

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

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THE KING'S PALACE (II)

HOLY CONSTRUCTION

In preparation to build his *shul*, Reb Shalom of Belz stayed awake for a thousand nights, learning Torah and reaching great *ruchmisdike* heights. His *Rebbetzin* stood nearby attending to his needs, and if he fell asleep for more than half an hour she would wake him up. On the thousandth night he was overcome by a deep sleep, but the *Rebbetzin* did not let him succumb, for on that night he finally attained the level for which he had waited so long.

When the *shul* was finally being built, the *tzaddik* himself would often take part in the construction, laying bricks with deep concentration. His older brother, Reb Leibish Rokeiach, then visiting Belz, expressed his disapproval. Reb Shalom shared with him its significance and concluded, "If I had the ability, I would build the entire edifice myself! But since I don't have the energy to do so, I'm doing whatever I am able to do."

(סיפורי חסידים זוין תורה ע' 267, 387)

On a groundbreaking for the expansion of 770 took place, in which the Rebbe participated, wearing *Shabbos* clothing and delivering a *sicha* on the significance of the event. The Rebbe explained that every edifice must be based on a foundation of *kedusha*, and that in order to build there must be a "groundbreaking" – the breaking of one's *yeshus* – the realization that the power to build comes from *HaShem*. The Rebbe then dug a hole in the ground, placed the foundation stone inside, covered it with earth, and finally distributed dollars for *tzedaka* to all those present.

(התועדויות תשמ"ח ח"ד ע' 287)

A BEAUTIFUL PALACE

When discussing the obligation to give *HaShem* the best of our possessions, the Rebbe related this principle to the building of a *shul*. From the *possuk* that says, *Zeh Keili ve'anveihu*, we learn that all *mitzvos* should be fulfilled in a beautiful manner. How much more does this apply to a house of *davening* and learning.

Thus the *Midrash* specifies that gold was created

especially for the *Beis HaMikdash*. That was its prime purpose. From this we learn that only after one has donated some of his gold to *tzedaka* is he himself also allowed to benefit from it. The same applies to a *shul*: after we have built a beautiful *shul*, we may build ourselves a comfortable home.

To this the Rebbe added, "If a person would claim that for *davening* and learning it is enough to have some kind of tent, as *Yaakov Avinu* had, while his own residence is built lavishly... Is that befitting?!"

with their beard. Some say that by virtue of doing so, the grandfather of *Rashi* was blessed with this illustrious grandson.

(ס' חסידים קכח ובמקו"ח שם, ר"ח שער היראה פט"ו סמ"ב)

The Rebbe often reminded his listeners about the upkeep of the *shul*. He pointed out that a *shul* should be respected, as the *Beis Hamikdash* was, and according to some sources, this obligation is *min haTorah*. Whenever the *shul* at 770 was not properly cleaned, the Rebbe expressed pain over this, and would at times bend down himself to pick up litter.

Once the Rebbe said, "If someone were to leave litter on the floor of his home, he would be perceived as crazy, yet when litter lies on the floor of his *shul*, he does nothing to clean it up?"

On another occasion, he commented, "When a child causes a mess at home, his parents are quick to admonish him. How much more so should this apply to the *kedusha* of a *shul*, which is the home of *HaShem*!"

Once when the Rebbe came into the *shul*, he noticed some litter that had been pushed under the *bima*. He bent down, picked it up, and placed it on the table where he sat, until someone took it away. The Rebbe commented, "There is no point in hiding litter somewhere, for *HaShem* sees it there as well..."

(שיח"ק תשכ"ו ע' 438)

(שיח"ק תשמ"ח ע' 934, תשכ"ח ח"ב ע' 488, תשורה טיפענברון תשס"ו ע' 25)

On another occasion, the Rebbe noted that since enormous sums are spent on building all kinds of other centers, there should be increased efforts to build houses for *davening* and learning.

(ת"ר מ' חל"ד ע' 45)

Chazal say that the *shul* ought to be the most impressive structure in town. A town in which the homes are taller than the *shul* ought to be destroyed (*Rachmana litzlan*).

(שבת יא ע"א, שו"ע אר"ח סי' קנ ס"ב)

CLEAN AND TIDY

One should show respect to a *shul* by keeping it clean, as is done in the palaces of mighty kings. Indeed, there have been great *tzaddikim* who would sweep the floor in front of the *Aron Kodesh*

In the course of his travels, Reb Meir of Premishlan once went to *daven* in a *shul* that was in a state of dire neglect. As soon as he opened the door, he exclaimed, in the words of *Yaakov Avinu*: *Ma nora hamakon hazeh! Ein zeh ki im beis Elokim!* – "How dreadful is this place! This is no other than the house of *HaShem*!"

The chassidim who accompanied him assumed that with these words the holy Reb Meir was expressing some profound insight. Seeing that they had not understood him, he explained, "This place is indeed dreadful; it is dangerous to walk around in here! It must be the house of *HaShem*, for I see that there is no one responsible for caring about its upkeep – unlike the other homes in this town, which seem to be in proper condition..."

(סיפורי חסידים זוין תורה ע' 113)



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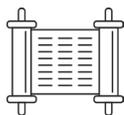
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NATURAL LOOKING SHEITELS

Is a sheitel that looks like human hair permitted?

A married woman is obligated to cover her hair, and failure to do so transgresses Das Moshe and Das Yehudis (which qualify as reasons for divorce).¹ The uncovered hair of a married woman has the status of *ervah* (nakedness), and a man cannot say a bracha in its presence.² Additionally, the Zohar emphasizes the importance of covering all parts of the hair.³

In the times of the Gemara and Rishonim, women commonly covered their hair with a cloth and veil. Yet, the Shiltei Giborim (16th century) shows from the Gemara that a wig (*sheitel*) is also an acceptable covering since *ervah* only applies to hair connected to the woman's scalp.⁴ The *poskim* accept this *lahalacha*, as does the Alter Rebbe.⁵

Moreover, the Rebbe strongly preferred a sheitel over a tichel, explaining that this way the hair would more likely remain covered. A *tichel* often doesn't cover all the hair and can be easily slipped off when it becomes uncomfortable. The Rebbe often reiterated that careful observance of this mitzvah elicits the flow of abundant brachos for the woman and all her family members.⁶

With *sheitels* made of human hair, some *poskim* are concerned about *marris ayin* as it may appear to be the woman's own hair.⁷ However, the Gemara and *poskim* mention women using human hair.⁸ Moreover, today it is common knowledge that religious women wear *sheitels*.⁹

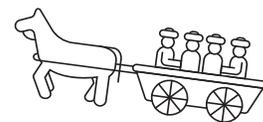
The *sheitel* must fully cover the hair, and the sheer areas — e.g., the part and hairline — need to be fully lined. Specifically with lace-top sheitels, it is essential to ensure that the lining is opaque so that the hair doesn't show through.

Of course, one must also ensure that the *sheitel* is refined and modest, just as with any other garment.

1. אבן העזר סי' קט"ו ס"ד. וראה ב"ש שם סק"ט מתי דת משה ומתי דת יהודית.
2. ברכות כ"ד ע"א. שו"ע או"ח סי' ע"ה ס"ב. שו"ע"ר שם ס"ד.
3. זהר ח"ג קכ"ו ע"א.
4. שלטי הגבורים על רי"ף שבת פ"ו.
5. רמ"א בדרב"מ סי' ע"ה סק"ב ובשו"ע או"ח סי' ע"ה שו"ע"ר שם.
6. מגן גבורים או"ח סי' ע"ה סק"ג.
7. משנ"ב שם סק"ב.
8. ראה שלחן מנחם ח"ו ע' פא ואילך.
9. שו"ת יביע אומר ח"ה סי' ה'.

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

Our Heroes



R. MENDEL YITZCHAK LIOZNOV

R. Mendel Yitzchak Lioznov (c. 5590-5670) was born in Starodub, and was a grandson of R. Yechezkel Lioznov, a chossid of the Alter Rebbe who chose his family name after the town of Liozna. R. Mendel Yitzchok was a chossid of the Tzemach Tzedek, who appointed him to serve as the chief shochet in Vitebsk, a position he held for 58 years. Later a chossid of the Rebbe Maharash and Rebbe Rashab, he would visit Lubavitch twice every year, for Shavuos and during Kislev.

R. Mendel Yitzchok's son R. Moshe Shmuel was a Rov in Chicago, and his grandson Yechezkel (Charles) Lissner was a financial supporter of Lubavitch during its early years in America.

On Shavuos 5659, R. Mendel Yitzchak shared with the Friediker Rebbe a story about his grandfather:

R. Yechezkel was a devout chossid of the Alter Rebbe, and he would travel to Liozna by foot. When the Alter Rebbe was imprisoned, he fasted many days, and spent his time in tearful davening and Tehillim. As a result, he fell ill and passed away.

When they were told of the Alter Rebbe's release on a Friday, thirty of his fellow chassidim visited his *kever* to notify him. They drank *l'chaim* there and wished, "L'chaim! You should live as a chossid lives

in the World of Truth, and we should live as chassidim in this world."

That night, he came in a dream to three chassidim, and told them that they were three days late. On Tuesday after Mincha, the Baal Shem Tov had visited the Maggid's chamber in heaven, followed by several of the Maggid's *talmidim* and thousands of other *neshamos*, and the Maggid said a Torah teaching on the *possuk* "*Padah b'shalom nafshi*," on the role of the Moshe in each generation to connect *neshamos* to Hashem through Torah. From this event he had already learned of the Alter Rebbe's release.

(ספר השיחות תרצ"ו ע' 159 ובהע' 35)

After the Tzemach Tzedek's *histalkus* when several of his sons became Rebbes, R. Mendel Yitzchok with other Vitebsk chassidim decided to go to the Rebbe Maharash in Lubavitch. On Shabbos they heard the maamar, and on Sunday, they stood on line for *yechidus*.

As he entered the *yechidus* room, R. Mendel Yitzchok was shocked to see the image of the Tzemach Tzedek sitting in the chair. He recoiled in fright, but he was afraid to leave since he would lose his spot in line. He stepped forward, but again he saw the Tzemach Tzedek and recoiled. Finally, the Rebbe Maharash called him and then he saw the Rebbe Maharash sitting on the chair.

(מגדל עז ע' 266)

A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



IF YOU WILL REMEMBER THAT YOU PROMISED ME

Reb Yisroel Deren relates:

As a thirteen-year-old bochur, I asked the Rebbe whether to do a particular practice. The Rebbe answered that I should, if I am ready to take upon myself a certain condition.

It was quite a difficult thing for me to undertake, and at my fourteenth birthday *yechidus*, I asked the Rebbe what to do.

The Rebbe read my note, and without

looking up said to me, "I already answered you. Will you do it or not?"

The Rebbe continued looking down at my note, waiting for my response. I stood frozen. Finally, with tremendous effort, I hesitatingly gave the Rebbe a nod.

The Rebbe looked up with a smile, and said, "If you will remember that you promised me, you will surely be able to accomplish it."

(A Chassidische Derher, Issue 70)