

The Weekly *Farbrengens*


MERKAZ ANASH
 מרכז אנש
 493 • ירחי תשע"ט • לחמן ישמעו
 EDITOR - RABBI SHIMON HELLINGER

HELPING WITH DIGNITY (II)

HELPING WITH FEELING

The Baal Shem Tov said, "Even a person who gives *tzedaka* with an open hand, but without sympathy for the recipient, is considered to be shedding blood."

(הוספות לכתר שם טוב סי' לו)

One of the chassidim of the Mitteler Rebbe related:

In a *maamar*, the Rebbe once explained *chessed shebechessed* as doing *chessed* with feeling. Upon my return from Lubavitch, I repeated this *maamar* publicly and all those present were very moved by this explanation.

"What are you so excited about?" commented one of the elders. "In my youth, I was told a simple explanation for this: When you give a poor person an old pair of shoes, this is *chessed*; when you also give him a nail with which to fix them, that is *chessed shebechessed*."

The chossid relating the story concluded, "*Chassidus* introduced the importance of relating to another with inner feeling."

(אג"ק מוהרריי"צ ח"ד ע"ב)

The Alter Rebbe was very particular that all charitable help and support should not be called "*tzedaka*", but rather "a loan" or a "*gemilas chessed*". And in practice, this was how his chassidim expressed themselves.

(אג"ק מוהרריי"צ ח"ח ע' תר"ה)

The chassidim of the Alter Rebbe would say, "In the *parnasa* that *HaShem* gives us, your share is also included."

(סה"ש תש"ג ע"ו)

THE WAY TO HELP

The *amora* Rav Yitzchok said: "Whoever gives money to the poor is *bensched* with six *brachos*; whoever pacifies him is *bensched* with eleven *brachos*."

(בבא בתרא ט ע"ב)

When Shlomo HaMelech was wandering in exile, after having been overthrown by Ashmedai, king of the *sheidim*, he was once invited for a meal, where he was served the finest delicacies. During the meal, however, his host reminded him of his days as ruler, causing Shlomo HaMelech to lament through the remainder of the meal.

The following day, when the king was invited

CONSIDER

Is the need for sympathy for the sake of the giver or the receiver?

Why is an appeasement more valuable than an actual gift?

by another man, he asked if he would be treated as on the day before. "I'm a poor man," said this host, "and I only have a few vegetables which I will gladly serve you, if you will honor me with your presence."

Agreeing, Shlomo HaMelech went to his home, where the poor man washed his face, hands and feet, and then served him some greens. Comforting him, the poor man said, "*HaShem* swore to your father that He would never take away the kingdom from his descendants. This is just the way of *HaShem*: He first rebukes and then comforts. Don't worry! *HaShem* will restore your kingship!"

When Shlomo HaMelech was reinstated as king, he said, "A meal of greens is better than the stuffed ox with which that rich man reminded me of my painful plight."

(ילקוט שמעוני משלי ט"ו)

The *tanna* Shammai said: "If someone gave a pauper all the gifts in the world, but did so with a sour and sullen face, it is as if he gave him nothing. By contrast, he who greets another with a shining countenance, even without giving anything, is considered to have given all the finest gifts in the world."

(אבות דרבי נתן ג)

NOT TO EMBARRASS

Rebbi Elazar said, "One who gives *tzedaka* secretly is greater than Moshe Rabeinu, for he deflects wrath that even Moshe could not deflect."

(בבא בתרא ט ע"ב)

Rebbi Yannai, seeing a man give a *zuz* to a poor man in public, told him, "It would have been better to have given him nothing, rather than to give him a coin as you did now, embarrassing him."

(חגיגה ה ע"א)

A wealthy man once met a pauper and said, "Why don't you go to work? You are strong and able!"

HaShem said to the rich man, "Not only did you give him nothing of your own, but you have even placed an *ayin hora* on what he has!"

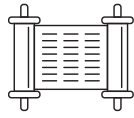
(ויקרא רבה פל"ד)

The Rambam writes:

If a person gives *tzedaka* to a pauper with a displeased expression, then even if he gives him a thousand gold coins he has lost his *zechus*. Instead, one should give *tzedaka* with a kind expression, sympathize with the pauper in his pain and offer him comforting words.

It is forbidden to scream or use a raised voice when speaking to the poor man, for his heart is already broken. Woe is to the person who embarrasses him! Rather, he should relate to him as a father, both in his actions and in his words.

(רמב"ם הל' מתנות עניים פ"י הל' ד-ה)



CLAPPING ON SHABBOS

Is it permissible to applaud after a speech on Shabbos?

Chazal forbade clapping or banging to a beat on Shabbos, or even dancing, out of concern that one might come to fix musical instruments.¹

The early *poskim* discuss an allowance to clap and dance on Simchas Torah since it is being done to rejoice with the Torah.² *Poskim* also discuss the allowance of doing so by a wedding celebration on Friday night, yet the Shulchan Aruch rules that even so, it is permitted only when done in an abnormal manner (e.g. with the back of the hand).³

The Alter Rebbe rules that one need not reprimand the masses who clap normally during all types of joyous celebrations. Firstly, since it is believed to be permissible, they won't heed the admonishment, and it is preferable they transgress unknowingly. Furthermore, most people in the present age don't know how to make or fix instruments in any case.⁴ Despite these justifications, the conclusion is that it should be avoided (since that concern does still exist to some degree and we can't do away with a decree of Chazal based on a mere *limud zchus*).

However, we find even among scrupulous Jews and chassidim who are particular to follow halacha in the optimum manner, that the custom is to clap on Shabbos during *davening* or while singing *niggunim*, and all Jews dance on Simchas Torah.⁵ *Poskim* add these rationales to allow clapping in these instances *lechatchila*:

- a. When the clapping or dancing is done in the very service of Hashem, there is less concern that one will mistakenly come to transgress by fixing an instrument.⁶
- b. Common clapping and dancing to a joyous *nigun* is not done to a beat.⁷

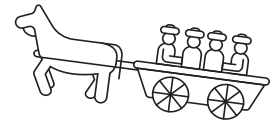
The first reason limits clapping and dancing to holy song, while the second limits it to regular clapping and dancing, but not drumming to a beat or dancing with a rhythm.⁸ Thus, one should not play a game that involves clapping or dancing to a beat since it is not *mitzva* related and it also follows a rhythm.

Banging or clapping without a rhythm or beat to make noise (e.g. to wake someone up) or to applaud a speaker doesn't resemble music and is permissible.⁹

1. ביצה ל"ו ע"ב.
 2. ראה משנ"ב סי' תרס"ט סק"ה וסק"ו.
 3. שו"ע אדה"ז סי' של"ט ס"ב.
 4. וראה פסק"ת סי' של"ט סק"ב - סק"ד והמסומן שם.
 5. ראה אג"ק ח"י ע' שמב בארוכה.
 6. ראה שו"ת מנח"א ח"א סי' כ"ט. וראה תו"מ חמ"ח ע' 101 שהפנה לפוסקים.
 7. ערוה"ש סי' של"ט ס"ט.
 8. פסק"ת סי' של"ט סק"ד.
 9. ראה שו"ע אדה"ז סי' של"ח ס"ה. שו"ת אז תו"מ חמ"ח ע' 101 שהפנה לפוסקים.

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

לע"נ ר' משה יעקב ב"ר ישע"י ע"ה
 והילד תנחום ב"ר משה יעקב ע"ה
 יאהרצייט י"ד טבת



REB SHLOMEH DER GELER

Reb Shlomeh Beilin was a chossid of the Rebbe Maharash and the Rebbe Rashab, and a *talmid* of the Rashbatz. He was called "*Der Geler*" because of his blond beard. He worked as a *melamed* in Nevel, and although he had a hard life, he was always cheerful and happy. During *hakofos* in Lubavitch he would dance vigorously.

creatures will repay them too. In my "Lubavitch," horses or wagons will have no share. I myself am the horse and the rider."

(אג"ק הרי"צ ח"ו ע' רסט)

Reb Mendel Futerfas related:

In the hard times in Russia there was a shortage of *seforim*, especially of Chassidus. I once saw Reb Shlomeh going through the *sheimos* and he emerged with some ripped papers of Chassidus — each from a different *maamar* — and he immediately sat down to learn them. I asked him, "How can you learn like that, with no beginning or end, and no continuation between the pages?"

Reb Shlomeh replied, "There are three levels in learning Torah: to understand what is being learned, to toil in Torah, and an even higher level – to study the letters of Torah into which Hashem placed His Essence. The last level of learning is from the *pnimiyus hanefesh*, and through it we connect to Hashem's Essence which is beyond understanding. If so, what difference does it make if I don't really understand what it says? The main thing is that Hashem's Essence is in it..."

(סיפורים חסידים ח"א ע' 201)

(ר' מענדל ע' 172)

A Moment with The Rebbe



THEY WAIT TO BE GIVEN?!

After the great exodus from Russia in 5706 (1946), many chassidim settled in Paris, France, where a *chassidische* community was soon established under the direction of elder chassidim. The pulse of the community was the warm *chassidische farbrengens*.

Paris, and asked him why he wasn't saying any *lechayim*. The Rebbe added that "In [the *chassidische* circles of] Paris, saying *lechaim* is an accepted *minhag*."

Reb Shea replied that no *lechayim* had been handed to him.

At the 10 Shevat 5713 (1953) *farbrengen* in New York, the Rebbe turned to Reb Shea Korf, who had just arrived from

The Rebbe smiled and asked in surprise, "In Paris they wait to be given?!"

(Otzar Hachassidim NY, page 496)

Dedicated in honor of the Bar Mitzvah of
 ח' טבת on שניאור זלמן גאלדשטיין
 חיל *May he grow to be a true*!