

The Weekly Farbrenge

MERKAZ ANASH
מרכז אנאש

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EDITOR - RABBI SHIMON HELLINGER

FAITH IN TZADDIKIM

COMPLETE FAITH

The Torah says that after *krias Yam Suf* the Yidden believed in *HaShem* and in Moshe his servant. As the *Midrash* points out, from here we learn that a belief in the *ro'eh ne'eman*, the faithful shepherd, is really a belief in *HaShem*.

The Rebbe explains that a person's *emuna* in *tzaddikim* is an extension of his *emuna* in *HaShem*: he believes in the messengers whom *HaShem* has placed in every generation.

(מכילתא בשלח פ"ו, לקו"ש חכ"ד ע' 291)

One *Motzaei Shabbos* before *havdala*, the Baal Shem Tov instructed his *talmidim* to buy candles to light up the *beis midrash*. Though there was no way they could have possibly had money on them, the *talmidim* put their hands in their pockets to take out money, and hurried to buy candles. Such was their faith in the Baal Shem Tov.

(ת"ו חל"ו ע' 56)

The Baal Shem Tov explains that the reason for a person's superrational faith in a *tzaddik* is the connection that exists between his own *neshama* and the *neshama* of that *tzaddik*. The *zechus* to recognize this connection depends mainly on the refinement accomplished in the course of his previous *gilgulim*. That explains why we may find very fine people who do not believe in a *tzaddik*, while some very coarse people, with undesirable *middos*, do believe in him.

(מאמרי אדמו"ר הזקן ענינים ע' רצט)

THE POWER OF FAITH

The great student of the Maggid and mentor of the Alter Rebbe, Reb Mendel Horodoker, had a chossid who repeatedly requested a *bracha* for children, but without success. Finally one time, he pleaded so much that the *tzaddik* told him, "I cannot help you. However, because of your *emunas chachomim*, you fully deserve that *HaShem* should grant your request."

And indeed, that chossid merited having children.

(סה"ש תש"ב ע' 95)

In the year תשמ"ט (1989), when critical elections were being held in *Eretz Yisroel*, the Rebbe stated that it was important for a certain side to win. Many chassidim in *Eretz Yisroel* campaigned that people should vote for that party, and some went so far as to promise

brachos to those who would.

A certain couple from Meah She'arim did not have children, and would go every night to the Kosel to recite the entire *Tehillim*. One day, the woman was home alone and someone came by and promised all kinds of *brachos* to those who would vote. She was very excited, but her husband would not hear of it. After all, they belonged to a group that did not participate in the elections. At last she persuaded him to go and they made a special effort on election day to sneak out and vote.

When time passed and the couple had not yet been blessed with children, the husband complained that his concession had all been for nothing. The wife suggested that they write to the Rebbe, asking for a *bracha*.

In his response, the Rebbe clarified that he had never promised any *bracha* concerning the elections, yet so great is the power of *emunas chachomim* that they should be helped from Above.

Sure enough, they were soon blessed with children.

(כפ"ח גלין 1128)

approached him to buy merchandise which he had despaired of selling, and even offered an excellent price. With this transaction, he made enough money to pay up his pledge and also made an additional profit for himself. Some time later, he met the buyer who commented, "I have no idea why I decided to pay such a large sum for some old goods..." Excited, the donor hurried to tell the Frierdiker Rebbe, but the Rebbe was not surprised. He was used to *nissim*.

(ת"ו חל"ו ע' 55)

RECOGNIZING THE SOURCE

A couple once came to Reb Yisroel of Koznitz asking for a *bracha* that they find a large amount of money which they had lost. The *tzaddik* refused to *bensch* them, using various excuses, but the couple persisted. At one point the man placed a gold coin on the table and offered it to the Rebbe for *tzedaka*, but the *tzaddik* said, "If you give me **sixty** gold coins for *tzedaka*, I will perhaps be able to help you." Hearing that price, the woman was shocked. She grabbed the gold coin and assured her husband, "*HaShem* will help us even without him..."

The *tzaddik* was pleased: "Until now you placed your trust in *me* and forgot *HaShem*. Now that you trust in *HaShem*, your *bracha* is on its way."

(סיפורים חסידיים ח"א ע' 62)

After having miscarried a number of times, a certain woman asked the Rebbe to *bensch* her with a *bracha* for children. The Rebbe gave her some directives and a *bracha*, but a while later she miscarried again. Greatly disappointed, she asked the Rebbe what had gone wrong. In a handwritten response, the Rebbe wrote, "The couple forgot that it is *HaShem* Who is the Source of *bracha* and its deliverer and so on, and placed their trust only in human beings - myself."

(אג"ק חכ"ט ע' ל, ושם ע' 19)

The Mittler Rebbe explains the advantages of *davening* at the *kever* of a *tzaddik*. They include the following: The *tefilos* there are accepted more readily because of the *kedusha* of that place; one is more aroused in his *davening* because of sadness over his loss; and one feels insignificant from his awe of the *tzaddik* and this enables his *tefilos* to reach a higher level. This applies even to most Yidden, who do not perceive the lofty revelations there from the *neshama* of the *tzaddik*.

(קוב"ה השתחווה ע' יג)

CONSIDER

Why is it so important to recognize the *tzaddik* as *HaShem's* messenger?

How could *emunah* bring a person a *bracha* that was beyond the *tzaddik*? Who brought the *bracha*?

In highlighting the power of simple trust in a Rebbe, the Rebbe related this story:

During the *yechidus* of a certain businessman, the Frierdiker Rebbe asked him to sponsor the printing of the *Tzemach Tzedek's seforim*, naming an enormous sum. The man did not own such a sum, but hearing the Rebbe's request, he immediately obliged.

When he returned to his hometown, someone



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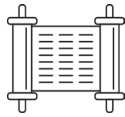


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YISSACHAR-ZEVULUN PARTNERSHIP

What are the rules for creating a Yissachar-Zevulun partnership?

In Moshe Rabbeinu's blessings to the shevatim, he said, "Rejoice, Zevulun, in your departure, and Yissachar, in your tents." Rashi explains that these two shevatim formed a partnership — Zevulun would venture out into the sea to make money, and they would support Yissachar, who studied Torah.

This arrangement is not a form of tzedaka but rather a bona fide partnership. As the Midrash explains, they shared their livelihood and also shared the reward for the Torah study.

The Alter Rebbe rules that one who can't learn full-time should learn as much as he can, and for the rest of the day, he should do business so he can support Torah scholars. In this way, it will be considered as if he learned the entire day, and the Torah study he enables is attributed to him. The Rebbe explains that each individual has his specific shlichus in the world, and Hashem ordained that one person should be involved in business and the other one be immersed in Torah study.

Support earns shared merit specifically in the Torah study going forward, by enabling the study to happen. Conversely, the merit of past Torah study isn't something that can be "sold."

While some poskim require a stipulation to form the partnership, others hold the support itself is sufficient, and so is implied from the above Alter Rebbe. Though some poskim actually formulated a written contract, it isn't really necessary.

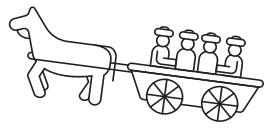
To reap the deal's full benefits, some poskim require the arrangement to include providing the Torah scholars with fifty percent of all profits or at least supporting the Torah scholar with his financial needs. But most poskim hold that partial support can still be considered a lower-ratio partnership. In any case, any form of support is a great mitzva, even if it doesn't have the special advantage of the Yissachar-Zevulun partnership.

While some write that this support money is considered a true business partnership and cannot come off of maaser, others counter that it is nevertheless a form of tzedaka and may be counted as maaser if stipulated as such from the outset. Some restrict it to a maximum of half of one's maaser money.

Rashi notes that Zevulun is mentioned first in the posuk because they are the ones who enable the Torah study of Yissachar. The Rebbe explains that it is specifically Zevulun who facilitates the dira b'tachtonim. Moreover, one who causes others to do a mitzva is considered even greater in some ways than those who actually did it.

1. דברים ל"ג י"ח. 2. במדבר רבה פ"ג סי' יז שניהם היו נוטלין שכר תורה ביחד ושניהם היו מתפרנסין ביחד. 3. שו"ת אגרות משה י"ד ח"ד סי' ל"ז אות ד' ואילך. 4. שו"ת מנחת יצחק ח"ו סי' ק' וח"ו סי' פ"ז אות ג'. 5. שו"ת שבט הלוי ח"י סי' י"ג. ועוד. וראה יוסף אומץ מנהגי פרנקפורט ע' 274. 6. שו"ת חלקת יעקב י"ד סי' קל"ז. 7. שו"ת חתם ס"ר רל"א. 8. ראה לקו"ש ח"ל ע' 136 וד"ה וקבל היהודים תשכ"ז אות ד'.

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



REBBETZIN RIVKAH

Rebbetzin Rivkah, wife of the Rebbe Maharash, was a central figure among Chabad chassidim, and was quite active in all affairs of Lubavitch with regards to the Rebbeim. She was revered and a remarkable "baalas shemua," a source for hundreds of stories and anecdotes. Rebbetzin Rivkah was also a great baalas tzedaka, often pawning her jewelry for money to be given to the poor. In her later years, when the yeshiva Tomchei Temimim was instituted, she took care of feeding the bochorim, an occupation she did with deep love and enthusiasm, as she would for her own children. She passed away on Yud Shevat, תרע"ד (1914).

Rebbetzin Rivkah, she only had good things to say.

(דברי ימי הרבנית רבקה עמ' מ"ט)

When Rebbetzin Rivkah was either eighteen or twenty-one years old she fell deathly ill. The Tzemach Tzedek instructed her at one point to eat bread with butter every morning right when she woke up, using the first netilas yadayim both for the morning washing and for her meal. He said, "Eat bread and butter and that will be your cure."

After a while, she felt relatively cured, and did not feel it appropriate to continue to eat a meal before davening.

When word reached the Tzemach Tzedek, he called for her and told her that her davening was very important to him, and it was for this reason that he was telling her that it would be better for her to eat in order to daven well, than to daven in order to be able to eat shortly afterwards.

Rebbetzin Rivkah was cherished by her in-laws, the Tzemach Tzedek and Rebbetzin Chaya Mushka.

The Tzemach Tzedek once said of Rebbetzin Rivkah that she is an eideler be'etzem, refined to the core.

Rebbetzin Chaya Mushka was known as a strong and outspoken woman who would sometimes tell off even some of the greatest chassidim, yet when it came to her daughter-in-law

Her subsequent complete recovery was so miraculous, that it was clear to the doctors that Hashem's hand had interceded.

(דברי ימי הרבנית רבקה עמ' נ"ג)

A Moment with The Rebbe



ACCEPTING THE NESIUS

Reb Motte Dubinsky arrived in New York in 5707 as a bochur, where he joined the Yeshiva at the Friediker Rebbe's court. The momentous years of 5710 and 5711, as the mantle of the nesius passed to the Rebbe, were captured in some letters to a close friend.

progressing nonetheless. The only thing missing is the officiality, the shtreimel, the long kapota, and some other externals... But what we are truly most lacking is the maamorei Chassidus...

In one, he described the 10 Kislev farbrenge of 5711. "The room was very full. We stood packed like canned sardines... He spoke a lot about the [Friediker] Rebbe, and cried. Actually, he was controlling himself from sobbing, but didn't really manage. He swallowed his tears, spoke a few sentences, and then again..."

"A few days ago, Reb Elya Simpson went in to him, and before leaving, he said that we are lately seeing supernatural things from the Rebbe. But the Rebbe responded, "Indeed, my father-in-law is showing wonders now more than in his lifetime!" Generally speaking, he constantly defers anything he does to the [Friediker] Rebbe.

"Generally speaking, the 'inyan' [of accepting the nesius] is progressing daily. With turtle footsteps, but

"Anyway, we hope that eventually he will officially accept the nesius, and all restrictions will be removed."

(Hiskashrus 622)