



REVERING THE TORAH (III)

Defending their Honor

Chazal teach that a *talmid chacham* is called "Shabbos." The Rebbe explains that just as Shabbos is removed from the weekday and its worldly activities, so too a *talmid chacham* is a person who is removed from the material activities of this world and is dedicated to *ruchniyus*.

(זרה ח"ג כטא, לקו"ש ח"א ע' 40)

One day the Baal Shem Tov was shocked that he had seen a Yid being *mechalel Shabbos*, since everything a person sees exists within himself to a degree. He then recalled that once, after having heard someone degrading a *talmid chacham*, he himself had remained silent – and Chazal teach that a *talmid chacham* is called "Shabbos."

Others relate that the Baal Shem Tov was told of a Yid who desecrated Shabbos. In response, the Baal Shem Tov said that he himself had a share in the *aveira*, since he had once made use of a *talmid chacham*, and this had led to that Yid's actual *chillul Shabbos*.

(רשימות דברים ח"ג ע' כה, רב ייבי כב, תו"מ הל"ו ע' 7)

It was a tense time: the Russian government was about to decree that all *rabbonim* must learn Russian. A meeting of *rabbonim* and *maskilim* was held in Petersburg, in which the Rebbe Rashab and Reb Chaim Brisker participated. During Reb Chaim's speech, some *maskilim* began to ridicule what he was saying. The Rebbe Rashab wrote something on a note, handed it to his chossid, Reb Mendel Chein, and left.

After the speech they opened the note to find out why the Rebbe had left, and read that he could not take part in a meeting at which the words of *gedolei Yisroel* are ridiculed. Hearing this, all the *rabbonim* stood up and left as well.

(ס' הצאצאים ע' 193, קדושת הדיבור ח"ג ע' 128)

The Rebbe once overheard one of his secretaries calling a certain *rov* by his first name. The Rebbe told him sternly, "He is a *rov*!"

(ניצוצי רבי 693)

Speaking Up

It was the custom of Rabbeinu Chaim ben Atar, known as the Or HaChaim HaKadosh, to distribute meat to poor *talmidei chachomim* in honor of Shabbos. One week a plague broke out amongst the cattle, and as a result, all the animals in town were found after *shechita* to be *treif*. Only the calf that was *shechted* for the *tzaddik* was *kosher limehadrin*. When one of the wealthy townsmen heard about this, he rushed to Reb Chaim's house, hoping to get some meat in honor of Shabbos. He offered an enormous price for a piece, yet was told, "This is not a butcher shop. The meat is reserved for poor *talmidei chachomim*."

While they were speaking, one of Reb Chayim's regular "customers" walked in. Upset, the rich man exclaimed: "Eh... You call this a *talmid chacham*?!"

Reb Chaim ignored his comment and gave the visitor his portion. The rich man realized the futility of his endeavor and left, furious. That night, the Or HaChaim HaKadosh had a dream in which he was told from Heaven that since he had not protested against the embarrassment of a *talmid chacham*, he would have to go into *gulus* for a full year. He immediately packed his few belongings and set out on a long and arduous trek, traveling from one place to another, making sure never to sleep two nights in the same place. He often went to sleep hungry, yet he accepted his pain with love and davened to *HaShem* to forgive him for his sin.

On *erev Shabbos Parshas Bechukosai* the *tzaddik* found himself on the outskirts of a city. Sitting down on a stone to rest his weak body, he reflected on the first *posuk* of the *parsha*, which begins with the words, *Im bechukosai teileichu*. As he then continued walking towards the city, still in *dveikus*, he conceived forty-two original insights on this *posuk*. When he finally reached the *shul*, the *shammes* asked this needy stranger to be his guest for Shabbos. At the conclusion of the Friday night *seuda*, the *shammes* told him of the local *minhag* to visit the *rov* at his home, and together they set out, joining the throngs already gathered, all eagerly waiting to hear *divrei Torah* from the *rov*.

At the head of the long table, with eyes closed,

sat the *rov*, enraptured in a state of *dveikus*. After a few moments he awoke, quietly shared fourteen insights on the above *posuk*, and concluded, "These *peirushim* I just heard in Heaven, cited in the name of the holy *tzaddik*, Reb Chaim ben Atar."

"Chaim ben Atar!" the unknown guest corrected him loudly.

All eyes turned to see: Who could have the *chutzpa* to dishonor the Or HaChaim? The *shammes*, feeling responsible for his guest, begged them to leave the poor man alone. At the daytime meal, the *rov* expounded a second set of fourteen *peirushim*, explaining again that he had heard these in Heaven in the name of the holy *tzaddik*, Reb Chaim ben Atar. The same scenario repeated itself. Again the guest called out, "Chaim ben Atar!" This irritated the townsmen even more. Before *shaaleshudes*, the *shammes* warned his guest to behave properly. However, the scene repeated itself a third time, and Reb Chaim was locked in a room where he was to stay until fitting measures would be decided upon.

That night, a violent storm swept through the city, and the townspeople frantically rushed to ask the *rov* for its cause. The *rov* was told from Heaven that on Shabbos, *gehinom* closes, and it reopens on *motzaei Shabbos* when the Or HaChaim HaKadosh recites *havdala*. And since the *tzaddik* is currently locked in a room and thus cannot recite *havdala*, there is a great uproar Above. That was what was causing such a harrowing storm below. Hearing this, the townsmen immediately released their holy guest from his confinement. Reb Chaim understood that his *teshuvah* had been accepted in Heaven, took his knapsack, and made his way back to his hometown.

(תולדות אור החיים הקדוש)

CONSIDER THIS!

- What is the purpose of defending the honor of a *talmid chacham*? Will the other person necessarily change his mind?



Perspectives 15
 Now Available
 Chassidic Digest.com
 NEW!

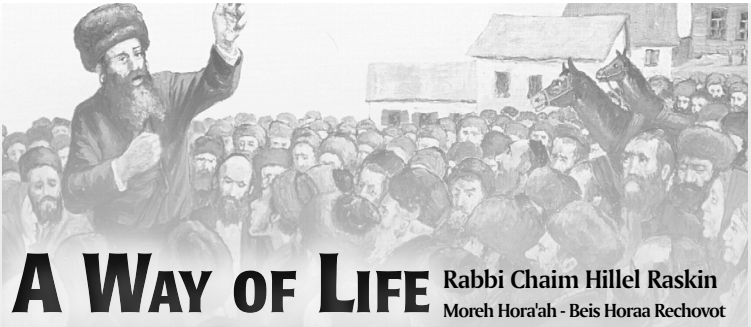
www.HAM&FITZ.com
HAM&FITZ
 JUDAICA
 361 KINGSTON AVE., BROOKLYN, NY 11213 • 718-774-0900



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

Making Peace

Am I obligated to intervene and try to make peace between enemies?

- Making peace between any two people who are in conflict is a great *mitzva*,¹ and is rewarded in this world – particularly long life² – and the next.³ Besides, Chazal have said that peace is an essential vessel to receive Hashem's blessings.⁴ The Rebbe points out that the supremacy of peace can be deduced from the strong opposition to it, and it therefore requires special effort.⁵
- Chazal say that unlike all other *mitzvos* where our obligation is defined by time or circumstance, regarding peace we are commanded in *Tehillim*, "Seek out peace and pursue it."⁶ Although *Ahavas Yisroel* only obligates a person if the recipient is interested, here one should try to bring peace even if both sides aren't interested.⁷ If however it may backfire against him, he is not obligated to interfere.⁸ Rabeinu Yona writes that every community must elect people whose job it is to make peace between rivals.⁹
- Is the *mitzva* just to stop the quarreling or to make the two sides into friends? *Poskim* conclude that although one has surely fulfilled a *mitzva* by putting an end to a quarrel, the ultimate fulfillment of the *mitzva* is to cause them to love and respect each other.¹⁰
- If this *mitzva* is so special, why don't we recite a *bracha* over it? Several reasons are given: (1) It will appear as if one is thankful for the quarreling that made the *mitzva* possible.¹¹ (2) One is not certain that the two sides will actually make peace.¹² (3) The actual peace is made by the two parties and the peacemaker is only a facilitator.¹³ (The first and third reasons also explain why a *bracha* isn't recited for the *mitzvos* of *bikur cholim* and *nichum aveilim*.)

1. שערי תשובה לר"י שער שלישי אות י"ג.
2. ילקוט שמעוני האזינו רמז תקנחמ.
3. מושנה פאה פ"א מ"א. וראה סה"מ תרצ"ב סוד"ה וספרתם לכם בביאור השכר וההמשכה שע"י מצוה זו גילוי עצמות אוא"ב ב"ה".
4. מושנה סוף עוקצין פ"ג מ"ב ותיו"ט שם.
5. תו"מ חי"ב ע' 219 ("זייער א געוואלדיקע השתדלות").
6. דרך ארץ זוטא פ' השלום בשם חזקיה.
7. תפא"י פאה פ"א אות ז'. וראה סהמ"צ הקצר לבעל הח"ח מ"ע ס' שחיבו הוא משום אהבת ישראל.
8. ראה הליכות בן אדם לחבירו פ"א סל"א וראה פירוש רש"ר בראשית פל"ז פ' ד'.
9. אגרת התשובה סעיף מ"א.
10. ראה אבות דרב"נ פ"ב מ"ג ו"לא זז משם עד שנסקו זה לזה". וראה מאירי במוות ס"ג ע"א.
11. אבודרהם שער ג' ברכות המצוות ומשפטיהם בהגה"ה ("נראה כמודה על אותו קלקול").
12. שו"ת הרשב"א (המיוחסות לרמב"ן) ס"י קפ"ט. וכן אבודרהם שם.
13. ספר מצוות אהבת שלום עמ' 552.

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

Chassidische Insights and Stories on Whatsapp

Add +13474711770 to your contacts and send a message "subscribe"



OUR HEROES

Reb Sholom Reb Hillel's

Reb Sholom HaKohen Huminer of Beshenkovitz was known as Reb Sholom Reb Hillel's because he was a devoted *talmid* of Reb Hillel Paritcher. He had a store in Beshenkovitz that his wife ran, while he would accompany Reb Hillel on his travels.



On one of their journeys, they arrived at the estate of a wealthy *poritz* and they stayed with a local Jew. The manager of the *poritz's* estate was also a Jew and came to greet Reb Hillel. But when Reb Hillel saw that he was dressed like the squires and he trimmed his beard, Reb Hillel lowered his eyes, answered him coldly, and bade him farewell without conversing.

Later, Reb Hillel sent Reb Sholom to visit the manager at home, and told him not to leave until he donates a certain sum for *tzedaka*. Reb Sholom was taken aback and reminded Reb Hillel of the manager's surly face when he left. Reb Hillel just repeated the instruction without any explanation.

When Reb Sholom arrived at the house, he found the manager pacing back and forth, very perturbed. He didn't even notice Reb Sholom, and he was saying to himself, "He [Reb Hillel] surely knew that I have the ability to grind him like a pebble and turn him into nothing, and still he wasn't intimidated by me. Indeed, he must be a true *tzaddik*." Eventually, the manager calmed down and noticed Reb Sholom, and he asked him what he wanted. Reb Sholom replied that he needed a certain amount for *tzedaka*. The man didn't hesitate and immediately gave him the desired amount.

Time passed and Reb Hillel came to the town again, and they were greeted by a changed man. As time passed, the manager became a *chossid*.



On another journey, Reb Sholom and Reb Hillel visited a village in White Russia. Reb Sholom started to *daven ma'ariv* and *davened* until daybreak. He refused to go to sleep, since it was now time to prepare for *shacharis*. After about an hour he began *shachris*, and by *mincha* time was only up to *Shema*. When the innkeeper came to *daven Mincha* and saw Reb Sholom still in middle of *shacharis*, he said in surprise, "What is wrong with this Jew that he *davens* all night and day? He must have a blocked head!"

Reb Hillel later said, "The three years that Reb Sholom learned *Chassidus* by me did not affect him as much as the words of that innkeeper..."

A MOMENT WITH THE REBBE

With Whom to Learn Chitas

Reb Gershon Mendel Garelik, *shliach* to Milan, Italy, relates:

During those first years on *shlichus*, I would often feel forlorn, and missed the Rebbe very much. I was a *jungerman*, alone in the wilderness with a young family, and one day I had a deep urge to travel to 770 to be just with the Rebbe for just one day. And that's exactly what I did.

I arrived at night. I made my way to "*Gan Eden Hatachton*," the lobby next to the Rebbe's holy room, and remained standing there. Just to be close. Just to feel the warmth, knowing the Rebbe was nearby.

During the wee hours of the morning, the Rebbe exited his room on his way home, and he noticed me. I stood frozen on the spot. The Rebbe looked at me lovingly, and said "*Chitas darf men lernen mit di ba'alaboste*." (Chitas you should learn with your wife.)

With that, the Rebbe turned to go. I returned to Milan, refreshed and recharged with a new formula for success.

ליכות הילד לוי יצחק שי' ווילשינסקי - נדבת הוריו הר"ת מרדכי זוגות שי' ווילשינסקי