

# The Weekly Farbrengens



MERKAZ ANASH  
מרכז אנאש

787 • דברים תשפ"ד • למען ישמעו  
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## THE FINAL STRETCH (III)

### COMING CLOSER

The Mezritcher Maggid taught that during the time of *golus* it is easier to connect to *HaShem* than when the *Beis HaMikdash* stood. In fact it is even easier during the Three Weeks, when the *Beis HaMikdash* was destroyed.

Reb Elimelech of Lyzhensk explained this surprising statement by means of an “incredible and sweet *marshal*” that he once heard from the Maggid:

A close friend of the king once invited the king to come to a special feast in his home. The king of course turned down his warm request, since it is unbecoming for a king to leave his palace, apart from exceptional circumstances and extraordinary requests.

It once happened that the king was on the road and night was approaching, so he ordered his convoy to stop at a modest hotel in a nearby village. Although it was nothing like his magnificent palace, he was willing to spend the night there, provided that it was clean.

Similarly, in the times of the *Beis HaMikdash* one had to refine himself to lofty levels in order to acquire *ruach hakodesh*. But today, when the *Shechina* is wandering in *golus*, it will rest wherever it can find a home, so long as it is clean of sin.

The Koznitzer Maggid quotes the Mezritcher Maggid as finding an allusion to this in *Eicha*, which says, “All those who pursued her (רודפייה) caught her between the boundaries (*bein hametzarim*).” At the straightforward level of *pshat*, that *possuk* simply describes the nations’ pursuit of the Yidden during that three-week period. Yet it can also be understood to refer to the special ability of Yidden to pursue *HaShem* (רודף יי"ה) during this somber time.

(אור תורה אות שצט, נועם אלימלך כא ע"א, עבודת ישראל ר"פ מסעי)

### STUBBORN SERVICE

The Rebbe Rashab once said:

In this era of the “footsteps of *Mashiach*,” it

is essential for a person not to follow his understanding, since mortal reason is often misleading. Rather, we should observe the Torah out of a simple and unquestioning faith in *HaShem*.

(אג"ק מוהרי"צ ח"א ע' תפח)

### CONSIDER

*During the time of bein hametzarim is HaShem more hidden or accessible?*

*Can it be both?*

*How does pnimiyus haTorah pierce the darkness of galus?*

In the time of the *Beis HaMikdash*, when the Divine Presence was openly manifest, the Divine sparks that had fallen into the *kelipos* were sifted and elevated as a matter of course: the *kelipos* spontaneously became null and void, losing their separate identity as they became incorporated in the forces of holiness, just as a candle becomes lost in a great flame. Moreover, Yidden delighted in their divine service on account of the intense revelation of *Elokus* in the *Beis HaMikdash*, and by nature they were drawn to it.

In the time of *golus*, by contrast, a man’s *avoda* is motivated mainly by the attribute of *Netzach*, conquest. This involves battling and standing firm against all the internal and external forces that hinder anyone who seeks to draw close to *HaShem*. Indeed, the attribute of *Netzach* is aroused specifically when one is challenged by obstacles.

Another characteristic motivated by the attribute of *Netzach*: Even when one does not derive delight from the pleasant flavor (*taam*) of his service, he persists in his service notwithstanding, in a way that transcends intellectual delight and understanding (*lemaala mitaam vadaas*).

(אור התורה שיר השירים ע' ככד)

The Frieddiker Rebbe once said:

We are living in *ikvesa diMeshicha*, the era that can hear the approaching footsteps of *Mashiach*. We are, so to speak, the “feet” – our *avodah* is based on simple, unwavering *emuna*. What matters most is not how well developed are our intellectual attainments and our *middos*, but that we stand firmly on our “feet,” not retreating, and conceding nothing. For sure one should be *mekarev* others to *Yiddishkeit*, but without giving ground. If you’re standing on the tenth step and the other fellow is on the first step, you shouldn’t go downstairs towards him. Rather, stretch out your hand and draw him up towards yourself.

(סה"ש ת"ש ע' 36)

Before he passed away, Moshe Rabbeinu was shown all the generations of the future. When he gazed upon our spiritually poor generation, whose comprehension of *Elokus* is close to nothing, and yet despite all of its difficulties Yidden in this generation fulfill Torah and *mitzvos* and *daven* with a *chassidishe geshmak*, with *bitachon* and simple *emuna*, he was so utterly overawed that he felt less worthy than them.

(סה"מ תקס"ב ע' נא, סה"מ קונטרסים ח"א ע' 106)

### FINAL FORETASTE

There are two explanations as to why *pnimiyus haTorah* was revealed precisely in these last generations before *Moshiach*: (1) Since the darkness of *galus* is thickening, an ever more brilliant light is required to pierce it. (2) It is a foretaste of the Torah’s secrets which will be fully revealed in the Days of *Moshiach*.

Though the first reason emphasizes the lowly state of our generation, while the second highlights our privilege of being granted a glimmer of the future revelation, they are not in contradiction. The essential power of *pnimiyus haTorah* is expressed specifically in lighting up the heavy darkness at the end of *golus*.

(לקו"ש חט"ו ע' 282)



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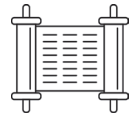
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### SHABBOS CHAZON CLOTHING

When did the custom begin to wear Shabbos clothing on Shabbos in the Nine Days?

During the Nine Days, we exhibit signs of mourning. But what about Shabbos? Some Rishonim indeed mention a custom to wear only one Shabbos garment and the rest should be weekday clothing.<sup>1</sup>

However, other Rishonim disagree, noting that it is improper to show signs of mourning on Shabbos. This is true even during *shiva* for a parent, how much more so for the *churban* which is an old event and has some leniencies compared to *aveilus* for relatives.<sup>2</sup> (The Maharil responds that it's not an issue of displaying *aveilus* since onlookers will think that he didn't have any Shabbos clothing available.<sup>3</sup>)

The Alter Rebbe explicitly wore Shabbos clothing on Shabbos Chazon, even when it coincided with the ninth of Av (with the fast postponed to the next day), and this is the *minhag* of chassidim.<sup>4</sup> In recent times, this custom has spread to most communities.<sup>5</sup>

The Rebbe related how a great rov – R' Yosef Shaul Natonzohn, known as the Shoel Umeishiv – would wear his weekday *spodek* on Shabbos Chazon. One year, a man observed the rov walking with his weekday hat, and assuming that it was a weekday, the man brought his *tefillin* to shul. When the rov heard about this, he was deeply shaken.<sup>6</sup>

Rabbi Yaakov Emdin writes that on Shabbos we may not show signs of mourning, and we may eat even a meal fit for a king. The Rebbe often noted that we should be joyous and wear Shabbos clothes on this Shabbos and increase in permitted joy. The Rebbe warned against being less animated, lest it appear like one is observing *aveilus* on Shabbos.<sup>7</sup>

On Shabbos Chazon, it is certainly permitted to wear freshly laundered clothing. If one didn't have a chance to prepare "worn" clothes for the nine days, they can be worn sporadically throughout Shabbos to consider them "worn" as long as they're appropriate clothes for Shabbos.

1. ראה דרכ"מ הארוך סי' תקנ"א ס"ק א. וראה שר"ע ס"א.  
2. שו"ת רדב"ז סי' תקצ"ג.  
3. מנהגי מהר"ל דיני שבעה עשר ותמוז כו'.  
4. דברי נחמיה סי' כ"ז.  
5. ראה ערוה"ש סי' תקנ"א ס"א.  
6. מועדים וזמנים ח"ה סי' שמ"ג וחי"ב סי' רנ"ו.  
7. ראה שיחוק"ק תשל"ו ח"ב ע' 569 ע"פ ס' דבר יום ביומו לד' אב ע"ג.  
8. ראה לדוגמא תו"מ תשמ"ב ח"ד ע' 1948.

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



### REB YOINA OSTRER

Reb Yoina was from the great talmidim of the Mezritcher Magid. He lived in the city of Brod and spent his days in the *beis medrash*. His day would start before dawn with *tikun chatzos*, followed by learning Chassidus until day break, when he would immerse in the river, sometimes breaking the ice. *Shachris* would last many hours, after which he would eat some bread, occasionally with some onion, and then he would rest for a short while. Next came *mincha* and *mairiv*, followed by a *shiur* in learning, and *krias shma she'al hamita* at great length.

Reb Yoina was understandably terribly poor. At one point, when he did not even have enough money to put bread on the table, he poured out his heart to Hashem saying, "You are the provider for everyone, I also need a livelihood, but with three conditions: Not to earn it through work – for where can I find time in my busy schedule for work. Not to find it – I don't want to gain on the account of someone's loss. Not to win it – since it is questionable if those in the lottery gave their money with a whole heart. If you

will ask me, if so where will my livelihood come from: Ribono Shel Olam do You need my advice? You are all powerful and can find other ways".

(גאון וחסידי עמוד 245)

Reb Yoina was once asked to join a certain *beis medrash* of poor people, and refused by saying "there, the rich do not have mercy on the poor". Being that there were no rich people there, he was asked to explain, which he did:

"Every person has the rich part of him and the poor part of him. The head is rich, he has no needs and is free to think what he desires, like a rich man. The stomach on the other hand is poor, with so many demands and needs. In that *beis medrash*", Reb Yoina explained, "in order to be a good Jew, the people fast a lot, putting all the demands on the stomach but leaving the head free to think what it wants. The proper thing to do, would be to have mercy on the stomach by letting it eat, and work with the head instead".

(גאון וחסידי עמוד 247)

### A Moment with The Rebbe

לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות



### ONE MUST THINK ABOUT OTHERS

Berel Yunik, a bochur who had recently arrived from Europe, knocked on the Rebbe's door on 7 Iyar 5710. This was before the Rebbe had started accepting *yechidus*, but when Berel asked for a *yechidus*, the Rebbe put on a *gartel*, closed the window and sat down. The Rebbe burst into tears.

Following the *yechidus*, the Rebbe agreed to edit Berel's transcription.

At one point, Berel shared with the Rebbe his frustration with his highs and lows in *avodas Hashem*.

The Rebbe seemed surprised. "In heaven there are constantly changes, and you expect there not to be any fluctuations in this world?!"

"This is the problem with many bochurim, that they think about themselves too much. One must think about others, at least an hour a day. This is what the [Frierdiker] Rebbe demanded in his *sichos* and letters, *tohn mit yenem*."

As the *yechidus* progressed, the Rebbe gave Berel detailed directives in his *hisbonenus* before davening. Then the Rebbe said, "if you will get active with influencing others, this will assist you with your *hisbonenus*. As the Alter Rebbe says, that with *tzedaka*, one's mind becomes one thousand times clearer..."

(Ovinu Roeinu p. 27)