

# The Weekly Farbrenging



למען ישמעו • שלח תשפ"ה • 832  
EDITOR - RABBI SHIMON HELLINGER

## REVERING THE TORAH (II)

### AVOIDING DISRESPECT

R. Yehuda said that Yerushalayim was destroyed only because the Yidden were disrespectful to *talmidei chachomim*. Rav said that there is no remedy for the punishment awaiting a person who insults a *talmid chacham*. And R. Elazar said that a person who doesn't show his respect for a *talmid chacham* by rising in his presence will forget his Torah learning and won't live long.

(שבת קי"ט ע"ב, קידושין ל"ג ע"ב)

The *Mishna* says that an *apikores* doesn't merit a share in *Olam HaBa*. The *Gemara* explains that the term *apikores* includes the following people: one who insults a *talmid chacham*; one who insults another in the presence of a *talmid chacham*; one who says, "What benefit do the *talmidei chachomim* bring? All their learning is only for themselves!" – for he doesn't admit that the ongoing existence of the world depends on the study of Torah; or one who says, "What benefit are the *rabbonim* to us? Whatever they *pasken* is clearly written in the Torah" – for he doesn't recognize the breadth of knowledge involved in *paskening* a *shaila*.

Why is even a person who is not particularly disrespectful also considered an *apikores*? As Rabbeinu Yona explains, that person's lack of respect shows that he is also lacking an appreciation for *HaShem's* Torah.

R. Papa once inadvertently referred to some *chachomim* as "those *rabbonim*" (instead of "our Rebbes in that city") and then fasted as a *kapara*.

(סנהדרין צ' ע"א וצ"ט ע"ב ואילך, שערי תשובה ח"ג פ' קנה)

Every *motzaei Shabbos*, it was the custom of Reb Hillel Paritcher to partake of a chicken that had been *shechted* and prepared that night. Once, while visiting Kremenchug, he was hosted by Reb Yosef Tumarkin, the *av beis din*, and the *rebbeitzin* wanted to have a chicken prepared for him for *motzaei Shabbos*. Of the two *shochtim* in Kremenchug, Reb Hillel preferred the Polisher *chossid* over the Chabad *chossid*, so *Rebbeitzin* Tumarkin sent him the chicken. However, by that time he was not at home: he had already left to go and *shecht* for the following day. The *rebbeitzin* decided that since she had no choice, and since even her husband ate from the *shechita* of the Chabad *chossid*, she would send the chicken to him. Yet when they sat down for their *melaveh Malka* and were served chicken and soup, Reb Hillel did not touch it. Reb Yosef, his host, concluded that there must have been some *shaila* with the chicken and asked his wife what it had been.

"There was no *shaila*," she said. "He's probably not eating it because it was *shechted* by the Chabad *chossid*."

Her husband then asked Reb Hillel to explain his reasoning, so that he would know whether the *shochet* could be trusted. Reb Hillel assured him that there was nothing wrong with his *shechita*. However, since he had once heard him embarrassing a *talmid chacham*, he didn't want to eat from his *shechita*. Reb Yosef asked how this could be corrected if the offended party had already passed away, and Reb Hillel advised that the *shochet* should go with ten other men to the *talmid chacham's* *kever* and ask for forgiveness. Once that was done, he would eat from his *shechita*.

(רשימות דברים [חדש] עמ' 246)

### CONSIDER

*What is so severe about disrespecting a talmid chacham: the shame caused or the underlying cause for the disrespect?*

*How was the chossid expected to know that Reb Yissachar Dov saw Eliyahu HaNavi?*

### SEVERE CONSEQUENCES

For many years, a certain *chossid* of the Alter Rebbe was not blessed with children. Whenever he asked for a *bracha*, the Alter Rebbe would respond that he was unable to help him. Once, however, after giving his usual response, he added the advice that he visit Reb Shlomo Karliner. That *tzaddik* would be able to help him.

When he arrived in Karlin, he was told to wait until the *tzaddik* traveled out of town and then to accompany him on his journey. A few days later, Reb Shlomo in fact left Karlin, and gave permission for anyone who had a request to join him on his trip.

As they passed through a certain town, the *tzaddik* told this *chossid*, "If you contribute money (and he named a large sum), you will merit having children." The *chossid*, not being a man of means, felt he could not fulfill that weighty request.

Disappointed and saddened, he returned home. Some time later, when he next visited Liozna, and the Alter Rebbe asked him what had transpired, the *chossid* told him how he had refused to fulfill the *tzaddik's* formidable demand.

The Alter Rebbe said, "You once embarrassed a *talmid chacham*, and that is why you are childless. Since the *talmid chacham* has already passed away, you cannot ask him forgiveness, and according to the *Gemara*, 'One who embarrasses a *talmid chacham* must pay a significant sum of gold as an atonement.' Reb Shlomo traveled with you to the *kevarim* of those *poskim* who hold that this *kapara* can be attained even after the *talmid chacham* has passed on. That is why he demanded so much money – but now it is too late."

The *chossid* protested, "I have never insulted a *talmid chacham*!"

The Alter Rebbe queried, "Didn't you once insult Reb Yissachar Dov, the *rov* of Lubavitch?"

"Eh! Reb Yissachar Dov... I wouldn't consider him a *talmid chacham*," said the *chossid*.

The Alter Rebbe responded, "Eliyahu HaNavi revealed himself to Reb Yissachar Dov every day – and you do not respect him as a *talmid chacham*?! I can't help you, nor can I forgive you for speaking to him dishonorably, for I was his *talmid*."

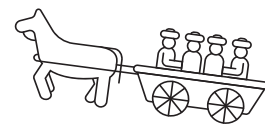
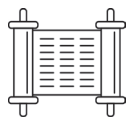
(המשפיע ע' ככו)

The following painful episode was reported by Reb Shmuel Nimovitch, the *chossid* who served as the contact between the Frierdiker Rebbe and the Rogatchover Gaon: "Before the Frierdiker Rebbe went to Leningrad, he dispatched me to the Rogatchover Gaon, the leading *rov* of the city, to receive his permission, not wanting to cause him any disrespect. However, three *chassidim*, fired with misguided zeal for the Rebbe's honor, apparently said something to the Rogatchover that caused him to leave the city.

"When the Frierdiker Rebbe heard about this, he told them to ask the Rogatchover for forgiveness. He warned them that they were playing with fire. One of them followed the Rebbe's strict instructions, and was forgiven. Of the other two, one passed away within the year. The other, who had been a *tamim* in Lubavitch and a well-reputed *chossid*, strayed from the path of *Yiddishkeit*.

Although after ten years he did *teshuva*, none of his offspring remained *frum*."

(הצפנת ענינה במשנת הרבי עמ' ס"א, הרגוצ'ובי עמ' 221)



## MEZUZAH FOR A SHARED SPACE

**I have a non-Jewish neighbors in my building. Does the building's front door require a mezuzah?**

Rishonim debate whether a living space owned in partnership with a gentile requires a mezuzah. The Rashba holds that it's obligated as one still needs the protection provided by the mezuzah.<sup>1</sup> However, the Mordechai disagrees and holds that a space in which a gentile has a share of ownership is exempt from a mezuzah.<sup>2</sup>

In the Shulchan Aruch, the Mechaber apparently follows the Rashba by writing that a house owned by partners is obligated in a mezuzah, without excluding a non-Jewish partner. The Rama, however, rules that non-Jewish partnership exempts the home entirely. Acharonim explain that the words of "yirbu yimeichim" in the plural, from which we learn the obligation of partners placing a mezuzah, is not relevant to a non-Jewish partner.<sup>3</sup> When there's concern that the non-Jewish partner may deface or steal the mezuzah, it should not be affixed according to all.<sup>4</sup>

In the case of a mixed "marriage," some hold that this itself is a great affront to the mezuzah. (Halacha states that when leaving a dwelling to a non-Jewish tenant, the mezuzos should be removed so they don't experience embarrassment.) Moreover, affixing a mezuzah for this "couple" can be interpreted as approval of their "marriage" and the designation of their home as a "Jewish home."

Since there is doubt, some hold that one should be stringent to affix a mezuzah, while others argue to the contrary that we ought to be stringent to not affix a mezuzah.<sup>5</sup> In practice, there is room to place a mezuzah for the Jewish partner without a bracha if there is no concern that they will disrespect it.<sup>6</sup>

1. רשב"א חולקין קלה ע"ב ד"ה ליפרוק.
2. שם ס"י תשמ-תשמא.
3. ש"ך סק"ז.
4. פסק הרי"א העלער שליט"א שאין לקבוע מזוזה.
5. ראה נתיבים בשדה השליחות ע"ל צה.
6. ראה ליקוטי דיבורים ע"ל תקפט.

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

## DEDICATE AN ISSUE

*in honor of a simcha or yahrtzeit*

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## R. BARUCH TAMARES

R. Baruch Tamares was a chossid primarily of the Mittlerer Rebbe, and together with his brother-in-law R. Shmuel Tamares, was the leader of the chassidim in Kremenchug. R. Baruch was renowned as a *maskil* in Chassidus who would ponder and explain topics in Chassidus for hours on end, in the style of the Mittlerer Rebbe. R. Baruch was the teacher of the famous "Berelach" of Kremenchug, R. Berel Moshe's, R. Berel Mosayev, and R. Chaim Ber Vilensky.

R. Boruch was a flowing spring of Chassidus. Wherever he was, be it in the street or market in middle of the day when people were busy with business, he would sit on a large rock or crate and begin speaking Chassidus. Crowds of chassidim, and even ordinary people, would gather around him since he spoke eloquently. He would come prepared with a bottle of *mashke* and would pour for everyone to say *lchaim*.

(דברי הימים גורקאו ע' 18)

R. Boruch was deeply preoccupied with thinking Chassidus. One Yom Kippur night, he paced back and forth in shul

deep in thought, without realizing that the congregation had recited Kol Nidrei and davened Mairiv. After a few hours, he fell to the floor in a loud thump.

(רשימות הרב"ש ע' 75)

R. Boruch was the primary *mashpia* of the venerable chossid R. Chaim Ber Vilensky, who had the greatest respect for R. Boruch, and considered it a great merit to have been his student. His son, Michoel, shared these two anecdotes:

Firstly, even the people closest to him had no idea that he was even remotely interested in *dikduk* until after he passed away and they discovered an entire *sefer* that he had written on the subject.

Secondly, I heard that he had an ongoing debate with R. Hillel Paritcher (who would stay in Kremenchug on his way to the colonies), about the Halachic status of liquor for which the tax wasn't paid. R. Hillel would say "It's permissible, yet I wouldn't drink it," while R. Boruch would say "It's forbidden. Still, if it were served to me, I would drink from it."

(פרדס חב"ד גליון ה' ע' 61)

## A Moment with The Rebbe

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



## WHEN PUBLICITY GOES AWRY

When one Chabad moisad awarded a woman for her activities, published a picture of her in one of their publications on the same page with a picture of the Frierdiker Rebbe.

The administration of the moisad received the following response, rare in its sharpness, from the Rebbe:

"If you wish to award a particular woman, is it permitted for you to do this by printing a picture of her *davka* together with a picture of the Frierdiker Rebbe?

"I have seen many shocking things, but I must confess that this one raises to the top of the list...

"The page should certainly, immediately, be eliminated from the world.

"Since I cannot be a part of such conduct, in which publicity interests don't stop at even this, my name should be removed from all stationery and pamphlets."

The Rebbe then concluded with a way of *teshuva* for this individual.

"If you will heed my advice, take upon yourself a *taanis* in one of the coming days, and go to the *tzitzun* of the [Frierdiker] Rebbe, and beseech for forgiveness and atonement. And take upon yourself to learn the Frierdiker Rebbe's *maamorim* until Rosh Hashana. And anyone else involved, should do the same..."

(Teshura Sorkin Simpson 5777; Milu'im Leshlichus Kehilchoso p. 33)