

The Weekly *Farbrengens*

MERKAZ ANASH
מרכז אנאש

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SEEKING GUIDANCE (II)

RECEIVING HADRACHA

Chazal say that one who is knowledgeable in Torah but did not receive guidance from Torah scholars is reckoned an ignoramus. Since he has not been taught the principles according to which one should approach Torah scholarship, he is likely to apply incorrectly that which he has learnt.

(סוטה כב ע"א)

In a letter to a certain *eltere chossid*, the Frierdiker Rebbe pleads with him to *farbreng* with the younger *chassidim*: "Guidance in *Chassidus* can only be transmitted from one *chossid* to another, just as one candle is lit from another. It has been the practice of *Anash* throughout the generations to devote time to hearing a rich *vort* from *eltere chassidim*.

"My father, the Rebbe Rashab, praised this practice and once told me, 'This practice has produced true *chassidim*! In whom will you find the meaty essence of *Chassidus*? Only in those who, like humble disciples, cleaved closely to *eltere chassidim* (*shimshu es ziknei hachassidim*). Their perceptions are distinctively superior. Many think that *Chassidus* is *haskala*, scholarship; that is a mistake! *Chassidus* is recognizing how *Elokus* permeates everything. And this recognition was always brought about through the *eltere chassidim*.'"

(אג"ק מוהרי"צ ח"א ע' תרטו)

The Frierdiker Rebbe related: *Chassidim* would often ask *eltere chassidim* to explain to them the meaning of the words they had heard from the Rebbe at *yechidus*.

Reb Hillel Paritcher writes: Whoever wants to walk in the paths of *Chassidus* must be connected to the *tzaddik* of the generation, such as the Rebbe. In addition, one needs to have an elder *chossid* who will teach him and explain the Rebbe's teachings and *Chassidus*. This will enable the *chossid* to see and hear *Elokus*.

(סה"ש תש"ב ע' 123, מגדל עז ע' שנג)

GUIDED THINKING

The *Tzemach Tzedek* would often direct *yungeleit* to the eminent *chossid*, Reb Hillel Paritcher, to be guided in the ways of *Chassidus*. Reb Hillel in turn would entrust each newly-arrived *yungerman* to the hands of two elder *yungeleit*, who in addition to explaining the basics of *Chassidus*, would most importantly tell him *sippurim* about the Rebbeim and about *chassidim* of earlier generations. They would retell each story numerous times, until it penetrated the *yungerman* and he knew its details well. They would then ask him what lessons – in refining one's *middos*, in *yiras Shomayim* and *hashgacha protis* – could be learned from the story. They would urge the *yungerman* to toil, as one does in serious study, to find the lessons, and they would help him in his search. Finally, they would tell him what lessons they had been told by their own *madrich*, Reb Hillel.

CONSIDER

Why specifically because *Chassidus* is a 'recognition' does it require guidance from *eltere chassidim*? And had it been scholarship?

Why is it impossible to be a self-made *chossid*? How does the story of "*sam sapozhnik*" express this?

On the first three *Shabbosim* of a newly-arrived *yungerman*, Reb Hillel would relate a *sippur* in addition to the teachings of *Chassidus* that he delivered every *Shabbos*. After the *sippur* they would all sing *niggunim*, and then discuss the lessons to be derived in *avoda* of the heart and the mind.

Reb Hillel explained the reason for this procedure: "The beginning of *avoda* is '*Adam ki yakriv mikem*' – a person has to offer of himself to *HaShem*. Those words appear at the beginning of *Sefer Vayikra*. However, in order that one should know that he is an *adam*, and how an *adam* should conduct himself, the *seforim* of *Bereishis* and *Shmos*, which are mostly *sippurim*, come first."

(אגרות קודש מוהרי"צ ח"ד ע' נ"א)

Reb Groinem, the revered *meshpia* in Lubavitch, would invest time and effort to hear what *eltere chassidim* had to say, and would go to wherever he could hear a *gut vort*, an insightful teaching. Whenever an *elterer chossid* visited Lubavitch, Reb Groinem would visit him and listen to what he had to say.

(רשימו"ד חדש ע' 264)

One *Yom-Tov*, at a *seuda* with his *chassidim*, the Frierdiker Rebbe related the following.

When a *chossid* is actively involved in his *shlichus* he is *mekushar* to the Rebbe. His entire being is bound to the Rebbe. He walks like a *chossid*, eats like a *chossid*, and sleeps like a *chossid*. However, this is only true of *chassidim* who have a mentor and accept guidance. If, however, one is his own teacher and guide, the above does not apply.

The Rashbatz would tell the story of a Russian non-Jew who found a pair of *tefillin*. Grabbing them by the straps, he headed for the market to sell his new *metzia*. A *yid* walking by was shocked to see a non-Jew holding *tefillin* by the *retzuos* and dragging the *batim* on the ground.

He asked him in astonishment, "Where did you get those?"

The non-Jew responded arrogantly, *Ya sam sapozhnik!* ("I myself am a cobbler!"), as if to show off his craftsmanship by claiming to have made them himself.

The Frierdiker Rebbe concluded, "The lesson is self understood..."

(סה"ש תרח"צ ע' 264)

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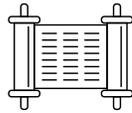
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GOOD NEWS.



BRUSHING HAIR ON SHABBOS

Can I brush or comb my hair or *sheitel* on Shabbos?

It is prohibited on Shabbos to detach hair from one's skin due to the *melacha* of *gozez* (shearing). Doing so with scissors is prohibited *min haTorah*, and plucking by hand is prohibited *midrabanan*.¹

Shulchan Aruch rules that one may not comb their hair on Shabbos since some hair will inevitably be detached in the process. Although this isn't one's intention, it is prohibited under *psik reisha*, an inevitable outcome.² Thus, if the brush is soft and won't necessarily pull out hairs, it would be permitted.

However, a second reason is given that when a person brushes their hair, they inherently want to detach loose hairs (*miskaven*). Thus, even if it isn't inevitable, it would still be prohibited *min haTorah*. One should therefore be stringent not to brush hair even with a soft brush.³

If one wishes merely to slightly straighten and organize their hair, or to comb a new baby's hair,⁴ they may do so with a soft brush that won't inevitably pull out hairs, since in this case it is clearly not their intention to detach any hairs. It is proper to designate a brush specifically for Shabbos to mitigate the issue of engaging in a weekday activity (*uvdin d'chol*).⁵

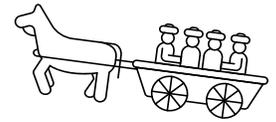
Additional *melachos* that can come into play with hair or *sheitels* are *boneh* (building) and *tikun kli* (fixing). Spraying one's hair or *sheitel* with mousse to keep it in place is a form of "building" or "fixing."⁶ Brushing a *sheitel* that isn't otherwise fit to be worn is an issue of "fixing."⁷

On the other hand, the *melacha* of *gozez* isn't applicable to *sheitels* where the hair isn't attached to skin. *Poskim* debate if there is any Shabbos prohibition in causing hairs to detach from the net, and some hold the prohibition of *koreia* (ripping) may apply.⁸

In practice, if the *sheitel* is fit to be worn even without brushing, one may brush it in a manner that doesn't necessitate that hairs will detach.⁹

1. ראה שו"ע ר"ר אור"ח סי' ש"מ ס"א-ב.
2. שו"ע אור"ח סי' ש"ג סכ"ז, וראה שש"כ פ"ד ס"ג.
3. משנ"ב אור"ח סי' ש"ג סקפ"ו.
4. ראה שלמי יהודה פ"י ס"ג.
5. משנ"ב אור"ח סי' ש"ג סקפ"ו.
6. ראה קצרה"ש סי' קמ"ג בדה"ש ומברשת הם מוקצה.
7. ראה קצרה"ש סי' קמ"ג בדה"ש ומברשת הם מוקצה.
8. ראה שלמי יהודה פ"י ס"ג.
9. קצרה"ש סי' קמ"ו הע"ב כ"א.

Our Heroes



KOZHNETZER MAGGID

Reb Yisroel Hofshstein, the Kozhnetzer Maggid, was born in Poland around the year 5497 (1737). His father Reb Shabsi lived in Apta, and was a simple bookbinder who did not come from a distinguished family. Reb Yisroel was a *talmid* of the Mezritcher Maggid and Reb Elimelech of Lizensk. He settled in Kozhnetz and became a *maggid*, giving sermons and inspiring the people to *teshuva*, in the path of *Chassidus*. He was known for his greatness in the capacity of Rebbe. He passed away on *Erev Sukkos* 5575 (1814). He wrote many *seforim*, including *Avodas Yisroel*.

Shechina and forgot his promise. However when I come to the World of Truth, I will not forget! Listen *Yidden*, I will not forget! I am announcing and proclaiming that I will not enter *Gan Eden* until *Moshiach* comes!"

Shortly before his passing the Maggid told his son, "I don't have a body anymore." His son held him by the hand and said, "Father, I feel that you do have a body!" To this the Maggid answered, "That is because you are touching me with your body, therefore you feel it a body..."

(תורת שלום ע' 211)

The Rebbe Rashab related:

On the last *Rosh Chodesh* before his passing, during the meal the Kozhnetzer Maggid began to speak about the passing of *tzadikim* and then began to scream, "Why is *Moshiach* taking so long to come? The *tzadik* of *Berditchev* promised to storm up all the holy *neshamos* in *Gan Eden* to bring *Moshiach*, but the *Berditchever* is immersing in the rivers there, having pleasure from the shine of the

The Kozhnetzer Maggid was a great admirer of the Alter Rebbe and his manner of teaching *Chassidus*. He himself would learn a *perek* of *Tanya* every day while wearing *Rabeinu Tam's Tefilin*. When asked once why he does this, he responded, "You should know that the author can say *Torah* for *Moshiach*. The *Tanya* is a *sefer* of *Gan Eden*."

(נהרי אש ע' ריג)

A Moment with The Rebbe



THE ULTIMATE POINT

As a general sees off his troops, while also as a father sees off his children, the Rebbe would *bentch* the *shluchim* before they set off on their holy work.

Reb Nossan Gurary, before leaving on *shlichus* to Buffalo, NY, merited a *yechidus* together with his wife a"h. The Rebbe *bentched* them with *hatzlacha* in their *shlichus*, and in making a *dira bitachtonim*.

Then the Rebbe concluded, "*Di nekuda hapnimis fun altz, chassidische nachas fun di kinder* - The ultimate point of everything is to have *chassidische nachas* from your children." (As heard from Reb Nossan)

Reb Yitzchok Dovid Groner, the *shliach* to Australia, recorded a similar *bracha*. As he went in for a 5 Tammuz 5733 (1973) *yechidus*, the Rebbe instructed him about various activities in *Eretz Yisroel*, Belgium and Australia.

After these matters of global Jewry were seen to, the Rebbe said to him:

"*Un du, un di balaboste, zolen tzukumen tzum nekuda hapnimis, nachas, chassidische nachas fun di kinder* - And you and your wife should reach the ultimate point, *nachas, chassidische nachas*, from your children." (*Teshurah Telzner, Adar II 5774*)

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