

# The Weekly *Farbrengens*



למען ישמעו • וארחנן תשע"ז • 421  
EDITOR - RABBI SHIMON HELLINGER

## FEELING PROUD (III)

### STRONG IDENTITY

The *chossid* Reb Michael Teitelbaum once related:

My father, Reb Chaim Moshe, dealt in logs and would travel by train regularly. As a young boy, I accompanied him on one of these long trips. When the sun rose and it was time to *daven Shacharis*, my father took out his *tallis* and *tefillin* and began to prepare himself. The car was filled with noisy Russian peasants, but my father was completely oblivious to his surroundings. As he stood up to put on his *tallis*, the car suddenly fell silent. My father *davened* at his usual pace and during the entire time nobody spoke. As soon as he finished and sat down, the loud talking resumed. I of course shared my surprise with my father.

He later told me that when he first began travelling by train he consulted with the Rebbe Rashab. At that time it was dangerous for a *Yid* to travel by train since it was common for hooligans to throw Yidden out of the door as it was moving. My father asked the Rebbe if when he was *davening* on the train he should perhaps cover his *tallis* and *tefillin* with a coat and a hat. The Rebbe replied, "If you won't stand proud in your *Yiddishkeit*, of whom can we expect it?"

From that day on, my father *davened* on the train without embarrassment, and the *goyim* accordingly respected him for it.

(מפי השמועה)

In a *sicha* addressed to women, the Rebbe spoke about the importance of keeping separate by wearing distinctive clothing:

The *zechus* which enabled the Yidden to leave *Mitzrayim* was that the men and women held onto the Yiddishe way of dress, and were not influenced by the *garb*, nor by the behavior of the *mitzriyim* around them. Knowing that they were an *am ehad*, it was self-understood that as Yidden, they should not lower themselves. For, does it make sense that just because a *mitzri* has decided to wear certain clothing, a *Yid* should copy him?! We can learn from this that we must not change

our dress in order to imitate others. The nations amongst whom we live will then respect us, for they will see that we stand by our principles, and through this we will be lead out of *golus*.

(לקו"ש ח"ח ע' 223)

### CONSIDER

Why is finding common ground with secular society, quoting secular proofs and inviting a *goyishe* speaker expressions of a weak identity?

Is withstanding ridicule an easy test or a difficult one?

In a letter, the Rebbe stresses that since Yidden are a minority and are in danger of being influenced by their surroundings, effort must always be made to retain their Yiddishe identity. This is done by emphasizing positive Yiddishe traits and playing down the common ground with the *goyim* around them.

The Rebbe likewise bemoans the habit of those rabbis who use secular sources as proof of an idea, even when that idea is found in Torah sources. They imagine that this will impress the listeners, by demonstrating that they are well versed in secular literature and culture.

In a similar manner, at events in support of Yiddishe organizations, the Rebbe writes that emphasis should be placed on preserving Yiddishe values, instead of bringing a *goyishe* personality as a speaker or honored guest.

(היכל מנחם ח"ג ע' צד)

### IGNORING SCOFFERS

Yehudah ben Teima said: "Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion, to carry out the will of your Father in

heaven." 'Bold as a leopard' means that one should not to be embarrassed by people who mock his service of *HaShem*. On the other hand, one should not respond with brazen words, so that he will acquire a brazen nature.

(אבות ה,כ. שו"ע ר' מנהד"ק ס"א ט"ג)

The Rebbe pointed out that the beginning of the entire *Shulchan Aruch* is, "*Al yeivosh mipnei hamal'igim*" – do not be embarrassed by scoffers, for that is the basis for observing the whole of the *Shulchan Aruch*. Since it is recorded in the *Shulchan Aruch*, it has the status of an obligatory *halacha*.

(אג"ק ח"ו ע' שמ ועוד, לקו"ש חכ"א ע' 287)

The Friediker Rebbe writes: At the end of *galus*, before *Moshiach* comes, there are many who disturb and ridicule those who fear *HaShem*. This is very challenging, particularly when the scoffers are people whose only interest is to indulge in worldly pleasures, and they mock great scholars. However, *HaShem* gives people the power to prevail over them, even more than during the times of the *Beis HaMikdash*.

(סו"מ תש"ט ע' 118)

The Rebbe said: "Due to the weakness of the *neshamos* in our generation, *HaShem* has given us only one small test – to withstand ridicule. People today are afraid of being laughed at. Actually, what do you care if a fool will laugh at you? It should only confirm that whatever you've been doing is right, for they don't laugh at fools..."

On the other hand, the Rebbe noted that since this can be quite a challenge, it is placed at the very beginning of the entire *Shulchan Aruch*.

(שיח"ק תשל"ח ע' 295, ת"מ תשמ"ח ח"א ע' 246)

The Rebbe once remarked: "Some people make every effort to hide their meticulous observance of *mitzvos* out of fear that they will be dubbed a *farfrunter* (someone who is overly *frum*). Instead, one should observe his *mitzvos* publicly and disregard any scoffers."

(ת"מ ח"ח ע' 231)

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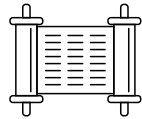


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## TEVILAS KEILIM IN A LAKE

### Where can I *toivel* my dishes?

There are two types of bodies of water that are *kosher* for *tevila*: (1) **Maayan** – a flowing spring. (2) **Mikva** – a collection of stagnant rainwater amounting to 40 *se'ah* (around 198 gallons/750 liters).<sup>1</sup> If the water of a *mikva* is noticeably flowing (*zochalin*), it is invalid.<sup>2</sup> (Whether a *maayan* used for *tevilas keilim* requires 40 *se'ah* is a *machlokes*<sup>3</sup>, and in case of need one should consult a *rov*.)<sup>4</sup>

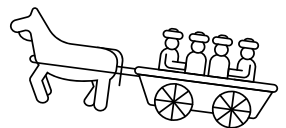
Halacha rules that oceans and most lakes may be used for *tevilas keilim* even though their waters aren't stagnant.<sup>5</sup> Some explain that the water movement within a sea isn't considered *zochalin* since it doesn't leave the sea,<sup>6</sup> and others explain that movement is natural to the sea.<sup>7</sup>

Rivers are generally a mixture of underwater springs and rain/snow, and are the subject of a great dispute: R. Yosef Karo holds that the majority of the water must come from springs and therefore invalidates rivers since most of their water comes from rain or snow;<sup>8</sup> the Rama holds that in case of need rivers may be used as long they are sourced from a spring; the Shach adds that one should only use the areas of the river where water flows all year long (even when the snow isn't melting).<sup>9</sup>

Even in a built *keilim mikva*, there are a number of issues that come up: (1) With use the water level goes down and it may have less than 40 *se'ah*. (2) The water of a *mikva* must gather in a natural manner. If the water is manually filled through pipes or containers it is invalid (*she'uvim*).<sup>10</sup> (3) A crack which causes the water to seep out can invalidate the *mikva*. (4) If the water is discolored, it can be invalid. For these reasons, it is advisable that a *keilim mikva* be overseen by a qualified *rav hamachshir*.

In practice: Lakes and oceans may be used for *tevilas keilim*. In case of great need one may use the center of a river that comes from springs, or its sides for *keilim* which require *tevila* only *midrabanan*. A natural pond may be used if the water is stagnant and not flowing out.<sup>11</sup> A river of rain or melting snow, or a flowing pond, cannot be used at all. A *keilim mikva* should be under supervision of a *rov* to ensure that it remains *kosher*.

1. מקוואות פ"א משנה ד'.  
2. שו"ע יו"ד סי' ר"א סעיף נ-נא. ולהעיר נמש' הגו"א שם שבאם לא ישאר מ"ס יש להחמיר גם בחילה שאינה ניכרת. וראה שמלה ספ"ו שלהרא"ש המקל יכול לטבול גם בחלק הזוחל. וע"ש א"י מהני למחמירי לטבול בחלק שאינו זוחל.  
3. שו"ע יו"ד סי' ק"כ ס"א פוסק שמעיינן גם צריך מ"ס.  
4. ראה גידולי טהרה סי' ר"א סק"ב. ערוה"ש סי' ק"כ סק"ו בכלים שחויבו טבילתן מדרבנן ובשעת צורך גדול יהיה אפשרי להקל.  
5. משנה מקוואות פ"ה. שו"ע יו"ד סי' ר"א ס"ה. וראה מסורת משה ח"א עמ' רפכ אות קנא.  
6. ראה בספר אור המאיר (לר"מ פון שליט"א) בבאור לסי' ר"א ס"ה שמסביר נפק"מ וראה טהרות מים כלל א"י ג' שס"ל שלפי הטעם שזו לא נק' זוחלין. ע"פ גידולי טהרה גב"א סק"ה. מותר לטבול באגם שנזרז ממי גשמים אבל יש להחמיר זה רק כשאין זחילה הניכרת.  
7. יו"ד סי' ר"א ס"ב.  
8. שו"ע יו"ד סי' ר"א סק"א.  
9. שו"ע שם ס"ג.  
10. ובשעת הדוחק יעשה שאלת חכם בתיאור מצאיות האגם.  
11. ובשעת הדוחק יעשה שאלת חכם בתיאור מצאיות האגם.



## REB BORUCH SHOLOM KAHN

Reb Boruch Sholom was born around the year 5630 (1870). His parents were both from Chabad families, and he visited the Rebbe Rashab quite often. He married in 5656 (1896) and later settled in Warsaw where he did business. During World War I he moved to Moscow, and he would host the Rebbe Rashab and the Frierdiker Rebbe when they visited the city. He regularly assisted in fundraising for Tomchei Temimim, and gave a lot of *tzedaka* himself. He passed away on 13 Shvat 5693 (1933).

Whenever the Frierdiker Rebbe would ask him for something, Reb Boruch Sholom would do it in the best possible manner. Once, the Frierdiker Rebbe asked him to purchase a set of mattresses for his parents (the Rebbe Rashab and Rebbetzin Shterna Sara). Reb Boruch Sholom went to the biggest store he knew and requested the best mattresses. Whatever they showed him, he asked for better ones until they said that they had prepared two mattresses for Czar Nikolai, and if he wished they could give those to him and prepare other ones

for the czar. Only then did he ascertain that he had obtained the best. He purchased the mattresses and sent them to the Rebbe.

(לב הארי ע' 24)

At a *farbrengen* in Rostov, the Rebbe Rashab announced that he needed funds for his holy activities. He took a sum of money, placed it in an envelope and proclaimed, "Whoever will give a sum like the amount in the envelope, will receive this money." The chassidim present began to offer different amounts until Reb Boruch Sholom said, "I will give ten times the amount in the envelope!" The Rebbe Rashab gave him the envelope with the money saying, "This is for you." When he opened it he found two hundred ruble. He excused himself to the Rebbe and confessed that he didn't have all the money he promised with him at that time. The Rebbe calmed him and said, "I trust you. You will send the money soon." And so it was.

(לב הארי ע' 28)

## A Moment with The Rebbe



### THE REBBE IS IMPRESSED

"When the Reform Bnei Brith of Minnesota invited me to speak at a convention of 450 youth, I immediately accepted the invitation," relates Reb Moshe Feller, *shliach* to Minnesota. "But I told them that before my talk, I wanted to lay *tefilin* with the 200 boys present, and they agreed. Now I had to find that many pairs of *tefilin*.

"I notified the Rebbe, and received an encouraging response: that the Rebbe would cover the costs.

"When I reported the major success to Rabbi Chodakov, I suddenly heard the

Rebbe's voice on the line, 'And what about tomorrow?' I said I was worried that I was pushing too much, but the Rebbe disregarded it, and added that the media should photograph the event. To my surprise, when I suggested a repeat performance, the organizers complied. The local television and newspaper also agreed to report it.

"Years later, a certain *rov* shared with me how the Rebbe proudly showed him the picture and said, 'I am generally not a *baal hispaalus* (easily impressed), but from this I am indeed *nispoel* (impressed)!"

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