

The Weekly Farbrengens



למען ישמעו • משפטים תשפ"ה • 815
EDITOR - RABBI SHIMON HELLINGER

SEEKING GUIDANCE (II)

RECEIVING HADRACHA

Chazal say that one who is knowledgeable in Torah but did not receive guidance from Torah scholars is reckoned an ignoramus. Since he has not been taught the principles according to which one should approach Torah scholarship, he is likely to apply incorrectly that which he has learnt.

(סוטה כב ע"א)

In a letter to a certain *eltere chossid*, the Frieddiker Rebbe pleads with him to *farbreng* with the younger *chassidim*: "Guidance in *Chassidus* can only be transmitted from one *chossid* to another, just as one candle is lit from another. It has been the practice of *Anash* throughout the generations to devote time to hearing a rich *vort* from *eltere chassidim*.

"My father, the Rebbe Rashab, praised this practice and once told me, 'This practice has produced true *chassidim*! In whom will you find the meaty essence of *Chassidus*? Only in those who, like humble disciples, cleaved closely to *eltere chassidim* (*shimshu es ziknei hachassidim*). Their perceptions are distinctively superior. Many think that *Chassidus* is *haskala*, scholarship; that is a mistake! *Chassidus* is recognizing how *Elokus* permeates everything. And this recognition was always brought about through the *eltere chassidim*.'"

(אג"ק מוהרי"צ ח"א ע' תרטו)

The Frieddiker Rebbe related: *Chassidim* would often ask *eltere chassidim* to explain to them the meaning of the words they had heard from the Rebbe at *yechidus*.

Reb Hillel Paritcher writes: Whoever wants to walk in the paths of *Chassidus* must be connected to the *tzaddik* of the generation, such as the Rebbe. In addition, one needs to have an elder *chossid* who will teach him and explain the Rebbe's teachings and *Chassidus*. This will enable the *chossid* to see and hear *Elokus*.

(סר"ש תש"ב ע' 123, מגדל עז ע' שנג)

GUIDED THINKING

The *Tzemach Tzedek* would often direct *yungeleit* to the eminent *chossid*, Reb Hillel Paritcher, to be guided in the ways of *Chassidus*. Reb Hillel in turn would entrust each newly-arrived *yungerman* to the hands of two elder *yungeleit*, who in addition to explaining the basics of *Chassidus*, would most importantly tell him *sippurim* about the Rebbeim and about *chassidim* of earlier generations. They would retell each story numerous times, until it penetrated the *yungerman* and he knew its details well. They would then ask him what lessons – in refining one's *middos*, in *yiras Shomayim* and *hashgacha protis* – could be learned from the story. They would urge the *yungerman* to toil, as one does in serious study, to find the lessons, and they would help him in his search. Finally, they would tell him what lessons they had been told by their own *madrich*, Reb Hillel.

CONSIDER

Why specifically because Chassidus is a 'recognition' does it require guidance from eltere chassidim? And had it been scholarship?

Why is it impossible to be a self-made chossid? How does the story of "sam sapozhnik" express this?

On the first three *Shabbosim* of a newly-arrived *yungerman*, Reb Hillel would relate a *sippur* in addition to the teachings of *Chassidus* that he delivered every *Shabbos*. After the *sippur* they would all sing *niggunim*, and then discuss the lessons to be derived in *avoda* of the heart and the mind.

Reb Hillel explained the reason for this procedure: "The beginning of *avoda* is '*Adam ki yakriv mikem*' – a person has to offer of himself to *HaShem*. Those words appear at the beginning of *Sefer Vayikra*. However, in order that one should know that he is an *adam*, and how an *adam* should conduct himself, the *seforim* of *Bereishis* and *Shmos*, which are mostly *sippurim*, come first."

(אגרות קודש מוהרי"צ ח"ד ע' נ"א)

Reb Groinem, the revered *meshpia* in Lubavitch, would invest time and effort to hear what *eltere chassidim* had to say, and would go to wherever he could hear a *gut vort*, an insightful teaching. Whenever an *elterer chossid* visited Lubavitch, Reb Groinem would visit him and listen to what he had to say.

(רשימו"ד חדש ע' 264)

One *Yom-Tov*, at a *seuda* with his *chassidim*, the Frieddiker Rebbe related the following.

When a *chossid* is actively involved in his *shlichus* he is *mekushar* to the Rebbe. His entire being is bound to the Rebbe. He walks like a *chossid*, eats like a *chossid*, and sleeps like a *chossid*. However, this is only true of *chassidim* who have a mentor and accept guidance. If, however, one is his own teacher and guide, the above does not apply.

The Rashbatz would tell the story of a Russian non-Jew who found a pair of *tefillin*. Grabbing them by the straps, he headed for the market to sell his new *metzia*. A *yid* walking by was shocked to see a non-Jew holding *tefillin* by the *retzuos* and dragging the *batim* on the ground.

He asked him in astonishment, "Where did you get those?"

The non-Jew responded arrogantly, *Ya sam sapozhnik!* ("I myself am a cobbler!"), as if to show off his craftsmanship by claiming to have made them himself.

The Frieddiker Rebbe concluded, "The lesson is self understood..."

(סר"ש תרח"צ ע' 264)



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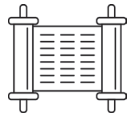
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CHOPPING VEGETABLES ON SHABBOS

May I use a manual vegetable chopper on Shabbos?

Grinding vegetables is forbidden on Shabbos under the melacha of tochen. The av melacha is grinding wheat or spices, which involves changing one entity into small particles. Therefore, any action with a similar result is prohibited as a toldah.

The Gemara teaches that one who chops beets (silka) is liable for tochen. While some rishonim hold the prohibition only applies when the chopping makes them fit to eat, the Rashba holds that chopping is prohibited even for vegetables that are already edible. The halacha follows this latter opinion.

When cutting for a salad, what size pieces are problematic? Some explain that there is no standardized size. Every situation is different, and it follows that particular food - small pieces are problematic, while larger ones are permitted. Very thin strips are also prohibited.

The Rashba permits cutting vegetables into small pieces if doing so close to eating, when it's considered "derech achila," part of the eating process, as opposed to a melacha. The Alter Rebbe writes that while it's proper to avoid relying on this heter by cutting larger pieces, the local custom was to be lenient. (Even when cutting larger pieces, it's best to cut them close to the meal in case some pieces will mistakenly be cut smaller.)

"Close to the meal" is defined as when the people are leaving shul after davening, directly before the meal. (Some write that for larger meals, one may allow sufficient time needed to prepare for that meal.)

Using a grater or a blender, utensils designated for grinding, is forbidden as uvdin d'chol. If a gadget makes pieces or slices, it depends on their size. If they are small, it's like a grater. But the pieces are slightly larger, the gadget is equivalent to using a few knives simultaneously and may be used on Shabbos.

R. LEIB HOFFMAN

R. Yehuda Leib Hoffman from Tchashnik was a chossid of the Rebbe Maharash. As a young man he was instructed by the Rebbe Maharash to work in the forest but as a supervisor, so not to be overloaded with work. He did so for twenty two years, learning every day for about fifteen hours and with time became a great talmid chacham and mekubal. Even though he worked in the forest, his real essence was Torah and avoda. In the year 5658 (1898) he was chosen by the Rebbe Rashab as a shadar to repeat Chassidus and collect money for tzedaka. He was also a talented baal menagen.

ספה"ש תרצ"ט עמ' 203, ספה"ש תרצ"ו עמ' 531, רשימות חוברת י"ד עמ' 624

R. Leib also told the Frierdiker Rebbe then that he wasn't davening for long life, as he knew that his time was up, but rather that he have his full mental capacity until his final moment.

(ספה"ש תרצ"ו עמ' 135, רשימות חוברת י"ד עמ' 426)

R. Leib lived in Vitebsk at a certain point during the years that he was a shadar.

When a chossid from Vitebsk entered yechidus with the Rebbe Maharash, and told him that R. Leib recites chassidus but that he was not one of those that listened, the Rebbe Maharash told him that he should begin listening, adding, "R. Leib has a clean mouth"

(רשימות דברים - הוצאה חדשה - עמ' רס"ה)

The Frierdiker Rebbe related how he visited R. Leib just 10 days before he passed away. R. Leib told the Frierdiker Rebbe that the only thing that saddened him about his imminent passing, was that he did not leave anyone with the same breadth of knowledge of kabala as himself. When the Frierdiker Rebbe recounted this to the Rebbe Rashab, the Rebbe Rashab responded that it was true.

R. Leib once predicted that the rabbeim would one day end up in the Western Hemisphere. He explained that mattan torah did not occur there since that hemisphere is related to the highest of spiritual levels that cannot be ordinarily related to. However, since moshiach will reveal these lofty levels, one of the Rabbeim would surely end up there.

(רשימות דברים - הוצאה חדשה - עמ' 260)

A Moment with The Rebbe



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

WHAT IS A HOSPITAL?

While incarcerated in a Nazi death camp, the Klausenburger Rebbe was shot in the arm, and he halted the bleeding by plucked a leaf and covering his wound. He then made a promise that if he survived, he would build a hospital that operates on the foundations of belief in Hashem, and that treating a patient is fulfilling the greatest mitzva.

In 5736, the Tzanz-Klausenburg hospital was established in Netanya.

When a committee from the hospital sought the Rebbes advice, the Rebbe told them not to pay attention to what other people are saying about them. "You are

emissaries of a great Rebbe, and although you will face obstacles, you will succeed," the Rebbe said.

At another yechidus, the Klausenburger activist Rabbi Yosef Binyamin Wulliger was asked why the new hospital was called Beis Cholim, House of the Sick.

"Please call it a 'House of Healing' or a 'Center for Healing,'" the Rebbe implored. "One doesn't go to the hospital to get sick, but rather to heal."

Indeed, the hospital became officially branded as "Laniado Merkaz Refui (Healing Center) Sanz."

- 1. רמב"ם שבת פ"ז ה"ה.
2. שבת עד ע"ב.
3. ראה רמב"ם שם פכ"א ה"ח ופירוש הרמ"ך שם, וראה תוס' שבת ע"ד ע"ב ד"ה האי.
4. רשב"א בתשובה הו"ד בב"י סי' שכ"א.
5. שו"ע סי' שכ"א סי"ב.
6. ראה ביה"ל סי' שכ"א ד"ה המחתר וראה שש"כ פ"ו הג' ה'.
7. ראה רש"י שבת ע"ד ע"ב ד"ה יחתך.
8. שו"ע"ר סי' שכ"א ס"י.
9. משך הזמן שבנ"א רגילים להתעסק בהכנה לסעודה - ראה שו"ע"ר שכ"א ס"י וסי' ש"יט ס"ד "סמוך לסעודה ממש" וראה שבת כהלכה ח"ג ע' תס"ט, וראה ארוחות שבת פ"ה ס"ז.
10. ראה שו"ע"ר סי' שכ"א ס"א.
11. ראה אג"מ ח"ד סי' ע"ד.

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