

# The Weekly *Farbrengens*



למען ישמעו • חיי שרה תשע"ט • 486  
EDITOR - RABBI SHIMON HELLINGER

## GUIDING GENTLY (I)

### TRUE LOVE

We read in the Torah several times about our obligation to guide other Yidden in the right direction. This obligation is included in the *mitzva* of *ahavas Yisroel*, and more specifically instructed in the *mitzva* of *tochacha*, rebuke. Additionally, there is an *arvus*, a mutual responsibility, that all members of *klal Yisroel* have for one another. This means that a *mitzva* or an *aveira* (R"l) done by any individual Yid affects all other Yidden.

(שו"ע אדה"ז אר"ח סי' קנ"ו, תר"ח, הל' אונאה וגניבת דעת)

Rebbi Yoisi ben Chanina taught that rebuke brings love, for love that does not include rebuke is not true love. Resh Lakish taught that rebuke brings peace, for any peace that does not incorporate rebuke is not real peace.

(בראשית רבה נ"ד)

The concept of a *farbrengen*, at which the speakers traditionally expect the other participants to mend their ways, is fundamental to Chassidus. Admonishment at a *farbrengen* relates only to matters that will not cause anyone embarrassment, and since the earliest days it has been done successfully, out of love and deep affection.

(היום יום כ"ד תשרי)

### MUTUAL RESPONSIBILITY

*Chazal* say that whoever is able to raise an objection to a wrongdoing and does not, will be held accountable for that wrong. Someone in a leadership position, such as the head of a household, a community leader, or a person of influence in a city, must speak up and correct whatever needs correction.

A neighbor of Rebbi Elazar ben Azarya was unlearned in the *halachos* of *Shabbos*, and sent her cow out to graze with a strap tied between its horns - an act which is *osur*. When the *chachomim* saw this happen, they ordered Rebbi Elazar ben Azarya to do something about it, or else they would put him in *cherem*. As a *kapara*, because he had relied on his own individual ruling, instead of accepting - as the Torah dictates - the ruling of the majority, he later fasted so many fasts that his teeth turned black. Since he could have admonished her, he was considered responsible for her actions, to the point that the *Mishna* refers to this cow as 'the cow of Rebbi Elazar ben Azarya'.

(שבת נ"ד ע"ב, ירושלמי פ"ה ה"ד)

The Alter Rebbe *paskens* in his *Shulchan Aruch* that if a person sees another doing something wrong, he is obligated to guide him on the correct path and to inform him of his wrongdoing. He must repeatedly remind the other of the proper conduct required ("even a hundred times," as the *Gemara* says), even if the other is angered and is not willing to listen further.

When rebuking, one must not cause embarrassment. One should speak softly, explaining that the rebuke is intended for the listener's benefit. In the event of a public wrongdoing, in order to avoid a *chillul HaShem* one is not permitted to remain silent. Even when the person involved will not listen to the rebuke, one is still obligated to speak up once, so that it does not become his responsibility.

(שו"ע אדה"ז אר"ח סי' קנ"ו, תר"ח, הל' אונאה וגניבת דעת)

medication, I watched how cautious they were while preparing to do so. They sterilized their instruments, dressed in special gowns, washed their hands, checked their nails, and then poured alcohol over my feet. Having just washed myself, I asked why this extra cleaning was necessary. 'No matter,' they answered. 'The policy is that before any injection is given, the area must be washed with alcohol, sterilizing it completely, because if some bacteria remain, the medicine will be ineffective and may even cause additional infection (R"l).'

Rebuking another is like giving an injection, which heals, but also hurts. If it is to have the desired effect, one must ensure that everything is disinfected. [For example, the words one chooses must be free of any self-righteous or unloving overtones.]

(אג"ק אדהר"י"צ ח"ב על רצ"א)

### CONSIDER

Is guidance given for the sake of the receiver or the giver?

What is the difference between reproof following mussar and Chassidus if both touch upon faults? Why did mussar use its method?

The Friediker Rebbe explains in a *maamar* that when rebuking another, one must speak humbly, since one is pained that the current wrongdoing happened during his time. Moreover, he must include himself in the rebuke by finding some measure of the same fault within himself, even if only *bedakus*, in a subtle form.

(סה"מ קונטרסים ח"ב על ש"ח ע"ב)

Reb Mendel Barrer, a *talmid* of the Baal Shem Tov, was a *maggid* who traveled from town to town giving *mussar* and pointing out the deficiencies of the townspeople. However, he would only speak in places where he would be paid. He explained, "When I finish my mission on this earth, *HaShem* will ask me, 'Who are you to speak like this about My children?' I will answer, 'Since You gave me the job of supporting my family, and my only skill was giving *mussar*, I had no other choice.'" If he would do this without payment, he would have no excuse...

The Rebbe explained that when rebuking in a manner of *Chassidus* (rather than *mussar*), this approach is not necessary. For then, one person points out to another what needs to be improved, without highlighting the problems - and this can be done in a pleasant manner. This mode of rebuke is more successful and effective. It also prevents claims from being made Above against the one who is rebuking, for after all, he is only offering the *cure* for the ailment...

(דרך מצוותיך קצ"ו ע"ב, ת"מ חט"ו ע' 143)

### IN ONE BOAT

The eminent chossid, Reb Hillel Paritcher, once said in the name of the *Tzemach Tzedek* that the double expression of rebuke in the Torah (*hochei'ach tochiach*) implies that one must first rebuke oneself and only then rebuke another. Reb Hillel explained that rebuke is effective only when it follows self rebuke.

(לקוטי דיבורים ח"א ע' 182)

In the year תרצ"ה (1935), the Friediker Rebbe underwent a medical procedure and learned a lesson in *avodas HaShem* from the surgeons. In a letter he writes, "Today, as the doctors came to inject some

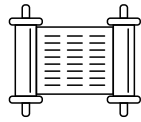


**Perspectives**  
TWENTY TWO  
NOW AVAILABLE  
CHASSIDICDIGEST.COM

In merit of this publication's founder  
**ר' אהרן בן חנה**  
May the *zechus* of the thousands of readers bring him a total and immediate recovery

*Wellspring* PRESS  
FROM MANUSCRIPT TO PRESS  
— • —  
editor@wellspring.press

**SELL MILES NOW**  
www.SELLMILESNOW.com  
732-987-7765



## SQUEEZING HAIR ON SHABBOS

May I dry my beard with a towel after the *mikva* on Shabbos morning?

Squeezing liquids can be prohibited under one or two *melachos*:

**Melabein** – Laundering on Shabbos is biblically prohibited as a derivative of the *melacha* of *melabein* (whitening fabric). Wringing out a cloth soaked with water or any clear liquid is included in this prohibition. One may not even move such a garment due to the concern he might squeeze it, unless it is either a garment one doesn't mind being wet or it is only mildly damp (and there isn't concern that he'll squeeze it). One may also move it if it was soaked in colored liquids for wringing out this liquid wouldn't cleanse the garment (though squeezing it is still rabbinically prohibited).<sup>1</sup>

Nonetheless, one may dry one's hands or body with a towel or sheet, or put on clothes while wet, since prohibiting this would in effect be a blanket prohibition on any form of washing, which Chazal didn't think would be manageable. Yet, it is preferable to use a towel which one doesn't mind getting wet and he won't come to wring it out.<sup>2</sup>

**Mefarek** – Squeezing an olive or grape to extract their juice is biblically prohibited under *mefarek* (extracting), a derivative of *dash* (threshing). Squeezing hair to extract the water is prohibited rabbinically for it resembles squeezing fruit (it is only rabbinic since the water isn't absorbed in the hair like the juice in the fruit).<sup>3</sup> The concern of squeezing hair is one of the reasons for the custom not to wash one's body on Shabbos even with cold water.<sup>4</sup>

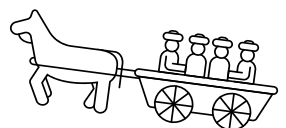
Some *poskim* prohibit drying hair with a towel since one wants the water to leave his hair and enter the towel (i.e. extracting the water). Some therefore allow only very gentle drying, in a different manner than one does during the week (*shinui*). Others only allow placing the towel lightly on the hair without any pressure to absorb the water on the surface but not squeeze any water out of the hair.<sup>5</sup>

Other *poskim* permit drying hair with a towel normally since the prohibition of squeezing hair outright is rabbinic (i.e. even to keep the liquid) and here, the squeezing is only an outcome of the drying, plus one isn't keeping the water (unlike *mefarek*). Some add that the water is immediately absorbed in the towel without coming out in the open at all, thus there wouldn't be reason for *Chazal* to make a decree in this instance (and could be comparable to squeezing into food).<sup>6</sup> In practice, one may rub the towel gently on one's hair (differently than the usual manner), though one should take caution not to actively squeeze water from the hair.<sup>7</sup>

Walking outside with a wet beard can pose a problem of carrying.<sup>8</sup> But what should one do if they can't squeeze out the water?<sup>9</sup> While some would wait to walk outside until their beard dried and stopped dripping, that is *midas chassidus*. Practically, it is allowed due to a combination of mitigating factors.<sup>10</sup>

1. שו"ע"ר סי' ש"א סניט וסי' ש"כ סכ"א (ואם צריך למשקים הנסחטין חיוב משום מפרק).  
2. שו"ע"ר שם סי' ס.  
3. רמב"ם שבת פ"ט ה"א, שו"ע"ר סי' שכ"ו וסי' ש"ל סי' א.  
4. שו"ע"ר סי' שכ"ו סי' י.  
5. ראה כף החיים סי' ש"כ ס"ק ק"א, שו"ת אז נדברו ח"ג סי' י.  
6. ראה בא"ח ש"ב פקודי אות ח'.  
7. ש"ש"כ פ"ד ס"ב, פסק"ת סי' שכ"ו סק"ב, ובשיעורי הלכה למעשה א"ח סי' מ"א אות ה' מדמה לטוח לתוך אוכל.  
8. ראה קצוה"ש סי' קל"ג בדי"ש סק"ח והטעם להחיר בגלל סחיטה מדרבנן והמים הולך לאיבוד. וראה ארחות שבת פ"ג ס"ג ובהערות שם.  
9. שו"ע"ר סי' ש"א סס"א.  
10. פסק"ת סי' ש"א סקס"ו ובהערות שם (כרמלית, המים בטלים לשיער, פסק"ת ריש"י דלא ניחא לי' בתרי דרבנן).

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



## R. GERSHON BER PAHARER

R. Gershon Ber's father passed away while his mother was expecting him, and he was named after his father. A short time later his mother passed away as well, and he was raised by his relatives. Eventually, he was taken in by his uncle Reb Abba "der lebediker," a chossid of the Alter Rebbe who brought him close to the ways of Chassidus. In the year 5609 (1849), R. Gershon Ber met R. Hillel Paritcher and became his *talmid*. R. Gershon Ber became a *mekushar* to the Rebbe Maharash and then to the Rebbe Rashab. The Rebbe Rashab appointed him as a *shadar* to the cities in the Kherson region where he would collect money and *chazer* Chassidus.

beating himself up about is not clear. What is clear though, is that it has always been a chassidic virtue to be aware of one's faults and constantly be working to fix them."

(אג"ק רי"צ ח"י ע"ק ק"א)

The chossid R. Mendel Gurary was once traveling by train to his hometown, Krementchug. The trip was days long and he was desperate for company, so he set about searching the cars for a *Yid* with whom he could converse.

After some time, he spotted a figure in the corner wrapped in a blanket. Sensing that this was what he was looking for, R. Mendel approached the figure and lifted the blanket. Sure enough, inside was the eminent chossid R. Gershon Ber Paharer. He was awake, but deep in thought, meditating on some concept in Chassidus.

R. Gershon Ber was educated by chassidim of the Alter Rebbe. Before going to sleep, he would say to himself:

"Gershon Ber! You are going to sleep now. You must do *teshuva*. You must wake up tomorrow as a totally different person. You must understand and internalize the real pity on yourself."

The Frieddiker Rebbe observed:

"What such a great chossid would be

Reb Gershon opened his eyes and exclaimed to the chossid in front of him, "Yungerman, yungerman! Remember to tell your children that 'Hu levado ve'ein zulaso' – There is nothing else but Hashem."

(מפי חסידים, חסידים הראשונים ח"ב ע"ב 41)

## A Moment with The Rebbe



### TO REPRESENT THE REBBE

During one of Mr. Shazar's visits to Canada, he couldn't travel to the Rebbe, since international law limited his travel to countries that had officially invited him. The Rebbe therefore sent a contingent of respected chassidim to Canada to transmit the Rebbe's greetings and *bracha*.

The Rebbe spoke to the group before they left:

"Since a messenger is likened to his sender, you must act there the way I would have. That means, with ultimate *breitkait* [with confidence and authority].

"If it will not be so," cautioned the Rebbe, "then I am telling you now - you are not my *shluchim*!"

(Otzar Hachassidim NY, page 325)

The group included Reb Shmuel Levitin, Reb Shlomo Aharon Kazarnovsky and Harav Chodak.



**The Chinuch Advice Line**  
Your parenting questions addressed by trained mechanchim  
gidulim.org/AdviceLine - 718 207 5325

