

## RELIVING THE PAST (I)

### Connecting with the Past

The Torah urges us to remember the past and learn from it, and to learn from the older generation on how to conduct oneself.

(האזינו לב"ז)

The Frierdiker Rebbe writes: The *avoda* of learning from the ways of *talmidei chachomim* used to be accomplished at *chassidische farbrengens*, where *eltre* chassidim would relate *sippurim* (stories and recollections) about *tzaddikim* and chassidim. They would discuss the lesson to be learnt and arouse their listeners appropriately, ensuring that the arousal would be translated into action. Telling *sippurim* was therefore cherished by our Rebbeim and by other great *tzaddikim* of *Chassidus*.

On one occasion the Frierdiker Rebbe said: Remembering 'the days of old' was always precious to *chassidim*. Homes used to be saturated with *middos tovos* and *ahavas HaShem*, *ahavas haTorah* and *ahavas Yisroel*, and no matter whether people were rich or poor, their doors were always open for *chachomim*.

In the past, he added, *eltre chassidim* would speak on their own without being asked. This was not mere storytelling; rather, a way of life was shared.

(אג"ק מוהרי"צ ח"ז ע' עה, לקוטי דיבורים ח"א ע' 234)

In the year תש"ב (1942), the Frierdiker Rebbe once said, "Today, when the present is unpleasant, we must live with the past."

The *mashpia* Reb Shmuel Levitin asked, "Is this the same as learning from the past?"

The Frierdiker Rebbe replied, "This is something different – to live with the past means to relive an incident which has once been experienced. The chossid Reb Dovid Tzvi Chein once cried out, 'Oy Rebbe!' and fainted. When roused, he related that he had recalled a certain *yeichidus* with the *Tzemach Tzedek*."

The Frierdiker Rebbe concluded, "If a negative experience impacts a person, surely so with a positive experience."

(סה"ש תש"ב ע' 92)

### The Focus of the Story

Once, after returning from the *kever* of the Baal Shem Tov, Reb Mendele of Rimanov prided himself – the Baal Shem Tov had appeared to him. When word about this reached the *Degel Machane Efrayim*, who was the Baal Shem Tov's grandson, he was disturbed by it. Reb Mendele therefore set out to make a reconciliation.

When he arrived, the *Degel Machane Efrayim*, without inviting him to sit, turned to him and asked, "Where am I now?"

Referring to where the *tzaddik* was then situated in his thoughts, Reb Mendele said, "In Yerushalayim."

"And now?" the *Degel Machane Efrayim* continued to ask.

"In the *Beis HaMikdash*."

Impressed, the *Degel Machane Efrayim* then asked if he had truly seen the Baal Shem Tov. When Reb Mendele confirmed that he had, he inquired about what the Baal Shem Tov had said, and was told: "He is disturbed that people only recount his miracle stories and not the stories of *yiras Shamayim* from which lessons can be learned."

Hearing these words, the *Degel Machane Efrayim* invited Reb Mendele to sit down at his side.

(ילקוט חדש ע' ענה)

### Understanding the Lesson

The Frierdiker Rebbe said, "All matters of *Chassidus* are reached through hard work. Even a *chassidische* story requires toiling to derive the lesson in understanding and *avoda*."

(לקו"ד ח"ב ע' 706)

The *Tzemach Tzedek* would often send *yungeleit* to the esteemed chossid Reb Hillel Paritcher to be directed in the ways of *Chassidus*. Reb Hillel would entrust the guidance of each newly-arrived *yungerman* to two senior *yungeleit*, who in addition to explaining the basics of *Chassidus*, would most importantly tell them stories about

the Rebbeim and about chassidim of former generations. In fact, they would retell each story several times until it penetrated the *yungerman* and he knew its details perfectly. They would then ask what lessons – in correcting one's *middos*, in *yiras Shamayim* and in *hashgacha peratis* – could be learned from the story. They would urge the *yungerman* to toil, as one does in serious study, in order to discover the lesson, and they would help him in this. Finally, they would tell him what lessons they had been told by their own *madrich*, Reb Hillel.

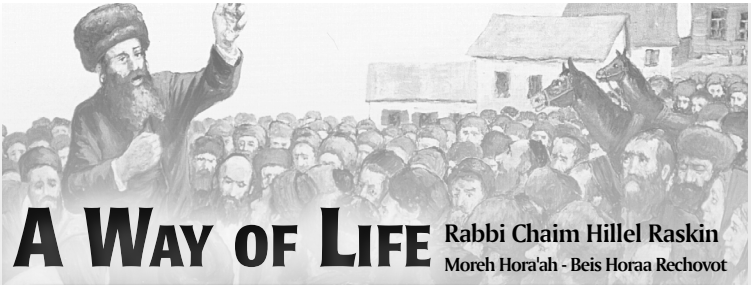
On the first three *Shabbosim* of each newly-arrived *yungerman*, Reb Hillel would relate a story in addition to the *Chassidus* that he delivered. After the story they would sing *niggunim*, and then discuss the lessons to be taken in *avoda* of the heart and the mind.

Reb Hillel explained the reason for this procedure: "The beginning of *avoda* is 'Adam ki yakriv mikem,' – a person has to offer something of himself to *HaShem*. However, in order to enable a person to know he is an *Adam* and how an *Adam* should conduct himself, the above *avoda*, in *Sefer Vayikra*, is preceded in the Torah by the *sippurim* of *Bereishis* and *Shmos*."

(אגרות קודש מוהרי"צ ח"ד ע' ג"א)

### CONSIDER THIS!

- What's the difference between storytelling and sharing a way of life? Or between learning from the past and living with it?
- Why is it necessary to analyze a *chassidische maiseh*? Why isn't it enough just to get inspired?



# A WAY OF LIFE

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

## OUR HEROES

### Reb Yisroel Noach of Niezhin



Reb Yisroel Noach, the fourth son of the Rebbe the Tzemach Tzedek, was born in the year 5575 (1815). In his first marriage, he was the son-in-law of Reb Yekusiel Zalman Valles, son-in-law of the Mittlerer Rebbe. After his first wife passed away he married the daughter of Reb Nochum, son of the Mittlerer Rebbe. He lived in Lubavitch where he served as the *rosh yeshiva* in his father's *yeshiva* (founded in 5602 (1842)). The Tzemach Tzedek also appointed him to respond to many of the *halachic* queries sent to him, leaving only the more difficult ones for the Rebbe to answer himself. In 5628 (1868), two years after his father's passing, he moved to Niezhin and became a rebbe. He passed away on the first day of Chol Hamoed Pesach 5643 (1883), and is buried in Niezhin. He was the last of the Tzemach Tzedek's sons to pass away.



Reb Yisroel Noach would cry a lot, especially during *davening*. Not even knowing why, those *davening* along with him would also cry uncontrollably.

He was once standing in the adjacent room before going into *yechidus* with his father and noticed the *sefer Chovas Halevovos* on the table. When he opened the *sefer*, it opened to *Shaar Haknihah* (Gate of Submission) and tears flowed freely from his eyes. By the time he went into *yechidus*, the pages were soaked.

Reb Mordechai Yoel Duchman once asked Reb Yisroel Noach, "Since you are a leading *tzaddik* of the generation, when you cry, you draw down bitterness into the world. Why do you do so?" Reb Yisroel Noach replied, "But you know Mordechai Yoel, for us it's a different type of tears."

(רשימות דברים עמוד 149, לשמע און עמוד 62)



When Reb Yisroel Noach needed to build his house in Niezhin, he called together a few *baalei batim* to hear their opinion. After they offered their suggestions he explained, "My father the Tzemach Tzedek said that when one needs to do something and is unsure how to do it, he should ask the opinion of the *baalei batim* and do the opposite."

(לשמע און ע' טו)

### Kiddush Shabbos Day for Women

From what point on Shabbos morning must a woman hear *kiddush* before eating?

- Although the Torah obligation of *kiddush* is to sanctify Shabbos at its onset on Friday night, Chazal instituted *kiddush* of Shabbos day (*Kidusha Raba* – the "Great *Kiddush*") to honor the day meal which is supposed to be more prestigious.<sup>1</sup> The essence of this *kiddush* is simply reciting a "*borei pre hagafen*" over a cup of wine.<sup>2</sup> According to most authorities, like *kiddush* on Friday night, this *mitzva* is for both men and women.<sup>3</sup>
- One may not eat or drink before *kiddush*.<sup>4</sup> However, unlike Friday night, if there isn't any wine or formal drink on which to recite *kiddush* for Shabbos day, one doesn't have to wait all day until it arrives.<sup>5</sup>
- What about before *davening*? While some *poskim* require *kiddush* before *davening* for someone who must eat or drink to *daven*,<sup>6</sup> others argue that a pre-*davening* snack is inherently not the "enjoyable meal" (*oneg*) that the Shabbos meal must be.<sup>7</sup> Others argue further that since *kiddush* is attached to the meal and eating essentially does not take place before *davening* (except as needed for the sake of *davening*), the obligation for *kiddush* was from the start fixed for after *shacharis*.<sup>8</sup> This is the accepted *minhag*.<sup>9</sup>
- Are women obligated to *daven* the *amida* ("*Shemoneh Esrei*")? This is a subject of dispute amongst *poskim*.<sup>10</sup> While the Alter Rebbe favors the stringent opinion,<sup>11</sup> the practice of many women throughout the generations has been to follow the lenient opinion that suffices with a short *tefilah* each morning (e.g. *brachos*). Accordingly, once a woman recites any *tefilah* on Shabbos morning she should be obligated to hear *kiddush* before eating since she is after *davening*.<sup>12</sup>
- Some contend that since a married woman is halachically obligated to eat with her husband, her *kiddush* obligation begins when her husband finishes *shacharis* (even before he returns home from *shul*).<sup>13</sup>
- However, the ideal practice is that she *daven shacharis* on Shabbos morning so that she won't be obligated until after she *davens*. If she is lenient regarding *davening* during the week, she should have in mind not to fulfil her obligation of *davening* with *brachos* on Shabbos morning.<sup>14</sup>

מחמיר כהמשנ"ב). וראה כף החיים סי' רפ"ט סקט"ז. וראה באה"ט או"ח סי' פ"ט סק"ב בשם מהרש"ל "אחר תפילת מוסף אסור שהגיע זמן קידוש".

9. ראה טור סי' רפ"ט שראה אביו הרא"ש נוהג כן. ושוע"ר סי' פ"ט סי"ה וסימן רפ"ט סי"ב.

10. פטורות – ראה רמב"ם הל' תפילה פ"א ה"ב, מג"א או"ח סי' ק"ו סק"ב. חייבות בהשחרית ומנחה – רמב"ן השגות למצוות מ"ע ה'.

11. שוע"ר סי' ק"ו סי"ב.

12. תוספת שבת סי' רפ"ו סק"ד.

13. אג"מ או"ח ח"ד סי' ק"א אות ב'. (ויש לצרף גם שיטת הרשב"א שפטורות מקודש היום).

14. כף החיים סי' רפ"ו סק"ל.

1. ראה שוע"ר או"ח סי' רפ"ט סי"ב וערוה"ש סי' רפ"ט סי"א ובי.

2. ראה משנ"ב סי' רפ"ט סק"ב, ובסידור הפוסקים שאנו מוסיפים.

3. פרמ"ג משנ"ב סי' רצ"א סק"ו, דלא כרשב"א שנשים פטורות בה.

4. שו"ע סי' רפ"ט סי"א ובמשנ"ב שם סק"ו.

5. שוע"ר או"ח סי' רפ"ט סי"ב.

6. תהל"ד סי' רפ"ו סק"ג, משנ"ב בבה"ל סי' רפ"ט וראה שש"כ ח"ב פנ"ב סי"ב.

7. בתו"ש סי' רפ"ו סק"ד שקו"ט ונשאר שלא מקדש ורפ"א ביד"י. וראה ביאורים לתו"ש שם, שו"ת מחזה אליהו סי' ל"ג אות ב'.

8. ראה אג"מ או"ח ח"ב סי' כ"ח (אלא שלדינא

## A MOMENT WITH THE REBBE

### The Worthless Nickel

A *Yid* complained to the Rebbe while in *yechidus* on 16 Cheshvan 5715 (1954), that whatever good he does, he always feels that he is doing it for personal gain – not *lishmoh*.

The Rebbe replied with a *moshol*: "Imagine someone who peruses a business deal in order to earn a nickel. However, when he closes the deal he discovers that he made thousands of dollars!

"Now while it is true that the five cents have value, it will certainly not distract him from his excitement of his newfound riches.

"Similarly, a *mitzvah* connects a person to Hashem. True, he may do it for personal gains, but they are worthless in comparison. Think about this, and it will elevate your *avodah*." (*Toras Menachem*, vol. 15, page 203)

Reb Yoel Kahn relates, "I remember when this *yechidus* took place. To me, it is a synopsis of the Rebbe's approach: Don't bash the conceitedness; drown it out with appreciation of a *mitzvah*."

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