

The Weekly Farbrenging



למען ישמעו • דברים תשפ"ה • 838
EDITOR - RABBI SHIMON HELLINGER

AWAITING HIS COMING (II)

HEARING HIS FOOTSTEPS

The Chozeh of Lublin passed away on Tisha BeAv תקע"ה (1815), and his son, Reb Yosef of Tortchin, inherited the wall clock that had hung in his father's room.

Once, while on his way back to his hometown, a violent storm broke out. Reb Yosef had to stop his journey and find shelter for three days in an inn owned by a simple Yid. When the storm passed and he prepared to leave, he told his host that he had no money with which to pay him, so since he had no alternative, he would give him the precious clock that had belonged to his father.

A few years later, Reb Yissachar Ber of Rodoshitz stopped at this inn, but couldn't sleep through the night. At every chime he woke up and burst into joyous singing and dancing. The next morning he asked the innkeeper from where he had received that clock. The innkeeper related how he had received it as payment, and when he went on to describe the stranger's appearance, Reb Yissachar Ber exclaimed, "I could feel that this was the clock of the Chozeh of Lublin! When other clocks chime, they remind a person that he is one hour closer to the end of his life, but when the Chozeh's clock chimes, it tells us that we are one hour closer to *Moshiach*."

(סיפור"ח זוין מועדים ע' 366)

AT ANY MOMENT

Soon after the Alter Rebbe had passed away, his grandson the Tzemach Tzedek overheard a few chassidim lamenting the *ruchniyus'dike* state of affairs ever since the passing of their Rebbe and concluded, "Only Hashem knows when *Moshiach* will finally come."

The Tzemach Tzedek entered the room they were in and said, "That is the way Bilaam speaks: 'I see it, but not now; I behold it, but it is not near.' We, Yidden, must hope for *Moshiach*'s arrival every single day!"

He continued, "I heard from my grandfather, that his teacher the Mezritcher Maggid was able to cause even a newborn child to experience the loftiest levels of *yiras Hashem*. His Rebbe, the Baal Shem Tov, could have even enthused an inanimate object. Why did they not do so and then, with the whole world aware of Hashem's presence, *Moshiach* would have come? Because Hashem did not yet want

this. And if the arrival of *Moshiach* is dependent on Hashem's will, why would the passing of our Rebbe, my grandfather, change that? When the time comes, and Hashem wills it, *Moshiach* will surely appear."

(סיפור"ח זוין תורה ע' 439)

On the first night of Shavuot תשכ"ז (1967), soon after the Six Day War, a chossid who was present at the Rebbe's table said to the Rebbe, "Since the *Kosel HaMaaravi* is now accessible, if the Rebbe goes there, tens of thousands of Yidden will join him." The Rebbe responded, "Why only tens of thousands? When *Moshiach* comes, many more will travel..."

(המלך במסיבו ח"א ע' קס"ז)

CONSIDER

Why did the chassidim feel that Moshiach was further away after the Alter Rebbe's histalkus? How did the Tzemach Tzedek answer their question?

What does it mean to "expect" Moshiach? Should everyone write Yerushalayim in their chassunah invitations, avoid making advance business deals and keep their tallis and tefillin near their bed?

EXPECTING HIS ARRIVAL

A grandchild of Reb Levi Yitzchok of Berdichev was engaged to marry a grandchild of the Alter Rebbe. When Reb Levi Yitzchok was shown a draft of the invitation, indicating that *di groisse chassuna* was due

to take place in Zhlobin, he tore it up and instructed that the wording be changed to read, "The *chassuna* will take place *im yirtze HaShem* in Yerushalayim *Ir HaKodesh*, in the *Beis HaMikdash*, may it be speedily rebuilt. However, if (*chas veshalom*) *Moshiach Tzidkeinu* will not yet be here, then the *chassuna* will take place in Zhlobin."

(באר החסידות)

One of the chassidim of the Tzemach Tzedek ran an inn that he rented from the local *poritz*, paying him ten rubles at the beginning of every year. One year the chossid fell ill and sent his son to renew the contract and pay the *poritz* for the coming year. The son decided to ask for a five-year contract at a cheaper rate of thirty rubles, thus saving his father twenty. The *poritz* was so happy to receive the advance payment that he agreed. Full of excitement, the young man returned home and told his father of the great deal he had made.

"Fool!" the father berated him. "You paid the extra twenty rubles for nothing! *Moshiach* is coming straight away, and we'll all go to Eretz Yisroel. So the money you've paid for the next four years was all wasted!"

(ומביא גוראל ע' 124)

Before Reb Simcha Bunim of Pshis'cha went to sleep, he would always place his *tallis* and *tefillin* next to his bed. One of his close *talmidim* asked about this practice and he explained, "Since we await the coming of *Moshiach* at any moment, it's possible that while I'm resting, the good news of his arrival will suddenly be heard. I want to be ready to go immediately with him to Eretz HaKodesh and not have to remain in this bitter *golus* for one extra moment. I don't mind disowning all my assets, but my *tallis* and *tefillin* I must take. So I make sure to keep them close by."

(שיח שרפי קודש)

Reb Mordechai Yafeh, author of the *Levush*, writes that he had always wondered: Why don't we read *Eicha* on Tisha BeAv from a *megilla* of parchment, like *Megillas Ester*? He answered his own question: Since we are constantly waiting for these days of mourning to be transformed into days of joy and *Yomim-Tovim*, writing a parchment *megilla* would give the impression that we are *chas veshalom* giving up hope.

(לבוש סימן תקנ"ט ס"א)



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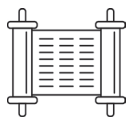
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MEZUZAH ON STORE

Does a store or office require a mezuzah?

The mitzvah of mezuzah applies to dwelling areas ("beisecha"). The Rambam exempts storage areas from mezuzah since they aren't used for dwelling. However, Shulchan Aruch writes unanimously that storage areas are obligated. Acharonim explain that besides being fit for dwelling (e.g., to exclude a walk-in freezer), the fact that a person enters the storage to access his items is considered as using the space for dwelling.¹ We affix a mezuzah, though the Acharonim debate whether to recite a bracha (as the Rambam's view isn't even brought in Shulchan Aruch).²

Shulchan Aruch writes that a store in the market is exempt from mezuzah.³ The Shach explains that a store is considered a temporary dwelling, unlike one's home.⁴

Poskim ask why a store would be more lenient than storage rooms, which are obligated to have a mezuzah. The Taz suggests that a store is exempt because it is not occupied at night, unlike a dwelling, which is used day and night. (The store's designated use is not storage, but selling, and that does not happen at night.)⁵

However, many others explain that the Shulchan Aruch's exemption was specifically for seasonal market booths, which were completely temporary, unlike the permanent storefronts of today, which at least qualify as storage rooms.⁶

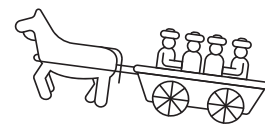
The Rebbe once wrote to a storeowner who complained about a lack of success that he should consult with Rov whether his store entrance was obligated in mezuzah. If yes, he should affix one in a kosher manner; and if not, he should ensure there is a siddur and Tehillim in the store.⁷

Today's stores and offices are used to store merchandise and personal belongings, and if they are used in the evening hours as well, and especially if one eats there, a bracha may be recited.⁸

1. ראה שו"ע סי' רפ"ו ס"א-ב. ש"ך.
2. סק"ב בשם הפרישה. ובס' חובת הדר פ"ב הע' יב נוטה לפטור מחסון לאחסון שנכנס לשם רק לעיתים רחוקות. אבל נשאר בצ"ע שלא מצא כתוב כן להדיא.
3. בשו"ת רעק"א סי' ס"ו שאפשר לברך. אבל אחרים כתבו שאין לברך - ראה מק"מ סרפ"ו סק"א. מנחת יצחק ח"ד סי' פ"ט. שו"ת שבט הלוי ח"ב סי' קנ"ו. ועוד.
4. יו"ד סי' רפ"ו סי"א.
5. ש"ך יו"ד סק"א.
6. ט"ז סי' רפ"ו סק"י.
7. ספר יד הקטנה על הרמב"ם הל' מזוזה פ"ב. הו"ד פת"ש יו"ד סי' רפ"ו סק"י.
8. אג"ק ח"ז ע' ק'.
9. ראה שו"ת באר משה ח"ב סי' צ. ובשו"ת שבט הלוי ח"ז סי' ד' שמי שמברך אין מזניחין אותו. וראה אור ישראל חוברת ע"ג ע' ע'.

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

Our Heroes



R. ZALMAN DUCHMAN OF KORMA

Born in Homel around 5590, R. Zalman Duchman—the older brother of R. Mordechai Yoel—was a *talmid* of R. Aizel Homiler, and a chossid of the Tzemach Tzedek and then of his son Harav Chaim Shneur Zalman of Liadi. R. Zalman served as the Rov of the town of Korma and passed away in 5670.

R. Zalman's father, R. Avrohom Bartzuker, was a poor and simple chossid and the family was supported by their mother's baking. In their youth, R. Zalman and his younger R. Mordechai Yoel, who was 6-7 years his junior, would look for opportunities to spend time around R. Aizel Homiler. At one point, R. Aizel offered to teach them both Nigleh and Chassidus according to their level. When R. Aizel married off his granddaughter to R. Shimon Leizer Tumarkin, he encouraged his grandson-in-law to spend time with the Duchman brothers.

(שמועות וסיפורים ח"ב ע' 207)

Having spent three weeks visiting his ailing father, it was time for R. Zalman to return to his community in Korma. As they said their goodbyes, R. Zalman told his father, "First thing, *zie gezunt* (be well). And if not, you shouldn't be afraid of any *malach* or *saraf*, only of Hashem alone!"

(לשמע אוזן ע' 167)

To travel to the Tzemach Tzedek, poor chassidim would often buy an old horse and a

wagon and resell upon their return, thus they would only have to cover the difference in price.

One erev Rosh Hashana, a group of chassidim including R. Zalman Duchman and R. Abba Shaul's, who later became the rov in Liadi, were not far from Lubavitch, when the horse suddenly stopped and refused to budge. R. Abba, who was the oldest of the group, commented, "Our horse is apparently not a chossid, since he doesn't want to go to the Rebbe." R. Zalman retorted, "No, our horse is a chossid and he decided to no longer be a 'horse'..."

(שמועות וסיפורים ח"ב ע' 168)

R. Zalman related that on Shabbos he saw that R. Chaim Shneur Zalman, the Rebbe in Liadi, was taller on Shabbos than during the week.

(כתבי הר"א ביחובסקי ע' 163)

R. Zalman once came to the Rebbe Rashab and complained that he was having *machshavos zaros* during *davening*. Chassidim who were then in Lubavitch heard about his complaint, and they discussed among themselves what type of *machshavos zaros* would an elderly, distinguished *oved Hashem* like R. Zalman have?

They concluded that it must be like the Rebbe Maharash writes in a *maamar* that a *tzadik* has *machshavos zaros* in *davening* that his mind drifts to matters of Chassidus unrelated to the part in *davening* where he is holding.

(ניצוצי אור - וויינגארטן)

A Moment with The Rebbe

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



HOW WILL MOSHIACH ARRIVE

In a 5722 diary from Reb Zuscha Feldman, then a bochur learning in 770, he records an anecdote that occurred with Reb Shmuel Levitin and the Rebbe. He writes that he heard from Reb Shmuel himself just after it transpired:

At the latest Shabbos Mevorchim fabrenge, the Rebbe spoke a lot about Moshiach. The *maamar* was also about the imminent redemption, beginning with the *possuk*, "*Venigla kevod Hashem*."

After mincha, Reb Shmuel Levitin walked out,

and shortly after him the Rebbe also walked out. Since Reb Shmuel walked slowly, and the Rebbe fast paced, the Rebbe caught up with him.

Startled at the Rebbe's sudden appearance, the elder chossid said to the Rebbe, "But isn't it explained that Moshiach will come gradually!"

The Rebbe responded, "Moshiach will arrive suddenly."

(Teshura Oster, Av 5781, p. 23)