

# The Weekly *Farbrenge*

  
**MERKAZ ANASH**  
 מרכז אנאש  
 597 • לחמן ישמעו • מקץ תשפ"א  
 EDITOR - RABBI SHIMON HELLINGER

## REVERING TORAH (I)

### SHOWING RESPECT

The 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 *paskened* in the *Shulchan Aruch* that one is obligated to rise out of reverence for a *talmid chacham*, and even more so, for one's own *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 כח 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: "This is surely the era before the coming of *Moshiach*, when *'chutzpah* will thrive..."

Reb Yaakov responded, "Not yet! When we will be sitting on the bench and the two youngsters will pass by demanding that we stand up for them,

then that *'chutzpah* will thrive."

(טללי תשובה ע' 418)

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

(אג"ק יו"ד סי' רמ"ג ע"ב 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)

### CONSIDER

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

### GENUINE ADMIRATION

The Frierdiker Rebbe once said: Chassidim are people of outstanding *derech erez*; they love and appreciate those who study Torah. With people educated in the chassidic tradition, these feelings are vibrant and deep-seated, and are expressed in genuine respect.

(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 Mittlerer 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 Mittlerer 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..."

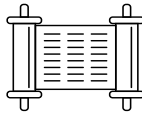
(רשימות דברים ח"א ע' קלז)

  
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## CROCK-POTS ON SHABBOS

Is there anything I should be aware of when using a Crock-Pot on Shabbos?

As a rule, Chazal prohibit leaving food on a source of heat at the start of Shabbos (*shehiya*) out of concern that you may increase the heat to quicken the cooking. One must cover the source of heat to demonstrate that you don't need so much heat.<sup>1</sup> (If the food is already at least halfway ready (*maachal ben drusai*) before Shabbos, and will be ready in any case for the meal without any adjustment, this is sufficient to permit *shehiya* according to the Alter Rebbe, but he leaves room for stringency that the food be fully cooked to the point that adjusting the heat will ruin it.<sup>2</sup> Additionally, returning the food on Shabbos is subject to the conditions of *chazara*.)

If the Crock-Pot has multiple levels of heat, the *shehiya* concern applies. Since the source of heat must be covered, it's not enough to cover or remove the knob, rather the inside surface of the heating element must be lined with silver foil.<sup>3</sup>

Chazal also forbade insulating food (*hatmana*) in a heat increasing substance (*mosif hevel*) before Shabbos, as a safeguard against insulating the food with burning embers (which you may mistakenly stoke on Shabbos). This is forbidden *lechatchila* even for food that deteriorates when cooked more. However, all foods may be insulated on *erev* Shabbos with materials that don't increase heat and only maintain the heat.

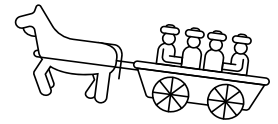
A classic example is wrapping a hot pot of soup. If the pot isn't on a source of heat, it may be completely wrapped before Shabbos in a towel.<sup>4</sup> If the pot is on the *blech*, insulating it with a towel—even to just cover the majority height of the sides without covering the top (according to the Alter Rebbe)—is prohibited. One may cover it with a towel on top if the majority of the pot's walls are left exposed.<sup>5</sup>

By a Crock-Pot, the pot is surrounded by a heating element, which would seem to fit the criteria of *hatmana*. It differs, however, from the typical *hatmana* in that there is some air space between the pot and the surrounding walls. R. Shlomo Zalman Auerbach held that since the airspace doesn't interfere with the cooking process, it is still *hatmana* and forbidden. Other *achronim* hold that even a slight space is enough to eliminate the *hatmana* issue, and this is the implication of the Alter Rebbe as well.<sup>6</sup> Interestingly, some *poskim* write that R. Auerbach retracted shortly before his passing.<sup>7</sup>

When lining the Crock-Pot with silver foil, one must be careful to make it flat and leave air space around the pot so it shouldn't constitute *hatmana*.<sup>8</sup> Some suggest placing a stone or foil ball under the pot so it is elevated and has space around it.

1. ראה שו"ע ר"ח סי' רנ"ג ס"א.  
2. ראה שם סי' ט (ודא"ג יש אומרים מאכל ב"ד הוא שליש בישולו). וראה שם סי' רנ"ד קו"א ס"ק א. ולמעשה נוהגים להחמיר בזה.  
3. שבת כהלכה פ"ח סי"ב וביאורים ה'. וראה שו"ע ר"ח סי' רנ"ג ס"ז.  
4. וראה שבת כהלכה פ"א סי"ב שכשמתמנים בכרים או בשמיכות הממולאות בצמור גפן, ראוי להיזהר שיהיו יבשים.  
5. שו"ע ר"ח סי' רנ"ז ס"א-ב ומהר"ב לסי' רנ"ט ד"ה והנכו.  
6. הגרש"א - ראה מאור השבת ח"ב פניני המאור הע' קע"ב; שבה"ל - בית הלוי גל' ח' עמ' צ"ד. וראה שבת כהלכה פ"א סכ"ד. צירוף נוסף - השיטה המתירה הטמנה לצורך מחר - ראה שו"ע ר"ח סי' רנ"ז ס"א.  
7. ראה שבת כהלכה הוספה בסוף פ"א ע' ס"ח.  
8. שבת כהלכה ח"ב פ"א סכ"ה.

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



## R. ASHER NIKOLAYEVER

In the year 5660 (1900) R. Asher was chosen by the Rebbe Rashab to reprint the Tanya in a clear typeset, known to us as "The Vilna Edition", which is still in use today. The Rebbe Rashab asked R. Asher to verify and compare the text of the Tanya with many *kisvei yad* (handwritten copies of the Tanya), a work that the Rebbe Rashab recounts and praises in the introduction to the new edition.

(R. Asher was trying to express his feeling that a Rebbe is primarily here to help us with serving Hashem; help that we can tap into by learning the Rebbe's Torah, which is what he was busy with when they interrupted with a miracle story).

(ר' מענדל עמ' 104)

The Rebbe related that the Frierdiker Rebbe told him that R. Asher's work is trustworthy.

(מודעה רבה בתחילת התניא, פתח דבר לכ"ק אדמו"ר לתניא)

At a chassidische chassuna, R. Asher once heard a special *niggun*, and being musically gifted he remembered the *niggun* to the note.

The next time R. Asher came to Lubavitch he sang it for the Rebbe Rashab who much appreciated the *niggun*. The Rebbe Rashab said: "This is a *niggun* with which one can *daven* well; it can clean out the 'vessel' wonderfully and open the heart".

This *niggun* became known as "R. Asher Nikolayever's Niggun."

(ספר"ש ה'תש"א עמ' ט"ל, ספר הניגונים ח"א עמ' נ"ג)

R. Asher was once sitting and learning the *Hemshech Samech Vov* with great enthusiasm when in came two distinguished Chassidim and began excitedly telling him a miracle story of the Rebbe Rashab. R. Asher responded to the disturbance with saying: "Go away with your miracles! You make it seem that without the Rebbe performing miracles, he wouldn't be a Rebbe..."

## A Moment with The Rebbe



### COPYRIGHT LAWS

Reb Avrohom Burns relates:

The Rebbe would learn the daily Rambam in the car on the way back from the *Ohel* from a *Rambam Le'am* edition, which was the clearest print available. One day in 5748 (1988), I noticed that the Rebbe would wear glasses while learning Rambam, and I understood that even this edition was a strain on the Rebbe eyes.

photocopies of the entire *sefer*, and gave it into the Rebbe's *mazkirus* in a booklet format.

However, the Rebbe didn't use it. I received a message that the Rebbe wanted to know if the copies had been made with the explicit consent of the publishers, *Mosad Harav Kook*.

This was a single photocopy, but the Rebbe wouldn't use it without the copyright owner's permission.

(As heard from Reb Avrohom)

I decided to do something about it. I found the next volume of *Rambam Le'am*, and made enlarged

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