



SEEKING GUIDANCE

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 ס"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 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 *kar'o'im*, a group of Yidden who did not follow the *chachomim* and used their own understanding to explain the Torah.

(קידושין ס"ד ע"א, כוזרי מ"ג ס"ה)

Everyone who says *Ashrei* knows those words: *ves 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 א"ג)

The Friediker Rebbe related: Chassidim would often ask *eltre chassidim* to explain to them the meaning of the words they had heard from the Rebbe at *yechidus*.

Reb Hillel Paritcher writes: Whoever wants to walk in the paths of *Chassidus* must be connected to the *tzaddik* of the generation, such as the Rebbe. In addition, one needs to have an elder chossid who will teach him and explain the Rebbe's teachings and *Chassidus*. This will enable the chossid to see and hear *Elokus*.

(סו"ש תש"ב ע' 321, מגדל עז ע' שנג)

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, כה, 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)

CONSIDER THIS!

- 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 the *eltre chassidim* to explain to them the Rebbe's words? Hadn't the Rebbe himself spoken directly to them?

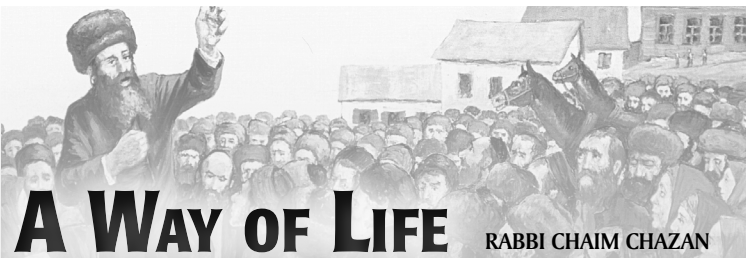
718-633-3200
The Gluten Free SHOPPE
 3918 16TH AVE., BROOKLYN, NY
www.theglutenfreeshoppe.com

מכון סתם
 Higher kashrus and quality standards.

ספרי תורה - תפילין - מצוות
 Higher kashrus and quality standards.
 MachonStam.com
 718-778-STAM
 419 Kingston Ave.

THRIFTY COMPUTER
 Unlocked GSM Cell Phones + 100% Customer Satisfaction
www.ThriftlyComputer.com
CALL 800.971.3916

Sunrise Is The Only Powdered Formula That's Cholov Yisroel & FDA Approved.
 For Direct Home Delivery Please Call: 718-258-1602
 online: www.sunrisebabyformula.com
 email: sunrisebabyformula@gmail.com



A WAY OF LIFE

RABBI CHAIM CHAZAN

BLUETOOTH DURING DAVENING Is one permitted to wear a Bluetooth device during davening?

- The Navi Amos prompted, "*Hikon likras Elokecha Yisroel*," Prepare yourself before you daven to Hashem. Chazal derived from this that one should conduct himself during *davening* as one who stands before an important person. This will change according to the culture of a particular place and the custom of the time.
- For example, those who were raised in areas where it was the norm to wear sandals without socks or not to wear a hat and jacket during *davening* or when standing before important people, they may dress as such during *davening*. But one who would wear a hat and jacket when speaking to a *rov* or attending a *chassunah* etc, according to *halacha* it becomes obligatory for him to dress as such when *davening*, under the rubric of "*hikon*".
- If the time for *davening* is passing and one is unable to find appropriate garb (*b'shas hadchak*), even if his feet are completely uncovered, he should still daven. Whether one should miss *davening* with a minyan in order to daven with a hat and jacket is disputed among contemporary *poskim* and one should consult a *rov* for a *psak*.
- The Alter Rebbe cautions not to wear gloves while *davening*. However, if it is cold and it is obvious that one is wearing gloves due to the cold temperature, *poskim* write that it is permitted.
- Since when entering an important meeting one would remove his Bluetooth device, he must also remove it during *davening*.

עמוס דבי, שבת י ע"א, ברכות כה ע"א, שו"ע אדה"ז סי' צא ס"י, משנ"ב שם ס"ק יא ו"ב, שו"ת דברי יציב ח"א סי' ס, שו"ת אג"מ יו"ד ח"ג סוס"י סה, הליכות שלמה פ"ב אות טו, תפלה כהלכתה פז הע' פ, ערוך השולחן שם ס"ו, שו"ת באר משה ח"ד סי' לט, שו"ת נטע שורק או"ח סי' ו.

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

לזכות כל חסידי חב"ד שנזכה בקרוב לראות את רבינו ולזכות דבורה לאה בת אסתר

לזכות הילד הלל דוד יונה שי' קאטלער שיגדלוהו הוריו לתורה לחופה ולמע"ט

לזכות הילדה אסתר רחל תהי' הרשקוביץ שיגדלוהו הורי' לתורה לחופה ולמע"ט

לע"נ שרה רבקה בת ר' יוסף ע"ה

To hear the Dvar Torah, call:
347.498.0008

Audio Archive 641.715.3800 ext. 94500#



CURRENT EVENTS

ה' ניסן

THE TORAS CHESSED

The *gaon* Reb Shneur Zalman Fradkin, known as the "Gaon of Lublin" or by the title of his *sefer* "Toras Chesed", was a chossid of the Tzemach Tzedek. He was a *rov* for a while in Lublin and eventually moved to Eretz Yisroel. He had a rare genius mind that was able to completely retain something he read just once. He passed away on the 5th of Nissan, תרט"ב and is buried in the Chabad section on Har Hazaisim.



The maternal grandfather of the Toras Chesed was a chossid of the Alter Rebbe. Once when this grandfather was by the Rebbe, mentioning his family members for a bracha, he forgot to mention his young daughter. The Alter Rebbe, who felt this, asked him why he had failed to mention her, and the chossid offhandedly replied, "She's merely a little girl." The Alter Rebbe said, "And from this little girl will come a son who will illuminate the entire world with his Torah!" The Alter Rebbe then asked that the child that would eventually be born should be named after him, Schneur Zalman.



Many stories are told of the unparalleled genius of the Toras Chesed:

The Sdei Chemed once visited the Toras Chedes and commented that he, the Toras Chesed, certainly does not read his *seforim*, since it is a contemporary *sefer*. The *gaon* told him, "I do look in to your *seforim* and I have proof," and he started reciting the *sefer* "Sedei Chemed" verbatim...

The Toras Chesed was once traveling on a train from Polotzk to another city. In his car, sat another *talmid Chacham*, who noticed that the lips of the *gaon* were constantly moving. He asked the Toras Chesed what he was saying the whole time, and the *gaon* was forced to admit that every month he reviews, by heart, a *sefer* of one of the *Achronim*, and he was currently reviewing the *sefer* "Chavos Yair"...

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

THE REBBE JOINS THE CAMPAIGN

"I have a personal request ("*bakasha nafshis*") from every chossid," the Rebbe began at the *Shabbos farbrengen* of *Parshas Devorim* 5746, "to set for himself a personal *rav*, whom he will report to on a steady basis." The Rebbe then warned the *chassidim*, "Let it be known, that when I receive a letter from someone, I may ask him who is his *rav*!"

The Rebbe often rebuked the *chassidim* for being too picky about choosing an '*asei lecha rav*.' "It is impossible that he cannot find anyone amongst all of Klal Yisroel that is greater than him in some way and fitting to be his *Rav*."

When the Rebbe began talking about the idea of having a personal *rav*, he called the Rosh Yeshivah Harav Piekarsky into his room, and appointed him to be the Rebbe's own *rav*.

לזכות ר' יוסף יהושע משה הלוי שי' בן שרה רייזל



347.471.1770



info@LmaanYishmeu.com



www.LmaanYishmeu.com