

The Weekly Farbrenging



למען ישמעו • לך-לך תשפ"ו • 851
EDITOR - RABBI SHIMON HELLINGER

HONORING SHABBOS (I)

A ROYAL WELCOME

At sunset on *erev Shabbos*, Rabbi Chanina would robe himself and stand up and exclaim, "Come and let us go forth to welcome the *Shabbos Queen*!" Rabbi Yannai would don his robes and lovingly greet the approaching guest, "Come, *kala*, come, *kala*!"

Before *Shabbos* one should put on his *Shabbos* clothes and rejoice over the approaching *Shabbos*, just as one feels before going out to greet a king, or a *chosson* and *kalla*.

(שבת קיט ע"א, שו"ע ר"ס רס"ב ע"ד)

After bathing in the river on *erev Shabbos*, Rav Hamnuna Sava would sit down for a moment and lift his eyes in joy. He would explain that he was sitting there to see the joy of the lofty angels, some of them ascending and some descending. Every *erev Shabbos* a person sits in the world of souls. Fortunate is the man who knows the secrets of his Master.

(זוהר פ' תרומה קל"ו ע"ב)

The Shaloh cites a *middas Chassidus*, an optional pious practice – to abstain from heavy work from Friday midday, so that one will be able to welcome the *Shabbos* while his mind is engaged in *teshuva* and Torah study. In this way he will also enter *Shabbos* in a peaceful manner, without the angry arguments which can often happen, but which disrupt the spirit of *Shabbos*. He will then be able to go to *shul* with joy, and cleave to G-d joyfully as he *davens*.

(של"ה מס' שבת, נר מצוה, לב)

After *chatzos* every *erev Shabbos*, the *tzaddik*, Reb Elimelech of Lyzhansk, sensing the holiness of the approaching *Shabbos*, would hear ringing in his ears like a bell. He had to close his ears to block out the sound. Anyone in his house during that time would be overcome with a great fear. His servants had to prepare everything before *chatzos*, for if any weekday activity were undertaken in his home after *chatzos*, whatever they were holding would fall from their hands and the contents would be ruined.

(סיפורי חסידים זוין תורה ע' 219)

A HOLY DAY

When the Mezritcher Maggid passed on, a letter bearing the news arrived at the home of his close

talmid, Reb Mendel Horodoker. Seeing the content of the letter, his *talmidim* decided not to hand it to him until *erev Shabbos*, after *licht benschn*. (Reb Mendel's custom was to personally light the *Shabbos* candles.) When that time arrived and his *talmidim* handed him the letter, Reb Mendel read it but did not say a word. During the whole *Shabbos* nothing unusual was perceived and everything was conducted as normal, including his *divrei Torah*, just as on a regular *Shabbos*. On *Motzaei Shabbos*, immediately after making *Havdala*, Reb Mendel fell in a faint.

Reb Michael der Alter, the *mashpia* in Lubavitch, commented: "This is fortitude of the soul – to contain himself throughout the whole *Shabbos*!"

(לקו"ם (החדש) ע' תו)

CONSIDER

How can we compare our spiritual observance of *Shabbos* to practically observing *hilchos Shabbos*?

The Chida was once a guest for *Shabbos* in the home of Reb Yaakov Yosef of Polonnoye, author of *Toldos Yaakov Yosef*. On Friday evening before *Kiddush*, the *Toldos* asked his guest to repeat a *dvar Torah* that he had heard from his teacher, the Ohr HaChayim HaKadosh.

The Chida said, "When one recites *Yom hashishi* he is giving testimony on the creation of the world, so like a witness, he must think thoughts of *teshuva* before testifying." The *Toldos* was already holding the *Kiddush* cup in his hand, but he was so overawed by those words that the cup fell from his hand. He then retired to his private room for a few hours, and only then did he come out to make *Kiddush*.

(רמז דשבת ע' 161)

Before being appointed personal secretary of the Frierdiker Rebbe, Reb Chatche Feigin served as a *mashpia* in several of the underground branches of Tomchei Temimim across communist Russia. One of those branches was located in Poltava.

A certain Jewish shoemaker in that city began to keep his shop open on *Shabbos*. Reb Chatche Feigin, who lived there for a time, once remarked, "Every time I see his store open on *Shabbos*, for me it's a stab in the heart. Why? I look at him as a *mechalel Shabbos* – but does he really know what *Shabbos* is? How great and holy the day is? The shoemaker especially doesn't seem to know about its deeper meaning as explained in *Chassidus*. I, on the other hand, have learned about *Shabbos* both in *nigleh* and in *Chassidus*, and have some recognition of its greatness as a holy 24 hours. So if I do not utilize fifteen or twenty minutes of this special time for *avodas HaShem*, then I am the real *mechalel Shabbos*!"

(תשורה צייטליך כ"ד סיון תשע"ג)

HaShem says to the Yidden, "All week long you are working, but *Shabbos* should be dedicated to the study of Torah." One should rise early on *Shabbos* morning and go to the *beis midrash* to study Torah, and only then should he go home to eat and drink. *HaShem* finds tranquility only among those who study Torah.

(תדבא"ר פ"א עמוד ד')

MOTZOEI SHABBOS

Every *Shabbos Mevarchim*, Reb Yaakov Salchubisky would travel to his uncle Reb Hillel, and on the following Sunday, he would buy merchandise for his store back home. One *Motzaei Shabbos* Reb Hillel *davened Maariv* hurriedly, which was unusual for him, recited *Havdala*, and said *Veyitein Lecha* with Reb Yaakov, directing the *brachos* at him.

"Travel home immediately!" Reb Hillel then instructed.

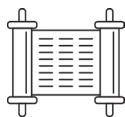
Reb Yaakov protested: "But I need to buy merchandise!"

"Don't delay!" Reb Hillel urged. "Leave right away!"

Reb Yaakov left in a hurry, and when he finally reached home, he was aghast. His wife and children were bound in ropes and all his belongings were bagged in satchels. His wife related what had occurred earlier that evening. Thieves had broken in, tied them up and packed everything that they planned to take, intending to kill the family when they were ready to leave – but suddenly a fear overcame them. They dropped everything and fled for their lives. This had occurred just as Reb Hillel was reciting *Veyitein Lecha*.

(שמר"ס ח"א ע' 267)





TREATS...

Can one give candy to non-Jewish kids when their holiday falls on Friday night?

Although Halloween today is primarily viewed as a secular, non-religious holiday, it is rooted in Avoda Zara, with its pagan aspects still clearly recognizable. Its customs, which don't have rational explanations, also involve the prohibitions of Darkei Emori and Chukos Hagoyim.¹ Yet, if not giving candy to those requesting may lead to resentment (*eiva*), there may be room to permit giving candy to preserve *darkei shalom*.

What about on Shabbos? Although it's rabbinically prohibited to trouble oneself on Shabbos to feed animals for which one isn't responsible, one may generally provide food for non-Jews. Since it is mandated by *darkei shalom*, it's considered the Jew's responsibility.²

One may not tell the non-Jew to take the food outside, but one may put the food down, knowing that the non-Jew will carry it outside for his own benefit.³ Some prohibit placing it in the non-Jew's hand, since you are beginning the act of carrying, which begins with the *akirah* (lifting) in the *reshus hayachid*. While the Mishna Berura is lenient, the Alter Rebbe cautions against it. Yet, if the non-Jew takes it from the Jew's hand, it is permissible, since in this case, it is the non-Jew who is doing the act.⁴

If it's too much food to be finished in one sitting, people may think the non-Jew was told to carry it out (*maris ayin*).⁵ But with a small amount that can be eaten on the spot, it is allowed even if the non-Jew will definitely take it outside, since people will assume that it was choice.⁶

If one is compelled to give candy, it is advised to put out a basket of candy in a place where the non-Jewish children can take from and potentially eat it there.

1. ראה שו"ע יו"ד סי' קמ"ח לגבי יום
2. שו"ע סי' שכ"ה ס"א.
3. שו"ע שם ס"א. שו"ע שם ס"ב.
4. שו"ע שם. משנ"ב סי' שכ"ה
5. סק"ג.
6. ערוה"ש סי' שם ס"ד.
7. להסכים עם האדמו"ר מסאטמער
8. שחגיגות אלו קשורים עם ע"ז.

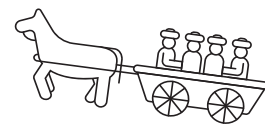
לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

DEDICATE AN ISSUE

in honor of a simcha or yahrtzeit

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Our Heroes



R. VELVEL VILENKER

R. Zev Volf (Velvel) Vilenker (c. 5535- c. 5621) was originally from Vilna, and became a chasid of the Alter Rebbe under the influence of his older brother, R. Moshe Vilenker. The Frierdiker Rebbe described R. Velvel as possessing "a brilliant mind, a warm heart, and an *oved Hashem* with complete *bitul*." He lived in Vitebsk where he was a wealthy businessman, helping many of Anash to earn a living. The famous chossid R. Avraham Abba Person was married to R. Zev's granddaughter and heard many stories from him, which he related to the Frierdiker Rebbe.

Having been drawn to Chassidus by his brother R. Moshe who was 21 years his senior, R. Velvel once said to him, "You always share with me Torah that you heard from the Alter Rebbe. Tell me once of a miracle that the Rebbe performed."

R. Moshe replied, "I'm giving you from the 'cream of oil' and you want the toenails?!"

(ס"ה"מ אידיש ע' 310)

R. Velvel shared how he once walked by as the Alter Rebbe was learning in his room,

and at that moment he felt clearly that "*ein od milvado*," there is nothing besides Hashem. A trace of this belief remained with him for the rest of his life.

(למען ידעו ע' 270)

R. Velvel dealt in brokering contracts and, to this end, he would travel across Russia. During his travels, he would often encounter opponents of Chassidus.

At a gathering, R. Velvel shared, "The backbone of chassidim is the feeling and preciousness for a chassidishe story, a chassidishe niggun and a closed-eyed dveikus dance." The Rebbe Rashab praised this vort.

(ס"ה"מ תש"ט ע' 555)

R. Velvel once shared about himself, "The Rebbe's look impacted me that I shouldn't speak a word without thinking first." Whenever he could suffice with motioning, he would not speak. His words were calculated, and he used them only for necessary matters.

(אג"ק רי"צ ח"א ע' 314)

A Moment with The Rebbe

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



DEPTH VS BREADTH

"I can't find the correct way," Reb Zalman Gopin wrote in his note to the Rebbe. "Should I behave with *kivutz* (constriction) or *simcha* (joy)?"

After reading the note, in a 26 Av 5726 *yechidus*, the Rebbe responded. "A person is dynamic. One cannot be in one mode constantly.

"This is the difference between the worlds of Tohu and Tikkun. In Tohu, it was one *midda*, either *chesed* or *gevurah*." And the Rebbe intoned with his hands, raising his right hand as he said *chesed*, and lowering his left hand as he said *gevurah*.

"But in the world of Tikkun, both modes coexist.

"But they should be utilized in Avodah. When one is in a mode of restraint, which the Alter Rebbe calls *mara shechora* (seriousness), it should be employed for *hasmada* in Torah learning and deepening one's davening.

"And when one is in a mood of *simcha*, that should be used for breadth in Torah and davening. Not depth, but breadth. And from breadth, Ahavas Yisroel will also come..."

(Techayeinu issue 9)

לעילוי נשמת

מרת מוסיא בת ר' אברהם ישעי' ע"ה שטראקס

נפטרה כ"ה אדר תשפ"ד