

The Weekly Farbrengens



לחמן ישמעון • לך-לך תשפ"ז • 902
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*?" Rabbi 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 Rabbi 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..." Rabbi 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 נב)

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 *tefillas* 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 תש"י (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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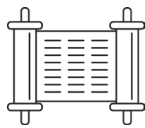


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BEIN HASHMASHOS

I realized right after shkiah that the dining room lights are off. May I ask a non-Jew to turn them on?

Bein hashmashos, the twilight between shkiah and tzeis, may already be night (see issue 601). Melacha is therefore forbidden *mide'oraisa*, and *derabanan* prohibitions apply as well. Being unsure whether *bein hashmashos* has begun is not a *sfek sfeika* (double doubt), since a doubt that stems only from one's own lack of information is no doubt.¹

Yet Chazal did not extend their decrees (*shvusim*) to *bein hashmashos* where there is a mitzvah or where a person has an urgent need.² The Alter Rebbe lists the needs that qualify: a genuine Shabbos need one cannot easily do without, even if it is not a great need; a great need, where one would otherwise suffer real distress; or a substantial loss (*hefsed merubah*).³

Asking a non-Jew to do a melacha is forbidden only *miderabanan* (see issue 887). For a mitzvah or a great need, one may therefore ask him during *bein hashmashos* to do even a full melacha. The Alter Rebbe thus rules that one may ask a non-Jew to light a lamp for Shabbos then, since that is a mitzvah need.⁴ Turning on the lights for the Shabbos meal is the same. (For other examples, see issue 604.)

A Jew doing a *shevus* himself, however, has a firm limit. A *shevus* that could easily lead to an *issur de'oraisa* was not relaxed during *bein hashmashos*, even for a mitzvah. Moving *muktza* is permitted in the above situations, but carrying in a *reshus harabim* less than four amos at a time is not, since it could easily lead to carrying four amos at once. The same applies to carrying out in an unusual manner (*kilachar yad*), or by one person lifting an item and another setting it down.⁵ Some forbid having a non-Jew cook during *bein hashmashos*, lest the Jew end up taking part in the cooking; others are not concerned.⁶

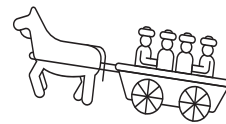
Davening Maariv changes this. Once a person has davened Maariv of Shabbos or answered *borchu*, or most of his congregation has answered *borchu* even without him, he may no longer do any *shevus* himself, even for a mitzvah, though he may still ask a non-Jew to do a melacha for a mitzvah or a great need.⁷ (The Mishnah Berurah holds that this applies already from when the congregation says Mizmor Shir or Lecha Dodi.⁸) Either way, in a city with many shuls, one congregation is not drawn after another.⁹

What about accepting Shabbos without *davening*? The Alter Rebbe rules that such an acceptance, even a congregation's Mizmor Shir, is only *tosefes Shabbos*. Only accepting the essence of the day (*itzumo shel yom*) through Maariv forbids *shevusim*.¹⁰ *Tosefes*, he explains, is no stricter than *bein hashmashos* itself, when melacha carries a *safek kares*, and yet *shvusim* are permitted.¹¹

6. ראה נשמת השבת ח"א סי' רנ"ב ע"ב שו"ע או"ח סי' ת"ט ס"ג.
7. שו"ע סי' רס"א ס"ג ("אין מחמירים בקבלת שבת יותר מבין השמשות. . . אלא לענין לעשות בעצמו").
8. שו"ע סי' רס"א ס"ד. משנ"ב שם סק"א ("מיד שאומרים מזמור שיר מקבלין הצבור שבת").
9. שו"ע סי' רס"ג ס"ט.
10. שו"ע סי' רס"א ס"ו ("ובאמירת מזמור זה הם מקבלין תוספת שבת עליהם"). ס"ז שם סי' שצ"ג ס"ב.
11. שם סי' רס"א סק"א ("ולא עדיף התוספת שהוא עשה מבין השמשות שהיא ספק כרת").

1. שו"ע סי' רס"א ס"א.
2. שבת ח"ב ע"ב. עירובין ל"ד ע"ב. וראה משנה שבת פ"ב מ"ז. שו"ע שם.
3. שו"ע שם ס"ב ("צורך גדול בענין שאם לא יעשנו יהיה לו צער"). שם סי' שמ"ב ("צורך גמור לשבת אע"פ שאינו צורך גדול"). וראה שם סי' רס"א קו"א סק"א ("ולא סגי בלאו הכי כי אם בדוחק קצת").
4. שו"ע סי' רס"א ס"ב ("להדליק נר לצורך שבת . . . זהו צורך מצוה"). וראה שם ס"ג ("לדבר מצוה או לצורך גדול . . . אפילו מלאכה גמורה ואפילו בבין השמשות").
5. שו"ע סי' רס"ו קו"א סק"ו. ושם סי' שמ"ט ס"ג.

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



R. HESCHEL NOTA GNESSIN

R. Yehoshua Nasan (Heschel Nota) Gnessin (5600-5681) was a chossid of the Tzemach Tzedek, Rebbe Maharash, and Rebbe Rashab, and a famous Rosh Yeshivah. R. Heschel Nota studied in the Yeshivah in Dubravna under R. Aharon, later the rov of Liozna, and received *semichah* from the Tzemach Tzedek. He served as a Rosh Yeshivah in Starodub, a Rov in Kritchev, and finally as Rov and Rosh Yeshivah in Potchep.

The Yeshivah in Potchep was a famous institution in its time, and many of the *maggidei shiur* and top *talmidim* of Tomchei Temimim in Lubavitch were graduates of Potchep. R. Heschel Nota was much beloved by his talmidim.

After the Rebbe Maharash's passing, there was a leadership vacuum in Lubavitch, as the Rebbe Rashab and his brothers refused to assume full *nesius*. R. Heschel Nota and a fellow chossid decided therefore to travel to Kopust, the largest Chabad court at the time. The two arrived in Kopust, and sitting in the *zal* contemplating their state, they began crying. The Kopuster Rebbe, R. Shlomo Zalman, approached them and told them this story:

During the time of the Tzemach Tzedek there was a governmental decree that one of the children of *beis harav* attend the secular school in Lubavitch. Lots were drawn to determine who would

go, and the R. Shlomo Zalman's younger brother, R. Shalom Ber (later a Rebbe in Retchitcha) was chosen. When R. Shalom Ber cried about this, the Tzemach Tzedek offered to compensate him by learning Tanya with him for 15 minutes each day. The other children of *beis harav* also wished to learn with the Tzemach Tzedek, so the Tzemach Tzedek learned with them all together for 15 minutes, and then learned privately with R. Shalom Ber for an additional 15 minutes.

Over the time of their learning with the Tzemach Tzedek, R. Shlomo Zalman noticed that the Rebbe Maharash (who was around the same age as his nephews) would sometimes stand up and leave for a few minutes, without any explanation. While the Rebbe Maharash was absent, the Tzemach Tzedek would stop the *shiur* and wait for him to return. The Tzemach Tzedek then noted that his son's conduct is unlike his own conduct or that of his father-in-law, the Mittlerer Rebbe, and "his heart is raised in the ways of Hashem."

R. Shlomo Zalman concluded the story by telling the Rebbe Maharash's bereaved chassidim that they indeed have what to cry over. Hearing this story, R. Heschel Nota decided to return to Lubavitch.

(ניצוצי אור - וויינגארטן)

A Moment with The Rebbe



DON'T BE DEJECTED BY MISTAKES

One of the cornerstone teachings of Chassidus is that past mistakes should not leave a person feeling dejected or discouraged. In conversations and correspondence, the Rebbe encouraged people not to brood over the past, and to focus on what needs to be done rather than on themselves.

"It is certainly unnecessary to point out to him that one should not become disheartened if a mistake was made in the past in one's conduct in certain matters, such as those reported to me," the Rebbe

wrote in 5719 to Italy's shliach Reb Gershon Mendel Garelik, when he was feeling down over past mistakes.

"After all, such things are commonplace in human endeavors," the Rebbe continued, citing the words of Chazal that a person doesn't fully understand a halachic matter unless he has first stumbled in it.

"A person learns much more from mistakes about how to conduct oneself properly in the future."

(Igros Kodesh, Vol. 18, p. 251)