



ALL FOR THE GOOD

Above Our Understanding

Reb Yehoshua ben Levi once fasted for many days and *davened* to *HaShem* that he be granted a revelation of Eliyahu HaNavi. His request was fulfilled and Eliyahu appeared to him, saying, "Whatever you desire, I will fulfill."

Reb Yehoshua asked to be allowed to join him, to observe what he did and to learn from him.

"But you will not be able to handle the sights that you will encounter," Eliyahu warned him. He also stipulated that Reb Yehoshua not question anything he did, and if he did, he would not be able to continue with him.

Together they headed out, until they reached a tiny, dilapidated cottage. There they were eagerly welcomed by a poor man and his wife, who treated their guests with the best sleeping accommodations and meals that they could manage. In the morning, after the prophet and the sage took their leave, Eliyahu HaNavi stood next to the couple's only cow and *davened* that it should die. Reb Yehoshua gasped. Was this the only reward for the poor couple's graciousness – to kill their only source of livelihood?! However, recalling the condition, and wanting to continue on with Eliyahu HaNavi, Reb Yehoshua was forced to quell his amazement.

After traveling until evening, they finally reached the home of a wealthy man, who neither greeted them nor invited them to share any crumb of his plentiful provisions. As they were leaving the following morning, Eliyahu HaNavi *davened* that the wall of the rich man's home that had collapsed be reconstructed. Once again Reb Yehoshua was astonished, but said nothing. However, after experiencing a number of such episodes, he was no longer able to contain himself and he asked Eliyahu for an explanation.

Eliyahu then revealed to him that it was decreed Above that their gracious hostess was to die that very day, and he had *davened* that their cow be taken instead – a tremendous kindness to the couple. The wall of the greedy man was positioned above a precious treasure, which would now remain hidden from his eyes.

It thus turned out that not everything was as it appeared to be...

(סדר הדורות ערך ר' יהושע בן לוי)

The Shaloh teaches that one must take great

care not to say anything that implies a complaint about the acts of *HaShem*, such as, "How did *HaShem* do such a thing?" This is a serious *aveira*, for one must know that all occurrences are justified and righteous.

(של"ה שער האותיות שתיקה)

Confusing Moments

Two chassidim were once traveling to the Baal Shem Tov when they found themselves slowed down behind the local landowner's wagon that was taking its time rambling down the road. One concerned chossid turned to the other, "If we're going to continue along at this pace, it's highly unlikely that we'll reach Mezhibuzh before *Shabbos*."

"Don't worry," his friend assured him, "I have no doubt that whatever *HaShem* does is for the good."

As they were still talking, they reached a very narrow passage that was blocked by a broken-down wagon carrying jugs of milk. The landowner jumped down and ordered its driver to move the jugs to another wagon and to move away the wagon that was blocking the road. His orders were followed and the path was cleared. Soon after they continued on their way, the landowner moved his wagon to the side of the road and the wagon carrying the chassidim was able to pass by and continue on its way.

"Now I see that you were right," said the chossid to his companion. "If the landowner had not been in front of us, we would have had to wait until the milk wagon was fixed. The driver would not have moved the jugs for us as he did for the landowner!"

(אסדר לסעודתא ח"א ע' 157)

Every year, on his way from Petersburg to the annual fair in Nizhni-Novogorod, a certain wealthy chossid of the *Tzemach Tzedek* would first make a stop in Lubavitch, and then in Dobromisl to visit his childhood *melamed*. He would leave him a sum of money and then continue on his way.

One year the chossid was delayed, and he left home only after the fair had already begun. Nevertheless, he stopped in Lubavitch, but intended to skip his visit to Dobromisl, and asked the *Tzemach Tzedek's* opinion on this.

"Since this has been your custom for many years," said the Rebbe, "it is not advisable to diverge from it."

Heeding this advice, the chossid traveled to visit

his *melamed*, who greeted him with a warm welcome. Being in a great hurry, however, he planned to leave immediately after *Mincha*, but while he was *davening*, the sky darkened and a fierce storm set in. The *melamed* invited him to remain at his home overnight, but the chossid insisted on keeping to his original schedule. However, when he was then beset by a severe headache, he had no choice but to agree.

The following morning, the chossid awoke feeling very ill, suffering with high fever. A doctor was summoned from nearby Orsha. When he was diagnosed with typhus, a message was immediately sent to his family, and to the *Tzemach Tzedek*, so that he should *daven* on the chossid's behalf.

After eight difficult weeks, he was finally well enough to travel to Lubavitch. The fact is, however, that he felt a sense of grievance toward the Rebbe who had advised him to visit the *melamed*, for it had been on the way to Dobromisl that he had contracted the fever. Indeed, as soon as he entered the *Tzemach Tzedek's* study, he cried out, "Rebbe, why did you send me to Dobromisl?"

The *Tzemach Tzedek* replied by quoting the *Gemara*: "A man's legs may be depended upon to take him to the place to which he is summoned" – that is, to where *HaShem* has ordained that his life should end. The word for summoned (*demisbo'ei*) can also be understood to mean *daven*. That means that 'A man's legs may be depended upon to take him to the place where there is someone who is able to *daven* for him.' You owe your life to the *tefilos* of your *melamed!*"

(סיפ"ח זון תורה ע' 71)

A young chossid suffered from terrible stomach pains. Unable to find a cure, he traveled to the Rebbe Maharash to ask for a *bracha*. The Rebbe told him, "With regard to the army draft, stomach pains are an advantage." Sure enough, he was soon called for the draft, but set free because of his stomach ailments. And the pains promptly disappeared.

(שמו"ס ח"ג ע' 183)

CONSIDER THIS!

- Is it *wrong* to question *HaShem's* actions, or is it *foolish*?
- Does it always turn out for the good?

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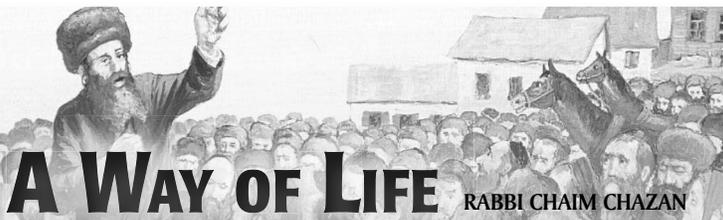
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A WAY OF LIFE

RABBI CHAIM CHAZAN

A White Lie

Is it permissible for someone shipping fragile merchandise, for example *matzos*, to write on the box "glass" thereby increasing the likelihood that the box will be handled with care?

- It is forbidden to lie even when no harm will befall anyone as a result¹. Writing dishonestly is also included in the prohibition². [*Chazal* permitted changing details or even outright lying in some specific cases, such as in order to avoid conflict between people. These *halochos* are complex and several entire *seforim*³ have written discussing the specifics].
- It is forbidden to say a white lie, such as answering in an ambiguous manner that can be interpreted in two ways, even if what he actually says is not false, but it leaves his friend with the wrong impression⁴. Included in this prohibition is omitting details that misleads the listener, although he has not said anything actually incorrect⁵. However, omitting details is permitted if the general intent and purpose of what is being said is not changed by the omission⁶.
- In our case he is not explicitly writing that the content of the box is glass, rather merely the word "glass". Although doing so misleads the reader, the omission of the detail that the word does not reflect the content of the box, does not change the purpose of what was written. The point the person wants to convey by writing "glass" on the box is that it should be handled with care. This point comes across by writing the word "glass", despite the omission⁷.
- If the box contains *matzos*, there is another reason to allow writing "glass" on the box. One may be dishonest in a case when no harm will be caused to another in order to fulfill a *mitzvah* or in order not to transgress an *aveira*⁸. (There are many details to this *din*, hence one shouldn't see this as a blanket *heter*). In the case of transporting a box of *matzo*, the reason he wants the *matzos* to remain whole is to fulfill the *mitzvah* of *lechem mishnah*⁹.
- Obviously if there is no benefit from writing "glass" on the box and writing "fragile" will accomplish the same goal, one shouldn't be dishonest.

1. אמנם דעת היראים (סי' רלה) דלא אסרה תורה אלא שקר שיכול לבוא לידי הזיק לחבירו, שאר רבנותא לא חלקו כן, ומפורש לאיסור בספר חרדים (מ"ע מה"ת התלויות בפה פ"ד אות כו), ואף לדעת היראים נקטו רבים דעכ"פ איסורא איכא.
2. תוס' ב"ב צד ע"ב ד"ה הכי.
3. ניב שפתיים (להר"ר נחום יברוב), תתן אמת ליעקב (להר"ר יעקב יחזקיה פיש) ועוד.
4. ח"ס לכתובות יז ע"א מהד"ת.
5. כן דייק מהרמב"ם (פי"ד הי"ג מהל' גזילה ואבידה) בספר ניב שפתיים הנ"ל א כלל א ה"ה.
6. ניב שפתיים שם בחיזושים.
7. תתן אמת ליעקב הנ"ל חלק התשובות סי' יג בשם הגר"ש אליישוב והגר"י פישר ועוד.
8. ר"י בשעת מאמר קפא, דרישה חו"מ ס"ס רסב, ט"ז או"ח סי' תקס"ה סק"ו.
9. כן הביא בספר תתן אמת ליעקב מספר ניב שפתיים עמ' יט ולא מצאתיו בעמ' זה (עכ"פ במהדו' שתח").

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

OUR HEROES

Reb Pesach Malastovker

Reb Pesach Malastovker was of the younger chasidim of the Alter Rebbe and a great *chossid* of the Mittler Rebbe and Tzemach Tzedek. He was a brilliant *gaon* and had an immensely deep understanding in Chasidus. Reb Pesach was a great *oved* and a remarkable *baal midos tovos*.



Once Reb Pesach saw a group of Cossacks chasing a Yiddishe girl, and as a healthy and strongly built man, he stood up to them until the girl was able to flee to safety. The Cossacks got together some reinforcements and went to take revenge, while Reb Pesach hurriedly hid in a yard among tall barrels. When the ruffians could not find him, they beat their swords on the barrels where he was hiding and one of the blows fractured his skull. Reb Pesach went to the Alter Rebbe and related what had occurred, telling of the great pain he now has in his head. The Alter Rebbe took hold of his head and the pain disappeared.

After the *histalkus* of the Alter Rebbe, Reb Pesach began crying out in pain from the wound in his head. He went to the Mittler Rebbe who also held onto his head and the pain was once again relieved. The same thing repeated itself by the *histalkus* of the Mittler Rebbe, after which he went to the Tzemach Tzedek, who healed him in the very same manner as his predecessors.



In his old age, Reb Pesach was unable to *daven* for long hours as he had done in his younger years. Instead, he would go around to different *shuls* to hear *Kedusha* and *Borchu*. He would say there is a great *inyan* in this.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

Would be Considered Unique

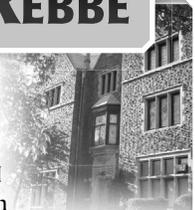
Reb Tuviah Bloi related the following story:

"For *Simchas Torah* 5728, as a guest from Eretz Yisroel, I was among a select group of chasidim invited to eat with the Rebbe, upstairs in the Frierdiker Rebbe's apartment.

During the meal, the elder *chossid* Reb Shlomo Aharon Kazarnovsky wanted to say something. When his friend Reb Shmuel Levitin realized this, he motioned to the Rebbe, who in turn asked him to say what was on his mind. Reb Sholomo Aharon became red as a beet, and timidly prefaced that since today is *Simchas Torah*, he will dare to talk.

He began, "The old Rebbetzin once told me, that her husband the Frierdiker Rebbe, said to her, 'Our middle son-in-law, in the times of the Alter Rebbe, would also be considered unique!'"

All those present were shocked to hear this being said in front of the Rebbe. The Rebbe commented, "This story was inappropriate, for this time and place. Say *l'chaim*."



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