

## 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.

(דרך ארץ זוטא 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..."

(ליקוט 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 מוהרי"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 *neschamos* 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 holds on to my doorhandle, I will do him a favor in this world and in the World to Come."

What kind of connection is implied by "holding on the Alter Rebbe's doorhandle"? The *Tzemach Tzedek* explained: "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 *r"l* 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 chassadim*.

(זימא ט ע"ב)

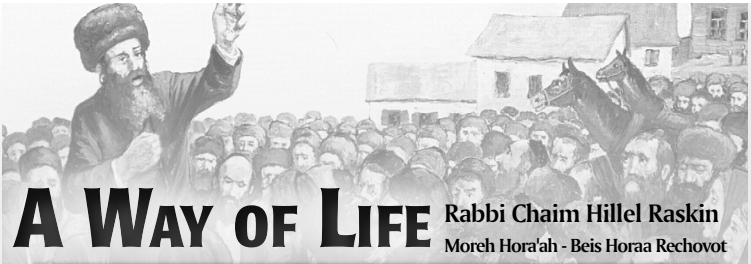
During the *seuda* of his *bar mitzva*, the Friediker Rebbe asked his father, the Rebbe Rashab, why "*Hareini mekabel*" is said before *davening*. The Rebbe Rashab explained that before we ask HaShem for our needs during *davening*, it is appropriate that we cause him *nachas*, and a father's greatest *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?



# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Hora'ah Rechovot

## Meat in the Oven

May I step out of the house with a pan of chicken in the oven and non-Jewish help at home?

- Any kosher food that could have been switched by a non-Jew for similar food which is not kosher is prohibited *midrabanan*, unless it has a distinguishing mark (*siman*) or someone guarded it (*shomer*).<sup>1</sup>
- What constitutes a *siman*? Any distinguishing mark which would set it apart from other similar pieces. Examples include a unique cut of the meat or special packaging.<sup>2</sup>
- What is considered guarding? If a Jewish adult or mature child<sup>3</sup> is present, even if he walks in and out of the room (*nichnas v'yotzie*), the non-Jew will be afraid to switch it since the Jew may enter at any moment.
- The Jew may even leave for extended periods of time, provided that the non-Jew doesn't know that he went for a while. However, if the non-Jew is given a time frame when the Jew certainly won't be around, this deterrent is no longer present.<sup>4</sup> Some *poskim* write that *lechatchila* one should not leave for more than 24 minutes without a *siman*.<sup>5</sup> Whether a video camera suffices is a subject for itself.
- When there is no benefit for the non-Jew in exchanging the kosher meat for non-kosher meat (i.e. non-kosher food is readily available and the quality is the same), it is permissible to step out, and we need not be concerned that he intended to cause the Jew to sin<sup>6</sup> (though some are stringent as a *chumra*<sup>7</sup>).
- Need we be concerned that the non-Jew used a kosher pot to cook non-kosher food for himself?<sup>8</sup> *Poskim* say that if the non-Jew is not allowed to use the pots they are permissible if the non-Jew is afraid that the Jew may show up or find out.<sup>9</sup> However, with a housekeeper who has the authority to cook (over a flame kindled by a Jew so that it will not be *bishul akum*), one should not leave pots without protection.<sup>10</sup>
- Some add that in a Jewish home where there is only kosher food we need not be concerned that the non-Jew went out to acquire non-kosher food.<sup>11</sup>
- In conclusion, this situation would be permissible for multiple reasons since: (1) The non-Jew doesn't know when the Jew is returning; (2) The non-Jew has nothing to gain by exchanging the chicken; (3) The chicken was prepared as a dish which can be distinguished.

1. שו"ע יו"ד סי' קי"ח ושו"ך שם סקל"ב  
 2. ראה יו"ד סי' ס"ג ס"א, פלתי שם סק"ב  
 3. צריך ב' סימנים ראה יו"ד סי' קי"ח ס"א וס"ו.  
 4. ש"ך יו"ד שם סקל"ג. והוא בן ט' או בן ו'  
 5. חריף - ראה בין ישראל לנכרי סי' כ"ד הערה ט'.  
 6. ראה ש"ך שם סקל"ד "שלא נודע שסגר הדלת"  
 7. ראה רמ"א יו"ד סי' קכ"ט ס"א ושוע"ר סי' תנ"ט ס"י ונקטנו השיעור הארוך. וראה ש"ך שם סקל"ב.  
 8. שו"ע יו"ד סי' קי"ח ס"י.  
 9. מהר"ט ח"ב הי"ד תשו"ג. שערי דעה סק"י.  
 10. שו"ע חו"מ שם ס"ב וראה רמ"א יו"ד סי' קכ"ב ס"ט.  
 11. ספר הכשרות פרק ט' הערה שכו"ע פ" שו"ת אבני ישפה ח"ב סי' נ"ט וראה ש"ך יו"ד סי' קכ"ב סק"ט שהעולם נהגו היתר בגלל שהישראל יוצא ונכנס.  
 12. וראה אג"מ יו"ד ח"א סי' ס"א שיש להקל אחרי 24 שעות שאינו בן יומן. וראה רמ"א יו"ד סי' קכ"ב ס"ט. וראה אבני ישפה ח"ב ע' 147 כמה סניפים להקל.  
 13. ראה כף החיים יו"ד סי' קי"ח סק"י בהשאיירו בבית.

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

לעילוי נשמת

הרה"ח השליח ר' יהודא ליב בן הרה"ח ר' יעקב יוסף ע"ה ראסקין

נפטר י"ב אייר תשס"ד

נדבת משפחתו שיחיו

# OUR HEROES

## Reb Avraham Dovid Poizner



Reb Avraham Dovid Poizner was one of the first *talmidim* in Tomchei Temimim, later becoming 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 *maamar* 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).

In the year 5660 (1900), the Rebbe Rashab wrote *Kuntres Hatefila* for the *bochurim* of Tomchei Temimim. The message they received was that *davening ba'avoda* was something that belonged to them, and not only to outstanding chassidim.

During that time, Rashbatz, the senior *mashpia* in the *yeshiva*, asked the Rebbe Rashab, "For whom did you write the first chapter which discusses such sublime levels of pleasure in *Elokus* and *klos hanefesh*?"

The Rebbe replied simply, "For Avraham Dovid."

(חסידים הראשונים ח"ב ע' 123)

Avraham Dovid was shown exceptional favor by the Rebbe Rashab, and he was allowed to enter the Rebbe's room whenever he had a question in a *maamar* or in *avodas Hashem*.

On one occasion, he asked the Rebbe, "What is *Atzilus*?" Avraham Dovid proceeded to offer various explanations of his own, but then knocked down each one. Finally, he described a level about which he said he has no understanding.

"That," said the Rebbe, "is *Atzilus*!"

(חסידים הראשונים ח"ב ע' 125)

Reb Avraham Dovid was once sent by the Rebbe Rashab to serve as a *shochet* in a certain town, but after a short while he left the town.

Around that time, a resident there visited the Rebbe and the Rebbe asked how Reb Avraham Dovid was doing. The man replied that he had left, and added mockingly, "He's too afraid of the animal." The Rebbe became very serious and retorted, "Whether he's afraid of the animal I don't know, but he's definitely afraid of Hashem."

(זכרון לבני ישראל ע' 84)

# A MOMENT WITH THE REBBE

## To Save a Boy Embarrassment

As a Crown Heights boy, Eliyahu Rivkin would routinely make his way to 770 to receive a nickel from the Rebbe's hand. Every day, as the Rebbe came out for *mincha*, the Rebbe would patiently hand out these precious coins exclusively to children.

Once during the winter of 5752 (1992), the Rebbe walked out on his way to *mincha* and began distributing coins to the children as usual. Eliyahu stood in the lobby of 770; however, he had just turned *bar mitzvah*, rendering him ineligible to receive a nickel. Without thinking and momentarily forgetting he had outgrown the privilege, Eliyahu stuck out his hand.

Reb Leibel Groner, noticing his *bar mitzvah* hat, informed the Rebbe that he is already *bar mitzvah*. Blushing to his collar as he realized his mistake, young Eliyahu was mortified. The Rebbe waved his hand, and gave the coin to the very embarrassed young lad.

The Rebbe, ever sensitive, covered up the boy's mistake. He began distributing coins to all the adults standing there, and continued doing so when he came downstairs in the main *shul*.

לזכות הילד מנחם מענדל שי' גייסינסקי - נולד ט"ז אדר שני - שיגדלוהו לתורה לחופה ולמעש"ט  
לזכות הרך הנימוול נפתלי שי' - נדבת הוריו הרה"ת שלום דובער זוגתו חנה שי' שפילמאן