

The Weekly *Farbrengens*



למען ישמעו • אחרי-קדושים תשע"ז • 408
EDITOR - RABBI SHIMON HELINGER

HEAVENLY AWE (II)

AFRAID OF WHOM?

In the apartment of the Rebbe Rashab in Rostov, there was a constant worry that the Russian officer who lived downstairs would report him to the authorities. Nevertheless, as Reb Foleh Kahn recalled, when the Rebbe held a Purim *farbrengen* in his home, he did not restrict the singing and dancing of his chassidim, and no harm came of it.

When Pesach arrived, the regular *keilim*, including the samovar, had to be *kashered*. This the Rebbe and the *Rebbitzin* did personally. Seeing how much water the Rebbe was pouring, the *Rebbitzin* remarked, "So much water doesn't have to be poured on the floor when we are afraid of the downstairs neighbor." The Rebbe Rashab replied, "You are afraid of the one below – and of the One Above you are not...?!"

(שמועות וסיפורים ח"א עמ' 155)

Even as a young child, the Rebbe Rashab was filled with *yiras Shomayim*. One *Shabbos*, when he was about six years old, he cracked three nuts, only later to find out that the Alter Rebbe forbids this on *Shabbos*. He was so perturbed by this that it brought him to tears.

After his passing, *Rebbetzin* Shterna Sara spoke of her husband's *yiras Shomayim*. "If his *tallis katan* would get crumpled while he was asleep, he would wake up and straighten it out, to make sure that it wouldn't *chas veshalom* be less than the *shiur* even for a moment."

(רשימות היוג'ו ע' רעט, שמועות וסיפורים ח"א ע' 172)

Racing down a steep mountain, the horses broke into a gallop, and the wagon in which the *Chiddushei HaRim* was traveling tottered dangerously. It almost toppled into the abyss, yet the face of the *tzaddik* showed no trace of fear. Surprised, the chassidim asked him how he managed to maintain such self-control at such a time. The Rebbe answered: To someone in constant fear of his Creator, there is no difference between traveling on a level plain and racing down a steep mountain...

(שיח שרפי קודש ח"א תג)

EXCEPTIONAL AWE

The greatness of the Baal Shem Tov didn't lie in his great miracles, but in his *yiras Shomayim*. So writes the *Toldos Yaakov Yosef*.

He tells that once, for example, the Baal Shem Tov was traveling when the time for *Mincha* arrived, and they had no water with them for *netilas yadayim*. The Baal Shem Tov cried out, "*Ribbono shel Olam!* What am I worth, and what is my life worth, if I don't have water to wash my hands before *Mincha*?"

(רשימות דברים חלק ב' עמ' לא)

CONSIDER

Is one who fears HaShem not willing to do wrong, or is he incapable of transgressing? How can it affect him during his sleep?

Do we not murder due to fear of HaShem? Who then is greater?

At the *bris* of his son Yosef Yitzchok, the *Tzemach Tzedek* shared some of the *private maamorim* that the Alter Rebbe had said for him privately. One of them was a *vort* from the Baal Shem Tov – that an ultimate *yerei Shomayim* is a person who is in full control of his body.

The great *chossid* Reb Hillel Paritcher was such a person: he would fall asleep when it was time to sleep and automatically wake up when it was time to wake up. He was particular not to ride in a wagon over a bridge, and would step down from the wagon and walk across on foot. Once he was sleeping in the wagon, but as they approached a bridge he woke up.

(סה"ש תרצ"ז ע' 242)

Reb Hillel Paritcher was once delayed in the *mikveh*, so his *shamash* went to check after him. In the dressing room he found Reb Hillel's clothing, but Reb Hillel was nowhere to be seen. He finally found him under the water in the *mikveh*.

Reb Hillel never wanted to remove his *yarmulke*, even in the *mikveh*. He would dip his head and leave the *yarmulke* to float on the water, and would then raise his head directly under it. In that way, he did not uncover his head for even a moment. This time, when he was ready to come out of the water, he did not find his *yarmulke* where he left it, and since he did not want to have his head uncovered, he waited under the water...

(שמו"ס ח"א ע' 268)

AWESOMELY MOTIVATED

The Yid HaKadosh of Pshis'cha would travel with the *tzaddik* Reb Dovid of Lelov to learn from his ways. In one village, Reb Dovid entered a home and spent a long time there, while his *talmid* waited outside. When Reb Dovid finally came out, he explained, "I found a man at home doing his work while his son abused him for being lazy. The son said, 'You are so lazy that if I didn't fear HaShem I would kill you!' When I heard such words I stayed on: I simply couldn't leave the presence of a man with such *yiras Shomayim*!"

(סיפ'ר ח' זיין תורה ע' 515)

The *shochet* in Homil would relate what he heard directly from the Rebbe Maharash:

Chazal say that everything is in the hands of Heaven, except for *yiras Shomayim*. This of course means that it is up to every individual to develop *Yiras Shomayim* on his own. However, it can be understood to mean: Everything for which one *davens* is in the hands of Heaven, as to whether or not his request will be granted – but when one sincerely asks for *yiras Shomayim*, that request will always be granted.

(לשמע אוזן ע' 77)

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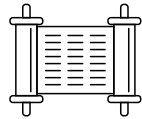
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DISCARDED VALUABLES

I walked by a neighbor's house and saw toys on the sidewalk where they could easily disappear. Must I pick them up and bring them into the house?

The Torah obligates a person who sees a lost object to return it to the owner. However, the Torah only obligates returning an object that became lost, however one is not required to return an object was intentionally "lost" (*aveidah mida'as*).¹ Thus, objects which were discarded by the owner or left in an unsafe area, need not be returned.

The definition of an unsafe area varies from place to place. In a city leaving items in front of the house is considered irresponsible and destined to be lost, whereas in the suburbs it is the norm.

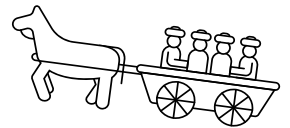
May the finder keep the items? Some *rishonim* hold that although he need not return them, he may nevertheless not keep them since they still belong to the original owner. The fact that the owner is negligent with his property doesn't render it ownerless.² *Hefker* requires a formal proclamation in front of three people.³ However, others hold that leaving objects where they are likely to be lost is equivalent to a declaration of *hefker* (*anan sahad*).⁴ The Alter Rebbe sides with this opinion.⁵

An object which was blown away by the wind (e.g. from a porch or clothes line) is not a deliberate loss, since one doesn't want or expect it to fall, and only leaves the items outside because of necessity.⁶

The Gemara says that giving something to a young child is like a deliberate loss (*aveida mida'as*),⁷ since the child is likely to lose it. Still, *poskim* say it isn't considered *hefker*, since the child does watch over it somewhat.⁸ Therefore, although one need not return it, he may not take it for himself.⁹ Giving something to an older responsible child is surely not considered a deliberate loss, and the finder should return it.¹⁰

Therefore, one who finds toys that children left outside or threw out of the window, can leave them where they are, since the parents presumably left them in the child's hands. However, other valuables, which the child may have taken on his own, should be returned.¹¹

1. ב"מ כ"ה ע"ב, ל"א ע"א.
 2. ב"י סי' רס"א. ושי"ע חו"מ סי' רס"א.
 3. ס"ד ע"פ הרמב"ם הל' גזילה ואבידה פי"א הל' י"א.
 4. שו"ע חו"מ סי' רע"ג ס"ג וס"ז שמן התורה הפקר הוא גם לפני א' או בינו לבין עצמו. וראה סמ"ע שם סק"א.
 5. רמ"א סי' רס"א ס"ד ע"פ הטור, ש"ך שם סק"ג.
 6. שו"ע"ר מציאה ופקדון ס"ז, וראה סי' הרי הלכות - השבת אבידה פי"ח ס"ד והערה ד'.
 7. שו"ת שבט הקהתי ח"ד סימן ד"ש סק"ב.
 8. שבט הקהתי שם סק"ג.
 9. ב"ב פ"ז ע"ב.
 10. נתיב"מ סי' רס"א סק"א.
 11. קצוה"ח סי' רס"א סק"א, ודלא כשו"ת הב"ח סי' צ"ז.
 12. וראה שו"ת רדב"ז ח"ד סי' אלף ר"י שמחלק בין טלית שאין דרך קטן לאבדו לחפצים אחרים. וראה שם שלום פסקי הגישה"א על סי' רס"א שהיום במציאות ילדים שומרים על הניתן לידם ואינו אבידה מדעת.
 13. שו"ת שבט הקהתי ח"ד סימן ד"ש סק"ב.



REB KUSHE DOKSHITZER

Reb Yekusiel Dietsch of Dokshitz, affectionately known amongst chassidim as Kushe Dokshitzer, was a chossid of the Tzemach Tzedek, the Rebbe Maharash, and in his old age, the Rebbe Rashab. He was a *melamed* and merited teaching the Frierdiker Rebbe *Aleph Beis*. For more than fifty year, he literally walked to Lubavitch each Tishrei. He passed away in the year תרס"ח (1908).

The Frierdiker Rebbe spoke often about Reb Yekusiel, his *melamed*. He once related:

In the year תרמ"ט (1889), my father was out of the country. I stayed with my grandmother, Rebbetzin Rivkah. The chossid Reb Yekusiel was then in Lubavitch and stayed at the home of the chossid Reb Hendel. Reb Hendel lived in an impoverished hut, and Reb Yekusiel's bed was a mere sack of hay. For supper, bread and water was the only thing on the table and the two ate together. I brought in some wood to heat the house.

After the meal, Reb Yekusiel started to say *krias shema al ha'mita*. While he was saying '*Ribono shel olam, hareni mochel...*' (I hereby forgive...), Reb Hendel interrupted with a

bang on the table and said, "You are saying that you forgive, but you have to know if the other forgives you. Besides, do you really mean what you are saying? ... You are saying this when you say '*beyadcha afkid ruchi*, and entrust Hashem with your life, and you want him to give it back in the morning...?!"

The conversation continued like this for many hours. I did not have a watch with me and so I stayed for a long time. Much of what they spoke I did not understand. The little that I did understand were 'soul matters' which they discussed in a direct and simple fashion to the extent that even as a child I understood them.

(סה"ת תד"ש ע' 109)

As a *melamed*, Reb Yekusiel told his class stories after the lessons about the Baal Shem Tov and his *talmidim*. The Frierdiker Rebbe describes the scene, "We would gather round him and just gaze at him. His father-in-law was a chossid of the Alter Rebbe and he heard many stories from him. It made an immense impression on us. One of the worst punishments in *cheder* was that when he would tell a story he would make a child sit behind him..."

A Moment with The Rebbe



COLORED SHOES

Reb Hillel Zaltzman relates:

"When we were active in clandestine activities behind the Iron Curtain, we didn't limit our work to *Anash*, and also invited the local Bukharian youth to our *shiurim* and *farbrengens*.

"There were, however, some people who were worried for our safety. They felt that our first priority should be *Anash*, and we should not endanger ourselves for the others. We disagreed, and our work continued.

"When my brother-in-law Yitzchok Meshulovin finally got his exit documents, we asked him to clarify the Rebbe's opinion on the matter. As a code, we agreed that he would write to us whether the Zeide enjoys the white shoes only, or also appreciates the darker ones, as a reference to the lighter and darker skin colors.

"The answer came a few weeks later. In his letter, Yitzchok wrote us that Zeide can't tell the difference between darker and lighter shoes."

(Samarkand, page 333)

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