

The Weekly Farbrenging



למען ישמעו • וישלח תשפ"א • 595
EDITOR - RABBI SHIMON HELLINGER

YUD-TES KISLEV

ROSH HASHANA FOR CHASSIDUS

In the winter of תרס"ב (1901), the Rebbe Rashab was in Moscow for the purpose of *pidyon shvuyim*. He succeeded in annulling a libel against some Yidden who had been arrested, but did not want to leave until they were actually freed.

On *Motzoei Shabbos*, which was *Yud-Gimmel Kislev*, the Frierdiker Rebbe called a meeting of the committee of older *bochurim* of Tomchei Temimim. He told them that it was doubtful whether the Rebbe Rashab would return to Lubavitch for *Yud-Tes Kislev*, but the schedule would nonetheless go on as planned. On the following *leil Shabbos* all the *talmidim* would have their *seuda* in the main *zal* together with their *mashpi'im* and *roshei yeshivah*, and there would be another *seuda* on *Motzoei Shabbos*. In addition, some privileged *bochurim* would join a special *farbrenging* with the Frierdiker Rebbe on Sunday night. Hearing that the Rebbe Rashab might not be in Lubavitch in time for *Yud-Tes Kislev* brought tears to the eyes of some of the older *bochurim*.

The Frierdiker Rebbe relates: A few days before *Yud-Tes Kislev*, many respected *orchim*, and the *talmidim* of nearby Lubavitch *yeshivos*, began to arrive in Lubavitch. There still was a hope that my father would return in time. On Thursday morning some chassidim discussed the possibility of either asking the Rebbe to come in from Moscow, or suggesting that they travel to join him there – though this was highly improbable for they lacked traveling permits. The hours elapsed and the cloud of sadness grew, especially since the Rebbe had not been with them in Lubavitch the previous *Yud-Tes Kislev*.

At 8:30 PM on Thursday night a letter arrived from my father, the Rebbe. At 9:30 I entered the *zal* and announced that we had merited receiving a holy letter which explained the meaning of the approaching *Yom-Tov*, and that it would be read out on *Chag HaGeula*. This piece of news raised the spirits of the chassidim, and they eagerly anticipated the hour when the letter would be read.

On *erev Shabbos* after *Mincha*, I directed that everyone should learn *Chassidus*. An hour-and-a-half later we *davened Kabbolas Shabbos*, and then everyone returned to their places, ready to hear the letter. I stepped up to the *bimah* together with the two

mashgichim and read out the letter word by word. It reads in part:

Yud-Tes Kislev is the *Yom-Tov* on which our soul's illumination and *chayus* were given to us, this day is Rosh Hashana for Chassidus [...] It is the fulfillment of the true intention behind the creation of man on earth – to reveal the light of the inward part of our holy Torah. [...] It is our duty, on this day, to awaken our hearts with an innermost, deep-seated desire and will, in the very core of our heart, that *HaShem* illuminate our *neshama* with the light of His Inner Torah. [...] "From the depths I called to You, *HaShem*," to elicit the depth and *pnimiyus* of *HaShem's* Torah and *mitzvos* to illuminate the inwardness of our *neshama*, so that our entire being will be dedicated to *HaShem* alone, to banish from within us any of the natural traits that are evil and unworthy – so that everything we do, both in our service of *HaShem* and in worldly matters, will be carried out *leshem Shamayim*.

Everyone stood and listened with shining faces, and as I finished they broke out with a joyous *niggun*.

(לקו"ד ח"ד ע' 1518, קונ' ומעיין ע' 15, היום יום בתחילתו)

CONSIDER

Is *Yud-Tes Kislev* a day
to be earnest or a day of
celebration?

RENEWING THE CONNECTION

In *HaYom Yom* it is written: *Yud-Tes Kislev* is a day for *farbrenging* and for undertaking positive *hachlatos* to fix times to study *nigleh* and *Chassidus* publicly, and to strengthen the ways of chassidim in true friendship. It is customary to divide up the *Shas* for learning, according to the procedure set out in *Iggeres HaKodesh*.

(היום יום י"ט כסלו)

Early in תרפ"א (1920), the Frierdiker Rebbe, his mother Rebbetzin Shterna Sara, his three daughters,

and many *bochurim*, became very ill. The doctors said that the Frierdiker Rebbe's situation was serious, but *Boruch HaShem*, on *Yud-Tes Kislev*, his health took a turn for the better. Instead of *farbrenging*, he wrote the following letter to the *temimim* and *Anash*:

On this holy day, which is the Rosh HaShana for *Chassidus* and for *kabbalas ol malchus Shamayim*, every individual should do his *avoda* conscientiously, and beg that *HaShem* give him the strength to go in the way of the Alter Rebbe. On this day, as the Alter Rebbe stands before *HaShem*, asking that we and our children be strong *begashmiyus uveruchniyus*, everyone should give *tzedaka* to the *mosdos* that follow the will of the Alter Rebbe. Every person, young and old, should undertake to learn Torah every day, each according to his level, and should accept upon himself *ol malchus Shamayim* for the entire year. Keep in mind that on this day all of the Rebbeim, from the Baal Shem Tov on, are helping us. Be very careful with this day because it is holy.

The Frierdiker Rebbe concludes his letter with the words, "*lechayim velivraha*".

(אג"ק אהר"י צ"ח ע' קכ"ב)

CELEBRATING THE YOM-TOV

Amongst chassidim *Yud-Tes Kislev* was celebrated as a real *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.

(ס"ה ש"ב ע' 19, ימי מלך ח"א ע' 152)

The Alter Rebbe said regarding *Yud-Tes Kislev*, "Whoever rejoices in my *simcha*, I will take him out from distress to relief, from *gashmiyus* to *ruchniyus*, and out of Gehinnom."

The Tzemach Tzedek explained that "rejoicing in my *simcha*" means holding onto the Alter Rebbe's "door-handle" ("*kliamkeh*") – by learning Torah and by doing *avoda*.

(ס"ה ש"ב ע' 315)



Yoseph Shomer
Certified Public Accountant

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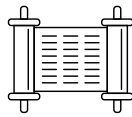


FROM MANUSCRIPT TO PRESS

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GOOD
NEWS.



CHALLA FROM DOUGHNUTS

I am making a large batter for doughnuts. Must I separate *challa*?

The Torah commands that *challah* be separated from the dough that we knead. Halacha explains that this requirement is limited to dough that will be made into a final product that resembles bread.¹ The obligation applies to flour from any of the five grains (wheat, barley, spelt, rye, oats) when the amount of flour meets the *shiur* of tenth of an *eifa* (as elaborated in issue 528).²

There are only seven liquids which are halachically considered "liquid" (this is particularly relevant for making food susceptible to impurity). They are: water, wine, oil, milk, dew, honey and blood. All other juices are not halachically "liquid." Thus, if one makes dough with fruit juice or vegetable oil and none of the seven halachic liquids, some *poskim* exempt it from *challah*. While the Shulchan Aruch rules that *challah* is required, a *bracha* should not be recited unless some of the liquid is water,³ or halachic liquids make up the majority of the liquid in the dough.⁴ When a dough is made with pure fruit juice, Shulchan Aruch advises mixing in at least a drop of water before the flour and liquid are well mixed together to allow the *challah* to be burned.⁵

A loose and pourable batter that is cooked or fried (e.g. pancakes) is not at all like bread and does not require *challah*.⁶ If it is baked (e.g. cake) and thus gets a bread-like consistency, while some *poskim* are inclined to be lenient in *chut la'aretz*, R. Shlomo Zalman Auerbach rules *challah* is required.⁷ When the dough is of a loose consistency, the *challah* should be separated only after baking once it acquires a resemblance to bread.⁸ This is of course provided that one used the *shiur* of flour that necessitates *hafrasha* (by regular white flour – at least 2 lb. 11 oz. to separate without a *bracha*).

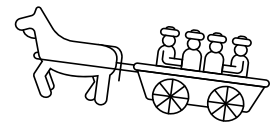
When thicker dough is made with the intention to be cooked or deep fried afterwards (e.g. pasta, doughnuts) *poskim* debate whether the thick consistency of the dough in the interim necessitates *hafrashas challah*, or the intention to subsequently cook it precludes its resemblance to bread. Some rule that *challah* be separated without a *bracha*, but the Alter Rebbe rules that such dough is exempt.⁹

If the dough was made to be baked, it is obligated with a *bracha* even if after kneading it one decided to cook it. Also, if a small part of the dough was **actually** baked, it necessitates *hafrasha*.¹⁰

1. ח"א ס' רמב"א א"א ש' חן הוא לגבי אפיית ופלאס.
2. ערוה"ש י"ד ס' ש"כ סעיפים ה"ט"ו שלפי הש"ע עשוי לפורפת פטור רק לפי הרמב"ם ח"ב, אבל ראה מנח"ש ס' ס"ח בהערה שא"ז נכון, וכן פסק ג"כ האבנ"ז י"ד ס' ת"ג ס"א.
3. ראה שו"ת שבה"ל ח"א ס' רמ"ד, וראה פסקי הגרש"א שטערן שערי הוראה ח"א.
4. שו"ע י"ד ס' ש"כ ס"ג, אבל הש"ך שם סק"ד חולק מצוין לפוסקים שסב"ל שצריכה חלה, ולכן לדעתו יפריש בלי ברכה. שו"ע י"ד ס' קס"ח ק"א ס"ק ז'.
5. שו"ע י"ד ס' ש"כ ס"ג.
6. ח"א ס' רמב"א א"א ש' חן הוא לגבי אפיית ופלאס.
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10. שו"ע י"ד ס' ש"כ ס"ג.

1. שו"ע י"ד ס' ש"כ ס"א ושו"ך שם סק"א.
2. שו"ע י"ד ס' ש"כ ס"א, וראה שם ס"ב מתי הם מצטרפים.
3. שו"ע י"ד ס' ש"כ ס"ט (שחיב) ושו"ך שם סק"ט (שמציין לראשונים שמסתפקים בדבר) וראה פת"ש שם סק"ב שדין זה שייך גם בד' משקין.
4. ראה ס' משפטי ארץ - חלה פ"א ס"י (ועיין בהערות שם 28-33).
5. שו"ע י"ד ס' ש"כ ס"י, וראה ט"ז שם סק"ז, וכן מוועיל שבעת המשקים אבל ראה רעק"א על שו"ע"ג שכשמודבר על הד' משקין בעינין שהם יהיו רוב ולכן בפנים כתבנו מים.
6. שו"ע י"ד ס' ש"כ ס"ב, וראה שו"ת שבט הלוי

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



REB YOSEF YITZCHOK OF AVRUTCH

Reb Yosef Yitzchok was born to his father the Tzemach Tzedek in 5582 (1822), in the city Lubavitch. He married his first cousin, the daughter of Reb Yaakov Yisroel of Tcherkas who was a son in law of the Mittlerer Rebbe. After his *chassunah*, he settled in Horonsteipel near his father-in-law who supported him, and would visit his father and brothers in Lubavitch from time to time. Around the year 5617 (1857) he was appointed by his father-in-law to be the Rov in Avrutch and lead the Chernobler Chasidim there as a Rebbe. He became known for his *mofsim* and people flocked to Avrutch to see him. After 18 years of leadership, he passed away on 18 Kislev 5637 (1876). His daughter Rebbetzin Shterna Sara married the Rebbe Rashab.

Reb Yaakov Yisroel once asked his son-in-law what his custom is in regards to *davening*. Reb Yosef Yitzchok answered that he tries to *daven betzibur* and Reb Yaakov Yisroel was happy with the response (in Reb Yakov Yisroel's circles, *davening* at length was not the custom). Reb Yaakov Yisroel once sent a messenger to call Reb Yosef Yitzchok but he was found still *davening*, although the minyan was long over. The messenger was sent again a while later but once more, he was found still *davening* and so it happened several times. When he finished *davening*, his father-in-law asked him, "Didn't you

tell me that you *daven 'betzibur'?*"

Reb Yosef Yitzchok responded that he heard from his father, the Tzemach Tzedek, in the name of the Alter Rebbe, that the idea of *tefila betzibur* is to collect and gather (*tzibur* means gathering) all of one's *kochos hanefesh* (inner faculties) and sparks of *kedusha*. Now that takes a lot of time.

(ת"מ חכ"ד ע' 277)

The *chassunah* of Reb Yosef Yitzchok took place in the year 5596 (1836) and was attended by the Tzemach Tzedek and many Lubavitcher chassidim, as well as by the grandfather of the *kallah*, Reb Mottel Chernobler along with many Chernobler chassidim. When the Lubavitcher chasidim asked the Tzemach Tzedek to say *Chassidus*, the Chernobler Chasidim protested saying that Avrohom Avinu said "*yukach na me'at mayim*" implying that Torah (which is compared to water) is best kept short. The Lubavitcher chassidim argued that those words were said to people that appeared like Arabs. Yidden, however, need an abundance of Torah.

Reb Hillel Paritcher resolved their dispute by saying that the entire Torah is called a '*kad*,' a pitcher of water, since there are 24 *seforim* in Tanach (כ"ד). Thus, however much Torah will be said, it will always be 'a little.'

(לקוטי סיפורים ע' קפב)

A Moment with The Rebbe



WHEN ONE COMES TO ME

An affluent *Yid*, who was *niskarev* to Lubavitch in the 5740's (1980's), joined the Machane Yisroel development fund. Once, after the Rebbe addressed the group of supporters, he had an opportunity to approach the Rebbe, and he said the following:

"Rebbe, I have become close to Lubavitch only recently. I therefore have not merited a private *yechidus*. Please accept me to a *yechidus*."

The Rebbe suddenly became very serious and sat up straighter in his chair. The Rebbe began talking, but this *Yid* became so emotional, he couldn't grasp what the Rebbe was saying to him.

But he caught one thing. The Rebbe said, "*Bichlal, az m'falt arain tzu mir, heis ich lernen Tanya* – As a rule, when one comes to me, I tell him to learn Tanya."

(Teshurah Vichnin, Adar 5759)