



# REVERING THE TORAH (1)

## SHOWING RESPECT

Rambam writes that it is a *mitzvas aseh* to honor those who know Torah and teach it, for this shows an admiration for *HaShem's* Torah. In this spirit, it is *parkened* in the *Shulchan Aruch* that one is obligated to rise, out of reverence for a *talmid chacham*, and even more so, for one's one *rov*.

(רמב"ם הל' ת"ת פ"ו ה"א, שו"ע יו"ד סי' רמ"ד)

Rava taught: "A person who loves *talmidei chachomim* will have children who will be *talmidei chachomim*. One who honors *talmidei chachomim* will have sons-in-law who will be *talmidei chachomim*. One who is in awe of *talmidei chachomim* will become a *talmid chacham* himself, and if he does not have the capacity to become a scholar, his words will be accepted like those of a *talmid chacham*."

Rava further said: "How foolish are those people that stand up for a *sefer* Torah but not for a *talmid chacham*" – because of the degree to which the Torah empowers them to interpret its words.

(שבת כ"ג ע"ב, מכות כ"ב ע"ב)

When R. Zeira needed to rest from his learning, he would relax near the entrance of the *beis midrash* so that he could rise and thereby express his reverence for the *chachomim* passing by.

(עירובין כה ע"ב)

The two great *geonim*, Reb Akiva Eiger and Reb Yaakov of Lisa (author of the *Nesivos*), were once strolling together, when they passed two youngsters sitting on a bench. The young men noticed the two *geonim* but ignored them and did not stand up.

Reb Akiva Eiger shared his surprise with his colleague, "It is surely the era before the coming of *Moshiach* when *chutzpah* will be great." Reb Yaakov responded, "This is not it. When we will be sitting on the bench and the two youngsters will pass by demanding

that we stand up for *them*, then 'the *chutzpah* will be great'."

(טללי תשובה ע' 418)

In a letter to the *yeshiva* in Montreal, the *Friediker Rebbe* highlights essential values that must be transmitted to the children. One of those values: "It is especially vital to guide them in *derech erez* and admiration towards those who study Torah and to elders in general, particularly their own parents."

(אג"ק רי"צ ח"ו ע' קסט)

To be termed a *talmid chacham*, one must have *yiras Shamayim* and observe the *mitzvos* conscientiously. At another level, the *Alter Rebbe* adds that a true *talmid chacham* is a person who nullifies his own will before the Will of *HaShem*, and who, like a *talmid*, a humble student, is ready and willing to receive his directives from the level of *Chochma* in the world Above.

(שו"ע יו"ד סי' רמ"ג ס"ג, תו"א מג"א קיט, ג)

## A DEEPER APPRECIATION

The *Friediker Rebbe* once said: *Chassidim* are people of outstanding *derech erez*, and appreciate and love those who study Torah. By educated *chassidim*, this appreciation is genuine with a *pnimiyusdike* life.

(סה"מ תש"י ע' 90)

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 *melamdim* and *rabbonim* were admitted for *yechidus*, and only then would the *baalei-batim* 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 *rabbonim*....) Only afterwards are the *rabbonim* and *melamdim* admitted.

When the elder *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 *melamdim* 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' קל"ז)

## CONSIDER THIS!

What is the difference between showing respect and genuine appreciation? Which of them is necessary?

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# A WAY OF LIFE RABBI CHAIM CHAZAN

## WORKING BEFORE MENORAH LIGHTING

A person who is employed and would find it difficult to get home in time to light the menorah at the proper time, may he continue working after nightfall?

- There are various activities that one is prohibited from initiating, beginning from half an hour prior to *tzeis hakochavim* (nightfall) when it becomes time to light the menorah. The reason is because the *chachomim* were concerned lest a person become engrossed and forget to light the menorah.
- It is forbidden to sleep or to eat more than a *kebeitza* (egg size) of bread or cake. However, drinking non-alcoholic beverages and snacking on fruit and the like is permitted. Likewise, it is forbidden to begin "working" during this time (this includes any form of activity which may cause him to lose sight of the mitzvah at hand, including any form of business, manual labor, or paperwork which can extend into the time for lighting).
- However, if one began before a half an hour prior to nightfall, he may continue until it becomes time to light the menorah, at which point it is then preferable to stop and light. Once night falls and it becomes time to light, it is prohibited to learn Torah until lighting.
- *Lechatchila*, a person should endeavor to light on time, but waiting for all the family to be present takes precedent over lighting on time. One who is employed and cannot leave work early enough to light on time, need not interrupt working if he had begun when it was still permissible to work. The reason being that nowadays when we light inside, the main *perumei nisa* is to our families, thus the allowance for a longer time frame in which one may light, i.e. as long as the family is awake.
- It should be noted that while the abovementioned *issur* begins half an hour before *tzeis*, the *minhag* Chabad is to light the menorah subsequent to *shkiah*.

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# CURRENT EVENTS

כ"ד כסלו

## RADATZ

The *gaon* and *chossid* Reb Dovid Tzvi Chain, known amongst *chassidim* as the Radatz, was a son of the great *chossid* Reb Peretz Chein of Tchernigov. The Radatz was one of the extraordinary *chassidim* of the Rebbe Maharash, the Rebbe Rashab and the Friediker Rebbe. He was among the three *chassidim* who received *semicha* from the Rebbe Maharash, after having tested them himself. He was an unusual *gaon* in both *nigleh* and *chassidus* and served as the Rov in Tchernigov. In the year תרפ"ה, he traveled to Eretz Yisrael and passed away about nine months later on the 24<sup>th</sup> of Kislev, תרפ"ו (1925).



The Czars in Russia did as they wished, without being limited by powers of Congress or the like. In the later years, when the Czar who ruled the country was often drunk, the Yidden would greet his visiting entourage with a Sefer Torah to arouse his consideration.

During the time when Radatz was the Rov of Tchernigov, the Czar once came for a visit to the city. Following the custom, he went out to greet the Czar dressed in his *kapote* and carrying a Sefer Torah. When he drew closer, he put his hand on his forehead (the way he would always do while saying a *bracha*) and with much *kavana*, he loudly recited the *bracha* "*Shenasan m'chvodo l'vasar v'dam*" enabling those around him to answer *Amein*.

The Czar, from his perspective, saw some Jew next to him, dressed eccentrically, holding a Torah scroll and shouting at him... but his ministers immediately explained to him what was going on.

When the Yidden turned homeward, the nephew of the Radatz, who was a bit of an 'enlightened' *maskil* ("*abisel oifgeklert*"), asked him, "*Feter* (uncle)! You know that the Czar is a drunkard... how then can you do all this? Make a *bracha*, go out with the Torah etc.?" The Radatz replied, "*Petach* (fool)! It's not him who we are honoring; he has a *sar* (ministering *malach*) above!"

(תורת מנחם ח"א ע' 132)



The Radatz would learn Mishnayos with his grandson. Once, his grandson did not understand what his grandfather was saying, so the Radatz comforted him, "*Heilige osyois*," the letters are holy.

(תורת מנחם ח"א ע' 79)

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

# A MOMENT WITH THE REBBE

## PICTURES

Throughout the Rebbe's first years in the U.S.A., the Rebbe would avoid being photographed, as is evident from many pictures taken in those years. When pictures were being taken, the Rebbe would often inconspicuously turn his head, or cover his face with his hand. In the year 5711, the Rebbe stopped this custom, when the photographer Mr. Tzvi Yehudah Trainer told the Rebbe that his *parnassa* is dependant on it.



Even so, during *chassunos*, when the Rebbe was the *mesader kiddushin*, a rule was set limiting the amount of pictures being taken of him. In 5716 it was one picture, and later it became two. Some *chassanim*, including Reb Sholom Morozov and Reb Zelig Katzman, understanding that the Rebbe does not approve of pictures, had no pictures at all at their *chassuna*!

When the Rebbe left the *chupah* of Reb Shimon Aharon Rosenfeld, which took place on 3 Nissan 5711, the Rebbe gave a sharp look at the photographer. It was understood that this was because he had broken the rule of limiting the pictures."

(*Mekadesh Yisroel album*)

לע"נ ר' יצחק ב"ר אליהו ע"ה ור' דובער ב"ר אליהו ע"ה