

THE LUMINARIES OF HOMES (III)

A Living Education

The Rebbe once shared this personal anecdote:

In my childhood, my father hired a teacher for my brothers and me. He lived in our home, and my father set aside a special room for him. My father wanted him to reside in our home so that we children should learn from his way of life and personal conduct, and not only learn the subject matter that he taught us.

(שיחיו"ק תשל"ג ח"א ע' 456, בצל החכמה ע' 29)

The Rebbe explained:

The first step in education is for the educator to show a living example in his personal conduct. This is always the best way to influence another person. Furthermore, human nature is such that to influence a student to do something, the educator must do it to a greater degree, since the student considers himself to be less advanced and thinks that he can live at a lower standard than his teacher.

In addition, the educator must speak "words that come from the heart." This will cause his words to "enter the heart," as is written in *seforim* and is readily observable.

(תו"מ תשמ"ב ח"ג ע' 1210)

On another occasion the Rebbe added:

The beginning of education is to educate a child with a strong foundation—that he is a son of Avraham, Yitzchak and Yaakov, who are the same fathers of his parents, his grandparents and of all Yidden. In order to implant this feeling in his pupils, the teachers must act accordingly, because a child does not understand play-acting ("*chochmos*"). When he sees that he is told one thing, and then finds his teacher acting differently, not only is that lesson undermined, but moreover he loses trust in his teacher completely.

(תו"מ תשד"מ ח"א ע' 113)

A Man Aflame

The Frieddiker Rebbe said:

American *yungeleit*, *bochurim* and boys need

to be told very clearly what a *melamed* is, and particularly what a *chassidisher melamed* is. The term "*melamed*" refers to a Yid who knows the true value of the Torah's letters, and for him those letters are precious and holy.

With the *melamdim* of the past, the letters of Torah burned in their hearts. When a *melamed* taught his pupils *alef-beis*, the *alef* was aflame, and when he taught *kamatz alef*, the *kamatz* was aflame. The same happened when he taught them *Chumash*. In the heart of the *melamed* it was aflame, and this he imparted to the children.

(סה"ש תש"א ע' 122)

The Frieddiker Rebbe related:

There used to be *chassidim* who would put aside their personal obligations for the ideals of *Chassidus*. At times a *melamed* would not show up in *cheder* because he was busy working on himself. When he returned he would rebuke a boy: "Why didn't you learn on your own? Don't you know that there's a G-d in the world?!"

Such *melamdim* were few, yet they left an impact on everyone around them.

(סה"ש תרפ"ד ע' 61)

There was once a *melamed* who was known as "Reb Pesach *melamed shaos*" ("the hourly *melamed*"). Being a great *oved HaShem*, he spent only a few hours every day with his students. In the summer he would begin teaching after *davening Mincha*, and during the winter, after *Maariv*. He would warn the parents of this ahead of time, so that he would not *ch"v* be "doing the work of *HaShem* dishonestly."

(סה"ש תש"ב ע' 122)

In this letter the Rebbe advises the *hanhala* of a certain *yeshiva* that was having difficulty with recruiting students on how to make their *yeshiva* sought after:

"Attracting new students and encouraging them to remain in *yeshiva* depends on the *roshei yeshiva* and the *mashpi'im*. It is quite obvious that merely teaching students at designated times, and even *farbrenging* with them occasionally, does not suffice. Torah is

not like other subjects; it must be alive and all-encompassing, by the students and more so by the teachers.

"If the *roshei yeshiva* and teachers learned Torah in this manner, the *yeshiva* would no doubt become legendary throughout *Eretz Yisroel*. Young people would come banging on the doors, begging to be allowed to listen in to *shiurim* that capture them and energize them with *chassidishe* zeal and warmth. This liveliness can be achieved not only when teaching *Tanya* and *Chassidus*, but even when teaching *alef-beis*."

(אג"ק חט"ו ע' 9)

Lesson by Display

In the early years, when the quickly-growing Tzach asked to be given Reb Shmuel Levitin's tiny room in 770 as their office, the Rebbe told them this story:

Reb Michael Beliner ("Michael *der Alter*") of Nevl was a *mashpia* in the Tomchei Temimim Yeshiva in Lubavitch. When he grew old and weak and could no longer teach the *bochurim*, Reb Leizer Kaplan, the administrator of the *yeshiva*, asked the Rebbe Rashab for permission to stop paying Reb Michael his weekly salary of five rubles.

The Rebbe Rashab told him, "For me it is worth the money in order that he should stay, and the *bochurim* will be able to watch him. He is a *tziyur* of an old *chossid*."

(לשמע און ע' 109)

CONSIDER THIS!

Is personal example a prerequisite to successful education or is it a part of the education itself?



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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Hora'ah Rechovot

Forgot to Bentch

I dozed off after the Shabbos meal and can't remember if I benched. What should I do?

- Whenever one is in doubt about the fulfillment of a *mitzvah*, the rule is that regarding a Torah obligation he must be stringent, whereas regarding a rabbinic obligation we are lenient.
- The obligation to recite *Birkas Hamazon* after eating bread is a Torah obligation. Some *rishonim* extend this obligation to all *Shivas Haminim*,¹ while the Alter Rebbe rules like those who consider them to be obligated only *midrabanan*.²
- Since the Torah mentions being satiated (*v'savata*), one is only obligated if one eats enough that he no longer feels hungry.³ Other foods which are eaten together with the bread (proteins and vegetables) are included in the satiety,⁴ as long as at the beginning of the meal one ate a *kazayis* (the volume of approx. 1 fl. oz.) of bread within 4-6 minutes (*bikdie achilas pras*).⁵ If one is not satiated but ate more than a *kazayis* he is obligated *midrabanan* to recite *Birkas Hamazon*,⁶ but less than that is not considered "eating" and one does not *bentch* at all. Thus, one who ate a full meal and is in doubt if he recited *Birkas Hamazon* must *bentch* again. If he was not satiated, he should not *bentch* over.⁷
- The fourth *bracha* of *Birkas Hamazon* was introduced during the days of the Mishna after the Romans released the martyrs of Beitar for burial.⁸ Although its obligation is rabbinic, one in doubt recites it as well, since Chazal gave it the same status as the other *brachos* (so that people not come to neglect it), and instituted that *Birkas Hamazon* now comprises of **four brachos**.⁹
- Whether women's obligation to *bentch* is Torah based or rabbinic is an unresolved question in Gemara.¹⁰ Therefore, some *poskim* suggest that if a woman is uncertain whether she *bentched*, she need not repeat it since it is a double doubt (*sfek sfeika*) regarding her Torah obligation.¹¹ Others argue that this is not a true *sfek sfeika* where there are two possible reasons to discharge her, since if indeed she did not *bentch* she is obligated to do so, albeit *midrabanan*.¹²
- In practice she should not repeat the *bentching*.¹³ If she wishes to avoid all doubt she can eat more¹⁴ or listen to another person's *bentching*.

10. ברכות כ"ב ע"ב. שו"ע ר"י קפ"ו ס"א.

1. טור סי' ר"ט ס"ג.

11. ברכות כ"ב ע"ב. שו"ע ר"י קפ"ו ס"א. כף החיים סי' קפ"ו סק"ה (שב ואל תעשה עדיף).

12. שו"ע ר"י קפ"ו ס"א.

13. שו"ע ר"י קפ"ו ס"א. וראה אפרים סי' י"א. וראה משנ"ב סי' קפ"ו סק"ג שאם רוצה ימולה. וכף חור הגרשו"א שלא יהא קל בענינה וראה סי' שערי הברכה פ"א ס"א.

14. קצוה"ש סי' מ"ד בדה"ש סק"ג. ויש להעירממ"ש הקצוה"ש בהקדמה לפסקי הסידור"ב ענין ספק ברכה להקל החמיר בהסדור מאד מאד, ואע"פ שבשו"ע פסק לברך, חזר וכתב בסדור שלא לברך, לחשוש לדברי האומרים שאין צריך ברכה.

9. שו"ע ר"י קפ"ו ס"א. וראה מג"א סי' קפ"ד סק"ז.

10. ברכות דף מ"ח ע"ב.

11. דברי האומרים שאין צריך ברכה.

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

לעילוי נשמת ר' חיים הלוי הורביץ "טאשקענטער"
נדבת בנו ר' שניאור זלמן ש"י הורביץ

לעילוי נשמת עטל בת ר' ישעי' ע"ה שגלוב

אהרצייט ב' שבט

OUR HEROES

Reb Zusha of Anipoli



Reb Meshulem Zusha of Anipoli was one of the great talmidim of the Mezritcher Maggid and a brother of Reb Elimelech of Lizensk. After exiling himself for many years, he finally settled in Anipoli, where he began teaching the ways of Chassidus. Throughout his life, he lived in poverty, but served Hashem with tremendous fervor and awe and aroused thousands to do *teshuva*. Reb Meshulam Zusha was the epitome of simplicity, humility, piety, and purity of heart. He was very close with the Alter Rebbe, who took a *haskama* from him on the Tanya. He passed away on the 2nd of Shevat, תק"ס (1800).

The Mezritcher Maggid once called in Reb Mendel Horodoker, Reb Pinchas Baal Hahafla'ah, and the Alter Rebbe, to ask them a question in *nigleh*. They left the Rebbe's room and discussed the matter among themselves. Reb Zusha came over to them, asking what they were conversing about, but Reb Mendel Horodoker told him that this was not his domain. Shortly after, when Reb Levi Yitzchak of Berditchev came in, the chassidim told him the question, and Reb Zusha listened in.

Reb Zusha went to a side and began crying, "Ribono Shel Olam! Zusha does not have a part in the Torah; it does not belong to him..." Later, Reb Zusha approached the Alter Rebbe, for he was ashamed to speak up in front of the entire group, and elucidated a possible explanation. Amazed, the Alter Rebbe declared that this was Torah from *shamayim*. The Alter Rebbe told over the explanation to the Maggid, in the name of Reb Zusha, and the Maggid accepted it.

(משיחת כ"ה חשון תרצ"ה)

Reb Shmelke of Nikolsburg asked the Maggid of Mezritsch, "How is it possible to fulfill the words of our chachomim, 'A person is obligated to *bentch* Hashem for the bad the same way he *bentches* him for good'?" The Maggid told him to go to the *bais medrash* where he would find his talmid Reb Zusha, who would be able to explain the meaning of the Mishna.

Reb Shmelke went to Reb Zusha and told him that the Rebbe had sent him here to hear an explanation on the Mishna. Reb Zusha could not fathom why the Rebbe had sent the chossid to him. "Such a question you should ask to someone who had some bad experience, chas v'shalom. I, however, have had no such experience, for nothing bad has ever befallen me! How then would I be able to explain this concept?"

(סיפורי חסידים זיין ע' 203)

A MOMENT WITH THE REBBE

Chasam Sofer

The renowned *gaon*, *Harav* Avrohom Sofer, a direct descendant of the Chasam Sofer, forged a unique relationship with the Rebbe. Often, he would come in to the Rebbe, and talk about learning for hours.

Reb Moshe Veber A"H related what he heard from *Harav* Sofer: "Once, as I was entering *yechidus*, Mr. Menachem Begin exited the Rebbe's room. Their discussion was certainly not in Torah learning. Yet as soon as I walked in, the Rebbe immediately switched gears, plunging into the sea of Talmud, swimming with ease. The Rebbe spoke with such vitality, as if I was the first person to see the Rebbe that day."

What most impressed him was the Rebbe's proficiency in the Chasam Sofer's writings. If he would have the time, the Rebbe said once told him, he would write a commentary on the Chasam Sofer's poems, to demonstrate how they are all anchored in *kabala*!

Once, the Rebbe corrected him on a linguistic nuance of his own grandfather. Beside himself, Reb Avrohom exclaimed, "Where do you find the time to know verbatim every line of Chasam Sofer?!" The Rebbe replied, "This is the power given by chassidim."

(*Shemen Sason Meichavirecho*, vol. 4)