

The Weekly *Farbrengens*

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מרכז אנאש

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EDITOR - RABBI SHIMON HELLINGER

REMEMBERING HIM (IV)

IN HIS PRESENCE

Rebbe taught, "Reflect upon three things and you will not come to sin: An Eye that sees, an Ear that hears, and all your actions are recorded in a Book."

(אבות פ"ב מ"א)

In *Tanya*, the Alter Rebbe writes that before fulfilling a *mitzva* we should refresh our awareness of the Presence of *HaShem* and His concern for our performance.

Whenever we do a *mitzva*, *HaShem* (so to speak) sets aside everything else in the physical world and the spiritual realms, and focuses his Sovereignty upon this one Yid who performs the *mitzva*, just as he was concerned with the service of *Adam HaRishon* who was the only human being on the planet. Realizing this will cause a person to serve *HaShem* with awe and fear, as if he were standing before a mortal king.

Although every Yid is born with this latent fear of *HaShem*, it can be a challenging task to uncover it so that it will be felt in one's day-to-day life. To this end a person must meditate upon *HaShem's* all-seeing Presence until he feels it.

(תניא ריש פמ"א ופמ"ב)

A MOMENT OF SILENCE

In the summer of 5743 (1983) the Rebbe urged that in all schools a moment of silence should be instituted, at the beginning of every day. These sixty seconds should be designated to thinking about the Creator and Director of the world, and about performing the universal *Sheva Mitzvos Bnei Noach*. Heeding the Rebbe's call, the President of that time signed a call for the moment of silence. The Rebbe acclaimed this act of the President and wished that all Senators and Congressmen would follow suit. In the coming years the President's call was accepted in many states of America.

Many questions were raised concerning this idea

and the Rebbe addressed and dealt with each of them during the *farbrengens* in the following years, explaining at length the reasoning and the purpose behind this campaign.

At one *farbrengen* the Rebbe explained:

The only way to guarantee that people should follow the straight and just path is to instill in them a faith in the Creator of the world.

In this country many parents do not have the time or patience to educate their children. They discharge their obligation by sending them off to school with tasty sandwiches, giving them spending money for treats, and nice clothing, of course. Education they leave for the school.

parents of their role in educating their children.

(תו"מ תשד"מ ח"ד ע' 2172 ובכ"מ)

The Rebbe made it clear that the Moment of Silence is not a lifeless silence, but rather a purposeful meditation – that the Creator of the world also directs it in every detail. And His involvement includes the child himself, his parents and his friends.

(תו"מ תשמ"ו ח"ד ע' 265)

HOW MUCH TIME?

A non-chossid once asked the Alter Rebbe: *Chazal* say that one should divide his time in thirds between the study of *Mikra*, *Mishna*, and *Gemara*. Now, you say that the study of *Chassidus* fits into the category of *Mikra*. Why, then, do chassidim spend more than a third of their time studying *Chassidus*?

The Alter Rebbe did not respond, and instead steered the conversation to a discussion of this man's business endeavors.

"How much money do you have invested in business?" the Alter Rebbe asked. The man replied that practically all of his assets were invested in the business.

"But don't *Chazal* say that one should invest a third of his assets in business, a third in real estate, and a third he should keep in hard cash?!" the Alter Rebbe challenged.

"Rebbe, you obviously don't know very much about business. That may have worked fine in the old business model, but nowadays, even if you invest everything you own, you're lucky if you break even."

"Aha!" said the Alter Rebbe, "The same is true for the study of *Chassidus*. In earlier times, people didn't have to study so much to acquire a Fear of Heaven. Today, even if one were to study *Chassidus* all day long, *halevai* one should break even!"

(למען ידעו ע' 245)

CONSIDER

Why is remembering the Creator the only way to influence people to be honest?
Does it always work?

And for absurd reasons, mentioning the Creator and Conductor of the world is not allowed in school! As a result, hundreds of thousands of Jewish children and millions of non-Jewish children who are enrolled in public schools do not hear or know anything about the Creator! The only solution to this is to institute a moment of silence at the beginning of the school day, which is designated to thinking about the Creator. This, the Rebbe assured the critics, would influence the rest of the day.

Furthermore, even if children receive the best education at school, it is important that they hear these messages at home as well. As a result of the Moment of Silence children will ask their parents what they are meant to think about at that time, and this question will remind the

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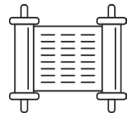
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WINE: THE KING OF ALL DRINKS

When hearing kiddush from someone else, do I recite Shehakol on other beverages?

Halacha considers wine to be chief among all drinks. Therefore, if you recited *hagafen* over wine, that covers any subsequent beverages you drink in that setting, and you needn't recite *shehakol* on them. Additionally, if you drank a *revi'is* of wine and recite *al hagafen*, you needn't make a separate *borei nefashos* after the other drinks.¹

There are two reasons given for this halacha: (1) Due to the prestige of wine,² and (2) because wine earns its own *bracha*.³

Inferior wine or grape juice would qualify for the second reason but not the first. Contemporary *acharonim* therefore debate whether grape juice would exempt other drinks,⁴ and many say that one should avoid entering this doubtful situation.⁵

If you mistakenly recited *ha'etz* over wine, you are *yotzei b'dieved* (since it is a fruit extract), but it's questionable whether the *bracha* exempts other drinks. The exemption of wine's unique *bracha* would not apply, yet the exemption of a prestigious drink is still relevant.⁶

The Mishna Berura holds that if you drank less than a cheekful of wine, it is questionable whether the *hagafen* exempts other drinks, but the Alter Rebbe doesn't mention such a distinction.⁷

Even just hearing the *bracha* of *hagafen* from another (e.g., when hearing *kiddush*) can exempt other drinks, provided that you drank some wine. But if you drank less than a *revi'is* of wine, the other drinks will still require a *borei nefashos* afterward.⁸

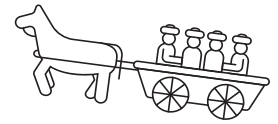
This exemption applies as long as the other drinks were on the table when you made *hagafen*, or if you had in mind other drinks that might show up later.⁹ The exemption is also limited to drinks and not other *shehakol* foods, even liquid-based ones like ice cream.¹⁰

Whenever there is a doubt of exemption, one should recite *shehakol* on a non-drink and cover the beverage, or hear *shehakol* being recited by someone else and be *yotzei*.

1. שו"ע אורח סי' קע"ד ס"ב. סדבה"ג הנדמ"ח סי' קכ"ח שהסתפק בזה. פ"א סכ"א.
2. ראה שו"ע"ר סי' קע"ד ס"א. וראה תוס' הרא"ש ברכות מ"א ע"ב.
3. לבוש סי' קע"ד ס"ד.
4. ראה הליכות שלמה פסח פ"ט הע' 87.
5. ראה שו"ע"ר סי' קע"ד סק"ג ושע"צ שם סק"ח.
6. ראה שו"ת מנחת חינוך סי' קכ"ח.
7. ראה ביה"ל סי' קע"ד ד"ה יין.
8. ראה סדבה"ג פ"א סכ"א. נ"ב סי' קע"ד סק"ג.
9. ראה שו"ע"ר סי' קע"ד ס"ד ובמוסגה.
10. ראה וזאת הברכה לוח הברכות הע' באריכות.

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

Our Heroes



REB SHLOMO LEIB ELIEZROV

Reb Shlomo Yehuda Leib Eliezrov was born in Latvia in Nisan 5623 (1863). His father Reb Eliezer Shimon was a grandson of Rebbetzin Menucha Rochel Slonim, daughter of the Mitteler Rebbe, and he was a chossid of the Tzemach Tzedek. At age ten his family moved to Chevron, where he studied with the famed Reb Shimon Menashe Chaikin, the *rov* there. He married the daughter of Reb Berel Kalisker. He spent a total of seven years in Samarkand, serving as their *rov* and strengthening *Yiddishkeit* there.

In 5762 (1902) he returned to Chevron, and was appointed the *rov* of the Ashknazim. He made trips to Lubavitch to visit the Rebbe Rashab, and assisted with founding the Yeshiva Toras Emes in Chevron in 5672 (1911). After World War I he moved to Yerushalayim, and was appointed by the Frierdiker Rebbe as the *menahel* of Colel Chabad. He passed away on 27 Teves 5712 (1952).

While in Lubavitch, he spent much time with the Rebbe Rashab, who respected him greatly. He would eat at the Rebbe's home, and the Rebbe would honor him to wash his hands for bread before him, so he could watch his *dikdukim* in the *halachos* of hand-washing. After he washed, the Rebbe told

him that he too washes that way.

Reb Shlomo Leib heard many things from the Rebbe Rashab, including the following: One who is careful about the respect and cleanliness of *seforim* will merit that - if he writes a *sefer* - his *sefer* will be kept clean and respected.

(שאלת שלמה ע' 29)

Once Reb Zelig Slonim was very tight financially, and borrowed one lira from Reb Shlomo Leib's *tzedaka* fund to cover the costs of the oncoming Shabbos. When Reb Zelig returned home, he simply could not find the money, and returned to the home of Reb Shlomo Leib. Together they searched for the money, but it was not found. Reb Zelig returned home very broken; not only did he not have money to buy food for Shabbos, but also he had the burden of paying up the loan. Reb Shlomo Leib resolved to take another lira from his own money and although he was old and walking was hard, he went to the home of Reb Zelig and announced happily that he had found the lost money. Reb Zelig was overjoyed. The next morning Reb Zelig found the lost lira on the floor of his home and realized the *chesed* that Reb Shlomo Leib had done.

(שאלת שלמה ע' 32)

A Moment with The Rebbe



THE SOLUTION TO OBSESSIVE STRINGENCIES

A cornerstone of Darkei Hachassidus teaches that being particular with *mitzvos* must be infused with a relationship with the Eibershter. Frumkeit must not become detached from *Yiddishkeit*. When done properly, *halacha* observance is healthy and wholesome.

Reb Yehoshua Mondshine A"H related:

There was a bochur learning in 770, in the year 5727 (1967), who was very particular in following every *halacha* in full. However, as time progressed, his stringencies began

appearing obsessive.

At a personal *yechidus*, this bochur shared his concerns of his compulsive behavior with the Rebbe.

The Rebbes response changed his worldview:

"*Zolst mosif zain in yiras shomayim, vet dos memeila aropfallen,*" you should add in fear of Heaven, and it will go away by itself.

(Moments Archive; Kfar Chabad magazine)