

BEING CONNECTED (I)

Direct Line

The Torah repeatedly commands us to connect ourselves to *HaShem*.

Chazal ask: How is this possible? How can a mortal attach himself to *HaShem*?

They answer that this can be accomplished – by connecting such *talmidei chachomim* who are constantly attached to the *Shechina*. When we bond with them, we are thereby connected to *HaShem*.

(כתובות קי"א ע"ב, ס' המצוות להרמב"ם מ"ע ו')

The *Midrash* says that when a person is connected to a *tzaddik*, he is helped and saved in the *zechus* of that *tzaddik*, just as Lot was saved in the merit of Avrohom Avinu.

(מדרש תנחומא וירא פ"ט)

The Rebbe once explained that we connect to a Rebbe only because of his direct connection to *HaShem*, and not because of his qualities. In this context the Rebbe related:

Someone once asked the venerable chossid, the Rashbatz, whether the Rebbe Rashab had *ruach hakodesh*. The Rashbatz replied, "To me it makes no difference! I know that he is a Rebbe. If a Rebbe needs *ruach hakodesh*, then he surely has it, and if not, then what is there to be excited about...?"

To this the Rebbe added: "Someone once came and told me that the Friediker Rebbe had told him, 'Connect to me, and you will be connected to whom I am connected to.' This person was very excited, thinking that the Rebbe had meant his father, the Rebbe Rashab. I did not want to disappoint him, but in truth, the Rebbe had meant that he would be connected to *HaShem*. In truth, that is what matters to us."

(תו"מ ח"א ע' 94)

How to Connect

When asked, "How can I connect to the Rebbe if I never met him personally?" the Friediker Rebbe replied:

"True *hiskashrus* is achieved by studying Torah. Studying my *Chassidus*, reading my *sichos*, joining *Anash* and the *temimim* in study and *farbrengen*, fulfilling my request of reciting *Tehillim* and keeping set times for Torah study – this is *hiskashrus*."

(היום יום כ"ד סיון)

In a letter to some young students the Friediker Rebbe wrote:

"I was pleased to hear you thanking *HaShem* for your connection with me. However, you must consider whether you are truly connected with me, or whether it is all imaginary, or perhaps it is just an empty slogan. True *hiskashrus* must bring one to action. You know that I demand from all *talmidim*, especially those connected with me, to bring the light of Torah and *mitzvos* into Yiddishe homes and to create there an atmosphere of Torah and *yiras Shamayim*. Have you fulfilled this? With what are you connected to me? Until you take part in one of those activities, your words about *hiskashrus* are empty slogans."

(אגרות קודש מוהרי"צ ח"ח ע' רכ"ב)

Fertile Field

The Friediker Rebbe once compared a *bracha* from a Rebbe to rain falling on a field. If the field is plowed and planted, the rain will promote growth, but not if the field lies fallow. Similarly, for the Rebbe's *brachos* to be fully effective, one must make due preparations – by connecting with the Rebbe through studying *Chassidus* and observing its customs.

(אג"ק רי"צ ח"ד ע' רע"ט)

Reb Yankel Landau related:

At the *farbrengen* of *Yud-Tes Kislev* תרע"ט (1918), the Rebbe Rashab said that in the World to Come, too, one should ask to be with the Rebbe.

Fired with emotion, Reb Zalman Havlin jumped to his feet and said, "Who knows if we will be able to find the Rebbe's door?"

The Rebbe assured him, "Don't worry, you will find the door..."

At this point, I asked the Rebbe what will be when they ask me, "What connection do you have with the Rebbe? Did you do what the Rebbe told you?" And the Rebbe replied, "Indeed! One must heed the directives," but immediately added, "Yet, we have a Rebbe. [One can say:] I was together with him; I heard Torah from him, and I learned his *Chassidus*."

Reb Yankel Landau later added:

It seems to me that 'I heard Torah from him' refers to the teachings we heard from the Rebbe during his lifetime in This World, and 'I learned his *Chassidus*' refers to our ongoing study of his teachings after his *histalkus*.

(שמועות וסיפורים ח"א ע' 184)

CONSIDER THIS!

- What does it mean to connect to the *Shechina* through the *tzaddik*? How does this show in the chossid?
- Why must *hiskashrus* comprise of Torah and *avoda*? What does it mean to be "*mekushar*"?

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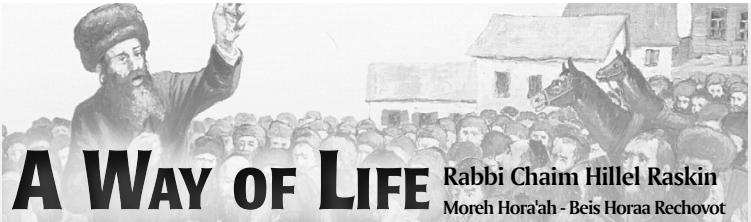


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A WAY OF LIFE Rabbi Chaim Hillel Raskin Moreh Hora'ah - Beis Horaa Rechovot

Cutting Paper Towel

I am in shul on Shabbos and the only means to dry my hands is a long roll of paper towel. Can I tear it and dry my hands?

- There are several challenges which present themselves when tearing: (1) *Koreia* – tearing. (2) *Mechatech* – cutting to size. (3) *Makeh b'patish* – completing a vessel.
- (1) *Koreia*: Tearing on Shabbos for a constructive purpose is a *melacha*. Therefore some *poskim* prohibit tearing the paper towel for use.¹ However, the Alter Rebbe² is of the opinion that the *koreia* is only relevant when one separates multiple entities which are connected, like threads of a garment or glued papers. However, tearing a single piece of paper (or leather) does not constitute *koreia*.³
- (2) *Mechatech*: Cutting an inedible⁴ object to a predetermined size constitutes *mechatech*,⁵ but cutting carelessly is not prohibited. Therefore, if when tearing paper-towel one does not care about the exact size, there is no prohibition.
- Contemporary *poskim* discuss whether one may cut along the perforation. While some consider it a predetermined size to help tear the right amount, others contend that the consumer doesn't really care for the exact size and he simply tears it there because it tears more easily.⁶
- (3) *Makeh B'patish*: Perfecting an item, making it fit for use, constitutes *makeh b'patish*. Tearing paper towel (on the perforation or not) forms a nice sized piece which is convenient for drying hands.⁷
- In practice: Ideally, one should use pre-cut paper towel to dry his hands. If one doesn't have any, he may dry his hands on the paper towel while it is attached to the roll. After using it, he may haphazardly tear off the used part and throw it in the garbage, since in this case there is no creation of a vessel since the torn section is being thrown away and not being used.

1. ראה משנ"ב ס"י ש"מ סקמ"א ובבה"ל שם
ד"ה אין שוברין.
2. או"ח ס"י ש"מ ס"ז. וראה קצוה"ש ס"י
קמ"ה סק"ד בתירוץ שאלות המשנ"ב ובביאור
מקור רבינו.
3. להעיר מפסק"ת ס"י ש"מ הע' 49, אבל דבריו
צ"ע"ג שהרי ה"ה כל נייר. וראה פת"ש אהע"ז
4. ראה שבת כהלכה ח"ג פ"כ הע' קע"ז.
5. שוע"ר שם, ס"י ש"ד סט"ז.
6. ש"כ פכ"ג ס"ט והע' ס"ב.
7. שוע"ר או"ח ס"י ש"מ ס"ז וכן סימן תק"ח
ס"ב. וראה קובץ תלפיות גליון ס"ז עמ' ע'.

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

לעילוי נשמת

הרה"ת בנימין זאב ע"ה בן יבלחט"א הרה"ת אברהם יוסף שי'
נלב"ע כ"ב סיון תשע"ג

לעילוי נשמת

הרה"ת צבי הירש בן הרה"ת שניאור זלמן ע"ה בראנשטיין
נלב"ע כ"ג סיון תשס"ג
נדבת משפחתו שיחיו

OUR HEROES

Reb Mordechai Dubin

Reb Mordechai (Mottel) Dubin grew up and lived in Riga, Latvia. His father Reb Zalmen Ber was a Lubavitcher chossid, and as a young boy Mordechai was brought to *yechidus* with the Rebbe Rashab. Already as a young man he was involved with helping others in an extraordinary manner, and eventually assumed the position of Rosh HaKohol of the Jewish community in Riga. His home and office were always filled with throngs of people who would seek his help, and together with a team of secretaries, he would tend to each one's needs. Reb Mordechai also served as a member of the Latvian parliament, a position he used to put pressure on the Russian government to free the Frierdiker Rebbe from Prison, and to leave Russia with his family and library. The Frierdiker Rebbe referred to him as the "Sar Hachessed" (Minister of Kindness) for his constant acts of kindness to others.



Once when Reb Mordechai was in shul he realized that someone had walked off with his coat. His immediate reaction was that the man that took it must have been very cold, and did not have the means to purchase himself a coat. "Let him wear it in good health. I can buy another one".

The broad smile on his face testified that the stolen coat did not matter to him, and he was happy someone would be warm from now on.



During World War II, the Russians conquered Riga and they arrested Reb Mordechai. For a while he was held in jail in Saratov, until one evening he was suddenly released. Not having where to go, he decided to walk to the nearby city of Kobishov hoping to find a home with a *mezuzah* that would take him in.

After many hours a tired, hungry and sick Reb Mordechai finally arrived in Kobishov and found a house with a *mezuzah*. After knocking on the door for a while, the door opened a crack but was immediately shut closed. Reb Mordechai, still wearing his prisoner uniform judged him favorably: who would risk taking in such a person?

Having no energy left, he decided to lay down right there, and what will be, will be. He soon felt his end was near and starting saying *vidui*. Suddenly a thought entered his mind, "What will be tomorrow when the *gid* will find me dead on his doorstep? He will feel terribly guilty for the rest of his life!" This thought gave him the strength to knock again and this time he managed to convince the *gid* to take him in. Reb Mordechai would say, "because of my ahavas yisroel my life was saved."

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

A MOMENT WITH THE REBBE

It Could Support a Class For Six Months

During the early 5720's (1960's), the Rebbe wrote a note to someone, bemoaning the costly *chassunos*:

"You are correct in opposing the new *chassuna* 'minhogim' that our fathers did not imagine. The cost is a waste of *Yiddishe* money.

"Moreover, even if it would be free of charge, many accepted practices are inappropriate. The trend has become to make the central aspects into minor features, and the undesirable has become the focal point...

"Do I have to partake in these ceremonies? And so it will be documented in an album, for the gossipers to discuss the *chassuna's* cost? The expenses of one *chassuna* could cover the cost of a large class in a *yeshivah* in Morocco for more than six months..."

This note quickly made waves amongst *Anash*. One *bochur* was prepared to make his *chassuna* in a *shul*, with bread and herring, relinquishing the hot meal.

In a letter dated 20 Teves 5721 (1961), Reb Berel Baumgarten asked on this *bochur's* behalf whether this was what the Rebbe wanted. The Rebbe answered that he obviously does not oppose a hot meal...

(Tadfis Mitoch Sefer Hatoldos Reb Berel Baumgarten, Iyar 5766, page 34)