

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

לחמן ישמעון • ראה תשע"ז • 423
EDITOR - RABBI SHIMON HELLINGER

BEING DIFFERENT (II)

DISTINCT FEATURES

The *Midrash* says that the distinct Yiddishe haircut is one of the signs of a Yid, just like *tzitzis* and *bris milah*. In fact, it is forbidden to grow one's hair like non-Jews, for example by cutting certain parts shorter than others.

(שו"ע יו"ד סי' קעח, שהש"ר פ"א פט"ו)

During the decree against Yiddishe dress, two officers barged into the home of Reb Hillel Paritcher to cut off his long *peyos*, but he held the *peyos* tightly, and did not allow them to do so. Violently, they withdrew their swords and began hitting his hands and head. His neighbor, a tailor who had a good relationship with the officers, heard his screams and came running to help. He promised the officers gifts and convinced them to leave. Very thankful, Reb Hillel promised the tailor that after 120 years, he would be buried near him.

Many years later, when Reb Hillel passed away, he was buried in the distant city of Kherson. The tailor, growing old, decided to move to the home of one of his children. On his journey there, he stopped in Kherson and stayed at the *hekdesch*, the community hostel, where he suddenly fell ill and passed away. The local *chevra kaddisha*, not knowing who he was, prepared his body and took him to be buried in the section for unknown people. It was in middle of the winter, and due to the fierce snow, they unknowingly buried him next to the grave of Reb Hillel.

Spring arrived, and visitors to the *beis hachayim* were surprised to find an unidentified *kever* right next to the *kever* of the distinguished chossid. After some inquiry, they unearthed the promise made to the tailor – and recognized *HaShem's hashgacha* that had brought Reb Hillel's promise to fruition.

(רשימות דברים ח"א ע' רג)

Regarding his *mesirus nefesh*, Reb Hillel explained that it had come from a handwritten note of the *tzaddik*, Reb Pinchas Koritzer, which he had in his possession. In the note it was written:

The 50th gate of *tumah* is the *goyishe* way of dress (מקיי דבינה דקליפה), and had the Yidden in Mitzrayim fallen prey to it, they would have not been able to be redeemed. Similarly, in the times before *Moshiach*,

there will also be an attempt to make Yidden change their way of dress, and unfortunately they will succeed. Only in the *zechus* of individuals who will have *mesirus nefesh* not to change their dress, will all the Yidden be able to proceed to the *Geula*.

Reb Hillel concluded, "Anyone who would have had this note would have had *mesirus nefesh* for Yiddishe dress."

Reb Hillel himself wrote that for the above-mentioned reason, every Yid should dress differently from the nations, so that *kedusha* should rest upon him.

(מגדל עז ע' רל"ו, פלה הרמון שה"ש ע' יז)

CONSIDER

Are peyos and tzitzis an expression of one's warmth for Torah and mitzvos or do they bring that love?

Why does it require a special kabbalas ol and mesirus nefesh to retain the Yiddishe mode?

OBVIOUSLY DIFFERENT

Chassidim have always been particular that their *peyos* extend beyond the minimum measurement, as an obvious sign of being Yidden. Even when they were ridiculed for this, they remained unfazed.

While living in Russia, the chossid Reb Moshe Vishedsky gave much attention to his children's *chinuch*. When cutting their hair, he would give them a *chassidische* haircut and leave large *peyos*. One of his children once said that he thought that his *peyos* stood out too much when he went outside. His father gently explained that if his *peyos* would not be noticeable, they would no longer be considered *peyos*...

(דברי הימים גורקאוו ע' עה, סיפ"ח חב"ד ח"ב ע' 154)

PROTECTIVE GEAR

The Frierdiker Rebbe notes that those Yidden who are particular about their *peyos* and *tzitzis* have a warmth and a love for Torah and *mitzvos*, whereas those who are lax in these matters become cold and apathetic to Torah and *mitzvos*.

(ספר המאמרים תש"ד ע' 122)

In Minsk there once lived two wealthy families which both supported Torah learning by maintaining a *beis Midrash* near their homes. One family stemmed from *chassidische yichus*, whereas the other was from a *veltishe* background. When the time came to marry off their daughters, they both chose fine sons-in-law from respectable families. The *chassidische* son-in-law had an untrimmed beard and dressed in the traditional way, while the *veltishe* son-in-law cut his beard and dressed in a modern fashion.

Time went on and both sons-in-law went into business, traveling to Petersburg to strike big deals. The *veltishe* young man was attracted to the malls of Petersburg and the fancy clothing. Looking to make successful deals, he 'needed' to spend time in the restaurants, play cards and befriend the entrepreneurs. The *chassidische* one, however, found his way to the local *chassidische beis midrash*, where they learned *Chassidus* every night and *farbrenge*d, and he returned home with the report that Petersburg is a true *chassidische* town...

(הקריאה והקדושה ניסן תש"א ע' טו)

The Frierdiker Rebbe writes: "In Mitzrayim, the Yidden had *kabbalas ol*, and did not change their names, their way of dress, or their language – the three indicators that distinguish one type of people from another. Using a Yiddishe name, speaking the Yiddishe vernacular, and wearing a beard and *peyos* – these differentiate Yidden as "a nation that dwells apart." This prevents people from socializing with freethinking *porkei ol*, and prevents a Yid from visiting certain places. During the harsh times of *golus* Mitzrayim, the Yidden did this without asking 'Why', and by crying out to *HaShem* with *emuna* and with firm *kabbalas ol* in these matters, they merited their *geula*."

(לקוטי דיבורים ח"ג ע' ת"ו)

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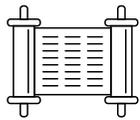


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CARRYING IN A YARD

Can my kids play ball in my gated shared backyard?

Shlomo Hamelech and his *beis din* decreed that to carry in a shared yard or hallway on Shabbos, one must collect bread from all the dwellers into one home (*eruv chatzeiros*) which unites (*me'arev*) the neighbors as one family.¹ They did this to distinguish the yard from the street, since both are populated by neighbors.² (To uphold the decree, they extended their decree to transferring items *directly* between homes or private yards, even without passing through the street³). Multiple families that are eating together (e.g. vacation or a *simcha*) are considered as one, and do not require a separate *eruv chatzeiros*.⁴

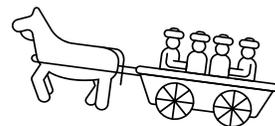
For *eruv chatzeiros*, one must have bread amounting to no more than 15.5 oz / 440 grams (if less than 18 families less bread is needed – see footnote).⁵ The custom is to use *matza* which can be kept through Pesach as well.⁶ In order to bequeath a portion of one's own *matza* to every Jew in the joined area, one must have another person – but not an unmarried child or spouse⁷ – lift the *matza* on behalf of all the Jewish neighbors.

A Jew who isn't *shomer Shabbos* cannot publicly be part of an *eruv*, and one must "rent" his property from him.⁸ If he is ashamed to desecrate Shabbos in front of other Jews, he may be part of an *eruv chatzeiros*, as long as he believes in it.⁹ A Jew who doesn't observe Shabbos since he wasn't raised with it (*tinok shenishba* – "a child who was abducted [by non-Jews]") is under dispute whether he may be part of an *eruv chatzeiros*.¹⁰ One can however "rent" from him, since the Alter Rebbe rules that "renting" works even from an observant Jew.¹¹

Items that were in the shared yard when Shabbos began may be carried inside that yard, or into an adjacent yard, without an *eruv chatzeiros*.¹² If when Shabbos began they were inside the home, and they were moved to the yard on Shabbos (e.g. garments that were worn and removed in the yard), they may only be carried around that yard but not into an adjacent one without an *eruv chatzeiros*.¹³ Likewise, a baby that made its way to the yard or hallway that doesn't have an *eruv* may be carried within the enclosed area.

1. עירובין כ"א ע"ב, רמב"ם עירובין פ"א ה"ג (וראה ב"ח ריש סי' שס"ו בשם רבינו האי גאון שעד אז היו עוסקים במלחמות).
2. שו"ת סי' שס"ו ס"א, וזה דומה לביאור הרמב"ם שם ה"ד ולא כמו רש"י עירובין כ"א ע"ב (ועל השאלה למה אסרו מבית לבית מסביר אדה"ז שזה סיג בגזירה).
3. שו"ת שם ומג"א שם סק"א.
4. שו"ת סי' ש"ע ס"ז-ז.
5. שו"ת סי' שס"ח ס"ג.
6. שו"ת סי' שס"ו ס"ו.
7. שם ס"ג-ד, אך בדיעבד מהני.
8. שו"ת סי' שפ"ה ס"ג, וראה שם בחצע"ג.
9. שו"ת סי' שפ"ה ס"א.
10. ראה משנ"ב סי' שפ"ה שעה"צ סק"ב שחושש שמא ילמוד ממעשיו, אך החזו"א סי' פ"ז סק"ד כ' שדינו כישראל לכל דבר וזוכין עירוב עבדו.
11. בשו"ת סי' ש"פ ס"ד הביא מח"אם שוכרין מיהודי רשות ומסקנתו שבד"ס הולכין אחר המיקל.
12. שו"ת סי' ש"ע ס"א וסי' שפ"ח ס"א.
13. ע"פ שו"ת סי' שפ"ח ס"א וסי' ס"ו.

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



REB PERETZ CHEIN

Reb Peretz Chein was a chossid of the Mittlerer Rebbe, and was among those who influenced the Tzemach Tzedek to accept the *nesius*, and he was also instrumental in the appointment of the Rebbe Maharash as Rebbe. He merited seeing six Rabbeim, from the Alter Rebbe, who he saw while still a baby, through the Frieddiker Rebbe, when the Rebbe was in his boyhood years. Reb Peretz was a rov in Nevel, then in Beshenkovitz and later in Tchernigov. He passed away 26th of Iyar תרמ"ג (1883).

The Mittlerer Rebbe once told Reb Peretz to perform "Tikun Chatzos." Later on, when he came for Yechidus, he told the Rebbe that he had stopped, and explained: "To say *Tikun Chatzos* with a truthful heart, I am incapable of, and to lie to myself and say it anyway, this I do not want to do..." The Rebbe accepted his argument.

During the weeks before his passing, Reb Peretz continued with his *avoda* as usual. Three days before he passed away he called his son Radatz and told him:

"Many years ago my mother appeared to me and told me three things: (1) 'I have been sent from shamayim to tell

you that your *chazarah* of what you have already learned is more precious than the learning for the first time.' (2) '*Machshavos zaros* during *davening* is like *piggul*' (a *karban* which was brought with the incorrect intentions and therefore invalid). (3) She also revealed to me all major occurrences that would take place until the end of my life. Now, since the last of those occurrences has happened today, I know that my end is near."

Hearing this, Radatz left the room white and trembling.

On Shabbos, Reb Peretz *davened* for exceptionally long amount of time, and sent a message that the *seudah* should start without him. Everyone understood that something is about to happen, and they ate their *seudah* quickly.

Having finished their *seudah*, many people gathered to hear the *davening* of Reb Peretz. The recitation of *Shema* and Boruch Sheim alone extended for an hour and a half. After finishing *davening* he inconspicuously sent Reb Shalom Reb Hillel's (the *talmid* of Reb Hillel Paritcher) to visit a nearby *shul* (since he was a *kohen*). As he finished *Shmoneh Esreh* of *mincha* his *neshama* departed.

(שמ"ו ח"א ע' 276)

A Moment with The Rebbe



TO LIVE WITH THE TIME

What appeared in the *Hayom Yom*, "To live with the time by learning the weekly *parsha*," became a cornerstone of the Rebbe's teaching. More than merely a study cycle, the Rebbe taught that the Torah pertinent to a specific time is actually the spiritual life force of the moment, from which to draw inspiration and direction.

Indeed, at every *farbrengen* the Rebbe shared contemporary insight drawn from

the Torah of the time.

The Rebbe once told an elder *mashpia* in *yechidus* that it is imperative that one studies timely topics. "Whether your own learning, or that with the *bochurim*, it will enhance the entire *avodah* of the time.

"For example," the Rebbe continued, "when in Elul one learns the *Elul maamorim*, it is a different Elul entirely!"

(*Mikdash Melech*, vol. 4, p. 393)

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