

The Weekly *Farbrengens*

MERKAZ ANASH
מרכז אנש
למען ישמעו • וירא תשפ"א • 591
EDITOR - RABBI SHIMON HELLINGER

SEEKING GUIDANCE (I)

NOT RELYING ON ONESELF

During the reign of Yoshiyahu, King of Yehuda, Necho the King of Mitzrayim prepared to pass through *Eretz Yisroel* on his way northward to wage war against Ashur (Assyria). King Yoshiyahu was aware that *HaShem* had clearly promised that even a "sword of peace" would not pass through his land, and therefore warned the King of Mitzrayim to keep his troops at a distance. That warning was ignored. Yoshiyahu thereupon confronted them in battle, where he was showered with arrows and died.

Chazal explain that despite the fact that it seemed so clear in the Torah as he understood it, he should have sought the advice of the Navi Yirmiyahu. He would have been taught that his generation was not worthy of this special promise.

(דברי הימים ב' פל"ה כ-כד, תענית כב סע"א)

On one occasion, when King Yannai was celebrating a great victory, an evil man called Elazar ben Po'ira persuaded the king to believe that the hearts of the *chachomim* were against him. To prove his point, he advised the king to put on the *tzitz* of the *kohen gadol* and watch their response.

When Yannai did as he was advised, one elder spoke up: "Your majesty! It is great enough to be king; leave the *kehunah* for the children of Aharon."

The king, infuriated, expelled all the *chachomim* from the feast. And Elazar ben Po'ira, seizing the opportunity, incited him to kill them all.

Yannai was hesitant and inquired: "What then will become of the Torah?"

Elazar was quick to reply, "The Torah is written and available to whoever wants to learn it."

Yannai, duly convinced, killed all of the *chachomim*, leaving the world void of Torah learning - until R. Shimon ben Shetach eventually restored the Torah to its original glory.

Chazal charge Yannai with *apikorsus* (heresy), for though the Torah *shebiksav* is written, one must have teachers to guide him to a proper understanding of it, through the oral tradition of the Torah *shebe'al peh*.

This, according to some, began the development of the *karo'im*, a group of Yidden who did not follow the *chachomim* and relied upon their own understanding to explain the Torah.

(קידושין סו ע"א, כוזרי מג"ס ס"ה)

CONSIDER

In this day and age, when the Torah *shebe'al peh* has already been written, does one still need a live teacher to guide him?

Why would the *chassidim* ask to them the Rebbe's words? Hadn't the Rebbe himself spoken directly to them?

Everyone who says *Ashrei* knows those words: *v'es kol haresha'im yashmid* - "and He will destroy all evildoers." Well, there once lived a man who, realizing that he was not particularly righteous, was afraid of cursing himself. He therefore decided to omit the word *haresha'im* ("evildoers"), so that the verse now read, "and He will destroy all." And in due course, his children all baptized. (The root of *yashmid* also denotes apostasy.)

The medieval author of *Sefer Chassidim* explains that although this man's intentions were good, he was punished for not having consulted the *chachomim* of his town. They would have explained to him that though Dovid HaMelech himself had a wicked son, Avshalom, he nevertheless did say this *posuk*, since *HaShem* will do as He chooses.

(ס' חסידים ס"א י"ג)

FOLLOWING THE ELDERS

Chazal say: One should always heed the counsel of elders. Even if the elders advise one to demolish and the youth advise one to build, one should listen to the elders, for the "demolition" of the elders is ultimately "building," whereas the "building" of the youth will ultimately bring about destruction.

In this context they point to the following story:

After the passing of Shlomo HaMelech, his son Rechavom ascended the kingly throne. A delegation of Yidden soon approached him, asking that he treat them gently and not overburden them with taxes. Rechavom told them, "Return in three days and I will answer you."

He then turned to seek the advice of the elders who had stood before his father. They told him, "If you treat the people gently, they will serve you faithfully throughout all of their days."

Dissatisfied with this approach, the king then consulted some young friends and they told him, "Be firm with the people. Tell them that you will be even more demanding than your father."

At the end of three days the people returned, and the king answered them as his young friends had advised. Infuriated, the people rebelled against him and chose Yerovam as their king.

(מלכים א' יב, לקח טוב שמות ד, כח, מגילה לא ע"ב)

When the Rebbe established Tze'irei Agudas Chabad in order to utilize the energy of the young *chassidim* in spreading *Yiddishkeit*, he discreetly requested some of the *eltre* *chassidim* to supervise their activities and offer advice.

The Rebbe writes to them in a letter: "If *Chazal* say that the 'demolition' of elders is ultimately 'building,' how much more so the 'building' of elders. However, your advice should be given in a gentle manner that won't make the young men feel unimportant."

(היכל מנחם ח"א ע' קלו)

YS
Yoseph Shomer
Certified Public Accountant

Personal and professional tax services for businesses

YSHOMER@SHOMERCPA.COM | SHOMERCPA.COM

SELL MILES NOW

www.SELLMILESNOW.com
732-987-7765

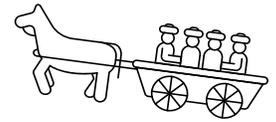
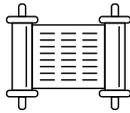
Wellspring PRESS

FROM MANUSCRIPT TO PRESS

editor@wellspringpress.com

anash.org

GOOD NEWS.



REB CHAIM AVRAHAM BEN ADMOR HAZAKEN

Reb Chaim Avraham, the Alter Rebbe's second son, was a very talented person, a serious masmid, would daven at great length, and would not speak more than necessary. He had refined character traits and would always greet people with a smile. Reb Chaim Avraham had an awesome appearance and looked similar to his father.

The Rebbe Maharash concluded, "My great-uncle Reb Chaim Avraham was then seventy-seven years old and was completely removed from all worldly matters. Yet on the night of Shavuos, he wept for the revelation of the Fiftieth Gate. This left me with a deep impression."

(ספר התולדות אדמו"ר מהר"ש ע' 73)

"Once," related the Rebbe Maharash, "on the first night of Shavuos, I went to say Gut Yom-Tov to my great-uncle Reb Chaim Avraham, son of the Alter Rebbe. I found him sitting with his hands covering his tear-stained face. I asked him why he was crying on Yom-Tov. He explained that the Baal Shem Tov said that when one prepares himself properly during Sefiras HaOmer, he is found worthy on Shavuos of being admitted to the Fiftieth Gate of kedusha - "and I can't feel it," concluded Reb Chaim Avraham.

Reb Chaim Avraham once saw a man running in the street, and he grabbed hold of him and said to him, "Rasha! Where are you running?" The man then admitted that he was on his way to sin.

Chassidim expressed amazement at Reb Chaim Avraham's miraculous powers, but he brushed it off, "When I saw the man running, I unexpectedly thought of the possuk (Mishlei 19:2), "One who hurries with his feet is a sinner." "

(רשימות דברים חדש ע' 231)

A Moment with The Rebbe



THE MAAMARIM MUST BE UNDERSTOOD

From the beginning of the nesius, the Rebbe urged chassidim to deliver maamarei Chassidus in public on Shabbos. However, the Rebbe emphasized that the Chassidus should be tailored to the audience.

these shuls."

The Rebbe advised, "The mashpi'im should direct the bochurim which maamarim are appropriate to recite in shuls. And also, the mashpi'im should examine the way they are being delivered." (Toras Menachem Vol. 4, Page 238)

In the winter of 5712 (1952), the Rebbe spoke to a group of bochurim regarding spreading Chassidus. "Word has reached me that bochurim are delivering difficult maamarim. It is imperative that the maamarim be properly understood, with human intellect - also in the minds of the balebatim sitting at the table in

In a 5727 (1967) yechidus, the Rebbe told a chossid, "You should choose maamarim that are understood and appropriate for most of the people sitting around the table. This also means time-wise - they shouldn't be too long." (Heichal Menachem Vol. 3, page 256)

MERITORIOUS NAMESAKES

Are there specific names that one should not give a child?

Halachic authorities quote a custom not to give a name after one who passed away young as it is associated with a bad mazal. The accepted cutoff age is sixty—corresponding to kares—though some set it at fifty. Some limit this to someone who was killed and not one who died of natural causes. Many authorities write that one who was killed al kidush Hashem is considered lofty, especially when it was a gezeira on klal Yisroel.

We find that the Rebbe approved of and even encouraged naming after relatives who passed away al kidush Hashem as long as the parents weren't concerned about this issue and especially when others carry the same name. Elsewhere, the Rebbe wrote that the mitzva of kibud av in naming after a parent who passed away young overrides the concern.

Chazal say that one shouldn't name his child with the name of a sinner in order that this name be erased, and the Midrash explains that the name has an effect on the person's personality. Some add that one who has such a name won't have success. While some hold that this is an actual prohibition, others hold it is only a matter of pious conduct.

Poskim suggest several allowances to give name of a transgressor: (1) If the transgressor subsequently did teshuva - which is why the name Yishmael is given; (2) If he wasn't an absolute sinner, and certainly if he was a tinok shenishba; (3) According to some, names of sinners that are written in the Torah; (4) Any name that doesn't highlight the person's wrongdoing.

Some hold that one may name after a parent or close relative whom he has a mitzva to honor, even if they weren't righteous. If the name was also held by a righteous person it is allowed. Thus, one can always have in mind to name the baby also after someone righteous who had that name.

- 1. פת"ש סי' קט"ז סק"י, וראה סי' חסידים סי' רמ"ד.
2. בן סי' - זכור לאברהם ח"ד סי' ס"ג; בן נ' - סידור שער יששכר בשם המנוח"א.
3. שו"ת אג"מ יו"ד ח"ב סי' קכ"ב דרק כשנהרג ריע מזליה וצ"ע.
4. שו"ת שאלת יצחק סי' רס"ג ורס"ד, זכור לאברהם שם, אבל ראה שו"ת חתם סופר אה"ח ח"ב סי' צ"ה.
5. ראה אוצר מנהגים והוראות ע' קצ"ב ומכפ"ח גל' 712 ומאג"ק ח"י"ב ע' תל"ד, וראה מכתב בשלחן מנחם ח"ה ע' קנ"ז.
6. כפ"ח גליון 954 - אוצר מנהגים והוראות ע' קצ"ב.

- 7. גמ' יומא דף ל"ח ע"ב, מדרש תנוחמא פ' האזינו.
8. ר"ח יומא שם.
9. ספר חסידים אות תת"ר.
10. קונטרס זיו השמות פכ"א ס"א.
11. ריטב"א יומא דף ל"ח ע"ב.
12. פסקי התוס' סוטה אות כ'.
13. ראה שו"ת מערכת ר' כלל מ"א.
14. פני יהושע כתובות ק"ד ע"ב.
15. שו"ת משנה ח"ו סי' רנ"ג.
16. ראה שו"ת רמ"א סי' מ"א, הגהות רעק"א שו"ע יו"ד רס"ה ד"ה ידיד מבטן, וראה שו"ת משנה ח"ו סי' רנ"ג.

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

PHONE 347.471.1770
EMAIL INFO@MERKAZANASH.COM
WEB WWW.MERKAZANASH.COM



VISIT THEWEEKLYFARBRENGEN.COM TO DOWNLOAD OR SUBSCRIBE