



FEELING FOR A FELLOW (I)

Caring for Another

One day, when the Rebbe Rashab was five years old, he and his brother Reb Zalman Aharon, who was over a year older, decided to play "chossid and Rebbe." The Razo would act as Rebbe and the Rebbe Rashab would be the chossid coming into *yechidus*. The Razo sat on a chair, straightened his hat, and the Rebbe Rashab came to ask him for a *tikkun*.

"For what are you asking a *tikkun*?" the Razo asked.

The Rebbe Rashab replied, "This past *Shabbos* I ate some nuts, and later found out that the Alter Rebbe writes that it is good to refrain from eating nuts on *Shabbos*."

The Razo counseled him to make sure henceforth to *daven* from a *Siddur* and not by heart.

"Your advice won't help, and you're not a Rebbe!" exclaimed the Rebbe Rashab. "When a Rebbe answers, he is supposed to sigh. You didn't sigh, so your advice is no good!"

Retelling this incident, the Rebbe commented that when one Yid helps another, the assistance itself is not enough; what is vital is his sigh, empathizing with the other's pain. Doing a favor for another for the sake of perfecting oneself, for the sake of one's own *shleimus*, without feeling the other's heartache, is not kindness, but the opposite.

(ת"ו חכ"ז ע' 440)

During one of the Mittlerer Rebbe's visits to the farming colonies that he had established in Kherson, the Czar decreed that Yiddishe children be drafted to his army. One day a woman knocked on the window of the Rebbe's lodgings and wailed loudly, "Rebbe, help me! My only son has been taken away."

So intense was the Rebbe's distress that he fell sick and eventually passed away from this sickness.

(רשימו"ד חדש 116)

A chossid called Reb Eliyahu Abeler was once asked by the Rebbe Maharash at *yechidus*, "How is your business going?"

"*Boruch HaShem*," he replied, "but I am pained by the fact that a fellow villager of mine called Yosef has no success to enjoy. Misfortunes are constantly coming his way. A horse and wagon were bought for him so that he could travel to the city and sell some merchandise – but first a wheel broke, then the horse broke a leg, and finally his merchandise was stolen.

"Rebbe," Reb Eliyahu continued, "What can I do to help him?" And with a heavy sigh he cried out, "Rebbe, give him a *bracha*!"

The Rebbe Maharash responded, "You can help him! For when one Yid is pained by the pain of another and makes a request on his behalf, all harsh decrees and verdicts are quashed."

The Rebbe then gave a coin to Reb Eliyahu, saying, "I want to be a partner with you. May *HaShem* enable you to benefit another Yid and may your efforts be blessed with *hatzlocho*."

(סה"ש תש"ה ע' 95)

Even after the Yidden entered Eretz Yisroel, they were instructed to postpone the *mitzvah* of *bikkurim* until every Yid had been allotted his plot of land. The Rebbe explains that as long as there is even one Yid who is unhappy, one cannot truly rejoice in his own good. Even if he does not feel the other's pain, he should at least be ashamed of that lack of sensitivity and not display his joy publicly by bringing *bikkurim* to the *Beis HaMikdash*.

(לקו"ש ח"ט ע' 155, ש"פ תבא תשכ"ה הע' 10)

The Frierdiker Rebbe spent *Yud-Beis Tammuz* (1928) in a village near Riga. During the *farbrengen* the chassidim began singing the traditional *niggun* of *Pada b'shalom*, celebrating the Rebbe's release from prison on that day, a year earlier.

The Rebbe stopped them and said, "As long as the Yidden in Russia are not free I cannot celebrate, for I am together with them, 'in the same barrel.'"

(לשמע אוזן ע' 166)

Expressing Sympathy

When Moshe Rabbeinu was growing up in Paroh's palace, he would often visit the suffering Yidden and sympathize with them. Seeing them carrying the cement, he would cry and tell them, "Your suffering pains me! If only I could take your place!" – and he would help them carry their loads.

HaShem said, "You set aside your affairs to share the suffering of the Yidden; I will set aside the higher and lower worlds to speak to you."

(שנ"ר פ"א כז)

When the Yidden were exiled by Nevuchadnetzar and were being led to Bavel in iron chains, Yirmiyahu HaNavi would approach them and put the chains around his own neck as an expression of sympathy. And whenever General Nevuzardan, who was instructed to spare him, would drive him away, Yirmiyahu would return to sympathize with the following group of exiles.

(איכ"ר פתיחתא לד)

CONSIDER THIS!

- Is feeling another's suffering an end in itself or is it a means to motivating a person to help his fellow?
- Is there benefit is there in expressing sympathy if you can't eliminate the suffering?



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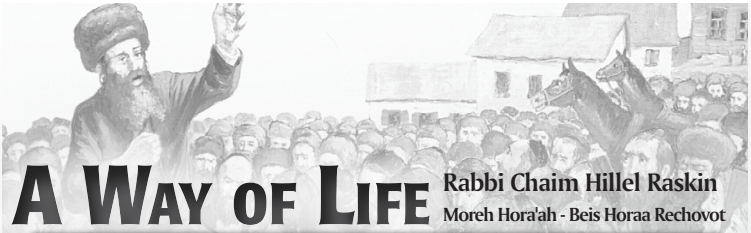


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A WAY OF LIFE

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

Purell on Shabbos

May I rub Purell into my hands on Shabbos?

- An offshoot of the *melacha* of *memacheik*, smoothening hard surfaces, is *memareiach*, smoothening pliable substances such as wax or putty. (Thus children should not play with play-dough on Shabbos.)¹
- Additionally, smearing thick oils and gels is prohibited *midrabanan*.² Pourable oils are not smoothened and may be smeared (provided that there is no issue of medicating on Shabbos).³
- *Poskim* discuss whether the prohibition is only to use a pliable substance to smoothen a rough surface (i.e. filling cracks of a barrel) or even to spreading cream on a smooth surface.⁴ Some argue that if the cream is absorbed into the skin it is unquestionably permissible since no substance remains.⁵ Others agree in principle, but argue some trace almost always remains it is prohibited, especially when that trace is desirable (like fragrance from deodorant or hand lotion).⁶
- Since the matter is under dispute, one should be stringent. However, in case of great need (such as a diaper rash) and one cannot suffice with an indirect application of the cream, (such as spreading cream on the diaper or to dabbing the cream without smearing it), one may smear cream on the affected area until it is absorbed into the skin.⁷
- While some hold that liquid soap is considered "thick" and may not be used unless it thinned by adding water,⁸ many *poskim* consider standard liquid soap to be "pourable" and it may be used as is.⁹
- Although Purell is a gel, yet, since it liquefies on contact and no trace remains afterwards, there is no problem of *memareiach*.¹⁰

1. ארחות שבת פי"ז אות כ"ה (פסטלינה).
 2. שבת קמ"ו ע"ב (דעת רב), שוע"ר שי"ד סכ"א. ראה ארחות שבת פי"ז הע' כ"ח. וכן משנ"ב סי' שכ"ו סק"ל בשם תפארת ישראל כלכלת שבת מלאכת הלש.
 3. שוע"ר שכ"ז ס"ב.
 4. קצוה"ש סי' קל"ח שם וראה שש"כ פי"ד הערה מ"ט.
 5. מג"א סי' שט"ז סק"ד ומהרש"ם בדע"ת.
 6. ראה שש"כ פל"ג הע' ס"ג.
 7. ובצירוף שהתינוק הוא חולה שאב"ס.
 8. אג"מ א"ח ח"א נסי' קי"ג (שמסתפק בזה וכותב שביתו לא משתמשים בזה בשבת).
 9. ראה הליכות שבת פכ"ו דין ה' ושש"כ פי"ד סי"ח. אך מהגרמני"ל לנדא שליט"א שמעתי שיש מחמירים משום עשיית הבעות, ואכמ"ל.
 10. הראיתיו להגרמני"ל לנדא שליט"א וכך הורה.

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

לעילוי נשמת
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 נידב ע"י ולזכות משפחתה שי"

OUR HEROES

Reb Chonye Morozov



Reb Elchonon Dov (Chonye) Morozov was born in Cherkass, Ukraine in 5638 (1878). He was sent to learn in Minsk and eventually made his way to Lubavitch, where he was part of the first group of *bochurim* in Tomchei Temimim. He was chosen by the Rebbe Rashab to be a *chavrusa* with the Frieddiker Rebbe. After his marriage, he was appointed *mashgiach* of *Chassidus* in Lubavitch. Later on he was appointed as the Rebbe Rashab's *gabbai* and secretary, a position he continued to hold under the Frieddiker Rebbe in Rostov. Shortly before Pesach 5698 (1938), the NKVD arrested Reb Chonye and sentenced him to death. Before being killed the officer barked to him: "The Lubavitcher Rebbe is G-d's emissary on this world, and because you are the Rebbe's emissary in Russia we are killing you."

Reb Chonye would fast quite often, especially during the weeks of "Shovavim Tat" (an acronym for the *parshiyos* of *Shmos* through *Tzaveh*, for which some have the custom of fasting during these weeks), eating his meal only after dark. He kept his fasting a private matter with the Holy One, and even his closest friends didn't know about it. On one of his fast days, two friends paid him an unexpected visit with the intention of *farbrenging*. Reb Chonye motioned to his children to bring out food and *mashke* and Reb Chonye sat down and said *l'chaim* with them. This was his nature; he would rather break his personal fast than let it become known to others.

The *sefer Derech Chaim* by the Mitteler Rebbe discusses the various levels of *teshuvah* at great length. When Reb Chonye learned this *sefer* he would cry bitterly, until the Rebbe Rashab called for Reb Chonye and forbade him to learn the book. However, Reb Chonye was so affected by learning this book that he would burst into tears whenever he saw the cover.

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

A MOMENT WITH THE REBBE

Sensitivity to Tefillin Layers



A number of years before Mitzva Tanks were sent out, an idea occurred to the unforgettable *askan*, Reb Aharon Klein *a"h*. He rented a bus, filled it with *seforim* and set up an area for putting on *tefillin*. He maintained the bus on a daily basis, which he would park at the end of a day's work in front of 770.

One day, the Rebbe passed by the bus. Reb Aharon was there, and to his and everyone else's surprise, the Rebbe stated that he wished to visit the bus.

The Rebbe walked on accompanied by *HaRav* Chodakov. After regaining his composure, Reb Aharon stood there watching the Rebbe tour his bus, delighted with his special guest.

The Rebbe looked around, and advised Reb Aharon that a curtain should be hung around the area where people don *tefillin*, so that no one would feel any discomfort or embarrassment. This measure would encourage even more people to put *tefillin* on.

(Kfar Chabad 1123, 1129)