

## DYNAMIC DEVOTION (IV)

### Fresh Spirits

The *possuk* refers to the *yetzer hara* as an "old king" and the *yetzer tov* as a "poor child." The *Chiddushei HaRim* explains that the *yetzer hara* attempts to dampen a Yid's excitement by portraying *mitzvos* as old and outdated, while the *yetzer tov* makes them look young and alive.

The *yetzer tov* is also called "poor" since he is humble. By approaching Torah and *mitzvos* every day with freshness and humility, one merits pleasure and joy in his *avodas HaShem*.

(חידושי הרי"ם עה"ת ע' שמג, שיה שרפי קודש ח"ג ע' לא)

Thinking about *Atzilus* would bring the Alter Rebbe to such exhilaration that he could write no more than its first three letters. When speaking, he would refer to it simply as "Above".

(היום יום י' חשוון)

The elder chossid Reb Shmerl Sasonkin would recall his days in Lubavitch with the famed *mashpia*, Reb Michoel Beliner, as follows:

When Reb Michoel would explain to us the words of *Likkutei Torah* it was a delight to hear. Often when learning a paragraph that arouses the reader to *avodas HaShem*, tears would flow freely from his eyes. I will never forget the profound impression of how he taught the *maamar Ani LeDodi* during the month of Elul.

He explained that a person feels pain when stubbing his toe only so long as it is attached to him. Similarly, Yidden feel pain when blemishing their holy spark only as long as they are connected Above. If a person does not feel the pain, that is a sign that he has disconnected himself from his Source. As Reb Michoel read those last words, he broke down in bitter tears.

(זכרונותיי ע' 63)

When the chossid Reb Chaim Zelig Dubruskin was fifty years old, he went into *yechidus* to the Rebbe Rashab and asked, "Why is it that when I was younger I *davened* and fulfilled *mitzvos* with such warmth, and now that warmth is missing? What happened?"

The Rebbe Rashab replied: "What do you expect, Chaim Zelig? Fifty years of breakfasts and suppers can bring about serious changes in one's *avodas HaShem*!"

(רשימות דברים החדש ע' 168)

### Don't Freeze!

The Frierdiker Rebbe related:

Purim (1919) fell on a Sunday and *Taanis Esther* was observed on Thursday. After the fast my father was weak, and we went for a stroll. As we walked, my father turned to me and said, "Let's hear a teaching."

I then shared something that I had heard from my uncle the Raza, who heard it from Reb Nochum, son of the Mittlerer Rebbe, who heard it from Reb Pinchas Reizes – about the Purim that followed the Mittlerer Rebbe's *bar-mitzva*. That year (1787, תקמ"ז) Purim also fell out on a Sunday, and on *Shabbos*, during the *maamar*, the Alter Rebbe said:

"*Amalek* has the same *gematriya* as *barzel*, metal, and *safeq*, doubt. The Torah says about *Amalek* that 'they cooled you off.' In *avoda* this means that it is possible that in one's mind *Elokus* will shine, but it does not reach the heart - so much so that that person will come to doubt whether the *avoda* is genuine."

After I shared this episode, my father said, "We will now have to say a different *maamar* than what was planned. This Purim we will have special guests." That *Shabbos* my father repeated the *maamar Zachor* of the Alter Rebbe.

On Sunday, during the Purim *farbrengen*, one chossid stood at a distance on a bench and cried. My father looked at him, paused for a moment, and said, "The Alter Rebbe explained that *Amalek* does not only refer to simple frigidity. It can be that *Elokus* shines in a person's mind, yet it does not reach his heart, because he decided not to become excited. There are those *maskilim* who claim that the purpose of *Chassidus* is understanding it intellectually (*haskala*), and not its application in life (*avoda*). The true purpose of *Chassidus*, however, is that

the *haskala* should filter down into the heart and be translated into practical action."

(סה"ש תרצ"ו ע' 128)

In his *Likkutei Sippurim*, Reb Chaim Mordechai Perlov recalls a conversation amongst *temimim* of old:

In the context of some significant matter it was mentioned how a certain person was deficient in *yiras Shamayim*. One of those present defended him, saying that this was not so: it was only that he was a little 'cold.'

To this another responded, "Is coldness a trivial matter?! We see that a body of water brings purity for all sorts of *tuma*, yet when it freezes, people use it to carve crosses!"

(לקו"ס פרלוב ע' שעה)

During a Purim *farbrengen*, the Rebbe once spoke about one's personal *Amalek*, who upon failing to turn a person deliberately against *HaShem*, tries to just cool his ardor." *Amalek* tells him, "I concede that because *HaShem* is so great, you have to follow His will - by laying *tefillin*, wearing *tzitzis*, eating *kosher* and so forth. But why must you do all that with such zest and excitement?"

A person must recognize that this crafty approach is just a more subtle form of the same *Amalek*.

(פורים תשכ"ג, תו"מ הל"ו ע' 221)

## CONSIDER THIS!

- Can one stop the "breakfasts and suppers" from taking a toll?
- Why would someone think that some form of "coldness" is acceptable or even praiseworthy?

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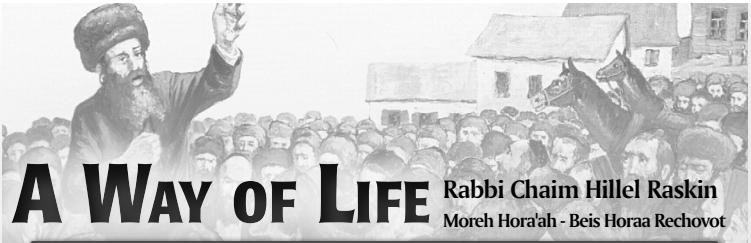
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# A WAY OF LIFE

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

## Store on Shabbos

I am considering buying a franchise store whose policy is that the store must be open seven days a week. Can I have a goy work the store on Shabbos and take the profits for himself?

- Chazal enacted two prohibitions regarding *melacha* done for a *Yid* on Shabbos: (1) A *Yid* may not benefit from any *melacha* done for him. (2) He may not appoint a *goy* to work even if he does not benefit, since the *goy* becomes a *shliach* to do the *melacha*.<sup>1</sup>
- Shulchan Aruch rules<sup>2</sup> that one may not rent a bathhouse to a *goy* since he will operate it on Shabbos and onlookers will think that he was hired by the *Yid* to do so. However, if the *goy* is a partner then we are not concerned since people will understand that he is working for himself.<sup>3</sup>
- Since a *Yid* cannot benefit from *melacha* of Shabbos, all the profit of Shabbos must to the *goy*.<sup>4</sup> This can either be done by calculating the exact net profit of each Shabbos, or if this is too difficult,<sup>5</sup> one can give the *goy* a seventh of the weekly net earnings (plus Yom Tov days).<sup>6</sup> Although the second calculation is not exact it is permissible (and they can forgive one another on the difference), since they are doing is simply for convenience.<sup>7</sup>
- This agreement must be formally set in a proper contract. Furthermore, to avoid *maris ayin* it should be made known that the *goy* owns a share in the company.<sup>8</sup>
- However, many *poskim*<sup>9</sup> disapprove of this *heter*, as it can cause a desecration of the *kedusha* of Shabbos and often the agreement will not meet the guidelines of *halacha*. Some *poskim* allow it only in situations when one cannot find any other source of *parnassa*.<sup>10</sup>
- It is appropriate to be cautious in this matter as the Rebbe writes that money resulting from *chilul Shabbos* goes to waste and pulls along other *kosher* money.<sup>11</sup>

Since each situation is unique and requires special deliberation, it is necessary for each person to consult his Rov.

1. שוע"ר סי' רמ"ג ס"א.
2. או"ח סי' רמ"ג ס"א.
3. קובץ תשובות ח"ג סי' לו.
4. ראה שוע"ר או"ח סי' רמ"ה ס"ד (יש גם העניין להשוות יום מול יום ואכמ"ל).
5. מסורת משה אות קע"ז וסוף קע"ח.
6. וצריך גם להוסיף גם השעות הקרובות לשבת לפני ולאחרי (סה"כ בין 18-20 אחוז) - ראה אג"מ ח"ד סי' נ"ז.
7. ראה שוע"ר שם (ס"ד-ה).
8. ראה שיעורי הלכה למעשה סי' כ' אות ב' ואות ה'.
9. ראה פסק"ת סי' רמ"ה סק"ג, תשובות והנהגות ח"א סי' רע"ו.
10. אגרות משה ח"א סי' צ'. וראה מסורת משה הנ"ל.
11. אג"ק ח"ד ע"ד ע"ר.

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

# OUR HEROES

## Reb Zalman Dovid Amliner



Reb Zalman Dovid Michlin was one of the *ovdim* of Tomchei Temimim in Lubavitch. He was from the city Amlin and first learned in Potchep under Reb Yisroel Note Gnesin before arriving in Lubavitch. His daily *seder* was to learn *Chassidus* for four hours and then begin to *daven*, which usually lasted about five hours. Reb Zalman Dovid knew two-thousand *maamorim* before he began to *daven ba'arichus*. He worked on refining himself and would practice intense *iskafya* so that his desires would not disturb him from serving Hashem. He was a happy person and a smile was always on his face. He passed away at a young age in the year 5681 (1921) while in the resort town of Kislovotzk.

During the long summer days, Reb Zalman Dovid would *daven* longer, and by the time he finished *davening*, *seder nigla* was over. Thus, the *meshgiach* for *nigla*, Reb Yaakov Boruch Karasik, would not see him.

One day Reb Yaakov Boruch met him in the street and gave him a "*sholom aleichem*," asking him in which *yeshiva* he learns. Reb Zalman Dovid explained his schedule. Reb Yakov Boruch reported this to the *menahel* - the Friediker Rebbe - who summoned him and asked him, "With which *maamor* do you *daven*?" Reb Zalman Dovid responded, "With the *maamor* the Rebbe [Rashab] said the last Shabbos." The Friediker Rebbe challenged him, "So tell me, what is the *chidush* in the second half of the *maamor* over the first half?" Reb Zalman Dovid explained while the Friediker Rebbe listened with an expressionless face, though from then on, no one bothered Reb Zalman Dovid.

(ר' מענדל ע' 140)

During World War I, Reb Zalman Dovid, whose body was already weak from self-affliction, became very ill from the severe hunger. Realizing his end was near, he cried out, "What was the point of all the *sigufim* if as a result I have to return my *neshama* above where there are no physical *mitzvos*! Putting on *tefilin* one more day is worth more than years of self-torment! If I would have known that this would be the result, I would have forgone on all of the *iskafya* just to be able to do practical *mitzvos* for just one more day!"

When Reb Dovid Horodoker heard this lament he commented, "His words are indeed true, but to reach that recognition one must do *avoda* and *iskafya* for many years..."

(ר' מענדל ע' 184)

# A MOMENT WITH THE REBBE

## The Privilege of Being a *Mechanech*

Reb Yosef Goldstien, famously known as "Uncle Yossi," began working in *chinuch* in the early 5700's (1940's).

Since his arrival in America, the Rebbe *farbrenge*d every *Shabbos Mevorchim* as instructed by the Friediker Rebbe. During one such intimate *farbrenge*n of 5705 (1945) in the small *shul* in 770, Reb Yosef was present.

After saying *lechayim*, the Rebbe turned to look at him and said, "How fortunate you are that your *parnasa* is from being a *melamed*! Your livelihood comes from influencing students, *un nisht fun porken zich in blotch* (and not from busying yourself with mud)."

In a heartfelt response to a demoralized *mechanech*, the Rebbe wrote:

"A person is likened to a tree, and *klal Yisroel* to Hashem's garden. The fruits are the children, boys and girls. How great is the *zechus* of the watchman, with whom the owner has entrusted his garden!

"Indeed," concluded the Rebbe, "it is quite apparent, that every improvement in the seed, however small, significantly increases the quality of the tree which grows from it."

(*Ymei Melech* vol. 2, p. 270; *Likutei Sichos* vol. 6, p. 309)

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