

# The Weekly *Farbrengens*



MERKAZ ANASH  
מרכז אנאש

לחמן ישמעון • לך-לך תשפ"ד • 746  
EDITOR - RABBI SHIMON HELLINGER

## SIMPLE SINCERITY (I)

### GREATEST VIRTUE

The Torah says, *Tamim tih'yeh im HaShem Elokecha* - "Trust HaShem your G-d with simple faith." The *Midrash* interprets the *possuk* as if it were to be read as follows: If you are **tomim**, you will be **im** ("with") *HaShem Elokecha*. That is to say: If you serve G-d with simple faith, your portion is **with HaShem**.

To this teaching the *Mitteler Rebbe* adds: "Through *temimus* you can connect with the *temimus* of *HaShem* - with the *temimus* of *Atzmus*, which is the simple and undefinable Essence of *HaShem*."

(דברים יח, יג, ספרי שופטים קעג, סה"ש תשי"ה ע' 101)

*Temimus*, the sincerity of simple faith, is a lofty virtue: no other virtue compares to it. Everyone should therefore do his share and serve *HaShem* with a heart filled with simple faith. For even if his actions seem small in his own eyes, they are valuable to *HaShem*.

(משנת חכמים למהר"מ חגיז סי' ריט)

In days of old everything was done with *temimus*, unquestioning sincerity, and this was apparent in the children, the parents and the teachers.

(סה"ש תשי"ה ע' 101)

### DESIRES THE HEART

In a village near Tarnow in Galicia there lived a simple Yid called Reb Eliezer Lipa. He couldn't study Torah and didn't even know the meaning of the *davening* or *Tehillim*, but he was a sincere person who always *davened* with a *minyán*, made a point of never missing an *Amen*, and he would follow *Krias HaTorah* from a *Chumash*. He never conversed about worldly matters in the *shul*, and he would honor *talmidei chachomim* and *bnei Torah*.

He managed to make a decent living as a water-carrier, since he had four well-to-do merchants who were steady customers and paid him well.

One day, the *Baal Shem Tov* arrived in Tarnow. At that time, before he had revealed himself to the world, he appeared to be an ordinary traveler. He would befriend the simple folk and tell them stories from the *Aggada*, and he would describe to them the great pleasure that *HaShem* derives from

the sincere *Tehillim* of a simple Yid.

Reb Eliezer Lipa was once leading his wagon through the center of town, when he spotted his fellow water-carrier Reb Zalman Dov and other friends, listening to a poor traveler. Reb Eliezer Lipa went over to join them. The *Baal Shem Tov* was telling the following story from the *Midrash*.

"There was once a wealthy man who was taking a fattened ox to the *Beis HaMikdash* for a *korbon*. It was a massive beast, and when it decided, for reasons of its own, to stop still in its tracks, nobody could move it. A poor man was on his way home with a bunch of greens in his hand. Noticing the scene, he held out his greens for the animal to nibble, while he drew it to its destination. That night the owner of the ox had a dream in which he heard a voice saying, 'The *korbon* of the poor man is greater than yours.'

**CONSIDER**

**Why is sincerity so valuable?**

**Why are a poor man's greens more sincerely given than a rich man's animal?**

The *Baal Shem Tov* explained, "What *HaShem* desires is a person's **heart**. The wealthy man was so joyful that he made a huge feast for his family and friends and he distributed gifts to the *kohanim*. He felt very proud of his great *mitzva*. The poor man, on the other hand, felt broken by his poverty. He thought: What worth is my bunch of greens in comparison to the fatted animal of the wealthy man?

"However," concluded the *Baal Shem Tov*, "the One Above derives more pleasure from the poor man's greens than from the rich man's ox."

The *Baal Shem Tov* went on to explain to his unsophisticated listeners that whatever *mitzva* a Yid does is measured by its intention. A small act done for *HaShem's* sake, with joy and purity

of heart, is very precious to the Creator. *HaShem* prides himself with it before the *malochim* and says, 'Look at the good deed that my son or daughter has done!' and showers the Yid with *brachos*."

Reb Eliezer Lipa continued on, but his mind knew no rest. How he longed to be able to do a *mitzva* like the poor man in the story, with pure intention and a heart overflowing with joy. He shared with his wife what he had heard from the traveling guest, and told her how every *mitzva* they performed was like a *korbon*.

Weeks passed and still Reb Eliezer Lipa knew no peace. One day, as he delivered water to a wealthy customer, an idea fell into his head. He was excited. His four wealthy customers provided him with half of his livelihood, since they paid him far more than the going rate for a barrel of water. On the other hand, his friend Reb Zalman Dov supplied the town's four *shuls*, which paid him half-price for their water. "I can exchange four of my customers for four of his," thought Reb Eliezer Lipa. "Four wealthy homes for four *shuls*." He shared the idea with his wife, and she immediately agreed.

Reb Zalman Dov accepted the offer, and the two switched without anyone noticing a difference. There were days when Reb Eliezer Lipa's wife went to the river to participate in the *mitzva* of drawing the water for the *shuls*. As they hauled the water, they would concentrate on the *mitzva* of preparing water for their fellow townsmen to wash their hands with before *davening*.

They were blessed with two sons, who did not succeed in learning. The parents would often recite *Tehillim* together in tears, with Reb Eliezer Lipa reading word for word and his wife repeating each word after him. Every Friday she would distribute two *challos* to the poor, and light two candles so that their two sons should shine in Torah. At times they also fasted, and distributed the value of their meals to *tzedaka* in the merit of their sons.

A short time after they began supplying the water for the *shul*, word reached them that their sons began to succeed in their studies. Eventually they both grew up to be the great *tzaddikim* - Reb Elimelech of Lyzhensk and Reb Zusya of Anipoli.

(סה"מ תשי"א ע' 309 ויקרא רבה פ"ג, ה.)

**Be Seen**  
ADVERTISE HERE  
INFO@MERKAZANASH.COM



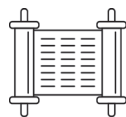
anash.org **GOOD NEWS.**



SELL MILES NOW  
www.SELLMILESNOW.com  
732-987-7765



YS  
**Yoseph Shomer**  
Certified Public Accountant  
(718) 301-7014 | SHOMERCPA.COM



## HEADING TO A BOMB SHELTER

**In Eretz Yisroel, air raid sirens signal possible rockets. Am I obligated to run to a shelter whenever a siren sounds?**

Chazal teach us that one is not allowed to place oneself in a dangerous situation and rely on a miracle.<sup>1</sup> Regarding saving someone from a clear danger, halacha necessitates overriding Shabbos even if many doubts are involved.<sup>2</sup>

On the other hand, certain activities accepted as normal by society are permitted, notwithstanding a certain degree of risk, based on the rule “*shomer pesa'im Hashem*,” that Hashem protects the simple. Therefore, people don't hesitate to drive in a car, notwithstanding the occurrence of accidents, and some occupations involve inherent risks (e.g., construction).<sup>3</sup>

Yet, when society commonly takes extra precautions, this allowance does not apply.<sup>4</sup> Additionally, this rule is only applicable to a remote danger that has some chance of occurring over an accumulation of time, but not to a clear present danger (see issue 569).<sup>5</sup>

If one is in the middle of Shmoneh Esreh and a non-dangerous snake approaches, halacha rules that one may not interrupt with speech, though one may walk and shake the snake off. But if a scorpion or lethal snake is approaching, one may make any interruption necessary to save oneself from this dangerous creature.<sup>6</sup> Contemporary *poskim* note that a siren indicating an oncoming missile is comparable to the latter category that is aiming to harm.<sup>7</sup>

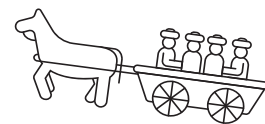
Although Hashem's miracles and, *l'havdil*, Eretz Yisrael's defense systems greatly mitigate the danger of oncoming missiles, it is nevertheless a tangible danger like a scorpion. Moreover, the government advises and requires taking the necessary precautions.

In practice, contemporary *poskim* agree that if one hears an air-raid siren, one should immediately go to the closest safe spot, even if this involves interrupting Shmoneh Esreh or even *chilul Shabbos*, since Halacha rules that even doubtful danger overrides Shabbos.

1. גמ' שבת ל"ב ע"א.  
2. ראה שו"ע י"ד או"ח ס"י שכ"ט ס"ב.  
3. ראה בנין ציון ס"י קל"ז.  
4. ראה ב"מ קי"ב ע"א: מפני מה עלה זה בכבש... ומסר את עצמו למיתה - לא על שכרו?  
5. ראה ב"מ שם והמפרשים שם.  
6. ראה חת"ס ח"א ס"י כ"ג, שם אריה ס"י כ"ז.  
7. ראה בנין ציון ס"י קל"ז.  
8. שו"ע או"ח ס"י ק"ד ס"ג, שו"ע י"ד שם ס"ב.  
9. הובא בשם הרב שטיינמן ע"ה.

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

## Our Heroes



### REB CHAIM TZANZER

Reb Chaim Halbershtam of Tzanz was a well-known *posek* and Chassidic Rebbe, and is known for his work called “Divrei Chaim”. He learned under Reb Naftali of Ropshitz and Reb Tzvi Hirsh of Ziditshov. As Rebbe, thousands of chassidim swarmed to him, and today many chassidic dynasties trace their lineage to him. Reb Chaim passed away on the 25<sup>th</sup> of Nissan תרל"ו (1876).

When Reb Chaim was a child of four years, he learned of the Rambam's Sefer Hamitzvos, a complete list of 613 *Mitzvos*. Reb Chaim learned this list, committing it to memory. When asked why, he responded, “A soldier in the czar's army needs to know the rules of the army. How could he be a good soldier without knowing the rules? We are soldiers in Hashem's army and we must know all the rules.”

During his leadership, new styles of women's clothing reached Galicia and some of the wives of the chassidim adopted the new fashion. This embittered Reb Chaim greatly.

At his *tish*, Reb Chaim discussed Yitzchok Avinu's wanting to give his *brochos* to Eisav. “Why would the *tzaddik* want to do this?” he asked.

He explained that Yitzchok sensed that Eisav had the potential to be part of the great holiness of the Avos, and wished to reveal this with his *brochos*. When “Eisav” entered the room to receive the *brochos*, Yitzchok felt the *kedusha* coming in and rejoiced in

thinking that his wish was accomplished. However, Yitzchok felt that his son's clothing still contained characteristics of “Eisav.” “The voice is the voice of Yaakov” - inside is Yaakov; but outside, the clothing, is still Eisav. This means there is still work to do.

Reb Chaim concluded that if one dresses in a *goyishe* manner, even though it is an external matter, it shows that they still have work to do on themselves.

While reciting Krias Shema, overcome with love for Hashem, Reb Chaim would pound his foot on the floor. As time went on, his foot become terribly bruised and sore leaving Reb Chaim no choice but to visit a doctor. Hearing the full story, the doctor inquired, “I understand that you must bang your foot, but why don't you switch off between your feet?”

“Doctor, doctor,” he replied with a smile, “If I was able to choose which foot to bang with, then I wouldn't bang at all...”

Reb Chaim would sleep at night for a very short time. His family members were concerned about this practice. Reb Chaim explained himself: “When I was younger people said that I had a quick head; that which took others an hour to learn took me a few minutes. It is the same with sleeping. I sleep the full amount, I just do it faster.”

## A Moment with The Rebbe



### THE POTENTIAL OF OUR ERA

“In the last few years, many manuscripts of Chassidus were discovered, while concurrently the opposition to Chassidus has diminished dramatically,” the Rebbe said emphatically as the Purim 5723 *farbrengen* drew to a close.

“This should have caused everyone to submerge themselves in Chassidus, and to disseminate it to the point that all of *chutza* is flooded with Chassidus. But relative to the potential, nothing has moved anyone!

“It's certainly not deliberate; everyone must have good excuses. But all the excuses have not produced another half-hour, or a quarter-

hour, of Chassidus study...  
“There were things I hoped people would do on their own; some things I didn't rely on the hope and explicitly asked for; other things I didn't rely on the request, so I demanded... Yet, this one hasn't finished, this one is still beginning, and the other hasn't begun...”

At this point the Rebbe choked up and continued emotionally, “There is no need to break walls or burst doors, as the Midrash says that it is only necessary to make an opening like the point of a needle, and Hashem's salvation will come...”

(Toras Menachem vol. 36 p. 232)