

# The Weekly *Farbrengens*



**MERKAZ ANASH**  
מרכז אנאש

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EDITOR - RABBI SHIMON HELLINGER

## HEAVENLY SUSTENANCE

### RECOGNIZING THE SOURCE

The students of Rebbi Shimon bar Yochai asked him, "When the Yidden were in the *midbar*, why didn't *HaShem* make enough *mann* come down once a year to last for a full year?"

Rebbi Shimon answered this with a *mashal*: A king had an only son whom he provided with all his needs once a year. However, he became dissatisfied with this arrangement, for the prince would visit only once a year to receive his funds. The king therefore decided to give him his allowance day by day, so that he would have to visit him every day. So too, a Yid living in the *midbar* who had a number of children would worry and say, "Perhaps the *mann* will stop coming tomorrow and we will all die of hunger!" He then had no choice but to trust fully that *HaShem* would provide him with all his needs.

(יזמא עו ע"א)

Though Reb Menachem Mendel of Kotzk rarely agreed to accept money, he usually did accept support from one wealthy and scholarly chossid. However, one day this chossid was distressed to find that the *tzaddik* refused even his accustomed gift.

Asking the Rebbe for his reason, he was told: "Every livelihood has a cause activated by *HaShem*, Who sometimes removes the cause to test whether the person places his trust in the cause – or in *HaShem*, Who brings about the cause. If the man had placed his trust in the cause, thinking that his livelihood depended on it, then when the cause is removed, his *parnasa* is cut off. If, however, he had placed his trust in *HaShem*, then another cause is provided and his livelihood continues.

"In my case," Reb Menachem Mendel explained, "your support has been the cause of my income. If *HaShem* should want to test me and remove my cause, you will become poor and thus be unable to support me. I would therefore prefer to remove the cause."

The chossid insisted that he nevertheless would like to continue, even if he became poor as a result. After repeatedly declining his request many times, the *tzaddik* finally agreed to accept his gifts as he had done before. That same year, the chossid lost his wealth and was forced to seek other employment in

order to support his family.

(סיפורי חסידים זוין תורה ע' 505)

### RELYING ON HASHEM

Returning home from *cheder*, on his way to his father's room, the Mittlerer Rebbe saw Reb Shmuel Munkes among other chassidim and ran towards them. Listening to their conversation, he heard Reb Shmuel ask two wealthy chassidim why they looked so downcast, to which they responded that they were experiencing hardships in their *parnasa*.

The young boy was surprised at the question, and claimed that this kind of worry is clearly described in *Tehillim*. He quoted the *possuk*, *atzabehem kesef v'zahav ma'asei yedei adam*, whose simple meaning is that the idols which *goyim* worship are made of silver and gold, fashioned by hand. However, he went on to interpret it to mean that people are sad (*atzeiv*) because they think their silver and gold depend on the work of their own hands.

### CONSIDER

*Why does HaShem create difficulties in one's parnassa?*

*Why is bitachon so essential to the service of HaShem and the ways of Chassidus?*

The young Mittlerer Rebbe continued, "Businessmen can be so foolish as to think that the quicker they hurry to bring merchandise from the fairs and do more business, the more money they will accumulate. As a result of this blindness (and he continued to quote that passage), *peh lahem velo yedabeiru* – though they have mouths and repeat words of *Chassidus*, those words don't really speak to them; *einayim lahem v'lo yir'u* – they have eyes, but do not recognize *Hashgacha Pratis*; *oznayim lahem v'lo ya'azinu* – they have ears, but only hear *chitzoniyus*, mere superficialities; and therefore *af lahem v'lo yerichun* – they have no sense of smell: they become insensitive to *ruchniyus*."

The Mittlerer Rebbe concluded, "And eventually they themselves become *avoda zara*..."

(לקוטי דיבורים ח"א ע' 340)

A simple Yid once traveled to spend *Shabbos* in the court of Reb Mordechai of Chernobyl. When he asked for a *bracha* before departing, the *tzaddik* asked him about his daily routine, and the Yid told him how he rose early to buy merchandise from the local farmers and returned home to *daven* when he finished. The Rebbe condemned this conduct, but the Yid excused himself by saying that if he *davened* first, he would be unable to buy the merchandise. Reb Mordechai then told him the following story:

"A *yungerman* was supported by his father-in-law, but when his family grew and he was forced to find additional means of support, he left home and worked as a *melamed* for three years, saving every coin he earned. Finally, having collected enough to start a business, he decided to make the long trek home. On *erev Shabbos* he reached a little village near his hometown, where he realized that he would not be able to reach home in time. He decided to stay at a wayside inn, but was afraid to leave the money in his bag lest someone steal it. On the other hand, he didn't know if he could trust the innkeeper with it. Having no other choice, he gave it to him to hold for him. Throughout the entire *Shabbos* he worried about his money, and immediately after *Havdala* requested it back. Upon receiving his wallet, he counted all the gold coins and was happy to find that nothing was missing – but then continued to shake the coins and look through them.

"What are you looking for?" the innkeeper asked. "Is something missing?"

"The guest explained that he wanted to make sure that his one copper coin was there as well..."

Reb Mordechai concluded, "Look at this silly fellow! After seeing that all his golden coins were returned to him, he still suspected his host of perhaps stealing one copper coin.... And you are doing the same. Every night you entrust *HaShem* with your *neshama*, and when you wake up in the morning, He returns the gold you have given Him. So how is it that you don't trust that He will give you your *parnasa* if you wait until after *davening*...?"

(אדמו"ר צ'רנוביל ר"ה)



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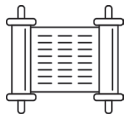
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## SHABBOS ELEVATORS

### What is a 'Shabbos Elevator' and should it be used?

The problem with riding an elevator on Shabbos isn't limited to pressing the buttons, but simply being in the elevator activates various lights and sensors. Thus, even if an ordinary elevator opens and closes automatically, it may not be used on Shabbos.

A 'Shabbos Elevator' is specially built by a halachic institute with full consideration of weight sensors, lights, and any other sensors, which are disabled in Shabbos Mode. Though, one must take care not to stand near the doors when they are about to close.

### What about the effect of the weight on the motor?

Various *heterim* have been given to overlook the effect of a person's weight during the elevator's ascent. Firstly, the effect is indirect and negligible. Secondly, the elevator is electric (unlike a gas-powered car), and increasing an electric current is less stringent.<sup>1</sup>

When descending, there is an additional issue since the passenger's weight contributes to the downward force and substitutes some of the electric power. It follows then that the passenger has a share in all the electric processes activated during the descent.<sup>2</sup> Therefore, some only use a Shabbos elevator to go up but not to go down.<sup>3</sup>

Still, other *poskim* argue that since the passenger didn't cause any change in the elevator's pace, and everything would have occurred exactly the same regardless, the passenger's actions are Halachically insignificant.<sup>4</sup>

Furthermore, the passenger isn't actually doing anything with his weight; he remains completely passive, while the elevator system initiates on its own and calculates how much power to use. At most, it can be considered a minor assistance to the elevator system, which has the ability to do it completely on its own. Therefore, it has the halachic status of providing unneeded assistance to a *melacha*, for which one is not liable.<sup>5</sup>

Other concerns with using a Shabbos elevator include *zilusa d'Shabbos* (disgrace of Shabbos) and *maris ayin* (mistaken observation).<sup>6</sup>

In practice, we avoid using Shabbos elevators except in cases of need for children, the sick, or the elderly. In any case, it must have a reliable *hechsher* and ongoing supervision as the technology is constantly evolving and maintenance repairs can affect its *kashrus* status. (Some *hechsherim* accommodate the above-mentioned halachic issues more comprehensively than others.)

1. ביצה כ"ג ע"א שו"ע אדה"ז סי' תקי"א ס"ז.  
2. מעליות שבת של הרב לו"י הלפרין ע"ה.  
3. ראה שו"כ פכ"ג סמ"ט ובהע' ק"מ שם.  
4. ראה שו"כ שם הע' קס"ו בשם הגרשז"א.  
5. ראה שו"כ שם בשם הגרשז"א. בחצרות  
6. תשובות והנהגות ח"ו על קע"ט.  
בית ה' ע' 179. וראה ערוה"ש סי' שכ"ח ס"כ  
ומשנ"ב שם סק"י"א שמסייע אין בו ממש ואין  
אפילו איסור דרבנן.

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

# Our Heroes



## R. ZALMAN SCHNEERSON

R. Zalman Schneerson of Lodz was a great-grandson of the Mitteler Rebbe who was a great *talmid chochom* and *chossid*. As a boy, the Rebbe Maharash had blessed him to be a *lamdan* and a *gevir*, both of which materialized. He was a profound *oved* who served Hashem with great fervor. He passed away in the Lodz ghetto on Yud Beis Tammuz ט"ז (1940).

R. Zalman's Chassuna took place in 5659 (1899) in Liozna. The Rebbe Rashab attended the Chassuna, was *mesader kidushin*, and recited several *maamorim* during the Chassuna and Sheva Brachos.

When R. Zalman would be the *chazan* in a *minyán* it was a sight to see. He would read the words with a sweet melody, and with a voice full of pleading emotion. His davening so affected his listeners that they were aroused as if it were the *Aseres Yemei Teshuva*.

The high esteem in which the Rebbeim held R. Zalman is evidenced in the fact that the Frierdiker Rebbe once sent

to him the Baal Shem Tov's *siddur*, for him to show to those who would give a significant donation to Tomchei Temimim of Lodz, where R. Zalman lived. Only R. Zalman was allowed to touch the *siddur*, while the donors, who were required to go to the *mikvah* beforehand, could only look.

When R. Zalman came to visit the Frierdiker Rebbe for Yud Tes Kislev 5699 (1939), R. Chatche Feigin (the Frierdiker Rebbe's secretary) admonished the *Bochurim* for not taking advantage of his presence. He told them, "When R. Zalman would come to Lubavitch, we would surround him to 'squeeze' something out of him, but you just go about your regular day..."

When R. Zalman heard this he responded dismissively: "Ah, there is nothing to hear."

During that visit the Frierdiker Rebbe showed R. Zalman special closeness, seating him right at his side during the *farbrengen*.

(חסידים הראשונים עמ' 140 ואילך)

## A Moment with The Rebbe



לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות

## REB LEVIK'S MESIRAS NEFESH

Due to his activities in strengthening Yidishkeit in the town of Lubni, Reb Aharon Yaakov Diskin was arrested by the NKVD, and exiled to Kasil-Arda.

This desolate far-flung village was not far from Alma Ata, where the Rebbes' father Reb Levik was exiled at the time, and Reb Aharon Yaakov made his acquaintance.

At the Chof Av Farbrengen 5713, commemorating Reb Leviks 9<sup>th</sup> Yartzeit, Reb Aharon Yaakov was

present, and the Rebbe asked him to get up and describe the hardships that his father had to endure.

As he began to speak, the Rebbes' expression transformed. With every story, the Rebbe became more emotional, and eventually began to weep.

The assembled felt compelled to request of him to shorten the storytelling, in order to withhold pain from the Rebbe.