

THE KING'S PALACE (II)

Holy Construction

In preparation to build his *shul*, Reb Shalom of Belz stayed awake for a thousand nights, learning Torah and reaching great *ruchniusdike* heights. His *Rebbetzin* stood nearby attending to his needs, and if he fell asleep for more than half an hour she would wake him up. On the thousandth night he was overcome by a deep sleep, but the *Rebbetzin* did not let him succumb, for on that night he finally attained the level for which he had waited so long.

When the *shul* was finally being built, the *tzaddik* himself would often take part in the construction, laying bricks with deep concentration. His older brother, Reb Leibish Rokeiach, then visiting Belz, expressed his disapproval. Reb Shalom shared with him its significance and concluded, "If I had the ability, I would build the entire edifice myself! But since I don't have the energy to do so, I'm doing whatever I am able to do."

(סיפורי חסידים זיון תורה ע' 267, 387)

On a groundbreaking for the expansion of 770 took place, in which the Rebbe participated, wearing *Shabbos* clothing and delivering a *sicha* on the significance of the event. The Rebbe explained that every edifice must be based on a foundation of *kedusha*, and that in order to build there must be a "groundbreaking" – the breaking of one's *yeshus* – the realization that the power to build comes from *HaShem*. The Rebbe then dug a hole in the ground, placed the foundation stone inside, covered it with earth, and finally distributed dollars for *tzedaka* to all those present.

(התוועדות תשמ"ח ח"ד ע' 287)

A Beautiful Palace

When discussing the obligation to give *HaShem* the best of our possessions, the Rebbe related this principle to the building of a *shul*. From the *possuk* that says, *Zeh Keili ve'anveihu*, we learn that all *mitzvos* should be fulfilled in a beautiful manner. How much more does this apply to a house of *davening* and learning.

Thus the *Midrash* specifies that gold was created especially for the *Beis HaMikdash*. That was its prime purpose. From this we learn that only after one has donated some of his gold to *tzedaka* is he himself also allowed to benefit from it. The same applies to a *shul*: after we have built a beautiful *shul*, we may build ourselves a comfortable home.

To this the Rebbe added, "If a person would claim that for *davening* and learning it is enough to have some kind of tent, as *Yaakov Avinu* had, while his own residence is built lavishly... Is that befitting?!"

(שיח"ק תשכ"ו ע' 438)

On another occasion, the Rebbe noted that since enormous sums are spent on building all kinds of other centers, there should be increased efforts to build houses for *davening* and learning.

(תו"מ ח"ד ע' 45)

Chazal say that the *shul* ought to be the most impressive structure in town. A town in which the homes are taller than the *shul* ought to be destroyed (*Rachmana litzlan*).

(שבת יא ע"א, שו"ע או"ח ס"י קנ"ב)

Clean and Tidy

One should show respect to a *shul* by keeping it clean, as is done in the palaces of mighty kings. Indeed, there have been great *tzaddikim* who would sweep the floor in front of the *Aron Kodesh* with their beard. Some say that by virtue of doing so, the grandfather of *Rashi* was blessed with this illustrious grandson.

(ס' חסידים קכח ובמקו"ח שם, ר"ח שער היראה פט"ו סמ"ב)

The Rebbe often reminded his listeners about the upkeep of the *shul*. He pointed out that a *shul* should be respected, as the *Beis Hamikdash* was, and according to some sources, this obligation is *min haTorah*. Whenever the *shul* at 770 was not properly cleaned, the Rebbe expressed pain over this, and would at times bend down himself to pick up litter.

Once the Rebbe said, "If someone were to leave litter on the floor of his home, he would be perceived as crazy, yet when litter lies on the floor of his *shul*, he does nothing to clean it up?!"

On another occasion, he commented, "When a child causes a mess at home, his parents are quick to admonish him. How much more so should this apply to the *kedusha* of a *shul*, which is the home of *HaShem*!"

Once when the Rebbe came into the *shul*, he noticed some litter that had been pushed under the *bima*. He bent down, picked it up, and placed it on the table where he sat, until someone took it away. The Rebbe commented, "There is no point in hiding litter somewhere, for *HaShem* sees it there as well..."

(שיח"ק תש"מ ח"ג ע' 934, תשכ"ח ח"ב ע' 488, תשורה טיפענברון תשס"ו ע' 25)

In the course of his travels, Reb Meir of Premishlan once went to *daven* in a *shul* that was in a state of dire neglect. As soon as he opened the door, he exclaimed, in the words of *Yaakov Avinu*: *Ma nora hamakon hazeh! Ein zeh ki im beis Elokim!* – "How dreadful is this place! This is no other than the house of *HaShem*!"

The chassidim who accompanied him assumed that with these words the holy Reb Meir was expressing some profound insight. Seeing that they had not understood him, he explained, "This place is indeed dreadful; it is dangerous to walk around in here! It must be the house of *HaShem*, for I see that there is no one responsible for caring about its upkeep – unlike the other homes in this town, which seem to be in proper condition..."

(סיפורי חסידים זיון תורה ע' 113)

CONSIDER THIS!

- Does *HaShem* need a nice home? Why then should we invest so much to beautify it?
- Why would *Rashi's* grandfather and the Rebbe clean the *shul* themselves? Was there no one else who could do it?



A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Rov of Kfar Chabad Beis

Gloves on Shabbos

Is it permissible to walk outside on Shabbos with slippers or gloves?

- The definition of a garment which may be worn outside on Shabbos is contingent on two conditions: (a) It protects or adorns the body, (b) It is normally worn.¹
- Still, certain attire was prohibited by Chazal out of concern that one may come to carry them in one's hand. Examples include: Loose articles (e.g. hat or jewelry) which may fall and a person may continue walking while holding them,² and elaborate items which a person would want to remove and show off.³
- While Shulchan Aruch raises a concern regarding wearing slippers since they may fall off and one may carry them in his hand while continuing barefoot⁴, contemporary *poskim* write that nowadays, when normal people don't walk outdoors barefoot, this is not a concern with properly fitted slippers.⁵
- How about gloves? Some *poskim* consider gloves to be a garment which one would not remove, especially while walking in the cold.⁶ Others argue that sometimes people do remove their gloves (i.e. to scratch themselves or to do something) and may walk while holding a glove.⁷ Some add that gloves are more easily removed than other garments.⁸
- While some justify wearing gloves in a *karmelis*,⁹ the Alter Rebbe recommends being stringent, and suggests circumventing this problem by sewing or tightly knotting the gloves to the coat so that they remain hanging even when the gloves are removed.¹⁰ Some explain that this serves as a reminder not to take off the gloves.¹¹ Others explain that walking with the gloves hanging is only prohibited *mid'rabanan* (since it isn't the normal way of carrying – *shinui*), and *halacha* does not prohibit wearing the gloves entirely out of concern that one may possibly transgress a rabbinic prohibition.¹²

1. שוע"ר סי' ש"א ס"ב, וראה שש"כ פי"ח ס"ג.
 2. שם ס"ג, סי' ש"ג סכ"א-ב.
 3. שם, סי' ש"ג ס"ז.
 4. רמ"א סי' ש"א סט"ז, וראה מושנ"ב שם ס"ק ס"א, ושוע"ר שם ס"ב.
 5. פסקי תשובות סי' ש"א סקכ"ד ובמוסמון שם (ולענין שעדיין יש חשש ללכת על חוף הים וכיוצא בזה).
 6. ראה שבלי הלקט סי' ק"ז, ב"י וש"ע או"ח סי' ש"א סל"ז, ושוע"ר סי' ש"א סמ"ד.
 7. שם, וראה סי' האגור סי' תמ"א.
 8. לבוש סי' ש"א סל"ז.
 9. מג"א או"ח שם ס"ק נ', מושנ"ב סי' ש"א ס"ק קמ"א (ש"י"א שבכרמלית אין לגזור, ומסיים שבעל נפש יחמיר), וראה שוע"ר סוף סמ"ד.
 10. שוע"ר סי' ש"א סמ"ד. וראה ביה"ל ד"ה בשם א"ר ס"ק ס"ז שמותר לחברם בקרסים.
 11. הלכות שבת בשבת ע' ש"ס הע' 55.
 12. ת"ש סי' ש"א סקס"ט (וראה ביה"ל ד"ה שיתפרם).

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

לע"נ

ר' משה יעקב ב"ר ישע"י ע"ה ור' תנחום ב"ר משה יעקב ע"ה

אהרצ"י י"ד טבת

OUR HEROES

Reb Shneur Zalman Moshe Hayitzchaki



Reb Zalman Moshe learned as a *tomim* in Lubavitch. He served as a *shochet* and *mashpia* in Nevel and later in *Eretz Yisroel*. He was a *chossid* and *oved* in the full sense of the word. He was known for the sharp and unapologetic style of *farbrengen* and demands he made from his listeners. At the end of his life he became paralyzed and could not speak well. He passed away on the 3rd of Shvat, תשי"ב (1952).



For many years, Reb Zalman Moshe maintained a steady schedule of learning *Chassidus*. Each morning before dawn he would rise early to learn for six hours straight. When he finished he marked his place with a pencil. At times he was found to have only learned a number of lines, having spent the time internalizing it.

(אנשים חסידים היו ע' 32)



Reb Moshe Naparstak recounts:

We were a group of *bochurim* and Reb Zalman Moshe came to visit us. He was paralyzed and his speech was very unclear. In the middle of the visit, a Tanya was placed on his table. He took it and started kissing it many times as tears rolled down his cheeks...



Reb Yoel Kahan relates:

Reb Zalman Moshe was a special *chossid* and his *davening* was unique. When I knew him in Tel Aviv he was already paralyzed and he could barely speak, but every word of his *davening* was crystal clear. I once visited him one afternoon and found him wrapped in *tallis* and *tefillin* and reciting *shir shel yom*. I wondered why he was *davening* at such a late hour. Then I found out that he had davened in the morning but when he got to the *Shir Shel Yom* he had no strength left and he had to take off his *tallis* and *tefillin*. In the afternoon, after he regained some strength, he put on his *tallis* and *tefillin* again, something very difficult for him being partially paralyzed, just to recite *shir shel yom, kavei, and aleinu*.

A MOMENT WITH THE REBBE

Other People's Time

It was a long winter *yechidus* night, and the line of visitors was still long. The weather had affected the Rebbe, and strong coughing could be heard.

The *mazkir*, caring for the Rebbe's wellbeing, prepared a hot tea and brought it in to the Rebbe between audiences.

After the final visitor left, in the wee hours of the morning, the *mazkir* entered the Rebbe's room as was ritual. To his surprise, he found the tea still sitting on the table, cold and untouched.

Mystified, he broached the subject. The Rebbe simply explained that he didn't have an opportunity to drink it because there were people waiting, "And how could I take a minute of other people's time?"

(Otzar Pitsgomei Chabad, vol. 2, p. 46)