

BEING CONNECTED (IV)

Intellectual Bond

The Frierdiker Rebbe once said:

"For the followers of the Baal Shem Tov it was enough to be connected, to be *mekushar*, which means to follow the Rebbe's instructions. For example: continually reciting words of Torah, and being dedicated to *ahavas Yisroel*.

"For the followers of the Maggid, that wasn't enough. His students had to be near him and learn from his conduct.

"As for the Alter Rebbe, both *hiskashrus* and learning from the Rebbe's ways weren't enough; the chassidim were also expected to *understand* the Rebbe."

(סה"מ תש"ט ע' 89)

When the Alter Rebbe passed away, the Mittlerer Rebbe was in Kremenchug, arranging homes for the family. When news arrived of his father's passing, he fainted and could not come to. Each time he was revived he would recall the sad news and would collapse in a faint.

Finally, someone had an idea. He brought a box of manuscripts of the Alter Rebbe's *maamorim* and the next time the Mittlerer Rebbe opened his eyes, they showed him the box. The Mittlerer Rebbe took a look at it and said, "We have with what to live." And he did not faint again.

(לקו"ס פרלוב ע' פ"ה)

On *Motzoei Shabbos Vayikra, Beis Nissan* פ"ר (1920), a few short hours before the Rebbe Rashab passed away, he said to those around his bed, "I am ascending to Heaven; the writings I am leaving for you (*Ich gei in himmel, di ksovim loz ich far eich*). Take me in to the *zal* so that we will be together."

The Rebbe explains that his departure is directly connected to the remaining *ksovim*, because by studying his teachings we will actually have the

Rebbe himself, even as he stands in Heaven.

(אג"ק מהור"י צ"ח"א ע' קיג, לקו"ש חכ"ז ע' 24)

Reb Meir Simcha Chein once went into *yechidus* with the Rebbe Rashab, and complained that in earlier years his *hiskashrus* had been much stronger. The Rebbe replied, "The *hiskashrus* of one *neschama* to another *neschama* comes through Torah. Learn my *Chassidus!*"

Reb Meir Simcha answered that he did not have any of the Rebbe's *maamorim*. The Rebbe told him, "Among the students of Tomchei Temimim you will be able, [if you really care,] to get copies of the *maamorim* without spending too much..."

(לשמע און ע' 104)

Torah Study

At a *yechidus*, the Rebbe once explained that *hiskashrus* can be achieved by learning any part of *nigleh* or *Chassidus*. The reason: Unlike *mitzvos*, which relate to specific limbs, all the various parts of the Torah, like the blood that flows through the entire body, relate indiscriminately to the entire man.

(יחידות הר"ש ש"י לו, מוגה, תשורה י' אד"ר תשס"ג)

A person who sent a *pan* (note) with money to the Frierdiker Rebbe received the following reply; "If you want to give me a *pan* as is done by *mekusharim*, those who are spiritually connected to me, this is not done with money (*dmei pan*), but by designating a full hour each and every day to study *Gemara* and *Shulchan Aruch*. By doing so you will also be doing a great favor for yourself and your family."

(אג"ק רי"צ ח"ה ע' תקפד)

Continued Connection

On Pesach Sheni ה'שי"ת (1950), just three months after the *histalkus* of the Frierdiker

Rebbe, the Rebbe spoke at a *farbrengen* about the possibility of still connecting with the Frierdiker Rebbe:

"Even a person who never saw the Rebbe, or for whatever reason did not fully absorb what he saw (*nit derhert*), can still connect with the Rebbe now through the Rebbe's continuing influence with his chassidim."

(ת"מ ח"ה ע' 80)

How did Kalev stand strong against the influence of his fellow *meraglim*? *Chazal* say that he visited the *kvarim* of the *Avos*, where he *davened* for his success.

Like the *meraglim*, we too are at risk of following our own reason instead of what we were instructed to do. Like Kalev, we can strengthen our commitment to the *shlichus* we were given by visiting the *kever* of the Rebbe (*hishtatchus*) with the awareness that we are actually in his presence (*doh iz er*). Without this, it is possible for one's commitment to be tainted by personal calculations and rationalizations.

In addition, there is also a form of spiritual *hishtatchus* which, as the Baal Shem Tov says, occurs when one studies the Torah of the *tzaddik*, the teachings in which he invested himself. Thus, by learning the Rebbe's Torah one strengthens his connection and his commitment to fulfill his *shlichus* faithfully.

(ת"מ ח"ה ע' 108)

CONSIDER THIS!

- Why does studying the Rebbe's Torah forge a stronger connection that fulfilling the Rebbe's directives?
- How can studying the Rebbe's Torah compare to being with the Rebbe physically?

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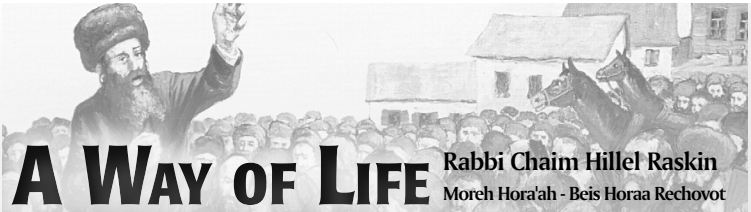


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A WAY OF LIFE

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

Lost and Found

I found a pair of *tefillin* in an airport. Am I allowed to use it?

- A lost object that belonged to a *yid* can be acquired by the finder if the object is found after the original owner has given up hope of finding it (*yiush*).¹ If one finds the object before the owner gives up, he must return it, even if the owner gives up later, since at the time when he found the article it belonged to the owner, and *yiush* doesn't take effect afterwards.²
- Although one who loses a distinct object (with a *siman*) in a *frum* area is not assumed to have given up since he believes that the one who finds it will try to return it,³ if it is lost in a place where the majority of passerby are not Jewish he doesn't expect to get it back.⁴ Nonetheless one should to return it to the owner anyways.⁵
- Regarding holy articles some *poskim* claim that the owner does not give up hope even when they were lost in non Jewish area, since a non Jewish finder will probably sell it to Jews and it will make its way back to him.⁶ Therefore, one who finds the *tefillin* should publicize the find in every way accessible to him⁷ (though he is not obligated to spend money on this⁸).
- Still, if the finder cannot locate the owner, he may record the value of the *tefillin* and commit to compensate the owner should he be located. Some base this on the rule that people are happy when a *mitzva* is done with their objects, and so the owner will be happy that his *tefillin* is being put to use.⁹
- Other *poskim* permit using the *tefillin* since they are a common item and the original owner will always be able to purchase another pair with the money he will receive.¹⁰ (This rule can be applied to other common items as well and this is the accepted *psak* by contemporary *poskim*.¹¹) Some thus suggest that if the *tefillin* appear to be precious, the owner may not want to part with their *tefillin*, and this permission does not apply.¹²

1. שו"ע חו"מ סי' רס"ב סעי' ה'.
 2. תוס' ב"ק ס"ו ע"א ד"ה, וכן נראה שהוא דעת רבינו הלכות אבידה ס"ג (כשישי סימן).
 3. שו"ע שם סי' רס"ז ס"ג ונו"כ.
 4. שו"ת אגרות משה חו"מ ח"ב סי' מה.
 5. רמב"ם הל' אבידה פי"ג הל' י"ד ע"פ ב"מ כט ע"ב.
 6. ראה שו"ע שם סי' רס"ז סכ"א, סמ"ע סק"ל. וראה ערוה"ש סי"ד.
 7. סי' תס"ד. תשובות והנהגות ח"ג.
 8. מנחת אלעזר ח"ד סי' ט'.
 9. שו"ע חו"מ סי' רס"ב סעי' ה'.
 10. וכן נראה שהוא דעת רבינו הלכות אבידה ס"ג (כשישי סימן).
 11. (וראה דברי רבינו שם בס"ב בחפץ שאין בו סימן). ונפק"מ כשהרים החפץ בכוונה לגלול או לטעם ה' חל היאוש.
 12. שו"ע שם סעי' ב'.
 13. שו"ע שם סי' רנ"ט ס"ג.
 14. שו"ע שם סי' ה'. וראה שו"ע חו"מ הל' אבידה ומציאה סי"ח וס"כ.

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 נדבת משפחתה שיחיו

OUR HEROES

Minchas Elazar of Munkatch



Reb Chaim Elazar Shapiro was born on 5 Teves 5632 (1872) to his father Reb Tzvi, who served as the *rov* in Munkatch and was a great *chossid* of the Divrei Chaim of Tzanz. Reb Chaim Elazar learned under his grandfather Reb Shlomo Shapiro and traveled often to Reb Yechezkel of Shinove, son of the Divrei Chaim. At age thirty he printed his first *sefer* called *Minchas Elazar*, and soon became known as an illustrious *talmid chochom*. He was appointed head of the *beis din* in Munkatch, and after his father's passing in 5674 (1914), he took over the leadership of the Munkatch chassidim. He passed away on 2 Sivan 5697 (1937). His practices were recorded in *Darchei Chaim V'Sholom*.

The Rebbe held very highly of the Munkatcher Rebbe, quoting his *seforim* in many areas of *halacha*. In 5693 (1933) they met in person.

The Rebbe also related that he once saw a letter written by the Frieddiker Rebbe, and at the top of the letter were five or six lines of titles. When he asked the Frieddiker Rebbe who it was intended for, the Frieddiker Rebbe responded that it was for the Minchas Elazar.

(בצל החכמה ע' 19)



On Shabbos Yud Shvat 5744 (1984), the Rebbe related during the *farbrengen*: The approach of the *tzadik* of Munkatch is known to be very attentive to every single detail. He doesn't suffice with learning the general idea, rather he learns all of the details as well, learning them very meticulously.

It is told about him that in every incident that occurred to him in his daily life—even in worldly matters—he would try to learn an insight and lesson in matters of Torah and *kedusha*. For example, when he would travel by train, he would try to find a message from the number of the train cart he was sitting in! Such conduct is consistent with the teaching of the Baal Shem Tov that everything a *Yid* sees or hears is *b'hashgacha protis*, and is a lesson for him in *avodas Hashem*.

(תיו"מ תשד"מ ח"ב ע' 6-875)

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

A MOMENT WITH THE REBBE

The Eleventh Rule

Reb Avrohom Meizlish relates:

When the Rebbe established the network of Oholei Yosef Yitzchok schools in Eretz Yisroel, Reb Avrohom Bin-Nun a"h was appointed as supervisor to oversee all of them.

After some years working with teachers, Reb Avrohom decided to do something to assist them in their sacred mission. He meticulously prepared a list of the ten most critical rules for *chinuch*, to the best of his understanding, which he planned on giving out to the teachers.

When Reb Avrohom was in *yechidus*, he showed the Rebbe his "Ten Rules" list.

The Rebbe reviewed the list, focused back on Reb Avrohom and remarked, "There is one rule missing: the rule in *chinuch* is that there are no rules."

(Sha'arei Chinuch p. 231)

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