

The Weekly *Farbrenge*n



MERKAZ ANASH
מרכז אנאש

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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 *farbrenge*n 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 *neschama*, 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' 169, 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*.

(שיחור"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.

CONSIDER

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?

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.

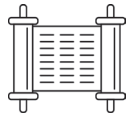
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CIVILIAN CASUALTIES

How does Halacha require treating civilian noncombatants during war?

The halacha is that it is forbidden to cause death to a gentile, even indirectly. Yet, during wartime, different halachos apply, and an enemy nation may be killed, especially those who pose a threat.

Maharal explains that the Torah allows killing an entire nation who comes to fight. Shimon and Levi were allowed to fight and kill the entire population of Shechem. Since they attacked and defiled Dina, it was permitted to punish the whole community collaterally. Likewise, when fighting against Midyan, the Jews were allowed to kill even those who didn't pose a threat, being part of the nation that initiated the war.

What is the reason for this permissibility? Some explain that civilians generally participate in the war efforts in some way or another by providing the enemy soldiers with food, electricity, and so on. Many civilians who aren't actively involved would likely join when the opportunity presents itself (like the G-d-fearing Egyptians who provided horses for the army to chase the Jews). In Dovid Hamelech's wars, he killed many noncombatants who may have been innocent, but his sole intention was to protect and save the Jewish people.

When the enemy is using innocent people as human shields, there is a further issue: can a Jewish soldier's life be endangered to save the civilian human shields?

The halacha is clear that we must take any steps necessary to protect a Yid's life, even at the cost of more collateral damage. Moreover, if gentile soldiers join forces with the Jewish army, their lives also take precedence over civilians on the other side. Some add that the civilians being used as human shields have the halachic status of rodef (even if against their will), and they may be killed for one's protection.

In a regular war that Jews wage against another nation, they would always leave one side open for people to escape. However, when waging a milchemes mitzva - to save Bnei Yisroel from an enemy who attacked them - they may set a complete siege and close the city from all sides.

טובים וחסידיים אעפ"י כן לא נענש עליהם כי כוונתו לכלות הרשעים שלא יפרצו בישראל...
6. ראה שמואל א' טו א'. וראה גם שו"ע יו"ד סי' רנ"א ס"ח ובש"ך שם סק"א.
7. ראה סי' כי תצא למלחמה ע"י 129 והלאה ומה שהביא שם מהרב ישראלי ע"ה ומה שדן שם במקרה שהם מוחזקים נגד רצונם ויל"ע.
8. וראה מג"ח שנשאיר בזה בע"ע. רמב"ן השגות לספ"ה מ" שכחת העשין מצוה ה', וראה לקו"ש חכ"ג ע"י 208 הע"י 29 בשיטת הרמב"ם.

1. שו"ע יו"ד סי' קנ"ח ס"א. סמ"ע חו"מ סי' תכ"ה סק"ח, ש"ך יו"ד סי' קנ"ח סק"א. וראה שו"ע חו"מ הל' הפקר קול"א א' שכן הוא משפטי כל המלכים במלחמותיהם שיש דינים מיוחדים לזמן מלחמה.
2. תוס' ע"ז כ"ו ע"ב ד"ה ולא מורדין.
3. גור אריה בראשית ל"ד י"ג.
4. ראה באר הגולה למהר"ל באר ז', וראה צידה לדרך.
5. רד"ק על דברי הימים א' כ"ב ח' ג"ג בדמי הגוים אשר שפר אותם שלא היו בני מלחמתו אפשר שהיו בהם אנשים

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



REB YONA POLTAVER

Reb Yona Kahn of Poltava came from a frum family, though they were not chassidim. As a young bochur, the local shochet Reb Pinye Rakshiker advised him to go learn in Lubavitch, where he studied diligently, especially the maamorim of the Rebbe Rashab. In 5696 (1936) he was appointed by the Friediker Rebbe (then in Riga) to be in charge of all the underground branches of Tomchei Temimim in Russia. Where each bochur should learn, the teachers, the fundraising - everything was on his shoulders. He was arrested on 19 Kislev 5708 (1947), and a short time later he passed away in prison.

children stopped coming to learn, and possibly will not continue. That is why I'm saying Tehilim."

(כפר חב"ד גליון 550)

Reb Mendel Futerfas was very involved in arranging the rescue of Lubavitcher chassidim from Russia after World War II using forged Polish passports. He once related:

During the escape of Lubavitcher chassidim from Russia after the war, we were in the city Lvov and the work was very hard. Things were tense and I had no more strength left physically. In addition, I feared for my safety and the safety of my family. Because of the situation, I decided to leave with my family on the next train, together with the big group that was planned to depart to Poland. I turned to my good friend Reb Yona Kahn and told him about my thoughts and my decision. Reb Yona listened and then said, "Look me in the eyes, Mendele, look at my eyes very well. Does that mean that mesirus nefesh also has a limit?" His words pierced my heart.

Reb Mendel ended up sending his family out, and he himself remained in Russia for another 17 years.

(ר' מנענדל ע' 238)

A Moment with The Rebbe



THE SOLUTION TO A SHLIACH'S LONELINESS

After leaving Russia in 5707, the venerable Chossid Reb Saadya Liberow was sent on Shlichus in 5713 to Sefrou, Central Morocco. With only his wife and youngest daughter with him, and despite the monetary, spiritual and cultural challenges, he built a Yeshiva and educated a generation of Moroccan Yidden.

no one to farbreng with," he bemoaned. The Rebbe's immediate response, dated only four days after Reb Saadya's letter, surprised him.

"Since you are already in Sefrou for months and years, how can it be that not one of the baal habatim, and certainly from the local teachers, can be suitable for a chassidische vort? And more than merely a vort, also some chassidische guidance..."

(Igro's Kodesh vol. 13 p. 196)

However, being so remote, far from fellow Chassidim, bothered him. After a particularly lonely Lag Baomer and Shavuos, in 5716, Reb Saadya wrote to the Rebbe sharing his frustration. "I have