

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנאש

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A HOLY DAY (I)

KEDUSHA THAT CAN BE FELT

After the *histalkus* of the Mittlerer Rebbe, the great chossid, Reb Aizik Homiler, was at a crossroads in his search for a new Rebbe. One *erev* Shabbos, when he went to visit the *tzaddik*, Reb Yisroel of Ruzhin, *der heiliker Ruzhiner*, he found him sitting and smoking his pipe, as was his custom. Suddenly, a moment before Shabbos came in, the Ruzhiner threw down the pipe. At that same moment his appearance changed so much that Reb Aizik later said, "Had I not been there the entire time, I would have thought he was someone else. I saw that he ascended above while I remained below."

(לקו"ר ח"ה ע' 30 בשילוב שמו"ס ע' 259, וראה רשימו"ד חדש ע' 224)

Chazal say that a Yid's face is more radiant on Shabbos than it is during the rest of the week. Furthermore, even a Yid who is completely devoid of Torah is afraid to tell a lie on Shabbos.

The Mittlerer Rebbe writes in a *maamar*: A famous doctor testified that there is an actual change in the pulse of a Yid's hand on Shabbos. This is due to the great pleasure which the *neschama* enjoys at that time - like the positive change felt in the pulse when a person receives good news.

(ב"ר פ"א ב, ירושלמי דמאי, תו"ח שמות, תרלב א')

The Baal Shem Tov's tailor related that although the Baal Shem Tov's Shabbos clothes were significantly longer than his weekday clothes, on Shabbos this was not recognizable, for they would fit him properly.

Likewise, Reb Chayim of Chertovitch, known as the *Be'er Mayim Chayim*, was a head taller on Shabbos than he was during the week. His place in *shul* was at the *Mizrach*, near the *Aron Kodesh*, which was built with wings extending on either side. During the week he would stand under one of the wings, but on Shabbos he could not fit under it and had to stand nearby.

(The Tzemach Tzedek said that he can believe this story since it was witnessed that when the Alter Rebbe became Rebbe he actually became a head taller.)

(רשימות דברים חדש ע' 221, מגדל עז ע' רמח)

The *melamed* was frustrated. He was trying to teach his *talmid* the *Gemara* about a person who forgot which day was Shabbos, and the child had difficulty understanding what he was talking about. So the *melamed* explained: "Perhaps that person was traveling through a desert and forgot on which day he had left."

The boy was still not convinced: "But how could a person forget?"

The *melamed* challenged him, "In such a situation, how does one *not* forget which day is Shabbos?"

The boy, who was to grow up to be the celebrated *tzaddik*, Reb Yisroel of Ruzhin, replied: "On Shabbos the sky looks completely different. You just have to look up at the sky and you will see when Shabbos comes in."

(רשימו"ד ח"ה ע' רכ"ג)

CONSIDER

Is everyone affected by the *kedusha* of Shabbos? What if one feels exactly the same?

Is the *kedusha* of Shabbos inherent or is it dependent on one's behavior?

Another story is told of *der heiliker Ruzhiner*, that as a child he was playing in the yard on *erev* Shabbos before *Mincha*. His brother said, "Shabbos is coming," but he responded, "Not yet."

To his brother's question, "How do you know?" he answered: "On Shabbos the sky is renewed, but I can still see the weekday sky."

(לקוטי ספורים ע' ש"ע)

SHABBOSDIKE SPEECH

Chazal established that on Shabbos it is forbidden to arrange or discuss mundane activities planned for the following week. One should also avoid mundane talk in general, so that Shabbos will be different than the weekdays.

The Frierdiker Rebbe explains this with a *mashal*: When one has an ordinary guest over, he may speak in front of him informally. But when the guest is a great king or a wise scholar, the host is hesitant to speak up in his presence. So, too, since on Shabbos there is an exceptional revelation of *Elokus*, it is appropriate to speak differently in its presence.

(שווע"ר סי' שז ס"א, קו"א הוכח תוכיח, סה"מ ת"ש ע' 78)

One Shabbos, while taking a walk, a certain righteous man noticed that the fence protecting his property had been broken. At that moment, he resolved to make the necessary repairs to secure his field's boundary. A moment later, realizing that he had planned mundane activities on Shabbos, he decided that he would never fix that breach: he would leave his field open, unprotected. And in the *zechus* of his exceptional righteousness, *HaShem* caused a big fruit tree to grow in that exact place, closing up the opening and providing him and his family with abundant *parnasa*.

(שבת קנ ע"ב)

Chassidus explains that on Shabbos the life-force of the world is loftier, since it comes from the *thought* of *HaShem*, rather than from His speech. The Rebbe adds that on Shabbos it is easier to feel that the world is created by *HaShem*.

(לקו"ר ש"ת סוג, סה"ש תנש"א ח"ב ע' 551)

The Alter Rebbe writes that through the *kedusha* of Shabbos, the following week becomes holy. This is accomplished by guarding the Shabbos in one's thoughts, words and actions.

(אג"ק אדה"ז ח"ה ע' קפה)

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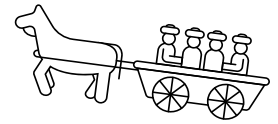
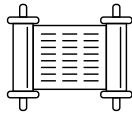
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REB LEVI YITZCHAK SCHNEERSON

Reb Levi Yitzchak Schneerson, the Rebbe's father, was a great Rov and *mekubal*. He was the Rov of Yakaterinoslav (Dnipropetrovsk) for twenty years. He was of the most prominent *Rabbonim* in Russia at the time and had great *mesirus nefesh* for *yiddishkeit*. He was arrested, tortured and exiled by the Russians and passed away in exile on 20 Av, תש"ד (1944).

station many hours later, and I only arrived home at 11 a.m. the following day. I then understood why Reb Levik begged me to stay and not waste my time in the train station. From then on, I had new *derech erez* for him, realizing that his eyes see very far.

Reb Chaim Leib Itkin, a nephew of the Rebbe's father, related: "My parents lived in a town Krivarag that was a five-hour train ride from Yakaterinoslav. I once visited my uncle on *Motzei Shabbos* and conversed with him about various topics. At 9:00, I stood up, ready to leave, but Reb Levik held me back, saying, "You already have a train ticket, so what's your rush?" I stayed for another half an hour. When I got up to leave a second time he held me back, and without choice, I returned to my place. When it was almost 10:30, I could not delay any longer. Despite Reb Levik's requests for me to stay and his assurance that the train will be leaving late, I went on my way.

After his exile, Reb Levik came to the city of Alma Ata. He was sick and weak from the years of abuse and torture. While one might not have expected any great activity from a crushed and battered man, Reb Levik was different. His arrival to the city' made a tremendous impression. People from all around, *frum* and not *frum* alike, came to revere this holy and brilliant man. Many came for *brochos* and guidance. Even though he was very ill and faint, Reb Levik would deliver fiery speeches about *yiddishkeit* in a way that was considered fatally dangerous in the communist regime. He was also involved in community matters and everyone respected his opinion.

When I reached the train station, there were only three minutes remaining until departure. Yet, the train did not leave as scheduled. Hours passed and the train remained idle. We left the

Once, an argument broke out between the *chassidische* and the *misnagdishe kehillos* in the city. Reb Levik commented, "When there is a famine, you don't examine the bread to see if it is black or white. The main thing is that there is bread! Why are they quarrelling at such a time?! Is this the time for it?!"

A Moment with The Rebbe



THE STREAMS ARE POURING INTO THE RIVER

"The difference between various paths of Chassidus is only now, in *galus*," the Rebbe stated at the Shabbos Bereishis *farbrengen* of 5717 (1966). "However, when Moshiach comes, and 'the earth will be filled with knowledge like the seabed is covered with water,' all agree that we will study Chassidus, and not suffice with *emuna* alone."

closer to the sea, more and more of the waterways join the larger rivers, and eventually flow into the sea itself.

"Likewise, as we come closer to Moshiach's times, more and more of the various streams of *Yiddishkeit* are pouring into the great river, accepting the necessity to learn and grasp *Elokus*.

The Rebbe continued in descriptive terms, "Water flows in small streams, brooks, and in larger rivers. As one gets

"Until ultimately everyone will join as one, to be covered under one water body, in the ocean of the *geula*."

HOT WATER ON THE GO

Can I use the hot water urn in a hotel or vacation house?

Water is always kosher and does not require a *hechsher* unless it is flavored. Cooked water doesn't pose an issue of *bishul akum* since it is drunk uncooked as well. Still, there is potential for an urn to become not kosher when used with non-kosher food.

If hot water is dispensed onto a non-kosher food and steam rises back to the spout, it can make the spout not kosher, if either the steam or spout is hot (*yad soledes*) on contact.¹ Likewise, dispensing hot water into meat or milk can affect the *pareve* status of the urn in this manner.

If there is enough water in the urn to have a ratio of one to sixty against the steam, the prohibited (or *milchig* / *fleishig*) taste is nullified. Otherwise, it needs to be *kashered*. Yet, the *poskim* offer various arguments for leniency when the history of the urn is unknown:

First of all, it can be assumed that the urn wasn't used with *treif* in the past 24 hours. Any absorbed taste is therefore *pagum* (stale) and incapable of prohibiting other food *b'dieved*. Secondly, one can rely that the steam was probably *batel* in sixty, since that is usually the case. Additional mitigating factors are that the steam doesn't usually rise directly to the urn and a plastic spout usually doesn't reach the problematic level of heat.² (One needn't be concerned that non-kosher food was actually cooked in the urn, since that isn't normally done.)

In practice, a more ideal manner to use the urn in a hotel or vacation home is to *kasher* it first. After 24 hours of non-use, ensure it is clean and then boil it up when full, and if possible, also have some of the hot water overflow from the top.³

If the vacation home belongs to a Jew and there is suspect that he didn't *toivel* the urn, one should not use the urn unless there is a tremendous need, or if the host will be offended⁴ (see issue 482).

Can I use a kosher *fleishig* pot to boil water for coffee?

If one only has a *fleishig* pot, he may use it to heat up water for coffee if it is clean and wasn't used for 24 hours. This is based on it being a secondary trace of the meat to the water (*nat bar nat*) and a stale flavor after 24 hours passed (*nosen taam lifgam*). Although normally we would still not use it, in a case of need one may be lenient.⁵

1. ספר בשר בחלב פ"ה ס"ב.
2. וראה גם שו"ת חלקת יעקב או"ח סי' ר"ד
3. ספר הכשרות פכ"ג הי"ט.
4. ויהי בנוסעו פל"ו סי"א, מים חיים גליון 113.
5. ראה רמ"א י"ד סי' צ"ה ס"ב, ומנגד ראה שההכל אינו נכנס לתוך הברזא מחמת דחיקת העמוד.
כמות אדם ככל מ"ה ס"ב.

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