

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.

(חור"ל שער הבחון פ"ג בסופו, המוספיק לעובדי ה' ע"ז, אנ"ק ח"ב ע' קפ)

Reb Meir Yehoshua of Klimentov 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).'

"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 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)

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)

CONSIDER THIS!

- If there are no cues in site, what does that mean?
- If one has multiple options from which to choose, how does one know which is the appropriate 'keil'?



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A WAY OF LIFE Rabbi Chaim Hillel Raskin Moreh Hora'ah - Beis Horaa Rechovot

Fruit Soup

What *bracha* should be recited on the juice of cooked fruit or fruit soup?

- Halacha states that the *bracha* on squeezed fruit juices is *Shehakol*, since it is only a byproduct of the fruit and not its essence.¹ Yet, the *bracha* on juice of cooked vegetables is *Ho'adama*.²
- *Rishonim* offer various explanations for this variance: (1) Vegetables are usually eaten cooked, whereas fruits are eaten raw. Therefore, fruit juice is considered a byproduct, unlike the juice of the vegetables.³ (2) The juice which is derived from cooked or squeezed fruits is usually drunk, whereas cooked vegetables (e.g. soup) are eaten as part of a meal.⁴ (3) Vegetables are cooked in order to be softened, and whatever liquid comes out is considered an essential part of the vegetable. However, fruits are squeezed to create a new entity of juice.⁵
- A discrepancy between these opinions is what *bracha* should be made on juice from cooked fruits. If the variance is due to being fruits or vegetables, the *bracha* for cooked fruit juice is *Shehakol*. But if the difference is because of cooking versus squeezing the *bracha* will be *Ha'eitz*. The Alter Rebbe rules⁶ that since *safek brachos l'hakel* one should *lechatchila* recite *Shehakol* which includes all foods. However, if he already recited *Ha'eitz* on the fruit, he should not recite *Shehakol* on the juice (since he may be covered by that *bracha*), but should instead recite *Shehakol* on another food and have the fruit juice in mind.
- If a person eats fruit soup with fruit, the juice is included in the *bracha* of the fruit, even after he has finished eating the fruit.⁷

1. ברכות ל"ח ע"א. סדר ברכת הנהנין פ"ז ה"א.
2. ברכות ל"ט ע"א. סדר ברכה"נ שם ה"ב.
3. רשב"א ברכות ל"ח ע"א, הו"ד בב"י סי' ר"ב.
4. מרדכי ברכות רמז קכ"ה. ראה שו"ע סי' ר"ב.
5. ס"א שנואה שמחבר דבריו לדיעה הראשונה.
6. ס"א שנואה שמחבר דבריו לדיעה הראשונה.
7. ס' להלכה ח"א סי' ו' ע' מב', וראה שו"ע ר"ב סי' ר"ב סי' ג', סדר ברכה"נ פ"ג ה"ז, משנ"ב סי' קס"ח ס"ק מ"ו.

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

לזכות החתן

הת' מאיר שלמה וואלף וב"ג מושקא רסקין שיחיו

לרגל בואם בקשרי שידוכין בשעטומ"ז

OUR HEROES

Rebbetzin Rivkah

Rebbetzin Rivkah, wife of the Rebbe Maharash, was a central figure among Chabad chasidim, and was quite active in all the affairs of Lubavitch regarding the Rebbeim. She was greatly revered and a remarkable "*baalas shemua*," a source for hundreds of stories and anecdotes. Rebbetzin Rivkah was known as a great *baalas tzedaka*, often pawning her jewelry for money to be given to the poor. In her later years, when the *yeshiva* Tomchei Temimim was instituted, she took care of feeding the *bochurim*, an occupation she did with deep love and enthusiasm, as she would do for her own children. She passed away on Yud Shvat, תרע"ד (1914).



Rebbetzin Rivkah excelled in her fine *middos* and consideration for others. When she married the Rebbe Maharash, she would often eat at the home of the Tzemach Tzedek and sit to the right of her mother-in-law, Rebbetzin Chaya Mushka. Though Rebbetzin Rivkah was left-handed, she taught herself to use her right hand, since she felt that using her left hand would be disrespectful...



On the first night of Sukkos, in the year תרנ"א (1890), the *farbrengen* of the Rebbe Rashab lasted for a long time, and continued even after *bentching*. When he came out of the *sukkah*, his mother, Rebbetzin Rivkah, asked why he had remained there for so long. The Rebbe replied that the following night is Simchas Beis Hashoeiva, and he had *farbrenged* as a preparation, so that he would not arrive as '*a yavan in sukkah*' (a Yiddish expression connoting one who lands in unfamiliar surroundings).

The Rebbetzin replied, "Actually, my father-in-law (the Tzemach Tzedek) once said that a *yavan* is a lofty level." The Rebbe Rashab explained that the Tzemach Tzedek had spoken of a *yavan* with a "*beis*" (from the word "*bina*") and not *yavan* with a "*vov*" (meaning "Greek"); and "*bina*" has many levels. At this, he returned to the *sukkah* and carried on *farbrenging* with this *vort* until three a.m.

A MOMENT WITH THE REBBE

A Different Booklet

Reb Menachem Chanzin relates:

"My father, *Harav* Dovid, the venerable head of the Beis Din Rabbonei Chabad of Eretz Yisroel, would receive mail from the Rebbe regularly, which included the latest *sichos*.

"Once, when my father opened a letter and removed the booklet, he became very emotional. During the time that followed, I saw that this letter had made a great impression on him. After a few days, I broached the subject, and my father explained it to me.

"He had already seen the booklet in *shul*, but this one was different: the sponsorship dedication was missing.

"The dedication was made in honor of a *chassuna*. This *chosson* had been suggested in the past for my sister, but the *shidduch* did not come about. The Rebbe, ever conscious of my father's feelings, had enclosed a booklet without the dedication."

(Dovid Avdi, p. 180)



347.471.1770



info@LmaanYishmeu.com



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