

The Weekly Farbrengens



538 • נח תש"פ • למען ישמעו
EDITOR - RABBI SHIMON HELLINGER

REMEMBERING HIM (III)

SPEAKING TRUST

There was once a wealthy man who owned many fields but did not have animals with which to plow them. So one market day, he took a bag of money and went off to purchase oxen.

On the way Eliyahu HaNavi stopped him and asked him where he was going. When he said he was going to buy oxen, Eliyahu told him that he should add that this was dependent on *HaShem's* will; he should say, "*im yirtze HaShem*". The prosperous landowner insisted that he already had the money in hand, and it was now all up to his own will. Eliyahu warned him, "If you don't say '*im yirtze HaShem*,' you will not succeed."

Before he reached the market place, his money mysteriously disappeared. This repeated itself several times; he would have the money with him; he would meet Eliyahu who disguised himself differently each time and would suggest that he say "*im yirtze HaShem*"; again and again he would not listen – and the money would again get lost. Finally he realized this was all *hashgacha peratis* due to his incomplete belief in *HaShem's* providence, and resolved that from that day on he would say "*im yirtze HaShem*" about whatever he desired to do.

The next time he was on his way to the market, he again met Eliyahu, but this time he said, "I'm on my way to buy oxen, *im yirtze HaShem*". When Eliyahu heard that, he blessed him with success and sure enough the man got a good deal on his purchase. Then, as he was on his way home, the oxen suddenly ran off the path into the forest and stopped near a stone, where he found his lost money bags.

(חדרי בטן מהחיד"א ע' 50, ילקוט לקח טוב בהעלותך ע' פד)

The Shaloh writes:

As a vital expression of one's *emuna*, one should say about every planned activity, great or small, *im yirtze HaShem* ("if *HaShem* wills it") or *b'ezras HaShem* ("with *HaShem's* help"). When preparing to travel, for example, one should say, "I will be traveling *b'ezras HaShem* and I plan, with *HaShem's* help, to stay in this and this place." Likewise, upon arriving there he should say, "*B'ezras HaShem* I have arrived."

A hint to this can be found in the *possuk* which states that the travels and encampments of the Yidden in the *midbar* were *al pi HaShem*, "at the word of *HaShem*." We can understand this as an instruction that our travels and our stations should be undertaken with a mention of *HaShem's* Name. Thus, His Name will always be on one's lips.

Furthermore, doing so will bring a person success in his activities. As the *possuk* says, *atzas HaShem hi tokum*, "the plan of *HaShem* will materialize, and the word "*hi*" (היא) is an acronym for *אם ירצה השם*, for that is what brings success.

(של"ה ח"ג בהעלותך אות י"ב, ח"א שער האויות אל"ף אות מ"ו)

CONSIDER

Is the point to say "*im yirtze HaShem*" and "*Boruch HaShem*" or to feel its truth?

AT EVERY OPPORTUNITY

About Yosef HaTzaddik the Torah relates that his master saw that "*HaShem* was with him." How could the wicked Potifar know that *HaShem* was with Yosef?

The *Midrash* answers that Potifar noticed that *HaShem's* name was constantly on Yosef's lips. Whenever Yosef would serve him he would whisper, "*Ribbono shel Olam*, You are my security and my sustainer. Help me find favor and kindness in Your eyes and in the eyes of all those who see me, including my master Potifar."

(מדרש תנחומא וישב ח')

As advice for strengthening *emuna*, the Rebbe instructed one chossid to say "*Boruch HaShem*" at every opportunity.

(תשורה ל"ג בעומר תשנ"ז ע' 121)

The Shaloh writes that when mentioning the Name of *HaShem*, one should do so in awe and fear and

with deep feeling. He should direct his attention to the sound and the letters of the Name and all his limbs should tremble.

The Rokeiach explains that this is the intention of the Torah's command to fear *HaShem* – that we utter His Name in awe.

(של"ה חנוכה תר"מ ד"ה עוד, רוקח קטע כ"ב)

WORDS OF PRAISE

Before the Baal Shem Tov was revealed as a *tzaddik*, he wandered from town to town as an ordinary Yid. Wherever he came he asked men, women and children how they felt, how their *parnasa* was, and so on. His intention was that they should praise *HaShem* each in their own words.

In one town, there lived an old *talmid chacham* who for over fifty years lived in a state of total isolation from worldly matters and pleasures and studied Torah day and night. When the Baal Shem tov met him, he made his usual inquiries. The *gaon* took one look at this stranger who was dressed like a simple villager and ignored him. However, after the Baal Shem Tov repeated his questions several times, the *gaon* grew angry and motioned him to the door. At this point, the Baal Shem Tov spoke up: "Rebbe, why don't you give the *Eibershter* His *parnasa*?"

Hearing these words the *gaon* was bewildered. Reading his thoughts, the Baal Shem Tov explained: "Yidden are supported (in Yiddish: 'they sit') on the *parnasa* given to them by *HaShem* – but what does *HaShem* Himself 'sit' on? Dovid HaMelech answers that question. In *Tehillim* he says, *Ve'atah Kadosh, yoshev tehillos Yisroel*. *HaShem* sits on the praise that Yidden give Him, for the health and *parnasa* which He gives them. And in response to those praises, *HaShem* gives them *brachos* – for children, life, and abundant sustenance."

The Rebbe explains that praise for material blessings is especially meaningful since we are thus recognizing *HaShem* in the physical world and thereby drawing Him down into the mundane realm. That is why the Baal Shem Tov was not satisfied with asking the *gaon* about his learning, and insisted on asking about his physical wellbeing.

(סד"מ אידיש ע' 138, לקו"ש ח"ז ע' 135)



Perspectives
TWENTY THREE

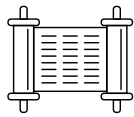
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BUGS IN FISH

When buying a kosher fish, what should I be aware of?

A kosher fish is ascertained by its fins and scales, and an uncut fish would generally not bring to mind any kashrus concerns. Yet, often worms in the belly or other parts of the fish may pose a true kashrus problem. Halachically, worms that came into existence inside the flesh of the fish do not pose a problem, as they were never considered a *sheretz hamayim* ("a crawling marine creature").¹ There is, however, a kashrus problem with worms that developed in the water and were subsequently swallowed by the fish.

Worms found in the fish's flesh or under its skin thus don't pose an issue. If, however, they are found in the fish's stomach or on the outer skin, they pose a kashrus issue for there is concern that they originated from outside the fish. Similarly, worms found in its brain or liver may have entered the fish through its nostrils.

For example, salmon with skin and scales must be cleaned before use as many worms infest the scale area. Karp fish is also often infested with worms. In many instances, even fish that grew in a worm-free environment get infested while in transit.²

Even if the worm is less than a sixtieth in relation to the fish, it doesn't become *batel* as it is a complete creature (*biryah*). If the fish is ground, it is *batel b'shishim*, yet one may not grind a fish with this intention if one is certain that it contains worms.³

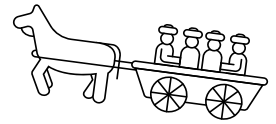
Poskim write that even in circumstances that a worm is permitted (i.e. formed in the fish), if it is recognizable there is still a prohibition of *bal t'shaktzu*.⁴

A major halachic debate erupted in recent years regarding the Anisakis worm. Although it is found on the fish's flesh, it essentially originated from the outside as follows: The larvae are ingested by a host (e.g. krill), in which they mature. The host is then consumed by a predator fish, such as salmon, that digests the host but not the Anisakis. The Anisakis then proceeds to penetrate into the flesh of the salmon.

Some *poskim* are stringent, arguing that the fish swallowed a ready worm, while many other *poskim*, including HaRav Moshe Landau a"h, held it is permitted since the worm wasn't yet developed when it was swallowed, and secondly, the age-old custom was to allow this worm.⁵

In practice, reputable kashrus organizations do not give a *hechsher* on fish that contain this worm, except by herring (since it is unavoidable).⁶

1. יו"ד סי' פ"ד ס"ז ע"פ חולין דף ט"ז ע"ב.
2. ראה הכשרות למעשה עמ' של"ב-של"ה.
3. ראה שו"ע יו"ד סי' צ"ט ס"ה וסי' ק'.
4. ט"ז יו"ד סי' פ"ד סקכ"ד, וראה שו"ת שבה"ל ח"ז סי' קכ"ג א' ג'.
5. ראה בספר בדיקת המזון להלכה פ"ג הע' 22 שמביא בשם הגרש"א שהקיל, ומנגד שו"ת שבה"ל ח"ז סי' קכ"ז חשש בזה לאיסור.
6. תשובות והנהגות ח"ו סי' ק"ג.



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 30th of Tishrei, תרע"ו (1915).

The Frieddiker 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

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. 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 Frieddiker 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 *chassidim*, 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



DRIVING TO SHUL

When the Lubavitch community of Melbourne, Australia invited the broader community to their Simchas Torah *hakofos* in 5717 (1956), some participants came in cars. Reb Yaakov Eliezer Hertzog turned to the Rebbe asking for a *tikkun* – a way to rectify the incident.

The Rebbe answered, "The *tikkun* is obvious, and It is indeed surprising that it wasn't done this year: publicize a statement in the press, preferably together with the announcement of the *hakafos* times, that the prohibition of driving on Shabbos and *yom tov* are well

known, and that driving to *hakafos* is a self-contradiction."

A few weeks later, Reb Zalman Serebransky suggested to the Rebbe that perhaps it would be advisable to shorten the *hakofos* and cancel the *kiddush* altogether, so outsiders would not be attracted, and *chilul yom tov* would be avoided.

The Rebbe rejected his proposal unequivocally. "Not to make a *kiddush*, *chas vesholom*, and to shorten the *hakafos*, is absolutely out of the question."

(Igros Kodesh vol. 14, pages 95 and 155)