

# The Weekly Farbrengens



## THE KING'S PALACE (I)

### A HOLY SPACE

When the stricken exiles in Bavel were beginning to despair, *HaShem* gave them a message of reassurance through the *Navi Yechezkel*: "Though I have sent them far away among the nations, and have scattered them throughout the lands, I have become for them a *mikdash me'at*, a miniature sanctuary, in the lands to which they have come."

*Chazal* explain that this refers to the *shuls* and *batei midrashim* outside *Eretz Yisroel*. When *Moshiach* comes, all these *shuls* and *batei midrashim* will be transplanted there.

(יחזקאל יא, טז, מגילה כט ע"א)

*Chazal* teach that when a *Yid* is in *shul*, *HaShem* is closer to him. That is why one should always make an effort to *daven* in a *shul*, where *tefillos* are best accepted. *Abbaye* said, "In the past I would *daven* in *shul* and learn at home, but I have since learnt that one should learn in *shul* as well."

*HaShem* fills the entire world. Nevertheless, out of his love for us, He designated special places to reveal Himself, as in the *Beis HaMikdash*.

(ירושלמי ברכות פ"ה ה"א, ר"ח שער היראה פט"ו)

### SHOWING RESPECT

A *shul* must be treated with great respect, for it is the resting place of the *Shechinah*.

When *Rebbi Elazar ben Shamua* was asked why he merited long life, he attributed it to his respect for *shuls*; he had never used a *shul* as a shortcut. Similarly, *Rebbi Zeira* was blessed with a long life for never having slept, even briefly, in the *beis midrash*.

When *Rebbi Yochanan* was informed that there were elderly people in Bavel, he was surprised, for the Torah only promises long life to those who live in *Eretz Yisroel*. However, when he heard that these people spent long hours in *shul*, he

said, "This was their merit."

Similarly, *Rav Assi* said, "When a *shul* is used for mundane activities, this shortens the lives of the city's inhabitants."

(מגילה כז ע"ב, ברכות ח ע"א)

The *Smak*, one of the great *rishonim*, writes: Inappropriate behavior in *shul* will cause the *shul* to later become a place of negative conduct, such as *avoda zara*.

(סמ"ק מצוה יא, מג"א סי' קנ"א סק"א)

*Reb Chaim Vital* writes that his *Rebbe*, the *AriZal*, would entirely refrain from speaking in *shul*, even words of inspiration, so that this should not lead to any mundane speech.

(שער הכוונות סוף דרושי כוונת הברכות, מג"א סי' קנ"א סק"ג)

**CONSIDER**

**When is HaShem in shul:  
during davening or at all  
times?**

### IN HASHEM'S PRESENCE

The *Shulchan Aruch* rules that it is forbidden to behave frivolously while in *shul*. This includes joking and idle conversation.

A *shul* may not be used as a shortcut or as a refuge from the weather. Eating and sleeping in a *shul* is inappropriate, unless for the benefit of a *mitzva*.

Furthermore, one should not kiss young children in *shul*, in order to implant in one's own heart that no love is comparable to the love of *HaShem*.

(שו"ע סי' קנ"א ס"א, שו"ע אדה"ז סי' צ"ח ס"א)

On the occasion of his son's *opsherenish*, a young *chossid* brought his son to 770 and arrived in time for *Mincha*. During *davening* the little boy began

to cry, so his father calmed him by stroking him warmly and then kissed him lightly on his forehead.

The following morning, the *chossid* received a phone call from the *Rebbe's* secretary: there was a note from the *Rebbe* waiting for him in the office. The young man, quite surprised, hurried to 770. Together with the standard *bracha* for his son, there was a note: "See *Kitzur Shulchan Aruch, Siman 13, Se'if 1*." There the young father read: "One may not kiss his children in *shul*, in order not to show any love other than for *HaShem*..."

(כפר חב"ד גליון 300 ע' 24)

In our times, many *shuls* are made without the full *kedusha* of a "*Beis Haknesses*" so that mundane activities (such as eating and resting) are permitted there. However, it is still forbidden to perform frivolous activities there, for these are degrading to the holy environment.

(מג"א סי' קנא סק"ד, משנ"ב שם סק"ב)

On one of his travels, the *Rebbe Rashab* once saw a young boy acting wildly and foolishly in *shul*. He called the child over and reprimanded him, explaining that since he was now in a *shul*, a *mikdash me'at*, he should behave properly.

(רשימות דברים ח"ב ע' ק"י)

In *shul*, as in a royal palace, one should act humbly. For example, one should not shout across a *shul* to call someone.

In an unsigned letter written by one of the first *Rebbeim*, it is written: "One should enter a *shul* with humility and with a fear of the King of kings, *HaShem*. The Torah tells us to stand in awe of the *Beis Hamikdash*, and the same applies to a *shul*, which is called a *mikdash me'at*. One should not engage in any idle talk the entire time he is there. Those who act in this way will merit many blessings, in this world and in the next – and we will merit the coming of *Moshiach*."

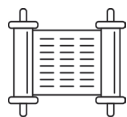
(ר"ח שער היראה פט"ו, אג"ק אדה"ז אדהאמ"צ אדהצ"ח א"ע ע"ז)

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## GEBROKTS UTENSILS

**Do utensils used for *gebrokts* last year need to be kashered?**

Minhag Chabad is to scrupulously avoid *gebrokts* until the last day, but then eat *gebrokts* on Acharon shel Pesach, based on a *teshuva* of the Alter Rebbe (see issue 403).<sup>1</sup>

If Pesach utensils were to become *gebrokts*, we would avoid using those utensils on Pesach.<sup>2</sup> How, then, can the utensils used on Acharon shel Pesach be used next year for the beginning of Pesach? While some have designated utensils for *gebrokts*,<sup>3</sup> the common *minhag* is to use the regular utensils.

When a utensil actually becomes *treif*, some *poskim* hold that after twelve months pass, the absorption in the utensil is considered nonexistent.<sup>4</sup> Without a taste to transmit, this utensil no longer has the ability to prohibit food cooked in it.<sup>5</sup>

Based on this, some *poskim* allow using such a utensil after twelve months have passed with several conditions: (1) nothing at all was used in the utensil throughout the entire year (since cooking anything could “freshen” the forbidden taste); (2) to work for Pesach, the twelve months must conclude before Pesach; (3) some hold one cannot allow it *l'chatchila*. Yet, since other *poskim* disagree with this leniency, it's only relied on in cases of significant loss.<sup>6</sup>

When it comes to *chumros* like *gebrokts*, which is a concern for chometz but not actual chometz, there is sufficient basis to rely on the passing of twelve months even *l'chatchila*.

When utensils are used on Acharon shel Pesach for *gebrokts*, there are usually less than a full twelve months until the start of the following Pesach. Some therefore only allow using them the following year without *kashering* during a leap year when a full twelve months pass before Pesach. However, Minhag Chabad is to consider the twelve months minus a week as a year for this purpose.<sup>7</sup>

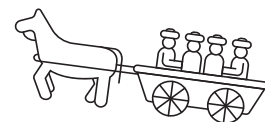
1. שו"ת אדה"ז סו"ס ו'. ספר המנהגים ע"י סק"א.  
 2. חיי אדם כלל קכ"א דין יד.  
 3. דרכי"ת יו"ד סי' קכ"ב סקמ"ו.  
 4. ראה לקו"ש חכ"ב ע"ל 30.  
 5. ראה אוצר מנהגי חב"ד ע"ל מ"ח.  
 6. פתחא זוטא סי' ט"ז אות ב', דרכי חיים ושלום סי' תקע"ב.  
 7. שו"ת חכ"צ סי' ע"ה שעת"ת סי' תנ"א על קיח. גם הגדת מהר"ז ע"ל כ"ט. שערי ימי הפסח ע"ל קיח.

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

## HELP US CONTINUE

Dedicate an issue of *The Weekly Farbrengen* in honor of a *simcha* or *yahrtzeit*

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## R. EFRAIM OF KOPUST

R. Efraim of Kopust (5555 – c. 5606) was the son of R. Yisrael of Kopust, an early chossid of the Alter Rebbe and a famous printer of chassidische seforim. A chossid of the Mittlerer Rebbe, and later of the Tzemach Tzedek, R. Efraim moved to Eretz Yisroel where he served as one of the heads of Colel Chabad in Chevron.

Once, the Mittlerer Rebbe closeted himself in his room for three days without eating. The Rebbe's family was distraught, and R. Efraim, who was close to the Rebbe, got their permission to go in.

When he entered, he found the Rebbe standing and smoking his pipe. The Rebbe asked him what he wanted, and R. Efraim explained that the Rebbe's family was concerned.

The Rebbe then told him why he was withdrawn, "I was sitting and writing Chassidus, when I suddenly saw my father, the Alter Rebbe, standing beside me, and he told me that his Rebbe, the Maggid, wanted to hear Chassidus from me. I agreed on condition that the Alter Rebbe would not be present. He disappeared, and the Maggid appeared, and I began to recite Chassidus. In middle of the *maamar*,

my father reappeared, but I did not want to stop, so I finished the *maamar* and they left.

"Now," concluded the Mittlerer Rebbe, "I am in great distress that I did not ask of them to say Chassidus." R. Efraim managed to console the Rebbe until he felt better again.

(שמ"ס ח"ג ע' 189)

In his later years, R. Efraim wished to travel to Eretz Yisroel, but the Tzemach Tzedek would not allow him. After much pleading, the Rebbe gave him permission to go on condition that he won't leave the Holy Land.

After several years there, R. Efraim had a strong yearning to see the Rebbe. He headed back, and while at sea a fierce storm broke out that almost capsized the ship. He then dreamt that the Alter Rebbe and Mittlerer Rebbe told him that he was at fault, since he had transgressed the Tzemach Tzedek's instructions, but they promised him that he would be saved. Indeed, he arrived safely and eventually passed away in Russia.

(בית רבי)

## A Moment with The Rebbe

לזכר נשמת מרת חווה לאה בת ר' שמשון הכהן ע"ה



## HASHEM WHY HAVE YOU FORSAKEN ME?!

After penetrating the iron curtain, Reb Mendel Futerfas traveled as soon as possible to the Rebbe, and on the third night of Chanuka 5724 had his first Yechidus.

Just after the hour-and-fifteen-minute *yechidus*, the Rebbe asked for the *maamar* "Lehovin Inyan Lekichas Anshei Chayil." This *maamar* was delivered by the Mittlerer Rebbe shortly before his *histalkus*, as the Chassidus explanation for the terrible Canonists decree.

When only a part of the *maamar* was found, the Rebbe repeatedly asked to find the rest of it, and also suggested to inquire by the elder Chassidim if they may have a

transcription.

A few weeks later, the last Shabbos of Reb Mendel's stay in New York, the Rebbe recited a *maamar* on this theme. As the *maamar* progressed, the Rebbes voice quivered with emotion, and at some points halted abruptly.

"Why did Hashem create a situation where Yidden are withheld from performing mitzvos?" the Rebbe asked.

"It was in order to bring out the cry of a yid, 'Hashem why have you forsaken me?!' This thirst for a mitzva proves that a Yid genuinely has pleasure in mitzvos."

(Yoman; Sefer Hamamorim 5724)