

# The Weekly *Farbrenge*



למען ישמעו • שופטים תשע"ז • 424  
EDITOR - RABBI SHIMON HELLINGER

## ELUL (I)

### A UNIQUE TIME

On Rosh Chodesh Elul, Moshe Rabbeinu ascended Har Sinai for the final forty days to receive the second set of *luchos*. At the conclusion of those days, on Yom Kippur, *HaShem* forgave the Yidden completely and that day was designated as a day of forgiveness. For this reason, those forty days are auspicious for *teshuvah*.

(פרקי דר"א פמ"ו, וראה דברי נחמ"י השלמה לסי' תקפ"א)

Though the month of Elul is an earnest time of *teshuvah*, it is during this very time that we experience a particular closeness to *HaShem*.

In a classic *maamar*, the Alter Rebbe explains this by the *mashal* of a king who, on the way to his palace, walks through the fields. There, everyone can approach him and he greets them all with a smiling countenance, until he enters his palace with only his chosen courtiers.

So, too, during the month of Elul, as *HaShem* prepares to enter his throne room on Rosh HaShana and Yom Kippur, He passes through the mundane world. Thus, we are able to connect to Him more easily than usual. At that time in particular, He inspires us and empowers us to do *teshuvah* and return to Him.

(לקוטי תורה דברים לבא)

In Lubavitch, even though *Shabbos Mevarchim* Elul would still be a clear and sunny day, the air felt different. There was a smell of Elul in the air; you could feel the first stirrings of a *teshuvah-breeze*. Every person there was beginning to grow a little more deliberate, a little more thoughtful, and allowing his weekday affairs to fade from his memory.

From *Shabbos Nachamu* onwards, people would already begin to learn in groups after *Maariv*, in order to "cry out in the night." By the time *Shabbos Mevarchim* Elul came around one could sense the atmosphere of Elul. Anxiously, people now awaited the time when they could say "*LeDovid: HaShem ori*"; eagerly, they awaited the first blast of the *shofar* that would announce that the gates of *chodesh harachamim* had been thrown open. The *maamarei Chassidus* of *Shabbos Mevarchim* Elul, opening with the familiar words *Ani LeDodi*, were permeated with

the spirit of Elul.

Every day of Elul was quite unlike every other day of the year. Lying in bed at six o'clock in the morning, you could hear that the *vasikin-minyan* in the *beis midrash* had already finished *Shacharis*. You could already hear the *shofar*. It woke you up to the fact that the world was now filled with Elul. You dress hastily, a trifle dissatisfied with yourself for having somehow slept in so late. You recall that this was the time that Moshe Rabbeinu spent on the mountain. These are propitious days, days in which you can accomplish more than usual. You tell yourself that you really should become a *mensch*: you cannot let these hours be lost on sleep.

By the time you arrive at the *beis midrash* you find quite a crowd already there. Some are saying *Tehillim*, some are learning *Chassidus*, some are reading *Tikkunei Zohar*, while others, whether standing or sitting, are davening.

(לקו"ד ח"א ע' 230)

correct any problems to ensure the business is profitable, the same applies in *ruchniyus* matters. After having served *HaShem*, and been occupied with Torah and *mitzvos* throughout the year, we have a month to make an accurate account of the past year, fix that which needs correcting and strengthen our positive traits. Through this excellent preparation, we merit a good and sweet year, *b'gashmiyus* and *b'ruchniyus*.

(היום יום כ"ז מנחם אב)

In the year תשי"ג (1953), the Rebbe gave instructions to the administration of the Yeshiva on how to inspire the *talmidim* with *yiras Shamayim* during the month of Elul: Firstly, they were to impress upon them the seriousness of the month by relating how *chassidim* in Lubavitch conducted themselves throughout Elul. Secondly, for fifteen minutes after *Maariv*, the *talmidim* were to learn *avodah'dike maamorim* relevant to this time of year.

(מיומנו של הר"ד משה לברטוב, וראה סה"מ תש"א ע' 207)

The month of Elul is compared to an *ir miklat*, to which one can escape from the *yetzer hara* who attempts to take revenge on a person.

At a *farbrenge* in תשי"א (1951), the Rebbe delivered the following message which he asked to be publicized in all possible ways:

"*HaShem* tells the Yidden: 'I am giving you 30 days during which you can escape your old negative habits and follow the Elul lifestyle, thereby correcting the past, and you will be spared from the *kitrugim* of the *yetzer hara*. Through *teshuvah* you will be written and sealed for a good sweet year.'

(לקו"ת להאריז"ל פ' משפטים, לקו"ש ח"ב ע' 623)

During one *farbrenge*, the Rebbe spoke of the joyful attitude to be had during Elul. Though one should be bothered by any wrongdoings they may have done throughout the year, yet thinking of their closeness to *HaShem* during this month should bring one to tremendous joy. As discussed in Tanya, distress over ones wrongdoings should not detract from the joy of the *neschama*.

(שיח"ק תשל"ד ח"ב ע' 467)

### CONSIDER

How does the joy of *HaShem's* presence not detract from the seriousness of the time?

How is it possible to feel the "Elul air" today if one's surroundings may not reflect the specialty of this time?

At one *farbrenge* the Rebbe emphasized that the Frierdiker Rebbe told this narrative long after he had left Lubavitch, in order to inspire others to follow this lifestyle. Even today, every Yid is capable of feeling the "Elul air."

(התוועדות תשמ"ה ח"ה ע' 2668)

### ELEVATED AVODA

The month of Elul is a month of reckoning. Just as a businessman must take stock every so often and

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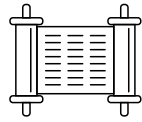


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## CARRYING IN A HOTEL

**I'm staying in a hotel for Shabbos. May I make an eruv chatzeiros to carry in the shared areas?**

Any space shared by two Jewish families requires an *eruv chatzeiros*.<sup>1</sup> Until thirty days, a guest is considered part of the family, even if he plans on staying longer. However, if all parties are living in a place for less than thirty days, they all have equal footing, and an *eruv chatzeiros* is required.<sup>2</sup>

What about a hotel? *Poskim* discuss this at great length and list various considerations:<sup>3</sup>

*Halacha* says that if the owner of the hotel has items in the renter's space which he cannot remove on Shabbos, he is in possession of that space, and there is halachically only one occupant.<sup>4</sup> Some also consider items that are part of the rental agreement – such as the refrigerator and air conditioner – as still belonging to the hotel owner,<sup>5</sup> while others argue that they become part of what has been rented according to the contract.<sup>6</sup>

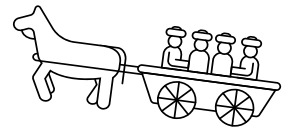
If a renter can be relocated to another room without his consent, he is considered a guest.<sup>7</sup> Thus, hospital patients who can be moved by hospital staff are not required to make an *eruv chatzeiros* to carry in the patient areas.<sup>8</sup>

The Rebbe explains the common practice is not to make an *eruv chatzeiros* in a hotel, since:<sup>9</sup> (a) The renter is limited in his use of the items in the room, (i.e. he cannot do whatever he wants and the owners can move him to another room); (b) There are often appliances in the room that the renter isn't using and thus not renting, even if by choice; (c) According to some *poskim* it suffices that the owner can potentially *place* things in the room;<sup>10</sup> (d) Until thirty days, the renters are considered the hotel owners' guests (if the owner lives or even just eats on the premises).<sup>11</sup> The Rebbe apparently accepts this allowance even when the owner isn't Jewish, and the *halacha* in practice is to be lenient.<sup>12</sup>

It should be noted that when renting a room for more than a month, many of these leniencies may not apply.

9. אג"ק ח"ח ע' תקנ"ו. (וראה שם שאדוהרי"צ לא היה מטלטל בפרוזדור המלון).  
10. כמו הפרמ"ג א"א סי' ש"ע סק"ג דלא כמשנ"ב סי' ש"ע סק"ו.  
11. ראה שו"ת בצל החכמה ח"ה סי' ק"מ (והרי עיקר הקביעות הוא לאכילה).  
12. ראה הגהות יד אפרים על השו"ע סי' ס"ט (על מג"א סק"י"ב) ש"ל שנטפלים לבעל הפונדק. דלא כפרמ"ג סי' ש"ע א"א סק"י"ב, ומשנ"ב סי' ש"ע סק"ט. וכן שמעתי למעשה להקל מהרבנים אהרון וירוסלבסקי שליט"א.

1. שו"ע סי' שס"ו א.  
2. שו"ע סי' ש"ע וס"ו.  
3. ראה שו"ת ויברך דוד שם, שו"ת מהרש"ג ח"ב סק"ג, וראה אורחות השבת ח"ג פכ"ח סצ"ה שמחמיר בהרבה מקרים.  
4. שו"ע סי' ש"ע ס"ב (וראה שם מ"ח בכלים כבדים ואדה"ז מכריע לחומרא).  
5. שו"ת אג"מ ח"א סי' קמ"א.  
6. שו"ת ויברך דוד או"ח סי' נ"א בהערה.  
7. ראה שו"ע סי' ש"ע ס"י, וכ"מ בס"ט.  
8. שו"ת בצל החכמה ח"ה סי' קמב.



## REB AVRAHAM DOVID POIZNER

Reb Avraham Dovid Poizner was one of the first *talmidim* in Tomchei Temimim, later becoming a *mashpia* there until תרע"ח (1918). Even as a young bochur, Reb Avraham would be present when the *chozrim* would go to the Rebbe Rashab to *chazer* the *maamar* the Rebbe had said on Friday night, and there are many *hanachos* of *maamorim* from him. He was totally divested from worldly matters and when he *davened*; he did not see or feel anything going on around him. He passed away after much suffering in תרפ"א (1921).

In the year 5660 (1900), the Rebbe Rashab wrote *Kuntres Hatefila* for the *bochurim* of Tomchei Temimim. The message they received was that *davening ba'avoda* was something that belonged to them, and not only to outstanding chassidim.

During that time, Rashbatz, the senior *mashpia* in the *yeshiva*, asked the Rebbe Rashab, "For whom did you write the first chapter which discusses such sublime levels of pleasure in *Elokus* and *klos hanefesh*?"

The Rebbe replied simply, "For Avraham Dovid."

(חסידים הראשונים ח"ב ע' 123)

Avraham Dovid was shown exceptional favor by the Rebbe Rashab, and he was allowed to enter the Rebbe's room whenever he had a question in a *maamar* or in *avodas Hashem*.

On one occasion, he asked the Rebbe, "What is *Atzilus*?" Avraham Dovid proceeded to offer various explanations of his own, but then knocked down each one. Finally, he described a level about which he said he has no understanding.

"That," said the Rebbe, "is *Atzilus*!"

(חסידים הראשונים ח"ב ע' 125)

Reb Avraham Dovid was once sent by the Rebbe Rashab to serve as a *shochet* in a certain town, but after a short while he left the town.

Around that time, a resident there visited the Rebbe and the Rebbe asked how Reb Avraham Dovid was doing. The man replied that he had left, and added mockingly, "He's too afraid of the animal." The Rebbe became very serious and retorted, "Whether he's afraid of the animal I don't know, but he's definitely afraid of Hashem."

(זכרון לבני ישראל ע' סב)

## A Moment with The Rebbe



### A HIGHER TESHUVA

Chassidus teaches that there are two levels of *teshuvah*: the lower focuses on leaving sin, while the higher entails devotion to Hashem through Torah study and contemplation, (*see Tanya, Iggeres HaTeshuva, ch. 8*). The Rebbe often asserted that we could also have somewhat of the loftier *teshuvah*.

Indeed, Reb Zalman Duchman once received a written response explicitly encouraging him to focus on the positive, through *teshuvah ilo'oh*. (*See Duchman Teshurah, Elul 5774*)

Reb Yossel Gurarie of Detroit, Michigan

relates what he heard from father, Reb Nosson:

"My father, then a *bochur*, was learning late at night in the *zal* of 770, with his *chavrusa* Elye Gross. Without prior warning, the Rebbe appeared, as was fairly common in those early years. The Rebbe saw they were learning Chassidus, and commented:

"Az tzvei bochurim zitzen un lern Chassidus, iz dos teshuva ilo'oh!" (When two bochurim learn Chassidus together, this is *teshuvah ilo'oh*.)

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