

# The Weekly Farbrengens

  
**MERKAZ ANASH**  
 מרכז אנאש  
 875 • לחמן ישמעו • תזריע-מצורע תשפ"ו •  
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## PATIENCE FOR ALL (I)

### ENDLESS TRANQUILITY

Chazal remind us, "One should always be humble and patient like Hillel, and not impatient like Shammai."

Two people once made a bet: whoever managed to anger Hillel would receive four hundred zuz. Friday afternoon, while Hillel was bathing in preparation for Shabbos, one of the men tried to irritate him. He passed by the door of the great sage and called out with *chutzpa*, "Is Hillel here? Where's Hillel?" Hearing him, Hillel dressed, went outside, and asked how he could help.

"I have a question to ask," said the man. "Ask, my son," Hillel prompted.

This was his question: "Why are the heads of the Babylonians round?" To which Hillel answered, "My son, you have asked a great question. It's because they don't have skillful midwives."

The man left, waited a while, then returned, calling out once again, "Is Hillel here? Where's Hillel?" Hillel once again dressed and went outside and asked how he could help. "I have a question to ask," the man said. "Why are the eyes of the Tarmodayim bleared?"

Hillel listened patiently and replied, "My son, you have asked a great question. It's because they live in sandy places."

Then a third time. "Is Hillel here? Where's Hillel?" Hillel again put on his robe and asked, "My son, what do you require?"

The new question was: "Why are the feet of the Africans wide?" "My son, you've asked another good question," Hillel tolerantly replied. "It's because they live in watery marshes."

The man continued roughly, "I have many more questions to ask, but I'm afraid you may become angry." Thereupon Hillel sat down before him and said, "Ask all the questions you have."

As if he was unaware, the man asked, "Are you the Hillel who is called the *Nasi* of the Yidden?" "Yes," Hillel replied. The man retorted, "If that is you, may there not be many like you!"

"Why, my son?" "Because I have lost four hundred zuz because of you," he replied.

"Always be careful of your moods," Hillel answered.

"You can lose four hundred zuz this time, and yet lose another four hundred zuz - but Hillel will never take offense."

(מסכת שבת ל"א ע"א)

### PATIENCE BROUGHT THEM CLOSE

A *goy* once approached Shammai and asked, "How many Torahs do you have?" "Two," Shammai answered, "The Written Torah and the Oral Torah."

"Regarding the Written Torah, I believe you," replied the *goy*, "but not with respect to the Oral Torah. I want you to convert me on condition that you teach me only the Written Torah."

Shammai scolded him and sent him on his way.

When the *goy* approached Hillel with the same request, he accepted him as a *ger*, teaching him on the first day, "*Alef, beis, gimmel, daled*." The next day Hillel changed the order of the letters. "But yesterday you didn't teach them to me like this," the *ger* protested. "Then you need to rely on me, don't you?" explained Hillel. "Then rely upon me with regard to the Oral Torah as well."

### CONSIDER

*How did Hillel muster such patience to these strange questions?*

*Why didn't Shammai display patience to the three gerim?*

*Was he not interested in bringing them close?*

On another occasion, a different *goy* asked Shammai to convert him on condition that he teach him the entire Torah while he stood on one foot. Shammai pushed him away with the ruler in his hand. When the same *goy* approached Hillel, he was told, "What is hateful to you, do not do to another. That is the entire Torah, while the rest is an explanation; go and learn it."

Another *goy* once passed by a *beis midrash*, and heard the *melamed* teaching his pupils about the garments of the *Kohen Gadol*. The *goy* told Shammai, "I want to convert on condition that you appoint me as *Kohen Gadol*." Shammai pushed him away with the ruler in his hand.

When the *goy* went to Hillel with the same request, Hillel asked him, "Can any man be appointed as a king if he is not knowledgeable in the workings of government? Go and learn how the government functions..."

So the *goy* sat down and began to study Torah - but when he came to the *possuk* stating that a stranger who approaches the *Mishkan* will die, he asked, "To whom does this apply?"

He was told, "Even to Dovid, the king of the Yidden."

The *goy* thought, "If *Bnei Yisroel*, who are called the firstborn son of *HaShem*, have this written about them, how much more so must it apply to a mere *ger*, who comes along now with his staff and traveling bag!"

He later returned to Shammai and asked, "How could I possibly have been fit to be a *Kohen Gadol*? Isn't it written otherwise in the Torah?" He then returned to Hillel and exclaimed, "O humble Hillel! May *brachos* rest upon your head for bringing me under the wings of the *Shechina*!"

Some time later the three *gerim* met and each one told his story. Together, they concluded, "Shammai's impatience sought to drive us out of the world; Hillel's humility brought us under the wings of the *Shechina*!"

(מסכת שבת ל"א ע"א)

A man once asked Rav to teach him Torah. Rav took him in and began by teaching him the *alef-beis*. As soon as he said "*alef*," the man immediately challenged him: "Who says that's an *alef*?" When Rav taught him *beis*, he did the same, so Rav chased him out angrily.

The man then repeated his performance with Shmuel. Shmuel grabbed him by the ear until he cried out, "My ear!" "Who says that's an ear?" Shmuel challenged.

"Everyone knows that's an ear!" the man retorted. "Here too," Shmuel told him, "Everyone knows that this is an *alef* and that's a *beis*."

Sitting down humbly, the man was now ready to study Torah.

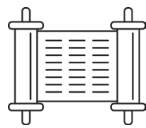
(קהלת רבה פ"ז)

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## BRIS TIMING

### What time of day should a bris be held?

The mitzvah of *bris milah* is to circumcise a Jewish boy on the eighth day after his birth. If one neglects to do so on that day, he loses the opportunity to fulfill this mitzvah in its proper time and transgresses each day one leaves him uncircumcised.<sup>1</sup> The Rebbe references the thirteen covenants associated with *milah*, and that even Moshe Rabbeinu was held accountable for delaying his son's *bris* for a short while.<sup>2</sup>

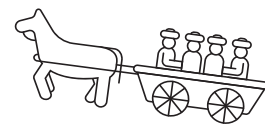
A *bris* may not be performed at night, and one must wait until after sunrise. Halachically, the entire day is valid for performing a *bris milah*. Still, the principle of *zerizim makdimim lemitzvos* applies, and a *bris* is ideally held right away in the morning.<sup>3</sup> Some *poskim* mention *chatzos* as the latest preferable time, and the Rebbe is quoted as encouraging it to be done before *chatzos*.<sup>4</sup>

Yet, some hold that for the sake of "*b'rov am hadras Melech*" — the glory of Hashem being magnified through more participants — it is sometimes appropriate to delay the *bris*.<sup>5</sup> The Rebbe explains that although *zerizus* usually takes precedence, *bris milah* can be an exception since it was accepted with joy and is meant to be performed joyously,<sup>6</sup> and waiting until more can attend will enhance the celebration. Indeed, the participation of friends and family increases the simcha, while their absence can cause disappointment. This is especially relevant when the gathering later in the day serves as a *farbrengen* that strengthens *yiras Shamayim*.<sup>7</sup>

If the baby was born during *bein hashmashos* (twilight), the *bris* is postponed to the next day to ensure that the eighth day is definite. If he was born during *bein hashmashos* on Friday evening, the *bris* must also be pushed off to Sunday — since "*uvayom hashmini yimol*" applies only when the eighth day is certain, not doubtful.<sup>8</sup>

1. שו"ע יו"ד סי' רס"א ס"א. וראה שו"ע"ר סי' רמ"ט ס"ו. חכמת אדם כלל קמט ס"ב.  
2. ראה אג"ק חכ"ד ע' שצ"ו.  
3. ראה מגילה כ ע"ב. שו"ע יו"ד סי' רס"ב ס"א ונו"כ.  
4. פת"ש יו"ד שם סק"ב. וראה ערוה"ש סי' רס"א ס"ח (ויש  
מקומות שמאחרין עד אחר חצות היום והוא עוון פלילי"). וראה שבח הבריית ע' 48 הע' 12 בשם ר"ל גראנער.  
5. שו"ת בנין שלמה ח"ב סי' י"ג.  
6. שבת קל ע"א.  
7. אג"ק ח"ד ע' קנד.  
8. שו"ע יו"ד סי' רס"ב ס"ד-ה.

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



## R. ZALMAN ZEEMER

R. Zalman Zeemer was of the greatest *chassidim* of the Alter Rebbe. He was an incredible *maskil*, used by the Rabbeim as a prime example for in-depth understanding of *Chassidus*. He travelled to many places to teach *Chassidus*, and served as Rov in the town of Zeemer and later in Denenburg and Krislava, where he is buried. One of his *talmidim* was the esteemed *chossid* R. Hillel Paritcher.

A number of factors brought R. Zalman to *Chassidus*. One of them was as follows: R. Binyamin Kletzker, a great *chossid* of the Alter Rebbe, once visited R. Zalman's town for Shabbos *Zachor*. As the *parsha* of *Amalek* was read from the Torah, Reb Zalman noticed strong emotions of hate and disgust on R. Binyamin's face, something that he had never witnessed before. R. Binyamin's *davening* also made a deep impression on him. After *davening*, he approached him and asked, "Could you tell me what evil *Amalek* caused you that you hate him so much?" R. Binyamin said, "Our Rebbe explained what *Amalek* is all about." "Could I meet your Rebbe?" R. Zalman inquired. R. Binyamin

sent a letter with Reb Zalman to R. Meir Refael's asking him to accept the young man and send him to Liozna.

(רשימ"ד החדש עמ' 235)

The Alter Rebbe would recite *Chassidus* for the older and newer *Chassidim* separately, and was very particular that neither group should attend the other's *Chassidus*. R. Zalman, already a seasoned *chossid*, wanted very much to attend the "*yungeh Chassidus*." He asked his roommate in Liozna—a newer *chossid*—to notify him when he is called to a *maamar* so he could sneak in. That afternoon R. Zalman was napping, and when heard about the *maamar*, he rushed out without washing *neggel vasser*. When the Alter Rebbe entered the room he fervently exclaimed, "What's this? Without *neggel vasser*?" R. Zalman quickly escaped.

(רמ"ח אותיות אות פ"א)

Before his passing, R. Zalman said that he could account for every second of his life for the past seven years.

(רמ"ח אותיות אות כ"ו)

## A Moment with The Rebbe



### HOW TO SHARE THE REBBE'S TORAH

When the Rebbe's Chiddushim U'Bu'rim B'Shas were first published, the bochurim were excited. The volume, which contained weighty Nigleh sichos reworked in the style of popular Torah seforim, would introduce the Rebbe's Torah to the broader frum world.

A group of bochurim contrived an idea and submitted it to the Rebbe. They would distribute the new sefer free of charge - on behalf of the "Library of Tomchei Temimim 770" - to all yeshivos in America. As well, they would mail it to *rabbonim* and *roshei yeshiva*, along with a letter requesting payment

according to their means.

"This is not the right approach at all," the Rebbe responded. "Only authors who are in need of income and cannot promote it in a respectful manner do that..."

"The trodden path," the Rebbe wrote, is for "the bochurim to immerse themselves (*kochen*) in learning - including these seforim - and then meet the [*roshei yeshiva and rabbanim*], speak with them properly in learning, and mention the sefer. This should be obvious."

(Likkut Ma'anos Kodesh 5742 p. 22)

לעילוי נשמת

מרת מוסיא בת ר' אברהם ישע' ע"ה שטראקס

נפטרה כ"ה אדר תשפ"ד