

YUD-TES KISLEV (I)

A Special Day

After the *geula* of the Alter Rebbe, the chassidim wanted to write a *Megillas Yud-Tes Kislev* to be read each year, so they prepared a draft to present to him. The matter was kept a secret until they traveled to Liozna, where they asked for his consent for their project. The Alter Rebbe did not grant it, but told them, "This day will be established as a *Yom-Tov* amongst Yidden, in which *HaShem's Name* will be glorified and thousands of Yidden will be aroused to *teshuba* and *avoda*. This episode is engraved in the 'heart of Yisroel' above and is written in the heart of every *Yid* below."

(לקוטי דברים ח"א ע' 38)

The Seudas Hoda'a

How did the chassidim in Liadi celebrate the first anniversary of the *geula* of *Yud-Tes Kislev* in ב' תק"ב (1801)?

Reb Aizik Homiler described it for us: "That year, during Tishrei, the Rebbe was extremely joyful. He mentioned to the chassidim who were close to him that he had not yet made a *seudas hoda'a* for his *geula*, as one is obligated to do, *al pi halachah*. From this, they understood that the coming *Yud-Tes Kislev* would be something out of the ordinary.

"At the beginning of Kislev, we, the young chassidim of Homil, Bobruisk and the surrounding villages, put together whatever money we had, hired a wagon, and bought a dozen pairs of *volikess*, felt-lined winter boots. We set off together by foot, except that from time to time we took turns resting on the wagon. As we passed through various towns, we were joined by many more chassidim – eight *minyonim* in all – and on Thursday of *Parshas Vayishlach* we arrived in Liadi.

"That *Shabbos* was the most joyous that chassidim ever experienced. During *Shabbos* the Rebbe gave three *maamarim* – one before *Kabbalas Shabbos*, another early on *Shabbos* morning, and a third *maamar* after *Mincha*. We *chazered* the *maamarim* over and over, under the guidance of the *chozrim*, carefully recalling *divrei harav*.

"On Sunday and Monday people began arriving from far and near, from dozens of towns and villages. The townsmen of Liadi announced that all the *orchim* would be served meals without

payment for the entire week, until after the forthcoming *Shabbos*. Even some of the *goyische* townsmen took part in the *hachnasas orchim*, and dozens of them even cleared out their houses to make room for *orchim* to sleep. The manager of the estates of Count Liubermirsky announced that every single day a shipment of food would be delivered to them from the count's estates, including 1200 kg (over 2600 pounds) of flour for bread, as well as three cows and a few calves for *shechita*. In addition, he would deliver a few wagonloads of hay for the visitors' horses.

"On Tuesday, *Yud-Tes Kislev*, the chassidim went to *daven* in both the small and the large *bais midrash*, as well as in all the other *batei midrashim* in town. Wherever you went, the place was packed with people. It was announced that after *Mincha Gedola* everyone should gather in the large courtyard of the *bais midrash*, where the Rebbe would say a *maamar*. The courtyard was packed with people, and in the center of the large *bais midrash*, the big *bima* was set up, with a long table on it. Suddenly we heard the huge voice of Reb Shmuel Elye der *Heizeriker* ('the hoarse' – the nickname that jokingly referred to his resonating roar). He announced that the Rebbe was arriving and everyone should be silent. When Shmuel Elye said *Sha!* the entire room shook. Soon a group of broad-shouldered *yungeleit* arrived, and like strings, they slipped through the packed crowd, and in just a few short minutes they created a broad path from the door to the *bima*.

"As soon as the Rebbe appeared at the door, we were overcome by awe, a deeply-felt *hadras kavod*. The Rebbe was singing alone, to the words *tzeena ure'ena*. He was accompanied by a brother on either side, a third brother and two eminent elders behind them, the Rebbe's three sons following, and then the *Tzemach Tzedek*. Approaching the steps leading up to the *bima*, the Rebbe began to sing *Keili Atah*, and took his seat at the table, along with those who were with him. As he sang, the awesome *hislahavus* within us grew from moment to moment, and the silence echoing in the *bais midrash* overwhelmed us with an inner dread.

"The Rebbe then began the *maamar* beginning with the words, *pada beshalom nafshi*. When he completed it, the entire *olam* burst out in a joyful *niggun*. In the smaller *yechidus-beis-midrash*, a table had been set for a *seudas hoda'a*. This was attended

only by the Rebbe, his sons and brothers, and a few selected elder chassidim."

(ס"ה ש קי"ז ה'ש"ת ע' 51)

Celebrating the Yom-Tov

Amongst chassidim *Yud-Tes Kislev* was traditionally celebrated as an actual *Yom-Tov*. All would dress in their finest attire and would greet each other throughout the day with meaningful "gut yom-tov!"

Tremendous feasts were held in all *shuls* and homes in honor of the occasion. As a child, the Rebbe collected the funds for a special children's feast – this being the only time when he would be involved in something else other than Torah.

(ס"ה ש תש"ב עמ' 19, ימי מלך ח"א ע' 152)

Year after year, as if for the first time, Reb Nachum, the Alter Rebbe's grandson, would relate in patient detail all the events that took place during the stormy time of the Alter Rebbe's arrest. He would describe the tense atmosphere of that period, the libelous accusation the *misnagdim* brought to the czarist authorities, and their exultation when the Alter Rebbe's was arrested. Reb Nachum would then describe the Alter Rebbe's stay in prison, his *geula*, the way in which the good news spread, and the Rebbe's return trip to Liozna from the prison in Petersburg. When he recalled the arrest, his voice would drop, as if he were weeping; when he described the liberation, his voice would rise with the *simcha* of a remembered victory. Like the *Megilla* Reading on Purim, he would tell the whole story once at night and again by day. Moreover, if one of the dignified elder chassidim would join the gathering after he had begun, he would go back to the very beginning and start all over again!

(לקוטי דברים ח"א ע' 22)

CONSIDER THIS!

- Over what did the chassidim rejoice on *Yud-Tes Kislev*?
- How can we feel today the same joy as they did?



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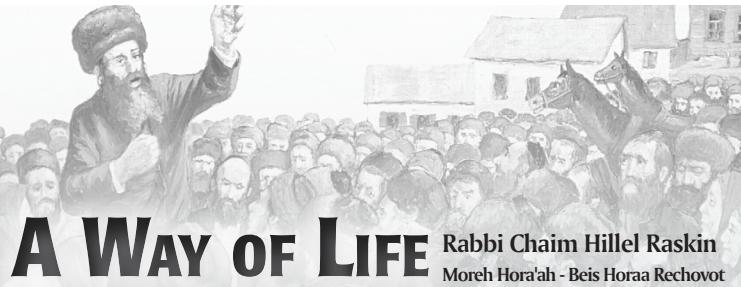


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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Dryer Into Shabbos

Can I leave the dryer running Friday into Shabbos?

- The Gemara records a *machlokes* between Beis Shamai and Beis Hillel whether it is permissible to set up mechanisms before Shabbos to perform *melachos* on Shabbos (e.g. animal traps, irrigation systems).¹ The *halacha* follows Beis Hillel that it is permissible.²
- However, there is a further *machlokes* regarding appliances which produce noise when at work, for passersby may think that they are being currently manned or that they were put in motion on Shabbos.³ This pertains even to an appliance in a closed room, since *maris ayin* is binding even where no one can enter.⁴ The lenient opinion argues that observers will realize that it runs on its own and it was set up before Shabbos.⁵
- The Alter Rebbe rules that it is forbidden to let a noisy appliance run except to avoid a loss.⁶ Therefore, one should see to it that the dryer stops at *shekia*, however in a situation of need one may be lenient. Although the wet clothing was *muktza* at the onset of Shabbos,⁷ one may be lenient in a case of need since it was expected to dry soon afterwards.⁸ However, the dryer door is *muktza* and should be opened with a *shinui*,⁹ (of course in a manner that won't affect the electricity).
- *Poskim* explain that an alarm clock isn't problematic because everyone knows that an alarm clock is set well in advance and we have no reason to suspect that he set it on Shabbos.¹⁰ It is thus permissible even if the noise can be heard outside the room.¹¹ However, the sound must be that of an alarm and not music (in which case people may suspect that one turned on music on Shabbos), and it should be placed at a distance so that one won't mistakenly press "snooze."

ס"כ שמותרי בגדי תינוק קשאין לו אחרים.
וואה ארורתה שבת פ"ט אות שפ"ד שם הע'
תקא"ג, ש"ת שבת הל"ח א"ג ס"ב אות 'ג'
להקל כשבודאי יתייבש. ולהערו משוער ס"י
ש"ח סמ"ו שסתם (זומנה משמען קצת להקל).
46 ראה פסק"ת ס"י ש"ג העירה.
10 ראה פסק"ת ס"י רנ"ב סק"ג, שב"ל ח"א
ס"מ"ז. וראה שוע"ר שם סט"ז.
ואתה שוע"ר שם סט"ז שהלול שבת היה
שייאורו לא עזם הרישום ומילא שמאן אין
שייאמור יש ליה הקל. והוא דלא כאג"מ ח"ס
ע' שיש איסתו זלול שבת מצד עצם הרישום
וממי לא מותר רק כשאינו שמען בhoroz, וזה
פסק"ת שם העירה. 54

1. שבת י"ז ע"ב.
2. שוע"ר או"ח ס"י רנ"ב סי"ד.
3. שבת ח"ה ע"א – מוח' רבה ורב יוסוף.
4. ראה שוע"ר ס"י ש"א סכ"ג.
5. שוע"ר ס"י נג"ב סט"ו ע"פ תוכ' שבת י"ז
ע"ב אין נותנתן.
6. שיע"ז או"ח ס"י רנ"ב ס"ה, ושוע"ר שם.
ואתה ק"א שם סק"ג שאצ' הפקד מורה אה
נשאר בע"ג.
7. ראה שוע"ר ס"י סנ"ט אסרו לטלטלו
שפנא יסכה וסחטנו.
8. בעניין כי יש דין גול באחרוניהם. ראה
משנ"ב ס"י ש"ח ס"ק י"ג שמומנו אבל
העירו עליו בשש"כ פ"כ ה' הע' כ"ג ושם פט"ו

על"ג מורת ציפא אסתור בת ר' שלום דובער ע"ה

לעלוי נשמות הגאון החסיד
 mishpachah behotomim temimim yovel shanim,
הר"ר אלימלך ע"ה צוויבל
 נלב"ע י"ט מוחשון התשע"ז
 ע"י אחד מתלמידיו שי'

OUR HEROES

Reb Ahron from Kremenchug



Reb Ahron was the son of Rebbetzin Freida, daughter of the Alter Rebbe. He married Rebbetzin Sarah, the youngest daughter of the Mitteler Rebbe, in her second marriage (after her previous husband Reb Ahron ben Reb Moshe of Shklov passed away); therefore he was the step-father of Rebbetzin Rivka, wife of the Rebbe Maharash. He lived in Kremenchug and was an immense *lamdan* and *davened* at great length. He was extremely adored by all and he greeted everyone with a smile. After a few years of marriage, Rebbetzin Sarah passed away.

Reb Boruch and Reb Shmuel Tamares, chassidim in Kremenchug, did not treat Reb Ahron with proper respect. Once while learning *Chassidus* in depth Reb Shmuel fell asleep and saw the Mitteler Rebbe who ordered him, "Go out of my *daled amos*." The next day Reb Shmuel asked Reb Boruch if he also saw something, but Reb Boruch answered that he had not. Later however, Reb Boruch dreamt the same thing, and they concluded that the reason behind it was their lack of respect to Reb Ahron. They decided to go and appease him. At first out of his profound humility Reb Ahron wondered what they wanted from him. When they began begging, he told them that the Alter Rebbe appeared to him in a dream and instructed him to be *mekarev* the chassidim Reb Shmuel and Reb Boruch. Reb Ahron continued, "I told the Alter Rebbe, 'I should be *mekarev* them? I would be happy if they would be *mekarev* me!'" Reb Shmuel and Reb Boruch then understood what the Mitteler Rebbe meant in their dreams.

(ספר השיחות תש"א ע' 42)



Reb Ahron used to *daven* privately at home. Sometimes he would *daven* in an unusually pleasant, melodious voice, at other times he would *daven* silently. One thing was certain: while he *davened* he was oblivious to everything happening around him. Once a fire broke out in the house and everyone began to scream. Reb Ahron remained locked in his room and heard nothing. In the end, the rescuers had to break down the door, and upon entering, they discovered that he was still *davening*! They carried him out through the window but he still remained completely unaware of the situation. When he finally finished *davening*, he asked in surprise, "Where am I? What happened?"

(דברי ימי הרבנית רבקה ע' כח)

A MOMENT WITH THE REBBE

Caring for a Bullied Boy

When Tes Kislev, the *yon holedes* and *hilulah* of the Mitteler Rebbe, fell on Shabbos, the Rebbe would usually *farbreng*; since in 5735 (1974) it did, a *farbrengen* was expected. However, the *mazkirus* announced that a *farbrengen* would not take place.

The reasoning behind it was not given, but Reb Nachman Yosef Twersky, then a *bochur* in 770, relates what he heard:

Some years before, the Rebbe had told *Harav Chodakov* of a child whose mother had complained that his classmates were bullying him. With *HaRav Chodakov's* guidance, the matter was settled.

That Shabbos was the boy's *bar mitzvah kiddush*. The Rebbe remembered the story, and told *Harav Chodakov* that if there would be a *farbrengen*, the opportunity for the boy to spend positive time with his classmates may be lost...

Sunday Yud Kislev, despite it being the *chag hageula*, there was no *farbrengen* either. It was the time of the *bar mitzvah seudah*.

