Kashering Back and Forth

May I *kasher* a *milchig* utensil to use it for *fleishig*?

- The Gemara writes that a butcher must have separate knives for meats and non-kosher fats, and he may not suffice with rinsing the knife in between each use, since he may forget and use it without rinsing.¹ *Halacha* therefore rules that one may not designate a utensil for both *milchig* and *fleishig* by *kashering* it as needed.
- *Poskim* quote an added practice to prohibit any *kashering* of *milchig* to *fleishig* or vice versa. Some reason that this will lead to using the same utensil for both, while others are afraid that in the rush of *kashering* back and forth one will inadvertently not wait the full 24 hours before *kashering*.²
- Yet, if one is not *kashering* specifically from *milchig* to *fleishig* it is permissible. Thus:
 - (1) If the utensil became *treif* and one is *kashering* it to make it kosher, he may then use it for whichever type he wishes. Some *acharonim* even permit deliberately making the pot *treif* for this purpose by cooking something not kosher on it (but not by mixing meat and milk in any way).³
 - (2) A utensil *kashered* for Pesach may be switched.⁴
 - (3) One may *kasher* for use with *pareve*.⁵ Some *poskim* add that after using it for a while for *pareve* he may use it for the other type.⁶
 - (4) A utensil of which the owner is unsure whether it is *milchig* or *fleishig* may be *kashered* for whichever type one chooses, since (a) perhaps one is indeed using it for its original type, (b) since the utensil can't be used it is considered *treif* and he is *kashering* to make it usable.⁷
 - (5) Some say that according to the concern of not waiting 24 hours, if it is *kashered* through *libun* (fire, including *libun kal*) when it isn't necessary to wait, it would be permissible to *kasher* from *milchig* to *fleishig*.⁹ This is the Alter Rebbe's opinion as well.¹⁰
 - In case of extreme need (*sh'as hadchak*),¹¹ or if one already *kashered* and used it for the other type, he may (continue to) use the utensil for the intended type.¹²

1. חולין ח ע"ב. וראה רש"י שם ד"ה ואחר כך. וראה שו"ע יו"ד סי' ס"ד סט"ז וסי' צ"א ס"ב.
 2. מג"א או"ח סי' תק"ט סק"א (והעולם נוהגין איסור בדבר). אך ראה פ"ח יו"ד סי' צ"ז סק"א שחולק (ולכן מקילים הספרדים בזה).
 3. פרמ"ג א"א או"ח סי' תק"ט סק"א.
 4. שו"ת חת"ס יו"ד סי' ק"י.
 5. שו"ת מהרש"ם ח"ב סי' רמ"א.
 6. שם, ולהעיר ממש"כ בספר להלכה המודרך למטבח יהודי) סי' ס"ז ס"ד שבאם עבר זמן מסוים מההכשרה אע"פ שבפ"מ לא השתמש בו לפרוה.
 7. מ"מ עדיין מותר להשתמש בו לבשר או חלב היות שמטרת ההכשרה היתה להעבירה לפרוה.
 8. ראה שו"ע יו"ד סי' תנ"א סק"י י"ג ובהגה"ה שם, ובסי' תק"ט סי"ב.
 9. שער המלך יו"ט פ"ד ה"ח (וראה מג"א שם כשלעולם אין משתמשים אלא ע"י ליבון ליכא למיגור). וראה סי' הכשרות פ"ג ס"ה.
 10. ראה שו"ע יו"ד סי' תק"ט ס"א.
 11. פרמ"ג או"ח סי' תנ"ב א"א סק"י ג.
 12. שו"ת מהרש"ם שם.

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OUR HEROES

Reb Boruch Mordechai Babroisker

Reb Boruch Mordechai Itinga, known as Reb Boruch Mordechai Babroisker, was of the great chassidim of the Alter Rebbe, the Mittlerer Rebbe and the Tzemach Tzedek. He was an exceptional *gaon* and chossid, renowned for his sharpness and wit. Reb Boruch Mordechai served as *rov* in Babroisk for about 50 years. He later traveled to *Eretz Yisroel*, and passed away on the 14th of Elul, 5716 (1856). He is buried on *Har Hazeisim*.



Two business partners once came to the Alter Rebbe to help resolve an argument. The Alter Rebbe looked into their contract, where he found their exact issue addressed, and the two left pleased with the ruling. Soon, however, they returned with a different argument, and again the Alter Rebbe looked into their contract and again found a clause that resolved the exact problem. After a few more repetitions of this occurrence, the Alter Rebbe inquired about the author of their contract. It was Reb Boruch Mordechai.

When Reb Boruch Mordechai next visited the Alter Rebbe, the Rebbe reprimanded him, "Your head is too engrossed in business if you are able to think of every possibility..."

Two women, who worked as venders in the market, once approached Reb Boruch Mordechai for a Din Torah. When the Rov *parkened* in favor of one of the women the other woman began shouting derogatory statements against the Rov. Reb Boruch Mordechai's *rebbetzin* could not contain herself, and asked her husband why he does not chase this wicked woman out of the house. "Don't worry," the Rov soothed her, "She does not mean what she is saying." Hearing this, the rants and curses escalated further!

Turning to the woman, the Rov asked, "Would you want your children to grow up like me?" The woman jumped up, "Oy, *halevai!* If only that were to become true..." Reb Boruch Mordechai commented to his wife, "You see, she does not mean it."

A MOMENT WITH THE REBBE

The Seven Menorah Branches

"This is a call to all of the *temimim*," the Rebbe declared at the Yud-Beis Tammuz *farbrengen* of 5718 (1958). "Everyone should proclaim *uforatztu yomo vokeidmo tzfoino vonegbo!*" The *bochurim* called out the *posuk* in unison, and the Rebbe sprung out of his seat to the beat of a joyous niggun. The "*Uforatztu*" era had begun.

"*Uforatztu* for a *bochur*," the Rebbe elaborated on Chof Av, "means to learn without limitations." Three more months passed, and no specific directives were given.

During Cheshvan 5719, the Rebbe instructed the *hanhala* of the *yeshiva*, "Fourteen *bochurim* should be selected—seven for *nigleh* and seven for Chassidus—who will learn diligently and deliver weekly *pilpulim*. Each set of seven will correspond to the seven menorah branches."

As an expression of the *nachas* this exceptional group gave him, during the Yud-Tes Kislev *farbrengen* the Rebbe called each one by name, and said "*lechayim*" with them.

During this period, the Rebbe told a *bochur* to deliver a *pilpul* one particular week. As if he were the program director, the Rebbe listed out the scheduled speakers from memory, and concluded, "You see, this week we have an empty slot..."

(*Avinu Malkein*, p. 93)