

The Weekly Farbrengens



לחמן ישמעו • שלח תשפ"ד • 781
EDITOR - RABBI SHIMON HELLINGER

BEING CONNECTED (III)

BUILDING A CONNECTION

After the Mittlerer Rebbe's *histalkus* on *Tes Kislev* תקפ"ו (1827), the *Tzemach Tzedek* declined to accept the leadership of the chassidim, preferring to earn a living by teaching young children. In due course, however, he was enlisted to guide the studies of the *yoshvim*, the full-time adult students in Lubavitch. At that time, they numbered more than one hundred chassidim, who spent their time learning and *davening* in the Mittlerer Rebbe's large *beis midrash*.

Six months later, many of the elder chassidim from nearby regions, as well as representatives from the remote farming colonies founded by the Mittlerer Rebbe, traveled to Lubavitch for Shavuot. After prolonged entreaties, the *Tzemach Tzedek* finally agreed on *erev Shavuot* to accept the *nesius*. The township of Lubavitch was alive with *simcha*.

At that time, although the elder chassidim of the Alter Rebbe and the Mittlerer Rebbe treated the *Tzemach Tzedek* with the respect due to a Rebbe, they did not feel the inner connection that *hiskashrus* entails. Nevertheless, they wholeheartedly advised the younger chassidim to connect to the *Tzemach Tzedek* with a deep-seated *hiskashrus*. They even divided the country amongst themselves, each taking responsibility to travel around a specific region, to arouse *Anash* to cleave to the new Rebbe.

Some years passed, and for Shavuot תקצ"א (1831), many chassidim traveled to Lubavitch, among them *rabbonim*, *melamdim* and many of the Alter Rebbe's elder chassidim. On their return journey, some of them passed through Dubrovna, where the *gaon* Reb Nechemia lived. This revered elder chassid had been a *talmid muvhak*, a leading disciple, of the Alter Rebbe, and a *chavrusa* of the *Tzemach Tzedek*. He had not traveled to Lubavitch. A weighty convoy of illustrious chassidim – including Reb Aizik Homiler, Reb Moshe Vilenker with his brother Reb Velvel, Reb Zalman Zezmer, Reb Pesach Molostovker, and Reb Yekusiel Liepler – now arrived in Dubrovna and went to visit Reb Nechemia.

Meeting them, Reb Nechemia related a recent dream. "The Alter Rebbe appeared to me and asked: 'Why do you not have a *rav*? *Aseh lecha rav!* Appoint

yourself a *rav!*' When I asked whom I should appoint as my *rav*, the Alter Rebbe gave a complex discourse, indicating that I should cleave to the *Tzemach Tzedek*. This coming *Shabbos*, therefore, I will travel to Lubavitch."

His words made such a tremendous impression on those present, that after some discussion they decided to join him and return to Lubavitch. That *Shabbos*, the Rebbe delivered three *maamorim*, no less, and those elder chassidim who had not yet forged a connection with the *Tzemach Tzedek*, now accepted him wholeheartedly as their Rebbe.

When the Rebbe Rashab related the above story he concluded, "Old-time chassidim had an inbuilt sensitivity to *Chassidus* and *avoda*, and were able to unfailingly recognize the truth. For three whole years, these great chassidim would toil on a particularly meaningful subject (*inyan pnimi*) to the point of actual *mesirus nefesh*, and when they spoke about connecting to the Rebbe, they spoke from the heart (*devarim hayotzim min halev*). Yet despite all that, they realized that they still lacked a genuine connection with the Rebbe. They reached this level through their *avoda* in learning and *davening*. Only after three years did they reach a real connection to the Rebbe. That is a chossid and that is *Chassidus!*"

(ספר השירות תרצ"א ע' 245)

CONSIDER

What took so long for the chassidim to connect to the Tzemach Tzedek? What were they waiting for?

Similarly, Reb Hillel Paritcher related that he had traveled thirteen times to visit the *Tzemach Tzedek* with *emuna*, until he felt that he was Rebbe.

(לקו"ם פרלוב ע' רצ"ו)

A WORTHY CHOSSID

Reb Zalman Schneerson of Lodz was a great chossid and *oved*, and his eloquent delivery of *Chassidus* was legendary. Every *Shabbos* after *Mincha* many chassidim would gather in his home and Reb Zalman would teach a *maamar* for two or three hours, yet listening to him was a pleasure.

One year, the Rebbe Rashab's *yahrzeit* fell on *Motzaei Shabbos*. Reb Zalman asked that a binder of hand-copied *maamorim* of the Rebbe Rashab be brought, and he asked someone to read from it.

After the *maamar*, Reb Zalman began to sing the Rebbe Rashab's *niggun* with intense *dveikus*. Then he said, "It is known that by singing a *niggun*, one can connect with the creator of that *niggun*. But how can we connect to the Rebbe if we are all messed up?" – and he wept aloud for a long while.

(ליקוטי סיפורי התועדויות ע' 447)

Of the many guests who had come to visit the Rebbe for a certain major *farbrengens*, one group was delayed. At the *farbrengens*, a chossid said *LeChaim* to the Rebbe, "for those who are here, and for those who have yet to arrive." In return the Rebbe wished him *LeChaim*, "for those who are *here* who have yet to 'arrive'..."

(תשורה צרפת פסח תשנ"ו ע' 4)

At times, the Rebbe jokingly bemoaned the practice of some people whose "*hiskashrus*" required of them to consult with him over petty matters, such as whether to "sneeze to the right or the left." The Rebbe added that he was willing to forego such "*hiskashrus*," and that such individuals should better utilize their time for more meaningful matters.

(ת"מ תשמ"ח ח"א ע' 159)

Reb Zalman Gurary related: One night, not long after the passing of the Frierdiker Rebbe, I had a dream in which the Frierdiker Rebbe said something about the Rebbe accepting the leadership of the chassidim. I shared the story with the Rebbe and asked him if the dream was worth anything, and he replied, "It depends on whether you went to sleep after a good *Kerias Shema She'al HaMita*, or after a good supper..."

(בכל ביתי נאמן הוא ע' 208)



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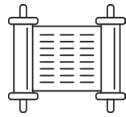


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SEUDA SHLISHIS

What is required for seuda shlishis on Shabbos?

Chazal say that there is an obligation to eat three meals on Shabbos, derived from the three mentions of the word "hayom" in connection to eating the monn on Shabbos.

The first two meals should consist of bread, but the third meal's required menu is subject to varying views: (1) Bread, (2) mezonos, (3) filling foods like meat or fish, or (4) fruit. The Alter Rebbe rules that one should eat bread unless he is so full that it would cause him pain. Some poskim note that since the obligation of seudos Shabbos is miderabanan, there is room to follow a more lenient opinion.

The Levush explains that the leniencies not to eat bread apply specifically to the third meal because the third mention of hayom is in the context of not finding the monn in the field on Shabbos (hayom lo). The Mishna Berura writes that people are lenient because they are still satiated from their morning meal. Due to the lesser obligation, if one forgets retzei in bentching by seuda shlishis, he need not repeat the bentching.

The Rebbeim would usually not wash for seuda shlishis and would suffice with tasting something small. In the winter, the Rebbe Rashab would often eat mezonos after kiddush and then wash for challa after mincha. The mezonos counted for seuda shlishis (before the "second meal") since it was after the time of mincha gedola (half an hour after chatzos).

The Rebbe revealed a deeper aspect to this. Halacha says that the mitzva of seudos Shabbos is to delight in Shabbos (oneg), and if eating bothers you, you are exempt. Now, toward the end of Shabbos (raava d'raavin - "the will of wills"), there is a lofty revelation of Elokus (ayin) that is a foretaste of Moshiach's times when there won't be eating or drinking. For the Rebbeim, who felt that revelation, it was painful to eat a meal at that time, and it was, therefore, a hidur for them not to eat bread. The same can apply to chassidim who are deeply mekushar to the Rebbe and feel pained to eat during that time.

Yet, they made a point of eating some physical food to emphasize that Moshiach is connected specifically to neshamos clothed in bodies.

- 1. שמות ט"ז כ"ה. שבת קי"ז ע"ב. שוע"ר
2. להעיר מדברי המהר"ל בשוע"ר סי' קפ"ח בהג"ה.
3. שוע"ר או"ח סי' רצ"א ס"ז.
4. דאה שו"ת דברות אליהו חי"א סי' רצ"ד - אבל מנגד בביה"ל סי' ר"נ ד"ה ישכים.
5. לבוש סי' רצ"א ס"ה. וראה פס"ד צ"צ שנו ע"ב-ג. היום יום כ"ב אד"ר.
6. מ"ב סי' רצ"א סקכ"ד.

REBBETZIN LEAH GOLDA

Rebbetzin Leah Golda was a great chassidishe woman who lived in the days of the Mittlerer Rebbe and the Tzemach Tzedek. She was great-granddaughter of Reb Avrohom Broida, the author of Eishel Avrohom on Shluchan Aruch, and her wisdom, profound understanding, and great piety was outstanding even amongst the chassidim. She married the chossid Reb Moshe of Shklov, and their fourth and youngest son Reb Aharon married the youngest daughter of the Mittlerer Rebbe, Rebbetzin (Chaya) Sarah, whose daughter Rebbetzin Rivka married the Rebbe Maharash.

The Tzemach Tzedek held Rebbetzin Leah Golda in high esteem, calling her a tzadeikes and a great bar daas (astute). She once sent a message to the Tzemach Tzedek that she wished to meet with him. When the messenger arrived, he found the Tzemach Tzedek pacing back and forth in his room already awaiting her arrival, all the while praising her great attributes.

(תורת שלום עמ' 207)

Rebbetzin Leah Golda possessed exceptional character traits and was especially cautious to avoid getting angry. Her grandchildren once tested her patience by telling her that the cook was

lax about keeping the fleishig and milchig separate. She was shocked at hearing this, but said nothing, and she immediately went to the cook's home.

When she arrived there, she did not yell, but began speaking in a pleading tone: "Sterkele, my daughter, what's the matter with you? It seems you made a mistake and mixed up the dishes. But we are only human, such things happen. Now, tell me the truth."

The cook had no idea what she was talking about, since in fact nothing had happened. It was henceforth obvious that she could not be angered.

(דברי ימי הרבנית רבקה ע' ט"ז)

Throughout her life, Rebbetzin Leah Golda suffered greatly, yet she never cried or complained. When her son Reb Hirshel Aizik, a great lamdan, passed away at age nineteen after completing Shas for the seventh time, she tore kriah and recited the bracha, "Boruch Dayan Hoemes," and then said, "Ribono Shel Olam! I thank you that you gave us such children, tzadikim and lomdim, and I am even more thankful that I am returning them to you as tzadikim."

(תורת שלום ע' 206)

A Moment with The Rebbe

לכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות



LIKE IN LUBAVITCH

Every year, in the summer months, bochurim would set out in pairs to do Merkos Shlichus work. To locate Yidden, disseminate reading material and encourage torah observance.

One summery Shabbos, Shabbos Parshas Pinchos 5717, before the bochurim set out, the Rebbe reminded them although they will be doing elementary work, teaching the basics, it is important that the shluchim remember that the ultimate goal is much more than that.

"The final objective is to establish a

Yeshiva like in Lubavitch," the Rebbe said.

"Although the recipients are not ready for it yet, still the Shluchim should tell them, 'although we are not giving you everything yet, since you are not vessels for it, the goal is to bring you to a place of live spring water!'

In his edits to the sicha, the Rebbe added in his handwriting, that the goal is not only to establish a Yeshiva, rather that "all the inyonim of the place should be like in Lubavitch, the place of the wellspring."

(Toras Menachem; Moments Archive)

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