

# The Weekly Farbrengens



MERKAZ ANASH  
מרכז אנאש

819 • ויקהל תשפ"ה • לחמן ישמעו  
EDITOR - RABBI SHIMON HELLINGER

## FACING THE KING (I)

### STANDING BEFORE HASHEM

A righteous Yid once stopped by the roadside to daven. A powerful minister came riding by and greeted him, but he did not reply. The minister waited for him to finish and then screamed: "Good-for-nothing that you are! Doesn't it say in your Torah that you should guard your life? So why didn't you return my greeting? I could have chopped off your head with my sword!"

The Yid replied with a question, "If you were standing in front of a king, and your friend passed by and greeted you, would you return the greeting?"

"Of course not!" said the minister.

The Yid continued, "And if you did return the greeting to your friend, what would the king have done to you?"

"He would have chopped off my head!" said the minister.

The Yid concluded, "How much more so does this apply to the King of Kings, Who is eternal!"

The minister was appeased and the Yid continued his journey in peace.

(ברכות לב ע"ב)

In a letter to his chassidim, the Alter Rebbe explains why *davening* is likened to standing before a king. If a person standing before a mortal king busies himself with his own matters, he is publicly displaying his foolishness. Moreover, by publicly insulting the king he is forfeiting his life. But what if a person lacks the sensitivity to appreciate the awesome privilege of beholding the king in all his glory? He, too, should at least conduct himself with respect when in the royal presence. How much more so does this apply to the eternal King.

(אגה"ק סי' כד)

One must give close attention to the responses to *Kaddish*, for its holiness is even greater than that of *Kedusha*. Even during *Shemoneh Esreh* one should pause and listen to *Kaddish* [until the end of the sentence, "Yehei shmei rabba..."]. Those who speak during *Kaddish* should be admonished, even

if there is a *minyán* present without them.

During *chazoras hashatz* one should concentrate and listen to the *brachos* of the *chazzan*. It is forbidden to talk, recite *Tehillim* or learn, even if one answers *Amen*. Those who do otherwise should be admonished.

If someone engages in mundane conversation during *chazoras hashatz*, his transgression is too great to bear, for by speaking while the congregation is involved in praising *HaShem*, he is showing that he has no connection to Him.

(שו"ע אדה"ז סי' נו ס"א וס"ד, סי' קד ט"ה, סי' קכד ס"ו וס"י)

In order to ensure silence during *davening*, the Alter Rebbe enacted a decree that no idle talk should be spoken from the moment the *sheliach tzibbur* begins until the end of the last *Kaddish*. This applies during *Shacharis*, *Mincha* and *Maariv*.

(אגה"ק סי' כד)

**CONSIDER**

**Why shouldn't one talk during *davening*: for the sake of others, for himself or for *HaShem*?**

### SHOWING REVERENCE

The *Zohar* writes that by speaking during *davening* one implies that he does not believe *HaShem* is in *shul*, for if he did, he surely would not talk.

The *Smak* says that we ought to deduce a *kal vachomer* from the way idolaters conduct themselves in their places of worship: throughout their prayers, they stand in silence. How much more so does this apply to us, who stand in the presence of *HaShem*.

(זהר תרומה קלא ע"ב, סמ"ק מצוה יא, ועד"ז בס' חסידים אות יח)

When Satan complains that Yidden commit *aveiros*, *HaShem* rejoins that if the *goyim* had accepted the Torah, they would have been far worse. However,

when Satan argues that Yidden converse during *davening*, this response does not apply.

A hint for this can be found in the *possuk*, "*HaShem yilacheim lachem v'atem tacharishun.*" The *psbat*, of course, is that "*HaShem* will fight your battle, and you shall remain silent." In addition, on the level of *derush*, that *possuk* is hinting that *HaShem* will protect us – on condition that we remain silent and refrain from idle talk during *davening*...

(דרך משה, רב ייבי בקוני מורא מקדש)

The two great students of the Baal Shem Tov – Reb Yaakov Yosef ("Reb Yeivi") of Ostroho and Reb Pinchas of Koretz – couldn't agree: What was the issue that needed the most urgent attention? Reb Yaakov Yosef held that it was the habit of idle conversation during *davening*, so he would go around and constantly arouse people to refrain from talking in *shul*. Reb Pinchas held that the most widespread problem was the lack of *tznius*, and he focused his efforts on correcting that.

One day, while they were debating this question, each trying to convince the other that he was right, they finally agreed that they would open a *Chumash* at random, and the first *possuk* to catch their eye would indicate who was right.

They opened a *Chumash Bereishis*, and immediately saw the words of Shimon and Levi concerning Dina: "Should he deal with our sister so grossly?!"

A victory for Reb Pinchas!

"Wait," said Reb Yaakov Yosef. "Let us look at the explanation written in *Targum Yonasan*." Sure enough, there it is written: "It is not proper that it be talked about in the *shuls* that... idolaters defiled the daughter of Yaakov Avinu..."

(סיפורי חסידים זיון תורה ע' 125)

Sometime around the year 5705 (1945), the Rebbe entered the *shul* at 770, stood at the *bima*, and announced that he had just come from speaking with his father-in-law, the Frierdiker Rebbe, who had asked him to convey the following message: "My father (the Rebbe Rashab) was with me and asked, 'How does it come to pass that in your *beis midrash* people talk during *kerias haTorah*?' "

(קדושת הדיבור ח"ג ע' 129)



**Yoseph Shomer**  
Certified Public Accountant

(718) 301-7014 | SHOMERCPA.COM

**Be Seen**

ADVERTISE HERE

INFO@MERKAZANASH.COM

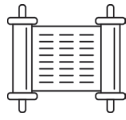
**COTLAR PLLC**  
Certified Public Accountant

audits, reviews, due diligence, and GAAP financials  
www.rabbiCPA.com | ben@cotlarpllc.com



**SELL MILES NOW**

www.SELLMILESNOW.com  
732-987-7765



SHNAYIM MIKRA WITH CHITAS

Can I rely on Chitas for shnayim mikra v'echad targum?

Chazal instituted an obligation to review the weekly sedra in a manner of shnayim mikra v'echad targum, reading it twice in the original and once in the Aramaic translation. Even one who is busy studying other parts of Torah is required to make time to fulfill this chiyuv.

Some hold that Rashi — or a commentary in the language one understands — can substitute Targum, and the additional explanation is even better, while others hold that Targum was specifically chosen since it was given at Sinai. The Alter Rebbe writes that a yerei shomayim should read both the Targum and Rashi.

Minhag Chabad is to learn Chumash every day with Rashi (Chitas) and to recite shnayim mikra on Friday with Targum. Since Rashi only explains specific words, in order to substitute Targum, one must review the full pasuk for a third time with Rashi.

Halachically, one may split up the sedra in any manner that results in reading the Torah text twice and the Targum once. Some have the custom to read each parsha section (until a setuma or pesucha break) twice and then the targum on that section, but the preferred custom— and minhag Chabad — is to say each pasuk twice and then its targum. Ideally, one should not interrupt from the start of shnayim mikra until the end.

One may begin shnayim mikra from Sunday onward, for the new sedra begins with the reading at Shabbos mincha. Optimally, shnayim mikra should be read on Friday, and preferably after chatzos. If one could not complete it on Friday, he should ideally do so before the Torah reading Shabbos morning, or at least before eating the Shabbos day meal. One is obligated to complete it before mincha when the next sedra is started.

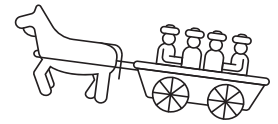
(If one did not complete it, some hold that one can make it up until Tuesday, while others say until Simchas Torah. Indeed, one should make up all missed parshiyos before Simchas Torah.)

Thus, one who, for whatever reason, is unable to read the parsha with Targum on Friday, should read the parsha three times when learning the daily Chitas with Rashi and thus fulfill the basic obligation.

1. ברכות ח' ע"א. שו"ע ר"פ ס"א-ב וס"ה. 2. ראה אג"ק ח"ט ע' ס"ג שרק באונס עושים זה בשבת. ובחידושי של כ"כ בעלי יום הולדת שחל בעש"ק שיגמרוהו ביום ששי. 3. שו"ע ר"פ ס"ה. ובמש"ב שם סק"ט שיש מעלה לפני קריאת, ובסה"ש תש"ב ע' 27 שזמן הנכון עד לפני שחרית. 4. בהגהת רבינו בכת"י על שיחת ש"פ לך לך תשל"ח ביטל סברא שיש מעלה מיוחדת לאמרה במוצ"ק. 5. אג"ק ח"ג ע' תכה שאין שמו"ת מחליף חת"ת בכל יום. 6. ברכות ח' ע"א. שו"ע ר"פ ס"א-ב וס"ה. 7. ראה אג"ק ח"ט ע' ס"ג שרק באונס עושים זה בשבת. ובחידושי של כ"כ בעלי יום הולדת שחל בעש"ק שיגמרוהו ביום ששי. 8. שו"ע ר"פ ס"ה. ובמש"ב שם סק"ט שיש מעלה לפני קריאת, ובסה"ש תש"ב ע' 27 שזמן הנכון עד לפני שחרית. 9. בהגהת רבינו בכת"י על שיחת ש"פ לך לך תשל"ח ביטל סברא שיש מעלה מיוחדת לאמרה במוצ"ק. 10. אג"ק ח"ג ע' תכה שאין שמו"ת מחליף חת"ת בכל יום.

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

Our Heroes



R. BEREL NICHAMKIN

R. Berel Nichamkin of Homil was a chossid of the Tzemach Tzedek and a talmid of R. Aizel of Homil. A wealthy and busy businessman, R. Berel nevertheless devoted much time to davening.

davening each morning. When the Rebbe Rashab questioned him about this, R. Berel replied:

"I was in yechidus by the Tzemach Tzedek who told me, 'Everyone must engage in avoda, even businessmen. In fact, businessmen have it easier, but they must know what they've accomplished and what they're up to. Every day after davening, they should make an assessment of where they're at.'

"Since then," R. Berel concluded, "every day after davening, even if I didn't have time to daven at length with hisbonenus, I sit down and contemplate how I davened, how did my davening affect me, and then I make a resolution about what I need to do in the future."

(סה"ש תרצ"ז ע' 271)

(סה"ש תרצ"ז ע' 260. ניצוצי אור ע' 270)

At the Tzemach Tzedek's instruction, R. Berel and his brother, R. Tzadok, became business partners. They were generous baalei tzedaka and would secretly cover the costs of all simchos in Homil.

The two brothers were warm chassidim, and R. Berel was also learned in both niglah and Chassidus.

When R. Berel visited Lubavitch in 5650, the Rebbe Rashab observed him sitting in thought for ten minutes or so after

A Moment with The Rebbe



לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה

WHAT YOU SHOULD HAVE DISCUSSED WITH THE MEKUBAL

Reb Hershel Fogelman related:

Once, in the 5700s (1940s), while I was in the Catskill Mountains, I met a man whom people regarded as a mekubal. He claimed that he could look at your hands and tell you your past, present and future.

The Rebbe said to me, "You should have spoken with him about 'yichuda tata'a' and 'yichuda ila'a,' which are fundamental Chassidus concepts that discuss the oneness of Hashem.

He tried my hands and said more or less accurately what transpired with me, of which he had no way of knowing otherwise.

He told me that the Frierdiker Rebbe had spoken and written to many who were involved in practical Kabbalah. He also shared what a famed chossid said that if he met someone at a levaya who could bring the corpse back to life, it would not faze him. But if he truly understood 'yichuda tata'a' and 'yichuda ila'a,' now that would be impressive.

When I returned to New York, I went to the future Rebbe's office and told him about this individual. He asked me some questions about him, and I mentioned that he didn't have a beard.

(Baron Fogelman Teshura Cheshvan 5775)

לעילוי נשמת מרת מוסיא בת ר' אברהם ישעי' ע"ה שטראקס נפטרה כ"ה אדר תשפ"ד