

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

לחצן ישמעו • שלח תשע"ח • 465
EDITOR - RABBI SHIMON HELLINGER

BEING CONNECTED (III)

BUILDING A CONNECTION

After the Mittlerer Rebbe's *histalkus* on *Tes Kislev* n"קפ"ו (1827), the *Tzemach Tzedek* declined to accept the leadership of the chassidim, preferring to earn a living by teaching young children. In due course, however, he was enlisted to guide the studies of the *yoshvim*, the full-time adult students in Lubavitch. At that time, they numbered more than one hundred chassidim, who spent their time learning and *davening* in the Mittlerer Rebbe's large *beis midrash*.

Six months later, many of the elder chassidim from nearby regions, as well as representatives from the remote farming colonies founded by the Mittlerer Rebbe, traveled to Lubavitch for Shavuot. After prolonged entreaties, the *Tzemach Tzedek* finally agreed on *erev* Shavuot to accept the *nesius*. The township of Lubavitch was alive with *simcha*.

At that time, although the elder chassidim of the Alter Rebbe and the Mittlerer Rebbe treated the *Tzemach Tzedek* with the respect due to a Rebbe, they did not feel the inner connection that *hiskashrus* entails. Nevertheless, they wholeheartedly advised the younger chassidim to connect to the *Tzemach Tzedek* with a deep-seated *hiskashrus*. They even divided the country amongst themselves, each taking responsibility to travel around a specific region, to arouse *Anash* to cleave to the new Rebbe.

Some years passed, and for Shavuot תקצ"א (1831), many chassidim traveled to Lubavitch, among them *rabbonim*, *melamdin* and many of the Alter Rebbe's elder chassidim. On their return journey, some of them passed through Dubrovna, where the *gaon* Reb Nechemia lived. This revered elder chassid had been a *talmid muvhak*, a leading disciple, of the Alter Rebbe, and a *chavrusa* of the *Tzemach Tzedek*. He had not traveled to Lubavitch. A weighty convoy of illustrious chassidim – including Reb Aizik Homiler, Reb Moshe Vilenker with his brother Reb Velvel, Reb Zalman Zezmer, Reb Pesach Molostovker, and Reb Yekusiel Liepler – now arrived in Dubrovna and went to visit Reb Nechemia.

Meeting them, Reb Nechemia related a recent dream. "The Alter Rebbe appeared to me and asked: 'Why do you not have a *rav*? *Aseh lecha rav!* Appoint

yourself a *rav!*' When I asked whom I should appoint as my *rav*, the Alter Rebbe gave a complex discourse, indicating that I should cleave to the *Tzemach Tzedek*. This coming *Shabbos*, therefore, I will travel to Lubavitch."

His words made such a tremendous impression on those present, that after some discussion they decided to join him and return to Lubavitch. That *Shabbos*, the Rebbe delivered three *maamorim*, no less, and those elder chassidim who had not yet forged a connection with the *Tzemach Tzedek*, now accepted him wholeheartedly as their Rebbe.

When the Rebbe Rashab related the above story he concluded, "Old-time chassidim had an inbuilt sensitivity to *Chassidus* and *avoda*, and were able to unfailingly recognize the truth. For three whole years, these great chassidim would toil on a particularly meaningful subject (*inyan pnimi*) to the point of actual *mesirus nefesh*, and when they spoke about connecting to the Rebbe, they spoke from the heart (*devarim hayotzim min halev*). Yet despite all that, they realized that they still lacked a genuine connection with the Rebbe. They reached this level through their *avoda* in learning and *davening*. Only after three years did they reach a real connection to the Rebbe. That is a chossid and that is *Chassidus!*"

(ספר השיחות תרצ"א ע' 245)

A WORTHY CHOSSID

Reb Zalman Schneerson of Lodz was a great chossid and *oved*, and his eloquent delivery of *Chassidus* was legendary. Every *Shabbos* after *Mincha* many chassidim would gather in his home and Reb Zalman would teach a *maamar* for two or three hours, yet listening to him was a pleasure.

One year, the Rebbe Rashab's *yahrzeit* fell on *Motzaei Shabbos*. Reb Zalman asked that a binder of hand-copied *maamorim* of the Rebbe Rashab be brought, and he asked someone to read from it.

After the *maamar*, Reb Zalman began to sing the Rebbe Rashab's *niggun* with intense *dveikus*. Then he said, "It is known that by singing a *niggun*, one can connect with the creator of that *niggun*. But how can we connect to the Rebbe if we are all messed up?" – and he wept aloud for a long while.

(ליקוטי סיפורי התועודויות ע' 447)

Of the many guests who had come to visit the Rebbe for a certain major *farbrengens*, one group was delayed. At the *farbrengens*, a chossid said *LeChaim* to the Rebbe, "for those who are here, and for those who have yet to arrive." In return the Rebbe wished him *LeChaim*, "for those who are *here* who have yet to 'arrive'..."

(תשורה צרפת פסח תשנ"ו ע' 4)

At times, the Rebbe jokingly bemoaned the practice of some people whose "*hiskashrus*" required of them to consult with him over petty matters, such as whether to "sneeze to the right or the left." The Rebbe added that he was willing to forego such "*hiskashrus*," and that such individuals should better utilize their time for more meaningful matters.

(ת"ר מ תשמ"ח ח"א ע' 159)

Reb Zalman Gurary related: One night, not long after the passing of the Frierdiker Rebbe, I had a dream in which the Frierdiker Rebbe said something about the Rebbe accepting the leadership of the chassidim. I shared the story with the Rebbe and asked him if the dream was worth anything, and he replied, "It depends on whether you went to sleep after a good *Kerias Shema She'al HaMita*, or after a good *supper*..."

(בכל ביתי נאמן הוא ע' 208)

CONSIDER

What took so long for the chassidim to connect to the Tzemach Tzedek? What were they waiting for?

Similarly, Reb Hillel Paritcher related that he had traveled thirteen times to visit the *Tzemach Tzedek* with *emuna*, until he felt that he was Rebbe.

(לקו"ט פרלוב ע' רצ"ו)

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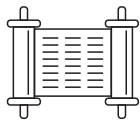
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WASHING FOR WET FOOD

Do I need to wash before eating watermelon with my hands?

Halacha requires *netilas yadayim* prior to eating a food that was dipped in one of the six liquids (water, olive oil, milk, honey, wine, dew). This applies whether one is dipping it before eating (e.g. *karpas* in salt water, cookies in milk, a rinsed fruit) or it was moistened in the past (e.g. chicken nuggets fried in olive oil, olives, pickles) and is still wet enough to make something else moist (*tofeach al menas lehatfiach*).¹ Other fruit juices (e.g. pure apple or orange juice) are not halachically considered a liquid and don't necessitate *netilas yadayim* for a food moistened with them.²

Chazal created this requirement as a safeguard for *teruma*. Since liquid is easily susceptible to impurity, one who touches it with hands which were not mindfully guarded from impurity will cause the liquid and then the food to become impure. While some *poskim* hold that this obligation doesn't apply nowadays when foods aren't guarded from impurity, the Alter Rebbe quotes many *poskim* that it does apply.³

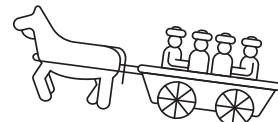
The way one washes is just like for bread, three times on each hand. However, since the obligation in present times is disputed, we do not recite a *bracha*.⁴ If one eats wet foods in middle of a bread meal, the bread washing counts for these foods as well. If one washes for a wet food and then decided to eat bread, he must wash again, since according to former view, it is as if he washed his hands for cleanliness alone, and one must wash with intent to make them fit for eating. However, if he didn't get distracted from his hands in between, he doesn't recite a *bracha* since the latter view would hold that the previous washing counts.⁵

One is required to wash even if the part of the food that he is holding isn't wet, for there is concern that he might mistakenly touch the wet part. Furthermore, for foods that are generally eaten by hand (e.g. fruits, cookies in milk), using a fork or spoon doesn't remove the obligation to wash. However, foods that are commonly eaten with a fork or spoon, may be eaten with a utensil, and we are not concerned that one might touch it while eating. For this reason, one needn't wash before eating chicken nuggets with a fork if that is the way it is usually eaten.⁶ Still, if one does eat such a food with his bare hands (e.g. latkes fried in olive oil), he must wash first.⁷

If one is traveling and there is no place nearby to wash, he may eat the food with gloves on both hands, (though this isn't permitted for bread).⁸ One is allowed to dry off a wet food to avoid having to wash before eating it.⁹ Since watermelon juice isn't halachically a liquid, one may eat the watermelon without washing.

1. סדר נטי' לסעודה ס"ב.
2. סכ"ב. וראה משנ"ב או"ח סי' קנ"ח ס"ק י"ב וס"ק כ"ו.
3. ראה קצוה"ש סי' ל"ו בדה"ש ס"ק ט' (שדייק הכי בדברי אדה"ז). וראה תר"ה ח"א סי' ק"ע סק"ד.
4. סדר נטי' לסעודה סכ"ב.
5. ע"פ שו"ת שבה"ל ח"י ט"ו סק"ג.

1. סדר נטי' לסעודה ס"ב.
2. שערי ברכה פרק א סנ"ה.
3. שו"ת או"ח סי' קנ"ח ס"ג.
4. שם.
5. שו"ת או"ח קנ"ח ס"ג.



R. MORDECHAI DUBIN

R. Mordechai (Mottel) Dubin grew up and lived in Riga, Latvia. His father R. Zalmen Ber was a Lubavitcher *chossid*, and when Reb Mordechai was a young boy he took him to *yechidus* with the Rebbe Rashab. As a young man R. Mottel was involved with helping others in an extraordinary manner and eventually assumed the position of *Rosh Hakohol* of Riga. His house and office were always filled with throngs of people seeking his help and together with his secretaries, he would tend to each one's needs. The Frierdiker Rebbe referred to R. Mottel as the *sar hachessed* (Minister of Kindness) for his outstanding kindness to others.

The manner in which R. Mordechai interceded with the Russian government on behalf of the Frierdiker Rebbe's release from prison in 5687 (1927) was quite extraordinary.

He was at a meeting in Moscow together with other Latvian officials to discuss a trade deal with the USSR. At that point the USSR was facing heavy sanctions, and was desperate to trade with whichever countries they were able to. R. Mordechai - being a member of the Latvian parliament on behalf of the Agudas Yisroel party - used the precarious state the Russians

were in, and made it clear that their trade deal was dependent on them ordering the GPU (secret police) to free the Frierdiker Rebbe.

When it came to enabling the Frierdiker Rebbe to leave Russia after being released from prison, R. Mordechai arranged for an invitation from the Latvian Jewish community for the Frierdiker Rebbe to serve as their chief rabbi. He arranged similarly from the Jewish community of Berlin.

When the Frierdiker Rebbe insisted that he would not leave Russia without his library, R. Mordechai ascertained that the Latvian ambassador in Russia informed his Russian counterparts that trade between the two countries was also contingent on fulfilling this request, which was ultimately fulfilled.

(חסידים הראשונים עמ' 272 וילך, זכרון לבני עמ' ק"ג)

At the start of world war two the Frierdiker Rebbe arranged U.S. visas for R. Mordechai and his family. Yet R. Mordechai with *mesiras nefesh* resisted leaving the many Jews who were still dependent on his connections with Latvian officials. During that time he managed to continue to help countless Jews, saving many from death.

(אגרות קודש אדמו"ר הרי"ץ ח"ה עמ' קע"ו)

A Moment with The Rebbe



TO BE WITH A REBBE

When *Harav* Shneur Gorelick, the legendary rov of Kfar Chabad, traveled to the Rebbe in 5721 (1961), he was over eighty years old. He was one of the first *talmidim* at the great *yeshivah* in Lubavitch, and had spent much time with the Rebbe Rashab and the Frierdiker Rebbe.

When he entered *yechidus*, the Rebbe stood up and offered him a seat. He refused to sit.

When he saw that the Rebbe continued

to stand, he said emphatically, "At my age I didn't travel overseas to meet a *gaon*, to meet a *maskil* in Chassidus or a *tzadik*. I made the journey to be by a Rebbe. And before a Rebbe, I have never sat!"

The Rebbe accepted this and sat down, while *Harav* Gorelick continued standing. The *yechidus* lasted for two hours and forty minutes.

(As heard by his grandson, Reb Lozik Gorelick)