

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנאש

למען ישמעו • בא תשפ"ה • 812
EDITOR - RABBI SHIMON HELLINGER

A HOLY DAY (II)

DAVENING AND LEARNING

HaShem told Moshe Rabbeinu, "Gather the Yidden on Shabbos and teach them its halachos, so that future generations will learn from you to gather together in the shuls and study on Shabbos, and thereby My Name will be praised."

Thus it was that when the Yidden were about to enter Eretz Yisroel, the Torah complained to HaShem, "What will become of me? Your people will be preoccupied with working the land and will not dedicate enough time to me." HaShem reassured the Torah: "I have a match for you – Shabbos. On that day the Yidden will abstain from working, and will enter the *beis midrash* and study Torah."

In this spirit, Chazal say that Shabbos and Yom-Tov were given to the Yidden so that they would be able to learn Torah. This applies particularly to those who work during the week, and who can now devote considerable time to Torah study.

(ילקוט שמעוני ויקהל רמז תח, שו"ע סי' ר"צ ס"ג וס"ה)

Speaking of the holiness of Shabbos, the Frierdiker Rebbe once said:

In the past, a *chassidische baalabos* would be entirely different on Shabbos, at ease and unrushed. Before *davening* he would listen to a *maamar* being taught. Then came *davening*, at a more leisurely pace than usual, each individual at his own level. He did not hurry home to the *kugel*. Though he honored Shabbos with fine food, he knew that this was not the most important matter. Every person would work on himself with guidance from the local *mashpia*. Today, too, there are many who keep Shabbos – but what is with the *kedusha* of Shabbos?

(ס"ה תש"א ע' 53)

The Rebbe explains that Shabbos is called a day of rest – not because one sits idly, doing nothing, for surely on Shabbos one must toil in the service of HaShem. Rather, it means that on Shabbos one takes **pleasure** in this service, just as one derives pleasure from carrying a heavy sack of precious stones. This is a foretaste of the time of Moshiach, "a day of Shabbos and rest," when we will experience intense pleasure as we rise to great heights in our service of HaShem.

(התעודות תשמ"ג ח"ד ע' 1983)

A CHASSIDISHE SHABBOS

What was Shabbos like in Lubavitch? This is how it was recalled by the eminent chossid, Reb Shmerel Sosonkin:

On *erev Shabbos* after *Mincha*, as soon as the tables were arranged, everyone pushed to secure a spot. Then, as together we sang the sweet *niggunim* of heartfelt longing and joy that uplifted everyone's *neshama* from the weekday to Shabbos, the *kedusha* of Shabbos could be seen on every face.

CONSIDER

What is the reason for additional learning on Shabbos: the extra time available or the holiness of the day?

Why should the happiness of a Yiddishe home depend on Shabbos?

Suddenly all would fall silent, as the Rebbe Rashab, his face radiant, made his appearance. Wearing a *shtreiml*, a silk *kapota* and a white scarf, he would enter the *zal* slowly and take his place, while wrapping his hand with a red handkerchief. He would sit silently for a short while, gazing at his son, the Frierdiker Rebbe, and then, in a low voice, he would begin to deliver the *maamar*, his face aflame. His voice would gradually rise, and everyone listened in complete silence for the hour-and-a-half that the *maamar* usually took. We would then *daven Maariv* and leave for our *seudas Shabbos*, though some *bochurim* and guests would remain to *chazer* the *maamar* late into the night.

Early Shabbos morning, the head *chozer*, Reb Shilem Kuratin, together with his assistants, would gather in the Rebbe's home for *chazara*. Reb Shilem would repeat the *maamar* from memory, and the Rebbe would correct him where necessary. Afterwards, we would review the *maamar* repeatedly throughout the day, while it became the focus of Shabbos.

Finally, as Shabbos drew to an end and soared to its spiritual peak, the time of *raiva deraivin*, we *bochurim* would again gather together for *Chassidus*, and as we sang soul-stirring *niggunim* until late into the

night, we felt the sheer loftiness of the time. And when Reb Shilem repeated the *maamar* once more, we felt the *kedusha* of Shabbos hovering upon us, a taste of *Olam Haba*.

(זכרונותי ע' 45 ואילך)

THE PEAK OF SHABBOS

The *Zohar* calls the highest point of Shabbos in the late afternoon, *raiva deraivin* – the time at which HaShem's innermost will is revealed. At that unique moment, after *Mincha*, chassidim would gather to sing *niggunim* and listen to a *maamar* of *Chassidus* in order to experience this *kedusha*, and enable it to inspire and empower them throughout the coming week.

(סידור עם דא"ח - סדר סעודה שלישית, אג"ק ח"ד ע' קיא, סה"ש תנש"א ח"ב ע' 664)

During one of his many travels, the Baal Shem Tov once spent Shabbos together with his *talmidim* in a little village. As the holy day drew to a close, the local innkeeper gathered all the *Yiddishe* villagers to join his guests at the table, where they all partook of a generous Third Meal and sang *niggunim* of praise.

Seeing that this occasion was accepted so warmly Above, the Baal Shem Tov asked his unlearned host why he chose to honor the *shaleshudess* meal so lavishly. The man explained, "I have heard people say that they want their *neshama* to leave their body while they are among *Yidden*. I have also learned that on Shabbos, every Yid has an additional *neshama* – so every Shabbos I want my additional *neshama* to leave me in the company of fellow Yidden."

Hearing that response, the Baal Shem Tov was visibly pleased.

(כתר שם טוב אות שפו)

Once, during the years that the Frierdiker Rebbe was in Otvotzk, Poland, he complained to one of his chassidim, "How can it be that at the very time when *raiva deraivin* is revealed, a *yungerman* can sit and munch on grapes with his legs crossed?"

(בכל ביתי נאמן הוא ע' 66)

The Frierdiker Rebbe writes: There will come a time when everyone will recognize the complete truth – that the happiness of a Yiddishe home depends on keeping the holy Shabbos.

(אגרות קודש מוהרי"צ ח"ה ע' רפב)



Yoseph Shomer
Certified Public Accountant
(718) 301-7014 | SHOMERCPA.COM



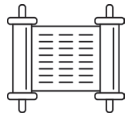
Sketchish.art
Contemporary Jewish Art



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



LEAKING MIKVAH

If a mikvah has a small leak, is it still kosher?

For a mikvah to be kosher, its water must be stationary. If water is flowing out of the mikvah — e.g., through a leak in the wall — it has the halachic status of zochalin (flowing water) and is invalid, either min hatorah or miderabanan.¹

The Rashba writes that only a noticeable leak (zechila nikeres) invalidates a mikvah, for otherwise, virtually all mikvah walls absorb a small amount of water. The Shulchan Aruch rules likewise.²

What degree of leaking is considered noticeable?

Some define a noticeable leak as when there is noticeable movement in the mikvah water.³ Others hold it's problematic even if a steady drip is seen from the outside (of an above-ground mikvah).⁴ Another view is that if the drop in water level is visible, it is considered a noticeable leak.⁵

We are always very careful to ascertain there are no leaks in the mikvah.⁶ Even if a crack or hole starts out small, it will grow over time and should be fixed right away. Additionally, even if the leak is permitted b'dieved, one may not rely upon a b'dieved on a regular basis.⁷ In practice, if a mikvah loses more than half a centimeter in a day, one should be concerned.

A mikvah can also lose water due to evaporation and heat, so when a mikvah is hot, one should not be alarmed if it loses a little bit of water.⁸ Thus, when inspecting a mikvah, an open bucket with water at the same level as the mikvah is placed on the steps of the mikvah. If the water level of the mikvah is lower than that of the bucket, it's an indicator that there is a crack in addition to evaporation (which the bucket is also subject to). Many inspect the mikvah for leaks over Tisha B'av when it isn't used.

When a crack is found, it must not be sealed with something that is mekabel tumah since it's supporting the mikvah water and can be invalid according to some poskim. The Rebbe Rashab was particular not to use even a rubber stopper.⁹

1. לרוב פוסקים הפסול מה"ת - רמ"א סי' ר"א ס"ב, לבוש שם ס"ב, ב"ח, שמלה ז. וי"א מדרבנן - מרדכי לפי ב"י, חת"ס יו"ד סי' ר"ב, וי"א שרק אם ניכרת מאוד פוסלת מה"ת ואם רק מעט פוסלת מדרבנן - צמח צדק סי' קס"ה, רש"ק. 2. שו"ע יו"ד סי' ר"א סנ"א. 3. שואל ומשיב תניינא ח"ד סי' קע"ח. מהרש"ם ח"ג סי' שס"ז וש"ע. 4. ראה דברי חיים יו"ד ח"ב סי' צ"ט. וראה בכל הג'ל ס' פתחי מקוואות פ"ח ה"ה ובהערות י' וי"א באריכות. 5. יש מחמירים גם בניזילה שנספגת בקרקע ואינה ניכרת מבחוץ, שכן

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

REB MORDECHAI DUBIN

Reb Mordechai (Mottel) Dubin grew up and lived in Riga, Latvia. His father, Reb Zalmen Ber, was a Lubavitcher chossid, and when Reb Mordechai was a young boy, he took him to yechidus with the Rebbe Rashab. As a young man Reb Mottel was involved with helping others in an extraordinary manner and eventually assumed the position of Rosh Hakohol of Riga. His house and office were always filled with throngs of people seeking his help and together with his secretaries, he would tend to each ones needs. Reb Mordechai also served as a member of the Latvian parliament, which he ultimately used to pressure the Russian government to free the Friediker Rebbe from prison and allow him to leave Russia with his family and library. The Friedike Rebbe referred to Reb Mottel as the "sar hachessed" (Minister of Kindness) for his outstanding kindness to others.

Once when Reb Mordechai was in shul he realized that someone had walked off with his coat. His first reaction was that probably the man must have been really cold and did not have the means to purchase himself a coat. "Let him wear it in good health and I will buy another one." The broad smile on his face testified that the stolen coat did not bother him

and he was happy knowing that someone would be warmer from it.

During World War II, the Russians conquered Riga and soon thereafter arrested Reb Mottel. Reb Mottel was held in jail in Saratov, until one evening he was unexpectedly released. Having nowhere to go, he walked to the nearby city of Kobishov, hoping to find a home with a mezuzah that might take him in. After many hours, a tired, hungry and sick Reb Mordechai finally arrived in Kobishov and found a house with a mezuzah. After knocking on the door for a while, the door opened a crack but was immediately shut closed. Reb Mordechai, still wearing his prisoner uniform judged him favorably, "who would risk taking in such a person?"

But with no energy left to struggle to explain himself, Reb Mottel decided to lay down right there, and what will be, will be. He soon felt his end was near and starting saying viduy. Then, suddenly a thought entered his mind, "what will be tomorrow when the yid will find me dead on his doorstep!? He will feel terrible guilt for the rest of his life!" This thought gave him strength to knock again and this time he managed to convince the yid to take him in. Reb Mordechai would say "because of my ahavas yisroel my life was saved."

A Moment with The Rebbe



לזכות ר' שניאור זלמן בן רות חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות

THE WEIGHT OF DIAMONDS

Sometime during the winter of 5752, the writer Reb Tzvi Meir Shteimentz took upon himself a new shlichus. Every Sunday, as the line for receiving a dollar from the Rebbe stretched down Eastern Parkway, with people waiting for hours, he would approach people and deliver short classes, in Hebrew and English, on Yidishkeit.

a few of his listeners ordered a new pair. On Purim Koton he sent in a report of the incident to the Rebbe, and ended off with an apology for bothering the Rebbe.

"Bothering me?!" the Rebbe responded in his handwriting.

"The parable is well-known, that the weight of diamonds is not a bother, rather a pleasure."

(Techayeinu issue 9)