ב"ה

The Weekly Farbrengen

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EDITOR - RABBI SHIMON HELLINGER

GUIDING GENTLY (II)

AVOIDING EMBARRASSMENT

Yeravam ben Nevat merited his kingship over the *Yidden* because he rebuked Shlomo HaMelech. Nevertheless, he was punished for doing it in public.

(סנהדרין ק"א)

The *Shaloh* understands the *possuk* in *Mishlei,* "Do not rebuke a fool for he might hate you; rebuke a wise person and he will love you," as an instruction on **how** to rebuke. When rebuking another, do not call him a fool, by reminding him of his deficiencies, for then he will hate you and not listen to what you are telling him. Rather, relate to him as to a wise person, and explain him that his actions are not befitting for someone like him. This way, he will love you and listen to your rebuke.

(של"ה פ' דברים דרך חיים)

The command, *hocheiach tochiach,* is universally translated as "You shall surely *rebuke."* The Rebbe once advised a rabbinic writer that he should use a more positive word – a verb indicating that the person offering admonishment is not focusing on his listener's faults, but on his good intentions.

(היום יום שע"י שיחות באנגלית הע' 925)

IN A PLEASANT MANNER

In the year תש"א (1941), the Frierdiker Rebbe sent Reb Sholom Ber Gordon to open a *yeshiva* in Newark, New Jersey. A few years later, Reb Sholom Ber was given the position of *rov* in a big *shul,* where he encountered a number of problems. The members of the *shul* did not observe *Shabbos,* and the president himself owned a movie theater that was open seven days a week. Reb Sholom Ber tried to influence these people by explaining the importance of *Shabbos* and stressed the severity of its desecration by listing the punishments involved.

He told the Rebbe of his difficulties, and the Rebbe answered, "You were born in Dokshitz, so you are familiar with a *shvitz-bod'* (sauna). In the *shvitz,* after pouring hot water on a person, they beat him with a leafy branch, and the person being hit pleads for more. Suppose you would take such a branch and hit this fellow in the middle of the street, he would scream at you angrily, but in the bathhouse, where he is warmed up, he is happy to receive such treatment. Similarly, in your *shul,* you first have to warm them up with stories, and then they will gladly accept the *mussar."*

(מפי אחיו הר"ר ישראל שי' גארדאן)

CONSIDER

How can one admonish by speaking positive words?

Is the purpose of admonishment to influence the listener or to object wrongdoing?

For many years, the holy brothers Reb Elimelech of Lyzhansk and Reb Zusha of Hanipoli traveled through towns and villages across Europe to arouse Yidden to do *teshuva.* Whenever they arrived somewhere for the night, one of them would act as a sinner coming to the other, his Rebbe, asking for a *tikkun.* Within earshot of their host, the 'sinner' would list all the *aveiros* of which the host was guilty. Overhearing this confession, the host would remember that he too had committed such *aveiros,* and he would be aroused to do *teshuva.*

One night, the brothers arrived in the house of a certain Yid, and Reb Zusha began to beg his brother for a *tikkun* for his negligence. He had never had his *tefillin* checked until recently, and the *sofer* had found that there were no *parshiyos* inside. All his life, he had never put on real *tefillin!*

The host, overhearing the conversation, realized that he himself had never had his *tefillin* checked, so he checked them immediately. To his alarm, he found that they were empty! Sobbing, he begged his visitors to show him how to do *teshuva.* Reb Elimelech asked Reb Zusha to write their host a set of *parshiyos,* with the *kavana* that they draw down a great light, a light appropriate for a person who has never put on *tefillin.* Reb Zusha took *klaf,* quill and ink, wrote out the *parshiyos* required, placed them in their *batim,* and returned them to their owner. Many years later, these *tefillin* were found by the holy *tzaddik,* Reb Levi Yitzchok of Berditchev.

(ספורי חסידים זוין מועדים ע' 66)

VOICING OPPOSITION

The Rebbe once explained that when distancing someone from actually committing an *aveira* (*'le'afrushei mei'isura'*) the obligation to admonish is greater than usual, yet even then one should attempt to do so in a pleasant manner.

The Rebbe also points out that if remaining silent will be understood by others as approval, one must voice an objection, regardless of its possible results. This can be seen from the Torah's teaching to rebuke "even a hundred times", even though one had already tried ninety-nine times without success.

(תו"מ תשמ"ב ח"ד ע' 2126, לקוטי שיחות חכ"א ע' 405)

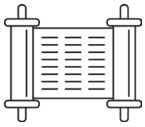
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Way of Life



RABBI CHAIM HILLEL RASKIN

PREPARING THE SHABBOS CANDLES

What should be used for Shabbos candles?

Chazal say that any oil or wick is kosher for Shabbos candles, provided that it burns well and will not lead one to adjust the lamp and transgress kindling on Shabbos. Liquid wax is prohibited, and wax candles are the subject of debate.[1]

Of the permitted oils, olive oil is the choicest, since its light is clearest. The Gemara says so of Chanukah lights, and the Alter Rebbe applies it to Shabbos. Where there is no olive oil, the Alter Rebbe prefers other clear-burning oils over candles, because of the poskim who forbid them.[2]

Yet the Rebbe records that in the Frierdiker Rebbe's home, he never saw oil used for Shabbos or Yom Tov, only for Chanukah, and had not heard why.[3] Elsewhere, after citing the Alter Rebbe's ruling, he notes that the *minhag Yisroel* differs.[4] The Rebbe's own home, too, used candles, following the custom of *beis harav*.[5]

Likewise, the Chasam Sofer and others reportedly made a point of lighting candles,[6] and the Mishnah Berurah suggested that contemporary candles, which burn clearly and pose no concern of tilting, may be better than oil.[7] Harav Avraham Chaim Naeh notes that the custom in Eretz Yisroel was olive oil, but newcomers from abroad, unused to preparing oil lamps, kept to candles.[8] Presumably, olive oil was scarce abroad, and the habit stuck.[9]

To help the wicks catch the flame better, women in the times of the Rishonim would singe them beforehand. The Rosh calls this "a nice custom," and the Alter Rebbe writes the same, adding that it isn't required *min hadin*.[10] The Mishnah Berurah suggests that the husband do it in advance, so his wife isn't held up at lighting time.[11] Yet, Harav Naeh notes that he hadn't seen anyone do so,[12] and a reason is given that today's candles light well without it.[13]

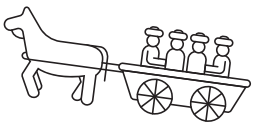
The Rebbe likewise writes that we don't singe the Shabbos candles before lighting.[14] When an assistant in the Rebbe's home prepared the candles and singed them, the Rebbetzin later replaced the candles.[15]

Although the wife takes precedence in lighting, the Alter Rebbe recommends that the husband participate by preparing the wicks and candles.[16] When a rav suggested at the start of the Neshek campaign that husbands are obligated to prepare the candles, the Rebbe replied that it isn't an obligation and many don't observe it.[17] Yet, on another occasion, the Rebbe noted the *minhag* for the husband to participate in the preparation, such as by bringing the candles or matches.[18]

1. שוע"ר סי' רס"ד ס"א, ס"ו וסי"א. וראה שו"ע שם ס"ז. ועיין שוע"ר שם סי"ב ("שיש אוסרים אותן שאינם מחלקים בין השמן הפסול המונח בכלי לכרוך סביב הפתילה").
2. שוע"ר סי' רס"ד ס"ב ע"פ שבת כג ע"א.
3. לקו"ש חכ"א ע' 382.
4. לקו"ש חל"ה ע' 320 הע' 21.
5. ארחות מנחם ע' כט. וראה ימי מלך ח"ג ע' 1254.
6. קובץ אור ישראל גל' מז ע' קסח הע' 140.
7. משנ"ב סי' רס"ד סקכ"ג ("ואולי אף מכל השמנים"). שו"ת אז נדברו ח"ג סי' ד.
8. קצות השלחן סי' ע"ד בבדי השלחן סק"ד. ראה ארחות מנחם ע' כט הע' 44.
9. ראה"ש שבת פ"ב סי' יח. שוע"ר סי' רס"ד סי"ד. וכן ברמ"א שם ס"ט.
10. משנ"ב שם סקכ"ח.
11. קצות השלחן סי' ע"ד בבדי השלחן סק"ה.
12. ראה שוע"ר עם ביאור דברי שלום סי' רס"ד הע' 1930.
13. רשימות חוברת קנו ע' 9.
14. התקשרות גל' 682, בשם הרלו"י ראסקין ששמע מר' מנחם יוניק.
15. שוע"ר סי' רס"ג ס"ה ("טוב שהוא יתעסק"). ומקורו במג"א שם סק"ז.
16. מבית המלכות ח"א ע' 158. ליקוט מענות קודש תשל"ו ע' 14 ("כמה וכמה אין נזהרין בזה").
17. תו"מ תשמ"ט ח"ג ע' 209 הע' 25.

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

Our Heroes



R. YEHOSHUA NEMOYTIN

Born in Kublich, R. Yehoshua Nemoytin (5620-5702) was a chossid of the Rebbe Maharash, Rebbe Rashab, and Frierdiker Rebbe. He was a *shadar* of the Rebbe Maharash, and served as *rov* in a number of cities, including Beshenkovitch and Vitebsk. R. Yehoshua was a famous *talmid chacham*, and some of his correspondence with the Rogatchover Gaon has been published, while other *chidushim* of his remain in manuscript.

R. Yehoshua's father, R. Yosef Dovid, was a poor melamed, and he would visit Lubavitch once a year by foot. When a few years passed since his marriage and he had not yet been blessed with children, he made a special trip to ask the Tzemach Tzedek for a *bracha*.

After his *yechidus*, he joined the customary "*yechidus tantz*," a treasured chassidic practice in which those who entered *yechidus* would dance together, as the other chassidim stood around them. In the circle, he met an old friend who he hadn't seen in years. When he inquired what brought him to the Rebbe on an ordinary weekday, the friend replied that he had come to get a *bracha* for children.

Hearing that, R. Yosef Dovid noted the *hashgacha pratis* that they both received *brachos* for children. He concluded that certainly one would have a son and the other a daughter, and they should decide a *shidduch* between them. There and then, they shook hands on it. Indeed, R. Yosef Dovid had a son Yehoshua, who later married Rochel, that fellow chossid's daughter.

(הצפנת פענח במשנת הרבי ע' 115)

In the town of Beshenkovitch, there was a heated fight between two groups of Yiddishe wagon drivers, and no *rov* wanted to assume leadership in that town out of fear of retaliation by the whichever side would lose the *din Torah*.

When R. Yehoshua took up the *rabbonus*, he immediately called for both groups to hear their arguments. Having decided the *halacha*, he called for the leader of the losing side. When the man entered, he grabbed him by the head and told him firmly, "Will you accept the *psak* or not?"

Afterwards, the man left the *rov's* home and returned shortly with a bottle of *mashke*. He placed the bottle on the table and said, "This is the kind of *rov* we were waiting for!"

(כתר מלכות ע' 224)

A Moment with The Rebbe



DON'T MISREPRESENT THE REBBE

Rabbi Dovid Eliezrie relates:

In 5742, when the Israeli government evacuated the Jewish settlement of Yamit for "peace" with Egypt, a group of students barricaded themselves in a shelter, threatening mass suicide if anyone broke in.

Knowing some of the students personally, I was asked by the Israeli Consul to fly there and speak with them. I insisted on first consulting the Rebbe, who instructed me to follow the ruling of a *rov*. Harav Zalman Shimon Dworkin ruled that I should go, as it was *pikuach nefesh*.

As I prepared to leave, I received a call from the mazkirus. Harav Chodakov was on the line, with the Rebbe listening in.

"What's going on?" he demanded. "The Israeli press is reporting that the Rebbe is sending a shliach to rescue the students!"

I tried to explain myself, but could sense the Rebbe's displeasure. In my excitement to save the world, I had dragged the Rebbe into it.

I immediately asked whether I should cancel my trip. Harav Chodakov replied that since the *rov* had ruled it was *pikuach nefesh*, I should go, but strictly as a private individual.

The students emerged before I arrived, but the incident taught me a lasting lesson about the critical care not to misrepresent the Rebbe.

(As heard from Rabbi Eliezrie, U'moloh Ho'oretz Farbrengens, p. 7)

לזכות **רבקה דינה** בת **חי"ה בוניא** ליום הולדתה כ"ט חשון
שתתברך בכל מכל כל