

DYNAMIC DEVOTION (II)

The Power of Emotion

Every year on Simchas Torah, the Rebbe Rashab and his brother the Raza would visit the home of Reb Shilem Reich, son-in-law of Reb Boruch Sholom, the eldest son of the *Tzemach Tzedek*. Many chassidim would join them, singing and dancing joyously all the way through the muddy roads of Lubavitch.

Among the guests who arrived in Lubavitch for Simchas Torah 5652 (1891) was Reb Shlomo *der geler*, a *melamed* in the town of Nevel. Dancing vigorously on his way to the home of Reb Shilem, Reb Shlomo grabbed Reb Chaikel Pliser and challenged him: "Chaikel! Show us what you can do!" Reb Chaikel jumped up onto Reb Shlomo's shoulders and danced as if he was on the floor, while the crowd rejoiced watching the lively scene.

Once the crowd was already seated at Reb Shilem's home, Reb Shlomo pushed his way through the crowd along with Reb Chaikel to the Rebbe Rashab and said "Chaikel is a simple man and is no great scholar, but when he *davens* it is more *geshmak* than the *davening* of the great *chassidim* who adorn the *mizrach vant*. He is full of emotion. He cries when it's time to cry, and he's happy when it's time to rejoice."

The Rebbe Rashab responded, "It is written that 'what intellect can't accomplish, time will accomplish.' A person who toils in *Chassidus* says instead, 'what intellect can't accomplish, emotion will accomplish.'" He then turned to Reb Shlomo and said, "Yes Shlomo, *hergesh* makes one cry when one is supposed to cry, and happy when one is supposed to be happy."

(אג"ק אדרהיי"צ ח"ו ע' רסט)

Reb Yisroel Noach of Niezhin would cry a lot, especially during *davening*. Not even knowing why, those *davening* along with him would also cry uncontrollably.

One day, when Reb Yisroel Noach was standing and waiting before going into *yechidus* with his father, the *Tzemach Tzedek*, he noticed a copy of *Chovas HaLevavos* on the table. He opened

it at random, and it opened to The Gate of Submission. As he read it, tears flowed from his eyes, and by the time he went into *yechidus*, the pages were soaked.

(רשימו"ד חדש ע' 941, לשמעו אין ע' 26)

Who Doesn't Cry?

Reb Sholom Reb Hillel's, so called because he was the dedicated *talmid* of the eminent *chossid* Reb Hillel Paritcher, once related the following to Reb Groinem, the *maschia* in Lubavitch:

Reb Hillel once said that he did not understand what *Chazal* meant when they said that *Moshiach* ben Yosef would be killed in a war. Perhaps, Reb Hillel said, they were telling us that the light of *Chassidus* will not shine so strongly in the days before *Moshiach*. And while saying this, Reb Hillel broke into tears. When Reb Sholom told this story, he too cried.

When Reb Groinem would repeat the story he would conclude, "But we don't cry..."

(הלקה והלבוש ח"ה ע' רה)

Reb Mendel Futterfas related:

Reb Itche *der masmid* would daven with much fervor. When I first saw him *davening*, I had the *chutzpa* to criticize him among my friends. I was disappointed that a Chabad *chossid*, who was surely expected to shy away from *chitzoniyyus*, was pacing back and forth, clapping his hands, and crying out with emotion. From a venerable Chabad *chossid* I expected more *moichin*, more intellectual restraint.

When my *maschia* overheard me talking, he called me over and reprimanded me. He said, "Reb Itche has more self-control than any of us. It's just that the emotions he is experiencing are far more intense. If *you* experienced such inspiration, you would be dancing on the roof!" And he shared with me the following story:

When the Rebbe Maharash would visit the *ohel* of his father, the *Tzemach Tzedek*, the only one there was the *goyishe* wagon driver who was sworn to secrecy. Curious about the Rebbe's

conduct, the chassidim bribed him with a bottle of vodka, which got him to share the following:

"Your Rebbe is so fearful. When we drive up the road leading to the cemetery he becomes nervous, as he descends from the wagon the fear is clearly visible, and when he approaches the gravesite he actually trembles with fear. I, on the other hand, am not afraid at all!"...

(טללי תשובה ע' 590, כפר חב"ד גליון 648)

To Really Care

In Poland a decree was once issued against *shechita*. A delegation of respected Yidden went to beg one of the ministers to annul the decree, but they were unsuccessful. When they returned, they met with the Chofetz Chaim and updated him.

Upon hearing their report the Chofetz Chaim said to them: "Did any of you faint at the meeting? If it truly mattered, you would have fainted! And then the minister would have seen that the matter was of great importance to you."

(ת"ו"מ תשמ"ב ח"ב ע' 107, שיח"ק תשל"ו ח"א ע' 295)

Often the Rebbe would speak out publicly about painful topics which could not be corrected by any of those present. When some people questioned the benefit of such talk, the Rebbe replied, "People say that *Az es tut vei, shreit men*" – when one is in pain he cries out without considering what he will accomplish thereby. If the issue truly bothered the questioner he wouldn't have thought of such a question.

(שיח"ק תשל"א ח"ב ע' 411, לקו"ש ח"כ ע' 612)

CONSIDER THIS!

- How can emotion accomplish what intellect cannot? What is the basis of that emotion if not the intellect?
- How can one tell if the absence of emotion come from intellectual restraint or from apathy?

Wish you could be reading this at your Shabbos table?

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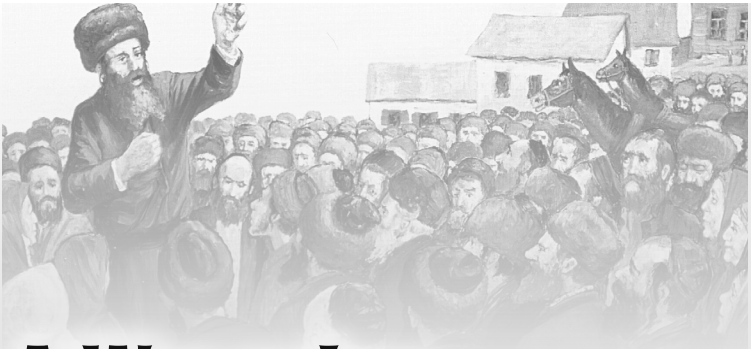
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A WAY OF LIFE Rabbi Chaim Hillel Raskin Moreh Hora'ah - Beis Hora' Rechovot

Bandage on the Hand

Does a bandage on my hand pose a problem when washing for bread?

- *Netilas Yadayim* requires the entire hand to come in contact with the water, similar to *tevilah* in a *mikva*.¹ If a person has an obstruction which won't be kept there permanently (e.g. a ring removed when preparing certain foods) it is a *chatzitza* and disqualifies the washing.²
- Some³ learn that if the bandage remains for over seven days (e.g. a splint)⁴ it is deemed insignificant (*batel*) and is not a *chatzitza*. However, the Alter Rebbe writes that since a person would rather not have the bandage on his hand, it does not become *batel* and is a *chatzitza*.⁵ If one cannot remove the bandage (i.e. it is very painful or it may become infected) the covered part of the hand is considered non-existent and one can suffice with washing the rest of the hand.⁶
- When water is poured upon a *tamei* hand it becomes *tamei*, and touching it makes one's pure hands impure. This is why we pour a second and third time on the hands to purify the first waters. However, this only works for the water on the hand and not the water on the bandage.⁷ Thus, if the water on the bandage touches the hand it will become impure.
- There are several possible options: (1) To wash the hand only until the bandage⁸ though this can be tricky. (2) While some say that a complete *revi'is* (2.9 oz) poured over the hands does not become *tamei* at all (and this is also the position of the Alter Rebbe in the Shulchan Aruch⁹), the Alter Rebbe writes in the *Siddur* that one should be *machmir* that a *revi'is* also becomes *tamei*.¹⁰ (3) To cover that hand with a glove, though the Alter Rebbe writes one should not rely on this unless one does not have water at all.¹¹
- In practice, *rabbonim* advise eating with a glove since practically he does not have access to water,¹² while others add that he should wash with a full *revi'is* and then eat with a glove.¹³

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| 1. שוע"ר או"ח סי' קס"א ס"א. | 7. שוע"ר סי' קס"ב ס"ד. |
| 2. טוש"ע יו"ד ריש סימן קצ"ח. | 8. שוע"ר סי' קס"ב סט"ו. |
| 3. ראה פסק"ת או"ח סימן קס"ב סקט"ז אות ג'. וראה שו"ת חלקת יואב סי' ל. | 9. שוע"ר שם. |
| 4. ע"פ שו"ע או"ח סי' ש"ז ס"א. | 10. סדר נט"י לסעודה ס"ב. |
| 5. שוע"ר או"ח קס"ב סט"ו צ"צ סי' קנ"ח סק"ה וראה טהרה כהלכה פ"כ ביאורים אג"ת שהאר"ן בזה. | 11. סדר נט"י לסעודה סכ"ב. |
| 6. שוע"ר או"ח קס"ב סט"ו. | 12. שמעתי ממורי הוראה. |
| | 13. שיעורי הלכה למעשה להרשב"ב ש"י לוי"ן ע"ג. |

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

OUR HEROES

Reb Mendel Chein

Reb Mendel Chein was born in Tchernigov in the year 5640 (1879). He studied under his father the Radatz, who served as *rov* of the city and was a great *gaon*. He traveled many times to the Rebbe Rashab in Lubavitch who was very much *mekarev* him. He had a phenomenal memory; at age six he knew the whole Tanach by heart and at eighteen, the whole *Shas* and Rambam word for word, and many other *seforim* as well. He married the daughter of Reb Shabsi Berman, a Chabad chossid from Lithuania, and shortly after assumed the position of *rov* in the city of Niezhin at the young age of 26. His brilliance soon became known and *rabbonim* from far and wide would come seeking his opinion. He was killed *al kidush Hashem* on 4 Elul 5679 (1919).



In the year 5670 (1910), Reb Mendel attended a conference of *rabbonim* in Russia, assisting the Rebbe Rashab. There he became very friendly with Reb Chaim Brisker (who was much older than him), and their friendship continued afterwards. When Reb Chaim became sick, Reb Mendel called upon the rich people of Niezhin to bring a specialist from abroad to treat Reb Chaim. The wealthy men kept quiet until one man piped up and said, "You realize that Reb Chaim is not a young man anymore..." Reb Mendel became angry and said, "Do you know what it means that Reb Chaim should live one more day? That he should put on *tefillin* one more time?"



Due to the different armies fighting over the city of Niezhin during World War I, chaos reigned and there was not much control and protection for the civilians. Reb Mendel went together with a priest to meet with the city officials to try to calm the situation. On their way back, they saw a group of gangsters coming towards them. The priest suggested that they should take shelter in a nearby church. Some *Yidden* went along, but Reb Mendel refused and instead risked his life and went into a Jewish hotel across the street. After a few moments the gangsters entered the hotel. Reb Mendel saw the end was near and he inspired all the *Yidden* present to do *teshuvah* and to make a resolution that if they will be saved they will strengthen their *Yiddishkeit*, especially keeping Shabbos. After reciting *vidui* with everyone, the gangsters entered and murdered him.

(בטאון חב"ד חוברת כ"ו)

לזכות הילד אריה ליב שי' דריזין שיגדלוהו לתורה, לחופה ולמעש"ט

A MOMENT WITH THE REBBE

The Challenges Grow with Time

The unforgettable *mechanech* Reb Amos Karniel a"h related:



We lived in the religious-Zionist village of Kfar Mimon, where we were very happy. Although the *frumkeit* standards of the place were not the same as ours, we managed well. For example, our children could not join the mixed swimming on Fridays or the other mixed events. Yet, since they were very proud of their Lubavitch identity, they stood up to the challenge well.

When I was in *yechidus* in 5733 (1973), I reported this to the Rebbe, wishing to give him *nachas* from our children. However, the Rebbe saw things differently. "As children grow older," he explained to me, "so do their *yeitzer haras*. The fact that they were strong until now, doesn't guarantee anything for their future."

When I asked whether I should move to Kfar Chabad, the Rebbe agreed on the condition that my wife gives her consent.

(Tshurah MM Gelis, 7 Sivan 5771 pg. 41)

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