



FEAR OF HEAVEN (2)

Living in Awe

In the apartment of the Rebbe Rashab in Rostov, there was a constant worry that the Russian officer who lived downstairs would report him to the authorities. Nevertheless, as Reb Foleh Kahn recalled, when the Rebbe held a Purim *farbrengen* in his home, he did not restrict the singing and dancing of his chassidim, and no harm came of it.

When Pesach arrived, the regular *keilim*, including the samovar, had to be *kashered*. This the Rebbe and the *Rebbitzin* did personally. Seeing how much water the Rebbe was pouring, the *Rebbitzin* remarked, "So much water doesn't have to be poured on the floor when we are afraid of the downstairs neighbor." The Rebbe Rashab replied, "You are afraid of the one below – and of the One Above you are not...?!"

(שמועות וסיפורים ח"א עמ' 15)

Even as a young child, the Rebbe Rashab was filled with *yiras Shomayim*. One *Shabbos*, when he was about six years old, he cracked three nuts, only later to find out that the Alter Rebbe forbids this on *Shabbos*. He was so perturbed by this that it brought him to tears.

After his passing, *Rebbetzin* Shterna Sara spoke of her husband's *yiras Shomayim*. "If his *tallis katan* would get crumpled while he was asleep, he would wake up and straighten it out, to make sure that it wouldn't *chas veshalom* be less than the *shiur* even for a moment."

(רשימות היומן ע' רעט, שמועות וסיפורים ח"א ע' 172)

Racing down a steep mountain, the horses broke into a gallop, and the wagon in which the *Chiddushei HaRim* was traveling tottered dangerously. It almost toppled into the abyss, yet the face of the *tzaddik* showed no trace of fear. Surprised, the chassidim asked him how he managed to maintain such self-control at such a time. The Rebbe answered: To someone in constant fear of his Creator, there is no difference between traveling on a level plain and racing down a steep mountain...

(שיח שרפי קודש ח"א תג)

Exceptional Awe

The greatness of the Baal Shem Tov didn't lie in

his great miracles, but in his *yiras Shomayim*. So writes the *Toldos Yaakov Yosef*.

He tells that once, for example, the Baal Shem Tov was traveling when the time for *Mincha* arrived, and they had no water with them for *netilas yadayim*. The Baal Shem Tov cried out, "*Ribbono shel Olam!* What am I worth, and what is my life worth, if I don't have water to wash my hands before *Mincha*?"

(רשימות דברים חלק ב' עמ' לא)

At the *bris* of his son Yosef Yitzchok, the *Tzemach Tzedek* shared some of the *private maamorim* that the Alter Rebbe had said for him privately. One of them was a *vort* from the Baal Shem Tov – that an ultimate *yerei Shomayim* is a person who is in full control of his body.

The great *chossid* Reb Hillel Paritcher was such a person: he would fall asleep when it was time to sleep and automatically wake up when it was time to wake up. He was particular not to ride in a wagon over a bridge, and would step down from the wagon and walk across on foot. Once he was sleeping in the wagon, but as they approached a bridge he woke up.

(סה"ש תרצ"ז ע' 242)

Reb Hillel Paritcher was once delayed in the *mikveh*, so his *shamash* went to check after him. In the dressing room he found Reb Hillel's clothing, but Reb Hillel was nowhere to be seen. He finally found him under the water in the *mikveh*.

Reb Hillel never wanted to remove his *yarmulke*, even in the *mikveh*. He would dip his head and leave the *yarmulke* to float on the water, and would then raise his head directly under it. In that way, he did not uncover his head for even a moment. This time, when he was ready to come out of the water, he did not find his *yarmulke* where he left it, and since he did not want to have his head uncovered, he waited under the water...

(שמו"ס ח"א ע' 268)

In the last year of his life, the *Sfas Emes* suffered from an illness which had no known cure. Except for his arms, his body was paralyzed and the doctors said the same was true of some of his internal organs. Once, during an examination, one of the doctors asked the *tzaddik* to raise his

hands and he complied.

"Higher," instructed the doctor. "Higher than your head."

"That I am incapable of doing," said the *Sfas Emes*. "The *Zohar* forbids one to raise his arms higher than his head."

(סיפ"ח זוין מועדים ע' 201)

Awesomely Motivated

The *Yid HaKadosh* of Pshis'cha would travel with the *tzaddik* Reb Dovid of Lelov to learn from his ways. In one village, Reb Dovid entered a home and spent a long time there, while his *talmid* waited outside. When Reb Dovid finally came out, he explained, "I found a man at home doing his work while his son abused him for being lazy. The son said, 'You are so lazy that if I didn't fear *HaShem* I would kill you!' When I heard such words I stayed on: I simply couldn't leave the presence of a man with such *yiras Shomayim*!"

(סיפ"ח זוין תורה ע' 515)

The *shochet* in Homil would relate what he heard directly from the Rebbe Maharash:

Chazal say that everything is in the hands of Heaven, except for *yiras Shomayim*. This of course means that it is up to every individual to develop *Yiras Shomayim* on his own. However, it can be understood to mean: Everything for which one *davens* is in the hands of Heaven, as to whether or not his request will be granted – but when one sincerely asks for *yiras Shomayim*, that request will always be granted.

(לשמע און ע' 77)

CONSIDER THIS!

- Is one who fears *HaShem* not willing to do wrong, or is he *incapable* of transgressing? How can it affect him during his sleep?
- Do we not murder due to fear of *HaShem*? Who then is greater?

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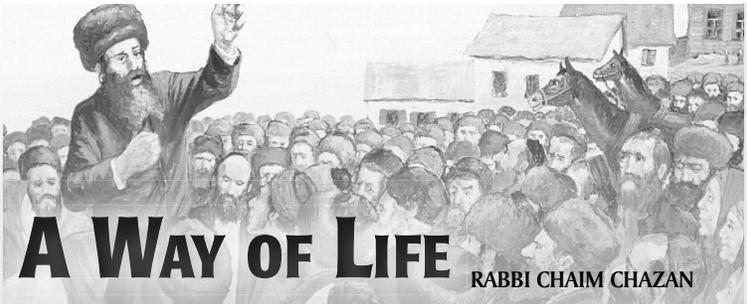
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A WAY OF LIFE

RABBI CHAIM CHAZAN

Benefiting from Chilul Shabbos

A person leaned against a wall on Shabbos and without realizing flicked the light switch with his body and turned on the light. May one benefit from that light on Shabbos, such as by reading in that room?

- A Yid¹ who performed a forbidden form of labor on Shabbos deliberately may not derive benefit from his work. For example: a Yid who cooked a dish on Shabbos deliberately may not partake of that dish at all. Other Yidden may not partake of that food on Shabbos, but immediately after Shabbos they may eat from it.
- If the Yid performed the *melachah* inadvertently (*beshogeg*) he may partake from it immediately after Shabbos, but it remains forbidden both for him and others on Shabbos. An example would be if a person mistakenly placed a pot of raw food on the *blech* after it was already Shabbos, he or others may not use the food until after Shabbos.
- The definition of a *shogeg*² (an accidental *melachah*) is when one either (a) forgets that the day is Shabbos, or (b) that one forgets that the particular act is prohibited on Shabbos. However, when a *melachah* is executed without the person intending to do what occurred it is classified as a *misaseik*. Therefore flicking the light switch by leaning on the wall without meaning to would be considered *misaseik* (or even less than a *misaseik*).
- There is a fundamental *machlokes*³ whether a *misaseik* is considered an *aveira* or not. If *misaseik* is not considered an *aveira* and permissible even *lechatchila*, then obviously it would not be included in the prohibition of benefiting from a *melachah* done on Shabbos. Hence it would be permitted in our case to benefit from the light. But if *misaseik* is considered an *aveira* it would be included in the prohibition to benefit from a *melachah* done on Shabbos.
- Being that our case might be classified as even less than a *misaseik*, many *poskim*⁴ are lenient especially in a case of need

1. ראה שו"ע ר"י סי' ס"א.
 2. כמבואר בשבת פרק כלל גדול.
 3. ראה שו"ת רע"א ח"א סי' ח, עונג יו"ט.
 4. אז נדברו ח"ו סי' יז, ילקוט יוסף שבת ח"ג עמ' נ סעי' כג ועוד.

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OUR HEROES

Reb Avraham Dovid Poizner

Reb Avraham Dovid Poizner was one of the first *talmidim* in Tomchei Temimim and later became a *mashpia* there until תרע"ח (1918). Even as a young bochur, Reb Avraham would be present when the *chozrim* would go to the Rebbe Rashab to *chazer* the *maamer* the Rebbe had said on Friday night, and there are many *hanachos* of *maamorim* from him. He was totally divested from worldly matters and when he *davened*, he did not see or feel anything going on around him. He passed away after much suffering in תרפ"א (1921).



Reb Yehuda Chitrik described Reb Avraham Dovid: "His *davening* was something amazing. Although his eyes were open, his face showed that his whole being was utterly concentrated on one point. Tears would flow from his eyes, yet no sound was heard. Even if one would stand opposite him, he would not notice at all.

"He was totally divested from this world. He wife came to terms with the fact that he just was not *shayach* to be of any real help in the home. All his thoughts were on Chassidus and he just did not stop contemplating these concepts.

"His *hiddur* in *mitzvos* was to the utmost. On Purim, he would hear the *megilah* many times both by night and by day, fearing that he may have missed a word. This was how he treated all *mitzvos*."

Despite all this, Reb Avraham Dovid was truly humble. Once at a *farbrengen*, when discussing *davening* and learning Chassidus, he said to the *bochurim*, "Do not think that I am *shayach* to what I am telling you here. I am just like a plank of wood that serves as a road sign, the sign shows the right way, yet it itself remains a log of wood. I want to show you the right way though I myself am empty."

ליבות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

Rabbeinu Tam's Tefillin

At the famous *farbrengen* of Purim 5736, the Rebbe surprised the chassidim with a new directive.

Although in the past, *Rabbeinu Tam's Tefillin* were only laid by special people, or those which had received direct permission from the Rebbe, now things have changed. The world has become overrun with secular culture, so everyone will begin laying *Rabbeinu Tam's Tefillin* as a solution to the flood of materialism.

Reb Tzvi Shpritzer decided to include the great *posek* and gaon, Harav Moshe Feinstein, in the new initiative. Reb Moshe agreed to begin donning *Rabbeinu Tam*, on the condition that the Rebbe will personally select the *sofer*.

And so it was, the following morning at six o'clock, a member of the Feinstein household, opened the door to find a Lubavitcher *chossid* sleeping on their doorstep. The *chossid*, who introduced himself as the *sofer* Reb Eliezer Zirkind, explained that he had been told by the Rebbe to meet Reb Moshe in the morning. Not knowing the *posek's* schedule, he decided to sleep on his doorstep!

Reb Moshe sent a letter thanking the Rebbe for his finest choice of a *sofer*.

ליבות השליח שלום דובער בן לובה