

The Weekly Farbrenging



842 • שופטים תשפ"ה • לחמן ישמעו
EDITOR - RABBI SHIMON HELLINGER

FEELING PROUD (II)

A CHOSSID'S PRIDE

Reb Mordechai Lieplier, a prominent chossid of the Alter Rebbe, was firm in his observance of *mitzvos*, thanks to his pride. When his *Yetzer HaRa* would try to incite him to do something wrong, he would stand up tall and shout, "I?! – the chossid of the Alter Rebbe, the wealthy *lamdan* and *maskil* (who learns *Chassidus* in depth), should do an *aveira*?! That is not befitting for me!"

The Rebbe adds that every Yid can have this pride. When a Yid thinks of his great ancestors, recalls that he stood at Har Sinai and was given the Torah, and that the entire world was created for him – he will feel that it is unbecoming for him to lower himself even in the slightest.

(תו"מ ח"י ע' 58)

After a *yechidus* with the Rebbe Rashab, Reb Zalman Duchman went out to the courtyard, where the Frierdiker Rebbe asked him what the Rebbe Rashab had told him. Reb Zalman related that he had been instructed to travel to Warsaw. In response, the Frierdiker Rebbe encouraged him at length not to be influenced by his surroundings and to act just as he did when in Lubavitch.

"Look at the Chinese," said the Frierdiker Rebbe. "They walk around here in the same way they do in their homeland, because they know that at home everyone dresses as they do..."

(לשמע אורן ע' 123)

The chossid Reb Meir Gurkov records in his memoirs:

Living in communist Russia, the children of chassidim were distinct from their neighbors. Their clothes were refined and covered them properly, and their *tzitzis* showed from under their clothes, even in the summer heat. *Yiras Shamayim* and *eidelkeit* could be seen on their faces, especially with the long *peyos* that extended down their cheeks.

Even during play, the difference was noticeable. They would not take part in wild activities and stood on the side with dignity. Their *derech ertz* led the way. In *shul*, they would stand near their

fathers, *davening* slowly from a *Siddur*. Many were envious because their children were different. They would wonder aloud: "How did these come to behave like this? These *kleine yidelach!*"

When boys were ridiculed for their *peyos* and *tzitzis* they were not ashamed, nor did they respond, for they knew the vast difference between them and other children, and looked upon them with pity and sympathy.

(דברי הימים גורקאו ע' עה)

CONSIDER

Did the Chinese people not care about what anyone thought of them? Or did they only care about a different society?

How does realizing the inferiority of those who ridicule us cause us not to be embarrassed?

Once, as he entered the room of the Frierdiker Rebbe for *yechidus*, the chossid Reb Zalman Guray found him looking downcast. The Frierdiker Rebbe told him that he was upset because he did not see enough Yiddishe pride among his chassidim.

Reb Zalman responded, "How can that be? In all other circles, they speak highly of the pride of Lubavitcher chassidim."

The Frierdiker Rebbe's face lit up: "Is that so?"

Reb Zalman later found out that this had greatly uplifted the Rebbe's spirits.

(בכל ביתי נאמן הוא ע' 179)

EMBARRASSED OF WHOM?

The Frierdiker Rebbe lamented: "In days gone by, a person would be embarrassed to say that he was

acting in a 'worldly' manner, that he was simply following the crowd. Today, that has become an excuse. When questioned about a behavior, a person justifies himself by saying, 'But everyone does it!'"

On another occasion, the Frierdiker Rebbe said: "Recently, people have begun feeling embarrassed. Embarrassed – *from whom*? From some 'clothing on a post'?! This embarrassment has actually caused many people to compromise their *Yiddishkeit*, so that they leave 'pieces' at the barbers and the tailors... We need not be embarrassed by *them*; they should be embarrassed by *us*."

(סה"ש תש"ב ע' 126, 120, 92)

The Rebbe once expressed surprise as to how a Yid could possibly feel inferior, relative to the *goyishe* lifestyle and culture: "You are part of a nation that *HaShem* chose from among all other nations – and you are *ashamed* of them?! At the time when their ancestors were cannibals, the Yidden had received the Torah and were following its moral ways, and only later did the *goyim* begin following those ways! Why should a Yid be ashamed to lead the rest of the world by the light of the Torah?"

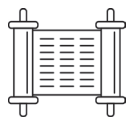
(שיחור"ק תשל"ח ח"ג ע' 170)

In the year תש"ב (in 1941), one of the young chassidim served as a *rov* in a small community. He strove to improve the observance of *Yiddishkeit* there, but he was met with resistance. Some of the local Yidden did not appreciate his efforts and constantly ridiculed him. This had such a strong effect on the young chossid that he even considered leaving his position.

When the Frierdiker Rebbe got word of this, he sent him a letter of encouragement in which he wrote: "I am surprised that you are being affected by the opinions of the people. You must bear in mind that 'there will always be poor amongst us', people who are 'poor' in Torah and good *middos* and will brazenly try to disturb good things. You must not be affected by their words, just as a person riding in a fancy carriage would ignore the shouts of crazies. Take it as a sign that you are doing good work, and the truth will prevail."

(אג"ק ריי"צ ח"ו ע' צה)





MEZUZAH ON A DOORLESS DOORWAY

Do doorways without doors require a mezuzah with a bracha?

Most Rishonim hold that a doorway is obligated in *mezuzah* even if it doesn't have a door. The Rambam, however, exempts such a doorway. As he explains in a famous letter to the scholars of Lunel, the possuk's wording of *uvish'arecha* ("on your gates") denotes that the obligation applies only when there is a "gate."¹

The halacha in the Shulchan Aruch follows the majority of Rishonim that a doorless entryway is obligated (and *uvish'arecha* refers to city gates as the Gemara says), though the Rambam's lenient view is mentioned as well.² Acharonim note that since the lenient view is noted in Shulchan Aruch, no bracha should be said when affixing a mezuzah on such a doorway alone.³

To qualify as a door, it must be at least ten *tefachim* tall, and block the width of the doorway. It doesn't make a difference whether the door swings or slides, horizontally or vertically. A curtain can also qualify as a door.⁴ Interestingly, some argue that even the Rambam only requires a door on an entryway from the outside, which isn't otherwise protected, and not for doorways inside a home, which function normally even without a door, but it remains a *safek*, and no bracha is recited.⁵

If one places a mezuzah on the doorpost before the door was installed and a door was added later, *poskim* note that, according to the Rambam's view, the mezuzah was affixed before the obligation applied, and would involve the halachic issue of *ta'aseh v'lo min he'asuy* (the mitzva must be "done" and not just come to be). To satisfy the Rambam's view, the mezuzah should be removed and reaffixed after the door's installation.⁶

Yet, if the door was there when the mezuzah was affixed, and later the door was removed and reinstalled, the mezuzah remains kosher even according to the Rambam. The door's removal is considered temporary and doesn't affect the obligation.⁷

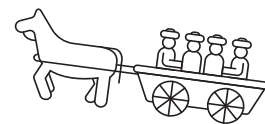
1. תשובות הרמב"ם סי' כ"ז, מובא בכ"מ
2. תשובות הרמב"ם סי' כ"ז, מובא בכ"מ
3. שו"ע יו"ד סי' רפ"ו סט"ו.
4. ראה שער המזוזה ע' רמב והנסמן שם.
5. ראה מקדש מעט סי' רפ"ו סקמ"ו.
6. שו"ע יו"ד סי' רפ"ו סט"ו.
7. פתחי תשובה שם ס"ק יד. וכ"מ משו"ע יד.

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

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REB DOVID LEIKES

Reb Dovid Leikes, one of the great *talmidim* of the Baal Shem Tov, is mentioned in many of the stories which are told about the Baal Shem Tov. He was a grandfather to many *chasidische* Rebbes, such as Reb Yitzchak of Skver, and he was the father-in-law of Reb Motel Tchernobiler. He served as the rov in the town Bar in the Podolye region.

The Baal Shem Tov was once in the home of Reb Dovid during the time when a terrible decree had been enacted that the Talmud be burned. A day was set for the public burning of all volumes of Gemoro and the decree stated that anyone caught learning the Talmud after this event, would be burned together with the volume he was learning. On the scheduled day, Reb Dovid took a Gemoro, hid behind a large urn (used for heating water) and, as he usually did each day, engrossed himself in learning. The Baal Shem Tov, meanwhile, paced around the house, entirely immersed in his holy thoughts.

At twelve o'clock, the church bells began ringing wildly, notifying all that the time for the enactment of the decree had come. The Baal Shem Tov continued pacing despite the tumultuous ringing and gathering of spectators. Seeing this, Reb Dovid, could contain himself no longer and mustered up the courage to approach the Baal Shem Tov. "Rebbe!

How could you be silent at a time like this?!" The Baal Shem Tov looked up at his *talmid* and said, "The fire you displayed for the learning of Torah has extinguished their fire." Sure enough, one thing led to another and the decree was abolished.

Towards the end of Reb Dovid's life, as he neared the age of one hundred, the other *dayanim* of the city began handling the easier *shaalos*, but he would still be consulted with regarding the difficult matters that arose. On what was to be Dovid's last day, a difficult question presented itself to the Beis Din and the *dayanim* wanted to consult with him. Reb Dovid's family, however, refused to let him be disturbed, being that he was very weak.

Hearing the argument taking place outside, the *tzaddik* gathered all the strength he had and got out of bed. He called for his family, and when they came in, he banged fiercely on the table, so strongly that one of its legs fell off, and cried, "It says that any *dayan* who judges a *din* truthfully becomes as a partner to Hashem in the works of creation, and you want to take this partnership away from me?! All the *dayanim* should come in at once!" The *dayanim* came in and he guided them, helping them reach the solution of the issue at hand. Soon after, Reb Dovid passed away.

A Moment with The Rebbe

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



ADVICE ON MEMORY

Reb Bentziyon Stein of Detroit MI relates:

As a bochur I was frustrated with my learning. Whatever I studied, I could not manage to commit to memory, and I decided to ask the Rebbe for guidance.

The Rebbe read my note, and gave me three tips:

The first piece of advice was to increase

in my reviewing.

The second tip was to learn out loud. The Rebbe elaborated at length the power of this technique, as explained in the Hemshech Ranat of the Rebbe Rashab.

Finally, the Rebbe suggested that I talk over my learning with a friend or the *mashgiach*.

(Ovinu Roeinu p. 77)