



CONFRONTING THE ENEMY

The City's Inhabitants

In *Koheles*, Shlomo HaMelech gives a *moshol* to life: There is a little city with few inhabitants (that's the body and its faculties) and a powerful king surrounds it with traps (that's the *Yetzer HaRa* and his *aveiros*). In the city lives a poor, wise man who saves the city with his wisdom (the *Yetzer Tov* with his *teshuva* and *mitzvos*). Yet later, no one recalls that man (they don't remember to consult the *Yetzer Tov* whenever the *Yetzer HaRa* confronts them).

(קהלת ט', י"ד-ט"ו, נדרים ל"ב ע"ב)

The Raza, Reb Zalman Aharon, elder brother of the Rebbe Rashab, told the following *meshal* to a young man he met who would struggle with his *Yetzer HaRa* by fasting:

There was once a *Rosh HaKahal* (community leader) who served his community for many years and then moved to another city. During a visit to his hometown, he was pleasantly surprised to find a new *mikve* built, though he wondered where they had found the funds to build it. When he met the new *Rosh HaKahal* he inquired about this and was told: "Very simple. We evaluated the financial ability of each townsman, and made a mandatory tax accordingly. Most of the rich paid the full required sum right away, but some of the poorer inhabitants were not able to, so they gave some belongings to be kept as collateral until they would be able to pay."

"You made a big mistake," said the former *Rosh HaKahal*. "The ones who have the means should have been told to give more, and you could have perhaps demanded some more from the average citizens as well. However, the poor should have been left alone, for you will never see their money, and now, all you've got is their belongings, with which you can't do much."

The Raza explained: "The body is likened to a little city where both the wealthy and the poor live. The eyes and ears, appointed to see and hear, and the brain and mouth, which control thought and speech, represent those who are rich. The poor members of the body are the digestive organs and the like. It is better to give up on the demands placed on the poor, and instead, increase the demands put on the rich, namely, the eyes, ears, brain and mouth.

The results will then be far greater, far more positive!"

(שמועות וסיפורים ח"א ע' 271)

Realizing the Challenge

When he was a child, the *tzaddik* Reb Eliezer of Dzikov was once scolded by his father, the *tzaddik* Reb Naftali of Ropshitz, for misbehaving.

"It's not my fault!" the little boy argued. "I have a *Yetzer HaRa* that tries to tempt me."

His father replied sharply, "That's no excuse! In fact, you should take a lesson from the way the *Yetzer HaRa* carries out his duty, getting people to commit *aveiros*, exactly as he was commanded to do."

The child countered, "True, but the *Yetzer HaRa* doesn't have a *Yetzer HaRa* to tempt him from not fulfilling his duty!"

(סיפורי חסידים זיון תורה ע' 35)

The *tzaddik* Reb Yitzchok of Vorky once awoke in middle of the night and felt a desire to take a sniff of snuff. While in bed, he was unable to reach the box and debated with himself whether to get up for it or not. If he rose to get it, he would be giving the *Yetzer HaRa* the opportunity of being able to convince him to fulfill his desires. Yet, if he would not get out of bed, he would still be giving into his *Yetzer HaRa* by falling prey to laziness, a trait he might later possibly apply when serving *HaShem*. After weighing this, he decided: "I will get up and get the box, but I will not fulfill my desire to smell it."

(ילקוט ספורים)

What Do You Want?

Reb Shmuel Groinem, the revered *meshpia* in Lubavitch, once visited Reb Shmuel Ber Borisover and, standing behind the door, he overheard him telling a local butcher: "The *Mishna* says that whoever acts as if he is lame or blind will not die of old age until he becomes lame or blind. This can be understood positively, as follows: A person who pretends to be lame, meaning that he does not go to inappropriate places, or a person who pretends to be blind, not looking where a *ruchniusdiker*

danger is involved, will not die until *HaShem* helps him become 'lame' or 'blind,' so that he will not even desire such things."

(למען ידעו ע' 311)

Reb Levi Yitzchok of Berditchev warned his chassidim never to wear hats with visors. He explained that when a *Yid* looks toward *Shamayim* it reminds him of *HaShem* and is therefore a tremendous *segula* for *yiras Shamayim*. However, if one's hat has a visor, his gaze toward Heaven is blocked, and he misses out on a *hisorerus* of *yiras Shamayim*.

A time came when Czar Nicholas decreed that only hats with visors could be worn. *Yidden* would therefore hide their *shtreimelach* and walk outside wearing hats with visors, and when they reached a secure place they would take out their *shtreimelach* and put them on.

When this decree reached Berditchev, people there too began to wear hats with visors. One day Reb Levi Yitzchok saw a chassid wearing a hat with a visor, and it was apparent to him that this individual was quite comfortable with his new look.

The *tzaddik* approached him and asked: "Why in the middle of the *Tochacha* (the stern warnings to the *Yidden*) is it stated that they will be punished for leaving *HaShem* 'with joy'? These words come to teach us that even if one is *chas veshalom* forced to stray from the path of *Avodas HaShem* for reasons beyond his control, he should at least not be *happy* about it..."

(סד"ש תרפ"ו ע' 96)

CONSIDER THIS!

- Why is it easier to tax the 'poor inhabitants' (the stomach) than the 'rich' (the eyes and ears)?
- What does it help to be bothered by his conduct if he anyway has no choice?

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A WAY OF LIFE

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

Relocating While Eating

After leaving the Ohel, I starting eating coffee and cookies and proceeded to my car. May I continue eating as a result of the first bracha or must I recite a new bracha?

Whether the bracha extends to a new location depends on the obligation to recite the bracha acharona in the place where one ate. They are divided into three categories:¹

- (1) **Birkas HaMazon** – One must recite *birkas hamazon* where he ate. Therefore, even after he leaves the room, his meal continues, since he must still return to *bentch*. Therefore, he does not recite a new bracha in the new location as long as he ate a *kzayis* in the first location.

Le'chatchila one may not leave the place where he is eating to continue elsewhere unless he has this in mind when he made *hamotzi*.²

- (2) **Borei Nefashos** – One does not have to return to recite *borei nefashos*. Therefore as soon as he leaves his original place, his meal is over and a new bracha must be recited (even if he returns to the first location³).

If he has the intention when he made the bracha he may continue eating in another room in the same house.⁴ *Acharonim* suggest that nowadays since it is common practice to continue drinking or snacking around the house, it is assumed to be one's intention when he made the bracha and he may continue in another room.⁵ However, outside the home he must recite a new bracha.

If in the new location it is possible to see the original spot, one is considered to not have left his place and does not recite a bracha (even from outside).⁶ One who is walking outdoors does not need to recite an additional bracha as long as he can see his first location (unless he is in a gated area which is like one room).

- (3) **Al HaMichya or Al HaEitz** – There is a *machlokes* whether he must return to *bentch* and therefore continue eating in another location without a new bracha. Since *safek brachos lehakel* one does not recite a new bracha (if he ate a *kzayis* in the first location).⁷

In conclusion: One who makes a coffee and starts drinking and then takes it to the car, must recite a new bracha. For cookies a bracha is *bdieved* not needed, however one should avoid this question and make a bracha acharona before leaving the first location.⁸

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| 1. ראה בכ"ז שוע"ר סימן קע"ח וקצוה"ש
סי' נ"ז. | 5. ראה פסק"ת או"ח סימן קע"ח ס"ק ז'
שדן זוה בארוכה. |
| 2. סדר ברכה"נ פ"ט ס"ז-י"ז, ובשוע"ר
שם ס"ד. | 6. סדר ברכה"נ שם סי"ב. |
| 3. א"א"כ ה"י קביעות – ראה סדר ברכה"נ
שם סי"ח פרטים בזה. | 7. סדר ברכה"נ שם ס"ט"ו. |
| 4. שם סי"א. | 8. ראה קצוה"ש שם בבדה"ש ס"ק"ה
שלדעת אדה"ז רק בפת אמרינן שהשת"י
נגרר אחריו. |

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

לזכות

מרת צפורה בת שאשא רייזל יוכבד

לבריאות נכונה ולאריכות ימים ושנים טובות

OUR HEROES

Reb Levi Yitzchak Schneerson



Reb Levi Yitzchak Schneerson, the Rebbe's father, was a great *Rov* and *mekubal*. He was the *Rov* of Yakaterinoslav (Dnipropetrovsk) for twenty years. He was of the most prominent *Rabbonim* in Russia at the time and had great *mesirus nefesh* for *yiddishkeit*. He was arrested, tortured and exiled by the Russians and passed away in exile on 20 Av, תש"ד (1944).

Reb Chaim Leib Itkin, a nephew of the Rebbe's father, related:

"My parents lived in a town Krivarag that was a five-hour train ride from Yakaterinoslav. I once visited my uncle on *Motzei Shabbos* and conversed with him about various topics. At 9:00, I stood up, ready to leave, but Reb Levik held me back, saying, "You already have a train ticket, so what's your rush?" I stayed for another half an hour. When I got up to leave a second time he held me back, and without choice, I returned to my place. When it was almost 10:30, I could not delay any longer. Despite Reb Levik's requests for me to stay and his assurance that the train will be leaving late, I went on my way.

When I reached the train station, there were only three minutes remaining until departure. Yet, the train did not leave as scheduled. Hours passed and the train remained idle. We left the station many hours later, and I only arrived home at 11 a.m. the following day. I then understood why Reb Levik begged me to stay and not waste my time in the train station. From then on, I had new *derech erez* for him, realizing that his eyes see very far.

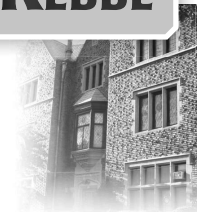
After his exile, Reb Levik came to the city of Alma Ata. He was sick and weak from the years of abuse and torture. While one might not have expected any great activity from a crushed and battered man, Reb Levik was different. His arrival to the city made a tremendous impression. People from all around, *frum* and not *frum* alike, came to revere this holy and brilliant man. Many came for *brochos* and guidance. Even though he was very ill and faint, Reb Levik would deliver fiery speeches about *yiddishkeit* in a way that was considered fatally dangerous in the communist regime. He was also involved in community matters and everyone respected his opinion.

Once, an argument broke out between the *chassidische* and the *misnagdishe kehillos* in the city. Reb Levik commented, "When there is a famine, you don't examine the bread to see if it is black or white. The main thing is that there is bread! Why are they quarrelling at such a time?! Is this the time for it?!"

לזכות הילד מנחם מענדל שי' רפפורט שיגדלוהו הוריו לתורה לחופה ולמע"ט

A MOMENT WITH THE REBBE

Davening with a Minyan



When the Rebbe wanted to give a public message to chassidim, it would often be through Reb Nissan Nemanov, the *meshpia* in Brunoy, France. After his *yechidus*, he would *farbrenge* in 770 and publicize the Rebbe's words.

In the *yechidus* of Tammuz 5733 (1973), the Rebbe said, "The concept of *davening* with a *minyan* has lately become extremely neglected. Some think that *tefilla betzibur* is for children... They should know that anyone not *davening be'arichus* is obligated to *daven* with a *minyan*!"

Two years later, on 9 Teves 5735 (1975), Reb Nissan had another *yechidus*. As soon as he entered, the Rebbe continued the conversation left off two years earlier.

"What is the situation in France regarding *davening* with a *minyan*? We are just coming from Yud Tes Kislev. All of the *Podoh Besholom ma'amorim* connected to this day discuss the importance of *davening* with a *minyan*..."

The Rebbe rose slightly in his chair, and said with great emotion, "Why is no one active about it? Why is there such negligence? Even non-chassidim appreciate the greatness of a *minyan*. Other things we manage to accomplish, but this issue is only getting worse..."

לזכות הילד אלטער יששכר שי' שפירא שיגדלוהו הוריו לתורה לחופה ולמע"ט