



STANDING BEFORE THE KING (2)

Ensuring Respect

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

(שיח שרפי קודש ח"ב ע' לב)

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.

And if someone converses about worldly matters in *shul*, 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' ככד ס"י, פתח עינים להחיד"א)

The Rebbe once said: "If a person chooses to talk during *davening*, that is 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 *minyan* 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, התועודיות תשמ"ג ח"ב ע' 1131)

In the summer of 1823, the community of Paritch asked the Mitteler 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 *minyan*, 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 Mitteler 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 אדה"מ"צ ח"א ע' רעא)

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)

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, *r"l*? 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)

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, yehei 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"ז)

After the widespread massacres during the years ת"ח ות"ט (1648-1649), when tens of thousands of Yidden across Poland and the Ukraine were killed, the author of *Tosafos 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 *Tosafos 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 למורא ע' כה)

In the late תש"ל's (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*.

(אגה"ק סי' 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?

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A WAY OF LIFE

RABBI CHAIM CHAZAN

The Mitzvah to Lend Money

One who is faced with the choice whether to lend a large sum to one person, or smaller sums to several people, which option should he prefer?

- One who is asked for a loan and has the money available, and he trusts that the borrower will repay him, has an obligation to lend to lend the money. Indeed this *mitzvah* is greater than the *mitzvah* of *tzedakah*¹. This applies whether the borrower is poor or wealthy, but a poor person should be given priority². Just as one should give priority to one's relatives and the poor of one's city when giving *tzedakah*, they should similarly be given preference with loans; however a poor borrower comes before a wealthy relative seeking a loan³.
- If the lender doesn't trust that the borrower will be able to repay the loan, he should demand collateral⁴. One should not lend without collateral to someone irresponsible, as this could lead both the borrower and the lender to transgress⁵.
- The *mitzvah* to lend only applies when the potential lender has money available. If he does not have money available, though he can procure a loan which the potential borrower is unable to, he is not obligated to borrow in order to lend (though he can choose to do an act of *chesed*)⁶.
- If one's money is being held by a third party (or a bank) he cannot exempt himself merely because the cash is not in his home. If it is too bothersome to retrieve the money, he is obligated in this case to borrow in order to lend. Once he has funds that *halacha* considers available the *mitzvah* to lend takes force and he if does not desire to use that money he must replace it with other money⁷. If the potential lender is owed money and the time for repayment has passed, some say this is as if the money is available.
- It is better to lend small sums to several people than one large sum to one person, because this way one fulfills several *mitzvos* instead of just one. However, if the one person requesting the larger loan is in danger of financial ruin, it would be right to lend him the money (this is a *mitzvah* of "*vehechzakta bo*," saving a Yid from falling financially)⁸.

1. שוע"ר חו"מ הל' הלוואה ס"א.
2. שם וראה בכל זה בפתחי חושן דיני הלוואה.
3. אהבת חסד פ"א ס"ח.
4. שם סי"ב.
5. שם סי"ג.
6. אהבת חסד לבעל הח"ח פ"ו ס"א.
7. שם.
8. ע"פ שוע"ר שם המצווה להלוות גם על שם סי"ד.

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

לזכות הילדה מושקא תחי'

שיגדלוה הורי' לתורה לחופה ולמע"ט

נדבת הורי' הרה"ת שלום דובער ורעייתו אסתר שיהיו ליינ

ברכתנו שלוחה בזה לידידינו הדגול,

העומד לימינינו בכל פעולותינו

הר"ר שלום דובער ומשפחתו שי' ליינ

בהולדת בתם מושקא שתחי'

שיזכו לגדלה לתורה, לחופה ולמע"ט, מתוך נחת והרחבה

מרכז אנ"ש

OUR HEROES

Reb Shmuel Ber Barisover

Reb Shmuel Dovber Lipkin of Borisov, known to Chabad chassidim as "Reb Shmuel Ber Barisover," was a great *maskil*, *oived* and *chossid* of the Tzemach Tzedek, the Rebbe Maharash and the Rebbe Rashab. The Rebbe Rashab used to call him "Rashdam." The Frierdiker Rebbe spent much time with him, listening to the stories he related about the previous generations of chassidim.



Reb Shmuel Ber used to say that although he had never heard Chassidus from the Mittlerer Rebbe, he had dedicated himself so much to learning his Chassidus that he was able to tell at which point in the *maamar* the Rebbe had coughed!

When Reb Shmuel Ber was a young man, he and a group of friends wanted to travel to the Mittlerer Rebbe; however, their *mashpia* Reb Mordechai told them not to, for accusations were then being placed against the Rebbe (which eventually led to his imprisonment). Around this time, the young chassidim heard that the Rebbe would be traveling to Haditch, to the *tziyun* of the Alter Rebbe, so they secretly hitched a ride to Zhlobin, one of the stops the Rebbe was planning to make on his trip.

By forging a connection with the *gabbai* Reb Meir Tzvi, Reb Shmuel Ber was able to catch a glimpse of the Mittlerer Rebbe for the first time, even though people were not being received for *yechidus*. Later, the Rebbe asked that he come in. Reb Shmuel Ber recounts: "When I heard that the Rebbe wanted to see me, I was so bewildered, and it was only thanks to Reb Meir Tzvi that I could actually make my way inside the room. Full of emotion, I was only able to utter the words, 'I want to be a chossid.' The Rebbe replied, 'Chabad is *haskalah*, *havana*, and *haamakah*,' thinking, understanding, and delving in depth. Toil and you will become a chosid.' When I exited the room, the *gabbai* told me not to share what had transpired [since others would want to enter *yechidus* as well]."

Upon my return, the *mashpia* Reb Mordechai told me that he sensed a special "*ruach taharah*" in me and he asked what had happened. I had no choice but to tell him everything.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

We Have More Chassidus!

Much of the Rebbe's time, before as well as during the *nesius*, was spent on locating, deciphering and publishing manuscripts of the previous Rebbeim.

In the first years of the *nesius*, the Rebbe would call over Reb Shmuel Levitin on a chassidishe *Yom-Tov*, give him some money as a participation in the *farbrengen*, and on occasion also tell him what to talk about at the *farbrengen*.

At one such meeting, the Rebbe looked very pleased. The Rebbe told Reb Shmuel that the reason he was so joyous, was that on that day another *maamar Chassidus* of one of the earlier *Rebbeim* had been discovered. When Reb Shmuel inquired which Rebbe the *maamar* was from, the Rebbe replied that was difficult to know, since the date has been lost.

"But what difference does it make?" the Rebbe added elatedly. "The main thing is that we have another *maamar Chassidus*!"

לזכות השליח שלום דובער בן לובה



347.471.1770



info@LmaanYishmeu.com



www.LmaanYishmeu.com