

The Weekly *Farbrenge*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • תרומה תשפ"ב • 656
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PATIENCE FOR ALL (II)

JUST BETWEEN US...

The *mashpia* Reb Shoel Bruk would illustrate the need to address every individual in his own language by the following *mashal*:

A deranged man climbed onto the roof of his house and threatened to take his life. Passers-by begged him to come down, but without success. One smart man instead wielded an ax and threatened the man, "I'm warning you: if you don't come down immediately I'll break down your home!"

Alarmed by this threat, the man immediately climbed down.

(חסידים הראשונים ח"ב ע' 284)

An unfortunate fellow found himself obsessed with a strange fantasy. Convinced that the local chief of police was actually Eliyahu HaNavi and that the governor of the city was Moshiach, he announced his discovery to everyone he knew or met. Sorely troubled by his behavior, his family took him to see the famed *tzaddik*, Reb Simcha Bunem of Pshis'cha.

The poor man had barely opened the door of the Rebbe's study when he excitedly shared his big news: "Eliyahu HaNavi and *Moshiach* both live in my city!" And when the Rebbe asked who they were, he told him of his finding.

"And who am I?" asked the Rebbe. "Why, you are the Rebbe!" answered the visitor.

"Is it possible, then," asked Reb Simcha Bunem, "that I, who am a Rebbe, do not know that Eliyahu HaNavi and *Moshiach* are in your city?" The man admitted that the Rebbe must surely know, but he was obviously keeping the information to himself.

"Very well," said the *tzaddik*. "You too can know, but not reveal it to anyone, just as I do."

Returning to his hometown, the man never raised the subject again, and eventually recovered his sanity completely.

(סיפורי חסידים זוין תורה ע' 596)

IN THE FACE OF STUBBORNNESS

Reb Shmelke of Nikolsburg had a friend, the *rov* of Yanov, who was a fine *talmid chacham* and *yerei Shamayim*, but extremely stubborn.

One day, on the way to his son's *chassuna*, he stopped to find a quiet spot in the forest where he could *daven Mincha*, and the townsmen traveling in his carriage waited respectfully for his return. But when the sun set and despite all their searching among the trees there was no sign of their *rov*, they decided to continue on their way, assuming that he had joined a different carriage traveling to the *chassuna*. On their arrival, though, they were alarmed: the father of the *chossan* was not there. Having no choice, they celebrated the *chassuna* without him. They didn't find him on their way home, nor when they arrived back in Yanov.

davened the weekday *Maariv*. Then, as if it were *Shabbos*, the *rov*, his family, and many others, sat down for a *seudas Shabbos*. Reb Shmelke suggested that his host turn this occasion into a *seudas Hodayah* for his miraculous survival by serving a few extra bottles of wine. Reb Shmelke saw to it that his host drank glass after glass of strong wine, until he fell into a deep sleep.

Reb Shmelke thereupon told the townsmen to leave and to return the following night, on Friday night. Reb Shmelke stayed in the house to ensure that his host would not be disturbed, and did not even go to *shul* on Friday night. After *davening* the townsmen came to the *Shabbos* table, and found the *rov* still sound asleep. They had their *seudas Shabbos*, and at midnight Reb Shmelke woke up his host. "*Rov* of Yanov," he said, "please join us for *bensching*." The *rov* washed his hands and joined his guests.

When all the local dignitaries later offered Reb Shmelke their whispered thanks, he responded by making them promise never to make the slightest mention of the whole episode. And indeed, until the day of this death, the *rov* never discovered what had transpired.

(סיפורי חסידים זוין תורה ע' 297)

CONSIDER

Why is it important to speak to every person in his own language?
How does this apply when dealing with normal individuals?

Actually, the *rov* had lost his way in the forest's roundabout tracks. He wandered for weeks, surviving on whatever fruit he could find. So distressed was he that he lost track of time and began keeping *Shabbos* one day early. *HaShem* protected him from harm, and at last he found his way back to Yanov.

On Thursday afternoon, when he began to prepare for *Shabbos*, his family tried to explain that his calculations had become confused, but he could not be convinced. He treated Friday as if it were *Shabbos*, and *Shabbos* he treated like a weekday. He even reprimanded his family for their stubbornness. *Rabbonim* and *talmidei chachomim* from all around tried to convince him that he was wrong, but to no avail. When Reb Shmelke of Nikolsburg heard of this, he immediately set out for Yanov, arriving on Thursday. The *rov* of Yanov invited him for *Shabbos*, and Reb Shmelke agreed to be his guest, instructing all the people of Yanov to prepare for *Shabbos*.

On Thursday afternoon, the townsmen obediently dressed in their *Shabbos* clothes and went to *shul*. Reb Shmelke saw to it that his host served as *chazzan* for *Kabbolas Shabbos*, while he and all the others quietly

PATIENCE WITH EVERYONE

In Lubavitch there lived an individual whom everyone knew to be deranged. When he approached the *gabboim* of the Rebbe Maharash to be allowed into *yechidus*, they sent him off despite his repeated requests.

Desperate to speak with the Rebbe, he thought up a plan. When the Rebbe was traveling alone in his wagon, he hopped on. He then presented the Rebbe with his dilemma: "I have a fellow *meshugener* in Vitebsk, who invited me to join him. However I am hesitant to leave Lubavitch without a *meshugener*..."

The Rebbe heard him out and replied, "I agree. The town of Lubavitch needs you." Happy with the response, he hopped off the wagon and went on his way.

(When the *chassidim* later berated him for his brazenness, he told them, "It's okay to be *meshugeh* - but you've also got to have *seichel*...")

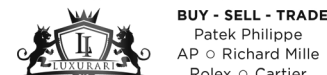
(לקוטי סיפורי התועודיות ע' 295)

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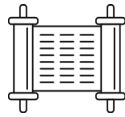


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CHECKING POCKETS

May I put dirty tissues in my pocket on Shabbos?

The Gemara teaches that you are obligated to check your pockets before Shabbos to ensure there is nothing in them, and classifies this as a "hilchesa rabasi," a significant halacha that helps a person avoid transgression. This is brought as a "mitzva" in Shulchan Aruch.¹

In locations with no full-fledged reshus harabim, Magen Avraham asserts that this decree wouldn't apply, since the Chachomim don't make decrees to safeguard their own prohibitions, which are themselves decrees. Still, you should check your pockets for muktza items, which is a more severe rabbinic prohibition that warrants precautionary decrees. This latter concern applies even where there is a kosher eruv.²

The Alter Rebbe, however, argues that this mitzva applies even to prevent carrying that would be a prohibition mid'erabanan since checking pockets is not a decree to safeguard the future, rather to avoid the real possibility of items currently in your pockets.

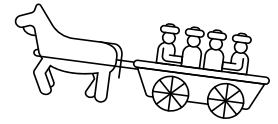
We don't either apply the general leniency by rabbinic doubts (safek derabanan lekula) due to three reasons: (1) Since you usually place items in your pocket during the week, it's more than a fifty-percent chance that there's something there; (2) we only rule leniently on a doubt that can't be easily resolved, but here you can easily check your pockets; and (3) you're not allowed to go ahead and perform an activity (i.e., going outside on Shabbos) relying on a safek derabanan.³

On Shabbos itself, there is debate amongst the Rishonim whether items that you may not wear outside may be worn at home. The stringent view is concerned that you may forget and walk outside with it, and for that reason, you may not put anything in your pocket. The Alter Rebbe rules to be stringent, even where there is no full-fledged reshus harabim, except in a time of need.⁴

To hold items in your hand at home is permissible according to all opinions and there's no concern that you'll unwittingly carry it outdoors. While some reason that it's not as common to walk outside while holding things in your hand, the Alter Rebbe explains that you'll notice the item in your hands and not take it outside. Thus, one may hold even items that you would normally carry outside.⁵

1. שבת יב ע"א. שו"ע אורח רנ"ב ס"ז. 2. ראה מו"א אורח סי' רנ"ב סק"ו. וראה קיצור מהל' שבת לאדמו"ר סי' רנ"ב הע' 17. 3. שו"ע אורח סי' רנ"ב ס"ב וקו"א סק"ד. 4. שו"ע אורח סי' ש"ג סכ"ג. 5. ראה מ"מ משנה שבת פ"ט ה"ח בשם הרשב"א, ושו"ע אורח סי' ש"ג סכ"ג, וראה ארחות שבת פכ"ח הע' של"ה וקיצור מהל' שבת לאדמו"ר הוקו סי' רנ"ב הע' 17.

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



R. DAN TUMARKIN

R. Dan Tumarkin of Rogatchov (d. 5652) was a chossid of the Tzemach Tzedek and Rebbe Maharash, the brother of the famous Rabbonim of Kremenchug, R. Yosef and R. Tzvi Hirsch Tumarkin. A talmid chacham in his own right, R. Dan was also a very successful businessman. Due to his unimpeachable trustworthiness, he was appointed by the Tzemach Tzedek to serve as main gabbai of Colel Chabad, and all of the money raised for this cause passed through his hands. In his later years he was instrumental in the efforts to prevail upon the Rebbe Rashab to officially accept the nesius of Lubavitch.

After the Tzemach Tzedek's histalkus, R. Dan followed the Rebbe Maharash, rather than the other holy sons of the Tzemach Tzedek. He explained himself:

"The impressive personalities of the different brothers is apparent – their geonus, Chassidus, and avoda – all besides for the youngest, the Maharash, where you don't see anything special. Yet, when you begin talking with him, you see that there isn't an area of Torah that he isn't fluent in. That means that he learns Torah secretly lishma, and Chazal say in Pirkei Avos that such a person is blessed with special powers and secrets."

(ליקוטי סיפורים פרובו חדש ע' 203)

After the printing of the Rebbe Maharash's Likutei Torah L'Gimmel Parshiyos, R. Shlomo Zalman of Kopust disputed a chidush written there that the letters of the 'reshimu' weren't impacted by the tzimtzum. R. Dan Tumarkin stood up for his Rebbe's honor, and he began a weighty correspondence with the Kopuster

Rebbe that lasted over two years.

Although he was defending his Rebbe's position, R. Dan nonetheless wrote to the Kopuster with great respect. While R. Dan was very knowledgeable in Chassidus, the mashpia R. Groineman thought that he "wore a garment too big for him" in debating with the Kopuster. Still, the Kopuster was impressed with R. Dan's understanding of Chassidus, and he wrote that "halevai there should be baalebatim like him in the thousands."

(תורת מנחם חנ"ח ע' 200, המלך במסיבו ח"ב ע' רע"א)

In need of a certain Kaballah sefer, the Rebbe Rashab asked R. Dan to buy it for him. A short while later, a seforim seller came to his city and laid out his items, including this very sefer. Since the price the man demanded for the thin sefer seemed exorbitant, R. Dan figured he'll wait a few days, and when no one buys the unpopular sefer, the man will agree to sell it for less.

Each day, as he passed the man's table, R. Dan would glance to see if the sefer was still there. One day, he was shocked to see that it was gone. When he questioned the seller about it, the seller confirmed that it was sold for the full price to a local water carrier. Hearing that, he approached the water carrier and begged to buy it for the Rebbe. The water carrier refused, even when R. Dan offered to pay him more.

On R. Dan's next visit to Lubavitch, the Rebbe Rashab asked him if he bought the sefer, and R. Dan related what had happened. The Rebbe Rashab smiled and reassured him that the sefer is already in his possession. The identity of that water carrier remains a mystery.

(ש"ת מהר"י תומאקין ע' 44)

A Moment with The Rebbe



A SHLIACH'S MISSION

Argentina's shliach Reb Tzvi Grunblatt's voice quivers when he recalls those trying times. It was 5742 (1982), during the Falklands War, and Argentina was still ruled by the military junta. The economy was collapsing, and Jews were fleeing the country.

Reb Tzvi was despondent. With such a bleak future for local Yiddishkeit, and hard strapped even to pay for copies of Thought for The Week pamphlets, he placed a call to HaRav Chodakov.

Upon the Rebbe's instruction, the mazkirus gave him a loan to help get the Beis Chabad back on

its feet. However, HaRav Chodakov also had an important message to relay:

"The Rebbe told me to tell you, that you were not sent to be an analyst of the political and economic situation of the country. You were sent to do hafatzas haTorah ve'haYahadus, mit bitachon be'Hashem – dissemination of Torah and Yiddishkeit, with faith in Hashem."

"Ever since that phone call," concludes Reb Tzvi, "I don't read any economic or political commentary. It's not my inyan."

(Compass Magazine, Shevat 5777, Page 76)