

# The Weekly *Farbrengens*



לחצן ישמעו • בראשית תשע"ט • 482  
EDITOR - RABBI SHIMON HELLINGER

## THE LUMINARIES OF HOMES (III)

### A LIVING EDUCATION

The Rebbe once shared this personal anecdote:

In my childhood, my father hired a teacher for my brothers and me. He lived in our home, and my father set aside a special room for him. My father wanted him to reside in our home so that we children should learn from his way of life and personal conduct, and not only learn the subject matter that he taught us.

(שיחור"ק תשל"ג ח"א ע' 456, בצל החכמה ע' 29)

The Rebbe explained:

The first step in education is for the educator to show a living example in his personal conduct. This is always the best way to influence another person. Furthermore, human nature is such that to influence a student to do something, the educator must do it to a greater degree, since the student considers himself to be less advanced and thinks that he can live at a lower standard than his teacher.

In addition, the educator must speak "words that come from the heart." This will cause his words to "enter the heart," as is written in *seforim* and is readily observable.

(תו"מ תשמ"ב ח"ג ע' 1210)

On another occasion the Rebbe added:

The beginning of education is to educate a child with a strong foundation—that he is a son of Avraham, Yitzchak and Yaakov, who are the same fathers of his parents, his grandparents and of all Yidden. In order to implant this feeling in his pupils, the teachers must act accordingly, because a child does not understand play-acting ("*chochmos*"). When he sees that he is told one thing, and then finds his teacher acting differently, not only is that lesson undermined, but moreover he loses trust in his teacher completely.

(תו"מ תשד"מ ח"א ע' 113)

### A MAN AFLAME

The Frierdiker Rebbe said:

American *yungeleit*, *bochurim* and boys need to be told very clearly what a *melamed* is, and particularly what a *chassidisher melamed* is. The term "*melamed*" refers to a Yid who knows the true value of the Torah's letters, and for him those letters are precious and holy.

With the *melamdin* of the past, the letters of Torah burned in their hearts. When a *melamed* taught his pupils *alef-beis*, the *alef* was aflame, and when he taught *kamatz alef*, the *kamatz* was aflame. The same happened when he taught them *Chumash*. In the heart of the *melamed* it was aflame, and this he imparted to the children.

(סה"ש תש"א ע' 122)

**CONSIDER**

Is personal example a prerequisite to successful education or is it a part of the education itself?

The Frierdiker Rebbe related:

There used to be chassidim who would put aside their personal obligations for the ideals of *Chassidus*. At times a *melamed* would not show up in *cheder* because he was busy working on himself. When he returned he would rebuke a boy: "Why didn't you learn on your own? Don't you know that there's a G-d in the world?!"

Such *melamdin* were few, yet they left an impact on everyone around them.

(סה"ש תרפ"ד ע' 61)

There was once a *melamed* who was known as "Reb Pesach *melamed shaos*" ("the hourly *melamed*"). Being a great *oved HaShem*, he spent only a few hours every day with his students. In the summer he would begin teaching after *davening Mincha*, and during the winter, after *Maariv*. He would warn the parents of this ahead of time, so that he would not

*ch"v* be "doing the work of *HaShem* dishonestly."

(סה"ש תש"ב ע' 122)

In this letter the Rebbe advises the *hanhala* of a certain *yeshiva* that was having difficulty with recruiting students on how to make their *yeshiva* sought after:

"Attracting new students and encouraging them to remain in *yeshiva* depends on the *roshei yeshiva* and the *mashpi'im*. It is quite **obvious** that merely teaching students at designated times, and even *farbrenging* with them occasionally, does not suffice. Torah is not like other subjects; it must be alive and all-encompassing, by the students and more so by the teachers.

"If the *roshei yeshiva* and teachers learned Torah in this manner, the *yeshiva* would **no doubt** become legendary throughout *Eretz Yisroel*. Young people would come banging on the doors, begging to be allowed to listen in to *shiurim* that capture them and energize them with *chassidische* zeal and warmth. This liveliness can be achieved not only when teaching *Tanya* and *Chassidus*, but even when teaching *alef-beis*."

(אג"ק חט"ו ע' 9)

### LESSON BY DISPLAY

In the early years, when the quickly-growing Tzach asked to be given Reb Shmuel Levitin's tiny room in 770 as their office, the Rebbe told them this story:

Reb Michoel Beliner ("Michoel *der Alter*") of Nevl was a *mashpia* in the Tomchei Temimim Yeshivah in Lubavitch. When he grew old and weak and could no longer teach the *bochurim*, Reb Leizer Kaplan, the administrator of the *yeshiva*, asked the Rebbe Rashab for permission to stop paying Reb Michoel his weekly salary of five rubles.

The Rebbe Rashab told him, "For me it is worth the money in order that he should stay, and the *bochurim* will be able to watch him. He is a *tziyur* of an old *chossid*".

(לשמוע ארוז ע' 109)



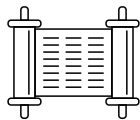
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UNTOIVELED UTENSILS

I was visiting a non-frum relative and I was offered water in a glass cup. May I drink from the cup if it wasn't toiveled?

Meal utensils (pots and cutlery) purchased or received from a non-Jew must be immersed in the mikveh before using them so they enter kedushas Yisroel. (Some rishonim consider this obligation min haTorah, while others hold it is only midrabanan with support from the posuk.) Nonetheless, it doesn't render the food forbidden if used prior to tevila.

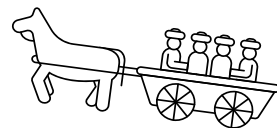
It is prohibited to use an untoiveled utensil for food purposes, and even serving food to a gentile is considered benefitting from the utensil. Poskim discuss whether the prohibition of using the utensil is min haTorah or midrabanan, and the consensus is that it is rabbinically prohibited. Although some poskim hold that the prohibition applies only the owners of the utensil, the accepted halacha is that it applies to anyone who uses it.

Some authorities proposed that the rabbinic prohibition is not on the utensil (cheftza), rather on the person (gavra) who has the ability and obligation to toivel it, and he may not use it until he does so. Based on this rationale, they rule that one may eat in a hotel or restaurant that use untoiveled (but kosher) utensils since the user is not allowed to toivel their utensils. (When dealing with a friend or acquaintance, on the other hand, one could possibly get permission to toivel the utensil for them.) However, contemporary poskim advise that a guest should not rely on this heter. Some poskim permit the use of a plate for dry food as it doesn't really need the plate, (unlike soup or a drink), particularly if it is made of glass (which requires tevila midrabanan).

It is worth noting that using the utensil might be causing the owner to transgress, for his utensil is being used without tevila. Though, some contemporary poskim dismiss this concern, for in their view, the owner's transgression is not contingent on each use, but on the fact that they own an untoiveled utensil that is designated for use.

In practice, one should use plastic utensils, yet, in certain situations there is room for leniency. For example, a baal teshuva using his parents utensils (e.g. for a cold drink, not hot or sharp food) when they don't allow him to toivel them taking into consideration the previous two lenient views, in addition to the mitzva of kibud av va'em. Likewise, on mitvzoyim where the one who offers the drink will be offended, and accepting their offer will help be mekarev them, one may rely on the lenient views. In these cases, one should prefer glass or ceramic over metal.

1. במדבר ל"א, כ"ג. גמ' ע"ז ע"ה ע"ב. שו"ע יו"ד סי' ק"כ ס"א. מה"ת - רש"י ע"ז ע"ה ע"ב ד"ה וזו, תה"ד סי' רנ"ז. מדרבנן - משמעות הרמב"ם מא"א פ"ו סי' ס"ח, כלבו ס"ח פ"ו. וראה שו"ע"ר או"ח סי' שכ"ג ס"ח שהעיקר כהשתה שהיא מן התורה.
2. רמ"א יו"ד סי' ק"כ ס"ז.
3. אשרי האיש יו"ד ח"א פ"ט ס"ב.
4. ישועות יעקב סי' ק"כ סק"א וביה"ל א"ח סי' שכ"ג סעיף ז' ד"ה מותר (מדרבנן) ומשורת חת"ס ח"י יו"ד סי' ק"ד שאסור מה"ת. וראה ס' תקנת השבים ע' קע"ח.
5. פסקי ריא"ז ע"ז ע"ה ע"ב (רק בעלי הכלי).
6. הגר"ש"א מובא בס' טבילת כלים פ"ג הע' כ"ד.
7. שו"ת יתו"ד ח"ד סי' מ"ד ע"ה החת"ס, וכן בס' מעדני שלמה ע' רמ"ט בשם הרבנים פ"ש ואלישיב ע"ה. ובקונטרס ה"ל טבילת כלים ס"ל בשם הגרי"ש א"ח היתר גם אם יגרום איבה.
8. שו"ת אג"מ יו"ד ח"ג סי' כ"ב.
9. תשובות והנהגות ח"ה סי' רנ"ט.
10. כן מובא בס' תקנת השבים ע' ק"ב בשם כמה מגדולי פוסקי ההלכה. והעיקר משו"ת בית אבי"י ח"א סי' קט"ז. ויש שצ"פ לזה באם להורים ישנה דין מומר וממילא אולי הכלי שלהם לא חייב בטבילה (ראה ת"ר"ה שם).
11. מעדני שלמה ע' רמ"ט. כן ראה שו"ת מצ"ח בצינן תורה ע' ש"ט.



RADATZ

The gaon and Chossid R. Dovid Tzvi Chein, known amongst chassidim as Radatz, was a son of the great chossid R. Peretz Chein of Chernigov, and was one of the extraordinary Chassidim of the Rebbe Maharash, the Rebbe Rashab and the Frierdiker Rebbe. He was among the three chassidim who received semicha from the Rebbe Maharash who tested them himself. He was an unusual gaon in both nigleh and Chassidus and served as the rov in Chernigov. In the year תרפ"ה (1925), he traveled to Eretz Yisrael and passed away about nine months later on the 24th of Kislev, תרפ"ו.

campaign for a certain religious party called Netzach Yisroel.

The Radatz participated in a meeting that was to precede elections where this rabbi and other representatives of his party spoke. At a certain point in the meeting though, the Radatz felt that some of the speakers weren't speaking as would befit representatives of a frum party, so he engineered the collapse of the meeting and made sure that no representatives were elected.

(זכרון לבני"י עמ' ס"ג)

One man was praising his mentor's greatness before the Radatz, saying that when he got the aliya of krias yam suf, he became so spirituality uplifted that he saw the splitting of the sea with his own eyes, and felt himself crossing through it. So much so, that he lifted the hem of his clothing as if he were walking through the water.

The Radatz responded in his classic soft and sweet smile: "To be able to experience what you hear is certainly a lofty level. But it is beyond me how someone who is so uplifted and ecstatic doesn't forget about his mere clothing..."

It was during the short period of democracy in Russia, after the Czar was toppled and before the communist government took over. The government encouraged the Jews of Russia to arrange a Jewish congress, comprised of Jews elected in various provinces, so that they set a protocol for the religious and educational needs of the Jews in Russia. The Rebbe Rashab then encouraged religious Jews to participate and elect religious Jews to the congress, so the non-religious would not gain control of Jewish matters in Russia.

A rabbi then arrived in Chernigov to

(למנחמי עמ' 21)

A Moment with The Rebbe



HASHEM KNOCKING AT THE DOOR

"The neshamah wishes to bask in Elokus (G-dliness)," the Rebbe said at the Shabbos Bereishis farbrengen of 5714 (1953).

The Rebbe continued, through his tears, to describe Hashem demanding from the Yid. "Here, behind the door, stands a Yiddishe child. You are to go yourself and play with him, then to take him on a trip, to give him candy, until eventually you will be able to teach him komatz alef oh..."

Suddenly the Rebbe began weeping openly. "She argues 'let me stay for one moment, connected...'

(Toras Menachem vol. 10, page 116)

"But Hashem Himself knocks on the door and says 'No!'"

