

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

816 • תרומה תשפ"ה • למען ישמעו
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SEEKING GUIDANCE (III)

LEARNING FROM THEIR WAYS

Chazal teach that a person should associate himself with Torah scholars as much as possible, for thus he will learn from their ways.

The author of *Sefer HaChinuch* writes that connecting to *talmidei chachomim* upholds the entire Torah, and is a strong foundation to help the *neshama*. A person who is ordinarily in the company of *talmidei chachomim* will be held back from transgressing, *chas veshalom*. As Shlomo HaMelech writes, "He who goes together with wisdom will become wise."

(רמב"ם הל' דעות פ"ו ה"ב, ס' החינוך תל"ד)

Surprisingly, the Torah identifies Elisha HaNavi not as the foremost disciple of Eliyahu who received Torah teachings from him, but as "the one who poured water over the hands of Eliyahu." From this we see that serving *talmidei chachomim* is even more valuable than learning from them. Besides the *zechus* of helping them, it is specifically through such contact that one can receive guidance on how to live one's daily life.

(ברכות ז' ע"ב, מחזור ויטרי תכט)

The Frierdiker Rebbe related: During the time of the *Tzemach Tzedek*, one could find *eltete chassidim* visiting Lubavitch year round. The younger *chassidim* would service them ("*shimush*"), and this enabled them to watch the *eltete chassidim* daven, eat, learn and interact with others.

Very often this would impact the young *chassidim* even more than their own study of *Chassidus*. As Chazal say, "Being of service to Torah sages is superior even to Torah study," for study produces a learned person, whereas *shimush* produces an *oved HaShem* and a *chossid*.

(לקו"ד ח"ד ע' תרפח)

On another occasion the Frierdiker Rebbe related: In the past, *yungeleit* would spend time in the close company of *eltete chassidim*. The *eltete chassidim* would repay the gratitude that they owed to their own *madrichim*, by now relaying to

the *yungeleit* what they had received many years earlier. This contact is what made a *chossid*; this contact is what made a true *chassidische* gathering.

(סה"ש הי"ט ע' 354)

CONSIDER

How does one receive guidance through serving the *eltete chassidim*? Why can't it be acquired from hearing them teach Torah?

VITAL DIRECTION

In תשי"ט (1949) the Frierdiker Rebbe bemoaned the fact that young *chassidim* were lacking guidance. It is unfortunate, he said, that the young *chassidim* refrain from observing the *eltete chassidim* who themselves had learned to appreciate the preciousness of an *eltete chossid*. Even a *talmid* who is successful in his studies and in his own character refinement needs a great deal of *shimush* before he is fit to guide others. As *chassidim* were wont to say, "An *eltete chossid* has more mellow sense than a *yungerman* who is a *maskil* and an *oved*."

In my youth I saw how the really young *chassidim* were delighted when an *eltete chossid* took an interest in them. It did not matter whether the budding *chossid* was told a warm word or a stern one, since he knew that it was preparing him to be able to absorb the *Chabad-chassidische* education into the very roots of his soul.

With such a *chinuch*, the *chassidische* child rose from level to level, enabling him in time to raise his own *Chabad-chassidische* family.

(לקו"ד ח"ג ע' 1006)

In the winter of תשי"ו (1950), the Frierdiker

Rebbe discussed the necessity for *chassidische* guidance. He said: "Nowadays, many *chassidim* are completely off track. It is often the loud youngsters, lightheaded and spiritually insensitive, who arrogantly jump to the head table, and thus they remain naked - without a knowledge of *Chassidus*, and even without *middos tovos* and a *geshmak* in *davening*. For, as the age-old *chassidic* saying goes, 'Everyone needs *chinuch*, even a Rebbe who is the son of a Rebbe and the grandson of a Rebbe.' "

(סה"ש הי"ט ע' 350)

The Rebbe Rashab told his son, the Frierdiker Rebbe: One must spend time in the close company of elder *chassidim* (*raibn-zich arum eltete chassidim*). When I was younger I would spend time with Reb Shmuel Ber and Reb Chaim Ber during the few weeks that they spent in Lubavitch. I then spent three-quarters of a year applying what they spoke about.

(רשימות היוג"ע ע' תסא)

STUDYING THEIR CONDUCT

Reb Michoel Beliner, the legendary *mashpia*, is fondly remembered by oldtimers from Lubavitch as Reb Michoel *der Alter* ("old Reb Michoel"). When he grew frail, the yeshiva administrator suggested to the Rebbe Rashab that he no longer be paid a salary. The Rebbe told him, "In my eyes, the fact that the *bochurim* can gaze at him is worth a salary. He is an image of an *alter chossid*."

(Incidentally, some *chassidim* understood that phrase to intimate that Reb Michoel was equal in standing to a vintage *chossid* of the *Alter Rebbe*....)

(לשמע און ע' 103)

One storekeeper in the town of Lubavitch would close his shop every Monday and Thursday morning so that he could go and hear the elder *chossid* Reb Hendel saying *VeHu Rachum* through his tears.

(לשמע און ע' 011)



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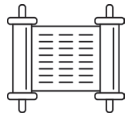
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WORKING ON PURIM

May I cut my nails on Purim?

Shulchan Aruch rules that the minhag is not to do work on Purim except what is for the needs of Purim, and one who does won't see blessing from that work.

Avoiding work allows a person to spend the day immersed in the joyous, festive mood of Purim. Work in this context is an activity that demands attention and concentration.

For this reason, work may be done by a non-Jew as it doesn't disturb the Jew's simcha (unlike on Chol Hamoed).

Poskim debate whether work must be avoided on Purim night as well. Although many write that one should be machmir, the custom is to be lenient after the Megillah reading.

A melacha of simcha is permitted because we want people to be joyful on Purim. Therefore, unlike Chol Hamoed, sales are allowed even in a store since this brings one joy.

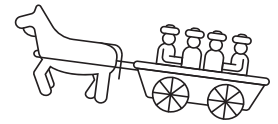
Finalizing an acquisition (i.e., a closing) is allowed, yet one should ensure it's a short procedure and doesn't take away much time from rejoicing.

A melacha for the sake of a mitzvah is permitted. Cutting nails is best avoided except when Purim falls on erev Shabbos.

- 1. שו"ע אורח סי' תרצ"ו ס"א.
2. בן איש חי פ' תצווה שנה א' ס"ע"ב.
3. ראה משנ"ב שם סק"ו.
4. מג"א שם סק"א.
5. פרמ"ג משב"ז סק"א מתייר, שו"ת חת"ס אורח סי' קצ"ה.
6. שו"ת שיח יצחק סי' שפ"א, ופסק שאין להתיר אפיית מצות בליל פורים.
7. המועדים כהלכתם סי' ל"ג בשם הגריש"א.
8. עמק הברכה ע"ק"ו בשם הגרי"ז.
9. ט"ז שם סק"א - קיצור שו"ע סי' קמ"ב ס"ח.
10. ערוך השולחן שם ס"ב.
11. שכנה"ג סי' תרע"ו - דאין זה נק' מלאכה.
12. פרמ"ג א"א סק"א.
13. פסקי תשובה סי' ק"ג בשם שו"ת דברי מלכיאל ח"ה סי' רל"ז.
14. ולענין תספורת - ראה כף החיים סי' תרצ"ו סק"א.
15. אבל ראה בבא"ח שם שאוסר, וי"א שהרגיל בכל ער"ש יש להקל.

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

Our Heroes



REB AIZIK HOMILER

Reb Yitzchak Aizik of Homil, known as Reb Aizil or Aizik Homiler, was one of the most famous and greatest Chabad chassidim ever to live. As a young man, he came to the Alter Rebbe, and after the Alter Rebbe's histalkus, he became a dedicated chossid of the Mitteler Rebbe and the Tzemach Tzeddek.

One day, during his early years in Homil, Reb Aizil farbrenged with the local baalei batim and told them: "The true 'mizrach' is at the back of the shul, where the melamdim sit. You should listen and learn from the words of the melamdim just as you listen and learn from the Rebbe's words."

From that day on, the baalei batim began to appreciate the chassidische melamdim, and the town of Homil became bright.

When the Friediker Rebbe related the above, he added: "In the past, people would study not only the words of a Rebbe but the

words of a chossid. The young people would listen to the old folk, the baalei batim would listen to the melamdim - and things were brighter."

Reb Aizil once overheard two of his students beginning a new mesechta. Reb Aizil called them over and rebuked them for not having made a siyum over the last mesechta that they finished. "It shows that you don't hold the Torah dear," he said.

A chossid once approached Reb Aizil and asked him to recite for him Chassidus, saying that it was a matter of life and death for him.

Reb Aizil replied, "Reciting Chassidus 'costs' me fifty ruble. Now, if I came and asked you for fifty ruble, would you just give it to me?" The man was quiet and the conversation continued on to other matters.

At the end of their conversation Reb Aizil said to the man, "Look at how you lied to me. If Chassidus truly mattered to you, would you have let me get away?"

A Moment with The Rebbe



זכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה

BEING AN EXAMPLE IS NOT YOUR CHOICE!

Yaakov Hanoka, one of the first Lubavitch Balei Teshuva in the US, was invited by former contemporaries to come spend a Shabbos with them at Penn University. The hanhala gave him the green light, to go together with his friend, Shmuel Lew.

A few days before he left, he wrote in a note to the Rebbe, but the Rebbe preferred to respond in person. The night before he left, 3 Adar 2 5722, he had a yechidus.

"You must feel like a pioneer," the Rebbe said with a smile.

But Yaakov wasn't happy. "I don't like to be an example," he said. "I don't yet feel fit to represent what they expect of me."

"Act yourself," the Rebbe then guided him softly. "Don't act on Shabbos like what

is expected from you on Sunday. On the other hand, Monday should be better than Sunday.

"Convey to the students your true feelings, and don't be afraid that it might be merachek them. Don't lead them to believe that you are lacking anything as a result of coming to yeshiva."

Then the rebbe addressed his apprehension directly. "As for being an example, it's not your choice! Every Yid, by virtue of Mattan Torah, is automatically, whether frum or not, an example to the world. This is one of the reasons for Antisemitism. So don't feel bad about being an example, because you are one, whether you like it or not."

(Teshura Vigler Adar 5763)