

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנש

למען ישמעו • תצוה תשפ"א • 607
EDITOR - RABBI SHIMON HELLINGER

THE KING'S PALACE (I)

A HOLY SPACE

When the stricken exiles in Bavel were beginning to despair, HaShem gave them a message of reassurance through the Navi Yechezkel: "Though I have sent them far away among the nations, and have scattered them throughout the lands, I have become for them a *mikdash me'at*, a miniature sanctuary, in the lands to which they have come."

Chazal explain that this refers to the *shuls* and *batei midrashim* outside Eretz Yisroel. When Moshiach comes, all these *shuls* and *batei midrashim* will be transplanted there.

(יחזקאל יא, טז, מגילה כט ע"א)

Chazal teach that when a Yid is in *shul*, HaShem is closer to him. That is why one should always make an effort to *daven* in a *shul*, where *tefillos* are best accepted. Abbaye said, "In the past I would *daven* in *shul* and learn at home, but I have since learnt that one should learn in *shul* as well."

HaShem fills the entire world. Nevertheless, out of his love for us, He designated special places to reveal Himself, as in the *Beis HaMikdash*.

(ירושלמי ברכות פ"ה ה"א, ר"ח שער היראה פט"ו)

SHOWING RESPECT

A *shul* must be treated with great respect, for it is the resting place of the *Shechinah*.

When Rebbi Elazar ben Shamua was asked why he merited long life, he attributed it to his respect for *shuls*: he had never used a *shul* as a shortcut. Similarly, Rebbi Zeira was blessed with a long life for never having slept, even briefly, in the *beis midrash*.

When Rebbi Yochanan was informed that there were elderly people in Bavel, he was surprised, for the Torah only promises long life to those who live in Eretz Yisroel. However, when he heard that these people spent long hours in *shul*, he

said, "This was their merit."

Similarly, Rav Assi said, "When a *shul* is used for mundane activities, this shortens the lives of the city's inhabitants."

(מגילה כז ע"ב, ברכות ח ע"א)

The Smak, one of the great *rishonim*, writes: Inappropriate behavior in *shul* will cause the *shul* to later become a place of negative conduct, such as *avoda zara*.

(סמ"ק מצוה יא, מג"א סי' קנ"א סק"א)

Reb Chaim Vital writes that his Rebbe, the *AriZal*, would entirely refrain from speaking in *shul*, even words of inspiration, so that this should not lead to any mundane speech.

(שער הכוונות סוף דרושי כוונת הברכות, מג"א סי' קנ"א סק"ג)

CONSIDER

When is HaShem in *shul*: during davening or at all times?

IN HASHEM'S PRESENCE

The *Shulchan Aruch* rules that it is forbidden to behave frivolously while in *shul*. This includes joking and idle conversation.

A *shul* may not be used as a shortcut or as a refuge from the weather. Eating and sleeping in a *shul* is inappropriate, unless for the benefit of a *mitzva*.

Furthermore, one should not kiss young children in *shul*, in order to implant in one's own heart that no love is comparable to the love of HaShem.

(שו"ע סי' קנ"א ס"א, שו"ע אדה"ז סי' צ"ח ס"א)

On the occasion of his son's *opsherenish*, a young chossid brought his son to 770 and arrived in time for *Mincha*. During *davening* the little boy began

to cry, so his father calmed him by stroking him warmly and then kissed him lightly on his forehead.

The following morning, the chossid received a phone call from the Rebbe's secretary: there was a note from the Rebbe waiting for him in the office. The young man, quite surprised, hurried to 770. Together with the standard *bracha* for his son, there was a note: "See *Kitzur Shulchan Aruch, Siman 13, Se'if 1*." There the young father read: "One may not kiss his children in *shul*, in order not to show any love other than for HaShem..."

(כפר חב"ד גליון 300 ע' 24)

In our times, many *shuls* are made without the full *kedusha* of a "*Beis Haknesses*" so that mundane activities (such as eating and resting) are permitted there. However, it is still forbidden to perform frivolous activities there, for these are degrading to the holy environment.

(מג"א סי' קנ"א סק"ד, משנ"ב שם סקל"ב)

On one of his travels, the Rebbe Rashab once saw a young boy acting wildly and foolishly in *shul*. He called the child over and reprimanded him, explaining that since he was now in a *shul*, a *mikdash me'at*, he should behave properly.

(רשימות דברים ח"ב ע' ק"י)

In *shul*, as in a royal palace, one should act humbly. For example, one should not shout across a *shul* to call someone.

In an unsigned letter written by one of the first Rebbeim, it is written: "One should enter a *shul* with humility and with a fear of the King of kings, HaShem. The Torah tells us to stand in awe of the *Beis Hamikdash*, and the same applies to a *shul*, which is called a *mikdash me'at*. One should not engage in any idle talk the entire time he is there. Those who act in this way will merit many blessings, in this world and in the next – and we will merit the coming of *Moshiach*."

(ר"ח שער היראה פט"ו, אג"ק אדה"ז אדהאמ"צ אדהצ"ב ח"א ע' פעז)



Yoseph Shomer
Certified Public Accountant

Personal and professional tax services for businesses

YSHOMER@SHOMERCPA.COM | 718.301.7014 | SHOMERCPA.COM



SELL MILES NOW

www.SELLMILESNOW.com
732-987-7765



Wellspring PRESS

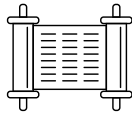
FROM MANUSCRIPT TO PRESS

editor@wellspringpress.com



GOOD NEWS.

anash.org



BYPASSING A KOHEN

If many people in shul need an *aliya*, is it acceptable to ask the kohen to step out?

The Torah instructs that we are to “sanctify” the kohen since he offers the *korbanos* to Hashem. This obligation applies in the current age even when they don’t offer physical *korbanos*, since his inherent sanctity remains. “Sanctifying” him is interpreted by Chazal to give the kohen prominence in whatever way will make him special. Thus, he should be given the first *aliya* at the Torah reading, speak first at a gathering, lead the *bentching*, and given first choice by a distribution. Additionally, one may not make use of a kohen for one’s own benefit.¹

If only one kohen is present in shul but he can’t take the *aliya* – e.g. he’s in the middle of *birchos krias shema* or *Shmoneh Esreh* or if he isn’t fasting on a fast day – a levi or yisroel is called up instead.² Since not everyone knows why the kohen isn’t being called, it is preferable that he leave the shul when possible, so that people don’t think that his lineage is flawed.³

Is the kohen allowed to forgo on this honor?

Some *poskim* hold he can, as the *kehuna* is “his.” Others hold that he may only forego if he benefits from doing so, such as if he is paid or gets satisfaction from serving a distinguished personage. The Alter Rebbe rules that a kohen may forgo on his honor and grant these privileges to a yisroel, as respecting his will is truly honoring him.⁴

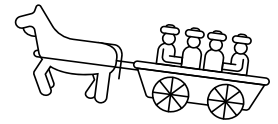
Regarding forgoing the first *aliya*, there is an added concern that it may cause discord in shul (“Why did the kohen let him and not me?”). When there are many *chiyuvim*, some allow giving away the kohen’s *aliya* **occasionally**, while others allow it only on Monday and Thursday when there are less people in shul and less concern for *machlokes*.⁵ *Poskim* recommend giving him *p’sicha* as some form of “sanctifying” him.⁶ Ideally, the kohen should exit, yet if it’s too difficult or in a large shul, the *gabbai* can specify “*b’mechilas hakohen*.”

In privately owned shuls, some *poskim* would occasionally ask the kohen to step out and give the first *aliya* to a yisroel even if the kohen doesn’t forgo. This is because coming to such a *shul* constitutes acceptance of its rules. Yet, the consensus is that it should not be done on a regular basis as one is to keep to the normal order.⁷ The Rebbeim were indeed particular to maintain the order of Kohen, Levi and Yisroel.⁸

If the *gabbai* didn’t notice the kohen and called up someone else first, if that person began the actual *bracha* (not just *borchu*), he continues with the *aliya*. But if the kohen was intentionally ignored, the *aliya* does not count and it must be repeated and given to the kohen.⁹

1. ויקרא פכ"א. ח. גיטין דף נ"ט ע"ב. שו"ע"ר או"ח סי' ל"ו, ומגיד ראה ר"ש המובא בטור סי' קל"ה, וראה שו"ת אג"מ או"ח ח"ב סי' ל"ד.
2. שו"ת חת"ס או"ח סי' כ"ה.
3. ראה פסק"ת סי' קל"ה סק"ט ובמסומן בהע"59.
4. ספר המנהגים - חב"ד ע' 14, לקו"ד ח"ב ע' רכח, לשמע אוזן אדהרש"ב.
5. ראה שו"ע או"ח סי' קל"ה ופסק"ת שם סקט"ז.
6. ראה פכ"א. ח. גיטין דף נ"ט ע"ב. שו"ע"ר או"ח סי' קכ"ח וסי' ר"א ס"ג.
7. שו"ע"ר סי' ס"ו ס"ו.
8. ראה משנ"ב סי' קל"ה סק"יח. וראה שו"ת מהר"ם ש"ק או"ח סי' ס'
9. שו"ע"ר סי' קכ"ח ס"ס. וראה משנ"ב או"ח סי' קל"ה סק"ט (לגבי העל"י).
5. ראה כה"ס סי' קל"ה סק"י"ד, וראה שו"ת כת"ס

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



REB CHATZKEL DROYER

Reb Yechezkel of Druyeh, known as Reb Chatzkel Droyer, was a great *chossid* of the Alter Rebbe. He was already on in age when he came to the Alter Rebbe, and the Alter Rebbe said that it was with great difficulty that he got through to him. He became a profound *maskil* in *Chassidus* and would become oblivious to everything around him during his in-depth study and contemplation. He did not become a *chossid* of the Mitteler Rebbe, but he did travel to the Tzemach Tzedek several times.

The Rebbe related:

As was the custom under the leadership of the Tzemach Tzedek, all Pesach guests received Seder provisions from the Rebbe’s kitchen a few days before Yom Tov. One Pesach, Reb Chatzkel visited Lubavitch, and upon receiving his package of provisions he promptly ate all of it. When Erev Pesach came, he went to the Rebbe’s court and

complained that he did not have food for the Seder. He was told that he was sent a package with everything he needed. He thought for a moment and said “Ah... that? I ate it! That was amazing! It helped me in my *avodah* and in the study of *Chassidus*.” The Rebbe invited him to his own Seder.

The Rebbe elaborated on this saying that Reb Chatzkel was no ‘*metzius*’ (entity) for himself, his totality was the service of Hashem. Thus, when he received a package from the Rebbe he understood that this was something to use immediately to serve Hashem.

Once, Reb Yechezkel spent Rosh Hashana with the Tzemach Tzedek. The Rebbe entered the shul for *davening*, was called up for *maftir*, blew the *shofar* with tremendous fervor, and remained in shul for *musaf*. During all this, Reb Yechezkel stood lost in thought. When he awoke, he asked when the Rebbe would be coming in for *tekios*...

A Moment with The Rebbe



DON'T LISTEN TO THE PATIENT

As a way to assist *Yidden* trapped behind the Iron Curtain, in the late 5720’s (1960’s) some activists began arranging public demonstrations. The Rebbe opposed these rallies, since they only worsened the situation, and maintained that the deliverance of Russian Jewry could only work through quiet diplomacy.

Once, at a *farbrengen*, the Rebbe expressed strong opposition to the demonstrations, and added that the fact that the Russian *Yidden* themselves want these activities has no value, since they are like a patient, “and when the doctor rules one way, we should completely disregard the patient’s opinion.”

Following the *farbrengen*, Reb Leibel Groner penned a note to the

Rebbe with the following question: “Halacha dictates (*Shulchan Aruch Orach Chaim 618*) regarding fasting on Yom Kippur, that one should satisfy a patient’s plea for food, even if he is insistent against one hundred doctors, since only he knows how he feels. Seemingly, this is the opposite of what the Rebbe said!”

The Rebbe responded by differentiating between the two cases. Indeed, only the patient feels his own hunger, therefore his opinion must be followed. But in a case where expertise is necessary, there is no room to ask for the patient’s opinion, since he has no understanding of the medical matter.

(*Teshurah Sandhaus, Adar 5772*)