

The Weekly Farbrengen



למען ישמעו • קדושים תשע"ט • 513
EDITOR - RABBI SHIMON HELLINGER

LOVING EACH OTHER (II)

THE POWER OF UNITY

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 Tzemach Tzedek once said: The first four letters of the *alef-beis* – *alef, beis, gimel, daled* – stand for the words: *Achdus* – *Bracha, Gava* – *Dalus*. When there is unity, there is *bracha*, but when there is pride and hence discord, the result is poverty.

To this the Rebbe added: If in dealings in the realm of *gashmiyus*, unity brings *bracha*,

surely in the realm of *ruchniyus*, *achdus* is the key to success.

(אג"ק ח"א ע' קנא)

CONSIDER

Are the heights reached
through *achdus* a reward or a
natural result? Does it matter
how that *achdus* is achieved?

If a person's *ahavas Yisroel* is
not related to *ahavas HaShem*
is it still superior?

LOVING THE BELOVED

At the young age of sixteen, the Mittlerer 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 Mittlerer 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 Mittlerer 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 מוהרי"צ ח"ג ע' תכג, תלז, היום יום כ"ח ניסן)

In a letter to a young *chossid* the Frierdiker Rebbe warns him, "One must be very careful not to cause pain or embarrassment to anyone, especially a fine young woman, and when it concerns a personal matter, which is unforgivable."

He then quotes the Rebbe Maharash on the critical significance of *ahavas Yisroel*:

"Of what good is *Chassidus* and *yiras Shomayim* if the main quality, *ahavas Yisroel*, is lacking? And even worse, if one person *ch"v* pains another."

(אג"ק מוהרי"צ ח"ג ע' רפט, היום יום ח' מנ"ה)

LOVE AND UNITY

Ahavas Yisroel refers to the *mitzva* of relating to others by acts of loving-kindness. *Achdus Yisroel* refers to the reasoning and feeling underlying the acts of love – one's awareness that *Bnei Yisroel* are like the organs of one body.

Why does the Torah only command us about *ahavas Yisroel*, which leads to the actions, and not about *achdus Yisroel*, the awareness that will automatically lead to such actions?

One explanation is the following: As a rule, the Torah and its *mitzvos* focus on one's practical actions, and not on the thoughts and feelings behind those actions. This is evident from the way the Torah discusses the details of all practical *mitzvos*. Here, too, the Torah only commands us to *act* in a kindly manner; the explanations are discussed in Torah *sheb'al peh* and in *Chassidus*.

(ת"ר"מ תשד"מ ח"ב ע' 664)



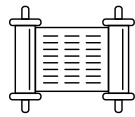
Perspectives
TWENTYTHREE
FREE DOWNLOAD
CHASSIDICDIGEST.COM

In merit of this publication's founder
ר' אהרן בן חנה
May the zechus of the thousands
of readers bring him a total and
immediate recovery

מתיבתא דקינגסטאן
A small out-of-town mesivta
in Kingston, PA
Email office@KingstonMesiuta.org
or call (570) 212-9408



www.SELLMILESNOW.com
732-987-7765



MAKING ITEMS NON-MUKTZA

May I allow my children to play with an old cellphone on Shabbos?

Various categories of items fall under the rubric of *muktza* ("set apart"), i.e., not "prepared" or designated for Shabbos use, with varying levels of restrictions with regards to handling them on Shabbos.¹ Items or substances that have no intrinsic function and are not designated utensils or tools (e.g. stones, money, sand) are *muktza* in an absolute sense (*machmas gufo*), for they are naturally "set apart" lacking a designated use.²

A different category of items are ones that although not actually utensils, may still be in the **category** of utensils, because they are fit to be used for some purpose on Shabbos (e.g. fabric to sit on). This is their status quo, but if one places them in a warehouse to be sold, he nullifies their previous classification as utensils and it is forbidden to move them.³ Likewise, stones leftover from construction would be **categorized** as utensils since they would be left to sit on. If, however, they are arranged in a manner that indicates intent for future building use, this de-categorizes them as utensils and they may not be handled (though one may sit on them without moving them).⁴

If one mentally designates the non-utensil item (e.g. a stick or stone) prior to Shabbos for a permissible purpose, it causes the item to be categorized as a *keli* (utensil) and it may then be used on Shabbos:

If it is a common use for this item, it is sufficient to designate it even just for that Shabbos, or alternatively, if he used it for this purpose even once before Shabbos, it is considered prepared for that purpose, even if without mental designation. If, however, the use is not common, it must be designated for that purpose indefinitely. This is true even if it was used for this purpose numerous times before Shabbos.⁵

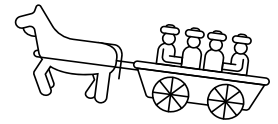
Classical *poskim* mention various uses that were commonly done with otherwise non-utensils (such as using a stone to crack open nuts), and some rule that using a stone or brick to prop a door open is also a normal use.⁶ It is, however, often unclear whether a particular use is considered normal, thus in doubt, it is preferable to always designate the item before Shabbos for that use indefinitely to be on the safe side.⁷

Another form of *muktza* is when a **utensil's** primary use is Shabbos prohibited (*melachto l'isur*). This utensil may not be moved to protect it from getting ruined, however, it may be used for a permissible use (e.g. a saw for cutting challah). Although some limit this to when there isn't another option, the Alter Rebbe doesn't mention this restriction.⁸

A non-operating cell phone has the status of a *keli shm'lachto l'isur*, and thus may be used for a permissible purpose (e.g. as a toy) even without being designated for this before Shabbos.

1. ראה שו"ע או"ח סי' ש"ח ס"א לטעמי האיסור.
2. שו"ע ר"ש סי' ח.
3. שו"ע ר"ש סי' ס"ג ס"ד.
4. שו"ע ר"ש סי' ס"ח.
5. שו"ע ר"ש סי' ס"ח.
6. ארחות השבת פי"ט ס"ק רל"ז.
7. ראה פסקי"ת סי' ש"ח ס"ק ל"ה.
8. שו"ע ר"ש סי' ס"ב (במשנ"ב שם ס"ק יב דוקא כשאין כלי היתר).

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



REB YISROEL NOACH OF NIEZHIN

Reb Yisroel Noach, the fourth son of the Rebbe the Tzemach Tzedek, was born in the year 5575 (1815). In his first marriage, he was the son-in-law of Reb Yekusiel Zalman Valles, son-in-law of the Mitteler Rebbe. After his first wife passed away he married the daughter of Reb Nachum, son of the Mitteler Rebbe. He lived in Lubavitch where he served as the *rosh yeshiva* in his father's *yeshiva* (founded in 5602 (1842)). The Tzemach Tzedek also appointed him to respond to many of the *halachic* queries sent to him, leaving only the more difficult ones for the Rebbe to answer himself. In 5628 (1868), two years after his father's passing, he moved to Niezhin and became a rebbe. He passed away on the first day of Chol Hamoed Pesach 5643 (1883), and is buried in Niezhin. He was the last of the Tzemach Tzedek's sons to pass away.

Reb Yisroel Noach would cry a lot, especially during *davening*. Not even knowing why, those *davening* along with him would also cry uncontrollably.

He was once standing in the adjacent room before going into *yechidus* with

his father and noticed the *sefer Chovas Halevovos* on the table. When he opened the *sefer*, it opened to *Shaar Haknihah* (Gate of Submission) and tears flowed freely from his eyes. By the time he went into *yechidus*, the pages were soaked.

Reb Mordechai Yoel Duchman once asked Reb Yisroel Noach, "Since you are a leading *tzaddik* of the generation, when you cry, you draw down bitterness into the world. Why do you do so?" Reb Yisroel Noach replied, "But you know Mordechai Yoel, for us it's a different type of tears."

(רשימות דברים עמוד 149, לשמע און עמוד 62)

When Reb Yisroel Noach needed to build his house in Niezhin, he called together a few *baalei batim* to hear their opinion. After they offered their suggestions he explained, "My father the Tzemach Tzedek said that when one needs to do something and is unsure how to do it, he should ask the opinion of the *baalei batim* and do the opposite."

(לשמע און ע' סו)

A Moment with The Rebbe



THE CREDENCE OF PRINTED MATERIAL

Mrs. Luba Gorelik of Kfar Chabad related:

I taught geography at Beis Rivkah of Kfar Chabad. Whenever we would reach certain chapters in our textbooks, I would share an explanation from the Rebbe why modern science can't have the tools to reach concrete conclusions.

I thought that was enough. But after seeing one student's work, in which she wrote downright *apikorsus*, I brought up the issue in a 5734 (1974) *yechidus*.

The Rebbe replied, "Under no circumstances should the students be given such material at all!"

I was dumbfounded. I told the Rebbe that these were older girls and needed to be prepared to teach. Was it not

preferable that they hear these views in school, where they can concurrently hear the true approach?

The Rebbe explained, "The very fact that it is printed in a book format psychologically gives it credence. All the additional introductions and explaining are taken as less authoritative.

"Additionally, by teaching this at Beis Rivkah, an air of acceptance is subtly transmitted. The short-term solution is to make photocopies of select chapters. For the future, efforts should be invested to publish kosher learning material."

It was amazing to see how the Rebbe understood my students, on a psychological level, better than their own teacher.

(As heard from Mrs. Gorelik)