

The Weekly Farbrengens


MERKAZ ANASH
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 למען ישמעו • דברים תש"פ • 576
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HEAVENLY GUIDANCE

FOLLOWING THE CUES

A person who trusts in HaShem, sees his efforts as merely a 'keili' for the brachos and as an obligation towards HaShem. Therefore, he will do whatever possible according to his specific situation, and when he encounters a situation where he cannot do anything, he takes this as a sign that nothing is expected of him.

In addition, when he is faced with a decision, he will decide based on the information available, without concern over the outcome. Since everything is in HaShem's hands, he is only acting because of His command, and the path which seems most plausible, is the one which he is being guided from above to choose.

(חור"ל שער הבחון פ"ג בסופו, המספיק לעובדי ה' ע"צ, אג"ק ח"ב ע' קפ)

Reb Meir Yehoshua of Klimentov related that the first time he was offered a position as a rov, he made the journey to Rodoshidz, to ask his Rebbe, Reb Yissachar Dov, if he should accept it. The tzaddik advised him to accept the position, and proceeded to tell the following story:

"When I was a young man, I would spend months at a time visiting the Rebbeim in Lublin and Pshischa and with the Maggid of Koznitz. Once, on my return trip home, while stopping in a town on the way, a chossid whom I recognized from my stay with the Chozeh, noticed me and was very happy to see me. He asked about the state of my *parnasa*, and when I answered unenthusiastically, he offered that I work as a *melamed* for his children. Recognizing the tremendous *hashgacha pratis* involved, I concluded that this must have been decided in *Shamayim*, so I accepted the job without even asking how much he would pay. After all, I thought, if it has been decided that I become a *melamed*, then surely it has also been decreed how much I would earn.

"I traveled to the chossid's home and began teaching. I never asked for payment and just accepted whatever money I was given, when it was given, and sent it off to my family. At the end of the term I took my leave from the chossid and, according to his request, undertook to return after the *Yom-Tov* - for if I was being offered this opportunity again, this surely was also determined from *Shamayim*. When I returned, I fared the same way, accepting whatever money I was given, without involving myself in the question of payments. Once the chossid asked me why I did not

make calculations and ask for my dues, for perhaps I deserved more. I explained to him that *he* thought I was a tutor for *him*, and that *he* was in charge of my pay, but that was not so. It was all from *Shamayim*.

CONSIDER

If there are no cues in site,
 what does that mean?
 If one has multiple options
 from which to chose, how
 does one know which is the
 appropriate 'keili'?

"After the second term I took the final payment, and returned to my hometown, Preshdorz. There I spent my days in the *beis midrash*, studying discreetly without anyone's knowledge, and so I became known as Berel Batlan, a simple fellow who wasn't occupied with anything in particular. Once, a Jew came to town collecting money so that he could marry off his daughter, and recognizing me from my days in Koznitz, he asked me to help him in this *mitzva*. I explained that since I was regarded in town as a simpleton, I would not be able to collect more than two gold coins out of the total of the 400 that he needed, and therefore advised him to find someone more respected. He tried to convince me, saying that it was my *mitzva*, since I knew him, but I insisted that I was unfit. As we parted, he muttered, 'I guess you were not on HaShem's *tzetzl* (note).'

"After he left, I tried to understand what I had done wrong. What had caused him to say such negative words? Greatly disturbed, I hurried off to find him and ask for an explanation. When I caught up to him and asked how I had wronged him, he smiled and told me that he had not had any ill intentions. He explained that when the Maggid of Koznitz had instructed him to travel through cities and collect funds for a dowry, he had told the Maggid that he found this very difficult, having no experience in fundraising. The *tzaddik* had told him that he should go to the first town to which he found a ride, and added that a *tzetzl* had already been written Above, listing those who would help him collect and how much he would earn from each city. He had concluded that had my

name appeared on the *tzetzl*, I would not have refused his request.

"Hearing this, I reconsidered and decided to help him collect; after all, the amount had already been decided and it would not depend on me. It was market day, so I headed for the marketplace, stopped a merchant whom I had never met, and asked him for a donation. He immediately opened his wallet and handed me a note worth 100 coins! I realized that I had been put on the *tzetzl* and asked HaShem to help me succeed. With a light heart, I continued on my mission and within a few hours managed to collect all the money the chossid needed. I handed it to him, and then realized that the intention of the Maggid had been - me."

Reb Yissachar Dov concluded: "Do not think that your acceptance as *rov* depends on the *baalei batim* or on the opinion of the community. You should lead them in a way that will bring honor to HaShem. Fear no one, and they will not be able to cause you any harm, for this position was given to you from *Shamayim*."

(נפלאות הסבא קדישא ח"ב ע' 62)

DOING OUR PART

Reb Mendel Futerfas related: At one point, the Tomchei Temimim Yeshiva in Russia was in such dire straits that even Reb Chatche Feigin, who was normally organized, had to avoid people who had lent funds to the Yeshiva. The situation was so severe that he once jumped out the window of the *shul* in order to avoid meeting the *shammes*, who had lent the Yeshiva some money. During this time, when we would ask him, "What's going to be?" he would reply, "Why should you worry? It is clear that in the end everything will be as HaShem has ordained. It is not our issue; we must do what is required of us, and HaShem will do as He desires..."

(ר' מונדל ע' 62)

One day during the First World War, a chossid asked the Rebbe Rashab if he should sell the forest he owned, for the German army was approaching, and the forest would likely be lost. The Rebbe Rashab advised him not to sell, and explained: "The Mezritcher Maggid said that if one has a functional *keili* for HaShem's *bracha*, he should not break it. Only if from *Shamayim* they cause it to break, then there is no other choice but to look elsewhere...."

(רשימת דברים ח"א ע' קס"ט)



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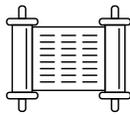
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TORAH STUDY ON TISHA B'AV

Can I learn a *maamar* on Tisha b'Av before *shacharis*?

Chazal prohibited studying most areas of Torah on Tisha b'Av since Torah "gladdens the heart" and it can distract a person from the requisite mourning. This prohibition applies also to women and children of age to appreciate the *churban*.¹ It is customary to refrain starting from midday on *erev* Tisha b'Av since it can bring joy when continuing to think about those studies at night.²

One may learn sections of Torah that don't cause delight. This includes the halachos of Tisha b'Av or mourning or sections of Gemara that discuss the *churban* or laws of mourning.³ The Rebbe Rashab would study each year the sections of Gemara and Midrash that discuss the *churban*.⁴ Even these sections should not be studied in depth (*pilpul*), which is delightful.⁵ Chassidus on the theme of Tisha b'Av may be studied,⁶ even if it veers into other topics,⁷ though some preclude in-depth study.⁸

Torah sections that are part of the daily *davening* may be recited, since they are standard and don't cause delight (e.g. *eizehu mekoman*, *pitum haketores*). However, the Mishnayos recited by mourners after Maariv and Shacharis should be from Moed Katan (or Taanis) without the additional passage by Rabbi Chananya ben Akashya.⁹

After midday, when the level of mourning decreases, one may learn his daily morning studies, such as *chitas*.¹⁰ (Studying *chitas* the following night is considered "making up" and *mikra* should preferably not be read at night – see issue 473.) The regular Mishnayos by mourners may also be recited.¹¹ Rambam study was instituted from the outset to be studied after Tisha b'Av.

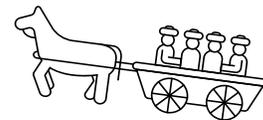
When Tisha B'av falls on Shabbos or Sunday, the same learning restrictions apply from midday on Shabbos.¹² It is a matter of dispute whether Pirkei Avos is recited after Mincha, and the Rebbe arrived at varying conclusions. In any event, that week's chapter is repeated the next week.¹³

The Rebbe emphasized that Tisha b'Av is not exempt from Torah study and the constant obligation to study Torah remains; it's just that the obligation must be fulfilled with the permitted subjects.¹⁴

1. שו"ע או"ח סי' תקנ"ד ס"א ולבוש שם.
2. ובמהרש"א תענית דף ל' ע"א משום היסח הדעת. ובשו"ת רבב"א ח"ב סי' קנ"ה - גם נשים.
3. רמ"א או"ח סי' תקנ"ג ס"ב, כף החיים שם סקט"ז.
4. שו"ע או"ח סי' תקנ"ד ס"א, קיצור שו"ע סי' קכ"ד ס"ה.
5. היום יום לט' אב.
6. ט"ז שם סק"ב.
7. ראה סה"מ חב"ד ע' 46 והע' 11. וכך מובא בנוגע אבילות בסה"מ ע' 77 ות"מ מנחם ציון ח"ב ע' 369, וי"ל שה"ה בגדו"ד. וראה שם בע' 370.
8. לקו"ש ח"ט ע' 250.
9. נט"ג בין המצרים ח"ב ע' תכ"ח.
10. אג"ק ח"א ע' ש"ו.
11. מג"א שם סק"ו (בנוגע ההלים ותפילין), וראה אג"ק ח"ג ע' של"א. וגם ביטולם גורם צער - ראה נט"ג בין המצרים ח"ב ע' שס"ח הע' ט"ו, גשה"ח פכ"א אות ה'. וראה ט"ז סי' תקנ"ד סק"ג בנוגע שמות וי"ל ה"ה כאן.
12. אג"ק ח"א ע' ש"ו.
13. מג"א או"ח סי' תקנ"ג סק"ז. לוח כולל חב"ד.
14. ראה המובא בשלחן מנחם ח"ג ע' סז ואילך.

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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 *bochurim*, 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 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 Rebbetzin Rivkah,

she only had good things to say.

(דברי ימי הרבנית רבקה עמי' 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.

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

(דברי ימי הרבנית רבקה עמי' נ"ג)

A Moment with The Rebbe



TO OWN A HOME

As a rule, the Rebbe encouraged people whenever possible to buy a home rather than rent.

In one letter the Rebbe wrote, "My opinion is known, that it is better to purchase than rent, because that same money could pay off a mortgage instead of going to the landlord." (*Igros Kodesh* Vol. 17, page 69)

Reb Mottel Shusterman related that the Rebbe encouraged him to

buy, even though he said he didn't have the means. "Others, worse off than you, have managed to buy," the Rebbe cajoled him. (*Lema'an Yeidu*, p. 133)

When Rebbetzin Chana moved to a new rented apartment in the winter of 5712 (1952), the Rebbe said to her that it is customary to wish on such an occasion, "*Fun dem in an eigener* - from this rented apartment, you should move to your own." (*Teitelbaum Teshurah*, Cheshvan 5769)