

The Weekly Farbrengens



901 • נח תשפ"ז • למען ישמעו
EDITOR - RABBI SHIMON HELLINGER

SPEAKING WITH CARE (II)

PROPER SPEECH

Chazal say that one should speak in a 'clean' language, using positive expressions instead of negative ones. Thus, when HaShem told Noach to bring the animals into the *teivah*, He told him to include pairs of animals 'that are not pure,' instead of simply saying, 'the animals that are *tamei*.'

Two *talmidim* were once grappling with a difficult subject in the presence of the *amora*, Rav. One *talmid* later commented, "This learning has left me feeling like a tired *davar acher* ("pig"). The other used the term, "a tired goat." Rav did not speak to the first *talmid* any more.

Similarly, a certain *kohen* in the *Beis HaMikdash* once described his modest portion of the *lechem hapanim* as "the size of a lizard's tail." They investigated and found out that this *kohen* was of tainted lineage.

(פסחים ג ע"א וע"ב)

As he was walking, a great *rov* passed a dead dog which produced a horrible stench. One of his *talmidim* commented, "How bad is its smell!" The *rov* replied, "How white are its teeth!" and his *talmidim* felt embarrassed for having spoken negatively. He had taught them a lesson: one should not speak negatively, even about a dead dog, and certainly not about a living person.

(חובות הלבבות שער הכניעה פ"ו)

The Rebbe was especially careful with his words, using phrases such as 'opposite of good,' 'opposite of life' etc. When the Rebbe quoted words of Chazal which were of a negative nature, he would only hint at them, not wanting to spell them out. In this spirit, the Rebbe suggested that in *lashon hakodesh*, a hospital should not be referred to as a home of the sick but rather as a home of healing, emphasizing its positive aspect. The exception to this, is when a lesson is being taught, for then things must be spelled out clearly, leaving no room for doubt.

(ת"מ תשמ"ז ח"ב ע' 37, לקו"ש ח"י ע' 26)

At a *yechidus* with the supporters of Tomchei Temimim, one of those present mentioned the deficiencies of a certain city, to which the Rebbe responded, "In discussing a deficiency, there are two approaches: one can either specify the problem, or highlight the positive, and the problem will be understood on its own. For example, if a person is missing his left hand (*chas veshalom*), one can either

state that this person's hand is missing, or one can speak about how much he accomplishes with his right hand, from which it is understood that his other hand is missing. This is the way one should speak".

(ת"מ חכ"ד ע' 198)

CONSIDER

Is positive speech a means to promote positive thoughts or is it also an end in itself?

What is wrong with mentioning the negative elements of life? Are we denying their existence?

CLEAN SPEECH

Chazal caution that one should speak in a clean manner, and warn that unclean speech can bring many tragedies upon the Yidden, and *tefillas* may go unanswered.

(שבת לג ע"א)

Chazal compare a worthy person who speaks coarsely to a palace with a dirty and foul-smelling tannery in it, causing all passersby to exclaim, "How gorgeous is this palace! How unfortunate it is that a tannery has been set up in it." If one gains respect by the "bad smell," how much more respect would he gain if he would emit a beautiful perfume, so to speak.

(מס' דרך ארץ בן עזאי פ"א ה"א)

For many years, the chossid and *shadar* (traveling *shliach* of the Rebbe) Reb Leib Hoffman lived in Vitebsk. At *yechidus*, a certain chossid once told the Rebbe Maharash that he did not go to hear Reb Leib *chazzering chassidus*. The Rebbe advised him to go and listen to Reb Leib, "Since he has a clean mouth".

(רשימו"ד חדש ע' 260)

One summer day in תשל"א (1971), a few *bochurim* were conversing near the Rebbe's room, and one of them used inappropriate language. The Rebbe overheard it and his face paled.

At the next *farbrengens*, the Rebbe raised the subject

and spoke about it with pain in his voice. The Rebbe appeared very serious and he looked intently at the *bochurim*, pleading that he should never have to mention the subject again.

"Though in general these matters are not discussed, but once in a while, they must be mentioned. The negative effects of unclean speech are far-reaching and an objection must be made. Though it is not my job, since I heard it, I must say something. Future *farbrengens* will no doubt be reserved for matters of Torah and *yiras Shamayim*".

(דעם רבי'נס קינדער ע' קצט)

The Rebbe also said that improper speech can have negative effects on one's *avodas Hashem*, and added that improving it will help one overcome certain internal struggles.

(ת"מ ח"י ע' 68, אג"ק ח"ט ע' רעג)

POSITIVE SPEECH

Chazal say that even when one must mention something negative, he should at least begin with a positive remark. When the Torah discusses the non-kosher animals it begins with those which have one kosher sign.

David HaMelech began *Tehillim* with praise for those who refrain from following bad ways, as opposed to starting with a negative comment about those who do.

(ב"ר פל"ב, ירושלמי מגילה פ"ג ה"ז, ילקוט שמעוני תהלים א)

One should also conclude on a good note. In those *seforim* of *Nach* which end with something negative, the second to last *posuk* is repeated in order that our reading should end on a positive note. When the Rebbe spoke of something negative, he would always conclude with something good, or at least add the words, *Umesaymim b'tov* - "and let us conclude on a positive note."

(ברכות לא ע"א, התועודיות השד"ח ח"ב ע' 632)

In תשל"ב (1972) the Rebbe's *Haggadah* was expanded to include his *sichos* and letters relating to Pesach. When the printed volume was presented to the Rebbe, he noticed that the final words of the concluding note were "the pain of the child." On the Rebbe's instructions, a rubber stamp was promptly made with the words, *LeShana habaa biYerushalayim*. All the copies were duly stamped and were thus enabled to end on a positive note.

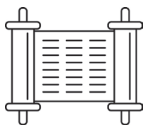
(מפי הרב יהודה לייב שי' שפירא)

Yoseph Shomer, CPA
Personal & Professional Tax Services
for Individuals & Businesses
(718) 301-7014 | SHOMERCPA.COM

THE CHASSIDUS APP
GENERATIONS OF MASHPIIM.
30,000+ SHIURIM & FARBRENGENS

COTLAR PLLC
Certified Public Accountant
audits, reviews, due diligence, and GAAP financials
www.rabbiCPA.com | ben@cotlarpllc.com

SELL MILES NOW
www.SELLMILESNOW.com
732-987-7765



CANDLE-LIGHTING TIME

If Shabbos begins at shkiah, why do we light the candles earlier?

Shabbos begins at shkiah (sunset). The time between shkiah and nightfall, *bein hashmashos*, is a doubtful period that may already be night (see calculation in issue 601). Melacha is then forbidden *mide'oraisa*, and one who did melacha at that time would have to bring an *asham talui*, the *korban* brought for a doubtful sin.¹

In addition, there is a mitzvah to add time from the weekday onto Shabbos, *tosefes Shabbos*, by stopping melacha a little before shkiah, as long as the time added is certainly still day.² Shabbos may be accepted as early as *plag hamincha*, one and a quarter halachic hours before sunset, but not earlier (see issue 314).³ In the summer, when Shabbos comes in late, young girls may light beginning from *plag* and accept Shabbos then, even if their mother lights later.⁴

For a woman, lighting the candles is her acceptance of Shabbos. If she stipulates otherwise, she or her husband must still accept Shabbos soon after (see issue 704). Her lighting time is therefore, in effect, the start of her Shabbos, and it must leave room for *tosefes Shabbos* before sunset.

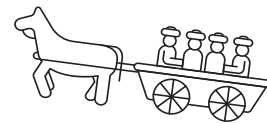
Why eighteen minutes? Rava told his attendant, "You, who are not experts in the exact measure of the Sages, light the lamp while the sun is still on the treetops."⁵ The Alter Rebbe likewise writes that one must be "very, very careful" to light before sunset, noting that in winter many women stumble and light late,⁶ and that a person should accept Shabbos well before sunset.⁷ The Rebbe asked to publicize that candle-lighting is at least 18 minutes before sunset.⁸ The Mishnah Berurah calls one who stops melacha 20-30 minutes before sunset praiseworthy, since he satisfies all the Rishonim.⁹

The published time is a margin, not the deadline. One who is running late may still light, as long as it is before sunset. After sunset, however, lighting is an *issur de'oraisa*, and it is no mitzvah at all but the opposite *ch"v* (on what to do then, see issue 899).¹⁰

Customs vary from place to place. Many communities light 18-20 minutes before shkiah.¹¹ In Eretz Yisroel, many light 22-30 minutes before shkiah,¹² while in Yerushalayim the custom is 40 minutes.¹³ The widespread custom, and the Chabad custom, is 18 minutes. However, where the local community lights at an earlier time, one should follow it.¹⁴

In the Rebbe's home, the candles were lit twenty-five minutes before shkiah, and the Rebbe remarked that this was the custom in Lubavitch.¹⁵ The eighteen minutes in the Rebbe's letter is apparently the standard calendar time (absent another local custom), and even that is a minimum.

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



R. CHAIM YAAKOV RASHAL

R. Chaim Yaakov Rashal was born in Velizh, and later lived in Riga. He was a chossid of the Rebbe Maharash, and after the *histalkus*, when the Rebbe Rashab refused to officially accept the *nesius*, he travelled to Harav Yitzchak Dov Ber (Maharid) of Liadi. When the Rebbe Rashab later accepting the *nesius* in Lubavitch, R. Yaakov would travel to both Liadi and Lubavitch, and he was considered a *mekushar* (staunch follower) of the Rebbe Rashab.

R. Yaakov combined both Torah greatness and material wealth. A relative of the famous Berlin family of *gevirim*, R. Yaakov was a wealthy businessman himself, and was involved in the Rebbe Rashab's communal *askanus*. He was a generous *baal tzedakah*, and was a key benefactor of R. Chaim Chizkiyah Medini, author of the *Sdei Chemed*.

A great *talmid chacham*, R. Yaakov published *chidushim* in various Torah journals, and some of his *chidushim* are quoted in the *Sdei*

Chemed. His important collection of *kisvei yad* (ancient manuscripts) is held today at the University of Manchester.

As is well known, the Rebbe Rashab had various unique practices in blowing shofar, and R. Yaakov Landau, who served as a *rov* in the Rebbe Rashab's home, expressed his wonder about them to R. Yaakov Rashal. R. Yaakov replied, "What difference does it make to you? The Rebbe is blowing so it's good, and to imitate the Rebbe is not our way."

In response to this anecdote, the Rebbe confirmed R. Yaakov Rashal's sentiment regarding the Rebbe's personal practices. However, those practices which are being *motzi* other listeners (such as the format of the *shevarim*), is something that others can learn from.

(אגרות קודש ח"כ ע' לט ובשו"ג)

A Moment with The Rebbe



THERE ARE NO PROBLEMS

It was several years after his marriage when Reb Yosef Yitzchok Havlin of Yerushalayim began suffering from relentless migraines. He wrote to the Rebbe requesting a bracha, mentioning several other problems that had been troubling him at the time.

"There are no problems," the Rebbe responded, "but rather a lack of *bitachon* in Hashem properly, and mainly to serve Hashem with *simcha*."

Rabbi Havlin immediately began taking the Rebbe's advice to heart, and the headaches soon faded away.

At the farbrengen of Yud Tes Kislev 5712, the Rebbe distributed *kos shel bracha* to all those present. When Mr. Henry Reiner approached, the Rebbe told him, "Don't try to carry the troubles of the whole world on your shoulders. There is One Above Who takes care of that."

"Don't worry so much about business," the Rebbe wrote in his holy handwriting as a postscript to a 5724 letter to Manchester businessman and activist Mr. Zalman Jaffe. "More בטחון - more פרנסה."

(*Peninei Rabbi*, p. 35; diary of Reb Elya Gross; facsimile of the original letter)

אג"ק שם ("שבשבו" אופן אסור להדליק הנרות בשעת שקיעת החמה ולאחרי זה, שאין בזה כל מצוה אלא להיפך ח"ו").
11. כך החיים סי' רס"א סכ"ג. אג"מ ח"ד סי' ס"ב. אוצר הלכות ח"ד סי' רס"א סט"ז. וראה בשו"ת יען יוסף אור"ח סי' ש"ס.
12. בן איש חי שנה ב' פרשת נח ז'. וראה מחזיק ברכה רס"א סק"ו. מט"א תרכ"ה ס"ל ב' (ובקצה המטה סקמ"ג דתוס' שבת צ"ל חצי שעה).
13. שו"ת משנת יוסף ח"ד סי' ל"ג.
14. ראה שו"ת סי' רס"ג סי"ז ("אם רוב הקהל קבלו עליהם שבת המיעוט נמשכים אחריהם בעל כרחם"). וראה פני שבת (גליק) סי' ט"ז מכתב מהגרש"ז.
15. ארחות מנחם ע' כח ("זמן הדלקת הנרות אצל רבינו - 25 דקות לפני השקיעה"). יומן הרצל"ג מערש"ק פ"י יגש תשל"א. הובא בארחות מנחם שם הערה 42 ("רבינו התבטא שכן נהגו בליובאוויטש. ואף הוסיף שכן הדבר פשוט אצלנו"). וראה קובץ לקוטי דינים (גרינגלאס, קה"ת תשט"ו) ע' 27 הערה 2. שהמדיקדים מדליקים 23 דקות לפני השקיעה.

1. סידור אדה"ז, סדר הכנסת שבת. וראה שו"ת סי' רס"א ס"א.
2. שו"ת סי' רס"א ס"ה. ולדעתו בסידור התוספת היא קודם השקיעה.
3. שו"ת סי' רס"ג ס"ו. וראה סי' רס"א ס"ה.
4. וראה שו"ת פמ"ו הערה סג', הובא בארחות מנחם ע' כח הערה 40, שהסתפק אם הבנות מקבלות שבת בהדלקתן, וסיים שאולי יש בזה משום מצות חינוך.
5. שבת לה, ב.
6. סידור אדה"ז, סדר הכנסת שבת ("מאד מאד צריך לזהר בהדלקת נרות להדליק קודם שקיעת החמה... ובחורף שהימים קצרים ורובתה המכשלה מאד בנשים להדליק נר שבת אחר השקיעה").
7. שו"ת סי' רס"א ס"ו ("צריך להסתלק מכל ספק ולקבל שבת הרבה קודם תחלת השקיעה").
8. אג"ק ח"ל ע' קצח ("וצריך להדגיש שזמן הדה"נ הוא לכה"פ 18 נעים לפני שקיעה"ח").
9. משנ"ב סי' רס"א סק"ג. שעה"צ שם סקכ"א.
10. סידור אדה"ז שם ("צריך להודיעם שהוא איסור גמור של תורה").