

The Weekly *Farbrengens*


MERKAZ ANASH
 מרכז אנש
 622 • קרח תשפ"א • למען ישמעו
 EDITOR - RABBI SHIMON HELLINGER

BEING CONNECTED

SEEKING GUIDANCE

A chossid once traveled to see his Rebbe and was admitted to *yechidus*. He told the Rebbe of his spiritual challenges, and also mentioned his business troubles. The Rebbe gave him advice and gave him a *bracha*, and shortly after, the chossid's business greatly improved. One of his neighbors noticed his sudden success, and she nagged her husband, who was not a chossid, to visit the Rebbe. The husband eventually gave in to her prolonged pressure, and took to the road. However, when he finally asked for advice and for a *brocha* for success in *parnasa*, he was told, "I have no advice for you."

"But you had for my neighbor," complained the simple fellow. As an explanation, the Rebbe told him a parable:

A merchant traveled to Leipzig to buy and sell his merchandise. When it was time to return home, he noticed that the wheels of his carriage needed to be oiled, but all the shops were closed. Walking around in an anxious search, he finally met a fellow businessman who offered to sell him some of his oil. Seeing this, another wagon driver, asked to buy oil as well. "I don't sell oil; I deal with precious stones and diamonds," the businessman replied. "But you gave the other man," the driver protested. The businessman said, "How can you compare? We do business together, and I am always ready to do him an extra favor, but in general, I don't sell oil."

Explaining the *mesal*, the Rebbe continued, "Your neighbor, the chossid, has always come to me for guidance in his *avodas HaShem*. His material needs only come up while we discuss his spiritual needs so, sensing his difficulties, I try to help him. However, you have approached me only for your material needs. That's not my line of business..."

(רשימות דברים לר"י חסידים)

The Alter Rebbe likens our connection with *tzaddikim* to our relationship with *HaShem*.

The connection of *Yidden* to *HaShem* is to his inner Will, which is expressed in Torah and *mitzvos*; other nations connect only to the external energy of *HaShem*, by receiving physical bounty. Likewise, which *neshamos* do *tzaddikim* enliven with the ray of the *Shechina*? – Those *neshamos* that connect to

them through Torah and *tefila*. Those who do not bond to them in this manner, and especially those who rebel against them, receive their material sustenance from the external aspect of the *tzaddikim*.

(מאמרי אדה"ז תורה ע' תתלא)

CONSIDER

What is the purpose of our connection to the Rebbe?

What's the difference between the physical *brachos* of the Rebbe to one who has a *ruchniyus'dike hiskashrus* and one who doesn't?

WHY ARE WE GOING?

Once, at the end of the week, Reb Hillel Paritcher was suddenly inspired to spend *Shabbos* with the *Tzemach Tzedek*. It didn't seem feasible to travel from his hometown of Babroisk to Lubavitch in such a short time, until a man offered his team of stallions for the trip. However, he stipulated two conditions: that they travel on the main highway built by the wicked Czar Nicholas, which Reb Hillel normally avoided, and that Reb Hillel not delay the trip by *davening* at length on the way. Left without a choice, Reb Hillel agreed.

On the first night of their trip they stayed overnight at an inn. In the morning, the young man had already *davened* and eaten, but Reb Hillel was still *davening*. Hours later, when Reb Hillel finally finished *davening*, the man came to him in complaint: "Didn't you promise that you would *daven* at a regular pace? Now we won't be able to arrive in Lubavitch in time for *Shabbos*!"

Reb Hillel answered him with a *mesal*: "Say a person traveled to great fair in Leipzig to purchase some materials which were available only there,

and on the way he happened to meet someone who was selling that very material at a reasonable price. Should he refuse to buy it and insist on buying it exclusively in Leipzig?! That would be a foolish thing to do, for what difference does it make if he buys it here, there or in Leipzig? After all, this is the material that he needs!"

Now Reb Hillel arrived at his point: "Why do we travel to Lubavitch? We go to the Rebbe for advice and assistance so that our *davening* should spring forth spontaneously (*es zol zich davenen*). Now, if along the way we somehow succeed in *davening*, one has to be a fool to forgo the opportunity and rush off to the fair..."

As things turned out, they actually did arrive in Lubavitch before *Shabbos*.

(שמו"ס ח"ב ע' 56)

WORTHY OF BLESSING

When HaRav Shmuel Vozner *a"h* was a young student in the Pressburg *yeshiva* in the year חצ"ח (1938), he already had a connection with the Frieddiker Rebbe. After some of his friends visited the Frieddiker Rebbe, HaRav Vozner received a letter from him on how to guide them in the basics of *Chassidus* and *hiskashrus*.

In that letter the Frieddiker Rebbe wrote:

"A chossid according to *Chabad Chassidus* is a person who is aware of his standing in the knowledge and study of Torah, and in the observance of *mitzvos*. He knows what he is lacking, makes a point of correcting it, and excels in obedience and *kabbolas ol*.

"A *mekushar* according to *Chabad Chassidus* is a person who studies *Chassidus* at a set time every day and especially on *Shabbos*, observes the instruction to recite *Tehillim* every day after *davening* as well as on *Shabbos Mevarchim*, and from time to time corresponds [with the Rebbe] to report on his progress in Torah study and in *avoda*."

The Frieddiker Rebbe then asks HaRav Vozner to direct his friends in their study of *Chassidus* and *sichos*, and thereby to allow them to become *mekusharim*.

(אג"ק רי"צ ח"ד ע' ע"ה)

LEVIIM
 art gallery
 LEVIIM.COM

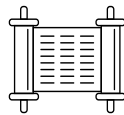

SELL MILES NOW
 www.SELLMILESNOW.com
 732-987-7765

Kingston
Mesivta
 KingstonMesivta.org

NEW
 "YOSHVIM"
 PROGRAM


 anash.org

GOOD NEWS.



TEMPERATURE ON SHABBOS

To visit a person in the hospital, a non-Jewish employee measures my temperature with a "gun." Is this allowed on Shabbos?

Chazal prohibited any form of measuring on Shabbos or Yom Tov (see issue 361), precluding the use of even a non-electric thermometer.1 Measuring for health needs, or for a mitzva, is permitted, and one may measure fever with a non-electric thermometer.2

Regarding the use of electricity itself on Shabbos - independent of other possible melachos such as turning on lights or writing - there is dispute whether closing a circuit constitutes the melacha d'oraisa of boneh (building) or is prohibited mid'rabanan due to molid (birthing a new energy). Yet, the majority of contemporary poskim hold that it is d'rabanan.3

If an electric thermometer is d'rabanan, then having a non-Jew use it would be a shevus d'shevus, a double d'rabanan, which is allowed for great need or a mitzva purpose. A Jew may not perform the act himself, even a double d'rabanan for the sake of a mitzva.4

Is having one's temperature taken considered taking part in the act?

Shluchan Aruch rules that if a tooth is causing you great pain, you can have a non-Jewish dentist remove it on Shabbos.5 Some explain that opening your mouth is only minimal assistance (mesaye'ia), and the melacha is still being done entirely by the non-Jew.6 Others argue that even such a level of assistance forbidden; it is only permitted in cases that the Jew does not help at all.7 The Alter Rebbe follows the first opinion and permits any procedure that the non-Jew could do himself without the Jew preventing him.8

Poskim dispute if the exemption of mesaye'ia applies by d'oraisa prohibitions as well, and in practice, we are lenient. Therefore, one who is slightly ill and needs a non-Jew to take blood is permitted to stretch out his hand.9

Although mesaye'ia is permissible on a biblical level, Chazal prohibit it out of concern that one would come to do the melacha on his own. However, they lifted their decree in mitzva and health situations.10

Examples of qualifying mitzva purposes (for mesaye'ia and shevus d'shevus) include to enable the performance of timely mitzvos like shofar, lulav or to transport important components of the Shabbos meal.11

In conclusion, having one's temperature taken by a non-Jew can be allowed when it is truly needed or for a mitzva purpose.

6. ש"ך נקה"כ יו"ד סי' קצ"ח מיקל וכ"פ משנ"ב או"ח סי' שכ"ח סק"א.
7. ראה ט"ז או"ח סי' שכ"ח סק"א. וראה ט"ז יו"ד סי' קצ"ח סק"א.
8. ראה שו"ע"ר סי' שכ"ח ס"ג, וראה סי' ש"מ ס"ב לגבי נטילת צפורן למקוה.
9. ראה משנ"ב סי' שכ"ח סק"ס שגם בדאורייתא אין בו ממש, וכ"מ בשו"ע"ר סי' שכ"ח ס"ג. נשמ"א או"ח סי' שכ"ח סק"ד.
10. ראה שו"ע"ר או"ח סי' ש"מ ס"ב.
11. ראה שו"ע"ר או"ח סי' שכ"ח סט"ז. וראה כף החיים או"ח סי' ש"ז סק"מט, וראה פסק"ת שם סק"ד לגבי השלמת מנין ולהביא סידור או טלית ועוד.

לוע"ג מרת ציפא אסתר בת ר' שלום דובער ע"ה



R. HIRSHEL AZIMOV

R. Tzvi Hirsh Azimov of Klimovitch was born to his father Reb Moshe Nissan, a Lubavitcher chossid. R. Hirshel was of the first temimim in tomchei temimim in Lubavitch; there, he devoted himself to the service of Hashem. Later, he became one of the chozrim, those who would memorize the ma'amorim the Rebbe Rashab said as he was saying them. At the young age of 33 years old, he passed away from an illness. The Rebbe Rashab said that he had a pure body and pure neshama; his neshama left him with the same purity as when it came.

found him standing in the train station davening maariv ba'avoda, while many secular Jews stood around and observed him with sincere emotion, some even bursting out in tears.

When R. Hirshel fell ill, the doctor instructed him to eat lots of bread with butter. When his sister handed him a piece of toasted bread with a generous smear of butter, he burst out in tears, saying: "All my life I've worked so hard not to eat something like this, and now I have no choice..."

(חסידים הראשונים עמ' 187-182)

There were times that R. Hirshel would say krias shema she'al hamita all night, and then take his tallis and tefillin and go straight to shul to daven, without sleeping at all.

(Heard from R. Moshe Nissan Azimov)

Reb Hirshel's family was once expecting him home from a long journey at a specific time. When he didn't arrive for a while after, they went down to the train station to look for him. They

The Rebbe Rashab gave R. Hirshel instructions to remain awake all Thursday night (leil shishi, as a preparation for Shabbos). He did this until his last Thursday night in this world. Even when he was very ill, he would ask his brother to watch that he didn't sleep the amount of time that would require him to wash his hands for netilas yodaim.

(ר' מענדל עמ' 181)

A Moment with The Rebbe



WE HAVE THE OHEL

"Whenever I came to New York," wrote former Chief Rabbi Harav Shlomo Goren, "I spent more than four hours with the Rebbe. During every visit I asked, 'Why doesn't the Rebbe visit Eretz Yisroel?'"

"At my fourth visit, I resolved to bring it up again, and counter the previous answer. But before I even entered, as the Rebbe stood at the door welcoming me in, he said, 'Surely you are troubled by my answer last time, since my father-in-law did indeed make the trip."

"Every time the answer changed. The first time he said that it's because he doesn't leave Lubavitch. The second time he answered that after visiting, it is halachically complicated to leave.

"Now, I will tell you the full answer. The work of Chabad Rebbeim has always been connected to the Ohel of their predecessor, where they bring the panim. My father-in-law couldn't go to his father's Ohel in Russia, so he traveled to Eretz Yisroel, but we have the Ohel - we therefore have no reason to leave."

"During my third visit, he gave me a new explanation: Since none of his predecessors had visited Eretz Yisroel. I initially accepted this reasoning, but the elder chassidim were mystified, since the previous Rebbe had traveled to Eretz Yisroel!

"This time, I felt that the Lubavitcher Rebbe had given me the full answer."

(Mishnas HaGoren)