



## TAKING TO THE ROAD

### Growing Further

On Simchas Torah in the year תרמ"ח (1887), when the Rebbe Rashab was honored with the first *hakafa*, he said that he was not yet ready. He called over a certain wholesaler and asked him to explain the nature of his business. The chossid explained that he brought merchandise from the big city and distributed it to the small retailers, and those who paid for the goods they had been given the previous time received a new batch on credit.

Hearing this, the Rebbe said, "After we have paid up our bill with the *avoda* of *chodesh* Elul, Rosh HaShanah, Yom Kippur, Sukkos, *Simchas Beis HaShoeiva* and *Shemini Atzeres*, we can now go to *hakafos* and get new merchandise on credit." (The word *hakafa* also means credit.)

However, at the next year's *hakafos* the Rebbe Rashab added: "When a poor storekeeper accepts merchandise on credit, he is glad to be trusted, but his main concern is to profit. On Simchas Torah we rejoice about the credit – that is, the *kochos* we are given on trust – but the real rejoicing comes when we succeed in paying back the debt for the 'merchandise,' when we utilize what we have received for Torah and *mitzvos*."

(ס"ה"ש תש"ה ע' 57, אג"ק מוהר"י"צ ח"ט ע' שע)

The Friediker Rebbe related: After the *seuda* on Simchas Torah, it was the *minhag* of my father, the Rebbe Rashab, to announce: "Now is the time for *veYaakov halach ledarko* ('and Yaakov took to the road'). After the *avoda* of Tishrei, *Yidden* hit the road and take the path of Torah and *mitzvos* throughout the entire year.

(אג"ק מוהר"י"צ ח"ט ע' קצ"ד)

The Friediker Rebbe said that at the annual fair we acquire merchandise, and when we go home we unpack it and use it throughout the whole year as needed. Similarly, during the month of Tishrei, every *Yid* is given *ruchniusdike* merchandise to provide for his needs during the whole year. However, one must open the packages, and do with the merchandise whatever is needed. It must be unpacked immediately, for otherwise it may fall apart

or dry out, and sometimes the mice will be impatient (*veln arein-chapn*) and nibble it...

(ס"ה"ש תש"ז ע' 74, אג"ק ח"ד ע' י"ה, לקו"ש ח"כ ע' 556)

The Rebbe explained: After the month of Tishrei, the *avoda* required is to draw *Yiddishkeit* and *kedusha* into the mundane activities of the year. All our activities, even eating, drinking and business, should be done in a *Yiddishe* way – eating with a *beracha*, thanking *HaShem* for the food, and doing business honestly, without intruding on another's livelihood.

(לקו"ש ח"ט ע' VII)

### Working the World

A chossid who earned his *parnasa* by managing a tavern traveled to visit the *tzaddik*, Reb Arye Leib, better known as the Shpoler Zeide, to pour out his heart. He was afraid that his constant contact with the coarse customers who frequented his tavern might dull his spiritual sensitivity.

The Shpoler Zeide smiled and said, "It seems that you want to fulfill your purpose as a *Yid* by being presented with a sack full of gold, being seated in a clean and splendid palace, dressed in silken garments with a *shtreimel* on your head, and being surrounded by shelves filled with holy *sefarim*..., and then you will be able to serve *HaShem* by *davening* and studying Torah with a clear, pure mind. But if *HaShem* wants individuals to serve Him without any distractions, for that He has countless myriads of *malochim*! The real delight that He finds in this world comes from those who are surrounded by obstacles and hardships and feel that they are confined in a gutter – and despite this they think about *HaShem* and anxiously yearn for the moment when they will be able to say just a few words to Him. No *malach* can experience such a longing!"

The Shpoler Zeide concluded, "Don't complain about your livelihood. On the contrary, thank *HaShem* for having given you the privilege of serving Him in this manner!"

(סיפורי חסידים זוין מועדים ע' 380)

Every *Shabbos*, during *seuda shlishis*, the chassidim of Reb Yitzchak Aizik of Zhidachov would sit in awed silence as the *tzaddik* sang moving *niggunim* and expounded lofty *divrei Torah*. So deeply were they engulfed by a profound yearning for *teshuvah* and *ruchniyus*, that the morning following one such *Shabbos*, none of the visiting businessmen wanted to leave. It did not even occur to them that they should now be returning to their mundane affairs.

Not knowing this, the *tzaddik* asked his sons why no one had yet left. They went to investigate, and were told, "Only yesterday our Rebbe made all worldly things so unworthy in our eyes, that we are ashamed to face him with our problems about our farm animals and our businesses."

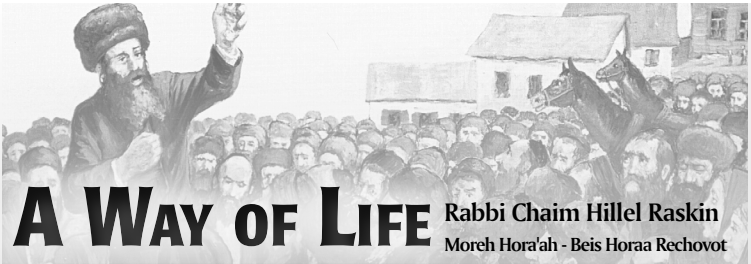
Hearing this, the *tzaddik* smiled and related that there had been a similar occurrence with the *tzaddik*, Reb Menachem Mendel of Rimanov, who had then told his chassidim, "*Shabbos* is one thing; weekdays are something different. Let the businessmen return to their homes and engage honestly in their commerce."

Reb Yitzchak Aizik went on to quote the words of *Tehillim*: "The heavens belong to *HaShem*, but the earth He has given to man," that is, to labor. Hearing his message, each chassid folded up his *tallis*, packed his bags, and returned home to his daily affairs.

(סיפורי חסידים זוין מועדים ע' 166)

## CONSIDER THIS!

- What does it mean to "unpack" the *ruchniusdike* merchandise? And what does it mean that otherwise it will "fall apart," "dry out" or "mice will nibble it"?
- Why did *HaShem* make us earn a livelihood through physical work: To elevate the world or to elicit a greater love for Him?



# A WAY OF LIFE

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

## Dinner Before Maariv

I return home from work after nightfall. Must I daven *maariv* before sitting down for a meal?

- One may not eat a meal before performing a time related *mitzva* within half-an-hour of the *mitzva* time. For morning *Shema* and other daytime *mitzvos*, this time comes out to be half-an-hour before sunrise,<sup>1</sup> *mincha* from *chatzos* (half-an-hour before *mincha gedola*), and *maariv* and nighttime *mitzvos* from half-an-hour before nightfall (*tzeis hakochavim*).
- What constitutes a meal? *Rishonim* debate whether snacks such as fruit of any amount, *mezonos* less than a *kabeitzah*<sup>2</sup> or un-intoxicating beverages are also included.<sup>3</sup> Some differentiate between more noteworthy *mitzvos* (e.g. *mid'oraisa mitzvos*, *megilah*) when snacking is forbidden, and others (*musaf, mincha*) when snacking is permitted.<sup>4</sup> The *halacha* is that one may snack, though many refrain from doing so before *mitzvos d'oraisa*.<sup>5</sup>
- (Before *kiddush* and *havdala* there is a special prohibition to eat anything since their ideal time is immediately at the onset of night.<sup>6</sup> Though *halacha* is lenient with drinking water only before *havdala*, *minhag Chabad*, based on *Kabala*, is to refrain.<sup>7</sup>)
- In earlier times, the practice was that the *gabbai* would call each person to *shul* before *davening*, and the Rama therefore permits eating a small meal before *mincha*.<sup>8</sup> *Acharonim* extend this concept further to include anyone who *davens* each day with a set *minyana* or at a set time, since he isn't likely to forget.<sup>9</sup> However, he may still not participate in a celebratory feast before *davening* (elaborate meal such as a *bris, pidyon haben* or *chasunah*), as they often extend longer than anticipated.<sup>10</sup>
- What about asking someone to remind you or setting an alarm? Some understand that a personal reminder is not guaranteed and therefore may only be used for *mitzva*-related activities (e.g. learning Torah, *gemilus chasadim*), but not for personal pursuits (eating).<sup>11</sup> However, the Alter Rebbe relies on it for eating as well.<sup>12</sup>
- The appointee must be someone who isn't eating so that there is no concern that he too will get distracted,<sup>13</sup> or a group of at least three who haven't *davened* and will thus remind each other<sup>14</sup> even if they are eating.<sup>15</sup> Likewise, an alarm must be conspicuous and have adequate battery power.

1. שוע"ר או"ח סי' ע"ה, וראה שוה"ג שם. ולהעיר שבשחרית הלשון בשוע"ר סי' פ"ט ס"ה מעלות השחר. וראה אג"ק ח"ג ע"ה.
2. ראה שוע"ר או"ח סי' רפ"ו ס"ד.
3. ראה טור או"ח סי' רל"ב. תרומת הדשן סי' ק"ט.
4. מג"א או"ח סי' רל"ה סק"ד. וראה שוע"ר סי' ע' ס"ה "אפי' סעודה קטנה", ומזה מדויק ס' שיעורי הלכה למעשה סי' ע"ב שטעימה שרי.
5. ראה מט"א סי' תקפ"ח ס"ב.
6. ראה שוע"ר סי' רע"א ס"ט. וראה מוקד חיים או"ח סי' תל"א סק"ב שזהו חלק מיוקר השבת שהטעימה הראשונה יהיה בשעה שמקדש השבת.
7. שוע"ר סי' רצ"ט ס"א, וראה כף החיים סק"ו.
8. ספר המנהגים ע' 53, היום יום ג' אייר.
9. שו"ע או"ח סי' רל"ב ס"ב.
10. ראה פסק"ת סי' רל"ב סק"ג והע' 12.
11. שו"ע שם, משנ"ב סק"ד. ועיי"ש בנוגע סעודת שבת ויו"ט שלא נקרא סעודה גדולה אם אין מסובים בה הרבה בני"א.
12. ישעות חכמה ע' ע' סק"ב. ראה שוע"ר סי' תל"א סי"א וקו"א סק"ב.
13. ראה שוע"ר או"ח סי' ע"ה ס"ד וקו"א הנ"ל.
14. ראה שוע"ר סי' תל"א שם, אשי ישראל פכ"ז סי"ט.
15. פסק"ת סי' רל"ה סק"ו.
16. תו"מ ח"י ע' 11.

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

# OUR HEROES

## Reb Avrohom Abba Person



Reb Avrohom Abba Person grew up in the city of Kresleva (Vitebsk). His family members were chassidim of the Mitteler Rebbe and the Tzemach Tzedek. Before the Rebbe Rashab founded the *yeshiva* of Tomchei Temimim in Lubavitch, he gathered the group of *bochurim* that would start the *yeshiva*. The Rebbe wanted the most excellent *bochurim*, so he sent the group of ten to Kenigsburg to be under the supervision of Reb Avrohom Abba, instructing them to learn from his behavior and chassidische customs. Reb Avrohom Abba was like a *mashpia* to them, and he would *farbreng* with them and report to the Rebbe Rashab on each of them individually.



From a young age he was fascinated by *chassidische* stories, and he would collect them like diamonds. He married the granddaughter of the famed chossid of the Alter Rebbe, Reb Velvel Vilenker, whose custom was to *farbreng* every *motzai Shabbos* with the local chassidim. Reb Avrohom Abba began joining these events and later on described it: "When I remember those *farbrengens*, those memories chase any feeling of pain and sadness out of me. A *chassidische farbrengen* is the '*chotzer*' (courtyard) of Chassidus, through which one enters the '*azoros*' and '*kodesh hakodoshim*.' During those *farbrengens*, the elder chassidim's faces would shine brightly and their words would affect the listeners incredibly, in a way he would never forget."

(התמים ח"ב חוברת ו')



The Frierdiker Rebbe writes: "I really enjoyed learning *mishnayos* by heart, and the *sedorim* I knew already I would review lovingly, quickly though not skipping a letter. Reb Avrohom Abba Person once told my father that the Tzemach Tzedek told him at his first *yechidus*, 'Learn *mishnayos* by heart-the word *mishna* has the same letters as the word *neshama*. By saying *mishnayos* by heart the *neshama* illuminates the body and the body shines.' Reb Avrohom Abba Person was fluent in *shisha sidrei mishna* and Tanya in an astounding way."

(לקוטי דיבורים ח"ד ע' 1384)

# A MOMENT WITH THE REBBE

## Sholom Bayis

Although the Rebbe had long stopped writing private letters, on 13 Kislev 5742 (1981) an exception was made. This was in answer to a letter he received from someone in Yerushalayim, who was suffering from domestic unrest.

In the letter, the Rebbe differentiates between disagreements and quarreling. For any two people to disagree is expected and normal, since people are unique in body and spirit. However, he continues, "This should obviously never lead to a situation like the one you describe in your letter."

The Rebbe concludes: "The matter of *sholom bayis* is worth every investment, which will pay off with a happier and more content life."