

# The Weekly Farbrengens



**MERKAZ ANASH**  
מרכז אנאש

766 • פקודי תשפ"ד • לחמן ישמעו •  
EDITOR - RABBI SHIMON HELLINGER

## CONFRONTING THE ENEMY

### THE CITY'S INHABITANTS

In *Koheles*, Shlomo HaMelech gives a *moshol* to life: There is a little city with few inhabitants (that's the body and its faculties) and a powerful king surrounds it with traps (that's the *Yetzer HaRa* and his *aveiros*). In the city lives a poor, wise man who saves the city with his wisdom (the *Yetzer Tov* with his *teshuva* and *mitzvos*). Yet later, no one recalls that man (they don't remember to consult the *Yetzer Tov* whenever the *Yetzer HaRa* confronts them).

(קהלת ט', י"ד-ט"ו, נדרים ל"ב ע"ב)

The Raza, Reb Zalman Aharon, elder brother of the Rebbe Rashab, told the following *mashal* to a young man he met who would struggle with his *Yetzer HaRa* by fasting:

There was once a *Rosh HaKahal* (community leader) who served his community for many years and then moved to another city. During a visit to his hometown, he was pleasantly surprised to find a new *mikve* built, though he wondered where they had found the funds to build it. When he met the new *Rosh HaKahal* he inquired about this and was told: "Very simple. We evaluated the financial ability of each townsman, and made a mandatory tax accordingly. Most of the rich paid the full required sum right away, but some of the poorer inhabitants were not able to, so they gave some belongings to be kept as collateral until they would be able to pay."

"You made a big mistake," said the former *Rosh HaKahal*. "The ones who have the means should have been told to give more, and you could have perhaps demanded some more from the average citizens as well. However, the poor should have been left alone, for you will never see their money, and now, all you've got is their belongings, with which you can't do much."

The Raza explained: "The body is likened to a little city where both the wealthy and the poor live. The eyes and ears, appointed to see and hear, and the brain and mouth, which control thought and speech, represent those who are rich. The poor members of the body are the digestive organs and the like. It is better to give up on the demands placed on the

poor, and instead, increase the demands put on the rich, namely, the eyes, ears, brain and mouth. The results will then be far greater, far more positive!"

(שמעון וספורים ח"א ע' 271)

### CONSIDER

Why is it easier to tax the 'poor inhabitants' (the stomach) than the 'rich' (the eyes and ears)?

What does it help to be troubled by one's own conduct if he anyway has no choice?

### REALIZING THE CHALLENGE

When he was a child, Reb Eliezer of Dzikov was once scolded by his father, Reb Naftali of Ropshitz, for misbehaving.

"It's not my fault!" the little boy argued. "I have a *Yetzer HaRa* that tries to tempt me."

His father replied sharply, "That's no excuse! In fact, you should take a lesson from the way the *Yetzer HaRa* carries out his duty, getting people to commit *aveiros*, exactly as he was commanded to do."

The child countered, "True, but the *Yetzer HaRa* doesn't have a *Yetzer HaRa* to tempt him from not fulfilling his duty!"

(ספורי חסידים זוין תורה ע' 35)

The *tzaddik* Reb Yitzchok of Vorky once awoke in middle of the night and felt a desire to take a sniff of snuff.

While in bed, he was unable to reach the box and debated with himself whether to get up for it or not. If he rose to get it, he would be giving the *Yetzer HaRa* the opportunity of being able to convince him to fulfill his desires. Yet, if he would not get out of bed, he would still be giving into his *Yetzer HaRa* by falling prey to laziness, a trait he might later possibly apply when serving *HaShem*.

After weighing this, he decided: "I will get up and get the box, but I will not fulfill my desire to smell it."

(ליקוט ספורים)

### WHAT DO YOU WANT?

Reb Shmuel Groinem, the revered *mashpia* in Lubavitch, once visited Reb Shmuel Ber Borisover and, standing behind the door, he overheard him telling a local butcher: "The *Mishna* says that whoever acts as if he is lame or blind will not die of old age until he becomes lame or blind. This can be understood positively, as follows: A person who pretends to be lame, meaning that he does not go to inappropriate places, or a person who pretends to be blind, not looking where a *ruchniusdiker* danger is involved, will not die until *HaShem* helps him become 'lame' or 'blind,' so that he will not even desire such things."

(למען ידעו ע' 311)

Reb Levi Yitzchok of Berditchev warned his chassidim never to wear hats with visors. He explained that when a Yid looks toward *Shamayim* it reminds him of *HaShem* and is therefore a tremendous *segula* for *yiras Shamayim*. However, if one's hat has a visor, his gaze toward Heaven is blocked, and he misses out on a *hisorerus* of *yiras Shamayim*.

A time came when Czar Nicholas decreed that only hats with visors could be worn. Yidden would therefore hide their *shtreimelach* and walk outside wearing hats with visors, and when they reached a secure place they would take out their *shtreimelach* and put them on.

When this decree reached Berditchev, people there too began to wear hats with visors. One day Reb Levi Yitzchok saw a chassid wearing a hat with a visor, and it was apparent to him that this individual was quite comfortable with his new look.

The *tzaddik* approached him and asked: "Why in the middle of the *Tochacha* (the stern warnings to the Yidden) is it stated that they will be punished for leaving *HaShem* 'with joy'? These words come to teach us that even if one is *chas veshalom* forced to stray from the path of *Avodas HaShem* for reasons beyond his control, he should at least not be *happy* about it..."

(סה"ש תרפ"ו ע' 96)



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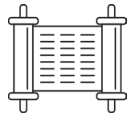
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CHALLAH FROM HAMANTASHEN BATCHES

Do separate batches of hamantashen combine to necessitate hafrashas challa?

The mitzva of separating challah applies to dough from flour of the five grains amounting to the shiur of a tenth of an eifah (see issue 528),<sup>1</sup> with a final product resembling bread.<sup>2</sup> To separate challa with a bracha, one should ensure that at least some of the liquid is water,<sup>3</sup> or that any of the seven halachic "liquids" make up the majority of the dough's liquid (see issue 595).<sup>4</sup>

Baked pastries that get a bread-like consistency are obligated in challa if enough flour is used (with regular white flour - at least 2 lb. 11 oz. to separate without a bracha).<sup>5</sup> If the dough is loose before baking, challa should be separated after baking.<sup>6</sup>

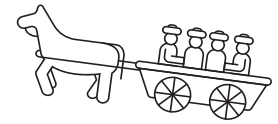
If one is preparing two batches of hamantashen or rugelach and each dough is less than the shiur but collectively add up to the shiur, they can combine and become obligated under these conditions: (1) You don't care if the doughs get mixed, and (2) the doughs are in one utensil (and covered on top if it rises above the utensil's airspace). Likewise, if the baked pastries are stored together in one bag or container, the smaller batches that were originally exempt can combine to create a chiyuv of hafrasha.<sup>7</sup>

Certain circumstances will prevent the batches from combining: (1) If they are made from different types of grain,<sup>8</sup> (2) if people are careful that they not mix so they don't taint each other, and according to some (3) even if they have different tastes or forms.<sup>9</sup> If the pastries remain in separate packages or were combined in a closet connected to the wall (and, hence, to the ground), it is doubtful if they become one.<sup>10</sup>

Separating challah from one doubtful batch on another can run the risk of separating from an exempt batch for one that is obligated.<sup>11</sup> Instead, one should be mafriash a tiny amount from each type on its own without a bracha.<sup>12</sup> One should also avoid combining batches of similar pastries together (e.g. many hamantashen), as it might create a complete chiyuv.

- 1. שו"ע יו"ד סי' שכ"ד ס"א. וראה שם ס"ב מתי הם מצטרפים.
2. שו"ע יו"ד סי' שכ"ט ס"א וש"ך שם סק"א.
3. שו"ע יו"ד סי' שכ"ט ס"ט (שחיב) (שמוציין לראשונים שמסתפקים בדבר) וראה פת"ש שם סק"ב שדיון זה שייך גם בז' משקין.
4. ראה ס' משפטי ארץ - חלה פ"א ס"י (ועיין בהערות שם 28-33).
5. ערוה"ש יו"ד סי' שכ"ט סעיפים ה"ט"ו שלפי השו"ע עשוי לפרפת פטור רק לפי הרמב"ם חייבו, אבל ראה מנח"ש סי' ס"ח בהערה שאי"ז נכון, וכן פסק ג"כ האבנ"ז.

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



REB YAAKOV MORDECHAI BEZPALOV

Reb Yaakov Mordechai Bezplov was one of the great chassidim of the Rebbe Maharash and the Rebbe Rashab, and was one of the three people who received semicha from the Rebbe Maharash. For over 35 years, he served as the Rov of Poltava in Russia. Before the Rebbe Rashab accepted the nesius, he was his chavrusa and very close friend. He was known to serve Hashem in the way of "merirus" (remorse). He passed away on the 30th of Tishrei, תרע"ו (1915).

a helping hand, the hand of a true and beloved friend. His words were loyal, his speech was pure, and they were not wrapped in the mist of honor and praise, which is the custom in such cases. He spoke of everything with open eyes and pure faith. He did not 'climb valleys or ascend mountains,' rather he went round the point of truth again and again, and with this, he found calmness and comfort to his soul."

The Frieddiker Rebbe records, what he heard from his father, about the comfort Reb Yaakov Mordechai gave him after the passing of the Rebbe Maharash:

"It is only a good friend who is capable of putting a person on his feet, saving him from going down into the pit of sorrow and anguish, and raising him to broad light that would not have been fathomable in the beginning. [My father] spoke about his friends and beloved ones and counted them out one by one, speaking of their greatness.

"He said that the one person with whom he found comfort after the passing of his father, with whatever is possible to be comforted after such a terrible and shocking calamity, was only his friend from his youth, his beloved friend Reb Yaakov Mordechai. He was the first one who sent fourth a comforting hand,

The Frieddiker Rebbe describes a farbrengen at the sheva brachos of Reb Yaakov Mordechai:

"... In middle of it all, [Reb Yaakov Mordechai] began to cry bitterly, to the degree that all those present were astounded. They asked him to stop crying, but to no avail... Everyone began dancing, all besides Reb Yaakov Mordechai, who leaned his head on his hands and cried. When they poured cups to say l'chaim, he stopped crying and began to say in a tearful voice, "The Rebbe [Maharash] told me, 'When there is a Rebbe, there are chassidim, but chassidim who do and work.' When a chossid is not a chossid, he makes his Rebbe no more a Rebbe. The Alter Rebbe was a Rebbe, and he made chasidim, and the chassidim, being that they were chassidim and "people of deed" with avoda sheb'leiv, they strengthened their Rebbe..."

A Moment with The Rebbe

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



ACTIVELY BECOME BESIMCHA

As one of the elder Shluchim, sent out by the Frieddiker Rebbe, Rabbi Hershel Fogelman merited a unique relationship with the Rebbe.

dollar on 13 Tammuz 5746, the Rebbe suddenly said to him, "I just read a letter of my father-in-law to you!

Once, as he came by on the dollars line, the Rebbe gave him an extra dollar for his chassuna anniversary. Caught by surprise, it took Reb Hershel a moment to regain his composure.

"He wrote that you shouldn't complain. You have to be besimchal!"

"Omein!" Reb Hershel responded.

"What omein?" the Rebbe replied. "You have to actively become besimcha..."

When Reb Hershel came to receive a (Techayeinu issue 9)