

The Weekly Farbrenging



למען ישמענו • בהר-בחוקותי תשפ"ה • 828
EDITOR - RABBI SHIMON HELLINGER

PERSONAL KINDNESS (I)

GEMILUS CHASSADIM

What *mitzva* could possibly be greater than *tzedaka*? Chazal say that doing kindly deeds, *gemilus chassadim*, is greater than *tzedaka* in three ways. Firstly, *tzedaka* is done with money only, while *gemilus chassadim* is done with money (such as by giving a loan) but also personally (e.g., by burying the dead, bringing joy to a *chassan* and *kalla*, or escorting a departing friend). Secondly, *tzedaka* is for the needy, while *gemilus chassadim* can be done for any person. Thirdly, *tzedaka* is given only to the living, while *gemilus chassadim* can also be done towards those who have passed on.

The value of kindness is measured according to the goodness of heart and effort invested in it. When one prepares food or delivers clothing to the poor, he is devoting thought and care for the other.

(סוכה נ"ט ע"ב)

HaShem said: All the kindness that you perform is more precious to Me than the *korbanos* that Shlomo HaMelech offered before Me.

Once, Rabbi Yochanan ben Zakai and Rabbi Yehoshua left Yerushalayim together. Seeing the destroyed Beis HaMikdash, Rabbi Yehoshua bemoaned the absence of a place of forgiveness for the Yidden. Rabbi Yochanan told him, "Do not despair! For we still have an equal opportunity for *kapara* – by fulfilling acts of *gemilus chassadim*."

(ילקוט הושע תקכ"ב, אדר"ג פ"ד)

The Alter Rebbe learned the following teaching from the *tzaddik* Reb Mordechai, who had heard it from the Baal Shem Tov:

A *neshama* may descend to This World and live for seventy or eighty years – in order to do a Yid a favor *begashmius* and certainly *beruchnius*.

(היום יום ה' אייר)

In the year תס"ט (1709), when the Baal Shem Tov was only eleven years old, he joined the group of *tzaddikim nistarim*. Three years later, in the

year תע"ב (1712), the Baal Shem Tov impressed upon them the importance of helping Yidden *begashmius*, even where it would not lead to an influence *beruchnius*. Fifteen years later, seeing the great benefit which this approach brought, the *nistar* Reb Mordechai placed his hands upon the Baal Shem Tov's head and said, "*Tavo alecha bracha* (תע"ב)! May *brachos* come upon you for your *ahavas Yisroel*!"

(אג"ק רי"צ ח"ד ע' רצא, לקו"ש ח"א ע' 261)

CONSIDER

Which is greater: helping another begashmius or beruchnius? Why?

Why does one need special assistance from above to help another? How does having a mashpia help?

The Torah commands a Yid to follow in the ways of HaShem. Chazal explain that just as HaShem clothed the naked, visited the sick and buried the dead, we should do the same.

(סוטה יד ע"א)

THE NECESSITY FOR KINDNESS

The Frierdiker Rebbe related:

One morning, while on *datche* with my father (the Rebbe Rashab) in Alivka, I awoke at 3:00 am and sat down to learn. I noticed that my father woke up early and was preparing himself for *davening*. At 6:00 am, he invited me to come with him for a walk.

As we were walking, he said to me, "When one rises in the morning, learns and then *davens*,

something is accomplished, but without the opportunity of actually doing a kindness for another Yid, the day is 'dry.' One needs to *daven* to HaShem that He send a Yid for whom one can do an act of kindness – though one should *daven* that he not stumble upon unworthy people."

Later that day, two Yidden from Rudnia came to my father to ask him to do a personal favor for them. My father called me and said, "You see, if one desires truthfully, HaShem helps him."

(סה"ש תרצ"ט ע' 339, בבא קמא טז ע"ב)

In the year תרפ"ב (1922), when the Frierdiker Rebbe was in Petersburg, the *chossid* Reb Zalke Persitz told him:

"It is now 25 years since I became a *chossid*! In the year תרנ"ז (1897) the Rebbe Rashab told me at *yechidus*, 'Just as a Yid must put on *tefillin* every day, he must spend fifteen minutes a day thinking about himself, about whom he can help *beruchnius* or even *begashmius*.' I asked the Rebbe, 'Rebbe, how is this possible?' To which he replied, 'For this, one must have a *mashpia*,' and the Rebbe suggested Reb Zalman Arsher.

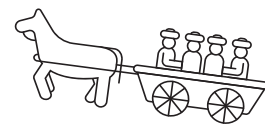
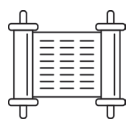
"From then on, every day, I would record in a diary the act of kindness I had done that day, and on a day when I could not find someone with whom to do a favor, I would go to *shul* and spend time with Reb Zalman."

(סה"ש תש"ד ע' 61)

The Baal Shem Tov explained the words of Chazal, "Torah learning which is not accompanied by work – will become invalid." A person's learning must bring him to help another Yid, otherwise his learning is deficient.

The Rebbe explained why helping another Yid is described as "work". Just as a businessman does not wait at home for others to approach him, but opens his store in a busy location, hangs a sign and tries his best to convince others of his product, so, too, a Yid must actively pursue opportunities to help another Yid.

(סה"ש ת"ש ע' 115, לקו"ש ח"א ע' 260)



R. AVRAHAM SCHEERSOHN OF KISHINEV

R. Avraham Schneersohn was born in Lubavitch, to his father Harav Yisrael Noach, the Tzemach Tzedek's son in 5620. After his marriage he lived in Kishinev, and when his father passed away, he refused the entreaties of his chassidim to fill his place in Nezhin. In 5757, the Friediker Rebbe married R. Avraham's daughter, Rebbetzin Nechamah Dinah, and R. Avraham developed a close relationship with his *mechutan* the Rebbe Rashab. He was a businessman, but he devoted much of his time to learning Torah and *avodas Hashem*. He passed away on 2 Cheshvan 5698.

hour. R. Avrohom then said to the Rebbe: "Fetter, I came to have *yechidus*."

"Last night," said the Rebbe Maharash, "I was in terrible pain. A vein burst and I had to stop the bleeding with a piece of my shirt. But that suffering is nothing compared to the difficulty of *yechidus*. Today, I can't; tomorrow *im yirtzeh Hashem*." And he had *yechidus* the next day.

On his return, R. Avraham visited his father in Niezhin. "Nu, did I give you good advice?" his father asked.

(לשמע און' ע' 70)

The Rebbe Rashab told the Friediker Rebbe, "Truth and humility can be learned from your father-in-law, R. Avrohom."

(אג"ק מוהרי"צ ח"ד ע' 485)

When R. Avrohom was a young man, he once traveled to Niezhin and told his father, R. Yisroel Noach: "Tateh, I don't want to shake your hand. I'm not coming to you as a father, but as a Rebbe." R. Yisroel replied, "You want advice? My advice is that you travel to your uncle in Lubavitch (the Rebbe Maharash)."

When he arrived in Lubavitch, Rebbetzin Rivkah prepared a festive welcome and the Rebbe Maharash sat with him for half an

The Friediker Rebbe repeated what his father-in-law, R. Avrohom, had said about the Rebbe Rashab, "I have seen great people – my father and my uncles – but they don't have his [the Rebbe Rashab's] *mesiras nefesh*. His very first step forward in *avoda* is with *mesiras nefesh*."

"My uncle, the Rebbe Maharash, told me about his son, the Rebbe Rashab, 'Emes and *mesiras nefesh* are two pillars of light. No one can grasp the level to which they can bring, especially when coming from a *neshama klalis*."

"That's when I knew that the Rebbe Rashab would fill his father's place."

(סה"ש תש"ר-תש"י ע' 144, לק"ד ג-ד ע' 116)

A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



TANYA PEREK MEM ALEF

The opening section of Tanya *perek* Mem Alef was always seen as fundamental. But the Rebbe brought it to the forefront of *avodas Hashem*, applying it broadly, including for *yiras Shomayim*, *bitachon* and *simcha*.

Reb Yosef Reices once heard in a *yechidus*, 16 Sivan 5725, how this *perek* can be applied to control anger. "Learn by heart the beginning of *perek* Mem Alef," the Rebbe told him. "When a *midda* of anger, or the like, arouses within you, say the words, or at least think them over in your mind."

A few years later, at a *yechidus* on Isru Chag Shavuot 5727, Reb Yosef asked the Rebbe for direction in how to become an active person (*baal meretz*).

Again, the Rebbe referred him to *perek* Mem Alef:

"The key is to remember what the Alter Rebbe says in Tanya *perek* Mem Alef, that Hashem is standing over you. This will help you remember to value and hold dear every moment. Which is what an active person truly is, someone who cherishes every moment."

(Ovinu Roeinu p. 90)

MOTION SENSOR LIGHT

On my way home from shul on Friday night, I pass a motion sensor light. Do I need to walk a different route?

When walking within a motion sensor's detection range, you inevitably trigger the light to illuminate. Even though triggering the light isn't your intention, this situation can't simply be permitted as a *davar she'eino miskaven* (an unintended result) since it is a *psik reishei* (an inevitable outcome).¹ The *poskim* debate whether the prohibition in this case is *de'oraisa* or *derabanan*.²

In cases where one has no interest in the inevitable result (*lo nicha lei*), some *poskim* permit performing the action that triggers it.³ However, based on Tosfos, many forbid it, including the Magen Avraham and the Alter Rebbe.⁴

The consensus among *poskim* is that turning on an LED light involves a *derabanan* prohibition (unlike an incandescent light, which is considered like actual fire). Many also agree that the use of electric current itself is prohibited *miderabanan* (*molid*). When the inevitable result is itself prohibited *miderabanan*, and additionally, one has no interest in it – creating two layers of Rabbinic prohibition ("trei *derabanan*") – some *poskim* allow performing the triggering action, but the Alter Rebbe maintains that it's still forbidden.⁵

However, if we reconsider our specific case: the person is merely walking down the street, and the light activates without them doing anything beyond their regular walking. They aren't performing an action with an unintended inevitable result, but rather going about their own business (*misasek*), without any intention regarding the sensors detecting their movement. This cannot be considered performing *melacha*, which must fall into the category of *melechtes machsheves* (thoughtful labor).⁶

Therefore, if you find yourself in such a situation, you are permitted to walk there, but ideally, try to avoid walking too close to the light. If it's a dark road where the light is actually beneficial to you, it becomes more problematic since the result can no longer be considered "undesirable."⁷

1. שבת קל"ג ע"א שו"ע או"ח סי' של"ז ס"א.
2. השפת אמת יומא לד, א סב"ל.
3. פ"א ה"ו מדויק שאסור מה"ת.
4. ראה ערוך - תרוה"ד סי' ס"ד - ס"ו.
5. שבת ק"ג ע"א ד"ה לא צריכה (שם).
6. מופיע גם הערוך. וראה שו"ע ר סי' ש"כ ס"ג.
7. שו"ע ר או"ח סי' שט"ז ס"ד (לסגור הפח שיש בו זבובים).
8. שו"ת שבה"ל ח"ט סי' ס"ט.
9. ראה אורחות שבת פכ"ו סל"א.

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

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