

## REMEMBERING HIM (V)

### Natural Preservative

A man once asked his servant to take up a large sack of wheat to the attic for storage. When the servant reported that he had completed the task, the master asked whether he had mixed into the sack a small measure of *chumtin*, salty earth with preserving qualities. When the servant replied that he hadn't, the master bemoaned his rotting wheat: "It would have been better had you not brought it in at all!"

Similarly, when a person enters the *Beis Din shel Maala* to be judged about his conduct in This World, they ask him questions such as: "Were you honest in business? Did you await salvation? Did you study Torah earnestly?" Yet before the person is allowed to proceed further, he is prompted to answer one final question: "Was fear of *HaShem* your 'storehouse'?"

In order for a person's Torah study and *mitzvos* to be preserved intact, he must have a Fear of Heaven.

(שבת לא ע"א)

The great student of the Vilna Gaon, Reb Chaim of Volozhin, once sent a messenger to the Alter Rebbe with the following question:

In describing the need for incorporating a Fear of Heaven in one's Torah study, the *Gemara* uses a parable of adding salty earth to preserve the wheat. Now, as the *Gemara* says there, the proportion of earth to wheat is about one in two-hundred. Why, then, do chassidim dedicate so many hours to studying *Chassidus* and heightening their Fear of Heaven?

The Alter Rebbe told the messenger to return with this answer: The *Gemara* quotes the master as saying, "Did you *mix* a measure of earth into the wheat?" – since in order for the earth to preserve the wheat it must be thoroughly mixed with the wheat. Similarly, in order for the study of *Chassidus* to preserve all of a person's study and actions there is a need to 'mix' it in, and 'mixing' can take a long time...

(למען ידעו ע' 246)

### Knowing Him

Reb Eliyahu di Vidas, student of the *Ramak* and the *AriZal*, writes in his classic work *Reishis Chochma*, that a Fear of *HaShem* can be acquired only by understanding who He is. A servant who doesn't *know* his master will not serve him properly.

(ראשית חכמה שער היראה פ"א)

Reb Avraham Ibn Ezra was traveling incognito and a certain Yid invited him in. He gave his guest a nice room and fine food, and treated him well.

Somehow word got out that the visitor was none other than the famous Ibn Ezra, so all the scholars of the town lined up outside the house to meet the great *gaon* and bask in his teachings. When the host found out who his guest was, he fell before Ibn Ezra and asked forgiveness for not having treated him properly.

"Why are you begging forgiveness?" asked the *gaon*. "You treated me wonderfully!"

"Yes," said the host, "but had I known who you were, I would have treated you even better."

Hearing this, the Ibn Ezra raised his eyes heavenward and said, "*Ribbono shel Olam*, I too must ask forgiveness for not having served You properly. Had I known Your true greatness, I would have served you *much* better."

(סללי תשובה ע' 533)

This, the Rebbe Rashab explains, was one of the reasons for the revelation of Kabbala and *Chassidus* in recent generations. Yidden of earlier times had lofty *neshamos* and they could bring themselves to love and fear *HaShem*, unaided. With the spiritual devaluation of successive generations, the potent spiritual revelation of the *Zohar* was revealed, to make people aware of *HaShem*. Later, due to a further descent, the Baal Shem Tov and the Alter Rebbe were sent to introduce people to a deeper recognition and understanding of *HaShem*.

To use a parable: A person who is healthy needs only regular food and drink to thrive; a person whose health is impaired also needs medicines. Similarly, in earlier generations, when *klal Yisroel* was spiritually healthy, it thrived on the simple meaning of the Torah. The secrets of the Torah were reserved for the spiritual elite. However, as the spiritual health of our nation gradually deteriorated, a strong medicine was needed.

(קונו' עה"ח פי"ג, לקו"ש ח"ל ע' 170, אג"ק ח"ד ע' שע"ז)

A Yid living in the times of the Alter Rebbe could boost his *neshama* to withstand the challenges of *golus* with concise and potent chassidic teachings, such as those of the Baal Shem Tov and the Maggid. The thorough understanding of *Chassidus*, as introduced by the Alter Rebbe in Chabad *Chassidus*, was then a luxury, a foretaste of the revelations of *Moshiach*.

However, as the darkness of *golus* has deepened, the only way to withstand and survive its increasing challenges is to study and comprehend G-dliness.

(לקו"ש ח"ל ע' 170)

## CONSIDER THIS!

- What does mixing entail? And why does it take so much time?
- How would Ibn Ezra serve *HaShem* differently if he knew Him better? Didn't he already observe all the *mitzvos* as well as he could?

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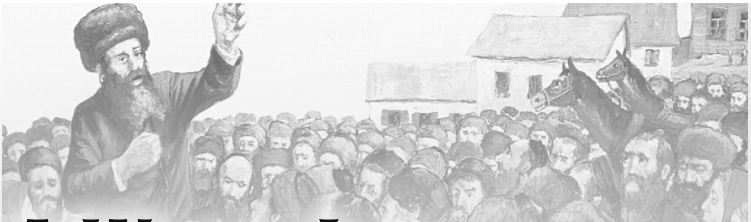


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# A WAY OF LIFE

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

## Driving After Candle-Lighting

I would like to travel by car to shul after lighting Shabbos candles. Is that allowed?

- Although the *halacha* is that lighting Shabbos candles doesn't automatically cause Shabbos to begin,<sup>1</sup> nonetheless the widespread custom amongst women is to accept Shabbos at candle-lighting. Thus if a woman doesn't want to accept Shabbos then, she must expressly decide so in advance. Out of concern for an opinion in *halacha* that Shabbos sets in at lighting regardless, one should only rely on a stipulation in case of necessity<sup>2</sup> (regarding what qualifies as a necessity – see footnote<sup>3</sup>).
- In order to fulfill the *mitzva* of candle-lighting, one must link the candles to Shabbos by accepting Shabbos at the time of lighting,<sup>4</sup> or up to ten minutes afterwards<sup>5</sup>. While some say that *bdieved* the *mitzva* is fulfilled without accepting Shabbos,<sup>6</sup> the Alter Rebbe rules that if neither she nor her husband accepted Shabbos at the time of lighting, they did not fulfill the *mitzva* and she must relight the candles (regarding other family members – see footnote<sup>7</sup>).
- One is allowed to accept Shabbos as early as an hour and a quarter *zmaniyos* (halachic hours – a twelfth of daylight) before sunset,<sup>8</sup> and one who lights earlier does not fulfill the *mitzva*.<sup>9</sup> Some *poskim* say that the need to demonstrate the connection of the candles to Shabbos is only when one who lights early, however when lighting at candle-lighting time it is apparent that they are for Shabbos.<sup>10</sup> However, it seems that the Alter Rebbe doesn't accept this premise.<sup>11</sup>
- Practically, if a woman will arrive at her destination within ten minutes, she may light with the stipulation to accept Shabbos only once she arrives. If it is longer, she can only light with a stipulation if her husband can accept Shabbos soon after candle-lighting.<sup>12</sup> A girl who lights her own Shabbos candle does not have this option.

1. ר"א ש"ב שבת סוף פ"ב, שוע"ר סי' רס"ג ס"ז.  
 2. שוע"ר שם – לחשוש לשיטת הבה"ג הל'  
 חנוכה.  
 3. ראה פסק"ת סי' רס"ג סק"ב שנסתפק בזה.  
 ולהעיר שנחלקו פוסקי זמננו ע"ד נסיעה לכותל  
 המערבי – דעת הגרע"י להתיר ודעת הגרשז"א  
 שאינו נקרא צורך. ולהעיר שהדוגמאות  
 שאדה"ז מביא בס"א יש בהם צורך מצוה  
 (חתונה, טבילה). ויל"ע.  
 4. ראה שוע"ר שם סי"א וקו"א שם סק"ב.  
 5. קצוה"ש סי' ע"ד סק"ז.  
 6. משנ"ב סי' רס"ג בה"ל ד"ה מבעוד.  
 7. וצ"ע האם מועיל קבלת שאר בני הבית –  
 ראה שו"ת שרגא המאיר ח"ה סי' כ' שלומד  
 גם בשיטת אדה"ז שמהני. אך בקצור הל' שבת  
 משו"ע אדה"ז סי' רס"ג הע' 55 לומד ע"פ קו"א  
 סק"ב שלא מהני, שדווקא הבע"ב שעיקר  
 חיוב הוא שלו מהני קבלתו, וכ"כ בס' קונט"א  
 המבואר.  
 8. ראה קצור הל' שבת הנ"ל סי' רס"א הע' 42.  
 9. שוע"ר או"ח רס"ג ס"ו.  
 10. ראה ילקו"י סי' רס"ג הע' ס"ד.  
 11. שהרי אינו מזכיר עצה זו. וראה קצור  
 הלכות שבת הנ"ל סי' רס"ג הע' 25 בזה בזה.  
 12. ובאם כדאי שהוא עצמו ידליק – ראה  
 שוע"ר שם סי"א.

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

לזכות ר' שלום מרדכי הלוי בן רבקה שי'  
לגאולה שלימה מן המיצר אל המרחב  
נדבת א' מידידיו שי'

# OUR HEROES

## Reb Avremke Zhembiner



Reb Avrohom Halevi Landau, known as Reb Avremke Zhembiner, was a *chossid* of the Tzemach Tzedek and the Rebbe Maharash. He was a grandson of Reb Zalmen Kurnitzer, who was the head of the city of Kurenitz and one of the great *chassidim* of the Alter Rebbe. At first, Reb Avremke was in business in Kurenitz and was quite a *gvir*. When things turned and he lost his fortune, the Rebbe Maharash appointed him to be the *rov* of the city Zhembin.



As *rov*, Reb Avremke sat at the *mizrach* wall in *shul*, far from the *bima*. When he was called up for an *aliya*, everyone would stand up for him out of respect. Out of his humility, this bothered him very much and he would cover his face with his *tallis*. When he reached the age of seventy he stopped covering his face, saying that at that point he didn't mind because they are simply fulfilling the Torah's instruction to rise for an elderly person.

(לקוטי סיפורים ע' תנח)



A city near Zhembin was in need of a *rov*. Many people came to try out for the position and the townspeople were considering hiring one specific person based on an excellent *drasha* he gave. However, there were some who felt that he was lacking in *yiras shomayim*. The townsmen were truly G-d fearing and turned to Reb Avremke of the nearby town. Reb Avremke instructed them to check and see if this man has a Zohar in his *seforim* collection, as this would be evidence as to whether or not he is truly G-d fearing and worthy enough to be their *rov*. After looking into the matter they discovered that he did not own a Zohar and he was not hired.

(לקוטי סיפורים ע' תנח)



Before Reb Avremke passed away, he said to his *talmid* Reb Groinem, "Pass me the Tanya, I would like to part with it." When he took the Tanya, he sat up in his bed, opened the *sefer* with both hands and cried so hard that the pages became soaked with tears. After a while Reb Avremke said, "The Alter Rebbe said, that with the Tanya one can be a *chossid* like Avrohom Avinu!" Reb Avrohom continued to weep, and then he handed the Tanya back to Reb Groinem. He lay back down in bed and after a few moments passed away. When Reb Groinem would repeat this episode, he too would cry uncontrollably.

(כפ"ח גליון 1021)

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

## A MOMENT WITH THE REBBE

### For Your Mother

Reb Levi Bukiet of Los Angles relates: One Sunday morning in 5751 (1991), I stood behind Reb Peretz Hecht a"h, in the dollars line. Reb Peretz approached the Rebbe first. The Rebbe gave him a dollar, and then handed him another dollar saying, "This is for your mother." Reb Peretz froze; his mother was *niftar* many years before.

The Rebbe, noting Reb Peretz's confusion, repeated, "For your mother." Reb Peretz stared at the Rebbe, unable to utter a word. The Rebbe asked with a smile, "You know that you have a mother?!"

Reb Peretz bent over, and whispered to the *mazkir* Reb Leibel Groner that his mother had long passed away. Reb Leibel repeated this information to the Rebbe. The Rebbe immediately responded, "And so what?"

Rabbi Hecht took the dollar for his deceased mother and left, very puzzled and befuddled. Immediately after exiting the building, Rabbi Hecht began to cry out, "Oy vay! Today is my mother's birthday!"