

# The Weekly Farbrengens

  
**MERKAZ ANASH**  
 מרכז אנאש  
 לחמן ישמעו • תולדות תשפ"ג • 698  
 EDITOR - RABBI SHIMON HELLINGER

## 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.

(שיחור"ק תשל"ג ח"א ע' 456, בצל ההכמה 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 Frierdiker 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)

**CONSIDER**

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

The Frierdiker 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 *chassidische* 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

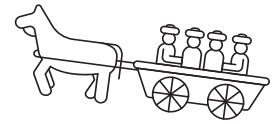
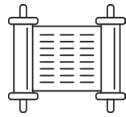
In the early years, when the quickly-growing Tzach asked to be given Reb Shmuel Levitin's tiny room in 770 as their office, the Rebbe told them this story:

Reb Michoel Beliner ("Michoel *der Alter*") of Nevl was a *mashpia* in the Tomchei Temimim Yeshivah 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 Michoel 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*".

(לשמוע ארוז ע' 109)





OLD LOANS

I lent someone money many years ago and have forgotten about all these years. Can I still collect it?

Halacha rules that a loan does not expire, even if the lender neglected to collect it for many years. Still, when a loan has been outstanding for a long time, beis din should investigate and verify that the loan document is authentic since there is room for suspect why it wasn't produced earlier.

Can the failure to collect the loan for a long time be interpreted as mechila, forgiveness of the loan?

Some hold that even outright forgiveness of a loan only takes effect with a kinyan, a formal transaction, however Shulchan Aruch rules that a kinyan isn't necessary. If the lender retained the loan document and didn't return it to the borrower, some later poskim question whether mechila without a kinyan would take effect.

What about deciding in your mind to forgive the loan without actually saying so?

The Maharshah holds that mental forgiveness is effective, and once the lender decides to forgive the loan, he cannot retract and collect it. The Ketzos and Nesivos both argue that a mental decision not clearly apparent to others isn't binding in monetary matters, and only by the Mishkan do we find the halacha of "nediv lev," obligations based on the heart's decision. However, if there are clear indications that he forgave the loan, it is binding.

Is yi'ush, giving up on collecting the loan, equivalent to forgiving it?

Some hold that just like if someone loses an object and gives up on finding it, now others can keep it, yi'ush similarly allows the borrower to keep the loan money. Others argue that since loan money is always considered to be in the lender's possession and not "lost," yi'ush doesn't take effect. Some counter back that the borrower took the money for personal use — not to watch it for the lender — and it therefore is in the borrower's possession in which case yi'ush would be valid.

Shulchan Aruch and the Nesivos rule that regular yi'ush doesn't work by a loan, yet the Nesivos records the custom of beis din not to collect "old loans" from heirs. Acharonim define this as an interest-free loan three years past its due date, or six years for a "heter iska" kosher interest loan.

In practice, an old loan is collectable, yet if one gave up in their mind, there is dispute amongst the Acharonim.

1. שו"ע חו"מ סי' צ"ז ס"א.
2. רמ"א חו"מ סי' ס"א ס"ט.
3. טור ע"פ הראש סנהדרין סי' ג' ל"צ קניין ומגדל בה"ג (סי' נ' הל' דינין ורב צמח סב"ל שצריך קניין. שו"ע חו"מ סי' י"ב ס"ח.
4. סמ"ע סכ"א סב"ל שצריך קניין ומגדל הש"ך סק"ז סב"ל שצריך קניין.
5. מבוסס על הגמ' כתובות ק"ד ע"א וראה רש"י שם ד"ה שלא בהזכרה.
6. מהרש"ל סמ"ג עשה מ"ח קצוות סי' י"ב סק"א ונתה"מ ביאורים סק"א וראה נתיבות שם שעל העתיד מהני מחילה בלב.
7. ראה באריכות קצוה"ח חו"מ סי' קס"ג סק"א.
8. שו"ע חו"מ סי' צ"ח ס"א, נתה"מ חו"מ סי' קס"ג סק"א ע"פ התומים רק במקרה של שטר היה אפשרות להפקיע החוב.
9. נתה"מ סי' ס"א סק"א ופת"ש סי' ס"א סק"ה.

R. YISRAEL YITZCHOK LUBINSKY

R. Yisrael Yitzchok Lubinsky was a Chassid of the Tzemach Tzedek, Rebbe Maharash and Rebbe Rashab, and a talmid of R. Hillel Paritcher. Born into a family of Chassidische gevirim from Sosnitz, R. Yisrael Yitzchok lived in Semyanovka, in the province of Chernigov, where he owned an alcohol brewery. Despite being a wealthy and busy businessman, he was known for his lengthy and heartfelt davening, during which no one could disturb him. R. Yisrael Yitzchok also served as the Rebbe Rashab's representative in the Russian capital of S. Petersburg for communal affairs.

The Rebbe Maharash would generally say that every matter should be heard as it seems ("azoy") and answered as it seems, without getting into nitty-gritty. When R. Yisroel Yitzchok traveled to the Rebbe Maharash in Lubavitch to ask for advice regarding the trial, he asked the Rebbe Maharash to hear him out in detail, because many Yidden were facing potential five-year prison terms. He presented to the Rebbe Maharash a whole list of questions he expected to be asked, and the answers he planned on giving. "But," R. Yisroel Yitzchok asked, he said, "if Stalietov asks me such-and-such a question, what should I answer then?"

R. Yisrael Yitzchok's davening was exceptional. He would daven aloud at great length, translating each word of psukei d'zimra into Yiddish. Nothing existed when he davened, even a visiting government inspector. When one chossid suggested that he may be unfit to serve in Petersburg due to his lengthy davening, the Rebbe Rashab dismissed the concern.

(ניצוצי אור, אג"ק רש"ב ח"ג ע' שפו)

R. Zalman Duchman related this story as he heard it from R. Yisroel Yitzchok:

The Rebbe Maharash replied: "You are an intelligent young man (a guteh kup), and you are a Yid, who is not caught up in taivos. Stalietov is a goy, not too intelligent, and consumed by taivos. Such questions will never occur to him."

So it was, and the trial ended favorably. (לשמע און ע' עה, אלה תולדות פרץ ע' 656)

Once, the government found out that in Semyanovka they were appropriating alcohol from the factory, that is, without paying the tax. A major trial was scheduled for thirteen defendants and R. Yisroel Yitzchok was to be a witness. The investigator Stalietov was sent from Petersburg to run the trial.

During the World War I, the German army was approaching a forest owned by R. Yisroel Yitzchok. Afraid that it would be lost, he asked the Rebbe Rashab if he should sell it. The Rebbe advised him not to sell, and explained:

"The Mezritcher Maggid said that if one has a functional keili for HaShem's bracha, he should not break it. Only if from Shamayim they cause it to break, then there is no other choice but to look elsewhere..."

(רשימות דברים חדש ע' 163)

A Moment with The Rebbe



NO MAZAL

"Rebbe, I have no mazal!" one cheder teacher expressed his frustration over his financial struggles to the Rebbe.

study a Chassidic discourse where the power of children's davening and learning is discussed (Vekibel Hayehudim 5687).

The Rebbe didn't accept it, "No mazal? There isn't anyone with more luck than you. You are a melamed; you have the opportunity to teach children Torah, which has a lasting impact on their entire lives!"

"It is worth contemplating the maamar in depth and deriving the conclusion of how great the merit of teaching these children is, and how fortunate and rich is one who was chosen by Hashem to do this work."

When the veteran kindergarten teacher Mrs. Rochel Zamir shared her difficulties with the Rebbe, the Rebbe guided her to

(Seeds of Wisdom Vol. 1, p. 61; Igros Kodesh Vol. 24, p. 305)

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