

The Weekly *Farbrengens*



למען ישמעו • בשלח תשע"ח • 446
EDITOR - RABBI SHIMON HELLINGER

IMPACTFUL VISION (I)

LOFTY EYES

The reason Yerushalayim was established to be the center for Torah learning was that the *talmidim* there would see its great *kedusha* and the *kohanim* involved with their *avoda*. This would increase their *yiras Shamayim* and Torah learning.
(תוס' בבא בתרא כ"א ע"א)

From the *AriZal* we learn that eyesight connects a person with the subject being viewed, and whatever one sees leaves an impression on his *neshama*, for better or worse. Thus an ostrich can hatch its eggs just by looking at them.
(ס' הליקוטים פ' קדושים, קב הישר פ"ב)

When Basya, King Paroh's daughter, heard an infant's cry and opened the basket floating on the water, she was moved by a strong *rachmanus* for the baby. Though *rachmanus* is a Yiddische characteristic, Basya felt it, since looking at a *tzaddik* leaves a strong impression.
(תורת יחיאל שמות)

SEEING TZADDIKIM

The *Navi Yeshaya* says, "*Vehayu einecha ro'os es morecha*," – "Your eyes should look upon your mentor." *Chazal* learn from here that much can be gained by seeing the face of a *tzaddik*, such as a *Rebbe*.

Rebbi Yehuda HaNasi attributed his superior sharpness in learning, comparative to the other *tanno'im*, to his having seen *Rebbi Meir's* back. He added that if he had seen the face of *Rebbi Meir*, his mind would have become even sharper.

Conversely, the *chachomim* relied less on the teachings that *Rav Sheishes* heard after he lost his sight, since he was then unable to see the gestures that his *Rebbe* had made while teaching.
(ישעי' ל, כ, עירובין יג ע"ב, ירושלמי פ"א ה"ב)

Chazal relate how *Yosef HaTzaddik* was saved from

committing an *aveira* when he saw the image of his father in a vision. In addition, the *AriZal* writes that envisioning the image of one's *Rebbe* can help him understand a difficulty in learning.
(סוטה לו ע"ב, מדבר קדמות ערך ציור)

At a *farbrengens* (ש"פ ראה תשמ"ו), the *Rebbe* said that through envisioning the image of a *Rebbe*, one can be aroused in an exceptional way, and have all obstacles removed. Speaking of the *Friediker Rebbe*, the *Rebbe* said that even those who never saw him in real life can accomplish this by looking at a picture.
(התוועדות תשמ"ז ח"ד ע' 311)

CONSIDER

Is the impact of vision a natural effect or a spiritual one?

Will every person who sees a *tzaddik* be transformed? Why not?

A *Yid* who had committed many grievous *aveiros* once asked *Reb Mottel Chernobyler* to show him a path to *teshuva*. Seeing his *pan*, the *tzaddik* told him, "I am too old to handle this. Go to the *Ruzhiner* and he will help you."

The *Yid* traveled to the *tzaddik* of *Ruzhin*, and gave him the note listing all his wrongdoings. After reading it, the *tzaddik* instructed the *Yid* that from that day on, he should say every single word of *davening* and *benching* from a *Siddur*, even the *bracha* of *Asher Yotzar*. He further instructed him to look at his face the entire time he was at his *tish*. The *Yid* did as the *tzaddik* had directed and reached great heights.
(דברי דוד כ"ב ע"ב)

In the Ukrainian city of *Kremenchug* there lived many devout and learned *Yidden*, including generous philanthropists who funded the many communal needs. One of them, the exceptionally prosperous owner of a flourmill, had many dealings with elite Russian officials. Over time, he left the path of *Yiddishkeit* completely and, proud of his riches and impressive connections, spent his time socializing with Russian ministers.

Once, while in *Petersburg* for business, he heard that the *Rebbe Rashab* was then in town, staying in a hotel. Though steeped in worldly desires, he had a strong desire to see the *Rebbe*, who was known throughout the world for his wisdom and *kedusha*. He arrived at the hotel when *chassidim* were being admitted to *yechidus*, but was refused entry by the *chossid* in charge.

The affluent businessman attempted to enter by force. Hearing the commotion, the *Rebbe Rashab* opened the door and motioned that he should be allowed in. As he entered and beheld the *Rebbe*, he was suddenly filled with awe and fear. He could not utter a word. The *Rebbe* calmed him and asked why he had come. Finally, the *Yid* was able to reply, "I did not come for anything; I just came to see." The *Rebbe* gave him a *bracha* and he left.

Years later, this wealthy man related, "From the moment I saw the *Rebbe*, I changed completely. Seeing his holy face made a deep impression on me. I have seen great ministers and leaders of the kingdom, but never felt any fear. Yet when I saw the *Rebbe*, an intense awe overcame me and I decided to change my ways. When I arrived home, I got rid of all my dishes and closed my mill on *Shabbos*."

In due course he became a proper *Yid* in every way and formed a strong connection to the *Rebbe*.
(זכרונותי ששונקין ע' 47)

The Daily *Farbrengens*
ENLIVEN YOUR DAY.

ADD +13474711770 TO YOUR CONTACTS
AND WHATSAPP: SUBSCRIBE



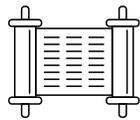
Perspectives
TWENTY
FREE DOWNLOAD
CHASSIDICDIGEST.COM

Wellspring PRESS

GET YOUR BOOK PUBLISHED
—•—
editor@wellspring.press



www.SELLMILESNOW.com
732-987-7765



SHEHECHEYANU ON NEW FRUIT

Do I make shehecheyanu on a fruit that is available year round?

The *bracha* of *shehecheyanu* is recited when eating a new fruit in order to praise and thank Hashem for this opportunity.¹ Some suggest, based on the Yerushalmi, that one should make a point of eating and reciting *shehecheyanu* on each particular new fruit in order to thank Hashem for renewing these fruits yearly for the delight of mankind.²

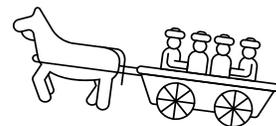
The *bracha* was essentially instituted for the enjoyment derived from seeing a new fruit. However, the custom became to wait until eating the new fruit because many don't derive enjoyment until then. (It is for this reason that *shehecheyanu* is recited before *ha'eitz* since it essentially applies to seeing it.) Nonetheless, one is *yotzei* with a *shehecheyanu* upon sight as long as enjoyment was derived.³

Shehecheyanu is recited on seasonal fruits or vegetables—that are not available year round—the first time he consumes them each season, even if the season repeats itself within the year (or begins later in another climate, provided that thirty days have passed). The *bracha* is inapplicable to many vegetables since they are available year round. Two types within one general species that are distinguishable in taste or color (e.g. peaches and nectarines, oranges and clementines, green and purple grapes) are considered independent with regard to *shehecheyanu*.⁵

If fruit is dried (e.g. dried figs), it is usually not recognizable whether it is from the new crop, thus *shehecheyanu* would not be applicable.⁶ The same is generally the case when fruit is pureed into a jam (which, in addition, would render the *bracha shehakol*).⁷ Yet, if it contains chunks of fruit (e.g. a compote), and it is noticeable that it is from the fresh crop, (and it also retains the *bracha of ha'eitz*), *shehecheyanu* should be recited.⁸

In locales where otherwise seasonal fruits are made available year round in abundance, and not for a steep price – through preservation methods, climate-controlled greenhouses or import from other countries – *shehecheyanu* is not recited unless the new season's crop is evidently fresh in appearance and taste relative to the produce available previously. Thus, it is generally not applicable to bananas, apples, pears, dates and the like. (Since *esrogim* grow year round, they are not seasonal and do not earn a *shehecheyanu*. Furthermore, the *shehecheyanu* that one recited over taking it on Sukkos covers this aspect as well.) The new crops of citrus fruits, pomegranates and certainly other exotic fruits, are generally recognizable as new, and thus deserve a *shehecheyanu*.⁹

חדש לישן.
7. קובץ מבית לוי תשרי ח"ד עמ' ט"ו. גם לגבי מיץ ענבים כותב שאינו ניכר, אבל יש לציין לשוע"ר א"ח סי' ת"ד ס"ו שמברכין שהחיינו על התירוש החדש, אלא שיש חילוקי שבוה"ז שאני, וצ"ע.
8. יש שלמונו שאם נשתנה לגריעותא וירד לברכת שהכל אינו מברך שהחיינו, ולכן כתבנו שיהא ניכר בחידושו ולא השתנה לברכת שהכל, וראה ש"ת שבט הקהתי ח"ד סי' ע"ג.
9. סדר ברכה"נ פ"א הי"ב. וראה הליכות והלכות ח"ג ברכות פל"ט אות ח' (גידול במקומות, נבנות). תשובות והנהגות ח"א סי' רא"כ (כמייבאים פירות).



REB MOSHE VILENKER

Reb Moshe Vilenker, a great chossid of the Alter Rebbe, was unique in his ability to grasp and discover depths in Chasidus. The Rebbeim spoke extremely highly of him, describing Reb Moshe as having attained very lofty levels in *avodas Hashem*. Eventually, he also became a chossid of the Mittlerer Rebbe.

make sure he does not miss any words in Maariv or Krias Shma Sheal Hamita due to his great ecstasy. He went around on such a high for about two weeks, until he returned to his regular self..."

The Frierdiker Rebbe quotes the following in the name of Reb Moshe Vilenker: One of the achievements of the Alter Rebbe was the *takana* of *mikvah*, which was widely accepted by all *chassidim*.

He then explained its application in the daily *avoda* of a chossid: The walls of a *mikvah* are essential to it, unlike a *sukkah* whose walls are only there to serve the *s'chach* (which is why it is not obligatory to have four complete walls). The walls of a *mikvah* must be complete; one crack creates a *shaala*. Similarly, every chossid must have 'walls', limiting how much he can express himself, and whom he can let in to his world.

The Rebbe writes in *Hayom Yom*: For three years, Reb Moshe Vilenker prepared himself for his first *yechidus* with the Alter Rebbe. Then he remained an additional seven years in Liozna to apply what he had discussed in *yechidus* into actual *avodah*.

Reb Aharon Strasheler told the Tzemach Tzedek, "After his first *yechidus* with the Alter Rebbe, Reb Moshe was so engrossed in thinking about the Rebbe's words, that he asked two young *chassidim*, Sholom Yanovitsher and Chaim Droier, to

A Moment with The Rebbe



TORAH IN AMERICA

At *Yud Shevat fabrengens*, the Rebbe would make an appeal for *Keren Torah*, which was first established at the *farbrengens* of 5715 (1955).

"There are two issues which must be battled in America," the Rebbe began. "One is the culture to overemphasize *parnossa* concerns. Materialism is the norm; parents worry and children are fed *limmudei chol* - usually with little bearing on their actual future livelihood.

"Another issue is the obsession with publicity. In America, actual pleasure

from anything is only derived from the fact that it is known!"

The Rebbe concluded that we must take these values head on. Any *bochurim* who are willing to dedicate their lives to Torah, and not think about their parents or their *parnossa* worries, should submit their names. Anyone wishing to financially support this endeavor, should do so on the condition that they receive no public acknowledgment. Thus the two *kelipos* were combated.

(See *Toras Menachem*, vol. 13, p. 244)

