

# The Weekly Farbrengen



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' אקכה, 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 קד, ג)

### 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)

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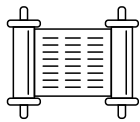


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## BRACHA ON TOIVELING DISHES

**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. Some *rishonim* consider this obligation *min haTorah*, while others hold it is only *midrabanan* with support from the *posuk*.<sup>1</sup> The purpose of the *tevilah* is for them to enter *kedushas Yisroel*, and thus the *tevilah* must take place after purchase.<sup>2</sup>

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.<sup>3</sup> If the seller is Jewish, then the requirement of *tevilah* depends on the 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.<sup>4</sup> If the factory is on the public market, some only consider the decision makers who have power,<sup>5</sup> while others hold that every shareholder has a partnership.<sup>6</sup>

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). Others hold that since one can ascertain the manufacturer, we can't just assume it is from the majority.<sup>7</sup> In practice, one should *toivel* it without a *bracha*, especially since many Israeli companies import products from foreign countries.

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. Some say one should recite a *bracha* since the majority of utensils are from non-Jews,<sup>8</sup> while others say that if it's possible that one of the owners is Jewish,<sup>9</sup> and this can be easily ascertained, one cannot recite a *bracha* before ascertaining that.<sup>10</sup> Some distinguish between utensils from countries that typically have Jewish-owned companies and countries that typically don't have.<sup>11</sup> In practice, one should consult one's personal rov.<sup>12</sup>

7. דרכ"ת סי' ק"ב סקפ"א בשם התשו"ת ש"י.

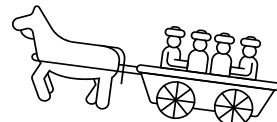
8. ראה אג"מ אורח ח"ג סי' ד'.

9. ובפרט שבהרה מקרים יש ליהודי דין קבוע, אבל יש שחלקו דבאן הדין הוא על הכלי שפירש ולא על המפעל.

10. דרכ"ת סי' ק"ב סקפ"א בשם התשו"ת ש"י (והלעיד שיהיה באר"ח כ' נהיה יותר קשה לברר מציאות זו).

11. שו"ת ויברך דוד ח"א סי' צ"ו.

12. מהרב משה לנדא שליט"א ומו"ר הגר"מ אהרן שליט"א שמעתי לברך, ושתי סייעות לזה: (א) לשון ק"א אורח ח"ג ת"ח סק"א, "לא שייך כאן ספק בברכות להקל ועוד שהמה רבים", ואף ששם מדובר על רוב פוסקים ו"מ"י יש ללמוד משם שרוב מביא ברכה; (ב) מכתב רבינו בא"ק ח"ח ע' שלט בנוגע ספק אם ספר ספיה"ע שמדברין ברכה בס"ס, וגם כאן הרי יש ס"ס - א. אולי אין שותף יהודי, וגם אם יש, ב. הרי יש אחרונים שסבילי כ"ל מברכים על כלי של תופות יהודי, וזהו בנוסף לטענה לדעיל שדנים על הכלי ועליו יש כרגע דין רוב.



## REB YAAKOV MORDECHAI BEZPALOV

Reb Yaakov Mordechai Bezpalov 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. For over 35 years, he served as the Rov of Poltava in Russia. Before the Rebbe Rashab accepted the *nesius*, he was his *chavrusa* and very close friend. He was known to serve Hashem in the way of "merirus" (remorse). He passed away on the 30<sup>th</sup> of Tishrei, תרע"ו (1915).

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. [My father] spoke about his friends and beloved ones and counted them out one by one, speaking of their greatness.

"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 forth 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. He spoke of everything with open eyes and pure faith. He did not 'climb valleys or ascend mountains,' rather he went round the point of truth again and again, and with this, he found calmness and comfort to his soul."

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 Shavuot 5704 (1944), the Frierdiker Rebbe appointed a "*beis din*" of three *yungeleit* who were to "extinguish the burning fire." The Rebbe told them to learn *hilchos arvus*, *dayonim* and *shluchim*, so they become true guarantors, judges and emissaries for *Yiddishkeit*. They then received explicit directives on how to spread Chassidus in various *yeshivos*.

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

comprised of an exceptional *lamdan*, a *yungerman* with average learning skills, and a simple *yungerman*.

"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 *parnassa*, 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.

(Toras Menachem, vol. 12, p. 30)