

The Weekly *Farbrengens*



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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.

(רשימ"ד חדש ע' 49)

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)

CONSIDER

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?

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)

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, Rebbi Yehuda HaChassid, writes in his *Sefer Chassidim*:

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* (שו), 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 (*isheh*) with which to serve Him..."

(רשימ"ד חדש ע' 306)

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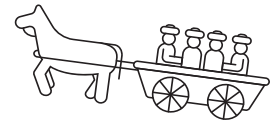
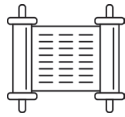
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CARRYING A GUN

Can I carry a gun in a holster on Shabbos in a locale that does not have an eruv?

On Shabbos, one is permitted to go outside wearing a garment (malbush) or ornament (tachshit). Wearing something outside that doesn't fall under those two categories is a Shabbos violation.

The Mishna records a debate about whether weapons are considered ornaments for a soldier. Rabbi Eliezer holds they are, but the chachamim disagree since they'll be abolished when Moshiach comes. If they were truly adornments, they would be worn even when there is no longer any need for them. Halacha follows the chachamim, and if one wears them in the normal fashion — e.g., in a holster — one is liable min hatorah.

For a soldier on active duty, some poskim posit that his weapons fall under the category of a malbush as they are part of his attire or are considered a tachshit for him. Of course, in a situation of active pikuach nefesh, carrying for safety purposes is absolutely permitted.

What about carrying a communication device outside?

R. Shlomo Zalman Auerbach was reluctant to allow doctors to carry phones in a bona fide reshus harabim, arguing that a doctor on call in such an area is required to stay at home and not go to shul. When heading to a patient in danger, he may carry his phone outside — with a shinui if possible (e.g., in his hat or socks) — or as an integral part of a "Shabbos belt." If the area is a karmelis, the doctor may carry the phone with a shinui whenever he is on call.

In cases that warrant this, some suggest wearing a smart watch with its own calling capabilities, which serves more clearly as a tachshit. To minimize its chillul Shabbos, any settings that aren't needed should be turned off before Shabbos.

For the two-way radios ("walkie-talkies") worn by Hatzalah members on call, R. Moshe Feinstein ruled in 5739 that they may wear it on Shabbos since it gives them a sense of respect and is considered a "tachshit" for them. Additionally, if Hatzalah members were forced to stay near their devices (i.e., at home), there is concern that fewer volunteers would agree to be on call for Shabbos.

1. ראה שו"ת סי' ש"א ס"ב. 2. ראה שו"ת סי' ש"א ס"ג ע"א. 3. ראה שו"ת סי' ש"א ס"ג ע"ב. 4. ראה נש"מ ח"א א"ח סי' ש"א ס"ב ו"ס"ג. 5. אג"מ א"ח ח"ד סי' פ"א. משיב מלחמה ח"ב סי' סא ע' נ-נו.

REB PESACH MALASTOVKER

Reb Pesach Malastovker was of the younger chasidim of the Alter Rebbe and a great chossid of the Mittlerer Rebbe and Tzemach Tzedek. He was a brilliant gaon and had an immensely deep understanding in Chasidus. Reb Pesach was a great oived and a remarkable baal midos tovos.

second time to state his dislike for the apple, but Reb Pesach insisted that he still desired it. The Alter Rebbe took the apple a third time, and this time Reb Pesach said with confidence, "Now I truly don't desire it."

The Alter Rebbe instructed Reb Pesach to eat the apple, and he was healed from his negative thoughts.

(למען ידעו ע' 270)

Some enemies of Reb Pesach became jealous of his exceptional davening, and used forces of impurity to cast bad thoughts into his mind. Reb Pesach couldn't understand how such lowly thoughts were coming to him, and he brought his dilemma before the Alter Rebbe.

Recognizing the cause of the thoughts, the Rebbe took an apple and stared at it for a while. He then handed it to Reb Pesach and told him, "Say that you don't want the apple." Reb Pesach understood that the Rebbe wanted him to despise the apple and so he told the Rebbe, "How can I say that, when in truth I do desire it?"

Reb Pesach would relate: "Each year I collect all of the questions I have in Chasidus in order to present them to the Rebbe when I enter yechidus. Yet, every time, as I enter the Rebbe's room all of my questions are resolved."

Reb Groinem, the mashpia in Lubavitch, would explain why this happened: Lack of clarity in Torah is brought about by klipah hiding the truth. When Reb Pesach entered the Rebbe's room where Elokus is revealed, his neshama felt the kedusha. As a result, the klipos were shattered and all of the questions disappeared.

(למען ידעו ע' 269)

A Moment with The Rebbe



THE ERUV CONTROVERSY

Reb Leibel Shapiro relates:

As a Shliach in Detroit MI, Reb Yankel Krantz a"h became involved in Rabbonus work. When a discussion came up at the Vaad Horabbonim of Detroit whether to put up an eruv, Reb Yankel consulted the Rebbe what stance to take.

to another, someone who is used to carrying in a place with an eruv may accidentally carry in an eruv-less city due to habit."

"Oppose the construction of an eruv," the Rebbe told him unequivocally, "because it will cause a negligence in Shabbos observance."

The Rebbe then addressed the argument that it may still be worth making an eruv to save those who carry anyway from chilul Shabbos. This should be done in secret, the Rebbe said, so that both advantages are gained: the public is saved from transgression, and at the same time, they don't pick up on risky conducts.

"In the past," the Rebbe explained, "large cities had eruvim, but those days were different. People were not so mobile, hence there was no room for worry. These days, however, with people moving from one place

"Indeed, this approach was suggested when the discussion of erecting an eruv in Manhattan arose. And whether this was followed, I am not telling you..."

(Shlichus Kehilchoso Miluim p. 14)

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