



HONORING SEFORIM

Holy Garments

Seforim are considered "the garments of HaShem," no less. Indeed, *Chazal* teach us that a person who treats them with respect will be respected by others; the reverse applies to a person who does not.

(אבות פ"ד מ"ו לפיה"מ, ס' חסידים ס' התקטז)

Reb Shimon ben Tzemach, author of the *Tashbetz*, treated *seforim* with such loving care that he brushed the dust off them with a special silk cloth. In this merit, his reward was that the *seforim* which he authored would never be infested with bookworms.

In all the libraries that the Rebbe Rashab visited, he found that even when the *seforim* standing immediately near the *Tashbetz* were affected with bookworms, that *sefer* alone stood untouched.

(שנה בשנה תשכ"ג ע' 490)

Respect for *seforim* includes: placing them in a respectable bookcase, keeping them off the floor or a surface on which people are sitting, depositing torn pages in *sheimos*, setting them right side up, and keeping them at a distance from anything unclean.

(רש"י ור"י לאבות ד,ו, ר"ה שער היראה פט"ו, א"ר ס' מ סק"ה, שו"ע"ר ס' מ"ה ס"ג, פסקי הסיידור סוף הל' תפילין)

The *Maharil* – a *Rishon* who is a major source for many current *minhagim* – used to show his respect for *seforim* by telling anyone carrying a *sefer* to pass through a doorway ahead of him. Whenever a *sefer* fell, he would lift it up and kiss it.

(ליקטי מהר"ל ס' צה, צט)

Reb Yehuda HaChossid, a contemporary of *Rambam*, gives us numerous instructions on caring for *seforim*. For example: If a *sefer* and other valuables fall to the ground, one should lift the *sefer* first. Similarly, if liquid spills on a *sefer* and on other items, one should dry the *sefer* first. A *sefer* should not be placed near the edge of a table where it is likely to fall, and when handing someone a *sefer*, one should do so with his right hand. Finally, a *sefer* should not be used for any mundane purpose.

(ס' חסידים ס' התקכג, תתצז, התקכב, קט)

Loving Reverence

A *sefer* should of course be positioned on the shelf right side up, not upside down.

It once happened that a certain fellow took a *Gemara* down from its shelf for reference and unknowingly replaced it upside down. Suddenly it crashed to the ground. He picked it up and replaced it – once again upside down, and the same thing happened. After this repeated itself again, he realized that something was amiss. He checked how he had placed it, and once the *sefer* was positioned correctly, it remained in its place.

(קב הישר פנ"ד)

The Rebbe related: I was once in the presence of the Frieddiker Rebbe when another person present got up to leave without closing his *sefer*. Though the Frieddiker Rebbe was always careful not to trouble others, he called the man back and gently reminded him to close his *sefer*. After the man left I asked the Frieddiker Rebbe, "I know how careful you are not to trouble others. Perhaps you could have instead asked me to close the *sefer*?"

The Frieddiker Rebbe answered that aside from the importance of closing the *sefer*, it is preferable that the learner close the *sefer* himself.

(שיח"ו ק תשכ"ד ע' 246)

Reb Yechiel Meir of Gostynin was a student of Reb Menachem Mendel of Kotzk and later a chassidic leader himself. While studying in Kotzk he had a stealthy custom: Late at night, under cover of darkness, he would steal into the *beis midrash* unnoticed and return every *sefer* to its proper place.

(היהודי הקדוש ע' ב)

After recovering from an illness, Reb Elimelech of Lyzhensk related what he had then seen in the higher realms:

"As I approached the entrance to the heavenly *yeshiva* of Reb Shmelke of Nikolsburg, I met Mordechai, the late *seforim*-binder of our town. Knowing him to be a simple, unlearned individual, I asked him how he had merited reaching such a lofty sphere.

He told me how at his judgment, the *Beis Din shel*

Maalah brought all the torn pages that he had collected over the years from the damaged *seforim* and placed them on the scale. This had earned him a direct entrance to *Gan Eden*. However, since he was so lacking in learning, he first had to be taught Torah, beginning with *nigleh*, the revealed dimension of the Torah, and now he was ready to study *nistar*, the Torah's hidden dimension – at the *yeshiva* of Reb Shmelke."

(אוצר הסיפורים ח"ה ע' כט)

Seforim as Protectors

The Rebbe taught that in addition to their obvious benefits, *seforim* protect a home and those who live in it.

The elder chossid, Reb Foleh Kahn, related: In the year תרע"ו (1915), when the Rebbe Rashab left the village of Lubavitch, he left behind a full crate of valuable *kisvei yad* (manuscripts) written by many Rebbeim and *gedolei Yisroel* in the Moscow home of a chossid by the name of Reb Zelka Parsitz. When I once visited Reb Zelka with another few *temimim*, we opened the box and saw what it contained. Reb Zelka told us that his home had been searched by the dreaded Secret Police numerous times, yet its officers had never once opened the box.

He added, "This box saved me a number of times."

When he was eventually asked to return it to the Rebbe, he was saddened, and said, "Who will now protect me at home?"

(לקו"ש ח"ג ע' 312, שמועות וסיפורים ח"א ע' 116)

CONSIDER THIS!

- To whom is one showing esteem when according respect to a *sefer*?
- Why is closing a *sefer* and returning it to its place an act of respect towards the *sefer*?



Check your mezuzas' placement with a live expert via video chat, at MachonStam.com

ADVERTISE YOUR BUSINESS HERE.

Email us at: info@MerkazAnash.com

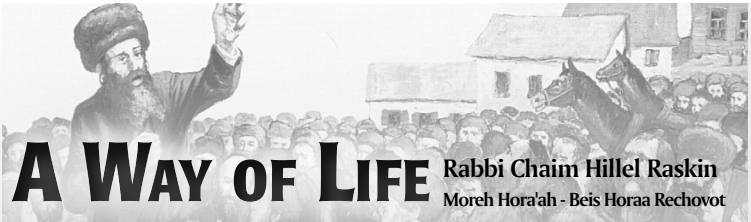


Higher standards of kashrus & quality

MachonStam.com
718-778-STAM
415 Kingston Avenue



www.SELLMILESNOW.com
732-987-7765



A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

OUR HEROES



The Kotzker Rebbe

Reb Menachem Mendel Morgenstern of Kotzk was a well-known Rebbe. He studied under the tutelage of the Chozeh of Lublin, and later by the *Yid Hakadosh* of Peshischa and Reb Simcha Bunim of Pshis'cha. After the passing of Reb Simcha Bunim, he took over the lead of his chassidim. He was known to be very sharp and always demanded of his chassidim to be truthful to themselves and completely devoted to the truth. For the last twenty years of his life, he closeted himself in his room and did not engage with his chassidim. He passed away on the 22nd of Shevat, תרי"ט.

The Kotzker Rebbe had a deep relationship with the Tzemach Tzedek. The Rebbe once explained the point of dispute between them: The Kotzker Rebbe held that all that was needed was to gather a small group of fiery young men, and the entire world would thus be elevated. The Tzemach Tzedek, on the other hand, insisted that it was necessary to influence every individual Jew directly.

The Kotzker Rebbe was well known for the sharp way he dealt with his chassidim. It was therefore quite astounding when a certain *rov* came to Kotzk and the Rebbe greeted him in a friendly manner, talked to him for a while and then invited him over to eat. Later, one of the Rebbe's close chassidim expressed his wonder over this. The Rebbe replied, "This man thinks very highly of himself and believes that it is an honor for me to have him as a chossid. So you know what? I gave him that impression! For giving a fool what he wants is also an act of *gemilas chesed*..."

sThe Kotzker Rebbe was once asked how he gives people advice regarding matters of this world when he himself is totally divested and detached from all worldly matters. The Rebbe replied, "In a business deal, there is always a need for someone who is uninvolved to give an objective opinion. So too, I, who has no dealings with the mundane world, am truly objective and able to give the proper advice..."

Milk After Cereal

Do I have to make a *bracha* on the milk that remains at the bottom of my bowl?

- *Halacha* states that one who eats a primary food (*ikar*) together with a secondary food (*tafel*) only makes a *bracha* on the primary food and the secondary food is included.¹ Examples include: tuna salad with vegetable bits, yogurt with fruit, stuffed chicken.
- When it isn't clear which part of a mixture is the *ikar* (e.g. vegetable salad with fruit), we follow the majority, except when each part is recognizable on its own² or it is a mixture of food and drink.³ If they are both independently desired, a *bracha* should be recited on each one individually.⁴ If the two components are not mixed but complement each other (e.g. cracker after *lechaim*), the *bracha* on the *ikar* covers the *tafel*, though in some cases it is preferable to recite two *brachos*.⁵
- Since milk is added to cereal to enhance the cereal, the *bracha* on the cereal includes the milk⁶ (and added pieces of fruit⁷). The milk that remains at the bottom of the bowl and is drunk afterwards is also included.⁸
- However, if one pours a lot of milk into the cereal for a significant amount to remain at the end, he demonstrates that the milk is also primary, and it requires its own *bracha* from the start.⁹ One should first recite *Mezonos* or *Hoadomo* on a piece of cereal and then *Shehakol* on a drop of milk,¹⁰ since those *brachos* are considered more special.¹¹
- However, if one has reasonable doubt whether he wants the milk independently, he cannot recite a *bracha* on the milk after the *bracha* on the cereal, since it may have already been covered. Instead, he should recite *Shehakol* on another food or recite the *bracha* on the milk first.¹² This is not an unnecessary *bracha* (*bracha she'eina tzricha*) since it is being said to ensure the correct *bracha*.¹³

- | | |
|--|---|
| 1. סדר ברכה"נ פ"ג ה"א. | על הבננה בנפרד וכנראה שתלוי אם כוונתו במיוחד לפרי. |
| 2. סדר ברכה"נ פ"ז הי"ט. | 8. ספר להלכה ח"א סי' ז' סעיף 01. וראה סדר ברכה"נ פ"ג ה"ז. |
| 3. אוצר תשובות סי' קע"ז. | 9. שו"ת אג"מ שם, שערי ברכה פט"ו סט"ו. |
| 4. שערי ברכה פט"ו סכ"ד. סדר ברכה"נ שם (וראה שו"ת סי' רי"ב ס"א). | 10. סדר ברכה"נ פ"ז הי"ט. |
| 5. סדר ברכה"נ פ"ג הי"ד-ט"ו. אם שניהם חביבים, אבל אם העיקר חביב יותר י"א שמברך על העיקר בלבד (רק בשבת יש לסמוך על המתירים כדי לברך למאה ברכות). | 11. שו"ת או"ח סי' ר"א ס"ה ו', ובסדר ברכה"נ פ"י (ריבוי פרטים בזה). |
| 6. שו"ת אג"מ או"ח ח"ד סי' מ"ג. "ברכות גאיד" ע' 30. | 12. שערי ברכה פכ"ג ערך קורנפלקס עם חלב הע' ט"ו. וראה ספר להלכה ח"א סי' ו' (בנוגע שקדי מרק). |
| 7. להעיר שבשו"ת אג"מ שם כותב, שמברך 13. שם. וראה שם פ"י סי"ג, והערה ל"ה. | |

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

Dedicated by the Peyamipour family

May they be blessed with unending Bracha and Hatzlacha

לזכות הילד צמח וועג ומשפחתו שיי
נדבת זקניו הרה"ת יהודה זווגתו שיי וועג

A MOMENT WITH THE REBBE

Why the Rebbe Wept

As a father with his children, nothing would hurt the Rebbe more than seeing *machloikes* amongst chassidim.

Although the Lag Ba'omer parades were very dear to the Rebbe – and nevertheless they would only occur when Lag Ba'omer fell on Sunday – the Rebbe did not attend the parade of 5733 (1973). This was the Rebbe's way of "protesting" a dispute that was raging amongst *anash* at the time.

Once, the Rebbe sent an elder chossid overseas with a mission to settle friction between two *shluchim*. However, despite his efforts, he was unsuccessful.

When he came back to New York, he went in to the Rebbe to report. The Rebbe asked him how the assignment went, but he fell silent. He simply did not know how to say it.

The Rebbe, understanding the implication, put both of his hands over his face and wept.

(Tiferes Hashlichus, p. 174)