



HELPING WITH DIGNITY (2)

Helping with Feeling

The Baal Shem Tov said, "Even a person who gives *tzedaka* with an open hand, but without sympathy for the recipient, is considered to be shedding blood."

(הוספות לכתר שם טוב סי' לו)

One of the chassidim of the Mitteler Rebbe related: In a *maamar*, the Rebbe once explained *chessed shebechessed* as doing *chessed* with feeling. Upon my return from Lubavitch, I repeated this *maamar* publicly and all those present were very moved by this explanation.

"What are you so excited about?" commented one of the elders. "In my youth, I was told a simple explanation for this: When you give a poor person an old pair of shoes, this is *chessed*; when you also give him a nail with which to fix them, that is *chessed shebechessed*."

The chossid relating the story concluded, "*Chassidus* introduced the importance of relating to another with inner feeling."

(אג"ק מוהרי"צ ח"ד ע' נ"ב)

The Alter Rebbe was very particular that all charitable help and support should not be called "*tzedaka*", but rather "a loan" or a "*gemilas chessed*". And in practice, this was how his chassidim expressed themselves.

(אג"ק מוהרי"צ ח"ח ע' תר"ה)

The chassidim of the Alter Rebbe would say, "In the *parnasa* that *HaShem* gives us, your share is also included."

(סה"ש תש"ג ע' 9)

The Way to Help

The *amora* Rav Yitzchok said: "Whoever gives money to the poor is *bensched* with six *brachos*; whoever pacifies him is *bensched* with eleven *brachos*."

(בבא בתרא ט ע"ב)

When Shlomo HaMelech was wandering in *galus*, after having been overthrown by Ashmedai, king of the *sheidim*, he was once invited for a meal, where he was served the finest delicacies. During the meal, however, his host reminded him of his days as ruler, causing Shlomo HaMelech to lament through the remainder of the meal.

The following day, when the king was invited by another man, he asked if he would be treated as on the day before. "I'm a poor man," said this host, "and I only have a few vegetables which I will gladly serve you, if you will honor me with your presence."

Agreeing, Shlomo HaMelech went to his home, where the poor man washed his face, hands and feet, and then served him some greens. Comforting him, the poor man said, "*HaShem* swore to your father that He would never take away the kingdom from his descendants. This is just the way of *HaShem*: He first rebukes and then comforts. Don't worry! *HaShem* will restore your kingship!"

When Shlomo HaMelech was reinstated as king, he said, "A meal of greens is better than the stuffed ox with which that rich man reminded me of my painful plight."

(ילקוט שמעוני משלי ט"ו)

The *tanna* Shammai said: "If someone gave a pauper all the gifts in the world, but did so with a sour and sullen face, it is as if he gave him nothing. By contrast, he who greets another with a shining countenance, even without giving anything, is considered to have given all the finest gifts in the world."

(אבות דרבי נתן ג)

Not to Embarrass

Rebbi Elazar said, "One who gives *tzedaka* secretly is greater than Moshe Rabeinu, for he deflects wrath that even Moshe could not deflect."

(בבא בתרא ט ע"ב)

Rebbi Yannai, seeing a man give a *zuz* to a poor man in public, told him, "It would have been better to have given him nothing, rather than to give him a coin as you did now, embarrassing him."

(חגיגה ה ע"א)

A wealthy man once met a pauper and said, "Why don't you go to work? You are strong and able!" *HaShem* said to the rich man, "Not only did you give him nothing of your own, but you have even placed an *ayin hora* on what he has!"

(ויקרא רבה פ"ד)

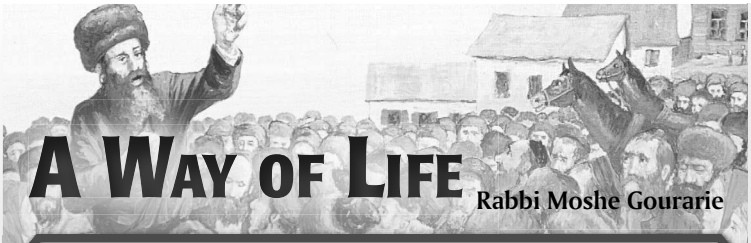
The Rambam writes: If a person gives *tzedaka* to a pauper with a displeased expression, then even if he gives him a thousand gold coins he has lost his *zechus*. Instead, one should give *tzedaka* with a kind expression, sympathize with the pauper in his pain and offer him comforting words.

It is forbidden to scream or use a raised voice when speaking to the poor man, for his heart is already broken. Woe is to the person who embarrasses him! Rather, he should relate to him as a father, both in his actions and in his words.

(רמב"ם הל' מתנות עניים פ"י הל' ד-ה)

CONSIDER THIS!

- Is the need for sympathy for the sake of the giver or the receiver?
- Why is an appeasement more valuable than an actual gift?



A WAY OF LIFE

Rabbi Moshe Gourarie

Answering Kedusha to Another Minyan

If I have already *davened* and am learning where a *minyan* is going on, must I interrupt my learning to listen to *chazoras hashatz*?

- *Chazoras hashatz* was instituted by Chazal to be performed in the setting of a *minyan*. Therefore, if nine people don't listen to the *brachos* and answer *amen*, the *chazan's brachos* are considered *brachos levatalah*. Even when there are nine others who are answering it is disrespectful, and thus forbidden, to talk idly while the *minyan* is praising Hashem. One who does so is said to have "no portion in 'Elokei Yisroel.'" For these reasons, one who is part of the *minyan* is forbidden to read Torah or *Tehillim* during *chazoras hashatz* since others may learn from him and talk idly¹.
- There are two possible scenarios for one who has already *davened* and now wishes to learn in the area where a *minyan* is being held. 1) If there are not nine people listening to *chazoras hashatz*, he must listen so that the *chazan's brachos* should not be *brachos levatalah*. 2) If there are nine people besides him, he is permitted to continue learning. While generally one may not learn to prevent others from thinking that speaking is okay, being that the person is not part of the *minyan*, we can assume that people will not learn from the learning.²
- There is room to suggest that one is still obligated to answer *amen* to each *bracha*, just as one is obligated to answer *amen* to any *bracha* he hears.³ This is not connected to exception from listening to the entire *bracha*. By contrast, *Poskim* suggest⁴ that since "one who is preoccupied with a *mitzvah* is exempt from fulfilling another one," he need not stop his learning to answer *amen*.
- Concerning *modim* and *kedusha* some suggest⁵ that one should interrupt learning in order to answer. The reason is that the response is more apparent, and refraining from participating may appear as if excluding oneself from praising Hashem. Contrarily, a group of people learning together is a greater form of learning (*Talmud Torah d'rabim*), and thus the *shiur* does not need to pause for *kedusha* or *modim*.
- *Poskim* write that one who is listening to *chazoras hashatz* of one *minyan* and hears *kedusha* from another *minyan* need not stop to answer.⁶ He is clearly not excluding himself from the *tzibur* since he is part of a separate *tzibur*. Similarly, a *minyan davening pesukei dezimra* that hears *kedusha* from a nearby *minyan* should not stop to answer, for it is inappropriate to stop their praise of Hashem to answer another form of praise.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1. ראה בכל הנ"ל שו"ע אדה"ז סי' קכד ס"ו וביאור דבריו בשו"ת קנה בושם סי' ח"ג ס"ה.
2. ראה משנ"ב סי' צ ס"ק נח לגבי ההלכה שאין ללמוד בעת שהציבור אומרים סליחות ותחנונים. וכיון שההלכה דידן מבוססת על אותה הלכה כמבואר למעין בשורש הדין
3. שו"ע אדה"ז סי' רטו ס"ב.
4. אשל אברהם (בוטשאטש) סי' רטו ס"ב.
5. הליכות שלמה ע' קכב.
6. ראה שו"ת ציץ אליעזר ח"א סי' ג.

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OUR HEROES

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Reb Boruch Mordechai Babroisker



Reb Boruch Mordechai Itinga, known as Reb Boruch Mordechai Babroisker, was of the great chassidim of the Alter Rebbe, the Mitteler Rebbe and the Tzemach Tzedek. He was an exceptional *gaon* and *chossid*, renowned for his sharpness and wit. Reb Boruch Mordechai served as *Rov* in Babroisk for about 50 years. He later traveled to *Eretz Yisroel*, and passed away on the 14th of Elul, תר"ז. He is buried on Har Hazaisim.



Two business partners once came to the Alter Rebbe to help resolve an argument. The Alter Rebbe looked into their contract, where he found their exact issue addressed. The two departed, pleased with the ruling. Soon, however, they returned with a different argument, and again the Alter Rebbe looked into their contract and again found a clause that resolved the exact problem. After a few more repetitions of this occurrence, the Alter Rebbe inquired about the author of their contract. It was Reb Boruch Mordechai.

When Reb Boruch Mordechai next visited the Alter Rebbe, the Rebbe reprimanded him, "Your head is too engrossed in business if you are able to think of every situation that can crop up..."



Two women, who worked as *venders* in the market, once approached Reb Boruch Mordechai for a *Din Torah*. When the *Rov* *parkened* in favor of one of women the other woman began shouting derogatory statements against the *Rov*. Reb Boruch Mordechai's *rebbeztin* could not contain herself, and asked her husband why he does not chase this wicked woman out of the house. "Don't worry," the *Rov* soothed her, "She does not mean what she is saying." Hearing this, the rants and curses escalated further!

Turning to the woman, the *Rov* asked, "Would you want your children to grow up like me?" The woman jumped up, "Oy, *halevai!* If only that were to become true..." Reb Boruch Mordechai commented to his wife, "You see, she does not mean it."

לזכות הילדה שיינא לאה בת מושקא תחי' שיגדלוה הורי' לתורה לחופה ולמע"ט

A MOMENT WITH THE REBBE

Davening for Klal Yisroel's Safety



Before the persion gulf war, a state of panic overtook *Eretz Yisroel*. The looming threat of chemical weapons led people to flee in mass.

One calm voice rang out from 770 Eastern Parkway. Earlier in the year, the Rebbe had announced that the year would be a *Shnas Nissim*. Now, reassuring and supportive, the Rebbe directed people to stay in the land, and even encouraged others to visit.

Reb Leibel Groner relates, "When the scuds began to fall, the Rebbe told me to update him immediately on any occurrences, so that he could daven for the *Yidden's* safety.

"Repeatedly, during that period, I would walk in to the Rebbe's room at two, three or five a.m. with report of a fallen scud. The Rebbe always wanted to know the precise location where it fell, with an accurate report of the results."

As the Rebbe had foretold, the war abruptly ended on Purim, and the entire nation breathed a sigh of relief. It was only then realized what the Rebbe had meant when he announced that it would be a year of great *nissim*.

לזכות השליח שלום דובער בן לובה