



REMEMBERING HIM (III)

Speaking Trust

There was once a wealthy man who owned many fields but did not have animals with which to plow them. So one market day, he took a bag of money and went off to purchase oxen.

On the way Eliyahu HaNavi stopped him and asked him where he was going. When he said he was going to buy oxen, Eliyahu told him that he should add that this was dependent on *HaShem's* will; he should say, "im yirtze *HaShem*". The prosperous landowner insisted that he already had the money in hand, and it was now all up to his own will. Eliyahu warned him, "If you don't say 'im yirtze *HaShem*,' you will not succeed."

Before he reached the market place, his money mysteriously disappeared. This repeated itself several times; he would have the money with him; he would meet Eliyahu who disguised himself differently each time and would suggest that he say "im yirtze *HaShem*"; again and again he would not listen – and the money would again get lost. Finally he realized this was all *hashgacha peratis* due to his incomplete belief in *HaShem's* providence, and resolved that from that day on he would say "im yirtze *HaShem*" about whatever he desired to do.

The next time he was on his way to the market, he again met Eliyahu, but this time he said, "I'm on my way to buy oxen, im yirtze *HaShem*". When Eliyahu heard that, he blessed him with success and sure enough the man got a good deal on his purchase. Then, as he was on his way home, the oxen suddenly ran off the path into the forest and stopped near a stone, where he found his lost money bags.

(חדרי בטן מהחיד"א ע' 50, ילקוט לקח טוב בהעלותך ע' פד)

The Shaloh writes:

As a vital expression of one's *emuna*, one should say about every planned activity, great or small, *im yirtze HaShem* ("if *HaShem* wills it") or *b'ezras HaShem* ("with *HaShem's* help"). When preparing to travel, for example, one should say, "I will be traveling *b'ezras HaShem* and I plan, with *HaShem's* help, to stay in this and this place." Likewise, upon arriving there he should say, "*B'ezras HaShem* I have arrived."

A hint to this can be found in the *possuk* which states that the travels and encampments of the Yidden in the *midbar* were *al pi HaShem*, "at the word of *HaShem*." We can understand this as an instruction that our travels and our stations should be undertaken with a mention of *HaShem's* Name. Thus, His Name will always be on one's lips.

Furthermore, doing so will bring a person success in his activities. As the *possuk* says, *atzas HaShem hi tokum*, "the plan of *HaShem* will materialize, and the word "hi" (היא) is an acronym for *אם ירצה השם*, for that is what brings success.

(של"ה ח"ג בהעלותך אות י"ב, ח"א שער האותיות אל"ף אות מ"ו)

At Every Opportunity

About *Yosef HaTzaddik* the Torah relates that his master saw that "*HaShem* was with him." How could the wicked Potifar know that *HaShem* was with Yosef?

The *Midrash* answers that Potifar noticed that *HaShem's* name was constantly on Yosef's lips. Whenever Yosef would serve him he would whisper, "*Ribbono shel Olam*, You are my security and my sustainer. Help me find favor and kindness in Your eyes and in the eyes of all those who see me, including my master Potifar."

(מדרש תנחומא וישב ח')

As advice for strengthening *emuna*, the Rebbe instructed one *chossid* to say "*Boruch HaShem*" at every opportunity.

(תשורה ל"ג בעומר תשנ"ז ע' 121)

The Shaloh writes that when mentioning the Name of *HaShem*, one should do so in awe and fear and with deep feeling. He should direct his attention to the sound and the letters of the Name and all his limbs should tremble.

The *Rokeyach* explains that this is the intention of the Torah's command to fear *HaShem* – that we utter His Name in awe.

(של"ה חנוכה תו"מ ד"ה עוד, רוקח קטע כ"ב)

Words of Praise

Before the *Baal Shem Tov* was revealed as a *tzaddik*, he wandered from town to town as an ordinary Yid. Wherever he came he asked men, women and children how they felt, how their *parnasa* was, and so on. His intention was that they should praise *HaShem* each in their own words.

In one town, there lived an old *talmid chacham* who for over fifty years lived in a state of total isolation from worldly matters and pleasures and studied Torah day and night. When the *Baal Shem tov* met him, he made his usual inquiries. The *gaon* took one look at this stranger who was dressed like a simple villager and ignored him. However, after the *Baal Shem Tov* repeated his questions several times, the *gaon* grew angry and motioned him to the door. At this point, the *Baal Shem Tov* spoke up: "Rebbe, why don't you give the *Eibershter* His *parnasa*?"

Hearing these words the *gaon* was bewildered. Reading his thoughts, the *Baal Shem Tov* explained: "Yidden are supported (in Yiddish: 'they sit') on the *parnasa* given to them by *HaShem* – but what does *HaShem* Himself 'sit' on? Dovid HaMelech answers that question. In *Tehillim* he says, *Ve'atah Kadosh, yoshev tehillos Yisroel*. *HaShem* sits on the praise that Yidden give Him, for the health and *parnasa* which He gives them. And in response to those praises, *HaShem* gives them *brachos* – for children, life, and abundant sustenance."

The Rebbe explains that praise for material blessings is especially meaningful since we are thus recognizing *HaShem* in the physical world and thereby drawing Him down into the mundane realm. That is why the *Baal Shem Tov* was not satisfied with asking the *gaon* about his learning, and insisted on asking about his physical wellbeing.

(סה"מ אידיש ע' 138, לקו"ש ח"ז ע' 135)

CONSIDER THIS!

■ Is the point to say "im yirtze *HaShem*" and "*Boruch HaShem*" or to feel its truth?

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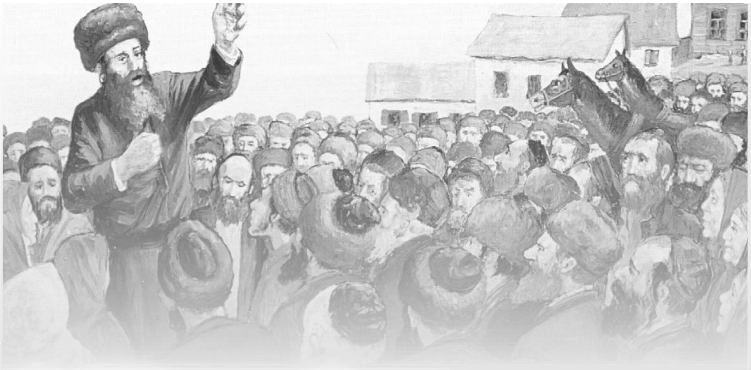


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OUR HEROES

Reb Yona Poltaver



Reb Yona Kahn of Poltava came from a frum family, though they were not chassidim. As a young *bochur*, the local *shochet* Reb Pinye Rakshiker advised him to go learn in Lubavitch, where he studied diligently, especially the *maamorim* of the Rebbe Rashab. In 5696 (1936) he was appointed by the Frieddiker Rebbe (then in Riga) to be in charge of all the underground branches of Tomchei Temimim in Russia. Where each *bochur* should learn, the teachers, the fundraising — everything was on his shoulders. He was arrested on 19 Kislev 5708 (1947), and a short time later he passed away in prison.

When people would complain to Reb Yona that the children refuse to or are scared to learn Torah, he would reply adamantly, "The children are not to blame. Their fears are very well understood. We must say *Tehilim* from the depths of our hearts, crying and asking *Hashem* to plant the desire to learn Torah in their hearts." Reb Yona was a fine example of this: Reb Berke Chein needed Reb Yona's opinion about a matter and visited him in his home. He found him crying and saying *Tehilim*, and when he asked Reb Yona what had happened, he responded, "I just received a letter from a *cheder* stating that the children stopped coming to learn, and possibly will not continue. That is why I'm saying *Tehilim*."

(כפר תב"ד גליון 550)

Reb Mendel Futerfas was very involved in arranging the rescue of Lubavitcher chassidim from Russia after World War II using forged Polish passports. He once related:

During the escape of Lubavitcher chassidim from Russia after the war, we were in the city Lvov and the work was very hard. Things were tense and I had no more strength left physically. In addition, I feared for my safety and the safety of my family. Because of the situation, I decided to leave with my family on the next train, together with the big group that was planned to depart to Poland. I turned to my good friend Reb Yona Kahn and told him about my thoughts and my decision. Reb Yona listened and then said, "Look me in the eyes, Mendele, look at my eyes very well. Does that mean that *mesirus nefesh* also has a limit?" His words pierced my heart.

Reb Mendel ended up sending his family out, and he himself remained in Russia for another 17 years.

(ר' מענדל ע' 238)

A WAY OF LIFE Rabbi Chaim Hillel Raskin Moreh Hora'ah - Beis Horaa Rechovot

Sharing Shidduch Information

My cousin is going on a *shidduch* with someone I had met. I know the *person* has a serious emotional problem. Am I obligated to tell?

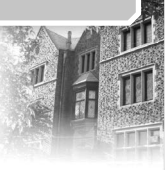
- The Torah says "lo saamod al dam rei'echa," that one is obligated to save another person from a calamity whenever possible. Therefore, if one knows that a *shidduch* will bring certain tragic results and one can influence them, he is obligated to speak up¹. One who remains silent commits an *aveira*.²
- If one can stop the *shidduch* without sharing the specific information, he must do so. If by sharing the information it will cause himself harm, some hold that he is not obligated to jeopardize himself. However, he must find a way to relay the information.³
- The Navi says "mibsorcha al tisolom," that there is an obligation to show added care for one's own family⁴ (some add close friends as well⁵). Therefore when a close relative asks about a *shidduch* one should share all **relevant** information even if they don't ask (just like one would offer unsolicited advice to family members about other matters).⁶ On the same premise, a person is not obligated to reveal light flaws about a relative or close friend if he wasn't asked directly about that detail.
- If a *shidduch* prospect has a serious health issue which will complicate life but will not ruin the marriage (e.g. diabetes), one is obligated to share that information if called, but one need not reach out to tell them. If it is a minor issue (e.g. food allergies, skin ailment) one need not mention anything unless one is asked about health issues.⁷
- Since individual situations vary greatly, it is advisable that one consult a Rov with the specific *shaliah*.

1 חפץ חיים ח"ב כלל ט' ציור ג', ס' יבקשו 5 תויו"ט אבות פ"א מ"ח. וראה ש"ך חו"מ מפיהו פכ"ג. וראה ציץ אליעזר חט"ז סי' סס"ו סקפ"ב .
 2 פתחי תשובה או"ח סי' קנ"ו.
 3 קונ' ביום שידובר עמ' צ"ט.
 4 כתובות פ"ו ע"א ב"ה חו"מ סי' י"ז סעיף י"ב ופ"ש חו"מ שם סקט"ו.
 5 וראה קונ' הנ"ל ע' ק"ז. ראה תשובות והנהגות ח"ד סי' ש"ב.
 6 קיצור משפטי שלום פרק הדרכה מעשית בבירורי שידוכים עמ' רס"ה - ו'.

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

A MOMENT WITH THE REBBE

There are No *Bubbes* in Washington



Dr. Yonosan Adler of Baltimore, MD relates:

"We were married for half a year, living in Springfield, Maryland. It was then, on 17 Adar 5730 (1970), that we requested a *yechidus* to discuss personal matters. Although we were allotted five minutes by the secretariat, the Rebbe granted us twenty minutes...

"After advising us on our personal matters, the Rebbe suddenly asked, 'What's with Washington?' Now, Washington is a short drive from where I lived, but we had no idea about the going-ons there, so we remained silent. The Rebbe continued, 'In Washington there are no *bubbes* (grandmothers).'

"We were dumbfounded. What was the Rebbe referring to? Why was it important that there were no grandmothers in the capital? The Rebbe saw our confusion, and clarified his intent 'In Europe, in every town and village, there were *bubbes* who would teach *taharas hamishpocha* to the young *kallahs*. Washington is missing this.' The Rebbe continued, 'So who will do it?' and looked straight at us saying, 'You will do it!'

"Indeed, as a result we set up classes, and eventually erected a *mikvah* which serves the Capital to this day."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

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