

# The Weekly Farbrenngen



למען ישמעו • מטות-מסעי תשפ"ב • 681  
EDITOR - RABBI SHIMON HELLINGER

## BRINGING MOSHIACH (I)

### HASTENING HIS COMING

One day, Rabbi Yehoshua ben Levi met Eliyahu HaNavi in Peki'in, at the entrance to the cave in which Rabbi Shimon bar Yochai had hidden.

Rabbi Yehoshua asked Eliyahu: "When will *Moshiach* come?"

"Go ask him," he replied. "He is sitting in *Gan Eden*, opposite the entrance of Rome, amongst the suffering paupers. He changes and binds his bandages one at a time, so that if he is suddenly summoned to redeem the Yidden, he will not tarry for even a moment."

Rabbi Yehoshua went to the gates of Rome and asked *Moshiach*, "Master, when are you coming?"

"Today!" *Moshiach* assured him.

Evening came, but *Moshiach* did not reveal himself. Rabbi Yehoshua returned to Eliyahu HaNavi: "*Moshiach* lied to me! He said he would come today and he did not!"

Eliyahu explained, "He was referring to the 'today' in the *possuk*, 'Today - if you will listen to the voice of *HaShem*...' "

(סנהדרין צח ע"א)

While sitting at a *tish* with his chassidim, Reb Levi Yitzchok of Berditchev once asked, "Why did *Moshiach* tell Rabbi Yehoshua ben Levi that he was coming 'today'? Isn't it written that *HaShem* will send Eliyahu HaNavi before that awesome day arrives?"

No one offered a response, so Reb Levi Yitzchok answered himself: "Eliyahu HaNavi is due to come in order to raise everyone out of their mundane concerns and prepare them for *Moshiach*. However, 'If you will listen to the voice of *HaShem*' - that is, if we will wake up on our own - then *Moshiach* will be able to come *today*, immediately, without Eliyahu HaNavi having to come to forewarn us."

(שפתי צדיקים בהעלותך)

### EVERY PERSON, EVERY ACTION

The Friediker Rebbe writes: At the present time [תש"ב, 1942], when the whole world is trembling with the birth pangs of *Moshiach*, for *HaShem* has set fire to the walls of *galus*, it is the obligation of every Yid - man and woman, old and young - to ask himself, "What have I done, and what am I doing, to alleviate the birth pangs of *Moshiach* and to merit the complete *geula* through *Moshiach Tzidkeinu*?..."

(אג"ק הרי"צ ח"ו ע' רסט, היום יום בתחלתו)

The Rebbe repeatedly emphasized that since today we have "passed all the deadlines," it is now the responsibility of every individual, including children, to bring the *geula*. Since every Yid has within him a spark of *Moshiach*, he can bring the *geula* upon the world through his Torah and *mitzvos*. This applies especially to women, just as when our forefathers left *Mitzrayim*.

Just one action, speech or even a thought, can tip the scale and bring salvation for the entire world.

(תר"מ תשמ"ז ח"ב ע' 621, לקריש ח"ב ע' 599, לקריש ח"ו ע' 375)

### CONSIDER

*Why should the coming of Moshiach be dependent on our doing? Why is this particularly so after we "passed all the deadlines"?*

*Is Moshiach hastened through all of Torah and mitzvos or through particular ones? Why?*

### IN OUR HANDS

On *chof-ches* Nissan תנש"א (1991), after *Maariv*, the Rebbe unexpectedly delivered a *sicha* on the uniqueness of the day, and the lessons we may take from it. Suddenly the Rebbe's tone rose and he began to speak with pain:

"How is it that when many Yidden gather together, they do not do something to bring *Moshiach*, and they find it an option to remain in *golus*?! Even the shouting of *Ad Mosail* is done because they are told to... Had they pleaded for *Moshiach* with true feeling, he would have already come! What else can I do to inspire others to want and bring *Moshiach*? - for after all that has been done, we are still in *galus*! Moreover, every individual is exiled in his personal *galus* in *avodas HaShem*. I am giving it over to you: do all you can to bring *Moshiach* now!"

Some chassidim understood that there was something new and different that the Rebbe expected them to do.

They met and discussed various ideas, but could not reach a conclusion.

The following *Shabbos*, the Rebbe clarified what *avoda* was to be done to bring *Moshiach*: "Simply to increase one's efforts in Torah and *mitzvos* - in the study of Torah, *nigleh* and *pnimiyus haTorah*, and the fulfillment of *mitzvos behiddur*. In addition, one should spread Torah and *Yiddishkeit* to others, especially the teachings of *Chassidus*. This should all be done with an intense yearning for the *geula*."

About two weeks later the Rebbe asked the *mazkir*, Rabbi Groner, what was happening in connection with what he had spoken about on *chof-ches* Nissan. Rabbi Groner responded that after the *sicha*, some chassidim had tried to figure it out, and they were still "breaking their heads" trying to work it out.

The Rebbe told him, "I don't understand why they need to 'break their heads,' when I stated clearly what needs to be done."

The Rebbe then counted with his fingers: "They should increase their efforts in learning Torah - *nigleh* and *Chassidus* - and in fulfilling *mitzvos behiddur*, and they should work harder on *ahavas Yisroel* and on the spreading of *Chassidus*."

He then told Rabbi Groner to relay this to the chassidim, and to include the following message: "There is no need to 'break one's head'; I have spelled out what needs to be done."

A few days later, the Rebbe received a letter from Australia with a similar question. He asked for a copy of the printed *sicha* of the previous *Shabbos* and, finding the passage that spoke about doing more in the area of Torah and *mitzvos* and so on, he instructed Rabbi Groner to pass this message on to them.

(ס"ה תנש"א ח"ב ע' 474, 489, כפר חב"ד ג' תמוז תש"ט)

On other occasions, the Rebbe explained that our *avoda* in bringing *Moshiach* should mirror the way of life that will reign during the *geula* - namely, upgrading the world, under the kingdom of *HaShem*, through Torah and *mitzvos*.

Among the specific *mitzvos* to hasten the *geula* which the Rebbe mentioned at different times were: learning *Mishnayos*, learning *Talmud Yerushalmi*, generating *chiddushim*, giving *tzedaka*, practicing *ahavas Yisroel*, spreading *Yiddishkeit*, taking care about *kashrus*, *kedusha* and *tznius*, learning and spreading *Chassidus*, and more.

(לקריש ח"ב ע' 487, שערי גאולה ח"א ע' קמה ואילך)

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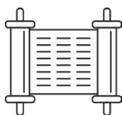
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## REHEATING FOOD ON SHABBOS

**If someone from another community reheats chicken for me on Shabbos, may I eat it?**

The Mishna teaches that previously cooked food is not subject to *bishul* and may be reheated with hot water on Shabbos.<sup>1</sup> *Rishonim* debate whether this refers only to dry food or even to wet food.<sup>2</sup>

Dry foods — e.g. bread, chicken — are noticeably cooked even after they cool down since they remain essentially fit for eating as is. Wet foods — e.g. water, soup — are primarily cooked to be hot, and reheating them after they cool down is essentially cooking anew. However, a lenient view contends that even wet foods undergo an inherent change through the cooking process (i.e. becoming broth), which remains after it cools. (Even water is sterilized and becomes fit for certain uses that uncooked water isn't fit for.)

The Mechaber rules that wet food may not be reheated on Shabbos. The Rema records the accepted practice that fully cooked wet food that is still warm enough to be enjoyed as “warm” may be reheated. The warmth it retains renders it to be “cooked” and the reheating isn't cooking anew. If it cooled down to room temperature, the wet food is subject to *bishul* (possibly even *min haTorah*).<sup>3</sup>

What is considered a “dry food”?

While some *poskim* allow it to contain liquid as long it is mostly solid, many *poskim* argue that it must be primarily dry, and only minimal wetness is allowed.<sup>4</sup> In his Siddur, the Alter Rebbe requires the food to be completely dry, and not even contain congealed solids that will melt with the heat, since each food particle is viewed individually. He adds that any wetness possibly involves a *chiyuv chatas*.<sup>5</sup>

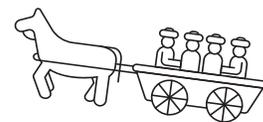
Some contemporary *rabbonim* define the wetness here as in other areas of halacha that touching the food and then touching something else will transfer moisture to the second surface (*tofeiach al m'nas l'hatfiach*), for otherwise the concern would have no limit.<sup>6</sup> Others understand from the Alter Rebbe that even the slightest degree of moisture is problematic, and only items like dry challah would qualify. In practice, one may warm up cold food if it is totally dry.

The halachic definition of reheating is to the temperature of *yad soledes*. One may place food with moisture only in a spot where even if left there for a long time it would not reach *yad soledes*.<sup>7</sup>

What if one's host doesn't follow the Alter Rebbe and heated food with moisture? As long as the one doing it has halachic basis, we don't prohibit the food *b'dieved*. Yet, one may not ask the host to heat such food for him.<sup>8</sup>

1. שבת קמ"ה ע"ב.  
2. ראה שו"ע סי' ש"ח ס"ט.  
3. ראה שבת כהלכה ח"א פ"ג ביאורים אות ב'.  
4. ראה דברי נחמיה הודפס בשו"ע ר"י השן ח"ב ע' 860.  
5. שו"ע סי' ש"ח ס"א, וסידור ד"ה א"פ.  
6. ראה שבת כהלכה פ"ג ס"ג ובהערות שם.  
7. ראה שו"ע סי' ש"ח סקכ"ד.  
8. ראה קצות השולחן סי' קכ"ט סק"ה.

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



## R. PINYE RAKSHIKER

R. Pinchas Schreiber (5652-5703) was a chossid of the Rebbe Rashab and Friediker Rebbe. Born in Rakshik, Lithuania, he learned in Tomchei Tmimim in Lubavitch for eight years, and was famous for his diligence in *avodas Hashem*. R. Pinye served as a shochet in Poltava and as a Mashpia in the local branch of Tomchei Tmimim. During World War II he fled to Samarkand, where he became a teacher for the local Bukharian Jews until his untimely passing.

Knowing that the NKVD would carry out many such operations in one night, the Levin family stood on high alert. At the first sign of a visit, the two chassidim jumped out the back window, and were thus both miraculously saved.

(בטאון חב"ד גליון ל' ע' 26)

During one Yud Tes Kislev farbrengen, the *mashke* finished and the participants needed someone to go out and buy some more. For men, to wander on those streets was a great risk, since they could be drafted into the army. They therefore asked two Lubavitcher women — Esther Teitelbaum and Sarah Levin — to purchase the *mashke* for the farbrengen.

When the two returned with the *mashke*, R. Pinye announced, "Since the purpose of a farbrengen is to produce 'fruit' [positive results], so too, these two women — who did not have children — should be blessed with fruit." Indeed, some time later they both had children.

(גבורה יהודית במלכות הרשע ע' 107)

Due to the NKVD pursuing him, R. Pinye was forced to relocate from Poltava to the big city of Moscow. However, there too they took interest in him. One night, they arrived at his apartment building to arrest "Pinyeh Rakshiker," but they couldn't find that name in the superintendent's directory, as he was listed by his true name Pinchas Shreiber. The NKVD officers didn't realize that they merely had his nickname, and left, figuring that they were misled.

In the meantime, R. Pinye escaped and went to the home of R. Shmuel Leib Levin, on the outskirts of Moscow.

## A Moment with The Rebbe



## KESUBAH COMMITMENT

A Lubavitcher woman was once suffering from severe tooth pains. At a *yechidus*, her father told the Rebbe of his daughter's condition and gave her name with a request for a *bracha*.

touched by the Rebbe's care, but not wanting to take up the Rebbe's time, he replied, "Oh, it's only a toothache."

After some time elapsed, this woman's husband was in *yechidus*, and the Rebbe suddenly inquired as to his wife's well-being. The startled *jungerman* was

The Rebbe responded gravely, "Where does it say in your *kesubah* to treat your wife's pain carelessly?"

The Rebbe wouldn't leave the matter until the *jungerman* described the situation in detail.

In honor of the Bris of  
Raphael Yosef Wenger-Goldberg

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