

BEING CONNECTED (II)

Seeking Guidance

A chossid once traveled to see his Rebbe and was admitted to *yechidus*. He told the Rebbe of his spiritual challenges, and also mentioned his business troubles. The Rebbe gave him advice and gave him a *bracha*, and shortly after, the chossid's business greatly improved. One of his neighbors noticed his sudden success, and she nagged her husband, who was not a chossid, to visit the Rebbe. The husband eventually gave in to her prolonged pressure, and took to the road. However, when he finally asked for advice and for a *brocha* for success in *parnasa*, he was told, "I have no advice for you."

"But you had for my neighbor," complained the simple fellow. As an explanation, the Rebbe told him a parable:

A merchant traveled to Leipzig to buy and sell his merchandise. When it was time to return home, he noticed that the wheels of his carriage needed to be oiled, but all the shops were closed. Walking around in an anxious search, he finally met a fellow businessman who offered to sell him some of his oil. Seeing this, another wagon driver, asked to buy oil as well. "I don't sell oil; I deal with precious stones and diamonds," the businessman replied. "But you gave the other man," the driver protested. The businessman said, "How can you compare? We do business together, and I am always ready to do him an extra favor, but in general, I don't sell oil."

Explaining the *meshal*, the Rebbe continued, "Your neighbor, the chossid, has always come to me for guidance in his *avodas HaShem*. His *gashmiyusdike* needs only come up while we discuss his *ruchniyusdike* needs so, sensing his difficulties, I try to help him. However, you have approached me only for your *gashmiyusdike* needs. That's not my line of business..."

(רשימות דברים לר"י חסידים)

The Alter Rebbe likens our connection with *tzaddikim* to our relationship with *HaShem*.

The connection of *Yidden* to *HaShem* is to his inner Will, which is expressed in Torah and *mitzvos*; other nations connect only to the external energy

of *HaShem*, by receiving physical bounty. Likewise, which *neshamos do tzaddikim* enliven with the ray of the *Shechina*? – Those *neshamos* that connect to them through Torah and *tefila*. Those who do not bond to them in this manner, and especially those who rebel against them, receive their material sustenance from the external aspect of the *tzaddikim*.

(מאמרי אדה"ז תורה ע' תתלא)

Why Are We Going?

Once, at the end of the week, Reb Hillel Paritcher was suddenly inspired to spend *Shabbos* with the *Tzemach Tzedek*. It didn't seem feasible to travel from his hometown of Babroisk to Lubavitch in such a short time, until a man offered his team of stallions for the trip. However, he stipulated two conditions: that they travel on the main highway built by the wicked Czar Nicholas, which Reb Hillel normally avoided, and that Reb Hillel not delay the trip by *davening* at length on the way. Left without a choice, Reb Hillel agreed.

On the first night of their trip they stayed overnight at an inn. In the morning, the young man had already *davened* and eaten, but Reb Hillel was still *davening*. Hours later, when Reb Hillel finally finished *davening*, the man came to him in complaint: "Didn't you promise that you would *daven* at a regular pace? Now we won't be able to arrive in Lubavitch in time for *Shabbos*!"

Reb Hillel answered him with a *meshal*: "Say a person traveled to great fair in Leipzig to purchase some materials which were available only there, and on the way he happened to meet someone who was selling that very material at a reasonable price. Should he refuse to buy it and insist on buying it exclusively in Leipzig?! That would be a foolish thing to do, for what difference does it make if he buys it here, there or in Leipzig? After all, this is the material that he needs!"

Now Reb Hillel arrived at his point: "Why do we travel to Lubavitch? We go to the Rebbe for advice and assistance so that our *davening* should spring forth spontaneously (*es zol zich davenen*). Now, if along the way we somehow succeed in *davening*, one has to be a fool to forgo the opportunity and

rush off to the fair..."

As things turned out, they actually did arrive in Lubavitch before *Shabbos*.

(שמו"ס ח"ב ע' 56)

Worthy of Blessing

When HaRav Shmuel Vozner a"h was a young student in the Pressburg *yeshiva* in the year תרצ"ח (1938), he already had a connection with the Frierdiker Rebbe. After some of his friends visited the Frierdiker Rebbe, HaRav Vozner received a letter from him on how to guide them in the basics of *Chassidus* and *hiskashrus*.

In that letter the Frierdiker Rebbe wrote:

"A chossid according to *Chabad Chassidus* is a person who is aware of his standing in the knowledge and study of Torah, and in the observance of *mitzvos*. He knows what he is lacking, makes a point of correcting it, and excels in obedience and *kabbolas ol*.

"A *mekushar* according to *Chabad Chassidus* is a person who studies *Chassidus* at a set time every day and especially on *Shabbos*, observes the instruction to recite *Tehillim* every day after *davening* as well as on *Shabbos Mevarchim*, and from time to time corresponds [with the Rebbe] to report on his progress in Torah study and in *avoda*."

The Frierdiker Rebbe then asks HaRav Vozner to direct his friends in their study of *Chassidus* and *sichos*, and thereby to allow them to become *mekusharim*.

(אג"ק ריי"צ ח"ד ע' ע"ה)

CONSIDER THIS!

- What is the purpose of our connection to the Rebbe?
- What's the difference between the **physical brachos** of the Rebbe to one who has a *ruchniyus'dike hiskashrus* and one who doesn't?

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OUR HEROES

Rebbetzin Rivkah – Mother of the Alter Rebbe

Rebbetzin Rivkah was born in Vitebsk to her father Reb Avrohom "Der Gertner" (the gardener), a great *tzadik* and *gaon* who was a descendant of Reb Avrohom Chaim, author of *Tzon Kodoshim* and *Toras Chaim* on *Gemara*. On 17 Elul 5503 (1743), she married Reb Boruch who was the sixth generation from the Maharal of Prague. She was very learned, and was fluent in *Tanach* and *Midrash*. She also learned *musar seforim* and some *Mishna* and *Gemara*. The Alter Rebbe instructed his grandson the Tzemach Tzedek to hear stories from his mother Rebbetzin Rivkah.



The Alter Rebbe's arrest in 5559 (1798) negatively impacted the health of his family. Despite this, his wife Rebbetzin Sterna, his children, as well as his grandson the Tzemach Tzedek (who was nine-years-old at the time) would fast every day, recite Tehillim with a *minyana* and visit the grave of the Alter Rebbe's daughter, Rebbetzin Devorah Leah. Despite being weak and sick, the Alter Rebbe's mother, Rebbetzin Rivkah, strengthened everyone's spirit with her strong mind, calm spirit and clear intellect.

On Shabbos Parshas Vayishlach, the Mittlerer Rebbe fainted twice from excessive weakness and pain. Rebbetzin Rivkah told him, "I swear with my life, that it will be as my father prophesied to me that this week your father will be released from his imprisonment."

(ספר התולדות אדה"ח"ג ע' 701)

Chassidim once asked Maharil, the Alter Rebbe's brother: What was the *zechus* by virtue of which his parents were blessed with four sons who were Torah giants?

Maharil told them that it was probably due to the *yiras Shamayim* and the passionate love of Torah of his mother, *Rebbetzin Rivka*. He illustrated this with the following story:

My father, Reb Baruch, once traveled on a business trip and brought back an expensive coat as a gift for my mother. Our *melamed's* wife became so envious that she began nagging him to give her gifts as well. This distressed him, and his usual enthusiasm faded. Noticing this, my mother questioned him and he told her of his troubles. Without hesitation, she took out her coat and gave it to the *melamed*, saying, "Give this to your wife, and continue to teach my sons with enthusiasm."

(רשימו"ד חדש ע' 198)

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

Tzitzis on Blankets

Does my woolen blanket require *tzitzis*?

- From the posuk "ur'isem oso," lit - and you should see them, Chazal learn that one is not obligated to wear *tzitzis* at night.
- The exact implication of the statement of Chazal is a dispute of *rishonim*: Some say that at nighttime one may wear any four cornered garment without *tzitzis* while during the day every four cornered garment is obligated in *tzitzis* in order to wear it.¹ Others say that a night garment is exempt from *tzitzis* whenever it is worn (even during daytime), but a day garment worn at night does need *tzitzis*.² Halacha is concerned for both opinions and the only exemption is a night garment when worn at night (yet a *bracha* is only recited over a day garment worn during the day).³
- *Rishonim* discuss whether the obligation of *tzitzis* applies only to garments, or also to sheets and blankets. Some suggest that the added words in the *possuk* "which you wear" imply that only garments that are worn require *tzitzis*.⁴ However, others argue that covering is enough to be obligated.⁵
- Based on the *Gemara*,⁶ some *rishonim* claim that the term "garment" in the Torah is reserved for wool and linen, and other materials are only obligated *midrabanan*, while others argue.⁷
- Tradition is not to place *tzitzis* on blankets due to a combination of two exemptions: it is primarily for night use, and it is not worn. Nonetheless the Alter Rebbe rules one should round a corner of a woolen blanket.⁸ Since for a garment to be obligated in *tzitzis* it must have four square corners, if one corner is noticeably rounded the garment is exempt.⁹
- Some *poskim* hold that a quilted blanket which is puffed up is considered to have rounded corners.¹⁰

7. רמב"ם הל' ציצית פ"ג ה"ב, וראה השגות הראב"ד וכו"מ שם.

1. רמב"ם הל' ציצית פ"ג ה"ז-ז'.

2. רא"ש (מנחות) הלכות ציצית סי' א'.

8. שוע"ר סימן י"ח ס"ה וראה מג"ס ס"ח סק"ג. בסידור לא הזכיר צמר, אלא שאין הכרח

3. שוע"ר או"ח ס"ח ס"ב.

לדייק בזה ד"ל שסמך על השו"ע, ובפרט שמיומתינו לא ראינו מקפידים בזה. ויל"ע.

4. ראה מורדכי ה"ק רמז תתקמא. ובספרי דברים פיסקא רל"ד: כסותך, פרט לכו, כסותך פרט לסדין.

9. ראה שוע"ר שם סימן י' ס"ט וכו"ב.

5. תוס' מנחות מ"א ע"א ד"ה תכלת

10. אשל אברהם סימן י"ח ס"ב.

6. מנחות ל"ט ע"ב

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

לזכות הרה"ת אליעזר וזוגתו מושקא שיחיו גורארי

לרגל נישואיהם בשעטומ"צ - כ"ט סיון

נדבת משפחתם שי

לזכות הילד יוסף יצחק שי

לרגל הכנסתו לבריתו של אברהם אבינו ע"ה

נדבת הוריו הרה"ת ברוך וזוגתו שרה שיחיו פרי

A MOMENT WITH THE REBBE

The Purpose of Man

"A friend of mine at the Kol Torah Yeshiva in Yerushalayim, an *einikel* of a respected Lithuanian *mashgiach*, was a great *masmid*," recalls Reb Shabsai Slavaticki of Antwerp. "Yet due to comprehension and clarity challenges, despite his diligence in learning, he was not as successful as his colleagues.

"Deeply troubled, he sought the council of a certain *rosh yeshiva*. The answer he received, that through constant work he too could become a *talmid chochom*, did not satisfy him. 'Why should I have to work for what to others is easy,' he objected.

"Another *rosh yeshiva* consoled him by stressing the greatness of toiling in Torah, while yet a third spoke of the *zechus* he may gain by supporting Torah learning. Still, he could not make peace with being 'second class.'

"I convinced him to write to the Rebbe. The response was merely a few words: 'The purpose of man is to serve Hashem.'

"This idea—that his mission is not to achieve greatness, rather his purpose and hence his ultimate contentment is to use his personal capabilities for Hashem's service—breathed new life into my despondent friend."