



THE LUMINARIES OF HOMES (I)

Community Pillars

In his diary, the Frieddiker Rebbe records a trip with the Rebbe Rashab from Lubavitch to their vacation home in Serebrinka:

From far off, we can see two travelers sitting at the side of the road. As we come closer, I recognize Reb Peretz and Reb Menachem Mendel, the *melamdim* of Beshenkovitz. I told this to my father, and he instructed the wagon driver to slow down and drive close to where they were sitting.

As we passed them, we beheld a beautiful sight: Under a shady tree, the two chassidim sat with their *tallis katan* and *yarmulkes* showing, and their jackets, hats, shoes and walking sticks beside them. Reb Menachem Mendel, his eyes closed, was leaning on his elbows which he supported with his thighs. He was listening as Reb Peretz, whose eyes were also closed, repeated a *maamar* in the distinctive singsong of *Chassidus*. And like any scholar deeply engrossed in Talmudic debate, he highlighted certain phrases by gesturing freely.

My father instructed the driver to stop for a few minutes, and the chassidim did not notice us. When we continued, my father told me that they were reviewing the *maamar* that begins, *Mi madad beshalo mayim* that he had delivered on the second day of Shavuos.

The sight of the two chassidim apparently made a strong impression on my father. As we passed the town of Rudnya, he said to me:

"Five thousand, six hundred and sixty years, nine months, thirteen days, fifteen hours and so many minutes, that little plot of land has been waiting for Peretz and Mendel to come along and share words of Torah. And by doing that, they fulfilled the sublime will of *HaShem*.

"It is hard to assess the pleasure that this elicits On High, or to describe how envious the *malochim* are of these *Beshenkovitzer melamdim*. The Rebbeim in Gan Eden are rejoicing with such grandchildren.

"*Chassidische melamdim* are the true luminaries of *Yiddische* homes. They are the Avraham Avinu's of every generation who diffuse

Elokus into every home. The Mitteler Rebbe would show more affection to the *melamdim* than to the *rabbonim*, and would say: 'It is the *melamdim* who turn *Yidden* into vessels to absorb G-dliness!' "

(קוב"ו ומע"ן ע' 35)

The Mitteler Rebbe held *melamdim* in high esteem and often related to them with deference. Nevl was always known as a *chassidische* town, the home of many chassidim who were dedicated to *Chassidus* and *avoda*, and on this the Mitteler Rebbe once said, "Who turned Nevl into a *chassidische* town? Not its *rabbonim* not its other scholars, but its *melamdim*!"

(לקו"ס פרלוב, אדהאמ"צ יח)

At one of the first *farbrengens* of Reb Aizil Homilerin Homil, he told the townspeople:

"You must know that the *shul's* real '*mizrach*' is at the back of the *shul*, near the oven, where the *melamed* stands. Pay attention and study a *vort* of the *melamed* as you would study a *vort* spoken by the Rebbe."

As a result of that statement, the feet of the respected *baalei-batim* who sat in the *mizrach* "burned" for an entire year, and Homil became brighter.

(סד"ה ש"תד"ש ע' 96)

Sincere Admiration

The *Tzemach Tzedek* once said, "The level of *chassidishkeit* has gone down."

He went on to explain that in the days of the Mitteler Rebbe, first the *melamdim* were admitted for *yechidus*, then the *rabbonim*, and finally the *baalei-batim* would take their turn. Now, he said, the *baalei-batim* enter first. (After all, they have important matters to discuss; besides, they are the ones who support the *melamdim* and *rabbonim*....) Only afterwards are the *rabbonim* and *melamdim* admitted.

When the legendary *mashpia*, Reb Groinem, related this story, the *temimim* in Lubavitch

asked him why the *Tzemach Tzedek* did not reverse the order to the way it had been in the past. Reb Groinem, in true chassidic tradition, explained with a story:

"There was once a villager, a simple *yishuvnik*, who would occasionally visit the *rov* of the nearby town and ask him all his *shaylos*. One day he arrived at the home of the *rov* and found him at a meeting discussing a serious matter with his colleagues. When the meeting ended, the villager presented his *shaylos*, and then asked the *rov* if he could know what was the matter of such great concern.

"The *rov* explained that since it hadn't rained for a while, they were deliberating whether they should declare a day of fasting and *davening* for the much-needed rain, to save them from possible famine. The villager, astonished, offered his counsel.

"I have a far simpler solution," he said. "Whenever my cat runs into the house and crouches near the oven, rain begins to fall shortly after. All we must do is grab the cat, place it near the oven, and the rain will surely follow!"

The *mashpia* concluded: "In the days of the Mitteler Rebbe, the *baalei-batim* admired and respected the *melamdim* and *rabbonim* and gave them precedence. But now that the situation has declined and they no longer respect them, rearranging them in the correct order is no more helpful than putting the cat near the oven to bring the rain...."

(רשימות דברים ח"א ע' 137)

CONSIDER THIS!

Why were the *chassidische melamdim* shown more affection than the *rabbonim*? Were they greater?



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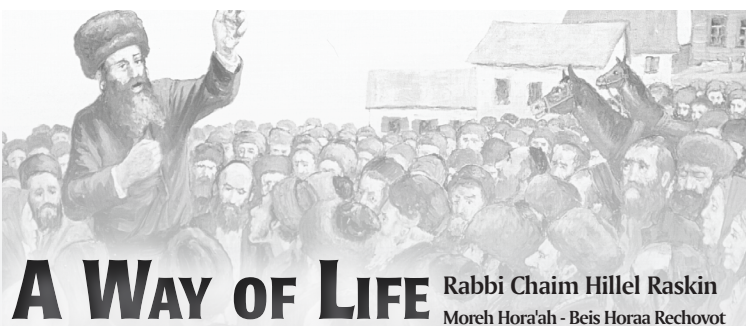


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A WAY OF LIFE

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

Al Hamichya on Wine

I made *kiddush* on Shabbos day and ate *mezonos* afterwards. When I finished, I recited "Al Hamichya" but forgot to include "Al Hagefen." Should I recite the *bracha* again?

- Every food category has a unique *bracha acharona* and one does not fulfil his obligation by making a different one.¹ Yet, *halacha* states that if one recited *Birkas Hamazon* on wine or dates he has fulfilled his obligation. The reason being that these foods satiate a person and the *bracha* of "Hazan" (Who satiates) is applicable to them.²
- Poskim* are in disagreement regarding one who recited "Al Hamichya" on wine.³ Although it doesn't contain the word "Hazan," it is considered an abridged version of *Birkas Hamazon*,⁴ (though for other reasons it cannot replace *Birkas Hamazon*).⁵ Others add that the phrase "al hamichya v'al hakalkala" (for the sustenance and nourishment) has a similar implication to "Hazan" and covers the wine.⁶ The Alter Rebbe rules that *bdieved* one fulfills his obligation and he should not make another *bracha acharona*.⁷
- Poskim* dispute the *halacha* of one who recited the *bracha acharona* on cake, and only remembers afterwards that he made *kiddush*. Some hold that since his *bracha* was relevant for the cake and was not in vain, it doesn't cover the wine unless he specifically intended so.⁸ But others hold that here too the wine is automatically included.⁹
- The Alter Rebbe implies that *Birkas Hamazon* (recited without specific intention) does cover wine even it was drunk before the meal,¹⁰ but he does not discuss "Al Hamichya." In practice, since *safek brachos l'hake l'one* should not make another *bracha acharona* on the wine.¹¹ However, if one is still *toch kdei dibur* (a time frame which allows for spoken words to be corrected – about 3 seconds), one should add the missing words "v'al pri hagafen." One who wishes to be stringent should drink another cup of wine and then recite "Al Hagefen" or hear the *bracha acharona* from someone else.¹²

1. סדר ברכת הנהנין פ"א סי"ח.
2. סדבה"נ פ"א סי"ט.
3. ראה לבוש סימן ר"ח סי"ז, כף החיים סימן ר"ח.
4. ט"ז סי' ר"ח ס"ק ט"ז, מלבושי יו"ט סי' ר"ח.
5. באג"ק ח"ד ע' כ"ד מפני שאין בה ברית ותורה.
6. וראה סי' להלכה סי' ה' אות י"ב ש"א שיוצא יד"ח.
7. וראה סי' א' כיון שמשנה מהמטבע שטבעו חכמים לא יצא. ולהעיר ש"א שיוצא בדיעבד – ראה כף החיים סי' קפ"ז סי"א.
8. ראה שו"ת שבת הקהתי ח"ה סי' מ"ד.
9. להלכה ח"א סימן ה' אות כ"ב.
10. ולהעיר מסדבה"נ פ"א סי"ד – ט"ו שמשם יוצא שצריך כוונה ובסתם אינו מוציא את החידוש. אלא שיש לחלק שברכת הון היא לשון כוללת כל מידי דון (וכן י"ל בעל המחיה), משא"כ הלשון על פרי הגפן משמעותה דווקא יין ולא ענבים (ביאור הגר"י הלפרין ש"י).
11. וראה שו"ת שבת הקהתי ח"ה סי' מ"ד.
12. להלכה ח"א סימן ה' אות כ"ב.

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

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ב"ר מרדכי שכנא ע"ה

OUR HEROES

Rebbetzin Chaya Mushka

Rebbetzin Chaya Mushka, the wife of the Tzemach Tzedek, was born to her father the Mittlerer Rebbe and her mother Rebbetzin Shaina in the year 1790 in Liozna. On the 5th of Kislev תקס"ג (1802) she married her cousin the Tzemach Tzedek at the age of 14. She passed away on Friday, Erev Shabbos Parshas Vayigash, the 8th of Teves, תרכ"א (1861) and is buried in Lubavitch.



An *agunah* once came to the Tzemach Tzedek with her son who was totally mute and hard of hearing. Her husband had been missing for seven years, and now, several *rabbonim* had given her permission to remarry, on condition that the Rebbe agreed.

At that time, *agunos* would sit outside the Rebbe's room and, when their turn came, present their case while the door to the Rebbe's room was wide open. The Rebbe would listen to their story and instruct them where to travel via the *gabbai*. This woman waited several weeks, but her turn had not come.

Desperate for relief, she placed her son under the table in the *yechidus* room which was covered by a table cloth, and instructed him that when *yechidus* begins he should crawl out and hand the Rebbe her note. When the boy came out of his hiding place, the *gabbai* became very angry and shouted at him. The Rebbe calmed the man and then said to the boy: "Go and tell your mother that your father is alive. She should travel to Denenburg."

This *agunah* had been sitting outside and weeping about her misfortune, when suddenly, her son entered and cried out in a loud voice, "The Rebbe told me to tell you that Father is alive, and that you should travel to Denenburg." At this, the *agunah* fainted.

This double miracle caused a great commotion. But Rebbetzin Chaya Mushka remarked: "Just look at what everyone's gotten so excited about! By my father and grandfather, miracles were scattered about, and no one bothered to pick them up. Grandfather said that he would prefer it if people understood Chassidus, as for getting excited over miracles, we leave that for the chassidim of Vohlyn."

(אג"ק אדחרי"י צ"ח ב' מוכ' שצד)

In honor of Yachet Hackner born Hey Teves 5776 and her parents Shmaryohu and Huvy Hackner

A MOMENT WITH THE REBBE

A Respectful Return

Although he was financially strained, *Harav* Dovid Chanzin A"H, the *rov* of Petach Tikvah, handed the Rebbe a large sum of money at the end of his Tishrei *yechidus*. *Ma'amad* (money that chassidim give the Rebbe for personal discretion) overrode all his monetary considerations.

The Rebbe, well aware of his financial situation, yet ever sensitive, found a way to return the money to him in a manner that would go unnoticed.

As Tishrei drew to a close, the Rebbe called in all of the visiting *rabbonim*, *Harav* Chanzin among them, and shared a few words with them. After the Rebbe spoke, he handed each one of them a closed envelope.

When the *rabbonim* opened their envelopes, they all found two booklets of recently published *sichos*. When *Harav* Chanzin opened his, he discovered the sum of money the Rebbe had decided to respectfully and discreetly return to him.

(Dovid Avdi p. 179)

לע"נ ר' משה יעקב ב"ר ישעי' ע"ה - יאהרצייט י"ד טבת