



SEEKING GUIDANCE (II)

Receiving Hadracha

Chazal say that one who is knowledgeable in Torah but did not receive guidance from Torah scholars is reckoned an ignoramus. Since he has not been taught the principles according to which one should approach Torah scholarship, he is likely to apply incorrectly that which he has learnt.

(סוטה כב ע"א)

In a letter to a certain *eltore chossid*, the Friediker Rebbe pleads with him to *farbreng* with the younger *chassidim*: "Guidance in *Chassidus* can only be transmitted from one *chossid* to another, just as one candle is lit from another. It has been the practice of *Anash* throughout the generations to devote time to hearing a rich *vort* from *eltore chassidim*.

"My father, the Rebbe Rashab, praised this practice and once told me, 'This practice has produced true *chassidim*! In whom will you find the meaty essence of *Chassidus*? Only in those who, like humble disciples, cleaved closely to *eltore chassidim* (*shimshu es ziknei hachassidim*). Their perceptions are distinctively superior. Many think that *Chassidus* is *haskala*, scholarship; that is a mistake! *Chassidus* is recognizing how *Elokus* permeates everything. And this recognition was always brought about through the *eltore chassidim*.'"

(אג"ק מוהרריי"צ ח"א ע' תרטו)

The Friediker Rebbe related: *Chassidim* would often ask *eltore chassidim* to explain to them the meaning of the words they had heard from the Rebbe at *yeichidus*.

Reb Hillel Paritcher writes: Whoever wants to walk in the paths of *Chassidus* must be connected to the *tzaddik* of the generation, such as the Rebbe. In addition, one needs to have an elder *chossid* who will teach him and explain the Rebbe's teachings and *Chassidus*. This will enable the *chossid* to see and hear *Elokus*.

(ס"ה ש תש"ב ע' 123, מגדל עז ע' שנג)

Guided Thinking

The *Tzemach Tzedek* would often direct *yungeleit* to the eminent *chossid*, Reb Hillel Paritcher, to be guided in the ways of *Chassidus*. Reb Hillel in turn would entrust each newly-arrived *yungerman* to the hands of two elder *yungeleit*, who in addition to explaining the basics of *Chassidus*, would most importantly tell him *sippurim* about the Rebbeim and about *chassidim* of earlier generations. They would retell each story numerous times, until it penetrated the *yungerman* and he knew its details well. They would then ask him what lessons – in refining one's *middos*, in *yiras Shomayim* and *hashgacha protis* – could be learned from the story. They would urge the *yungerman* to toil, as one does in serious study, to find the lessons, and they would help him in his search. Finally, they would tell him what lessons they had been told by their own *madrich*, Reb Hillel.

On the first three *Shabbosim* of a newly-arrived *yungerman*, Reb Hillel would relate a *sippur* in addition to the teachings of *Chassidus* that he delivered every *Shabbos*. After the *sippur* they would all sing *niggunim*, and then discuss the lessons to be derived in *avoda* of the heart and the mind.

Reb Hillel explained the reason for this procedure: "The beginning of *avoda* is '*Adam ki yakriv mikem*' – a person has to offer of himself to *HaShem*. Those words appear at the beginning of *Sefer Vayikra*. However, in order that one should know that he is an *adam*, and how an *adam* should conduct himself, the *seforim* of *Bereishis* and *Shmos*, which are mostly *sippurim*, come first."

(אגרות קודש מוהרריי"צ ח"ד ע' נ"א)

Reb Groinem, the revered *meshpia* in Lubavitch, would invest time and effort to hear what *eltore chassidim* had to say, and would go to wherever he could hear a *gut vort*, an insightful teaching. Whenever an *eltore chossid* visited Lubavitch, Reb Groinem would visit him and listen to what he had to say.

(רשימו"ד חדש ע' 264)

One *Yom-Tov*, at a *seuda* with his *chassidim*, the Friediker Rebbe related the following.

When a *chossid* is actively involved in his *shlichus* he is *mekushar* to the Rebbe. His entire being is bound to the Rebbe. He walks like a *chossid*, eats like a *chossid*, and sleeps like a *chossid*. However, this is only true of *chassidim* who have a mentor and accept guidance. If, however, one is his own teacher and guide, the above does not apply.

The Rashbatz would tell the story of a Russian non-Jew who found a pair of *tefillin*. Grabbing them by the straps, he headed for the market to sell his new *metzia*. A *yid* walking by was shocked to see a non-Jew holding *tefillin* by the *retzuos* and dragging the *batim* on the ground.

He asked him in astonishment, "Where did you get those?"

The non-Jew responded arrogantly, *Ya sam sapozhnik!* ("I myself am a cobbler!"), as if to show off his craftsmanship by claiming to have made them himself.

The Friediker Rebbe concluded, "The lesson is self understood..."

(ס"ה ש תרח"צ ע' 264)

CONSIDER THIS!

- Why specifically because *Chassidus* is a 'recognition' does it require guidance from *eltore chassidim*? And had it been scholarship?
- Why is it impossible to be a self-made *chossid*? How does the story of "*sam sapozhnik*" express this?

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A WAY OF LIFE Rabbi Chaim Hillel Raskin Moreh Hora'ah - Beis Horaa Rechovot

Shoveling Snow on Shabbos

Snow fell on Friday night and I'm wondering if I may shovel or salt the snow on the shul steps to prevent slipping RL?

- Although most *poskim* don't consider snow as *muktza*, most hold that dirty snow is *muktza* and cannot be shoveled. Breaking ice which is stuck to the ground is considered dismantling part of a "structure" and prohibited *min haTorah*.¹ Salting snow causes it to melt which is forbidden on Shabbos² (see Issue 317 at length). Yet, some *poskim* permit salting snow on Shabbos since one is not actively melting it, but passively causing it to melt (like placing an ice cube in a warm environment).³ The Alter Rebbe permits it in case of need.⁴
- In a situation where something can pose a danger to the public and can only be avoided by taking it away,⁵ *Halacha* permits transgressing a rabbinic prohibition to remove it.⁶ For example, broken glass in a place where it may hurt more than three people may be cleared away even in a *karmelis* (a public street not large enough to be a *reshus horabim*). Therefore, if the snow or ice prevent an unavoidable danger (i.e. it isn't possible to use another entrance) and people won't notice that it's slippery,⁷ it would be permissible to shovel the snow or to spread salt (but not to break ice).⁸
- However, clearing snow constitutes several other issues, such as: (a) disgrace of Shabbos (*zilzul Shabbos*), (b) exertion (*tircha yeseira*) and mundane activity (*uvdin dechol*),⁹ (c) *mar'is ayin* (people may come to think that shoveling snow or salting it is always permissible even in a *karmelis*).¹⁰ It is therefore preferable to have a non-Jew clear or salt the dangerous snow¹¹ (in which case he may remove it in a *reshus horabim* as well¹²). If a non-Jew is not available, it is preferable to put salt which constitutes less mundane activity or disrespect for Shabbos.¹³

1. שוע"ר סי' ש"כ סי"ח.
2. שוע"ר סי' ש"כ סי"ט.
3. חוץ משיטת ספר התרומה (סי' רל"ה) הו"ד בשוע"ר סי' ש"י"ח סכ"ה ובסי' ש"כ סט"ז.
4. שוע"ר סי' ש"כ סט"ז ובסי' ש"י"ח סכ"ז (ואפילו לכתחילה יש לסמוך במקום הצורך על הסברא האחרונה כי כן עיקר). אלא ש"ל שכאשר המים הולכים ונבלעים בתוך השלג ואינם ניכרים בעין יהי מותר גם לדיעה זו.
5. ראה פסק"ת סי' שח ס"ק כ"ב.
6. שוע"ר סי' ש"ח סמ"ט ושל"ד סכ"ט.
7. שו"ת לב אברהם סי' מ"ט.
8. ש"ש"כ פכ"ה סי' וסי"א.
9. שו"ת לב אברהם שם, וראה שוע"ר סי' של"ג ס"א.
10. שו"ת באר משה ח"א סי' כ"ח.
11. שו"ת מהר"ם מבירסק ח"ג סי' מ"א.
12. ש"ש"כ פכ"ה סי"א פסק"ת סי' ש"כ הערה 532. ויש שהצריכו לצוותו לטלטל פחות פחות מוד"א, ושבידית קרח שמחובר לקרקע מותר אם יש חשש סכנה.
13. שו"ת מוחזה אליה סו"ס ס"ח.

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

OUR HEROES

The Toras Chessed

The gaon Reb Shneur Zalman Fradkin, known as the "Gaon of Lublin" or by his sefer "Toras Chessed", was a chossid of the Tzemach Tzedek. He was for many years a rov in Lublin, and eventually moved to Eretz Yisroel. He had a rare genius mind that was able to completely retain what he read just once. He passed away on the 5th of Nissan, תרט"ב and is buried in the Chabad section on Har Hazaisim.



The maternal grandfather of the Toras Chessed was a chossid of the Alter Rebbe. Once when this grandfather was by the Rebbe, mentioning his family members for a bracha, he forgot to mention his young daughter. The Alter Rebbe, sensed this, asked him why he had failed to mention her, and the chossid off-handedly replied, "She's just a small girl." The Alter Rebbe told him, "From this little girl will come a son who will illuminate the entire world with his Torah!"

The Alter Rebbe then requested that the child that would eventually be born should be named after him, Schneur Zalman.

Many stories are told of the unparalleled genius of the Toras Chessed:

The great genius and author of the Halachic encyclopedia Sdei Chemed once visited the Toras Chessed. He commented that the Toras Chessed certainly does not read his seforim, since it is a contemporary sefer. The gaon told him, "I do look in to your seforim and I can prove it," and he began reciting portions of the sefer Sdei Chemed verbatim.

The Toras Chessed was once traveling on a train from Polotzk to another city. In his car, sat a learned young man, who noticed that the lips of the gaon were constantly moving. The man initiated a conversation with the Toras Chessed and asked him what he was saying the whole time. The gaon was forced to admit that every month he reviews, by heart, a sefer of one of the acharonim, and he was currently reviewing the sefer Chavos Ya'ir (responsa by a German rov in the 1600's).

The famous chossid and mashpia Rashbatz earned a living through selling seforim, particularly the chassidim and rabbonim who visited Lubavitch. He generally allowed his customers to browse through a sefer before buying it – except for the Toras Chessed since once he looked through the sefer he had no need to buy it...

A MOMENT WITH THE REBBE

Perhaps They Don't Need Mercy

Among the Rebbe's battles for unadulterated *Yiddishkeit* in America, was the constant demand of *frum Yidden* to grow a beard.

Two non-Lubavitcher *bochurim* had a joint *yechidus* on 5 Adar 5726 (1966). Along with their other questions, they raised the issue, asking for clarification.

The Rebbe answered: "There is a dispute of *rishonim* on the matter; some are lenient while others stringent. The Tzemach Tzedek obligates one to grow his beard.

"According to *kabbalah*, a beard corresponds to the *Yud Gimmel Middos Horachamim* (the Thirteen Attributes of Mercy in the *posuk* 'Hashem Hashem Keil Rachum')."

One of the *bochurim* was not satisfied. "Why then do many *frum Litvish* people shave their beards?"

"Well," answered the Rebbe, "perhaps they *pasken* like the other *rishonim*. Or maybe they think that they are not in need of the *Yud Gimmel Middos Horachamim*..."

"But we know," concluded the Rebbe, "that we do indeed need *Hashem Hashem Keil Rachum VeChanun*..."



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