

# The Weekly Farbrenge



לחצן ישמעון • וישלח תשע"ח • 438  
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 *farbrenge* 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, קוני ומעייני 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 *farbrenge* 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 *farbrenge*, 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 אדהרי"צ ח"א 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.

(סה"ש תש"ב עמ' 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*.

(סה"ש תרצ"ט ע' 315)

The Daily  
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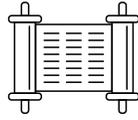
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## ONION KNIVES

May I use a *milchig* knife to cut an onion when I'm *fleishig*?

Generally speaking, the transfer of taste between a food and utensil requires heat (or soaking or salting). However, the combination of pressure (*duchaka d'sakina*) against a sharp food (*davar charif*), such as radishes and onions, can transfer taste between them even without heat. Thus, an onion cut with a *fleishig* knife, even if the knife isn't *ben yomo*, absorbs the taste of meat. (*L'hatchila*, the entire onion is considered *fleishig*, but *b'dieved* we consider only a layer of *k'dei netila*, approx. 2 cm).<sup>1</sup>

As a rule, taste absorbed in a clean utensil that wasn't used in the past 24 hours (*eino ben yomo*) is considered stale (*pagum*) and is incapable of making food unkosher. Sharp foods are an exception to this rule, as they revitalize the taste making it fresh again.<sup>2</sup>

*Pareve* food cooked in a clean *fleishig* pot that was used with meat within 24 hours (*ben yomo*) absorbs some of that meat flavor from the walls of the pot. However, this secondary flavor, known as *nat bar nat* (*nosein taam bar nosein taam* - "a secondary transfusion of taste"), is generally considered too "weak" to pose an issue of *basar b'chalav*. This has two practical applications:<sup>3</sup>

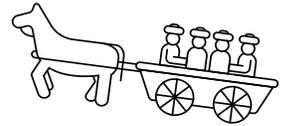
(1) Pasta cooked in a *fleishig* pot doesn't cause one to become *fleishig*, and one may eat dairy afterwards without waiting. This is true even for sharp foods; thus, an onion fried in a clean *fleishig* pan or cut with a clean *fleishig* knife doesn't make one *fleishig* to require waiting before eating dairy.<sup>4</sup>

(2) Pasta cooked in a *fleishig* pot that was mistakenly mixed with cheese may be eaten (though *l'hatchila* it should not be mixed with dairy). This leniency doesn't apply to sharp foods, since the sharpness extracts a "primary" infusion of meat from the pan or knife into the onion. Thus, if this onion was mixed with dairy, the mixture may not be eaten.<sup>5</sup>

Whether an onion, or another sharp food, cut with a *milchig* knife may be eaten while one is still *fleishig*, is the subject of debate. Some are stringent regardless, some are lenient regardless, and others prohibit only when the knife was *ben yomo*.<sup>6</sup>

In practice, an onion cut with a *milchig* knife may be eaten after meat. Yet, when choosing a knife for onions and other sharp foods in this situation, a knife that is not *ben yomo* should be used,<sup>7</sup> and some use a *pareve* knife to satisfy even the stringent opinions.<sup>8</sup> Eating an onion cut with a *fleishig* knife while *milchig* is permissible according to all opinions, since according to strict *halacha* one may eat meat after milk as long as one cleans their mouth in between.

1. רמ"א יו"ד סי' צ"ו ס"א, וש"ך סק"ו.  
 2. שו"ע יו"ד סי' ק"ג ס"ו (איסור), ורמ"א סי' צ"ה ס"ב (כדי לעשות בשר בחלב) דלא כמחבר שם.  
 3. אכילה ביחוד - שו"ע יו"ד סי' צ"ה ס"א וס"ב; אכילה זה אח"ז - רמ"א סי' פ"ט ס"ג ובש"ך שם סק"ט (אפי" בקדירה שלא הודחה הפה).  
 4. רעק"א יו"ד סי' פ"ט.  
 5. רמ"א יו"ד סי' צ"ה ס"ב, וש"ך סק"ו.  
 6. ראה פרמ"ג או"ח סי' תצ"ד א"א סק"ו.  
 7. ראה ה' בשר וחלב (הופשטטר) פ"ב סמ"ז ושם בהע' קמ"ב, וכע"ז בס' להלכה המודריך למטבח היהודי סי' מ"ט ס"ל.  
 8. ע"ד מש"כ בערוך השולחן יו"ד סי' פט סט"ז (טכני פרוה ללחם).



## RASHBATZ

R' Shmuel Betzalel Sheptel, known among *Chabad Chassidim* as the "Rashbatz", was one of the prominent *chassidim* of the Tzemach Tzedek, Rebbe Maharash, and Rebbe Rashab. In the "HaTomim" journal, the Frierdiker Rebbe describes his incredible journey to *Chassidus Chabad* and the Tzemach Tzedek. The Rebbe Maharash entrusted him with the education of his son, the Rebbe Rashab, who later on entrusted him with the education of his son, the Frierdiker Rebbe. In the year תר"ט (1900), he was appointed as the leading *mashpia* of Tomchei Temimim, a position which he kept until his last day. He passed away on the 15<sup>th</sup> of Sivan, תרס"ה (1905) and was buried, according to his wish, within 50 *amos* of the *ohel* of the Tzemach Tzedek and the Rebbe Maharash.

The Rashbatz once visited Chernobil for Shabbos, where he was received with respect. After Shabbos he was invited to a lavish *melava malka*, and the *chassidim* wanted him to partake of all of the foods. Despite the fact that it was connected to a *mitzva*, Rashbatz was not thrilled about the overindulgence.

The *chassidim* challenged him, "Doesn't it say that *melava malka* feeds the 'Luz' bone, from which there will be *Techiyas Hameisim*?" Rashbatz retorted, "True! However, it is possible to eat in such a manner that one does not deserve to rise at *Techiyas Hameisim* at all..."

The Rashbatz once ate at the Rebbe Rashab's Shabbos table. His young student, the Frierdiker Rebbe, noticed that he was not eating the *chrein* (horseradish) with the fish, and he pushed the *chrein* toward the Rashbatz. The Rashbatz told him, "It's bad enough that we have to eat. The food does not need a 'mediator' as well..."

The *mashpia* Rashbatz, would teach Tanya in Tomchei Temimim in Lubavitch. Upon reading the words of the Alter Rebbe, "One will definitely do *teshuvah* in the end, in this *gilgul* or the next, for 'no one is entirely pushed away,' he would break out crying. "Kinderlach!" he would say, "You must do *teshuvah*. Ultimately, you will be forced to do so; so what are you waiting for?"

## A Moment with The Rebbe



### IT CAN'T BE!

The Rebbe urged *chassidim* to routinely think over the *Chassidus* that they learn.

Reb Meilach Tzviel A"H related the following instances of the Rebbe's involvement in this realm:

A *bochur* I knew asked the Rebbe for direction in his *avodas Hashem*. The Rebbe guided him to spend time contemplating the *Chassidus* he learned that day, before he began *davening*. Additionally, the Rebbe instructed him to recap "the *nekudah*" (a focused summary) of the idea before beginning *Birchos Krias Shema*.

Another *bochur*, who was diligent in his *avodas hatefilah*, told the Rebbe that he spends ten minutes every day thinking over a *chassidic* concept, but he was frustrated since "he didn't see any results." The Rebbe looked surprised, and responded, "Es ken nit zain!" (It can't be!)

When the *mashpia* Reb Shlomo Chaim Kesselman A"H was in *yechidus*, he reported that there was a *bochur* in Kfar Chabad who spent half-an-hour a day thinking *Chassidus*. The Rebbe lifted both hands in the air, expressing his delight.

(As heard from Reb Meilach)

