

The Weekly Farbrengens



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EDITOR - RABBI SHIMON HELLINGER

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' ע"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.

(שיחור'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 Mittler 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' ח"ג 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 ג' ח"ג ע' תפכ בהערה)

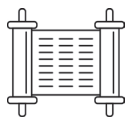
The Rebbe Maharash wanted his sons, the Rebbe Rashab and the Raza, to be fluent in the *zemiros* that are found in the *Siddur*, and also the *Poilshe zemiros*, saying that they were "lush (*gishmake*) words." When on *datche*, the Rebbe Maharash would recite all those *zemiros*, but otherwise he considered 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)





TEVILA GRIP

What is the best way to hold a utensil while *toiveling* it?

When immersing a utensil for *tevilas keilim*, one must ensure that all its surfaces come into contact with the water, without any intervening substances, in one shot — not in multiple shifts.¹

The Mishna rules that if one immerses a utensil with its opening facing down, the *tevila* is invalid, since the air prevents the water from fully entering. The Mechaber applies this specifically to utensils with a narrow neck, but the Shach and Taz extend it to all utensils with an opening, that they must be immersed upright or tilted sideways, to allow the water to fill them completely, without air bubbles.² One may also fill the utensil with regular water before immersing it, and then the water inside will connect to the mikveh.³

The Mishna also rules that if one holds a utensil during its immersion, the grip doesn't allow the water to reach that place, and the *tevila* is invalid, unless one wets their hands prior. R. Shimon validates the *tevila* even by holding the utensil loosely.⁴

According to the Rambam, holding loosely isn't good since one may not hold it loosely enough. While the Shulchan Aruch rules that either option is sufficient — holding loosely or wetting one's hands⁵ — some Acharonim prefer wet hands.⁶

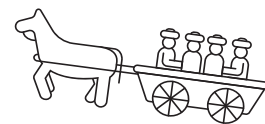
The Rama writes that the wetting must be done with mikveh water, and it would seem that one's hands must remain in the mikveh throughout (since if the hands come out they are not halachically "mikveh water"). *Poskim* therefore write that one should submerge one hand into the mikveh, and then, with one's other hand, place the utensil into the submerged hand. This way, the mikveh water definitely reaches the area that is later gripped by your hand. Still, one should avoid holding the utensil too tightly.⁸

Other options include attaching the utensil loosely to a string or immersing it in a basket with holes.⁹

1. ראה שו"ע יו"ד סי' ר"ב. חכמת אדם כלל ע"ג סט"ו-ט"ז.
2. משנה מקוואות פ"י מ"א. שו"ע יו"ד סי' ר"ב ס"ז-ז. ש"ך סק"ג וט"ז סק"ז.
3. שו"ע יו"ד סי' ר"ב ס"ח. חכמת אדם כלל ע"ג ס"ז.
4. משנה מקוואות פ"ח מ"ה.
5. רמב"ם הל' מקוואות פ"ב ה"א. שו"ע יו"ד סי' ק"ב ס"ב.
6. רמ"א יו"ד סי' ק"ב ס"ב. וראה ט"ז שם סק"ד. ש"ך שם סק"ז.
7. רמ"א יו"ד סי' ק"ב ס"ב. וראה ט"ז שם סק"ד. ש"ך שם סק"ז.
8. רמ"א יו"ד סי' ק"ב ס"ב.
9. ראה ס' טבילת כלים פ"י ה"ג-ד ובהערות שם.

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

Our Heroes



R. MEIR SIMCHA CHEIN

R. Meir Simcha Chein was a *chossid* of the Rebbe Rashab and the Frieddiker Rebbe. While being a serious *chossid* who learned Chassidus and *davened ba'arichus* with fervor, he was a wealthy merchant who gave large amounts of *tzedaka*. R. Meir Simcha was involved in community work under the constant guidance of the Rebbe Rashab. He passed away on the 4th of Shevat, תרצ"ד (1934).

R. Meir Simcha was raised by his grandfather, R. Peretz, as his father passed away young. R. Meir Simcha was a studious young boy, and one wintry *Motzaei Shabbos* he entered his grandfather's room to get a *sefer* without greeting his grandfather.

R. Peretz scolded him gently, "It seems that your *"gut voch"* froze with the winter freeze."

R. Meir Simcha would later say that his grandfather's words made a strong impression and taught him the importance of courtesy.

(חסידים הראשונים ח"ב ע' 170)

In the town of Nevel, some sincere youngsters decided to attend Russian

university. R. Meir Simcha discouraged them from doing so and predicted that those who would attend would return unobservant. Many backed out as a result, but several went ahead anyway, thinking that he was exaggerating. Sadly, R. Meir Simcha's warning proved to be true.

(חסידים הראשונים ח"ב ע' 177)

R. Meir Simcha had initially wanted to learn *Torah* all day in the capacity of a *rov*, but his wife wanted him to go into business. He consulted with the Rebbe Rashab, who instructed him to open a large wholesale warehouse of basic food items such as flour, sugar and oil. R. Meir Simcha followed the Rebbe's advice and became extremely wealthy.

As he grew older and his children started working for him, he jumped at the opportunity to spend more time *davening* and learning. He would start his day with learning Chassidus and *davening* from the wee hours of the morning, and would not come to work until four in the afternoon. He would then review the mail, give instructions, send orders for the bank, and then return to learning *Torah*.

(חסידים הראשונים ח"ב ע' 170)

A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



WHAT THE CHOFETZ CHAIM WOULD SAY

"The Chofetz Chaim was the Rebbe of the Veltishe Yidden," the Rebbe said to Reb Yitzchok Meir Pinsker, at the *yechidus* before Dr. Seligson's marriage to his daughter.

Because of his close relationship, when the Chofetz Chaim was *niftar*, the Frieddiker Rebbe sent an emissary to the *levaya*, with a message to proclaim. "The Chofetz Chaim needs no praise, the Chofetz Chaim did not die! In order for *klal Yisroel* to remain connected to him, they must strengthen their commitment to *Torah* and *mitzvos*."

In 5727, in a conversation with the Rachmestrivker Rebbe, the Rebbe related:

"The Chofetz Chaim had a close relationship with my father-in-law. My father-in-law told me that he is sure that were the Chofetz Chaim alive today, he would say that it is vital to learn the *Torah* of the Baal Shem Tov, just as important as it is to learn his *sefer*, the *Mishna Berura*."

(Margolin Teshurah Elul 5764; Siach Sarfei Kodesh p. 190)

לעילוי נשמת

מרת מוסיא בת ר' אברהם ישעי' ע"ה שטראקס

נפטרה כ"ה אדר"ר תשפ"ד