

The Weekly *Farbrengen*



למען ישמעו • תרומה תשע"ח • 449
EDITOR - RABBI SHIMON HELLINGER

ENERGIZING JOY (II)

THE POWER OF JOY

The *Zohar* teaches that the way a person conducts himself in This World determines how he is dealt with Above. In the words of the *Zohar*, "If a person down here shows a luminous face, in the same way a luminous Face shines upon him from Above."

(זהר ח"ב קפ"ד ע"ב)

One *Motzaei* Yom Kippur, the Baal Shem Tov went out with his chassidim to recite *Kiddush Levana*, but the moon was covered by clouds. Returning to his room, the Baal Shem Tov immersed himself in *davening* and tearfully pleaded that the moon be revealed – but the clouds did not part. The chassidim, waiting outside for their Rebbe, broke out in joyful dancing, thanking *HaShem* for the Yom Kippur they had properly spent. The Baal Shem Tov, drawn by their *simcha*, joined them. The clouds suddenly moved aside, the moon came out, and with great ecstasy, the chassidim recited *Kiddush Levana*.

Regarding this episode, the Baal Shem Tov would say, "What I could not bring about with my *tefilos* and *yichudim*, the chassidim were able to accomplish with the power of *simcha*."

(סיפורי חסידים זוין תורה ע' 115)

SWEETENING WITH SIMCHA

Crossing over a bridge in Danzig, Reb Simcha Bunim of Pshis'cha saw a man floundering in the waters below. Seeing no way of saving the Yid, he called out to him, "Send regards to the Livyasan!" At that moment, *HaShem* came to the man's aid: he managed to catch on to a plank and save himself.

Reb Simcha Bunim later explained that due to the man's broken spirit, he could not be helped. "But when I made that humorous comment he was slightly gladdened, he was able to save himself with the power of his *simcha*."

(שיח שרפי קודש עניני שמחה אות ט)

Reb Elimelech of Lyzhansk would often undertake harsh *siggufim* as a *kapara*, such as rolling in the

snow without warm clothes. On one such night, Reb Elimelech did not notice a nail sticking out of a board that was covered in snow. As he rolled over it, it pierced his hand. When he arrived home, his relatives excitedly gave their advice on how to stop the bleeding. Reb Elimelech's daughter, overhearing snippets of the lively conversation, thought they were discussing a hole in the wall, and called out, "What's the big deal? Take some straw and stuff it up!" Hearing this, everyone laughed, and suddenly Reb Elimelech stopped bleeding. With this distraction taken care of, he returned to his *avoda*.

He later explained that an unfavorable decree had been issued Above, but through the *simcha* his daughter had caused, *simcha* was aroused Above, and this nullified the decree.

(סיפורים למעשה ח"א)

"Why don't you ask the reason for calling for a performance on a regular day?" responded the Rebbe, and he explained: "I became aware of a harsh decree being issued in *Shamayim* on my son, and since *simcha* sweetens stern decrees, I called for the *kapelia*. The *simcha* helped, for his fall turned out much less harmful than what had been planned for him. Then, to ensure a complete recovery, I instructed that the festivities continue. With *HaShem*'s help, he will recover completely."

(רשימות דברים ח"א ע' צד)

IN THE MERIT OF JOY

Walking around the marketplace, the *amora* Rav Broka asked Eliyahu HaNavi if anyone who was there was deserving of *Olam HaBa*. Eliyahu HaNavi answered in the negative. Soon two brothers appeared on the scene. Eliyahu HaNavi said, "These men will merit *Olam HaBa*," and went on his way.

Curious, Rav Broka approached the strangers and asked them, "What do you do?"

Their answer was simple: "We're just a couple of lively guys. We cheer up folks who are sad. And if we see two people arguing angrily, we joke around with them until they give up quarreling."

(תענית כ"ב ע' א)

At a *farbrengen* the Rebbe once quoted a *derush-vort* of Reb Shimon of Yerislaw, a *talmid* of the Chozeh of Lublin:

"אז, when *Moshiach* comes,

the *goyim* will express their surprise:

with what have you merited such great miracles?"

We will tell them:

It was in the *zechus* of our *simcha*!"

The Rebbe concluded that Yidden should rejoice out of trust that *HaShem* will bring *Moshiach* soon. This will then urge *HaShem* to do so.

(תורת מנחם חט"ו ע' 51, מס' תורת שמעון, לקו"ש ח"כ ע' 384)

CONSIDER

What is the special power of *simcha*: that it motivates the person to work better or that it draws down a *bracha* from above?

The Mittlerer Rebbe's *kapelia* included two groups of chassidim, musicians and horse riders, who would enliven joyous occasions. The Rebbe's son Reb Nachum was one of the horse riders. One ordinary day, the Rebbe called for a performance and stood by his window to watch. Suddenly, Reb Nachum was flung from his horse and was badly hurt, but surprisingly, the Rebbe motioned that the performance should continue. Meanwhile, a doctor was called, and after examining Reb Nachum, concluded, "He has only broken his leg."

Some chassidim later asked the Mittlerer Rebbe why he had ordered that the performance continue, despite the accident.

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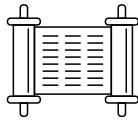


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TOIVELING A GIFT

May I send Mishloach Manos in a dish that isn't toiveled?

A utensil purchased from a non-Jew must be *toiveled* (immersed), and may not be used before doing so.¹ This obligation applies only to meal utensils (*klei seuda*) and not to dishes that are not designated for eating or food preparation. A food utensil that is for sale is not yet designated for eating and is thus not yet obligated in *tevila*.² Therefore, a store owner should not *toivel* utensils before selling them. Likewise, one should not *toivel* a utensil that he plans to gift. If they do *toivel* the utensil, the buyer or recipient should *toivel* it again without a *bracha*.³

Some poskim suggest that the giver can bequeath the utensil to the recipient by having someone lift it on the recipient's behalf (*zikui*), and then he can *toivel* it for him. Other poskim are concerned that the recipient might decide not to keep the utensil, thus it was never a *kli seuda* for them. In practice, the giver should only *toivel* with *zikui* if there is concern that the recipient will not do so on his own (e.g. not frum).⁴

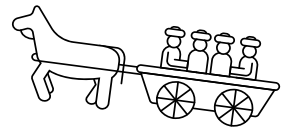
Contemporary poskim discuss the case of *mishloach manos* inside a dish. On the one hand, the giver is using the dish for food while in his possession. On the other hand, it is only a secondary use, with the main intention being to present the dish in a nice manner and one isn't actually eating the food from this vessel.⁵

If the food is in a separate container and not in direct contact with the dish, the giver certainly need not *toivel* the dish. (However, for these purposes, lining the dish with decorative paper or the baking parchment on the bottom of a cake do not constitute sufficient separation, and some add that candy wrappers are also insufficient because they are considered part of the candy).

In practice, one need not *toivel* a dish before sending it with food inside, even without separation.⁶ Yet, he should inform the recipient that it requires *tevila*, and the recipient should intend not to acquire the dish until he *toivels* it in order that he shouldn't transgress by using a non-*toiveled* dish.⁷ If one is sending it to someone that might not *toivel* it on their own, he should *toivel* it beforehand with *zikui*.

1. ראה שו"ע יו"ד סי' ק"כ ס"א ט"ז סק"א, שו"ע ד' או"ח סי' שכ"ג ס"ח (העיקר שמה"ת). השתמשות לפני"ז - ראה ביה"ל או"ח סי' שכ"ג ד"ה וכן נראה משמעות שו"ע ד' ס"ב.
2. ראה ב"י יו"ד סי' ק"כ ס"ח. וראה שו"ת מנח"י ח"א סי' מ"ד.
3. לגבי מתנה - ראה מקור חיים להגר"ח סגלוביץ מו"ץ וילנא סי' י"ד, וראה בשו"ת מנחת שלמה ח"א סי' ל"ה. בדיעבד - ראה כשרות הכלים (חזון) מקוה כלים פ"ז ס"ג וראה שו"ת מציון תצא תורה עמ' ש"ה -
4. כשרות הכלים (חזון) מקוה כלים פ"ז ס"ד. וראה נתיבים בשדה השליחות ח"ב עמ' 163 ובהערה 48 ומעיר שם שיש דברים שדי ברור שהמקבל הולך להישאר איתם.
5. ראה לדוגמא ספר באר חנוך הל' או"ה פנ"ד שאלה ט.
6. הכרעת מו"ר הגר"מ אהרון שליט"א וכן פסק הגר"ש א"א ע"ה קונ' קיצור הל' טבילת כלים סי' ע"א.
7. היכל הוראה ח"ג הוראה נ"ט.

Our Heroes



REB BUNIM OF PSHISCHA

Reb Simcha Bunim of Pshischa is a well-known Rebbe. He was a *talmid* of both the "Yid Hakadosh" of Pshischa and the "Chozeh" of Lublin, and modeled his manner of Divine service after that of the "Yid Hakadosh". Reb Bunim was a businessman and did not dress with the traditional garb of rebbeim. Some of his famous chassidim include Reb Mendel of Kotzk and the Chidushei Hari"m. Reb Bunim passed away on the 12th of Elul, תקפ"ז (1827).

When he was a child of five years, a group of important guests came to his father's home. Despite his age, Simcha Bunim was very bright. In honor of the guests, his father wanted him to say a *dvar Torah* about the *mitzvah of hachnasas orchim*. The boy went out to prepare and shortly thereafter returned and announced, "I'm ready, but I need you to come to the nearby

room." Somewhat perplexed, the guests followed. In the other room, they found a row of beds, each one fully arranged with bedding and *negel vaser*. "This is the best way to expound on the *mitzvah of hachnasas orchim*..."

Following in the ways of *Chassidus*, Reb Bunim constantly emphasized the concept of *simcha*. He would often say:

"Shabbos is very hospitable. When Rosh Chodesh falls on Shabbos, the holy Shabbos gives up its Musaf prayer. When Yom Tov falls on Shabbos, Shabbos gives up all its *tefillos*. When Yom Kippur falls on Shabbos, Shabbos even gives up its *seudos*. But Shabbos does this only for worthy guests; guest who bring joy. However, when Tisha be'Av falls on Shabbos, coming to dampen the mood, Shabbos gives up nothing..."

A Moment with The Rebbe



770 IS NOT A MONEYSMAKER

Reb Aharon Dov Halperin, editor-in-chief of *Kfar Chabad* magazine, relates:

It was 8:00pm, 6 Adar 5744 (1984). I received a phone call from *Harav Chodakov*, who disapproved of an advertisement in the magazine offering to print a *Tanya* for the sum of \$770. "The Rebbe wants to know who did this, and on what basis."

I was dumbstruck. Before I had a chance to answer, I heard the Rebbe's voice addressing *Harav Chodakov*. "Ask him what those looking to criticize will say

- that we are utilizing the number 770 to make money..."

After *Harav Chodakov* repeated the Rebbe's words to me, I heard the Rebbe tell him to convey that he is supposed to go to the Ohel now, but will not go until I call the advertiser and ask on what basis he did this.

When I asked *Harav Chodakov* if I should ask this in the Rebbe's name, he answered, "No." The Rebbe interjected, "Yes!"

Within a few hours the matter was settled.

