

The Weekly Farbrenging



לחמן ישמעון • משפטים תשפ"ו • 866
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A DELIGHTFUL SHABBOS (II)

L'CHAVOD SHABBOS KODESH

Chazal say that whoever makes *Shabbos* a day of delight is given an unbounded heritage, is saved from the servitude of *galus*, and is granted his heart's desires.

The Alshich points out that "making *Shabbos* a day of delight" implies that what one seeks to do is to enhance the spirit of *Shabbos*, and not merely to indulge in his own pleasures. Indeed, the more one delights in the *ruchniyus* of *Shabbos* and abstains from mundane matters, the more does he add to the *kedusha* of *Shabbos*.

In this spirit, the Alshich explains a story in the *Gemara*, that on *erev Shabbos* the *amora* Rav Nachman ben Yitzchak would carry bundles of food in and out, saying, "If Rav Ami and Rav Assi visited me, would I not carry for them?"

The deeper significance in this comparison is that just as Rav Ami and Rav Assi would have actually eaten the food and been delighted by it, so too, when we uplift our *neshama yeseira* with the *Shabbos* foods, we bring delight to the *Shabbos* within us.

(שבת קיט ע"א, תורת משה תצוה לא, יג)

The Chida writes: Someone may come and say, "I derive enjoyment from foul talk and unsavory conduct – and this is my *oneg Shabbos*." This is mistaken, for we are commanded to bring delight to *Shabbos*, and such conduct, only causes her pain.

(מדבר קדמות ערך ענג)

HIGHER PURSUITS

Chassidus explains that eating on *Shabbos* is a holy experience and is free of selfish interests. Nevertheless, if a person focuses on the physical, he will be drawn into it.

(המשך תער"ב ח"ב עמ' אקכה, לקו"ש חל"א ע' 247)

The Baal Shem Tov once showed his *talmidim* a man who was sitting at his own *Shabbos* table and resplendent in his *Shabbos* garb – but what they saw with their holy eyes was an ox! The reason

was that since the man was investing his entire being in enthusiastically eating the meat of an ox, that is what he was at that moment.

(סו"מ קונטרסים ח"א ע' 170)

The Mezritcher Maggid offers a *mashal* for this:

A great king announced a day of nationwide feasting and celebration, and gave orders that the wishes of each of his subjects be carried out. Amongst them there was a leper. He asked that the king give him two mounds of cold manure in which he could lie, to seek relief from his leprosy.

The king's servants berated him, "Fool that you are! You could have asked the king for all the pleasures of the world, so for your leprosy you could have requested treatment from an expert doctor!"

Nevertheless, the king instructed that the man's request be fulfilled, for a king's orders must follow through, regardless of this man's foolishness.

(אור תורה קדג)

CONSIDER

How is everyone capable of "making Shabbos a day of delight"?

The venerable chossid Reb Hillel of Paritch was once a *Shabbos* guest in the home of a man who didn't eat *cholent*. When Reb Hillel questioned him about his practice, he explained that he was forbidden to do so by order of his doctors.

Reb Hillel was not afraid: "Eat now. It's on my shoulders!"

Full of trust, the man took a spoonful and tasted the *cholent*. At that point Reb Hillel stopped him: "Enough! If you wish to eat more, that's on your shoulders..."

(שמו"ס ח"ג ע' 232)

As the youngest child of the Friediker Rebbe,

Rebbetzin Sheina was the subject of much attention. Once, at a meal in the home of her grandfather, the Rebbe Rashab, he told her that on *Shabbos* she must eat, stroll and do everything *l'chavod Shabbos*. The little girl replied that she could do this with everything except for sleeping, since while one is sleeping, one is asleep...

From this story the Rebbe derived a lesson: With the right amount of effort beforehand, everyone is capable of sleeping in honor of *Shabbos*.

(תו"מ ח"ג ע' 6, חמ"ב ע' 113)

HOLY FOOD

Rebbetzin Menucha Rochel, the saintly daughter of the Mittlerer Rebbe, was particular not to throw out any *Shabbos* food, and instead would offer it to her family members and guests. She attributed this practice to a tradition from the Alter Rebbe:

One Friday night a guest joined the Alter Rebbe's *seuda*. When the soup was served, the guest took a spoonful but immediately stopped eating because of its saltiness. The Alter Rebbe was deep in *dveikus*, and when he came to, he asked the guest why he wasn't eating. Before the guest had a chance to respond, the Alter Rebbe helped him by adding some salt to his bowl, and again fell into *dveikus*. This repeated itself several times.

Finally the guest managed to tell the Alter Rebbe that the soup was too salty and inedible. The Alter Rebbe immediately took the soup, ate it up, and told the guest, "No *Shabbos* food is not good, or harmful to one's health. One should not throw out *Shabbos* food!"

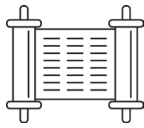
(ס' הצאצאים ע' 101)

Reb Yaakov Yosef of Polonnoye, a senior *talmid* of the Baal Shem Tov, once took his wife along with him on a visit to his Rebbe.

When she returned home, everyone wanted to know what secrets she had learned in *Mezhibuzh* from the Baal Shem Tov's wife. She told them, "I learned to meditate upon the secret of the *ketores* while preparing the *kugel* for *Shabbos*."

(מגדל עד ע' רמה)





TYING THE TEFILLIN KNOT

Is it appropriate to loosen and tighten the knot of *tefillin shel yad* each day?

The *posuk* says that one must tie ("*ukshartam*") the *tefillin* on one's arm. The Rishonim debate whether the knot must be retied every day or if a previously tied knot is sufficient.¹

The Alter Rebbe writes in his siddur that, after placing the *shel yad* on the arm and reciting the beracha, one should "tighten the strap in the knot to fulfill the mitzva of *ukshartam*." Indeed, the knot invented by the Alter Rebbe includes a loop around the strap that can be loosened and tightened, unlike the loop used by others that always remains loose.²

A tradition held by many elder chassidim was that the advantage in the Alter Rebbe's knot is the daily tightening of the loop, which satisfies the view that requires daily tying, and some even interpreted the instruction to "tighten the strap in the knot" as such.³ Other chassidim, however, claimed that they never saw this back in Russia,⁴ and the Alter Rebbe's written instruction likely refers to tightening the bayis against the arm as implied from his subsequent words. In their view, the advantage of the Alter Rebbe's knot is that it's knotted (as opposed to other knots, which allow the *retzua* to move freely).⁵

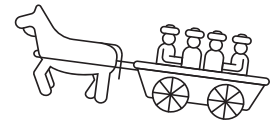
The Rebbe is quoted as saying in *yechidus* that his father never taught him to loosen the loop daily, and in another instance, even expressed concern that tightening the loop after the bracha may be a *hefsek*. In yet a third instance, the Rebbe responded that, since he had not personally observed the Friediker Rebbe put on tefillin, the question of historical practice should be answered by those who had been in Lubavitch. When a bochur quoted his *mashpia* that daily tightening was the core *chidush* of the Alter Rebbe, the Rebbe replied that he may follow his *mashpia*'s guidance.⁶

When R. Leibel Groner submitted a written query to clarify how to conduct himself with tightening the knot, the Rebbe's written response was "there is no directive from me to either side." Similarly, the Rebbe refrained from giving clear guidance to others as well, and wrote to one of them that this is a question for Rabbonei Anash.⁷

1. ראה תוס' מנחות לה ע"ב ד"ה משעת. אנציקלופדיה תלמודית ח"ט ערך הנחת תפלין אות ו, וש"ג. וראה הנסמן בלקו"ש ח"א ע' 227 הע' 21.
2. ראה בית רבי פ"ב תקנה רביעית. וראה קצות השולחן סי' ח' בשו"ג ל"ח. וראה בארוכה סידור רבנו הזקן עם ציונים במילואים סי' ט ע' תרעג ואילך.
3. כך הסבירו רש"י בוטמאן ור"ב ווילשאנסקי להרבי בהיותו בפאריז (ולא הפריך ולא קיבל) - ראה ימי מלך ח"ג ע' 984. וכ"ה בשם הגר"ש דווארסקין שכן לימדוהו בליובאוויטש - שבה יקר ע' 27 הע' 9. ובלקט ופרט ח"ט ע' מה שכן ה' מקובל אצל חסידי חב"ד בירושלים בשנת תשס"ו. ור"ל גראנער בהע"ב גל' תתקכג שכן לימדו אביו בשם אבי זקנו וששמע כן מר"ש לויטין (אבל ראה להלן). ולעזריה מהמובא שם גל' תתצא ע' 75 בשם ר"א סימפסאן (ושם גל' תתצ"ב ע' 175 שלא דוקא ר"א שיש ענין בזה). ולהעיר מהדיון בכונת קשר החדש באשל אברהם (בוטשאטש) תנייגא סי' לב סג"ב.
4. בסידור רבנו הזקן שם ע' תרעו שר"י מונשיין שמע מר"י ראסקין. רש"ח קסלמן ור"פ הכהן

קאהן שכרסויא לא ראו הנהגה זאת ורק לראשונה באה"ק. וכך נמסר בשם כמה מזקני החסידים (בלי שמות) מקדש מלך ח"ד ע' תצט-תקא. וכ' הר"י מונשיין שם שלמיטב זכרוננו שאלו את ר"ש לויטין. וכך נמסר בשם הגר"י לאנדא (מפי בנו ר"א בהע"ב גל' תתקכג ע' 208).
5. בפסקי הסידור שם ממשיך "שהוא מצות ההידוק על היד עצמו בקשר זה שהרי הידוק זה על היד נעשה עם הקשר". וראה לדוגמא מאמרו של הר"א קפלן בתפארת מלך ח"א ע' 22 ואילך. ר"י מונשיין ביגד"ת ירושלים ח"ה ע' 81-82 ובהע"ב תתעד ע' 117. הר"ש גינזבורג באהל שם ח"ו ע' רמח.
6. ראה בארוכה תיאורו של הרי"מ גורארי של חמש יחידות שלו ושל אחרים במקדש מלך ח"ד ע' תצט ואילך, ושם במסקנא תיוור בדא"פ בנוגע לפועל.
7. ראה קונטרס לה"ק ש"ל לימים ראשונים דחה"פ תשע"ט ע' 15 לצילום הכת"ק לר"ל גראנער ונוסח שאלתו. וב"ימ' מלך ח"ג ע' 984 הערה 109* מענת הרבי לרמ"מ לאופר מיום "ט טבת תשל"ט בענין זה ("בנוגע לעשיית הברכה על התפלין - שייך לרבני אנ"ש ש"י").

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



R. MOSHE DOV BER OF VELIZH

R. Moshe Dov Ber of Velizh was a chossid of the Tzemach Tzedek, and later of Kopust and the Rebbe Maharash. He lived in Velizh most of his life, before becoming the rov of Lochvitch, Ukraine in his later years. He was known for his rigorous *avodas Hashem* and refined character traits.

Though he had met the Mittlerer Rebbe, R. Moshe Dov was mostly a chossid of the Tzemach Tzedek, and then of the Maharil of Kopust and the Rebbe Maharash.

He was revered amongst chassidim for his broad knowledge of Chassidus, his *avoda*, and choice *middos*. He was a toiling "*gehoreveter*" chossid. He would often say, "If you want to earn, you need to toil (*horeven*)."

When speaking about fixing middos, he would say, "It is said that 'one should rather skin a carcass in the

marketplace than depend on the help of others.' Corrupt *middos* are like a carcass. Don't touch it with your hands. Just shake it off like you shake the mud off your shoe. But if you don't do it yourself, you will come to 'depend on the help of others' - someone else is going to do it for you."

In Velizh, there was a melamed R. Yisroel Dov, a maskil and oved, who would daven at length almost every day. During davening, he would cry and shake up whoever was listening.

R. Moshe Dov once told him, "I don't understand what's with you. You work hard in learning and davening, sing, clap and bang, and at the end, you're at the same place where you were the day before. When we were younger, we would not move from our place until some inner change resulted from our davening."

(סד"ה ש"ת ע' 145)

A Moment with The Rebbe

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



WHO REQUIRED THE BEARD

In the 5710's, it was customary for the Rebbe to serve as *mesader kiddushin* for Lubavitcher bochurim learning at the 770 yeshiva.

When a certain bochur asked the Rebbe to have this zechus, the Rebbe responded that he would agree if the kallah's father begins to grow his beard. Upon receiving notification of the Rebbe's request, the kallah's father obliged, and the Rebbe served as *mesader kiddushin*.

When the kallah's father entered *yechidus* before the *chassuna*, his beard had already started growing. The Rebbe said to him, "I hope you have no resentment that I wanted

you to grow a beard."

"When the Rebbe commands one to do something," he responded, "I obey!"

But the Rebbe wasn't pleased. "Is it my requirement?! It is the Shulchan Aruch's requirement!"

Likewise, in a different instance, the Rebbe wrote to a someone before making a *chassuna*: "It would be a wonderful thing for you to grow a beard... not because I want you to, but rather because the Almighty wants you to."

(Footnotes to Igros Kodesh - Milu'im, Adar 5760; Mekadesh Yisroel p. 248)