



RELIVING THE PAST (3)

Choosing a Story

We should tell children stories from the *Tanach* and from *Chazal*, and true stories of *tzaddikim*, and not relate *bubeh maisels*, as some people do. Every story should have a lesson of goodness and *kedusha*. Telling a story without a purpose is not the *Yiddishe way*.

(שיח"ק תשנ"א ח"א ע' 246, תנ"מ ח"ל ע' 52)

The Friediker Rebbe relates that in the past, chassidim would first repeat stories of great chassidim and be inspired, and only later would they share stories of the Rebbeim. Today, he added, even stories of the Rebbeim do not have the same effect.

When at *yechidus* the Rebbe instructed Reb Abba Pliskin to *farbrenge* with the *temimim* at 770, that quietly-spoken chossid asked what he should talk about. In reply, the Rebbe spoke of the need to repeat *sippurim* of *chassidische Yidden*. The Rebbe emphasized that he meant stories specifically about chassidim, for when hearing *sippurei tzaddikim*, people can think that they are too far removed from them.

(סה"ש תרפ"ז ע' 118, היכל מנחם ח"ב ע' רכא)

Authentic Stories

When telling a story, the Friediker Rebbe was particular to record all the details, even those not directly related to the subject of the story. On one occasion he said, "The Alter Rebbe was very particular that a story should be told with exact details."

(אג"ק מוהרי"צ ח"ד ע' סה, לקו"ד ח"א ק ע' א)

The *chossid* Reb Shlomo Yosef Zevin authored a rich collection of *chassidische* stories. Upon receiving the book, the Rebbe wrote him a lengthy reply about his responsibility to retell only reliable stories from trustworthy sources.

Particularly in our confused generation, the Rebbe pointed out, we must be exceedingly careful to transmit a story with precise details and not leave room for possible misunderstanding. Unfortunately, the circulation of inaccurate *chassidische* stories in recent times has led many to false conclusions about *Chassidus*. Such stories sometimes imply that the hero of the story conducted himself contrary to *halacha* or contrary to the principle of *lifnim mishuras hadin* – both of which are out of the question – and usually, by correcting some detail, the difficulty falls away.

To highlight his points the Rebbe pointed out two such stories in Rabbi Zevin's book:

The first is a story about how the *tzaddik*, Reb

Aharon Leib of Premishlan, was reprimanded by Reb Elimelech of Lyzhnsk for not wanting to learn Torah from Eliyahu HaNavi. Reb Aharon Leib excused himself by saying that he wished to toil in Torah. This implies, said the Rebbe, that Eliyahu came to the other *tzaddikim* to spare them effort, since they did not wish to toil in the study of Torah. The truth, the Rebbe explained, is that those *tzaddikim* also toiled; however, they saved their efforts for more advanced levels of study, beyond what Eliyahu HaNavi had taught them.

The second is a story of a man who, shortly after his father's passing, dreamt that his father ordered him to convert. When the dream repeated itself several times, he visited Reb Zusha of Hanipoli who instructed him to open the grave, since there was surely a *tzeilem* inside. They followed his instructions and found some coins with crosses that had mistakenly fallen inside during the burial. Now, concludes the Rebbe, since it is forbidden to open a grave, it must be that the coins were in the vicinity of the grave, and not in the grave itself.

(אג"ק ח"א ע' רסה, הסיפורים בסיפ"ח זיון ע' 118, 372)

Every year on *Motzai Shabbos Parshas Mishpatim*, a *melava malka* would be held in support of the Crown Heights *gmach*. The custom developed that during the Rebbe's *Shabbos farbengen* the head of that *gmach* would don a *shtreiml*, and before inviting all those present to the gathering, he would tell a story.

One year the *gabbai* Reb Shimon Goldman related a story about a *chossid* of Reb Nochum of Tchernobyl, who would always host the *tzaddik* when he visited his town. On one visit, the *tzaddik* sent him a message that he must bring him two thousand rubles, otherwise he would not stay at his home, and the *chossid* would even be forbidden to visit the Rebbe or participate in his *tefillas*. The *chossid* had no way of collecting such a sum, and so, to his terrible dismay, he was unable to see his Rebbe throughout his entire stay in his town. A short while later a miracle occurred to him, and he received exactly two thousand rubles. When he presented it to the Rebbe he was told to keep it, and the Rebbe added, "You were destined to be wealthy. However, the only way you could receive it was if you would plead for it. That is why I caused you all that pain."

The Rebbe questioned the viability of this story: Would Reb Nochum Tchernobyl cause his *chossid* to endure such suffering for such a long time?! Why, even a coarse person (*grobber yung*) would experience unbearable pain watching everyone going to hear the *tzaddik's davening* while he is forced to remain outside!

It must be, concluded the Rebbe, that the *chossid* was merely held back from joining one *tefilah*, and shortly

afterwards the *tzaddik* returned to stay at his home. This pain was surely enough to arouse the *chossid* to *daven* to *HaShem* for the wealth.

The Rebbe then added, "It should not come as a surprise that a story could become so mistaken. We often see how when a story is transmitted from one person to another, each narrator tries to embellish it, at times at the cost of ruining it all ..."

(תנ"מ תשמ"ז ח"ב ע' 501)

Bringing it Alive

The Friediker Rebbe related, "As a child, my greatest pleasure was to hear Reb Hendel tell of the childhood days that he spent among the chassidim of those days. From every story or *minhag* that Reb Hendel related about them, he would learn a lesson and a good *midda*. For him, *ahavas Yisroel* was one of the greatest qualities. He would speak from the heart, with a *chassidische bren*, exuberantly, but with gentle words that penetrated the heart."

(לקוטי דיבורים ח"א ע' 212)

In the town of Tcherbin there lived one of the great chassidim of the Rebbe Maharash, a man of great stature in *middos tovos*. He was a *lamdan*, thoroughly knowledgeable in *Talmud Bavli* and *Tur*; *Zohar* and *Kisvei HaAriZal*, and he was also a great *baal tzedaka*. He was known as Reb Zalman Tcherbiner.

The Friediker Rebbe heard many *sippurim* from him, describing the life of the chassidim and the way that *Chassidus* was lived in earlier generations. Whenever Reb Zalman related a story, he would begin by recounting the time, place and conditions of that era, giving the listener a full picture of the event. When you listened to him, you could experience the atmosphere of the chassidim in the *sippur*, and actually see the Rebbe who was being described.

(לקוטי דיבורים ח"א ע' 234)

CONSIDER THIS!

- What harm is there in telling: an invented story? Or a true story that carries no lesson? Or an inaccurate story?
- Why do *chassidische* stories told nowadays not have the same effect?
- When should stories of Rebbeim be told? And when are stories of chassidim preferable?

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A WAY OF LIFE

Rabbi Moshe Gourarie

Verbalizing One's Parents Names

May one verbalize his parent's name when he is asked for it (for example for an *aliya*)?

■ The *halacha* is¹ that one may not refer to his parent's by name even when not in front of them. Moreover, according to many *poskim*² if one's friend shares a rather uncommon name, he may not refer to his friend by name since listeners may think he is referring to his father. Instead, he should use a slight variation of the name when calling his friend. [It should be noted, that some opinions³ forbid using even a common name for a friend when in the presence of the parent, while others⁴ argue].

■ *Poskim* discuss if one may mention his father's name (not in his presence) if he prefaces it with a title of respect such as "Reb" or "Father". Regarding one's teacher the *din* is clear⁵ that as long as one adds a title of respect before his name, it is permissible to say his name. However, the Maharshah⁶ distinguishes that only with a teacher is this allowed since one may have many teachers, and just saying "my teacher" would not suffice. However, regarding to parents it is enough to say "my father" or "my mother," and there is therefore no *heter* to use their name with a title.

■ Other *poskim*⁷ disagree, and permit referring to one's parent by name prefaced by a title when not in their presence, while others⁸ distinguish between one speaking to an individual (when it is permitted) or speaking to a crowd (when it is inappropriate). *Poskim*⁹ point out, that even according to the Maharshah, in a situation that one is asked for his father's or mother's name (i.e. an *aliya* or *mi shebeirach*) one is allowed to verbalize their name with a title, since it would obviously not help to answer "my father."

■ The Maharshah also discusses whether one may write his father's name with a title. He quotes a proof from the fact that the Tur constantly quotes his father as the "Rosh," which is an acronym for Rabeinu Osher (his father's name). The Maharshah disputes this proof since the Tur did not spell out the words, but rather he wrote an acronym "Rosh", which means 'head,' meaning that he was the head of *klal Yisrael*. The Chido¹⁰ raises surprise about the possibility of any doubt this, since we find many *rishonim* and *acharonim* who would sign their name with their father's name (such as "Moshe ben Reb Maimon," the Rambam, or "Osher ben Reb Yechiel," the Rosh). The Chido suggests that perhaps when signing a name it is necessary to write the father's name since otherwise it would defeat the purpose of the signature, but in other situations of writing the Maharshah could still have a question.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1. שו"ע יו"ד סי' רמ סעיף ב' ובט"ז שם סק"ד.
2. שו"ע שם. משא"כ לדעת הדרישה שבהע'.
3. שו"ת אג"מ יו"ד ח"א סי' קל"ג, ע"ש.
4. כ"ה דעת רמ"א שם, וע"ש בט"ז ה.
5. ראה דרישה שם, ט"ז שם, ושי"ך ס"ק ג.
6. והחיי"א כלל ס"ז סעיף ח כתב דהמנהג להקל.
7. רמ"א סי' רמב סעיף טו.
8. י"ש"ש קידושין פ"א סי' סה.
9. פתחי תשובה סי' רמ ס"ב.
10. שו"ת יוסף אומץ שם.

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

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לרגל בואם בקשרי שידוכין בשעטמו"צ

לע"נ מרת לאה מרים
בת לייב פסח היימן ע"ה
גלב"ע י"ד סיון ה'תשס"ז

OUR HEROES

ט"ו סיון

Rashbatz

Reb Shmuel Betzalel Sheptel, better known as the Rashbatz, was one of the prominent chassidim of the Tzemach Tzedek and later of both the Rebbe Maharash and Rebbe Rashab. He learned by the great tzaddik and chossid Reb Michele Apotzker. The Rebbe Rashab appointed the Rashbatz to be the teacher and guide of the Frieddiker Rebbe, and later he appointed him as the mashpia in Tomchei Temimim. The Rashbatz passed away on the 15th of Sivan, תרס"ה (1905).



Often times, when the Rashbatz would see a bochur in the yeshiva walking around during davening, he would tell him, "You must have moved from your original spot to a new one thinking that the second place would be more conducive for davening with kavana. Yet were the case, why did you then walk back to the fist spot?"

To another boy he simply commented, "You have already 'harnessed' yourself (with the tefillin); why do you still need to run around like a horse?"

The Rebbe Rashab once said: "The Rashbatz is a penimi; he lives with a vort. The Rashbatz makes every concept, however deep it may be, it into a vort that encompasses the entire light of the idea. It is with this vort that he davens, it is with this vort that he goes to sleep, and it is with this vort that he awakens."

When the Tzemach Tzedek was in Petersburg, an artist drew a portrait of him. Hearing the news, the Rashbatz commented, "It's a joke to make a portrait of the Rebbe! The Rebbe has six different appearances in a day!"

(When recording this story, Reb Chaim Mordechai Perlov adds that the same was true with the Rebbe Rashab; his appearance during Yechidus was completely different from his appearance during saying Chassidus and so forth.)

(לקו"ם פרלוב ע' ק"ז)

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

Fatherly Care

Reb Shabsai Slatatitzki relates the following anecdote:

"On one occasion when the Rebbe distributed nickels to the children, to be given to *tzedakah*, my family and I were *zoche* to be in 770 to take part. Our young daughter received a nickel. In the commotion, we found ourselves standing some distance from our daughter. The Rebbe noticed that our daughter was alone, and he himself bent down and picked her up. In the Rebbe's hands, she managed to reach the *pushkah* and drop the penny inside.

"Immediately thereafter, the Rebbe continued towards the *beis medrash* for davening. Our daughter was stuck in the sea of Bochorim swarming to follow the Rebbe. Our daughter was unnoticed and in quite a predicament. Suddenly, the Rebbe turned around and pointed with his finger towards our daughter. Almost instantly, a path formed, allowing our daughter to rejoin the rest of the family.

"We have still kept the little coat in which the Rebbe held our daughter, as a memory of that special moment."

לזכות השליח שלום דובער בן לובה



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