

The Weekly Farbrengens

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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.

(שווער'ס סי' עג"ד ס"א, לקו"ש 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.

(שווער'ס 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 לסידור 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.

CONSIDER

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?

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 ג' 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 ג' ע' תפכ 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)

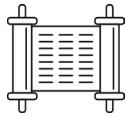
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FISH ON SHABBOS

Can I remove bones from fish on Shabbos?

One of the prohibited melachos on Shabbos is borer, separating. Thus, if two things are mixed or mingled, you may not separate one of them from the mixture. However, if it is done in the manner of eating (derech achila), it's considered eating and not borer.

To qualify as derech achila, it must meet these three conditions: (1) You take the item you want from the ones you don't want; (2) without a special sorting device; (3) close to the time when you wish to eat or use it. Taking away the bad, on the other hand, is considered fixing the food and constitutes a melacha.1

One who wishes to serve boneless fish may remove the fish from the bones just before the meal starts, but one may not remove the bones from the fish. The skin, however, may be removed close to the meal, just as one is allowed to peel fruit, since people don't commonly reach the food otherwise and this is considered derech achila.2

If one removes the bone along with some fish attached, and will discard them both, it is debated amongst poskim whether the attached fish is sufficient to make the bone be considered "good," or is it insignificant since it will be discarded with the bone. The Alter Rebbe in Shulchan Aruch seems to allow a similar case regarding a fly in the soup, yet in the Siddur he labels it all as "waste" and forbids removing it.3

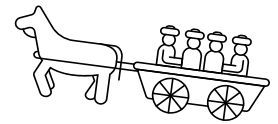
What about during eating? Some rishonim hold that while actually eating, even removing the bones is considered "derech achila" and not fixing or preparing the food.4 The Alter Rebbe doesn't discuss this scenario. The Mishna Berura rules stringently, but adds that one need not protest those who follow the lenient opinion.5 One is certainly allowed to remove the bones from his mouth while eating as that is "derech achila."6

How about small thin bones? The Tzemach Tzedek suggests that perhaps removing small bones (such as in herring) should be "derech achila" since one can't eat the herring without separating them, and more so since they were never noticeable as something distinct (and is akin to dividing one entity).7 Contemporary poskim allow removing it for young children who cannot remove them in their mouths.8 The Ketzos Hashulchan rules leniently even for adults and when needed one can rely on this.9

1. שוע"ר א"ח סי' שי"ט ס"א, וראה ראשונים בזה. 2. שבת כהלכה פי"ב סקכ"ז. 3. ראה שוע"ר סי' שי"ט סכ"ד, אבל ראה הלכתא רבתא לשבתא - חשש חיוב טאת. 4. ראה ביה"ל ד"ה הבורר פסולת מחלוקת. 5. ראה ש"ת סי' ס"א, וראה ראשונים בזה. 6. ראה שוע"ר סי' שי"ט סכ"ד, אבל ראה הלכתא רבתא לשבתא - חשש חיוב טאת. 7. ראה שוע"ר סי' שי"ט סכ"ד, אבל ראה הלכתא רבתא לשבתא - חשש חיוב טאת. 8. ראה שוע"ר סי' שי"ט סכ"ד, אבל ראה הלכתא רבתא לשבתא - חשש חיוב טאת. 9. ראה שוע"ר סי' שי"ט סכ"ד, אבל ראה הלכתא רבתא לשבתא - חשש חיוב טאת.

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

Our Heroes



R. SHILEM REICH

Originally from Warsaw, Poland, R. Meshulam (Shilem) Reich (c. 5594-5669) married Rivkah, the daughter of Harav Boruch Sholom, the eldest son of the Tzemach Tzedek. R. Shilem lived in Warsaw for a period, and had a close relationship with the Chidushei Harim of Ger. He published a number of Chabad seforim, and served as a shadar for Colel Chabad.

The Frierdiker Rebbe described Simchas Torah in Lubavitch, during the years that R. Shilem lived there:

"The custom was that on Simchas Torah davening began at 8 am and would finish at 11. After davening, they would make kiddush, and then my father, the Rebbe Rashab, and his brother, the Raza, would go to the home of R. Shilem. The walk to R. Shilem's house was with much joy, with singing and dancing, disregarding the mud in the streets."

(אג"ק מוהרי"צ ח"ו ע' 208)

The Chidushei Harim of Ger would often ask R. Shilem about the Tzemach Tzedek and Chassidus Chabad.

Once, R. Shilem quoted an explanation from the Alter Rebbe in Likutei Torah,

but the Chidushei Harim said that it can't be, since he's fluent in Likutei Torah and he doesn't recall it. R. Shilem directed him to the section on Shir Hashirim, of which the Chidushei Harim had been unaware. The Chidushei Harim asked to borrow it and he later said that he learned from it only when he had "pure thoughts."

On another occasion, the Chidushei Harim asked whether the Tzemach Tzedek used twelve chalos on Shabbos and wore a kittel to the seder. When R. Shilem replied in the negative to both practices, the Chidushei Harim replied, "The Tzemach Tzedek studied by great Rebbes; we can only imitate our Rebbes."

(היכל הבעש"ט ט"ז ע' 114)

R. Shilem and his wife didn't have children for many years. Once, while in Warsaw, his wife pleaded with the Chidushei Harim and didn't want to leave until she would get a promise. The Chidushei Harim told her to ask her grandfather, the Tzemach Tzedek, since he can help her without a doubt if he wishes, and he told her to say so in his name. She relayed the message to the Tzemach Tzedek and she was indeed blessed with a child.

(מאיר עיני הגולה ח"ב ע' 74)

A Moment with The Rebbe



THE HIPPIE'S MITZVAH

Reb Leibel Schapiro of Miami relates:

about his beard.

A bochur in a non-chassidische yeshiva, who had been inspired by Chassidus, began becoming more stringent in his mitzva observance. After a while, he also stopped shaving his beard, to the dismay of his peers and teachers.

The Rebbe responded, "The Torah (Vayikra 19:27) states clearly that it is forbidden to destroy one's beard. According to many authorities, this means that cutting the beard is a lav d'oraisa (biblical transgression).

One day, his rosh yeshiva chastised him for the new path he had taken. "Your beard makes you look like a hippie," he quipped.

"And indeed," concluded the Rebbe emphatically, "tell your rosh yeshiva, that if a Jewish hippie lets his beard grow, then he indeed fulfills this mitzva every single day!"

Feeling forlorn, this bochur poured out his heart to the Rebbe. He also repeated the remark his rosh yeshiva had made

(As heard from Reb Leibel Schapiro)