ב"ה

The Weekly Farbrengen

MERKAZ ANASH
מרכז אנ"ש

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POSITIVE EXPOSURE (I)

THE IMPACT OF READING MATERIAL

The *Rambam* writes: *HaShem* commanded us to refrain from studying about an *avoda zara* or its service, for this can cause a person to be drawn after it. Furthermore, anything that can bring someone to question the basis of our *emuna* may not be studied. Since a person's mind is limited, he may think of a question to which he will not find a satisfactory answer, leaving him in doubt about the truth of Yiddishkeit.

(רמב"ם הל' ע"ז פ"ב ה"ב)

Chazal say that whoever reads books of an extraneous nature (*sfarim hachitzonim*) may lose his portion in *Olam HaBa*. The *Rivash* explains that even if he does not believe what is written there, he still forfeits his *Olam HaBa.*

(סנהדרין ק ע"א, שו"ת ריב"ש סי' מה)

The Alter Rebbe rules in Shulchan Aruch: Books which arouse the reader to *taivos* are absolutely forbidden because they incite the *yetzer hara*. People who write or publish such books are counted among 'those who cause others to sin.'

Furthermore, a book or magazine which *contains* forbidden material may not be read at all, for one may come to read the forbidden parts.

(שו"ע אדה"ז סי' שז ס"ל, קצות השלחן סי' קז בדה"ש מג)

SECULAR BOOKS

In תרמ"ח (1888), when the Frierdiker Rebbe was only eight years old, the Rebbe Rashab wrote his first will, in which he directed the *Rebbetzin* concerning the education of their young son.

"Regarding our son *sheyichye*, I request that you watch over him in all matters *begashmiyus* and *beruchniyus*, which nowadays necessitates a special safeguard. Most importantly, he needs to be protected from bad friends, who lack *yiras Shamayim* and an acceptance of the yoke of Heaven. Because of their exposure to inappropriate things, including books and stories written in Yiddish, which many of them read and lend to one another, they can negatively influence others. Much of such literature can *r"l* cause a person to think foreign thoughts when occupied with matters of *Torah*, *mitzvos* and *tefila*. They desensitize and cool down one's enthusiasm in anything holy. May *HaShem* have mercy on us and send *Moshiach* speedily, in our days. *Amen.*"

(חנוך לנער ע' 26)

CONSIDER

How can objectionable reading cool one's enthusiasm in holiness if he does not accept what he reads?

Why should Chassidus protect a person from wanting to engage in secular literature?

During a routine search conducted in the Tomchei Temimim yeshivah, secular books were found among the possessions of some *bochurim*. The Rebbe Rashab was extremely disturbed and was most upset with the bochurim for allowing such a thing to happen. The *mashpia* Reb Groinem and the *chozer* Reb Moshe traveled to the Rebbe's *datche* to reconcile between the *bochurim* and the Rebbe. They asked him: "Since only a few *bochurim* had these books, why then is the Rebbe so upset?"

"What do you mean?" exclaimed the Rebbe. "They are being showered with *Chassidus!*"

(רשימו"ד חדש ע' 175)

In תשי"ז (1957), various secular newspapers were being issued in *Eretz Yisroel*, and the Rabbonim there proclaimed that they were forbidden and not to be read.

When a certain Yid questioned the Rebbe about them, the Rebbe replied: "Concerning the secular newspapers, especially those which contain forbidden material, there is no need to elaborate, for the *Shulchan Aruch* explicitly states that reading them is forbidden, and many proclamations have been recently made in *Eretz Yisroel* against them."

(לקו"ש חכ"ג ע' 363)

The *Chiddushei HaRim* would say that just as an infant whose brothers had died from a *bris* may not undergo a *bris,* even though the danger is doubtful, secular newspapers which have caused more than two Yidden to desert the proper path should not be read by any Yid.

(בואו חשבון ע' כז)

KOSHER TELEVISION?

In a *yechidus* with with R. Moshe Chaim Sapochinsky of Montreal in תשי"ד (1954), the Rebbe lashed out at the challenge of the time – television. At the time, many Yidden considered television to be an innocent provider of kosher entertainment and numerous *frum* Yidden brought it into their homes. The Rebbe explained that the 'kosher' television was not really so 'kosher' and would only spiral further downward. Children would see their parents using it and would watch other programs, and the adults as well would become lax over time.

The Rebbe said that even if one sees a *frum* or even a chassidisher Yid who has a television in his home, one should not learn from him. No one is perfect, and such a person is deficient in this area. No one would want to be blind, though there are successful people with that disability.

The Rebbe concluded: "In the past, Yidden were extremely particular to keep their distance from any negative influences, even avoiding walking near a church or the like, but with television, one brings the church *r"l* into their home! One must know that this is all a test from *HaShem,* to see if we indeed love Him with all our heart. Make sure that you correct this matter in your hometown, and here in particular."

(לקו"ש חי"ח ע' 459, תו"מ חי"ב ע' 192)

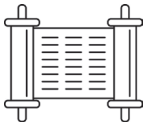
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Way of Life



RABBI CHAIM HILLEL RASKIN

WARMER ON SHABBOS

Can I use a warming cabinet on Shabbos?

A warming cabinet is an enclosed unit, found mostly in institutional kitchens , in which heating elements and a fan circulate warm air around trays of cooked food. It is designed only to keep food warm and generally doesn't get hot enough to cook.[1] (Some home warming drawers can also slow-cook, and those are a separate question.)

Chazal restricted leaving food on a fire before Shabbos, even where its cooking involves no prohibition, lest one stoke the fire to hasten the cooking. Food put in the warmer before Shabbos may stay there, as on any heat source, provided it is at least half cooked (see issue 597),[2] and it is preferable to cover the dial.[3]

Putting food on a fire is forbidden on Shabbos, even if fully cooked and there is no bishul, since putting it on a cooking device looks like cooking. Chazal allowed only returning a pot, under certain conditions, and only on top of a covered fire, never into the oven itself.[4] An oven, even in Shabbos mode, is a place where food is normally cooked.[5] While some are lenient when the food was taken out after Shabbos began, the Alter Rebbe advises against it.[6] Putting food into an oven is forbidden even where it won't reach *yad soledes*.[7]

Yet, a place that isn't used for cooking doesn't have the appearance of cooking (provided there is no actual issue of bishul). Thus, on top of a pot of hot food, one may warm cold, dry food on Shabbos, since that is not how food is normally cooked.[8] Likewise, the Alter Rebbe permits placing food on the top of an ancient oven, which wasn't a place for cooking, or into the compartments of a room stove heater (*kachlen*).[9] In these two cases, something must be placed underneath as a reminder not to stoke the fire.[10] Some contemporary poskim apply the same reasoning to a modern-day warmer, which is likewise not used for cooking.[11]

In practice, food taken out of the warmer may be put back. Some hold that the usual conditions for returning food to a covered fire be observed, by holding on to the pot and intending to put it back, while others hold they aren't necessary .[12]

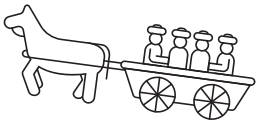
Food that was not in the warmer, such as kugel or challah from the fridge on Shabbos morning, is more debated. Some permit putting it straight into the warmer .[13] Others permit it only on top of a tray of water and food set over the heating element before Shabbos,[14] and still others only if it goes in before a timer turns the warmer on.[15]

In any case, only completely dry food may be warmed; liquid food that has cooled may not be reheated (see issue 681). Of course, the door sensor must be disabled and thermostats circumvented (i.e., opening it when the heating element is already running), or use one with a reliable Shabbos mode.[16]

1. הכשרות למעשה שבת ע' רכה. וראה שו"ת דבר חברון או"ח סי' נ"ט.
2. שוע"ר סי' רנ"ג ס"ט. הכשרות למעשה שם ע' רכה. שו"ת מבי מדרשא ח"ג סי' י"ט.
3. הכשרות למעשה שם. שו"ת מבי מדרשא שם. ובשו"ת דבר חברון שם שאין צריך.
4. שבת ל"ז ע"א. שו"ע או"ח סי' רנ"ג ס"ב. שוע"ר סי' רנ"ג סי"ד וסט"ז.
5. ראה כשרות להלכה ולמעשה (רבינוביץ) ע' 71.
6. שוע"ר שם סי"ט ("כל אדם יש לו להחמיר לעצמו").
7. שוע"ר שם ס"ה וסכ"א.
8. שו"ע או"ח סי' רנ"ג ס"ה. שוע"ר שם סכ"ו.
9. קו"א סי' רנ"ג ס"ק י ("דאינו מקום הראוי לבישול כלל בתחלה ודמי ממש למיחם שעל האש").
10. שוע"ר שם סכ"ו, וסוסי' רנ"ט ("והוא הדין לתוך הקכלי"ן צריך דבר המפסיק").
11. שו"ת דבר חברון שם. הכשרות למעשה שם ע' רכה. וראה שו"ת מבי מדרשא שם.
12. הכשרות למעשה שם ע' רכו הע' יב. וראה רמ"א סי' רנ"ג ס"ב. שוע"ר שם סכ"ו.
13. שו"ת דבר חברון שם.
14. שו"ת מבי מדרשא שם, ע"פ שו"ע סי' רנ"ג ס"ה. ושם, שבמקום צורך מותר גם ע"י נכרי.
15. כשרות להלכה ולמעשה שם.
16. ראה הכשרות למעשה שם ע' רכו הע' יב, וע' רכז (לענין תנור). שו"ת מבי מדרשא שם בסופו.

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

Our Heroes



R. AVROHOM LEVIK SLAVIN

R. Avrohom Levik Slavin was a chossid of the Rebbe Rashab and the Frierdiker Rebbe. Born in Rogatchov in 5651, he was orphaned from both parents at a young age. He came to Yeshivas Tomchei Temimim in Lubavitch at age 14, and was placed straight into the Zal due to his advance level of learning. He served as a rov in Bobroisk, and in 5677 was sent by the Rebbe Rashab to Georgia (Gruzia) to open *chadorim* and *yeshivos* and raise the local level of Torah knowledge and observance. He lived in various cities in Georgia until he was arrested by the Communists for his activities in 5701. He was sentenced to 8 years in Siberia and passed away there.

For twenty-four years, R. Avrohom Levik led the Georgian communities, until one woman decided to take revenge against him. The woman, who had been married, left her husband for another man. R. Avrohom Levik pressured her to accept a get and she agreed if the husband paid her a large sum. When the husband didn't pay up, she blamed R. Avrohom Levik and reported him to the NKVD.

The day before his arrest, a Yid with inside information disclosed that they plan to arrest him soon. R. Avrohom Levik's son offered him to relocate to another town, but he refused to abandon the shlichus placed upon him by the Rebbe Rashab.

After his passing, his family asked the Frierdiker Rebbe what day to observe as his *yahrtzeit*. The Rebbe told them that being a *shliach* of the Rebbe Rashab, they should observe the day of the Rebbe Rashab's *yahrtzeit* – Beis Nissan.

(זכור לאברהם ע' 70, 80)

A Moment with The Rebbe



'I HAVE FOUND IT HELPFUL IN MY OWN LIFE'

Yakov Hanoka was a twenty-six-year-old student studying physics at Penn State University who had developed an intrigue and thirst for Yiddishkeit. With the Rebbe's guidance, he spent a year learning in yeshiva before the Rebbe instructed him during a yechidus to return to university and complete his PhD in physics.

"At that time, I had a lot of problems keeping an order to my day," Hanoka recalled. "I would stay up very late learning and reading, and the next day my meals would be irregular."

During a yechidus, the Rebbe emphasized how important it is to maintain a regular daily schedule, to eat at the same time every day and to do everything at its proper time.

"Then the Rebbe added something special, a bit of a personal touch," Hanoka relates. "He told me, 'I have found this to be very helpful in my own personal life.'"

(A Chassidisher Derher, Issue 48, p. 52.)