

The Weekly *Farbrengens*



למען ישמעו • תולדות תשפ"ב • 643
EDITOR - RABBI SHIMON HELLINGER

HONORING SHABBOS (I)

A ROYAL WELCOME

At sunset on *erev Shabbos*, Rebbi Chanina would robe himself and stand up and exclaim, "Come and let us go forth to welcome the *Shabbos* Queen!" Rebbi 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 *chossen* and *kalla*.

(שבת קיט ע"א, שו"ע"ר סי' רסב ט"ד)

After bathing in the river on *erev Shabbos*, Rav Hammuna 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 *teshuvah* 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 *teshuvah* 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*.

(רזא 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 צייטליק 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.

(תדב"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, this 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*.

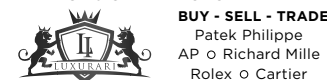
(שמו"ס ח"א ע' 267)

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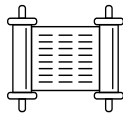
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PUBLISHING ANOTHER'S TEACHINGS

Can I publish a *mashpia's* teachings without his consent?

One is permitted to repeat someone's Torah teachings without their permission as long as he credits the source.¹ Additionally, we find multiple times in the history of Am Yisroel that Torah was printed without the consent of the one who said it.² The Netziv stresses the importance to preserve Torah in print and a Torah teacher does not have the authority to prevent others from publishing his teachings entirely.

Contemporary *poskim* write that a *maggid shiur* can prohibit the recording and publication of his Torah lectures out of concern that people may misconstrue his words or misinterpret their halachic implications. Additionally, he may have said things that he wishes to look into further, and may retract what he said. However, students can always transcribe it for their own private use to review the *shiur*.³

When a *talmid chacham* leaves handwritten manuscripts after his passing and didn't specify they are fit to print, there is concern he may have changed his mind or had written them for himself. Yet, if another *talmid chacham* reviews them and deems them fit to print, they may be printed. It should then be noted that it wasn't reviewed by the author for printing, so that it isn't viewed as the author's authoritative teachings.⁴ For these reasons, one has the right to designate his children or other specific individuals to be the sole printers of his Torah teachings, relying that they will have the sensitivity to decide what should be printed.⁵

According to some, Torah teachings that a person actually wrote down have monetary rights (*tovas hana'a*) that are transferred to his heirs.⁶ Some *poskim* add that one has the ability to prohibit his written Torah teachings to be "used" by anyone else, while others hold that he doesn't have the right to restrict the publication of his Torah writings.⁷

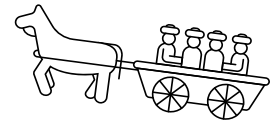
What about quoting a person in an essay? Some *poskim* hold that if one isn't publishing that person's words distinctly and is merely quoting an idea from so-and-so, it's permitted. In this case, one isn't using that person's fame or a distinct teaching that can be owned, and it is evident that this hearsay quote isn't necessarily precise.⁸

In practice, it seems that one may print a person's oral *chidushei torah* after their passing without their consent, though the transcripts must be reviewed by someone reliable to ensure they are fit for publication and in accordance with halacha. Additionally, it must be noted that these transcripts were not reviewed and approved by the teacher.

1. אהבת ציון דרוש תשיעי דרוש מבנו מהר"ש.
 2. ראה תו"מ ח"י ע' 309, תו"מ ע"א ע' 188
 3. ראה שו"ת מנח"י ח"ט סי' קנ"ג שהאריך בזה ומביא כמו"כ מקורות לאסור, ושם בשם הבי"צ יו"ד ח"ב סי' ע"ה אות ה' להתייר.
 4. גניבה פ"ט הע' כ"ז.
 5. שו"ת מנחת צבי סי' י"ח ע"ה.
 6. ראה צ"צ חו"מ סי' ע"ט שיש לבעל הד"ת טובת הנאה.
 7. ראה שו"ת מנח"י ח"ט סי' קנ"ג שהאריך בזה ומביא כמו"כ מקורות לאסור, ושם בשם הבי"צ יו"ד ח"ב סי' ע"ה אות ה' להתייר.
 8. ראה משפטי שמואל סי' ל"ה.

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

Our Heroes



R. NOCHUM OF CHERNIGOV

R. Menachem Nochum Glatman was a chasid of the Mittlerer Rebbe and the Tzemach Tzedek, and one of the senior *talmidim* of R. Eizel Homiler. He served as the Rov of Chernigov until his passing in 5620, and he was succeeded by R. Peretz Chein.

cried when he spoke of Hashem's eternity, 'I - Hashem - am first and last," while you cry when you speak of man's fate, "Man is created from dust and is destined to be dust!..."

(שמור"ס ח"ב ע' 85)

During his time as a Rov in Chernigov, the longtime *chazzan* passed away. A new candidate stepped forward, but R. Nochum was reluctant to take him. The new applicant complained to R. Nochum, "How was the last *chazzan* better than me? He cried as he *davened*, and I do too!"

During one *farbrengen*, R. Nochum drank a lot of *mashkeh*, and when he headed home after the *farbrengen*, several *chassidim* followed behind him to make sure he was fine.

R. Nochum replied, "Here's the difference: the previous *chazzan*

As he approached his home, he stood for some time and muttered, "You can turn this way or that way, think here or there, at the end of the day there is nothing besides Him - *ein od milvado!*"

(כתר מלכות ע' 217)

A Moment with The Rebbe



NO COLLEGE!

As Torah-true *Yiddishkeit* was getting on its feet in America, many reasoned that college must be embraced, or at least tolerated, since it is imbedded so deep in the local culture. As a result, most of the graduates of Lubavitch high schools didn't continue to Lubavitch *yeshivos*, but the Rebbe would not concede. He saw things differently.

the song "Eimosai ko'osi mar," which is about spreading Chassidus. The assembled joined the lively *niggun*, to the Rebbe's encouragement.

In 5720 (1960), a group of students from the Lubavitch Achei Temimim high school of Boston attended the Rebbe's 12 Tammuz *farbrengen*. After one of the *sichos*, the Rebbe gave them a *l'chaim*, and instructed them to begin a *niggun*.

Suddenly, the Rebbe halted the *niggun* and said to them, "The concept of disseminating Chassidus is a direct challenge to the idea of attending college.

"So, let us now proclaim three times in unison, 'No college!'"

The students all repeated after the Rebbe with zest, three times, and promptly continued singing the *niggun* with new-found meaning.

(Toras Menachem, Vol. 28, p. 163; Di Yiddisher Heim, issue 19)

The enthusiastic students began

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