



LOVING EACH OTHER

ACQUIRING LOVE

HaShem said to the Yidden: "My children, what am I asking of you? Only that you should love each other and respect each other."

(תנא דבי אליהו רבה פכ"ו)

Rebbi Yehoshua said: An evil eye, the *yetzer hora* and a hatred of others, drive a person out of the world. Therefore, one should not say, "I will love the *chachomim*, but hate the *talmidim*," or, "I will love the *talmidim*, but hate the simple folk." Rather, one should love them all.

(דא"ז א')

In truth, the Friediker Rebbe explains, every Yid has inborn qualities. If another person fails to notice them, his own self-centeredness is at fault. Being so preoccupied with his own qualities, he doesn't see the good in others.

(סה"מ קונטרסים ח"א ע' 44)

A certain poor chossid grew wealthy and proudly took all the credit to himself for his change of fortune. He now respected no one, not even the *tzaddik* Reb Michel of Zlotchov.

One day, as he passed Reb Michel's home, he acted as if he did not see the *tzaddik*. Reb Michel went out towards him, showed him his way in, led him to a window, and pointed to the goings on outside.

"What do you see through the window glass?" Reb Michel asked.

"I see people coming and going," he replied.

Then, bringing him in front of a mirror, Reb Michel asked again what the man saw.

"A reflection of myself," he answered.

Reb Michel explained, "What's the difference between the two? The glass of the window is not coated with silver, so a person can see others. A mirror, by contrast, does have a silver covering. That's what limits his vision so that he can only see himself..."

(ילקוט סיפורים)

Chassidim of old would say, "The Torah does not command us to change our emotions. It follows that when the Torah commands us to love a fellow Yid, the obligation is to *contemplate his qualities* – and then we will love him."

(אג"ק מוהררי"צ ח"ג ע' תכו)

When the Alter Rebbe returned from Mezritch, he said: "In Mezritch I learned the value of a Yid – to love a Yid just because he is a Yid. And the reward for loving a fellow Yid is a feeling of love for HaShem, Who then says, 'You love my *kinderlach*? I will reveal myself to you.'"

(סה"ש תש"ז ע' 100)

In *perek* ל"ב (the "heart") of *Tanya*, the Alter Rebbe teaches us that the only way to reach true love for every Yid is to focus more on the *neschama* and less on the body. Since *neshamos* in their Source are all one, it follows that all Yidden are in essence one. The physical separation is insignificant.

(תניא פרק ל"ב)

AMONGST CHASSIDIM

Ahavas Yisroel, which makes a person do someone a favor unconditionally, is a basic principle of *Chassidus*. In the township called Piena, on the *Motzoei Shabbos* of his *histalkus*, the Alter Rebbe said, "Whoever will hold on to my doorhandle, I will do him a favor in this world and in the World to Come."

The *Tzemach Tzedek* explained that this referred to *ahavas Yisroel* and said, "My grandfather had *mesirus nefesh* for *Chassidus* and chassidim and *ahavas Yisroel* – to engrave in chassidim the attribute of *ahavas Yisroel*. And he succeeded."

(סה"ש תרצ"ט ע' 338)

The Rebbe Rashab once said that amongst chassidim *ahavas Yisroel* was always considered inborn; a person who lacked it was considered an invalid, just like a person who is missing a hand or foot from birth.

(סה"ש תרצ"ו ע' 209)

The Alter Rebbe said: The *mitzva* of *ahavas Yisroel* applies to all Yidden, even to those whom one has never met – and how much more so, to the Yidden of one's own community.

(היום יום ג' אדר א')

REAL LOVE

Chazal teach us that the Second *Beis HaMikdash* was destroyed because of causeless hatred, which is equivalent to the three severest *aveiros*. And this was so despite the fact that they were active in *gemilus chassidim*.

(יומא ט ע"ב)

During the *seuda* of his *bar mitzva*, the Friediker Rebbe asked his father, the Rebbe Rashab, why "*Harei ni mekabel*" is said before *davening*. The Rebbe Rashab explained that before we ask HaShem for our needs during *davening*, it is appropriate that we cause him *nachas*, and a father's greatest *nachas* is seeing his children act with *achdus* and expressing their brotherly love for each other.

When the Friediker Rebbe repeated this, he added that the *mitzva* of *ahavas Yisroel* entails not only giving food, loans or a place to sleep. It is a *mitzva* in which one should invest his entire essence, to the extent that the other person's needs become more important than his own needs. Indeed, elder chassidim used to say, "Love yourself as much as you love others!"

(סה"ש ת"ש ע' 157)

CONSIDER THIS!

- Can one still have *Ahavas Yisroel* if he doesn't consider materialism insignificant?
- Why should the *Ahavas Yisroel* amongst people of a community be any stronger? Are they better than other Yidden?

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SHARING NAMES OF CONTRIBUTORS

Would there be any *halachic* objection for a fundraiser to inform a fellow fundraiser of another *mosad* that he received a generous donation from a particular individual, prompting him to approach him too?

- The *Gemara*¹ applies the *possuk*² "If one blesses his friend loudly ... it will be considered a curse to him", to a beneficiary of someone's hospitality praising the host in public. Rashi gives two explanations for the concern: (1) Unscrupulous individuals will gather that the host is wealthy and rob him. (2) Many will request the host's hospitality and he will be ashamed to turn them away, and thus use up all of his finances.
- While the first concern is not relevant in our scenario, the second concern is applicable, since the man may be unable to support other *mosdos*. Therefore it would seem to be forbidden. However, Rav Moshe Feinstein³ points out several distinctions between the case of the *Gemara* and a fundraiser sharing his success:
 - (1) The *Gemara's* concern that too many people will seek his hospitality would only refer to food, where he might be embarrassed not to feed his guests though he doesn't have the financial means to do so. However, declining to donate **money** cannot be compared to the embarrassment of hosting guests without feeding them.
 - (2) The *Gemara's* concern (even in according to the second understanding of Rashi) must be referring to uncouth people who wouldn't consider that the host may not truly be able to provide for them but is embarrassed to tell them. However a well-mannered person would make sure not to place a host in an uncomfortable position. Therefore if the other fundraiser is an upstanding individual the *halacha* would not apply.
 - (3) The concern applies only to a man of average means, but with a man of means we are not concerned.
 - (4) People are not embarrassed to decline making a **sizeable** donation (larger than is normally given to a poor man).
 - (5) We need not be concerned that a person is giving out of shame. A proof for this: It is forbidden⁴ to solicit from a miserly person who would only donate out of embarrassment. Were we concerned lest a person be embarrassed to say no, it would be forbidden to solicit from anyone at all. We must therefore conclude that if a person is not known to be a miser we need not suspect that he is giving out of shame.

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שיגדלוה הורי לתורה לחופה ולמע"ט
נדבת הורי ר' ישראל הלוי וזוגתו שיחיו העללר

לזכות הילד מנחם מענדל שי' גאנץ שיגדלוהו הוריו לתורה לחופה ולמע"ט
לזכות החתן יהושע יהודא ליב והכלה ביילא שיחיו שרייבער לרגל חתונתם ביום ו' תמוז הבעל"ט
לזכות ר' אדם בן מרים ליבא שי' לרגל יום הולדתו - לשנת הצלחה בגו"ר

REB TZVI HIRSH OF ZIDITSHOV

Reb Tzvi Hirsh Aichenshtain of Ziditshov was a *talmid* of Reb Boruch Mezhibuzher and the 'Chozeh' of Lublin. He later became known as a famous Rebbe and *mekubal* who founded the Ziditshov dynasty. He was very well versed in *niglah* and in *nistar*, especially in Zohar, and was called by many the 'Sar Bais Hazohar'. He wrote a *sefer* "Ateres Tzvi," and was *niftar* on Yud Aleph Tammuz תקצ"א (1831).

The author of the Ktzos Hachoshen once asked the 'Ziditshover': "Since chassidim say that Chassidus is based on the *kabbalah* of the Arizal, which is taken from the Zohar of Rashbi, how come Chassidus was not revealed during their time?"

The Ziditshover Rebbe answered by quoting the Midrash, "The Torah could have been given in the days of Avraham Avinu, but Hashem does everything in its proper time." The Ziditshover then told a parable:

There was once a man who traveled to a distant country, and upon his return home, he began telling the townsmen of all the wonderful and amazing things he had seen in the distant country. The people, however, could not understand him; it was beyond their comprehension. Sometime later, a second man came back from the same foreign country with pictures and drawings of the happenings there. The more intelligent among the townfolk were able to appreciate what they heard, but for the more simple ones, it remained a mystery. Finally, when a third man returned, carrying the sweet fruits and precious stones of that country, all were able to understand the value of the place.

"The same is with *penimiyus haTorah*," the Ziditshover explained. "The Rashbi spoke of the secrets of Torah in terms that no one was truly able to grasp. When the Arizal brought "pictures" and drawings," the great men of the time were able to comprehend. And then the Baal Shem Tov brought the essence of Hashem's light to this world for all to understand."

On the day before his passing, the Ziditshover said: "I have thought back, searching through the days of my entire lifetime and have found no true virtue. The only greatness I can find is that I have looked to marry each of my children to orphaned girls, and have Boruch Hashem married off four orphans and given them each a dowry, fully supporting them from my own table."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

THE REBBE'S FASTS FOR KLAL YISROEL

Reb Berel Chaskind was once talking to the Frieddiker Rebbe's Rebbetzin, when the Rebbe walked into the room. The Rebbetzin turned to her son-in-law the Rebbe, and said, "How much could one fast?" This was the first time Reb Berel had heard of the Rebbe's fasts, which were a well kept secret in the Rebbe's family.

Many had tried, including the Rebbe's own father Reb Levik, to persuade the Rebbe to stop this practice, without success.

The Frieddiker Rebbe once tried convincing the Rebbe to give up his fasting, but the Rebbe answered. "*Moshiach* could come at any moment. Would it make sense to stop the fasting, just before he arrives?"

Throughout the *nesius*, the fasts continued, despite constant pleas from the elder chassidim.