

The Weekly *Farbrengens*



למען ישמענו • אחרי-קדושים תשפ"ו • 876
EDITOR - RABBI SHIMON HELLINGER

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.

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

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)

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 התועודות ע' 295)

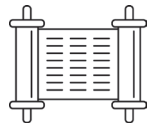
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BRIS POSTPONEMENTS

When is the *bris* delayed because the baby is yellow?

When a baby appears to be ill, we do not perform the *bris* until he recovers. The Rambam explains that matters of danger override everything, because a *bris* can always be done later, but a life cannot be restored once lost.¹

Shulchan Aruch distinguishes between two categories of illness. If the baby has a general illness affecting his whole body (e.g., fever), we wait until he recovers and then count an additional seven complete (24-hour) days before the *bris*. If the illness is localized to one limb or one area (e.g., eye ailment), the *bris* may be done as soon as he is healed.² If a baby is underweight and there is no broader medical issue, the *bris* is delayed only until he reaches the appropriate weight.³

One of the most common reasons for postponing a *bris* is jaundice. Chazal already noted that *milah* can be dangerous for a baby who appears yellowish, and the Shulchan Aruch codifies this concern.⁴

Jaundice reflects elevated bilirubin in the blood, often because the liver is functioning less efficiently in the newborn period, but it can also indicate illness or other medical issues. Doctors evaluate jaundice by checking the bilirubin level, but halacha also pays close attention to the baby's appearance and overall condition. A baby with mild jaundice that is already peaking and beginning to improve may be treated differently from a baby whose jaundice is still rising.

At certain levels, the *bris* is postponed until the jaundice clears, and at higher levels, the baby is treated as having a more serious whole-body condition, requiring a full seven days after recovery.⁵

Halacha views jaundice more strictly than the medical community does, and a doctor's reassurance is insufficient. The final decision must be based on a proper halachic assessment of the baby's condition by the *mohel*.⁶

Poskim discuss a baby who seems well but is still receiving medication. Some are more lenient, while others maintain that active treatment itself is a reason to delay the *bris*.⁷

When there is any real concern that a baby is not fully healthy, we delay the *bris* until he is ready.

1. משנה שבת קל"ז ע"א. רמב"ם הל' מילה
פ"א ה"י"ח.
2. שו"ע יו"ד סי' רס"ב ס"ב.
3. ולהעיר מאג"ק חל"א ע' קח לגבי תינוק
פחות משש פונט.
4. ראה שבת קל"ד ע"א ושו"ע יו"ד סי'
רס"ג ס"א.
5. וראה שיחת השבוע גל' 1397 בשם
הר"ד' דווארקיין (עד דרגה 10 מלים
בדומה. מ-10 עד 15 ממתנים שהצהבת
טרד למטה מ-10, ומלים מיד. למעלה
מ-15 נקרא 'חולה בכל גופו' וממתנים
עד שתדרד למטה מ-10, ואח"כ עוד ז' ימים
שלמים מעל"ע).
6. ראה שו"ת מנחת יצחק ח"ג סי' קמה.
שו"ת שבט הלוי ח"ט סי' רז. שו"ת ציץ
אליעזר ח"ג סי' פא. שו"ת משנה הלכות
ח"ג סי' קעו.
7. ראה צי"א ח"ג סי' פ"ב אות ג'. ומנגד
שו"ת משנה הלכות ח"ב סי' קס"ט.

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



REB MOSHE VILENKER

Reb Moshe Vilenker, a great *chossid* of the Alter Rebbe, was unique in his ability to grasp and discover depths in Chasidus. The Rebbeim spoke extremely highly of him, describing Reb Moshe as having attained very lofty levels in *avodas Hashem*. Eventually, he also became a *chossid* of the Mitteler Rebbe.

miss any words in Maariv or Krias Shma Sheal Hamita due to his great ecstasy. He went around on such a high for about two weeks, until he returned to his regular self..."

The Frierdiker Rebbe quotes the following in the name of Reb Moshe Vilenker: One of the achievements of the Alter Rebbe was the *takana* of *mikvah*, which was widely accepted by all *chassidim*.

He then explained its application in the daily *avoda* of a *chossid*: The walls of a *mikvah* are essential to it, unlike a *sukkah* whose walls are only there to serve the *s'chach* (which is why it is not obligatory to have four complete walls). The walls of a *mikvah* must be complete; one crack creates a *shaala*. Similarly, every *chossid* must have 'walls', limiting how much he can express himself, and whom he can let in to his world.

The Rebbe writes in *Hayom Yom*: For three years, Reb Moshe Vilenker prepared himself for his first *yechidus* with the Alter Rebbe. Then he remained an additional seven years in Liozna to apply what he had discussed in *yechidus* into actual *avodah*.

Reb Aharon Strasheler told the Tzemach Tzedek, "After his first *yechidus* with the Alter Rebbe, Reb Moshe was so engrossed in thinking about the Rebbe's words, that he asked two young *chassidim*, Sholom Yanovitsher and Chaim Droier, to make sure he does not

A Moment with The Rebbe



THE ZIONIST INDEPENDENCE DAY

Following the miraculous victory in the Six Day War, the Rebbe called for recognition of the miracle, and for expression of gratitude to Hashem by increasing in mitzvos observance.

the mitzvos of the one who preformed the *nes*. Instead, we find that it has enhanced the feeling of '*Kochi v'otzem yodi*' (my own might and the strength of my hand). In fact, even the *mesiras nefesh* of the fighters is not being emphasized. And this is despite the fact that high ranking officers have admitted that this was the hand of Hashem..."

However, someone took this to mean that perhaps the Rebbe was giving room for a change in policy towards Yom Ha'atzmaut, the Zionist Independence Day. This individual even suggested to the Rebbe, that the Rebbe's longtime opposition to saying *halel* on this day, can now be revised.

The Rebbe continued regarding the *minhag* of saying *halel*, stating that these are *brachos l'vatala* (in vain), and expressed disappointment, that "the situation is painful and reckless, where underqualified individuals express halachic opinion, vilify the great rabbonim who have prohibited making the *bracha* and disrespect them. And no one seems to care or protest..."

The Rebbes responded sharply, writing that there is no room for change in approach, especially considering the way the victory has been celebrated.

"After such a miracle, one would expect the celebrations would be by adding in

(*Igros Kodesh*, Vol 25, p. 257)