

The Weekly Farbrengens



למען ישמעו • שביעי של פסח תשפ"א • 612
EDITOR - RABBI SHIMON HELLINGER

VALUING TIME

PRECIOUS MOMENTS

The Torah says that Avrohom Avinu became old and was "coming in days." The Zohar explains that this refers to the many *mitzvos* that he fulfilled: all the days of his life were fully utilized for the service of *HaShem*.

As *Chassidus* explains, a person is given the exact number of days he needs to accomplish his tasks in this world. If a day is not used for its purpose, that day's task is left undone.

(זהר ח"א קכט א', תר"א עטב, אג"ק ח"א ע' נד, חכ"ב ע' א)

To highlight the importance of valuing every moment and utilizing it for growth, the Rebbe made two points:

Firstly, wasted time never returns. Every individual is given a specific number of days and seconds to accomplish all that he is charged with. Hence, when a day is misused, this loss is irreplaceable.

Secondly, today's *avoda* raises tomorrow's *avoda* to a higher level – for, as *Chazal* say, a person who has a hundred coins desires two hundred. Therefore if today is misused, this will weaken the chances for a better tomorrow.

(ת"מ חכ"א ע' 59)

Many ancient ethical works point out the same unfortunate reality: while people are concerned over a loss of money, they are less concerned over a loss of time. In truth, of course, the reverse should be the case. Lost money, after all, can be recovered; lost time cannot.

(ראה ס' החיים לר' שמעון מפראנקפורט י"א, סר"ש תשמ"ט ח"ב ע' 601)

PASSING TIME?

During the summer of תרנ"א (1891), at the age of eleven, the Frierdiker Rebbe was arrested for trying to protect another Yid from a cruel police officer. Thrown into a dark cell and overcome by fear, he suddenly realized, "I'm imprisoned just like my holy forefathers were, so I should respond to the challenge with courage and faith, and spend my time studying *Torah*."

He already knew the *Mishnayos* of *Zero'im* and *Moed*

by heart, so he began reviewing them. Suddenly, he heard fearful groaning and whimpering. The prison was dark, and he could not make out the source of the sounds, so he tried to ignore the moaning and concentrate on his learning. He then *davened Mincha*, omitting *Tachanun* because he was so happy to have had the great merit of being imprisoned for defending another Yid's honor.

Continuing to review from memory, he once again heard wailing noises. He struck a match, looked around the cell, and discovered a calf tied up, with a muzzle on its mouth. His fears were calmed. He went through the entire *Seder Zero'im*, began *Seder Mo'ed*, and before he had a chance to finish, he was released.

Later, when his father, the Rebbe Rashab, heard what had occurred, he complimented his son on being able to review *mishnayos baal peh*. Otherwise, he added, with what would he have been superior to (*lehavdil*) the calf which had also been imprisoned...?

When the Frierdiker Rebbe related this story, he added: "These words engraved in my mind and heart the necessity of preparing 'provisions for the way' by learning Torah by heart, so that in any situation, one will not waste his time."

(התמים חו' ז' ע' ס"ה)

class, so that he would be able to learn undisturbed.

On *Nittel Nacht*, when it is forbidden to learn Torah, the Rebbe Rashab would use his time to play chess, thereby sharpening his mind for his future Torah studies. From this, says the Rebbe, we see how even when one cannot learn Torah, he should utilize his time for beneficial activities.

(לשמע ארון ע' 113, רשימות היומן ע' ריה, סה"ש תש"נ ע' 192)

A SINGLE MINUTE

During a visit of the Rebbe Rashab to Germany, some local *Yidden* accompanied him to the railway station, and one of them remarked that the train would be leaving in another minute.

The Rebbe replied, "In one minute one can do *teshuvah*."

(ת"מ ח"ב ע' 183)

In the year תש"ד (1944), the Rebbe davened at the *amud* after the passing of his father Reb Leivik. It once happened that the *minyán* did not gather in time. The Frierdiker Rebbe called the *rosh yeshivah* and told him that his son-in-law, the Rebbe, had complained about his wasted time. The *rosh yeshivah* excused himself, saying that the *bochurim* had arrived only five minutes late.

The Frierdiker Rebbe replied, "For my *eidem*, a minute is a year. Do you want to steal *five years* from him?!"

(אוצר פתגמי חכ"ב ע' 50)

When, in his early years in America, the Frierdiker Rebbe spoke of the imminent coming of *Moshiach*, some people questioned his activities to strengthen *Yiddishkeit* and build *yeshivos*. They argued: "If anyway we are in *golus* only for a short while, what is the need for all this?"

The Frierdiker Rebbe answered by reminding them of the *Mishkan* in the desert. While in some places *Bnei Yisroel* camped for long periods of time (once for 19 years!), in others they camped for only one day. Yet, in every place they set up the *Mishkan* with all of its *keilim* and *korbanos*, regardless of how long they stayed.

(סה"ש תש"א ע' 162, ת"מ ח"ח ע' 299)

CONSIDER

Is it important to use every moment so that more will be accomplished, or so that each moment is elevated?

Does using time to the maximum mean not to relax?

Every moment was so precious to the Rebbe Rashab, that he was available to discuss communal matters only at mealtimes. When the Frierdiker Rebbe was away and the Rebbe Rashab had to review the *yeshivah's* affairs with the bookkeeper, he did so during mealtime.

For the same reason, even when money was extremely tight, he always traveled by train first



Yoseph Shomer
Certified Public Accountant

Personal and professional tax services for businesses

YSHOMER@SHOMERCPA.COM | 718.301.7014 | SHOMERCPA.COM



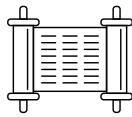
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GOOD NEWS.



SHOWERING ON YOM TOV

On the second day of yom tov I always feel very sticky. May I take a quick shower?

Heating water is a melacha and is only allowed on yom tov for food preparation (including washing dishes, see issue 535) or for something that is enjoyed by most people, not just those who are finicky.1 Washing one's face, hands and feet with hot water is considered a "universal pleasure,"2 but daily washing of the majority of one's body with hot water is not halachically deemed a "universal pleasure" and one may not heat water for this purpose.3

Igniting a fire is prohibited on yom tov even for the sake of food preparation. It is nonetheless permissible to use the hot water tap to "heat" water for the above permissible purposes, even if it may cause a fire to be ignited in the boiler, as long as this isn't an immediate effect rather after a duration of time (grama), or once the fire is already ignited in the boiler, one may continue its effect.4

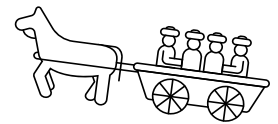
Washing the majority of one's body on Shabbos with water heated before Shabbos is prohibited midrabanan as one may come to heat water on Shabbos. What about yom tov? Some hold that heating water for a non-universal pleasure is only midrabanan, and no decree was made against using water heated before yom tov. The Rema, however, prohibits washing the majority of one's body with water heated before yom tov, since he holds that heating water for washing on yom tov would be forbidden min haTorah. This is the accepted practice.5

Although washing one's face, hands and feet - and seemingly according to the Alter Rebbe anything less than the majority of one's body - is permitted with water heated on yom tov, one may not do so in a bathtub or shower since he may come to heat water to wash his entire body.6 According to some poskim, this isn't a concern if one does not remove all of their clothes at once.7 Hot water from the faucet is considered heated on yom tov, thus one may only wash the minority of one's body with this water.8

Halacha states that it has become widespread custom not to bathe at all on Shabbos or yom tov, not even in cold water, due to the various potential prohibitions involved with bathing (such as squeezing hair and others).9 It is allowed, however, if one is if one is really bothered by the heat or perspiration.10 Some poskim rule that on yom tov, even if the hot water is on together with the cold so it won't be freezing, it is still considered "cold" water and one may wash even one's entire body when needed as long as it isn't warm.11

1. ראה שו"ע א"ח סי' תצ"ה ס"ב וס"ג.
2. ראה שו"ע א"ח סי' שכ"ו ס"א וכו"מ
3. ראה משנ"ב סי' תקי"א ס"א, וראה בכל זה ביה"ל
4. ראה פסק"ת סי' תקי"א ס"ה שנהלקו בזה, ונוטה לחומרא.
5. שו"ע א"ח סי' שכ"ו ס"ו.
6. ראה קצוה"ש סי' קל"ג בדה"ש סק"ח.
7. פסק"ת סי' תקי"א אות ז. וראה שו"ע סי' שכ"ו ס"ד (שמפשייר מים שעליו ונמצא כרוחץ בחמין).
8. ראה ספר להלכה ח"ב עמ' שנט.
9. ראה פסק"ת סי' תקי"א ס"ה שנהלקו בזה, ונוטה לחומרא.
10. ראה קצוה"ש סי' קל"ג בדה"ש סק"ח.
11. פסק"ת סי' תקי"א אות ז. וראה שו"ע סי' שכ"ו ס"ד (שמפשייר מים שעליו ונמצא כרוחץ בחמין).

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



REB YECHIEL HALPERIN

Reb Yechiel Halperin, also known as Yechiel "der Chazan," possessed a beautifully sweet voice and served as the chazan for the Yomim Noroim for the Rebbe Rashab in Lubavitch and later on for the Frierdiker Rebbe. He was also known as Reb Yechiel der Meshulach, as he was a fundraiser for Tomchei Temimim in its first years.

As a young man Reb Yechiel worked in Charkov. While Reb Yechiel's grandfather was a chossid of the Alter Rebbe, Reb Yechiel grew up lacking a real chassidische chinuch. Once, the chossid Reb Bere Volf Kozevnikov of Yaketrinislav visited Charkov, where he spoke about the chassidim's way of life. Reb Yechiel was immediately inspired and traveled immediately to Lubavitch. He arrived shortly after the passing of the Rebbe Maharash and remained in Lubavitch for close to a year. He later moved to Moscow and served as the chazan of a large shul. Soon after, the Rebbe Rashab visited Moscow and Reb Yechiel assisted him during his stay. It was during that

visit that the Rebbe Rashab taught him the nusach of many parts of the davening for the Yomim Noroim.

(ס"ה ש"ת ע' 25)

The Frierdiker Rebbe writes: "...there were about forty bochurim learning in Tomchei Temimim, and I received letters from the cities in which Reb Yechiel fundraised for the yeshiva saying that Reb Yechiel said there were about four-hundred talmidim! I wrote to Reb Yechiel asking him why he's exaggerating ten times more than the truth. He responded to me that he is not exaggerating, because he does not say there are four-hundred bochurim, rather there are four-hundred talmidim. Being that every talmid uses all of his ten kochos for Torah and avodah, there are four-hundred talmidim. When I wrote this to my father [the Rebbe Rashab], he replied, 'Indeed so, one must use all of his ten kochos in order for his learning to be done properly.'"

(אג"ק אדרי"י צ"ח ע' מח)

A Moment with The Rebbe



ON THE ACCOUNT OF ENVY

Beginning in 5715 (1954), on every yom tov, the Rebbe would send out his troops to strengthen the simcha in other shuls. A fresh face always adds to the joy, the Rebbe explained, as well as strengthens the achdus of Yidden. Additionally, it is a perfect opportunity to spread the wellsprings of Chassidus.

In the later years, the Rebbe would stand at the door of 770, seeing off the chassidim until the last one could not be seen, to the singing of lively niggunim.

In the earlier years, when they would return to 770 from their long trek,

the chassidim would dance outside the Rebbe's room, and the Rebbe would send out a short bracha with Harav Chodakov. At the farbrengen the Rebbe would show great appreciation for their work by dedicating a sicha to them, and would often ask of the participants to say l'chaim.

At the Acharon Shel Pesach farbrengen of 5715 (1955), after honoring the tahalucha-goers with a l'chaim, the Rebbe said, "Although I didn't go myself, I envy those that went, and on that account I will also say a l'chaim!"

(Hatahalucha, Sukkos 5774)