

The Weekly Farbrengens



למען ישמעו • ויצא תשפ"ב • 644
EDITOR - RABBI SHIMON HELLINGER

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"ה ש"ש קיץ ה'ת"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"ה ש"ש ע"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!

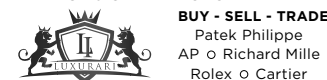
(לקוטי דיבורים ח"א ע' 22)

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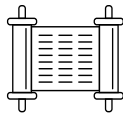
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MASHING ON SHABBOS

Can I mash an avocado on Shabbos?

Under the *melacha* of *tochein*, it is prohibited *min haTorah* on Shabbos to grind non-food products or food that grows from the ground. Fully edible food that isn't a product of the earth (e.g. eggs, cheese, cooked meat) is not subject to this prohibition.¹

Some *Rishonim* hold that the prohibition only applies to grinding for later use (e.g. flour), but it is allowed for immediate consumption since it is part of the eating process ("*derech achila*"), just as selecting good from bad (*borer*) is allowed right before eating. Although *halacha* follows this view, *poskim*—including the Alter Rebbe—write that one should take the dissenting view into account and cut vegetables in slightly larger pieces to avoid the prohibition of *tochein* altogether.²

How about mashing a fruit (e.g. avocado, banana)?

While some *poskim* consider the breakdown to be *tochein*, others argue that mashing isn't *tochein* since the food isn't "ground" into pieces and it remains one entity.³ Many contemporary *poskim* hold that *lechatchila* one should be stringent, and if needed, to only mash it close to the meal and/or with a *shinui* (e.g. with the handle of a fork).⁴ R. Chaim Noeh rules that one may be lenient if done close to the meal without a designated masher.⁵

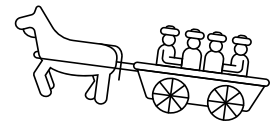
A well-cooked fruit or vegetable may certainly be mashed further since it is considered to be already mashed through the cooking.⁶ Likewise, contemporary *poskim* write that an extremely soft fruit—that comes apart when pulling part of it—is considered already mashed and may be mashed further.

Another *melacha* that can come into play is *memare'ach* (smoothing soft substances), a *tolda* of *memachek* (smoothing firm surfaces). This prohibition doesn't apply to smearing fully edible food for food purposes, yet the Rama writes that one should be stringent to avoid smoothing a food for aesthetic purposes.⁷

Spreading avocado or other dips on bread is permitted since one doesn't intend to beatify the food, rather to spread the dip over the entire slice.⁸

1. ראה רמב"ם שבת פ"ז ה"ה. שו"ע או"ח כ"ט. וראה שם סי' קכ"ט בדה"ש סק"א. 2. ראה ב"י או"ח סי' שכ"א בשם הרשב"א. וראה שו"ע"ר שם סי' ומ"ב שם סקמ"ה. 3. ראה תהל"ד השמטות לסי' רנ"ב. 4. ראה אג"מ או"ח ח"ד סי' ע"ד וש"כ פ"ו ס"ח. וראה אגלי טל מלאכת טוחן סי"ב, וסק"ל. וראה חזו"א סי' ג"ז ד"ה ואמנם. 5. קצוה"ש סי' ק"ל בדה"ש סק"ט עמ' כ"ט. וראה שם סי' קכ"ט בדה"ש סק"א. 6. ראה רמב"ם שבת פכ"א הי"ג, שו"ע או"ח סי' שכ"א סי"ט. 7. ראה או"ח סי' שכ"א סי"ט ומשנ"ב שם סקפ"א. וראה ביה"ל שם ד"ה תע"ב. 8. ספר להלכת ח"א סו"ס ל"ט.

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



R. LEIB BATLAN

R. Leib Zelikand was a chossid of the Alter Rebbe, the Mittlerer Rebbe, and the Tzemach Tzedek. He taught the Tzemach Tzedek in his youth for a short time, and then served as the Rov of Vilkomir, and later as Rov of Dvinsk for 40 years. He was nicknamed "Batlan" because he was completely removed from all worldly matters and solely devoted to Torah. A renowned *gaon*, he knew all of Shas as if he had just learned it. R. Leib's *teshuvos* are published in *Zecher Yehudah*, which includes correspondence with the Tzemach Tzedek. He passed away in the year 5618.

who supplied items and built buildings for the Czar's army. Once, he constructed large barracks in Dvinsk, and the Czar himself came to see it. While touring the complex, the Czar pointed to one of the walls and told the contractor that it was built crooked and could fall. Taken aback, R. Leib's son replied that it's perfectly straight and structurally sound. The Czar looked at him angrily and told his soldiers to put him in prison.

R. Leib had the practice to learn in a room in shul all week long and return home only on Shabbos. Hearing that her son was thrown in prison by the wicked Czar Nikolai, R. Leib's wife ran to the shul and told him what happened. R. Leib wasn't fazed, and he continued learning as if nothing happened.

After the Czar left the city, he sent back a messenger to release the Jew immediately. Knowing that it was unusual, the officers asked him why he rushed to release the Jew. The Czar related how he had once arrested a general and forgotten about him, only to find him in prison two years later. On this occasion, he couldn't take his mind off this Jew, and he took it as a sign to release him.

When R. Leib came to the Mittlerer Rebbe for the first time, the Rebbe instructed him to learn Tanya and Imrei Bina. R. Leib learned them both for an entire year, and he came back to the Rebbe with a list of questions in Imrei Bina.

The Rebbe told him, "I didn't write Imrei Bina with such exactitude like my father wrote Tanya, calculating every *vav*. Learn the Imrei Bina five times over and then you will understand it."

(שמו"ס ח"א ע' 74)

R. Leib's son was a wealthy contractor

(לקו"ם דפ"ח ע' 485)

A Moment with The Rebbe



TO SHARE THE WEALTH

Many of the most sacred secrets of Chabad tradition, *minhagim*, stories, and ideas in Chassidus, which had been passed down within the Rebbeim's family for centuries, were revealed in our generation by the Rebbe.

"When my father-in-law would relate something to me, he already knew that at some point, sooner or later, I would share it with the public. In speech, in writing, or in print, he knew that it would eventually leak...

"Sometimes," the Rebbe revealed,

"the Frieddiker Rebbe would tell me something and stipulate that I keep it to myself. I would have to beg for permission to publicize it."

Once, while retelling one such anecdote, the Rebbe said that the Frieddiker Rebbe knew that he is "*a lecherdike zak*" (a punctured bag), which releases whatever is put in it through the other side.

(Toras Menachem, Vol. 4, Page 260; Vol. 10, Page 107)