

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנאש

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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 *teshuvah* and *avoda*. This episode is engraved in the 'heart of Yisroel' above and is written in the heart of every Yid below."

(לקוטי דיבורים ח"א ע' 38)

THE SEUDAS HODA'A

How did the chassidim in Liadi celebrate the *seudas hoda'a* for the *geula* of *Yud-Tes Kislev* which took place in תקס"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 *minyanim* 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 delivered 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 *goyishe* 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.

CONSIDER

Over what did the chassidim rejoice on *Yud-Tes Kislev*?

How can we feel today the same joy as they did?

"On Tuesday, *Yud-Tes Kislev*, the chassidim went to *daven* in both the small and the large *beis 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 *beis midrash*, where the Rebbe would say a *maamar*. The courtyard was packed with people, and in the center of the large *beis 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 *Shal* 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 *tze'ena 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 *Tzemaich 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 *beis 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."

(סו"ש קיץ ה'ש"ת ע' 49)

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 a 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.

(סו"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 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 דיבורים ח"א ע' 22)



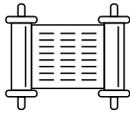
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TRANSPORTING A SEFER TORAH

We are making a family reunion in a hotel over Shabbos. May we bring along a *sefer Torah* for *leining*?

It is prohibited to transfer a *sefer Torah* from its primary location to read it temporarily in another location. Doing so demonstrates that the people are more important than the Torah and the Torah is therefore being brought to them instead of the other way around. This applies in principle even when it isn't possible for the person to come to *shul* (e.g. in hospital or prison).¹

The Rema allows the transfer in justifiable circumstances if at the second location the Torah has a respectable *aron kodesh* in which it is placed in advance (i.e. at least before *davening* begins), and it will remain there for at least 24 hours. This is considered a "new location" for the Torah and not simply a "transport."²

Halacha permits transporting a Torah for a distinguished Torah scholar even without preparing it in advance. Some *poskim* explain that this is an honor for the Torah and would be allowed even when he could go to *shul*, while others limit this dispensation to when he isn't able to go to *shul*.³ The Mishna Berura rules to be stringent *lechatchila* and that it is best to prepare an *aron* for the Torah at its new location to permit it.⁴

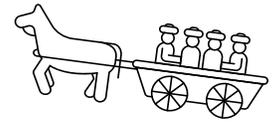
Some *poskim* accord a mourner a similar status and permit transporting a Torah to a *shiva* house. Others prohibit it and require those who davened in the *shiva* house to go to *shul* afterwards for the Torah reading.⁵ The custom is to bring a Torah, yet a respectable cabinet or *aron kodesh* should be arranged. If a *minyan* in an established *shul* are waiting for a Torah, the importance of the *tzibur* justifies bringing a Torah to them.⁶

The Zohar highlights the seriousness of this prohibition, so much so that certain *mekubalim* require that even a *sefer Torah* being transported from one *shul* to another be accompanied by a *minyan*.⁷

There is a custom of ensuring the Torah is read three times in the temporary location. Although it doesn't have a clear source, *poskim* recommend following this *minhag* as it enhances the respect for the Torah, and the Rebbe reportedly made reference to this custom (with the seeming preference of three readings on three separate days).⁸ Some say that this extended usage could make up for not arranging a proper *aron kodesh*.⁹

In practice: At minimum, a *sefer Torah* should be brought somewhat in advance and be kept there for at least 24 hours in a respectable *aron kodesh*.

1. שו"ע אורח סי' קל"ה סי"ד.
2. רמ"א שם, ומשנ"ב שם סי' קמ"ט וראה שעה"צ שם.
3. ראה רמ"א שם, וראה משנ"ב שם סי' נ' וסקנ"א.
4. ראה משנ"ב שם "וטוב שיכין מקום".
5. שו"ת בנין של שמחה סי' ה' (מתיר), כף החיים.
6. וא"ח סי' קל"ה סקע"ה (אוסר).
7. וכן ראינו לפי גירסא א"ח הציע הרבי בתשכ"ה שעה"צ שם.
8. ראה כף החיים אורח סי' קל"ה סקע"ד.
9. יומנים מערייה"כ תשכ"ה הובאו בס' שלח מנחם יו"ד סי' קנ"ג בהע"י י"ז.
10. ראה ערוה"ש אורח סי' קל"ה סל"ב, וראה פסקי"ת סי' קל"ה הע"י 60.



REB PINCHAS REIZES

Reb Pinchas Reizes, one of the greatest chasidim of the Alter Rebbe, was an incredible *gaon*. The Rebbeim trusted him fully, often involving him in private and clandestine activities involving themselves or chasidim at large. Reb Pinchas was also a wealthy and influential resident of Shklov and did a great deal for the Alter Rebbe in that respect. While in the Rebbe's court, Reb Pinchas served as a *chozer*, renowned for the precision of his *hanachos* (transcriptions). The Mittler Rebbe called Reb Pinchas the "field marshal" of *chasidei Chabad*.

Though Reb Pinchas's father was a great *gaon* in Shklov, his last name, Reizes, was taken after his mother-in-law Reizah. This came about after the following story:

His mother-in-law, an especially wealthy woman, was greatly impressed by the Alter Rebbe after his visit to Shklov. "Look," she said, "A *maggid* hailing from Vitebsk shows up riding a horse with no entourage, and yet, when he discussed Torah issues with the *geonim* of Shklov, he could respond

to everything they asked, while they couldn't answer three of his four questions."

She had three sons-in-law and promised that whoever would spend time learning by the "Magid of Liozna" would inherit all her wealth, and Reb Pinchas agreed. When he arrived in Liozna he discovered that the Alter Rebbe was traveling through various towns to speak before the simpletons. He waited four months for the Alter Rebbe to return and then spent three months learning under the Rebbe. He brought his mother-in-law a letter affirming that he had learned by the Rebbe and true to her word, she gave him all her wealth.

Reb Pinchas took the money and gave it to the Alter Rebbe for public matters. The Alter Rebbe blessed him with Torah and riches.

(ס"ה ש"ת רצ"ו ע' 126)

The Alter Rebbe once complained to Reb Pinchas, "Pinchas, Pinchas! You say that I am a *tzaddik*, but if so, why do I feel so 'cold'?"

(למען ידעו ע' 253)

A Moment with The Rebbe



BELONGS TO MY TALMID

Reb Zalman Duchman writes:

It was Yud-Tes Kislev 5685 or 5686 (1924 or 1925). To the Frierdiker Rebbe's left stood his future son-in-law, the Rebbe, and his brother Reb Leibel stood on the other side.

The Frierdiker Rebbe said, "Oh, it should bother you so much that Father didn't see you!" (Or perhaps he said, "That you weren't by my father.")

I wondered then to myself why indeed they were never sent to Lubavitch or Rostov. But in that very

sicha the Frierdiker Rebbe explained everything. He told the story of how the Baal Shem Tov said not to bring the Alter Rebbe to him, because "he belongs to my *talmid*..."

At the same *farbrengen*, the Frierdiker Rebbe explained that Moshe merited to build the *Mishkan*, since he was the seventh generation from Avraham Avinu. Likewise, the Rebbe Rashab built Tomchei Temimim, being the seventh from the Baal Shem Tov.

(Lesheima Ozen, page 155; Sefer Hasichos 5687, page 128)