



ELUL (2)

Making the Best of this Time

When the Mitteler Rebbe was five years old, he studied under Reb Ber the *melamed*, in the home of Reb Avraham the doctor. Once he overheard Reb Avraham bemoaning, "We are already far into Elul, but I haven't yet prepared the leeches!" Leeches were used for healing purposes and were only out during the warm summer months.

When the Mitteler Rebbe came home after *cheder*, he used to spend time in the company of the chassidim who were in the room next to the Alter Rebbe's room. One day he saw them sitting around and talking, when they suddenly began to laugh. Hearing them, the young boy reprimanded them, "We are deep into Elul, you haven't yet prepared the leeches, yet you sit here laughing?!"

And he left the room.

They immediately assumed that this was a *vort* he had heard from his father, the Alter Rebbe, and began to think deeply into its meaning. They concluded that just as leeches are used to draw out a patient's diseased or overheated blood, during the month of Elul one should do away with one's negative desires in preparation for Rosh HaShana.

When word of their discussion reached the Alter Rebbe, he said, "Such is the way of the Baal Shem Tov – to learn a lesson in *avodas HaShem* from every physical thing that one sees or hears. Whoever follows this path and uses all physical things for *avodas HaShem*, will instill in himself and in his descendants a spark of inspiration in *avodas HaShem*."

Chassidim recall: That Rosh HaShana, the floor was wet with tears from the impact of the Mitteler Rebbe's *vort*, and on Simchas Torah, the shoes of the chassidim were worn out and torn by the exuberant dancing inspired by the Alter Rebbe's promise.

(סו"ה ש"תרצ"ו ע' 5, תו"מ חל"ה ע' 126)

The chossid Reb Foleh Kahn related: Once, as I was sitting alone, I heard the Rebbe Rashab muttering to himself, "It's Elul in the world and time is just flying away." Hearing these words, a shiver went down my spine.

When I later shared this experience with my

fellow chassidim, they all told me, "Don't you understand? The Rebbe was speaking to *you*."

(שמועות וסיפורים ח"א ע' 145)

During the month of Elul, the Rebbeim would be preoccupied with their personal *avoda*, leaving less time than usual for correspondence. Chassidim would therefore keep their correspondence to a minimum, to allow the Rebbe to prepare for Rosh HaShana.

(אוצר מנהגי חב"ד ע' יא)

Preparing Oneself

The month of Elul is called the month of *teshuva*. It is a most auspicious time to make a *cheshbon* and to correct whatever needs to be corrected. For this reason, we sound the *shofar* to awaken us to do *teshuva*.

Though we are assured that during this month HaShem greets us lovingly, nevertheless it is incumbent upon us to reveal those thirteen *midos harachamim* through *davening*, learning and *teshuva*.

(טור או"ח סי' תקפ"א, שיח"ק תשל"ח ח"ג ע' 333)

In the year תרצ"ז (1937), at the request of the Pupa Rebbe, the Friediker Rebbe wrote a letter addressed to all *talmidei yeshiva*, arousing them to prepare fittingly for Rosh HaShana and Yom Kippur:

"The month of Elul is a time for accounting of the past year, when one regrets whatever was negative, and commits to fulfill *mitzvos behiddur*, to be diligent in one's Torah and *davening*, and to cultivate *middos tovos*. The Baal Shem Tov taught that the *avoda* of Rosh HaShana and Yom Kippur depends on one's *avoda* during the month of Elul and the week of *Selichos*. One's emphasis should be on learning *Chassidus* and other *seforim* that will heighten his *yiras Shamayim*."

As to the *talmidim* of Tomchei Temimim, the Friediker Rebbe required that they increase their learning of *Chassidus* and *davening* deliberately. "What matters most is not the study, but the *cheshbon hanefesh* at night and in the morning. Every individual should arouse his friend concerning *middos tovos* and commitment to proper conduct."

(אג"ק מהורי"צ ח"ד ע' קלא, אוצר מנהגי חב"ד ע' ג-ד)

During the month of Elul one should designate more time for *davening* than usual. The Rebbe writes that similarly in the realm of Torah learning, one should learn those areas of Torah which focus on *avodas Hashem*, and those *maamorim* of Chassidus which arouse one to do *teshuva*.

(מו"א סי' תקפ"א סי"א באל"מ, אג"ק ח"ט ע' תלב)

Special Practices

The chossid Reb Avrohom Pariz was in charge of the *pidyon shvuyim* fund in Lubavitch. One day in Elul, the Rebbe Rashab sent him on a mission to Vitebsk, and requested that while there he should buy a *Tehillim* for him. The Rebbe then added with a smile, "Now is the season for it."

We have a tradition from the Baal Shem Tov, who heard it from his Rebbe, Achiya HaShiloni, that each day of Elul and *Aseres Yemei Teshuvah* we should recite three *kapitlach* of *Tehillim*, concluding the *sefer* on Yom Kippur.

(שמועות וסיפורים ח"א ע' 541, היום יום א' אלול)

During this month, it is the custom of *anshei mayseh* to check their *tefillin* and *mezuzos* and any other *mitzva* that needs attention. The Rebbe urged that this directive be widely publicized.

(מו"א סי' תקפ"א, סו"ה ש"שמ"ח ח"ב ע' 610)

During the month of Elul and *Aseres Yemei Teshuva* we *bentch* one another with *berachos* for a *kesiva vachasima tova* and *leshana tova umesuka*. This exchange of *berachos*, which should be done both in speech and in writing, increases the *berachos* that HaShem bestows upon Yidden.

(אוצר מנהגי חב"ד ע' ט)

CONSIDER THIS!

- Why would the Rebbeim spend more time on personal *avoda* during the month of Elul? Is caring for the needs of *klal Yisroel* not enough of a holy endeavor?
- What constitutes the primary *avodah* during Elul: inner *teshuva* and *cheshbon hanefesh* or checking *mezuzos* and other *mitzvos*?

Have your business caught by the eye of our 15,000 readers.



ads@MerkazAnash.com



718-RASKINS

Wellspring PRESS

WRITING - EDITING - TRANSLATING

editor@wellspring.press



www.SELLMILESNOW.com
732-987-7765

A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Hora'ah Rechovot

Adding Water to Cholent

I woke up Shabbos morning and discovered that the *cholent* had almost dried up. Can I add some water to the pot?

To add cold water to the boiling *cholent* would unquestionably be an act of cooking *min haTorah*.¹ However, water that was boiled and is still warm² is not subject to *bishul* even if raised in temperature (*ein bishul achar bishul*), and could thus be added to a pot of boiling and fully-cooked food under the following conditions:

(1) **Some moisture** – *bishul* refers specifically to cooking with liquid. If the *cholent* has dried out it is considered roast (*tzeli*), and adding water would be cooking after roasting, (*bishul achar tzlich*), which is prohibited (even though it was cooked in liquid before being roasted).³

(2) **Off the fire** – stirring food on the fire to cook faster is a prohibition of *meigis*, an offshoot of *bishul*. According to some *rishonim*, even food that is completely cooked may not be stirred on the fire. Therefore, one should only add water to the *cholent* when it is off the heat source (but not put down).

(3) **Direct transfer** – removing and returning the hot water to a heat source (from the urn to the *cholent*) is an act of *chazara*, returning, and is subject to its laws.⁴ One of those laws is that it cannot be put down even if it remains hot. *Poskim* are disputed whether food moved into a second container (*pina mimeicham limeicham*) may be returned to the fire,⁵ and the Alter Rebbe rules to be stringent.⁶ One should therefore not pour the water into a cup and then pour it into the *cholent*.⁷

Poskim offer these two alternative solutions:

(a) Hold the *cholent* pot under the spout of the urn, and run the boiling water directly into the *cholent*. In order not to make the urn *fleishig* with the rising steam, the *cholent* should be held at a distance from the spout, or one should wait for the *cholent* to stop steaming.⁸

(b) A better solution is to use the hot *cholent* pot cover, which doesn't have actual meat on it, to fill the water from the urn. One may then pour that water into the *cholent* pot (which is being held off the fire),⁹ replace the cover, and return the pot to the fire. The cover is not considered a second vessel since it sat on the fire.¹⁰

8. ע"פ י"ד סי' צ"ב ס"ח. וראה רעק"א שם וס' ה' בשר וחלב פ"ה סנ"ב ונ"ג. במקום ספק אם עלה הזיעה יעשה שאלת חכם (שצ"ע) אם הוי נ"ט בר נ"ט או שהזיעה נכנס ישר למים).

9. לחשוש לשיטת הכלבו הו"ד ב"י ס"ח רנ"ג שלא יהיה חשש מגיס. וראה אג"מ ח"ד סי' ע"ד.

10. בשם הגרש"י שטיצברג הובא בספר במצות שבת גרוסה סי' ג'. (בשש"כ פ"א הע' מ"ט הציע להניח מצקת בתוך המים עד שיעלו רתיחה. אך יש להעיר שהרבה פעמים המים לא רותחים רק שומרים חום גבוהה ואז צ"ע האם להתיר, ולכן עדיף לסמוך על האופנים שבפנים. אלא שיש לציין שבס"ט מביא רבינו מה שנוהג העולם להקל בפניה ממיחם למיחם ומביא סימוכין לקולא (ע"פ שיטת הר"ן דף י"ז ע"ב) אלא שלמסקנא כותב ("וטוב להחמיר").

1. ראה משנה שבת ע"ג ע"א, אגלי טל מלאכת האופה ס"א, שו"ע"ר סי' שי"ח ס"א וס"ט, וראה סו"ס רנ"ד.

2. ע"פ שיטת הרמ"א או"ח סי' שי"ח ס"ט, וכן פסק רבינו בשו"ע שלו סי' שי"ח ס"ט וס"ט"ו (בנאכל מחמת חמימותו). אבל לדעת הב"י יש להחמיר בלח שיחיה עדיין יס"ב בכדי להחזירו על האש.

3. שיטת הרא"ם יראים סי' רע"ד, שו"ע"ר סי' שי"ח ס"ב.

4. ראה שו"ע או"ח סי' רנ"ג ס"ב, שו"ע"ר סי' רנ"ג ס"ד.

5. שו"ע"ר שם מחמיר ע"פ המג"א ס"כ. והמשנ"ב שעה"צ סי' רנ"ג ס"ק מ"ז פסק להקל.

6. וראה שו"ע"ר סי"ט, וטוב להחמיר.

7. וכן פסקו למעשה שבה"ל ח"ג סי' צ"ג ושש"כ פ"א הע' מ"ט.

OUR HEROES

Reb Bunim of Pshischa



Reb Simcha Bunim of Pshischa is a well-known Rebbe. He was a *talmid* of both the "Yid Hakadosh" of Pshischa and the "Chozeh" of Lublin, and modeled his manner of Divine service after that of the "Yid Hakadosh". Reb Bunim was a businessman and did not dress with the traditional garb of rebbeim. Some of his famous chassidim include Reb Mendel of Kotzk and the Chidushei Hari"m. Reb Bunim passed away on the 12th of Elul, תקפ"ז (1827).

When he was a child of five years, a group of important guests came to his father's home. Despite his age, Simcha Bunim was very bright. In honor of the guests, his father wanted him to say a *dvar Torah* about the *mitzvah* of *hachnasas orchim*. The boy went out to prepare and shortly thereafter returned and announced, "I'm ready, but I need you to come to the nearby room." Somewhat perplexed, the guests followed. In the other room, they found a row of beds, each one fully arranged with bedding and *negel vaser*. "This is the best way to expound on the *mitzvah* of *hachnasas orchim*..."

Following in the ways of *Chassidus*, Reb Bunim constantly emphasized the concept of *simcha*. He would often say:

"Shabbos is very hospitable. When Rosh Chodesh falls on Shabbos, the holy Shabbos gives up its Musaf prayer. When Yom Tov falls on Shabbos, Shabbos gives up all its *tefillos*. When Yom Kippur falls on Shabbos, Shabbos even gives up its *seudos*. But Shabbos does this only for worthy guests; guest who bring joy. However, when Tisha be'Av falls on Shabbos, coming to dampen the mood, Shabbos gives up nothing..."

Crossing a bridge in Danzig, Reb Simcha Bunim saw a man struggling in the waters below. With no way of saving him, he called out, "Send regards to the *Liviyasan!*" At that moment, the man managed to catch onto a plank and was spared. Reb Simcha Bunim later explained that the man's broken spirit did not allow him to be helped. "When my comment gladdened him somewhat, he was able to be saved."

(שיח שרפי קודש עניני שמחה אות ט)

A MOMENT WITH THE REBBE

Why be particular with *chassidische* practice?

The Montreal *meshpia*, Reb Itche Meir Gurary, merited many *yechidusin* where the Rebbe directed him in his *hashpa'a* work. On 19 Teves 5730 (1970), he asked how he could instill *yiras shomayim* and accepted *chassidische* practice in the *bochurim* through *farbrengens*.

The Rebbe answered:

"You should discuss the famous Gemara that says a person should always see the world as perfectly balanced between good and evil, and his one deed could tip the scale. Additionally, you could explain the concept that a person should have an area where he is most stringent [see *Tanya Igeres Hakodesh* §7].

"Another, most important point:

"Often, matters which are merely *minhogim* could have a great impact on a person's entire life. This concept is similar to the *halacha* that in times of *shmad* (persecution) one is obligated to endanger his life to keep his *Yiddische* dress. Although gentile garments themselves are not forbidden, since this trivial change could have an effect on the person it becomes forbidden, to the point of *mesiras nefesh!*"

The Rebbe concluded: "In our times this is very relevant."

(Teshurah Gurary, 10 Klslev 5772)

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