

The Weekly *Farbrengens*



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EDITOR - RABBI SHIMON HELLINGER

SPEAKING WITH CARE (I)

THE WISDOM OF SILENCE

Shlomo HaMelech said, "There is a time to speak and a time to be silent." *Chazal* teach us to speak words of Torah, but to minimize unnecessary chatter.

(קהלת ג.ז, חולין פ"ט)

Rabban Shimon ben Gamliel said, "All my days I have grown up among *chachomim* and have found nothing more beneficial for a person than silence." Rebbi Akiva said, "A fence around wisdom is silence." This refers to unnecessary speech in worldly matters.

Chazal say that silence is good for the wise; how much more is this true for others. The best remedy is silence, for it spares a person from many issues.

(אבות א.ז, ג.יג וברע"ב, פסחים צט ע"א)

Rambam speaks of five kinds of speech: (1) speaking as a *mitzvah* – such as studying Torah, which is equal to all other *mitzvos*; (2) forbidden speech – like falsehood, *lashon hara*, cursing others and unclean language; (3) Redundant speech which brings neither benefit nor harm – such as discussing current events and the news. (4) Commendable talk – praising positive things and noting the damaging effect of negative things. This includes praising the righteous and their doings so that others will follow their ways, and degrading the sinners and their conduct so that they will be despised in the eyes of all. This can also be done by relating a story or singing a song. (5) Permissible speech – that which is necessary for day-to-day living and for business. One should try to concentrate most of his speech on that which is a *mitzva* and commendable, and minimize the rest.

(פיהמ"ש לאבות א, יז)

In *Eretz Yisroel* they would say, "Speech is worth a *sela*, silence is worth two," implying that even permissible speech should be limited.

(מגילה יח ע"א)

Chazal observe that HaShem placed the tongue behind two walls, the teeth and the lips, so that one refrain from inappropriate speech.

It is said that a person was created with two ears and one mouth, so that he knows to minimize his speech.

(ערכין טו ע"ב, ארחות צדיקים שער השתיקה)

The Me'iri writes: Unnecessary speech is no different than the sounds made by animals.

(ס' התמיד להמאירי ע' ב)

CONSIDER

Is there a benefit to silence besides avoiding negative speech?

Why are we more careful about what enters our mouth than we are about what comes out?

HOLY SPEECH

Since the power of speech is an expression of the *Shechina* within a person, one must try to use it for holy purposes. For this reason, the tongue is hidden in the mouth, just as a treasure is kept concealed and locked.

(ראשית חכמה שער הקדושה פ"א)

After the passing of R. Yehuda ben Shoshan in the upper Galil, he appeared in a dream to his *talmid* R. Lapidos; his face shone like the sun and each hair in his beard, like a blazing torch. The *talmid* asked what he had done to merit such *kedusha*, and he replied that throughout his lifetime he had not spoken unnecessarily. A person's speech is similar to *malochim* and one should use it for *kedusha*.

(ראשית חכמה שער האהבה פ"ו)

The great chossid and *mashpia* Rashbatz would advise the chossid who would fast, "Instead of fasting with your stomach, fast with your mouth!"

(לשמע אוזן ע' 222)

R. Levi Yitzchak of Berditchev would explain the *possuk*, "One should not desecrate his word;

whatever leaves his mouth he should fulfill," to mean that if one guards his speech, everything he says will be fulfilled by *HaShem*.

(קדושת לוי פ' מטות)

THINK BEFORE YOU SPEAK

The chossid R. Zev Vilenker said about himself, "The Alter Rebbe's look affected me in such a way that I should never speak without thinking." Indeed, throughout his entire life, whenever a motion or hint would suffice, he would abstain from speaking.

(אג"ק הרי"צ ח"א ע' עדר)

R. Nachman of Breslov once said, "In our childhood we learn to speak, and as we age we learn to keep silent. That's the problem! We learn to speak before we learn how to keep silent..."

(טללי תשובה ע' 219)

R. Avrohom, the *Trisker maggid*, once said, "For yourself you do not need to speak, for thought would suffice; you only speak for the benefit of your friend. Stop and think for a moment: perhaps your friend is not interested in this 'favor' of yours..."

(טללי תשובה ע' 219)

When R. Simcha Bunim of Pshischa was instructed by his Rebbe, the Chozeh of Lublin, to journey to a small town, he asked some chassidim to join him, and they set out without knowing the purpose of their trip. When it was time to eat, R. Simcha and the chassidim were informed by their host that they were going to be served *fleishigs*, whereupon they began to question how the food had been prepared and delved into many *halachic* details. Suddenly, they were interrupted by a beggar, warming himself near the fireplace, "You are so careful with what goes into your mouths, but you don't monitor what comes out – your words!"

When R. Simcha Bunim heard this, he understood why his Rebbe had sent him, and promptly set out on his journey home.

(סיפורי חסידים זיון תורה ע' 95)

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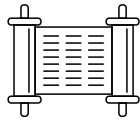


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HOSTING A NON-JEW FOR YOM TOV MEALS

I have a non-Jewish aid in my home. May I invite her to join our yom tov meal?

The Torah permits food-related melachos on yom tov, yet specifies, "that alone may be done for you," from which Chazal derive that the allowance to cook on yom tov is only when done for a Jew. As a safeguard, Chazal prohibited inviting a gentile to a yom tov meal, for the Jew might come to put up an extra pot for the gentile on yom tov.

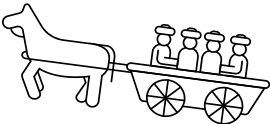
If a gentile comes uninvited, one may serve him food, as long as one doesn't press him to eat, because the concern of cooking a new pot applies only to a guest that he wants to honor. If a Jew is intermarried, one may invite the Jew even if one knows that they will bring their non-Jewish family. If not inviting the gentile will disrupt someone's simchas yom tov, some poskim permit the invitation if one ensures not to cook for him on yom tov.

In cases of necessity, one may serve ready food to the gentile even if it will necessitate cooking more food for future yom tov meals. However, adding food for the gentile to a pot, even before placing it on the fire, is prohibited, since this might lead to putting up an entirely additional pot for him. For a non-Jewish aid or household helper, whom one is responsible to feed (and one is not looking to honor), one may add food to the pot before placing it on the fire, but one may not do so after the pot is on the fire.

One may invite a gentile to a Shabbos meal, even when it coincides with yom tov, for the concern of cooking is not applicable.

1. שמות י"ב ט"ז. ביצה דף כ"א. שוע"ר סי' תקי"ב ס"א. גם מחלל שבת בפרהסיא ר"ל נכנס בגדר זו א"כ הוא תינוק שנשבה (וזה המציאות בזה"ב בד"כ).
2. שוע"ר סי' תקי"ב ס"א-ב.
3. ביה"ל סי' תקי"ב ד"ה אסור ושמעני גם מרב באנ"ש שבשעת הצורך שאפשר להסתמך ע"ו.
4. שו"ת רב פעלים או"ח ח"ב סי' נ"ז שהרחיב בזה וראה סי' י"ט כהלכתו פ"ה סט"ו הע' 47 שציון לעיין בזה לפי שיטת שוע"ר בסי' תקכ"ז סכ"ז שבמקרים מסוימים אמרינו שלמפרע התגלה שבישל באיסור וצ"ע אם יש לדמות שכאן השאלה היא על בישול עתידי ולא על העבר בנוסף הרי שם בדיעבד מתיר אדה"ז ולכן עכ"פ בשעת הצורך יש להקל.
5. שוע"ר סי' תקי"ב ס"ג-ד. יש מתירים באופנים מסוימים כשנכרי מבשל האוכל בשביל כולם (כלי איסור בישול עכו"ם) כמו במלון וכדומה, ויש להתייעץ ברב. ראה ישועת יעקב סי' תצ"ה סק"ד שו"ת מנח"ח ח"ב סי' קי"ח (שבות דשבות מפני דרכי שלום) וראה או"ש הל' יו"ט פ"א ה"י. נטע"ג יו"ט ח"א פ"ט ס"כ. (אבל להעיר משוע"ר סי' תקי"ב ס"א שמוותר לשלוח לגוי ע"י גוי רק דרך כרמלית דלא כמושג"ב סי' תקי"ב סק"ח שמתיר גם דרך רה"ר ולפי"ז אולי להתיר רק באיסורי דרבנן.) וכן אולי יש להתיר אם היה אמירה לנכרי לפני יו"ט (ע"ד שוע"ר סי' ש"ז ס"י) ונכרי לנכרי (ראה ביה"ל או"ח סי' ש"ז ה"ס"ב ד"ה ואפילו) וכן חימום מאכלים באופנים שיש בהם מח' הפוסקים.
6. ע"פ שוע"ר סי' תקי"ב ס"ג-ד.
7. שו"ת שבה"ל ח"ט סי' קכ"ז. (רק שיש להעיר מהמובא בתדב"א פ"ח "כל האוכל עם העכו"ם כאילו אוכל שקצים").

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



R. CHAIM YONAH LUTZKI

When R. Chaim Yonah was a bochur in Tomchei Temimim he was known as 'a cut above the rest'; a ba'al madreiga, an oved and maskil of a lofty caliber. He was very much cherished by the Rebbe Rashab who gave him rare kiruvim. At one point, he began concealing his greatness by conducting himself in an unusual manner. He passed away young after a difficult illness.

town, the Rebbe Rashab would look at R. Chaim Yonah instead.

The Rebbe Rashab once explained that he looked at his son who was totally focused on the maamar, and did not distract the Rebbe Rashab's thoughts. R. Shlomo Chaim Kesselman would say that evidently the same can be said of R. Chaim Yonah.

R. Chaim Yonah once wanted to enter yechidus with the Rebbe Rashab, but the Gabai would not let him in, since he was still a young bochur. R. Chaim Yonah wrote a note, and asked the gabai to show it to the Rebbe; as soon as the Rebbe saw it, he instructed the gabai to let him in.

R. Shlomo Chaim Keselman related that for a while after they had gotten married, he and R. Chaim Yonah did not have children. Since R. Chaim Yonah lived in Rostov where the Rebbe Rashab was buried, R. Chaim Yonah would go there to daven for the two of them.

During that yechidus the Rebbe Rashab asked him if there were other bochurim in Shedrin - the branch of Tomchei Temimim where he studied - who davened ba'avoda, with great effort and intent, as he did.

One day R. Shlomo Chaim received a letter in which R. Chaim Yonah informed him that he had seen the Rebbe Rashab in a dream. The Rebbe Rashab had told him that his prayers had been accepted, and his wife would soon conceive. The Rebbe Rashab added, "As to your friend, he has already achieved salvation."

The Rebbeim would usually have someone they would directly look at as they said a maamar. The Rebbe Rashab would usually look at his son the Frierdiker Rebbe. When the Frierdiker Rebbe was out of

When R. Shlomo Chaim received this letter, his wife had only recently become expectant.

(חסידים הראשונים עמ' 150 ואילך)

A Moment with The Rebbe



SHARE THE WEALTH

During the 5690's (1930's), the Rebbe wasn't well-known among chassidim. It was only during short visits to the Frierdiker Rebbe's court, when at his father-in-law's behest the Rebbe farbrenged, that glimpses of his greatness were revealed.

Since the Frierdiker Rebbe's son-in-law was speaking, others also came to drink the words of Torah. Among them was a businessman, who would travel through various Polish towns to sell his merchandise.

One memory stuck in the mind of a participant:

The Rebbe turned to him and said, "Whenever you arrive anywhere, be sure to leave a copy of the [Frierdiker] Rebbe's sicha. A Yid could pick it up, read it, and be aroused with teshuvah ilo'oh."

The Rebbe was once farbrenging in Otvotzk, Poland, for the Tomchei Temimim yeshivah bochurim.

(Haketzarim, vol. 1, page 171)

In merit of this publication's founder who is in need of Heavenly mercy ר' אהרן בן חנה May the zechus of the thousands of readers bring him a total and immediate recovery.