

The Weekly *Farbrengens*

MERKAZ ANASH
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EDITOR - RABBI SHIMON HELINGER

RECOGNIZING THE ENEMY (II)

ALWAYS ON GUARD

The *tzaddik* Reb Nochum of Chernobyl lived in acute poverty. Once a *chossid* brought him a gift of 300 gold rubles, and the *gabbai*, who also oversaw the needs of the home, was glad that the heavy debts would finally be paid up. When this *chossid* left Reb Nochum's room, tens of other *chassidim* had their turn, until they stopped in order to *daven Maariv*. After *Maariv* the *tzaddik* closeted himself in his room for a while and then opened the door, asking to see a certain *chossid* who had been at *yechidus* earlier. After the *chossid* left, the *tzaddik* continued receiving *chassidim* late into the night.

After all the *chassidim* had left, the *gabbai* entered the Rebbe's room to request some money, having already listed the amount he would pay each creditor. Reb Nochum opened the drawer in which he kept the money that had been given for his personal use, and the *gabbai* was stunned to see only a few silver and copper coins. There was no sign of the 300 rubles.

The *tzaddik* told him to take all the coins, a total of 100 rubles, but the *gabbai* remained rooted to his place, downcast but unable to say anything. The *tzaddik* asked him why he looked so sad. After all, *HaShem* had sent them money. At this point, the *gabbai* was no longer able to contain himself and asked about the 300 rubles. The Rebbe replied, "When I received the money I wondered why I had merited such a sum. So when one of the *chassidim* told me about his utter lack of funds for tuition, rent, and his daughter's wedding, it dawned on me that *HaShem* had given me the special *zechus* of supporting this *Yid*. In fact, the amount he needed totaled the exact amount that I had received. However, after I had decided to give the 300 rubles to this *chossid*, another thought came to my mind: 'Why give so much money to one person, when it can be divided between six families?'

"Faced with the dilemma of these two options, I closed myself in my room. After thinking it through, I came to the conclusion that the second idea, to divide the money among a number of families, did not come from the *yetzer tov*, for then it would have entered my mind immediately. Only after I had thought of the *mitzva*, did this thought come along to trick me." Reb Nochum concluded, "I fulfilled the advice of the *yetzer tov* and gave the *chossid* the entire 300 rubles."

Upon relating this story, the Friediker Rebbe added: "From this we see how important is discernment, always knowing from where a thought is coming. And this discernment can be acquired only by working on oneself."

(ס"ה ש"שג ע' 67)

The Rebbe applied this concept: "If one is aroused to help another or to spread *Yiddishkeit*, he must evaluate: if he had been conversing idly, then this inspiration is coming from the *yetzer tov*. However, if this arousal came to mind specifically during his learning, then it is not coming from *kedusha*... Likewise, if during *davening*, one is suddenly inspired to distribute *Siddurim* or to watch someone else *daven*, he should know that at that particular time this is an inappropriate activity."

(ת"מ חל"ו ע' 305)

In this spirit, *Chazal* teach us to always use all kinds of sly tactics in order to attain a fear of *HaShem*.

Dovid HaMelech said to *HaShem*, "*Ribbono shel Olam!* Every morning upon awakening, I would plan aloud, 'Today I will visit some place or someone's home,' and then I would direct my feet to the *beis midrash*, thereby tricking the *yetzer hara* and not allowing him to distract me."

(ברכות י"ז ע"א, רש"י, בן הוידע, ילקוט תהלים תת"צ)

The *tzaddik*, Reb Naftali of Ropshitz, was known for his quick wit. One day his Rebbe, the *Chozeh* of Lublin, challenged him: "Isn't it written in the Torah that one should be simple and straightforward (*tamim*) in his *avodas HaShem*?" The *talmid* replied, "To reach the level of *temimus*, one must first have wisdom, as our *chachomim* instructed - to be clever in *yiras Shamayim*."

The Friediker Rebbe once said that a person should use the cleverness of Torah, and especially of *Chassidus*, to recognize and counter the slyness of the *yetzer hara*.

(דור דעה ע' רל"ז, סה"ש תרצ"ו ע' 223)

Towards the end of one of his personal fasts, the *tzaddik*, Reb Dovid of Lelov, was out on the road and felt an extreme thirst. Suddenly, noticing a spring of cool bubbling water, his thirst intensified to the point that he was about to break his fast and drink. He stood still for a moment to consider the matter and found strength within himself to overcome his burning thirst. Continuing on his way, he felt a great rush of joy, for he had succeeded in subjugating his *yetzer hara!* However, a moment later he said to himself, "This joy is not coming from the *yetzer tov*, but from the *yetzer hara*. He's trying to get me to be filled with pride!" To avoid falling into the trap, Reb Dovid returned to the spring and drank his fill.

(סיפורי חסידים זוין תורה ע' 527)

When some people tried to bring proof from the Torah that children should be taught worldly matters at a young age, the Rebbe disputed their claim, explained their misunderstanding, and added, "One should not be fazed when someone quotes a Torah source to prove something which is known to be wrong. It must be recognized that within this pious 'silk cloak' hides the *yetzer hara*."

(ת"מ חכ"ז ע' 103)

CONSIDER

*How can a positive inspiration be not good?
How can we identify it when it is presented with holy reasoning?
How does Chassidus and avoda make one more perceptive of the yetzer hara's tactics?*

CLEVERLY COUNTERING

Shlomo HaMelech writes that one should use clever strategies when waging war against the *yetzer hara*. Some record this as a *mitzva midivrei kabbala*, that is, an obligation derived from *Nach*.

(משלי כ"ד, ו', ס' חרדים פל"ה אות ב', ברכות י"ז ע"א ורש"י)

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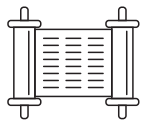
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BLOODSPOTS ON EGGS

Can a child check eggs for bloodspots?

Min haTorah the only blood that is prohibited is the blood on which the animal's life depends, since that is the type of blood that was brought upon the *Mizbeich*.¹ All other blood is prohibited *midrabanan*.

A fertilized egg is the beginning of the forming of a chick, and the blood inside is considered "life blood."² Although in certain situations *min haTorah* it would suffice to remove the blood, *midrabanan* the entire egg must be discarded, since it is all part of the developing chick.³ This is relevant today to "cage free" or "free range" eggs.

Unfertilized eggs, which are more commonly sold, are laid by the chicken on its own (known in *halacha* as *safna mei'ara* - heated from the ground) and will never develop into a chick. Blood found in them is prohibited *midrabanan* since it will appear as if one is consuming forbidden blood (*maris ayin*). One should throw out the entire egg,⁴ however, if the blood becomes mixed in and lost, even in a small mixture, the dish is permissible.⁵

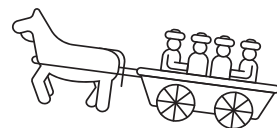
Am I obligated to check for blood?

Although the majority of eggs don't have blood, we are stringent to check fertilized eggs whose prohibition is more stringent. Unfertilized eggs don't need to be checked according to *halacha*, yet the custom is to check them as well when possible.⁶ Since it is an extra stringency, one may also rely on a capable child to check.⁷

For this reason, one may eat hardboiled unfertilized eggs without checking (aside from the fact that brown marks found in hardboiled eggs aren't necessarily blood).⁸

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| 5. וראה ש"ע שם ס"ה. | 1. ויקרא ז'יא. |
| 6. ש"ע שם ס"ח. ערוה"ש ס"ו ס"ב. | 2. עיי"ב"י ש"ע י"ד ס"ו וס"ז, ע"פ חולין ס"ד ע"ב תוד"ה והוא, וראה טור י"ד ס"ו. |
| 7. אור יצחק י"ד א' (וע"ש שהוא מתיר גם ב"רביה"). אבל שמעתי ממו"ה שבאלו עדיף שגדול יבדקם לקיים עניין הבדיקה בשלימותה. | 3. רמ"א ש"ע שם ס"ג. |
| 8. טעמי המצוות סוף פרשת ויקרא שהאריז"ל לא בדקם. וכך נהג רבינו בליל הסדר - אוצר מנהגי חב"ד ליל הסדר ס"ק קל"ז. | 4. ספר להלכה (בבית היהודי) סימן כ"ב סכ"ב. וראה שו"ת אג"מ י"ד ח"א ס"ו, ולהעיר שיש גם איסור שקץ אבל רק למי שמפריע לו ויודע מזה - ש"ך שם סקט"ו. ובני ספרד מקילים שאר הביצה - יחוו"ד ח"ג ס"ו נ"ז. |

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



REB AVRAHAM BER YIRMIYA'S OF BABROISK

Reb Avraham Ber Yirmiya's was a chossid of the Tzemach Tzedek, the Rebbe Maharash and primarily the Rebbe Rashab. The Frierdiker Rebbe spent much time with him and writes very highly of him. He was a great *maskil* in *Chassidus*, a *baki be'Shas*, and fluent in *Kabbala* and *Chakira*. He was also a great *ba'al midos tovos*. Reb Avraham Ber earned his livelihood from bookkeeping.

From a young age, Reb Avraham Ber was very inquisitive and would frequently ask his father questions about Hashem's existence. His father was worried that his inquisitive mind might bring him to doubts in *emuna r"l*, so he took him to the Rebbe. He wanted the Rebbe to *bentch* him in this regard.

When they came into *yechidus*, the Tzemach Tzedek took out his handkerchief and wrapped it over his hand, and moved his hand back and forth. He asked the boy, "What do you see?" "I see a handkerchief moving from side to side," the boy answered. "And who is moving the handkerchief?" the Rebbe continued. "The Rebbe's Hand," the boy answered. "But you do not see the hand?" the Rebbe asked and continued, "Which means, that things that cannot be seen with the human eye are also true and correct..."

From then on, the questions of Avraham Ber disappeared. He grew up a great *maskil*

and a chossid. Here is an excerpt of the fascinating and moving recount of Reb Avraham Ber's impressions of his visit to Lubavitch as a child:

"...'Remember well,' my father tells me, 'the *bracha* that the Rebbe gave you. *Im Yirtzeh Hashem*, when we come home you will tell your mother everything in detail.' I did not get a chance to prove to my father and show him that I remembered the Rebbe's words, for at that moment Reb Zalman Yaakov Esther- Dishe's came to my father and took him to the table to partake in the *marshke* and cookies that were brought.

"My father handed me a cookie as well. I loudly made a *bracha* 'borei minei mezonos', and my father and those who stood nearby answered 'amen'. Reb Aba Dovid the Chazan and Reb Boruch Shimon the Bookbinder praised my father for bringing me to Lubavitch. "You are very wise," Abba Dovid the Chazan said to my father, "for taking your Avraham Berel to Lubavitch. In this day and age, one has to train the children in *Chassidus* from the day they stand on their feet."

"In my opinion," added Reb Boruch Shimon, "the wisdom is more with *her* than with *him* (referring to my mother). She is truly wise. She brings in guests and she is a *Chassidische* women."

(התמים כרך א' ע' 214)

A Moment with The Rebbe



THE HOURS BEFORE *CHOF ZAIN ADAR*

The following are excerpts from a diary, 26 Adar I 5752 (1992), the day before *Chof Zain Adar*:

"Many guests came by today for dollars, including a large contingent of *Vizhnitze* chassidim. The Rebbe stood for six hours, until seven-thirty pm.

"The Rebbe then came into *zal* for *ma'ariv*. The *davening* took a little longer than typical today, because the Rebbe spent more time on *Krias Shema* than usual, as the assembled waited.

"Among the latest responses made public is to a group from the village of Immanuel in Eretz Yisroel, who signed a letter to the Rebbe making a commitment to say *Tehillim* on *Shabbos Mevorchim* with a *minyán*. The Rebbe thanked them for the good news, and blessed them to go from strength to strength.

"Another answer is to a report on a gathering on the topic of the *geula*. The Rebbe said he will mention it at the *Ohel*, and that their *zechus* is great."