

LOVING LOYALTY (II)

At All Cost

The disciples of Rabbi Zakkai asked why he had been blessed with long life. Among other things, he said to them: "I never neglected to recite the daytime *Kiddush* on *Shabbos* over wine. Once I didn't have enough money to buy wine, and my elderly mother sold her veil and brought me wine for *Kiddush*."

When Reb Zakkai's mother passed away she left him an inheritance of three hundred barrels of wine. When Reb Zakkai passed away he left his children three thousand barrels of wine.

(מגילה כ"ז ע"ב)

Reb Meir Refoel's was a respected community leader in Vilna who became a *chossid* of the Alter Rebbe.

Once, during a business trip, he noticed that his *tzitzis* had torn and become *possul*. He immediately removed them and told his driver to stop, so as not to carry on four *amos* without *tzitzis*. They waited at the side of the road for several hours in the hope of encountering a passerby who would happen to be carrying *tzitzis* strings. As it was getting dark outside they saw someone in the distance. Reb Meir called out to the man but he did not reply. He called louder until he was shouting, and finally the man turned towards him.

"Do you have any *tzitzis* strings by any chance?" asked Reb Meir.

"And if I would," said the man, "do you think I'm going to unload and rummage through my packed sack for just a few strings?!"

"I will pay you well," Reb Meir assured him.

"How much?" barked the man, "A few rubles? Not worth my time! I need to get back in time before nightfall!"

"I will pay you anything you ask!" begged Reb Meir. "I will give you everything I have!"

"Alright," said the man, "give me what you have and I will do it for you."

Reb Meir promptly gave him all the money he was carrying and the man found the *tzitzis* and gave it to him.

Soon after, Reb Meir visited the Alter Rebbe. As he walked in, the Rebbe stood up and handed him the exact money he had given that man. Apparently, that man was Eliyahu HaNavi: he had come to test his commitment to that *mitzva*.

(מגדל עז' קעז)

Reb Groinem, the illustrious *mashpia* in Tomchei Tmimim of Lubavitch, once spent *Shabbos Zachor* in a town where there was no *mikveh*, and the river was frozen. Unable to imagine not going to the *mikveh* on *Shabbos Zachor*, he searched the river until he found a hole in the ice, that had been made to enable people to draw water for the animals. He undressed in an abandoned mill, and walked barefoot on the ice until the hole.

Before he immersed he told the river: "You should know that you have no permission to harm me, because the Baal Shem Tov taught that one *tevila* will do no harm!" Due to the severe cold, he was unsure if his head had fully submerged under the water, so he *toiveled* again.

He then headed back to the mill, his wet bare feet sticking to the ice, but the event did not harm his health.

Such was the *emuna* of chassidim of old: They trusted the Baal Shem Tov's assurance with complete faith and even risked their life for it.

(לקו"ם פרלוב חדש ע' רצ"ג)

Precious Articles

Once, as the builders were erecting the *sukkah* outside the home of the esteemed *chossid* Reb Hillel Paritcher, the elderly *chossid* himself appeared. Taking a hammer, he joined the effort by knocking nails into the walls. "Rebbe," the men pleaded with him, "We do not need your help. You can be sure that we will build for you a *kosher sukkah*."

Reb Hillel responded, "You should know that the four walls of the *sukkah* correspond to the four letters of HaShem's holy name. I too want to have a share in this."

(לקו"ם פרלוב חדש ע' רצ"ז)

Every year before Chanuka, the esteemed *gaon* and *chossid*, Reb Aizik Homiler, would personally clean and shine the *menora*. Such was his love for this *mitzva*.

(לקו"ם פרלוב חדש ע' תעג)

After every heavy rain, the unpaved roads in Lubavitch were often extremely muddy. Once, as Reb Hillel Paritcher trudged through the deep mud on his way home from *shul* holding his *talits* and *tefillin* (which happened to be larger than most), a younger *chossid* offered to carry them for him. Reb Hillel refused his offer and explained:

"During the *avoda* of the *Kohen Gadol* on Yom Kippur, he would make a special entry to the *Kodesh HaKodashim* to retrieve the spoon and pan used for the *ketores*. This entry even required an additional *tevila*. From this we see that bringing the *keilim* back is also a *mitzva*. So too, carrying one's *tallis* and *tefillin* home from *shul* is also a *mitzva*. I'm not going to give it away!"

(לקו"ם פרלוב חדש ע' תכא)

CONSIDER THIS!

- Why did Reb Meir go through such great lengths to acquire new *tzitzis*? Was he required to?
- How did the *chassidim* who tried to rebuff Reb Hillel view their work? What did Reb Hillel teach them?

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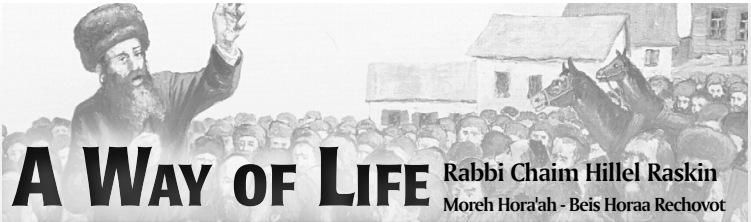
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A WAY OF LIFE

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

New Clothes during Sefira

May I buy new clothing during *sefira* to wear them on Shabbos?

- Shulchan Aruch does not mention a prohibition to buy new clothing during *sefira*, nonetheless the custom since the days of the *rishonim* is not to rejoice during *sefira* in a manner that would require one to recite *shehechyanu*.¹
- Although we generally do not recite *shehechyanu* on new clothing nowadays, contemporary *poskim* write that one may still not do something that would have warranted a *shehechyanu*.²
- *Shehechyanu* is recited on clothes that cause a person joy, namely a suit, fancy shirt or an elegant dress.³ Basic clothes and shoes which do not cause joy and may be purchased during *sefira*.⁴
- It is permitted to purchase even elegant clothing if: (1) One is in desperate need.⁵ (2) There is a significant sale or a passing opportunity.⁶ (3) If it requires tailoring. In the latter cases, one should refrain from wearing the clothes during *sefira*.⁷
- Generally speaking, Halacha requires the *bracha* at the time of purchase, assuming the garment is ready for wearing. Should the garment need tailoring, the *bracha* would be recited when wearing it for the first time.
- Nonetheless, the *minhag* is to recite *shehechyanu* only upon wearing it, since: (a) until one wears it he may find a defect and return it.⁸ (b) Nowadays, a real joy is only felt when wearing the garment.⁹ For this reason, some hold that one may purchase new clothing during *sefira* to wear it later, especially considering that without being allowed to wear the garment at the time of purchase (because of *sefira*), buying it won't cause significant joy.¹⁰ However, many dispute this argument, especially regarding elegant clothes, where the purchase alone is a source of joy.¹¹
- Some hold, and such is Chabad custom, that one may wear new clothes and recite *shehechyanu* on Shabbos during *sefira*.¹² However, the garment must be suitable for normal wearing on Shabbos, for otherwise one will be preparing on Shabbos for the weekday.¹³

1. רבנו ירוחם ח"א נתיב ה', לקט יושר דף צ"ז.
 2. ראה פסק"ת תצ"ג סק"ג.
 3. תוס' ד"ה רבי - ברכות נ"ט ע"ב. ובאם יש שותף לשמוחה מברכים הטוב והמיטיב.
 4. ראה סדר ברכה"נ פ"ב הלכה ה'.
 5. שו"ת אפרסקא דעניא סי' קע"ו.
 6. ראה פסק"ת סימן תקנ"א סק"ז, וק"ו לנדו"ד.
 7. היות שמורכים שהחיינו על הליבושה באם לא
 8. ברך על הקניה.
 9. מאמר מרדכי סי' רכ"ג אות ה'.
 10. בשם הרב יצחק ע"ה הענדל - סי' ממלכת כוהנים שער יצחק סי' כט אות י"ד.
 11. שמעתי ממורי הוראה (שלדעתם אי"ז סיבה מספקת להתיר).
 12. תו"מ תשמ"ט ח"ג ע' 431.
 13. הרב י"י בלינוב שליט"א.

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

OUR HEROES

Reb Leib Chorif



Reb Aryeh Leib Tzintz of Pintchov was born in 5528 (1768) to his father Reb Moshe Eibshitz (thought to be a brother of the famous Reb Yonasan Eibshitz). Reb Leib was a great *gaon* in *nigleh* as well as *nistar*, and was from the leading *gedolim* of his time. He served as *rov* in many cities around Warsaw, and excelled in the area of *heter agunos*. He wrote more than thirty *seforim*, some of his more known works are *Get Mekushar*, *Tiv Kidushin*, and *Geresh Yerochim*. He passed away on 3 Iyar 5593 (1833). He had many *talmidim*, among them being Reb Yitzchok Meir of Gur, the "Chidushei Horim."



Besides having exception talents in learning, people also flocked to Reb Leib to be helped with their problems. It is told that once in middle of the night a woman was having difficulty delivering and her family came crying to him for help. Reb Leib washed *negel vaser*, got out of bed, opened a *gemara* and began to learn the text in depth. He then moved on to *Tosfos*, and then proceeded to answer the question *Tosfos* posed with his deep and broad understanding. He then *davened* and said, "Master of the Universe! Just as I have answered and saved the *gemara* from the question of *Tosfos*, so too you should save this woman from the difficulty of birth." Soon after the woman was helped and gave birth.

(תולדות מהרא"ל צינץ עמוד קח)



Reb Leib passed away and is buried in Warsaw. Before passing away, Reb Leib instructed that on his gravestone (which can still be seen today) the following should also be written: "For whomever will help and endeavor the printing of his *seforim*, the author will be a good advocate". Many stories are told about the miracles that people witnessed as a result of donating money towards the printing of his *seforim* throughout the generations.

(תולדות מהרא"ל צינץ עמוד צב)

A MOMENT WITH THE REBBE

Why The Way He Wants, Not The Way I Want?



There was a *shlich* in an American city who served as a teacher in the local school. In 5736 (1976), he decided that he wanted to dedicate himself totally to outreach work.

When he asked the Rebbe, the Rebbe refused to let him leave his *chinuch* post. The Rebbe's sharp response is recorded in the following handwritten note:

"What is the reason why he thinks his place of *shlichus*, and type of *shlichus*, must be just the way he wants it, contrary to the way I want it?" (*Likutei Sichos vol. 23, p. 488*)

To another teacher who was frustrated with his employers and wanted to leave his position, the Rebbe wrote:

"How could you desert the flock? Even if a replacement will be found, he will certainly not have your qualities, especially since your job requires a person who is ready to fight the 'street,' including the Orthodox 'street.' Regarding the apathy of the school board, this only enhances the urgency to stay."

(*Sha'ari Chinuch p. 197*)

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