

The Weekly Farbrengens



518 • נשא תשע"ט • למען ישמעו
EDITOR - RABBI SHIMON HELLINGER

TOTALLY INVOLVED (I)

COMPLETELY ENGAGED

Shlomo HaMelech urges a Yid: "Be utterly engrossed (*tishgeh*) with your love for Torah, constantly." Chazal explain that this all-consuming love of Torah should even cause a person to make mistakes (*shogeg*) and drop all his affairs in order to run and study Torah, and the Torah will look after him and cause him to find favor in the eyes of those around him.

To illustrate this, the *Gemara* describes how Rebbi Elazar ben Pedas would be so utterly engrossed in his learning that he would sit and study Torah in the lower market of Tzipori, without realizing that he had left his cloak in the upper market of Tzipori. It once happened that someone tried to steal his cloak from the upper market, but found it protected by a poisonous snake.

(עירובין נד, ב, רש"י ור"ח, ומהרש"א בחדא"ג שם)

Once while seated and deeply engrossed in his learning, Rava placed his hands under his feet, pressing his fingers so hard that they began to bleed. Yet, being completely absorbed in his learning, he did not feel a thing.

A nearby heretic ridiculed him, "You people are so rash! Just as you accepted the Torah hastily, without asking questions and without knowing its difficulty!"

Rava replied, "We follow *HaShem* in simple innocence, and He protects us."

From this exchange, the Rebbe derives that one's approach to Torah should not be logical and calculated, but unreserved, and with total dedication.

(שבת פח סע"א וברש"י שם)

There was once a chossid who lived in seclusion and spent his time serving *HaShem*. When he eventually returned to civilization, he became a *shammes* in a *shul*, where no one recognized his greatness. Once the local *rov* observed that as he filled the lamps with oil, some of it spilled over the side. The *rov* recognized that this was not out of clumsiness, but out of *dveikus* and *kavana*: the mind of the *shammes* was preoccupied with

higher things. He was so overawed by what he saw that he informed the *kehilla* of the man's greatness, and told them, "This *shammes* should really be the *rov*, and I should serve under him."

(ס' חסידים כת"י, בראשית חכמה שער הקדושה פ"ג)

CONSIDER

Why are these individuals
being praised for their
absentmindedness? Should
they be mimicked?

What is there to be gained
by being so absorbed
in learning? Can't one
accomplish the same results
without losing oneself?

ENGROSSED IN CHASSIDUS

Reb Binyomin Kletzker was able to be so deeply engrossed in *Chassidus* that he would be utterly oblivious to whatever was going on around him. Once, while walking home from *shul* holding his *tallis* and *tefillin*, he got lost in thought. It was a market day and he put down his *tallis* bag on one of the merchant wagons of the *goyim*. He rested his foot on the axle of the wagon and carried on thinking. In the meantime, the *goy* finished his business, loaded his wagon and drove away. So engrossed in thought, Reb Binyomin stood with his foot that had been on the axle now up in the air, and after a while lowered his foot, though still lost in thought. Only the need to *daven Mincha* in time woke him up from his thoughts.

As the wagon driver was leaving town, he offered some of the produce that he was selling to a Yid who was passing by. The *tallis* and *tefillin* caught his eye, and he managed to return them to Reb Binyomin.

(רשימת הימון ע' רמז)

That winter in Lubavitch was particularly bitter, and Reb Yosef was on his way home in a horse-drawn sled on a dangerously slippery and bumpy path. The sled shook so violently from side to side, that the poor fellow fell overboard into the snow. Unfortunately, the driver didn't notice and continued on without him, and Reb Yosef, immersed in deep concentration, felt not a thing of the freezing snow in which he was sitting. A while later, a group of chassidim passed by and saw him sitting there in the snow. When they asked what on earth he was doing there, he looked surprised and replied, "I'm on my way to Lubavitch!"

(רשימות דברים ח"א עמ' רכז)

Reb Shlomeh *der Geler*, a chossid of the Rebbe Rashab, worked as a builder's assistant, and he and the builder would discuss *Chassidus* while working. Once, while building a wall, they were so raptly engrossed in their chassidic discussion that Reb Shlomeh found himself unintentionally enclosed behind the wall! When they realized this, they had to break it down to take him out.

(סיפורים חסידיים ח"א ע' 201)

On Acharon shel Pesach (1963), the Rebbe challenged the constant rush and pressure that characterizes the American lifestyle. For example, instead of being totally absorbed in the midst of a *shiur* that they are learning, Yidden can find themselves already thinking about finishing.

"Such learning is only undertaken in order to be *yoitzei* - to get it over with. It lacks the *chayus* and the characteristic singsong with which Yidden have always learned. They could not imagine learning otherwise. Today, however, when the phone rings, even before knowing if the call is important, some people immediately shut the *Gemara* or the *maamar* and hurry to answer it.

"Why is that call so important to you right now? Right now you're speaking on the phone with *HaShem*!"

(תו"מ חל"ו ע' 332)



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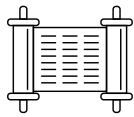
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KIDDUSH WINE DISTRIBUTION

What is the optimal way to distribute the kiddush wine?

The wine used for *kiddush* must contain the quantity of a *revi'is* (at least 2.9 oz., and some are *mehader* to use 4.1 oz.), and the cup should optimally be full. In order for the obligation of *kiddush* to be fulfilled, the one making *kiddush* must drink a cheekful (*k'mlo lugmav*). The actual amount is measured according to each individual, and is around the majority of a *revi'is* (1.5 oz., and according to contemporary *poskim* it is usually around 2 oz.), but never more than a full *revi'is* (even for someone with a very large cheek).¹

If it is difficult for the one reciting *kiddush* to drink this amount, one of the listeners may drink it, provided that one person drinks a full cheekful. The others being *yotzei* with the *kiddush* don't need to drink at all, and they fulfill their obligation by listening and answering *amen*. Yet, the optimal manner of fulfilling the *mitzva* is for them to sip some wine from the *kos shel bracha*.²

Wine used for a *kos shel bracha* should not be "blemished" (*pagum*). It becomes *pagum* once someone drinks from the cup—even without touching their mouth to the cup—but not if the wine was poured from the original cup into another cup to drink. The blemished status may be rectified by adding a little more wine that wasn't drunk from.³

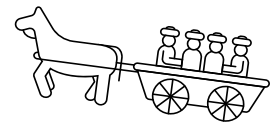
It is optimal for everyone being *yotzei* to drink wine that is not *pagum*.⁴ Therefore, before distributing the *kiddush* wine, one should add a little more wine from the bottle to rectify the remaining wine in the cup.⁵ While some hold that there is no issue of *pagum* if the others drink from the actual *kiddush* cup, the Alter Rebbe implies that this is no exception.⁶

An even better option is to pour out wine from the *kiddush* cup for the listeners before drinking from it, since this way it never became *pagum* at all. A disadvantage to this method is the pause made between the *bracha* and drinking, and an insult to the *bracha* by pouring out before drinking. Nonetheless, since the purpose of pouring is for drinking (of the listeners) it isn't considered a *hefsek*. One must make sure that a full *revi'is* remains in the *kiddush* cup when he drinks.⁷

A third option, and seemingly the best, is to have cups of wine prepared for the participants before *kiddush*. All the prepared cups are deemed cups of blessing, just like the cup of the one making *kiddush*.⁸

In practice, one may follow any of the three options, due to personal preference or family custom.

1. שו"ע ד"ר ר' יצחק אברהם (שיעור רביעי ע"פ הגר"נ נאה, ולהדר ראה ס' שיעורי מקוה עמ' צ"ג שלהחמיר לפי רבותנו נשיאנו השיעור בין 109-118 גרס, ושמעתי שרבינו הגב"ע היה של 120 גרס).
2. שו"ע ד"ר שם סכ"ה.
3. שו"ע ד"ר ס' קפב ס"ד-ה.
4. ראה שו"ע ד"ר ר' יצחק אברהם (שיעור רביעי ע"פ הגר"נ נאה, ולהדר ראה ס' שיעורי מקוה עמ' צ"ג שלהחמיר לפי רבותנו נשיאנו השיעור בין 109-118 גרס, ושמעתי שרבינו הגב"ע היה של 120 גרס).
5. שו"ע ד"ר ס' קפב ס"ד-ה.
6. ראה שו"ע ד"ר ר' יצחק אברהם (שיעור רביעי ע"פ הגר"נ נאה, ולהדר ראה ס' שיעורי מקוה עמ' צ"ג שלהחמיר לפי רבותנו נשיאנו השיעור בין 109-118 גרס, ושמעתי שרבינו הגב"ע היה של 120 גרס).
7. שו"ע ד"ר ס' קפב ס"ד-ה.
8. ע"פ שו"ע ד"ר ס' קפב ס"ה וס' ר' יצחק אברהם (שיעור רביעי ע"פ הגר"נ נאה, ולהדר ראה ס' שיעורי מקוה עמ' צ"ג שלהחמיר לפי רבותנו נשיאנו השיעור בין 109-118 גרס, ושמעתי שרבינו הגב"ע היה של 120 גרס).



REB SHLOMO ZALMEN – THE MAGEN AVOS

Reb Shlomo Zalmen was the eldest son of the Maharil, and a grandson of the Tzemach Tzedek. He was born circa 5590 (1830), and in 5607 (1847) he married the daughter of Reb Yaakov Aryeh Leib Luria from Lepli. For the first few years after his *chasuna* he lived in Lepli, studying diligently while being supported by his father-in-law. In 5615 (1855) he returned to Lubavitch where he gleaned much from his grandfather the Tzemach Tzedek and great chassidim. After the Tzemach Tzedek's *histalkus*, Reb Shlomo Zalmen followed his father to Kopust, where he was eventually appointed by the chassidim to take his father's place upon his passing in 5627 (1866). He led the Kopuster chassidim until his own departure from this world on 27 Iyar 5660 (1900). Although there were differences in practices and philosophy between the chassidim of Lubavitch and Kopust, his *maamorim* followed the Chabad style and some of them were printed in the *sefer Magen Avos* after his passing.

In a letter to a *mashpia* who requested to be exempt from his task of *chazering Chassidus* publicly, Reb Shlomo Zalmen writes: Prior to *chazering Chassidus* for a big crowd, if *Hashem* will help you, (and surely He will), firstly remove all ulterior

motives and selfishness, thinking deeply about one's lowliness. Then draw down upon oneself fear of *Hashem's* kingdom — at least in thought — by remembering the subject about which you are talking: *Kudsha Brich Hu, yichud Havaya and Elokim, sovev and memalei*. Like the Rambam writes regarding *davening*, think that you are a low creature standing in front of the great Almighty. Behold, this is a great and special *avodah* that brings pleasure that is a thousand times greater to our Creator than would your isolation. Words that emanate from the depths of the heart will penetrate the hearts of others.

(מגדל עז ע' שי)

The *yeshiva* Tomchei Temimim was founded in Lubavitch at the end of 5657 (1897), and the *seder* included learning *Chassidus* four hours every day: two hours in the morning before *davening* and two hours at night after *nigleh*. Concerning this practice Reb Shlomo Zalmen declared: "At first when I heard that young *bochurim* were learning four hours of *Chassidus* daily, it didn't sit well with me. But now I see that he (the Rebbe Rashab) was correct. *Di velt falt oif shaois* (the world is deteriorating by the hour) and he will be very successful."

(לקוטי סיפורים ע' שמת)

A Moment with The Rebbe



THE KOLLEL PRE-CONDITION

In an answer to a couple planning their first year in *kollel* the Rebbe wrote:

"The lifestyle of the husband learning Torah at least part of the day, is obviously the perfect way to begin setting up a home, and that's what *Yidden* should ideally do.

"However, understandably this structure entails some financial limitations and materialistic restraints.

"Therefore, since a *Yiddishe* life must be a happy life, both parties involved must whole-heartedly agree to this arrangement in advance, that they begin their life with Torah.

"If both have agreed to this setup, may *Hashem* grant it success."

(Underlined words are as such in the original; Teshurah Avtzon, Shevat 5765)