

The Weekly Farbrengens



למען ישמעו • נציבים-וילך תש"פ • 583
EDITOR - RABBI SHIMON HELLINGER

RECITING TEHILLIM (II)

THE POWER OF TEHILLIM

Though *Rebbitzin* Chaya Mushka, the wife of the *Tzemach Tzedek*, would recite a lot of *Tehillim*, she would do so with many mistakes. When one of her sons pointed this out to her, she asked her husband whether perhaps she should stop saying *Tehillim*. The Rebbe advised her to continue and then called for his son and admonished him, saying that it was her *Tehillim* that had protected him at the Rabbinic Conference in Petersburg in תר"ג (1843). The government, enraged by his views, had placed the Rebbe under house arrest twenty-two times, and it was her *Tehillim* that had saved him from a more serious punishment.

On another occasion, too, when a libel was plotted against the *Tzemach Tzedek*, he asked his wife to recite *Tehillim* for him.

(תורת שלום ע' 81, שיחור"ק תשל"ט ח"ב ע' 458)

The Rebbe Maharash would travel for fresh air in the countryside around Lubavitch and often stop in one of the forests, sit on the ground, and recite *Tehillim* with tears on behalf of *Klal Yisroel*. On his way, he would pass a certain Yiddish-owned inn, but he never entered. One time, however, he ordered his wagon driver to stop, and upon entering the house, found two young boys alone at home. The Rebbe asked them to bring a *Tehillim* and together they sang the *pesukim*, repeating each word after him.

When the mother returned home, she was surprised to find the Rebbe in her home. The sweet tune to which he and her boys were reciting *Tehillim* brought her to tears. After half an hour, the Rebbe got up to go, but as he approached the door, he suddenly stopped, turned around and took the *Tehillim* to read some more. Some time later, he *benched* them all and left. Hours passed, night fell, but the father did not return home. The mother tried to assure her children that he would soon return, but in truth, she was quite fearful herself.

Finally, in middle of the night, there was a knock on the door. Hearing her husband's voice, the mother quickly opened it, but as soon as her husband entered, he fell to the ground in a faint. After he revived, he shared his day's experience:

"I had gone to collect an old debt from one of the *goyishe* farmers. He invited me into the barn to pay

up with grain, but then locked the door, tied me up, and tried to kill me. I pleaded with him, saying that I would absolve him of the debt, but he refused to listen. Searching for his axe, he left the barn, and tied the door from the outside. Realizing that my end was near, I began to recite *vidui*. At that moment the *goy's* wife passed the barn, heard my cries, and entered. I begged her to set me free.

"At first she wouldn't hear of it, fearful that her husband would kill her. At last she gave in, untied me, directed me to the best escape route, and quickly returned to the field. When the *goy* returned, he was fuming, and chased after me. I had anticipated this, and so I was hiding in the tall grass along the road. The *goy* came so close that I could smell the stench of his whiskey, but *Boruch HaShem*, he missed me and eventually returned home. I waited a while to be sure he would not see me, and then I came home."

Hearing his story, the woman exclaimed, "Now I understand why the Rebbe stopped by today and said *Tehillim* twice with the boys - once, so that you be set free, and again, so that the *goy* should not find you. Blessed be *HaShem* Who always works miracles for us!"

(לקר"ם פערלאוו ע' קסא)

CONSIDER

In order to ward off a decree through *Tehillim*, is it necessary to have this in mind?

Why is the recitation of *Tehillim* being associated with the learning of *Ein Yaakov* and *Chassidus*?

ABOLISHING DECREES

The year the Friediker Rebbe was arrested, תרפ"ז (1927), was a fearful time in Lubavitch. On Simchas Torah, at the *Kiddush* in the home of his mother *Rebbitzin* Shterna Sarah, he begged his chassidim to say the daily portion of *Tehillim* every day of the month.

Later, when he was exiled in Kostrama, the Rebbe shared with the chassidim: "About the year תרפ"ז I was very much afraid, not for myself, but for the chassidim." That was until Simchas Torah, when he requested that the chassidim recite *Tehillim*.

The day the Friediker Rebbe was arrested, a penciled note in his handwriting was found on his table. It read, "Listen, chassidim and all Yidden who long for *Moshiach*. Pass the word on in my name to all chassidim around the world - that I have directed that in all *chassidische shuls*, after *Shacharis* every day (including *Shabbos*), *Tehillim* should be recited together with a *minyan* according to the monthly division, and this reading should be followed by *Kaddish*. In addition, all Yidden who work in the market and all businessmen who cherish the homely warmth of earlier times should go to *shul* for *davening* and should be present [between *Minchah* and *Maariv*] to learn *Ein Yaakov*. And *HaShem* will help them with a comfortable *parnasa*.

"When you speak to chassidim, tell them that this comes from me as an order; when you speak to other Yidden, tell them that out of my love for them, and out of my concern for the welfare of a fellow Yid, I ask them to fulfill the above requests.

"May *HaShem* *bensch* us all with a happy year, spiritually and materially, and may we merit a complete redemption through *Moshiach*. Amen."

Later, the Friediker Rebbe again emphasized that out of *ahavas Yisroel*, efforts should be made that all Yidden recite the daily *Tehillim*, as it is beneficial for children, health and *parnassa*.

(ממכתב ט"ו סיון תרפ"ח - קובץ מכתבים ע' 210, היום יום א' שבט)

The Friediker Rebbe also instituted that every *Shabbos* *Mevarchim*, chassidim should gather in *shul* to recite the entire *Tehillim*, and then learn *Chassidus* and *daven*. He emphasized that this is crucial to the wellbeing of one's children and grandchildren.

A chossid who was unable to complete the entire *Tehillim* before *davening* on *Shabbos* *Mevarchim* once asked the Rebbe what to do. The Rebbe advised him to try to complete his reading before *Mincha*, and if not, to complete it on Sunday (because *Tehillim* should not be recited at night before *chatzos*).

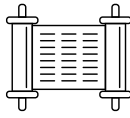
(היום יום כ"ו כסלו, כ"ה שבט. היכל מנחם ח"ג ע' רסו)

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MEZONOS PIZZA

I've heard that some pizza is *hamotzi* and some is *mezonos*. How do I know?

The Gemara discusses the concept of "snack bread" that is *mezonos* under certain circumstances.¹ One example is "*Pas Haba'ah B'kisnin*," which is interpreted in various ways (see issue 579). The Alter Rebbe accepts the definition of dough made with a majority of liquid other than water, but for a *baal nefesh*, the Alter Rebbe recommends only pastries with a sweet filling for outside of a meal.²

Other examples of "snack bread" are: (1) "*Lachmaniyos*" – soft pastries made from thin sponge-cake-like dough, which cannot be rolled by hand; (2) "*Teruknin*" – made from a particularly thin mixture of flour and water but thickens somewhat after being baked or fried, such as crepes or blintzes.³

If one plans to eat either his fill or even just six *beitzim* (336 grams) of snack bread, *hamotzi* is recited. One who eats four *kabeitzim* (230 grams) and will be full—including from side foods—recites *hamotzi* on the snack bread; if full from less, he recites *hamotzi* over a *kezayis* of regular bread.⁴

Grain products that aren't baked, rather boiled (e.g. oatmeal, couscous, noodles) or deep fried (e.g. doughnuts), are not "bread"—which is a prerequisite for *hamotzi lechem*—and are *mezonos* not matter how much one eats. When noodles are baked afterwards as a *kugel*, some hold that it becomes "snack bread" with a potential for *hamotzi*, but the consensus is that the noodles mixed with eggs don't constitute dough that is baked, thus they retain their boiled status.⁵ Lasagna likewise doesn't resemble the appearance of bread, especially if it is soft from the sauce.⁶

Some contemporary *poskim* hold that if one bases a meal on Cheerios or other breakfast cereals, one would recite *hamotzi*.⁷ Others, however, hold that most cereals don't at all resemble the appearance of bread and remain *mezonos* indefinitely.⁸

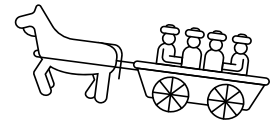
For pizza, since cheese is a meal topping, the topping on its own would not render it "snack bread." Yet, if the pizza dough is made with juice, and one eats less than approximately 1.5 slices (336 grams) without becoming full, one would recite *mezonos*. If one does become full from 4 *kabeitzim* (230 grams), one recites *hamotzi*.⁹

If one decides in the middle to eat more than he planned, he should first recite *al hamichya*, wait a little, and then wash and recite *hamotzi*. (If eating at least four more *kabeitzim*, he doesn't need any ordinary bread.)¹⁰

1. ראה גמ' ברכות דף מ"ב ע"א.
2. שו"ע ד' או"ח סי' קס"ח סי"ב (וע"פ מ"ש בסדבה"נ בהערה לאח"ז).
3. סדר ברכה"נ פ"ב ה"ה ו"ו.
4. סדר ברכה"נ פ"ב ה"ב.
5. קצוה"ש סי' מ"ח בדה"ש ס"ק כ"ד.
6. ראה בכ"ז סי' וזאת הברכה שם.
7. ס' וזאת הברכה ע' 232 בשם הגרשו"א, ושם שגם הוא מודה שאין לבראן פלייקס תואר לחם מהמת דקוהן.
8. שם בשם רח"פ שיינברג.
9. ראה ס' וזאת הברכה ע' 230.
10. סדר ברכה"נ שם ה"ד. דלא כפס"ד בשו"ע ד' סי' קס"ח סי"ח.

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

Our Heroes



REB YEHOSHUA EIZIK BARUCH

Reb Yehoshua Eizik Baruch was born in Zhitomer in 5650 (1890), and learned in Lubavitch for many years. After his marriage he served as the *mashpia* for *Anash* in the city of Kovno. He was admired by the whole city, and even those that were not *chassidim* attended his *farbrengens*. Later on he was appointed by the Friediker Rebbe to be the *mashpia* in Tomchei Temimim of Vilna. He was killed in the Kovno Ghetto on Shabbos, Tes Cheshvan 5702 (1941).

Reb Yehoshua Eizik was an extremely sincere person. When he received a letter from the Rebbe, he was overjoyed to the point that if he met someone in the street, even a non-*chossid*, he would dance with him. He would study the Rebbe's letter many times, analyzing each word like a Gemara. Once, the Friediker Rebbe wrote him a letter and at the end requested him to give regards to *Anash*. Afterwards, he gave regards

from the Rebbe to any *Anash* member he met. If he wasn't sure if he already gave that person regards, he would give them regards a second time.

One year on Rosh Hashana, the Friediker Rebbe requested that extra *Tehilim* should be recited, suggesting the *kapitlach* 20, 22 and 69. Reb Yehoshua Eizik didn't hear about this until after Rosh Hashana. That Yud Tes Kislev during the *farbrengen*, he banged on the table and said the *kapitlach* of *Tehilim*, proclaiming that it was also Rosh Hashana.

Before he was murdered he called everyone together and instructed them to prepare for the *mitzva* of *kidush Hashem*. Before the wicked ones took him away, they confiscated all his belongings. He saw this as a favor, since then he did not have to carry on Shabbos...

A Moment with The Rebbe



IMAGINE IF A CHILD BEHAVED THIS WAY

Not once, on the way into *shul*, the Rebbe stooped down to pick up a cigarette butt or fallen paper, and on occasion stopped to reorganize a pile of *seforim* on a nearby table. It happened that the Rebbe also made mention of it in public.

"The *shul* tables should be cleaned immediately following a *farbrengen*, so there shouldn't be a halachic question if it is permissible to *daven* in these circumstances," the Rebbe said at a 21 Elul *farbrengen*, 5724 (1964).

Four years later, 28 Elul 5728, the issue arose again. "The towels shouldn't

be thrown on the floor, and there shouldn't be boxes in every corner of the *shul*...

"And those who didn't make the mess, but pass by and don't care for it, are also responsible.

"Imagine," intoned the Rebbe, "if a child behaved this way at home. His parents would educate him, and if necessary punish him. This is the home of Hashem! The parents and teachers should educate the children to behave at least as they would in their own home!"

PHONE 347.471.1770
 EMAIL INFO@MERKAZANASH.COM
 WEB WWW.MERKAZANASH.COM

