

FEELING FOR A FELLOW (II)

Genuine Love

The Baal Shem Tov once told of a case that was conducted in the Heavenly Court. The man standing there was a simple Yid who was able to *daven* and say *Tehillim*. That was all he knew. However, his *ahavas Yisroel* was exceptional. His thoughts, words and actions were all warmed by his feelings for other *Yidden*: he was pained by their misfortunes and exulted in their joys. After weighing his case, the *Beis Din shel Maalah* decided that this unlettered Yid be granted a place in Gan Eden among the *tzaddikim* and *geonim*.

When a person sighs because he sees that a fellow Yid is going through a rough time, his sigh knocks down all the iron barriers erected by the *mekatregim*, the prosecuting angels. And when he rejoices in another's joy and gives him a *brocho* straight from the heart, that blessing is considered by *HaShem* like the *tefilla* of Rabi Yishmael Kohen Gadol in the *Kodesh HaKodashim*.

(ס"ה"ש"תש"ג ע' 161)

At a *farbrengen* on *Yud-Tes Kislev*, תרצ"ג (1932), the Frierdiker Rebbe said: "Chassidim should be more bound up with each other, more caring about each other. Any Yid should be dear to any other, especially so among chassidim. *Temimim* in particular and chassidim in general, having been nurtured with *ahavas Yisroel*, ought to be warmer to others. Someone *else* should be the focus of one's attention, to the point that one feels that that other person's joy is mine; my joy is his.

"When the news arrived in Lubavitch that Reb Chonye Morosov was freed from army duty, the well-known chossid, Reb Hendel, danced around the courtyard singing, *Chonye is aroys!* – 'Chonye is free!' He then walked straight into the room of the Rebbe Rashab, gave him the good news, and then (I saw this myself) danced around excitedly.

"The Rebbe stood up and put his hand on Reb

Hendel's shoulder, danced around with him a few times, and said: 'For this I will teach you something from *Chassidus*.' "

(לקוטי דיבורים, ח"א ע' 98)

The Frierdiker Rebbe recalled: In earlier generations, when one Yid met another, his ordinary, everyday *Shalom Aleichem* was true and pure and warm. The response, *Aleichem Shalom*, was equally sincere, springing from the life within. Nowadays, the ways of the world have seeped into our routine, bringing with them a certain coldness, a lack of truthfulness. Today's typical *Shalom Aleichem* often means "Goodbye," whereas the *Torah-diker Shalom Aleichem* of bygone times expressed mutual love.

(לקוטי דיבורים ח"א ע' ג')

On another occasion the Frierdiker Rebbe said: If one person asks another how he is doing as a mere routine, merely because that is what is customarily done, that expression of *ahavas Yisroel* is dry and lifeless. *Ahavas Yisroel* must have a life-giving sap that enables one to see another's positive qualities. If one perceives instead a negative behavior, this shows that something is lacking in the beholder, and he should correct it within himself.

(ספר המאמרים תש"י ע' 462)

Rejoicing in his Success

After telling of the spiritual reward that he had once received for helping a fellow Yid, the *Tzemach Tzedek* said to the Rebbe Maharash: "When one helps a Jew make a living, even to earn a mere seventy *kopkes* on the sale of a calf, the gates of all the heavenly palaces are thrown open before him."

Relating this to the Rebbe Rashab, the Rebbe Maharash added: "It is not essential to know the route to the heavenly palaces; the main thing is to help another wholeheartedly, with feeling, and to

delight in doing a fellow Yid a favor."

(היום יום כ"ח סיון)

The Rebbe Rashab said: "How wonderful it is when *HaShem* grants a person the *zechus* of having the sensitivity to delight in doing a fellow Yid a favor, to the point that the other becomes more precious to him than his own self. This is because he is able to find numerous reasons to explain why he himself deserves to cope with difficulties, *chas veshalom*, but such thinking is impossible with regard to someone else."

(היום יום ו' אדר א')

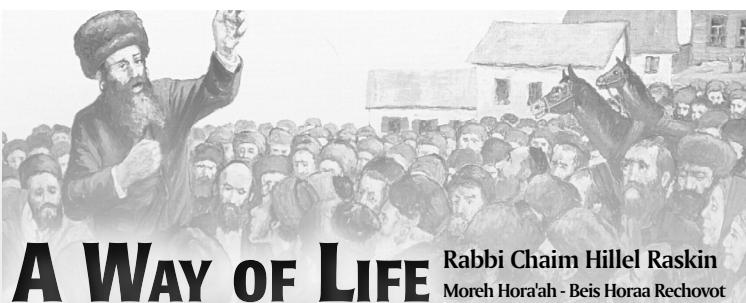
A shopkeeper once complained to the *tzaddik*, Reb Moshe of Kobrin, that his neighbor, who sold the same products as he did, was much more successful than he. Reb Moshe agreed to promise him an increased income – but on condition that he thank *HaShem* whenever he saw his neighbor striking a successful deal.

"It may be difficult to say this wholeheartedly, but after doing so again and again, you will find it easier," Reb Moshe assured the storekeeper. "As the *possuk* says, *b'ficha uvilvavcha la'asoso*: begin with your mouth, and that attitude will eventually permeate your heart."

(סיפור זווין תורה ע' 906)

CONSIDER THIS!

- What is a "sincere *Shalom Aleichem*"? And how can "*Shalom Aleichem*" mean "Goodbye"?
- Is helping another with delight in the person's hands or is it a gift from above?



A WAY OF LIFE

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

Air Freshener on Shabbos

May I spray air freshener in my bathroom on Shabbos?

- Among the types of *molid*, creating something new, which is prohibited on Shabbos, there is a prohibition to introduce a new scent on Shabbos.¹
- Some *poskim* hold that there is no prohibition to scent one's body² since the scent passes quickly from perspiration.³ However, others (including the Alter Rebbe) say that this temporary scent is nonetheless forbidden.⁴ Some say that even the lenient opinion prohibits the use of perfumes on the body when it will enter the clothing as well.⁵
- If one sprayed a scent before Shabbos and wants to add more, some *poskim* (including the Alter Rebbe) write that this is permitted since one is not introducing a new scent. Therefore, as long as the original scent is noticeable one may enhance it with more perfume.⁶
- Introducing a scent is only forbidden when it is desirable. If one is not at all interested in the scent and it is only consequential, it is permitted.⁷ If unscented deodorant is available, one cannot use a scented kind and claim that he is uninterested in the scent.⁸
- Some say that likewise one who uses a scent to mask an unwanted odor has no intention for the new scent, and it is permissible.⁹ However, this can only be said once a bad odor is present, and not in taking proactive measures.
- It is prohibited to spray particles into the wind on Shabbos, which is like winnowing grain, and *poskim* discuss whether spraying liquid would be included. However, several distinctions from winnowing are made: (1) It's not of growing or living origin.¹⁰ (2) The user generates the air pressure, unlike winnowing which uses the wind.¹¹ (3) In aerosols the air doesn't leave the can, it only forces the liquid out. This allowance would not apply to spray bottles where the air is pumped out.
- In practice, one may use an aerosol air freshener to remove a bad smell in a bathroom.¹²

1. שו"ע סי' תקי"א ס"ז "קרוב הוא לעושה מלאכה חדשה".
2. ראה מושנ"ב סי' קכ"ח סק"ג שהכריע להקל (ע"פ החכ"צ סי' צ"ב).
3. שו"ת זרע אמת ח"ג ליקוטי אור"ח סי' תקי"א ס"ד.
4. שו"ע ר"ם (ע"פ ט"ז סק"ח ומו"א סי' תקי"א סק"א), שו"ת רב פעלים אור"ח ח"ב סי' נ"א.
5. הליכות שבת פכ"ו דין ט'.
6. מושנ"ב ברורה סימן תקיא ס"ק כ"ו.
7. שבת כהלכה ח"ג פ"ח ס"ד והע' י"ד ע"פ קו"א סק"א בשו"ע ר"ם.
8. שבת כהלכה שם ס"ח.
9. ראה שבת כהלכה פ"ח ביאורים סק"ב שדן בזה באריכות.
10. שו"ת רעק"א סי' כ'.
11. שבת כהלכה פרק י"ח הע' ל"ב. שו"ת מנח"י ח"ו סי' כ"ו.
12. ראה נתיבים בשדה השליחות ח"א סי' י"א.

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

לזכות הילד יעקב בן יחיאל מיכל ושיינא עלקא שיחי
שיגדלוהו הוריו לתורה, לחופה ולמעשים טובים

OUR HEROES

Reb Dovid of Lelov

Reb Dovid was born in the year 5506 (1746). He was a *talmid* of Reb Elimelech of Lizensk and the *Chozeh* of Lublin and he went on to lead chassidim in the town of Lelov. He was known for his immense love for every *Yid* and spoke allot on this topic. He passed away on 7 Shvat 5574 (1814).



In 5745 (1984) the Lelover Rebbe's sons visited the Rebbe, and one of them shared the following story: Reb Dovid once traveled with two other *tzadikim*, and on the way they stopped in a town where some Jews lived. Reb Dovid went to visit them. After spending a significant amount of time in the town, Reb Dovid returned to the wagon and the two other *tzadikim* inquired as to what took him so long. Reb Dovid responded that he had visited a Jew from whom he learned *yiras Shomayim*. He had been at the place of a Jewish butcher, and heard the man saying that if he did not have fear of Hashem, he would have killed a certain individual (Heaven forbid!) "When I saw a Jew with such *yiras Hashem*, it was hard to part from him!"

(תו"מ תשמ"ה ח"א ע' 677)

Reb Dovid once said, "*Halvai* one would love the greatest *tzadik* the same way Hashem loves the biggest *rasha*."

(לקוטי דברי דוד ע' כד)

Reb Dovid had a son Reb Moshe who owned a store that sold salt. Reb Dovid once asked his son, "Do you earn a profit?" Reb Moshe answered, "No! My neighbor is competing against me and takes all the customers." Reb Dovid responded, "If so, you are earning *simcha*, because you are happy that another *Yid* is gaining. That is the greatest profit!"

(אוצר פתגמים ושיחות ח"ב ע' 10)

Before Matan Torah Hashem told the *Yidden*, "*Ve'heyisem li segula mikol ho'amim*," simply meaning that they will be a precious treasure for Him.

Reb Dovid would say that "*segula*" is like the word "*segol*." Just like the vowel *segol* can be turned any way and will still be a *segol*, so too whatever will happen to the *Yidden*, they cannot be changed, and they will stand strong through all hardships.

(לקוטי דברי דוד ע' יד)

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

A MOMENT WITH THE REBBE

Imagine Being Responsible for a Whole City

Reb Leibel Kaplan moved with his family to New York as a youngster in 5716 (1956). As a fourteen-year-old *bochur*, he went into *yechidus* for the first time. After his *yechidus*, as is the custom, he joined a *farbrengen* with a group of chassidim.

During the *farbrengen*, he told the assembled about a question that he had asked the Rebbe: When he came home in the evening, he found that it was difficult for him to keep from opening the refrigerator or looking into the pots. He understood that it is not fitting to be so involved in his food, but he could not get out of his habit.

The Rebbe advised him to picture himself as someone who is responsible for an entire city. How appropriate is it for such a person to head straight for the pots or the refrigerator?

Leibel took the Rebbe's words to heart and grew in his *avodah*. Interestingly enough, years later, the Rebbe sent him on *shlichus* to the holy city of Tzfas, where he was indeed responsible for "the entire city."