

# The Weekly Farbrengens



למען ישמעו • בהעלותך תש"פ • 570  
EDITOR - RABBI SHIMON HELLINGER

## THE FINAL STRETCH (III)

### COMING CLOSER

The Mezritcher Maggid taught that during the time of *golus* it is easier to connect to *HaShem* than when the *Beis HaMikdash* stood. In fact it is even easier during the Three Weeks, when the *Beis HaMikdash* was destroyed.

Reb Elimelech of Lyzhensk explained this surprising statement by means of an “incredible and sweet *marshal*” that he once heard from the Maggid:

A close friend of the king once invited the king to come to a special feast in his home. The king of course turned down his warm request, since it is unbecoming for a king to leave his palace, apart from exceptional circumstances and extraordinary requests.

It once happened that the king was on the road and night was approaching, so he ordered his convoy to stop at a modest hotel in a nearby village. Although it was nothing like his magnificent palace, he was willing to spend the night there, provided that it was clean.

Similarly, in the times of the *Beis HaMikdash* one had to refine himself to lofty levels in order to acquire *ruach hakodesh*. But today, when the *Shechina* is wandering in *golus*, it will rest wherever it can find a home, so long as it is clean of sin.

The Koznitzer Maggid quotes the Mezritcher Maggid as finding an allusion to this in *Eicha*, which says, “All those who pursued her (רודפיה) caught her between the boundaries (*bein hametzarim*).” At the straightforward level of *pshat*, that *possuk* simply describes the nations’ pursuit of the Yidden during that three-week period. Yet it can also be understood to refer to the special ability of Yidden to pursue *HaShem* (רודף י"ה) during this somber time.

(אור תורה אות שצט, נועם אלימלך כא ע"א, עבודת ישראל ר"פ מסעי)

### STUBBORN SERVICE

The Rebbe Rashab once said:

In this era of the “footsteps of *Mashiach*,” it

is essential for a person not to follow his understanding, since mortal reason is often misleading. Rather, we should observe the Torah out of a simple and unquestioning faith in *HaShem*.

(אג"ק מוהרי"צ ח"א ע' תפח)

### CONSIDER

During the time of *bein hametzarim* is *HaShem* more hidden or accessible? Can it be both?  
How does *pnimiyus haTorah* pierce the darkness of *galus*?

In the time of the *Beis HaMikdash*, when the Divine Presence was openly manifest, the Divine sparks that had fallen into the *kelipos* were sifted and elevated as a matter of course: the *kelipos* spontaneously became null and void, losing their separate identity as they became incorporated in the forces of holiness, just as a candle becomes lost in a great flame. Moreover, Yidden delighted in their divine service on account of the intense revelation of *Elokus* in the *Beis HaMikdash*, and by nature they were drawn to it.

In the time of *golus*, by contrast, a man’s *avoda* is motivated mainly by the attribute of *Netzach*, conquest. This involves battling and standing firm against all the internal and external forces that hinder anyone who seeks to draw close to *HaShem*. Indeed, the attribute of *Netzach* is aroused specifically when one is challenged by obstacles.

Another characteristic motivated by the attribute of *Netzach*: Even when one does not derive delight from the pleasant flavor (*taam*) of his service, he persists in his service notwithstanding, in a way that transcends intellectual delight and understanding (*lemaala mitaam vadaas*).

(אור התורה שיר השירים ע' ככד)

The Frierdiker Rebbe once said:

We are living in *ikvesa diMeshicha*, the era that can hear the approaching footsteps of *Mashiach*. We are, so to speak, the “feet” – our *avodah* is based on simple, unwavering *emuna*. What matters most is not how well developed are our intellectual attainments and our *middos*, but that we stand firmly on our “feet,” not retreating, and conceding nothing. For sure one should be *mekarev* others to *Yiddishkeit*, but without giving ground. If you’re standing on the tenth step and the other fellow is on the first step, you shouldn’t go downstairs towards him. Rather, stretch out your hand and draw him up towards yourself.

(סה"ש ת"ש ע' 36)

Before he passed away, Moshe Rabbeinu was shown all the generations of the future. When he gazed upon our spiritually poor generation, whose comprehension of *Elokus* is close to nothing, and yet despite all of its difficulties Yidden in this generation fulfill Torah and *mitzvos* and *daven* with a *chassidishe geshmak*, with *bitachon* and simple *emuna*, he was so utterly overawed that he felt less worthy than them.

(סה"מ תקס"ב ע' נא, סה"מ קונטרסים ח"א ע' 106)

### FINAL FORETASTE

There are two explanations as to why *pnimiyus haTorah* was revealed precisely in these last generations before *Moshiach*: (1) Since the darkness of *galus* is thickening, an ever more brilliant light is required to pierce it. (2) It is a foretaste of the Torah’s secrets which will be fully revealed in the Days of *Moshiach*.

Though the first reason emphasizes the lowly state of our generation, while the second highlights our privilege of being granted a glimmer of the future revelation, they are not in contradiction. The essential power of *pnimiyus haTorah* is expressed specifically in lighting up the heavy darkness at the end of *golus*.

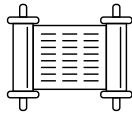
(לקו"ש חט"ו ע' 282)

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SHABBOS KEY

Can I wear a Shabbos belt over my shirt?

The prohibition of carrying on Shabbos does not include clothing or ornaments. Throughout the ages, Yidden have sought ways to carry a house key as part of their garments to allow them to take it outside.

To simply hang the key on a garment (belt, bracelet) does not suffice, since the key serves no purpose and it simply being carried. However, if it is an integral part of a garment without which it wouldn't hold, it is considered a part of that garment for the duration of Shabbos.

One method of using it in a belt was to replace the tooth of the buckle—that goes through the hole—with a key. Another option, according to some poskim, was to wear a decorative silver key. A recent and more convenient method is to fashion a home-made belt out of elastic or string, and instead of tying the two ends directly to each other, they are securely attached to the two sides of the key, so that the key is what holds them together (some require two holes in the key to make it more dedicated for this purpose). Multiple keys can be made part of the belt in this manner using snap hooks.

This "Shabbos belt" must be worn in a way that a regular belt is sometimes worn. Thus, if that garment already has a belt or one's shirt is tucked in, the Shabbos belt should be used on a different garment. Alternatively, one can unbutton some of the shirt buttons and use the Shabbos belt to hold the shirt closed.

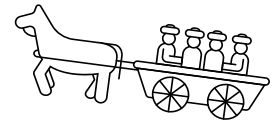
Must you unlock the door while wearing the belt or may you take it off to unlock?

If the lock has a keyhole that completely penetrates the door, the keyhole is a reshus hayachid, and one standing in the public domain must unlock the door while wearing the belt. Most modern-day locks don't penetrate, though one must take the key out and put it back on before actually opening the door.

When hiding a key in a building hallway or hotel lobby where an eruv chatzeros was not made, the key must not be transferred into the home and the key must be removed from the keyhole before opening the door. However, the key may be carried freely within the shared area, provided that it was left there before Shabbos.

- 1. ראה ארוחות שבת ח"ג בירורי הלכה סי' י"ז (ובהמשך הדברים שם מתייחס לטענת הערמה).
2. ראה ארוחות שבת פכ"ח סקנ"ט.
3. ראה שו"ע סי' ש"א ס"ח וראה שש"כ פ"ח סנ"ב שאין למחות בידו. וראה ביה"ל ד"ה בזה, וראה משנ"ב א"ח סי' ש"א סקמ"ב ושעה"צ ס"ק ל"ח.
4. שני חורים - בשם הרב מארלאו ע"פ לשון אדה"ז שם "כעין זענקל"ל". ויש שהצריכו גם לקשור עכ"פ צד אחד של המפתח בקשר של קיימא כדי שיהי' "קבוע שם... בשבת".
5. ראה שש"כ פ"ח סמ"ט. וראה הע"ב גליון תשמ"ב מה שדנו בנושא זה.
6. ראה שו"ע סי' ש"א סמ"ב.
7. ראה שש"כ שם סמ"ח.
8. ראה שו"ע סי' שמ"ו ס' י"א, שש"כ פ"ח ס"ג. וראה שם בהע"ר ט"ש שאפילו פי המפתח נק' מקום פטור למעשה אין לעביר מורה"ר לרה"י דרך מקום פטור.
9. שש"כ פ"ח סנ"ג.

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



R. MICHOEL DER ALTER

R. Michoel Beliner was known as R. Michoel der Alter, since he was old enough to remember the Tzemach Tzedek when his beard was still blond. He was trained in the ways of Chassidus by R. Peretz Chein. For many years, he was the mashpia of the town of Nevel, but in his later years the Rebbe Rashab appointed him as a mashpia of Tomchei Temimim in Lubavitch. He was a great oved and his ahavas Yisroel was extraordinary. He passed away on the 28th of Cheshvan, תרע"ב (1911).

R. Michoel would annually teach the maamar "Ani Ledodi" in Likutei Torah, where it discusses how a Yid should be bothered by the distance of his neshama and its source in Hashem as a result of wrongdoing. The maamar says that if it doesn't bother a person, it is a sign that he is, G-d forbid, totally disconnected, like a detached limb that cannot feel.

When R. Michoel would reach this passage he would burst into tears. His students were deeply affected and would continue to recount it for years to come.

(זכרונותי (שונוקין) ע' 63)

R. Michoel would say, "If there was only one esrog in the world, and only one Jew could use it, and it was given to me, I

would give it away to another Jew."

He explained that Hashem's will would be fulfilled no less through a different Jew doing the mitzva. He would not be that selfish to be the only one to fulfill the mitzva, in order to accumulate olam haba for himself.

Once, as R. Michoel was in the midst of saying Kerias Shema, a youngster with torn shoes passed by him and R. Michoel hinted to someone to take care of the child.

When asked why he couldn't have waited until after Kerias Shema, he replied that the whole point of Kerias Shema is to nullify oneself to Hashem and by extension to every Jew and be ready to sacrifice even one's spirituality for this aim.

(המשפיע ע' קל"ד)

When R. Michoel was sick, the doctors recommended that he drink plenty of hot water. R. Michoel would not bother himself with the nuisance of getting the water and heating it up. Only when his students came to visit would he go through the trouble as a gesture of hachnasas orchim, and as a secondary result he would drink some himself.

A Moment with The Rebbe



CHAVRUSA REQUIREMENTS

Reb Motel Rivkin, a businessman and an activist, also served as a member on the Beis Rivkah school board. He recorded the following in his memoirs:

It was during a period in my life when I was very busy with my business endeavors, that I asked the Rebbe for a bracha that I should attain menuchas hanefesh (inner calm).

The Rebbe advised me, "Set up a chavrusa for forty-five minutes a day."

The Rebbe continued, "Truthfully, you

should learn more, but since you are preoccupied with Beis Rivkah, forty-five minutes will have to suffice."

Then the Rebbe stipulated two conditions for the success of the learning.

(1) That the study take place outside my home.

(2) That I pay the chavrusa for his time.

Indeed, I set up a chavrusa with Harav Yehuda Kalman Marlow, with whom I learned every evening.