

# The Weekly *Farbrengens*



למען ישמעו • פקודי תשע"ט • 504  
EDITOR - RABBI SHIMON HELLINGER

## THRILLED TO ACTION (I)

### PALPABLE EXCITEMENT

The surging crowd pressed close to the table at which the Rebbe Rashab was seated. It was Simchas Torah תרע"ט (1918), the Rebbe was *farbrenging*, and everyone wished to hear his words. The table, no longer able to bear the mounting pressure, collapsed.

Not wishing to disturb the Rebbe's talk, the chassidim carefully lifted the splintered table piece by piece, and passed it hand over hand out of the room. Only when he concluded his talk did the Rebbe notice what had happened. He exclaimed in surprise: "Where is the table?"

"I will tell you a story," he said. "Reb Levi Yitzchok of Berditchev had concluded his study of *shechita* and was preparing to slaughter his first hen. He took the bird in his left hand, and diligently prepared it for the *shechting*. In his right he held the *chalef*. With intense concentration and ecstasy, he recited the *bracha* over the *mitzva* which he was privileged to observe for the very first time. In the meantime, the hen decided that, under the circumstances, it was high time she ran for her life..."

"The Berditchever concluded the blessing and exclaimed (the Rebbe quoted in Polish-accented Yiddish): "*Vi is di hin? Where is the hen...?*"

(שמ"ר"ס ח"א ע' 158, תר"מ ח"ז ע' 54)

The chossid Reb Dov Zev Kozevnikov, the *rov* of Yekaterinoslav before the Rebbe's father, personally witnessed the following incident:

During one of Reb Hillel Paritcher's travels, shortly after leaving a certain city he discovered that his *tallis* and *tefillin* had been left behind. A messenger was immediately dispatched to retrieve them while Reb Hillel waited at the side of the road for him to return. As soon as Reb Hillel caught sight of the messenger carrying the bag containing his *tallis* and *tefillin*, he was fired by an intense feeling of *simcha shel mitzvah*, like a child who has just been handed a toy. He jumped up and ran toward the messenger with all his strength.

(מגדל עד ע' רלה)

### WITH LOVE

The Torah speaks of four sons at the *Seder*, among them a *rasha* who asks, "What is this *avoda* for you?" The *Talmud Yerushalmi* interprets this to mean, "What is all this trouble that you are making us do every year?"

The Frieddiker Rebbe explains that the *rasha* may even fulfill all the laws of Pesach, yet he does them unwillingly, as a bother and a load. He thereby excludes himself from all the other *Yidden* who do all the *mitzvos* of Pesach and its preparations out of love.

(סה"מ ת"ש ע' 44)

### CONSIDER

**Does the excitement while doing a *mitzva* result from fulfilling the will of HaShem or from the meaning of the particular *mitzva*?**

**Why is he called a *rasha* for considering *mitzvos* to be a bother? What should he do if he's just not excited?**

The Baal Shem Tov taught:

If a person is excited about doing a *mitzvah*, he should not let his *yetzer hara* convince him that fulfilling it will lead him to pride. Instead he should urge himself to perform it exuberantly, and this will help him do the *mitzva* without personal interest. As Chazal assure us, "*Mitoch shelo lishmah, ba lishmah*" -by doing a *mitzva* for the wrong motivation one will come to do it for its own good sake.

(כש"ט אות רא)

### INEXTINGUISHABLE LOVE

In the course of the midday Sukkos meal, Reb Shmuel Abba of Zichlin was in the middle of delivering a learned discourse on the secret teachings of the Torah, when suddenly the *sukka* was drenched by a furious cloudburst. The *tzaddik* did not interrupt his train of thought. On the contrary, he became more and more inflamed by the sheer ecstasy of the holy words, until the *sukka* was almost covered with water.

Suddenly, he rose from his chair and cried out the words from *Shir HaShirim* that testify to the steadfastness of *Bnei Yisroel's* love of their Maker: "*Mayim rabim lo yuchlu lechabos es ha'hava* - "Turbulent waters will not be able to extinguish the love!"

At once the rain ceased. The clouds dispersed, and the sun shone again on the *sukkah* of the *tzaddik*.

(סיפ"ר ח"ז זיין מועד"ים 150)

Every year before Pesach, the *bochurim* in Lubavitch would bake *matzos* in shifts. Each shift included ten *bochurim* who had the job of preparing the dough and overseeing the rolling and the baking of the *matzos*. For the drawing of *mayim shelanu* the entire group would go, for they all wanted to take part in the *mitzva*.

Once, watching from his window, the Rebbe Rashab saw the group of Shimshon Vitebsker going to draw *mayim shelanu*. Shimshon went with such *simcha shel mitzva* that he sang a *chassidisher niggun* as he danced all the way to the river and back. The Rebbe called over his son, the Frieddiker Rebbe, and pointed this out to him, saying, "The highest level of his *neshama* - the *yechida* - is now shining." He added that although every *Yid* has this level, the *yechida* of this *bochur* was now glowing because of his excitement as he drew and carried the *mayim shelanu*.

(רשימות דברים ח"ב ע' ק"יא)



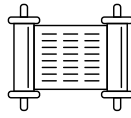
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## MONEY CARDS ON SHABBOS

### May I distribute printed “dollars” at a children’s program on Shabbos?

Chazal prohibited the verbal act of buying, selling or renting any object on Shabbos, even without mentioning a price and no transfer of money. Any transaction using wording that implies purchase or rental is prohibited. If one must obtain food for Shabbos from another person, he should not say “Sell me this-and-this,” but “Give me....” and then pay for it after Shabbos.<sup>1</sup> The prohibitions related to acquisitions and business dealings on Shabbos are treated more strictly than other Rabbinic prohibitions because they are sourced in *pesukim* from Nach (*divrei kabbalah*).<sup>2</sup>

In areas where there is no issue of carrying, it is permissible to take food from a store on Shabbos (based on a prearrangement for compensation before or after Shabbos) as long as one doesn’t specify or measure out a specific measurement nor mention a specific price to the store owner (i.e. one may take a loaf of bread, but not verbalize that he owes \$3 for it).<sup>3</sup> Similarly, the store owner may not record the amount of money owed by the purchaser with any form of system (e.g. cards, paper clips, although these systems are allowed for *mitzva* purposes such as keeping track of donations for *aliyos*). All he can do is make a reminder for *who* took something.<sup>4</sup>

One may purchase before Shabbos vouchers for food and then present them on Shabbos to the store owner to receive the food. Similarly, one may purchase a meal plan in a kosher restaurant and present the voucher on Shabbos to show that he is entitled to a Shabbos meal here. These cards or vouchers serve merely as a sign that he is entitled to certain things and are not considered money.<sup>5</sup>

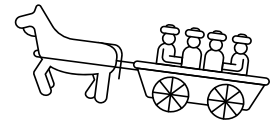
The vouchers may not have monetary value written on them, or have a set monetary value (e.g. \$5) that is then multiplied by the amount of vouchers he has. Instead, there should be a different type of voucher corresponding to each specific food or meal plan. The optimal method is to employ color coding instead of text so that it is dissimilar to business documents or notes (which are forbidden to be read on Shabbos).<sup>6</sup>

Distributing prize coupons at a *mitzva*-related program on Shabbos can be allowed since it is for the purpose of a *mitzva*.<sup>7</sup> (Optimally they should be color coded, but allowed *b’dieved* even with text or number of points.)

Making a calculation to determine who should receive which prize, just like any other calculation, is generally prohibited under *mimtzvo cheftzecha*, (especially since there is also concern that he may come to write). *Mitzva*-related calculations are permitted if there is a real need for the winner to be determined on Shabbos itself (i.e. the program will be successful only in such a manner).<sup>8</sup>

In conclusion, one may distribute prize cards by a children’s program for Torah and *mitzvos* purposes, and then tally who has the most points. This is permitted in order to encourage the children to do the *mitzva* (say *tehillim* or *pesukim* etc).

1. שו"ע סי' ש"ו ס"ד.  
2. שו"ע או"ח סי' רס"א ס"ב.  
3. ראה שו"ע סי' שכ"ג ס"א לריבוי הפרטים בדין זה.  
4. שו"ע פכ"ט סכ"ה. וראה משנ"ב סי' שכ"ג סק"כ.  
5. רענינים ליד שם האיש.  
6. שו"ע סי' ש"ו ס"ב. וראה פסק"ת סי' ש"ז סק"ד ושם הע' 118.  
7. מדובר בפנים שהפרס עצמו יחולק אחרי שבת אם לא שמדובר בעניני אכילה שהם נק' צורך שבת.  
8. ראה שו"ע סי' ש"ו ס"ב. וראה פסק"ת סי' ש"ז סק"ד ושם הע' 118.



## REB DOVID HORODOKER

Reb Dovid Kivman (Horodoker) was born around 5644 (1884) in Horodok. At the age of fifteen he received *smicha* on all four parts of *Shulchan Aruch* and shortly after he traveled to study in Lubavitch. He soon became one of the elite *tmimim* who the Rebbe Rashab held in very high esteem. In 5670 (1910) he married the daughter of a *gvir* from Vitebsk and then moved to the city of Vietka where he served as the *rov* for the next eighteen years, 5671-5689 (1911-1929). He was in Samarkand during World War II where he passed away shortly before *Pesach* 5703 (1943) in the middle of baking *matzos*.

Reb Dovid would *daven* for many hours every day, during which time he did not realize what was going on around him. Once the Rebbe Rashab returned from a *levaya* and entered the *zal*. He started to say “*Yoshev B'seiser*” seven times, each time changing his seat (as is the *minhag*), until he came very close to Reb Dovid who was still *davening*. Reb Dovid however, was oblivious to the Rebbe Rashab’s presence. The Rebbe Rashab expressed great pleasure from this episode.

Reb Dovid would also spend time *farbrenging* with *chassidim*. One

Shabbos after *davening* there was a *kiddush*, and the *chassidim* wanted Reb Dovid to join them. Despite the fact that the *farbrengen* was going on right next to him, Reb Dovid was so engrossed in his *davening* that he didn’t even realize it. The *chassidim* decided that all forty of them should begin singing loudly to attract his attention, but that did not help. It was only when they began dancing that he suddenly noticed. He finished *davening* and quickly joined the *farbrengen*.

(בטאון חב"ד גליון 16 - 15)

Reb Mendel Futerfas related:

One afternoon Reb Dovid asked me to accompany him to the train station. The train was scheduled to leave late at night, so I asked Reb Dovid why he needed to leave so early. Reb Dovid responded, “*Chazal* say a person should always set out when the sun is shining and it's light outside.” To my remark that there were still many hours of daylight left Reb Dovid responded, “Whatever I am doing here, I can do there as well.”

With Reb Dovid there was no concept of *bitul Torah*. Wherever he was, he could delve into a *sugya* of *gemara* or *Chassidus* — in middle of the train station just like in the *beis medrash*.

(ר' מענדל עמוד 169)

## A Moment with The Rebbe



### A BALABOS CANNOT TELL RABBONIM WHAT TO DO

On Rosh Chodesh Iyar 5749 (1989), Vaad Rabbonei Chabad of Eretz Yisroel issued a *psak din* regarding a dispute between two *masdos*. One side felt wronged, and turned to the *mazkirus*, who in turn instructed that the *psak* be put on hold.

A few hours later (Friday, 7 Iyar 5749), the Rebbe called in the secretaries and scolded them.

“A *balabos* (layman), regardless who and where he is, has no right to withhold a *psak din* of *rabbonim*. This is true for every *Yid*, especially here!

“It is unheard of that *askonim*

(communal activists) tell the *rabbonim* what to do. If they do so, they are opposing the *rabbonim* and opposing Torah.

“If someone takes issue with a *psak*, he could ask for a reasoning and await a response. But in the meantime, he must follow the *psak*.”

The Rebbe turned to one *mazkir* and asked him to telephone the *rabbonim* and clarify the matter. “The news is already out, so people will have what to talk about in *shul* on Shabbos. It is therefore urgent!”

(*Hiskashrus* issue 1142)