

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנאש

למען ישמעו • שופטים תשפ"ב • 686
EDITOR - RABBI SHIMON HELLINGER

ELUL (II)

MAKING THE BEST OF THIS TIME

When the Mittlerer Rebbe was five years old, he studied under Reb Ber the *melamed*, in the home of Reb Avraham the doctor. Once he overheard Reb Avraham bemoaning, "We are already far into Elul, but I haven't yet prepared the leeches!" Leeches were used for healing purposes and were only out during the warm summer months.

When the Mittlerer Rebbe came home after *cheder*, he used to spend time in the company of the chassidim who were in the room next to the Alter Rebbe's room. One day he saw them sitting around and talking, when they suddenly began to laugh. Hearing them, the young boy reprimanded them, "We are deep into Elul, you haven't yet prepared the leeches, yet you sit here laughing?!"

And he left the room.

They immediately assumed that this was a *vort* he had heard from his father, the Alter Rebbe, and began to think deeply into its meaning. They concluded that just as leeches are used to draw out a patient's diseased or overheated blood, during the month of Elul one should do away with one's negative desires in preparation for Rosh HaShana.

When word of their discussion reached the Alter Rebbe, he said, "Such is the way of the Baal Shem Tov – to learn a lesson in *avodas HaShem* from every physical thing that one sees or hears. Whoever follows this path and uses all physical things for *avodas HaShem*, will instill in himself and in his descendants a spark of inspiration in *avodas HaShem*."

Chassidim recall: That Rosh HaShana, the floor was wet with tears from the impact of the Mittlerer Rebbe's *vort*, and on Simchas Torah, the shoes of the chassidim were worn out and torn by the exuberant dancing inspired by the Alter Rebbe's promise.

(סה"ש תרצ"ו ע' 5, תר"מ חל"ה ע' 126)

The chossid Reb Foleh Kahn related:

Once, as I was sitting alone, I heard the Rebbe Rashab muttering to himself, "It's Elul in the world and time is just flying away." Hearing these words, a shiver went down my spine.

When I later shared this experience with my fellow chassidim, they all told me, "Don't you understand? The Rebbe was speaking to you."

(שמועות וסיפורים ח"א ע' 145)

During the month of Elul, the Rebbeim would be preoccupied with their personal *avoda*, leaving less time than usual for correspondence. Chassidim would therefore keep their correspondence to a minimum, to allow the Rebbe to prepare for Rosh HaShana.

(אוצר מנהגי חב"ד ע' יא)

CONSIDER

Why would the Rebbeim spend more time on personal avoda during the month of Elul? Is caring for the needs of klal Yisroel not enough of a holy endeavor?

What constitutes the primary avoda during Elul: inner teshuva and cheshbon hanefesh or checking mezuzos and other mitzvos?

PREPARING ONESELF

The month of Elul is called the month of *teshuva*. It is a most auspicious time to make a *cheshbon* and to correct whatever needs to be corrected. For this reason, we sound the *shofar* to awaken us to do *teshuva*.

Though we are assured that during this month HaShem greets us lovingly, nevertheless it is incumbent upon us to reveal those thirteen *midos harachamim* through *davening*, learning and *teshuva*.

(טור או"ח סי' תקפ"א, שיחור"ק תשל"ח ח"ג ע' 333)

In the year תרצ"ז (1937), at the request of the Pupa Rebbe, the Frierdiker Rebbe wrote a letter addressed to all *talmidei yeshiva*, arousing them to prepare fittingly for Rosh HaShana and Yom Kippur:

"The month of Elul is a time for accounting of the past year, when one regrets whatever was negative, and commits to fulfill *mitzvos behiddur*, to be diligent in one's Torah and *davening*, and to cultivate *midos*

toivos. The Baal Shem Tov taught that the *avoda* of Rosh HaShana and Yom Kippur depends on one's *avoda* during the month of Elul and the week of *Selichos*. One's emphasis should be on learning *Chassidus* and other *seforim* that will heighten his *yiras Shamayim*."

As to the *talmidim* of Tomchei Temimim, the Frierdiker Rebbe required that they increase their learning of *Chassidus* and *daven* deliberately. "What matters most is not the study, but the *cheshbon hanefesh* at night and in the morning. Every individual should arouse his friend concerning *midos tovos* and commitment to proper conduct."

(אג"מ מהר"י"צ ח"ד ע' קלא, אוצר מנהגי חב"ד ע' ג-ד)

During the month of Elul one should designate more time for *davening* than usual. The Rebbe writes that similarly in the realm of Torah learning, one should learn those areas of Torah which focus on *avodas Hashem*, and those *maamorim* of *Chassidus* which arouse one to do *teshuva*.

(מט"א סי' תקפ"א סי"א באל"מ, אג"ק ח"ט ע' תלב)

SPECIAL PRACTICES

The chossid Reb Avrohom Pariz was in charge of the *pidyon shvuyim* fund in Lubavitch. One day in Elul, the Rebbe Rashab sent him on a mission to Vitebsk, and requested that while there he should buy a *Tehillim* for him. The Rebbe then added with a smile, "Now is the season for it."

We have a tradition from the Baal Shem Tov, who heard it from his Rebbe, Achiya HaShiloni, that each day of Elul and *Aseres Yemei Teshuvah* we should recite three *kapitlach* of *Tehillim*, concluding the *sefer* on Yom Kippur.

(שמועות וסיפורים ח"א ע' 145, היום יום א' אלול)

During this month, it is the custom of *anshei mayseh* to check their *tefillin* and *mezuzos* and any other *mitzva* that needs attention. The Rebbe urged that this directive be widely publicized.

(מט"א סי' תקפ"א, שה"ש תשמ"ח ח"ב ע' 610)

During the month of Elul and *Aseres Yemei Teshuva* we *bentch* one another with *berachos* for a *kesiva vachasima tova* and *leshana tova umesuka*. This exchange of *berachos*, which should be done both in speech and in writing, increases the *berachos* that *HaShem* bestows upon Yidden.

(אוצר מנהגי חב"ד ע' ט)



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FRESHLY SQUEEZED
FRUIT INFUSED SELTZER



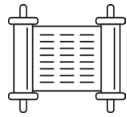
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REUSING A HOT CUP

Can I reuse my cup with remaining droplets to refill with hot water from the urn on Shabbos?

Hot water in the original utensil in which it was heated (*k'li rishon*) has the ability to cook other foods, and doing so on Shabbos is an *issur d'oraisa*. After being transferred into another utensil (*k'li sheini*), it can no longer cook liquid. Hot water poured (*irui*) from a *k'li rishon* is generally treated like a *kli rishon*.

What about the small drops that remain in a cup after use? Can one use such a cup to fill directly from the urn, or must one seek out a dry *k'li sheini* to fill from the urn and pour from it into the wet *k'li shlishi*?

The halacha is that cold liquid is subject to *bishul* even if previously cooked (see article 681), and the drops usually cool down quickly. Yet, *poskim* are lenient based on several reasons:¹

1. There is after all a debate amongst *poskim* whether cold liquid is subject to *bishul*, and although we rule stringently, it seems that this stringency is *miderabanan* and not *mide'oraisa*.²
2. There is no intention to cook the water, and even though it is inevitable (*p'sik reishai*), it is not desired (*lo nicha lei*), since one would prefer that the cold drops not be there altogether.³ Although we do not permit *melacha* because of *p'sik reishai d'lo nicha lei*, here it can be combined with other mitigating factors.
3. The drops are so minimal and have no significance in *bishul*. Although it is prohibited to perform *melacha* even for a partial amount (*chatzi shiur*), these drops are so insignificant some hold it does not constitute *bishul* at all. This can be relied upon here, where there are additional grounds for leniency as well.
4. The Alter Rebbe rules that the bottom substance in a *k'li sheini* is more powerful (*tata'a gavar*) and it can cool off the hot liquid poured into it before it has a chance to cook. It's unclear if there is a minimum amount or if it applies even to a drop of cold water on bottom.⁴

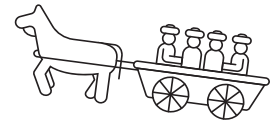
In practice, if one shakes the cup to empty it out, one can refill it with hot water and need not worry if some drops remain.⁵

1. לג' טעמים הראשונים - ראה אג"מ או"ח ח"א ס"א צ"ג.
 2. יש לדון מה שיטת אדה"ו בזה שמצד א' בהלכתא ורבא כתב חשש כרת מצד"ב מזה שמותר להחזיר או להמם אם נאכל מחמת חמימותו משמע שלידן האיסור הוא רק מדרבנן ויל"ע.
 3. ראה שו"ע"ר סי' ש"ו ז"ט שאסור מדרבנן.
 4. ראה שו"ע"ר סי' ש"ח ס"ב.
 5. ראה ס' התמנים הראשון בחלק של בפס"ד של הרב גורליק ע"ה. וראה שבה"ל ח"ו סי' מ"ב שמיקל בתנאי שלפני זה מנער בחוקה.

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

לזכות ולרפואה שלמה
 לר' שמואל הכהן בן פייגא ולתינוק בן יהודית

Our Heroes



R. TUVIA BELKIN

R. Tuvia Belin (5620-5705) was a chossid of the Tzemach Tzedek's grandson Harav Shalom Ber of Retchitza, and later of the Friediker Rebbe. Born in Homil, R. Tuvia was a close talmid of R. Mordechai Yoel Duchman, the famous student of R. Aizel of Homil, and served as a *melamed*. In 5666, he moved to America, where he worked as a *melamed* and gave shiurim in Chassidus. He later moved to Eretz Yisroel where he spent the last years of his life.

R. Tuvia wrote down stories he heard from R. Mordechai Yoel and other Chassidim and sent them to the Friediker Rebbe at his request. Many were published in the second volume of Shemuos Vesipurim, and more will be published in a forthcoming book.

In Vietka, R. Tuvia had a close friend, R. Shmuel Hein, a chassidische businessman, and the two made up never to farbreng without the other.

Once at the Purim seuda, R. Tuvia began twisting R. Shmuel's hat. When R. Shmuel asked what the matter was, R. Tuvia explained:

"In the old days, Yidden wore fur hats without a brim, allowing them to look up to heaven anytime and think about Hashem (*se'u marom eineichem*). Then, the Czar ordered that they must wear a *kasket*

with a visor at the front to block their view of heaven and awareness of Hashem. Still, when one was preoccupied, his hat would slip to the side, and he would see the heavens. That's why the Satan invented the brimmed hat, so that no matter which way you turn it you won't see the heavens."

R. Tuvia once said to R. Yosef Moshe Posen, a Kopuster chossid who served as the rov of the Tzemach Tzedek shul in Williamsburg, "I'm good!" When R. Yosef Moshe expressed his wonderment, R. Tuvia explained, "To me people will say, 'Tuvia, don't be a ...', so I'm not. But no one says that to you!"

R. Yisroel Jacobson recalls R. Tuvia from his days in New York:

R. Tuvia would give a shiur Chassidus every Friday night in the Dekalb Ave shtiebel. In the winter, the shiur would begin at 1 am and continue for 8 hours until 9 am!

When the Friediker Rebbe called for Tanya shiurim in the shuls, R. Tuvia began a shiur in the Watkins Ave shul in Brownsville. He would sometimes stop at my home and it was so enjoyable to talk to a *geshmaker chassidisher Yid*.

(זכרון לבני ישראל ע' קפ)

A Moment with The Rebbe



TELL STORIES

The renowned teacher at Beis Yaakov Yehudah of Detroit, Reb Shmuel Kaufman, had come to the Rebbe concerning a personal matter. However, after addressing his issue, the Rebbe suddenly shifted the conversation to his classroom.

"Do you tell your students stories of *tzadikim*?" the Rebbe asked.

Reb Shmuel replied that he did not, because he considered it a waste of

precious time that could be utilized with learning Torah.

The Rebbe answered, "Telling stories of *tzadikim* is in itself Torah. Tell stories!"

"Indeed," says his former student Reb Leizer Avtzon, "Reb Shmuel became known as a master storyteller, impressing *yiras Shamayim*, Torah values, and good *midos* upon thousands of students."

(As heard from Reb Leizer Avtzon)