

FACING THE KING (II)

Ensuring Respect

In the summer of תקפ"ג (1823), the community of Paritch asked the Mittlerer Rebbe to visit them for a few weeks during the upcoming winter, as was the custom. He replied by letter that although he was not in perfect health, he would fulfill their request, on condition that they resolve an issue about which he was extremely bitter – talking in *shul*. In his letter, he recalled the numerous warnings given by his father, the Alter Rebbe, but unfortunately had gone unheeded.

He then wrote: "Therefore let it be known in my name, in every town and *minyans*, that they should make a firm resolve, enforced by a vow, not to speak during *davening*, from the moment that the *sheliach tzibbur* stands before the *amud*. They should also appoint a trustworthy supervisor who will favor no one, and who will be willing to disgrace any person who violates the vow. This will literally revive me from the intense pain that this matter is causing me."

The Mittlerer Rebbe then went on to explain how, in his view, the many tragedies that had befallen the Yidden during that time resulted from the habit of conversing in *shul*. He added that due to the talking, even the *tefilos* of the other *mispalelim* in that *shul* are not accepted Above. He concluded that he was waiting for the townsmen of Paritch to notify him that they had begun to implement the above-mentioned proposals, and then he would visit them.

(אג"ק אדהאמ"צ ח"א ע' רעא)

Reb Eliezer Papo writes in his famous work *Peleh Yoetz*:

Some people, who would prefer not to converse in *shul*, feel intimidated by others who might mock their "excessive holiness." So they respond to the talkers, until they too become insensitive to small talk in *shul*. Now, how would the same people react if they were threatened by a robber or a murderer, *u'?* They would raise a commotion, regardless of embarrassment. So here, too, without being bashful, they should state, "Sorry, I don't speak during *davening*."

(פלא יועץ ערך ביהכ"נ)

A Serious Matter

The Rebbe once said: "If a person chooses to talk during *davening*, that's his business. Let him go into another room and observe his '*minhag*' of talking

during *davening*. But why should I be forced to *daven* in a *minyans* in which there is talking?!"

On another occasion the Rebbe said that it was not the children that needed to be silenced, but the adults. "A child knows that he comes to *shul* to *daven* to *HaShem*, and if he did not see adults talking there, he would not learn to do the same..."

(תשורה סיום הרמב"ם כפ"ח תשנ"ו, התועדויות תשמ"ג ח"ב ע' 1131)

The Rebbe once related that at one time he had challenged the *rov* of a certain *shul* in which people would walk around before *davening* was over, disturbing those who were still *davening*.

To this the *rov* replied: "Is that the only problem that we have?!"

The Rebbe was not impressed, and made it clear that the matter must be resolved.

(שיח"ק תשמ"א ח"א ע' 463)

In the *shul* of the *Sfas Emes* of Ger, there were two daily *minyans* for *Shacharis*, one after the other. While the second *minyans* began to *daven*, the *mispalelim* from the first would stay to talk. When word of this reached the *Sfas Emes*, he rescheduled the *minyans* so that the first group would finish socializing before the second *minyans* began...

(שיח שרפי קודש ח"ב ע' לב)

The Alter Rebbe records in *Shulchan Aruch* that young children should be trained to stand in *shul* with reverence and awe. Those children who run around in *shul* should not be brought at all.

The Chida adds that if someone converses during *davening*, it would be better that he not come at all, because he is sinning and also causing others to sin.

(שו"ע אדה"ז סי' קכד ס"י, פתח עינים להחיד"א)

Powerful Effect

Eliyahu HaNavi was once seen together with 4000 laden camels. When he was asked what they were loaded with, he replied, "With fury and wrath."

"Why?" the people questioned.

"To wreak fury and wrath upon those who converse between *Amen*, *yehi shmei rabba* and *yisbareich*."

(שו"ע אדה"ז סי' נו ס"ז)

It is related that a certain Yid dreamt of his deceased friend, whose face appeared to be jaundiced. He asked him why he was being punished so, and he answered, "Because I used to talk when the *sheliach tzibbur* was saying *Kaddish* and did not listen."

(שו"ע אדה"ז סי' רסח ס"י)

After the widespread massacres during the years ת"ח (1648-1649), when tens of thousands of Yidden across Poland and the Ukraine were killed, the author of *Tsafos Yom-Tov* fasted and *davened* so that he be told why this had occurred. In a dream it was revealed to him that it was due to idle conversation during *davening*, for this deleted the letter ו from the word דבור (*dibbur* – "speech"), leaving דבר (*dever* – "plague"). The *Tsafos Yom-Tov* then composed a special *Mi SheBeirach* to be recited every *Shabbos* for all those who refrain from talking during *davening*, blessing them with health, with all the *brachos* listed in the *Tanach*, and plentiful *nachas* from their children.

(שי למורה ע' כה)

In the late 5730s (1970s), when a number of tragedies occurred in Crown Heights, many residents were left wondering what lesson they should take to heart. When Reb Yitzchok Ushpal, the head of the *Chevrah Kaddisha* at the time, asked the Rebbe what in particular should be changed, the Rebbe told him that the issue that needed correcting was the talking in *shul* during *davening*.

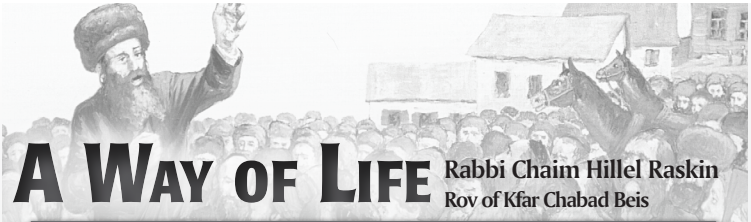
(מפי הרחשד"ב ליפסקר – גבאי חברה קדישא)

The *Zohar* teaches that one of the last obstacles delaying the *Geula* is conversation in *shul*, for this banishes the *Shechina*. By keeping a *shul* quiet, we invite the *Shechina* and hasten the coming of *Moshiach*.

(אנה"ק ס"י כג)

CONSIDER THIS!

- Why should one disgrace those talking during *davening*? Is that the way to influence another person?!
- Would all these tragedies that occurred as a result of talking during *davening* have happened if people had not *davened* at all?



A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Rov of Kfar Chabad Beis

Garlic and Eggs Overnight

May I use onion and garlic powders which sat overnight?

- Halacha rules that one should not eat garlic, onions or eggs that were left shelled overnight, since a harmful spirit (*ruach ra'ah*) rests upon those foods.¹ Even nowadays when many of the Gemara's health instructions are not applicable, this spiritual danger is relevant today as well.²
- This applies whether the foods are raw or cooked, and even if they were covered.³ However, if the food is still connected to its root (the "hairs") or a part of the shell, it is protected from the spirit.⁴
- Once these foods are added to a dish, they no longer pose a problem. It suffices to mix them with any other ingredient,⁵ even just to add salt.⁶ However, it must be enough salt to impact the flavor of all the food, and not a sprinkle on a large batch.⁷
- How about using onion and garlic powders? Some contemporary halachic authorities rule that even if the onion or garlic sat overnight before being made into powder it does not pose a problem since powder is a complete change from its previous status.⁸ Respectable kashrus organizations see to it that the powders are dried the same day so that they're not left overnight in their natural state.⁹ As mentioned, if the powder contains other ingredients, there isn't any problem.
- What about frozen crushed garlic? Many of the kosher brands add several other ingredients so that they do not pose an issue. One should check the label before buying.

1. נדה י"ז ע"א (דמיו בראשו).
2. שו"ע הר"ל שמירת גוף ונפש ס"ז. וראה פרי"ח יו"ד ס' קט"ז סק"ט. והוא דלא כהמקילין המסתמכין על המג"א או"ח ס' קע"ג ס"א, יש"ש חולין פ' כל הבשר ס' י"ב, ס' זבחי צדק ס' קט"ז ס"ק ס"א.
3. דרכי תשובה ס' קט"ז סקע"ד. אבל עיין שו"ת בית שלמה חיו"ד ס' קפ"ט.
4. שו"ע"ר שם.
5. ראה בא"ח ש"ש פ"ר פנחס ס"ד, כף החיים יו"ד סימן קט"ז ס"ק צ"ב.
6. ראה בארוכה ס' נהרות איתן ח"ב ס' ל"ה, שו"ת מנח"י ח"ו ס' ע"ה.
7. וראה תו"ה ח"ד ס' קפ"ו שהנוהג הוא לכל הפחות שני אחוזים ומסביר שם שלא יהי בטל בשמים, ובגלל שהוא מילתא דעבידא לטעמא טעמו נרגש). ועד"ז שמעתי מראש מערכת כשרות גדולה שצ"ל כמות כזה שפועלת על כל המאכל (ולכן הוא ממליץ לערבב שמן במלה שיתפשט טוב).
8. על דרך נשפרים שאפרם מותר דגל אפרים ס' כ"ח הו"ד בדרכ"ת שם, ויש שהוסיפו בפרט שכמות שהוא אינו ראוי לאכילה – תלפיות קובץ ס' ג ע"ט וראה שו"ת אג"מ יו"ד ח"ג ס' כ' (דיעה מקלה בעניין שדברים שהדרך לשמורם ימים רבים לא גזרו).
9. כך אמר לי הגרמ"ל לנדא שליט"א שנוהג בכשרות שלו. ולהעיר שיש מחמירים לא להשתמש כלל באבקות האלו.

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

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OUR HEROES

Reb Mendel Horodoker



Reb Menachem Mendel Horodoker (also known as Reb Mendel Vitebsker) was a great *talmid* of the Baal Shem Tov and Maggid of Mezritch. Initially charged by the Maggid with the task of spreading Chassidus in Russia, Reb Mendel later accepted leadership of the chassidim in White Russia after the Maggid's passing. A short while later, Reb Mendel relocated to Eretz Yisroel, accompanied by a large group of chassidim. Author of the *sefer* "Pri Haaretz" amongst others, Reb Mendel passed away in Tverya on the second of Iyar, תקמ"ח (1788), and is buried there.

Two years after the Maggid appointed Reb Mendel to spread Chassidus in Russia, Reb Mendel visited the Maggid. In Yechidus, the Maggid asked, "What did you achieve with the Yidden of Russia?" Rabbi Mendel replied, "I found their clothes torn and hearts complete; I worked on making their clothes complete and their hearts torn."

(The poverty stricken Yidden in Russian struggled to properly plan their activities and make a living, hence the torn clothes. Yet their hearts were complete, unaware of their true purpose. Reb Mendel helped them significantly increase their wealth, and cause their hearts to tear from the work of repairing their spiritual lives).

After the Maggid passed away, a letter arrived for Reb Mendel relaying the news. His *talmidim* decided it would be best to give Reb Mendel the letter after he lit *Shabbos licht* (as he lit the *licht* himself). Reb Mendel read the letter and said nothing. Shabbos continued as usual, with no noticeable changes in Reb Mendel's mood or behavior. On Motzoei Shabbos, immediately after *havdala*, Reb Mendel fell in a faint...

One Simchas Torah, Reb Mendel lamented to the Alter Rebbe, his prodigy, that he knew one hundred *pirushim* on "Atah hareisa", each describing a unique level of *avoda*. Being yet to achieve these levels, he did not want to recite the *psukim*. The Alter Rebbe responded, "A person can never stand in the place where his eyes reach. When he arrives at that point, his view will extend even further. Similarly, even if the Rebbe reached all the levels described in these *pirushim*, the Rebbe would see new levels to reach."

Reb Mendel accepted the answer, and began reciting the *psukim*.

A MOMENT WITH THE REBBE

Where to Make a Bar Mitzvah?

"My *bar mitzvah* was supposed to be a lavish event," relates Rabbi Yochanan Gurary. "My father was a well-known *gvir*, and if all of my friends could afford a catered dinner in a hall, I shouldn't have been outdone."

"As the day of my *bar mitzvah* approached in Kislev 5725, my father asked the Rebbe which hall to rent. To his surprise the Rebbe answered, 'A *bar mitzvah* should be celebrated at home or in *shul*.'

"My parents obviously followed the Rebbe's directive, and my *bar mitzvah* took place at the *yeshiva* on Bedford Avenue. My mother found it difficult to swallow, so she brought a painter to paint the *yeshiva* beforehand."

"Indeed, the difference was immediately felt. The atmosphere was that of a *fabrenge*, with *divrei Torah* and *niggunim*. As a result, my classmates followed suit, and we all fondly remember our *bar mitzvahs* as warm, *chassidische fabrenge*."