

The Weekly Farbrenge



למען ישמעו • כי תשא תשפ"ה • 818
EDITOR - RABBI SHIMON HELLINGER

KEEPING SHABBOS

GUARDING ITS HOLINESS

It was late Friday afternoon when Reb Peishe the *baal agolo* arrived in Lubavitch with his passengers. It was already past *licht tzind* when Reb Pesach hurried to drop off the last of his passengers at their lodgings.

During the following week, on one of his daily excursions to the outskirts of the city, the Rebbe Maharash passed Reb Peishe who was fixing his wagon. The Rebbe asked his coachman to stop, then called over Reb Peishe and tugged his ears. "Rebbe," said Reb Peishe, "I surely deserve it, but I would like to know why."

The Rebbe Maharash responded, "It can happen that you arrive late on *erev Shabbos*, but why did you have to drop off each passenger at his host? You should have left them all in one spot and let everyone pick up their baggage after Shabbos."

(לקוטי סיפורים פרלוב ע' קנא)

Chassidus explains that on Shabbos there is greater revelation of *Elokus*, comparable to standing before a king in his inner chamber, where one must be completely nullified and abstain from all work. Only during the week, when we are outside the palace, are we expected to fulfill the King's wishes and build the world.

(לקר"ש חל"ג ע' 143)

The celebrated chossid, Reb Hillel Paritcher, once arrived in a town where some Yidden kept their stores open on *Shabbos*. Deeply disturbed, he called all the storeowners for a meeting, at which he explained to them why they should close their businesses on that day. They all agreed, but on one condition - that he persuade a particular wealthy man, their most formidable competitor, to close his business, too, on *Shabbos*. Reb Hillel summoned the rich man to come, but to no avail. He called for him a second and a third time, but he did not make an appearance.

Reb Hillel remained in the town for *Shabbos*. In the course of the day, that rich man suddenly felt a sharp piercing pain in his stomach. The pain grew so intense that he screamed. His wife, suspecting

that this was connected to his disrespect for Reb Hillel, quickly ran to ask him for a beracha. To her surprise, Reb Hillel remained silent.

Thinking that he was hesitant to wish *refua shleima* on *Shabbos* (in the spirit of the *halacha*), the people present turned to him and begged that he wish her instead, *Shabbos hi miliz'oik u'refua kroiva lavoi* - "It is *Shabbos*, when it is forbidden to cry out; healing will come soon" - but Reb Hillel still remained silent. The woman left empty-handed, and her husband's pain worsened.

CONSIDER

How can the same activity be considered holy during the week, yet forbidden on Shabbos?

On *Motzaei Shabbos*, when Reb Hillel was sitting with chassidim for *Melave Malka*, the door burst open. The businessman's wife stood there crying, begging Reb Hillel to have *rachmonus* and bless her husband with a *refua shleima*. Reb Hillel turned to her and said, "*Shabbos hi miliz'oik u'refua kroiva lavoi*." The chassidim wondered: why now, after *Shabbos*, was he saying this?

Reb Hillel explained: "*Shabbos hi miliz'oik* - if *Shabbos* stops screaming in distress, then *u'refua kroiva lavoi* - the healing will come speedily. Go tell him that if he promises in the presence of three people that he will close his business on *Shabbos*, he will be healed."

Three chassidim stood up and went to his home, where the man gave his word that his store would be closed on *Shabbos*. His suffering immediately eased, within a short time he was completely healthy, and the *kedusha* of *Shabbos* was restored to the town.

(סיפורי חסידים זוין תורה ע' 290)

THE MERIT OF SHABBOS

One *Shabbos*, a fire broke out in the vacant home of Yosef ben Simai, the Roman emperor's treasurer. A squad of soldiers was promptly dispatched to put out the flames, but because of his respect for *Shabbos*, Yosef did not let them act, though they were acting of their own accord. Immediately, rain began to pour, and the fire was extinguished. After *Shabbos*, he sent the soldiers recompense for their efforts.

(שבת קכא ע"א)

Without forewarning, one of the wealthy Yidden residing in Yerushalayim began rapidly losing his riches, until he reached a point of dire straits. One of his acquaintances went to Reb Shlomo'le of Zvil to ask for a *yeshuah*. Said the *tzaddik*, "Had this man not thought about his business matters on *Shabbos* and *Yom Tov* he would not have lost his possessions."

When the former wealthy Yid heard what the *tzaddik* had said, he admitted, "The Rebbe is correct. I used to do business with Arabic dealers on *Motzoei Shabbos* and *Yom Tov*, and would therefore plan these transactions during the afternoon hours on the holy days."

From then on, the Yid stopped faring as such, and his financial situation improved.

(אסדר לסעודתא ע' 130)

When the Friediker Rebbe was imprisoned in Shpalerke, he received his *Shabbos* clothing, which were sent from his home, on *Erev Shabbos*.

After dressing himself, the Rebbe checked the pockets as he one should on every *Erev Shabbos*, to ensure that he would not carry outdoors. In his pants pockets he found a slip of paper which he had received on the *Motzoei Shabbos* prior to his imprisonment. The paper contained information that could harm him were it to reach the hands of the investigators.

The Rebbe immediately destroyed it and was thus saved.

(שמו"ס ח"א ע' 204-ב)



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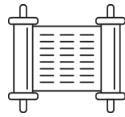
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CUTTING SPICES ON SHABBOS

Can I crush garlic on Shabbos for a dressing?

Spices may not be crushed on Shabbos and one who grinds even one kernel with a utensil normally used for this transgresses a Torah prohibition (*tochein*).¹ Generally, if one does a *melacha* with a *shinui*, it is still forbidden *miderabanan*. Yet, Chazal permitted crushing spices when done with a major *shinui*.²

Crushing spices with the handle of the knife constitutes a major *shinui* and is allowed.³ Some *poskim* require the bottom utensil also be irregular — e.g., a regular bowl instead of a designated mortar — so there is a double *shinui*. The Alter Rebbe implies that it's best to be *machmir*.⁴

In the permitted manner, one may crush even a lot of spices at a time. Some *poskim* permit it even long before the meal, provided it's for eating on Shabbos,⁵ while others are *machmir* that it should be shortly before the meal.⁶

The Alter Rebbe rules that one may not cut spices finely with a knife, even with the intention to eat them immediately. Unlike with vegetables, where some hold this is considered "*derech achila*," spices are not eaten alone, and crushing them cannot be considered a "part of eating."⁷ (Some give another reason since spices can't be eaten without being ground, and unlike vegetables all opinions agree that spices are subject to *tochein*.)

This stricter status applies to all ingredients not eaten alone. Acharonim specify black pepper, cinnamon, parsley, horseradish, salt, sugar, and the like.⁸ Spices that are eaten alone, such as garlic and hot pepper, have the same status as vegetables, and may be sliced finely to be eaten immediately (according to one opinion — see issue 815).⁹

1. רמב"ם שבת פ"ח ס"ו.
2. ראה גגל שבת דף קמ"א ע"א וכן בתוספתא ביצה פ"א הובא בב"י סי' שכ"א.
3. שו"ע סי' שכ"א ס"ז.
4. שו"ע אדה"ז סי' שכ"א ס"ז.
5. משמעות שו"ע"ר סי' שכ"א ס"ז.
6. ראה פרמ"ג שם סק"ז שתי הדיעות. וראה שבת כהלכה פכ"א סי' שלא הכריע.
7. ראה פסק"ת סי' שכ"א סק"י.
8. קצוה"ש סי' קכ"ט הע' י"ג. פסק"ת סי' שכ"א הע' 114 1561. שבת כהלכה שם סי"א וס"ב. אבל להעיר מהמובא שם שלפעמים מלח נכתש ואז נתחבר א"כ נכנס לשאלה של טוחן אחר טוחן.
9. קצוה"ש סי' קכ"ט הע' י"ב ו"ד.

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



REB LEVI YITZCHAK OF BERDITCHEV

Reb Levi Yitzchak of Berditchev was born in the year תק"ח (1740). After his *chassunah*, he went to study from the Maggid of Mezritch. He served as the Rov of the city of Berditchev and was one of the most famous Rebbes. Reb Levi Yitzchak was known as the "*saneigor*" (advocate) of *Yidden*, always finding merit in every situation. He was *niftar* on the 25th of Tishrei, תק"ע (1809).

Reb Mordechai Liepler was active in *pidyon shvuyim* and freeing young men from serving in the Czar's army. Eventually, the government found out and planned to arrest him, so Reb Mordechai hurried to the Alter Rebbe for a *bracha*. At that time, the Alter Rebbe's granddaughter had just married the grandson of Reb Levi Yitzchak of Berditchev in Zhlobin, and Reb Mordechai arrived during the week of *sheva brachos*. When he presented his request, the Alter Rebbe advised him to approach his *mechutan*, the Rov of Berditchev.

The *gabboim* of Reb Levi Yitzchak did not want to allow him to disturb the *tzaddik's* schedule, but when they heard his plight—especially the Alter Rebbe's

instruction—they advised him to hide in the room behind a curtain, and then present his request at an appropriate moment. From his hiding place, Reb Mordechai could watch Reb Levi Yitzchak's assiduous *avoda*.

First, the *tzaddik* sat at a table in *dveikus* as both *gabboim* inserted spoonfuls of food into his mouth, with only small portions of it actually being eaten. The meal was soon over and the elderly *tzaddik* was laid down on a bed. His *gabboim* sat near him, one at his head and the other at his feet, and they simultaneously read from *Mishnayos* and from *Zohar* respectively. The *tzaddik* was deep asleep, yet every so often he would stop them and correct their reading. After a short while Reb Levi Yitzchak rose and washed *neggel vasser*.

At that moment, Reb Mordechai came out of his place and asked for a *bracha*. At first Reb Levi Yitzchak told him off for endangering his life by being involved in activities which opposed the government, but upon hearing that it was at the Alter Rebbe's instruction he conceded, "If so, you are righteous in your case. Go in peace!" And that is what happened.

(מגדל עז' ע' קס"ז)

A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



A YID DOESN'T GET DRUNK

Rebbetzin Rivka Zajac of Brazil, affectionately known by her students as "Morah Rivka," grew up around 770, and merited to experience much of the early years of the Rebbe's *nesius* from a child's perspective.

One Simchas Torah, whilst standing next to her father in the upstairs hallway, near the door of the Shul, she noticed a *chossid* sitting off to the side, as his joyous participation in the pre-*hakafof farbrengen* had left him noticeably unwell.

Frightened, she tugged at her father's

sleeve, and pleaded with him to take her to a different part of the Shul, further away from this man.

"*Tatte er iz shikker* – Father, he is drunk," she said.

At that moment, the Rebbe stepped out of the Shul and into the hallway. Overhearing her comment, the Rebbe looked directly at the young girl and with a gentle smile said, "*Ah yid vert nisht shikker, ah yid vert freilach*" – a Yid does not become drunk, a Yid becomes joyous.

(As told by her grandson R' Mendel Itzinger)