

The Weekly *Farbrengens*



למען ישמעו • בהר-בחוקותי תשפ"א • 617
EDITOR - RABBI SHIMON HELLINGER

RELIVING THE PAST (II)

THE VALUE OF STORIES

Sent by the *Tzemach Tzedek* to Ruzhin to take care of a public matter, the chossid and *gaon* Reb Aizik Homiler used the opportunity to observe the ways of the Ruzhiner chassidim and of their Rebbe, the *tzaddik* Reb Yisroel. At that time, two chassidim came to Ruzhin to receive the Rebbe's *haskama* for *seforim* they had written. One was filled with *chiddushei Torah* and the other recounted *sippurim* of *tzaddikim* and notable chassidim. The Rebbe instructed that part of each *sefer* be read aloud. After sitting in *dveikus* for some time, he proceeded to praise the telling of *sippurei tzaddikim*, an activity in this world that arouses echoes in the chambers of *tzaddikim* in *Olam HaBa*, and then delivered a *pilpul* on some of the *chiddushei Torah* that appeared in the first *sefer*. Having done that, he instructed his *gabbai* to write *haskamos* for the *seforim*, first for the *sippurim* and then for the *chiddushim*.

Reb Aizik was impressed with the *tzaddik's pilpul* on the second *sefer*, but was puzzled by the precedence he had given to the *sippurei tzaddikim*. A few days later, at a *Rosh Chodesh seuda*, the *tzaddik* suddenly said, "This *gaon* is surprised at the priority I gave to the *sippurim*. In fact, this was addressed long ago by *Rashi*, who asks why the Torah begins with the story of the *Avos*, before listing the *mitzvos*. This is because the *sippurim* tell us about the greatness of *HaShem's* involvement in the world."

Turning to Reb Aizik, he concluded, "I followed the same order the Torah used."

(אג"ק מוהרי"צ ח"ו ע' עו)

The Rambam writes that speaking highly of the noble qualities of *tzaddikim* is beneficial, for it encourages one's listeners to want to follow their ways. *Rabbeinu Yonah* writes that by praising righteous *tzaddikim* one is praising *HaShem*, and doing so also brings out the good within the speaker.

(פינה"ש אבות א.ט.ז, שערי תשובה שער ג')

SIPPURIM FOR EVERYONE

The *Friediker Rebbe* related: "It was a *Shabbos* afternoon in תרנ"ו (1896). After my father finished

davening, he went to the home of his mother, *Rebbetzin Rivkah*, to make *Kiddush*. There, my father asked his mother, "Do you recall how the picture of the *Alter Rebbe* was brought to the *Tzemach Tzedek* and what he said about it?"

"Sure," she replied, "I remember it clearly."

My father then asked her to tell it to me, so that I would hear it from a first source. My grandmother readily agreed, and turning to me she said, "Come at a calmer time and I will tell it to you."

She then added, "At one *Seder* I heard my father-in-law, the *Tzemach Tzedek*, say: '*Mitzva lesaper biyetzias Mitzrayim*' - by telling *sippurim* we can get out of *Mitzrayim*. '*Ve'afilu kulanu chachomim u'nevonim veyodim*' - even a person who is a true *Chabadnik* (meaning a chossid steeped in the insights of *Chassidus*) is obligated to tell *chassidische sippurim*, for these will take him out of his *Mitzrayim* (that is, out of his *ruchniyusdike* limitations)."

My grandmother concluded, "Since then, I make a point of recounting *sippurim* only when I'm completely focused."

(התמים ח"ב ע' 760)

CONSIDER

Are stories a means to an end or an end themselves?

Why can't the same benefits be acquired through learning *Chassidus*?

In the year תרס"ג (1903), the *Rebbe Rashab* told his son, the *Friediker Rebbe*, "For a long time I have been complaining at the *Ohel* of my father, the *Rebbe Maharash*, about my lack of participation in *chassidische farbrengens*, as a result of spending my time catering to the cause and *avoda* of *Chassidus*. I asked to receive this as a gift, and my father agreed. From then on, I began to hear *sippurim* at nighttime visions."

Later on, the *Friediker Rebbe* said, "From that time on, I heard numerous stories from my father, the *Rebbe Rashab*, but I wouldn't ask where he had heard them or when he had heard them."

(סה"ש תש"ה ע' 24)

SPECIAL STORIES

Before the *Alter Rebbe* relayed a *Torah* of the *Baal Shem Tov*, he would say, "The words of *Torah* from 'the *Zeide*' (as he called the *Baal Shem Tov*) are a *segula* to increase one's understanding and *yiras Shamayim*, and the stories of 'the *Zeide*' are a *segula* for long life and abundant *parnasa*."

When the *Tzemach Tzedek's* daughter once fell ill with high fever, he suggested that someone read her stories of the *Baal Shem Tov*, for they are a superb *segula* to heal fever.

(לקוטי דיבורים ח"א ע' 508, רשימו"ד החדש ע' 135)

The *Rebbe Maharash* once said: "People say that relating a story of the *Baal Shem Tov* on *Motzaei Shabbos* is a *segula* for *parnasa*. The truth is that these three points are not necessarily so - *lav davka*. It does not necessarily have to be about the *Baal Shem Tov* - it can be about any *tzaddik*; and it is not only applicable on *Motzaei Shabbos* - it can be at any time; and the *segula* is not only for *parnasa* - but for all good things as well."

(רשימו"ד החדש ע' 211, וראה שמו"ס ח"א ע' 4)

Rebbetzin Rivkah related: "In תר"ט (1849), when I was newly married, my father-in-law, the *Tzemach Tzedek*, called in all his daughters-in-law who lived in *Lubavitch* and instructed them to gather every *Motzaei Shabbos* and relate a *sippur* of the holy *Baal Shem Tov*. We asked whether it was enough to just mention the *Baal Shem Tov's* name. My father-in-law replied, 'Definitely - a story!'

After that, every *Motzaei Shabbos*, one of the daughters-in-law would visit the *Tzemach Tzedek*, where she would hear a story of the *Baal Shem Tov*, and this she would then share with the rest of us."

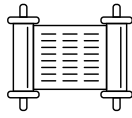
(סה"ש ת"ש ע' 173)

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ICE CREAM CONE

I am eating on a cone. Do I make a bracha on the ice cream, the cone or both?

When one eats two foods that are mixed together, one makes a *bracha* on the primary (*ikar*) food and thereby does not need to make a *bracha* on the secondary (*tafel*) one. If both foods are primary, the food that is the majority is considered the *ikar*. *Mezonos* ingredients, however, are considered the *ikar*, even when they are the minority, unless the grain is only there for binding or color and not taste.¹

When one food is eaten only to **service** the other – e.g. cereal and milk (see issue 343) where one would not eat the milk without the cereal, or crackers only to serve as a spoon for chummus – the *bracha* is made on the primary one and not on the second one, even if it is *hamotzi*.²

If, however, one has an interest in the milk or cracker – or one continues eating it by itself afterwards on its own right – then one makes a *bracha* on it.³ Thus, croutons or *mandelach* in a soup or salad don't become nullified and retain their own *bracha*. Since the *bracha* on the croutons sometimes might cover the soup or salad, and one cannot recite a *shehakol* or *ha'adama* afterwards, one should make the *bracha* on the soup or salad first and then on the croutons.⁴

What about an ice cream cone?

A regular cone is there just to hold the ice cream and people only eat it because of the ice cream. Thus, the *shehakol* on the ice cream covers the cone, even if one eats a little bit of it on its own.⁵

Regarding a sugar cone *poskim* debate whether it has its own entity and requires its own *bracha*, or perhaps not, since one still wouldn't eat the cone without the ice cream. The Alter Rebbe seems to side with the latter option.⁶ Thus, one should first make a *mezonos* on a piece of the cone and then recite a *shehakol* on the ice cream. The *mezonos* isn't an unnecessary *bracha* since even if one may cover the cone with the *shehakol*, one is allowed – and it is praiseworthy – to make its specifically designated *bracha* of *mezonos* beforehand.⁷

Ice cream sandwiches are either *shehakol* if one is only interested in the ice cream, or *mezonos* and then *shehakol* if one is interested in the cake as well.⁸

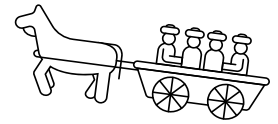
1. סדר ברכה"נ פ"ב ה"ב וה"ג ופ"ג ה"א.
2. שוע"ר סי' ר"יב ס"א, סדר ברכה"נ פ"ג ה"ח, וראה
ס' ברכה כהלכה פ"ז הע' 22, שוע"ר ברכה פט"ו ס"כ
וכ"ז-כ"ח.
3. סדר ברכה"נ פ"ג ה"א.
4. ראה ספר להלכה ח"א סי' 1 אות 11.
5. ראה אול"צ פ"ד סי' כ, שוע"ר ברכה פט"ו סכ"ט.
6. ראה שוע"ר סי' ר"יב ס"א, תשו"ה ח"ה סי' ג סק"ד.
7. ראה סדר ברכה"נ פ"ג סי' י"ד ושוע"ר סי' ר"יב ס"ח.
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Our Heroes



THE SFAS EMES

Reb Yehuda Aryeh Leib Alter was the third Rebbe in the Ger dynasty, and under his leadership, the Chassidus of Ger flourished, becoming the stronghold of Chassidus in all of Poland. He became the Rebbe at the age of 23, after the passing of his grandfather the Chidushei Harim. He is known by the title of his sefer "Sfas Emes", which contains *perushim* on the Torah and Shas. He passed away at the young age of 58, on the 5th of Shvat, תרס"ה (1905) and is buried in Ger.

missed out on the admonishment of my grandfather..."

A Rebbe came to visit the Sfas Emes, and as they parted, the Rebbe expressed his hope that there should always be an *ahava rabba* (great love) between them. The Sfas Emes responded with a smile, "Besides for *ahava rabba*, we should also wish for an *ahavas olam* (literally: a love of the world); for often, there can be a great love between two Rebbes, yet among their chassidim there is no peace..."

When the Sfas Emes was young, he and his friend once spent the whole night learning, and only at daybreak did they go to sleep. The following day, the Sfas Emes arrived a bit late to his learning session, and his grandfather reprimanded him. All the while, he sat listening without saying a word. When his friend asked him why he had not told his grandfather that he had stayed up late to learn, the Sfas Emes said, "Yes, but then I would have

In the Shul of the Sfas Emes, two daily *minyanim* for *shachris* took place successively. When the second *minyan* would begin to daven, the *mispalelim* from the first would stay to talk. When word of this reached the Sfas Emes, he rescheduled the *minyanim* so that the first group would finish socializing before the second *minyan* would begin.

A Moment with The Rebbe



SEND THE NAMES

Mivtza Tefillin began just before the Six Day War, as a means to ensure safety and security in the Holy Land. However, following the miraculous victory, the Rebbe insisted that the activities continue with renewed strength, capitalizing on the wave of inspiration felt by all.

Tefillin? How many are involved? How many hours collectively? Send the names of the participants in an express letter."

The telegram made waves. *Anash* threw themselves into the *mivtza* with renewed vigor.

A few weeks after the war, an express telegram was delivered to Tzeirei Chabad of Yerushalayim from Chabad-Lubavitch headquarters in New York.

The next day, Reb Tuvya Bloi reported to the Rebbe, "We have arranged chain phone calls and house visits. We extended the shifts, from eight hours a day to fourteen hours. Please find enclosed a list of *Anash* who committed their time."

"Is anything happening with *Anash* of Yerushalayim regarding Mivtza

(*Hiskashrus* issue 1059)