

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנאש

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EDITOR - RABBI SHIMON HELLINGER

WIELDING WORDS (II)

SPIRITUAL EFFECTS

The Alter Rebbe records how his teacher, the Maggid, would speak out any spiritual revelation that came to his mind, even when his listeners were unable to understand it. When a concept is spoken it is drawn down to the world, enabling anyone to reach that concept on his own.

(מאמר אדה"ז הקצרים עמוד ע' תסד)

Once, while in the Baal Shem Tov's shul in Mezhibuzh, someone had an argument with another fellow and shouted that he would tear him to pieces like a fish. The Baal Shem Tov told his *talmidim* to hold hands, and to stand near him with their eyes closed. Then, he placed his holy hands on the shoulders of the two *talmidim* standing next to him. Suddenly, the *talmidim* began to scream in terror, for they saw this fellow actually tearing apart the other man.

(היום יום כ"ט תשרי)

It is *psakened* in *Shulchan Aruch* that one should not tell a child that a dog or cat "will come to take them," for this can *ch"v* bring upon the child evil forces with those names, which can harm their body or their *neshama*.

(ש"ע אדה"ז הל' שמירת הגוף והנפש סי"ב)

POWERFUL WORDS

In the city of Posen, Reb Boruch Batlan, the Alter Rebbe's great-grandfather, lived as a tenant of the goldsmith Avigdor Tuvia and his wife Gittel. Though this couple gave *tzedaka* generously to many people, they were not refined people; he played cards, drank heavily and used bad language, and his wife also spoke in an unrefined way and cursed when she was angered. People would tremble from her curses, for they were known to materialize.

In the year תמ"ב (1682), when Avigdor Tuvia and his wife passed away, without children, their neighbors began to hear wild screams and drunken laughter coming out of their vacant apartment. Jumping and dancing feet shook the floorboards. Reb Boruch and his family moved to another area, because they were unable to fall asleep at night.

On his next visit to his Rebbe, Reb Yoel, the Baal Shem of Zamostch, Reb Boruch told him about the haunted house in Posen and about its past residents. Reb Yoel Baal Shem advised him that the only way to drive the *sheidim* from the house was to turn it into a *beis midrash*. He then gave detailed directives: Ten of his

talmidim should fast the following Sunday, *lein Vayechal*, and spend the following night learning Torah. The next morning, five *sifrei Torah* wrapped in *talleisim* should be carried, each by two *talmidim*, and they should walk from the *shul* to the goldsmith's house. At the door, they should call out to the *sheidim*, telling them to leave the house and make way for the Torah. They should then go inside and say certain *kapitlach Tehillim*. *Minyanim* should be held there three times a day, and *shiuurim* for young and old should be organized. "Then everything will be in order," concluded Reb Yoel Baal Shem.

CONSIDER

How did the Baal Shem Tov's *talmidim* perceive the man's threat before their vision?
How did they understand it afterwards?
Are forces created through speech or are they the energy of the speech itself?

Meanwhile, the mayor of Posen came one evening to see the situation for himself. When he heard the sounds of screaming, yelling, and clapping of hands, he hurried to ask the local bishop for a special prayer to remove the *sheidim* from the town. The bishop called together his priests, and they walked in a procession, carrying their *tzlamim*, until they reached the house where they sprinkled water on the walls and closed their eyes, mumbling a prayer. The apartment was on the first floor and had four windows facing the street, where the priests were standing. Suddenly, the windows were flung open and terrible faces popped out, so frightening that some priests fainted and many of the onlookers fled in terror.

That Sunday, the *talmidim* did as the Baal Shem had instructed. Hundreds of men and women, both Yidden and *goyim*, crowded outside, waiting to see what would happen. Unafraid, the *talmidim* called out three times for the *sheidim* to leave, and when the noises from the house did not stop, they broke down the door and entered. At that moment, every window pane was

shattered, as the weirdest collection of creatures flew out, escaping for their lives.

For six weeks, everything went smoothly, but then sounds were heard once again, this time coming from the cellar. The neighbors, who had been enjoying the relief, were horrified to once again hear loud barks and noises, giving them no peace by day or night. One tenant, a dealer in furs, was a *misnaged* to the Baal Shem, and denied the miracle, so when the *sheidim* returned, he was delighted. When the neighbors suggested inviting the Baal Shem himself to resolve the matter, this man was furious and declared he would fight to prevent this from happening. One day, a customer came to see some fur skins, so the dealer sent his son down to the cellar with the customer. As soon as they moved to open the cellar door, it flew open on its own, and out jumped the most frightening creature they had ever seen. The customer went white, the son became crazy, and they both ran screaming into the street, eventually fainting from fright. When they came to, the son had to be tied with rope to be kept under control. Now, even the *misnaged* did not object to have the Baal Shem come and rid them of the *sheidim*.

The Baal Shem traveled to Posen and arranged for the *Beis Din* to hold a *din Torah* with the *sheidim*. The newly-established *beis midrash* in the apartment was prepared, with a special area sectioned off by *mechitzos*, and the Baal Shem called out for the *sheidim* to appear, warning them not to hurt anyone. As soon as the *sheidim* made their presence felt, the Baal Shem began, "I have called you to a *Din Torah*, for you have exceeded the limits *HaShem* has set, by coming among mortals." Strange incomprehensible sounds were heard. At the instructions of the Baal Shem, the head of the *Beis Din* stood up and decreed that one of the *sheidim* be able to speak clearly. "We have every right to come here," the *sheid* countered. "We were created by the curses of Avigdor Tuvia and his wife, Gittel, so we are the lawful heirs, and their house rightfully belongs to us. We left the apartment only because the light of the *sifrei Torah* was too much for us to handle." The *sheidim* crowed and squeaked loudly, terrifying all those present. The Baal Shem called out: "I command you, in the name of *HaShem*, to be silent immediately and to remain hidden from human eyes. You must obey the *psak* of the *Beis Din!*"

The *shul* became perfectly silent and they disappeared. The *Beis Din* immediately *psakened* that they had no right to the inheritance, and they were never heard of again.

(ספר הזכרונות לאדרי"צ ח"ב ע' 106)

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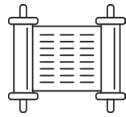


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MISTAKEN CARRYING

While walking outside on Shabbos, I found something valuable in my pocket. What should I do?

There are two Shabbos prohibitions at hand that must be avoided: (1) Carrying more than 4 *amos* (approx. 6 ft.) in a public domain; and (2) transferring between a public domain and private domain.

Both only carry an *issur d'oraisa* if prefaced by “lifting” the object (*akira*) and ended by “placing” it down (*hanacha*). Starting to walk while holding the object is considered “lifting” it, and stopping to walk is considered “placing” it—unless he stopped merely to adjust the load.

If you realize that something is in your pocket while walking, avoid making a short stop since this would constitute “placing” the item down in the public domain. If you need time to figure out what to do, keep walking, preferably circling within the same four *amos*.

To avoid a full-fledged “placement,” let the item drop in an irregular manner, such as turning your pocket inside out. If it is expensive, and there is no one who can stay there to guard it, you may ask a non-Jew to carry it.¹

If that isn't practical, the *issur d'oraisa* of carrying in the *reshus horabim* may be circumvented by taking a step or two and then handing it to another person—all within 4 *amos*. This person may then hand it back to you with the same procedure, and thus progress slowly in this manner.²

If no one else is available, Chazal permit this procedure to be done by the owner alone, so that he shouldn't be tempted to carry it normally. This entails taking rest stops after every couple of steps, before reaching the end of 4 *amos*. The Alter Rebbe recommends sitting down between each stretch to ensure it is a full-fledged resting stop.

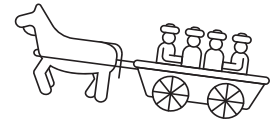
If you realized while walking and didn't stop yet, there is another—albeit less preferable—method: to continue running without stopping so there shouldn't be any “*hanacha*.” To ensure you don't mistakenly stop, Chazal require you to run and not walk at your usual pace.³

These solutions only apply to carrying within the public domain, but not transferring between domains. Therefore, when reaching a secure private domain, you should leave it outdoors until after Shabbos if possible, or let it fall into the private domain in an irregular manner (e.g., throw it backwards over your shoulder or turn the pocket inside out if it's in your pocket).⁴

1. ראה שו"ת אורח סי' רס"ו סי"ג וסי"ד.
2. ראה שו"ת אורח סי' רס"ו סי"ז.
3. ראה שו"ת אורח סי' רס"ו סי"ג וסי"ד.
4. ראה שו"ת אורח סי' רס"ו סי"ב.

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

Our Heroes



R. MOSHE DER CHOZER

R. Moshe Rosenblat ("Moshe der chozer") was chossid of the Rebbe Maharash and the Rebbe Rashab. He was a *talmid* of R. Avrohmke Zebiner, and a close friend of R. Shmuel Groinem, and worked as a *melamed* in Zhebin. He later became a *chozer* of the Rebbe Rashab, and a *mashpia* in Tomchei Temimim in Lubavitch. He passed away on 28 Shvat, 5675.

R. Moshe was the lead *chozer* by the Rebbe Rashab. On Friday night, after the Rebbe would finish a *maamar*, the bochurim would surround R. Moshe, who would repeat it line by line. Sometimes a bochur would interject and correct him. If R. Moshe accepted his correction, he would tell him "*gerecht*," and if not, he would say, "you don't recall exactly." He would sometimes visit the inns in Lubavitch where chassidim would stay and repeat the *maamar* for the guests.

As a *mashpia*, he had the practice of coming to the *zal* early and waking the bochurim who slept there. He would urge them to rise to serve Hashem and bring them *neggel vasser*.

(זכרונות מרדכי לזר, רשימו"ד חדש ע' 265)

At a Siyum Hashas, R. Moshe spoke about the teaching at the end of Masechta Kidushin, "R. Nehorai said, 'I set aside all the forms of work in the world [and only teach my son Torah].'" R. Moshe read this teaching as follows: "Setting aside the 'I' by negating the egotistical sense of self, that is all the forms of work in the world."

(ניצוצי אור - וויינגארטן ע' 118)

On the night before his passing, a Thursday

night, there was a *farbrengen* of the *yeshiva's mashpiim* and several *temimim* at an inn with some respected guests.

After R. Groinem spoke for some time, a debate sprung up between him and R. Moshe about the Rebbe Rashab's greatness. R. Moshe insisted that the Rebbe was on the level of the Baal Shem Tov, but R. Groinem countered, "What level of a *tzaddik gomur* do you consider the Rebbe? I certainly agree with you and I even consider him greater than that. But there are infinite levels in serving Hashem. What's wrong if I say that the previous Rebbeim were even higher?"

R. Moshe refused to accept his argument, and having drunk some *mashke*, he announced that was going home. Someone began a heartwarming *niggun*, and R. Moshe exclaimed, "Ah! In this *niggun* you can feel the *shechina*!" and he sat back down. This repeated itself several times until 2 am.

The next morning, after exiting the *mikvah*, R. Moshe didn't feel well, and he entered Binyomin's Shteibel to rest, where he passed away some time later. It was candle lighting time when someone went to notify the Rebbe as they attempted to revive him.

Meanwhile, the bochurim had gathered in the Rebbe's home to hear the *maamar*, when the Rebbe opened the door and asked for an update. When everyone remained silent, the Rebbe instructed them to check if more could be done, and if not, he won't recite the *maamar*. Their efforts failed, and the body was laid in the *cheder sheini* until his *levaya* on Motzaei Shabbos.

(זכרון לבני ע"נ, כרם חב"ד ח"ג ע' 256)

A Moment with The Rebbe



ACCEPTING THE NESIUS

Reb Yoel Kahan relates:

10 Shevat 5711 (1951) was approaching. It was now almost a full year since the *histalkus* of the Frierdiker Rebbe, and the Rebbe was still refusing to formally accept the *nesius*. The Rebbe had agreed to be a messenger to take *panim* to the Ohel of the Frierdiker Rebbe but was still rejecting *panim* addressed to the Rebbe himself.

A few elder chassidim wrote a *pan* to the Frierdiker Rebbe, imploring him to influence his son-in-law, the Rebbe, to accept the *nesius*.

They then gave this *pan* to the Rebbe to take to the Ohel.

The Rebbe stood at the Ohel holding a large pile of *panim*, reading them one by one. When the Rebbe reached this *pan*, the Rebbe moved it lower in the pile. When the *pan* showed up again, again the Rebbe moved it back.

Until this was the only *pan* left.

The Rebbe opened it and began reading. As the Rebbe read it, the Rebbe cried profusely.

(*Bedarkei Hachasidim*, page 206)