

The Weekly *Farbrengens*



527 • למען ישמעו • ואתחנן תשע"ט
EDITOR - RABBI SHIMON HELLINGER

LOVING LOYALTY (I)

ALWAYS LOYAL

In his old age Reb Elazar Rokeiach of Amsterdam made the voyage to *Eretz Yisroel* and on the way, on the first night of Rosh Hashana, a storm broke out and the ship sprang a leak. While the passengers tried desperately to empty the ship, the *tzaddik* sat in his cabin deep in meditation.

Seeing the water rising rapidly, his companions cried out to him, "Can't you see that we are in deep trouble? The ship is soon going to founder, *rachmana litzlan!*"

"If that's the case," he answered enthusiastically, "then prepare yourselves to be in my cabin punctually at the first glimmer of day. Have our *shofar* ready, so that we will be able to fulfill the commandment of the day."

And so they did. But as soon as the *tzaddik* blew the *shofar*, a wind came from above, the turbulent breakers calmed down – and the grateful passengers thanked the Creator for having spared them.

When Reb Simcha Bunem of Pshischa once related this story he commented: Do not think that Reb Elazar intended the blowing of the *shofar* to act as a *segula* to quieten the storm. Such a thought did not even occur to him. But when he was told how great was the danger in which they stood, and realized that according to all the laws of nature it was impossible for them to be saved, he was overwhelmed by a deep desire to fulfill the *mitzva* of blowing the *shofar* once more before his death. And so holy a man was he, that the *mitzva* saved them all."

(סיפור"ח זיוין מועדים ע' 40)

CARE AND COMMITMENT

In the year תרע"ט (1918), during the First World War, there were no *esrogim*, for it was not possible to import them from abroad. Only the Rebbe Rashab, who lived at that time in Rostov,

had one, thanks to the efforts of one of the chassidim. Obviously, everyone in the city went to *bentch* on the Rebbe's *esrog* and did so in the Rebbe's presence.

One chossid arrived in Rostov on Chol HaMoed to *bensch* on the *esrog*. After he had fulfilled the *mitzva*, he exclaimed with joy and satisfaction, "Ah, *boruch HaShem!*" The Rebbe said to him: "May *HaShem* make the joy of the *mitzva* shine for the whole year."

(שמו"ס ח"א ע' 159)

CONSIDER

Is the delight in fulfilling a *mitzva* from the *kavana* and meaning of the *mitzva*, or from the physical act?

Once, on *erev Sukkos*, the Rebbe Rashab called for one of the *talmidim* of Tomchei Temimim and asked him to go out of the city to meet the man bringing the *esrogim* early in the morning. The Rebbe added: "Certainly you will not sleep tonight!"

The *bochur* prepared himself by learning all night and then going to the *mikve*, and at the designated hour he left and went to meet the man who was bringing the *esrogim*. When the man appeared, the *bochur* told him that the Rebbe had instructed him to receive the *esrogim* from him.

When the *bochur* entered the Rebbe's home, the Rebbe was standing in the outer room, where the chassidim would wait before *yechidus*. The Rebbe accepted the box and placed it on the table. His hands clasped and slightly bent over, the Rebbe circled the table a number of times, with incredible *dveikus*. Having finished, the

Rebbe took the *esrogim*, and went into his study.
(לשמע און ע' 107)

Once the Rebbe Rashab spent *Sukkos* outside of Russia because of his fragile health. Before *Yom-Tov* he sent a letter requesting an *esrog*. However, due to a delay in the mail service, on the day before *Sukkos* the *esrog* was still not there. Only the next day, on the first day of *Yom-Tov*, did the *esrog* reach the Rebbe's hands. This matter caused the Rebbe much suffering. The Rebbe's wife, *Rebbetzin Shterna Sarah*, later said that all of her husband's improvement in health was lost on that day.

(שמו"ס ח"א ע' 157)

SACRIFICE FOR SUPREME

Every year, the famed *mashpia* Reb Groinem would travel to Lubavitch to be with the Rebbe for Rosh HaShana. One year he was warned that the infection on his foot would become dangerous if it were not kept dry. One of his *talmidim*, Reb Shaul Ber Zislin, sensed that Reb Gronem wanted very much to *toivel* on *erev Yom Kippur* despite the risk, so the young boy decided to ask the Rebbe Rashab on his behalf. The Rebbe was opposed and said: "Nu, so he won't *toivel!*"

When Reb Shaul Ber relayed the Rebbe's words, his teacher was not happy that he had asked. Now that the Rebbe had said he should not *toivel*, he was afraid to do so.

Yet Reb Groinem could not conceive of the possibility of not *toiveling* on *erev Yom Kippur*, so when an opportunity arose, he told the Rebbe that he had an intense desire to *toivel* in the *mikveh*. The Rebbe replied, "If so, *toivel*, and with the help of the One Above there will be no harm."

Reb Groinem did as he was told and indeed no harm befell him.

(לקו"ס פרלוב החדש ע' רצ"ב)



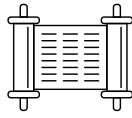
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BUSINESS PARTNERSHIPS

Could there be any problem with have a non-Jewish business partner?

The Torah says that not only may one not mention the name of idols, one may also not cause the name of idols to be mentioned ("lo yishama al picha"). Some rishonim hold that causing an idolater to evoke the name of his idol is a full-fledged biblical prohibition, thus one must exempt the non-Jew from taking an oath—in which he will likely mention his idol—if such a situation arises, even if it means forgoing potential profit. Shulchan Aruch, however, rules that one may require the non-Jew to take an oath in this case.2

Poskim explain that in conclusion this law is merely midas chassidus and not a full prohibition, thus one needn't suffer financial loss on account of it.3 An additional rationale is that since non-Jews began taking oaths in the name of Hashem together with the avoda zara (shituf), it is not prohibited to be the cause for such an oath.4 Still, some add that if one sees that the non-Jew is ready to make an oath, then one should simply exempt him at that moment from actually taking an oath.5

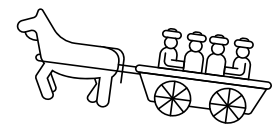
Because of the above concern, we are told not to go into partnership with an idolater, since it is inevitable that the idolater will be compelled to make an oath on the Jew's account.6 While some rishonim hold it is only midas chassidus to refrain from such a partnership,7 others hold it is prohibited, and so rules the Shulchan Aruch.8

The status of most non-Jews in the past several centuries has usually not been categorized as full-fledged idolaters, thus the permissibility of partnerships with them has been debated. Some permit since they aren't making an oath in the name of avoda zara, rather in the name of Hashem with a flawed understanding. Additionally, the fact that it is a sort of shituf removes the issue of lifnei iver, as it isn't forbidden to cause them to do so. Others hold that one should avoid such a partnership to begin with—though one may accept an oath from him when needed—and some add that it is midas chassidus to refrain.9

In practice, one who wishes to make such a partnership has whom to rely upon.10 According to many poskim, Muslims are not definitely idolaters, and one may partner with them.11

1. שמות כ"ג י"ג. 2. תוס' ד"ה אסור סנהדרין שם, שו"ע חו"מ סי' 8. 3. ראה סמ"ע חו"מ סי' קע"ו ס"ק צ"ב (ע"פ ס' משפט כהלכה). 4. ראה תוס' שם ומרדכי ע"ז סי' תת"ט, שו"ת נו"ב תנינא י"ד סי' קמ"ח. 5. ע"פ שו"ת הרא"ש כלל י"ח סי"א. 6. ב"ח חו"מ ריש סי' קפ"ב. 7. ע"פ גמ' מגילה כ"ח ע"א, וראה ריטב"א שם, ור"ת בכורות דף ב' ע"ב ד"ה שמא. 8. ראה סנהדרין דף ס"ג ע"ב, שו"ע חו"מ סי' קע"ו סנ"א. 9. נמוקי סנהדרין ט"ז ע"ב בדפי הר"ף. 10. ע"פ הרמ"א א"ח סי' קנ"ו ס"א. 11. רדב"ז ליקוטים על הרמב"ם הל' שלוחין ושותפים.

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



REB AHARON STRASHELER

Reb Aharon Halevi of Strasheleh, was one of the greatest talmidim of the Alter Rebbe. He was chosen by the Alter Rebbe to be the Mittlerer Rebbe's chavrusa, and they became extremely close friends. He wrote and published numerous seforim of Chassidus, and after the histalkus of the Alter Rebbe, some chassidim of the Alter Rebbe chose Reb Aharon as their Rebbe. Reb Aharon was imprisoned at the same time as the Mittlerer Rebbe. He passed away on Shemini Atzeres תקפ"ט (1828) in Strasheleh, where he is buried.

Reb Aharon's manner of avodas Hashem was full of enthusiasm and left an indelible impression on all those who saw it. The chassid Reb Abba Tshashniker related of his visit to Reb Aharon at the age of twelve: "The speech of Rabbi Aharon was fiery, and when he mentioned the name of the Alter Rebbe he would stand up and then fall silent, immersed in thought." Reb Abba's eyes would shine brightly as he

spoke of these things. He once said: "At a later time, I was privileged to see the Mittlerer Rebbe and to become a follower of the Tzemach Tzedek, but to the end of my days I shall never forget what I saw and heard when I was with the chassid Reb Aharon whenever the words of the Alter Rebbe were on his lips."

Once a chassid inquired of Reb Peretz Chein whether he should travel to Lubavitch or to Strasheleh, and Reb Peretz directed him to Strasheleh. The next time that Reb Peretz arrived in Lubavitch the Mittlerer Rebbe expressed his displeasure at having sent a chassid away from Lubavitch.

Reb Peretz replied that he saw that chassid was totally emotional and lacked the intellectual aptitude in which the Mittlerer Rebbe guided his chassidim. He therefore decided he would be better off by Reb Aharon who encouraged emotional enthusiasm.

(מעשי אבותי בס' מגדל עז אות פה)

A Moment with The Rebbe



HOW FRUM CHILDREN REMAIN UNAFFECTED

The Rebbe taught never to underestimate the power of the young, and that frum children could influence others in a positive way.

A chassid who ran youth programs once raised his hesitations to the Rebbe, suggesting that the influence could work the other way too...

this policy depends on one rule: "If the counselors will be yerei Shamayim, and they emphasize it in their work, there is no reason to worry. Particularly when considering the benefits. Hashem should grant that the mitzva guard them from all negativities."

The Rebbe responded in a handwritten note, that the success of

(Teshura Rivkin, Adar 5769)