

The Weekly Farbrenge


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FAITH IN TZADDIKIM (I)

COMPLETE FAITH

The Torah says that after *krias Yam Suf* the Yidden believed in *HaShem* and in Moshe his servant. As the *Midrash* points out, from here we learn that a belief in the *ro'eh ne'eman*, the faithful shepherd, is really a belief in *HaShem*.

The Rebbe explains that a person's *emuna* in *tzaddikim* is an extension of his *emuna* in *HaShem*: he believes in the messengers whom *HaShem* has placed in every generation.

(מכילתא בשלח פ"ו, לקו"ש חכ"ד ע' 291)

One *Motzaei Shabbos* before *havdala*, the Baal Shem Tov instructed his *talmidim* to buy candles to light up the *beis midrash*. Though there was no way they could have possibly had money on them, the *talmidim* put their hands in their pockets to take out money, and hurried to buy candles. Such was their faith in the Baal Shem Tov.

(ת"מ חל"ו ע' 56)

The Baal Shem Tov explains that the reason for a person's superrational faith in a *tzaddik* is the connection that exists between his own *neshama* and the *neshama* of that *tzaddik*. The *zechus* to recognize this connection depends mainly on the refinement accomplished in the course of his previous *gilgulim*. That explains why we may find very fine people who do not believe in a *tzaddik*, while some very coarse people, with undesirable *middos*, do believe in him.

(מאמרי אדמו"ר הקדן ענינים ע' רצט)

THE POWER OF FAITH

Not long after their *chassuna*, the wife of Reb Shlomo Bayever of Slutsk lost her sanity. The young woman did not speak a word and returned to her parents' home, rendering her husband an *agun*. This situation remained unchanged for six years -until the Baal Shem Tov came to visit Slutsk. Reb Shlomo's father, a great *gaon*, and the wife's father, Reb Eliyahu Moshe, hurried to ask for advice and a *bracha*. After ascertaining that the two fathers-in-law were on good terms, the Baal Shem Tov told them: "With *HaShem's* help, I can heal her completely, but only on condition that the couple divorce." The parents offered to give a lot of money for *tzedaka* instead, but the Baal Shem Tov repeated his demand.

A few days later they returned to declare their

agreement, but added that they could not guarantee the consent of the young woman. The Baal Shem Tov instructed Reb Eliyahu Moshe to go and tell his daughter that the Baal Shem Tov, an esteemed miracle worker, was in Slutsk and wanted to see her. The two men looked at each other in astonishment, and Reb Eliyahu Moshe, mustering all his courage, explained that his daughter hadn't spoken for the past six years. The *tzaddik* did not respond, and they left with broken hearts. Reb Shlomo, having been already exposed to *Chassidus*, insisted that the Baal Shem Tov's instructions be followed.

When he returned, he said, "About six years ago, a *kitrug* was decreed against you in *Shamayim*, that the woman would lose her mind and that the man would remain an *agun*. However, now that you have been willing to sacrifice everything for the sake of your simple *emunas tzaddikim*, and you have even undertaken to divorce, you have been cleared in the *Beis Din shel Maala* and the decree has been removed." The Baal Shem Tov then *bensched* them with sons and daughters and with long life.

(ספר השיחות תש"ג ע' 158)

RECOGNIZING THE SOURCE

A couple once came to Reb Yisroel of Koznitz asking for a *bracha* that they find a large amount of money which they had lost. The *tzaddik* refused to *bensch* them, using various excuses, but the couple persisted. At one point the man placed a gold coin on the table and offered it to the Rebbe for *tzedaka*, but the *tzaddik* said, "If you give me *sixty* gold coins for *tzedaka*, I will perhaps be able to help you." Hearing that price, the woman was shocked. She grabbed the gold coin and assured her husband, "*HaShem* will help us even without him..."

The *tzaddik* was pleased: "Until now you placed your trust in *me* and forgot *HaShem*. Now that you trust in *HaShem*, your *bracha* is on its way."

(סיפורים חסידיים ח"א ע' 62)

After having miscarried a number of times, a certain woman asked the Rebbe to *bensch* her with a *bracha* for children. The Rebbe gave her some directives and a *bracha*, but a while later she miscarried again. Greatly disappointed, she asked the Rebbe what had gone wrong. In a handwritten response, the Rebbe wrote, "The couple forgot that it is *HaShem* Who is the Source of *bracha* and its deliverer and so on, and placed their trust only in human beings - myself."

(אג"ק חכ"ט ע' ל, ושמ ע' 19)

The Mitteler Rebbe explains the advantages of *davening* at the *kever* of a *tzaddik*. They include the following: The *tefilos* there are accepted more readily because of the *kedusha* of that place; one is more aroused in his *davening* because of sadness over his loss; and one feels insignificant from his awe of the *tzaddik* and this enables his *tefilos* to reach a higher level. This applies even to most Yidden, who do not perceive the lofty revelations there from the *neshama* of the *tzaddik*.

(קוב"ה השתחוות ע' יג)

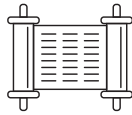
CONSIDER

Why is it so important to recognize the *tzaddik* as *HaShem's* messenger?

Why is it necessary to have faith in the power of the messenger at all? Why isn't it enough to have faith in the sender alone?

Upon arriving home, Reb Eliyahu Moshe began telling his wife about the Baal Shem Tov and his wonders, when suddenly their daughter spoke up, asking to hear more. Over the next while she continued improving mentally, though physically she was still very weak and soon fell ill. One day, she cried and begged to be taken to the *tzaddik*, and Reb Eliyahu Moshe suddenly realized that, amidst all the excitement, he had forgotten to relate the Baal Shem Tov's message. The young woman immediately agreed, and on the following day they traveled to Slutsk. When the young couple entered together, the Baal Shem Tov told them of the need to divorce and gave them four days to think it over.

For the next three days they fasted and said a lot of *Tehillim*, and on the fourth day they returned to the Baal Shem Tov. They relayed their readiness to divorce for each other's benefit, due to their *emuna* in the *tzaddik* and the *bracha* that he would *bensch* them with. Hearing this, the Baal Shem Tov went into another room for a while.



CLEANING THE FLOOR ON SHABBOS

My kitchen floor is sticky. May I mop it on Shabbos?

Leveling a land surface outdoors is prohibited as a derivative of the *melacha* of *choresh* (plowing) which consists of softening or otherwise making the earth more suitable for planting.¹ Leveling an indoor dirt floor would be prohibited as a derivative of *boneh* (building).²

To sweep or wash a dirt floor even without intent of smoothing is prohibited since this effect is inevitable (*psik reishet*). Chazal added a further safety measure by prohibiting certain activities that could bring a person to smoothen the earth, such as ball playing that involves rolling a ball on a dirt floor (e.g. soccer, hockey, golf).

There is a dispute in *poskim* whether finished floors (e.g. cement, wood, tiled) are included in these prohibitions. The Alter Rebbe concludes that the practice is to be stringent.³

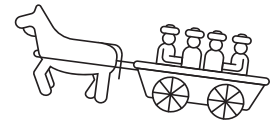
Poskim write that this stringency only applies in locales where many homes still have dirt floors. However, in cities where most floors are finished, one may be lenient and sweep, since sweeping is an important need.⁴ Yet, washing the floor or playing ball on the floor aren't as great of a need and one should be stringent.⁵

Nowadays, when no homes in our locale have dirt floors, contemporary *poskim* discuss a possible leniency in washing the floor. The consensus is that general mopping could be allowed in situations of great need (e.g. in hospitals where cleanliness is imperative).⁶ Likewise, if there is a bothersome sticky stain on the floor, one may wash only that area.⁷ If water is spilled on the floor, one may mop it away since it wasn't poured to wash the floor.⁸

When washing and cleaning such stains, one must take much care not to transgress the prohibition of *sechita* (squeezing – see previous issue). A rubber squeegee mop that is non-absorbent circumvents that problem.

1. ראה רש"י שבת ע"ג ע"ב, רמב"ם פ"ח ה"א, משנ"ב ריש סי' של"ז.
2. משנ"ב הקדמה לסי' של"ז.
3. שו"ע אדה"ז סי' של"ז ס"ב.
4. ביה"ל סי' של"ז ד"ה ויש, אגלי טל חורש סי"ב. וראה ארחות שבת פי"ח הע' ע"ג שהסתפק מה הדין אצלנו בחצר מרוצף שאינה מקורה שהרי מצד א' יש רוב חצרות שאינם מרוצפות אבל מצד הב' הם בכלל לא כבושים וממילא אינם שייכים לענין של לטאטא. ובספר פסק"ת סי' של"ז סק"ז כתב בזה שהמיקל יש לו על מי
5. לסמוך ואין למחות בו. ובפרט שהמטאטא של מרוצף היא מטאטא אחרת משל חצר. וכן שמעתי ממורי הוראה.
6. שו"ע ד' סי' של"ז ס"ד וסימן של"ח ס"ז וי"ל שלפי אדה"ז דין זה של כדור הוא גם במקורה וצ"ע.
7. הגרשז"א שש"כ פכ"ג הע' ל'. אבל יש לציין שיש שהחמירו אבל בשעת הצורך יש לסמוך על הגרשז"א.
8. שש"כ פכ"ג ס"ז הע' ל' בשם הגשז"א.

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



REB CHATZKEL DROYER

Reb Yechezkel of Druyeh, known as Reb Chatzkel Droyer, was a great *chossid* of the Alter Rebbe. He was already on in age when he came to the Alter Rebbe, and the Alter Rebbe said that it was with great difficulty that he got through to him. He became a profound *maskil* in *Chassidus* and would become oblivious to everything around him during his in-depth study and contemplation. He did not become a *chossid* of the Mittlerer Rebbe, but he did travel to the Tzemach Tzedek several times.

The Rebbe related:

As was the custom under the leadership of the Tzemach Tzedek, all Pesach guests received Seder provisions from the Rebbe's kitchen a few days before Yom Tov. One Pesach, Reb Chatzkel visited Lubavitch, and upon receiving his package of provisions he promptly ate all of it. When Erev Pesach came, he went to the Rebbe's court and complained that he did not have food

for the Seder. He was told that he was sent a package with everything he needed. He thought for a moment and said "Ah... that? I ate it! That was amazing! It helped me in my *avodah* and in the study of *Chassidus*." The Rebbe invited him to his own Seder.

The Rebbe elaborated on this saying that Reb Chatzkel was no '*metzius*' (entity) for himself, his totality was the service of Hashem. Thus, when he received a package from the Rebbe he understood that this was something to use immediately to serve Hashem.

Once, Reb Yechezkel spent Rosh Hashana with the Tzemach Tzedek. The Rebbe entered the shul for *davening*, was called up for *maftir*, blew the *shofar* with tremendous fervor, and remained in shul for *musaf*. During all this, Reb Yechezkel stood lost in thought. When he awoke, he asked when the Rebbe would be coming in for *tekios*...

A Moment with The Rebbe



LIKE YOUR GRANDPARENTS

At public *farbrengens* and in private conversation, the Rebbe combatted the notion that one must attend college in order get ahead in life. In one letter he wrote, "I was horrified to learn of your plans to attend college. I strongly hope you will discard this plan, and calm me with good news." (*Igros Kodesh* vol. 2, page 434)

An elderly couple once came to the Rebbe, very distraught about their grandson who had enrolled in a *yeshivah*. They were worried for his

future – how he would succeed without a degree.

The Rebbe shifted the conversation to their own grandparents. The woman described her grandmother's generosity and keen intellect, while her husband spoke of his own grandfather. He was a venerable *chossid* in Poland, whom he admired greatly.

"So," asked the Rebbe with a smile, "would it be so bad if your own *einikel* turned out like your grandparents?"

