

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

883 • שלח תשפ"ו • לחצן ישמעו
EDITOR - RABBI SHIMON HELLINGER

BEING CONNECTED

DIRECT LINE

The Torah repeatedly commands us to connect ourselves to *HaShem*.

Chazal ask: How is this possible? How can a mortal attach himself to *HaShem*?

They answer that this can be accomplished – by connecting to such *talmidei chachomim* who are constantly attached to the *Shechina*. When we bond with them, we are thereby connected to *HaShem*.

(כתובות ק"א ע"ב, ס' המצוות להרמב"ם מ"ע ו')

The *Midrash* says that when a person is connected to a *tzaddik*, he is helped and saved in the merit of that *tzaddik*, just as Lot was saved in the merit of Avrohom Avinu.

(מדרש תנחומא וירא פ"ט)

The Rebbe once explained that we connect to a Rebbe only because of his direct connection to *HaShem*, and not because of his qualities. In this context the Rebbe related:

Someone once asked the venerable *chossid*, the *Rashbatz*, whether the Rebbe *Rashab* had *ruach hakodesh*. The *Rashbatz* replied, "To me it makes no difference! I know that he is a Rebbe. If a Rebbe needs *ruach hakodesh*, then he surely has it, and if not, then what is there to be excited about...?"

To this the Rebbe added: "Someone once came and told me that the *Friediker Rebbe* had told him, 'Connect to me, and you will be connected to whom I am connected to.' This person was very excited, thinking that the Rebbe had meant his father, the Rebbe *Rashab*. I did not want to disappoint him, but in truth, the Rebbe had meant that he would be connected to *HaShem*. In truth, that is what matters to us."

(תו"מ ח"א ע' 94)

HOW TO CONNECT

When asked, "How can I connect to the Rebbe if I never met him personally?" the *Friediker Rebbe* replied:

"True *hiskashrus* is achieved by studying Torah. Studying my *Chassidus*, reading my *sichos*, joining *Anash* and the *temimim* in study and *farbrengens*, fulfilling my request of reciting *Tehillim* and keeping set times for Torah study – this is *hiskashrus*."

(היום יום כ"ד סיון)

CONSIDER

What does it mean to connect to the Shechina through the tzaddik? How does this show in the chossid?

Why must hiskashrus comprise of Torah and avoda? What does it mean to be "mekushar"?

In a letter to some young students the *Friediker Rebbe* wrote:

"I was pleased to hear you thanking *HaShem* for your connection with me. However, you must consider whether you are truly connected with me, or whether it is all imaginary, or perhaps it is just an empty slogan. True *hiskashrus* must bring one to action.

"You know that I demand from all *talmidim*, especially those connected with me, to bring the light of Torah and *mitzvos* into *Yiddishe* homes and to create there an atmosphere of Torah and *yiras Shamayim*. Have you fulfilled this? With what are you connected to me? Until

you take part in one of those activities, your words about *hiskashrus* are empty slogans."

(אגרות קודש מוהרי"צ ח"ה ע' רכ"ב)

FERTILE FIELD

The *Friediker Rebbe* once compared a *bracha* from a Rebbe to rain falling on a field. If the field is plowed and planted, the rain will promote growth, but not if the field lies fallow. Similarly, for the Rebbe's *brachos* to be fully effective, one must make due preparations – by connecting with the Rebbe through studying *Chassidus* and observing its customs.

(אג"ק רי"צ ח"ד ע' רע"ט)

Reb Yankel Landau related:

At the *farbrengens* of *Yud-Tes Kislev* תרע"ט (1918), the Rebbe *Rashab* said that in the World to Come, too, one should ask to be with the Rebbe.

Fired with emotion, Reb Zalman Havlin jumped to his feet and said, "Who knows if we will be able to find the Rebbe's door?"

The Rebbe assured him, "Don't worry, you will find the door..."

At this point, I asked the Rebbe what will be when they ask me, "What connection do you have with the Rebbe? Did you do what the Rebbe told you?" And the Rebbe replied, "Indeed! One must heed the directives," but immediately added, "Yet, we have a Rebbe. [One can say:] I was together with him; I heard Torah from him, and I learned his *Chassidus*."

Reb Yankel Landau later added:

It seems to me that 'I heard Torah from him' refers to the teachings we heard from the Rebbe during his lifetime in This World, and 'I learned his *Chassidus*' refers to our ongoing study of his teachings after his *histalkus*.

(שמועות וסיפורים ח"א ע' 184)



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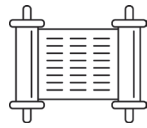
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CRUISE OVER SHABBOS

May I participate in a cruise that travels over Shabbos?

Chazal taught in a beraisa that one may not set sail on a sea voyage within three days of Shabbos. This applies only to a voluntary trip; for a mitzvah, one may sail even on erev Shabbos.1 While some hold the restriction begins only Wednesday night, the Alter Rebbe holds it begins already on Tuesday night.2

The Rishonim explain that travel on saltwater seas leaves a person shaken and disoriented by the rocking of the ship, and it takes three full days for the body to settle. Setting out any closer to Shabbos means one won't enjoy one's Shabbos. On freshwater rivers, where there is no such discomfort, one may sail even on erev Shabbos (but if setting out from Wednesday on, one should stipulate with the operator to rest on Shabbos).3

Since modern ships are so large and steady, some argue that this discomfort no longer happens, and that a cruise should be treated like a freshwater voyage. They point to the Meiri, who exempts sailors and others used to the sea who feel no distress.4 In practice, though, people still get seasick, and it usually takes about two days to adjust. There is also a real difference between a seasoned crew and ordinary passengers. Thus, for a recreational cruise, the three-day rule would apparently still stand.

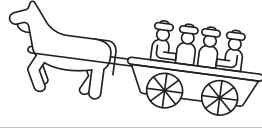
When a sea voyage within three days of Shabbos is permitted for a mitzvah, one must stipulate with the operators to rest on Shabbos, even if they don't end up stopping.5 But if it's known that the Jew will have to be mechallel Shabbos (even an issur derabanan) for pikuach nefesh, setting out from Wednesday on appears like intentionally entering a situation of chilul Shabbos, and is forbidden.6

A bigger concern applies today, regardless of when one sets out. Modern ships run on electricity, steam, and other melachos forbidden on Shabbos. If the owner, crew, or sailors are Jewish, sailing is forbidden even on a Sunday departure, unless the ship drops anchor and shuts down completely for all of Shabbos.7 If the ship is owned and run completely by non-Jews on a fixed route and schedule, it is permitted even when most passengers are Jewish. But if the trip runs only because Jewish passengers fill a required quota, the melachos count as done for them, and it is forbidden. Either way, one must be careful about melachos done specifically for him and about the rules of amira l'akum.8

Today, when one can now travel anywhere midweek by plane and avoid Shabbos travel, some discourage being aboard over Shabbos when there is no need.9

1. שבת י"ט ע"א. שו"ע סי' רמ"ח ס"א. שו"ע"ר שם ס"א.
2. שו"ע"ר שם ס"א וס"ה. וראה גר"א שם.
3. ר"ף שם. רא"ש פ"א סי' ל"ח. שו"ע שם ס"ב. שו"ע"ר שם ס"ב וס"ג.
4. ראה מאירי שבת שם, והובא בכף החיים סי' רמ"ח סקי"ח בשם פתח הדביר.
5. שו"ע"ר שם ס"א.
6. שו"ע"ר שם ס"ה. וראה שם סי' ג' (אבל כשהוא וודאי גמור שיצטרך לחללו לא הקילו

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



R. PESACH KUPER

Reb Pesach Kuper of Taganrog (in the Rostov region) was a chossid of the Tzemach Tzedek, Rebbe Maharash, and Rebbe Rashab. He was a successful businessman, and he devoted himself to raising money for Colel Chabad and needy chassidim. As one of the elder chassidim, the Rebbe Rashab held R. Pesach in high esteem and would accord him great honor when he came to Lubavitch.

R. Pesach was once presented with a lucrative opportunity to partner with Jewish magnates in constructing the Russian highways. However, when he brought it up in yechidus, the Rebbe Maharash rejected the idea. R. Pesach shared various reasons why he thought it would be a good investment, but the Rebbe simply replied, "I want that your success should be yours alone." R. Pesach didn't raise the topic again.

After that yechidus, R. Pesach started to succeed in his business more than he ever imagined, while those magnates lost all their wealth.

(תורת שלום ע' 221)

One summer, the Rebbe Rashab went for datche to Zaulsha where R. Pesach lived at that time. On Mondays and Thursdays, after Krias HaTorah, R. Pesach would go around and collect money for needy chassidim. Then, he would empty all the coins and approach the Rebbe Rashab. He would take the coins the Rebbe gave him and sell them to raise additional money for tzedaka.

Once, when he approached the Rebbe, he asked the Rebbe to have a special kavana, since he would be selling the coins. The Rebbe replied, "There's a simple kavana to be had: the more one gives, the better."

(שמעונת וסיפורים ח"א ע' 128)

A Moment with The Rebbe



WHOLESOME LIVING ISN'T NAIVE

In the mid-1950s, Reform rabbi and author Herbert Weiner traveled the world to meet with leading Jewish leaders. In yechidus with the Rebbe, he asked about what he saw among the Lubavitcher chassidim he met, later recording the conversation in his book.

"Isn't the fact that Chassidim turn to the Rebbe for almost every decision in their lives a sign of weakness, a lack of freedom of will?" he asked.

"A weak person," the Rebbe responded without hesitation, "is usually overcome by the environment in which he finds himself. But our Chassidim can be sent into any environment, no matter how strange or hostile, and maintain themselves in it. So how can we say that it is weakness which characterizes a Chassid?"

He continued to press, saying that he sensed a desire in Chabad to strip ideas of their complexity merely for the sake of a superficial clarity. "All your Chassidim seemed to have one thing in common: a sort of open and naive look in their eyes that might be interpreted as emptiness or simple-mindedness, the absence of inner struggle."

The Rebbe showed no resentment and explained, "What you see missing from their eyes is a kera, a split."

"I hope you will not take offense," the Rebbe continued, "but something tells me you don't sleep well at night. Perhaps if you had been raised wholly in one world or in another, it might be different. But this split is what comes from trying to live in two worlds."