

The Weekly Farbrenge



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EDITOR - RABBI SHIMON HELLINGER

FEELING PROUD (II)

A CHOSSID'S PRIDE

Reb Mordechai Lieplier, a prominent chossid of the Alter Rebbe, was firm in his observance of *mitzvos*, thanks to his pride. When his *Yetzer HaRa* would try to incite him to do something wrong, he would stand up tall and shout, "I?! – the chossid of the Alter Rebbe, the wealthy *lamdan* and *maskil* (who learns *Chassidus* in depth), should do an *aveira*?! That is not befitting for me!"

The Rebbe adds that every Yid can have this pride. When a Yid thinks of his great ancestors, recalls that he stood at Har Sinai and was given the Torah, and that the entire world was created for him – he will feel that it is unbecoming for him to lower himself even in the slightest.

(ת"ר"מ ח"י ע' 58)

After a *yechidus* with the Rebbe Rashab, Reb Zalman Duchman went out to the courtyard, where the Frierdiker Rebbe asked him what the Rebbe Rashab had told him. Reb Zalman related that he had been instructed to travel to Warsaw. In response, the Frierdiker Rebbe encouraged him at length not to be influenced by his surroundings and to act just as he did when in Lubavitch.

"Look at the Chinese," said the Frierdiker Rebbe. "They walk around here in the same way they do in their homeland, because they know that at home everyone dresses as they do..."

(לשמעון אהרן ע' 123)

The chossid Reb Meir Gurkov records in his memoirs:

Living in communist Russia, the children of chassidim were distinct from their neighbors. Their clothes were refined and covered them properly, and their *tzitzis* showed from under their clothes, even in the summer heat. *Yiras Shamayim* and *eidelkeit* could be seen on their faces, especially with the long *peyos* that extended down their cheeks.

Even during play, the difference was noticeable. They would not take part in wild activities and stood on the side with dignity. Their *derech ertz* led the way. In *shul*, they would stand near their

fathers, *davening* slowly from a *Siddur*. Many were envious because their children were different. They would wonder aloud: "How did these come to behave like this? These *kleine yidelach!*"

When boys were ridiculed for their *peyos* and *tzitzis* they were not ashamed, nor did they respond, for they knew the vast difference between them and other children, and looked upon them with pity and sympathy.

(דברי הימים גורקאוו ע' 174)

CONSIDER

Did the Chinese people not care about what anyone thought of them? Or did they only care about a different society?

How does realizing the inferiority of those who ridicule us cause us not to be embarrassed?

Once, as he entered the room of the Frierdiker Rebbe for *yechidus*, the chossid Reb Zalman Guray found him looking downcast. The Frierdiker Rebbe told him that he was upset because he did not see enough Yiddishe pride among his chassidim.

Reb Zalman responded, "How can that be? In all other circles, they speak highly of the pride of Lubavitcher chassidim."

The Frierdiker Rebbe's face lit up: "Is that so?"

Reb Zalman later found out that this had greatly uplifted the Rebbe's spirits.

(בכל ביתי נאמן הוא ע' 179)

EMBARRASSED OF WHOM?

The Frierdiker Rebbe lamented: "In days gone by, a person would be embarrassed to say that he was

acting in a 'worldly' manner, that he was simply following the crowd. Today, that has become an excuse. When questioned about a behavior, a person justifies himself by saying, 'But everyone does it!'"

On another occasion, the Frierdiker Rebbe said: "Recently, people have begun feeling embarrassed. Embarrassed – *from whom?* From some 'clothing on a post'?! This embarrassment has actually caused many people to compromise their *Yiddishkeit*, so that they leave 'pieces' at the barbers and the tailors... We need not be embarrassed by *them*; they should be embarrassed by *us*."

(סה"ש תש"ב ע' 126, 120, 92)

The Rebbe once expressed surprise as to how a Yid could possibly feel inferior, relative to the *goyishe* lifestyle and culture: "You are part of a nation that *HaShem* chose from among all other nations – and you are *ashamed* of them?! At the time when their ancestors were cannibals, the Yidden had received the Torah and were following its moral ways, and only later did the *goyim* begin following those ways! Why should a Yid be ashamed to lead the rest of the world by the light of the Torah?"

(שיח"ק תשל"ח ח"ג ע' 170)

In the year תש"ב (in 1941), one of the young chassidim served as a *rov* in a small community. He strove to improve the observance of *Yiddishkeit* there, but he was met with resistance. Some of the local Yidden did not appreciate his efforts and constantly ridiculed him. This had such a strong effect on the young chossid that he even considered leaving his position.

When the Frierdiker Rebbe got word of this, he sent him a letter of encouragement in which he wrote: "I am surprised that you are being affected by the opinions of the people. You must bear in mind that 'there will always be poor amongst us', people who are 'poor' in Torah and good *middos* and will brazenly try to disturb good things. You must not be affected by their words, just as a person riding in a fancy carriage would ignore the shouts of crazies. Take it as a sign that you are doing good work, and the truth will prevail."

(אג"ק רי"צ ח"ו ע' 374)

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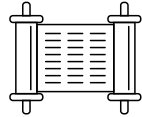


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RABBI CHAIM HILLEL RASKIN ROV - KFAR CHABAD BEIS

HAVDALA IN THE NINE DAYS

What should I do about *havdala* during the Nine Days?

To commemorate the absence of *nesachim* (wine poured into a channel on the *mizbeiach*), we refrain from drinking wine and grape juice during the Nine Days.¹

What about wine which is needed for a *mitzva*? On Shabbos, all *poskim* agree that one may drink wine, since one may not mourn openly on Shabbos.² However, regarding *havdala* there is a *machlokes*: R. Yosef Karo holds that it is permissible since one drinks it for a *mitzva*, and not for personal joy;³ the Rama holds that one should preferably give it to a child to drink.⁴ (Note: at a ceremony that requires wine – such as *havdala*, *bris* or *chuppa* – the *hagafen* is a part of the ceremony, and the one who recites the *bracha* need not take a sip as long as someone else drinks it.)⁵

How old should the child be? On one hand, the child must be old enough that he is required by *chinuch* to recite *brachos*, while on the other hand, he cannot be mature enough to appreciate the destruction of the Beis Hamikdash, for then he will be barred from drinking wine during the Nine Days. *Poskim* set this age bracket at 5-9 years of age. The child need only drink his own cheekful (*melo lugmav* – approx. 1.5 oz.), though it's preferable that he drink a *revi*'s (2.9 oz.) so that he can recite a *bracha acharona*.⁶

In the absence of such a child, some prefer an older child who is under *bar mitzva* since he is still less obligated than an adult;⁷ others write that such a child is the same as an adult and the adult should therefore drink it. Another opinion says that one should recite *havdala* over another beverage (e.g. beer).⁸ It seems that the Rebbe sided with the first opinion.⁹ In accordance with the custom that women do not drink from *havdala* wine, one should not give the wine to a girl.¹⁰

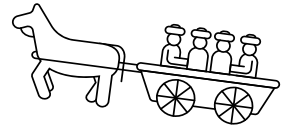
1. ב"ב ס' ע"ב. ש"ת אבני ישפה ח"א ס' ס' הערה 49.
2. ספר אבילות החורבן ע' 149 ושם מוסקיף גם מי שלא רגיל מותר וכן שם שמקבל שבת מוקדם מותר לו.
3. שו"ע אור"ח ס' תקנ"א ס"י.
4. הגהות רמ"א שם.
5. ראה שו"ע ר"ק ס' ד בארוכה.
6. ש"ת אבני ישפה ח"א ס' ס' הערה 49.
7. משנ"ב אור"ח ס' תקנ"א סק"ע.
8. ערוה"ש ס' תקנ"א סכ"ו.
9. בשנת תשל"ח הורה שהילד אלחנן מרזוב שיל מכפר חב"ד ישתה הוא היה אז בגיל אחד עשרה.
10. אשרי האיש פס"ט סל"ד.

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

לע"נ יודא ביילא בת יהודית לאה ע"ה

ליום היארצייט ד' מנחם-אב

נדבת משפחתה שיחי



REB HILLEL PARITCHER

Reb Hillel Paritcher is one of the most well-known *chassidim* of all time, the symbol of an *oived*, and a hallowed *gaon* and *tzadik*. Reb Hillel was a *chossid* of the Mittlerer Rebbe and the Tzemach Tzedek, and was appointed by the Mittlerer Rebbe as *mashpia* for the *Yidden* living in the colonies. Reb Hillel reared many young *chassidim* according to the ways of *Chassidus*, and even taught and wrote unique teachings of *Chassidus*, some of which are printed in the *sefer* "Pelach Harimon." Reb Hillel passed away on the 11th of Av, תרכ"ד (1864).

Reb Hillel travelled to Lubavitch twice a year, for Chanukah and Shavuot. One year after Chanukah, the middle of the month was approaching and the moon had not been seen. Reb Hillel mentioned his concerns of missing *kiddush levana* to the Tzemach Tzedek. The Rebbe assured him that there will be a *levana*. Reb Hillel went to *farbreng* joyously with the *chassidim* about the Rebbe's promise that the *levana* will be seen.

In middle of the *farbrengen* someone burst in and announced, "There is a *levana*!" Reb Hillel saw the partially hidden *levana* and said, "This is not what the Rebbe meant. If the Rebbe said there will be a *levana*, he meant a nice one." He returned to the *farbrengen*. A few hours later, a completely unobstructed *levana* appeared.

Reb Hillel later told the other *chassidim*, "Believe me, in my youth I would have been able to bear passing a month without

kiddush levana, but now I would not be able to bear it." (Reb Groinem, the *mashpia* in Lubavitch, would say that if Reb Hillel said "believe me" you could believe him...)

In his later years, the Tzemach Tzedek did not say *Chassidus* regularly. Once, a group of new *chassidim* came to Lubavitch and were disappointed that the Tzemach Tzedek was not saying *maamorim*. They complained to the Tzemach Tzedek that they came to hear *Chassidus*. The Rebbe told them they should go to Reb Hillel and he would teach them *Chassidus*. The *chassidim* complained, "A *kli sheini* cannot cook." (A borrowed term from *Hilchos Shabbos*, implying that learning *Chassidus* from Reb Hillel would not have the same "cooking effect" as hearing it directly from the source, the Rebbe himself.) The Rebbe replied, "But it is *yad soledes bo*." (Another borrowed term implying that the *Chassidus* of Reb Hillel was still boiling hot and would have an effect.)

Reb Hillel taught them the beginning of *Tanya*, and he prefaced it by saying, "Tanya discusses a *Beinoni* and a *Tzaddik*. A *Beinoni* is one who is of this world (since he is constantly challenged by the world around him). A *Tzaddik* is divested from this world (he is higher than this world and it has no affect on him). A Rebbe, however, is a greater level. He is divested from this world, yet is able to be in the world at the same time (he can live an ordinary lifestyle, though in truth he is totally above it all.)"

A Moment with The Rebbe



CHAVRUSA ARRANGEMENT

An American *bochur* went into *yechidus* in Cheshvan 5711 (1950), and told the Rebbe in plain English that he wants to have a connection with him. The Rebbe answered him that he should begin with the basics: to learn Chumash with Rashi and some *Ein Yaakov*.

The Rebbe then suggested, "Set up a *chavrusa* with [the *bochur*] Elye Gross in the *sichos* of my father-in-law. This will help you know the Rebbe, and understand the *darkei hachassidim*. You could tell Elye that

I suggested it.

"When you feel you want to progress to the next level, come in again and I will direct you. But there is no rush."

Sometime later, this *bochur* and Elye were sitting in the *zal*, engrossed in their *Sefer Hasichos* study. Suddenly, the Rebbe walked in and noticed them. The Rebbe approached, peered into the learning material, and awarded them with a heartwarming smile.