

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

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EDITOR - RABBI SHIMON HELLINGER

WORKING THE WORLD (I)

GROWING FURTHER

On Simchas Torah in the year תרמ"ח (1887), when the Rebbe Rashab was honored with the first *hakafa*, he said that he was not yet ready. He called over a certain wholesaler and asked him to explain the nature of his business. The chossid explained that he brought merchandise from the big city and distributed it to the small retailers, and those who paid for the goods they had been given the previous time received a new batch on credit.

Hearing this, the Rebbe said, "After we have paid up our bill with the *avoda* of *chodesh* Elul, Rosh HaShanah, Yom Kippur, Sukkos, *Simchas Beis HaShoeiva* and *Shemini Atzeres*, we can now go to *hakafos* and get new merchandise on *credit*." (The word *hakafa* also means credit.)

However, at the next year's *hakafos* the Rebbe Rashab added: "When a poor storekeeper accepts merchandise on credit, he is glad to be trusted, but his main concern is to profit. On Simchas Torah we rejoice about the credit – that is, the *kochos* we are given on trust – but the real rejoicing comes when we succeed in paying back the debt for the 'merchandise,' when we utilize what we have received for Torah and *mitzvos*."

(סה"ש תש"ה ע' 57, אנ"ק מוהרריי"צ ח"ט ע' שע)

The Frierdiker Rebbe related: After the *seuda* on Simchas Torah, it was the *minhag* of my father, the Rebbe Rashab, to announce: "Now is the time for *veYaakov halach ledarko* ('and Yaakov took to the road'). After the *avoda* of Tishrei, *Yidden* hit the road and take the path of Torah and *mitzvos* throughout the entire year.

(אנ"ק מוהרריי"צ ח"א ע' קצ"ד)

The Frierdiker Rebbe said that at the annual fair we acquire merchandise, and when we go home we unpack it and use it throughout the whole year as needed. Similarly, during the month of Tishrei, every *Yid* is given *ruchniusdike* merchandise to provide for his needs during the whole year. However, one must open the packages, and do with the merchandise whatever is needed. It must be unpacked immediately, for otherwise it may fall apart or dry out, and sometimes the mice will

be impatient (*veln arein-chapn*) and nibble it...

(סה"ש תש"ז ע' 74, אנ"ק ח"ד ע' י"ח, לקו"ש ח"כ ע' 556)

The Rebbe explained: After the month of Tishrei, the *avoda* required is to draw *Yiddishkeit* and *kedusha* into the mundane activities of the year. All our activities, even eating, drinking and business, should be done in a *Yiddishe* way – eating with a *beracha*, thanking *HaShem* for the food, and doing business honestly, without intruding on another's livelihood.

(לקו"ש ח"ט ע' VII)

CONSIDER

What does it mean to "unpack" the ruchniusdike merchandise? And what does it mean that otherwise it will "fall apart," "dry out" or "mice will nibble it"?

Why did HaShem make us earn a livelihood through physical work: To elevate the world or to elicit a greater love for Him?

TAKING TO THE ROAD

A chossid who earned his *parnasa* by managing a tavern traveled to visit the *tzaddik*, Reb Arye Leib, better known as the Shpoler Zeide, to pour out his heart. He was afraid that his constant contact with the coarse customers who frequented his tavern might dull his spiritual sensitivity.

The Shpoler Zeide smiled and said, "It seems that you want to fulfill your purpose as a *Yid* by being presented with a sack full of gold, being seated in a clean and splendid palace, dressed in silken garments with a *shtreimel* on your head, and being surrounded by shelves filled with holy *sefarim*..., and then you will be able to serve *HaShem* by *davening*

and studying Torah with a clear, pure mind. But if *HaShem* wants individuals to serve Him without any distractions, for that He has countless myriads of *malochim!* The real delight that He finds in this world comes from those who are surrounded by obstacles and hardships and feel that they are confined in a gutter – and despite this they think about *HaShem* and anxiously yearn for the moment when they will be able to say just a few words to Him. No *malach* can experience such a longing!"

The Shpoler Zeide concluded, "Don't complain about your livelihood. On the contrary, thank *HaShem* for having given you the privilege of serving Him in this manner!"

(סיפורי חסידים זוין מועדים ע' 380)

Every *Shabbos*, during *seuda shlishis*, the chassidim of Reb Yitzchak Aizik of Zhidachov would sit in awed silence as the *tzaddik* sang moving *niggunim* and expounded lofty *divrei Torah*. So deeply were they engulfed by a profound yearning for *teshuva* and *ruchniyus*, that the morning following one such *Shabbos*, none of the visiting businessmen wanted to leave. It did not even occur to them that they should now be returning to their mundane affairs.

Not knowing this, the *tzaddik* asked his sons why no one had yet left. They went to investigate, and were told, "Only yesterday our Rebbe made all worldly things so unworthy in our eyes, that we are ashamed to face him with our problems about our farm animals and our businesses."

Hearing this, the *tzaddik* smiled and related that there had been a similar occurrence with the *tzaddik*, Reb Menachem Mendel of Riminov, who had then told his chassidim, "*Shabbos* is one thing; weekdays are something different. Let the businessmen return to their homes and engage honestly in their commerce."

Reb Yitzchak Aizik went on to quote the words of *Tehillim*: "The heavens belong to *HaShem*, but the earth He has given to man," that is, to labor. Hearing his message, each chassid folded up his *tallis*, packed his bags, and returned home to his daily affairs.

(סיפורי חסידים זוין מועדים ע' 166)



Yoseph Shomer
Certified Public Accountant

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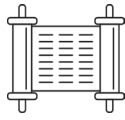
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PREPARING FOR SHABBOS

May I do laundry on Friday?

The *posuk* refers to Shabbos as *mikra kodesh*, “a day to be declared holy.” Chazal explain that one is to sanctify and honor the Shabbos by wearing clean clothing.¹ Some understand this obligation to be *min hatorah*, while others hold it is *miderabanan*. Either way, the Alter Rebbe notes how one ought to be very careful in this regard, as the words of the Chachomim are viewed more stringently than the words of the Torah.²

The Gemara records that Ezra Hasofer established that laundry should be washed on Thursday to ensure one will have clean clothes in honor of Shabbos, and this is brought as *halacha*.³ One may wash clothing for Shabbos earlier in the week, though it’s preferable from Wednesday on, so it is noticeable that it is for Shabbos. One who has clean clothes for Shabbos need not wash more clothes on Thursday.⁴

Poskim add that the ordinance was specifically to wash before Friday, when one is busy with more timely Shabbos preparations and doesn’t have time to wash clothes. The implication is that clothing should not be washed on Friday.⁵

However, contemporary *poskim* debate whether this limitation applies nowadays when washing machines and dryers make laundry chores easier and more time efficient. Indeed, some hold that the decree is no longer applicable since the washing won’t significantly detract from other Shabbos preparations. Others raise concerns of the machine not working properly or for those without a machine. The accepted *minhag* is to permit it, yet, one should be conscious not to compromise any other Shabbos preparations.⁶

Moreover, the Alter Rebbe writes that the *takana* to wash clothes was timed for Thursday because Friday is busy, but not that Friday is prohibited. It would emerge that when the washing is efficient and doesn’t detract from other preparations, it may be *l’chatchila* done on Friday, even for clothes needed only after Shabbos.⁷

1. ספרא אמור פ' י"ב. רא"ם מצוה קי"א.
2. שו"ע"ר סי'רמ"ב ס"א.
3. ב"ק פ"ב ע"א. רש"י שם ד"ה זמכבסין. שו"ע או"ח סי' רמ"ב ס"א.
4. מחזיק ברכה סי' רמ"ב סק"ח.
5. רא"ש על הגמ' שם. מ"א סק"ג. שו"ע"ר סי'א.
6. אור לציון ח"ב פט"ז ה"א.
7. ראה שבט הקהתי ח"ב סי' ק"ד.

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

Our Heroes



REBBETZIN FRAIDA

Rebbetzin Fraida, a daughter of the Alter Rebbe, was an illustrious woman and was very dear to her father, who would recite *Chassidus* privately for her. Her brother, the Mittlerer Rebbe, would often ask his sister Fraida to ask their father a question about *Chassidus*, and then he would hide in the room to listen. Rebbetzin Fraida married R. Eliyahu Schneerson. She passed away on the 17th of Sivan, תקע"ג (1813), and is buried in Haditch near her father.

people of Ephraim “calculated the *kaitz*” on their own and left *Mitzrayim* without Moshe. They therefore fell amongst the frivolous and degrading *Plishtim*, since *yeshus* actually leads to becoming selfish and undignified. Their dry bones were ultimately revived by Yechezkel, who was a humble prophet.

(*Reshimos* 176 p. 12)

In a letter to her brother, the Mittlerer Rebbe, Rebbetzin Fraida explained the meaning of the “*kaitz*” and the *avoda* required to usher it in: The *geulah* is a great spiritual revelation which will cause everyone to perceive *Hashem* as the only true existence (*Yichuda Ila'a*). “*Kaitz*” refers to the end of material wants – as the *posuk* says, “*kaitz kol basar*,” the end of all flesh – which is necessary to perceive *Elokus*. In preparation, we need to reduce our material desires through *Iskafya*. In his *Reshimos*, the Rebbe explains that to achieve this “*Kaitz*” and rid oneself completely of physical wants, one must have *bittul* to a Rebbe. The

On one occasion of private *Chassidus* from the Alter Rebbe to Rebbetzin Fraida, when the Mittlerer Rebbe was hiding in the room, the Alter Rebbe spoke about the *bigdei kehuna* (the clothing of the *kohanim*). When it seemed to the Mittlerer Rebbe that his father was concluding without having explained the *avneit* (the belt), the Mittlerer Rebbe quickly took off his *gartel* and threw it towards his sister. Fraida took the cue, and asked the Alter Rebbe “Is there no explanation about the *avneit*?” The Rebbe responded, “It seems that someone else is in the room besides the two of us...”

(*Likutei Sipurim* p. 46)

A Moment with The Rebbe

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



A CONTINENT TRANSFORMED

Originally sent on a short-term *shlichus* to Melbourne Australia, Reb Yitzchok Dovid Groner returned to New York in 5721 to be with the Rebbe. In a 7 Cheshvan *yechidus*, the Rebbe encouraged him to return for a permanent *Shlichus*.

“It can become like Bnei Berak, Williamsburg and Crown Heights,” the Rebbe outlined a fantastic vision for the spiritual desert.

The Rebbe then told Reb Yitzchok to look at the country of Georgia as an example.

How it was desolate of *Yidishkeit*, and what Reb Shmuel Levitin accomplished there as a *shliach* of the Rebbe Rashab.

“As an American born, without an accent,” the Rebbe continued, “you have the power to influence people to lay *tefillin*.”

“Australia now can be totally conquered!” the Rebbe declared.

Reb Yitzchok returned, and indeed the Australian landscape was transformed.

(*Teshura Groner Weingarten* 5771)

לזכות הרה"ח ר' מרדכי צבי שי' בערקאוויטש

לרגל יום הולדתו - ג' חשוון - לשנת הצלחה בגור'ר

נדבת משפחתו שי'