

The Weekly Farbrengens



554 • משפטים תש"פ • לחמן ישמעו • EDITOR - RABBI SHIMON HELLINGER

CONFRONTING THE ENEMY

THE CITY'S INHABITANTS

In *Koheles*, Shlomo HaMelech gives a *moshol* to life: There is a little city with few inhabitants (that's the body and its faculties) and a powerful king surrounds it with traps (that's the *Yetzer HaRa* and his *aveiros*). In the city lives a poor, wise man who saves the city with his wisdom (the *Yetzer Tov* with his *teshuva* and *mitzvos*). Yet later, no one recalls that man (they don't remember to consult the *Yetzer Tov* whenever the *Yetzer HaRa* confronts them).

(קהלת ט', י"ד-ט"ו, נדרים ל"ב ע"ב)

The Raza, Reb Zalman Aharon, elder brother of the Rebbe Rashab, told the following *mashal* to a young man he met who would struggle with his *Yetzer HaRa* by fasting:

There was once a *Rosh HaKahal* (community leader) who served his community for many years and then moved to another city. During a visit to his hometown, he was pleasantly surprised to find a new *mikve* built, though he wondered where they had found the funds to build it. When he met the new *Rosh HaKahal* he inquired about this and was told: "Very simple. We evaluated the financial ability of each townsman, and made a mandatory tax accordingly. Most of the rich paid the full required sum right away, but some of the poorer inhabitants were not able to, so they gave some belongings to be kept as collateral until they would be able to pay."

"You made a big mistake," said the former *Rosh HaKahal*. "The ones who have the means should have been told to give more, and you could have perhaps demanded some more from the average citizens as well. However, the poor should have been left alone, for you will never see their money, and now, all you've got is their belongings, with which you can't do much."

The Raza explained: "The body is likened to a little city where both the wealthy and the poor live. The eyes and ears, appointed to see and hear, and the brain and mouth, which control thought and speech, represent those who are rich. The poor members of the body are the digestive organs and the like. It is better to give up on the demands placed on the

poor, and instead, increase the demands put on the rich, namely, the eyes, ears, brain and mouth. The results will then be far greater, far more positive!"

(שמעון וספורים ח"א ע' 271)

CONSIDER

Why is it easier to tax the 'poor inhabitants' (the stomach) than the 'rich' (the eyes and ears)?

What does it help to be troubled by one's own conduct if he anyway has no choice?

REALIZING THE CHALLENGE

When he was a child, Reb Eliezer of Dzikov was once scolded by his father, Reb Naftali of Ropshitz, for misbehaving.

"It's not my fault!" the little boy argued. "I have a *Yetzer HaRa* that tries to tempt me."

His father replied sharply, "That's no excuse! In fact, you should take a lesson from the way the *Yetzer HaRa* carries out his duty, getting people to commit *aveiros*, exactly as he was commanded to do."

The child countered, "True, but the *Yetzer HaRa* doesn't have a *Yetzer HaRa* to tempt him from not fulfilling his duty!"

(ספורי חסידים זוין תורה ע' 35)

The *tzaddik* Reb Yitzchok of Vorky once awoke in middle of the night and felt a desire to take a sniff of snuff.

While in bed, he was unable to reach the box and debated with himself whether to get up for it or not. If he rose to get it, he would be giving the *Yetzer HaRa* the opportunity of being able to convince him to fulfill his desires. Yet, if he would not get out of bed, he would still be giving into his *Yetzer HaRa* by falling prey to laziness, a trait he might later possibly apply when serving *HaShem*.

After weighing this, he decided: "I will get up and get the box, but I will not fulfill my desire to smell it."

(ליקוט ספורים)

WHAT DO YOU WANT?

Reb Shmuel Groinem, the revered *mashpia* in Lubavitch, once visited Reb Shmuel Ber Borisover and, standing behind the door, he overheard him telling a local butcher: "The *Mishna* says that whoever acts as if he is lame or blind will not die of old age until he becomes lame or blind. This can be understood positively, as follows: A person who pretends to be lame, meaning that he does not go to inappropriate places, or a person who pretends to be blind, not looking where a *ruchniusdiker* danger is involved, will not die until *HaShem* helps him become 'lame' or 'blind,' so that he will not even desire such things."

(למען ידעו ע' 311)

Reb Levi Yitzchok of Berditchev warned his chassidim never to wear hats with visors. He explained that when a Yid looks toward *Shamayim* it reminds him of *HaShem* and is therefore a tremendous *segula* for *yiras Shamayim*. However, if one's hat has a visor, his gaze toward Heaven is blocked, and he misses out on a *hisorerus* of *yiras Shamayim*.

A time came when Czar Nicholas decreed that only hats with visors could be worn. Yidden would therefore hide their *shtreimelach* and walk outside wearing hats with visors, and when they reached a secure place they would take out their *shtreimelach* and put them on.

When this decree reached Berditchev, people there too began to wear hats with visors. One day Reb Levi Yitzchok saw a chassid wearing a hat with a visor, and it was apparent to him that this individual was quite comfortable with his new look.

The *tzaddik* approached him and asked: "Why in the middle of the *Tochacha* (the stern warnings to the Yidden) is it stated that they will be punished for leaving *HaShem* 'with joy'? These words come to teach us that even if one is *chas veshalom* forced to stray from the path of *Avodas HaShem* for reasons beyond his control, he should at least not be *happy* about it..."

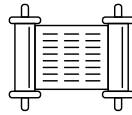
(סה"ש תרפ"ו ע' 96)

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CHOSSON IN SHUL

If a *chossan* left *shul* in the middle of *chazaras hashatz*, is *tachnun* recited?

Tachnun is omitted when a *chossan* is present, as it is his day of rejoicing, and the *simcha* spreads to all those who rejoice with him.¹ By a first marriage, it is omitted during the first seven days after the wedding, including the eighth day until the time the *chupa* took place; by a second marriage for both sides, it is omitted during the first 72 hours.²

It was once customary that *chossan* would not go to *shul* during his *sheva brachos* as not to cause the community to omit *tachnun* for an entire week, and they would instead arrange a *minyan* in his home.³ The current custom, however, is that the *chossan* comes to *shul*, especially since otherwise he probably won't *daven* with a *minyan*.

On the wedding day, some limit the omission of *tachnun* to the *tefila* before the *chupa*,⁴ and some add only if the *kesuba* is signed before *shkia*.⁵ Yet in practice, we omit *tachnun* the entire day, and many do so even if the *kesuba* will only be signed at night, since the physical and spiritual preparations for the *chupa* begin from the morning.⁶

If a *chupa* is taking place outside the *shul* while the *minyan* is *davening*, since the *chossan* isn't present in the *shul*, it is questionable to omit *tachnun* in such a case.⁷

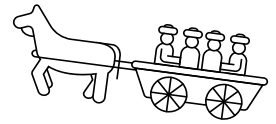
Poskim discuss if the *chossan* is in *shul* but is *davening* in a different *minyan*. It is reported that in the early years, the Rebbe sometimes inquired whether the *chossan* was *davening* with the *minyan*.⁸ However, the prevalent custom is to omit *tachnun* if the *chossan* is in the same room.⁹ A *kalla* in the women's section isn't a reason to omit *tachnun*, but if a group of women *daven* with her at home, they don't say *tachnun*.¹⁰

If the *chossan* *davened* with the *minyan* but left before *tachnun*, *poskim* discuss that his *davening* with them uplifted them to his level that doesn't require *tachnun*, and others hold that the joy is specifically if he was there by the silent *shmoneh esrei*. This opinion may be followed; however, if the *chossan* didn't *daven* with them and he left before *tachnun*, *tachnun* must be recited.

1. ראה טור או"ח סי' קל"א.
2. שו"ע י"ד סי' קל"א. קצה"ש סי' כ"ד סק"ו.
3. ראה משנ"ב שם סי' ק"ו. וראה מ"ש בזה בשו"ת תשובות והנהגות ח"ג סי' נ"ה.
4. קצה"ש סי' כ"ד סק"ו.
5. וראה עיתון כפ"ח גל' 1448 מאמר מהגרמ"ש"א ע"ה.
6. ראה שו"ת שבה"ל ח"ח סי' כ"ד אות ב'.
7. וראה שם שיחות קודש תשכ"ה ח"א ע' 531. ויומנים מה' כסלו תשכ"ה.
8. ס' אשי ישראל פכ"ה סכ"א.
9. וראה שו"ת שבה"ל ח"ח סי' כ"ד אות ב'.
10. ראה שו"ת שבה"ל ח"ח סי' כ"ד אות ב'.

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

Our Heroes



RADATZ

The *gaon* and *Chossid* R. Dovid Tzvi Chein, known amongst *chassidim* as the Radatz, was a son of the great *Chossid* R. Peretz Chein of Chernigov. Radatz was one of the extraordinary *chassidim* of the Rebbe Maharash, the Rebbe Rashab and the Friediker Rebbe. He was an unusual *gaon* in both *nigleh* and *Chassidus* and served as the *rov* in Chernigov. In the year תרפ"ה, he traveled to Eretz Yisroel and passed away about nine months later on the 24th of Kislev, תרפ"ו (1925).

There was one man who would always eat at the Radatz's Shabbos table. He was the man who no one would invite over. This simple fellow worked as a janitor in factories, and there was generally an unpleasant odor emanating from him.

When the Radatz was challenged that having such a person over at the Shabbos table was disrespectful to Shabbos, he replied that there was no greater respect for Shabbos than inviting over the downtrodden and forlorn. As Hashem says: With whom will I dwell? – The downtrodden and forlorn.

(למנחמי עמ' 47)

During World War I, many town *rabbonim* were conscripted into the Russian army. One Pesach night, they were given leave to attend a seder, and a group of these *rabbonim* came to the home of the Radatz. He shared with them this novel thought:

"Dovid Hamelech says, *Gam ki eileich b'gei tzalmaves lo ira ra ki ata imadi* – 'even as I walk in the shadow of death, I fear no evil, for You Hashem are with me.' This could also be read as follows: *Gam ki eileich b'gei tzalmaves lo ira* – even when I am in a deadly situation, I do not fear for my own sake, *ra ki ata imadi* – what is the tragedy? That Hashem is with me in this exile.

"This is like the son of a great and compassionate king who was taken captive. The noble prince loves his father more than he loves himself, and all his tribulations are nothing in comparison to the pain he feels knowing of the anguish it causes to his dear father, the king."

Suddenly, the Radatz pulled himself together, clapped his hands and exclaimed: "Nu nu! Pesach, Pesach!" And as his face shone with the light of Pesach, he began reciting *kiddush*.

(למנחמי עמ' 28)

A Moment with The Rebbe



HIGH EXPECTATIONS

The Rebbe saw potential in children where others could not. The time of the young was especially valuable, and on occasion the Rebbe would express deep wishes for its utilization in school, after school hours and during *yom tov* vacation.

Reb Yosef Yitzchok Katz relates:

As the *kos shel bracha* line moved along, the photographer Reb Levi Itche Freidin stood to the Rebbe's far right and was snapping pictures. A twelve-year-old boy, a friend of mine, stood next to Mr. Freidin and occupied himself with changing the

films for his cameras.

Suddenly the Rebbe bent over and looked at the boy. With the *becher* still in his hand, the Rebbe said to him:

"Your grandfather was immersed in the *maamarim* of the Mittlerer Rebbe, and you waste your time playing with these toys?!"

As a father motivates his child, the Rebbe looked straight at him and said, "Start learning the Mittlerer Rebbe's *maamarim*!"

(As heard from Reb YY Katz)

In honor of the birthday of
ר' עזרא בן יחיא ז"ל
May his neshama have an aliya
The Nagar Family