ב"ה

The Weekly Farbrengen

MERKAZ ANASH
מרכז אנ"ש

למען ישמעו • ויראו תשפ"ז • 903

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GUIDING GENTLY (I)

TRUE LOVE

We read in the Torah several times about our obligation to guide other Yidden in the right direction. This obligation is included in the *mitzva* of *ahavas Yisroel,* and more specifically instructed in the *mitzva* of *tochacha,* rebuke. Additionally, there is an *arvus,* a mutual responsibility, that all members of *klal Yisroel* have for one another. This means that a *mitzva* or an *aveira* (R"L) done by any individual Yid affects all other Yidden.

(שו"ע אדה"ז או"ח סי' קנ"ו, תר"ח, הל' אונאה וגניבת דעת)

Rebbi Yoisi ben Chanina taught that rebuke brings love, for love that does not include rebuke is not true love. Resh Lakish taught that rebuke brings peace, for any peace that does not incorporate rebuke is not real peace.

(בראשית רבה נ"ד)

The concept of a *farbrengen,* at which the speakers traditionally expect the other participants to mend their ways, is fundamental to Chassidus. Admonishment at a *farbrengen* relates only to matters that will not cause anyone embarrassment, and since the earliest days it has been done successfully, out of love and deep affection.

(היום יום כ"ד תשרי)

MUTUAL RESPONSIBILITY

Chazal say that whoever is able to raise an objection to a wrongdoing and does not, will be held accountable for that wrong. Someone in a leadership position, such as the head of a household, a community leader, or a person of influence in a city, must speak up and correct whatever needs correction.

A neighbor of Rebbi Elazar ben Azarya was unlearned in the *halachos* of *Shabbos,* and sent her cow out to graze with a strap tied between its horns - an act which is *osur*. When the *chachomim* saw this happen, they ordered Rebbi Elazar ben Azarya to do something about it, or else they would put him in *cherem*. As a *kapara*, because he had relied on his own individual ruling, instead of accepting – as the Torah dictates – the ruling of the majority, he later fasted so many fasts that his teeth turned black. Since he could have admonished her, he was considered responsible for her actions, to the point that the *Mishna* refers to this cow as 'the cow of Rebbi Elazar ben Azarya.'

(שבת נ"ד ע"ב, ירושלמי פ"ה ה"ד)

The Alter Rebbe *paskens* in his *Shulchan Aruch* that if a person sees another doing something wrong, he is obligated to guide him on the correct path and to inform him of his wrongdoing. He must repeatedly remind the other of the proper conduct required ("even a hundred times," as the *Gemara* says), even if the other is angered and is not willing to listen further.

When rebuking, one must not cause embarrassment. One should speak softly, explaining that the rebuke is intended for the listener's benefit. In the event of a public wrongdoing, in order to avoid a *chillul HaShem* one is not permitted to remain silent. Even when the person involved will not listen to the rebuke, one is still obligated to speak up once, so that it does not become his responsibility.

(שו"ע אדה"ז או"ח סי' קנ"ו, תר"ח, הל' אונאה וגניבת דעת)

CONSIDER

Is guidance given for the sake of the receiver or the giver?

What is the difference between reproof follo wing mussar and Chassidus if both touch upon faults? Why did mussar use its method?

IN ONE BOAT

The eminent chossid, Reb Hillel Paritcher, once said in the name of the *Tzemach Tzedek* that the double expression of rebuke in the Torah (*hochei'ach tochiach*) implies that one must first rebuke oneself and only then rebuke another. Reb Hillel explained that rebuke is effective only when it follows self rebuke.

(לקוטי דיבורים ח"א ע' 182)

In the year תרצ"ה (1935), the Frierdiker Rebbe underwent a medical procedure and learned a lesson in *avodas HaShem* from the surgeons. In a letter he writes, "Today, as the doctors came to inject some medication, I watched how cautious they were while preparing to do so. They sterilized their instruments, dressed in special gowns, washed their hands, checked their nails, and then poured alcohol over my feet. Having just washed myself, I asked why this extra cleaning was necessary. 'No matter,' they answered. 'The policy is that before any injection is given, the area must be washed with alcohol, sterilizing it completely, because if some bacteria remain, the medicine will be ineffective and may even cause additional infection (R"L).'

Rebuking another is like giving an injection, which heals, but also hurts. If it is to have the desired effect, one must ensure that everything is disinfected. [For example, the words one chooses must be free of any self-righteous or unloving overtones.]

(אג"ק אדהריי"צ ח"ב ע' רצ"א)

The Frierdiker Rebbe explains in a *maamar* that when rebuking another, one must speak humbly, since one is pained that the current wrongdoing happened during his time. Moreover, he must include himself in the rebuke by finding some measure of the same fault within himself, even if only *bedakus,* in a subtle form.

(סה"מ קונטרסים ח"ב ע' שנ"ח ע"ב)

Reb Mendel Barrer, a *talmid* of the Baal Shem Tov, was a *maggid* who traveled from town to town giving *mussar* and pointing out the deficiencies of the townspeople. However, he would only speak in places where he would be paid. He explained, "When I finish my mission on this earth, *HaShem* will ask me, 'Who are you to speak like this about My children?' I will answer, 'Since You gave me the job of supporting my family, and my only skill was giving *mussar*, I had no other choice.'" If he would do this without payment, he would have no excuse...

The Rebbe explained that when rebuking in a manner of *Chassidus* (rather than *mussar*), this approach is not necessary. For then, one person points out to another what needs to be improved, without highlighting the problems – and this can be done in a pleasant manner. This mode of rebuke is more successful and effective. It also prevents claims from being made Above against the one who is rebuking, for after all, he is only offering the *cure* for the ailment...

(דרך מצוותיך קצ"ו ע"ב, תו"מ חט"ו ע' 143)

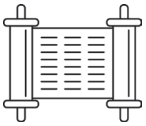
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Way of Life



RABBI CHAIM HILLEL RASKIN

CHINUCH FOR SHABBOS CANDLES

From what age should a girl begin lighting her own Shabbos candle?

The *minhag* is for Jewish girls to light their own candle with their own bracha, even at the table where their mother has already lit. In Elul 5734, the Rebbe called on girls everywhere to keep it from the age of *chinuch* (see issue 900).

In her mother's home, a girl can be halachically covered by her mother's lighting, and her obligation to light her own candle only begins once she has a home of her own. Some therefore argued that there's no need to train her in this mitzvah as a child, since her obligation won't set in at bas mitzvah but much later.

But the Rebbe explained that this approach misunderstands *chinuch*. If its purpose were only that a child learn how a mitzvah is done, a month before he reaches the age of mitzvos would be enough. Yet the obligation sets in more than six or seven years earlier, when the child reaches the age of *chinuch*. *Chinuch* is thus an obligation in its own right, and it applies to every mitzvah, however far off the child's own *chiyuv* may be.[1] (Tzedaka shows this plainly, as one has no *chiyuv* of tzedaka until he supports himself, yet all agree that there is *chinuch* for it.[2])

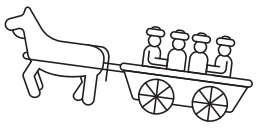
The Rebbe points out that Rivka lit when she entered Sarah's tent at three years old, according to Rashi, even though Avraham had been lighting since Sarah's passing. (Most views hold that she lit before the marriage, and regardless, the lighting would only be *chinuch*.)[3] When some questioned how children could be compared to the Imahos, the Rebbe noted that when we finish Tehillim, we ask that it count as though Dovid HaMelech himself had said it, and in fact our mitzvos are said to be greater than theirs.[4]

The age of *chinuch* is not fixed. For positive mitzvos, it depends on the individual child's sharpness and grasp of that mitzvah, so that a child who understands what Shabbos is must be trained to hear kiddush and havdala. For most mitzvos, it falls around five or six. For *ner Shabbos*, the Rebbe says, it begins several years earlier, from when a girl can tell a lit room from a dark one and understands that her candle added the light. Elsewhere, the Rebbe writes that it begins at a very young age, from when she can say the bracha.[5]

Chazal say that one who is careful with *ner Shabbos* merits children who are talmidei chachamim. The Rebbe notes that in earlier generations, when parents settled a daughter's shidduch, it was mainly the mother's *zechus* that would bring her daughter a talmid chacham for a husband. Now that the choice rests largely with the girl herself, it is her own lighting that generates the *zechus*, and every effort should be made for her to begin as soon as she reaches the age of *chinuch* for this mitzvah.[6] A yom tov's Shehecheyanu could also cover the start of the mitzvah, or the girl could be bought a new dress for Shehecheyanu on a regular Friday.[7]

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

Our Heroes



REB CHAIM YONAH LUTZKI

When Reb Chaim Yonah was a *bochur* in Tomchei Temimim he was known as 'a cut above the rest'; a *ba'al madreiga*, an *oved* and *maskil* of a lofty caliber. He was very much cherished by the Rebbe Rashab who gave him rare *'kiruvim'*. At one point he began concealing his greatness by conducting himself in an unusual manner. He passed away young after a difficult illness.

Reb Shlomo Chaim Kesselman would occasionally speak about Reb Chaim Yonah. He related that as an older *bochur* he would sometimes *farbreng* for the younger *bochurim*. In preparation, he would stand and think for six hours straight. You could see how his entire being was involved in preparing for that *farbrengen*.

Reb Nochum Goldshmid related: There were always rumors going round that Chaim Yonah was a great *'maskil'* of *Chassidus*. But there was no way to verify this, as he never spoke with anyone about *'haskalah'* in *Chassidus*. I too would try and speak to him about *Chassidus* but could not get anywhere.

One day, I was walking down the street and I saw Chaim Yona carrying two large suitcases. I seized the opportunity and I went over and said, "Let's make a deal. I will take those cases to wherever you need, but as payment, I want to talk with you in *Chassidus* for one full hour." Not having a choice, Reb Chaim Yonah agreed. For one hour, Chaim Yonah spoke about the deepest concept in *Chassidus*. After sixty minutes, and not a minute more, Chaim Yonah stopped and said, "That's it. An hour has passed. I did not promise more than that."

A Moment with The Rebbe



THE KEY TO A SUCCESSFUL DAY

"The Rebbe keeps urging me to continue my studies, but I feel I'm wasting my time," Yankel Getz, a student at the University of Maryland, raised his complaint during a 5726 yechidus.

"The secret to success in anything in life is to be organized," the Rebbe said. "The Tzemach Tzedek was asked how he managed to write so much alongside his many responsibilities, and he said that he had set times for writing, and when the allotted time ended, he would stop even in the middle of a sentence."

The Rebbe then smiled broadly and asked, "And what is the key to seder?"

"Davening Shacharis with a minyan," the Rebbe answered. Just as Rosh Hashana affects the entire year, the morning davening sets the tone for the entire day. Without a minyan, the day can be left "without hands and feet," lacking order and direction.

Davening with a minyan also helps avoid distracting thoughts. And even when thoughts arise, the Rebbe added, they are of a different kind: whether to daven quicker or slower, whether to go past the chazan or to wait for him.

"Such extraneous thoughts are completely different," the Rebbe said, raising his hand upward.

1. שיחות קודש תשל"ה ח"א ע' 40. ובעצם חיוב חינוך הבת - שוע"ר או"ח סי' שמ"ג ס"ב.
2. שיחות קודש שם. ועד"ז בקטן שנעשה בר מצוה באמצע ימי הספירה, שממשיך לספור בברכה, שאין חיוב החינוך שכבר חל עליו נדחה מפני חיוב התורה שנתוסף עתה. וראה ציונים לתורה להר"י ענגל כלל י"ב.
3. לקו"ש חט"ו ע' 168 ואילך. פרש"י תולדות כה, כ. ולמה שהעירו שרבקה הדליקה רק לאחר הנישואין - אג"ק ח"ל ע' כה-כו ("רוב הדעות שה' קודם לנשואין וכמפורש בפדר"א פט"ז ... גם לאחרי הנשואין בהיותה (לרש"י ועוד) בת ג"ש - אין ההדלקה אלא ענין דחינוך"). ובנוגע לאין למדין מקודם מ"ת - שם ע' כו ("כבר האריכו בזה בכו"כ").
4. אג"ק ח"ל ע' כה, ע"פ שהש"ר א, ג.
5. שוע"ר או"ח סי' שמ"ג ס"ג. תו"מ תשמ"ו ח"ב ע' 608 ("כאשר הבת מבחינה בחילוק שבין חדר מואר לחדר חשוך"). וראה ניצוצי אור ע' 104 ("מתחיל בגיל צעיר ביותר, משיכולות לברך").
6. שבת כג ע"ב ובפרש"י שם. לקו"ש חי"ז ע' 147. ולענין השכר גם אצל הבעל - זהר ח"ב קסו ע"א.
7. סה"ש תש"נ ח"ב ע' 481 הערה 38 ("כדאי ונכון שיתחילו להדליק פעם הראשונה תיכף בחה"ש, שאז יברכו שהחיינו גם על התחלת קיום מצות הדלקת נר יו"ט ושבת. והמהדרות להתחיל בש"ק הקודמת - יקנו להן שמלה חדשה").