

The Weekly *Farbrengens*



לחמן ישמעון • חיי שרה תשע"ח • 435
EDITOR - RABBI SHIMON HELLINGER

A DELIGHTFUL SHABBOS (II)

L'CHAVOD SHABBOS KODESH

Chazal say that whoever makes *Shabbos* a day of delight is given an unbounded heritage, is saved from the servitude of *galus*, and is granted his heart's desires.

The Alshich points out that "making *Shabbos* a day of delight" implies that what one seeks to do is to enhance the spirit of *Shabbos*, and not merely to indulge in his own pleasures. Indeed, the more one delights in the *ruchniyus* of *Shabbos* and abstains from mundane matters, the more does he add to the *kedusha* of *Shabbos*.

In this spirit, the Alshich explains a story in the *Gemara*, that on *erev Shabbos* the *amora* Rav Nachman ben Yitzchak would carry bundles of food in and out, saying, "If Rav Ami and Rav Assi visited me, would I not carry for them?"

The deeper significance in this comparison is that just as Rav Ami and Rav Assi would have actually eaten the food and been delighted by it, so too, when we uplift our *neshama yeseira* with the *Shabbos* foods, we bring delight to the *Shabbos* within us.

(שבת קיט ע"א, תורת משה תצוה לא, יג)

The Chida writes: Someone may come and say, "I derive enjoyment from foul talk and unsavory conduct - and this is my *oneg Shabbos*." This is mistaken, for we are commanded to bring delight to *Shabbos*, and such conduct, only causes her pain.

(מדבר קדמות ערך ענג)

HIGHER PURSUITS

Chassidus explains that eating on *Shabbos* is a holy experience and is free of selfish interests. Nevertheless, if a person focuses on the physical, he will be drawn into it.

(המשך תע"ב ח"ב עמ' אקה, לקו"ש חל"א ע' 247)

The Baal Shem Tov once showed his *talmidim* a man who was sitting at his own *Shabbos* table and resplendent in his *Shabbos garb* - but what they saw with their holy eyes was an ox! The reason

was that since the man was investing his entire being in enthusiastically eating the meat of an ox, that is what he was at that moment.

(סו"מ קונטרסים ח"א ע' 170)

The Mezritcher Maggid offers a *mashal* for this:

A great king announced a day of nationwide feasting and celebration, and gave orders that the wishes of each of his subjects be carried out. Amongst them there was a leper. He asked that the king give him two mounds of cold manure in which he could lie, to seek relief from his leprosy.

The king's servants berated him, "Fool that you are! You could have asked the king for all the pleasures of the world, so for your leprosy you could have requested treatment from an expert doctor!"

Nevertheless, the king instructed that the man's request be fulfilled, for a king's orders must follow through, regardless of this man's foolishness.

(אור תורה קדג)

CONSIDER

How is everyone capable of "making *Shabbos* a day of delight"?

The venerable *chossid* Reb Hillel of Paritch was once a *Shabbos* guest in the home of a man who didn't eat *cholent*. When Reb Hillel questioned him about his practice, he explained that he was forbidden to do so by order of his doctors.

Reb Hillel was not afraid: "Eat now. It's on my shoulders!"

Full of trust, the man took a spoonful and tasted the *cholent*. At that point Reb Hillel stopped him: "Enough! If you wish to eat more, that's on your shoulders..."

(שמו"ס ח"ג ע' 232)

As the youngest child of the Friediker Rebbe,

Rebbetzin Sheina was the subject of much attention. Once, at a meal in the home of her grandfather, the Rebbe Rashab, he told her that on *Shabbos* she must eat, stroll and do everything *l'chavod Shabbos*. The little girl replied that she could do this with everything except for sleeping, since while one is sleeping, one is asleep...

From this story the Rebbe derived a lesson: With the right amount of effort beforehand, everyone is capable of sleeping in honor of *Shabbos*.

(תו"מ ח"ג ע' 6, חמ"ב ע' 113)

HOLY FOOD

Rebbetzin Menucha Rochel, the saintly daughter of the Mitteler Rebbe, was particular not to throw out any *Shabbos* food, and instead would offer it to her family members and guests. She attributed this practice to a tradition from the Alter Rebbe:

One Friday night a guest joined the Alter Rebbe's *seuda*. When the soup was served, the guest took a spoonful but immediately stopped eating because of its saltiness. The Alter Rebbe was deep in *dveikus*, and when he came to, he asked the guest why he wasn't eating. Before the guest had a chance to respond, the Alter Rebbe helped him by adding some salt to his bowl, and again fell into *dveikus*. This repeated itself several times.

Finally the guest managed to tell the Alter Rebbe that the soup was too salty and inedible. The Alter Rebbe immediately took the soup, ate it up, and told the guest, "No *Shabbos* food is not good, or harmful to one's health. One should not throw out *Shabbos* food!"

(ס' הצאצאים ע' 101)

Reb Yaakov Yosef of Polonnoye, a senior *talmid* of the Baal Shem Tov, once took his wife along with him on a visit to his Rebbe.

When she returned home, everyone wanted to know what secrets she had learned in *Mezhibuzh* from the Baal Shem Tov's wife. She told them, "I learned to meditate upon the secret of the *ketores* while preparing the *kugel* for *Shabbos*."

(מגדל עז ע' רמה)

The Daily *Farbrengens*
ENLIVEN YOUR DAY.

ADD +13474711770 TO YOUR CONTACTS
AND WHATSAPP: SUBSCRIBE

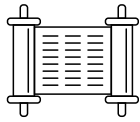


Perspectives
NINETEEN
NOW AVAILABLE
CHASSIDICDIGEST.COM

Wellspring PRESS
PREPARING YOUR BOOK FOR PRINT
editor@wellspring.press



www.SELLMILESNOW.com
732-987-7765



BRACHA ON TOIVELING DISHES

Do I recite a bracha when toiveling utensils bought in a Jewish store?

Chazal derive from a posuk that meal utensils (pots and cutlery) purchased or received from a non-Jew must be immersed in the mikveh before using them.

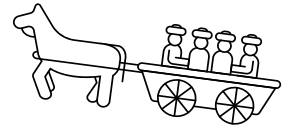
The obligation of tevilah applies to utensils that were manufactured or owned at any point by non-Jews. Thus, a utensil owned at any point by a non-Jewish store or wholesaler requires tevilah with a bracha regardless of its manufacturer.

Utensils from a factory owned by Jewish and non-Jewish partners require tevilah, but a bracha should not be recited since it is the subject of dispute.

By Israeli-made utensils, some hold that we assume it came from the majority (kol d'parish meiruba parish) which are Jews, thus it doesn't require tevilah (unless there is indication that it was manufactured by non-Jews).

Utensils manufactured elsewhere require tevilah since the majority of manufacturers aren't Jewish. Whether one should recite a bracha remains the subject of dispute even among contemporary rabbonim.

- 1. במדבר ל"א, כ"ג. גבו ע"ז ע"ה ע"ב. שו"ע יו"ד סי' ס"ב.
2. ב"י יו"ד סי' ס"א (בשם הירושלמי ספ"ה דע"ז) ש"ך יו"ד סי' ק"ב סכ"ד.
3. שו"ע יו"ד סי' ק"ב ס"א. ואג"פ שבשו"ע יו"ד סי' ס"ב ס"ח פוסק ע"פ ס"ו סק"ו שייטבלט בלא ברכה, שם אינו עושה קנין בחזרה מהגוי רק החיוב מצד שנשתקע ביד ישראל והוא ספק ברכה, אבל כאן קונה מחנות של גוי, וכ"פ בהשערות הלכה ח"ב רפ"ג.
4. בברכה - שו"ת ערוגת הבושם יו"ד סי' קכ"ב סק"ה, בלי ברכה - שו"ת שואל ומשיב מהד"ק ח"ב סי' ע"ג.
5. ר"ה סי' אהל יעקב דיני טבילת כלים הע"ג.
6. וראה רשימות גל קס"א בנוגע באנקים וריבית, וראה מ"ש הרלו"צ ראסקין שליט"א בהע"ב גל התקצ"ט.



REB YAAKOV MORDECHAI BEZPALOV

Reb Yaakov Mordechai Bezplov was one of the great chassidim of the Rebbe Maharash and the Rebbe Rashab, and was one of the three people who received semicha from the Rebbe Maharash.

The Frierdiker Rebbe records, what he heard from his father, about the comfort Reb Yaakov Mordechai gave him after the passing of the Rebbe Maharash:

"It is only a good friend who is capable of putting a person on his feet, saving him from going down into the pit of sorrow and anguish, and raising him to broad light that would not have been fathomable in the beginning.

"He said that the one person with whom he found comfort after the passing of his father, with whatever is possible to be comforted after such a terrible and shocking calamity, was only his friend from his youth, his beloved friend Reb Yaakov Mordechai. He was the first one who sent fourth a comforting hand, a

helping hand, the hand of a true and beloved friend. His words were loyal, his speech was pure, and they were not wrapped in the mist of honor and praise, which is the custom in such cases.

The Frierdiker Rebbe describes a farbrengen at the sheva brachos of Reb Yaakov Mordechai:

"... In middle of it all, [Reb Yaakov Mordechai] began to cry bitterly, to the degree that all those present were astounded. They asked him to stop crying, but to no avail... Everyone began dancing, all besides Reb Yaakov Mordechai, who leaned his head on his hands and cried. When they poured cups to say l'chaim, he stopped crying and began to say in a tearful voice, "The Rebbe [Maharash] told me, 'When there is a Rebbe, there are chassidim, but chassidim who do and work.' When a chossid is not a chossid, he makes his Rebbe no more a Rebbe. The Alter Rebbe was a Rebbe, and he made chasidim, and the chassidim, being that they were chassidim and "people of deed" with avoda sheb'leiv, they strengthened their Rebbe..."

A Moment with The Rebbe



THE SIMPLE SHLIACH

At a farbrengen in 770, on the second day of Shavuos 5704 (1944), the Frierdiker Rebbe appointed a "beis din" of three bochorim who were to "extinguish the burning fire."

A decade later, at the Shavuos farbrengen of 5714 (1954), the Rebbe proclaimed, "Ten years ago, the Frierdiker Rebbe made a beis din comprised of an

exceptional lamdan, a bochur with average learning skills, and a simple bochur.

"While the first two became occupied with their own materialistic and spiritual pursuits," the Rebbe continued, "the third is no lamdan or maskil, and also has no parnessa, but he is still fully engrossed in the shlichus he was given."

The Rebbe was referring to Reb Berel Baumgarten A"H, who was then active in Lubavitch work, and later moved on shlichus to Argentina.