



## The Rebbe's Cutlery Parshas Emor

The three stars in the sky signified that the Shabbos had come to a conclusion; however, the Lelover Rebbe, Rabbi Moshe Mordechai, was still deeply immersed in the Shabbos, eating the *Seudah Shlishis*<sup>1</sup> and singing Shabbos songs.

As the Rebbe was conducting this special meal a non-religious man entered the hall. No one heeded him any attention. The Rebbe then included the man in the meal, and prepared a plate and offered it to the guest: "Here you go; you feed Jews and should have a kosher plate and fork." The man was startled. He was indeed a restaurant owner, but how did the Rebbe know? The Rebbe continued: "Your cutlery should be kosher, and when it is you will remember that the world has a creator; observe the Shabbos and you will prosper."

The man was bewildered. The Rebbe related directly to the problem he had come for. He took the plate and fork and left.

\*\*\*

In our weekly parsha we learn of the Shabbos and holidays. "Six days, work may be performed, but on the seventh day, it is a complete day of rest, a holy occasion; you shall not perform any work. It is a Sabbath to the Lord in all your dwelling places."<sup>2</sup>

Many have touched upon the double command, on the one hand - "Six days, work may be performed", and on the other hand "but on the seventh day... you shall not perform any work." Another question on the verse - " Six days, **work may be performed**" - why is the verse set in the passive tense?

Our Sages teach us that when one works on the six days he must know that his achievements are all to be attributed to G-d, and are not a result of his personal abilities. Work is "performed", done on its own. Man is only G-d's emissary in bringing livelihood to his home. G-d is the one who really sustains man.

When one lives with this awareness his actions become more Shabbos like, as his days become days

of faith, believing that G-d is the one who sustains him, like on Shabbos.

The Zohar teaches us that the weekdays are blessed from the Shabbos. The Shabbos's faith generates blessings in man's actions, ensuring he can find livelihood.

Rabbi Chiya Bar Abba tells a story in the Talmud: " I was once a guest of a man in Laodicea, and a golden table was brought before him, which had to be carried by sixteen men; sixteen silver chains were fixed in it, and plates, goblets, pitchers and flasks were set thereon, and upon it were all kinds of food, desserts and spices. When they set it down they recited: 'The earth is the Lord's, and the fullness thereof'; and when they removed it after the meal they recited, 'The heavens are the heavens of the Lord, but the earth He has given to the children of men'. I said to him, 'My son! Why have you merited this?' 'I was a butcher,' replied he, 'and of every fine beast I used to say, "This shall be for the Shabbos. Said I to him, 'Happy are you that you have so merited, and praised be the Omnipresent who has permitted you to enjoy all this.' "<sup>3</sup> The merit of the Shabbos blessed this man's weekdays.

When one lives with such a consciousness his Shabbos is elevated. When one knows that "six days, **work may be performed**" by G-d, then "on the seventh day, it is a complete day of rest; a holy occasion."

\*\*\*

The guest left the hall with the Rebbe's cutlery in hand. When he opened his restaurant he placed them in a central area. The next day he koshered his kitchen. Every day he would close his restaurant and come to the Lelover Beis Midrash to participate in the evening prayers. In time he became wealthy, but continued with this conduct, and returned to his Jewish heritage.

---

<sup>1</sup> Seudah Shlishit, the third meal, in Yiddish Shalosh seudos. Three meals eaten on Shabbos, in reference to an aggadic passage from the Talmud.

<sup>2</sup> Vayikra 23:3.

---

<sup>3</sup> Tractate Shabbos 119a.