

The Weekly Farbrengens

MERKAZ ANASH
מרכז אנאש

למען ישמעו • חוקת-בלק תשפ"ג • 729
EDITOR - RABBI SHIMON HELLINGER

LOVING EACH OTHER (I)

A FAVOR FOR WHOM?

The Rebbe Rashab once said: "When one Yid does a favor for another – in *gashmiyus*, and even more so, in *ruchniyus* – the *Eibershter* says: "Through this, My intent in creating the world was fulfilled!"

(ס"ה ש"ש תש"ה-תש"ו ע' 99)

The Frierdiker Rebbe related:

My father, the Rebbe Rashab, once sent me on a mission to assist one of *Anash*, a businessman. Upon returning, I entered my father's study and informed him that I had fulfilled my mission faithfully, and even beyond the requirement.

My father then told me: "You are mistaken. You're not doing a favor for that man, but a favor for yourself. The improvement in that person's situation came from *HaShem*. By choosing to be the messenger you have done *yourself* a favor. As *Chazal* say, 'More than the householder does for the pauper, the pauper does for the householder.'

"In the year 5640 (1880), when anti-Semitism reawakened in this country and pogroms were incited in many cities, my father, the Rebbe Maharash, traveled to Petersburg to deal with the situation. He had connections with influential ministers, and in a few days he found ways to have the pogroms stopped. But to give this move a public face, the ministers suggested that a respectable group that included enlightened and wealthy individuals should visit the interior minister and the head of the senate.

"Now, in his public activities my father did not reckon with the wealthy or enlightened, and they were therefore hostile towards him. He therefore called a meeting of such individuals in his hotel suite and presented them with his plan that they should choose from amongst themselves a group of men who would join him on his next visit to the ministers. One of the participants spoke up: 'We are not pawns that can be played around with. If we are important people, then our opinion must always be taken into consideration, and if not, then now too you can manage without us!'

"My father replied: 'I am certain that as it says in the *Megilah*, 'salvation will arise for the Yidden from somewhere else.' If you aren't interested, it will be someone else – but you will lose out.'

Upon concluding the story, my father, the Rebbe Rashab, said to me: "We must always remember that with whatever good we do, we are doing *ourselves* a favor. When we recognize our true selves, our *neshama*, we do a favor with an entirely different *chayus*. We must remember with complete faith that 'salvation will arise for the Yidden from somewhere else,' but then 'you,' meaning the ray of *neshama* in the body, 'and your father's home,' meaning the essence of the *neshama* above, 'will be lost.' We must not lose out on the great *zechus* to be *HaShem*'s messenger by doing a Yid a favor!"

(אב"ק רי"ב צ"ד ע' 70)

would know for sure exactly what I'm missing and where I'm sore.' "

(אגדה ומחשבה ביהדות ח"א ע' 21)

The legendary chossid Reb Hendel was renowned for his love of another Yid. His greatest pleasure was to invest tremendous effort in helping someone.

When his fellow chossid Reb Shraga Feivish Zalmanov fell ill and was instructed to drink fresh milk daily, Reb Hendel would rise before dawn, make the long trip to acquire a small jug of milk, return home and boil it, and then deliver it to the patient.

And when a fire once broke out in Lubavitch, Reb Hendel stood on the side and cried bitterly, saying, *Yiddishe gelt Brent...* – "Yiddishe money is burning." He was so pained by this loss that he became ill and soon afterwards passed away.

(ס"ה ש"ש תש"ב ע' 99)

CONSIDER

How can we do a favor with genuine concern knowing that the favor will anyways get done?

Why will true love bring us to intuitively know what the other person needs?

CARE AND CONCERN

Describing to his chassidim the true meaning of *ahavas Yisroel*, Reb Dovid of Lelov told them the following:

"I once heard a peasant ask his friend, 'Do you love me?' and the other answered that he loved him very much.

The first peasant continued, 'Do you know what I need and what's hurting me?' His friend retorted, "How am I supposed to know?"

The first replied, 'If you truly loved me, you

Reb Michoel *der Alter*, the revered elder chossid, used to exert himself to the utmost to free *temimim* from conscription to the czarist army. Once, when a certain *bochur* had already been drafted and dispatched, Reb Michoel went to ask the Rebbe Rashab what could be done. In response, the Rebbe Rashab showed him a letter in which this *bochur* reported that he had organized a regular *minyan* in the town in which he was serving and asked that a *sefer* Torah be sent to him.

Reb Michoel had an answer: "That's the *Eibershter*'s business. Our job is to do our best to get him freed!"

(מרשימות רש"ב נוטיק)

The Rebbe reminded us that when doing a favor for another Yid one must completely eliminate any personal interests and think only about that other person. Only then can one truly fulfill the command to *love* another Yid as one's self.

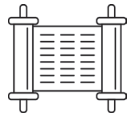
(לקו"ש חכ"ז ע' 148)

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BUNGALOW COLONY ERUV

How can I ensure the eruv in my camp or bungalow colony is kosher?

Min haTorah, one may not carry from an open public domain (reshus harabim) into an enclosed private domain (reshus hayachid) or more than four amos in a reshus harabim. A reshus hayachid is enclosed with walls or an area raised off the ground (though not every reshus hayachid allows carrying). A reshus harabim is a street that is 16 amos wide and, according to some opinions, is used by 600,000 people.1

An unenclosed area that isn't widely traveled (karmelis) — such as a small street or an open field — is neither of the above and is permissible for carrying min haTorah.2 However, Chazal prohibited it since it can be confused with a reshus harabim.3 If walls are placed around the karmelis, it can become permissible.

Halacha says that a doorway (tzuras hapesach) is like a wall, and one could make an entire wall of "doorways" around a karmelis (but not around a reshus harabim). The doorways may be constructed with just poles and a string, so long as they are formed correctly.4

Thus, the string must be above the pole and not to the side of it5 (or through it6), the string should remain relatively level (on a hill, the height of the poles should be adjusted accordingly),7 and it should run in a straight line between the poles and not be pulled out from between the poles (or loose enough that it can sway in the wind).8 The poles should be sturdy like a wall9 and straight up so the string is above them.

How wide can each "doorway" be?

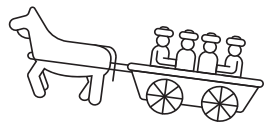
While some opinions hold that each "doorway" can stretch on for miles, the Rambam rules that each "doorway" must be less than ten amos. Still, if most of the wall is solid (omed merubeh al haparutz), then the remaining "doorways" can be more than ten amos. Some acharonim say that this majority is of the whole circumference (even if some walls are mostly "doorways"), while some hold that each side must be mostly solid (or two complete parallel walls).10 Another advantage in making each "doorway" less than ten amos is that if one of them breaks, it can be counted as an entrance, and not invalidate the entire eruv.11

Of course, the eruv must be checked each week to verify its continuous kosher status.

- 1. שו"ע או"ח סי' שמ"ה ס"ב וס"ז. שו"ע"ר שם סי' א"א ואילך.
2. שו"ע סי' שמ"ה ס"ד. שו"ע"ר שם סי' ט.
3. שו"ע סי' שמ"ו ס"א-ב, משנ"ב סק"ב וסק"ב. וראה שו"ע"ר שם סי' וואילך.
4. שו"ע או"ח סי' שס"ב ס"ב ס"א. וראה שו"ע"ר שם סי' ט-כ.
5. שו"ע"ר סי' שס"ב ס"ב. משנ"ב שם סק"ג וסק"ד.
6. משנ"ב שם סק"ד משנ"ז סק"ד, מקו"ח תקון עירובים.
7. ראה הגהות שו"ע לרעק"א שם סתפק בזה.
8. ראה משנ"ב סי' שס"ב סק"ו והמסומן שם.
9. ראה שו"ע"ר שם ס"א.
10. ראה שו"ע"ר שם סי' ט. משנ"ב שם סק"ה.
11. שו"ע שם סי' ט. וראה שו"ע"ר שם סי' ח. וראה שו"ע שם סי' ח, א"כ כל פרצה פחור תה משלושה טפחים.

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

Our Heroes



R. MONYEH MONESZHON

R. Menachem Monish ("Monyeh") Moneszhon was a chossid of the Tzemach Tzedek, the Rebbe Maharash, and the Rebbe Rashab. He was a diamond merchant, and used his wealth to fund the Rebbeim's projects.

On the first night of Chanuka of 5653 (1893), the esteemed guest R. Monyeh Monezhon requested of my father to say a ma'amer chassidus, my father acquiesced and said the ma'amer entitled "Chayav adam levorech meah brochos bechol yom" in the presence of some of the senior Chassidim.

R. Monyeh was once standing outside the Rebbe Maharash's room while the Rebbe Maharash was davening mincha, when he started envisioning all the thoughts that he had throughout his lifetime, including thoughts that were below his level at the time that this happened. He was so alarmed by these thoughts that he started saying "Fe, fe" ...

Afterwards R. Monyeh sat down with several chassidim and discussed darkei hachasidim - chassidishe manner of conduct. They spoke about the quality of connection to the Rebbe, "That true chassidim are those who are dedicated to the Rebbe with their whole heart and soul, and with all of their possessions".

(אגרות קודש אדהר"י צ' עמ' ק"פ)

It later emerged that at that time the Rebbe Maharash had been saying the posuk "zecher rav tuvecha" -the remembrance of your great goodness, with special intentions, and that had affected R. Monyeh to start remembering all the thoughts of his lifetime, and do teshuva for them.

The Rebbe Maharash once instructed R. Monyeh in yechidus to learn a certain maamar four hundred times, and only stop for basic needs.

Thus the Rebbe Maharash used special means to assist R. Monyeh in his avodas Hashem.

Knowing that he would not be able to focus properly on such a project at home, R. Monyeh rented a hotel room where he fulfilled the Rebbe's directive. R. Monyeh retold how when he exited that hotel room, all he saw was the maamar he had learned; the world was not of substance to him.

(ספה"ש תרצ"א עמ' 235, שיחת ש"פ בראשית תשכ"ד)

(ליקוטי סיפורים עמ' ק"ג)

The Frierdiker Rebbe wrote in his diary:

A Moment with The Rebbe



THE POWER OF A PROMISE

Reb Yisroel Deren, long-time shlich to Stamford, Connecticut, received many direct instructions and words of encouragement from the Rebbe over the years, but there was one response that motivates him every day.

but I was worried that I may not follow through on my commitment.

Reb Yisroel relates:

"In my quandary, I decided to share these deliberations with the Rebbe in a letter.

"At one point in my shlichus I wished to undertake a new initiative. I wanted to write to the Rebbe of my new hachlata,

"The Rebbe responded as follows: 'By remembering that you promised me, that itself will be inspire you to fulfil it!'"

(Compass Magazine Issue 18)

Dedicate an issue of The Weekly Farbrengen in honor of a simcha or yahrtzeit.

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