

# The Weekly *Farbrengens*



434 • וירא תשע"ח • לחמן ישמעו  
EDITOR - RABBI SHIMON HELLINGER

## A DELIGHTFUL SHABBOS (I)

### A MITZVA TO ENJOY

The Baal Shem Tov explained the *mitzva* of *oneg Shabbos* with the following *mashal*:

A prince who was in captivity amongst coarse people received a letter one day from his father, the king. The prince was delighted and wanted to celebrate, yet he knew that his neighbors could not appreciate the greatness of the king. He therefore distributed liquor and they celebrated, so that he too could celebrate his happy occasion.

Similarly, in order for the *neshama* to rejoice in the spiritual revelations of *Shabbos*, the body must rejoice with some physical delight.

(כתר שם טוב אות קז, תוי"י שלח קלז, א)

The Alter Rebbe explains it as follows:

On *Shabbos*, Divine pleasure is revealed, similar to the revelation of Gan Eden. However, since we are physical beings, we cannot experience this spiritual pleasure in its pure form, so it is vested in the pleasure of eating physical food. And in that form we can experience it.

(מאמרי אדה"ז הקצרים ע' נט)

The Rebbe explains that the *mitzva* of *oneg Shabbos* is fulfilled in its ideal form when the *neshama* feels a spiritual delight from carrying out *HaShem's* will that we should eat *Shabbos* foods. However, even those who are attracted to the physical pleasure of eating are required to fulfill the *mitzva* of *oneg Shabbos* by eating good meat and aged wine.

(לקו"ש חל"ג ע' 161)

### RESPECTABLE MEALS

Rebbi Chiya bar Abba related:

I was once a guest of a man in Ludkiya, and a golden table was brought before him, which had to be carried by sixteen men; sixteen silver

chains were fixed in it, and plates, goblets and pitchers were set upon it, with all kinds of food, delicacies and spices.

I said to him, "My son! How have you merited this?"

He replied, "I was a butcher, and I used to say about every fine animal, 'This will be for *Shabbos*.'"

I said to him, "Fortunate are you that you have merited this, and praised be *HaShem* who has permitted you to enjoy all this."

(שבת קיט ע"א)

he opened it he discovered the precious jewel inside, and sold it for thirteen chambers filled with gold *dinarim*!

A wise old man met him and commented", He who lends to *Shabbos*, *Shabbos* repays him".

(שבת קיט ע"א)

### SPECIAL FOODS

According to *Kabbala*, one should make a point of eating fish at each of the *seudos* of *Shabbos*.

(שויע"ר סי' רמב ס"ז, לקו"ש חל"ג ע' 192 הע' 15)

The Alter Rebbe once made a lighthearted remark, that what *tekias shofar* accomplishes on Rosh HaShana, we accomplish on *Shabbos* by eating *kugel*. One of the *chassidim* asked, "If so, why do we need to blow *shofar* on Rosh HaShana? We can accomplish just as much by eating *kugel*!"

The Alter Rebbe explained, "That is exactly what we do. When Rosh HaShana falls on *Shabbos*, we eat *kugel* and don't blow *shofar*..."

(שמור"ס ח"ב ע' 156)

**CONSIDER**

**Is the purpose of physical enjoyment on *Shabbos* to distract the body, or to access spiritual delight? What does it depend on?**

Yosef *Mokir Shabbos* ("Yosef who honors *Shabbos*") had in his vicinity a wealthy *goy* who owned much property. Stargazers told him that Yosef *Mokir Shabbos* would take over all of it, so he sold it all, and with the proceeds he bought one precious stone, which he set in his turban for safekeeping. As he was crossing a bridge a sudden wind blew it off and cast it into the water, and a huge fish swallowed it. The fish was later caught and brought to the market on *erev Shabbos*, as the sun was already preparing to set.

"Who will buy it now?" they wondered. But someone advised": Take it to Yosef *Mokir Shabbos*. He always makes a point of honoring *Shabbos* by buying fish".

They took it to him and he bought it and when

During the *seuda* of the *chassuna* of the Frierdiker Rebbe's daughter Sheindel ה"ד, which took place on *Shabbos* afternoon, the person serving forgot to bring out the *kugel*. Those partaking in the *seuda bentsched Birkas HaMazon*, assuming that no *kugel* had been prepared.

After *bensching*, the Rebbe asked his *Rebbetzin*, "Where is the *kugel*? Was no *kugel* prepared for *Shabbos Kodesh*?"

She assured him that indeed she had prepared a *kugel* and then asked the person serving to bring it to the table. The Frierdiker Rebbe then washed his hands again, told all those participating to do the same, and they returned to the table to eat the *kugel*.

(רשימו"ד חדש ע' 193)

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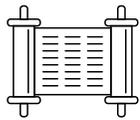
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COLLECTING A LOAN

I lent someone money to help him with simcha expenses. He said he would repay me within six months but he has yet to pay - can I nudge him for the money?

It is a great mitzva to lend money to a fellow Jew, and even greater than tzedaka, since this helps the individual avoid the shame of needing to ask others for help.

The Torah prohibits the lender from acting toward the borrower as a tough creditor by demanding payment (lo siyh'eh lo k'nosheh). Chazal add that one may not even intentionally appear before the debtor, thereby reminding him of his debt (though he isn't required to avoid bumping into him as a matter of course).

The posuk mentions "the poor man," meaning that it is prohibited only when the lender knows that debtor can't pay. If the lender is unsure, he may ask him for the money, since he isn't responsible to know his fellow's finances. Likewise, if one thinks the borrower might have forgotten about the loan, he is allowed to gently remind him. Additionally, the prohibition applies only to a loan and not money owed from a purchase or rent (that wasn't converted into a loan).

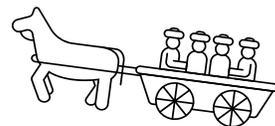
How poor must the borrower be that one may not approach him?

Halacha allocates what money and possessions the borrower may keep for himself and what he must use to pay his debt. Generally speaking, he is allowed to keep for himself a minimal amount of food (for 30 days), clothing (for 12 months), household utensils, tefillin and tools for work. There are also rules regarding what he can retain for his family. (Thus, one should not use a collection agency without permission from Beis Din.) Beyond this allocation, one must sell or use everything else to repay his debt, including his seforim, sefer Torah and his home.

The prohibition to demand payment applies only if the borrower doesn't have any resources beyond this minimal allocation, thus it usually doesn't apply to small loans. If the borrower only has enough surplus (after deducting his allocation) to repay part of the debt, the lender may only demand the amount that he estimates the borrower can pay. (Halacha also dictates the order of priority for one who has multiple creditors.)

Contemporary poskim suggest circumventing this prohibition by stipulating at the time of the loan that it will not be bound by the law of allocation, thus all the borrower's possessions can be collected as payment and the lender won't transgress when he demands payment amounting up to all of the borrower's possessions.

1. רמב"ם הל' מלוה וזהו פ"א ה"א.
2. שמות כ"ב, כ"ד. שו"ע חו"מ סי' צ"ו ס"ב, שו"ע הל' מלוה סי' ס"ב וס"ג.
3. ראה לשון הגמ' ב"מ ע"ה ע"ב, וביאור כסף קדושים שו"ע סי' ב, וכן משמעות לשון שו"ע הל' מלוה סי' ב.
4. אמרי יעקב על שו"ע הל' מלוה סי' ב אות כ"א.
5. ראה כסף קדושים סי' צ"ו ס"ב (ומסיים ואולי מ"מ נכון ליוזרה), ובס' הדין ונימוקו סי' צ"ז ס"ב סק"ה שיש מחלקים שבמזיק ושומר לא שייך הלאו אבל במכר וכ"ו ב' שבא ע"י נתינתו שייך הלאו, וראה שו"ע שם סי"ד - ובאם זקפם



REB ZALMAN NEIMARK

Reb Chaim Meshulam Zalman Neimark was one of the prominent Chasidim of the Rebbe Maharash. He served as Rov in the city of Horky, and then in Staratov where he served as Rov for twenty years. In the year 5641 (1881), he was arrested along with another eighty community members and accused of helping Yidden evade the draft under the guidance of the Rebbe Maharash. After two years he was proven innocent and was freed from jail, but moved on to Vitebsk and then Nevel, where he served as Rov. Even after the passing of the Rebbe Maharash he continued to visit Lubavitch. He attended the Bar Mitzvah of the Frierdike Rebbe in Tammuz, and passed away a short time later on 28 Av 5653 (1893).

During his arrest, Reb Zalman took the entire blame of the accusations on himself, so that the Rebbe Maharash should not be arrested. He explained, "One hour of the Rebbe is very precious."

At the end of the farbrengen on Shabbos parshas Shmos 5722 (1962) the Rebbe said: "the concept of arrest in general occurred by all of the Rebbeim, by the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek,

and by the Rebbe Maharash as well - in a manner that someone took his place, one of the Rabbonim that was arrested instead..."

(אג"ק כ"ק אדמו"ר חי"א עמוד שכת)

While in prison a small handwritten note from the Rebbe Maharash was smuggled in to Reb Zalman, which read, "In regards to his imprisonment, there is nothing to fear at all, as you have heard yourself from my father. It is proper that you should learn the entire year Mishnayos and Gemara Brachos, and Hashem should bless you with all good as your heart desires."

(אג"ק אדמו"ר מהר"ש עמוד כג)

During his two year imprisonment, Reb Zalman conducted himself just as he had at home. He did not cease to learn, night and day nigleh and Chassidus. He would daven at his usual length with great fervor and niggunim. His davening moved all those who heard it, and more than once, the prisoners and guards would stop by his room to hear him davening. He became known as the "Rabbin" who can perform wonders.

(אוצר סיפורי חב"ד חי"ח עמוד 54)

A Moment with The Rebbe



100-PERCENT OF THE REMEDY

"I have been davening in 770 for more than a year, and I see the Lubavitcher Chassidim. I also come from a chassidische home of Rodomske chassidim. However, at home, while we learned the Rodomske Tiferes Shlomo, we also opened other seforim like Noam Elimelech. So why is it that the Lubavitchers study only Chabad Chassidus?"

This question was posed to the Rebbe by Reb Chatzkel Besser, vice president of Agudas Yisroel of America. The Rebbe's answer included a moshol from current events:

"Some years ago, Dr. Fleming's

discovery of pencilin shook the medical world with its power to kill bacteria. In order not to harm the body, it was at first given in a low dosage. However, as the bacteria began resisting the penecilin, more had to be given. And later, more was added.

"Similarly with Chassidus. The Arizal taught some Pnimius HaTorah, but the Baal Shem Tov's teachings included a larger dosage, due the needs of the generation. However, the worldly bacteria has begun resisting to that too. Now, we need the Alter Rebbe's potent Chassidus, which utilizes 100-percent of the remedy."