

The Weekly Farbrengens



515 • בהר תשע"ט • למען ישמעו
EDITOR - RABBI SHIMON HELLINGER

LOVING EACH OTHER (III)

A CLOSE COMMUNITY

The Alter Rebbe said:

The *mitzva* of *ahavas yisroel* extends to anyone born into *am Yisroel*, even if you have never met him. How much more so does it extend to every member - man or woman of the Jewish community where you live, who belongs to your own community.

(היום יום ג' אדר"ד)

The Rebbe Maharash once told the Rebbe Rashab:

The Alter Rebbe had *mesirus nefesh* and invested tremendous effort so that all chassidim should literally be like one family, and that every chossid should seek out his friend's material good with real love and affection, as if they were all children of one family.

(אג"ק מהור"י צ"ח"ד ע' לד)

The Rebbe once said that the first step for chassidim to bring about *achdus Yisroel* at large is to create *achdus* among themselves.

(תר"מ ח"ו ע' 124)

BROTHERLY LOVE

The Frierdiker Rebbe once said: "The love among the chassidim of old was like the love between two brothers. In fact Reb Kushe Dokshitzer, the famed *chassidisher melamed* of Dokshytz, once described the love between two biological brothers by saying that "their love is like the love between two chassidim."

(סה"ש תרצ"ו ע' 14, 47)

When one chossid meets another, he customarily asks him, "*Bruder, vos machstu?*" - "Brother! How are you?" However, this phrase has become just a routine and a chossid follows it merely because that's what his father, grandfather and great-grandfather used to do. That's a dry *ahavas Yisroel*, lacking life. One ought to recognize

another's qualities with a love whose life-giving sap communicates warmth.

(סה"מ תש"י ע' 264)

CONSIDER

How were chassidim of the past so loving to each other? Did they not have personal worries and problems?

Why is true closeness among *Anash* reached specifically through sharing Torah and memories of life in Lubavitch?

The Frierdiker Rebbe once said:

In the past, chassidim cared for one another and took a genuine interest in the material and spiritual wellbeing of every other chossid and his family. When chassidim met, that itself was a reason to be happy and they would talk to each other with open hearts.

Today, things are quite different. People are busy with themselves, one person does not really care for the other, and when they meet, they do not talk openly as chassidim used to do. In the past people also had problems, yet they always had room in their hearts for others.

(סה"ש תרצ"ט ע' 348)

Reb Aizel Homiler saw an original message in the *possuk*, "*Zachor eis asher asa lecha Amalek*:" Amalek can attack only a person who is "*lecha*," separate from other chassidim. Whoever is united with his fellow chassidim is protected from Amalek.

(לשמע און ע' 213)

A similar message was shared by Reb Yisroel of Ruzhin.

Chazal say, "*Kol hagadol meichveiro, yitzro gadol heimenu*," which simply means that one who is greater than his fellow, his *yetzer hara* is greater as well.

But the Ruzhiner explained it as follows: "*Kol hagadol - meichveiro, yitzro gadol - heimenu*," one who is great, it's because he connects with his fellow, but if his *yetzer hara* is great, it's because he remains separate.

(בית רז"ן ע' נה)

BONDING GLUE

In the month of Kislev תרצ"ה (1934), the members of Igud Talmidei HaTemimim wanted to publish a journal to unite the *temimim* who had long since left the village of Lubavitch, married and settled far apart. The journal would consist of *Chassidus, chiddushei Torah*, stories of chassidim, and news.

When they suggested this to the Frierdiker Rebbe, he replied: "*Ahavas Yisroel* is a foundation established by HaShem's commandment in the Torah. Loving friendship is a trusty, trodden path in *darkei haChassidus*; it is the basis of the *farbrengens* that are customarily held at joyous times; it arouses people to devote time every day for learning; and it enhances the love between friends."

The Frierdiker Rebbe noted that since the First World War and the Communist Revolution of 1917, the *temimim* had been scattered and they were all eager to find out about the wellbeing of their old friends.

He added: "True closeness among *Anash* is possible only through Torah and through memories of the days of old, days which shone with the friendship and good *middos* that unite hearts and that strengthen the love which transcends restrictions of place."

(אג"ק מהור"י צ"ח"ג ע' קנב)



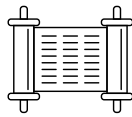
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FORGOT TO SEPARATE CHALLAH

We realized on Shabbos that we forgot to be *mafrish* challa. What should we do?

There is an obligation to separate challa when making dough consisting of flour and water (with a volume of 43.2 eggs). Although the obligation applies *min haTorah* only in Eretz Yisroel, Chazal instituted that it be separated also in *chutz la'aretz* so the *mitzva* should not be forgotten.¹ Challa should *l'chatchila* be separated before baking, as the *pasuk* mentions dough. However, if one forgot, challa must be separated after baking, with a *bracha*.²

In Eretz Yisroel where the obligation is *min haTorah*, it is forbidden to eat bread from which challa has not been taken ("tevel"). For this reason (among others), it is prohibited *mid'raban* to separate challa on Shabbos or Yom Tov, for he is "fixing" the bread, rendering it fit for consumption. Shulchan Aruch therefore recommends confirming shortly before Shabbos that challa was separated.³

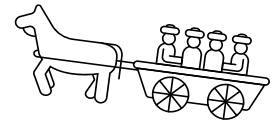
[Challah may, however, be taken from dough kneaded on *yom tov* itself (and if one forgot to take challa prior to *yom tov*, he can make more dough for consumption on *yom tov* and take from it for everything). This is permitted since kneading and baking is permissible on *yom tov* to have fresher bread, and it may only be eaten once challa has been taken.⁴]

In *chutz la'aretz* where the obligation is *mid'raban*, Chazal allowed the bread to be eaten before challah is taken, as long as one leaves over a piece from which to separate challah at the end. *L'chatchila*, however, the custom is to separate challah before eating, lest one forget to leave some over and retroactively one would have eaten *tevel*.⁵

In light of the above, it depends on the location: If it took place in Eretz Yisroel, the challa loaves would be forbidden until *motzei* Shabbos when challa may be taken.⁶ Moreover, this bread, which is inedible, is *muktza* and may not be handled for any purpose.⁷ In *chutz la'aretz*, however, one should set aside a slice from which to separate challa after Shabbos, and the rest of the challa may then be eaten.

1. מסכת חלה פ"ד מ"ח, רמב"ם הל' בכורים פ"ה ה"ז, טושו"ע י"ד שכב, שגב, ובטעם החילוק שבין תרומות ומעשרות לחלה, כתבו שחלה יותר חובת הגוף ולכל אדם יש חלה ולא לכל אדם יש שדה - ראה תוס' קדושין ל"ו ע"ב ד"ה כל, רמב"ם הל' חלה.
2. שו"ע י"ד סי' שכז סעי' ה.
3. שו"ע י"ד סי' רס ס"ה, וראה שם סי' שלט ס"ז.
4. שו"ע א"ח סי' תקס"ג וס"ה, וראה שו"ע י"ד סי' רס"ז וס"ח.
5. שו"ע י"ד סי' שכב ס"א ושו"ע י"ד סי' רס.
6. וראה גם שם סי' תנז ס"ב. וראה קו"א שם סי' רס ס"ב שמ"מ טוב לשאול ערב שבת גם בחו"ל בגלל שנהגו להזהר שמא ישכח.
7. ראה שו"ע י"ד סי' שח ס"ט. וראה סי' ציץ קדש סי' יט הוראת מהר"ל דיסקין כשכחו להפריש ממצה שיפריש קטן שהגיע לעונת נדרים, ולצורך מצות חינוך שרי להאכילו איסור בידים וכאן מחנכו חלה פ"ו סי' ב' ובהערות שהיה זה אינו מוסכם, וצ"ע.

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



REB AHRON OF KREMENTCHUG

Reb Ahron was the son of Rebbetzin Freida, daughter of the Alter Rebbe. He married Rebbetzin Sarah, the youngest daughter of the Mittlerer 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 Mittlerer 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 Mittlerer 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



WHO SHOULD WORK IN CHABAD CHINUCH?

The administration of Tomchei Temimim in Eretz Yisroel would regularly consult the Rebbe regarding the qualifications of various candidates. On 10 Av 5716 (1956), the Rebbe wrote a letter clarifying general guidelines.

"The local institutions should hire staff based on their needs, and on the experience of the candidate. However, some things are obvious:

- (1) We have to be wary of anyone who is foreign in spirit.
- (2) Dedication to Chassidus Chabad is imperative for work in a Chabad *mosad*, and is usually more found among Lubavitcher chassidim.
- (3) *Gevorene* (newcomers) who are truly committed are in some ways more

rigorous and particular, and should therefore be embraced."

Nonetheless, when a proposition arose to hire a certain newcomer to teach *yeshiva bochurim*, whom the Rebbe had publicly shown affection for, the Rebbe wrote a sharp note, 25 Cheshvan 5744 (1984):

"How many minutes of thought were invested in this idea? How many *mechanchim* participated in the discussion? The candidate indeed has *mesiras nefesh* for Chabad, but these *bochurim* are already in the process of their Lubavitch education, while he is just beginning."

(Halperin Teshurah, Tammuz 5762)