

## 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.

(שוע"ר סי' ע"ד"ר ס"א, לקו"ר 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.

(שוע"ר 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 לסיפור 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.

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"ח 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"ח ע' תפב 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)

## CONSIDER THIS!

- 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?

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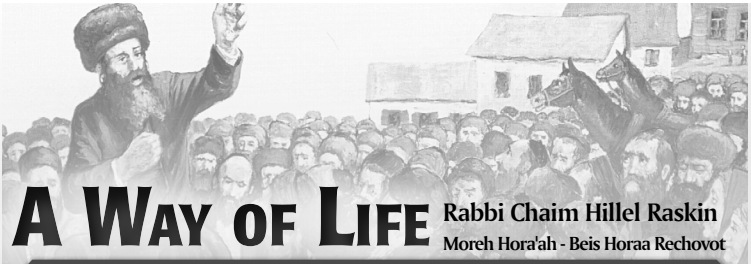
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# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Hora'ah Rechovot

## My Child's Damages

I was shopping with my child in an electronic store. He was looking at an expensive camera and it fell and broke. Am I obligated to pay for it?

- The Mishna states<sup>1</sup> that working with a child is a "bad deal" since an adult who damages him is liable, but if he damages the adult he is exempt. If a child steals he is obligated to return the object, but if it gets lost or stolen from the child, he has no obligation to repay its value. This is the *halacha* in Shulchan Aruch.<sup>2</sup>
- *Acharonim* discuss whether the child must repay the damages upon reaching the age of *bar* or *bas mitzvah*. Some hold that he is obligated *midrabanan*,<sup>3</sup> while others hold that he is only encouraged to pay "*lifnim mishuras hadin*," beyond the letter of the law,<sup>4</sup> and this seems to be the position of the Shulchan Aruch.<sup>5</sup> The Alter Rebbe<sup>6</sup> *paskens* that although he is not required to pay or to do *teshuvah*, he should nevertheless accept upon himself an extra practice as atonement. *Chassidus* also discusses the need for doing *teshuvah* for sins done as a child.<sup>7</sup>
- Regarding repaying the damage upon becoming-of-age, some *acharonim* make a distinction between whether or not the child derived benefit from the damage (e.g. he ate a chocolate bar). If he did, the child will become obligated to pay when he gets older, while if there was no benefit derived the child will be exempt.<sup>8</sup>
- Parents are not obligated to pay for their child's damages<sup>9</sup> (unless the parent facilitated the damage<sup>10</sup>). In a situation when the child is obligated to pay when he grows up, it is recommended that the father lay out the money for the child lest the child forget later.
- To protect himself, the store owner should post a sign at the entrance declaring that anyone who comes in with children accepts responsibility for any damage caused by the children, and otherwise he may not enter. Then, the parents will be *halachically* obligated to pay for all damages.<sup>11</sup>

1. ב"ק פ"ז ע"א.  
 2. שו"ע חו"מ סי' שמ"ט ס"ג.  
 3. ראה ס' חסידים תרצ"ב, ולהרחבת הנושא ראה פתחי חושן ח"ו פ"י סמ"ט ובהערות שם.  
 4. משנ"ב סי' שמ"ג סק"ט ע"פ ט"ז שם סק"ב ב'.  
 5. שו"ע חו"מ סי' צ"ו ס"ג, סי' שמ"ט ס"ג וראה שו"ת יבי"א ח"ח חו"מ סי' ו'.  
 6. ראה משפטי התורה בב"ק סימן ס"ט הערה 2 (דומנה בקובץ זרע יעקב גליון ה' עמ' ל"ט).  
 7. שו"ע ר"ר א"ח סו"ס שמ"ג.  
 8. פוקח עורבים פכ"ב. ד"ה באתי לגני אות ב'.  
 9. ראה פת"ש חו"מ שמ"ט סק"ב.  
 10. ראה חינוך ישראל פ"ו ס' ג'.  
 11. ראה פת"ח ח"ו פ"ה הע' פ"ז מחלוקת אחרונים בהעמיד קטן והזיק עיי"ש.  
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לע"ג מרת ציפא אסתר בת ר' שלום דובער ע"ה

# OUR HEROES

## Reb Chaim Dovid Lein

Reb Chaim Dovid was the middle son of Reb Moshe Leib Lein, and a grandson of the famous *chossid* of the Alter Rebbe, Reb Peretz Chein. He was born around the year 5610 (1850). After his *chasuna* he was a *yoshev* by the Rebbe Maharash in Lubavitch, as was the custom was in those days. Eventually he took on the job of *shochet* and *bodek* in the city of Nevel, a task he continued to hold even in his old age, as he had very steady hands. As can be seen in the letters written to him, the Friediker Rebbe held him in very high esteem. He passed away in Nevel in the year 5699 (1939).



Reb Chaim Dovid once related two instructions he had personally received from the Rebbe Maharash:

- (1) To understand a *maamar Chassidus* one needs to learn it at least three times. To apply it in *avoda*, one needs to learn the *maamar* at least thirty times.
- (2) A *shochet's* mind has to be utterly clear and focused. Therefore, since he *shechted* on Fridays, he was to forgo the custom of *chassidim* to remain awake on Thursday night, making it up on *motzai Shabbos*. To strengthen his mind's clarity further he should add three hours of sleep on Friday and Sunday nights.

(אוצר החסידים אה"ק ע' 310)

Late one winter Friday night amidst a snowstorm, knocking was heard on the door of a *chossid's* home in Nevel. This was during the time when the NKVD would often make searches or arrests during the night, so the *chossid* opened the door with a pounding heart. He relaxed when he saw Reb Chaim Dovid standing in front of him in the cold, begging to come in. Reb Chaim Dovid explained, "I was in middle of learning a *maamar* of the Rebbe Maharash when the candle went out and I could not continue. I walked outside and saw the light was still burning in your home, so please let me finish the *maamar* here."

(תשורה אבני חן ע' 43)

# A MOMENT WITH THE REBBE

## Health

New York. The 18<sup>th</sup> of Shevat. Winter 5739 (1979). The Rebbe walks out of Seven-Seventy, through the gusting winds. As the Rebbe walks, he notices a *bochur*, walking without a coat. With a look of compassion, the Rebbe stops in his tracks, and motions to the *bochur*.

The *bochur* rushes over, not knowing what it is the Rebbe wants. How surprised he is, when he realizes that the issue is his own health. The Rebbe asks him where his coat is, to which the *bochur* replies that it is in the car.

As a father cares for his child, the Rebbe scolds him, "a coat is not for keeping in the car..."

When the Rebbe entered Seven-Seventy, on the 15<sup>th</sup> of Adar, 5740 (1980), Reb Shlomo Cunin held the door open. He was then preparing for *davening*, and so his left sleeve was pulled up to lay *teffilin*. The Rebbe commented, with a smile, "it's cold here; it's not California..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

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