

The Weekly *Farbrengens*

MERKAZ ANASH
מרכז אנאש

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DYNAMIC DEVOTION (IV)

FRESH SPIRITS

The *possuk* refers to the *yetzer hara* as an "old king" and the *yetzer tov* as a "poor child." The *Chiddushei HaRim* explains that the *yetzer hara* attempts to dampen a Yid's excitement by portraying *mitzvos* as old and outdated, while the *yetzer tov* makes them look young and alive.

The *yetzer tov* is also called "poor" since he is humble. By approaching Torah and *mitzvos* every day with freshness and humility, one merits pleasure and joy in his *avodas HaShem*.

(חידושי הרי"ם ע"ת ע' שמג, שיח שרפי קודש ח"ג ע' לא)

Thinking about *Atzilus* would bring the Alter Rebbe to such exhilaration that he could write no more than its first three letters. When speaking, he would refer to it simply as "Above".

(היום יום י' חשוון)

The elder *chossid* Reb Shmerl Sosonkin would recall his days in Lubavitch with the famed *maskpia*, Reb Michoel Beliner, as follows:

When Reb Michoel would explain to us the words of *Likkutei Torah* it was a delight to hear. Often when learning a paragraph that arouses the reader to *avodas HaShem*, tears would flow freely from his eyes. I will never forget the profound impression of how he taught the *maamar Ani LeDodi* during the month of Elul.

He explained that a person feels pain when stubbing his toe only so long as it is attached to him. Similarly, Yidden feel pain when blemishing their holy spark only as long as they are connected Above. If a person does not feel the pain, that is a sign that he has disconnected himself from his Source. As Reb Michoel read those last words, he broke down in bitter tears.

(זכרונותיי ע' 63)

When the *chossid* Reb Chaim Zelig Dubruskin was fifty years old, he went into *yechidus* to the Rebbe Rashab and asked, "Why is it that when I was younger I *davened* and fulfilled *mitzvos* with such warmth, and now that warmth is missing?

What happened?"

The Rebbe Rashab replied: "What do you expect, Chaim Zelig? Fifty years of breakfasts and suppers can bring about serious changes in one's *avodas HaShem*!"

(רשימות דברים החדש ע' 168)

CONSIDER

Can one stop the "breakfasts and suppers" from taking a toll?

Why would someone think that some form of "coldness" is acceptable or even praiseworthy?

DON'T FREEZE!

The Frierdiker Rebbe related:

Purim (1919) fell on a Sunday and *Taanis Esther* was observed on Thursday. After the fast my father was weak, and we went for a stroll. As we walked, my father turned to me and said, "Let's hear a teaching."

I then shared something that I had heard from my uncle the Raza, who heard it from Reb Nochum, son of the Mittlerer Rebbe, who heard it from Reb Pinchas Reizes – about the Purim that followed the Mittlerer Rebbe's *bar-mitzva*. That year (תקמ"ז, 1787) Purim also fell out on a Sunday, and on *Shabbos*, during the *maamar*, the Alter Rebbe said:

"*Amalek* has the same *gematriya* as *barzel*, metal, and *safek*, doubt. The Torah says about *Amalek* that 'they cooled you off.' In *avoda* this means that it is possible that in one's mind *Elokus* will shine, but it does not reach the heart - so much so that that person will come to doubt whether the *avoda* is genuine."

After I shared this episode, my father said, "We will now have to say a different *maamar* than what was planned. This Purim we will have

special guests." That *Shabbos* my father repeated the *maamar Zachor* of the Alter Rebbe.

On Sunday, during the Purim *farbrengens*, one *chossid* stood at a distance on a bench and cried. My father looked at him, paused for a moment, and said, "The Alter Rebbe explained that *Amalek* does not only refer to simple frigidity. It can be that *Elokus* shines in a person's mind, yet it does not reach his heart, because he decided not to become excited. There are those *maskilim* who claim that the purpose of *Chassidus* is understanding it intellectually (*haskala*), and not its application in life (*avoda*). The true purpose of *Chassidus*, however, is that the *haskala* should filter down into the heart and be translated into practical action."

(סה"ש תרצ"ו ע' 128)

In his *Likkutei Sippurim*, Reb Chaim Mordechai Perlov recalls a conversation amongst *temimim* of old:

In the context of some significant matter it was mentioned how a certain person was deficient in *yiras Shamayim*. One of those present defended him, saying that this was not so: it was only that he was a little 'cold.'

To this another responded, "Is coldness a trivial matter?! We see that a body of water brings purity for all sorts of *tuma*, yet when it freezes, people use it to carve crosses!"

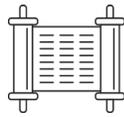
(לקו"ם פרלוב ע' שעא)

During a Purim *farbrengens*, the Rebbe once spoke about one's personal *Amalek*, who upon failing to turn a person deliberately against *HaShem*, tries to just cool his ardor." *Amalek* tells him, "I concede that because *HaShem* is so great, you have to follow His will - by laying *tefillin*, wearing *tzitzis*, eating *kosher* and so forth. But why must you do all that with such zest and excitement?"

A person must recognize that this crafty approach is just a more subtle form of the same *Amalek*.

(פורים תשכ"ג, תו"מ חל"ו ע' 221)





AREV BACKING OUT

Can a guarantor retract his commitment to back the loan?

An *arev*, one who volunteers to be a guarantor for a loan, is responsible to repay the loan if the borrower doesn't pay.

His halachic responsibility begins at the initiation of the loan if that was their agreement, or he can take it on later through making a *kinyan* to create his obligation. After that, he normally cannot back out, since the lender relied on him to give or to continue with the loan.

Under certain circumstances, however, he may retract his responsibility.

After his commitment, but before the loan is actually given, the *arev* may retract orally or in writing, even if a *kinyan* was made. His responsibility only begins once he sees that the lender counted upon him and lent the money. Until then, his guarantee is deemed a mere *asmachta*, a conditional commitment.¹

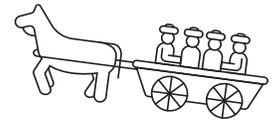
If the time to collect the loan arrived and the lender extended the time or procrastinated to ask for the loan, some hold that the *arev* may retract at that point. Others say that the *arev* may only retract if he specified a time limit to his responsibility.² If the borrower was ready to pay and the lender neglected to collect it, all agree that the *arev* is not responsible anymore.³ (An *arev kablán*, who allows the lender to collect from him even as a first option, cannot discharge himself for this reason.⁴)

If the borrower was wasting the borrowed money, *poskim* write that the *arev* can back out from his responsibility due to the concern that the borrower won't have the money to repay the loan.⁵ Yet, if the borrower's finances are depreciating due to no fault of his, the *arev* cannot retract.⁶

If the *arev* finds out that the borrower is a crook and never intended to repay the loan, or he found out something similar, he cannot retract from being an *arev*, since the lender only went through with the loan because he was relying on the *arev*.⁷

1. חו"מ סי' קל"א ס"א וסמ"ע
שם סק"א.
2. שו"ע חו"מ סי' קל"א ס"ד
רמ"א שם, ש"ך סק"ג וסמ"ע
סק"ז שאפשר אין מחלוקת.
3. סמ"ע סק"ז דרכ"מ אות ב'.
4. ראה פת"ש סק"ג.
5. שו"ע סי' קל"א ס"ג.
6. נתה"מ ח"י סי' קל"א סק"ב,
ש"ך סי' ע"ג סק"ד.
7. שמרו משפט סי' ח'.

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



R. YAAKOV BORUCH KARASIK

R. Yaakov Boruch Karasik was born Lapitch, Belarus (c. 5645). An early *talmid* of Tomchei Temimim in Lubavitch, he was very close to the *mashpia* R. Groinem, and in 5672 he was appointed to serve as a *mashgiach* for *nigleh* in Lubavitch. He was considered primarily a *baal nigleh*, but he was also an *oved* who davened at length and fasted regularly. He tragically passed away young in 5681, not long after the *histalkus* of the Rebbe Rashab.

Having studied secular subjects before coming to Lubavitch, Yaakov Boruch and his friend, Avrohom Nikolayever, were originally not taken by *avoda*. Once, the Rebbe Rashab spoke in a *maamar* about the damage caused by secular studies that they make things of the world significant (a '*metzius*'), and eventually to feel himself and forget Hashem. This had an impact on them that became great *ovdim*.

After *lchaim*, R. Yaakov Boruch would often say that he "would give away his entire *olam hazeh* to know that he is inscribed in the 'Rebbe's Book'" (as *chassidim* had a tradition that the Rebbeim had a book listing their *chassidim*).

(רשימות וויינגארטער)

His younger brother, R. Leizer Karasik, related:

It was around the year 5766, and my brother, Yaakov Boruch, came home for a visit, from Lubavitch to our hometown of Lapitch. He was 21 years old and due for army draft.

In the *chassidische shtiebel* where we davened, davening on Shabbos began at 8:30 am, and lasted for about two hours. Everyone had completed

Shachris and were preparing to go home, but Yaakov Boruch was still immersed in his davening. I thought to wait for him, but my father told me not to, though I couldn't understand why not. We went home and completed our *seuda*, but Yaakov Boruch had still not arrived.

I left the house to go play with my friends, when I suddenly heard a big commotion. Everyone was rushing the *shul* to see an unusual spectacle: Yaakov Boruch was still davening! Everyone was astounded: How can someone daven so long, until late in the afternoon?! It isn't Yom Kippur, and besides, he isn't holding a *machzor*!

When they realized that he is so engrossed in his davening that he is unaware of his surroundings, their shock only increased. "He must have lost his mind," they whispered to each other.

I was devastated. I ran home and told my parents what people were saying, and I began to cry. My parents, however, calmed me. "Don't mind these simple people," they said, "they don't understand anything. Your brother is a great person, and as you get older, you will get to know him."

All day, I remained at home and refused to leave out of embarrassment of my friends. Towards evening, Yaakov Boruch finally came home accompanied by a group of children, trailing behind him like they followed a lunatic.

Yaakov Boruch, however, paid no heed to them, and continued on his path. And, indeed, it wasn't long before all the townsmen came to recognize his greatness and began to treat him with the utmost respect.

(עבד אברהם אנכי ע' 39)

A Moment with The Rebbe



THE POWER OF A ROV

Reb Nachman Sudak, the Rebbe's *shliach* to London, UK, was approached by various *yungeleit* regarding a specific family *halacha* question. In a quandary how to rule he brought the question before the Rebbe in a *yechidus*.

The Rebbe instructed him not to *pasken*, but to bring the question to the local *rov*, Dayan Padwa, who should be asked to try and find a permissible solution.

The Rebbe then explained the logic of approaching a *rov* despite already knowing the outcome:

"Hashem delivers a livelihood to every *Yid* with unique *seya'ata dishmaya*. Now, since Hashem has decreed that the *parnassa* of this *Yid* is from his *rabbonus*, he is therefore assisted from above to *pasken shailos* (halachic rulings) accurately.

"This particular *shaila*," continued the Rebbe, "is a very complicated one, involving many opinions and Talmudic discussions, like a structure in which every detail is dependent on another. Hence, to rule here one would need unique *seya'ata dishmaya*, which is granted only to a practicing *rov*."

(Hiskashrus Issue 1196)

לע"נ מרת חנה בת ר' ישעיהו ע"ה ור' יהודה לייב ב"ר דניאל ע"ה
יאהרצייט כ"ד אדר
נדבת משפחת בערקאוויטש שי