

# The Weekly *Farbrengens*

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EDITOR - RABBI SHIMON HELLINGER

## REVERING THE TORAH (IV)

### IN ALL TIMES

The Torah commands us to follow the instructions of the *rabbonim* in each generation. Chazal explain that no matter the greatness of the leading *chachomim*, we are obligated to heed their guidance. Though Yiftach was no comparison to Shmuel HaNavi in greatness, the people of his generation were nevertheless obligated to hold him in equal regard.

The Sefer HaChinuch writes that one who disregards their advice is forfeiting a *mitzvas asef* and deserves great punishment: "For this is a firm pillar upon which the Torah stands, as can be understood by anyone with understanding."

(ס' החינוך מצוה תצה)

Chazal say that one should regard the current *chachomim* just as those from the previous generation. One should not say, "If Rebbi Akiva would be with us, I would learn from him; if Rebbi Zeira and Rebbi Yochanan were alive, I would learn with them." Rather, he should consider the *chachomim* of his own generation with the full respect. This is the meaning of Shlomo Hamelech's words, "Do not justify yourself by saying that the earlier days were better than these."

(קה"ר פ"א, ר"ה כב טע"א)

### ALL RABONIM

Chazal say, "One who doubts his Rebbe (*hameharher achar rabo*) is regarded as if he doubted the *Shechinah*."

A chossid of the *Tzemach Tzedek* once went to hear Reb Yisroel of Vilednik. As the *tzaddik* spoke, he thought to himself, "I don't need to listen to him. He's not my Rebbe; I have a different Rebbe."

Reb Yisroel sensed his thoughts, and said, "*Hameharher achar rabo...* - Whoever frees himself from listening since this isn't his Rebbe, for he has a **different** Rebbe (*acher*), is regarded as if he doubted the *Shechinah*...."

The chossid, who was standing *behind* Reb Yisroel, assured himself, "Reb Yisroel is certainly not referring to me."

But Reb Yisroel added, "*Hameharher achar rabo...* - Whoever has doubts when he is behind (*acher*) his

Rebbe is regarded as if he doubted the *Shechinah*...."

(ר' מענדל ע' 110, ספורים חסידים ח"א ע' 49)

### CONSIDER

Are we really supposed to believe that the *rabbonim* today are of the same stature of the *rabbonim* of old? How then can we have a genuine feeling of respect?

How can one respect a *talmid chochom* knowing that he has opposing views to one's own Rebbe etc.?

### DESPITE DIFFERENCES

The author of *Ketzos HaChoshen*, a staunch *misnaged*, was the *rov* of Staria, the hometown of many *chassidim* of the eminent *tzaddik*, the Chozeh of Lublin. Feeling that the *chassidim* were defying the *Shulchan Aruch*, the *rov* reproved them, and when they ignored him, he pronounced upon them a *cherem* of 30 days. The townsmen adhered to his ruling and kept their distance from the *chassidim*, who after a while decided to go off and spend the rest of the 30 days with their Rebbe in Lublin.

However, to their surprise, the Rebbe told his *shammes* not to admit them for another two weeks and a few days - for as long as the *cherem* was still in effect.

When they were finally admitted to his presence, the Chozeh reprimanded them for not fully respecting their *rov*. He explained that the Torah requires one to respect a *talmid chacham* absolutely, despite his possible lack in some area of *avodas HaShem*

(סיפורי חסידים זיון תורה ע' 406)

After the Mezritcher Maggid passed away, each

of his *talmidim* was allotted a region in which to spread the teachings of *Chassidus*. Russia was apportioned to the Alter Rebbe. Reb Shlomo Karliner, one of his colleagues, once considered moving his community of *chassidim* to a town in the Alter Rebbe's territory, and he asked the Alter Rebbe for permission.

The Alter Rebbe agreed on three conditions - that Reb Shlomo would not speak

disrespectfully of the non-*chassidic lomdim*, that he would not belittle the natural *yiras Shomayim* that Yidden have, and that his *chassidim* would be encouraged to attain *kedusha* on their own and not rely solely on the *kedusha* of their Rebbe. Reb Shlomo agreed to the first two conditions but not to the third, and finally settled elsewhere.

(לקו"ד ח"א ע' 282)

Even when the *chassidim* suffered at the hands of the *misnagdim*, the Alter Rebbe urged his *chassidim* to treat their *rabbonim* and *talmidei chachomim* with respect, despite their sharp differences in *avodas HaShem*.

After the Alter Rebbe was imprisoned due to a libel perpetrated by several *misnagdim*, the *chassidim* were reasonably angry, and were once again tempted to voice their opinion against the *misnagdim*.

In a second letter to his *chassidim*, the Alter Rebbe warns them not to speak negatively about the *talmidei chachomim* "who are not of our group": "Even if these *talmidei chachomim* speak out against the Baal Shem Tov and his *talmidim*, it is the listener who must do *teshuvah*, since it is his own negative behavior which has caused them to speak like this... HaShem is my witness that the above is all true and not *ch"v* a charade due to fear..."

The Alter Rebbe concludes: "I am sure that for the true *chassidim* these words will be enough. However, since there those who profess themselves as *chassidim*, who think they will impress other *chassidim* by speaking negatively about the *misnagdim*, I therefore demand that anyone who hears another speak disrespectfully, even in jest, report it to me, so that I will know to ban them from visiting me."

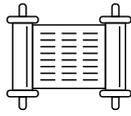
(אג"ק אדה"ד ח"א ע' ק)

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## SWEEPING MUKTZA

May I sweep up dirt and leaves that enter my home?

Chazal placed restrictions on moving certain items on Shabbos in the same manner as during the week, known as *muktza*. Several reasons are offered: (1) To set apart Shabbos from the weekdays, so that a person won't busy themselves on Shabbos with organizing and moving around things in their house and not end up "resting;" (2) to forestall carrying these things outside, and although this should apply to all items, such a decree would be too burdensome; (3) so that even those who are unemployed have a recognizable Shabbos "rest."<sup>1</sup>

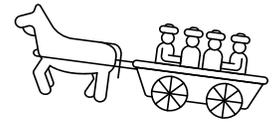
The prohibition of handling *muktza* is specifically in the normal way (i.e. with one's hands); abnormal manners of handling are permitted (*klachar yad*). Thus, one may move *muktza* through blowing, or use other parts of one's body, such as his elbows or feet, and according to the Alter Rebbe, even the back of one's hands. (This may be done even to protect the *muktza*.)<sup>2</sup> It is likewise permitted to sit or lean on a *muktza* item – such as a car – even if this causes the *muktza* item to move.<sup>3</sup>

Moving *muktza* with a stick is forbidden since the item one is holding is considered an extension of one's hand.<sup>4</sup> It is generally permitted to touch *muktza* with one's hands if it won't move, but one may not touch a shaky item since it will probably move.<sup>5</sup> Additionally, it is forbidden to protect a *muktza* item by covering it with a utensil if this causes it to move, and according to one opinion even if the utensil merely touches the *muktza* item without moving it (since one's intent is for the *muktza* item).<sup>6</sup>

If there is a permitted item on top of a *muktza* item, the permitted item may be taken, and similarly, one may place a permitted item on top of a *muktza* item. Both of these are allowed even if the *muktza* moves as a result, since it is *tiltul min hatzad* (and the purpose is for the sake of the permitted item).<sup>7</sup>

Although sweeping *muktza* items with a broom is equivalent to moving them with one's hands, it is nevertheless permitted to sweep away pebbles, nut shells, and other *muktza* items, since they are considered like a *graf shel re'i* (a *muktza* item that poses disgust), which may be moved away to maintain a respectable environment.<sup>8</sup>

# Our Heroes



## REB BINYOMIN KLETZKER

Reb Binyomin Kletzker was one of the greatest chassidim of the Alter Rebbe. Originally from a family of big *misnadgim* in the city of Shklov, Reb Binyomin eventually became a chossid. He was a profound *maskil* in *Chassidus* and a great *ba'al madrega*. He was a businessman and gave a lot of *tzedaka*. He was brothers-in-law with the chossid Reb Pinchas Reizes.

leaving town, he offered some of the produce that he was selling to a passing-by Jew. The man noticed the *tallis* and *tefillin* and managed to retrieve them and return them to Reb Binyomin.

The Friediker Rebbe emphasized the strength of *yiras Shamayim* in this story. Although Reb Binyomin was so engrossed in thought, he nevertheless sensed that the time for *davening mincha* had come!

Reb Binyomin had the ability to be so deeply engrossed in *Chassidus* that he would be oblivious of what was happening around him. Once, while walking home from *shul* holding his *tallis* and *tefillin*, he became lost in thought. It was a market day and he put down his *tallis* bag on one of the wagons of the merchants. He leaned against something and rested his foot on the axle of the wagon while he carried on thinking. In the meantime, the merchant finished his business, loaded his wagon and drove away. So engrossed in thought, Reb Binyomin held his foot in the air for a short while before lowering his foot, still lost in thought. Only the need to *daven mincha* in time awoke Reb Binyomin from his thoughts.

One of Reb Binyomin's business enterprises was lumber. Once he was standing in a forest surrounded by workmen who were waiting for instructions, but Reb Binyamin was engrossed in thought. The workmen gently nudged him and asked for the next instructions. Reb Binyamin said, "Wait a moment", and carried on thinking. After quite a while they nudged him again saying, "Reb Binyamin! Everything has its time! The time to think *Chassidus* is during *davening*, not now!" Reb Binyamin responded, "Is that so? When thoughts about lumber come in middle of *davening*, that's not so terrible, but when thoughts of *davening* come in middle of the lumber it causes such a commotion!"

As the non-Jewish wagon driver was

## A Moment with The Rebbe



## THE REBBE'S BRACHOS

Reb Shabsi Alperin relates:

To my misfortune, just the week that we got married, the Rebbe ceased being *mesader kiddushin*. I don't know how I brought myself to do so, but in *yechidus* I suggested that we were deserving to have the Rebbe officiate, since we were planning on going on *shlichus*.

(1960). *Baruch Hashem*, we were *zoche* to many *brachos* from the Rebbe. After we moved out, we were not immediately blessed with children. We scraped together enough money to come to New York, and my wife handed the Rebbe a letter from a celebrated doctor, in which he suggested an adoption.

The Rebbe answered rhetorically, "Do I have to stand under the *chuppa* poles in order to *bentch*?"

The Rebbe ignored the letter, and gave my wife four tickets, to visit four cities, to deliver four talks to women.

We went out on *shlichus* to Brazil in 5720

Within a year, the first of our four children was born.

1. שו"ע"ר או"ח סי' ש"ח ס"א ע"פ  
ראשונים.  
2. שו"ע"ר סי' ש"א ס"ט"ו, וראה שם סי'  
רע"ו ס"י וקו"א שם סק"ג, וקו"א סי' ש"א  
סק"י.  
3. שו"ע"ר סי' ש"ח ס"ד (ישיבה עליו)  
וסט"ו (נפילה), וסי' רע"ו ס"ט-י'  
(כלאחר יד).  
4. שו"ע"ר שם ס"ס.  
5. שו"ע"ר סי' רס"ה ס"ו וסי' ש"ח ס"ד.  
6. שו"ע"ר סי' ש"י ס"י. ואם כללי סתם  
וי"א תקיפים אצל אדה"ו אז ההלכה  
כדעה ראשונה.  
7. שו"ע"ר סי' רס"ה ס"ו וסי' ש"ח ס"ד.  
8. ראה שו"ע"ר סי' ש"ז ס"ב.

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