

The Weekly *Farbrengens*


MERKAZ ANASH
 מרכז אנאש
 811 • למען ישמענו • וארא תשפ"ה
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A HOLY DAY (I)

KEDUSHA THAT CAN BE FELT

After the *histalkus* of the Mittlerer Rebbe, the great chossid, Reb Aizik Homiler, was at a crossroads in his search for a new Rebbe. One *erev* Shabbos, when he went to visit the *tzaddik*, Reb Yisroel of Ruzhin, *der heiliker Ruzhiner*, he found him sitting and smoking his pipe, as was his custom. Suddenly, a moment before Shabbos came in, the Ruzhiner threw down the pipe. At that same moment his appearance changed so much that Reb Aizik later said, "Had I not been there the entire time, I would have thought he was someone else. I saw that he ascended above while I remained below."

(לקו"ש ח"ה ע' 30 בשילוב שמו"ס ע' 259, וראה רשימו"ד חדש ע' 224)

Chazal say that a Yid's face is more radiant on Shabbos than it is during the rest of the week. Furthermore, even a Yid who is completely devoid of Torah is afraid to tell a lie on Shabbos.

The Mittlerer Rebbe writes in a *maamar*: A famous doctor testified that there is an actual change in the pulse of a Yid's hand on Shabbos. This is due to the great pleasure which the *neschama* enjoys at that time – like the positive change felt in the pulse when a person receives good news.

(ב"ר פ"א ב, ירושלמי דמאי, תו"ח שמוות, תרלב א')

The Baal Shem Tov's tailor related that although the Baal Shem Tov's Shabbos clothes were significantly longer than his weekday clothes, on Shabbos this was not recognizable, for they would fit him properly.

Likewise, Reb Chayim of Chertovitch, known as the *Be'er Mayim Chayim*, was a head taller on Shabbos than he was during the week. His place in *shul* was at the *Mizrach*, near the *Aron Kodesh*, which was built with wings extending on either side. During the week he would stand under one of the wings, but on Shabbos he could not fit under it and had to stand nearby.

(The Tzemach Tzedek said that he can believe this story since it was witnessed that when the

Alter Rebbe became Rebbe he actually became a head taller.)

(רשימות דברים חדש ע' 221, מגדל עז ע' רמח)

The *melamed* was frustrated. He was trying to teach his *talmid* the *Gemara* about a person who forgot which day was Shabbos, and the child had difficulty understanding what he was talking about. So the *melamed* explained: "Perhaps that person was traveling through a desert and forgot on which day he had left."

The boy was still not convinced: "But how could a person forget?"

The *melamed* challenged him, "In such a situation, how does one *not* forget which day is Shabbos?"

The boy, who was to grow up to be the celebrated *tzaddik*, Reb Yisroel of Ruzhin, replied: "On Shabbos the sky looks completely different. You just have to look up at the sky and you will see when Shabbos comes in."

(רשימו"ד ח"א ע' רכ"ג)

CONSIDER

Is everyone affected by the kedusha of Shabbos? What if one feels exactly the same?

Is the kedusha of Shabbos inherent or is it dependent on one's behavior?

Another story is told of *der heiliker Ruzhiner*, that as a child he was playing in the yard on *erev* Shabbos before *Mincha*. His brother said, "Shabbos is coming," but he responded, "Not yet."

To his brother's question, "How do you know?" he answered: "On Shabbos the sky is renewed, but I can still see the weekday sky."

(לקוטי ספורים ע' ש"ע)

SHABBOSDIKE SPEECH

Chazal established that on Shabbos it is forbidden to arrange or discuss mundane activities planned for the following week. One should also avoid mundane talk in general, so that Shabbos will be different than the weekdays.

The Frieddiker Rebbe explains this with a *mashal*: When one has an ordinary guest over, he may speak in front of him informally. But when the guest is a great king or a wise scholar, the host is hesitant to speak up in his presence. So, too, since on Shabbos there is an exceptional revelation of *Elokus*, it is appropriate to speak differently in its presence.

(שויע"ר ס' שז ס"א, קו"א הוכח תוכיח, סה"מ ת"ש ע' 78)

One Shabbos, while taking a walk, a certain righteous man noticed that the fence protecting his property had been broken. At that moment, he resolved to make the necessary repairs to secure his field's boundary. A moment later, realizing that he had planned mundane activities on Shabbos, he decided that he would never fix that breach: he would leave his field open, unprotected. And in the *zechus* of his exceptional righteousness, *HaShem* caused a big fruit tree to grow in that exact place, closing up the opening and providing him and his family with abundant *parnasa*.

(שבת קנ ע"ב)

Chassidus explains that on Shabbos the life-force of the world is loftier, since it comes from the *thought* of *HaShem*, rather than from His speech. The Rebbe adds that on Shabbos it is easier to feel that the world is created by *HaShem*.

(לקו"ת ש"ת סו"ג, סה"ש תנש"א ח"ב ע' 551)

The Alter Rebbe writes that through the *kedusha* of Shabbos, the following week becomes holy. This is accomplished by guarding the Shabbos in one's thoughts, words and actions.

(אג"ק אדה"ז ח"א ע' קפה)



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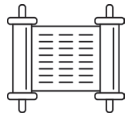
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KOSHER RAINWATER FOR MIKVAH

How can a mikvah be filled in an area where there isn't sufficient rain?

A mikvah must begin with 40 se'ah (approx. 120 gallons) of kosher water — rain or spring water — and only then may regular she'evin ("drawn") water be added.

The rainwater must reach the mikvah without acquiring the status of she'evin by passing through a receptacle along the way.

What if there is insufficient rainfall?

Halacha states that frozen water loses its she'evin status and becomes a new entity that is kosher for a mikvah.

Likewise, the Shulchan Aruch rules that an entire mikvah may be created from snow and snow isn't disqualified as she'evin even if "drawn" with a receptacle.

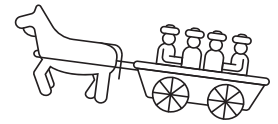
Though the Tur and Mechaber validate snow or ice even before it melts, the Rama says to use it only once it melts.

Given all the questions and dissenting views regarding the use of snow, we avoid creating a mikvah taharah from ice or snow out of concern for the stringent views of the rishonim quoted above.

1. שו"ע יו"ד סי' ר"א ס"ו. 2. תוספתא טהרות פ"ב ה"ג. שו"ע שם ס"א. 3. שאילתות להבנת הסמ"ג. שו"ת הר צבי יו"ד סי' קע"ט. וראה עוד שו"ת צ"צ יו"ד סי' קס"ג. 4. משנה מקוואות פ"ז מ"א. רא"ש סי' י"ח. שו"ע שם סי' ל. 5. ר"ד השגות לבעלי נפש סי' ב' אות ד'. ויש גם להתייחס לדין של הווייתו ע"א.

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

Our Heroes



REB YITZCHAK YOEL REFOELOVITZ

Reb Yitzchak Yoel Refoelovitz was the Rov of Kremenchug and a chossid of the Rebbe Maharash, Rebbe Rashab, and Frierdiker Rebbe.

The Frierdiker Rebbe related:

Reb Yitzchak Yoel once spent Rosh Hashana with the Rebbe Maharash and noticed that the teruah blown by the Rebbe had 24 blasts.

are only when one thinks about nonsense?! Thinking about those things that one need not think about, even in matters of holiness, is also machshovos zoros."

Reb Yitzchak Yoel related:

Once, I was invited to the Shabbos meal of the Rebbe Rashab. The table was filled with various foods, many of which I could not partake of as I had a strict diet because of ulcers.

Next Shabbos, I was back home. I told my wife that I could eat everything because the Rebbe told me that Shabbos food does not harm, and that she need not prepare special food for me.

A Moment with The Rebbe



לכות ר' שניאור זלמן בן רות חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיית ורוחנית

THE TIME WILL COME

Reb Tuvya Bloi relates:

The prolific writer Reb Uriel Tzimmer, who worked in the Rebbe's Mazkirus, told me that he once asked the Rebbe whether the Chabad approach to Zionism had at all changed.

"Chas vesholom!" the Rebbe responded.

"As to why the issue is not publicly addressed," the Rebbe continued, "there are two reasons;

"One is that I am not ready for it yet. My father-in-law was a 'Rebbe ben Rebbe,'

and therefore was able to work on many fronts simultaneously. However, the time will come..."

"The second reason is that it is important to measure correctly the benefit of addressing matters publicly."

"To my understanding," concludes Reb Tuvya Bloi, "the time the Rebbe was referring to, came with the MiHu Yehudi battle. This was the epitome of the Zionist ideal that the Rebbe publicly confronted."

(Pardes Chabad vol 18 p. 286)

לעילוי נשמת

מרת מוסיא בת ר' אברהם ישעי' ע"ה שטראקס

נפטרה כ"ה אדר תשפ"ד