

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • חוקת-בלק תשפ"ו • 885
EDITOR - RABBI SHIMON HELLINGER

IMPACTFUL VISION (I)

LOFTY EYES

The reason Yerushalayim was established to be the center for Torah learning was that the *talmidim* there would see its great *kedusha* and the *kohanim* involved with their *avoda*. This would increase their *yiras Shamayim* and Torah learning.

(תוס' בבא בתרא כ"א ע"א)

From the *AriZal* we learn that eyesight connects a person with the subject being viewed, and whatever one sees leaves an impression on his *neshama*, for better or worse. Thus an ostrich can hatch its eggs just by looking at them.

(ס' הליקוטיוס פ' קדושים, קב הישר פ"ב)

When Basya, King Paroh's daughter, heard an infant's cry and opened the basket floating on the water, she was moved by a strong *rachmanus* for the baby. Though *rachmanus* is a Yiddische characteristic, Basya felt it, since looking at a *tzaddik* leaves a strong impression.

(תורת יחיאל שמות)

SEEING TZADDIKIM

The *Navi Yeshaya* says, "*Vehayu einecha ro'os es morecha*," – "Your eyes should look upon your mentor." *Chazal* learn from here that much can be gained by seeing the face of a *tzaddik*, such as a *Rebbe*.

Rebbi Yehuda HaNasi attributed his superior sharpness in learning, comparative to the other *tanno'im*, to his having seen *Rebbi Meir's* back. He added that if he had seen the face of *Rebbi Meir*, his mind would have become even sharper.

Conversely, the *chachomim* relied less on the teachings that *Rav Sheishes* heard after he lost his sight, since he was then unable to see the gestures that his *Rebbe* had made while teaching.

(ישעי' ל, כ, עירובין יג ע"ב, ירושלמי פ"א ה"ב)

Chazal relate how *Yosef HaTzaddik* was saved from

committing an *aveira* when he saw the image of his father in a vision. In addition, the *AriZal* writes that envisioning the image of one's *Rebbe* can help him understand a difficulty in learning.

(סוטה לו ע"ב, מדבר קדמות ערך ציור)

CONSIDER

Is the impact of vision a natural effect or a spiritual one?

Will every person who sees a tzaddik be transformed?

Why not?

At a *farbrengens* (ש"פ ראה תשמ"ו), the *Rebbe* said that through envisioning the image of a *Rebbe*, one can be aroused in an exceptional way, and have all obstacles removed. Speaking of the *Friediker Rebbe*, the *Rebbe* said that even those who never saw him in real life can accomplish this by looking at a picture.

(התועודיות תשמ"ו ח"ד ע' 311)

A *Yid* who had committed many grievous *aveiros* once asked *Reb Mottel Chernobyler* to show him a path to *teshuva*. Seeing his *pan*, the *tzaddik* told him, "I am too old to handle this. Go to the *Ruzhiner* and he will help you."

The *Yid* traveled to the *tzaddik* of *Ruzhin*, and gave him the note listing all his wrongdoings. After reading it, the *tzaddik* instructed the *Yid* that from that day on, he should say every single word of *davening* and *benching* from a *Siddur*, even the *bracha* of *Asher Yotzar*. He further instructed him to look at his face the entire time he was at his *tish*. The *Yid* did as the *tzaddik* had directed and reached great heights.

(דברי דוד כ"ב ע"ב)

In the Ukrainian city of *Kremenchug* there lived many devout and learned *Yidden*, including generous philanthropists who funded the many communal needs. One of them, the exceptionally prosperous owner of a flourmill, had many dealings with elite Russian officials. Over time, he left the path of *Yiddishkeit* completely and, proud of his riches and impressive connections, spent his time socializing with Russian ministers.

Once, while in *Petersburg* for business, he heard that the *Rebbe Rashab* was then in town, staying in a hotel. Though steeped in worldly desires, he had a strong desire to see the *Rebbe*, who was known throughout the world for his wisdom and *kedusha*. He arrived at the hotel when *chassidim* were being admitted to *yechidus*, but was refused entry by the *chossid* in charge.

The affluent businessman attempted to enter by force. Hearing the commotion, the *Rebbe Rashab* opened the door and motioned that he should be allowed in. As he entered and beheld the *Rebbe*, he was suddenly filled with awe and fear. He could not utter a word. The *Rebbe* calmed him and asked why he had come. Finally, the *Yid* was able to reply, "I did not come for anything; I just came to see." The *Rebbe* gave him a *bracha* and he left.

Years later, this wealthy man related, "From the moment I saw the *Rebbe*, I changed completely. Seeing his holy face made a deep impression on me. I have seen great ministers and leaders of the kingdom, but never felt any fear. Yet when I saw the *Rebbe*, an intense awe overcame me and I decided to change my ways. When I arrived home, I got rid of all my dishes and closed my mill on *Shabbos*."

In due course he became a proper *Yid* in every way and formed a strong connection to the *Rebbe*.

(זכרונותי שונקין ע' 47)



Yoseph Shomer, CPA
Personal & Professional Tax Services
for Individuals & Businesses
(718) 301-7014 | SHOMERCPA.COM



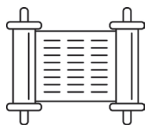
ARE YOUR MEZUZOS
PLACED RIGHT? FIND OUT:
Mezuzah.short.gy/schedule



COTLAR PLLC
Certified Public Accountant
audits, reviews, due diligence, and GAAP financials
www.rabbiCPA.com | ben@cotlarpllc.com



SELL MILES NOW
www.SELLMILESNOW.com
732-987-7765



MEDICAL PROCEDURE ON EREV SHABBOS

May an elective procedure be scheduled for the second half of the week?

Many medical procedures are necessary but not urgent, so the procedure can be scheduled for any day of the week, especially when scheduled long in advance. This is not a question of *pikuach nefesh*, where the procedure must be done right away.

Chazal prohibited setting sail within three days of Shabbos, since the discomfort would carry into Shabbos and spoil one's *oneg* Shabbos (see previous articles).¹ Checking into a hospital is even more unsettling, disruptive, and painful, affecting the patient's family too. The Rebbe concluded that it's thus prohibited to schedule such procedures on Friday, and even from Wednesday on.²

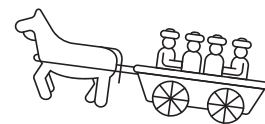
Another, more serious concern the Rebbe raised is *chillul* Shabbos. A procedure done on Friday (or *erev yom tov*) brings follow-up tests and treatment into Shabbos, even if allowed as *pikuach nefesh*. Halacha rules that one may not set out on a journey within three days of Shabbos, where there's a likelihood that he will need to be *mechalel* Shabbos for *pikuach nefesh* (even if only an *issur derabanan*). The same applies to medical procedures. In addition, much of the follow-up is paperwork and routine testing with no bearing on saving a life. A patient just out of surgery rarely has the strength to refuse it, and if a Jewish doctor or nurse carries it out, he has caused a fellow Jew to be *mechalel* Shabbos.³

Some argue that medical care is a mitzvah, and that one traveling for a mitzvah may set sail even on erev Shabbos.⁴ However, this only applies if one stipulates that the ship stop on Shabbos, an impossibility for hospital treatments. Even in the view that a mitzvah entirely overrides the three-day rule, that refers to a mitzvah that comes up during those three days, not to one that a person deliberately schedules into them. In any case, the leniency was only to spare a traveler from having to postpone his trip, but one choosing a date well ahead of time can simply choose earlier in the week.⁵

Practically as well, the Rebbe noted, American hospitals are staffed over the weekend primarily by interns rather than experienced doctors, so scheduling for Friday is unwise even for the patient's own health.⁶ When a person's health is at stake, he should add merit, so insisting that his treatment take place when the Torah permits it will help his treatment succeed.⁷

1. ש"ע או"ח סי' רמ"ח סי' ב, ושוע"ר שם ס"א.
2. שיחת יום ב' דחג השבועות תשל"ח, נדפס
בלקו"ש חט"ז ע' 518 ואילך. אג"ק חל"ב ע'
דג. וראה גם שש"כ פל"ב סל"ג.
3. לקו"ש שם. אג"ק חל"ב ע' רג.
4. ראה שו"ת צ"ץ אליעזר ח"י"ב סי' מ"ג (אבל
5. בהמשך מדובר שם בעיקר אודות המסוכנים
במקצת בגלל מחלתם).
6. לקו"ש שם הע' 2.
7. לקו"ש שם ע' 520. אג"ק שם.
8. ע"פ שבת לב ע"א ("הבא זכות"). לקו"ש
שם ע' 520.

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



R. AHARON OF LIOZNA

R. Aharon (Arche) Levin of Liozna (c. 5570-5661) was a prominent chossid of the Tzemach Tzedek, and later of the Rebbes of Kopust. He was a Rosh Yeshiva in Dubravna and Vitebsk, before serving as the Rov of Liozna for many years. An exceedingly humble elder Chassid, he relayed traditions going back to the Alter Rebbe.

R. Aharon once attended a *chasunah* in Vitebsk, where his father R. Baruch lived. The hall was a large room, filled with people, and R. Aharon was seated at the head of the table. On the opposite wall there was a mirror, and when R. Aharon looked at the mirror he suddenly asked, "Who is that distinguished looking Jew sitting at the end of the table?" His entire life he had never looked in a mirror and didn't know what he looked like.

(ניצוצי אור - וויינגארטן)

In 5659, the Rebbe Rashab was invited to be *mesader kidushin* at the chassuna of R. Zalman Schneerson of Velizh in

Liozna. While there, the Rebbe Rashab and his son the Frierdiker Rebbe visited the elderly R. Aharon, who although not a chossid of the Rebbe Rashab, was an eminent chossid to whom the Tzemach Tzedek had sent young chassidim for *hadracha*.

R. Aharon was blind and was initially unaware of the greatness of the young Rebbe sitting before him. As he spoke, he tapped the Rebbe Rashab on his arm, and immediately sensed the *kedusha*.

During that conversation, he described the Alter Rebbe's home in Liozna - which had since been destroyed - and how chassidim would refer to the Rebbe's downstairs waiting room as Gan Eden Hatachton, the upstairs waiting room as Gan Eden Haelyon, and the Rebbe's private room as Heichal HaMoshiach. The Rebbe Rashab later remarked that R. Aharon shared this without getting emotional since he had seen '*atzmi*,' the essence of the Rebbe.

(סד"ש תרצ"ו-ת"ש ע' 50, ניצוצי אור - וויינגארטן)

A Moment with The Rebbe



LESSONS FROM A COMPUTER

One of the most oft-repeated teachings of the Rebbe was the Baal Shem Tov's saying that from everything one sees or hears, one must derive a lesson in the service of Hashem. In a *yechidus* with a couple, the Rebbe drew two lessons from a computer of the time.

Firstly, the Rebbe noted, a computer can perform in a short time tasks that would usually require many people to accomplish.

Secondly, a computer can produce accurate results, even though it does not have intellect or understanding. This isn't only in simple math such as two times two, but even in calculations of hundreds and thousands. And still, it solves all calculations without

understanding or thinking. The Rebbe then explained the lessons: "Firstly, a Yid is obligated to fulfill all 613 mitzvos and cannot claim that since he is occupied with one mitzvah he cannot engage in another. Since they were given to him, he can and must fulfill them all himself."

"Secondly, we must fulfill everything it says in the Shulchan Aruch - Hashem's computer - even without understanding the connection or reason."

The Rebbe smiled and added: "In a computer, mistakes sometimes occur, but in 'Hashem's computer' there is never a mistake."

(Kovetz Yechiduyos Kodesh 5735, §38)