

The Weekly *Farbrengens*



למען ישמעו • נח תשע"ח • 432
EDITOR - RABBI SHIMON HELLINGER

COMMUNICATING PATIENTLY (I)

ENDLESS TRANQUILITY

Chazal remind us, "One should always be humble and patient like Hillel, and not impatient like Shammai."

Two people once made a bet: whoever managed to anger Hillel would receive four hundred zuz. Friday afternoon, while Hillel was bathing in preparation for *Shabbos*, one of the men tried to irritate him. He passed by the door of the great sage and called out with *chutzpa*, "Is Hillel here? Where's Hillel?" Hearing him, Hillel dressed, went outside, and asked how he could help.

"I have a question to ask," said the man. "Ask, my son," Hillel prompted.

This was his question: "Why are the heads of the Babylonians round?" To which Hillel answered, "My son, you have asked a great question. It's because they don't have skillful midwives."

The man left, waited a while, then returned, calling out once again, "Is Hillel here? Where's Hillel?" Hillel once again dressed and went outside and asked how he could help. "I have a question to ask," the man said. "Why are the eyes of the Tarmodayim bleared?"

Hillel listened patiently and replied, "My son, you have asked a great question. It's because they live in sandy places."

Then a third time. "Is Hillel here? Where's Hillel?" Hillel again put on his robe and asked, "My son, what do you require?"

The new question was: "Why are the feet of the Africans wide?" "My son, you've asked another good question," Hillel tolerantly replied. "It's because they live in watery marshes."

The man continued roughly, "I have many more questions to ask, but I'm afraid you may become angry." Thereupon Hillel sat down before him and said, "Ask all the questions you have."

As if he was unaware, the man asked, "Are you the Hillel who is called the *Nasi* of the Yidden?" "Yes," Hillel replied. The man retorted, "If that is you, may there not be many like you!"

"Why, my son?" "Because I have lost four hundred zuz because of you," he replied.

"Always be careful of your moods," Hillel answered.

"You can lose four hundred zuz this time, and yet lose another four hundred zuz - but Hillel will never take offense."

(מסכת שבת ל"א ע"א)

PATIENCE BROUGHT THEM CLOSE

A *goy* once approached Shammai and asked, "How many Torahs do you have?" "Two," Shammai answered, "The Written Torah and the Oral Torah."

"Regarding the Written Torah, I believe you," replied the *goy*, "but not with respect to the Oral Torah. I want you to convert me on condition that you teach me only the Written Torah."

Shammai scolded him and sent him on his way.

When the *goy* approached Hillel with the same request, he accepted him as a *ger*, teaching him on the first day, "*Alef, beis, gimmel, daled*." The next day Hillel changed the order of the letters. "But yesterday you didn't teach them to me like this," the *ger* protested. "Then you need to rely on me, don't you?" explained Hillel. "Then rely upon me with regard to the Oral Torah as well."

CONSIDER

How did Hillel muster such patience to these strange questions?

Why didn't Shammai display patience to the three *gerim*? Was he not interested in bringing them close?

On another occasion, a different *goy* asked Shammai to convert him on condition that he teach him the entire Torah while he stood on one foot. Shammai pushed him away with the ruler in his hand. When the same *goy* approached Hillel, he was told, "What is hateful to you, do not do to another. That is the entire Torah, while the rest is an explanation; go and learn it."

Another *goy* once passed by a *beis midrash*, and heard the *melamed* teaching his pupils about the garments of the *Kohen Gadol*. The *goy* told Shammai, "I want to convert on condition that you appoint me as *Kohen Gadol*." Shammai pushed him away with the ruler in his hand.

When the *goy* went to Hillel with the same request, Hillel asked him, "Can any man be appointed as a king if he is not knowledgeable in the workings of government? Go and learn how the government functions..."

So the *goy* sat down and began to study Torah - but when he came to the *possuk* stating that a stranger who approaches the *Mishkan* will die, he asked, "To whom does this apply?"

He was told, "Even to Dovid, the king of the Yidden."

The *goy* thought, "If *Bnei Yisroel*, who are called the firstborn son of *HaShem*, have this written about them, how much more so must it apply to a mere *ger*, who comes along now with his staff and traveling bag!"

He later returned to Shammai and asked, "How could I possibly have been fit to be a *Kohen Gadol*? Isn't it written otherwise in the Torah?" He then returned to Hillel and exclaimed, "O humble Hillel! May *brachos* rest upon your head for bringing me under the wings of the *Shechina*!"

Some time later the three *gerim* met and each one told his story. Together, they concluded, "Shammai's impatience sought to drive us out of the world; Hillel's humility brought us under the wings of the *Shechina*!"

(מסכת שבת ל"א ע"א)

A man once asked Rav to teach him Torah. Rav took him in and began by teaching him the *alef-beis*. As soon as he said "*alef*," the man immediately challenged him: "Who says that's an *alef*?" When Rav taught him *beis*, he did the same, so Rav chased him out angrily.

The man then repeated his performance with Shmuel. Shmuel grabbed him by the ear until he cried out, "My ear!" "Who says that's an ear?" Shmuel challenged.

"Everyone knows that's an ear!" the man retorted. "Here too," Shmuel told him, "Everyone knows that this is an *alef* and that's a *beis*."

Sitting down humbly, the man was now ready to study Torah.

(קהלת רבה פ"ז)

The Daily *Farbrengens*
ENLIVEN YOUR DAY.

ADD +13474711770 TO YOUR CONTACTS
AND WHATSAPP: SUBSCRIBE

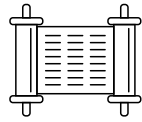


Perspectives
NINETEEN
NOW AVAILABLE
CHASSIDICDIGEST.COM

Wellspring PRESS
WRITING - EDITING - TRANSLATING
editor@wellspring.press



www.SELLMILESNOW.com
732-987-7765



RABBI CHAIM HILLEL RASKIN ROV - K FAR CHABAD BEIS

TEFILLIN BEFORE DAYBREAK

I'm in the airport in the pre-morning and I meet a yid. May I put on tefillin with him if he probably won't do so later in the day?

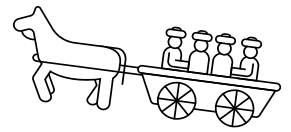
Min haTorah, the mitzva of tefillin may be performed any time during the day or night (with the night being part of the following day). However, Chazal forbade wearing tefillin at night out of concern that people may come to sleep with the tefillin on - which is prohibited.

There are three primary halachic times every morning: (1) Alos haShachar - dawn, which begins the halachic day in many respects; (2) Mishayakir - when it is light enough to recognize someone who isn't a close friend at a distance of six feet (approx. 50 minutes before sunrise); and (3) Netz haChama - sunrise.

Chazal permitted tefillin to be worn beginning only from mishayakir, when most people rise, for only then are we not concerned that he will fall asleep with the tefillin. If one rises early to set out on a journey by foot, he may don them earlier (even before dawn) and when the zman comes he should handle them and recite the bracha.

In this case, we aren't concerned that he will fall asleep because of two conditions: (1) He woke up - so we aren't concerned that he will fall asleep (unlike one who was up all night); and (2) he is setting out on a journey - not one who plans to go back to sleep. Even in this case, he may only don tefillin if he will be walking or standing, and not if he will be riding (in which case he may fall asleep).

In a situation where one definitely won't have the opportunity to don tefillin after misheyakir, some permit donning tefillin after dawn for one who has awakened for the day (since technically nighttime is also the time for tefillin). This can also be relied upon when encountering a fellow Jew who probably won't don tefillin later. Although some held that in situations like this a bracha may also be said (since some people mistakenly feel that a mitzvah without a bracha doesn't count), in practice one should not recite a bracha at that time until after misheyakir.



REB YEKUSIEL LYEPLER

Reb Yekusiel Lyepler, a salt merchant from Lyeple, was one of the great chasidim of the Alter Rebbe, Mittlerer Rebbe, Tzemach Tzedek, and for a short while, the Rebbe Maharash. He was a baal midos and great baal hispaalus (full of life). Though a simple man by nature (he even found it difficult to learn Chumash with Rashi), he toiled tremendously until his understanding developed, and for him, the Mittlerer Rebbe wrote the sefer "Imrei Bina," a very profound essay in Chassidus.

When he first came to the Alter Rebbe, Reb Yekusiel heard a maamar about the chalal hasmali, the left ventricle of the heart where the nefesh habahamis resides. He climbed up to the second floor window, while the Alter Rebbe was wearing Rabbeinu Tam's tefillin, and cried out, "Rebbe! Cut out my left side! I cannot 'deal' with him!" The Alter Rebbe responded, "It says 'Ve'ata mechayeh es kulam', and You give life to all."

From that moment onward, Reb Yekusiel became a different person and his heart opened, for the Alter Rebbe "shined" into his neshama the ability to see Elokus as one sees something physical.

This 'shine' of his neshama (which he would refer to as "the chossid") would come and go and his avoda would vary greatly depending on the current expression of his neshama. If while walking down the street, it would start to 'shine,' he would start to dance, exclaiming, "Chossid prishol, the chossid has come!" Once

while standing in the Borisov post office, waiting to have something done for him, his neshama began to shine, and he broke out in dance with the post office clerk...

Traveling through Lyeple, one of the young Chassidim stayed over for a number of days, and each day he chazered a maamer of the Mittlerer Rebbe. Due to his sharp mind and eloquence, he made a strong impression on his listeners, yet Reb Yekusiel was unable to grasp the maamorim.

Totally crushed, Reb Yekusiel kept the yungerman back for three weeks to teach him the maamorim, but it was to no avail. Out of desperation, he left his store in the hands of his family, and traveled to Lubavitch.

Upon arrival, he encountered tens of yungerleit learning Chassidus diligently, yet he could not comprehend the maamar the Rebbe delivered. Reb Yekusiel stayed up all night crying, fasted and said Tehillim. Afterwards, he went for yechidus and told the Rebbe what had been happening.

The Rebbe told him that ultimately everything was up to his desire; if there is a will there is a way. Reb Yekusiel decided to stay in Lubavitch, and for four months, he toiled tirelessly in the study and contemplation of the Mittlerer Rebbe's Chassidus. His efforts bore fruit, and his mind opened; as Reb Yekusiel later described, "I felt like a new creation."

(אג"ק אדר"י"צ ח"ג ע' שס"ד)

A Moment with The Rebbe



REMEMBER THE GIFT

During the 5720's (1960's), guests who spent the month of Tishrei at 770 merited two yechidus meetings: one upon their arrival and another prior to their departure. The Israeli Panim-El-Panim Journal reported the following in its 319th issue (21 Cheshvan 5727 (1966)):

"Chasidei Chabad who traveled to the Lubavitcher Rebbe for Rosh Hashana, Yom Kippur and Sukkos, are now returning home. As they share many details of their trip and their stay at the Rebbe's shul, their faces glow with elevation and joy.

relate that when some of them entered the Rebbe's room to receive their parting brochos, the Rebbe reminded them to buy gifts for their wives who had stayed home alone throughout the yomim tovim."

Reb Avraham Hirsh Cohen, then serving as the rosh yeshiva at Toldos Aharon, also received this directive. The Rebbe quoted the possuk for him (Shmuel 1, 30:24), "For as the share of him who goes down into battle, so is the share of him who stays to watch the gear; they shall share alike."

(Reb Avraham Hirsh, page 171)

"Among other anecdotes, the chassidim

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

- 1. שווער סי' ל' ס"א. ובאג"ק חכ"ה ע' קכ"ח בשה"ג שע"פ המ"מ של אדה"ז בסי' ל' ס"ב לא בטלו חז"ל את הלילה מלהיות זמן תפילין. רק שאסרו הנחתן.
2. ראה שווער או"ח סי' מ"ד ס"א. וכף החיים סי' מ"ד ס"ק.
3. ישנם כמה דעות - 90, או 120 דקות 'זמניות' לפני נץ החמה, אבל כדמומה מקובל אצל רבני חב"ד (לפחות בחו"ל) לחשב לפי 16.9 (או 16.9 - לפי חישוב נץ האמיתי) מעלות לפני נץ - גם לקולא, שזה ע"פ השיטה של 27 דקות. ראה דובר שלום ע' קנ"ב, ובקובץ מבית חיינו ח"א מהרב שלום מרוזוב ע"ה.
4. הזמן המקובל הוא 11.5 מעלות, ולכתחילה מחמירים לזמן של 10.2 מעלות וכן הוא בלוח Chabad.org.
5. שווער או"ח סי' ל' ס"ג. ובמשנ"ב סק"א - אף לפני עלות השחר.
6. בסי' אור ההלכה על שווער סי' ל' חידושים סק"ה דייק בדברי אדה"ז שדווקא מי שקם שאין חשש שיירדם משא"כ מי שהיה ער כל הלילה.
7. תפילה כהלכתה פכ"ז ס"ג ע"פ משנ"ב סי' ל' סק"ד.
8. הכרעת הגר"מ אהרון שליט"א כיון שאז יורד חלקית החשש של זמן שינה (ואפשר לסמוך על זמן עלות הכי מוקדם).
9. שו"ת אג"מ או"ח ח"א סי' י' ושו"ת דברי אברהם סי' כ"א מתירין לעמי הארץ שבלי זה ירגיש שאי"ז מצוה.
10. פסק"ת סי' ל' סק"א. וראה גם המובא בנתיבים בשדה השליחות ח"ב ע' 28, וראה השק"ט בהתקשרות גל' תשפ"ג, תשפ"ו ות"ת בנוגע תפילין אחר השקיעה.