

The Weekly *Farbrenge*



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COMMUNICATING PATIENTLY (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 התוודויות ע' 295)

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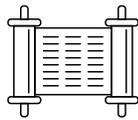


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SHACHARIS BEFORE A FLIGHT

I have a flight to catch – should I daven before sunrise or on the plane?

Min haTorah, one may recite shema after alos hashachar (dawn), since a significant minority of people rise at dawn, yet Chazal necessitated waiting until it is light enough to recognize an acquaintance from six feet (mishayakir), when most people rise. One who may not be able to recite shema later (e.g. he is going to sleep after being up all night), or may not be able to say the first posuk later with proper concentration, may recite it after dawn.1

Tefilah (shmoneh esrei) corresponds to the korban tamid which may technically be brought starting at dawn. Nevertheless, l'chatchila one should begin shmoneh esrei at sunrise (netz) and not earlier,2 though b'dieved he is yotzei, and in a time of need one may l'chatchila daven shmoneh esrei from dawn.3

Birchos hashachar may be said upon awakening after midnight (but hanosen lasechvi after dawn unless one actually heard a chicken crow).4 Korbanos (parshas hatamid onward) must be after dawn, when a korban may be brought.5 Tallis and tefillin may be donned earlier, but he is not yotzei then and their brachos may only be said after mishayakir.6 Pesukei dezimra may be said before dawn,7 (though according to kabbalah they should be with tallis and tefillin,8) and while Ahavas Olam may be said before dawn, Yotzer Or ("Creator of light") must be after mishayakir.9

In summary: One who must rush in the morning, may reach yishtabach by meshayakir and recite the brachos on tallis and tefillin between yishtabach and kaddish when handling them.10 Shmoneh esrei should ideally be after sunrise, but it can be earlier in case of need (especially if he will thereby daven with a minyan11).12

Practically, one should rather daven before sunrise than on a plane where it is difficult to concentrate. But if he isn't able to say shema after mishayakir before his flight, he may daven while sitting on the plane.13

1. תפילתו לפני משיכיר) ובאג"מ מ"ט ס"ו, אלא, אלא שמביה"ל ס"י נ"ח ד"ה זמן משמע שעדיף שיניח אז תפילתו שיניח עם ברכה. וראה כ"ה החיים ס"י כ"ה ס"ז שיש מעלה להניח הט"ו לפני שמתפלל אבל יש לעיין במקרה כזה שמצד ההלכה אין מצוה בשעה זו.
11. כן נראה לפי שתפילה בציבור היא מצוה דרבנן (שוע"ר ס"י צ' ס"י"ו וראה שו"ת בדי הארון ס"י ב') ושמו"ע לאחר נץ היא "מצוה לכתיולה" (וראה ילקו"י תפילה ס"י פ"ט ס"י"ד שסב"ל שעדיף להתפלל ביחידות ומה שלקט שם בעניין זה). וכן י"ל ששמו"ע לפני נץ עדיף מתפילה לאחר זמנה (שעה רביעית).
12. ובשעת דוחק גדול ע"פ שוע"ר שם ובס"י נ"ט ס"א יכול להתפלל אחרי עלות ולומר ברכת יוצר אור וברכה על הטו"ת אחרי משיכיר.
13. ראה שוע"ר או"ח ס"י פ"ט ס"ט ועל הנוהג עכשיו. ובס"י צד ס"ו שאם אפשר יעמוד בכריעות ובג' פסיעות. ובס"י שטוב שלחזור להתפלל בתורת נדבה. וכן מובא בהליכות שלמה ע"י צה לגבי מטוס כיון שא"א בענין אחר, אבל כשאפשר בענין אחר אין להתייר. ובאג"מ או"ח ח"ד ס"י כ' שגם כשאפשר לעמוד בגלל כל ההפרעות במטוס עדיף לשבת ולעמוד לכריעות.

1. שוע"ר או"ח ס"י נ"ח ס"ב וס"ו (ברית, לוויה, תפילה ארוכה). ובאג"מ או"ח ח"ד ס"ו (ציאה לעבודה).
2. משום שנא' (תהלים ע"ב, ח) יראוך עם משמוגו'.
3. שוע"ר ס"י פ"ט ס"א.
4. אבל אם לא ישן צריך לחכות לעלות - שוע"ר או"ח ס"י מ"ז ס"ט סידור רבינו ד"ה ברכות השחר, קצוה"ש ס"ה ס"ו ובה"ש סק"ד.
5. שוע"ר או"ח ס"י א' ס"ט (מהדר"ב) ס"י מ"ח ס"א (וראה מהדר"ב ס"א ס"ג שפרשת תרוה"ד אפשר לומר בליה - וכה בסידור רבינו).
6. תפילין - שוע"ר ס"ל ס"ג. טלית - שוע"ר ס"י י"ח ס"ב וס"ו, ובסידור רבינו שזמנה משיכיר חבירו.
7. משנ"ב ס"י נ"ח ס"א ביה"ל ד"ה זמן קר"ש.
8. כ"ה החיים ס"י פ"ט ס"ג וסק"ג ובס"י כ"ה ס"ז (והוא סב"ל שיניח תפילין לפני הקרבות אבל מנהיגו להניחם באיזהו מקומן).
9. שוע"ר ס"י נ"ח ס"ו (ושם משיכיר בין תכלת ללבן, וראה סידור סוף הל' ציצית שמשיכיר הוא אותו זמן). ובנוגע לאהבת עולם ראה משנ"ב ביה"ל שם.
10. שוע"ר או"ח ס"י נ"ג ס"ו וס"י נ"ד ס"ג - והש"י יברך לפני ישתבח. וראה אג"מ או"ח ח"ד ס"ו (רק שם מדבר במקרה שאומר שמע או שמסיים



REB GERSHON BER PAHARER

Reb Gershon Ber's father passed away while his mother was pregnant with him, and he was named after his father. A short time later his mother passed away as well and he was raised by his relatives. Eventually, he was taken in by his uncle Reb Abba der Lebediker, a chossid of the Alter Rebbe who brought him close to the ways of Chassidus. In the year 5609 (1849), Reb Gershon Ber met Reb Hillel Paritcher and became his talmid. Reb Gershon Ber became a mekushor to the Rebbe Maharash and then the Rebbe Rashab. The Rebbe Rashab appointed him as a shadar to the cities in the Kherson region where he would collect money and chazer Chassidus.

of him, "Yungerman, yungerman! Remember to tell your children that Hu levado ve'ein zulaso - There is nothing else but HaShem."

(מפי חסידים, חסידים הראשונים ח"ב ע' 14)

Once, Reb Gershon Ber sat with his fellow chassidim and expressed his gratitude to Hashem for all that had passed over him:

"As a child under my mother (his father had passed away before he was born), my life was surely good. Then, after my mother passed away, my uncle took me in, and that too was good. Then, my uncle passed away and the community took charge of me, and was also good.

"When I grew older, the community handed me over to a craftsman to learn a trade (craftsmen were known to treat their apprentices harshly), and that was good as well. Then, I became one of the yungeleit who served Reb Hillel Paritcher, and that is surely good. After that, I became a melamed and I earned a living, and that's good (melamdim were actually paid a meager salary and lived very poorly). Finally, I merited to become a Shadar for the Rebbe Maharash and the Rebbe Rashab, and that is definitely good.

"I must therefore not be ungrateful R"L, and I should rejoice and thank Hashem for His kindness and mercy."

(רשימו"ד חדש ע' 852)

The chossid Reb Mendel Gurary was once traveling by train to his hometown, Kremenchug. The trip was days long and he was desperate for company, so he set about searching the cars for a Yid with whom he could converse. After some time, he spotted a figure in the corner wrapped in a blanket. Sensing that this was what he was looking for, Reb Mendel approached the figure and lifted the blanket. Sure enough, inside was the eminent chossid Reb Gershon Ber Paharer. He was awake, but deep in thought, meditating on some concept in Chassidus.

Reb Gershon opened his eyes and exclaimed to the chossid in front

A Moment with The Rebbe



THE MEANING OF POSTPONING

The Rebbe constantly expressed a sense of urgency: to immediately get to work, to promptly act upon a hachlota, to bring Moshiach now.

When they wrote their conclusion to the Rebbe, the Rebbe's sharp response was not long in coming: "In today's age, any concept of waiting merely means that for now there is a certainty that nothing will be done. It has no other value."

There was once a meeting between various Lubavitcher activists regarding a certain matter. After discussing the issue, the group decided to withhold any decision, to wait for matters to develop, and then to take action.

(Handwritten answer in Klein-Lazar Teshurah, Sivan 5766)