

The Weekly Farbrengens



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EDITOR - RABBI SHIMON HELLINGER

FAITH IN TZADDIKIM (II)

THE POWER OF FAITH

The great student of the Maggid and mentor of the Alter Rebbe, Reb Mendel Horodoker, had a chossid who repeatedly requested a *bracha* for children, but without success. Finally one time, he pleaded so much that the *tzaddik* told him, "I cannot help you. However, because of your *emunas chachomim*, you fully deserve that *HaShem* should grant your request."

And indeed, that chossid merited having children.

(סה"ש תש"ב ע' 95)

A certain villager fell ill, and begged his wife to ask a *tzaddik* to *daven* for him. She did not believe in the powers of *tzaddikim*, but since her husband desired it, she hired a wagon and set out to see Reb Yisroel of Ruzhin. Passing through the neighboring village, she heard that the local innkeeper was in dire straits as well, having no money with which to pay the rent to his landowner. The innkeeper's wife, who had a strong faith in *tzaddikim*, joined her, and together they traveled to Ruzhin.

As soon as they arrived, they had their requests written down by the *gabbai*, but in their excitement, each one took the other's paper. When their turn came to see the Rebbe, the sick man's wife handed him the note about the lease, and the *tzaddik* gave her a *bracha*. The leaseholder's wife then gave the *tzaddik* the note about the illness, and the *tzaddik* advised the application of hot cupping glasses and leeches...

This woman's *emuna* was so strong that she returned home with the firm belief that *HaShem's* salvation would come through this prescription. When she told her husband what the Rebbe had said, he was quite surprised by this strange *segula*, but the day for payment was fast approaching and he had no other option. What could he lose by trying? He lay down in bed, covered himself with blood-sucking leeches, and dutifully applied the heated cupping glasses to his body. While he was lying there, bloody on all sides, the *poritz's* henchmen came to warn him that if the money was not paid, he would be evicted. They then returned to the *poritz* and reported that the Yid was lying in bed, bleeding profusely. Not quite believing this, the *poritz* ordered that the leaseholder be brought to him.

When the Yid was carried in, the *poritz's* wife saw him, and sympathetically asked him what had caused

his suffering. In desperation, he came up with a tale of how he'd taken a journey to try to collect the money he needed, and after much effort, he'd finally put the sum together. Unfortunately, on his return trip home, a wild gang beat him and robbed him... Deeply moved, the *poritz's* wife promised that they would pay the doctor's fees, and because he was now in great debt, for the coming three years he could operate the inn for free.

When the *tzaddik* of Ruzhin related this story to Reb Aharon of Karlin he added, "Believe me, when that woman stood before me, I knew no way of drawing down help for her. She alone, through the intensity of her faith, drew her salvation down from *Shamayim*."

(סיפורי חסידים זיין תורה ע' 208)

CONSIDER

How could *emunah* bring a person a *bracha* that was beyond the *tzaddik*? Who brought the *bracha*?

If *Chassidus Chabad* demands personal *avoda*, where does *emunas tzaddikim* fit in?

JUST WITH EMUNAH

In the year תשמ"ט (1989), when critical elections were being held in *Eretz Yisroel*, the Rebbe stated that it was important for a certain side to win. Many *chassidim* in *Eretz Yisroel* campaigned that people should vote for that party, and some went so far as to promise *brachos* to those who would.

A certain couple from Meah She'arim did not have children, and would go every night to the Kosel to recite the entire *Tehillim*. One day, the woman was home alone and someone came by and promised all kinds of *brachos* to those who would vote. She was very excited, but her husband would not hear of it. After all, they belonged to a group that did not participate in the elections. At last she persuaded him to go and they made a special effort on election day to sneak out and vote.

When time passed and the couple had not yet been blessed with children, the husband complained that his concession had all been for nothing. The wife suggested that they write to the Rebbe, asking for a *bracha*.

In his response, the Rebbe clarified that he had never promised any *bracha* concerning the elections, yet so great is the power of *emunas chachomim* that they should be helped from Above.

Sure enough, they were soon blessed with children.

(כפ"ח גליין 1128)

In highlighting the power of simple trust in a Rebbe, the Rebbe related this story:

During the *yechidus* of a certain businessman, the Friediker Rebbe asked him to sponsor the printing of the *Tzemach Tzedek's seforim*, naming an enormous sum. The man did not own such a sum, but hearing the Rebbe's request, he immediately obliged.

When he returned to his hometown, someone approached him to buy merchandise which he had despaired of selling, and even offered an excellent price. With this transaction, he made enough money to pay up his pledge and also made an additional profit for himself. Some time later, he met the buyer who commented, "I have no idea why I decided to pay such a large sum for some old goods..." Excited, the donor hurried to tell the Friediker Rebbe, but the Rebbe was not surprised. He was used to *nissim*.

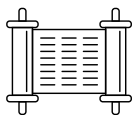
(תר"מ חל"ד ע' 55)

SECURING THE BRACHA

Amongst the students of the Baal Shem Tov and the Maggid, there was a difference of opinion concerning *emuna* in *tzaddikim*. Some held that it was enough for a chossid to have faith in his Rebbe and fulfill Torah and *mitzvos*, but he himself need not study *Chassidus* and ascend its various levels. But others, including the Alter Rebbe, held that every individual must learn *Chassidus* and implement it in his own *avodas HaShem*.

The Rebbe explained that although this path is more difficult, it is more effective in transforming the selfish part of a person to *kedusha*. It is particularly relevant today, as we approach the time of *Moshiach*, when everyone will understand *HaShem*.

(תר"מ חל"ד ע' 270, לקו"ש ח"ב ע' 475)



SHABBOS URNS

May we use an urn for Shabbos with an external water level indicator?

When one releases water from such an urn, some water exits the tube and mixes into the main water chamber which is kept at a higher temperature. The question is whether doing so is considered cooking on Shabbos.

Halacha states that cold liquids—in contrast to dry solids—are subject to the Shabbos prohibition of cooking even after they were already completely cooked (*yesh bishul achar bishul b'lach*). If, however, the liquid was completely cooked and is still appreciably warm (i.e. around 86° F for illustrative purposes), heating it further is not prohibited—according to the Rema and Alter Rebbe—for it is viewed by halacha as “warming” as opposed to “cooking.”¹ While some *poskim* restrict one from bringing it to a boil, the Alter Rebbe implies that this is permissible.² Thus, if a pot of soup is on the blech where it is at least that temperature and all its contents are completely cooked, one may move it closer to the flame where it will begin to boil.³

At what point are liquids considered fully cooked? Some *poskim* hold only once they were boiled; otherwise, even if they are very hot, one may not heat them further.⁴

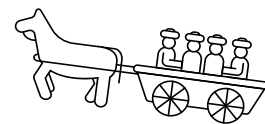
Others hold they are cooked once they have reached the heat of *yad soledes bo* (the upper bracket being 160°-174° F). The Alter Rebbe appears to side like this latter opinion, and so rule many contemporary halachic authorities.⁵

When it comes to the urn, the water in the tube is estimated to be several degrees less than the primary water chamber. Yet, since the water in the tube certainly reached the heat of *yad soledes* when the urn initially boiled, and it is still at least warm, there is no concern when that water heats up more as it mixes with the hot water inside the urn. Moreover, some claim that according to the laws of physics, hot and cold water that are touching will always mix between themselves, causing the heat to be distributed relatively evenly.⁶

A halachic advantage of having this tube is so that one has advance warning before emptying the urn completely, thereby either causing the machine to shut off automatically or to burn out (and perhaps lead someone to add cold water).⁷

1. שו"ע אדה"ז סי' ש"ח ס"ט (ויש שאמרו שזהו חום של 86° F). וזהו דלא כשיטת הב"י שאם אינה יס"ב אסור לחממה להביאה לחום יס"ב (וכן נוהגים אהב"י הספרדים).
2. שו"ע אדה"ז שם.
3. וראה גם אג"מ אור"ח ח"ד סי' ע"ד אות א' ו"ג.
4. ממלכת כהנים שער יצחק פכ"ט ס"ט.
5. ראה שבת כהלכה פ"ד סי' ג' וביאורים שם סק"א. וכך למד הגאון רמ"פ ע"ה בשיטת רבינו לפי דרך א'. וראה הנסמן בפסק"ת סי' ש"ח סל"א.
6. בכ"ז ראה שבת כהלכה פ"ו ביאורים סק"ב.
7. שבת כהלכה פ"ו ס"ד.

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



REB ELYE CHAIM ALTHAUS

Reb Eliyahu Chaim Althaus from Nikolayev was a very close chossid of the Frieddiker Rebbe and stood by his side in all his holy activities, and was given the title "*yedid beis Rebbe*". He was the official *shadchan* of the Rebbe and Rebbetzin. When the Frieddiker Rebbe was exiled to Kastrama in the summer of 5687 (1927), he traveled along. He joined the Frieddiker Rebbe when he moved to Riga, Latvia, where he became active in the Lubavitch community, and was the *gabai* of the Rebbe's *minyán*. He served as one of the three *mashpi'im* of Achos Temimim, the Lubavitch girls group established by the Frieddiker Rebbe in Riga. In Kislev 5742 (1941) he was killed in Riga by the Nazis along with many other Chassidim.

About a month after the Rebbe Rashab passed away, Reb Itche *der masmid*, who had heard rumors of the Rebbe's *histalkus* came to visit Reb Elye Chaim. Reb Elye Chaim came out of his house to greet him,

and Reb Itche who was standing at the bottom of the steps leading up to the house, asked, "Is it true or not?" Reb Elye Chaim did not answer, he just let out a deep sigh. Reb Itche asked again but Reb Elye did not reply. When Reb Itche asked the question a third time Reb Elye Chaim simply fainted, and toppled down the steps.

Reb Yisroel Jacobson related:

One year on Erev Rosh Hashana in Leningrad, I walked into the room that was supposed to be used as the *shul*, and saw that not even one bentch had been set up. I turned to Reb Elye Chaim and said, "It's Erev Rosh Hashana and nothing is set up?!" Reb Elye Chaim responded by repeating the same words back to me, "It's Erev Rosh Hashana and nothing is set up?!"

I got the message Reb Elye Chaim was teaching me: Demand of yourself, not of others.

A Moment with The Rebbe



HUMILITY

Before accepting the *nesius* the Rebbe was reserved and unpretentious. In fact, the public *Shabbos Mevorchim farbrengens* only began due to an explicit directive of the Frieddiker Rebbe.

In 5701 (1941), when the ship carrying the Rebbe arrived at the shores of America, the Frieddiker Rebbe sent a contingent of chassidim to the port as a welcome. The Frieddiker Rebbe told the

group before they left that the Rebbe is proficient in Talmud Bavli, Yerushalmi, the Midrashim, and the list went on.

"But," intoned the Frieddiker Rebbe, as he motioned with his hand on his hat showing a bent-down brim, "*altz ot azoi...*" (everything in this manner) as a reference to the Rebbe's humility.

(As heard from Reb Sholom Feldman A"H)