

The Weekly Farbrengens



למען ישמעו • אחרון של פסח תשע"ט • 511
EDITOR - RABBI SHIMON HELLINGER

A DELIGHTFUL EXPERIENCE

TO LIVE IT

Reb Aizik Homiler once came to Chernigov, and the local *chassidim* prepared a festive meal in his honor. During the meal, Reb Aizik repeated a *maamar* of *Chassidus*, and as soon as he was done, the students of *Chassidus* (the *maskilim*) left to review his teachings. The *baalei batim* on the other hand continued with the meal.

One of the *balei batim* then turned to Reb Aizik and said, "We all heard your teachings of *Chassidus*, understood them and will review them when we get home. Why do these *maskilim* rush out to review the *maamar* right away?"

Suddenly, the bell of the post office next door rang. The manager of the post office quickly got up and ran out to see what was the matter. Reb Aizik turned to the questioner and said, "You see, we all heard the bell, but only the post office manager cared about it because it's his livelihood. So too with these *Chassidim*, since *Chassidus* is their life, they care about it and hurry to review it immediately."

(שמועות וסיפורים ח"ב ע' 172)

PHYSICAL PLEASURE

Reb Hillel Paritcher would say: "If the *baalei tayve* would only know the great *geshmak* of recognizing *Elokus*, they would leave all their worldly desires and run after it."

(שמועות וסיפורים ח"ג ע' 229)

In response to someone who had complained to the Rebbe about physical weakness, the Rebbe advised him amongst other things to learn regularly a subject in *nigleh* or *Chassidus* that would give him real pleasure. The Torah that he studied would then heal him.

(אג"ק חכ"א ע' קכ)

Even when *kabbolas ol* was called for, the Rebbe emphasized that this should not be the ultimate destination: one must eventually come to

understand and also appreciate what is expected of him. *Kabbolas ol* and servitude is the "beginning of *avoda*," but only the *beginning*.

When a *Yid* realizes that his Torah study binds him with HaShem, he should be so excited that even a passerby will notice. The same is true for carrying out HaShem's will by fulfilling *mitzvos*. He should feel that with his every word of Torah and every *mitzva* he is taking over the world and reducing its spiritual limitations.

(לקו"ש ח"ג ע' 881, תו"מ חמ"ד ע' 250)

CONSIDER

Why is *kabbolas ol* only the "beginning of *avoda*"? Isn't action the main thing?

How will the excitement of the *frum Yidden* cause all *Yidden* to be more observant?

A VITALIZING FOUNDATION

At a *Yud-Tes Kisle* *farbrengens* the Frierdiker Rebbe once contrasted the warmth of the Yiddishe home in earlier times with the way things are today:

In the Yiddishe home of former days, the Torah and *kedusha* were valued as supremely precious. In the eyes of every man and woman, an *ehrlischer Yid* was precious, and the letters of the *alef-beis* and the *nekudos* were holy.

The happiest event in the home was the privilege of leading a child to *cheder* for the first time. There, he would be taught by an *ehrlischer melamed*, who dedicated himself wholeheartedly to instilling *yiras Shomayim* in the child, encouraging him to wash *negel-vasser*, to sleep with a *yarmulke*, to

recite *brachos*, *Shema*, and *Amen*, *Yehei shmei raba*, to heed his parents' instructions, and to make a *bracha* over his *tzitzis*. The parents would see to it that his *peiyos* remained intact. And how great was their joy when their child became a *bar-mitzva*, and how sweet was their *nachas* as he flourished in a *yeshiva*.

Today, however, a bitter frost has overtaken the Yiddishe home. Even after a kosher *korbon* has been brought, the blood can still congeal and become invalidated.

Today, too, a *cheder* is established – but whom do they take as a teacher? They don't look for an *ehrlischer melamed*: they want one with special "methods." *Yiras Shomayim* and the *kedusha* of the letters and *nekudos* are not regarded as important; people have grown frigid. A widespread lack of *chayus* has caused *chassidim* not to learn *Chassidus* regularly, not to express a love for one another, and not to *farbreng* – never mind toiling in *avodas hatefilla* like the *chassidim* of old.

We excuse ourselves by saying that society in general has declined and become coarse. True, the limbs of the Jewish people have become weak, and today we must address at *farbrengens* such matters that once even a preacher of *Mussar* didn't have to mention. But in fact, it is all the fault of the "congealed blood."

A few weeks ago I received a letter from a worldly young man asking for a *bracha* for his travels. I don't know him, but his letter was sincere, so I wrote to him that wherever he went he should influence those around him toward the observance of *mitzvos*. Today I received a letter from him: he followed my instructions and has already influenced several young men to observe *kashrus*. And there are many such instances.

The 'limbs' are weak, but as long as the 'blood' is healthy and pumps with vitality, the 'limbs' will eventually become healthy as well.

(סה"ש תרצ"א ע' 771 ויאילך)

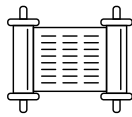


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PREPARING KNEIDELACH

May I cook matza balls on Friday for Acharon shel Pesach which is on Shabbos?

Since Acharon shel Pesach this year falls on Shabbos, all cooking must be done beforehand. Preparing the Shabbos food on Friday-yom tov is only allowed if one set an eruv tavshilin (see issues 428-429).

Even with an eruv tavshilin, the food must be ready early enough on Friday that one could potentially eat it or serve it to guest who might show up that day, though realistically one plans to eat it on Shabbos. This way, the Torah prohibition of cooking on yom tov for Shabbos doesn't apply, and the rabbinic injunction is resolved by the eruv.

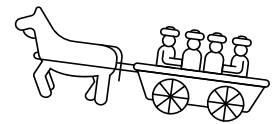
Many, including Chabad, avoid eating gebrochts (soaked matza) on Pesach until the last day. Some therefore hold it is problematic cook gebrochts on Friday which is yom tov, since it isn't fit for consumption on that day. They suggest that one must actually feed some of the cooked gebrochts on shviyi shel Pesach to people who eat gebrochts on Pesach. Some also compare it to the halacha that one who is fasting on Friday-yom tov (due to a vow or taanis chalom) may not cook on Friday for Shabbos since he cannot eat the food on the day it was cooked, even though he could feed it to others.

Others, however, draw a distinction between this case and the case of fasting (where we don't rely on others being able to eat from it): one who is fasting may not cook anything, thus the eruv tavshilin doesn't take effect for him at all; here, once the eruv allows him to cook some foods for himself, he may cook other foods as well that are at least fitting for others.

Moreover, it isn't necessary to actually feed it, but to have potential use for it that day. Although we are careful not to feed gebrochts even to children, it is nonetheless allowed when needed, and in addition, many have Jewish neighbors who are not careful about gebrochts, thus there is a potential use in our homes even on Friday.

While some are concerned about preparing the gebrochts early since it might be chametz, or that one might come to eat from it while cooking, the Chabad custom is to permit it, since we don't consider gebrochts to be true chametz and it is merely a strict measure. It is for this reason that utensils used for gebrochts need not be kashered for the next Pesach.

1. שוע"ר סי תקכ"ז ס"א וס"ח.
2. ברבי יוסף או"ח סי תס"ז סק"ה.
3. אדרת שמואל הנהגות הרב שמואל סלנט ע"ה ע' קכ"ה. מובא מס' ש"ת רבי עקיבה יוסף או"ח סי קנ"ב ושם מופיע לתת לתינוקות אבל כבר ידוע מנהגינו שגם לתינוקות לא נותנים שרויה.
4. שוע"ר סי תקכ"ז ס"ל.
5. ראה ש"ת האלף לך שלמה סי שמ"ג וכן בס' נט"ג פסח ח"ג פי"ט הע"י.
6. ראה אוצר מנהגי חב"ד פסח ע' נ', התוועדויות תשמ"ח ח"ג ע' 111 שמחמירים. וראה בתו"מ ח"ב ע' 7 שלילדים עדיף שרויה ממצה מכונה.
7. ראה לוח התקשרות גל לט ע' 24, גל מ' ע' 18 וגל ל"ח ע' 25.
8. ראה התקשרות ואוצר שם בשם הרי"ג שי' ששנה חדישים שלמים.



REB YOINA OSTREK

Reb Yoina was from the great talmidim of the Mezritcher Magid. He lived in the city of Brod and spent his days in the beis medrash. His day would start before dawn with tikun chatzos, followed by learning Chassidus until day break, when he would immerse in the river, sometimes breaking the ice. Shachris would last many hours, after which he would eat some bread, occasionally with some onion, and then he would rest for a short while. Next came mincha and mairiv, followed by a shiur in learning, and krias shma she'al hamita at great length.

Reb Yoina was understandably terribly poor. At one point, when he did not even have enough money to put bread on the table, he poured out his heart to Hashem saying, "You are the provider for everyone, I also need a livelihood, but with three conditions: Not to earn it through work - for where can I find time in my busy schedule for work. Not to find it - I don't want to gain on the account of someone's loss. Not to win it - since it is questionable if those in the lottery gave their money with a

whole heart. If you will ask me, if so where will my livelihood come from: Ribono Shel Olam do You need my advice? You are all powerful and can find other ways".

(גאון וחסיד עמוד 245)

Reb Yoina was once asked to join a certain beis medrash of poor people, and refused by saying "there, the rich do not have mercy on the poor". Being that there were no rich people there, he was asked to explain, which he did:

"Every person has the rich part of him and the poor part of him. The head is rich, he has no needs and is free to think what he desires, like a rich man. The stomach on the other hand is poor, with so many demands and needs. In that beis medrash", Reb Yoina explained, "in order to be a good Jew, the people fast a lot, putting all the demands on the stomach but leaving the head free to think what it wants. The proper thing to do, would be to have mercy on the stomach by letting it eat, and work with the head instead".

(גאון וחסיד עמוד 247)

A Moment with The Rebbe



THE GENERATION GAP

While capitalizing on the energy and innovation of the youth, the Rebbe insisted that it is in no way a contradiction to continuity and respect for the previous generation. Even amongst non-Jewish circles, the Rebbe endeavored to lobby for this agenda.

When Australia's Reb Yitzchok Dovid Groner once arranged for a meeting with the prime minister of New Zealand, the shliach faced a dilemma: What issue was most important to be discussed with the honorable

statesman during his limited time?

Reb Yitzchok Dovid asked his brother Reb Leibel to obtain instructions from the Rebbe. The answer wasn't long in coming:

"Find the right words to discuss the problem of the generation gap.

"From there," the Rebbe continued, "move the discussion to the concern of respect for the elderly. After all, the issues are quite related."

(Handwritten note in Aharonov Teshurah, Sivan 5764)