

The Weekly Farbrengens



**MERKAZ
ANASH**
מרכז אנש

לחמן ישמעו • שמיני תשע"ט • 507
EDITOR - RABBI SHIMON HELLINGER

THRILLED TO ACTION (III)

A SPIRITUAL EXPERIENCE

Before the Baal Shem Tov became known, he served as a *shochet* in a little village. When it was time to reveal himself, he left his post and a different *shochet* filled his place.

Soon after, one of the locals sent a chicken to the new *shochet* with a *goyishe* servant. The *goy* returned with the live chicken and told his master: "Yisrolik would sharpen his knife with his flowing tears; this fellow just sharpens his knife with water from a jug. Should I give the chicken to be slaughtered by such a man?!"

(שמור"ס ח"ג ע' 148)

One year during the first *Seder*, *Rebbetzin Chaya Mushka*, the wife of the *Tzemach Tzedek*, came running in to the home of her father, the *Mitteler Rebbe*. While they were performing the *Seder* at home, her husband had drifted off into a trance of ecstasy, had fallen off his chair, and was lying under the table in a state of *klos hanefesh*. The *Mitteler Rebbe* was unfazed and assured her, "Never mind; he will crawl out."

Rebbetzin Chaya Mushka returned home, only to find her husband in the same position. She ran back to father, who this time instructed some *chassidim* who had entered to tell the *Tzemach Tzedek* in his name that he should regain consciousness. They went along with *Rebbetzin Chaya Mushka*, but as they entered the house, the *Tzemach Tzedek* stood up and resumed his position at the table.

(למען ידעו ע' 315)

A FLAMING FIRE

It was during the lifetime of the *Mitteler Rebbe*, when the *Tzemach Tzedek* sat at a *farbrengen* with some of his father-in-law's *chassidim* and related:

Once, the Baal Shem Tov was about to gather with his *talmidim*. They knew that the Baal Shem

Tov loved light, because of its connection to the inner secret, the Source of light, yet they had only one candle.

When the Baal Shem Tov entered he said, "Yidden need light. My task is to provide them with light." The *talmidim* excused themselves,

CONSIDER

Why did the goy think that the chicken must be slaughtered amidst tears? Was he right?

How is the impact of Chassidus affected by sipping coffee while learning?

saying that they could only get their hand on that one candle. The Baal Shem Tov instructed them to break off the icicles that hung from the roof, and to kindle them. They did as the Baal Shem Tov instructed, and the icicles burned.

Concluding the story, the *Tzemach Tzedek* added with *dveikus*, "With the students of the Baal Shem Tov, icicles burned; with today's *chassidim*, everything is dark and frigid."

When the *Rebbe Rashab* recalled this episode, he noted, "My grandfather, the *Tzemach Tzedek*, uncovered in his *chassidim* the 'eternally burning fire' of the *neschama*."

(אוצר סיפורי חב"ד ח"ז ע' 214)

In a fiery *sicha* addressed to the *bochurim* of *Tomchei Temimim*, at the *farbrengen* of *Simchas Torah* תרס"א (1900), the *Rebbe Rashab* outlined the final battles against the opposition to Torah in our times:

Chazal tell us that the coming of *Moshiach* will be preceded by awesome birthpangs, both physical and spiritual.

Temimim! The worldly attitudes, which are shared

even by some of those who observe Torah and *mitzvos*, are cold and smack of disbelief. Only a very fine line separates spiritual frigidity (*kfor*) from actual disbelief (*kfira*)... Since *HaShem* is "an all-consuming fire," our Torah study and *davening* should reflect the full flame of the Yiddishe heart, so that every aspect of our being proclaims the words of *HaShem*...

Indeed, this has always been the case: When immersed in his studies, a *chossid* would characteristically feel awe before the Giver of the Torah, Whose Presence he sensed within it. Likewise, when *davening*, the typical *chossid* would have an inner appreciation of the words, *da lifnei mi ata omed* — "Know before Whom you are standing." Some *shuls* have this sentence inscribed on the lectern, so that at least it will know before Whom it is standing... In *chassidic shuls* it is not written on the lectern: it is engraved in a *chossid's* mind and heart. And when a *chossid* would answer *Amen*, or *Amen, yehei shmei rabba*, or *Baruch hu uvaruch shmo* he sensed that it was a matter of cosmic significance...

Chassidus should be studied with intense involvement; it should be taken to heart. It is not meant to be treated with the casualness of those *chassidim* who sip coffee or chicory on *Shabbos* morning while looking inside a *Torah Or* or *Likkutei Torah*...

Not that these *chassidische baalei-batim* are at fault. The blame lies with their environment, which is so cold that *mitzvos* are commonly fulfilled by rote. They are surrounded by people whose Torah study is cold; their *davening* is cold; their singing is cold; even their dancing is cold. Immersed in a sea of ice, their spiritual life is so frozen that even the *chassidic* pulse beats faintly.

Chassidus should be studied with vitality — not with commotion but with inner vigor, so that not only does the *chossid* feel alive when immersed in the G-dly concept that he has studied, but the concept is *alive within him*.

(לקו"ד ח"ד ס"ע 1578, היום יום ט"ז שבט)



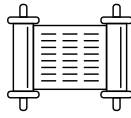
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BABY WIPES ON SHABBOS

May I use wipes to clean my baby on Shabbos?

Squeezing liquid out of a cloth can be prohibited under one or two *melachos*:

Wringing out a cloth soaked with water or any clear liquid is included under the biblical prohibition of *melabein* (whitening fabric – see more in issue 486). Additionally, squeezing liquid of any color out of a cloth is a derivative of the prohibition of squeezing juice from olives or grapes, the *melacha* of *mefarek* (extracting). When one desires the extracted liquid, it is a biblical prohibition; otherwise, it is a rabbinic prohibition.¹

When using wipes, the first prohibition doesn't apply, for one is obviously not trying to clean the wipe; on the contrary, one is dirtying it. The second prohibition, however, is applicable because one desires some liquid to be expressed from the wipe to help clean the mess.

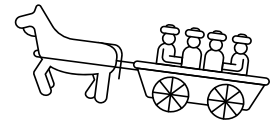
Squeezing is only an issue if the cloth is wet enough to wet something else that touches it (*tofei'ach al m'nas lhatfi'ach*), and wipes are generally this wet. Furthermore, even if one dried them beyond this point before Shabbos, it could still present an issue. The Alter Rebbe rules that even after a wet garment has dried to this point, one should still be cautious due to the concern that it didn't fully dry out or another time he might mistakenly use it before it fully dries out.²

Chazal suspended certain rabbinic prohibitions for the sake of *kavod habriyos* (human dignity, e.g. handling smooth stones to use in the restroom for cleaning). The Alter Rebbe rules that when needed, one may even perform a rabbinic *melacha* (e.g. carry in a *karmelis*) for this purpose.³

Some *poskim* hold that one may use wet wipes gently so as to use only the wetness on the surface and not the liquid absorbed inside. Furthermore, they argue, even if one mistakenly does squeeze some out, it is fine, for it is not inevitable (*pesik reishai*), and the consideration of *kavod habriyos* (i.e. cleaning a dirty baby) overrides this concern.⁴ Many *poskim*, however, disagree on this point and hold that the usage of wipes involves the biblical prohibition of squeezing and wouldn't be permitted even for *kavod habriyos*.⁵

In practice, if the wipes are squeezed before Shabbos so they are not anymore *tofei'ach al m'nas lhatfi'ach*, one may then use them **softly** (not squeezing any moisture that might remain inside) in a situation of *kavod habriyos*.⁶ Another option is to spray liquid on the dirty area, rendering the liquid from the wipe superfluous. In this case, one is using the wipe only due to its superior durability over a tissue. Still, one must be careful to use the wipe gently and not to squeeze it.⁷

1. שו"ע"ר אור"ח סי' ש"א סנט"ו וסי' ש"כ סכ"א.
2. ראה שו"ע"ר סי' תרי"ג סט"ז.
3. שו"ע"ר אור"ח סי' ש"ב ס"א וס"ד.
4. שו"ת מנחת אשר ח"א סי' י"ד-י"ז וח"ב סי' ל"ג.
5. בראשם אורחת שבת ח"א בירורי הלכה סי' ז'.
6. שו"ת משנת יוסף ח"ז סי' ס"ט, וראה גם שש"כ פ"ד הע' צ"ט.
7. פסק"ת סי' ש"ב סקכ"ה.



RABASH

Reb Boruch Sholom, known as the Rabash, was the eldest son of the Tzemach Tzeddek. His great grandfather the Alter Rebbe, expressed a profound love for him. He was extremely modest and refused to become the Rebbe after his father's passing, unlike his other brothers who all became Rebbes. Both the Tzemach Tzeddek and the Rebbe Maharash would seek his counsel regarding communal matters. He passed away on the 16th of Shevat, תרכ"ט.

The Alter Rebbe taught Reb Boruch Sholom the *trop* (tune) of Tanach, and Reb Boruch Sholom taught them to the Rebbe Maharash. Even though the Rebbe Maharash had

a long breath, singing these notes would strain his heart.

The Rebbe Rashab was once in the home of Reb Yuzik Gurevitz in Warsaw, and there were many chassidim there; the house was packed, and some attendees began pushing. The room quieted, and the Rebbe Rashab began relating, "Once, when the Tzemach Tzeddek was saying Chassidus, his eldest son Reb Boruch Sholom put his foot on the fireplace and wanted to lift his second foot unto it as well. However, because the room was jam packed, he was unable to lift his foot, and was forced to remain in that position for the duration of the entire *maamor*."

A Moment with The Rebbe



RESPONSIBILITY

"The time honored *minhag* that the *rov* distributes *shemurah matzah* to his community should be reinstated," said the Rebbe in 5714 (1954).

The Rebbe clarified that he wasn't only referring to *rabbonim*, "but every *Yid* who has an influence on another should hand out hand-made *shemurah matzah*." (*Toras Menachem* vol. 11, page 177)

When Reb Motte Shusterman, a printer by profession, was in *yechidus*, during the course of the conversation the Rebbe referred to him as a rabbi. Reb Motte self-effacingly told the Rebbe that he was no *rov*.

"In today's age," the Rebbe replied, "every *yungerman* in America bears the responsibility that *rabbonim* once held." (*Otzar Chassidim* NY, page 54)

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