

The Weekly Farbrengen



524 • פנחס תשע"ט • למען ישמעו
EDITOR - RABBI SHIMON HELLINGER

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 *farbrengen* 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 *neshama*, and the Baal Shem Tov concluded it by saying: "The simplicity of *HaShem's* Essence (*Atzmus*) shines in unlearned Yidden more than in *bnai Torah*."

(ס"ה ש"ת תרצ"ז ע' 189, 197)

When President Zalman Shazar visited the Rebbe in the winter of 5733 (1973), he spoke of the *am ha'aratzus*, 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 ha'aratzus* 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 *lechেম 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.

(משנת חכמים למהר"ם חגיז ס"ה רכ)



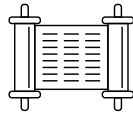
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MOVING MUKTZA

I realized I had money in my pocket on Shabbos. May I walk to another room or must I shake it out right away?

Items not categorized as utensils or food (e.g. stones, money, sand) are *muktza* in an absolute sense (*machmas gufo*). If such an item was consciously placed on another object before Shabbos with the intent that it remain there, the non-*muktza* object becomes a base (*basis*) for the *muktza* object and becomes forbidden just like it.¹

A utensil whose primary use is Shabbos prohibited (*melachto l'isur*) may not be moved for its own protection, though it may be handled for a permissible use (e.g. a saw for cutting *challa*), or if one needs its place. Regarding such an object, once in his hands, he may bring it wherever he wishes to place it and he need not drop it at the first opportunity. The same applies if one mistakenly picked it up without a permissible reason.²

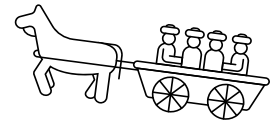
Does this leniency apply to items that are *muktza machmas gufo* (e.g. money)? Some *poskim* hold it does, while others rule that it must be dropped immediately. The Alter Rebbe writes that one should *l'chatchila* be stringent but may be lenient if it will lead to monetary loss.³ Thus, if one was mistakenly holding money and it would be a loss to drop it then and there, he may bring it—provided that carrying is permitted there—to a safer location.

When the *muktza* is in his pocket, there is additional basis to be lenient. The prohibition of handling *muktza* is specifically in the normal way (i.e. with one's hands); abnormal manners of handling are permitted (*k'lachar yad*). Thus, one may move *muktza* through blowing, or use other parts of one's body, such as his elbows or feet, and according to the Alter Rebbe, even the back of one's hands.⁴ Some prohibit handling *k'lachar yad* in order to protect the *muktza*, while others permit it even for this purpose, and the Alter Rebbe sides with the latter view in most situations.⁵

Since the money in the pocket isn't being handled directly, one may continue walking with it in his pocket. Although on Shabbos one may not hold things in one's pocket even indoors to prevent mistakenly walking outside and carrying them, in situations of monetary loss it is allowed.⁶

Upon reaching the final destination, one should shake out the money and not handle it directly with his hands. The garment does not become a *basis* since one did not intend for the money to be in it on Shabbos.⁷ Even if one intended to leave it in the garment, a pocket that hangs freely (e.g. pants pocket) is considered like a separate container and doesn't cause the entire garment to become a *basis* (unlike a shirt pocket which is attached to the entire length of the garment).⁸

1. שו"ע י"ד סי' ש"ח ס"ח (מחמת גופו) וסי' ש"ט ס"ד (כלאחר יד).
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7. שו"ע י"ד סי' ש"ח ס"ח (מחמת גופו) וסי' ש"ט ס"ד (כלאחר יד).
8. שו"ע י"ד סי' ש"ח ס"ח (מחמת גופו) וסי' ש"ט ס"ד (כלאחר יד).



THE TORAS CHESSED

The *gaon* Reb Shneur Zalman Fradkin, known as the "Gaon of Lublin" or by his *sefer* "Toras Chesed", was a chossid of the Tzemach Tzedek. He was for many years a *rov* in Lublin, and eventually moved to Eretz Yisroel. He had a rare genius mind that was able to completely retain what he read just once. He passed away on the 5th of Nissan, תרס"ב and is buried in the Chabad section on Har Hazaisim.

The maternal grandfather of the Toras Chesed was a chossid of the Alter Rebbe. Once when this grandfather was by the Rebbe, mentioning his family members for a *bracha*, he forgot to mention his young daughter. The Alter Rebbe, sensed this, asked him why he had failed to mention her, and the chossid off-handedly replied, "She's just a small girl." The Alter Rebbe told him, "From this little girl will come a son who will illuminate the entire world with his Torah!"

The Alter Rebbe then requested that the child that would eventually be born should be named after him, Schneur Zalman.

Many stories are told of the unparalleled

genius of the Toras Chesed:

The great genius and author of the Halachic encyclopedia *Sdei Chemed* once visited the Toras Chesed. He commented that the Toras Chesed certainly does not read his *seforim*, since it is a contemporary *sefer*. The *gaon* told him, "I do look in to your *seforim* and I can prove it," and he began reciting portions of the *sefer Sdei Chemed* verbatim.

The Toras Chesed was once traveling on a train from Polotzk to another city. In his car, sat a learned young man, who noticed that the lips of the *gaon* were constantly moving. The man initiated a conversation with the Toras Chesed and asked him what he was saying the whole time. The *gaon* was forced to admit that every month he reviews, by heart, a *sefer* of one of the *acharonim*, and he was currently reviewing the *sefer Chavos Ya'ir* (responsa by a German *rov* in the 1600's).

The famous chossid and *mashpia* Rashbatz earned a living through selling *seforim*, particularly to the chassidim and *rabbonim* who visited Lubavitch. He generally allowed his customers to browse through a *sefer* before buying it – except for the Toras Chesed since once he looked through the *sefer* he had no need to buy it...

A Moment with The Rebbe



THE BEIS HAMIKDASH MODEL

Already as a child in Czechoslovakia, Reb Dov Levanoni was enthralled with the *Beis HaMikdash* and drawn to any pictures available. In the 5740s (1980s), Reb Dov decided to make his childhood dream a reality, and build a model of the *Beis HaMikdash HaSheini*. Not one to cut any corners, he chose the Rambam's *shita*, despite it being the most challenging.

At the last dollars-distribution to date, 26 Adar 5752 (1992), he presented his model to the Rebbe, after four years of work accompanied by the advice of

leading *rabbonim* in the field.

The Rebbe almost immediately asked where the *kevesh* (slope) of the *mizbeiach* is. When Reb Dov pointed to it, the Rebbe questioned, "Should it not be larger?" but immediately followed with, "You must have measured it..."

Reb Dov rechecked, and found the *kevesh* to be three millimeters off. "No one had noticed the mistake," said a bewildered Reb Dov, "but he saw it in a second."

(As seen on video footage)