



HEAVENLY GUIDANCE

FOLLOWING THE CUES

A person who trusts in *HaShem*, sees his efforts as merely a 'keil' 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 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.

(שער הביטחון פ"ג בסופו המספיק לעובדי ה' ע' צ, אג"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. As was his custom, Reb Yehoshua did not say why he had come, preferring to wait for his holy Rebbe to advise him according to his *ruach hakodesh*. Throughout the entire time he was there, Reb Yissachar Dov did not mention anything, so Reb Yehoshua assumed that apparently this was not meant to be. However, when he went to take leave of his Rebbe, the *tzaddik* said that he had heard of this offer that he become the *rov* of Reivitz and advised him to accept the position, as it was evidently destined from *Shamayim*. He then proceeded to tell the following story:

"When I was a young man, I would spend months at a time visiting our 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 Yid 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* (G-d's 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

The *meshpia*, Reb Mendel Futerfas, related: At one point, the Tomchei Temimim Yeshiva in Russia was in such dire straits that even Reb Chatche Feigin, 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 *keil* 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..."

(רשימות 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 chose, how does one know which is the appropriate 'keil'?

SOSOVER

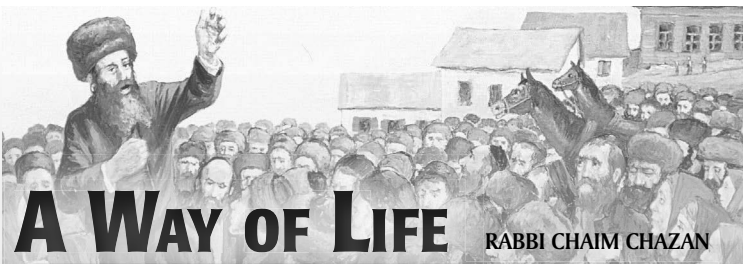
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A WAY OF LIFE

RABBI CHAIM CHAZAN

CURRENT EVENTS

ג' אדר

THE LEVUSH

Reb Mordechai Yafeh, known as the Baal Halevushim or the Levush, was a student of the Maharshal and of the Ramah. Originally, he had a yeshiva in Prague, but after the Yidden were expelled from Bohemia, he moved to Italy. After ten years, he became a Rov in Poland in a number of large cities. At the end of his days, he was the Rov in Posen. He is famous for his seforim of halacha and other seforim, all of which have titles beginning with the word Levush. He passed away on the 3rd of Adar, ש"ע"ב (1612).

There is a story explaining how the seforim of the Levush received their titles. The Levush was very handsome. When he was in Italy, he became acquainted with a certain Italian nobleman, and would visit him from time to time. Once, when he came to the nobleman's house to speak with him, he was not home, but nevertheless, the nobleman's wife invited him in. She then locked the door and demanded that commit an aveirah. The Levush excused himself for a minute to use the bathroom, and he fled through the sewage canal. In the process, all of the ten pieces of clothing he was wearing became totally soiled.

Because of this act, a great commotion was aroused in shamayim. It was decided that he would be given the merit of writing ten seforim which would illuminate the Yidden forever. For this reason, he called his seforim "Levushim" – garments.

The Levush, once traveled to Venice for three months to learn astronomy from the tzaddik, the Chacham Avuhav HaSfardi. Once while he was there, the young son of Chacham Avuhav recited a loud bracha on a fruit and all present answered Amen. Reb Mordechai Yaffa did not pay respond, and the Chacham, very upset, placed a nidui (type of 'Cherem') on him. When thirty days passed, Reb Mordechai came to his Rebbe to ask forgiveness. The Chacham agreed on the condition that whenever passing through a town, he should speak publicly about the importance of answering Amen.

The Chacham explained the reason for his great displeasure by sharing with him a frightening story on the importance of answering Amen (printed in Lmaan Yishmeu issue 59 – Answering Amen).

(ספר הגן ע' 40)

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

AVOIDING YICHUD

At times, I am at home alone with a cleaning lady. What can I do to avoid the prohibition of *yichud*? I also run into this problem when my fourteen year old brother babysits my three year old daughter.

- The prohibition of *yichud* is an independent prohibition, which is transgressed by both a man and woman who are alone in a room together (boys over nine and girls over three are included). In some situations *yichud* is forbidden *min haTorah*.
- The *halacha* is that if there is an open door ("*pesach posuach*") through which someone may realistically enter, there is no *issur yichud*. There are various ways to have a "*pesach posuach*":
 - 1) Leaving the door to the street or shared yard or the main door of the apartment ajar, so that anyone may walk in, and all subsequent doors must be left wide open. However, an open door to the street only works for a single story house, but not for preventing *yichud* on the second floor. As mentioned, all this helps so long as there is a realistic possibility of someone entering without warning, at the hour in question.
 - 2) If it usual for family members to enter the house (at this specific hour) without knocking, there is no *issur yichud*.
 - 3) Alternatively, one can give his house key to a neighbor and inform them that they can enter without warning. At night (during the hours when people are usually sleeping), one must give the key to two neighbors. However, this will only work if the neighbors will, from time to time, actually enter without warning. One can also give the key to a female relative, with whom *yichud* is permitted, such as one's mother, sister or daughter.

Since the halachos of *yichud* are very complex, it is impossible to include all halachically viable solutions within the constraints of a short article. It is thus an imperative to study all *hilchos yichud* and consult one's *rov* when in doubt.

קידושין פא ע"א, רמב"ם הל' אסו"ב פכ"ב, טוש"ע אבה"ע סי' כ"ב ס"ט.

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נדבת הורי ר' פנחס מאיר וזוגתו נחמה דינה שיחיו טוירק

לזכות הילדה חי מושקא תחי

שיגדלוה הורי לתורה לחופה ולמע"ט

לזכות הילדה אלטע נחמה תחי שיגדלוה הורי לתורה לחופה ולמע"ט

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לזכות מרת חוה רבקה בת רייזא מלכה שתלי"א לבני חי ומזוני רויחי

A MOMENT WITH THE REBBE

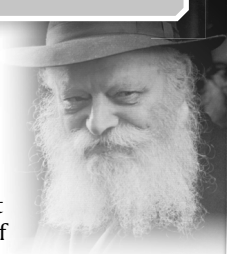
"YOU HAVE REVIVED ME!"

A Rebbe at the Lubavitch *Cheder* of Detroit, Michigan, was talking to his class. He told the boys that we have to learn from the way the Rebbe cherishes every word in davening, how the Rebbe stands so seriously and says every word from the *Siddur*. One student internalized his Rebbe's words, and took upon himself to begin saying *Birkas Hashachar* in the morning from a *siddur*.

After keeping to his *hachlatah* for a while, the young boy wrote a letter to the Rebbe, reporting what he was doing. Despite the heaps of unanswered mail, and the weight of *Kllal Yisroel's* burning issues on his shoulders, the Rebbe made time to express to the child the significance of his letter. The Rebbe wrote to him:

"*Hechyisoni, kemayim karim al nefesh ayeifo* (You have revived me; like cold water on a weary soul!)"

לזכות הרה"ת ר' מנחם מענדל והת' אהרן שיחיו שפוטץ



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