



# NO NIGLEH ON SHABBOS?

*Before continuing a discussion on a hadran from a preceding farbrengen, the Rebbe takes the time to address the notion of studying nigleh on Shabbos, responding to individuals who may have thought it incorrect.*

There are those of “*shpitz Chabad*” who complained that it is unfitting for us to discuss *nigleh* on Shabbos. They add that this is not an issue they made up themselves—going back many years, many senior Chassidim would follow this custom!

In response: First of all, the idea of not learning *nigleh* on Shabbos certainly does not include any set *shiurim*, as the prevailing custom is.

Secondly, and more importantly, if the one objecting to the study of *nigleh* was someone that utilizes every minute of Shabbos for learning Chassidus, there would be room for discussion. However, when the same person spends time on Shabbos talking about mundane matters, and when there is no one else around with whom to chat, he opens a newspaper...

All week he has no time to read because he's too busy with business, but when Shabbos comes, once he's already relaxed as much as he needs, and slept well (with the explanation that “*שינה בשבת תענוג*—Sleep on Shabbos is a pleasure”), he uses the few spare minutes—when nobody else will see him—to read the newspaper!

It is obviously “very” important that he be up to date with everything going on in Washington, or Beirut, with every detail of all the latest politics, etc., and therefore he simply must do so on Shabbos. He even has a *heter*—one can attend to public matters on Shabbos, and there is no more important matter of public concern than him being in the loop on what's going on...

When he later speaks *devarim*





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לע"נ  
 הרב התמים ר' ניסן בן הרה"ח ר' יוחנן  
 ע"ה  
 נלב"ע ביום ל' כסלו ה'תש"נ  
 ולע"נ זוגתו  
 מרת שרה רוזא בת ר' אהרן ע"ה  
 נלב"ע כ"ח אדר ה'תשע"ז  
 ת.נ.צ.ב.ה.

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*beteilim*, this person has no excuse. This is forbidden even during the week; on Shabbos there is the additional concern of “ממזוא חפצך” “ודבר דבר”, as discussed in Shulchan Aruch,<sup>1</sup> that on Shabbos one must be extra careful in the subjects he talks about. Despite all this, none of the above prevents him from talking *devarim beteilim* on Shabbos.

This is even worse when the individual is capable of learning, and knowledgeable in Chassidus (as evidence from his claim that we must exclusively study Chassidus on Shabbos), and yet he still sees fit to instruct and reprimand others regarding their conduct!

If he would use out every minute of Shabbos for learning Chassidus, then we would have to discuss the matter

with him reconcile the contradiction in Chassidus: in one place it says that one must learn Chassidus the whole day of Shabbos,<sup>2</sup> and elsewhere it says that one must learn Chassidus for two thirds of the day and a third of the day he should learn *nigleh*. If he was on that level, and already learned Chassidus for two-thirds of the day, we'd have to discuss what he should do in the final third. Unfortunately though, the questioner is not holding there, and so he does not require any explanation on this contradiction...

Then comes his next complaint: Why is *nigleh* being discussed in public?

Historically, our Rabbeim would in fact discuss *nigleh* in public on Shabbos, either before the meal or after, as is known

and discussed elsewhere.

Therefore, let this be his one and only “transgression” for the entire year; he’ll listen to the *nigleh* being discussed here at the farbrengen. With that he will be *yotze*, instead of transgressing any other wrongdoings he would have committed over the course of the year—may this be his only “inappropriate” thing that he does...

About Torah the *posuk* says “לקח טוב נתתי לכם”—“I gave you good teaching.” This is said about both *pnimiyus haTorah* and *nigleh d’Torah*. **1**

Based on *sichas Shabbos Parshas Re'eh, 5737*

1. Alter Rebbe’s Shulchan Aruch, Orech Chayim 367:2.

2. Kuntres Eitz Chayim, Ch. 25.