

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנאש

620 • לחמן ישמעו • בהעלותך תשפ"א •
EDITOR - RABBI SHIMON HELLINGER

TRUE HUMILITY

THE BEND OF TRUTH

The Rebbe Rashab once described a painting he had seen, depicting a field of grain stalks on a sun-drenched day, in the midst of which a little bird stood perched on one of the stalks.

Many professional artists who viewed this painting were overawed by its lifelike projection. Along came a farmer, took one look at the artwork, and said, "It's all good: the field looks authentic, the grain is drawn well... but the little bird standing on the stalk is unrealistic. For when a bird stands on grain, although it is small and light, its weight needs to somewhat bend the stalk on which it stands. Yet in this painting, the stalk is standing as straight as all the others!"

The Rebbe Rashab concluded with the lesson to be derived: "Everything could be first rate, as if it was alive, but if the 'bend' is missing, then it's all unrealistic. It's missing *emes*..."

(סר"ש תרצ"ו ע' 47)

A SIGN OF GREATNESS

A *misnagdisher rov* once asked the Alter Rebbe, "I have a *sefer* called *Noam Elimelech* which, as I have discovered, was written by a chossid, a disciple of the Maggid of Mezritch. I have put the *sefer* under the bench, but can you tell me something about its author?"

The Alter Rebbe replied, "Even if you would put the *tzaddik* of Lyzhensk himself under your bench, he would be silent and not say a word. Such was his humility!"

(בית רבי ע' סג)

The Rebbe Rashab was once traveling incognito by train, and a Yid sitting in the same car asked him where he was from.

"Lubavitch," the Rebbe replied.

"Do you know the Rebbe?" the Yid inquired

further. "They say great things about him. Are they true?"

The Rebbe answered humbly, "Whoever he is, he is; but he doesn't approach the greatness of his ancestors!"

(שמר"ס ח"א ע' 105)

CONSIDER

Why is a 'bend' a sign of life?

Why did Reb Noteh justify the Chassidim's conduct? How would someone else have seen it?

WHO AM I?

The esteemed chossid Reb Noteh of Malastirzineh was a very simple and humble person, and whenever he visited Lubavitch, he presented himself like a commoner. Once he arrived there on a market day. At such times, so many thieves roamed the streets looking to take advantage of the trade season, that the *Tzemach Tzedek* instructed the local residents not to allow any strangers to sleep in the *shul*. Reb Noteh had just arrived and was about to lie down to rest in the *shul*, when some young men, who did not recognize him, told him that this was not allowed.

Reb Noteh pleaded with them, trying to convince them that he was not a thief. The young men persisted and started to forcefully remove him from the *shul*. Amidst the commotion, the

Maharin, Reb Yisroel Noach, the son of the Rebbe, entered the room. When he saw the situation, he shouted, "What are you doing?! This is Reb Noteh!"

They boys knew of Reb Noteh and were shocked and embarrassed. To their surprise, he turned to the *Maharin* and said, "What do you want from them? This was the instruction of the Rebbe! They were right! And who am I, anyway...?"

(בית רבי ח"ב ע' 30)

Hearing so much praise sung about Reb Noteh, one of the younger chassidim wanted to meet this great *chossid* and get to know him. Such an opportunity presented itself during one of his trips to Lubavitch, when he found out that Reb Noteh was also there. He hurried excitedly to where Reb Noteh was being hosted. Just as he was about to enter the inn, he noticed someone on his way out. "Is Reb Noteh from Malastirzineh here?" the young chossid asked, pronouncing the name Reb Noteh with great reverence. The man however, answered with lackluster, "Eh! People exaggerate! There's a tiny village out there called Malastirzineh, and over there can be found a simple Reb Notke... and this they turn into something spectacular."

Hearing such dishonorable words being spoken about Reb Noteh, the young man angrily rebuked the other, even slapping him on his cheek. The great chossid continued on his way and the young man entered the inn, again inquiring where he could find Reb Noteh.

"He just walked out; you must have seen him," he was told.

Realizing that the man he had spoken to earlier had been Reb Noteh, he was filled with remorse and hurried to ask forgiveness. Reb Noteh laughed and asked, "For what? What have you done to me?"

(שמר"ס ח"א ע' 262)

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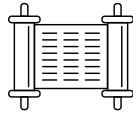
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GOOD NEWS.



DISHWASHER ON SHABBOS

May my cleaning lady wash the dishes with hot water on Shabbos?

Dishes may be washed on Shabbos with cold water if they are needed on Shabbos. If a cleaning lady on her own washes all the dishes so she won't have to stay until after Shabbos, one need not stop her. However, one may not explicitly instruct her to do so unless there is a great need.¹ (See issue 535 regarding using hot water on *yom tov*.)

In the standard hot water faucet, there are two issues of (a) causing cold water to enter the boiler and cook, and (b) this may trigger the boiler to ignite. These concerns do not apply to asking a non-Jew to use the hot water, since by *melacha* done by a non-Jew, unintended outcomes are not of consequence. Thus, one may even directly instruct the cleaning lady to use hot water for the dishes.²

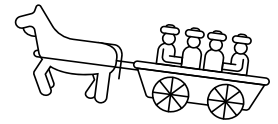
If the faucet by directly igniting a tankless boiler, one may not instruct the cleaner to use it. However, if she uses it on her own initiative for her own convenience, one needn't stop her, unless she knows that the family is particular to use hot water for washing dishes, in which case asking her to wash the dishes is equivalent to asking her to use the hot water.³

What if the cleaning lady wants to make her job easier by using the dishwasher? While it would seem to follow the same principles, contemporary *poskim* prohibit it, since it generates some noise (*avsha milsa*) making it noticeable that *melacha* was done without indication who turned it on. Additionally, having a machine do work on Shabbos is disgraceful to the sanctity Shabbos (*zilzul Shabbos*),⁴ which likewise prohibits having it start on a timer. For the same reason, one may not allow a cleaning lady to vacuum, even if she is doing it to spare her effort in cleaning up manually.⁵

It is permitted to place dirty dishes in a dishwasher on Shabbos, to store them out of the way. However, one may not arrange them in a specific order, since that is considered preparing for after Shabbos and it may also run into issues of *borer*.⁶

1. ראה שו"ע"ר או"ח סי' שכ"ג ס"ו (מכין לחול). שם סי' ש"ז ס"ב וס"ג פ"א ס"ו (אמירה לגוי). שש"כ פ"א ס"ט (תועלת עצמה).
2. ראה שו"ע"ר או"ח סי' רנ"ג ס"י.
3. ראה שש"כ פ"א הי' ל"ב בשם הגרש"א שמקרה שצריכים דווקא מים חמים לנקות הכלים היהודי נהנה ממלאכת הגוי וממילא זה בעיה.
4. ראה ארחות שבת פ"ג ס"ב.
5. ראה שש"כ פ"א ס"י.
6. אג"מ או"ח ח"ד ס"ט ע"ד.

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



R. SHMUEL LEVITIN

The *chossid* and *mashpia* R. Shmuel Levitin was born in the city of Pahar during the *shloshim* for the Rebbe Maharash, and was the first to be named after him. Soon after arriving in *Tomchei Temimim*, R. Shmuel was tested in Chassidus by the *mashpia* R. Groinem who was very impressed with him. After his marriage, R. Shmuel was appointed *rov* in the city of Rakshik in Lithuania, with the encouragement of the Rebbe Rashab. He later filled various appointments by the Frierdiker Rebbe throughout Russia, eventually being arrested and sent to Siberia for 3 years. In 5688 (1928) he became a *shadar* for the Frierdiker Rebbe in the United States. When the Frierdiker Rebbe arrived in the US and founded *Tomchei Temimim* in America, R. Shmuel was appointed *Mashpia* of the Yeshiva, a role he filled until his passing on 11 Elul 5734 (1974). The Rebbe accompanied the *levaya* until the cemetery, an honor accorded to a rare few.

R. Shmuel Levitin told the Rebbe about his time in the gulags of Siberia, recounting that at one point things got so tough that he couldn't remember whether the correct pronunciation was *hanosen la'oyef koach*, or *layoef koach*.

The Rebbe noted how great the effect of the Rabbeim is on those connected to them. What was left in the memory of a Jew about his time in Siberia years later? Not the lack of minimal human needs, rather the fact that he could not remember how to make a certain *bracha* properly.

(תורת מנחם - מנחם ציון עמ' 417)

Before the Frierdiker Rebbe arrived in the United States R. Shmuel would *farbrenge* a lot about *hiskashrus* to the Rebbe, and about not losing the bond. At that time, there was a certain Chabad *chossid* who started acting like a Rebbe in the US, wearing special garments and giving *brachos* to people.

R. Shmuel articulated the deficiency of such conduct with the following metaphor:

The uniqueness of glass is that even if it is thick, one can see through it. A true *chossid* is not one who shows his individuality as a great person. The feat of a *chossid* is that others should see the Rebbe shining through him despite his own state.

(חסידים הראשונים עמ' 309)

A Moment with The Rebbe



FOR SIX DAYS A WEEK

Reb Yoel Kahn relates:

There was a storekeeper in Brooklyn by the name of Avrohom Kalisker, who enjoyed a unique relationship with the Frierdiker Rebbe, as well as our Rebbe.

He used to come to hear the Rebbe's *tekios* on Rosh HaShanah. At first, he came with a car, but with time he began making steps towards a *frum* lifestyle.

At one *Simchas Beis HaShoeiva farbrengen* the Rebbe began talking to him in Italian. The assembled couldn't understand the conversation, but his anxiety was apparent. His facial expression showed strong emotion.

At one point he got up onto the table and gave the Rebbe a ring of keys. After a short exchange, the Rebbe returned the keys to him.

He told us afterwards that the Rebbe demanded from him to close his store on Shabbos. He wanted to commit, but felt that the challenge was too great, so he gave the Rebbe the keys, thereby handing over the ownership of his business. The Rebbe returned them to him saying, "I'm giving you the keys for six days a week..."

From then on, he became a full *shomer Shabbos*.

(*Bedarkei Hachassidim*, page 249)