



## THE LUMINARIES OF HOMES (IV)

### Portrait of a Melamed

The Friediker Rebbe said: Among chassidim in general and among Chabad chassidim in particular, there are many levels, such as *baalei haskala*, *balei havana*, *balei deiah*. In Chabad, the *melamed* are generally amongst the most highly regarded.

(ס"ה ש"ת"י"ע' ע' 362)

A *melamed* from Nevl once complained to the Rebbe Maharash that he couldn't do *iskafya* while eating. He always finished his food until the last drop. The Rebbe Maharash asked him what sort of delicacies he was eating, and the *melamed* replied that he ate porridge.

The Rebbe instructed him to continue eating as usual, but that every day before *davening* – except for *Shabbos* – he should recite three *kapitlach* of *Tehillim* in a way that brought him to tears.

(רשימות בדברים חדש ע' 155)

Among the Mittler Rebbe's chassidim in Shklov were Reb Michel the *melamed*, and Reb Shlomo Monessohn, a wealthy businessman.

Once during a *farbrengen* Reb Michel broke down into bitter tears. As he held his head he said to himself: "*Ribbono shel Olam!* Have pity on me and give me an enthusiastic *geshmak* in *vehoer eineinu besorosecha* - 'Light up my eyes with your Torah,' like the *geshmak* of Reb Shlomo when he says, *veha'osher vehakavod milfanecha* - 'riches and honor come from You.'

Reb Michel of course had no intention whatsoever to put down Reb Shlomo: he was simply considering his own pitiful state. Yet his sincere words so impacted Reb Shlomo when he overheard them that he immediately set out to see the Rebbe in Lubavitch. He entered the Rebbe's study for *yechidus*, and returned a changed man.

(ס"ה ש"תש"ב ע' 152)

### A Life of Chassidus

A *chassidisher melamed* named Reb Dovber once traveled by foot all the way from Beshenkovitz

to Lubavitch to hear *Chassidus* from the Rebbe Rashab, only to discover that the Rebbe was away. Without hesitating, he headed to the village where the Rebbe was staying, but when he arrived there, he was told that the Rebbe was not delivering *Chassidus*.

He was understandably very pained. After all, he had come all this way expressly in order to hear *Chassidus*. He walked around dejected. His host, who didn't know what was bothering him, encouraged him to trust that *HaShem* would see to it that everything would work out.

During the *Shabbos* meals the host tried to persuade him to share his problem, in the hope that he could be of help, but Reb Dovber wouldn't say a word. By *Seuda Shlishis*, Reb Dovber finally opened his heart. He told his host that he lacked nothing; all he wanted was to hear a *maamar* from the Rebbe. He had worked hard to get there, but his desire was left unfulfilled.

The host was a simple Jew, but feeling close to the Rebbe Rashab, he approached him and said: "There is a guest here who is very pained that he can't hear *Chassidus* from the Rebbe. Whenever I see a Jew in pain and I'm able to help him, I help him. This time, the Rebbe can help this man – by delivering a *maamar*!"

A short while later the Rebbe made it known that he would oblige, and after the *maamar*, Reb Dovber's face shone. He was elated.

(ס"ה ש"ת"צ ע' 133)

Every Shavuot, Reb Peretz Beshenkovitzer, a poor and humble chassid who worked as a *melamed*, would visit the Rebbe Maharash in Lubavitch. One year so many *orchim* came for Shavuot that Reb Peretz assumed that he wouldn't have a chance to be admitted to the Rebbe's study for *yechidus*. However, the Rebbe on one of his walks noticed him, and later asked the *gabbai*, Reb Levik, to call him in.

Once inside, Reb Peretz bemoaned the fact that he was like an empty vessel, totally unworthy.

The Rebbe said, "In order to truly feel that lack, one must do something. Tell me: do you shed tears as you say *Tehillim*?" Reb Peretz responded

that he did. The Rebbe then instructed him to say two *kapitlach* in this manner every day for the rest of his life, and concluded, "But for *kabbalas haTorah*, when one is preparing himself to receive the Torah afresh, he must do so with *simcha*."

In later years Reb Peretz related that every Shavuot, recalling this *yechidus*, he would contemplate how the Rebbe had lowered himself from *Gan Eden* all the way down to his level, in order to guide him in his *avoda*

(ס"ה ש"ת"ה ע' 101)

### Making the Right Choice

The Friediker Rebbe writes:

A person doesn't have choice about the children that are born to him, but he does have a choice about how he raises them, by having them educated according to the Torah by teachers who are *yirei Shamayim*.

A *chassidisher melamed* implants *yiras Shamayim* in a child's heart in a way that no wind in the world can uproot. A *chassidisher melamed* ignites a child's heart with the light of *Chassidus*, and this provides the *pintele Yid* with everlasting nourishment.

This is true of whoever was taught by a *chassidisher melamed*. Wherever he will be, and in whatever lowly state of *yiras Shamayim* he may be, those roots that his *melamed* implanted in him will remain intact, and will influence him positively.

(לקו"ד ח"ב ע' 458)

### CONSIDER THIS!

Why did the *melamedim* of young children have to be chassidim of such great stature?



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# A WAY OF LIFE

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

## Children Carrying on Shabbos

May I give my child food or baby items to take outside on Shabbos?

- It is prohibited to cause any Jewish child of any age to transgress a Torah prohibition even in an indirect manner (e.g. handing them non-kosher food).<sup>1</sup> However a non-Torah prohibition may be caused indirectly (e.g. handing them cookies with letters on Shabbos so they will eat it).<sup>2</sup> Whether one may directly cause them to transgress a non-Torah prohibition (e.g. feed them the cookies, dress them with a noisemaking bell) is a dispute amongst *rishonim*.<sup>3</sup> The *halacha* is to be lenient for the **child's needs**, but not for the child's **pleasure** or the needs of an **adult**.<sup>4</sup>
- Common roads which are wider than 16 *amos* (24 feet) but don't service 600,000 people daily are under dispute whether carrying there is a Torah prohibition or only rabbinic. The Alter Rebbe records the *minhag* to consider it rabbinic, but suggests a *yerei Shomayim* to be stringent.<sup>5</sup>
- A father has an additional obligation to train his child in *mitzvos* from when the child reaches the age of *chinuch*. This training includes stopping him from performing even rabbinic prohibitions.<sup>6</sup> The age of *chinuch* for prohibitions is when the child can understand that the action is prohibited. Some define this as when he understands not to do it again,<sup>7</sup> while others write that he must understand that Jews don't do it and not only that his parents said "No".<sup>8</sup> The age is around 3 years old depending on the child's understanding.<sup>9</sup>
- It is forbidden for an adult to walk together with a child who carries something in his hand, since he may drop it and the adult will instinctively pick it up and carry it.<sup>10</sup> If it is in the child's pocket or if it attached to the child, this concern does not exist.
- In practice: To walk outside with even a very young child holding something in his hand is prohibited, lest if fall and the adult will carry it. To place it in his pocket or to clip it to his clothing is permissible for the **child's needs** (e.g. pacifier) but not for any other purpose (e.g. nosh, toys, keys). Once the child reaches *chinuch* age, his father must stop him from walking outside with any item.

1. שו"ע ר"י ש"ג ס"ט. וראה מג"א ס"י תרס"ז סק"ב.
2. ס"י ש"ג ס"י.
3. רמב"ם הל' מאכ"א פ"ז הכ"ז לאיסור, ובשו"ת הרשב"א א"ח ס"י צ"ב להיתר (אך ראה שם שכ' שהוא להלכה ולא למעשה).
4. שו"ע ר"י ש"ג ס"י, וראה שם ס"י רס"ו ס"י. ולהעיר שישנם מקרים שהתירו לצורך הגדול, ראה שו"ע ר"י ש"ג ס"י ורס"ט ס"ג ע"י"ש.
5. שם ס"י ש"ג ס"ט.
6. ראה שו"ע ר"י ש"ג ס"י בחצ"ה, ובס"י ש"ב ס"י.
7. שו"ת חקרי לב א"ח ס"י.
8. שו"ת אז נדברו ח"ו ס"י נ"ז. וראה בס' חינוך הבנים פמ"ד הע' כ"ח שהכי משמע לשון רבינו בס"י ש"ג ס"י.
9. חינוך הבנים כהלכתו פמ"ד ס"י.
10. ראה שו"ע ר"י ש"א סכ"א (ופרי"ג א"א שם סק"ג). וראה שם ס"י ש"ט סעי' א-ב.

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

מוזל טוב! לידידנו משיב בהלכה בגליון "למען ישמעו" הרה"ת הרב חיים הלל זווגותו ש"י רסקין על הולדת הבן יהודה ל"ב ש"י י"ה"ר שיגדלוהו לתורה לחופה ולמעשים טובים מרכז אנ"ש

## OUR HEROES

### Rabash

Reb Boruch Sholom, known as the Rabash, was the eldest son of the Tzemach Tzedek. His great grandfather the Alter Rebbe, expressed a profound love for him. He was extremely modest and refused to become the Rebbe after his father's passing, unlike his other brothers who all became Rebbes. Both the Tzemach Tzedek and the Rebbe Maharash would seek his counsel regarding communal matters. He passed away on the 16<sup>th</sup> of Shevat, תרכ"ט.



The Alter Rebbe taught Reb Boruch Sholom the *trop* (tune) of Tanach, and Reb Boruch Sholom taught them to the Rebbe Maharash. Even though the Rebbe Maharash had a long breath, singing these notes would strain his heart.

The Rebbe Rashab was once in the home of Reb Yuzik Gurevitz in Warsaw, and there were many chassidim there; the house was packed, and some attendees began pushing. The room quieted, and the Rebbe Rashab began relating, "Once, when the Tzemach Tzedek was saying Chassidus, his eldest son Reb Boruch Sholom put his foot on the fireplace and wanted to lift his second foot unto it as well. However, because the room was jam packed, he was unable to lift his foot, and was forced to remain in that position for the duration of the entire *maamor*."

לזכות הת' ניסן דייטש וב"ג חי' מושקא בראנער לרגל בואם בקשרי שידוכין בשעתומ"צ

## A MOMENT WITH THE REBBE

### Don't Join a Hospital

Reb Volf Greenglass related:

During the early years, the concept of not having a secular education was very difficult for many chassidim to swallow.

One Lubavitcher chossid told the Rebbe that he wished to have his son learn *limudei chol*. As a justification, he argued that the Friediker Rebbe had incorporated secular studies in the Lubavitcher *yeshiva* school curriculum, which he himself had established.

The Rebbe answered him by way of parable:

"When one enters a hospital, at first glance it could be very impressive. The hygiene, the order and the individualized attention. It all looks very good. Still, no healthy person would consider becoming a patient..."

"You must understand this," concluded the Rebbe. "The secular education department of the Lubavitcher *yeshiva* is a hospital, for those not yet ready to join the full-time healthy society..."

(Likutei Sipurei Hisva'aduyos, p. 345)

לזכות הבר מצוה של הת' יהושע שי' דייטש - ו' שבט תשע"ו



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