

The Weekly Farbrenge



805 • וישלח תשפ"ה • לחמן ישמעו
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."

(סה"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.

(סה"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)



Yoseph Shomer
Certified Public Accountant

(718) 301-7014 | SHOMERCPA.COM



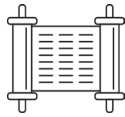
Sketchish.art
Contemporary Jewish Art

COTLAR PLLC
Certified Public Accountant

audits, reviews, due diligence, and GAAP financials
www.rabbiCPA.com | ben@cotlarpllc.com



www.SELLMILESNOW.com
732-987-7765



TASTE TRANSFERS

Fleishig soup splashed from a hot pot onto a milchig counter. Is it kosher?

Chazal teach us that in order for cooking — or a transfer of flavor between a food and utensil — to occur, at least one of the items must be hot at the temperature of *yad soledes* (at least 113° Fahrenheit). If there's doubt about the temperature, we are *machmir*.¹ In addition, it must still retain the power of the fire with which it was originally heated and not have been transferred into a second utensil.²

We are also taught that when items of differing temperatures meet, the lower one is stronger (*tata'ah gavar*). Thus, when something cold is placed on top of something hot, the lower item heats up and “cooks” the upper item. Conversely, when the cold item is on the bottom, it quickly cools down the hot item on top of it. But before cooling down, the upper item still has a chance to cook the outermost layer (“*k'dei kelipa*”) of the lower item.³

Practically speaking, if hot fleishig soup was mistakenly poured onto a milchig bowl, the fleishig taste is absorbed into the surface layer of the bowl (though there are scenarios when the taste of the poured substance is absorbed into the entire thickness).⁴

What about liquid poured from a *kli sheni* or an interrupted splash from the *kli rishon* (which is equivalent to a *kli sheini*)? Poskim debate whether a *kli sheni* can facilitate a transmission of taste. While we are stringent *l'chatchila*, in times of great need, it is permitted *b'dieved* if 24 hours passed between the original transmission and the second use.⁵

With a solid piece of food, like a piece of schnitzel, many *poskim* hold that it is unaffected by the transfer to a new *keli*, unlike liquid or loose food that sit against the walls (e.g. rice). Thus, the solid food would retain its cooking power as long as it's *yad soledes*, regardless of how many times it was transferred into different utensils. In a case of a significant financial loss, consult a *rov*.⁶

1. ראה פרמ"ג יו"ד סי' ס"ח משב"ז
 סק"ט ד"ה הדין הג'. כשא"א להכשיר
 והי' הפסד גמור, יש מתירים לאחר
 24 שעות ואכמ"ל.
 2. ראה גמ' שבת דף מ' ע"ב ומ"ב ע"ב.
 3. ראה שו"ע יו"ד סי' צ"א ס"ד וסי'
 ק"ה ס"ג.
 4. פסחים ע"ו ע"א. וראה שו"ך יו"ד סי'
 ק"ה סק"ז.
 5. ראה שו"ע יו"ד סי' ק"ה ס"ב רמ"א
 שם סי' ס"ח סי"א שו"ע"ר או"ח סי'
 תנ"א סל"ג וסל"ד.
 6. ראה ערוה"ש סי' ק"ה ס"כ.

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



THE ROGATCHOVER

Reb Yosef Rozin, the Rogatchover Gaon, was born in Ragatchov, and served as the Rov for the chassidim in Dvinsk. He is renowned for his incredible memory and depth in Torah. The Rebbe called his most amazing mind ‘a special gift given in the times before Moshiach’. Hundreds from far and wide wrote him questions in Torah and he would answer each one. He passed away 11 Adar, תרצ"ו (1936).

The Gaon accounted for every second. Even though he possessed other talents, he decidedly never got involved in anything other than Torah. The Rogatchover once asked a *bochur* to translate a letter written in Russian, for him. After doing his bid, the *bochur* turned to his teacher in surprise, “Rebbi, why don't you learn the language? You could surely do it in half an hour!” The Rogatchover smiled and said, “It would take me half that time, but from where should I take fifteen minutes?”

In the year תרפ"ה (1925), Reb Simcha Gorodetzki came to Leningrad. He went to the Rogatchover who asked him, “So you came to the Rebbe to Leningrad?” He answered, “Yes, I came to Leningrad, to the Rebbe.” The Rogatchover pressed further,

“You came to Leningrad to the Rebbe or did you come to the Rebbe to Leningrad?” and he remarked that there were seventeen differences in *halacha* if his coming was primarily for the Rebbe or not. One of them was if he would be obligated in a *sukka*, since one who is traveling for a *mitzva* is exempt from a *sukka*. “The rest,” he said, “break your head yourself and find out”...

The Rebbe once told the following story as an example of how those who truly study Torah are able to have control over the ways of the world:

The Rogatchover once received a tax notice from the Russian government stating that he owed two types of taxes. Hearing this he commented that the first tax is valid according to Torah and he is therefore obligated to pay it since “*dina d'malchusa dina*,” (the law of the land is binding according to Torah), but the second tax is invalid, and he is therefore not obligated to pay. A few days later, he received another notice apologizing for a miscalculation, exempting him from paying the second tax.

(תו"מ תשמ"ו ח"ג ע' 61)

A Moment with The Rebbe

לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות



HOW TO GET PULLED INTO THINKING CHASSIDUS

As a twenty-two-year-old *bochur*, Reb Berel Lipskier received guidance from Reb Yoel Kahan in how to learn and think over a Chassidus idea.

When he went into *Yechidus*, he handed in a letter, describing how Reb Yoel had given him depth in his learning, which had given him satisfaction. However, when it came to thinking it over, despite Reb Yoel's prodding, he felt that he is not drawn into it.

In the *yechidus*, of which the Rebbe later edited a transcription, the Rebbe gave him two pieces of advice:

“Learn the *maamorim* that have more elucidation, which is found mostly in the *maamorim* of the Rebbe Rashab and Frierdiker Rebbe.

“And discuss the Chassidus with a friend who learns deeper than you. When you hear him talk, or when you hear others discuss ideas, this will pull you in.

“*Umitoch shelo lishma ba lishma*,” the Rebbe added. “When you hear someone else discuss the *inyan*, you will want to do better than him, or just as good...”

(*Ovinu Roeinu* p. 36)