



## LOVING EACH OTHER (4)

### A Close Community

The Alter Rebbe said: The *mitzva* of *ahavas yisroel* extends to anyone born into *am Yisroel*, even if you have never met him. How much more so does it extend to every member - man or woman of the Jewish community where you live, who belongs to your own community.

(היום יום ג' אד"ר)

The Rebbe Maharash once told the Rebbe Rashab:

The Alter Rebbe had *mesirus nefesh* and invested tremendous effort so that all chassidim should literally be like one family, and that every chossid should seek out his friend's material good with real love and affection, as if they were all children of one family.

(אג"ק מהור"י צ"ח"ד ע' לד)

The Rebbe once said that the first step for chassidim to bring about *achdus Yisroel* at large is to create *achdus* among themselves.

(תו"מ ח"ו ע' 124)

### Brotherly Love

The Frierdiker Rebbe once said: "The love among the chassidim of old was like the love between two brothers. In fact Reb Kushe Dokshitzer, the famed *chassidisher melamed* of Dokshytz, once described the love between two biological brothers by saying that "their love is like the love between two chassidim."

(סה"ש תרצ"ו ע' 14, 47)

When one chossid meets another, he customarily asks him, "*Bruder, vos machstu?*" - "Brother! How are you?" However, this phrase has become

just a routine and a chossid follows it merely because that's what his father, grandfather and great-grandfather used to do. That's a dry *ahavas Yisroel*, lacking life. One ought to recognize another's qualities with a love whose life-giving sap communicates warmth.

(סה"מ תש"י ע' 264)

The Frierdiker Rebbe once said:

In the past, chassidim cared for one another and took a genuine interest in the material and spiritual wellbeing of every other chossid and his family. When chassidim met, that itself was a reason to be happy and they would talk to each other with open hearts.

Today, things are quite different. People are busy with themselves, one person does not really care for the other, and when they meet, they do not talk openly as chassidim used to do. In the past people also had problems, yet they always had room in their hearts for others.

(סה"ש תרצ"ט ע' 348)

Reb Aizel Homiler saw an original message in the *possuk*, "*Zachor eis asher asa lecha Amalek*:" Amalek can attack only a person who is "*lecha*," separate from other chassidim. Whoever is united with his fellow chassidim is protected from Amalek.

(לשמע ארון ע' 213)

### Bonding Glue

In the month of Kislev תרצ"ה (1934), the members of Igud Talmidei HaTemimim wanted to publish a journal to unite the *temimim* who had long since left the village of Lubavitch, married and settled far apart. The journal would consist of *Chassidus*,

*chiddushei Torah*, stories of chassidim, and news.

When they suggested this to the Frierdiker Rebbe, he replied: "*Ahavas Yisroel* is a foundation established by *HaShem's* commandment in the Torah. Loving friendship is a trusty, trodden path in *darkei haChassidus*; it is the basis of the *farbrengens* that are customarily held at joyous times; it arouses people to devote time every day for learning; and it enhances the love between friends."

The Frierdiker Rebbe noted that since the First World War and the Communist Revolution of 1917, the *temimim* had been scattered and they were all eager to find out about the wellbeing of their old friends. He added: "True closeness among *Anash* is possible only through Torah and through memories of the days of old, days which shone with the friendship and good *middos* that unite hearts and that strengthen the love which transcends restrictions of place."

(אג"ק מהור"י צ"ח"ג ע' קנב)

## CONSIDER THIS!

- How were chassidim of the past so loving to each other? Did they not have personal worries and problems?
- Why is true closeness among *Anash* reached specifically through sharing Torah and memories of life in Lubavitch?

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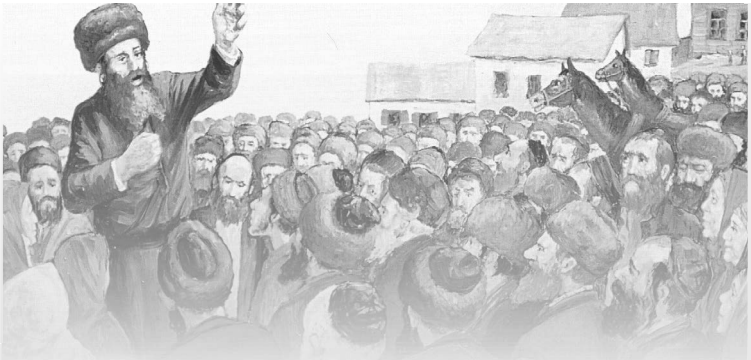


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# OUR HEROES

## Reb Zalman Zezmer



Reb Zalman Zezmer was of the greatest chassidim of the Alter Rebbe. He was an incredible *maskil*, used by the Rebbeim as a prime example for in-depth understanding of *Chassidus*. He travelled to many places to teach *Chassidus*, and served as *Rov* in the town of Zezmer and later in Denenburg and Krislava, where he is buried. One of his *talmidim* was the esteemed chossid Reb Hillel Paritcher.



A number of factors brought Reb Zalman to *Chassidus*. One of them was as follows:

Reb Binyamin Kletzker, a great chossid of the Alter Rebbe, once visited Reb Zalman's town for Shabbos Zachor. As the parsha of *Amalek* was read from the Torah, Reb Zalman noticed strong emotions of hate and disgust on Reb Binyamin's face, something that he had never witnessed before. Reb Binyamin's *davening* also made a deep impression on him. After *davening*, he approached him and asked, "Could you tell me what evil *Amalek* caused you that you hate him so much?" Reb Binyamin said, "Our Rebbe explained what *Amalek* is all about." "Could I meet your Rebbe?" Reb Zalman inquired. Reb Binyamin sent a letter with Reb Zalman to Reb Meir Refael's asking him to accept the young man and send him to Liozna.

The Alter Rebbe would recite *Chassidus* for the older and newer Chassidim separately, and was very particular that neither group should attend the other's *Chassidus*. Reb Zalman, already a seasoned chossid, wanted very much to attend the "*yungeh Chassidus*." He asked his roommate in Liozna—a newer chossid—to notify him when he is called to a *maamar* so he could sneak in. That afternoon Reb Zalman was napping, and when heard about the *maamar*, he rushed out without washing *neggel vasser*.

When the Alter Rebbe entered the room he fervently exclaimed, "What's this? Without *neggel vasser*?"! Reb Zalman quickly escaped.

(למען ידעו ע' 942)

Someone once informed Reb Hillel about a certain *Rov* that wasn't affected by his surroundings at all. Reb Hillel replied, "I knew extreme *baalei mochin* (great minds) like Reb Zalman Zezmer, and even he was affected by his surroundings."

Before passing away, Reb Zalman said that he could account for every moment during the previous seven years.

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

## Babysitting on Shabbos

### May I charge for babysitting on Shabbos?

As part of the prohibition of conducting business on Shabbos, Chazal prohibited hiring oneself to work on Shabbos (*schar Shabbos*) even though the work itself is permissible.<sup>1</sup> The following are exceptions to the rule:

- (1) If there is no prearranged payment and the "payment" is a gift, therefore the worker does not have any legal or *halachic* claim to the employer.<sup>2</sup>
- (2) If the payment is per week or per month and not for Shabbos work alone (*b'havla'a*).<sup>3</sup>

Other forms of *havla'a* include the following: (a) The worker begins on *erev* Shabbos and continues into Shabbos, or begins on Shabbos and continues after Shabbos goes out. The payment is then for the time before Shabbos or afterwards.<sup>4</sup> (b) If the worker is hired for two sessions: one during the week and one on Shabbos, and the employer commits to paying the complete sum even if the worker doesn't come on Shabbos. In this case the two work segments are considered as one.<sup>5</sup>

(3) Some *poskim* suggest that one may be paid for *mitzvah* related work (e.g. *chazzan*, *baal koreh*) done on Shabbos. The Alter Rebbe writes that although there is room to be lenient, one will not see success (*siman bracha*) from that money.<sup>6</sup> It is therefore customary for a *chazzan* for *yomim noraim* to *daven* another tefilla as well (e.g. *slichos*) so it will be *b'havla'a*. Some suggest that a *baal koreh* can receive payment for preparing before Shabbos.<sup>7</sup>

A *mikvah* may charge for Shabbos use since the money is going to pay the workers who clean the *mikvah* before and after Shabbos.<sup>8</sup>

One may hire a *goyishe* babysitter for Shabbos since the prohibition of *schar Shabbos* is on the worker.<sup>9</sup>

- 1. שוע"ר ש"ו ס"ח.
- 2. ראה משנ"ב ש"ו סקט"ו וארחות שבת.
- 3. שוע"ר ש"ו ס"ט ע"ש.
- 4. ש"כ פכ"ח סס"ו.
- 5. וארחות שבת פכ"ב הע' קס"ז.
- 6. שוע"ר ש"ו ס"א.
- 7. ראה ארחות שבת פכ"ב הע' קמ"ט.
- 8. ש"כ פכ"ח סע"ב.
- 9. ארחות שבת פכ"ב סק"ד.

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

# A MOMENT WITH THE REBBE

## You Write That You Are Turning Twenty...



Reb Yoel Kahn relates:

"It was during the first period of the Rebbe's *nesius*, when we felt there was a change taking place in the *yeshiva* at 770. The Rebbe began directing bochorim in *yechidus* how to learn and in what areas to invest their time.

"To me the Rebbe said, 'although a *bochur* should not be thinking of material goals and aspirations, there comes a time when a *bochur* should ask himself where he wishes to place emphasis in his learning.' The Rebbe then went on to direct me in detail what to learn."

Reb Menachem Meir Blau relates:

"During a *yechidus*, I asked as follows: 'There are those whose interests lie in learning *nigleh*, and there are others whose dedication is to the study of *Chassidus*; in what should I invest?'

"The Rebbe answered me, 'Today there is no such thing; everyone must learn both. The question is only what your foremost focus is. You write that you are turning twenty-years-old: do you not yet know where your interests lie?!'

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