

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

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ENERGIZING JOY (II)

THE POWER OF JOY

The *Zohar* teaches that the way a person conducts himself in This World determines how he is dealt with Above. In the words of the *Zohar*, "If a person down here shows a luminous face, in the same way a luminous Face shines upon him from Above."

(זהר ח"ב קפ"ד ע"ב)

One *Motzaei* Yom Kippur, the Baal Shem Tov went out with his chassidim to recite *Kiddush Levana*, but the moon was covered by clouds. Returning to his room, the Baal Shem Tov immersed himself in *davening* and tearfully pleaded that the moon be revealed – but the clouds did not part. The chassidim, waiting outside for their Rebbe, broke out in joyful dancing, thanking *HaShem* for the Yom Kippur they had properly spent. The Baal Shem Tov, drawn by their *simcha*, joined them. The clouds suddenly moved aside, the moon came out, and with great ecstasy, the chassidim recited *Kiddush Levana*.

Regarding this episode, the Baal Shem Tov would say, "What I could not bring about with my *tefilos* and *yichudim*, the chassidim were able to accomplish with the power of *simcha*."

(סיפורי חסידים זוין תורה ע' 115)

SWEETENING WITH SIMCHA

Crossing over a bridge in Danzig, Reb Simcha Bunim of Pshis'cha saw a man floundering in the waters below. Seeing no way of saving the Yid, he called out to him, "Send regards to the Livyasan!" At that moment, *HaShem* came to the man's aid: he managed to catch on to a plank and save himself.

Reb Simcha Bunim later explained that due to the man's broken spirit, he could not be helped. "But when I made that humorous comment he was slightly gladdened, he was able to save himself with the power of his *simcha*."

(שיח שרפי קודש עניני שמחה אות ט)

Reb Elimelech of Lyzhansk would often undertake harsh *siggufim* as a *kapara*, such as rolling in the

snow without warm clothes. On one such night, Reb Elimelech did not notice a nail sticking out of a board that was covered in snow. As he rolled over it, it pierced his hand. When he arrived home, his relatives excitedly gave their advice on how to stop the bleeding. Reb Elimelech's daughter, overhearing snippets of the lively conversation, thought they were discussing a hole in the wall, and called out, "What's the big deal? Take some straw and stuff it up!" Hearing this, everyone laughed, and suddenly Reb Elimelech stopped bleeding. With this distraction taken care of, he returned to his *avoda*.

He later explained that an unfavorable decree had been issued Above, but through the *simcha* his daughter had caused, *simcha* was aroused Above, and this nullified the decree.

(סיפורים למעשה ח"א)

"Why don't you ask the reason for calling for a performance on a regular day?" responded the Rebbe, and he explained: "I became aware of a harsh decree being issued in *Shamayim* on my son, and since *simcha* sweetens stern decrees, I called for the *kapelia*. The *simcha* helped, for his fall turned out much less harmful than what had been planned for him. Then, to ensure a complete recovery, I instructed that the festivities continue. With *HaShem's* help, he will recover completely."

(רשימות דברים ח"א ע' צד)

IN THE MERIT OF JOY

Walking around the marketplace, the *amora* Rav Broka asked Eliyahu HaNavi if anyone who was there was deserving of *Olam HaBa*. Eliyahu HaNavi answered in the negative. Soon two brothers appeared on the scene. Eliyahu HaNavi said, "These men will merit *Olam HaBa*," and went on his way.

Curious, Rav Broka approached the strangers and asked them, "What do you do?"

Their answer was simple: "We're just a couple of lively guys. We cheer up folks who are sad. And if we see two people arguing angrily, we joke around with them until they give up quarreling."

(תענית כ"ב ע"א)

At a *farbrengens* the Rebbe once quoted a *derush-vort* of Reb Shimon of Yerislaw, a *talmid* of the Chozeh of Lublin:

"אז, when *Moshiach* comes,

the *goyim* will express their surprise:

הגדיל ה' לעשות עם אלה, with what have you merited such great miracles?"

We will tell them:

היינו שמחים, It was in the *zechus* of our *simcha*!"

The Rebbe concluded that Yidden should rejoice out of trust that *HaShem* will bring *Moshiach* soon. This will then urge *HaShem* to do so.

(תורת מנחם חט"ו ע' 51, מס' תורת שמעון, לקו"ש ח"כ ע' 384)

CONSIDER

What is the special power of simcha: that it motivates the person to work better or that it draws down a bracha from above?

The *Mitteler Rebbe's kapelia* included two groups of chassidim, musicians and horse riders, who would enliven joyous occasions. The Rebbe's son Reb Nachum was one of the horse riders. One ordinary day, the Rebbe called for a performance and stood by his window to watch. Suddenly, Reb Nachum was flung from his horse and was badly hurt, but surprisingly, the Rebbe motioned that the performance should continue. Meanwhile, a doctor was called, and after examining Reb Nachum, concluded, "He has only broken his leg."

Some chassidim later asked the *Mitteler Rebbe* why he had ordered that the performance continue, despite the accident.



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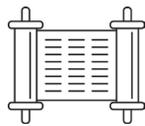
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POOL FOR MEN'S MIKVAH

For the purposes of a men's mikvah, although there's merit in using a kosher mikvah of rainwater, 40 se'ah of regular she'uvin ("drawn") water is sufficient, provided it's in the ground and not in a utensil.¹ A swimming pool built into the ground usually qualifies in this regard.

Most poskim require the water of a men's mikvah to be stationary and not flowing (zochalin), though a minority allow leniency for a men's mikvah in times of need.² If water is flowing out — e.g., through a leak in the wall — it generally has the halachic status of zochalin (see issue 812).

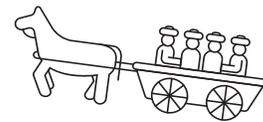
What about an active pool-style filter? The flow of the filter doesn't leak automatically like a crack. Moreover, the pump could perhaps be compared to a person manually drawing water from the mikvah with a bucket, which certainly doesn't render the mikvah to be zochalin. On the other hand, the filter is continuously "leaking," and all the water of the mikvah is moving toward leaving.³

Halacha states that if water overflows during immersion and then slides back into the mikvah, it's not a concern of zochalin (see issue 813). Reb Moshe Feinstein argues that the same should apply to a filter, which sends the water back into the mikvah after filtration.⁴ However, there are differences: (a) the filter removes a lot of water, unlike a minor overflow; (b) the water pumped out doesn't return "on its own;" (c) some consider water spilling into the mikvah also as zochalin.⁵

Another possible leniency may apply if the water is being pumped at a higher level, below which at least 40 se'ah remain stationary,⁶ though there is much halachic discussion on this scenario (see issue 813).

In practice, even in a men's mikvah, the filter should be turned off before tevilah. But if that's not possible, there is still merit in tevilah with a running filter for men, based on some of the above considerations.

1. לגבי טבילת עזרא - ראה שו"ע או"ח סי' פ"ח ובס"י תר"ו סי' א. ויש מקילים גם לגבי תוספת טהרה - ראה שו"ת תורה לשמה סי' שע"ה, דברי תורה ח"ט סי' פ"ג, אבל ראה שו"ת משנת יוסף ח"ד סי' ג ובשו"ת מנחת יצחק ח"ג סי' סד שיש להחמיר כשאפשר.
2. ראה בזה שו"ת באר משה ח"ה סי' כא. שו"ת מנחת יצחק ח"ג סי' סד.
3. ראה ישועות מלכו יו"ד סי' לה. ספר ויחי יוסף דף ט"ז. מובא במקוה מים ח"ב ע"י. וראה מנח"י ח"ו סי' פ"ח. שו"ת הר צבי יו"ד סי' קע"ז. שו"ת קנה בושם ח"ב סי' פ"ה אות ב'. ויש שתלוהו בשטת הש"ך יו"ד סי' ר"א סק"ל וס"ק ק"כ. ערוה"ש סי' ר"א סק"פ"ה. וראה פתחי מקוואות פ"ח הע' ט"ז שהרחיב בזה.
4. ראה רמ"א יו"ד סי' ר"א ס"ג. שו"ת אגרות משה יו"ד ח"א סי' קי.
5. ראה שו"ת בצל החכמה ח"ד סי' צח. מקוה מים ע' 71.
6. ע"פ שו"ע יו"ד סי' ר"א ס"ג. ובשו"ת באר משה ח"ה סי' כא לגבי טבילת עזרא.



R. YEHOSHUA FALLIK GURARY

R. Yehoshua Fallik Gurary was born in Kremenchug in 5646 to the famous Gurary family of Chassidische gvirim. His father, R. Mendel was a gvir and askan, and his brother, R. Shmaryahu, would later become the Frierdiker Rebbe's son-in-law.

A talmid of Tomchei Temimim in Lubavitch, he married his first cousin, Faiga Vita, the daughter of R. Nosson Gurary, and went on to become a Chassidische gvir and askan himself. R. Fallik lived in Leningrad, where he was arrested by the Communists and exiled to Siberia for his activism on behalf of Torah. He died during the siege of Leningrad (c. 5703).

While in Lubavitch, R. Fallik was offered to acquire for a large sum tefillin parshiyos written by the Alter Rebbe's legendary sofer, R. Reuven of Yanovitch. Unsure if they were authentic, R. Fallik asked to be allowed to show them first to the Rebbe Rashab.

The Rebbe looked at them and said that they were without a doubt R. Reuven's writing. "Take them," the Rebbe told him, "You need them. If you don't take them, then I will." R. Fallik bought and wore them, and they were recognizable by their large size.

(לקו"ם פרלוב חדש ע' שיד)

Suffering from doubts in emuna, R. Fallik went into yechidus to the Rebbe Rashab, who advised him to learn Masechta Kerisus. The Rebbe explained that sfeikos come from chatos ne'urim (sins of the youth) which dulls a person's spiritual sensitivities.

The Rebbe then added, "As difficult as it is for you to share, it's even harder for me to hear it. But it must be said!"

(רשימות וויינגארטען, וראה היכל הבעש"ט גליון מב ע' רג)

After being released from prison, R. Fallik didn't return to his home since it was situated on a main boulevard. Instead, he hid in the home of his brother-in-law, R. Leizer Karasik, while his wife told neighbors that she had thrown out the "traitor" and his whereabouts were unknown.

Notwithstanding the difficult situation, they continued to raise their children with staunch dedication to Yiddishkeit and Chassidus, and their son Zalman grew his beard, despite knowing that it put him in great danger.

(ענד אברהם אנכי ע' 101)

R. Fallik would often say at farbrengens: "We're part of a lofty corporation — and a corporation one must be careful not to dishonor."

(לשמע ארזן ע' 229)

A Moment with The Rebbe

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



AD D'LO YODA?

The farbrengen on Shabbos after Purim 5745 was a memorable one. Throughout the farbrengen, the Rebbe repeatedly encouraged participants to say l'chaim, even to the point of ad d'lo yoda.

After multiple L'chaims, the elder chossid Reb Osher ("Batumer") Sasonko banged on the table and began sharing about his interrogation in Russia. "Who is the tzadik of the generation?" the NKVD had asked. "The Rebbe from New York," he answered. "And who is the tzadik in Russia?" they asked. Again, he repeated, "The Rebbe from New York."

They became very angry and began to curse

and beat him. They told him that "Schneerson is no more." He responded that this wasn't true, since the Rebbe had a son-in-law.

They then asked him where he farbrengs, and he replied that he does not. To which his interrogator retorted, "That cannot be. Chassidim without a farbrengen is not possible."

Throughout the entire time, the Rebbe looked at him with a broad smile. When he finished speaking, the Rebbe said, "If he remembers all the details of the story, then we need to ask a rov if he's truly holding by ad d'lo yoda..."

(From diaries of the time)

*In honor of Leeba Malka bas Chaya Bunia
For her Birthday - 20 Adar*

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