



INNER HUMILITY

The Bend of Truth

The Rebbe Rashab once described a painting he had seen, depicting a field of grain stalks on a sun-drenched day, in the midst of which a little bird stood perched on one of the stalks.

Many professional artists who viewed this painting were overawed by its lifelike projection. Along came a farmer, took one look at the artwork, and said, "It's all good: the field looks authentic, the grain is drawn well... but the little bird standing on the stalk is unrealistic. For when a bird stands on grain, although it is small and light, its weight needs to somewhat bend the stalk on which it stands. Yet in this painting, the stalk is standing as straight as all the others!"

The Rebbe Rashab concluded with the lesson to be derived: "Everything could be first rate, as if it was alive, but if the 'bend' is missing, then it's all unrealistic. It's missing *emes*..."

(סה"ש תרצ"ו ע' 47)

A Sign of Greatness

A *misnagdish* once asked the Alter Rebbe, "I have a *sefer* called *Noam Elimelech* which, as I have discovered, was written by a chossid, a disciple of the Maggid of Mezritch. I have put the *sefer* under the bench, but can you tell me something about its author?"

The Alter Rebbe replied, "Even if you would put the *tzaddik* of Lyzhensk himself under your bench, he would be silent and not say a word. Such was his humility!"

(בית רבי ע' סג)

The Rebbe Rashab was once traveling incognito by train, and a Yid sitting in the same car asked him where he was from.

"Lubavitch," the Rebbe replied.

"Do you know the Rebbe?" the Yid inquired further. "They say great things about him. Are they true?"

The Rebbe answered humbly, "Whoever he is, he is; but he doesn't approach the greatness of his ancestors!"

(שמו"ס ח"א ע' 105)

Who am I?

The esteemed chossid Reb Noteh of Malastirzineh was a very simple and humble person, and whenever he visited Lubavitch, he presented himself like a commoner. Once he arrived there on a market day. At such times, so many thieves roamed the streets looking to take advantage of the trade season, that the *Tzemach Tzedek* instructed the local residents not to allow any strangers to sleep in the *shul*. Reb Noteh had just arrived and was about to lie down to rest in the *shul*, when some young men, who did not recognize him, told him that this was not allowed.

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

They boys knew of Reb Noteh and were shocked and embarrassed. To their surprise, he turned to the *Maharin* and said, "What do you want from them? This was the instruction of the Rebbe! They were right! And who am I, anyway...?"

(בית רבי ח"ב ע' 30)

Hearing so much praise sung about Reb Noteh, one of the younger chassidim wanted to meet this great *chossid* and get to know him. Such an opportunity

presented itself during one of his trips to Lubavitch, when he found out that Reb Noteh was also there. He hurried excitedly to where Reb Noteh was being hosted. Just as he was about to enter the inn, he noticed someone on his way out. "Is Reb Noteh from Malastirzineh here?" the young chossid asked, pronouncing the name Reb Noteh with great reverence. The man however, answered with lackluster, "Eh! People exaggerate! There's a tiny village out there called Malastirzineh, and over there can be found a simple Reb Notke... and this they turn into something spectacular."

Hearing such dishonorable words being spoken about Reb Noteh, the young man angrily rebuked the other, even slapping him on his cheek. The great chossid continued on his way and the young man entered the inn, again inquiring where he could find Reb Noteh.

"He just walked out; you must have seen him," he was told.

Realizing that the man he had spoken to earlier had been Reb Noteh, he was filled with remorse and hurried to ask forgiveness. Reb Noteh laughed and asked, "For what? What have you done to me?"

(שמו"ס ח"א ע' 262)

CONSIDER THIS!

- Why is a 'bend' a sign of life?
- Why did Reb Noteh justify the Chassidim's conduct? Why would someone else who is not as humble see things differently?

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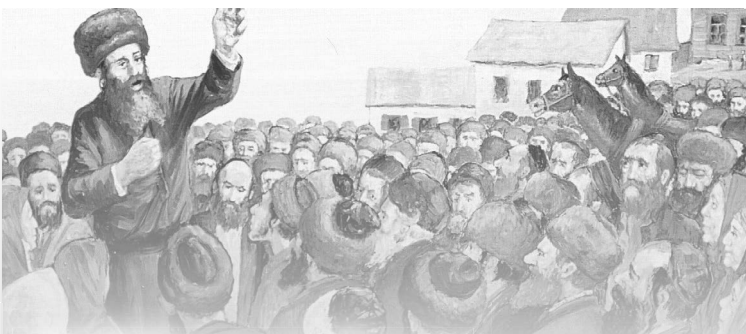
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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Phone Call during Shmoneh Esreh

If my child cries or my cell phone rings during *Shmoneh Esreh*, what am I allowed to do?

- *Shmoneh esreh* should be recited with total concentration. Therefore, before *davening* one must be proactive to be in a place and scenario where there will be no disruptions (e.g. away from public thoroughfare).¹ Thus, it is *halachically* obligatory to silence or power-down a cell phone before beginning to *daven*.²
- If, for whatever reason, he was disturbed, he is permitted to stop and alleviate the situation so that he can continue *davening* undisturbed:
- If his cell phone rings he is allowed to silence it and even turn it off to ensure that no one will be disturbed further.³
- If a *sefer* falls on the floor and it disturbs his concentration, he may pick it up between the *brachos*.⁴
- If his *tallis* falls off and is still partially on him he can put it back on. If it fell off completely (even if he still holding it in his hand) he may not put it back until after *Shmoneh Esreh*. If not having a *tallis* disturbs his concentration he may put it back on between *brachos*.⁵
- If a child is crying or otherwise disturbing he can signal to the child to be quiet, or, if necessary, walk to another room.⁶ The same is of course true regarding a disturbing conversation.
- If the *siddur* is missing a page or he has a question about *davening* (i.e. what to say or if he needs to repeat) he may even walk to get another *siddur* or check the *halacha* in *Shulchan Aruch*. If he cannot verify the *halacha* on his own he may even ask someone else⁷ (preferably in writing⁸).

5. שווע"ר סי' צ"ז ס"ד ומו"מ שם.

6. תפילה כהלכתה פי"ב ספ"ז.

7. משנ"ב סי' ק"ד סק"ב, תפילה כהלכתה פי"ב ס"ז.

8. ראה שווע"ר סי' ק"ד ס"ב, סי' קס"ו ס"א, וסי' רע"א סכ"ו.

1. ראה שווע"ר או"ח סי' צ"ה ס"ד, סי' צ"ו, וסי' צ"ח ס"ב.

2. ראה ממלכת כהנים שער בירורי הלכה סימן ו'.

3. תפילה כהלכתה פי"ב ספ"ו. וראה שווע"ר סי' צ"ז ס"ג וסי' ק"ד ס"ב.

4. שווע"ר סי' צ"ז ס"ג.

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

לזכות הילדה מנוחה רחל תחי'

שיגדלוה הורי' לתורה לחופה ולמע"ט

נדבת הרה"ת צבי לוי יצחק הכהן ורעייתו אלישבע חביבה שיחיו טובי

OUR HEROES

Reb Yosef Yitzchok of Avrutch



Reb Yosef Yitzchok was born to his father the Tzemach Tzedek in approximately the year 5579 (1819), in the city Lubavitch. He married his first cousin, the daughter of Reb Yaakov Yisroel of Tcherkas who was a son in law of the Mittlerer Rebbe. After his *chassunah*, he settled in Horonsteipel near his father-in-law who supported him, and would visit his father and brothers in Lubavitch from time to time. Around the year 5617 (1857) he was appointed by his father-in-law to be the *Rov* in Avrutch and lead the Chernobler Chasidim there as a Rebbe. He became known for his *mossim* and people flocked to Avrutch to see him. After 18 years of leadership, he passed away on 18 Kislev 5646 (1886). His daughter Rebbetzin Shterna Sara married the Rebbe Rashab.

Reb Yaakov Yisroel once asked his son-in-law what his custom is in regards to *davening*. Reb Yosef Yitzchok answered that he tries to *daven betzibur* and Reb Yaakov Yisroel was happy with the response (in Reb Yakov Yisroel's circles, *davening* at length was not the custom). Reb Yaakov Yisroel once sent a messenger to call Reb Yosef Yitzchok but he was found still *davening*, although the minyan was long over. The messenger was sent again a while later but once more, he was found still *davening* and so it happened several times. When he finished *davening*, his father-in-law asked him, "Didn't you tell me that you *daven betzibur*?"

Reb Yosef Yitzchok responded that he heard from his father, the Tzemach Tzedek, in the name of the Alter Rebbe, that the idea of *tefila betzibur* is to collect and gather (*tzibur* means gathering) all of one's *kochos hanefesh* (inner faculties) and sparks of *kedusha*. Now that takes a lot of time.

(תו"מ חכ"ד ע' 277)

The *chassunah* of Reb Yosef Yitzchok took place in the year 5596 (1836) and was attended by the Tzemach Tzedek and many Lubavitcher chassidim, as well as by the grandfather of the *kallah*, Reb Motte Chernobler along with many Chernobler chassidim. When the Lubavitcher chasidim asked the Tzemach Tzedek to say *Chassidus*, the Chernobler Chasidim protested saying that Avrohom Avinu said "yukach na me'at mayim" implying that Torah (which is compared to water) is best kept short. The Lubavitcher chassidim argued that those words were said to people that appeared like Arabs. Yidden, however, need an abundance of Torah.

Reb Hillel Paritcher resolved their dispute by saying that the entire Torah is called a '*kaad*,' a pitcher of water, since there are 24 *seforim* in Tanach (כ"ד). Thus, however much Torah will be said, it will always be 'a little.'

(לקוטי סיפורים ע' קפב)

A MOMENT WITH THE REBBE

Not to be Oblivious to the Dangers

The editor of the *Algemeiner Journal*, Reb Gershon Ber Jacobson, would receive many direct instructions from the Rebbe on what to write. On Rosh Chodesh Tammuz, 5740 (1980), he heard the following from the Rebbe:

"There are some *rabbonim* who are dealing with trivial matters, while burning issues like *kashrus* and *taharas hamishpocha* are neglected. They forget that they are in a different age; they think we are still in the same world as fifty years ago."

The Rebbe continued, "This reminds me of the study I received from a certain elderly doctor, wherein he concludes that British people would not get caught up in cults due to their cold nature. I wrote to him, telling him that I received a letter from a British girl who had joined a cult, and that she was suffering emotionally from it. He answered that we would have to determine whether the causes were not from something else..."

"This doctor sits with his old friends, with their old fashioned outlook, and they think the world is not changing... similarly, those *rabbonim* are oblivious to the great challenges that *Yiddishkeit* is facing."

(Sichos Kodosh 5740 p. 1171)

לזכות ר' שלום מרדכי הלוי שי' בן רבקה



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