

SIMPLE SINCERITY (III)

Essential Connection

Thursday, *Tes Zayin Elul* תרנ"ב (1892) was the last day of *Sheva Brachos* for the Rebbe Rashab's sister, Chaya Mushka. On that day, the Rebbe Rashab went to the *Ohel* of his father, the Rebbe Maharash. On Friday he again visited the *Ohel*, and stayed there until very late, returning with tear-stained eyes.

On *Shabbos*, the Rebbe Rashab would customarily start *davening* very early in the morning and finish around two in the afternoon. On that *Shabbos* he *davened* much longer than usual and with exceptionally fiery passion.

It was not until the *farbrengen* of Shemini Atzeres תרנ"ב (1892) that he related what had occurred that *Shabbos*:

"Whenever I prepare a *maamar*, I don't deliver it publicly until I receive a sign from Above that the *maamar* has become one with me, integrated within me. I toiled immensely in the *maamar* of that *Shabbos*, and yet it was still not utterly internalized with me. I decided then to visit my father, the author of the teaching that had inspired the *maamar*. When that did not help, I traveled again on Friday, and thanks to *HaShem*, the *maamar* became internalized.

"Now, *HaShem* leaves no debt unpaid, so because of my dedication, my father repaid me. On that *Shabbos*, *Chai Elul*, my father appeared to me and said, 'Let us go and hear Torah from the Baal Shem Tov,' and he took me with him. Throughout that *Shabbos* I heard from the Baal Shem Tov seven different teachings, each one at a different time of the day."

One of those teachings concerned the strength of the *nesheama*, and the Baal Shem Tov concluded it by saying: "The simplicity of *HaShem*'s Essence (*Atzmus*) shines in unlearned Yidden more than in *bnei Torah*."

(ס"ה"ש תרצ"ז ע' 189, 197)

When President Zalman Shazar visited the Rebbe in the winter of 5733 (1973), he spoke of the *am haartzus*, the sheer ignorance, of the Russian Yidden who were moving to *Eretz Yisroel*. More than once, the Rebbe corrected him and said that this should not be referred to as *am haartzus* but rather as their being *poshut*, meaning that they were ordinary and unlettered. The Rebbe added that this simplicity in fact connects them with the

simple and undefinable Essence of *HaShem*.

(שיח"ק תשל"ג ח"א ע' 453)

Genuine Gift

One day in the mid-16th century, one of the *anusim* (forced apostates) from Portugal moved to the holy city of Tzfas. He heard a talk by the *rov* of his local *shul* about the *lechem hapanim* which was offered in the *Beis HaMikdash* every *Shabbos*. The *rov* bemoaned the fact that we no longer have this means of receiving the G-dly energy.

Hearing these words, the man went home, and innocently asked his wife to prepare two special *challos* on Friday. He instructed her to sift the flour thirteen times, to knead it while in a state of purity, and to bake it very well in their oven. He explained that he wished to present those loaves as an offering to *HaShem*; hopefully He would accept their sacrifice and eat it.

His pious wife loyally fulfilled his request, and on Friday afternoon, before anyone else arrived in *shul*, he brought the loaves. He *davened* and pleaded that *HaShem* should look upon his offering with favor, and eat and enjoy the bread. He went on and on, like a wayward son begging his father for forgiveness. Finally, he placed the loaves in the *Aron Kodesh*, and went home.

The *shamash* of the *shul* arrived later that day to prepare the *shul* for *Shabbos*. When he opened the *Aron*, he was surprised to see two freshly-baked *challos*. He had no idea where they had come from, but he didn't think too much about it; he simply took them home and ate them.

That evening, after *Maariv*, the other man ran to the *Aron* to check. Seeing that the loaves were not there, he was ecstatic. He ran home and shared with his wife his great thanks to *HaShem* for not having disdained their humble efforts: He had accepted their two loaves, and had eaten them while they were still warm...

"Therefore," he exhorted her, "let us not be lazy. We have no other way to honor Him, and we see that He loves our bread. Every week we must try to give Him this pleasure with the same care and devotion that we did this first time." This continued for a while.

One Friday, the *rov* was reviewing his sermon on the *bimah*, when the man entered with the *challos*

as he did each week. He approached the *Aron* and began reciting his prayers with such excitement that he did not even notice the *rov* at all.

When he realized what the man was doing, the *rov* became upset and reprimanded him: "Fool! Do you really think that *HaShem* eats and drinks?! It is a terrible sin to ascribe any human or physical qualities to *HaShem*. You actually believe it is *HaShem* who takes them? Surely it's the *shamash* who eats them!"

Sure enough, the *shamash* soon entered the *shul* to pick up his home-baked *challos*, as usual. The *rov* called the *shamash* over. "Tell this man why you came here now, and who has been taking the two *challos* he has been bringing each week." The *shamash* immediately admitted it.

The man who had brought the *challos* broke down crying. He apologized to the rabbi for having misunderstood his lesson. Not only had he not done a *mitzva* as he had thought, but he had sinned.

As they were speaking, a messenger from the *AriZal* entered and approached the *rov*. In the name of his master, he told the *rov* to go home and take leave of his family, since at the designated time for his sermon the next morning, he would leave This World. In fact, an announcement to this effect had already been made in Heaven.

The *rov*, shocked, rushed to the *AriZal*, who told him "I heard that this was decreed because you blocked *HaShem*'s pleasure. From the time the *Beis HaMikdash* was destroyed, He has never had such enjoyment as He did whenever this man innocently brought his two loaves and offered them to *HaShem*, believing that He had taken them. That is why the decree was sealed against you, and it cannot be changed."

The *rov* went home, and at the time of the sermon the next morning, he passed away.

(משנת חכמים למהר"מ חגיז ס"ד רב)

CONSIDER THIS!

- How does the illiteracy of the simpletons allow for a deeper connection to *HaShem*?
- What did the *rov* do wrong in educating the simpleton? What should he have done?

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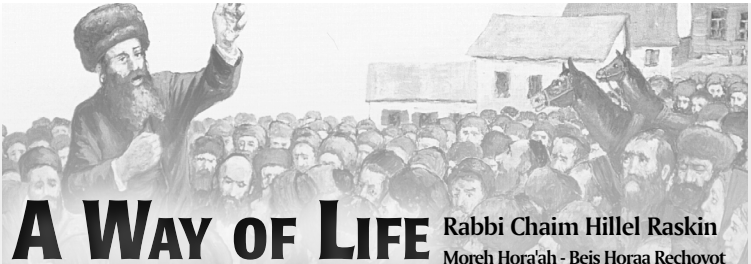


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A WAY OF LIFE

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

Unsolicited Tutoring

An expert *Gemara* tutor came to a *cheder* to help struggling students whose parents asked for the service. One of the parents didn't ask for the service but their child used the service. Do they have to pay?

- Halacha says that if someone receives unsolicited services, his obligation to pay depends on whether those services were needed. If they were anyways meant to be done (i.e. a field waiting to be planted), he must pay the lowest going rate. If not, he pays the worker's expense (including minimum wage) or the price increase of the improved product, whichever is less (see issue 307 at length).
- Does a child need Torah learning like a barren field needs planting? Some *rishonim* say he does, and if someone sees a child who needs Torah tutoring and he teaches him, the father must pay the tutor the going rate.¹ If, however, the child does not need tutoring, the father must only pay for whatever added benefit resulted from learning with a tutor.² However, other *rishonim* argue³ that unless an explicit agreement was made, it is assumed that the tutor taught the child as a *mitzva* and not for pay.⁴ The same is true for any other *mitzva*-favor (e.g. watch a child for a few minutes).⁵ Others offer a different reasoning since the father did not receive direct pleasure from the service (it was the son who received the service), and the father was only spared of a responsibility.⁶
- In *Shulchan Aruch*, the *Rama*⁷ quotes both opinions. Since money can only be extracted based on conclusive proof (*hamotzi meichaveiro alav haraya*) the parents cannot be forced to pay.⁸
- Some contemporary *poskim* say that nowadays when it is standard for tutors to charge, there is no need for a special agreement and it is assumed that he taught for pay (except when it's clearly a favor).⁹ Since in this case it was obviously done for compensation, the parents must pay. However, according to the second reasoning that the parents did not benefit, they are still exempt.
- Some write that since a school has the authority to administer a tutor to a struggling child, in such a situation the parents must pay the full amount.¹⁰

1. מרדכי והגהות מרדכי ב"מ פרק האומנין סי' תנ"ו, ע"פ דרכ"מ סי' של"ד.
 2. ע"פ שו"ת יפה נוף סי' ס"ז.
 3. שו"ת הרשב"א ח"א סי' תרמ"ה.
 4. חו"מ סי' של"ה ח"ז ד"ה וי"ח.
 5. משפט הפועלים פכ"ז הע' ד', ע"פ הגהות חכ' שלמה סי' קפ"ה ס"ה.
 6. ש"ך חו"מ סי' של"ה סק"ג. וראה שער משפט סק"א.
 7. חו"מ שם ס"א.
 8. ט"ז שם. אך אם תופס ממונו יכול ליקח מזהן כשיעור המגיע לו – פת"ש חו"מ שם סק"א, וראה גם שע"מ הנ"ל.
 9. פתחי חושן שכירות פ"ח הערה ס"ט. אך ראה משפטי חושן סי' של"ה ביאורים סק"ט וציונים ע"ו שלדעת הש"ך שם סק"ג שטעם הרשב"א שפטור מלשום הוא משום הנאה צדדית א"כ הה"נ בזה"ז.
 10. ראה משפטי חושן שם סק"ה באריכות.

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

לזכות הילדה לאה מלכה שתחי' סיימאן - נולדה י"ד סיון
שיגדלוה הורי' לתורה, לחופה ולמעשים טובים
נדבת הורי' הרה"ת אליעזר הלוי וזוגתו מושקא שיחיו סיימאן

OUR HEROES

Reb Isser der Chazzan



Reb Isser served as *chazzan* for the *Yomim Noraim* in Lubavitch during the time of the Rebbe Maharash. He was a *yerei shomayim* and very studious in his learning. The Rebbe Maharash said that he had an "iron head" — he would sometimes learn for eight hours straight. His custom was to go to sleep soon after *maariv* and rise at 2:00 am, learning until the morning. The last time he visited Lubavitch was in the year 5653 (1893), and shortly thereafter he passed away.

Reb Isser had a special *nusach* for the "Avoda" on Yom Kippur, and for "V'hakohanim" - a special tune which was said to be sung in the *Beis Hamikdash*. When Reb Isser would sing "korim" there was not a dry eye in the whole *shul*. In Lubavitch there was a strong man who was called Bere Avrohom's who declared that he will not cry during the "korim" of Reb Isser. He came to *shul* and stood near the sink. However, when Reb Isser began with great fervor and excitement, Bere Avrohom's began crying and shaking to the point that he was forced to hold on to the sink so as not to fall. The Rebbe Rashab commented that it was more due to the *kavonos* of his father (the Rebbe Maharash) than Reb Isser's *chazonus*, but nonetheless Reb Isser's *chazonus* was also needed.

(ס' השיחות תש"ד ע' 31)

Once in the middle of *davening* on Yom Kippur in Lubavitch, a fire broke out near the *shul* due to a thunder and lightning storm. Reb Isser was in middle of the *Seder Avoda* in *musaf* and was in deep concentration. Everybody ran out of the *shul* to see what was going on and to help extinguish the fire. Only the Rebbe Maharash and Reb Isser remained behind engrossed in their *davening*, not knowing what was taking place around them.

(ס' השיחות תש"ד ע' 31)

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

A MOMENT WITH THE REBBE

Why A New Car?

Reb Tzvi Aryeh Begun, a Lubavitcher chossid of S. Paulo Brazil, needed a new car. Being a true chossid, he did not make such an investment without consulting the Rebbe.

On 12 Shevat 5731 (1971), the Rebbe responded (*Igros Kodesh vol. 27 p. 79*), "In answer to your question, it would be advisable to purchase a car. However, not a brand new one."

During the winter of 5742 (1982), a member of *anash* wrote to the Rebbe that he plans on buying a new car. This time the answer was more explanatory:

"Why specifically a new one, and not a second hand car in good condition? It is well-known that the price difference is significant!" (*Mikdash Melech vol. 3 p. 67*)

However, Harav Tzvi Shusterman of Chicago received consent to buy a new car in the year 5716 (1956). Still, the Rebbe wrote (*Igros Kodesh vol. 12 p. 220*), "You should research the matter, for I think a new 1955 car is as good as a new 1956 car, and it is much more cost effective."

זכות הילדה מרים שתחי' - נולדה שביעי של פסח
ולזכות אחותה חנה שתחי'

נדבת ולזכות הוריהם הרה"ת יוסף וזוגתו מושקא שיחיו וואלף