

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • וירא תשע"ט • 485
EDITOR - RABBI SHIMON HELLINGER

POSITIVE EXPOSURE (II)

WORTHY TEACHERS

Shulchan Aruch states that it is forbidden to learn *anything* from an *apikores* for one may be influenced by his beliefs.

(שו"ע יו"ד סי' קע"ט סכ"ג)

The Mezritcher Maggid said that one should not learn from a *sefer* written by a *rasha* even if contains valid ideas, for the reader connects with the *neshama* of the author. One should certainly not learn from books written by *apikorsim*.

(מגיד דבריו ליעקב סה, מעין גנים פט"ו פ"ג)

READING THE 'NEWS'

In a *yechidus* with a group of *chassidim*, the Rebbe expressed his disappointment with those who read newspapers, even for 'good reasons':

"How is it that *chassidim* read the newspaper to find out what is happening in Lubavitch? The papers are for people on the outside; *chassidim* have other ways of knowing about Lubavitch. The fact is that when one looks at one page where there is a write-up on Lubavitch, he comes to read what is written in the second and third page as well..."

The Rebbe concluded, "This is such a descent from who we really are..."

(דעם רבינ'ס קינדער ע' רה)

On *erev Shabbos Parshas Vayigash* (1968), תשכ"ט (1968), the first space shuttle landed on the moon and made headlines in all the media. At the *Shabbos farbrengens*, the Rebbe explained a lesson to be learnt from the event and added, "One should not mistakenly think that he should read the newspapers in order to be able to derive lessons in how to serve *HaShem*. The world would be better off without the papers at all, and it is a *rachmonus* on those who read them.

"There are those who immediately upon arising in the morning listen to the radio to hear the latest news. They then hurriedly buy the paper to read up on all the details, and memorize the names of all the personalities, their families, and so on. Then it's back to the radio to ensure they are updated on any details they may have missed... Entering *shul* on *Shabbos*, they make sure to display their knowledge. After all, one doesn't want to be deemed a '*batlan*' who doesn't know what's happening in the world..."

the Second was crowned almost seventy years later, in תרנ"ד (1894), the Yid was perplexed by the second crowning of Czar Nicholas.."

The Rebbe concluded, "From this story we can see how in the past Yidden lived long, peaceful years - unlike today, when people need psychologists and tranquilizers to alleviate their stress."

(שיח"ק תשכ"ט ח"א ע' 261)

YOU ARE WHAT YOU READ

When a certain man complained about *machshavos zaros* during *davening*, the Friediker Rebbe replied that this was a result of reading newspapers. "Stop reading articles of foolishness and *aveira*, dedicate yourself to learning, and *HaShem* will help you in your learning and *yiras Shamayim*."

(אג"ק רי"צ ח"ט ע' שעה)

Reb Yoel Kahan related:

I was once told by the Rebbe to positively influence a fellow *talmid*, to address his questions and guide him in his *avodas HaShem*. I was dealing with him for a while, and he was progressing nicely. I was therefore shocked to hear him make a comment that implied doubts in his *emuna*. At a loss as to how to respond, I decided to seek the Rebbe's counsel.

The Rebbe said, "I know this person, and there is no need to worry. These words are meaningless and are most likely a result of reading a newspaper before going to sleep. It can therefore be expected that he will speak in such a fashion the following day..."

Needless to add, after we talked it over, that *talmid* realized that he was slipping in his *avoda* solely due to inappropriate reading material. As soon as he stopped reading the newspapers, he was well on his way, back on the right track.

(מפי הרב יואל כהן שי')

CONSIDER

Why do secular books

cause any more

machshavos zaros

than kosher reading

material?

The Rebbe then related a story:

"There was a Yid in Lubavitch who would sit day and night learning in the *beis midrash*, and had no interest in what was happening in the outside world. One day, someone related to him that Czar Nicholas was crowned. The Yid was surprised, 'Didn't they crown him years ago? Why are they crowning him again?'

"It turned out that when he was a child, in the days of the Mittlerer Rebbe, in תקפ"ה (1825), Nicholas the First had been crowned and in his honor they had dutifully lit additional candles in the *shul*. Since then, without this Yid realizing it, two czars had come and gone. When Nicholas



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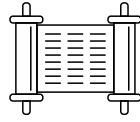
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STITCHES ON SHABBOS

May one have a wound stitched on Shabbos to avoid an unsightly scar?

A knot that is tied indefinitely, or according to many *poskim*, even with permanence to last for a week, is biblically prohibited under the *melacha* of *kosheir* (tying). A temporary knot, to last for less than seven days, is prohibited rabbinically.¹

Since stiches will be removed, some *poskim* say that they are only prohibited *midrabanan* (not permanent), while others argue that the **knot** will remain indefinitely (it is merely snipped off).² Dissolvable stitches are considered by some to be temporary, while others argue that they too are permanent since they remain intact for their intended duration.³ Some propose that the *melacha* of *tofeir* may not apply to human flesh.⁴ However, the consensus of *poskim* is that most stitches involve a prohibition *min haTorah* of *kosheir* or *tofeir* (sewing).

Halacha states that a life-threatening situation—and even a doubtful one—supersedes Shabbos and it is a *mitzva* to desecrate Shabbos to save a life. The *posuk* says “a person should live through fulfilling them” (the *mitzvos*) and they mustn't G-d forbid lead to possible mortal danger.⁵

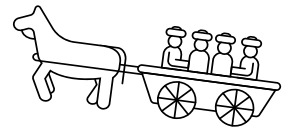
A deep wound can be a medical emergency and should always be properly cleaned and bandaged as soon as possible. If delaying stitches until after Shabbos poses a risk of serious infection or bleeding, they may be sewed on Shabbos even by a Jewish doctor when needed.

If the stitches are only for cosmetic purposes, to prevent an unsightly scar, and not a medical emergency, they may not be performed by a Jewish doctor. If they must be done on Shabbos, *poskim* write that one may have a non-Jewish doctor stitch the cut.⁶

If a certain amount of stitches are medically necessary, and additional ones are only for cosmetic reasons, contemporary *poskim* debate whether a Jewish doctor who is stitching may do those as well.⁷ In practice, if it can't wait until *motzaei* Shabbos and it will affect one's future (i.e. *shidduchim*) one may rely on the lenient opinions if a non-Jewish doctor isn't available.⁸

1. ראה שו"ע"ר סי' ש"ז ס"א, ושם יש ב' דיעות י"א לעולם כפשוטו וי"א ד' ימים, ופסק אדה"ז יש להחמיר ורק בצורך הרבה יש להקל ע"י נכרי.
2. נשמת אברהם או"ח סי' ש"מ סק"ז בשם הגרש"א ולחומרא בשם הגריש"א.
3. ע"פ משנ"ב או"ח סי' ש"ז סק"ד, סי' חוט השני פל"ד סק"ב, פסק"ת סי' ש"ז סק"ד.
4. תורת היולדת פל"ה הע' ס"ב בשם הגר"י אברמסקי.
5. יומא פ"ג ע"א, שו"ע"ר סי' שכ"ח ס"ב.
6. ממכתב של הגרש"א הובא בנשמת אברהם שם בקטע 3.
7. המתירים - שו"ת מנחת שלמה ח"ב סי' ל"ד אות ל"ג (דומיא דציצים שאינם מעכבים את המילה), וראה שו"ת אבן ישראל ח"ח סי' כ"ז שמצד כבוד הבריות מתירים איסורים מדרבנן, האוסרים - שו"ת שבה"ל ח"ט סי' ע"ד סק"ה, וחי בהם פ"כ סי"ח הע' 27, וראה הל' שבת בשבתו ח"ב ע' תע"ט.
8. נפשנו בחיים פ"כ סמ"ח והע' 26. וראה שם צירוף כמה סב' כבוד הבריות, אין תפירה בגוף, הגרש"א שהוא מן המתירים כ"ל.

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



R. MEIR OF PREMISHLAN

R. Meir of Premishlan was born in the year 5540 (1780) to R. Aharon, who was a *talmid* of R. Michel of Zlotchov. R. Michel of Zlotchov said regarding their family that *ruach hakodesh* had not left it from the days of the second Beis Hamikdash. R. Meir became known as a man with “open eyes” and one of the greatest miracle workers of his generation. After hinting to his imminent passing numerous times, he passed away on Shabbos, Chaf-Tes Iyar 5610 (1850), and was buried in Premishlan, Galicia. His teachings were gathered in the *seforim Divrei Meir* and *Or Hame'ir*.

(משוש אבות עב' קפ"ט)

R. Meir was once posed a question on the Rambam by an extremely learned man. R. Meir told the man to come back for an answer the next day, when R. Meir taught him the Rambam in a way that answered the man's question.

R. Meir explained that he had been in the heavens and asked to be brought to the chamber of the Rambam, who learned the passage with him.

When the Rebbe Rashab was told this story, he affirmed that there is indeed a special “gateway” to learning Torah, which when entered illuminates all that is studied.

(רשימת היומן ע' שנ"ט)

In the course of his travels, Reb Meir of Premishlan once went to *daven* in a *shul*

that was in a state of dire neglect. As soon as he opened the door, he exclaimed in the words of Yaakov Avinu, “*Ma nora hamakon hazeh! Ein zeh ki im beis Elokim!* How dreadful is this place! This is no other than the house of Hashem!”

The chassidim who accompanied him assumed that with these words the holy Reb Meir was expressing some profound *ruchniusdike* insight. Seeing that they had not understood him, he explained, “This place is indeed dreadful; it is dangerous to walk around in here! It must be the house of Hashem, for I see that there is no one responsible for caring about its upkeep – unlike the other homes in this town, which seem to be in proper condition.”

(סיפורי חסידים זוין תורה ע' 1)

Two business partners once asked R. Meir for a *bracha* for success in an upcoming commercial venture. “Have you written out your partnership contract?” the *tzadik* asked. They replied in the negative.

Reb Meir wrote the letters *Alef*, *Beis*, *Gimmel*, and *Daled* on a piece of paper and handed it to them. Seeing their amazement, he explained, “In these four letters, the secret to success is hidden. Each one is an initial: *Alef* is for *emunah* (trustworthiness), *Beis* is for *bracha*; *Gimmel* is for *gneiva*, and *Daled* is *dalus* (poverty). If your transactions are trustworthy, they will be blessed; if you cheat, you can expect to become poor.”

(סיפורי חסידים זוין תורה ע' 237)

A Moment with The Rebbe



THE REBBE RASHAB'S IMAGE

At the Chof Cheshvan *farbrengen* of 5736 (1975), the Rebbe related a story of the Rebbe Rashab, the *baal yom haholedes*. Following the story, the Rebbe called upon those present at the *farbrengen* who had merited to see the Rebbe Rashab to envision his holy countenance, and “make a *hachlata* regarding his life-mission: to reveal in this world.”

The Rebbe then turned with a broad smile to Reb Alter Hilvitz, who was sitting on the dais, and commented that

this instruction also applied to him, since he had learned in Lubavitch, under the Rebbe Rashab.

Reb Alter instantly responded, “I see the Rebbe Rashab's image in front of my eyes!” (Implying that he saw the Rebbe Rashab in the Rebbe).

At once, the Rebbe's expression changed. The Rebbe turned away solemnly, lost in thought.

(*Heard from Reb Yosef Yitzchock Gurevitch*)