



FAITH IN TZADDIKIM (2)

The Power of Faith

The *tzaddik* 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 the *tzaddik* 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 זין תורה ע' 208)

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 גליון 1128)

During the *yechidus* of a certain businessman,

the Frierdiker 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 request of the Rebbe, he immediately obliged.

When he returned to his hometown, someone wanted to buy merchandise which this businessman had despaired of selling, and also 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 Frierdiker Rebbe, but the Rebbe was not surprised. He was used to *nissim*.

(תו"מ חל"ו ע' 55)

Securing the Bracha

Amongst the *talmidim* 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*.

While 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*.

(תו"מ חכ"ד ע' 270, לקו"ש ח"ב ע' 475)

CONSIDER THIS!

- 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 it?

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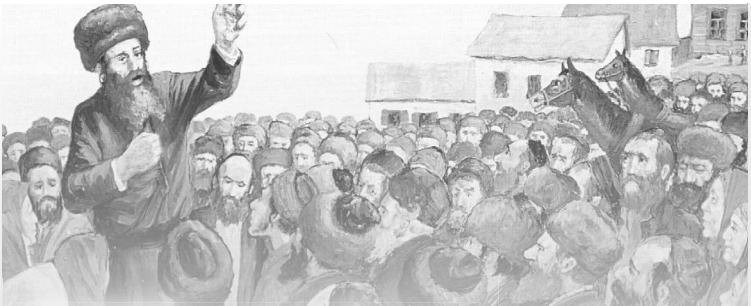
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A WAY OF LIFE

Rabbi Moshe Gourarie

Paying Tuition with Ma'aser

May one pay school tuition for his children with *ma'aser* money?

- *Ma'aser* money may only be used to pay for mitzvos that one is not obligated to do. In determining whether *ma'aser* may be used for tuition, it is necessary to ascertain the basic obligations of a father teaching his son Torah.
- A father is obligated to teach his son the entire Torah. The obligation includes the entire *Torah Shebichsav*, and all *halachos* of Torah with their sources as explained in Gemara (even those that are not applicable today).¹ A father who cannot do so himself must hire a teacher to do so.
- Therefore, one may not use *ma'aser* to pay the tuition cost which pays the salary of teachers.² However, other costs, such as food, lodging, rent, maintenance, etc., which is often a significant part of the tuition, can sometimes be paid with *ma'aser*. This topic will be discussed in a separate issue IY"H.
- Some *Poskim*³ suggest that one may use *ma'aser* money to pay someone to learn extra with his son to advance the son to a higher level in learning, since this is not part of the father's basic obligation.
- *Poskim* discuss paying a daughter's tuition from *ma'aser* money. Some suggest⁴ that since one is not obligated to teach a daughter Torah, one may use *ma'aser* money for a daughter's tuition. *Ma'aser* money can be used since it is a great *mitzva* to send a girl to a *Yiddische* school in order to instill in her *yiras shomayim*.
- Others suggest⁵ that in a country where it is illegal to keep one's children out of school and the law is enforced, it is an **obligation** to send a daughter to a *yiddische* school, to ensure that she is not sent to a *goyishe* school, r"l. Therefore *ma'aser* money cannot be used. It would seem, that even according to these *Poskim*, at an age when a child is not legally required to attend school, one would be able to use *ma'aser* for his daughter's tuition.

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

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 הע' לד.
 4. שו"ת בית אבי ח"א סי' צ"ט. ועוד.
 5. שו"ת אגרות משה יו"ד ח"ב סי' קיג.

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OUR HEROES

Reb Mordechai Yoel Duchman



Reb Mordechai Yoel Duchman was a great chossid and *mashpia*. He merited seeing five Rebbeim. In his youth he saw the Alter Rebbe, and in his old age, the Rebbe Rashab. He was a devoted *talmid* of Reb Aizik Homeler and Reb Hillel Paritcher. He lived to be over one hundred years old and passed away on the 5th of Cheshvan, תרע"ט (1919).



Reb Mordechai Yoel lived most of his life with the Tzemach Tzedek as his Rebbe, and was his devout chossid. Even fifty years after the *histalkus* of the Tzemach Tzedek, when Reb Mordechai Yoel would refer to the Tzemach Tzedek, he would still say "*the Rebbe Zhol Gezunt Zein*" (The Rebbe - may he be well). It usually took him a second before realizing and correcting himself by adding, "(Zhol Gezunt Zein) in Gan Eden..."



In his hometown, many chassidim *davened ba'arichus* on Shabbos. Sometimes, the *davening* would finish earlier than usual. Reb Mordechai Yoel would ask, "Why did you not *daven ba'arichus*?" Many times the chassidim would answer that during the week they were very preoccupied and did not learn *Chassidus* properly. As such, they were not in the frame of mind to *daven ba'arichus*. Reb Mordechai Yoel would answer, "The opposite is true! Specifically at such a time must one *daven ba'arichus*!"



The father-in-law of Reb Mordechai Yoel was called Reb Yitzchak Aizik Kohenman. He once came to Homil on his way back from business on Erev Yom Kippur. His son-in-law, Reb Mordechai Yoel did not have that much time as it is on Erev Yom Kippur by all Yiden. Kol Nidrei came and Reb Mordechai Yoel stood by a wall and started to Daven. After Kol Nidrei, Reb Yitzchak recited the entire Tehilim with a Minyan as the custom is. He then saw that his son-in-law is still standing by the wall. He went to lay down for a few hours and came back, only to find Reb Mordechai Yoel in the same position... in short, Reb Mordechai Yoel stood this way for the entire Yom Kippur.

After the fast, Reb Mordechai Yoel turned to his father-in-law and said: Shver, do not be upset, but I did hear from Reb Aizik Homeler that after an entire day of not learning (Yom Kippur) it is proper to sit and learn. And he went away to learn.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

The Way of Avodah



Reb Chaim Sholom Deitsch relates:

"There was a very serious *bochur* with whom I was in close contact. He would *daven be'arichus*, learn diligently, and make a regular *cheshbon hanefesh*.

"This *bochur* was a very deep thinker and was also very self-aware. Being very honest and naturally critical on himself, he was always working on different parts of his character which he believed needed improvement.

"Before he went in to *yechidus*, he prepared many pages of self evaluation, of his past and his present, providing detailed descriptions. It was a masterpiece of a *cheshbon hanefesh*.

"When he went in to the Rebbe's room, the Rebbe lifted the stack of papers and said, '*A shod! In der tzait volstu gikent shraiben a chibbur in Torah...*' (What a shame! In the time [you spent on the *cheshbon hanefesh*] you could have written on Torah matters...)

"The *bochur* was shocked. It took him time to realize that he had been overly engrossed in himself to the point of obsession. In one minute, the Rebbe pulled him out of self-absorption, and saved him from himself. Indeed, today he devotes his time to studying Torah rather than studying himself."

לזכות השליח שלום דובער בן לובה

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