

## FEELING FOR A FELLOW YID (2)

### GENUINE LOVE

The Baal Shem Tov once told of a case that was conducted in the Heavenly Court. The man standing there was a simple Yid who was able to *daven* and say *Tehillim*. That was all he knew. However, his *ahavas Yisroel* was exceptional. His thoughts, words and actions were all warmed by his feelings for other *Yidden*: he was pained by their misfortunes and exulted in their joys. After weighing his case, the *Beis Din shel Maalah* decided that this unlettered Yid be granted a place in Gan Eden among the *tzaddikim* and *geonim*.

When a person sighs because he sees that a fellow Yid is going through a rough time, his sigh knocks down all the iron barriers erected by the *mekatregim*, the prosecuting angels. And when he rejoices in another's joy and gives him a *brocho* straight from the heart, that blessing is considered by *HaShem* like the *tefilla* of Rabi Yishmael Kohen Gadol in the *Kodesh HaKodashim*.

(סה"ש תש"ג ע' 161)

At a *farbrenge* on *Yud-Tes Kislev*, תרצ"ג (1932), the Frieddiker Rebbe said: "Chassidim should be more bound up with each other, more caring about each other. Any Yid should be dear to any other, especially so among chassidim. *Temimim* in particular and chassidim in general, having been nurtured with *ahavas Yisroel*, ought to be warmer to others. Someone *else* should be the focus of one's attention, to the point that one feels that that other person's *simcha* is mine; my *simcha* is his.

"When the news arrived in Lubavitch that Reb Chonye Morosow was freed from army duty, the known chossid, Reb Hendel, danced around the courtyard singing, *Chonye is aroys!* – 'Chonyeh is free!' He then walked straight into the room of the Rebbe Rashab, gave him the good news, and then (I saw this myself) danced around excitedly.

"The Rebbe stood up and put his hand on Reb Hendel's shoulder, danced around with him a few times, and said: "For this I will teach you something from *Chassidus*."

(לקוטי דיבורים, ח"א ע' 89)

The Frieddiker Rebbe recalled: In earlier generations, when one Yid met another, his ordinary, everyday *Shalom Aleichem* was true and pure and warm. The response, *Aleichem Shalom*, was equally sincere, springing from the life within. Nowadays, the ways of the world have seeped into our routine, bringing with them a certain coldness, a lack of truthfulness. Today's typical *Shalom Aleichem* often means "Goodbye," whereas the *Torah-diker Shalom Aleichem* of bygone times expressed mutual love.

(לקוטי דיבורים ח"א ע' ג')

The Frieddiker Rebbe said: If one person asks another how he is doing as a mere routine, merely because that is what is customarily done, that expression of *ahavas Yisroel* is dry and lifeless. *Ahavas Yisroel* must have a life-giving sap that enables one to see another's positive qualities. If one perceives instead a negative behavior, this shows that something lacking in the beholder, and he should correct it within himself.

(ספר המאמרים תש"י ע' 264)

### REJOICING IN HIS SUCCESS

After telling of the spiritual reward that he had once received for helping a fellow Yid, the *Tzemach Tzedek* said to the Rebbe Maharash: "When one helps a Jew make a living, even to earn a mere seventy *kopkes* on the sale of a calf, the gates of all the heavenly palaces are thrown open before him."

Relating this to the Rebbe Rashab, the Rebbe Maharash added: "It is not essential to know the route to the heavenly palaces; the main thing is to help another wholeheartedly,

with feeling, and to delight in doing a fellow Yid a favor."

(היום יום כ"ח סיון)

The Rebbe Rashab said: "How wonderful it is when *HaShem* grants a person the *zechus* of having the sensitivity to delight in doing a fellow Yid a favor, to the point that the other becomes more precious to him than his own self. This is because he is able to find numerous reasons to explain why he himself deserves to cope with difficulties, *chas veshalom*, but such thinking is impossible with regard to someone else."

(היום יום ו' אדר א')

A shopkeeper once complained to the *tzaddik* Reb Moshe of Kobrin that his neighbor, who sold the same products as he did, was much more successful than he. Reb Moshe agreed to promise him an increased income on condition that he thank *Hashem* whenever he sees his neighbor strike a successful deal. "It may be difficult to say this wholeheartedly, but after doing so again and again, you will find it easier," Reb Moshe assured the storekeeper. "As the possuk says, *'b'ficha ubilvavcha la'asoso'*, begin with your mouth and it will eventually permeate your heart."

(סיפ"ח זוין תורה ע' 609)

## CONSIDER THIS!

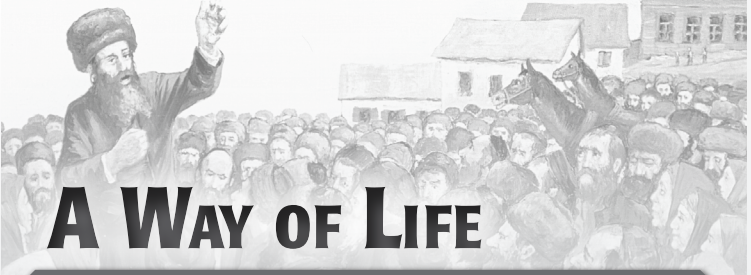
- What is a "sincere *Shalom Aleichem*"? And when does it mean "Goodbye"?
- Is helping another with delight in the person's hands or is it a gift from above?

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# A WAY OF LIFE

## FOOD UNDER A STROLLER

Is it permissible to place food in a holding compartment underneath a stroller in which an infant is sleeping?

- Halacha forbids eating food that was left under a bed that someone slept on. The reason is because forces of impurity (*ruach ra'ah*) contaminate food left under a bed. But in the case of a stroller *poskim* permit for various reasons:
- There is an opinion amongst the *poskim* the food becomes contaminated only when one places it directly on the floor beneath the bed. Therefore in the compartment of a stroller where it is not directly on the floor it is permissible.
- Other *poskim* explain that food under a child's bed is permissible. For there are those who say that food under the bed of a *goy* is permitted, since the *klipos* desire to nourish from a source of *kedusha*, they attach themselves to *yidden* only. This is similar to the *tumah* on the hands upon waking, which is only subject to *yidden*. According to the Alter Rebbe, children are not subject to the *tumah* of *ruach ra'ah* upon waking (although it is commendable to wash *neggel vasser*). Accordingly the *poskim* who permit food left under the bed of *goy*, would likewise permit by the case of a child.
- Another reason to permit is the opinion brought in *poskim* that food only becomes contaminated when left beneath a proper bed that could be used by adults, which would clearly exclude a stroller.

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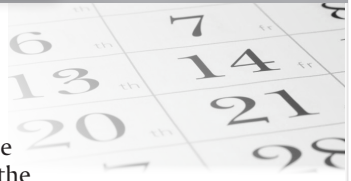


# CURRENT EVENTS

כ"ה חשוון

## REB MICHOEL DER ALTER

Reb Michael Beliner, known as Reb Michael der Alter, was among the Chasidim who would go by foot to the Tzemach Tzeddek. He was educated in the ways of Chassidus by Reb Peretz Chein. For many years, he was the *mashpia* of the town Nevel, but in his later years, the Rebbe Rashab appointed him as the *mashpia* of Tomchei Temimim in Lubavitch. His *ahavas yisrael* was extraordinary and he was a great *oved*. He was *niftar* on the 28<sup>th</sup> of Cheshvan, תע"ב (1911).



Ren Michael was devoted, with all his heart, to the *bochurim* in the yeshiva. Once, while in the middle of *Krias Shma*, he noticed that a *bochur* was wearing torn shoes. He immediately wrote a note to the talmid, telling him to go to the storage and get a new pair of shoes. He later explained that assisting a *yid* can be an expression of the oneness of Hashem.



Once, Reb Michael Beliner, also known as "Michael Der Alter," arrived in Petersburg to intercede on behalf of a certain yeshiva bochur that he be released from army service. Reb Shmuel Michel Treinin, a wealthy *chossid*, accompanied Reb Michael to one of the ministers whom they felt would be instrumental in helping out.

While walking on the main street of Petersburg, Reb Shmuel Michel noticed that Reb Michael's buttons were not aligned properly, for Reb Michael was dressed as he would in Lubavitch.

Careful (so that he not be admonished), Reb Shmuel Michel turned to him and said, "Reb Michael, we are now walking on Nievsky Prospect (the main street in Petersburg), perhaps it would be a good idea to straighten your buttons?" Reb Michael glared at him and responded curtly, "Gevald Reb Shmuel Michel! What is your mind on?!..."

(תו"מ ח"ד ע' 193)

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

# A MOMENT WITH THE REBBE

## A SHUL WITH A ROV

Reb Chaim Klien, the director of The *Heichal Shlomo* Institute in *Yerushalaim*, had an interesting *yechidus* with the Rebbe.



The Rebbe asked him, "Who is the *Rov* of the *shul*, where you *daven* on *Shabbos*?" Reb Chaim answered that there was no official *Rov*. To this the Rebbe replied, "If you seek my advice, then on Friday nights, for *Kabbolas Shabbos*, take your son to a *shul* where there is a *Rov*. It makes no difference which *shul* – as long as there is an officiating *Rov*."

"A *Yiddische* child must know that at the end of *davening*, he approaches the *rov* to wish him a '*gut Shabbos*' and the child will look forward to receiving a '*gut shabbos*' back from him..."

(As told by Simcha Raz in his book *Sipurei Tzadikim* page 342)

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