

The Weekly Farbrengens

MERKAZ ANASH
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DYNAMIC DEVOTION (II)

THE POWER OF EMOTION

Every year on Simchas Torah, the Rebbe Rashab and his brother the Raza would visit the home of Reb Shilem Reich, son-in-law of Reb Boruch Sholom, the eldest son of the *Tzemach Tzedek*. Many chassidim would join them, singing and dancing joyously all the way through the muddy roads of Lubavitch.

Among the guests who arrived in Lubavitch for Simchas Torah 5652 (1891) was Reb Shlomo *der geler*, a *melamed* in the town of Nevel. Dancing vigorously on his way to the home of Reb Shilem, Reb Shlomo grabbed Reb Chaikel Pliser and challenged him: "Chaikel! Show us what you can do!" Reb Chaikel jumped up onto Reb Shlomo's shoulders and danced as if he was on the floor, while the crowd rejoiced watching the lively scene.

Once the crowd was already seated at Reb Shilem's home, Reb Shlomo pushed his way through the crowd along with Reb Chaikel to the Rebbe Rashab and said "Chaikel is a simple man and is no great scholar, but when he *davens* it is more *geshmak* than the *davening* of the great *chassidim* who adorn the *mizrach vant*. He is full of emotion. He cries when it's time to cry, and he's happy when it's time to rejoice."

The Rebbe Rashab responded, "It is written that 'what intellect can't accomplish, time will accomplish.' A person who toils in *Chassidus* says instead, 'what intellect can't accomplish, emotion will accomplish.'" He then turned to Reb Shlomo and said, "Yes Shlomo, *hergesh* makes one cry when one is supposed to cry, and happy when one is supposed to be happy."

(אג"ק אדהר"י צ"ח"ו ע' רסט ואילך)

Reb Yisroel Noach of Niezhin would cry a lot, especially during *davening*. Not even knowing why, those *davening* along with him would also cry uncontrollably.

One day, when Reb Yisroel Noach was standing and waiting before going into *yechidus* with his father, the *Tzemach Tzedek*, he noticed a copy of *Chovas HaLevavos* on the table. He opened it at random, and it opened to The Gate of Submission. As he read it, tears flowed from his eyes, and by the time

he went into *yechidus*, the pages were soaked.

(רשימו"ד חדש ע' 149, לשמעע אזן ע' 62)

WHO DOESN'T CRY?

Reb Sholom Reb Hillel's, so called because he was the dedicated *talmid* of the eminent *chossid* Reb Hillel Paritcher, once related the following to Reb Groinem, the *mashpia* in Lubavitch:

Reb Hillel once said that he did not understand what *Chazal* meant when they said that *Moshiach* ben Yosef would be killed in a war. Perhaps, Reb Hillel said, they were telling us that the light of *Chassidus* will not shine so strongly in the days before *Moshiach*. And while saying this, Reb Hillel broke into tears. When Reb Sholom told this story, he too cried.

When Reb Groinem would repeat the story he would conclude, "But we don't cry..."

(הלקח והלבוש ח"ה ע' רה)

CONSIDER

How can emotion accomplish what intellect cannot? What is the basis of that emotion if not the intellect?

How can one tell if the absence of emotion comes from intellectual restraint or from apathy?

Reb Mendel Futterfas related:

Reb Itche *der masmid* would daven with much fervor. When I first saw him *davening*, I had the *chutzpa* to criticize him among my friends. I was disappointed that a Chabad *chossid*, who was surely expected to shy away from *chitzoniyyus*, was pacing back and forth, clapping his hands, and crying out with emotion. From a venerable Chabad *chossid* I expected more *moichin*, more intellectual restraint.

When my *mashpia* overheard me talking, he called me over and reprimanded me. He said, "Reb Itche has more self-control than any of us. It's just that the emotions he is experiencing are far more intense. If you experienced such inspiration, you would be dancing on the roof!" And he shared with me the following story:

When the Rebbe Maharash would visit the *ohel* of his father, the *Tzemach Tzedek*, the only one there was the *goyishe* wagon driver who was sworn to secrecy. Curious about the Rebbe's conduct, the *chassidim* bribed him with a bottle of vodka, which got him to share the following:

"Your Rebbe is so fearful. When we drive up the road leading to the cemetery he becomes nervous, as he descends from the wagon the fear is clearly visible, and when he approaches the gravesite he actually trembles with fear. I, on the other hand, am not afraid at all!"...

(טללי תשובה ע' 590, כפר חב"ד גליון 648)

TO REALLY CARE

In Poland a decree was once issued against *shechita*. A delegation of respected Yidden went to beg one of the ministers to annul the decree, but they were unsuccessful. When they returned, they met with the Chofetz Chaim and updated him.

Upon hearing their report the Chofetz Chaim said to them: "Did any of you faint at the meeting? If it truly mattered, you would have fainted! And then the minister would have seen that the matter was of great importance to you."

(תו"מ תשמ"ב ח"ב ע' 701, שיח"ק תשל"ו ח"א ע' 592)

Often the Rebbe would speak out publicly about painful topics which could not be corrected by any of those present. When some people questioned the benefit of such talk, the Rebbe replied, "People say that *Az es tut vei, shreit men*" - when one is in pain he cries out without considering what he will accomplish thereby. If the issue truly bothered the questioner he wouldn't have thought of such a question.

(שיח"ק תשל"א ח"ב ע' 114, לקו"ש ח"כ ע' 216)

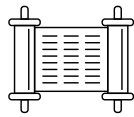


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RAFFLES ON SHABBOS

May I give out raffle tickets at the children's *mesibas* Shabbos?

Chazal enacted certain decrees as safeguards for the prohibition of doing business on Shabbos.¹ Among them is the prohibition against raffling off food or objects on Shabbos, for this is a form of transaction and is similar to business which they prohibited. In addition, there is concern that it might lead to writing or measuring (which is prohibited due to its weekday nature and close association with business dealings).² A raffle may not be made on Shabbos even through the agency of a non-Jew.³

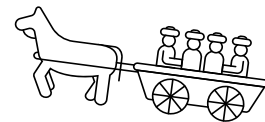
This prohibition applies even to a *mitzva*-related raffle which couldn't have been done before Shabbos. Thus, one may not hold a raffle by a children's program that takes place on Shabbos. Yet, one may distribute raffle cards that don't have any monetary value written on them which can then be used to redeem a chance in a raffle after Shabbos. Only when such cards aren't available, may raffle tickets themselves be distributed on Shabbos.⁴ Doing so is not considered an act of preparation for after Shabbos (*meichin*) because the child is happy to receive the card now, and it is also not an issue of "payment" (*schar* Shabbos) for it is reward for a *mitzva*.⁵ Distributing "dollars" will be discussed in a future issue, IY"H.

A raffle for an intangible item, such as who will receive a specific *kibud*, is like the lottery performed in the Beis Hamikdash each morning. While in the Beis Hamikdash rabbinic Shabbos decrees were waived, outside the Beis Hamikdash some *poskim* require such a lottery to be done with a *shinui* (e.g. by opening a *sefer*). In practice, however, it may be done normally for we hold that these *kibudim* may even be "purchased" on Shabbos.⁶

Distributing foods or objects without a raffle is permitted on Shabbos, since there is no sense of a business transaction. The very fact they are being distributed without evaluation shows that they are not particular with who will receive which portion, making it unlike business transactions.⁷

1. שוע"ר סי רמ"ג סי"ב וסי"ש סי"ח.
2. שו"ע או"ח סי' שכ"ב סי"ו. שוע"ר סי' שו"ס סי"ח ועוד.
3. שו"ע שם ברמ"א.
4. פסק"ת סי' שכ"ב סי"ג וסי' סק"ו וסי' סק"ז.
5. וראו שם שבשעת הצורך אפשר לחלק כרטיס שכתוב עליו ואי"ז שטרי.
6. קצוה"ש סי' קמ"ו סי"ב ובבדה"ש שם סק"ע.
7. מג"א סי' שכ"ב סי"ז.

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



REB MENDEL CHEIN

Reb Mendel Chein was born in Tchernigov in the year 5640 (1879). He studied under his father the Radatz, who served as rov of the city and was a great *gaon*. He traveled many times to the Rebbe Rashab in Lubavitch who was very much *mekarev* him. He had a phenomenal memory; at age six he knew the whole Tanach by heart and at eighteen, the whole *Shas* and Rambam word for word, and many other *seforim* as well. He married the daughter of Reb Shabsi Berman, a Chabad chossid from Lithuania, and shortly after assumed the position of rov in the city of Niezhin at the young age of 26. His brilliance soon became known and *rabbonim* from far and wide would come seeking his opinion. He was killed *al kidush Hashem* on 4 Elul 5679 (1919).

In the year 5670 (1910), Reb Mendel attended a conference of *rabbonim* in Russia, assisting the Rebbe Rashab. There he became very friendly with Reb Chaim Brisker (who was much older than him), and their friendship continued afterwards. When Reb Chaim became sick, Reb Mendel called upon the rich people of Niezhin to bring a specialist from abroad to treat Reb Chaim. The

wealthy men kept quiet until one man piped up and said, "You realize that Reb Chaim is not a young man anymore..." Reb Mendel became angry and said, "Do you know what it means that Reb Chaim should live one more day? That he should put on *tefillin* one more time?!"

Due to the different armies fighting over the city of Niezhin during World War I, chaos reigned and there was not much control and protection for the civilians. Reb Mendel went together with a priest to meet with the city officials to try to calm the situation. On their way back, they saw a group of gangsters coming towards them. The priest suggested that they should take shelter in a nearby church. Some *Yidden* went along, but Reb Mendel refused and instead risked his life and went into a Jewish hotel across the street. After a few moments the gangsters entered the hotel. Reb Mendel saw the end was near and he inspired all the *Yidden* present to do *teshuvah* and to make a resolution that if they will be saved they will strengthen their *Yiddishkeit*, especially keeping Shabbos. After reciting *vidui* with everyone, the gangsters entered and murdered him.

(בטאון חב"ד חוברת כ"ו)

A Moment with The Rebbe



CHITAS

In private and in public, the Rebbe constantly encouraged *Yidden* to learn the daily *Chitas*: Chumash, Tehillim and Tanya. This is perhaps the most repeated directive of the Rebbe in his written correspondence, for a fuller *Yiddisher* life, to be a chossid and as a vessel for Hashem's *brachos*.

Reb Chanoch Wolf, a chossid from Montreal, was once asked in *yechidus*

whether he learns the daily *Chitas*.

Reb Chanoch replied that he does, but he occasionally learns the study-portion of two days on the same day.

The Rebbe smiled, and asked softly, "Do you also eat a double portion on one day, to be satisfied for two?"

(As heard from his son, Reb Yitzchok Wolf)

