

## מבצע ונפלינו - Week 8

# Ahavas Yisroel

This week we have the Kinus Ha'Shlichus. Shlichus is all about Ahavas Yisroel, seeing the potential and beautiful qualities in each Yid.

This week we can read stories about the Rabbeim and various Chassidim who showed us the way.




---

### How this Mivtza works

#### Learn the Booklet

Each week the booklet will be on a certain topic and will contain Chassideshe stories, Piskomim (which you will also learn with your teacher over the week) and a link to a Rebbe video. Go over the whole thing and make sure to see the questions that we will be asking in the weekly test. There are five parts and you can learn them anytime you want throughout the week (though we recommend 1 part a day).

#### The weekly test

At the end of each week (Thursday through Sunday) you will be able to access the test. There will be 10 questions. There will also be an option of writing a short essay each week. For this you will get a point in the OS store and all essays will be published once a month.

#### Prizes

Each week you get over 70% you receive a raffle ticket in the monthly raffles. if you get over 90% on each test then you get an extra ticket a month. Also each ticket equals a Rebbe picture in the album, and the pictures will be mailed to you monthly! every few weeks we will update a list of how many tickets (pictures) you have.

# Part 1

One Yom Kippur, in middle of *chazaras hashatz* of *Shacharis*, the Alter Rebbe motioned to the *chazzan* to quicken his pace. After he finished, the Alter Rebbe removed his *tallis*, left the shul and headed towards the home of an ailing woman who had just given birth. Entering the house, the Alter Rebbe took some twigs, lit a fire and cooked kasha for her.

The Rebbe points out that although the Alter Rebbe could have sent others to help the woman, he chose to do it himself. In addition, he put aside his lofty *davening* on Yom Kippur to care for the needs of another Yid.

רשימות היומן ע' שסא, התוועדויות תשד"מ ח"ב  
ע' 627

As a young married man, the *tzaddik* Reb Levi Yitzchok of Berditchev lived in his father-in-law's house. His in-laws, who were wealthy, often hosted many guests, and Reb Levi Yitzchok would personally see to the needs of the visitors, preparing bundles of straw for the bedding and arranging the bed and linen.

Seeing this, his father-in-law asked him why he troubled himself when *goyim* could be paid to do such menial jobs.

"Tell me," said Reb Levi Yitzchok, "is it right to give a *goy* the privilege of doing the *mitzva*, and on top of that to pay him for it?®

סיפ"ה זיין תורה ע' 66

A certain poor chossid grew wealthy and proudly took all the credit to himself for his change of fortune. He now respected no one, not even the *tzaddik* Reb Michel of Zlotchov.

One day, as he passed Reb Michel's home, he acted as if he did not see the *tzaddik*. Reb Michel went out towards him, showed him his way in, led him to a window, and pointed to the goings on outside.

"What do you see through the window glass?" Reb Michel asked.

"I see people coming and going," he replied.

Then, bringing him in front of a mirror, Reb Michel asked again what the man saw.

"A reflection of myself," he answered. Reb Michel explained, "What's the difference between the two? The glass of the window is not coated with silver, so a person can see others. A mirror, by contrast, does have a silver covering. That's what limits his vision so that he can only see himself..."

ילקוט סיפורים

At a *farbrengen* on *Yud-Tes Kislev* (1932), the Friediker 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 *simcha* is mine; my *simcha* is his.

"When the news arrived in Lubavitch that Reb Chonye Morosow was freed from army duty, the known chossid, Reb Hendel, danced around the courtyard singing, *Chonye is aroys!* – 'Chonyeh 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' 89

At the young age of sixteen, the Mittler Rebbe was appointed to guide a group of chassidim of his father, the Alter Rebbe, and to teach them the *maamorim*.

Once, during a *farbrengen*, Reb Aharon Strasheler, the Mittler Rebbe's close friend and *chavrusa*, raised his glass and with tears in his eyes wished himself to be blessed with true *ahavas HaShem*. Soon after, the Mittler Rebbe raised his glass and wished himself to be blessed with true *ahavas Yisroel*.

The participants in the *farbrengen* began to debate which of these two loves is greater. Their uncertainty continued for several weeks before they decided to ask the Alter Rebbe. After suitable preparation and at an opportune time they presented him with their dilemma, to which he replied in his customary singsong:

"Both love of *HaShem* and love of Yidden are equally engraved in every Yid's *neshama, ruach* and *nefesh*. Nevertheless, the *possuk* states clearly: 'I have loved you, says *HaShem*.' It follows that love of Yidden is superior – for you love whom your Beloved loves."

אג"ק מוהריי"צ ח"ג ע' תכג, תלז, היום יום כ"ח  
ניסן

## TEST

Why didn't Reb Levi Yitzchik hire a Goyishe helper?



Why is Ahavas Yisroel greater than Ahavas Hashem?

## Part 2

The Frierdiker Rebbe once described what had taken place while he was traveling with his father, the Rebbe Rashab: "One day, after lunchtime, my father was reclining on the couch and appeared to be in another world. He was not asleep but was leaning on his side and had an unusual expression in his eyes. This continued for many hours, until he suddenly awoke and asked me, "What day is it? What *parsha* is it today?" and I answered.

"The following morning, my father said that he needed to take care of a few errands, so I stayed behind in the hotel. A short while later, a package of women's clothing was delivered to our hotel room, and throughout the rest of the day, many more packages were dropped off. In the evening, my father returned and said that we were to pack up and leave for Pressburg.

"Upon our arrival there, we began walking down the street and met a *bochur* on the way, whom my father asked for directions to a specific hotel. The *bochur* directed us and told us that the hotel owner had just passed away (at the exact time when my father was reclining on the couch) and his family was now sitting *shiva*. We then walked to a nearby *Yeshiva* and went into the *beis medrash*, where my father began a learned discussion in *learning* with some of the *bachurim*, including the *bochur* we had met in the street. There was one student with whom my father spoke at length, and later praised him highly.

"We then went to the hotel and my father spoke to the widow and her daughters. He encouraged her to marry off her daughters. The woman began to sob, saying that she could not

afford clothing for a *chasuna* and didn't know of any appropriate matches for her orphaned girls. My father comforted her and proposed *shidduchim* for them. For the oldest daughter, my father suggested the *bachur* with whom he had spoken to at length at the *Yeshiva*, and for the second daughter, he suggested the *bachur* that we had met in the street. In the end, the *shidduchim* were successful and my father provided the clothing for both of the *chasunos*.

סה"ש תרפ"ד ע' 62

When the Alter Rebbe lived in the town of Mohilev, after discontinuing his planned voyage to *Eretz Yisroel*, he had to sacrifice time from his learning in order to bring peace to a struggling couple.

His *chavrusa* complained: "True, *Chazal* say that bringing peace between husband and wife is so great a *mitzva* that one is rewarded for it in This World and the Next – but don't they conclude that the study of Torah is equal to **all** the great *mitzvos* that they list?"

In reply, the Alter Rebbe pointed out that in that list, the *mishna* places "bringing peace" next to "*talmud* Torah" – in order to teach us that **each** of those two *mitzvos* is equal to all the others.

שמו"ס ח"א ע' 124

רבינו הזקן קבל מר' מרדכי הצדיק  
ששמוע מהבעל שם טוב:

עס קומט אראפ א נשמה אויף דער  
וועלט און לעבט אפ זיבעציג אכציג  
יאהר, צוליב טאן א אידען א טובה  
בגשמיות ובפרט אין רוחניות.

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

A soul may descend to this world and live seventy or eighty years, in order to do a Jew a material favor, and certainly a spiritual one.

(היום יום ה' אייר)

### TEST

For whom did the Rebbe Rashab buy clothes?



What did the Alter Rebbe take off time from learning for?

## Part 3

"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!"

אג"ק רי"צ ח"ד ע' מו

One day, while walking along Eastern Parkway toward 770, an elderly man carrying two heavy suitcases approached the Rebbe and said, "Can you please help me with one of my suitcases?"

The Rebbe gladly took the suitcase, and they continued walking together. Hearing the man sigh heavily, the Rebbe asked the man what was wrong, and the man responded, "This suitcase is also too heavy for me." Immediately, the Rebbe took the second suitcase as well.

A passing chossid who witnessed the scene approached the elderly man and whispered to him that the person carrying his suitcases was none other than the Lubavitcher Rebbe. The man was shocked; he stopped in his tracks and cried, "*Gevald!* What have I done?!" and began apologizing profusely to the Rebbe. The Rebbe responded, "What's with the *mitzva* of helping another? Was that *mitzva* only given to others and not to me?!"

ראש בני ישראל ע' 142

משיחות אבי אדמו"ר:

עס איז א מעלה נפלאה, וואס דער אויבערשטער ברוך-הוא איז מזכה און מען קריגט א חוש מיט א געשמאק א אידען א טובה טאן, ביז אז יענער ווערט בא אים טייערער ווי ער בא זיך,

ווארום אויף זיך קען ער געפינען כמה טעמים פאר וואס עס קומט אים זאל, ח"ו, זיין ניט גוט, אבער אויף דעם אנדערען איז דאס ניט שייך כלל.

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')

### TEST

**Who did the Rebbe Maharash meet with to ask for help in stopping the Pogroms in Russia?**



**What can you find in yourself but not in another Yid?**



## Part 4

Once, when the Baal Shem Tov was *davening* together with his *talmidim*, they finished first, and after waiting for a while, they figured it would still take a long time, so they went off to attend to their personal affairs, and later returned. When the Baal Shem Tov finally finished *davening*, he told them the following *mashal*:

A king once saw a beautiful, colorful bird perched at the very tip of a tall tree. In order to catch it, he ordered a few people to form a human ladder by standing on each other's shoulders. However, while they were getting higher and higher, the lower people began to break up and so they all began to fall. The mission was not accomplished because they were not all connected the entire time.

So, too, explained the Baal Shem Tov: While we were *davening* together we were all connected and I could climb high, but when you each left and attended to your personal needs, it all collapsed and I could not achieve what I wanted to.

The Baal Shem Tov further explained that every Yid has a letter in the Torah, and just as the whole Torah is one unity, so too we all have to be connected to each other as one, and then we are able to achieve greater heights.

אור החכמה פ' בהעלותך

The Frierdiker Rebbe relates: In the winter of 5658 (1898), my father (the Rebbe Rashab) received a letter from a chossid in Borisov about his woeful state of affairs. The chossid's home and shop had been destroyed by fire, and he was living in a rented apartment with no source of income. Concerned for his *parnasa*, and not know-

ing how he would repay his debts, he was unable to focus on his learning.

My father instructed me to write a letter to a chossid in Minsk, asking him to lend this unfortunate man 300 rubles, and in addition, to offer that he come to Minsk where he would help him find *parnasa*.

About a month later, those two chassidim arrived in Lubavitch. The chossid from Minsk told me how immediately upon receiving the letter, he had sent a messenger to bring the chossid from Borisov to Minsk. He had helped the chossid in opening a store, and was currently offering him partnership in a forest business he owned. He also advised the Borisover's daughters to take over management of the store.

The chossid from Borisov related to me how that chossid had lent him 400 rubles and had helped him open a store, and how he was *Boruch Ha-Shem* beginning to see solid *parnasa*. He expressed his amazement that the chossid from Minsk had come to his rescue with such a generous spirit, for they were only slightly acquainted, having seen each other a few times in Lubavitch. The chossid concluded, "My own relative from Vitebsk was unwilling to lend me money to begin a new business, and this man showed me such wonderful kindness!"

My father agreed to their new partnership and gave them his *bracha*. Later my father told me, "The natural *middos tovos* of a Yid are a necessary preface to understanding the explanations of *Chassidus* about the *nesheima*."

אג"ק מוהריי"צ ח"ע' ק"ט

הצמח צדק בספרו לבנו אבי אדוני זקני מורי ורבי מאורע מחייו, סיים: מיט דעם וואס מען העלפט א אידען אין פרנסה, אפילו פארדינען זיבעציג קאפיקעס (מטבע קטנה ברוסיא) אין א קעלבעל, איז אלע שיערי היכלות העליונים זיינען פאר איהם אפען.

כעבור כמה שנים סיפר אבי אדוני זקני מורי ורבי כל הנזכר לעיל לאבי אדמו"ר והוסיף: מ'באדארף אפילו וויסען די וועג צו די היכלות העליונים, נאר דאס מאכט ניט אויס, עס דארף זיין דער עיקר, העלפ'ן בלבב שלם מיט א געפיל, האבען א געשמאק אין א אידען טאן א טובה.

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 כח סיון)

### TEST

What did the Rebbe Rashab say we need to have before we can learn certain parts of *Chassidus*?



What is the main thing to know about when having *Ahavas Yisroel*?

# Part 5



**The Rebbe  
meeting with an  
injured soldier  
from the Israeli  
defense forces**

**This weeks video has 1 clip.**

## **21 Shevat 5752**

In this beautiful video filmed exactly 25 years ago by a professional video

crew, we can see how the Rebbe would stand long hours greeting thousands of Yidden for hours every Sunday at "Dollars".

*In order to know the answers to the questions below, you must watch the video in the link.*

Click here to watch the video: <https://drive.google.com/open?id=0BxYOcud0ZOGuOTFueGV0WVFWTU0>

## **TEST**

**Up to how many hours would the Rebbe stand each Sunday Dollars?**



**When did the Rebbe start handing out dollars every Sunday?**