

The Weekly Farbrenge



למען ישמעו • בהעלותך תשע"ח • 464
EDITOR - RABBI SHIMON HELLINGER

BEING CONNECTED (II)

SEEKING GUIDANCE

A chossid once traveled to see his Rebbe and was admitted to *yechidus*. He told the Rebbe of his spiritual challenges, and also mentioned his business troubles. The Rebbe gave him advice and gave him a *bracha*, and shortly after, the chossid's business greatly improved. One of his neighbors noticed his sudden success, and she nagged her husband, who was not a chossid, to visit the Rebbe. The husband eventually gave in to her prolonged pressure, and took to the road. However, when he finally asked for advice and for a *brocha* for success in *parnasa*, he was told, "I have no advice for you."

"But you had for my neighbor," complained the simple fellow. As an explanation, the Rebbe told him a parable:

A merchant traveled to Leipzig to buy and sell his merchandise. When it was time to return home, he noticed that the wheels of his carriage needed to be oiled, but all the shops were closed. Walking around in an anxious search, he finally met a fellow businessman who offered to sell him some of his oil. Seeing this, another wagon driver, asked to buy oil as well. "I don't sell oil; I deal with precious stones and diamonds," the businessman replied. "But you gave the other man," the driver protested. The businessman said, "How can you compare? We do business together, and I am always ready to do him an extra favor, but in general, I don't sell oil."

Explaining the *meshal*, the Rebbe continued, "Your neighbor, the chossid, has always come to me for guidance in his *avodas HaShem*. His material needs only come up while we discuss his spiritual needs so, sensing his difficulties, I try to help him. However, you have approached me only for your material needs. That's not my line of business..."

(רשימות דברים לר"י חסידים)

The Alter Rebbe likens our connection with *tzaddikim* to our relationship with *HaShem*.

The connection of *Yidden* to *HaShem* is to his inner Will, which is expressed in Torah and *mitzvos*; other nations connect only to the external energy of *HaShem*, by receiving physical bounty. Likewise, which *neshamos* do *tzaddikim* enliven with the ray of the *Shechina*? – Those *neshamos* that connect to

them through Torah and *tefila*. Those who do not bond to them in this manner, and especially those who rebel against them, receive their material sustenance from the external aspect of the *tzaddikim*.

(מאמרי אדה"ז תורה ע' תתלא)

CONSIDER

What is the purpose of our connection to the Rebbe?

What's the difference between the physical *brachos* of the Rebbe to one who has a *ruchniyus'dike hiskashrus* and one who doesn't?

WHY ARE WE GOING?

Once, at the end of the week, Reb Hillel Paritcher was suddenly inspired to spend *Shabbos* with the *Tzemach Tzedek*. It didn't seem feasible to travel from his hometown of Babroisk to Lubavitch in such a short time, until a man offered his team of stallions for the trip. However, he stipulated two conditions: that they travel on the main highway built by the wicked Czar Nicholas, which Reb Hillel normally avoided, and that Reb Hillel not delay the trip by *davening* at length on the way. Left without a choice, Reb Hillel agreed.

On the first night of their trip they stayed overnight at an inn. In the morning, the young man had already *davened* and eaten, but Reb Hillel was still *davening*. Hours later, when Reb Hillel finally finished *davening*, the man came to him in complaint: "Didn't you promise that you would *daven* at a regular pace? Now we won't be able to arrive in Lubavitch in time for *Shabbos*!"

Reb Hillel answered him with a *meshal*: "Say a person traveled to great fair in Leipzig to purchase some materials which were available only there,

and on the way he happened to meet someone who was selling that very material at a reasonable price. Should he refuse to buy it and insist on buying it exclusively in Leipzig? That would be a foolish thing to do, for what difference does it make if he buys it here, there or in Leipzig? After all, this is the material that he needs!"

Now Reb Hillel arrived at his point: "Why do we travel to Lubavitch? We go to the Rebbe for advice and assistance so that our *davening* should spring forth spontaneously (*es zol zich davenen*). Now, if along the way we somehow succeed in *davening*, one has to be a fool to forgo the opportunity and rush off to the fair..."

As things turned out, they actually did arrive in Lubavitch before *Shabbos*.

(שמו"ס ח"ב ע' 56)

WORTHY OF BLESSING

When HaRav Shmuel Vozner a"h was a young student in the Pressburg *yeshiva* in the year ה'תרצ"ט (1938), he already had a connection with the Frieddiker Rebbe. After some of his friends visited the Frieddiker Rebbe, HaRav Vozner received a letter from him on how to guide them in the basics of *Chassidus* and *hiskashrus*.

In that letter the Frieddiker Rebbe wrote:

"A chossid according to *Chabad Chassidus* is a person who is aware of his standing in the knowledge and study of Torah, and in the observance of *mitzvos*. He knows what he is lacking, makes a point of correcting it, and excels in obedience and *kabbolas ol*.

"A *mekushar* according to *Chabad Chassidus* is a person who studies *Chassidus* at a set time every day and especially on *Shabbos*, observes the instruction to recite *Tehillim* every day after *davening* as well as on *Shabbos Mevarchim*, and from time to time corresponds [with the Rebbe] to report on his progress in Torah study and in *avoda*."

The Frieddiker Rebbe then asks HaRav Vozner to direct his friends in their study of *Chassidus* and *sichos*, and thereby to allow them to become *mekusharim*.

(אג"ק ריי"צ ח"ד ע' ער"ה)

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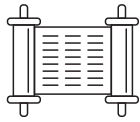
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TRAPS ON SHABBOS

May I set up a trap on Friday to catch pests on Shabbos?

One of the 39 *melachos* is trapping (*tzeidah*), since in the construction of the *mishkan*, they trapped animals for their hides and the *chilazon* that was used for dyes. *Min haTorah*, the prohibition applies only to species that people commonly trap for their use (e.g. deer, rabbit etc.). *Midrabanan*, however, it is prohibited to trap even species that are not commonly trapped (e.g. flies, insects), and even if one has no purpose in mind and plans to set it free immediately thereafter.¹

Setting a trap on Shabbos for an animal to be caught immediately is prohibited *min haTorah*, yet if the trap will only catch the animal later on Shabbos, it is prohibited *midrabanan*.²

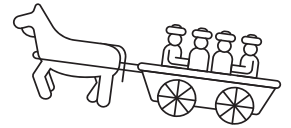
Some *poskim* consider mice to be a species that is not commonly trapped for a purpose, and thus constitutes a “double *derabanan*” (i.e. twice removed from the *issur de’oraisa* of trapping), in which case it would be permitted in cases of great need.³ Other *poskim*, including the Alter Rebbe, prohibit setting a mousetrap on Shabbos. This is probably because mice are sometimes caught for a purpose (certain types in certain places).⁴ Another possible explanation is that trapping a mouse is not considered a “great need” and it isn’t sufficient reason to permit even a “double *derabanan*.”⁵ However, if the mice are frightening the people in the home, one may put out a trap that doesn’t kill the mouse.⁶

Setting a trap on Friday to catch pests on Shabbos is allowed, since it is permissible for one’s utensils to continue to do work for him on Shabbos.⁷

If a pest has been caught on Shabbos, it is *muktzeh* and may not be moved in the regular manner unless it is in a public location and poses a disgust to those nearby. In this case, it has the status of *graf shel rei* (a *muktza* item that poses disgust) which may be moved away to create a peaceful environment.⁸

1. שבת ק"ו ע"ב. שו"ע ר"י ש"ט"ז ס"א וס"ד.
2. מג"א ס"ק ט', שו"ע ר"י ש"ט"ז ס"ו.
3. ראה ס' הליכות שבת ח"א פ"ז ס"ז.
4. עכברים הם מהשמונה שרצים שיש להם עור. וראה חיי אדם כלל ל' ס"ז. ובמיוחד שמשמשים בהם למחקר, רק שיש לדון שלא כל המינים ניצודים למחקר.
5. שיעורי הלכה למעשה להרש"ב ליון שליט"א סי' ל"ד עמ' רט"ו.
6. פסק"ת סי' ש"ט"ז סק"ט וזה בצירוף כמה דברים א. מלאכה שאצל"ג, ב. מקום צער, ג. ספק אם עכברי בית הם מינו ניצוד, ד. צידה באופן כזה הוא אסור רק מדרבנן. (והסכים לזה מו"ר הגר"מ אהרון שליט"א).
7. שו"ע או"ח סי' רנ"ב ס"א.
8. ראה שו"ע ר"י סי' ש"ח סע"ח וס"ב ע"ב וראה גם פסק"ת סי' ש"ט"ז הע' 72.

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



R. KUSHE DOKSHITZER

R. Yekusiel Dietsch of Dokshitz, affectionately known amongst *chassidim* as Kushe Dokshitzer, was a *chossid* of the Tzemach Tzedek, the Rebbe Maharash, and in his old age, the Rebbe Rashab. He was a *melamed* and merited teaching the Frierdiker Rebbe *Aleph Beis*. For more than fifty year, he literally walked to Lubavitch each *Tishrei*. He passed away in the year תרס"ח (1908).

לקוטי סיפורים עמ' רכ"א, רשימת נכדו ר' מ' מ' דייטש ז"ל, רשימת ר' יוחנן גארדאן ע"ה

R. Kushe became engaged to the daughter of a wealthy *chossid*. At the *yechidus* before his *chassuna*, R. Kushe understood from the Tzemach Tzedek that his life's mission was to be a *melamed*, and infuse his pupils with *yiras shomayim* and *chassidish* warmth.

His wealthy future father-in-law though, thought otherwise. He wasn't comfortable with the prospect of his esteemed son in law being a “plain *melamed*,” and he resolved to “sort it out” with the Tzemach Tzedek. In response, the Tzemach Tzedek gave permission for R. Kushe to go into business, and it would not constitute a

noncompliance of the Rebbe's orders.

Shortly after the *chassuna*, R. Kushe was sent off by his father-in-law to the fair in Leipzig to amass merchandise to sell in his hometown. But as R. Kushe got into the wagon loaded with the goods he had bought at the fair, the horses suddenly took off wildly and started galloping at high speed down the mountain slope. The wagon overturned and the sacks of merchandise landed on R. Kushe, pinning him down to the ground.

It dawned upon R. Kushe that although the Rebbe had said that going into business would not constitute disobedience, it still was not what the Rebbe wanted him to do. With his last strength, he called out: “Rebbe! I will listen. Rebbe, save me!”

He managed to free himself from the wagonload on top of him, and find his way home.

He proceeded immediately to carry out the Rebbe's instructions, and became a *melamed* bent on educating the next generation in the *chassidish* way.

(ר' מוענדל עמ' 100)

A Moment with The Rebbe



KEEP ASKING

Reb Elye Gross merited a close relationship with the Rebbe as a *bochur*, and later doing the Rebbe's work as a *rov* in Brownsville, running a *talmud Torah* and fundraising for Beis Rivkah.

Reb Elye once wrote in a question regarding a difficult problem he was facing, but didn't receive a reply. He wrote again, to no avail.

After some more fruitless attempts,

he decided to ask the Rebbe himself, what he was to do when his questions went unanswered. During his next *yechidus* he did just that.

The Rebbe replied, “Imagine you were knocking on a door, and you knew someone was behind that door, but he didn't answer. Would you stop knocking because he didn't open it immediately?”

