

# The Weekly *Farbrenge*



MERKAZ ANASH  
מרכז אנאש

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## HEAVENLY GUIDANCE

### FOLLOWING THE CUES

A person who trusts in *HaShem*, sees his efforts as merely a 'keili' for the *brachos* and as an obligation towards *HaShem*. Therefore, he will do whatever possible according to his specific situation, and when he encounters a situation where he cannot do anything, he takes this as a sign that nothing is expected of him.

In addition, when he is faced with a decision, he will decide based on the information available, without concern over the outcome. Since everything is in *HaShem's* hands, he is only acting because of His command, and the path which seems most plausible, is the one which he is being guided from above to choose.

(חזו"ל שער הבחון פ"ג בסופו, המספיק לעובדי ה' ע"צ, אג"ק ח"ב ע' קפ)

Reb Meir Yehoshua of Klimontov related that the first time he was offered a position as a *rov*, he made the journey to Rodoshidz, to ask his Rebbe, Reb Yissachar Dov, if he should accept it. The *tzaddik* advised him to accept the position, and proceeded to tell the following story:

"When I was a young man, I would spend months at a time visiting the Rebbeim in Lublin and Pshischa and with the Maggid of Koznitz. Once, on my return trip home, while stopping in a town on the way, a *chossid* whom I recognized from my stay with the Chozeh, noticed me and was very happy to see me. He asked about the state of my *parnasa*, and when I answered unenthusiastically, he offered that I work as a *melamed* for his children. Recognizing the tremendous *hashgacha pratis* involved, I concluded that this must have been decided in *Shamayim*, so I accepted the job without even asking how much he would pay. After all, I thought, if it has been decided that I become a *melamed*, then surely it has also been decreed how much I would earn.

"I traveled to the *chossid's* home and began teaching. I never asked for payment and just accepted whatever money I was given, when it was given, and sent it off to my family. At the end of the term I took my leave from the *chossid* and, according to his request, undertook to return after the *Yom-Tov* - for if I was being offered this opportunity again, this surely was also determined from *Shamayim*. When I returned, I fared the same way, accepting whatever money I was given, without involving myself in the question of payments. Once the *chossid* asked me why I did not

make calculations and ask for my dues, for perhaps I deserved more. I explained to him that *he* thought I was a tutor for *him*, and that *he* was in charge of my pay, but that was not so. It was all from *Shamayim*.

"After the second term I took the final payment, and returned to my hometown, Preshdorz. There I spent my days in the *beis midrash*, studying discreetly without anyone's knowledge, and so I became known as Berel Batlan, a simple fellow who wasn't occupied with anything in particular. Once, a Jew came to town collecting money so that he could marry off his daughter, and recognizing me from my days in Koznitz, he asked me to help him in this *mitzva*. I explained that since I was regarded in town as a simpleton, I would not be able to collect more than two gold coins out of the total of the 400 that he needed, and therefore advised him to find someone more respected. He tried to convince me, saying that it was my *mitzva*, since I knew him, but I insisted that I was unfit. As we parted, he muttered, 'I guess you were not on *HaShem's tzetl* (note).'

earn from each city. He had concluded that had my name appeared on the *tzetl*, I would not have refused his request.

"Hearing this, I reconsidered and decided to help him collect; after all, the amount had already been decided and it would not depend on me. It was market day, so I headed for the marketplace, stopped a merchant whom I had never met, and asked him for a donation. He immediately opened his wallet and handed me a note worth 100 coins! I realized that I had been put on the *tzetl* and asked *HaShem* to help me succeed. With a light heart, I continued on my mission and within a few hours managed to collect all the money the *chossid* needed. I handed it to him, and then realized that the intention of the Maggid had been - me."

Reb Yissachar Dov concluded: "Do not think that your acceptance as *rov* depends on the *baalei batim* or on the opinion of the community. You should lead them in a way that will bring honor to *HaShem*. Fear no one, and they will not be able to cause you any harm, for this position was given to you from *Shamayim*."

(נפלאות הסבא קדישא ח"ב ע' 62)

### CONSIDER

*If there are no cues in site, what does that mean?*

*If one has multiple options from which to chose, how does one know which is the appropriate 'keili'?*

"After he left, I tried to understand what I had done wrong. What had caused him to say such negative words? Greatly disturbed, I hurried off to find him and ask for an explanation. When I caught up to him and asked how I had wronged him, he smiled and told me that he had not had any ill intentions. He explained that when the Maggid of Koznitz had instructed him to travel through cities and collect funds for a dowry, he had told the Maggid that he found this very difficult, having no experience in fundraising. The *tzaddik* had told him that he should go to the first town to which he found a ride, and added that a *tzetl* had already been written Above, listing those who would help him collect and how much he would

### DOING OUR PART

Reb Mendel Futerfas related: At one point, the Tomchei Temimim Yeshiva in Russia was in such dire straits that even Reb Chatche Feigin, who was normally organized, had to avoid people who had lent funds to the Yeshiva. The situation was so severe that he once jumped out the window of the *shul* in order to avoid meeting the *shammes*, who had lent the Yeshiva some money. During this time, when we would ask him, "What's going to be?" he would reply, "Why should you worry? It is clear that in the end everything will be as *HaShem* has ordained. It is not our issue; we must do what is required of us, and *HaShem* will do as He desires..."

(ר' מענדל ע' 262)

One day during the First World War, a *chossid* asked the Rebbe Rashab if he should sell the forest he owned, for the German army was approaching, and the forest would likely be lost. The Rebbe Rashab advised him not to sell, and explained: "The Mezritcher Maggid said that if one has a functional *keili* for *HaShem's bracha*, he should not break it. Only if from *Shamayim* they cause it to break, then there is no other choice but to look elsewhere...."

(רשימת דברים ח"א ע' קס"ט)



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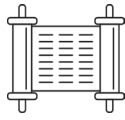
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## SERVING FOOD TO STRANGERS

### Is there a problem for a woman to serve a man food?

Among the halachos established to preserve *tznius* and set safeguards in place, Shulchan Aruch rules that one may not be served food or drink by a member of the opposite gender, as this is something special done for a spouse.<sup>1</sup>

One permitted way is to set the plate down differently, such as with one's weaker hand or at a slight distance from the person being served. Some *poskim* are lenient whenever the spouse of the one serving the food is present or when there are several other guests present. In such cases, there is less concern that a special closeness will develop.<sup>2</sup>

The Rama mentions a custom to be lenient regarding certain details, though it's not entirely clear if he's referring to serving food or another aspect.<sup>3</sup> *Poskim* note that when there's no one else present — even though precautions are in place to avoid *yichud*, such as an open door — the prohibition applies.

The Aruch Hashulchan notes the common practice of hostesses serving food to their guests even when their husbands aren't eating with them. He explains that these acts of hospitality aren't done for the purpose of engendering closeness but rather for the mitzvah and in the capacity of the one responsible for the running of the house. The Aruch Hashulchan applies a similar principle to the hostess of a motel.<sup>4</sup>

Contemporary *acharonim* use a similar approach for nurses in the hospital, waitresses in a restaurant, or stewardesses on a plane, as in these scenarios, there is no objective of creating a closeness.<sup>5</sup>

1. שו"ע אה"ע סי' כ"א ס"ה. וראה  
אמרי יעקב שם הע' כ"א שה"ה איש  
לאשה.  
2. עזר מקודש אה"ע סי' כ"א.  
3. ראה ב"ש סק"ט.  
4. ערוה"ש אבה"ע סי' כ"א ס"ט.  
5. אמרי יעקב אבה"ע סימן כ"א  
סקכ"ה.

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

## HELP US CONTINUE

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in honor of a *simcha* or *yahrtzeit*

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# Our Heroes



## REB NATEH OF MALASTIRZINEH

The chossid Reb Nateh was the Rov of Malastirzineh. He was a prominent chossid of the Mittlerer Rebbe and the Tzemach Tzedek, who both sent young men to learn the ways of *Chassidus* from him. He was known to be totally divested from day-to-day 'Olam Haze'h'.

Reb Nateh was a very simple and humble person. When he would visit Lubavitch, he presented himself like a commoner. Once, Reb Nateh arrived in Lubavitch during the time of the market. At such times, many thieves roamed the streets looking to take advantage of the trade season. The Tzemach Tzedek had instructed the residents of Lubavitch not to allow any strangers to sleep in the *shul*. Reb Nateh just arrived and was about to lay down to rest in the *shul*. The young men did not recognize him and told him that this was not allowed.

Reb Nateh pleaded with them, trying to convince them that he was not a thief. The young men persisted and started forcefully

removing him from the shul. Amidst the commotion, the *Maharin*, Reb Yisroel Noach, the son of the Rebbe, entered the room. When he saw the situation, he shouted, "What are you doing?! This is Reb Nateh!"

The young men knew of Reb Nateh and were shocked and ashamed. To their surprise, Reb Nateh turned to the *Maharin* and said, "What do you want from them? This was the instruction from the Rebbe! They were correct! Who am I anyway..."

Reb Nateh lived across the street from his brother-in-law. Once, his wife and her sister were discussing whose husband was more of a *tzaddik*. Reb Nateh's wife said that her husband is so great that he fasts very often. She added, "Today, too, he is fasting. He has not eaten all day." Reb Nateh overheard the conversation. Right away, he took a piece of cake, and very conspicuously ate the cake in front of the window. Reb Nateh's *tziddkus* was not for public knowledge.

## A Moment with The Rebbe

לכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרף בגשמיות ורוחניות



## THERE ARE NO PRECISE RULES

To contemplate on a Chassidus idea, is by definition not a methodical activity. Often, when bochorim asked the Rebbes advice in this area, the Rebbe emphasized this.

"The contemplation should be done either by going more in depth or by reviewing what one already knows," the Rebbe directed a searching Yid in a 5 Kislev 5721 letter. "The way to go about it depends on one's nature. For some, it is done by reviewing the rebbes words verbatim, for others its by reviewing the content rather than the wording..."

When Reb Pinye Korf was in *yechidus* for his birthday, in 5715, the Rebbe mentioned thinking for fifteen minutes.

When he came in the next year, he asked the Rebbe if this was referring to contemplating before davening, and whether the fifteen minutes must be exact, or he can go overtime.

"Yes," replied the Rebbe, "I was referring to before davening."

"The fifteen minutes are not precise. *Es iz doch an inyan fun hergesh halev*, it is a matter of the heart's feeling, so one can't look at the watch to see if it's a few extra minutes. So, if it doesn't interfere with *seder hayeshiva*, why not..."

(*Igros Kodesh; Ovinu Roeinu p. 32*)