



FEELING FOR A FELLOW YID (III)

Before Pesach תר"מ (1880), two chassidim arrived in Lubavitch to see the Rebbe Maharash. The first chossid, Reb Michael Aharon Pisarevsky, though not particularly knowledgeable in Torah and *Chassidus*, had a warm *chassidisher* heart. He was always concerned for others. The second chossid, Reb Leib Posen, was a wealthy man from Vitebsk who gave *tzedakah* and occupied himself with *gemilus chassodim*, but all within certain limits.

When Reb Michael Aharon entered the Rebbe's study for *yechidus*, the first subject he raised was the situation of his old friend, Reb Nachman Zeltzer. He described the poverty of the family, which included children of marriageable age, and pleaded for *rachmonus* on his friend's behalf. The Rebbe gave his *brocho* that *HaShem* should help him, and Reb Michael Aharon begged the Rebbe that the *brocho* be a firm commitment.

When he then described his own dire situation, the Rebbe said, "It seems you're even worse off than Reb Nachman!" Reb Michael Aharon answered, "About myself, I know I don't deserve anything better, so I mustn't complain, and I have to be satisfied with what I have." The Rebbe covered his eyes, sat in a state of *dveikus* for a short while and then said, "If a person *davens* for a fellow Yid, his own *tefillos* are answered first. May *HaShem* grant you *hatzlocho!*"

And not long after, both Reb Nachman and his friend Reb Michael Aharon succeeded in their businesses and became very wealthy.

The second chossid, Reb Leib, began his *yechidus* by describing his personal matters at length and asked for a *brocho*. Only then did he sigh and report the situation of his *chaver*, a chossid called Reb Shmuel Brin. Even though Reb Shmuel was a very active and successful businessman, he would learn an in-depth *shiur* in *Gemoro*, *Choshen Mishpot* and *Chassidus* every day. Lately, his business had not been doing well, and swindlers had also thrown him deeply into debt.

Reb Leib related Reb Shmuel's misfortunes and concluded, "Of course it's all from *HaShem*, but he still is to be pitied." The Rebbe covered his eyes and sank deep in thought, but did not reply.

Soon afterwards, a fire broke out on the street where Reb Leib's storage houses stood, and he lost tens of thousands of rubles. At the same time another fire caught onto his shop, causing him an additional loss. He soon traveled to see the Rebbe, and at his *yechidus* he told the Rebbe of his great losses and wept bitterly. With a penetrating look,

the Rebbe said, "When tragedy befell Reb Shmuel Brin and left him penniless, you accepted it calmly, but now, when it has come to *your* merchandise, you cry out. The *you* and the *I* are two separate things!"

Realizing now that his hardships had resulted from his attitude towards his friend, Reb Leib wandered around in a daze, not knowing what to do. After two days he returned to the Rebbe's room, asked to be guided on a path of *teshuvah*, and undertook to think about the welfare of others.

In response, the Rebbe Maharash quoted the teaching of the Baal Shem Tov, that whenever one passes judgment on another, he is automatically passing judgment on himself, whether in a positive direction or the opposite. Thus, if one passes judgment on another for something he has done, he causes the Heavenly Court to press charges against himself. If, instead, he shares in the anguish of that other person and argues that he deserves help from *HaShem*, he himself is dealt with compassionately. The Rebbe then instructed Reb Leib to lend his friend 3000 rubles, and to proceed to Moscow to buy merchandise for his own shop. After the Rebbe gave him a *brocho* he headed for home, ready to do as instructed.

However, arriving at Reb Shmuel's home, he found out that his friend had traveled to nearby Lubavitch. So, even though he was anxious to travel to Moscow for his own purchases, he was afraid to deviate from the exact order of the Rebbe's instructions. Finally, when he went to *shul* on *leil Shabbos*, he found the recently-returned Reb Shmuel in a joyous mood and surrounded by chassidim, who were listening excitedly to what he was saying. Reb Leib envied him: despite his losses, he looked like the happiest of men. The *gabbai* then quieted everyone. Reb Shmuel *chazer'd* the *maamar* that he had just heard from the Rebbe, and the following day, he *chazer'd* it twice more.

On *Motzoei Shabbos*, Reb Leib hurried to Reb Shmuel's house to give him the money. Welcoming him warmly, Reb Shmuel tried to raise his friend's spirits by talking about the well-known saying that "after a fire one prospers." Reb Leib was moved by the way Reb Shmuel was able to console him, when only recently he himself had also suffered financial loss.

Reb Shmuel then told him of the despair that he had felt when he first found out about the calamity that had befallen him. However, not long after, a special messenger brought him a message

from the Rebbe, telling him that he knew of his circumstances but did not agree with the way he was responding to the situation.

Reb Shmuel continued, "When I then visited Lubavitch, I was instructed to buy readymade rafts, and received a *brocho* for my merchandise and for a side income as well. So I traveled to Riga to order some fine rafts. On the way home I met a Yid looking for an arbitrator to settle a dispute between two businessmen. I agreed, and after successfully sorting out the matter, I was paid.

"How will you pay the people who will deliver the rafts?" Reb Leib asked. Reb Shmuel reassured him that he had the Rebbe's *brocho* and *HaShem* would no doubt help.

Not knowing how to properly broach the topic, Reb Leib blurted out, "Don't worry about the money! I've brought you a certain sum for that!" And he told him of the loan of 3000 rubles that he had in his wallet. When Reb Shmuel refused to accept it, Reb Leib told him the whole story.

Reb Shmuel said, "You have done what the Rebbe has told you to do. However, our *chachomim* assure us that *HaShem* considers a good thought is as if it was actually done. I am not accepting the money."

That same night Reb Leib traveled to Lubavitch, complained to the Rebbe about Reb Shmuel's refusal, and left the bundle of rubles on the table. Early Monday morning, a messenger from the Rebbe knocked on Reb Shmuel's door with a sealed envelope and a note written by the Rebbe: "I am sending you three thousand rubles until after you sell the rafts. Have *hatzlocho!*"

Reb Shmuel accepted the money, bought the rafts and sold them at a handsome profit. At the same time, Reb Leib traveled to Moscow, where the suppliers agreed to sell him merchandise on credit. Moreover, he won thousands of rubles in a lottery and on the advice of the Rebbe, bought and sold flax for an incredible profit.

All the above four chassidim finally enjoyed great success and remained wealthy throughout their lives.

(התמים חוברת ז' ע' קג)

CONSIDER THIS!

■ Were these Chassidim rewarded for what they *said* or for how they *felt* regarding their fellows?

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A WAY OF LIFE

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

Leaning on the Bima

Is it permissible to lean on the *bima* during an *aliya*?

- When recounting the Krias HaTorah in the second Beis HaMikdash by Ezra HaSofer, it says "amdu kol ha'am" (literally "the entire nation stood"), which the Gemara¹ explains to mean that they stopped talking since one may not talk during *kriah*. Maharam of Rottenburg claims that this does not exclude the simple meaning of the possuk that they stood, since during Krias HaTorah we are to stand with awe as if we are receiving the Torah at Har Sinai.²
- The Shulchan Aruch *paskens* that one may sit (this was also the practice of the Arizal³), but the Rama adds that one should be *machmir* to stand.⁴ One who is weak or can concentrate better when sitting does not need to be *machmir*.⁵
- However, the *oleh*, the *baal koreh*⁶ (and the *gabba'i*⁷) must stand, since they are in the place of HaShem and Moshe Rabbeinu who stood during the giving of the Torah.⁸
- The Shulchan Aruch writes that one who can must stand upright and not lean on anything.⁹ Some *Acharonim* explain that standing while leaning is not considered standing.¹⁰ Others explain the reason since it must be similar to Har Sinai when they stood with awe.¹¹ The difference is whether one may lean slightly, so that even if that object would move he would not fall. This is halachically considered standing, yet it is lacking in awe. One who must lean should try to lean in such a manner.¹²
- One may also lean to read the top lines of a large Torah, since it is clearly evident that he is not leaning for his own comfort but for the sake of the Torah.¹³
- Acharonim* write that since the cloth on the *bima* has the status of *tashmishi kedusha* (a service to the Sefer Torah), one may not lean on it.¹⁴ Instead, he must lean on the *bima* itself which is an indirect service (*tashmish d'tashmish*). If a condition was made at the time of purchase, one may lean on the cloth. Today, when the *bima* often holds seforim, many claim that there is an assumed condition to permit using the cloth for other needs.¹⁵ Thus whenever leaning is permitted, one may lean on the cloth.

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|---|---|
| 9 ש.ם. | 1 סוטה ל"ט ע"א |
| 10 לבוש או"ח קמ"א. | 2 ב"ח או"ח סימן קמ"א. |
| 11 מג"א סק"ב. | 3 כף החיים סי' קמ"ו סקכ"ב. |
| 12 שערי אפרים ש"ג סי"א. וראה הלכה ברורה ח"ז סימן קמ"א. | 4 שו"ע סי' קמ"ו ס"ד וברמ"א ש.ם. |
| 13 שערי אפרים ש"ג סי"ב. | 5 שערי אפרים שער ד' ס"ט. משנ"ב סי' קמ"ו ס"ק י"ט. |
| 14 משנ"ב ש.ם. | 6 מגילה כ"א ע"א. שו"ע או"ח סי' קמ"א ס"א וברמ"א ש.ם. |
| 15 רמ"א או"ח סימן קנ"ד ס"ח. וראה פסק"ת שם סקכ"ז שהאריך בזה. וראה שו"ת אז נדברו ח"ג סי' מ"ט. | 7 שערי אפרים שער ד' ס"ט. |
| | 8 לבוש או"ח קמ"א. |

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

לזכות הילד ישעי' ארי' שי'

שיגדלוהו הוריו לתורה לחופה ולמע"ט

נדבת הרה"ת אליהו ורעיתו רחל שיחיו דייטש

לזכות הילדה זעלדא רחל שתחי'

שיגדלוהו לתורה, לחופה ולמעשים טובים

נדבת הורי' הרה"ת חיים אהרן וזוגתו שיחיו חן

OUR HEROES

Reb Zalman Zlatapolsky

Reb Shlomo Schneur Zalman Zlatapolsky lived in Kremenchug, and was a *chosid* of the Rebbe Maharash. The Rebbe Maharash held him in high esteem and would occasionally say *maamorim* especially for him upon his visits to Lubavitch. Reb Zalman was very thorough in everything he did. He had a special *seder* when coming to Lubavitch, how long to stay and when to leave. His trips to Lubavitch, hearing *Chassidus* and going into *yechidus* were particularly meaningful to him.



The Rebbe once related:

After the Rebbe Maharash passed away, Reb Zalman longed greatly to see him. He discussed his feelings with the Rebbe Rashab. After doing many preparations that the Rebbe Rashab had instructed him (including wearing a *gartel* while sleeping), the Rebbe Maharash appeared to him in a dream.

(תו"מ ח"י"ג ע' 76)

The Frierdiker Rebbe related:

In the year 5671 (1911) when we were in Menton, I once went with my father, the Rebbe Rashab, on a stroll along the shore. In a corner amongst beautiful trees, my father pointed out a bench and said to me:

"In the year 5645 (1885), three years after the passing of my father, the Rebbe Maharash, Reb Zalman sat on this bench, and while deep in thought, sang a *niggun* with great *dveikus* for many hours straight. I did not want to disturb him from his *dveikus*. I just looked at his face and saw Reb Zalman's eyes were shut and tears were flowing on his cheeks. He was totally immersed in the *niggun*. At a later opportunity I asked Reb Zalman which *maamar* he was thinking at the time. Reb Zalman was not soft hearted (he was from Kremenchug – known for their intellectual strength), but nonetheless when I asked him that, he burst out crying and could not neither speak or catch his breath. When he calmed down he said, 'It was *maamar* [he mentioned the opening of the *maamar*] that the Rebbe [Maharash] said on Shabbos [he recalled on which Shabbos it was said].'"

My father concluded, "Looking at Reb Zalman, was a mirror of the yearning life of a *chosid* who physically lost his Rebbe a few years earlier but in a *b'ruchniyus* it is as if he is standing before him."

(משיחת י"ג תמוז תרצ"ב, ספר השיחות תש"ז עמוד 70)

לזכות ה'ת' שמואל אהרן לעפקאוויטש וב"ג דרייזי ווילענסקי שיחיו לרגל חתונתם בשעטומ"צ

A MOMENT WITH THE REBBE

Who are Preferred Teachers?

On the 28th of Adar 5728 (1968), the Rebbe held a *yechidus* with a delegation of Beis Ya'akov of Borough Park, during which a number of issues were addressed. Following the *yechidus*, a transcript was recorded. Here are some points:

The Rebbe said that it is import not to use secular reading books. If necessary, suitable parts could be excerpted and should be printed separately, in accordance with the copyright laws.

Regarding text books, "It is not advisable to erase or remove inappropriate pages. This will only arouse the child's curiosity. However, recently, Torah Umesorah has published appropriate material for us."

The Rebbe then moved on to discuss how to select teachers.

"A woman teacher is preferable to a male, since her *yiras shomaim* is stronger. Additionally, being that she is a woman, her influence will more apparent in the students.

"Teachers must be role models. It is therefore preferable to hire, even for secular studies, a Beis Ya'akov graduate rather than someone who has learned in college."

(Sichos Kodesh 5728 vol. 1 p. 506)

לזכות הילד לוי יצחק שי' זילבער שיגדלוהו הוריו לתורה לחופה ולמע"ט