

SIMPLE SINCERITY (II)

Artless Devotion

When *Moshiach* comes, the lofty value of the simplicity and artless devotion of the common folk who *daven* and recite *Tehillim* with heartfelt sincerity will become apparent.

(היום יום כ"ד אייר)

The Baal Shem Tov once invited his *talmidim*: "Come with me and we will learn a lesson about how to love *HaShem*." He led them to a large field where a young shepherd was tending his flock. Spontaneously, the shepherd called out, "Master of the world, I love you!" He then questioned aloud, "How shall I serve you?" And he answered his own question: "I will dance for you!" And with that, he broke into a long and joyful dance.

A short while later he called out again, "Master of the world, I love you! What shall I do for you? I will jump back and forth over this little pond for you!" And so, he repeatedly jumped over the pond out of his love for *HaShem*.

After some time, he once again called out, "Master of the world! What can I offer you? Here, I have a coin in my pocket and I will give it to you." He took the coin and cast it heavenward. Some tell that the coin never descended.

(רשימו"ד חדש ע' 24)

In the Baal Shem Tov's time a certain Jewish community was under a decree of destruction issued by the Heavenly Court. The Baal Shem Tov summoned two of his colleagues, hidden *tzaddikim* named Reb Mordechai and Reb Kehos, to join him in constituting a *beis din*, to consider how to nullify the decree.

However, when the Baal Shem Tov experienced *aliyas haneshama*, he learned that the decree was final and not to be annulled. Returning past the chambers of Gan Eden, he passed a chamber that shone with unusual brilliance. This was the chamber of a villager who said all of *Tehillim* five times every day, and the words of his *Tehillim* sparkled.

The Baal Shem Tov traveled to the home of this villager and said to him, "If you knew that by sacrificing your share in the World to Come you could save a Jewish community, what would you do?"

"If I have any share in the World to Come, I give it up," was his prompt response. The decree was annulled.

It had been the custom of this villager to say *Tehillim* always, incessantly. While chopping wood he kept reciting *Tehillim*, and so too while doing any work. It is quite conceivable that he wasn't scrupulous about his immediate environment, even saying *Tehillim* where one should not, since he was uneducated. But he didn't know the *din* and his intentions were pure, so his *Tehillim* was effective.

(סה"ש תרצ"ז ע' 203)

Heartfelt Blunders

The Baal Shem tov showed that a *ben Torah* should be shamefaced in the presence of the ordinary, unlearned *Yidden* who mispronounce their *davening*, for their artless *temimus* is immeasurably superior to that of a learned person.

(סה"ש תש"ב ע' 8)

The *Midrash* records a teaching of Rav Acha: "Even if instead of saying *ve'ahavta* ("and you shall love"), an illiterate *davener* says *ve'ayavta* ("and you should hate"), his error is loved by *HaShem* since it comes from a pure heart."

(שהש"ר ב, ד)

The 12th-century ethical mentor, Rabbi Yehuda HaChassid, writes in his *Sefer Chassidim*:

Do not be surprised that *HaShem* also accepts the prayers of those who mispronounce words of *davening*. For He seeks integrity: He only asks that a person's heart be sincere with Him, and since he can't do better, *HaShem* considers it as if he did. That person's *tefillos* and songs of praise are as acceptable Above as a *korbon*, and bring *HaShem* great joy.

Indeed, there was once a not-very-learned *kohen* who during the Priestly Blessing, instead of saying *veyishmerecha* ("and may He protect you"), said *veyishmedecha* ("and may He destroy you," *R'L*). A certain scholar had him step down from his place, but was soon shown from Heaven that if he did not reinstate that *kohen*, he would be punished.

(ספר חסידים סי' יח)

Rebbi Akiva once heard someone reciting *Shema* but he mispronounced the last word slightly: instead of saying *echad*, which means that *HaShem* is "one," he said *acher*, which means that there is "another." When Rebbi Akiva explained the distorted meaning of his pronunciation, the poor fellow was in a dilemma. He couldn't continue with his pronunciation and couldn't master the proper one, so he simply stopped saying *Shema*. This diminished the delight he aroused Above, the pleasure in his original way of saying *Shema* – because his intention was so pure.

(סה"ש תרצ"ז ע' 204)

There was once a simple, unlettered fellow who would recite just three of the morning *brachos* – "*shelo asani goy*", "*shelo asani eved*", and "*shelo asani isha*" –with exceptional excitement and concentration.

Now, the word *shelo* in the *bracha* is of course written with an *alef* (שלא), which means "that He did not." However, this fellow translated them as if they were written with a *vov* (שלו), meaning "to Him."

So, when he was prompted for an explanation, he said, "These *brachos* thank *HaShem* for having chosen us. In the first *bracha* we thank Him for having made us His nation (*goy*); in the second, for making us His servants (*eved*); and in the third, we thank Him for giving us the fire (*ishev*) with which to serve Him..."

(רשימו"ד חדש ע' 306)

CONSIDER THIS!

- Why does a simpleton have more sincerity than a scholar? What can a scholar do?
- If mispronounced words are just as beloved before *HaShem*, does that mean that the correct pronunciation is insignificant?

Wish you were reading this at your Shabbos table?

Subscribe for home mailing for \$54 a year.
info@merkazanash.com

ADVERTISE HERE.

info@MerkazAnash.com

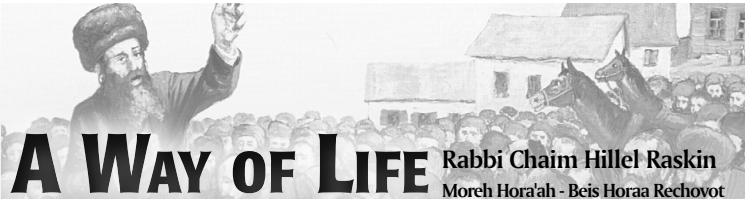


Higher standards of kashrus & quality

MachonStam.com
718-778-STAM
415 Kingston Avenue



www.SELLMILESNOW.com
732-987-7765



A WAY OF LIFE

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

Unwanted Surveillance Camera

A tenant installed a surveillance camera for security, and is asking for reimbursement. Am I required to pay for something that I did not request?

- Halacha discusses a situation where a person plants his friend's field on his own which resulted in a gain for the owner.¹ If the field is designated for planting, the owner must pay him the bottom end of the going rate since that enhancement would had to be done anyways (e.g. painted a peeling wall).² If it's not designated for planting, the worker is paid either his expense (including minimum wage) or the price increase of the field, whichever is less.³
- Rishonim* are disputed on whether the owner can demand that the worker uproot the unwanted tree and not pay,⁴ and the *halacha* is that he may. Some *acharonim* say that in a situation where the worker cannot undo his work (i.e. remove the paint from the wall) all opinions agree that the owner must nonetheless pay for the unwelcome benefit.⁵
- If dismantling the addition won't cause damage to the existing structure, the worker may take it with him if he is unhappy with the pay. However, if by removing it he will cause irreparable harm to the existing structure, the worker must leave it there and accept the basic payment.⁶
- If the work wasn't warranted and the owner claims it wasn't needed, but he is later heard expressing satisfaction or using the addition, some *rishonim*⁷ say that he must pay the full price, and this is the *halacha* in Shulchan Aruch.⁸ But if he says right away that he doesn't need it, but will use it after the fact, he is only obligated to pay the lower rate.⁹
- Whether a surveillance camera is considered necessary for a regular home or not will depend on the norm in the area where the home is located.

- ב"מ ק"א ע"א. שו"ע חו"מ סי' שע"ה. הבעה"ב פטור.
- ראה קצוה"ח סי' של"א סק"ב. וגם אם זה יותר מהשבח - נתה"מ סי' שע"ה סק"א.
- סמ"ע חו"מ סי' שע"ה סק"ב. וראה ערוה"ש סי' שע"ה סק"ח עוד שיטות בזה.
- ראה מחלוקת בזה בטור חו"מ סי' שע"ה, מ"מ וס"מ על הרמב"ם הל' גזילה פ"י ה"ה.
- נתה"מ שם סק"ב. אבל ראה קצוה"ח סי' ש"ו סק"ו שחולק ופוסק הבעה"ב. וראה פתחי חושן בשם אחרונים שבאם זהירו בעה"ב שלא לעשות כן לכונ"ע
- ראה סמ"ע שם סק"ה.
- רא"ש ב"מ פ"ח סי' מ"ב, ומנגד רמב"ם הלכות גזילה פ"י ה"ח.
- שו"ע חו"מ שם ס"ג, אבל ראה ש"ך שם סק"ג שמביא דעת החולקים (וא"כ י"ל שיכול בעה"ב לטעון "קיים לי"). וראה פתחי חושן ח"ה פ"ח הערה מ"ד.
- ע"פ פת"ח שם הע' מ'. ראה ב"י סוף ד"ה ומ"ש אמר בעל השדה (משא"כ אם לכתחילה כמשתמש בו סתם שאמדין דעתיה דניחא ליה). וראה סמ"ע שם סק"ז.

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

לעילוי נשמת

מרת פייגא בת ר' יעקב ע"ה

נלב"ע י' סיון תשנ"ח

נדבת משפחת ווילמובסקי שי'

OUR HEROES

Kozhnitzer Maggid



Reb Yisroel Hofshtein, the Kozhnitzer Maggid, was born in Poland around the year 5497 (1737). His father Reb Shabsi lived in Apta, and was a simple bookbinder who did not come from a distinguished family. Reb Yisroel was a *talmid* of the Mezritcher Maggid and Reb Elimelech of Lizensk. He settled in Kozhnitz and became a *maggid*, giving sermons and inspiring the people to *teshuvah*, in the path of *Chassidus*. He was known for his greatness in the capacity of Rebbe. He passed away on *Erev Sukkos* 5575 (1814). He wrote many *seforim*, including *Avodas Yisroel*.



The Rebbe Rashab related:

On the last *Rosh Chodesh* before his passing, during the meal the Kozhnitzer Maggid began to speak about the passing of *tzadikim* and then began to scream, "Why is Moshiach taking so long to come? The *tzadik* of Berditchev promised to storm up all the holy *neshamos* in *Gan Eden* to bring Moshiach, but the Berditchever is immersing in the rivers there, having pleasure from the shine of the *Shechina* and forgot his promise. However when I come to the World of Truth, I will not forget! Listen *Yidden*, I will not forget! I am announcing and proclaiming that I will not enter *Gan Eden* until Moshiach comes!"

Shortly before his passing the Maggid told his son, "I don't have a body anymore." His son held him by the hand and said, "Father, I feel that you do have a body!" To this the Maggid answered, "That is because you are touching me with your body, therefore you feel it a body..."

(תורת שלום ע' 211)



The Kozhnitzer Maggid was a great admirer of the Alter Rebbe and his manner of teaching *Chassidus*. He himself would learn a *perek* of Tanya every day while wearing *Rabeinu Tam's Tefilin*. When asked once why he does this, he responded, "You should know that the author can say Torah for Moshiach. The Tanya is a *sefer of Gan Eden*."

(נהרי אש ע' ריג)

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

A MOMENT WITH THE REBBE

American Materialism



When Reb Nissan Nemanov had a *yechidus*, the Rebbe would often talk of general matters pertaining to all of *anash*. After the *yechidus*, Reb Nissan would *farbreng* and relay the messages the Rebbe had told him.

Once, the Rebbe told him the following:

"America is a place where people become materialistic. In Brunoy [where Reb Nissan lived], you could walk into a home and find a chair that needs repairing, or one that doesn't match the set. In America you won't see this.

"Here there is a concept called a living room, where tremendous resources are invested into its decoration, after which one cannot use it in order to retain its beauty. Besides for the waste of energy in itself, the time spent on it comes on the account of learning *Chassidus*..."

The Rebbe then mentioned a respected *chossid's* name and lamented, "Even he has become influenced by America."



347.471.1770



info@LmaanYishmeu.com



www.LmaanYishmeu.com