



## COMMUNICATING PATIENTLY (II)

### Just between Us...

The *mashpia* Reb Shoel Bruk would illustrate the need to address every individual in his own language by the following *mashal*:

A deranged man climbed onto the roof of his house and threatened to take his life. Passers-by begged him to come down, but without success. One smart man instead wielded an ax and threatened the man, "I'm warning you: if you don't come down immediately I'll break down your home!"

Alarmed by this threat, the man immediately climbed down.

(חסידים הראשונים ח"ב ע' 284)

An unfortunate fellow found himself obsessed with a strange fantasy. Convinced that the local chief of police was actually Eliyahu HaNavi and that the governor of the city was Moshiach, he announced his discovery to everyone he knew or met. Sorely troubled by his behavior, his family took him to see the famed *tzaddik*, Reb Simcha Bunem of Pshis'cha.

The poor man had barely opened the door of the Rebbe's study when he excitedly shared his big news: "Eliyahu HaNavi and *Moshiach* both live in my city!" And when the Rebbe asked who they were, he told him of his finding.

"And who am I?" asked the Rebbe. "Why, you are the Rebbe!" answered the visitor.

"Is it possible, then," asked Reb Simcha Bunem, "that I, who am a Rebbe, do not know that Eliyahu HaNavi and *Moshiach* are in your city?" The man admitted that the Rebbe must surely know, but he was obviously keeping the information to himself.

"Very well," said the *tzaddik*. "You too can know, but not reveal it to anyone, just as I do."

Returning to his hometown, the man never raised the subject again, and eventually recovered his sanity completely.

(סיפורי חסידים זוין תורה ע' 596)

### In the Face of Stubbornness

The *tzaddik* Reb Shmelke of Nikolsburg had a friend, the *rov* of Yanov, who was a fine *talmid chacham* and *yerei Shamayim*, but extremely stubborn.

One day, on the way to his son's *chassuna*, he stopped to find a quiet spot in the forest where he could *daven Mincha*, and the townsmen traveling in his carriage waited respectfully for his return. But when the sun set and despite all their searching among the trees there was no sign of their *rov*, they decided to continue on their way, assuming that he had joined a different carriage traveling to the *chassuna*. On their arrival, though, they were alarmed: the father of the *chossan* was not there. Having no choice, they celebrated the *chassuna* without him. They didn't find him on their way home, nor when they arrived back in Yanov.

Actually, the *rov* had lost his way in the forest's roundabout tracks. He wandered for weeks, surviving on whatever fruit he could find. So distressed was he that he lost track of time and began keeping *Shabbos* one day early. *HaShem* protected him from harm, and at last he found his way back to Yanov.

On Thursday afternoon, when he began to prepare for *Shabbos*, his family tried to explain that his calculations had become confused, but he could not be convinced. He treated Friday as if it were *Shabbos*, and *Shabbos* he treated like a weekday. He even reprimanded his family for their stubbornness. *Rabbonim* and *talmidei chachomim* from all around tried to convince him that he was wrong, but to no avail. When Reb Shmelke of Nikolsburg heard of this, he immediately set out for Yanov, arriving on Thursday. The *rov* of Yanov invited him for *Shabbos*, and Reb Shmelke agreed to be his guest, instructing all the people of Yanov to prepare for *Shabbos*.

On Thursday afternoon, the townsmen obediently dressed in their *Shabbos* clothes and went to *shul*. Reb Shmelke saw to it that his host served as *chazzan* for *Kabbolas Shabbos*, while he and all the others quietly *davened* the weekday *Maariv*. Then, as if it were *Shabbos*, the *rov*, his family, and many others, sat down for a *seudas Shabbos*. Reb Shmelke suggested that his host turn this occasion into a *seudas Hodayah* for his miraculous survival by serving a few extra bottles of wine. Reb Shmelke saw to it that his host drank glass after glass of strong wine, until he fell into a deep sleep.

Reb Shmelke thereupon told the townsmen to

leave and to return the following night, on Friday night. Reb Shmelke stayed in the house to ensure that his host would not be disturbed, and did not even go to *shul* on Friday night. After *davening* the townsmen came to the *Shabbos* table, and found the *rov* still sound asleep. They had their *seudas Shabbos*, and at midnight Reb Shmelke woke up his host. "*Rov of Yanov*," he said, "please join us for *bensching*." The *rov* washed his hands and joined his guests.

When all the local dignitaries later offered Reb Shmelke their whispered thanks, he responded by making them promise never to make the slightest mention of the whole episode. And indeed, until the day of this death, the *rov* never discovered what had transpired.

(סיפורי חסידים זוין תורה ע' 287)

### Patience with Everyone

In Lubavitch there lived an individual whom everyone knew to be deranged. When he approached the *gabboim* of the Rebbe Maharash to be allowed into *yechidus*, they sent him off despite his repeated requests.

Desperate to speak with the Rebbe, he thought up a plan. When the Rebbe was traveling alone in his wagon, he hopped on. He then presented the Rebbe with his dilemma: "I have a fellow *meshugener* in Vitebsk, who invited me to join him. However I am hesitant to leave Lubavitch without a *meshugener*..."

The Rebbe heard him out and replied, "I agree. The town of Lubavitch needs you." Happy with the response, he hopped off the wagon and went on his way.

(When the chassidim later berated him for his brazenness, he told them, "It's okay to be *meshugeh* - but you've also got to have *seichel*...")

(לקוטי סיפורי התועודיות ע' 295)

## CONSIDER THIS!

- Why is it important to speak to every person in his own language?
- How does this apply when dealing with ordinary individuals?

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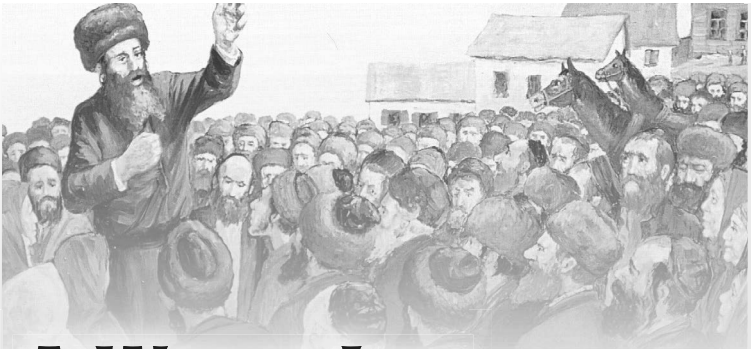
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# OUR HEROES



## A WAY OF LIFE Rabbi Chaim Hillel Raskin Moreh Hora'ah - Beis Horaa Rechovot

### Punctured Tire on a Borrowed Car

Reuven borrows a car from Shimon and while driving he runs over a nail and pops a tire. Is he obligated to compensate Shimon for the tire?

- The Torah says that a borrower (*shoel*) is responsible in all situations, even an unavoidable loss (*ones*). The only case in which a borrower is exempt is if the object broke while using it in the normal fashion (“*maysah machmas melacha*”).<sup>1</sup>
- There are two reasons given for this:
  - (1) The object was borrowed to be used. If it fails during its normal use, it is a faulty object and the borrower is not responsible.<sup>2</sup>
  - (2) The object was lent with the understanding that if something goes wrong during the use the lender will not be charged.<sup>3</sup>
- The difference between the two reasons is when the object fails from an outside cause: According to the first reason the borrower is only exempt if the engine fails, since the car was faulty. By contrast, the punctured tire resulted from an external cause.
- However, according to the second reason, anything that occurred during normal use is exempt by an unspoken understanding. The *halacha* is the subject of a *machlokes* between the *Mechaber*, who exempts the borrower, and the *Rema*, who holds him responsible.<sup>4</sup>
- There is a rule in monetary issues that the one who wishes to extract money from another must bring conclusive proof for his claim (“*hamotzi meichaveiro alav haraya*”). Thus, whenever there is a *machlokes* among the *poskim*, the defendant can side with the opinion in his favor and will not be obligated to pay (this is known as “*kim li*” - “I hold like...”).
- In our case, the borrower can side with the lenient opinion and cannot be forced to pay. However, if he fixed the tire, he cannot demand that the lender reimburse him since the lender can say he sides with the opposing opinion.<sup>5</sup>
- If the borrower was negligent and continued to drive after the nail punctured the tire and thereby ripped the whole tire, all opinions agree that the borrower is responsible.

1 רמב"ם הלכות שכירות פ"א. 4 חו"מ סימן ש"מ ס"ג.  
 2 רמב"ן ב"מ צ"ו ע"ב. 5 ראה ספר משפטי התורה סי' ל"ה וסי'  
 3 רמ"ה הובא טור חו"מ סימן ש"מ ס"ו.

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

### Rashbatz

R' Shmuel Betzalel Sheftel, known among *Chabad Chassidim* as the “Rashbatz”, was one of the prominent *chassidim* of the Tzemach Tzedek, Rebbe Maharash, and Rebbe Rashab. In the publications “HaTomim”, the Frierdiker Rebbe describes the amazing journey he took as a young man from his *misnagdishe* town to *Chassidus Chabad* and the Tzemach Tzedek. The Rebbe Maharash entrusted him with the education of his son, the Rebbe Rashab, who later on entrusted him with the education of his son, the Frierdiker Rebbe. In the year תר"ס (1900), he was appointed as the leading *mashpia* of Tomchei Temimim, a position which he kept until his last day. He was *niftar* on the 15<sup>th</sup> of Sivan, תרס"ה (1905) and was buried, according to his wish, within 50 *amos* of the *ohel* of the Tzemach Tzedek and the Rebbe Maharash.

The Rashbatz once visited Chernobil for Shabbos, where he was received with respect. After Shabbos he was invited to a lavish *melava malka*, and the *chassidim* wanted him to partake of all of the foods. Despite the fact that it was connected to a *mitzva*, Rashbatz was not thrilled about the overindulgence.

The *chassidim* challenged him, "Doesn't it say that *melava malka* feeds the 'Luz' bone, from which there will be *Techiyas Hameisim*?" Rashbatz retorted, "True! However, it is possible to eat in such a manner that one does not deserve to rise at *Techiyas Hameisim* at all..."

The Rashbatz once merited joining the Rebbe Rashab's Shabbos table. The Frierdiker Rebbe, who was his student, saw that he was not eating the *chrein* (horseradish) together with the fish. So he moved the *chrein* toward the Rashbatz. The Rashbatz said, "It's bad enough that we have to eat. The food does not need a 'mediator' as well..."

The *mashpia* Rashbatz, would teach Tanya in Tomchei Temimim in Lubavitch. Upon reading the words of the Alter Rebbe, "One will definitely do *teshuvah* in the end, in this *gilgul* or the next, for 'no one is entirely pushed away," he would break out crying. "*Kinderlach!*" he would say, "You must do *teshuvah*. Ultimately, you will be forced to do so; so what are you waiting for?"

(שמועות וסיפורים ח"א ע' 273)

## A MOMENT WITH THE REBBE

### Why the Letter was Published

During the early 5720's (1960's), *Eretz Yisroel* stirred with the story of the child Yosse'le, who was adopted by his grandfather and kept the boy away from his communist parents in order to keep him safe. The secular media, backed by the government, took advantage of the story, in order to besmirch Torah *Yiddishkeit*.

One newspaper printed the famous letter of the Rebbe, regarding the story of a child who fell out of his crib, and how the Alter Rebbe taught his son to always listen out for the cry of a child. So too, the Rebbe explained in the letter, we must be aware of the cry of *yidden* estranged from *yiddishkeit* and come to their assistance.

The newspaper published the letter, and added three lines: "Where was the Rebbe, when the cry of the child Yosse'le was heard?"

In a *yechidus* on the 8<sup>th</sup> of Teves, 5723 (1963), the Rebbe told someone, "They published the letter with provocative intentions. The truth is, however, that Hashem made them print the letter in order for it to be publicized. And that's the main thing..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

לזכות הילדה רבקה תחי'  
 שיגדלוה הורי' לתורה לחופה ולמע"ט  
 נדבת הרה"ת לוי יצחק ורעייתו מושקא דיסקין