

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנאש

למען ישמעו • אחרי תשע"ט • 512
EDITOR - RABBI SHIMON HELLINGER

LOVING EACH OTHER (I)

A FAVOR FOR WHOM?

The Rebbe Rashab once said: "When one Yid does a favor for another – in *gashmiyus*, and even more so, in *ruchniyus* – the *Eibershter* says: "Through this, My intent in creating the world was fulfilled!"

(ס"ה ש"תש"ה-תש"ו ע' 99)

The Frierdiker Rebbe related:

My father, the Rebbe Rashab, once sent me on a mission to assist one of *Anash*, a businessman. Upon returning, I entered my father's study and informed him that I had fulfilled my mission faithfully, and even beyond the requirement.

My father then told me: "You are mistaken. You're not doing a favor for that man, but a favor for yourself. The improvement in that person's situation came from *HaShem*. By choosing to be the messenger you have done *yourself* a favor. As *Chazal* say, 'More than the householder does for the pauper, the pauper does for the householder.'

"In the year 5640 (1880), when anti-Semitism reawakened in this country and pogroms were incited in many cities, my father, the Rebbe Maharash, traveled to Petersburg to deal with the situation. He had connections with influential ministers, and in a few days he found ways to have the pogroms stopped. But to give this move a public face, the ministers suggested that a respectable group that included enlightened and wealthy individuals should visit the interior minister and the head of the senate.

"Now, in his public activities my father did not reckon with the wealthy or enlightened, and they were therefore hostile towards him. He therefore called a meeting of such individuals in his hotel suite and presented them with his plan that they should choose from amongst themselves a group of men who would join him on his next visit to the ministers. One of the participants spoke up: 'We are not pawns that can be played around with. If we are important people, then our opinion must always be taken into consideration, and if not, then now too you can manage without us!'

"My father replied: 'I am certain that as it says in the *Megilah*, 'salvation will arise for the Yidden from somewhere else.' If you aren't interested, it will be someone else – but you will lose out.'

Upon concluding the story, my father, the Rebbe Rashab, said to me: "We must always remember that with whatever good we do, we are doing *ourselves* a favor. When we recognize our true selves, our *neshama*, we do a favor with an entirely different *chayus*. We must remember with complete faith that 'salvation will arise for the Yidden from somewhere else,' but then 'you,' meaning the ray of *neshama* in the body, 'and your father's home,' meaning the essence of the *neshama* above, 'will be lost.' We must not lose out on the great *zechus* to be *HaShem*'s messenger by doing a Yid a favor!"

(אג"ק ר"י צ"ח ד"ד ע' מו)

CONSIDER

How can we do a favor with genuine concern knowing that the favor will anyways get done?

Why will true love bring us to intuitively know what the other person needs?

CARE AND CONCERN

Describing to his chassidim the true meaning of *ahavas Yisrael*, Reb Dovid of Lelov told them the following:

"I once heard a peasant ask his friend, 'Do you love me?' and the other answered that he loved him very much.

The first peasant continued, 'Do you know what I need and what's hurting me?' His friend retorted, "How am I supposed to know?"

The first replied, 'If you truly loved me, you

would know for sure exactly what I'm missing and where I'm sore.'"

(אגדה ומחשבה ביהדות ח"א ע' 21)

The legendary chossid Reb Hendel was renowned for his love of another Yid. His greatest pleasure was to invest tremendous effort in helping someone.

When his fellow chossid Reb Shraga Feivish Zalmanov fell ill and was instructed to drink fresh milk daily, Reb Hendel would rise before dawn, make the long trip to acquire a small jug of milk, return home and boil it, and then deliver it to the patient.

And when a fire once broke out in Lubavitch, Reb Hendel stood on the side and cried bitterly, saying, *Yiddishe gelt Brent...* – "Yiddishe money is burning." He was so pained by this loss that he became ill and soon afterwards passed away.

(ס"ה ש"תש"ב ע' 99)

Reb Michoel *der Alter*, the revered elder chossid, used to exert himself to the utmost to free *temimim* from conscription to the czarist army. Once, when a certain *bochur* had already been drafted and dispatched, Reb Michoel went to ask the Rebbe Rashab what could be done. In response, the Rebbe Rashab showed him a letter in which this *bochur* reported that he had organized a regular *minyan* in the town in which he was serving and asked that a *sefer Torah* be sent to him.

Reb Michoel had an answer: "That's the *Eibershter*'s business. Our job is to do our best to get him freed!"

(מרשימות רש"ב נוטיק)

The Rebbe reminded us that when doing a favor for another Yid one must completely eliminate any personal interests and think only about that other person. Only then can one truly fulfill the command to *love* another Yid as one's self.

(לקו"ש חכ"ז ע' 148)



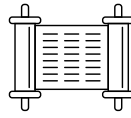
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COUNTING THE OMER

I remembered during bein hashmashos that I didn't count the night before. What should I do?

The proper time to count the omer is at the beginning of the night, right after tzeis hakochavim (nightfall), so the counted days will be complete (temimos). Still, one may count until alos hashachar (dawn) with a bracha.1

Although halachically one may count during bein hashmashos (twilight), our custom is to wait until nightfall. If one is in a minyan that davens maariv before sunset, he should discreetly not count with them and wait to count later. The minyan should be reminded to count again after nightfall (without a bracha) or at least see to it that by shacharis the minyan should recite the sefira again without a bracha. If it is after sunset (thus bein hashmashos), he should count with the minyan without a bracha and stipulate that it be valid only if he forgets later; otherwise, he doesn't want to be yotzei so he could count with a bracha later.2

If one missed one night of counting, some hold that all the days of omer are dependent one on another, thus one doesn't fulfill the mitzva by continuing to count. Others, however, view each night independently and hold that he should continue counting with a bracha.3 In practice, one should continue counting without a bracha in line with the rule safek brachos l'hakel.4

If one missed counting at night but remembered the next day, he should count then without a bracha. Since some hold that the time for counting is only at night, the bracha by day is doubtful and omitted. He may nonetheless continue to count in the evenings with a bracha as now it is twofold doubt (sefek sefeika): firstly if day counting is valid, and even if it isn't, there are still many opinions that hold each night is independent.5 If one is uncertain whether he counted the night before, he continues to count with a bracha for the same reason (a twofold doubt).6

The time of bein hashmashos is doubtful as to which day it belongs. By rabbinic mitzvos, one may after-the-fact consider it part of the previous day, thus one may daven mincha if they didn't yet do so, and one may place an eruv tavshilin.7

There is dispute whether the mitzva of sefiras haomer in the absence of the omer offering is de'oraisa or d'rabanan and the Alter Rebbe rules that the primary opinion is that it is d'rabanan.8 Therefore, if one remembers during bein hashmashos that he didn't count, he should immediately count the sefira of the previous day (without a bracha) and he may continue the following nights with a bracha. If one is in doubt whether it was still bein hashmashos, he should consult a rav who is familiar with zmanim.9

If one remembered after saying hamapil, he should still count the omer, for we rely on the view that the bracha is about sleep in general and not on one's own sleep (see issue 474).10

1. שו"ע סי' תפ"ט ס"ג, וראה בסידור אדה"ו הל' ספה"ע. 2. ראה שו"ע סי' תפ"ט ס"ב, ומנהיגו באג"ק ח"י"ט ע"ב. 3. שו"ע סי' תפ"ט ס"ג. 4. שו"ע סי' תפ"ט ס"ד, ולהעיר שיש חסידים שהורו שימשך לספור עם ברכה אבל מהשמעות משיחות הרבי לא נשמע הכי' ראה למשל לקו"ש ח"א ע' 270; ח"ב ע' 54. 5. שו"ע סי' תפ"ט ס"ג וסכ"ד. 6. שו"ע"ר שם סכ"ה, וראה לקו"ש ח"ז ע' 466. 7. ראה שו"ע אדה"ו סי' תקכ"ז ס"ט, ופסקי הסודר סדר הנכנס שבת. 8. שו"ע"ר סי' תפ"ט ס"ב, רק שיש להעיר שבכל זה כותב אדה"ו שם שתקנו כעין של תורה ולכן יש לדמותו יותר אפשר להתיר.



REB LEVI YITZCHAK OF BERDITCHEV

Reb Levi Yitzchak of Berditchev was born in the year ת"ק (1740). After his chassunah, he went to study from the Maggid of Mezritch. He served as the Rov of the city of Berditchev and was one of the most famous Rebbes. Reb Levi Yitzchak was known as the "saneigor" (advocate) of Yidden, always finding merit in every situation. He was niftar on the 25th of Tishrei, תק"ט (1809).

curtain, and then present his request at an appropriate moment. From his hiding place, Reb Mordechai could watch Reb Levi Yitzchak's assiduous avoda.

First, the tzaddik sat at a table in dveikus as both gabboim inserted spoonfuls of food into his mouth, with only small portions of it actually being eaten. The meal was soon over and the elderly tzaddik was laid down on a bed. His gabboim sat near him, one at his head and the other at his feet, and they simultaneously read from Mishnayos and from Zohar respectively. The tzaddik was deep asleep, yet every so often he would stop them and correct their reading. After a short while Reb Levi Yitzchak rose and washed neggel vasser.

Reb Mordechai Liepler was active in pidyon shvuyim and freeing young men from serving in the Czar's army. Eventually, the government found out and planned to arrest him, so Reb Mordechai hurried to the Alter Rebbe for a bracha. At that time, the Alter Rebbe's granddaughter had just married the grandson of Reb Levi Yitzchak of Berditchev in Zhlobin, and Reb Mordechai arrived during the week of sheva brachos. When he presented his request, the Alter Rebbe advised him to approach his mechutan, the Rov of Berditchev.

At that moment, Reb Mordechai came out of his place and asked for a bracha. At first Reb Levi Yitzchak told him off for endangering his life by being involved in activities which opposed the government, but upon hearing that it was at the Alter Rebbe's instruction he conceded, "If so, you are righteous in your case. Go in peace!" And that is what happened.

(מגדל עז ע' קסז)



BROAD TORAH KNOWLEDGE

"Why are the bochurim not baki in Shas (proficient in the entire Talmud)?" the Rebbe questioned 770's rosh yeshiva, HaRav Yisroel Yitzchok Piekarsky.

had mastered the first six blatt of Gemara Gittin b'iyun (in depth), with all the classic commentaries, using only the afternoon seder. This was, by any standard, an accomplishment.

Reb Yisroel Labkovsky related:

The Rebbe responded, "It's time to discuss with the kolel faculty why you have learned only six blatt in a month."

When I studied at the Rebbe's kolel in 5727 (1967), I utilized my time well. At that time, we all prepared monthly reports of our progress to hand in to the Rebbe.

(Heard from Reb Meilach Zwiebel; Labkovsky Teshurah, Tammuz 5775)

I wrote that during one month I