

RECOGNIZING THE ENEMY (1)

Always on Guard

A person must always be wary of the *yetzer hara*, for even when he forgets about it, the *yetzer hara* does not forget about the person. He acts like a friend but in reality, is trying to destroy him completely.

A righteous person once met a troop of soldiers returning from a victorious battle, their arms loaded high with spoils. The man told them, "Now be prepared for the real war." Surprised, they asked him to explain. "That's the war the *yetzer hara* will fight when you celebrate with the spoils," he clarified.

(חובת הלבבות שער ייחוד המעשה פ"ה)

The *tzaddik*, Reb Meir of Premishlan, once related: "One wintry day, while traveling with my Rebbe, Reb Mordechai of Kreminitz, our wagon reached an incline. It seemed the carriage would topple over at any moment. Full of youthful courage, I prepared to quickly jump out, but my Rebbe held onto me with his hand and said, 'Sit down calmly; no harm will befall you.' So it was. The wagon passed the incline safely."

"After some time had elapsed, and I had already forgotten about my desire to jump out, the carriage, driving on flat land, turned over, and we all fell out unto the snow. Reb Mordechai laughed: 'Nu, you see?' But I did not understand to what he was referring to."

"Quite a while later, I realized he had been intimating a lesson in *avodas HaShem*: Sometimes a Yid is worried that he will *chas veshalom* fall into the clutches of the *yetzer hara*, who is constantly out to ensnare him, and *HaShem* helps him stay safe. However, when a Yid is confidently going along his path, and does not even realize that the *yetzer hara* is ready to pounce, specifically then he is likely to fall into his clutches..."

(תפארת צדיקים)

Chazal warn us that throughout one's entire life, one should not rely on his righteousness, for Yochanan Kohen Gadol served eighty years in the *Beis HaMikdosh* and then strayed and became a *tzedoki*.

(ברכוות כ"ט ע"א)

The *yetzer hara* does not suddenly try to tempt a person to commit severe *aveiros*; he works stage by stage. At first he convinces him about something small, then he pushes further, until eventually he tries talking the person into serving *avoda zara*.

The Friediker Rebbe explains that the *yetzer hara* may even begin by giving his approval to the *mitzvos* being done ("aseh kach"), but he rationalizes and limits the extent of their fulfillment. For example, he encourages a person to take it easy and watch his health, to be "normal", to find favor in the eyes of others, and he brings proofs and explanations for all his claims. This cools a person down and enables the *yetzer hara* to push him further into actually committing *aveiros*.

(שבת ק"ה ע"ב, סה"מ קונטרסים א' ע' ל"ז ע"א)

Knowing his Tricks

At *yechidus*, the Rebbe Maharash once told the Rebbe Rashab: "The *yetzer hara*, though called an 'animal', can at times act slyly, and clothe itself in the guise of a straightforward, humble *tzaddik*, so that one really has to be clever enough to uncover its tricks. The *yetzer hara* manifests itself in each individual according to his nature. One person may suddenly feel a powerful desire to learn *Chassidus* [at a particular time], yet that desire is coming from the *yetzer hara*, who is trying to prevent him from *davening* at length, or the like."

The Rebbe Maharash concluded, "Take this as a general rule and remember it always. If something actually leads to active *avoda* (in refining one's *middos*) and is met up with opposition, then that opposition, even the noblest, is coming from the *yetzer hara*."

Relating this episode, the Rebbe Rashab added, "When I left that *yechidus*, I changed my *avoda* completely. Until then, I had assumed that the *yetzer hara* could only encourage a person to do negative things, and it is therefore necessary for one to be cautious only concerning those matters. I had never imagined that there could be a *frum yetzer hara*, let alone a *chassidische yetzer hara*, who

is there just to restrain a person from being involved in his true *avoda*."

(היום יום כ"ג סיון, אג"ק מורה"צ ח"ד ע' ס"ז)

Concerning those pious folk who, out of humility, abstain from *avoda*, the Friediker Rebbe said: "Even before becoming Rebbe, the *Tzemach Tzedek* would *farbreng* with the chassidim for *Simchas Beis HaSho'eiva*, discussing *Chassidus* and *avodas HaShem*. At one such *farbrengen* he said, 'My grandfather the Alter Rebbe and my father-in-law the Mitteler Rebbe have made chassidim canny (*klug*), so that they should know how to recognize the *nefesh habahamis* in all his false costumes and clever antics."

(ס"ה ש ת"ש ע' ס"ה)

The Friediker Rebbe related: "When I was a child, my father, the Rebbe Rashab, taught me *Tanya*, explaining in depth how a *chassidische* child must work to change himself. At that time we learned the letter of the Alter Rebbe, in which he strongly warns his chassidim not to scorn those Yidden who had fought with them, nor to regard themselves as being superior to them. My father explained, 'The *nefesh habahamis* convinces a person that such behavior comes from the good *middos* of *kedusha*. His pride in his *avodas HaShem* then fools him into regressing further and further!'"

(ליקוטי דברורים ח"א ע' ס"ה)

The Rebbe would often quote the Rebbe Maharash: "To fool *HaShem*, you surely can't; others, you also won't be able to fool. Who then will you fool? Yourself! Is it a *kuntz* to fool a fool?!"

(תו"מ ח"ג ע' 130 ועוד, וראה סה"ש תרפ"ד ע' 79 בהערה)

CONSIDER THIS!

- Why does *HaShem* make our struggle even more difficult by disguising the *yetzer hara*?
- How does one differentiate between the cleverness of chassidim and the *chassidische yetzer hara*?

OUR HEROES

א איר

Reb Shmelke of Nikelsburg



Reb Shmuel Shmelke Hurvitz of Nikelsburg was one of the outstanding *talmidim* of the Mezritch Maggid. He and his brother Reb Pinchas (the "Ba'al Haflaah") were significantly responsible for the spreading of Chasidus. Many famous *chasidische* Rebbebs were *talmidim* of Reb Shmelke. He was the *rov* of Nikolsburg (current day Mikulov in Moravia, Czech Republic), and he wrote a number of *seforim* on Torah and on Shulchan Aruch. Reb Shmelke passed away 1st of Iyar (1778).



Reb Shmelke once said, "When I was by the Maggid of Mezritch, I came to understand that a chosid is one who always worries about the troubles of Yidden and does not only fill his life with Torah and *davening*, but also with *tzedaka* and *gemilas chasodim* to the rich and poor."



Reb Shmelke was once in Cracow when a poor woman came to him weeping, "Rebbe, this is my only child," she pointed to a baby in her hands, "and he is very ill." Reb Shmelke took a cloth, wrapped something in it, and told her to give it to the rov, Reb Yitzchak Landau. When she handed it to the rov, he unwrapped the cloth and found a gold coin inside.

At first, the rov looked on, bewildered, without comprehending what Reb Shmelke was alluding to, then it dawned on him that there was a famous children's doctor, a professor, who charged a gold coin for consultations. Obviously the woman could not afford to pay such a sum. Handing the coin to her, he said, "Take this and go to the specialist."

לזכות ר' שלום מרדכי הלו ש' בן רבקה

A MOMENT WITH THE REBBE

Learning Chassidus



When the current Belzer Rebbe was in yechidus with the Rebbe, 4 Adar 5741, the Rebbe inquired why the Belzer *chassidus* had not been published. The Belzer Rebbe explained that Belzer tradition opposes the printing of Rebbeim's *droshos* and writings.

The Rebbe became very serious. "Halacha dictates that if a sick person feels he needs medication, the patient's wishes are fulfilled even if doctors dispute the need. Only the patient himself can most accurately diagnose his own condition. *Am Yisroel* is crying for *chassidus*. It is improper to withhold it from them."

The Belzer Rebbe complied. Despite Belzer tradition, Belzer *chassidus* was published.

On another occasion, when the Rachemstrivker Rebbe had yechidus in Shevat of 5737, the Rebbe asked the Rachemstrivker to publish the *chassidus* of his ancestors, the Chernobyler Rebbeim. To his response that tradition frowns on this, the Rebbe replied, "Aderabah! This will only strengthen the learning, of their *chassidus*; stolen waters are always sweeter!"

לזכות השליח שלום דובער בן לובה

A WAY OF LIFE

RABBI CHAIM CHAZAN

Frozen Lechem Mishneh

Is it permissible to use a frozen *challah* as the second *challah* for *lechem mishneh*?

Prior to discussing whether a frozen *challah* may be used for *lechem mishneh* we must clarify whether it is *muktza*. Although in colloquial vernacular the word *muktza* often refers to any rabbinic prohibition of handling objects on Shabbos, the precise definition is a restriction on items that were not prepared to be used, (or items set aside not to be used), on Shabbos. Therefore, inedible foods are *muktza*. Items that were *muktza* at the onset of Shabbos retain their *muktza* status throughout the entire Shabbos. This is so even when the cause of their being *muktza* is no longer present. Being that frozen *challah* was inedible during *bein hashmoshos*, there seems to be an issue of *muktza*. The truth is, however, that the reason an inedible food is *muktza* is because a person would not expect to use it on Shabbos. Since a frozen *challah* may be removed from the freezer and become edible on Shabbos, we cannot say that a person would not expect to use it on Shabbos, and therefore it is not *muktza*¹.

The reason we have *lechem mishneh* on Shabbos is to commemorate the double portion of *mon* that fell in the *midbar* on Fridays. Although there are *Rishonim* who hold that one must partake of both *challahs* of *lechem mishneh*, the halacha follows the opinion that the second *challah* does not need to be eaten. It follows that the commemoration of the *mon* is accomplished whether or not the second *challah* is fit for consumption, and therefore many *poskim* permit using a frozen *challah* for *lechem mishneh*.

A similar issue is brought up by contemporary *poskim* who discuss this question. It is prohibited to eat *matzah* on *Erev Pesach*. May one use *matzah* for *lechem mishneh* when *Erev Pesach* falls out on Shabbos, since one cannot partake of the *matzah*? This is a matter of debate². However, some write that the two cases are not comparable because the *challah* will defrost during the duration of the *seudah* and therefore it is considered sufficiently fit for consumption, whereas the *matzah* will remain forbidden the entire day.

Although some *poskim*³ are stringent because they require the *challah* to be fit for consumption at the time it is being used for *lechem mishneh*, it seems that the consensus⁴ of contemporary *poskim* allow the use of frozen *challah*, at least in situations where no other *challah* is available.

1. ראה צין אליעזר ח"ב ס"י לא, וללו אמר ח"ב ס"י שבט הלוי ח"ו ס"י לא, וללו אמר ח"ב ס"י הלכות מה"ת הא"ח ס"ק קצ'ן, שלמי היהודת מד. ע"מ קמ' בשם הגראייש אלישיב.
2. בש"ת פרי השדה ח"ב ס"י פח התיר, אבל מנחת יצחק ח"ט ס"י מב, בצל החכמה שם, בש"ת לבושי מודרכי תילאי ח"ו"ד ס"י מה קנון תורה בהלה ח"ד ס"י כ"ח, אוור לציון ח"ב פ"א אות ב', תשבות והנוגות ח"ב ס"י לא הכריע, ובש"ת אפרסקא דעתニア ק"ע, ובבבאות אפרים ח"ב ס"ק טוטו בצל ק"ע, וככבר ואסרים ח"ב ס"ק טוטו בועלן. החכמה ח"ג ס"ק קי.

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