

The Weekly Farbrengens



למען ישמעו • ויקהל תשע"ט • 503
EDITOR - RABBI SHIMON HELLINGER

DYNAMIC DEVOTION (IV)

FRESH SPIRITS

The *possuk* refers to the *yetzer hara* as an "old king" and the *yetzer tov* as a "poor child." The *Chiddushei HaRim* explains that the *yetzer hara* attempts to dampen a Yid's excitement by portraying *mitzvos* as old and outdated, while the *yetzer tov* makes them look young and alive.

The *yetzer tov* is also called "poor" since he is humble. By approaching Torah and *mitzvos* every day with freshness and humility, one merits pleasure and joy in his *avodas HaShem*.

(חידושי הרי"ם עה"ת ע' שמג, שיח שרפי קודש ח"ג ע' לא)

Thinking about *Atzilus* would bring the Alter Rebbe to such exhilaration that he could write no more than its first three letters. When speaking, he would refer to it simply as "Above".

(היום יום י' חשוון)

The elder *chossid* Reb Shmerl Sosonkin would recall his days in Lubavitch with the famed *mashpia*, Reb Michoel Beliner, as follows:

When Reb Michoel would explain to us the words of *Likkutei Torah* it was a delight to hear. Often when learning a paragraph that arouses the reader to *avodas HaShem*, tears would flow freely from his eyes. I will never forget the profound impression of how he taught the *maamar Ani LeDodi* during the month of Elul.

He explained that a person feels pain when stubbing his toe only so long as it is attached to him. Similarly, Yidden feel pain when blemishing their holy spark only as long as they are connected Above. If a person does not feel the pain, that is a sign that he has disconnected himself from his Source. As Reb Michoel read those last words, he broke down in bitter tears.

(זכרונותיי ע' 63)

When the *chossid* Reb Chaim Zelig Dubruskin was fifty years old, he went into *yechidus* to the Rebbe Rashab and asked, "Why is it that when I was younger I *davened* and fulfilled *mitzvos* with such warmth, and now that warmth is missing?

What happened?"

The Rebbe Rashab replied: "What do you expect, Chaim Zelig? Fifty years of breakfasts and suppers can bring about serious changes in one's *avodas HaShem*!"

(רשימות דברים החדש ע' 168)

CONSIDER

Can one stop the "breakfasts and suppers" from taking a toll?

Why would someone think that some form of "coldness" is acceptable or even praiseworthy?

DON'T FREEZE!

The Frierdiker Rebbe related:

Purim (1919) fell on a Sunday and *Taanis Esther* was observed on Thursday. After the fast my father was weak, and we went for a stroll. As we walked, my father turned to me and said, "Let's hear a teaching."

I then shared something that I had heard from my uncle the Raza, who heard it from Reb Nochum, son of the Mitteler Rebbe, who heard it from Reb Pinchas Reizes – about the Purim that followed the Mitteler Rebbe's *bar-mitzva*. That year (תקמ"ז, 1787) Purim also fell out on a Sunday, and on *Shabbos*, during the *maamar*, the Alter Rebbe said:

"*Amalek* has the same *gematriya* as *barzel*, metal, and *safek*, doubt. The Torah says about *Amalek* that 'they cooled you off.' In *avoda* this means that it is possible that in one's mind *Elokus* will shine, but it does not reach the heart - so much so that that person will come to doubt whether the *avoda* is genuine."

After I shared this episode, my father said, "We will now have to say a different *maamar* than what was planned. This Purim we will have

special guests." That *Shabbos* my father repeated the *maamar Zachor* of the Alter Rebbe.

On Sunday, during the Purim *farbrengens*, one *chossid* stood at a distance on a bench and cried. My father looked at him, paused for a moment, and said, "The Alter Rebbe explained that *Amalek* does not only refer to simple frigidity. It can be that *Elokus* shines in a person's mind, yet it does not reach his heart, because he decided not to become excited. There are those *maskilim* who claim that the purpose of *Chassidus* is understanding it intellectually (*haskala*), and not its application in life (*avoda*). The true purpose of *Chassidus*, however, is that the *haskala* should filter down into the heart and be translated into practical action."

(סה"ש תרצ"ו ע' 128)

In his *Likkutei Sippurim*, Reb Chaim Mordechai Perlov recalls a conversation amongst *temimim* of old:

In the context of some significant matter it was mentioned how a certain person was deficient in *yiras Shamayim*. One of those present defended him, saying that this was not so: it was only that he was a little 'cold.'

To this another responded, "Is coldness a trivial matter?! We see that a body of water brings purity for all sorts of *tuma*, yet when it freezes, people use it to carve crosses!"

(לקו"ם פרלוב ע' שעא)

During a Purim *farbrengens*, the Rebbe once spoke about one's personal *Amalek*, who upon failing to turn a person deliberately against *HaShem*, tries to just cool his ardor." *Amalek* tells him, "I concede that because *HaShem* is so great, you have to follow His will - by laying *tefillin*, wearing *tzitzis*, eating *kosher* and so forth. But why must you do all that with such zest and excitement?"

A person must recognize that this crafty approach is just a more subtle form of the same *Amalek*.

(פורים תשכ"ג, תו"מ חל"ו ע' 221)

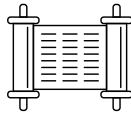


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FORAGING THE FREEZER

May I open the freezer on Shabbos to get ice cream for desert if there is raw chicken in the door compartment?

Items that are not categorized as utensils and are neither food for humans nor for animals, are considered muktzta ("set aside" from use) on Shabbos in an absolute sense (muktza machmas gufo). Examples of this category of muktzta are stones, money, and sand.1 If such an item was consciously placed on top of a non-muktza object before Shabbos with the intent that it remain during Shabbos as well, the non-muktza object becomes a base (basis) for the muktzta object and becomes forbidden to be moved.2

Frozen foods, though not edible as is, could be defrosted and ready to eat in a relative short amount of time, and are therefore not considered muktzta.3 (Even when there is no time for it to defrost before the end of Shabbos, it is still not muktzta because it was fit to be eaten on Shabbos if one only wanted to.4) Frozen challah has an added reason that it could be used for lechem Mishna as is.5

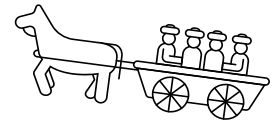
Raw foods that are not edible as is fall under the above category of muktzta. Examples include flour, dough, rice and potatoes. Raw fish or meat are edible for animals, but since people don't save them for that purpose, they are not considered designated on that account.6 Some people chew on raw beef or fish (e.g. raw jerky or fish in sushi). Thus, if some people in that locale would eat that food item raw, it may be handled even by an individual who wouldn't eat them himself.7

If one needs to move muktzta items around the freezer, one should handle them with other parts of his body (e.g. arms or elbows) or with the back of his hands.8 Edible foods that have raw foods on top of them do not have the status of basis because the raw food wasn't placed on top for a particular purpose, only because there isn't enough space to place everything directly on the floor of the freezer.9

What if the freezer unexpectedly stops working in the middle of Shabbos, or there is a power outage? While some poskim allow transferring the muktzta food items to another freezer in a normal fashion, the Alter Rebbe implies that if the food won't get ruined immediately, one should use backhanded methods. One may, however, ask a gentile directly to transfer the food, for in cases of monetary loss, one may use a non-Jew to move muktzta.10

If there is raw food that is considered muktzta in the freezer door compartment, the door may be opened normally and it is not considered a basis - even if there are no non-muktza items in the door that are more important than the muktzta items - because the door is subordinate to the freezer chest and not to the muktzta food it contains.11 Moreover, handling the muktzta via the door is indirect (tiltul min hatzad) and is permitted.12

1. שו"ע"ר סי' ש"ח ס"ח.
2. שו"ע"ר סי' ש"ט ס"ד, וראה גם שם ס"י.
3. ראה ארוחות שבת פ"ט הע' קס"ג בשם הגרש"א שהרי בידו להוציאם ולהפשידם.
4. ארוחות שבת פ"ט סק"ב וראה הערה קס"ד שם.
5. ראה פסקי תשובות סי' ער"ד אות יב, ובה"ע 118 מביא משו"ת שבט הלוי ויב"א שמחמירים בזה להתחילה.
6. ליתר פריטים, ראה שו"ע"ר סי' ש"ח ס"ה, שו"ע"ר סי' ש"ח ס"ט.
7. שו"ע"ר סי' ש"ח ס"ט.
8. שו"ע"ר סי' ש"ח ס"ו (בגופו). שם סי' רע"ו ס"ט (לאחר די).
9. שו"ע"ר סי' ש"ח ס"ט.
10. ראה שו"ע"ר סי' ש"ח ס"ב וסימן ש"ז ס"ב ולהעיד שבמקרה שאפשר להזיזה באציל ידיו מותר לבקש מגוי לכתחילה להזיזם. ראה שו"ע"ר סי' רע"ו ס"ט.
11. ראה פסק"ת סי' ש"ט אות ג, שש"כ פ"כ ס"ו.
12. שו"ע"ר אדה"ז סי' רע"ו ק"א סק"ג.



REB ZALMAN DOVID AMLINER

Reb Zalman Dovid Michlin was one of the ovdim of Tomchei Temimim in Lubavitch. He was from the city Amlin and first learned in Potchep under Reb Yisroel Note Gnesin before arriving in Lubavitch. His daily seder was to learn Chassidus for four hours and then begin to daven, which usually lasted about five hours. Reb Zalman Dovid knew two-thousand maamorim before he began to daven ba'arichus. He worked on refining himself and would practice intense iskafya so that his desires would not disturb him from serving Hashem. He was a happy person and a smile was always on his face. He passed away at a young age in the year 5681 (1921) while in the resort town of Kislovotzk.

During the long summer days, Reb Zalman Dovid would daven longer, and by the time he finished davening, seder nigla was over. Thus, the mashgiach for nigla, Reb Yaakov Boruch Karasik, would not see him.

One day Reb Yaakov Boruch met him in the street and gave him a "sholom aleichem," asking him in which yeshiva he learns. Reb Zalman Dovid explained his schedule. Reb Yakov Boruch reported this to the menahel - the Friediker Rebbe - who summoned him and asked him, "With which maamor

do you daven?" Reb Zalman Dovid responded, "With the maamor the Rebbe [Rashab] said the last Shabbos." The Friediker Rebbe challenged him, "So tell me, what is the chidush in the second half of the maamor over the first half?" Reb Zalman Dovid explained while the Friediker Rebbe listened with an expressionless face, though from then on, no one bothered Reb Zalman Dovid.

(ר' מענדל ע' 140)

During World War I, Reb Zalman Dovid, whose body was already weak from self-affliction, became very ill from the severe hunger. Realizing his end was near, he cried out, "What was the point of all the sigufim if as a result I have to return my neshama above where there are no physical mitzvos! Putting on tefilin one more day is worth more than years of self-torture! If I would have known that this would be the result, I would have forgone on all of the iskafya just to be able to do practical mitzvos for just one more day!"

When Reb Dovid Horodoker heard this lament he commented, "His words are indeed true, but to reach that recognition one must do avoda and iskafya for many years..."

(ר' מענדל ע' 184)

A Moment with The Rebbe



A RADIANT IMAGE

Reb Yitzchok Dubov, who learned at the original Tomchei Temimim in Lubavitch, settled in Manchester, UK where he served as a rov and taught at the local yeshiva.

Rabbi Gabriel Brody of Manchester once related that the Rebbe once directed a recent Russian immigrant with a stopover flight in England to visit Manchester and meet Reb Yitzchok, "so you can see what a chossid looks like!"

rov of Shanghai, China, moved to New York in 5707 (1947). Reb Yankel Hecht, who was active in various chinuch activities in New York, was directed by the Rebbe to arrange for Reb Meir speak to the children.

Reb Yankel was perplexed. "But he doesn't even speak English!" he wondered aloud.

The Rebbe responded, "It is important that the children see a lichteige tzura [a radiant image]."