

The Weekly *Farbrengens*


MERKAZ ANASH
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 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*?" Rebbi 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 Rebbi 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..." Rebbi 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 לב)

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 תשי" (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)

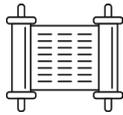
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MOSHIACH SEUDAH INTO THE NIGHT

If my Moshiach Seudah continues after dark, may I eat chometz during the meal?

The chometz prohibition applies during the days of Pesach, independent of the kedushas yom tov. Therefore, one may eat chometz at nightfall (once it has been bought back), even if one chooses to extend the kedusha of yom tov into the night. Melacha, by contrast, is forbidden until havdala, since one may not tend to their own needs before ushering out the King.

When bentching after a Shabbos meal that continued after dark, some poskim rule that retzei isn't recited since it isn't Shabbos anymore. Yet, the halacha is that we follow the start of the meal, when the chiyuv of bentching took effect, provided that one hasn't said anything yet that clearly contradicts Shabbos.

Thus, if one davens maariv - a tefila of the following day - during his meal before bentching, one may no longer mention the previous day in bentching. If one just said "Baruch hamavdil," poskim are doubtful whether that constitutes a definite contradiction, though the Alter Rebbe seems to hold that...

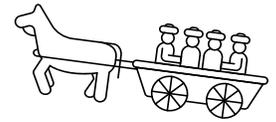
If one's Shabbos meal continued after dark into Rosh Chodesh, and one ate bread both by day and by night, the Alter Rebbe rules that one may recite both retzei and yaaleh v'yavo in bentching, since he mentions Shabbos first, when he hasn't yet said or done anything contradictory to Shabbos, and Rosh Chodesh afterwards. In practice, even when a yom tov seuda continuing into Shabbos - through the practice of pores mapa - the Frierdiker Rebbe instructed that retzei and yaaleh v'yavo be recited in order, and the malachim would choose which to place first. (There is debate on how to apply this to a Purim seuda that continues into Shabbos.)

When it comes to eating chometz during the final yom tov meal, the Mishna Berura considers it a contradiction: eating chometz implies it's no longer Pesach, while yaaleh v'yavo implies that it is. However, the Rebbe argues that yaaleh v'yavo is an acknowledgement of the yom tov day, not the prohibition of chometz. (Thus, in the bizarre scenario that one mistakenly ate chometz on Pesach, he would recite yaaleh v'yavo when bentching, since yaaleh v'yavo is associated with the day itself and is unrelated to the prohibition of chometz.) In practice, if one did not declare yom tov to be over, he may recite yaaleh v'yavo even after eating chometz.

From a spiritual perspective, the Rebbe explains that after elevating and transforming the kelipa of chometz throughout Pesach, one now has the spiritual strength to bring chometz on the same table.

1. מג"א סי' תצ"א סק"א, שוע"ר שם סי"ג, וראה גם סי' רצ"ט ס"ז.
2. ראה שוע"ר סי' קפ"ח סי"ז, משנ"ב שם ס"ק ל"ג, וראה כף החיים שם ס"ק מ"ג ובס"ל תצ"א סק"ח.
3. ראה מג"א או"ח סי' רס"ג ס"ק ל"ג, שו"ע אדה"ז או"ח סי' קפ"ח סי"ז.
4. שו"ע אדה"ז או"ח סי' קפ"ח סי"ז.
5. ראה סה"ש תש"ד ע" 40, אג"ק אדמו"ר חיד"י ע"מ.
6. ראה נתיבם בשדה השליחות ח"ב ע' 151 וביאורי הלכה שם סי"ג.
7. משנ"ב או"ח סי' תצ"א סק"א, רבים נתחבטו בדברי המשנ"ב וכתבתי לפי המבואר במשנ"ב המבואר סק"ז, וראה שם שיש מהדו"ב למשנ"ב כאן.
8. שו"ת שלמה חיים סי' פ"ב.
9. ראה לקו"ש חכ"ב ע' 36 ובהעל 64.
10. לקו"ש שם ע' 36.

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



R. MOSHE MARIYAMOV OF CHERNIGOV

R. Moshe Mariyanov was a chossid and mekushar of the Mittlerer Rebbe, and later a chossid of the Tzemach Tzedek, and Maharil of Kopust, and he was one the senior talmidim of R. Aizel Homiler. He lived in Chernigov, where he was a prominent community figure, known for his strong personality and sharp tongue.

Mittlerer Rebbe's histalkus in Niezhin, before which the Rebbe said many fragmented statements. Each of the chassidim present tried to catch whatever they could. Everything I heard then from the Rebbe became clear down the line, except for one cryptic statement, 'Today there are also fine yungeleit. Peretz Smilianer iz a fairer yungerman, Peretz from Smilian is a fine young man.'

During one yechidus, the Tzemach Tzedek suddenly turned to R. Peretz Chein, who was then the rov in Beshenkovitch, and instructed him to become rov in Chernigov. R. Peretz raised a concern over R. Moshe Mariyanov, a local learned and wealthy chossid, who had rejected even more learned candidates than he. But the Tzemach Tzedek reassured him and gave him a letter of recommendation. Indeed, when R. Peretz came to Chernigov R. Moshe backed his candidacy and helped him to get the appointment.

"When the Tzemach Tzedek sent a letter refering to you as 'Peretz Smilianer,' I knew that the Mittlerer Rebbe had meant you." (R. Peretz was originally from Smilian, but have left many decades earlier and was no longer commonly known by that name.)

(רשימות דברים חדש ע' 110)

R. Peretz later asked R. Moshe why he had supported him, after having previously rejecting other candidates who were greater than him.

R. Moshe once made a journey from Chernigov to the ohel of the Mittlerer Rebbe in Niezhin accompanied by Radatz Chein (the son of R. Peretz). Before they entered the Ohel, R. Moshe was anxiously pacing back and forth, apparently disturbed by something. He approached the Radatz and asked him if he recalled his (R. Moshe's) wife's full name...

(רשימות דברים חדש ע' 246)

A Moment with The Rebbe



QUESTIONING EXILE DAILY

In public and in private, the Rebbe demonstrated an unparalleled love for Eretz Yisroel. Thousands of sichos concluded with a plea to return to Eretz Yisroel, emotionally enumerating the holy sites. The Rebbe's deep care for the safety of the land was renown, and in private conversations the Rebbe also demonstrated an acute knowledge of every street of her dear cities.

expressed a sense of responsibility to American Jewry, and on occasion also explained that in some ways it is easier to influence Israeli public affairs from abroad.

It was only expected that people would ask the Rebbe why he didn't move to Eretz Yisroel. The responses varied:

However, there was one time when the Rebbe gave a surprising response. It happened at the hakafos of Simchas Torah 5731, when the Rebbe spoke with member of the Knesset, Mr. Aharon Bekar. During the course of the conversation, Mr. Bekar broached the subject.

To some the Rebbe listed technical difficulties, while others were referenced halachic considerations. There were times when the Rebbe

The Rebbe replied, "I ask myself this question every day!"

(Dollars 20 Sivan 5751; Yoman 5731; Tishrei with the Rebbe, page 52)