

The Weekly *Farbrenge*



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HONORING SHABBOS (II)

SHABBOS MEALS

On *Shabbos* we are obligated to have three meals. This is alluded to by the three times that the word *hayom* (“today”) appears in Moshe Rabbeinu’s words to the Yidden about the *mon* of *Shabbos*.

For the third *Shabbos* meal, the Rebbeim would generally not wash and eat *challah*, and instead would eat other foods. Since the third *Shabbos* meal corresponds to the advanced stage of the *Geula* when there will be no eating, they marked this by not eating a full meal. This is also alluded to in the above *possuk*, where the third “*hayom*” is followed by the word “*lo*,” implying that the *mon* will not fall on *Shabbos*.

In a *maamar* the Rebbe Rashab emphasizes that although one does not need to eat bread at the Third Meal on *Shabbos*, one ought to eat something.

(שווער'ס סי' עדי' ס"א, לקו"ש חכ"א ע' 84, היום יום כ"ב אדר א')

One should not have an unusually big meal on *erev Shabbos* so that one will be able to enjoy the *Shabbos* meal properly in the evening.

(שווער'ס סי' רמ"ט ס"ה)

Recognizing that family members can sometimes drift apart, in 5734 (1974) the Rebbe called for an effort to increase cohesion *within* families by utilizing the togetherness of *Shabbos* meals. (In fact, this call is listed among the Rebbe’s activities for that year, at the beginning of *HaYom Yom*.)

The Rebbe noted that even many *frum* families need to invest effort in this direction, since during the week family members are all preoccupied with their individual responsibilities (as indeed they ought to do). By coming together for the *Shabbos* meal, and discussing ideas that are befitting and relevant to *Shabbos*, they will be fortifying the unity of a healthy family, which will continue to be felt throughout the following week.

(שיח"ק תשל"ד ח"א ע' 329)

AMBIANCE OF SONG

The *Tzemach Tzedek* said that the reason that the Alter Rebbe did not include the traditional *zemiros* in his *Siddur* was that he hoped that his chassidim would discuss *Chassidus* at the table. The Rebbe Maharash said that he hoped that they would sing

niggunim instead. The Rebbe Rashab reconciled both of these statements.

(סה"ש תש"ד ע' 94 עיי"ש, הגהה לסידור תורה אור רמה, א)

Reb Yosef Yitzchok, son of the *Tzemach Tzedek*, married the daughter of Reb Yaakov Yisroel of Tcherkas, son of Reb Mottel Chernobyler and son-in-law of the Mittlerer Rebbe. He settled near his father-in-law in Hornosteipol, and from time to time would visit his father and brothers in Lubavitch. During the lifetime of the *Tzemach Tzedek* he became *rov* in the town of Ovrutch and a Rebbe to the Chernobyler chassidim there.

CONSIDER

What are the respective roles of (a) the food and (b) the spiritual atmosphere? Why are they both necessary?

Why would chassidim prefer discussing *Chassidus* or singing *niggunim*—over *zemiros*?

Which is easier?

During one of those visits to Lubavitch, Reb Yosef Yitzchok asked his father at the *Shabbos* table why it is not our custom to sing or recite the *zemiros* that are customarily heard among Yidden everywhere. (Why “sing or recite”? Because in many chassidic communities, the words of these *zemiros* are neither *sung* to a structured melody, nor *recited*, but are chanted in a certain traditional singsong.) The *Tzemach Tzedek*’s response was, “Say!” The room was quiet and Reb Yosef Yitzchok began to say the *zemiros* as they would do in Chernobyl.

The *Tzemach Tzedek* then said: “The Alter Rebbe did not include those *zemiros* in the *Siddur*, because he wanted people to exchange words of Torah during the meal. As to the practice of people who say neither *divrei Torah* nor *zemiros* – like Reb Moshe (a certain simple man who lived then in Lubavitch), and instead

eat soup and noodles, noodles and soup..., that was not the Alter Rebbe’s intention.”

That man’s sons, who were respected chassidim, were present. Alarmed by the harsh words of the *Tzemach Tzedek*, they quickly ran home, only to find their father almost choking on his soup and noodles...

(היכל הבעש"ט גליון כ' ע' קנד)

For *Shabbos Selichos* 5637 (1877), many guests arrived in Lubavitch. At the Friday evening meal the Rebbe Maharash related that at certain times the previous Rebbeim used to say *zemiros* at the *Shabbos* table. He then added: “My great-grandfather, the Alter Rebbe, held that the *zemiros* of *Shabbos* ought to flow forth spontaneously (*darfn zich zogn*). Moreover, when words of that kind do in fact flow spontaneously, such words are real, whereas if they are simply mouthed, they don’t count as words at all.”

The Rebbe Maharash then began to sing the *zemiros*, and all those present joined in. The Rebbe Rashab later recounted to his son, the Frierdiker Rebbe, that at that time those *zemiros* had such a moving impact on him that he had to restrain himself with all his might not to burst out in tears.

(אג"ק מהור"י צ"ג ח"ג ע' תפא, מאמרי אדמו"ר האמצעי קונטרסים ע' תנג)

Regarding the assertion of the Alter Rebbe that the *zemiros* of *Shabbos* are only worth saying when they issue forth naturally, the Frierdiker Rebbe remarked, “It goes without saying that this path is only for *tzaddikim* of high stature, whereas we must do everything at its appropriate time, with *kabbolas ol*.”

(אג"ק מהור"י צ"ג ח"ג ע' תפכ בהערה)

The Rebbe Maharash wanted his sons, the Rebbe Rashab and the Raza, to be fluent in the *zemiros* that are found in the *Siddur*, and also the *Poilshe zemiros*, saying that they were “lush (*gishmake*) words.” When on *datche*, the Rebbe Maharash would recite all those *zemiros*, but otherwise he considered it a waste of his precious time.

(רשימת היומן ע' שכד)

Similarly, the Frierdiker Rebbe related: My father, the Rebbe Rashab, felt uneasy about the fact that he did not say the *zemiros* on *Shabbos*. His only consolation was that he spoke words of *Chassidus*.

(סה"ש תרפ"ט ע' 30)

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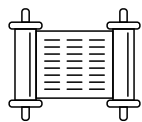


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SHEVA BRACHOS COUNT

I am getting married on Sunday at 3 pm. Can I hold a sheva brachos the following Sunday morning?

Sheva brachos are recited under the *chupah* and after the wedding meal. If it is the first marriage for either the chosson or kallah, they are also recited throughout the seven days of rejoicing after the wedding; if it is a second marriage for both sides, they are only recited on the day of the wedding.¹

While some hold that these *brachos* may be recited whenever ten men gather in honor of the chosson and kallah, the halacha is that they are only recited by a meal consisting of bread.² According to some, three (including the chosson) who washed is sufficient, but the *minhag* follows those that require seven (an obvious majority) who washed and three who ate or drank something, similar to the law of *zimun* with Hashem's name.³ Some hold that only those who ate bread may say the *brachos*, but the *minhag* is that others may also say the *brachos* as long as there are seven who ate bread.⁴

If all the people by this meal attended the wedding meal (not just *chuppah*) and ate something⁵ or heard the *sheva brachos* there, or attended a previous *sheva brachos* meal, then one doesn't recite *sheva brachos*. There must be a new face (*panim chadashos*) who partakes of the meal.⁶ By the first two meals of Shabbos and Yom Tov, a *panim chadashos* isn't required.⁷

Halachically, there is no obligation to arrange such meals every day in order to recite *sheva brachos*, only that if one has such a meal, they should recite *sheva brachos*. Nonetheless, poskim write that it is praiseworthy to increase in this thanksgiving to Hashem throughout the week.⁸ At the Rebbe's *chassuna*, they held *sheva brachos* only on the night following the *chassuna*, Shabbos day, and Sunday night.⁹

The seven days are counted beginning from when the *brachos* were recited under the *chupah*.¹⁰ When they end is the subject of debate:

One opinion is that the day of the *chupah* is considered the first day, thus if the *chupah* was Sunday afternoon, the last day is Shabbos (though some still allow the *brachos* to be recited if the meal continued into *motzaei Shabbos*).¹¹

Others hold that we count to the exact hour, thus if the *chupah* was on Sunday at 3 pm, the seven days end the next Sunday at 3 pm. Regarding the omission of *tachanun*, we follow this opinion. However, in practice we don't actively hold a *sheva brachos* on that day, as it is a *machlokes* and particularly since there is no requirement to do so.¹²

1. ש"ע אה"ע סי' ס"ב וסי' ו' (ובגלל שיש ספק בכוונתו כשהוסיף והסעודה בבי' ימים נפרדים, לכן רצוי שיהיו ביום א' (נמש).

2. ע"פ מ"מ סופרים פ"ט הי"א ודא ב"י אבה"ע סי' ס"ב כל אסיפה). ש"ע אה"ע סי' ס"ב, ודא ערוה"ש סי' ס"ב סכ"ז (רק סעודה).

3. ג' האלף לך שלמה ח"א סי' צ"ג; ז' ראה שו"ת שא"ל ומשיב מדרות ח"א סי' קצ"ח, ודא פת"ש סי' ס"ב סק"ח בשם ס' זכור לאברהם (המנהג להחמיר).

4. אמרי יעקב אה"ע סי' ס"ב אות כ"ב.

5. יש שדייק במחבר שאם אכלו בסעודת נישואין אפילו לא שמעו הברכות - דא ריטב"א כתובות דף ז' ע"ב (ובאמרי יעקב אה"ע סי' ס"ב ס' בבאורים).

6. ש"ע אה"ע שם ס' ו' (ברמ"א - אף שאין אוכלין), ובג"ג נישואין פפ"ו ס"א והערות (עדיף שיאכל).

7. ש"ע אה"ע שם ס' ו' (ודא רמ"א לא לגבי סעודה ג').

8. ש"ע רב פעלים ח"ד סי' ו', ערוה"ש סי' תר"ם ס"ד, ודא ש"ת חת"ס אה"ע ז"י סי' קכ"ב בשם הרוקח דנראה דבימי ש"ע

לא ברבו ז' ברכות רק ביום א'.

9. ראה ימי מלך ח"א ע' 291-295, וברשימת היומן ע' ר"מ אודות נישואי הרבנית שיינא ע"ה שלא בכל יום היו ז' ברכות, ודא ור"ג פפ"ג הע"ה בשם אדוה"י צ"א.

10. ש"ע אה"ע שם ס' ו'.

11. השאלה היא האם ז' ברכות קשור לסעודה או לכמה ז' וכן האם בעניני שמחה עדיין נחשב שבת עד הגדלה (ראה ש"ת שבה"ל ח"א סי' ל"ט, אבל בח"ג סי' צ"א חז"ר ב"י, ונראה נראה פשוטה). ולמעשה כשאין מנהג אפשר להקל רק בבין השמשות - נ"ג נישואין פק"ט הע"ה י"ט.

12. קצת ממשע משוער ש"י ק"ל"א ס' ו' שמונת לעשות, וכך היה מורה הגרמ"ש אשכנזי ע"ה בשם הגר"ש גורליק ע"ה, אבל אין המנהג כן, ודא פת"ש אה"ע סי' ס"ב סק"ב בשם הגינת ורדים שלעניין נפ"א שפיר דמי אבל לעניין שבע ברכות צ"ע, ויש להסביר שדברי אדוה"י שם הם דווקא לעניין תחנון, ודא בחז' 'נזאנים ווארט איירוסין ונשואין' ע' קס"ז ואילך למעשה למה דווקא תחנון לא אמרים, וכן שמעתי מהרבנים לנדה וירוסלבסקי שליט"א שלא נהוג ז' ברכות ביום הח'.



REB AHARON STRASHELER

Reb Aharon Halevi of Strasheleh, was one of the greatest *talmidim* of the Alter Rebbe. He was chosen by the Alter Rebbe to be the Mittler Rebbe's *chavrusa*, and they became extremely close friends. He wrote published numerous *seforim* of Chassidus, and after the *histalkus* of the Alter Rebbe, some *chassidim* of the Alter Rebbe chose Reb Aharon as their Rebbe. Reb Aharon was imprisoned at the same time as the Mittler Rebbe. He passed away on Shemini Atzeres תקפ"ט (1828) in Strasheleh, where he is buried.

Reb Aharon's manner of *avodas Hashem* was full of enthusiasm and left an indelible impression on all those who saw it. The chassid Reb Abba Tshashniker related of his visit to Reb Aharon at the age of twelve: "The speech of Rabbi Aharon was fiery, and when he mentioned the name of the Alter Rebbe he would stand up and then fall silent, immersed in thought." Reb Abba's eyes would shine brightly as he

spoke of these things. He once said: "At a later time, I was privileged to see the Mittler Rebbe and to become a follower of the Tzemach Tzedek, but to the end of my days I shall never forget what I saw and heard when I was with the chassid Reb Aharon whenever the words of the Alter Rebbe were on his lips."

Once a chassid inquired of Reb Peretz Chein whether he should travel to Lubavitch or to Strasheleh, and Reb Peretz directed him to Strasheleh. The next time that Reb Peretz arrived in Lubavitch the Mittler Rebbe expressed his displeasure at having sent a chassid away from Lubavitch.

Reb Peretz replied that he saw that chassid was totally emotional and lacked the intellectual aptitude in which the Mittler Rebbe guided his chassidim. He therefore decided he would be better off by Reb Aharon who encouraged emotional enthusiasm.

(מעשי אבותי בס' מגדל עז אות פה)

A Moment with The Rebbe



AN ILLUMINATED HOME

12 Kislev 5693 (1932). The Frierdiker Rebbe told the Rebbe, "For the dream I had today, you should bring *mashke*. Give me a kiss, say 'lechayim' and begin to learn Chassidus."

The Rebbe kissed his father-in-law on his forehead, and the Frierdiker Rebbe reciprocated. He then shared the dream:

"My father, the Rebbe Rashab,

appeared to me and said, 'Why are you broken? Your home is bright at night.'

"I woke up, and although the moon was shining, that was clearly not my father's intent. I then found you in the library, engrossed in a *sefer*"

(From the Rebbe's private diary, discovered after Gimmel Tammuz; Reshimas Hayoman, p. 294)

