

The Weekly *Farbrengens*

MERKAZ ANASH
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SEEKING GUIDANCE (III)

LEARNING FROM THEIR WAYS

Chazal teach that a person should associate himself with Torah scholars as much as possible, for thus he will learn from their ways.

The author of *Sefer HaChinuch* writes that connecting to *talmidei chachomim* upholds the entire Torah, and is a strong foundation to help the *neschama*. A person who is ordinarily in the company of *talmidei chachomim* will be held back from transgressing, *chas veshalom*. As Shlomo HaMelech writes, "He who goes together with wisdom will become wise."

(רמב"ם הל' דעות פ"ו ה"ב, ס' החינוך תל"ד)

Surprisingly, the Torah identifies Elisha HaNavi not as the foremost disciple of Eliyahu who received Torah teachings from him, but as "the one who poured water over the hands of Eliyahu." From this we see that serving *talmidei chachomim* is even more valuable than learning from them. Besides the *zechus* of helping them, it is specifically through such contact that one can receive guidance on how to live one's daily life.

(ברכות ז ע"ב, מחזור ויטרי תכט)

The Frierdiker Rebbe related: During the time of the *Tzemach Tzedek*, one could find *eltete chassidim* visiting Lubavitch year round. The younger *chassidim* would service them ("*shimush*"), and this enabled them to watch the *eltete chassidim* daven, eat, learn and interact with others.

Very often this would impact the young *chassidim* even more than their own study of *Chassidus*. As Chazal say, "Being of service to Torah sages is superior even to Torah study," for study produces a learned person, whereas *shimush* produces an *oved HaShem* and a *chossid*.

(לקו"ד ח"ד ע' תרפח)

On another occasion the Frierdiker Rebbe related: In the past, *yungeleit* would spend time in the close company of *eltete chassidim*. The *eltete chassidim* would repay the gratitude that they owed to their own *madrichim*, by now relaying to

the *yungeleit* what they had received many years earlier. This contact is what made a *chossid*; this contact is what made a true *chassidische* gathering.

(סה"ש ה"ש"ת ע' 354)

CONSIDER

How does one receive guidance through serving the *eltete chassidim*? Why can't it be acquired from hearing them teach Torah?

VITAL DIRECTION

In תש"ט (1949) the Frierdiker Rebbe bemoaned the fact that young *chassidim* were lacking guidance. It is unfortunate, he said, that the young *chassidim* refrain from observing the *eltete chassidim* who themselves had learned to appreciate the preciousness of an *eltete chossid*. Even a *talmid* who is successful in his studies and in his own character refinement needs a great deal of *shimush* before he is fit to guide others. As *chassidim* were wont to say, "An *eltete chossid* has more mellow sense than a *yungerman* who is a *maskil* and an *oved*."

In my youth I saw how the really young *chassidim* were delighted when an *eltete chossid* took an interest in them. It did not matter whether the budding *chossid* was told a warm word or a stern one, since he knew that it was preparing him to be able to absorb the *Chabad-chassidische* education into the very roots of his soul.

With such a *chinuch*, the *chassidische* child rose from level to level, enabling him in time to raise his own *Chabad-chassidische* family.

(לקו"ד ח"ג ע' 1006)

In the winter of תש"י (1950), the Frierdiker

Rebbe discussed the necessity for *chassidische* guidance. He said: "Nowadays, many *chassidim* are completely off track. It is often the loud youngsters, lightheaded and spiritually insensitive, who arrogantly jump to the head table, and thus they remain naked - without a knowledge of *Chassidus*, and even without *middos tovos* and a *geshmak* in *davening*. For, as the age-old *chassidic* saying goes, 'Everyone needs *chinuch*, even a Rebbe who is the son of a Rebbe and the grandson of a Rebbe.' "

(סה"ש ה"ש"ת ע' 350)

The Rebbe Rashab told his son, the Frierdiker Rebbe: One must spend time in the close company of elder *chassidim* (*raibn-zich arum eltete chassidim*). When I was younger I would spend time with Reb Shmuel Ber and Reb Chaim Ber during the few weeks that they spent in Lubavitch. I then spent three-quarters of a year applying what they spoke about.

(רשימות היוג"ב ע' תסא)

STUDYING THEIR CONDUCT

Reb Michael Beliner, the legendary *mashpia*, is fondly remembered by oldtimers from Lubavitch as Reb Michael *der Alter* ("old Reb Michael"). When he grew frail, the yeshiva administrator suggested to the Rebbe Rashab that he no longer be paid a salary. The Rebbe told him, "In my eyes, the fact that the *bochurim* can gaze at him is worth a salary. He is an image of an *alter chossid*."

(Incidentally, some *chassidim* understood that phrase to intimate that Reb Michael was equal in standing to a vintage *chossid* of the *Alter Rebbe*....)

(לשמע און ע' 103)

One storekeeper in the town of Lubavitch would close his shop every Monday and Thursday morning so that he could go and hear the elder *chossid* Reb Hendel saying *VeHu Rachum* through his tears.

(לשמע און ע' 011)

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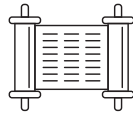
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GOOD NEWS.



VOWS OF CHILDREN

Do vows of children carry weight in halacha?

For most areas of Torah and halacha, adulthood is reached by boys at age 13 and by girls at age 12. For matters involving Torah obligations, such as writing tefillin, physical signs of maturity must also be verified, while for obligations midrabanan, such as tefila betzibur, we rely on the chazaka that a child at that age has the necessary physical signs.

An exception to this rule is the area of nedarim. Already in the year preceding reaching the age of maturity (mufla samuch le'ish), the vows of a boy or girl who are aware in Whose sake they are vowing, take effect and are binding on others as well. Vows of younger children aren't binding even if they understand the concept of vowing to Hashem, but they should be reprimanded to not get in the habit of making vows. If they vowed in a small matter that causes no hardship, they should be compelled to observe the vow.

A minor isn't qualified to separate challa or teruma. According to one view, this is derived from the term "ish" (man) written by teruma, and this would preclude the designation of any minor. (When all the Jews lived in Eretz Yisroel and the obligation to separate challa was a Torah obligation, it required a mature adult. In the current age, when the obligation is midrabanan, the chazaka is sufficient.)

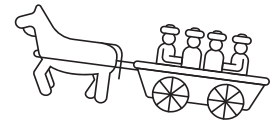
Another view is that the disqualification of a minor is because these designations require daas and thought (as the posuk says "v'nechshav lachem"), and since a minor lacks daas, his actions aren't reflective of his thought. Accordingly, when a child is within a year of maturity, his designation of challa or teruma takes effect, similar to the way his speech has ramifications for nedarim. In practice, the designation of such a minor should only be relied upon only b'dieved or b'shaas hadechak without a bracha.

Must a child nearing maturity perform hataras nedarim?

If a child made a specific neder and wants to have it annulled, some poskim hold that he cannot, since he lacks the daas to annul his vow. Others counter that if he has the understanding to create them, he can annul them too. Regarding hataras nedarim on erev Rosh Hashana, most poskim advise against boys under bar mitzvah from doing the standard hataras nedarim.

- 1. ראה לדוגמה שו"ע אדה"ז או"ח סי' נ"ה
2. שו"ע יו"ד סי' רל"ג.
3. משניות תרומות פ"א מ"א וראה ביאור הרע"ב, ע"פ שמות כ"ה ב'.
4. ראה ביאור הגר"א יו"ד סי' של"א סקל"ח.
5. כתובות דף כ"ה ע"א, רמב"ם ביכורים פ"ה ה"ה.
6. שו"ע יו"ד סי' שכ"ב ס"ב. ואם בדקו וראו שאין - ראה סתירה משנ"ב סי' נ"ה
7. ע"פ משנה תרומות פ"א מ"א ומ"ג.
8. רמב"ם תרומות פ"ד ה"ה ורמב"ם בתשובות פאר הדור סי' ע"ב. וראה דרך אמונה שם ובפ"ה ס"ק צ"ז. וראה פרישה יו"ד סי' של"א סקמ"ט.
9. ראה שו"ע יו"ד סי' של"א סל"ג.
10. ראה כל נדרי פי"ז הע"י ל"ה-ל"ז שהאריך בזה.
11. כל נדרי פי"ז ס"ט"ו ובהערות שם.

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



REB SHLOMO ZALMAN HAVLIN

Reb Shlomo Zalman was born on 10 Elul 5637 (1877) in Paritch, Mohilov. His father Reb Eliezer was from among the original magidei shiurim in Tomchei Tmimim Lubavitch. Reb Shlomo Zalman first learned in Minsk, and when meeting Lubavitcher chassidim there he went along to Lubavitch where he stayed and was part of the group of bochurim with whom Tomchei Tmimim was founded. In Lubavitch, he stayed at the home of the mashpia Reb Chanoch Hendel Kugel, who was mekarev him and guided him. In 5661 (1901), he was sent by the Rebbe Rashab to lead the yeshiva in Horoditch, which he did for ten years. In 5672 (1911), he was sent with a group of bochurim to start the yeshiva Toras Emes in Chevron. During World War I he was forced to return to Russia, though he returned after the war and reestablished the yeshiva in Yerushalayim, which he headed until his passing on 16 Nisan 5696 (1936).

stream, his head between his knees and crying out loud. When asked why he was crying, he said that from when he stepped into the yeshiva he had felt very differently, especially the morning before when he had heard Reb Shlomo Zalman davening; then he had become a new person.

(המשפיע ע' קד)

Before leaving for Chevron, Reb Shlomo Zalman realized that he had a large debt from the years the yeshiva operated in Horoditch. It was not clear who was responsible to pay: either the general Tomchei Tmimim which was managed by the Frierdiker Rebbe or Reb Shlomo Zalman himself. The Frierdiker Rebbe suggested going to a din Torah before the Rebbe Rashab, which Reb Shlomo Zalman refused and insisted to pay instead.

A few days later, the Frierdiker Rebbe called Reb Shlomo Zalman to near the Rebbe Rashab's room. As they stood by the door, the Frierdiker Rebbe opened it and asked the Rebbe Rashab for a din Torah. Reb Shlomo Zalman was surprised and remained silent. The Rebbe Rashab listened to the details and declared that Reb Shlomo Zalman does not have to pay. A short while later, Reb Shlomo Zalman suggested a shiduch for a bochur which came to fruition and he received a nice sum of shadchonus gelt. Although he had won the din Torah, he nevertheless paid up the debt immediately.

(המשפיע ע' קלט)

A Moment with The Rebbe



TIME IS LIFE

"I don't want to say that our time is short, rather that our time is precious." With these words the Rebbe opened the Simchas Torah 5712 (1951) farbrengen, and other sichos thereafter.

concerning various societal issues, the discussion turned to the sanctity of life: "There is no difference between the murder of a child and that of a 119-year-old person, who has one day left until his 120th birthday. Torah views both instances equally as murder."

On Rosh Chodesh Iyar 5745 (1985), Reb Gershon Ber Jacobson received a message from Harav Chodakov that the Rebbe wished to speak with him. The surprise yechidus lasted for an hour and ten minutes.

"The value of one day, is that of an entire lifetime," the Rebbe said emphatically.

"The world says, 'Time is money' and I say, 'Time is life!'"

During the course of the conversation, (Jacobson Teshurah)