

The Weekly *Farbrengens*



למען ישמעו • תזריע מצורע תשע"ח 458
EDITOR - RABBI SHIMON HELLINGER

SPEAKING WITH CARE (III)

CAREFUL SPEECH

A peddler once wandered through the markets near Tzipori announcing his wares: "Who wants to buy *life*?" Rabbi Yannai heard him from his home and called the peddler over. "No, sir," said the man. "It's not for you or for people like you."

When Rabbi Yannai insisted, the man approached and opened a *Tehillim* to the *pesukim*, "Who is the man who wants life...? Hold your tongue from speaking evil..." Rabbi Yannai confirmed his claim by quoting the advice of Shlomo HaMelech, "Whoever guards his mouth and tongue protects himself from troubles."

(ויקרא רבה טז, ב)

Rabban Shimon ben Gamliel once asked Tavi, his servant, "Go out to the marketplace and buy me a good food." Tavi returned with the tongue of an animal. Rabban Shimon then asked him to buy something *evil*. Tavi returned, once again, with a tongue. In response to Rabban Shimon's surprise, Tavi replied, "Both good and evil come from the tongue. When it is good, there is nothing better, and when it is evil, there is nothing worse."

(ילקוט שמעוני תהלים נב)

The King of Persia was once unwell, and his doctors prescribed the milk of a lioness. One brave man responded to the challenge, and set out with ten goats. Nearing the lion's den, he stopped at a distance and sent a goat towards the lioness, which she quickly pounced upon and devoured. The next day, he came a little closer and gave her another goat. After ten days, he was able to approach the lioness, pet her, and take some milk in peace.

Napping on his way home, he dreamt that his limbs were arguing with each other about which of them deserved the credit for acquiring the milk. The feet said, "Without us, you wouldn't ever have gotten here!" The hands claimed, "But we took the milk!" And the brain took the credit for the idea. Finally, the tongue spoke up: "If I hadn't suggested the idea, it would never have happened." The other limbs laughed, "How dare

you compare yourself to us? You're not an active limb like we are!" The tongue responded briefly, "Okay, you will soon see that *I* control you."

Back at the palace, the man said, "Your Majesty! Here is the milk of a dog." The king, furious, commanded that he be hanged. As he was being dragged to the gallows, the limbs began to cry and the tongue said, "I will save you, and you will see that *I* am in charge."

The man pleaded to be taken back to the king, and told him that the milk had in fact been taken from a lioness. This was checked out, and when he was freed, The limbs all surrendered to the tongue: "Now we see that 'life and death depend on the tongue.'"

(ילקוט שמעוני תהלים לד)

CONSIDER

Why is so much ascribed to the tongue if it only expresses what's inside the person?

How does speaking positively hold a person back from speaking negatively as well?

HOLD YOUR TONGUE

After spending a year learning at the feet of Reb Mordechai of Neshchiz, Reb Naftali of Ropshitz was suddenly advised by the *tzaddik* to return home. He pleaded to be allowed to remain but was ignored, so he turned to the *Rebbetzin*. When she requested that Reb Naftali be allowed to stay, Reb Mordechai agreed, but remarked, "I hope there will be no reason for regret."

A few days later, while Reb Mordechai was still in *shul*, a stranger came to his home. Reb Naftali, sensitive to the visitor's *aveiros*, called out, "Get out of here! How dare you come to the Rebbe's home!"

The stranger fled, but the *tzaddik*, sensing that something had happened, hurried home and asked who had come. Hearing the story, he ordered Reb Naftali to hurry and bring the visitor back.

When the stranger arrived, Reb Mordechai welcomed him warmly and asked him why he had not come for so long. The man promised to come more often, offered the *tzaddik* gifts from his farm, and took his leave.

Reb Mordechai then explained the background to this event to his *talmid*. The visitor had been close to the *tzaddik*, who had lent him the strength to stay away from sin, but since his visits had dwindled, he had been dragged down by many *aveiros*. Too embarrassed to appear before his Rebbe in this state, he continued to fall lower, until after a long while he decided to forsake *Yiddishkeit* completely. However, before doing so, he decided to visit Neshchiz just one last time as a test: If he would be accepted warmly, he would know there was hope, and he would begin behaving like a proper Yid.

Reb Mordechai concluded: "I didn't want all my hard work and my *tefillos* on behalf of this Yid to be endangered by your rash tongue. That's why I asked you to go home a few days earlier."

(סיפורי חסידים זוין תורה ע' 388)

WATCHING OUR WORDS

In תש"י (1950), the chossid Reb Volf Greenglass compiled a booklet of basic but little-known daily *halachos* that are overlooked by some. In a letter, the Rebbe suggested including some *halachos* about guarding one's speech, for he had heard that some people were not vigilant in this area.

(א"ק ח"ג ע' שנה)

The Rebbe explains that in addition to refraining from speaking negatively, one should also make a point of using his speech for good things. In fact, by increasing positive talk, one automatically comes to refrain from bad speech. After all, this is the approach of *Chassidus* - to banish the evil by increasing the good.

(התועודיות תשמ"ח ח"ד ע' 92)

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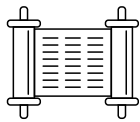


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MINYAN WITH MINORS

Can a child holding a *chumash* be counted for a *minyan*?

The recital of a *davar shebikdusha* (e.g. *kaddish*, *barchu*, *kedusha*) requires a quorum of ten Jewish men, a gathering on which the Shechina rests.¹ A boy who is thirteen years old² may be counted, and an honest looking child is believed to say that he is thirteen.³

Shulchan Aruch quotes an opinion that a boy over six years old and who knows to Whom we are *davening* may be included as one of the ten, for the Shechina resides upon him as well. (Still, there must be nine adults, out of respect to the *davar shebikdusha*, so that it at least seems as ten adults in the room.) Others disagree and hold that the Shechina only resides when there are ten adults.

The Alter Rebbe rules like the stricter opinion, but writes that one needn't protest against those who are lenient in times of need, preferably with the boy holding a *chumash*. However, they may only rely on this leniency for obligatory parts of *davening* (*kaddish*, *barchu*, *kedusha*, *krias hatora*, and *kaddish tiskabel*), but not for customary parts (*kaddish yasom*, *kaddish drabanan*, *birchas kohanim*).⁴

If one finds himself in such a *minyan*, he need not leave, though the Rebbe urged Chabad shuls not to rely on this leniency.⁵ In certain situations, *poskim* are more inclined to rely on this leniency, for example, if there is doubt whether one of the adults present are Jewish, or if there is doubt whether a boy is thirteen (e.g. he was born *bein hashmashos*).⁶

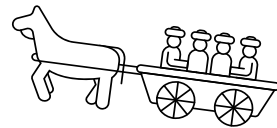
Maftir for a Minor

The Alter Rebbe writes that although we customarily don't give children *aliyos*, a child may be honored with *maftir* and he may read the *haftora* (even of the four special *parshiyos*).⁷ However, the Chabad custom is not to give children *maftir* unless there's a great need.⁸

One reason for this may be due to the importance of *maftir* and its *brachos*.⁹ Additionally, there is concern that if we permit children to receive *maftir*, people will assign *maftir* to children who cannot read the *haftora*.¹⁰

1. שוע"ר סי' נ"ה ס"ב וס"ז.
2. כיון שתפלה מו"ס סומכים על חזקת סימנים - שוע"ר שם ס"ז.
3. שו"ע אור"ח סי' נ"ה ס"ג. נאמנות - כף החיים סי' נה ס"ק נו. הליכות שלמה פ"ה ס"י (מילתא דעבידיא לאיגלוי).
4. שוע"ר סי' נ"ה ס"ה. וראה פסק"ת סי' נ"ה אות ט'.
5. אג"ק ח"ח עמ' רע"ו.
6. פסק"ת אור"ח סי' נ"ה סקט"ז.
7. שוע"ר סי' רפד ס"ח וסי' רפב ס"ז.
8. ע"פ תו"מ תשמ"ה ח"ד עמ' 2334 (רק במקרים יוצאים מן הכלל).
9. ראה אשכול ח"ב עמ' 69 ס' סדר היום סדר תפילת שבת.
10. ראה הליכות שלמה - תפילה פ"ב דבר הלכה אות מ"ה. וראה שוע"ר סי' רפ"ד ס"ט.

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



R. SHMUEL GURARY

R. Shmuel was one the 'Yoshvim' - young men who learned in Lubavitch in the times of the Rebbe Maharash, and was instructed by the Rebbe to go into business. He was the trusted agent of the Rebbe Rashab in community work. He was devoted to the success of Tomchei Temimim and many other things that the Rebbeim stood for, and he supported them financially.

(התמים ח"א ע' ט')

R. Yisroel Nevler once recounted how he observed Reb Shmuel crying intensely during Davening as he said the words "ברחמיך הרבים רחם עלינו", with your great mercy have pity on us.

"This took my heart," R. Yisroel said. "He was definitely not lacking anything material, and his beseeching and crying was purely for spiritual matters."

(לשמע און ע' ק"ד)

The Rebbe Rashab once asked R. Shmuel to undertake an extremely challenging task. R. Shmuel asked the Rebbe if in the merit of carrying out the task he would be promised to be

with the Rebbe Rashab in Gan Eden. The Rebbe Rashab replied that he could not fulfill such a request, but he could promise that R. Shmuel would be able to hear Chassidus from the Rebbe Rashab in the World to Come.

(לשמע און ע' ק"ג)

In the summer of 5680 (1920), the economic situation in Russia took a turn for the worse, and many of the wealthy chassidim lost their possessions. As a result, the situation of the *yeshiva* Tomchei Temimim reached a point that on some days there was simply no food for the *bochurim*.

R. Shmuel had moved to Rostov the previous year and had dedicated himself to supporting the *yeshiva*. At that point he was not a rich man; in fact, he had lost everything in the revolution and the economic ruin. Yet R. Shmuel took out loans and sold expensive possessions, donating all the money for the *talmidim*. The *yeshiva* in Rostov continued to exist with all sixty of its *bochurim* for another full year due to R. Shmuel's selflessness.

(ספר התולדות אדמו"ר הרי"ץ ח"ג)

A Moment with The Rebbe



5 IYAR 5708

Reb Shmuel Zalmanov related:

5 Iyar 5708 (1948), the day Mr. Ben Gurion announced the independent State of Israel, was a Friday. The next day, early Shabbos morning, I arrived at 770, and I found the Rebbe, then known as the Friediker Rebbe's son-in-law, in the *shul* alone, pacing back and forth with a *Chumash* in his hand. The expression on his face was chilling.

He approached me and pointed to these *pesukim* from *Parshas Nitzovim* (*Devarim* 30:2-5): And you will return unto Hashem and heed his voice...

with all your heart and soul. Then Hashem will bring you back from captivity... He will return and gather you in from all the peoples to which Hashem has scattered you... Hashem will bring you back to the land of your forefathers..."

The Rebbe looked at me and asked, "Has the 'you shall return' happened? No! It therefore has no connection to this situation."

With that, the Rebbe turned and left the room.

(*Otzar Hachassidim* NY, page 377)