



BEING CONNECTED (III)

Building a Connection

After the Mittlerer Rebbe's *histalkus* on *Tes Kislev* תקפ"ח (1827), the *Tzemach Tzedek* declined to accept the leadership of the chassidim, preferring to earn a living by teaching young children. In due course, however, he was enlisted to guide the studies of the *yoshevim*, the full-time adult students in Lubavitch. At that time, they numbered more than one hundred chassidim, who spent their time learning and *davening* in the Mittlerer Rebbe's large *beis midrash*.

Six months later, many of the elder chassidim from nearby regions, as well as representatives from the remote farming colonies founded by the Mittlerer Rebbe, traveled to Lubavitch for Shavuos. After prolonged entreaties, the *Tzemach Tzedek* finally agreed on *erev* Shavuos to accept the *nesius*. The township of Lubavitch was alive with *simcha*.

At that time, although the elder chassidim of the Alter Rebbe and the Mittlerer Rebbe treated the *Tzemach Tzedek* with the respect due to a Rebbe, they did not feel the inner connection that *hiskashrus* entails. Nevertheless, they wholeheartedly advised the younger chassidim to connect to the *Tzemach Tzedek* with a deep-seated *hiskashrus*. They even divided the country amongst themselves, each taking responsibility to travel around a specific region, to arouse *Anash* to cleave to the new Rebbe.

Some years passed, and for Shavuos תקצ"א (1831), many chassidim traveled to Lubavitch, among them *rabbonim*, *melamdim* and many of the Alter Rebbe's elder chassidim. On their return journey, some of them passed through Dubrovna, where the *gaon* Reb Nechemia lived. This revered elder chassid had been a *talmid muvhak*, a leading disciple, of the Alter Rebbe, and a *chavrusa* of the *Tzemach Tzedek*. He had not traveled to Lubavitch. A weighty convoy of illustrious chassidim – including Reb Aizik Homiler, Reb Moshe Vilenker with his brother Reb Velvel, Reb Zalman Zezmer, Reb Pesach Molostovker, and Reb Yekusiel Liepler – now arrived in Dubrovna and went to visit Reb Nechemia.

Meeting them, Reb Nechemia related a recent dream. "The Alter Rebbe appeared to me and asked: 'Why do you not have a *rav*? *Aseh lecha*

rav! Appoint yourself a *rav*!' When I asked whom I should appoint as my *rav*, the Alter Rebbe gave a complex discourse, indicating that I should cleave to the *Tzemach Tzedek*. This coming *Shabbos*, therefore, I will travel to Lubavitch."

His words made such a tremendous impression on those present, that after some discussion they decided to join him and return to Lubavitch. That *Shabbos*, the Rebbe delivered three *maamorim*, no less, and those elder chassidim who had not yet forged a connection with the *Tzemach Tzedek*, now accepted him wholeheartedly as their Rebbe.

When the Rebbe Rashab related the above story he concluded, "Old-time chassidim had an inbuilt sensitivity to *Chassidus* and *avoda*, and were able to unflinchingly recognize the truth. For three whole years, these great chassidim would toil on a particularly meaningful subject (*inyan pnimi*) to the point of actual *mesirus nefesh*, and when they spoke about connecting to the Rebbe, they spoke from the heart (*devarim hayotzim min halev*). Yet despite all that, they realized that they still lacked a genuine connection with the Rebbe. They reached this level through their *avoda* in learning and *davening*. Only after three years did they reach a real connection to the Rebbe. That is a chossid and that is *Chassidus*!"

(ספר השיחות תרצ"א ע' 245)

Similarly, Reb Hillel Paritcher related that he had traveled thirteen times to visit the *Tzemach Tzedek* with *emuna*, until he felt that he was Rebbe.

(לקו"ם פרלוב ע' רצ"ו)

A Worthy Chossid

Reb Zalman Schneerson of Lodz was a great chossid and *oved*, and his eloquent delivery of *Chassidus* was legendary. Every *Shabbos* after *Mincha* many chassidim would gather in his home and Reb Zalman would teach a *maamar* for two or three hours, yet listening to him was a pleasure.

One year, the Rebbe Rashab's *yahrzeit* fell on *Motzaei Shabbos*. Reb Zalman asked that a binder of hand-copied *maamorim* of the Rebbe Rashab be brought, and he asked someone to read from it.

After the *maamar*, Reb Zalman began to sing the Rebbe Rashab's *niggun* with intense *dveikus*. Then he said, "It is known that by singing a *niggun*, one can connect with the creator of that *niggun*. But how can we connect to the Rebbe if we are all messed up?" – and he wept aloud for a long while.

(ליקוטי סיפורי התועודויות ע' 447)

Of the many guests who had come to visit the Rebbe for a certain major *farbrengen*, one group was delayed. At the *farbrengen*, a chossid said *LeChaim* to the Rebbe, "for those who are here, and for those who have yet to arrive." In return the Rebbe wished him *LeChaim*, "for those who are *here* who have yet to 'arrive'..."

(תשורה צרפת פסח תשנ"ו ע' 4)

At times, the Rebbe jokingly boomed the practice of some people whose "*hiskashrus*" required of them to consult with him over petty matters, such as whether to "sneeze to the right or the left." The Rebbe added that he was willing to forego such "*hiskashrus*," and that such individuals should better utilize their time for more meaningful matters.

(ת"ר תשמ"ח ח"א ע' 159)

Reb Zalman Gurary related: One night, not long after the passing of the Frierdiker Rebbe, I had a dream in which the Frierdiker Rebbe said something about the Rebbe accepting the leadership of the chassidim. I shared the story with the Rebbe and asked him if the dream was worth anything, and he replied, "It depends on whether you went to sleep after a good *Kerias Shema She'al HaMita*, or after a good supper..."

(בכל ביתי נאמן הוא ע' 208)

CONSIDER THIS!

- What took so long for the chassidim to connect to the *Tzemach Tzedek*? What were they waiting for?

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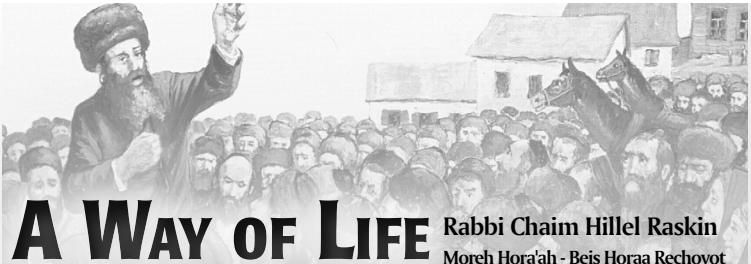


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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Opening a Can on Shabbos

There are three possible *melachos* involved in opening a can:

- (1-2) **Binyan, Stira:** Chazal say that in some instances the *melachos* of building and destroying apply to vessels.¹ Some *rishonim* limit this to stable vessels made for long-term use, but not to flimsy containers.² Others limit the prohibition to when the vessel is extremely large that it can contain 40 *se'ah* (approx. 387 liter).³ Both opinions are quoted in *halacha*, and thus one may only break a small-sized flimsy vessel.⁴
- (3) **Makeh b'patish:** Fashioning a "nice opening" to a vessel constitutes completing it, which is prohibited. This prohibition only stands when one intends to fashion a nice opening (i.e. for repeated use), otherwise it cannot be said to be "completing a vessel."
- Regarding a can, some *poskim* say that since it is sturdy and holds its contents for a long time, opening it is a prohibition of *stira*, destroying.⁵ However, many *poskim* suggest that since food cans are disposable and not intended for reuse they are considered "flimsy" and there is no destroying.⁶ Additionally, since one has no intention of reusing it, if he doesn't care to create a "nice opening" and there is no *makeh b'patish* either.⁷ (Regarding a sturdy container, creating any opening is forbidden, as a concern that one will intend to create a nice opening.)
- Since on occasion some people will reuse a can, some contemporary *poskim* insist that for the can to be truly considered disposable it is necessary empty out all its contents upon opening it. This demonstrates that the can is like a "wrapper" for the food, and not a vessel to be used.⁸
- Some *acharonim*⁹ claim that the problem with opening is not the demolition of the can (*stira*), but the creation of a container (*binyan*). To circumvent this problem, some recommend puncturing a hole in the bottom of the can before opening the top. Thus he did not create a usable vessel.¹⁰
- Practically, one should endeavor to open all such cans before Shabbos. If not, one may open the can and spill out the contents right away. One who wishes to be scrupulous should puncture a hole in the bottom side before opening the can.

1. ראה שבת קכב ע"ב ועירובין ל"ד ע"ב.
 2. ראה ש"ש עירובין פ"ד ס"ה.
 3. ר"ן שבת ס"א ע"ב ד"ה שובר.
 4. שוע"ר או"ח ס"י ש"ד ס"א.
 5. וראה תה"ל"ד ס"י ש"ד ס"ק י"ב, ונמלכת כהנים ס"י כ"ד שהכריעו לאסור.
 6. כף החיים ס"י ש"ד סקל"ח.
 7. מנחת שלמה ח"ב סי' ל"ב. ראה ספר להלכה ח"ב עמ' רל"ד.
 8. ראה קצוה"ש ס"י ק"ט בדה"ש סק"ז (וראה קצוה"ש שם ס"א).
 9. ראה בארוכה ארחות שבת פ"ב הע' ו' שדן בזה באריכות.
 10. ראה ש"ש כ"כ פ"ט אות ג' וראה מנח"י ח"ד ס"י פ"ב שרעיון זה מועיל גם לזה שמוכיח שיש לכלי דין מוסקת.

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

OUR HEROES

Reb Elye Chaim Althaus



Reb Eliyahu Chaim Althaus from Nikolayev was very close chossid of the Frierdiker Rebbe and stood by his side in all his holy activities, and was given the title "*yedid beis Rebbe*". He was the official *shadchan* of the Rebbe and Rebbetzin. When the Frierdiker Rebbe was exiled to Kastrama in the summer of 5687 (1927), he traveled with. He joined the Frierdiker Rebbe when he moved to Riga, Latvia, where he became active in the Lubavitch community, and was the *gabai* of the Rebbe's *minyán*. He served as one of the three *mashpi'im* of Achos Temimim, the Lubavitch girls group established by the Frierdiker Rebbe in Riga. In Kislev 5742 (1941) he was killed in Riga by the Nazis along with many other Chassidim.



About a month after the Rebbe Rashab passed away, Reb Itche *der masmid*, who had heard rumors of the Rebbe's *histalkus* came to visit Reb Elye Chaim. Reb Elye Chaim came out of his house to greet him and, Reb Itche who was standing at the bottom of the steps leading up to the house, asked, "Is it true or not?" Reb Elye Chaim did not answer, he just let out a deep sign. Reb Itche asked again but Reb Elye did not reply. When Reb Itche asked the question a third time Reb Elye Chaim simply fainted, and toppled down the steps.



Reb Yisroel Jacobson related:

One year on Erev Rosh Hashana in Leningrad, I walked into the room that was supposed to be used as the *shul*, and saw that not even one bench had been set up. I turned to Reb Elye Chaim and said, "It's Erev Rosh Hashana and nothing is set up?!" Reb Elye Chaim responded by repeating the same words back to me, "It's Erev Rosh Hashana and nothing is set up?!"

I got the message Reb Elye Chaim was teaching me: Demand of yourself, not of others.

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

A MOMENT WITH THE REBBE

We Have More Chassidus!




Reb Leibel Groner relates:

During the first years of the *nesius*, on most of the Rebbeim's *Yemei Hilula* the Rebbe would not *farbrenge* with the chassidim. Often in these instances, the Rebbe would summon Reb Shmuel Levitin, the *mashpia* of the *yeshiva*, and ask him to *farbrenge* and give him some money to buy *mashkeh*. Occasionally, the Rebbe would also direct him to the matter on which the *farbrenge* should focus.

On one such occurrence, the Rebbe related to Reb Shmuel that a number of handwritten copies of previous Rebbeim's *maamorim* had been located, and they had just arrived in 770. The Rebbe's joy was palatable.

Reb Shmuel took a keen interest, and asked excitedly from which Rebbe they were.

The Rebbe answered that the top of the pages were damaged, so it was not possible to see the date. "But what difference does it make?" the Rebbe said elatedly. "The point is, we have more *Chassidus!*"

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