



GUIDING OTHERS (2)

Avoiding Embarrassment

Yeravam ben Nevat merited his kingship over the *Yidden* because he rebuked Shlomo HaMelech. Nevertheless, he was punished for doing it in public.

(סנהדרין ק"א)

The *Shaloh* understands the *possuk* in *Mishlei*, "Do not rebuke a fool for he might hate you; rebuke a wise person and he will love you," as an instruction on **how** to rebuke. When rebuking another, do not call him a fool, by reminding him of his deficiencies, for then he will hate you and not listen to what you are telling him. Rather, relate to him as to a wise person, and explain him that his actions are not befitting for someone like him. This way, he will love you and listen to your rebuke.

(של"ה פ' דברים דרך חיים)

The command, *hocheiach tochiach*, is universally translated as "You shall surely rebuke." The Rebbe once advised a rabbinic writer that he should use a more positive word – a verb indicating that the person offering admonishment is not focusing on his listener's faults, but on his good intentions.

(היום יום שיחות באנגלית הע' 925)

In a Pleasant Manner

In the year תש"א (1941), the Frierdiker Rebbe sent Reb Sholom Ber Gordon to open a *yeshiva* in Newark, New Jersey. A few years later, Reb Sholom Ber was given the position of *rov* in a big *shul*, where he encountered a number of problems. The members of the *shul* did not observe *Shabbos*, and the president himself owned a movie theater that was open seven days a week. Reb Sholom Ber tried to influence these people by explaining the importance of *Shabbos* and

stressed the severity of its desecration by listing the punishments involved.

He told the Rebbe of his difficulties, and the Rebbe answered, "You were born in Dokshitz, so you are familiar with a *shvitz-bod*' (sauna). In the *shvitz*, after pouring hot water on a person, they beat him with a leafy branch, and the person being hit pleads for more. Suppose you would take such a branch and hit this fellow in the middle of the street, he would scream at you angrily, but in the bathhouse, where he is warmed up, he is happy to receive such treatment. Similarly, in your *shul*, you first have to warm them up with stories, and then they will gladly accept the *mussar*."

(מפי אחיו הר"ר ישראל שי' גארדאן)

For many years, the holy brothers Reb Elimelech of Lyzhansk and Reb Zusha of Hanipoli traveled through towns and villages across Europe to arouse *Yidden* to do *teshuva*. Whenever they arrived somewhere for the night, one of them would act as a sinner coming to the other, his Rebbe, asking for a *tikkun*. Within earshot of their host, the 'sinner' would list all the *aveiros* of which the host was guilty. Overhearing this confession, the host would remember that he too had committed such *aveiros*, and he would be aroused to do *teshuva*.

One night, the brothers arrived in the house of a certain *Yid*, and Reb Zusha began to beg his brother for a *tikkun* for his negligence. He had never had his *tefillin* checked until recently, and the *sofer* had found that there were no *parshiyos* inside. All his life, he had never put on real *tefillin*!

The host, overhearing the conversation, realized that he himself had never had his *tefillin* checked, so he checked them immediately. To his alarm, he found that they were empty! Sobbing, he begged his visitors to show him how to do *teshuva*. Reb Elimelech asked Reb Zusha to write their host a set of *parshiyos*, with the *kavana*

that they draw down a great light, a light appropriate for a person who has never put on *tefillin*. Reb Zusha took *klaf*, quill and ink, wrote out the *parshiyos* required, placed them in their *batim*, and returned them to their owner. Many years later, these *tefillin* were found by the holy *tzaddik*, Reb Levi Yitzchok of Berditchev.

(ספורי חסידים זוין מועדים ע' 66)

Voicing Opposition

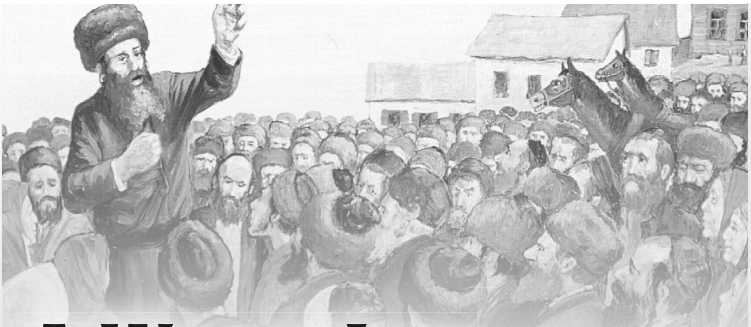
The Rebbe once explained that distancing someone from actually committing an *aveira* ('*le'afushei mei'sura*') the obligation to admonish is greater than usual, yet even then one should attempt to do so in a pleasant manner.

The Rebbe also points out that if remaining silent will be understood by others as approval, one must voice an objection, regardless of its possible results. This can be seen from the Torah's teaching to rebuke "even a hundred times", even though one had already tried ninety-nine times without success.

(תו"מ תשמ"ב ח"ד ע' 2126, לקוטי שיחות חכ"א ע' 405)

CONSIDER THIS!

- How can one admonish by speaking positive words?
- Is the purpose of admonishment to influence the listener or to object wrongdoing?



A WAY OF LIFE

Rabbi Moshe Gourarie

Common Issues with Tefillin

What issues are there with *tefillin* that should one be concerned about?

Besides checking the writing in the *tefillin*, there are several issues that need regular checking:

- (1) The *batim* of *tefillin* must be completely square. This includes both the lower box ("*titura*") and the higher and main box ("*bayis*"). If the shape has become damaged and the *batim* are no longer completely square, one must make sure to get them fixed¹.
- (2) It is a *halacha l'Moshe misinai*, that the outside of the *retzuos* be black². *Lehatchila*, they must always remain completely black ("as a crow"). However as long as they appear blackish they are still *kosher*³. *Poskim*⁴ add that as long as the *general retzua* appears to be black it is *kosher*, even if upon closer inspection one can see small holes or cracks.
- Since it is possible for the blackness to rub out, especially in the area of the knot or the part of the *retzua* that enters the *ma'avarta* (the bottom of the *bayis*)⁵ one should be careful to check the entire *retzuos*⁶, and if a section is not entirely black, it should be fixed right away. It is important to note that blackening *retzuos* must be done *lishmo*⁷ and therefore one should make sure that the blackening of rubbed out *retzuos* be done by someone who will do it *lishmo*.
- (3) It is *halacha l'Moshe misinai* that the knot of the *shel yad* should be in the shape of a *yud*⁸. It is common for the end of the *retzua* (the top of the *yud*) to slide out to the extent it no longer looks like a *yud*. One should be careful to pull it back out if this happens.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1. שו"ע אדה"ז סי' לב סל"ט.
2. שם סי' לג ס"ד.
3. ראה ביאור הלכה שם ד"ה הרצועות.
4. הליכות שלמה – תפילה פ"ד סכ"ח.
5. ראה ביאור הלכה שם שמסתפק אם באזל השחרות מחתיכת הרצועה שננסת למעברתא אם הרצועה כשירה בדיעבד
6. ראה משנ"ב שם סקי"ט. והסכמת ר"מ אריק שם.
7. שו"ע אדה"ז שם.
8. שם סעיף עט.

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OUR HEROES

Reb Meir Refoel's

Reb Meir Refoel's was a community leader in Vilna. In the peak of the sharp opposition against chassidim, he became a chossid of the Alter Rebbe through two personal *mofsim*.



Once, during a business trip, Reb Meir noticed that one of his *tzitzis* became *possul*. He immediately told his driver to stop, so as not to carry on four *amos* without kosher *tzitzis*. For several hours, they waited on the side of the road, hoping that someone will passing by with an extra pair of *tzitzis* strings. Just before dusk, they noticed somebody. Reb Meir called for the man but his calling went unheard. He called louder until he was shouting. Finally the man turned towards him. "Do you have any *tzitzis* strings?" asked Reb Meir. "And if I would have," said the man, "do you think I am going to undo my entire bag just for a few strings?" Reb Meir bargained with the reluctant man until he offered all the money he was carrying. The man finally accepted and Reb Meir got the *tzitzis*.

Quite some time later, Reb Meir took a trip to visit the Alter Rebbe. As Reb Meir entered the *shul*, the Alter Rebbe stood up and handed Reb Meir a sum of money in the exact amount that he paid for the *tzitzis*. The Alter Rebbe explained that it was none other than *Eliyahu Hanavi* who had come to test him.

The home of Reb Meir was always full of chassidim who would come to discuss *Chassidus* and *farbreng*. The *chassidische minyan* was in his house and any chossid who came to Vilna knew that he could find lodging in the home of Reb Meir.

Reb Meir hired and housed a *melamed* in his home to teach his children. The classroom and *shtible* were separated by only a thin wall. The *melamed*, though not a *chossid*, could not help himself from listening to the *Chassidus* that was being discussed on the other side of the wall. Reb Meir admonished him, "Why did you stop the teaching the children?!"

Try as he may, the *melamed* could not resist listening to the *Chassidus*. After a while he approached Reb Meir, "I beg you! Let me join your group. What is being spoken here is *mechayeh nefashos mamash* (it literally brings life)!"

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

Thirty Questions

After the passing of *Rebbetzin Chana*, the Rebbe's mother, the Rebbe began teaching a portion of *Rashi* from that week's *parsha* at every *Shabbos farbrengen*.

There were times when it would be a surprise, and there were periods when the Rebbe would let the chassidim know which *Rashi* to prepare. Sometimes, it was an announcement after *davening*, though often, it would spread by word of mouth, originating from a note the Rebbe had given to a daring inquirer on Erev Shabbos.

But from *parshas Pekudei* 5746, a drastic change took place. The Rebbe suggested that the *chassidim* print their own questions on *Rashi*, in the weekly *ha'oros* journal, and the Rebbe himself would address them at the *farbrengen*! This generated a great passion for the *bochurim* and *anash* in their learning *Rashi* throughout the entire week.

At one particular *farbrengen* (*parshas Vayetzei* 5747), the Rebbe addressed thirty questions from the *ha'oros*!

לזכות השליח שלום דובער בן לובה