



SIMPLE FAITH

Relying on HaShem

It had been a long, long ride, and Reb Mendel of Bar, who was traveling together with the Baal Shem Tov, felt really thirsty.

The Baal Shem Tov told him, "If you will have true *bitachon* in *HaShem*, you will definitely find water."

Shortly afterwards a *goy* approached them and asked if they had seen horses roaming around, for he had lost his horses three days earlier and had been desperately searching for them. They replied in the negative and then asked him if he had some water.

"Sure I have!" the *goy* answered, and he gave Reb Mendel a drink.

Reb Mendel asked the Baal Shem Tov, "If the purpose of the *goy's* wanderings was just for my sake, to relieve me of my thirst, why did he have to travel for three days?"

The Baal Shem Tov replied, "Actually, *HaShem* prepared him earlier, in case you would exhibit true *bitachon*, because then your desire would have been granted immediately!"

(סיפורי חסידים זוין תורה ע' 379)

Faithful to the instructions he had received from *Shamayim*, the Baal Shem Tov once invited a group of his *talmidim* to accompany him in a wagon to a certain town, so that they could learn the *middah* of *bitachon*. The local innkeeper was pleased to see them and welcomed them graciously. The next morning, while they were *davening*, a police officer walked in with a stick in hand, banged the table three times and left. The *talmidim*, baffled, froze in their places, but their host remained as cheerful as he had been before. Half an hour later the same man returned, banged the table three times, and left.

When the Baal Shem Tov asked the innkeeper to explain these strange events, he said, "This is a warning. He's reminding me to bring the rental payment to the *poritz*. It is repeated three times, and if I do not bring the money at that point, my family and I will be thrown into the dungeon."

Hearing this, the Baal Shem Tov told him, "Judging from your calmness, you have the

money ready, so why don't you go and pay your rent? We will await your return, and then we will be able to take our places at your table peacefully."

The innkeeper answered, "Truthfully, at the moment I don't have a single coin, but *HaShem* will surely not forsake me. He will provide the money. Let us eat without haste, because three hours still remain to the time limit."

They ate together unhurriedly, and the innkeeper's face disclosed no sign of his dangerous plight. At the end of the meal, the officer strode in for the third time and once again banged on the table, but the innkeeper, unruffled, remained calmly in his place. After *benching* with *kavana*, the innkeeper went off to get dressed in his *Shabbos* clothing. When he rejoined them and announced that he would now go pay and his dues, the Baal Shem Tov asked him again if he had the money he needed.

Shaking his head, the host answered, "I haven't got a single penny yet, but I am sure *HaShem* will take care of me!"

He took his leave and the Baal Shem Tov and his *talmidim* went out to the porch overlooking the road that stretched out before them, to see him off as he set out on his mission by foot.

From the distance they saw a wagon driving towards the innkeeper, which slowed down as he exchanged a few words with the wagon driver. The wagon then continued on its way. After a few moments, its driver backtracked, called out to the innkeeper, and then handed him some money. The wagon then resumed its route towards the inn, where the curious onlookers asked the driver what had transpired.

"I had proposed a deal to the innkeeper," he said, "and offered to buy all the liquor he is due to make this winter, but he didn't agree to my price and continued on his way. Seeing his stubbornness, but knowing his honesty, I decided to give him the amount he had asked for. He then excused himself and hurried ahead, explaining that he was on his way to pay his rent."

The Baal Shem Tov turned to his *talmidim* and said, "Look how powerful is the *middah* of *bitachon*!"

(סיפורי חסידים זוין תורה ע' 379)

Complete Trust

The *tzaddik*, Reb Noach of Lechovitch, shared the following story with his chassidim:

Hirshke, a simple Yid, earned his *parnasa* by selling merchandise in the market. Before daybreak he would go out to the countryside to meet the *goyishe* farmers before they arrived in town, and bargain with them over their goods.

One day a visiting *maggid* came to town and spoke of the intrinsic value of living with *bitachon*, and explained that no man ever earns a *kopke* more than what *HaShem* has ordained for him. Hirshke took those words to heart. On the following market day he decided not to rush out early to try and reach the farmers before his competitors did. His anxious wife, seeing him lying in bed, urged him to get up. He told her what he had heard from the *maggid*, concluding that whatever *HaShem* had planned for him, he would be able to buy at home. She did her eloquent best to convince him otherwise, but Hirshke refused to leave the house.

A while later, when they heard the other buyers outside clinching their deals with the *goyim*, she pleaded with him again, but to no avail. Then one of the farmers called out, "We're not selling any more stuff until Hirshke shows up!"

The *goyim* began banging on his shutters, shouting for him to get up. Hirshke got dressed, brought the farmers inside and bought everything at a discounted rate without having to bargain. From that day on, he never had to leave his house, for the *goyim* would come to him, and he made a respectable *parnasa* till the end of his days.

Reb Noach finished the story and added, "This worked for him, because he was a simple fellow whose faith was whole and uncomplicated. It wouldn't be the same for someone else who tried to upgrade his *bitachon* by adding the sophistication of reason...."

(סיפורי חסידים זוין תורה ע' 381)

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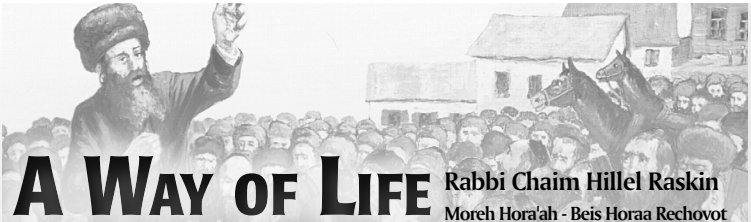
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A WAY OF LIFE

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

Relocating after Kiddush

At a Shabbos Sheva Brachos I would like to hear *kiddush* from my husband and return to my seat on the other side of the *mechitza*. Is that allowed?

- The Navi Yeshaya says, "you should call Shabbos a delight." Chazal interpret this to mean that the "calling" of *kiddush* must be in conjunction with the Shabbos meal.¹
- In order to link *kiddush* to the meal they must also take place in the same location (*b'makom seudah*).² Halacha delineates three categories of relocating:³
- (1) *Mipinah l'pinah*: moving to a corner of the same room is permissible if he intended it when he recited *kiddush*. Otherwise, it is preferable that he not relocate. Moving within four *amos* is not considered a move at all.⁴
- (2) *Meicheder l'cheder*: moving to another room in the same house is not preferred even if he intended it during *kiddush*. If he did not intend this, he may not relocate.
- (3) *Mibayis l'bayis*: moving to another house or apartment⁵ is not allowed and will necessitate another *kiddush*. If it is possible to see the place of *kiddush* from the new location⁶, he may *bshas hadchak* eat there without another *Kiddush* even if he didn't plan so.⁷
- If one is compelled to relocate further than allowed or preferred, he should eat a *kazayis* of bread or *mezonos*⁸ or drink another *revi'is* of wine⁹ in his first location, and he may then relocate without restrictions.¹⁰
- In conclusion: If one intended so by *kiddush*,¹¹ one may move to the other side of a *mechitza* since it doesn't constitute another room.¹² But to a different room it is preferable not to move without eating something first.¹³

1. פסחים ק"א ע"א, וראה תוס' שם ד"ה אף.
2. שוע"ר סי' רע"ג ס"א.
3. שוע"ר שם ס"ב-ד'.
4. ע"פ קצוה"ש סי' פ"א בדה"ש סק"ו.
5. וראה שש"כ פנ"ד ס"ט והע"כ כ"ג, ופסק"ת סי' רע"ג אות ג' והע"כ 27 שדנו על חדר לחדר בבית מלון שנחשב כמבית לבית (משא"כ בישיבה או בית רפואה).
6. בתנאי שאין דרך הרבים מפסיק באמצע (ע"פ שוע"ר סי' קצ"ה ס"א, ראה קצוה"ש סי' נ"ז בדה"ש סק"ב).
7. ראה קצוה"ש סי' נ"ז בדה"ש סק"ב שצ"ל שלכל אורך הדרך יש לו אפשרות לראות חלק ממקומו.
8. שוע"ר שם ס"ז.
9. ובשעת הצורך יכול המקדש לצאת יד"ח ברביעית אחת בלבד – ראה שוע"ר שם ס"ט.
10. ראה פסחים דף ק"א ע"א מעשה דאביי, ובמשנ"ב סי' רע"ג סק"ה. והעירו במהד' עוז והדר על מה שלא הביא רבינו (סי' רע"ג ס"ד) עצה זו בעקר מחדר לסוכה (אחר הגשם), י"ל: (א) כיון דרבינו פוסק דחשיב כמפינה לפינה וממילא מותר מעיקר הדיון, (ב) כיון דאי אפשר, דס"ל דאסור לשתות יין בקביעות חוץ לסוכה (סי' תרל"ט ס"י"ב), (ג) רבינו לא נחית לתת עצות רק כותב הדיון.
11. וראה פסק"ת סי' רע"ג סק"ב והערות 13-14.
12. שוע"ר שם ס"ז וק"ו מס' רע"ג ס"ד.
13. שש"כ פנ"ד ס"ח-ט'.

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

OUR HEROES

Reb Chaim Schneur Zalman of Liadi



Reb Chaim Schneur Zalman, the third son of the Tzemach Tzedek, was born a year after the *histalkus* of his namesake, the Alter Rebbe. Sometime during his youth, when he fell ill, the name Chaim was added. His manner of *avodah* was quite remarkable, with tumult and enthusiasm. Three years after the Tzemach Tzedek passed away he relocated to Liadi and served as a Rebbe to many *chassidim*. He passed away on the 4th of Teves, תר"מ (1879).



All through the year of the Tzemach Tzedek's *histalkus*, people would not want to join his *minyán*, for immediately upon the start of his *davening*, Reb Chaim Schneur Zalman would begin singing and forget where he was, until he 'returned to himself' a long while later.

He was spotted several times striding back and forth during *Shmone Esrei*, jubilant and dancing, his face aflame. It was said about him, that he had *ahava b'tanugim* (bliss from closeness to Hashem).

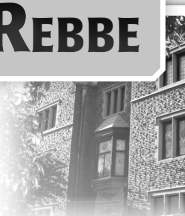


Reb Chaim Schneur Zalman said about himself, "*v'dor rev'i yoshuvu heina*," that being the fourth generation since the Alter Rebbe, he returned to Liadi.

The 'Beis Rebbi' enumerates similarities between Reb Chaim Schneur Zalman and the Alter Rebbe: He was born during the first year following the Alter Rebbe's *histalkus* and named after him. He resided in Liadi for eleven years, like the Alter Rebbe had, and was *niftar* at age 66 during the month of Teves, like the Alter Rebbe.

A MOMENT WITH THE REBBE

Raising Standards of Anash



During the early years of the *nesius*, the Rebbe waged many battles for the raising of standards among American *Yidden*. Even amongst fine people, associated with *anash*, much was left to be desired; the Rebbe addressed it.

The late *mashpia* of Montreal, Reb Volf Greenglass A"H, related: The concept of having a strict *mechitza* at *chasunos* was at that point still a *nisoyon* for many. The Rebbe spoke out publicly at *farbrengens*, privately in *yechidus*, and via extensive correspondence, until matters improved.

There was once a *chasuna* where the Rebbe appointed someone to stand guard at the *mechitza* to ensure that it was not tampered with. One of the guests attempted to shift the *mechitza*, but was stopped.

The next day, the Rebbe asked to receive the name and mother's name of that person...

The Rebbe's strong stance made waves among *anash*. From that incident, everyone became more particular with the decorum at *chasunos*.

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