



FAITH IN TZADDIKIM (1)

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 בשלה פ"ו, לקו"ש ח"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.

(תו"מ הל"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 *neschama* and the *neschama* 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 הזקן ענינים ע' רצט)

The Power of Faith

Not long after their *chassuna*, the wife of Reb Shlomo Bayever of Slutzk 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 Slutzk. 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 Slutzk 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.

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 Slutzk. 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.

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 *bensch*d them with sons and daughters and with long life.

(ספר השיחות תש"ג ע' 158)

Recognizing the Source

A couple once came to the *tzaddik*, 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', ושם ע' 19)

The Mittlerer 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 *neschama* of the *tzaddik*.

(קונ' ההשתחוות ע' יג)

CONSIDER THIS!

- Why is it so important to recognize the *tzaddik* as *HaShem's* messenger?
- Why is necessary to have faith in the power of the messenger at all? Why isn't enough to have faith in the sender alone?

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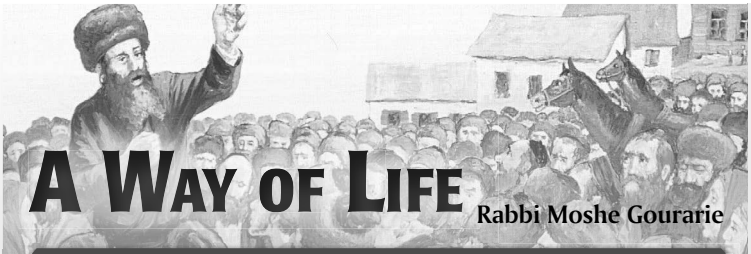
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A WAY OF LIFE

Rabbi Moshe Gourarie

OUR HEROES

Reb Nateh of Malastirzineh



The chossid Reb Nateh was the *Rov* of Malastirzineh. He was one of the great chassidim of the Mittlerer Rebbe and the Tzemach Tzedek. The two Rebbeim would send young men to learn the ways of *Chassidus* from Reb Nateh. He was known to be totally divested from day-to-day 'Olam Hazeh'.

Paying for an Aliya with Ma'aser

May one bid for his *aliya* in *shul* with *ma'aser* money?

- According to the majority of *Poskim*, *ma'aser* money can only be used for things which a person is not obligated to pay. Something which a person is obligated to pay would have to pay up regardless, may not come from *ma'aser*.
- For example¹, a community tax for the sake of a *mitzvah* (for example, to build a *mikva* or a *shul*), may not be paid from *ma'aser* money since the person is anyway obligated to pay it. However, if one chooses to contribute extra money to the tax, so that poorer people should have to pay less, *ma'aser* money may be used to pay the extra amount, since he has no obligation on that². Similarly, *matonos loevyonim* on Purim may not come from *ma'aser* money, since it is already an obligation, however extra money added to the *mitzvah* beyond the obligation, may come from *ma'aser* money³.
- Similarly, once one pledged to money for an *aliya*, although the money goes to *tzedaka*, *ma'aser* money may not be used, since the person has already accepted the obligation of paying. On the other hand, one may pledge money for the *aliya* with the intent of paying with *ma'aser* money since he is donating *ma'aser* money for something in which he is not yet obligated⁴. Similarly, if one donates money during the *mi sheberach* that he was not obligated to pay, if the original intention was to give from *ma'aser* money, *ma'aser* money may be used.
- In the case of an *aliya*, some *Poskim*⁵ require an additional prerequisite: that *tzedaka* actually *gains* from the pledge. This means that if the price paid for the *aliya* would have been bid by others, the money may not come from *ma'aser*, although that was the original intention, since the *shul* would experience no extra gain from his money. However, if he bids higher than anyone else would have bidden, then the *difference* may come from *ma'aser* since this a gain for the *shul*.
- According to the basic requirement of *halacha*, one can rely on the lenient opinion. Nevertheless, it is advisable not to be overly particular with money for *tzedaka*, as the Alter Rebbe writes⁶ that one who is not exact and gives beyond the requirement, *HaShem* will give him more than he deserves.

Please note that the above may not be applicable for your situation. Consult your *Rov* for a final *psak*.

1. ט"ז יו"ד סי' רמט סק"א.
2. ראה שו"ת מנחת יצחק ח"ה סי' לה.
3. מג"א סי' תרצ"ד סק"א.
4. ט"ז שם.
5. של"ה מס' מגילה סוף ענין צדקה ומשפט, הובא בהג' רע"א על הט"ז שם.
6. אגה"ק סי' ז.

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

לזכות אלו הצריכים להתברך בזהו"ק
שיתברכו בשנה זו בדור ישרים יבורך

לזכות הילד שלום דובער שי'
שיגדלוהו הוריו לתורה לחופה ולמע"ט
נדבת ר' מנחם מענדל ורעייתו והי' מושקא שיחיו דרוקמן



Reb Nateh was a very simple and humble person. When he would visit Lubavitch, he presented himself like a commoner. Once, Reb Nateh arrived in Lubavitch during the time of the market. At such times, many thieves roamed the streets looking to take advantage of the trade season. The Tzemach Tzedek had instructed the residents of Lubavitch not to allow any strangers to sleep in the *shul*. Reb Nateh just arrived and was about to lay down to rest in the *shul*. The young men did not recognize him and told him that this was not allowed.

Reb Nateh pleaded with them, trying to convince them that he was not a thief. The young men persisted and started forcefully removing him from the *shul*. Amidst the commotion, the *Maharin*, Reb Yisroel Noach, the son of the Rebbe, entered the room. When he saw the situation, he shouted, "What are you doing?! This is Reb Nateh!"

They boys knew of Reb Nateh and were shocked and ashamed. To their surprise, Reb Nateh turned to the *Maharin* and said, "What do you want from them? This was the instruction from the Rebbe! They were correct! Who am I anyway..."



Reb Nateh lived across the street from his brother-in-law. Once, his wife and her sister were discussing whose husband was more of a *tzaddik*. Reb Nateh's wife said that her husband is so great that he fasts very often. She added, "Today, too, he is fasting. He has not eaten all day." Reb Nateh overheard the conversation. Right away, he took a piece of cake, and very conspicuously ate the cake in front of the window. Reb Nateh's *tziddkus* was only for him and his wife to know about.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

Made Believe



Erev Rosh Hashana, the early 5710's.

It was the first Tishrei that Reb Avrohom a"h Mayor (Drizin) was spending with the Rebbe. He was not yet familiar with the schedule of events. Thus it happened that he missed the *kabbolas pa'nim* – when the Rebbe would receive a *pa'n* from every chossid.

The Rebbe had already packed up the *pa'nim*, and was on his way out to the car to go to the *Ohel*. Reb Leibel Groner informed the Rebbe that Reb Avrohom had just arrived.

The Rebbe went back into his room, placed the pile of *pa'nim* on the table, and stood by the table as if he was still in the process of accepting *pa'nim*.

Reb Avrohom came in and gave his *pa'n*. The Rebbe packed up again, and rushed to the *Ohel*.

The Rebbe's time was precious, but even more precious to him was the feelings of a *Yid*.

לזכות השליח שלום דובער בן לובה