

The Weekly *Farbrengens*

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מרכז אנאש
למען ישמעו • שמות תשע"ט • 494
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PREPARING FOR SHABBOS

PLANNING FOR THE QUEEN

It is a *mitzva* to honor the *Shabbos* by personally shopping, preparing food and preparing one's home for *Shabbos*. Even a person who has many servants to do this work should endeavor to fulfill the *mitzva* himself. One who never does such work, or who dedicates all of his time to studying Torah, should nevertheless personally do at least one activity in honor of *Shabbos*.

Even the Great *amoraim* devoted time every week to prepare their homes for *Shabbos*. Rabbi Avahu would sit on an costly ivory stool and fan the fire for *Shabbos*; Rav Safra would singe the head of an animal that had been slaughtered for *Shabbos*; Rava would salt a fish; Rav Papa would plait the wicks; Rav Chisda would slice vegetables; Rabba and Rav Yosef would chop wood; and Rav Zeira would kindle the fire.

Rav Nachman ben Yitzchok would organize his house. He would take out the weekday things, and in honor of *Shabbos* would bring in fancier items, clothing and food. In this way he showed that *Shabbos* was important to him, and was worthy of much effort.

The Alter Rebbe, upon quoting this in Shulchan Aruch, concludes:

"Everyone should take a lesson from them. No one should say, 'How can I compromise my honored status?' For it is an *honor* to show honor to *Shabbos*."

(שבת קיט ע"א, שו"ע"ר סי' רג"א ובקו"א שם סק"ב)

As a young man, Reb Yaakov Yitzchak, later to become the Chozeh of Lublin, arrived in Mezritch on a Friday afternoon. He went into the kitchen and told those who were cooking the *Shabbos* food: "If you don't mind, I am accustomed to personally taking some part in the preparation of the fish that I am to eat on *Shabbos*." He then took up a piece of fish, salted it, put it down, and went his way.

The *talmidim* of the Maggid who saw this were somewhat surprised, and asked each other: "What makes this young man think that precisely this piece of fish is going to be served to him? They are all being cooked together, and it will all be served by the waiters!" And so they laughed off the newcomer's action.

One of those *talmidim*, the Alter Rebbe, decided to quietly tie a short piece of thread to that piece of fish, in order to be able to track it.

At the *Shabbos* table, he watched the waiters closely, and sure enough, the marked piece was being served to some stranger who was seated next to the Chozeh. But no sooner did he take it up than he was overcome by a feverish trembling, and was unable to eat. He pushed his plate aside—right in front of the Chozeh, who duly ate it.

And that is how the Alter Rebbe removed all doubts as to the stature of his new colleague.

(סיפ"ח זוין תורה ע' 220)

Interestingly, it was also the practice of the Maggid to prepare his own piece of fish.

(לקו"ד ח"ג ע' תקכח)

CONSIDER

**Why do we clean and dress up
for *Shabbos*?**

Does the *Shabbos* need it?

On *erev Shabbos* one should set his table and tidy the entire home so that it will be organized and neat when he returns from *shul*. This is regarded as honoring *Shabbos*. We have a custom of keeping the table with a tablecloth the entire *Shabbos* day.

(שו"ע"ר סי' רסב ס"א)

DRESSING FOR THE OCCASION

Everyone is obligated to have nice *Shabbos* clothing, according to his means. There is a *possuk* that instructs us to honor *Shabbos*, and Chazal explain that this refers to respectable clothing, which honor a person.

Even if someone is alone he should wear his *Shabbos* clothes, because they are worn not for the sake of other people but in honor of *Shabbos*.

(שו"ע"ר סי' רסב ס"ג, קיצשו"ע סי' עב סט"ז)

It's also a *mitzvah* to wash oneself in hot water and to cut one's nails in honor of *Shabbos*. If one's hair is long he should cut it, so that he will not enter *Shabbos* unkempt.

(שו"ע"ר סי' רס ס"א)

Even in prison the Alter Rebbe made a point of wearing special clothes for *Shabbos*. How did he manage that? He would tear two thin strips off his handkerchief and tie them around his socks, to serve as garters.

(ס' התולדות אדה"ע ע' קבז)

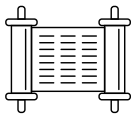
The Rebbe Maharash had a specific *niggun* for every occasion. When putting on his *Shabbos* clothes he would sing a particular *niggun*, and when he took them off after *Shabbos* he sang another.

(ליקוטי דיבורים ח"א ע' קג)

One Friday, shortly after the Alter Rebbe moved to Liozna, chassidim found the Alter Rebbe lying on the floor, his hands and feet spread out. While he was in that rapturous state of *dveikus*, they heard him utter words from *Shir HaShirim*: *Moshcheini, acharecha narutza* - "Draw me to You; we will run toward You!"

The following evening, on *Motzaei Shabbos*, they again found him on the floor. This time he said other words from *Shir HaShirim*: *Pashateti kutonti, eichacha elbashena* "I took off my weekday garb; [now that *Shabbos* is over,] how can I put it on again?"

(שמועות וסיפורים ח"ב ע' 37)



WIPING UP SPILLS ON SHABBOS

A cup of wine spilled on the plastic table liner. How should I clean it up?

Wetting a garment with clear liquid on Shabbos is generally prohibited under the *melacha* of *melabein* (whitening fabric), for Chazal teach that moistening it inherently launders it (*shriyaso zehu kibuso*). *Poskim* debate whether this only applies when there is filth on the garment or even to a completely clean garment. The Alter Rebbe rules that one should be stringent because a Torah prohibition is involved.¹

It is permitted to moisten a clean garment in a manner that dirties it (*derech lichluch*), thus one may place a cloth even on spilled clear liquids, but one shouldn't use a soiled garment for this purpose. (This is also why one may dry his hands or body with a towel that has no noticeable filth, since he is dirtying the towel by doing so).²

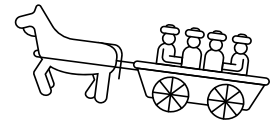
One must take care not to wet a garment excessively due to the concern he might come to squeeze out the liquid. (One may not even handle such a garment – see issue 486.) Wringing out clear liquids is biblically prohibited as a derivative of the *melacha* of *melabein* (whitening fabric), while wringing out colored liquids (which doesn't cleanse the garment) is rabbinically prohibited as an extension of the *melacha* of squeezing fruit.³ For this reason, *poskim* recommend using a rag or towel that one has no interest to squeeze out.⁴

Drying the inside of a cup inevitably causes some liquid to be squeezed out of the cloth or napkin being used due to the narrow space, and is thus prohibited. Yet, drying a wide surface doesn't have this concern.⁵

In practice, to wipe up a spill, one should use a disposable napkin or paper towel which one doesn't care to squeeze out.⁶ One should place it gently on the liquid and allow it to absorb the spill, and be careful not to squeeze it out. For a solid surface, a rubber squeegee is ideal for it doesn't absorb at all.

1. שו"ע"ר סי' ש"ב סכ"א וראה שם מתי אין למחות במקילין.
2. ראה שו"ע"ר סי' ש"ב סכ"א. וראה שם שהוסיף אדה"ז לראות שאין ריבוי מים בידי שניגבן בכח זו בוז אבל המנהג להקל.
3. שו"ע"ר סי' ש"א סני"ט וסי' ש"כ סכ"א.
4. שו"ע"ר סי' ש"ב סכ"א ובסי' ש"א ס"ס.
5. שו"ע"ר סי' ש"ב סכ"ג.
6. ש"ש"כ פכ"ג ס"ז, וראה פסק"ת סי' ש"ב סקל"א.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה



MAHARIL OF YANOVITCH

Reb Yehuda Leib (Maharil), born around 5509 (1749) to Reb Boruch and Rivkah, was the younger brother of the Alter Rebbe. He was the first systematic transcriber of the Alter Rebbe's *maamorim*, and transcribed most of the *maamorim* of *Torah Or* and *Lekutei Torah*. When young men came to learn in Liozhna, the Maharil arranged for them to be tested and set-up for their material needs, in addition to his role of generally overseeing them in learning and conduct. Toward the end of his life he lived in the city of Yanovitch and served as the *rov* there. He passed away in approximately the year 5586 (1826). Many of his responsa were printed in the *sefer Sheiris Yehudah*.

the Maharil did not get his wife's wholehearted consent for the trip. He told his brother, "It seems you do not need to travel. Return home and I will continue alone. Whatever I will receive, I will share with you."

(לקו"ד ח"ג ע' 966, בית רבי פ"ב)

Chassidim once asked Maharil, the Alter Rebbe's brother: What was the *zechus* by virtue of which his parents were blessed with four sons who were Torah giants? Maharil told them that it was probably due to the *yiras Shamayim* and the passionate love of Torah of his mother, Rebbetzin Rivka. He illustrated this with the following story:

"My father, Reb Baruch, once traveled on a business trip and brought back an expensive coat as a gift for my mother. Our *melamed's* wife became so envious that she began nagging him to give her gifts as well. This distressed him, and his usual enthusiasm faded. Noticing this, my mother questioned him and he told her of his troubles. Without hesitation, she took out her coat and gave it to the *melamed*, saying, 'Give this to your wife, and continue to teach my sons with enthusiasm.'"

(רשימו"ד חדש ע' 198)

A Moment with The Rebbe



CHAYUS IN DAVENING

In honor of his seventeenth birthday, *Hatomim Shmuel Notik*, today a *shliach* in Chicago, IL, merited a *yechidus*. In the note which he handed to the Rebbe he asked how he could develop a *chayus* in *davening*.

each day of the week to 'daven' one part.

"However," the Rebbe clarified, "this is not referring to the simple *pirush hamilos* [literal translation] which is a daily obligation. This is only in reference to the *chassidisher taitch* [Chassidic insight] of *davening*."

The Rebbe responded:

"The teaching of the Frieddiker Rebbe is well known that one should divide his *davening* into six or seven segments, and

The Rebbe concluded with an assurance, "If you do this, you will develop a *chayus* in *davening*."