

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • משפטים תשפ"א • 605
EDITOR - RABBI SHIMON HELLINGER

KEEPING SHABBOS

GUARDING ITS HOLINESS

It was late Friday afternoon when Reb Peishe the *baal agolo* arrived in Lubavitch with his passengers. It was already past *licht tzind* when Reb Pesach hurried to drop off the last of his passengers at their lodgings.

During the following week, on one of his daily excursions to the outskirts of the city, the Rebbe Maharash passed Reb Peishe who was fixing his wagon. The Rebbe asked his coachman to stop, then called over Reb Peishe and tugged his ears. "Rebbe," said Reb Peishe, "I surely deserve it, but I would like to know why."

The Rebbe Maharash responded, "It can happen that you arrive late on *erev Shabbos*, but why did you have to drop off each passenger at his host? You should have left them all in one spot and let everyone pick up their baggage after Shabbos."

(לקוטי סיפורים פרלוב ע' קנא)

Chassidus explains that on Shabbos there is greater revelation of *Elokus*, comparable to standing before a king in his inner chamber, where one must be completely nullified and abstain from all work. Only during the week, when we are outside the palace, are we expected to fulfill the King's wishes and build the world.

(לקר"ש חל"ג ע' 143)

The celebrated chossid, Reb Hillel Paritcher, once arrived in a town where some Yidden kept their stores open on *Shabbos*. Deeply disturbed, he called all the storeowners for a meeting, at which he explained to them why they should close their businesses on that day. They all agreed, but on one condition - that he persuade a particular wealthy man, their most formidable competitor, to close his business, too, on *Shabbos*. Reb Hillel summoned the rich man to come, but to no avail. He called for him a second and a third time, but he did not make an appearance.

Reb Hillel remained in the town for *Shabbos*. In the course of the day, that rich man suddenly felt a sharp piercing pain in his stomach. The pain grew so intense that he screamed. His wife, suspecting

that this was connected to his disrespect for Reb Hillel, quickly ran to ask him for a *beracha*. To her surprise, Reb Hillel remained silent.

Thinking that he was hesitant to wish *refua shleima* on *Shabbos* (in the spirit of the *halacha*), the people present turned to him and begged that he wish her instead, *Shabbos hi miliz'oik u'refua kroiva lavoi* - "It is *Shabbos*, when it is forbidden to cry out; healing will come soon" - but Reb Hillel still remained silent. The woman left empty-handed, and her husband's pain worsened.

CONSIDER

How can the same activity be considered holy during the week, yet forbidden on Shabbos?

On *Motzaei Shabbos*, when Reb Hillel was sitting with chassidim for *Melave Malka*, the door burst open. The businessman's wife stood there crying, begging Reb Hillel to have *rachmonus* and bless her husband with a *refua shleima*. Reb Hillel turned to her and said, "*Shabbos hi miliz'oik u'refua kroiva lavoi*." The chassidim wondered: why now, after *Shabbos*, was he saying this?

Reb Hillel explained: "*Shabbos hi miliz'oik* - if *Shabbos* stops screaming in distress, then *u'refua kroiva lavoi* - the healing will come speedily. Go tell him that if he promises in the presence of three people that he will close his business on *Shabbos*, he will be healed."

Three chassidim stood up and went to his home, where the man gave his word that his store would be closed on *Shabbos*. His suffering immediately eased, within a short time he was completely healthy, and the *kedusha* of *Shabbos* was restored to the town.

(סיפורי חסידים זוין תורה ע' 290)

THE MERIT OF SHABBOS

One *Shabbos*, a fire broke out in the vacant home of Yosef ben Simai, the Roman emperor's treasurer. A squad of soldiers was promptly dispatched to put out the flames, but because of his respect for *Shabbos*, Yosef did not let them act, though they were acting of their own accord. Immediately, rain began to pour, and the fire was extinguished. After *Shabbos*, he sent the soldiers recompense for their efforts.

(שבת קכא ע"א)

Without forewarning, one of the wealthy Yidden residing in Yerushalayim began rapidly losing his riches, until he reached a point of dire straits. One of his acquaintances went to Reb Shlomo'le of Zvil to ask for a *yeshuah*. Said the *tzaddik*, "Had this man not thought about his business matters on *Shabbos* and *Yom Tov* he would not have lost his possessions."

When the former wealthy Yid heard what the *tzaddik* had said, he admitted, "The Rebbe is correct. I used to do business with Arabic dealers on *Motzoei Shabbos* and *Yom Tov*, and would therefore plan these transactions during the afternoon hours on the holy days."

From then on, the Yid stopped faring as such, and his financial situation improved.

(אסדר לסעודתא ע' 130)

When the Friediker Rebbe was imprisoned in Shpalerke, he received his *Shabbos* clothing, which were sent from his home, on *Erev Shabbos*.

After dressing himself, the Rebbe checked the pockets as he one should on every *Erev Shabbos*, to ensure that he would not carry outdoors. In his pants pockets he found a slip of paper which he had received on the *Motzoei Shabbos* prior to his imprisonment. The paper contained information that could harm him were it to reach the hands of the investigators.

The Rebbe immediately destroyed it and was thus saved.

(שמו"ס ח"א ע' 204-ב)



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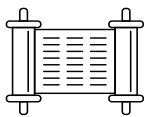
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GOOD NEWS.



PLASTIC MEGILLA READER

Can I place a clear plastic with the *nekudos* or *trop* on top of the *megilla* for *leining*?

In various Torah obligations, the *poskim* discuss whether seeing through clear glass is halachically "seeing."¹

To recite the *bracha* over fire by *havdala*, one must see the actual flame and not just its light. If it is behind glass, some *rishonim* hold that isn't sufficient. The Alter Rebbe implies that it is allowed, though *l'hatchila* one should see the flame directly.²

Although *kidush levana* is to be done outdoors under the sky, if needed it may be done through a window. In such a case, *poskim* are divided whether the window must be open; *l'hatchila* it should but it doesn't need to be.³

The Torah specifies that in the *chalitzah* ceremony, the *beis din* must "see" the woman spit in front of their eyes, and they must therefore have complete vision in both eyes.⁴

What about seeing through glasses? The consensus of the *poskim* is that glasses aren't considered an obstruction to halachic "seeing" since their entire purpose is to enhance one's view.⁵ (Still, by the *chalitzah* ceremony which is *min haTorah*, some are stringent to see without glasses.⁶)

If a drop of wax is covering a letter in the Torah, one may read from the Torah as long as the word is readable. Yet, *poskim* write to remove it before *leining* on a weekday for several reasons:⁷ since it is somewhat of an obstruction, it isn't respectable, and it isn't the way the Torah was given.⁸ Likewise, some *poskim* are concerned that a plastic covering over the Torah may be misconstrued as a part of the *mitzva* and may even involve *bal toshif*.⁹ Additionally, since one is not allowed to write *nekudos* in a Sefer Torah (see issue 399), one should also not add a plastic with *nekudos* which can lead to confusion.¹⁰ This concern, however, doesn't exist by a *megilla* (as explained there), and *b'dieved*, a *megilla* with *nekudos* inside is kosher.

Therefore, although we do not use a plastic cover for a Torah, it would be allowed for a *megilla* if needed. Similarly, one may cover a *megilla* with plastic for Covid safety.

1. ולהעיר דהרואה ערוה דרך זכוכית אסור לקרות ק"ש (שו"ע או"ח סי' ע"ה משא"כ צואה בעשית מותר לקרות ק"ש כנגדה דבכסוי תלה רחמנא (שם סי' ע"ו ס"א).

2. שו"ע"ר סי' רח"צ סכ"א ממה שכתב יש חולקין בחציע"ג, וראה משנ"ב סי' רח"צ סקל"ז וביה"ל שם.

3. משנ"ב או"ח סי' תכ"ז שעה"צ סקכ"ה.

4. דברים כ"ה ט'. יבמות דף ק"ו ע"ב. שו"ע אה"ע סדר חליצה בקצה ס"א.

5. ראה נשמת אברהם ח"א או"ח סי' תכ"ו סק"ד, וראה גם קצוה"ש סי' צ"ט בדה"ש סק"ו.

6. שו"ת במראה בזק ח"ג סי"ג הע' 1 בשם הגרש"א.

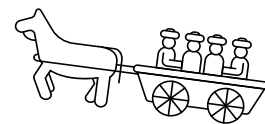
7. באר היטב או"ח סי' קמ"ג סק"ט בשם הלכות קטנות ח"א סי' צ"ט. ובש"א ש"ה ה"ז להסיר כשאפשר.

8. שערי אפרים שער ה' אות ז'. וראה קיצור שו"ע סי' כ"ד סי"ב.

9. שו"ת אג"מ יו"ד ח"ב סי' קל"ג ענף ג'.

10. ראה שו"ת במראה הבזק ח"ג סי' י"ג. ודנו בזה גם שו"ת שבט הלוי ח"ח סי' כ"ט, שו"ת שרגא המאיר ח"ז סי' צ"ד, שו"ת משנה הלכות ח"א סי' רמ"ב ועוד.

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



REB ELYE CHAIM ALTHAUS

Reb Eliyahu Chaim Althaus from Nikolayev was a very close chossid of the Frierdiker Rebbe and stood by his side in all his holy activities, and was given the title "*yedid beis Rebbe*". He was the official *shadchan* of the Rebbe and Rebbetzin. When the Frierdiker Rebbe was exiled to Kastrama in the summer of 5687 (1927), he traveled along. He joined the Frierdiker Rebbe when he moved to Riga, Latvia, where he became active in the Lubavitch community, and was the *gabai* of the Rebbe's *minyán*. He served as one of the three *mashpi'im* of Achos Temimim, the Lubavitch girls group established by the Frierdiker Rebbe in Riga. In Kislev 5742 (1941) he was killed in Riga by the Nazis along with many other Chassidim.

About a month after the Rebbe Rashab passed away, Reb Itche *der masmid*, who had heard rumors of the Rebbe's *histalkus* came to visit Reb Elye Chaim. Reb Elye Chaim came out of his house to greet him,

and Reb Itche who was standing at the bottom of the steps leading up to the house, asked, "Is it true or not?" Reb Elye Chaim did not answer, he just let out a deep sigh. Reb Itche asked again but Reb Elye did not reply. When Reb Itche asked the question a third time Reb Elye Chaim simply fainted, and toppled down the steps.

Reb Yisroel Jacobson related:

One year on Erev Rosh Hashana in Leningrad, I walked into the room that was supposed to be used as the *shul*, and saw that not even one bench had been set up. I turned to Reb Elye Chaim and said, "It's Erev Rosh Hashana and nothing is set up?!" Reb Elye Chaim responded by repeating the same words back to me, "It's Erev Rosh Hashana and nothing is set up?!"

I got the message Reb Elye Chaim was teaching me: Demand of yourself, not of others.

A Moment with The Rebbe



TEACH WHAT NOT TO ASK

Reb Boruch Pariz served as a *mashgiach* at a Chabad *yeshiva* in Eretz Yisroel. He once penned a letter to the Rebbe, expressing his frustration as to the vast number of questions in learning with which he was bombarded by the students.

After encouraging him to be more involved in the *sugya* that the *bochurim* were studying, the Rebbe expressed surprise that he didn't have the patience for their questions:

"*Mema nafashach!* If the questions are appropriate, then they should certainly be addressed.

"However, even if the questions are the kind that shouldn't be asked, that itself should also be explained to them. Indeed, the work of the educator is to direct the students how and what to ask, and what not to ask. This is a fundamental part of the education process."

(Letter 13 Sivan 5716; *Teshurah Levani*, Adar 5766)

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