

The Weekly Farbrengens



למען ישמעו • כי תצא תשע"ח • 476
EDITOR - RABBI SHIMON HELLINGER

THE LUMINARIES OF HOMES (I)

COMMUNITY PILLARS

In his diary, the Friediker Rebbe records a trip with the Rebbe Rashab from Lubavitch to their vacation home in Serebrinka:

From far off, we can see two travelers sitting at the side of the road. As we come closer, I recognize Reb Peretz and Reb Menachem Mendel, the *melamdin* of Beshenkovitz. I told this to my father, and he instructed the wagon driver to slow down and drive close to where they were sitting.

As we passed them, we beheld a beautiful sight: Under a shady tree, the two chassidim sat with their *tallis katan* and *yarmulkes* showing, and their jackets, hats, shoes and walking sticks beside them. Reb Menachem Mendel, his eyes closed, was leaning on his elbows which he supported with his thighs. He was listening as Reb Peretz, whose eyes were also closed, repeated a *maamar* in the distinctive singsong of *Chassidus*. And like any scholar deeply engrossed in Talmudic debate, he highlighted certain phrases by gesturing freely.

My father instructed the driver to stop for a few minutes, and the chassidim did not notice us. When we continued, my father told me that they were reviewing the *maamar* that begins, *Mi madad beshaaloo mayim* that he had delivered on the second day of Shavuot.

The sight of the two chassidim apparently made a strong impression on my father. As we passed the town of Rudnya, he said to me:

"Five thousand, six hundred and sixty years, nine months, thirteen days, fifteen hours and so many minutes, that little plot of land has been waiting for Peretz and Mendel to come along and share words of Torah. And by doing that, they fulfilled the sublime will of *HaShem*.

"It is hard to assess the pleasure that this elicits on High, or to describe how envious the *malochim* are of these *Beshenkovitzer melamdin*. The Rebbeim in Gan Eden are rejoicing with such grandchildren.

"*Chassidische melamdin* are the true luminaries of *Yiddishe* homes. They are the Avraham Avinu's

of every generation who diffuse *Elokus* into every home. The Mitteler Rebbe would show more affection to the *melamdin* than to the *rabbonim*, and would say: 'It is the *melamdin* who turn *Yidden* into vessels to absorb G-dliness!'

(קו"ר ומעיו"ר ע' 35)

The Mitteler Rebbe held *melamdin* in high esteem and often related to them with deference. Nevl was always known as a *chassidische* town, the home of many chassidim who were dedicated to *Chassidus* and *avoda*, and on this the Mitteler Rebbe once said, "Who turned Nevl into a *chassidische* town? Not its *rabbonim* not its other scholars, but its *melamdin*!"

(לקו"ר פרלוב, אדהאמ"צ יח)

CONSIDER

Why were the *chassidische melamdin* shown more affection than the *rabbonim*?
Were they greater?

At one of the first *farbrengens* of Reb Aizil Homiler in Homil, he told the townspeople:

"You must know that the *shul's* real '*mizrach*' is at the back of the *shul*, near the oven, where the *melamed* stands. Pay attention and study a *vort* of the *melamed* as you would study a *vort* spoken by the Rebbe."

As a result of that statement, the feet of the respected *baalei-batim* who sat in the *mizrach* "burned" for an entire year, and Homil became brighter.

(סה"ש תד"ש ע' 96)

SINCERE ADMIRATION

The *Tzemach Tzedek* once said, "The level of *chassidishkeit* has gone down."

He went on to explain that in the days of the Mitteler Rebbe, first the *melamdin* were admitted for *yechidus*, then the *rabbonim*, and finally the *baalei-batim* would take their turn. Now, he said, the *baalei-batim* enter first. (After all, they have important matters to discuss; besides, they are the ones who support the *melamdin* and *rabbonim*....) Only afterwards are the *rabbonim* and *melamdin* admitted.

When the legendary *mashpia*, Reb Groinem, related this story, the *temimim* in Lubavitch asked him why the *Tzemach Tzedek* did not reverse the order to the way it had been in the past. Reb Groinem, in true chassidic tradition, explained with a story:

"There was once a villager, a simple *yishuvnik*, who would occasionally visit the *rov* of the nearby town and ask him all his *shaylos*. One day he arrived at the home of the *rov* and found him at a meeting discussing a serious matter with his colleagues. When the meeting ended, the villager presented his *shaylos*, and then asked the *rov* if he could know what was the matter of such great concern.

"The *rov* explained that since it hadn't rained for a while, they were deliberating whether they should declare a day of fasting and *davening* for the much-needed rain, to save them from possible famine. The villager, astonished, offered his counsel.

"I have a far simpler solution,' he said. 'Whenever my cat runs into the house and crouches near the oven, rain begins to fall shortly after. All we must do is grab the cat, place it near the oven, and the rain will surely follow!'

The *mashpia* concluded: "In the days of the Mitteler Rebbe, the *baalei-batim* admired and respected the *melamdin* and *rabbonim* and gave them precedence. But now that the situation has declined and they no longer respect them, rearranging them in the correct order is no more helpful than putting the cat near the oven to bring the rain...."

(רשימות דברים ח"א ע' 137)

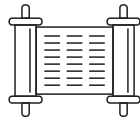
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TORAH FOR NON-JEWS

A non-Jewish student joined my Torah class. May I continue teaching?

Based on the posuk "Morasha Kehillas Yaakov," the Gemara teaches that it is forbidden for non-Jews to study Torah, other than what is necessary for them to fulfill their sheva mitzvos, including also belief in Hashem and any works that expound on this. "Morasha" is either understood to mean that the Torah is an exclusive inheritance of the Jews, or that it is "betrothed" (morasa) to the Jews.

From another posuk, "He has not done so for other nations, and they do not know His ordinances," it is derived that a Jew is not allowed to teach Torah to a gentile. (Although it would generally constitute lifnei iver to cause the non-Jew to transgress his prohibition to study, the prohibition to teach is necessary for circumstances in which lifnei iver wouldn't apply.)

Poskim vary on which parts of Torah are included in this prohibition: Some hold that it doesn't apply in practice or that it is only a stringency and not mandated, others hold that it only applies to the Oral Torah and not the Written Torah (as we find that the Sages translated the Written Torah into Greek for King Talmai), or that it applies to the secrets of Torah, while others hold that any study without in-depth analysis is not prohibited. Yet, the consensus is to be stringent unless it is related to the sheva mitzvos, and this is the Rebbe's opinion.

The Zohar mentions that one may not learn Torah with one who isn't circumcised. Thus, while some poskim give a blanket permit for studying with a potential convert, since he isn't learning to take the Torah from the Jews rather to join Am Yisroel, others prohibit it due to the fact that he isn't circumcised. In practice, he should only study the actual laws that he must keep once he converts.

The consensus of many poskim is that the prohibition (on the teacher) only applies if one specifically intends to teach the non-Jew, but not when one is teaching a class to Jews and a non-Jew decides to join. Thus, one may advertise a class to the public and continue teaching even if a gentile enters, yet one shouldn't specifically invite him to come (unless it's a subject that he can study).

Similarly, one may not accept non-Jewish students to a Jewish school where they will study Torah. This is aside from the more serious concern that they will come to mingle and assimilate into the Jewish people without conversion.

9. ע"פ מאירי סנהדרין ביט ע"א ד"ה בן נח. מהרש"א שבת ל"א ע"א.
10. ע"פ שו"ת צ"צ יוד"ר סי' ר'. ובנוגע שיטת הרבי יש התייחסויות שונות לזה, ראה לקו"ש חל"ה ע' 67.
שיתוף תשל"ד ח"ב ע' 19-20. לקו"ש חיו"ז ע' 70.
שו"ת אמרי יוסף ח"ב סי' ק"ל. וראה שו"ת השלוחים סוף סי' ס"ד.
11. ראה בכ"ז סי' גירות הכלהתה (לרש"א שטרן שליט"א) פ"א סי' ו"ו. וראה שו"ת מנח"א ח"ד סי' ס"ג וס"ד (שבזמנינו צריך ללמוד קודם איך להתפלל).
12. ראה שו"ת אג"מ יוד"ר ח"ב סי' קלב. וראה שו"ת צ"צ אליעזר חכ"א סי' כה.
13. ראה שו"ת מנחת יצחק ח"ג סי' צח. אג"ק חכ"ב ע' קמב.
14. סנהדרין ביט ע"א.
15. חגיגה י"ג ע"א.
16. תוספות חגיגה י"ג ע"א ד"ה אין מוסריין.
17. ראה שטמ"ק ספ"ב דכותבות ד"ה ולא.
18. מאירי על חגיגה דף י"ג ע"א.
19. מרומי השדה לצ"ב על סנהדרין ביט ע"א (מד"ק מהמילה ינוסק). שו"ת מוחנה חיים ח"א סי' ז'.
20. שו"ת אג"מ ח"ב סי' קלב (ק"ו מהא דאסור ללמוד לעבדו תורה - רמב"ם עבדים פ"ח ה"ח). שו"ת מנחת יצחק ח"ג סי' צח, שו"ת שבט הלוי ח"ב סי' נ. שו"ת מנחת אשר ח"ב סי' נ"ז. וראה אג"ק רבינו חכ"ב ע' קמב.
21. זוהר ח"ג דף עג ע"א.

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

Our Heroes



REBBETZIN RIVKAH

Rebbetzin Rivkah, wife of the Rebbe Maharash, was a central figure among Chabad chassidim, and was quite active in all affairs of Lubavitch with regards to the Rebbeim. She was revered and a remarkable "baalas shemua," a source for hundreds of stories and anecdotes. Rebbetzin Rivkah was also a great baalas tzedaka, often pawning her jewelry for money to be given to the poor. In her later years, when the yeshiva Tomchei Temimim was instituted, she took care of feeding the bochurim, an occupation she did with deep love and enthusiasm, as she would for her own children. She passed away on Yud Shevat, תרע"ד (1914).

Rebbetzin Rivkah, she only had good things to say.

(דברי ימי הרבנית רבקה עמ' מ"ט)

When Rebbetzin Rivkah was either eighteen or twenty-one years old she fell deathly ill. The Tzemach Tzedek instructed her at one point to eat bread with butter every morning right when she woke up, using the first netilas yadayim both for the morning washing and for her meal. He said, "Eat bread and butter and that will be your cure."

After a while, she felt relatively cured, and did not feel it appropriate to continue to eat a meal before davening.

When word reached the Tzemach Tzedek, he called for her and told her that her davening was very important to him, and it was for this reason that he was telling her that it would be better for her to eat in order to daven well, than to daven in order to be able to eat shortly afterwards.

Her subsequent complete recovery was so miraculous, that it was clear to the doctors that Hashem's hand had interceded.

(דברי ימי הרבנית רבקה עמ' נ"ג)

Rebbetzin Rivkah was cherished by her in-laws, the Tzemach Tzedek and Rebbetzin Chaya Mushka.

The Tzemach Tzedek once said of Rebbetzin Rivkah that she is an eideler be'etzem, refined to the core.

Rebbetzin Chaya Mushka was known as a strong and outspoken woman who would sometimes tell off even some of the greatest chassidim, yet when it came to her daughter-in-law

A Moment with The Rebbe



DEFERENCE FOR A CHILDHOOD MELAMED

The Rebbe once called Reb Zalman Vilenkin, his childhood melamed, "a derhoibener Yid," a phenomenal Jew.

At another yechidus, when he was older, his grandson brought him in and he did indeed sit. Reb Zalman apologized, saying that due to his weakness he simply couldn't stand.

At his first yechidus in 5713 (1953), the Rebbe refused to sit unless he did. Reb Zalman declined the offer, and so the Rebbe and Reb Zalman both stood for the half-hour yechidus. Reb Zalman later regretted troubling the Rebbe to stand.

"Mach nit ois (never mind)," the Rebbe responded. "Fifty years ago, we sat and learned together from one Gemara; now we'll sit together again."



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