

The Weekly Farbrengens



516 • למען ישמעו • בחוקותי תשע"ט
EDITOR - RABBI SHIMON HELLINGER

LOVING EACH OTHER (IV)

THE FOUNDATION OF OUR PEOPLE

A group of prominent and wealthy chassidim visiting the Tzemach Tzedek in Lubavitch desired that the Rebbe should deliver a *maamar* of Chassidus for them, instead of spending so much of his time receiving the simple local townsmen at *yechidus* that often concerned mere physical matters. They positioned themselves near the Rebbe's room and began singing the Alter Rebbe's *Niggun*, knowing that this would often open his heart to deliver a *maamar*.

Hearing them, the Rebbe opened the door and asked: "What do you want?"

"We want Chassidus, not yechidus," they replied. The Rebbe agreed – on condition that no locals would be present.

The locals were immediately asked to leave, and when the Rebbe came out he asked, "Is there no one here from Lubavitch?" The guests assured him that they had all gone.

"If so," he said, "what am I doing here? I too am from Lubavitch!" With that the Rebbe returned to his room, dismayed by the visitors' insensitivity to the plight of the poor townsmen.

(מגדל עז ע' רז)

A certain chossid once hesitated to help his fellow because of an old dispute. Hearing of this, the Rebbe Rashab wrote him a long letter on the importance of unity and kindness. He asks: "How can your complaints against him hold you back from feeling united, when our entire Torah and our people, especially now, are based on unity and *tzedaka*?"

The Rebbe Rashab goes on to explain how, according to Chassidus, our unity below creates unity Above, thereby channeling *brachos* below. Even wicked men, like those who built the Tower of Babel, are energized by their unity. However, their harmony is short-lived, for it opposes HaShem's innermost will. By contrast, *achdus* amongst those who observe *mitzvos* draws down positive spiritual energy from HaShem's *Achdus* – and *brachos* of that kind endure forever.

The Rebbe Rashab concludes, "It is thus self-understood that the continued existence of our people depends on *achdus* amongst those who observe *mitzvos* and thereby draw down everlasting *bracha* in all good ways. This *achdus* is especially important amongst those who are close to each other, since they come from one source ... How hard did our Rebbeim toil for *Anash* with *mesiras nefesh*, spending countless hours discussing with them their personal matters and implanting within them good and upright *middos* in the spirit of our holy Torah. Woe to eyes that witness all their efforts being lost *ch"v* because of such divisiveness as *not helping a fellow in a time of trouble!*"

(אג"ק רש"ב ח"א ע' צא ואילך)

CONSIDER

Is the love towards a Yid with a different way of *avodas Hashem* despite his way of service or because of it?

NO EXCEPTIONS!

The Alter Rebbe told his son the Mittlerer Rebbe: Grandfather (the Baal Shem Tov) said that one must have *mesiras nefesh* in *ahavas Yisroel* even towards a Yid whom one has never seen.

(היום יום ט"ו כסלו)

The Rebbe once said:

With regard to the actual performance of the Torah and its *mitzvos* everyone is equal, but when it comes to the feelings behind them, there are differences: one acts out of love for HaShem, another out of awe, and a third out of *kabbalas ol*.

The *talmidim* of Rabbi Akiva were truthful people, and their *avoda* penetrated them so fully that it seemed to each of them that only his path was the right way and anyone else was missing out, with the result that they were not able to respect each other as they ought to have done.

This teaches us that a person is obligated to regard every *shomer Torah u'mitzva* positively and to respect him greatly even if his path is not the same as one's own – because that person too is serving HaShem. The differences are merely whether his service is prompted by love or fear and so on.

(לקו"ש ח"ז ע' 342)

DESPITE DIFFERENCES

The Baal Shem Tov taught: In every generation there is a *tzaddik*. Some people don't have many *mitzvos* to their credit, but they have *emuna* in the *tzaddik*, while others, who do many *mitzvos* to their credit, don't believe in the *tzaddik*.

The reason for this is the following: Since *neshamos* today are *gilgulim*, the above distinction depends on the source of an individual's *neshama*. If the source is refined, that person is given the merit of believing in the *tzaddik*. If not, he is lacking in *emuna* and sometimes does not even know of the *tzaddik* at all. We, therefore, who know and believe in the *tzaddik*, are not at all superior to those who don't know and believe in *tzaddikim* and may even oppose them, since possibly those people do even more *mitzvos* than we do. It is not proper to separate ourselves from them; rather, we should be together *be'achdus*.

(מגדל עז ע' שמד)

At a Yud-Tes Kislev *farbrengens* the Friediker Rebbe said:

All the improper ways and actions that brought about the arrest of the Alter Rebbe need not be mentioned and should be forgotten. We need to joyfully relate that there were painful events and there was *mesiras nefesh* which eventually resulted in a *Yom-Tov*. Although according to the Torah, at a joyful event one should recount the story of the miracle being celebrated with all of its details, the Alter Rebbe in his holy letter that begins *Katonti* warns us and teaches us how to conduct ourselves and how to attain the highest level of refined *middos* by not paying back people who wronged us. For these reasons it is better not to recount the story at all.

(לקוטי דיבורים ח"ג ע' תשסא)



Perspectives
TWENTY THREE

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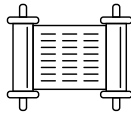
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DAIRY BAKED GOODS

How may I bake dairy pastries for Shavuot?

Poskim mention the custom of making dairy bread for Shavuot.¹ Generally, Chazal prohibited kneading dough or baking it in a manner that makes it *milchig* or *fleishig*. Since bread is commonly eaten in both dairy and meat meals, it must be baked as *pareve*. If bread was made *milchig* or *fleishig* (e.g. by adding such ingredients, or in an oven together with uncovered meat or dairy), it is considered *unkosher* and may not be eaten at all.² This applies even to **reheating** it in a way that makes it *milchig* or *fleishig*.³

An allowance was made by Chazal if one is making only a **small amount** of the bread, for it will be used up quickly and won't mistakenly be eaten with the other type. (The **size** of each loaf isn't of significance, rather the total **amount**.) R. Yosef Karo seems to limit this to the amount for just one meal, while the Rema allows the amount that will be consumed within a day.⁴ One may bake on Friday enough for the entire Shabbos,⁵ but baking enough for a two-day *yom tov* (e.g. both days of Shavuot) is prohibited according to the consensus of the *poskim*.⁶

Another allowance is if one employs a *shinui* (abnormal feature) or *heker* (sign) on the bread itself **before** the bread is fully baked. Once it was baked in a manner that would be forbidden, it can not be made permissible through reshaping or adding a sticker.⁷

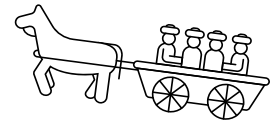
The point of the *shinui* is to make the bread in a noticeably different manner so it will be evident that something is different, causing people to wonder and ask why. Though this solution may work for home-baked goods, it isn't usually applicable for bakery items in which a change may not be apparent to all their potential clients.⁸

A *heker* can be accomplished either by baking in a different shape or sticking a paper to the actual bread **before** it is baked that indicates its dairy or meat status. Similarly, if the meat or cheese is noticeable from the outside, it is permissible to bake it in such a manner (as is the case by many cheese knishes or danishes).

Some *poskim* hold that any pastries that are ordinarily not eaten with meat may be made *milchig*.⁹ Others are even more lenient and permit making *milchig* (or meat) crackers, contending that Chazal only prohibited regular bread.¹⁰ However, others prohibit dairy pastries which aren't marked, since they might be eaten for dessert after a meat meal.¹¹

In practice, one may bake *milchig* pastries, but not *fleishig* pastries, since they may be eaten with coffee (i.e. milk).

1. רמ"א יו"ד סי' צז ס"א. ומג"א או"ח סי' תצ"ד.
2. סק"ח. וראה שו"ע ר"י סי' תצ"ד סט"ז שמתייחס למנהג זה (בנוגע הכשרת התנור).
3. ראה פסחים דף ל ע"א, שו"ע יו"ד סי' צז ס"א. ושייך גם לבשר עוף למרות שאיסורו מדרבנן - ראה פמ"ג יו"ד סי' צג ש"ד סק"א. וערוה"ש סי' צז ס"ג.
4. ראה שו"ת צ"צ סי' פ' דון משם לכאן.
5. פסחים דף ל"ו ע"א, שו"ע יו"ד סי' צז ס"א.
6. ראה שו"ע רמ"א יו"ד סי' צז ס"א, וראה כף החיים סי' צז סק"ז.
7. דרכ"ת סי' צ"ז סק"ג.
8. חו"ת סי' צז סק"ג.
9. ראה ס' הל' בשר בחלב פ"ד סכ"ג והמסומן שם (ובפרט שו"ת מהר"ט סי' י"ח), וראה שם שבדיעבד מותר.
10. שו"ת מהר"ט ח"ב יו"ד סי' יח. חכמת אדם סי' נ ס"ג.
11. שאילת יעב"ץ סי' סב.
12. די יהודה, פירוש הקצר סי' צז ס"ג.



REB CHAIM YONAH LUTZKI

When Reb Chaim Yonah was a *bochur* in Tomchei Temimim he was known as 'a cut above the rest'; a *ba'al madreiga*, an *oved* and *maskil* of a lofty caliber. He was very much cherished by the Rebbe Rashab who gave him rare 'kiruvim'. At one point he began concealing his greatness by conducting himself in an unusual manner. He passed away young after a difficult illness.

Reb Shlomo Chaim Kesselman would occasionally speak about Reb Chaim Yonah. He related that as an older *bochur* he would sometimes *farbreng* for the younger *bochurim*. In preparation, he would stand and think for six hours straight. You could see how his entire being was involved in preparing for that *farbrengen*.

Reb Nachum Goldshmid related:

There were always rumors going round that Chaim Yonah was a great 'maskil' of Chassidus. But there was no way to verify this, as he never spoke with anyone about 'haskalah' in Chassidus. I too would try and speak to him about Chassidus but could not get anywhere.

One day, I was walking down the street and I saw Chaim Yonah carrying two large suitcases. I seized the opportunity and I went over and said, "Let's make a deal. I will take those cases to wherever you need, but as payment, I want to talk with you in Chassidus for one full hour." Not having a choice, Reb Chaim Yonah agreed. For one hour, Chaim Yonah spoke about the deepest concept in Chassidus. After sixty minutes, and not a minute more, Chaim Yonah stopped and said, "That's it. An hour has passed. I did not promise more than that."

A Moment with The Rebbe



DON'T HARM YOUR PEOPLE

Nechama was a passionate girl, who cared deeply for the fate of her brethren in Eretz Yisroel. One day, she informed her father that she planned on voluntarily joining the Israeli army. Her father notified the Rebbe, and received the following response dated 20 Shevat 5718 (1958):

"Every *aveira* committed jeopardizes the wrongdoer and all of the Jewish people. We are all one, and are collectively influenced by each other's actions.

"Certain acts save lives. But if these same actions are performed

on Shabbos and Yom Kippur, they wreak havoc on *Klal Yisroel*. Such is the nature of *Yiddishkeit*.

"Likewise, Torah dictates that it is forbidden for a woman to serve in the army, for *tznius* reasons. If a girl wishes to serve her people, she should clearly not participate in activities which endanger *Klal Yisroel*.

"She should engage in *chinuch* work or invest in her home. There are many ways for a *Yiddische* girl to be truly happy and simultaneously do her part for *Klal Yisroel*."

(Igros Uma'anos, Teshurah Sivan 5761)