

# The Weekly Farbrengens

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מרכז אנאש

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## LOVING LOYALTY (II)

### AT ALL COST

The disciples of Rebbi Zakkai asked why he had been blessed with long life. Among other things, he said to them: "I never neglected to recite the daytime Kiddush on Shabbos over wine. Once I didn't have enough money to buy wine, and my elderly mother sold her veil and brought me wine for Kiddush."

When Reb Zakkai's mother passed away she left him an inheritance of three hundred barrels of wine. When Reb Zakkai passed away he left his children three thousand barrels of wine.

(מגילה כ"ז ע"ב)

Reb Meir Refoel's was a respected community leader in Vilna who became a chossid of the Alter Rebbe.

Once, during a business trip, he noticed that his tzitzis had torn and become *possul*. He immediately removed them and told his driver to stop, so as not to carry on four *amos* without *tzitzis*. They waited at the side of the road for several hours in the hope of encountering a passerby who would happen to be carrying *tzitzis* strings. As it was getting dark outside they saw someone in the distance. Reb Meir called out to the man but he did not reply. He called louder until he was shouting, and finally the man turned towards him.

"Do you have any *tzitzis* strings by any chance?" asked Reb Meir.

"And if I would," said the man, "do you think I'm going to unload and rummage through my packed sack for just a few strings?!"

"I will pay you well," Reb Meir assured him.

"How much?" barked the man, "A few rubles? Not worth my time! I need to get back in time before nightfall!"

"I will pay you anything you ask!" begged Reb Meir. "I will give you everything I have!"

"Alright," said the man, "give me what you have and I will do it for you."

Reb Meir promptly gave him all the money he was carrying and the man found the *tzitzis* and gave it to him.

Soon after, Reb Meir visited the Alter Rebbe. As he walked in, the Rebbe stood up and handed him the exact money he had given that man. Apparently, that man was Eliyahu HaNavi: he had come to test his commitment to that *mitzva*.

(מגדל עד ע' קעו)

### CONSIDER

Why did Reb Meir go through such great lengths to acquire new *tzitzis*? Was he required to?

How did the chassidim who tried to rebuff Reb Hillel view their work? What did Reb Hillel teach them?

Reb Groinem, the illustrious *mashpia* in Tomchei Tmimim of Lubavitch, once spent *Shabbos Zachor* in a town where there was no *mikveh*, and the river was frozen. Unable to imagine not going to the *mikveh* on *Shabbos Zachor*, he searched the river until he found a hole in the ice, that had been made to enable people to draw water for the animals. He undressed in an abandoned mill, and walked barefoot on the ice until the hole.

Before he immersed he told the river: "You should know that you have no permission to harm me, because the Baal Shem Tov taught that one *tevila* will do no harm!" Due to the severe cold, he was unsure if his head had fully submerged under the water, so he *toiveled* again.

He then headed back to the mill, his wet bare feet sticking to the ice, but the event did not harm his health.

Such was the *emuna* of chassidim of old: They trusted the Baal Shem Tov's assurance with complete faith and even risked their life for it.

(לקו"ס פרלוב חדש ע' רצ"ג)

### PRECIOUS ARTICLES

Once, as the builders were erecting the *sukkah* outside the home of the esteemed chossid Reb Hillel Paritcher, the elderly chossid himself appeared. Taking a hammer, he joined the effort by knocking nails into the walls. "Rebbe," the men pleaded with him, "We do not need your help. You can be sure that we will build for you a *kosher sukkah*." Reb Hillel responded, "You should know that the four walls of the *sukkah* correspond to the four letters of HaShem's holy name. I too want to have a share in this."

(לקו"ס פרלוב חדש ע' רצ"ז)

Every year before Chanuka, the esteemed *gaon* and *chossid*, Reb Aizik Homiler, would personally clean and shine the *menora*. Such was his love for this *mitzva*.

(לקו"ס פרלוב חדש ע' תעג)

After every heavy rain, the unpaved roads in Lubavitch were often extremely muddy. Once, as Reb Hillel Paritcher trudged through the deep mud on his way home from *shul* holding his *talils* and *tefillin* (which happened to be larger than most), a younger chossid offered to carry them for him. Reb Hillel refused his offer and explained:

"During the *avoda* of the *Kohen Gadol* on Yom Kippur, he would make a special entry to the *Kodesh HaKadashim* to retrieve the spoon and pan used for the *ketores*. This entry even required an additional *tevila*. From this we see that bringing the *keilim* back is also a *mitzva*. So too, carrying one's *tallis* and *tefillin* home from *shul* is also a *mitzva*. I'm not going to give it away!"

(לקו"ס פרלוב חדש ע' תכא)

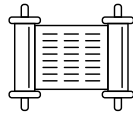


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## JOINT CHALLAH BAKE

### Must challah be separated from dough made for a preschool challah baking?

In honor of Shabbos, it is preferable to bake challoos with the full measure so that challah can be taken.<sup>1</sup>

Challah is separated with a *bracha* when the flour used in the dough contains a tenth of an *eifah*, the **volume** of 43.2 eggs (2500 cubic cm).<sup>2</sup> Translating that measure into weight depends on a number of variables, and each type of flour yields different weights per cup. One is not required to bake that amount in order to fulfill the *mitzva*, but one may not purposely circumvent the obligation by making a smaller amount of dough.

When using regular white flour, challah is separated with a *bracha* starting from approx. 3 lb. 11 oz. of flour, and without a *bracha* starting from 2 lb. 11 oz. The weight measure of other flour types varies (e.g. for oats, 2.65 lb. with *bracha*, 1.9 lb. without *bracha*).<sup>3</sup> Additionally, while unseparated bran and germ are counted as part of the flour, once they are separated and added back later they don't count towards the *shiur*.<sup>4</sup> This is relevant to many brands of whole wheat flour, as they use multiple-stream milling (as opposed to stone grinding), and it is necessary to add approx. 17% to the *shiur* to compensate for the bran and germ reconstituted later.

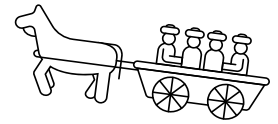
Dough made with the intention of dividing it among different people doesn't require *hafrashas challah* if each of the portions will be less than the *shiur*. If, however, one of the portions will stay with the required *shiur*, the obligation remains on the entire batch. (A bakery must nonetheless separate challah from the commercial-size dough, since it is possible for one person to buy more than the *shiur*.<sup>5</sup>)

If the portions are only divided after baking, the obligation remains.<sup>6</sup> Likewise, if one splits the dough into portions for oneself to bake at different times (e.g. freezing some to bake different weeks), the batch is obligated.<sup>7</sup>

In practice, when dough is divided amongst the class for each child to bring his portion home to bake, there is no obligation when every portion is less than the *shiur*. When the loaves are baked in school, this applies only if each child receives his own loaf that he formed before baking, for in this case, the separation took place while it was dough.<sup>8</sup> If, however, each child receives a random challah, the teacher should separate challah with a *bracha*, as the distribution is considered to be taking place only after baking.

1. שו"ע רמ"ב סי"ב.  
2. ראה שיעורי תורה לגרא"ח נאה ע' קנח-קסט.  
3. ראה שם ושיעור מקוה לגרא"ח נאה ע' פא.  
4. שו"ע יו"ד סי' שכ"ד ס"ג.  
5. שו"ע יו"ד סי' שכ"ו ס"ב. שו"ת צ"צ יו"ד סי' רל"ה אות ב' ואות ה'.  
6. שו"ת צ"צ יו"ד סי' רל"ה אות ד'. פת"ש ס' ב' סי' שכ"ו.  
7. ס' להלכה הפרשת חלה סי' א' סל"ב ובהערה שם שכן פסקו גם הרבנים ח"פ הורוויץ והרב ש. גרוס שיחי.  
8. שו"ע יו"ד סי' שכ"ו ס"ב. שו"ת צ"צ יו"ד סי' רל"ה אות ב' ואות ה'.

# Our Heroes



## REB ZALMAN NEIMARK

Reb Chaim Meshulam Zalman Neimark was one of the prominent Chasidim of the Rebbe Maharash. He served as Rov in the city of Horky, and then in Staratov where he served as Rov for twenty years. In the year 5641 (1881), he was arrested along with another eighty community members and accused of helping Yidden evade the draft under the guidance of the Rebbe Maharash. After two years he was proven innocent and was freed from jail, but moved on to Vitebsk and then Nevel, where he served as Rov. Even after the passing of the Rebbe Maharash he continued to visit Lubavitch. He attended the Bar Mitzvah of the Friedike Rebbe in Tammuz, and passed away a short time later on 28 Av 5653 (1893).

During his arrest, Reb Zalman took the entire blame of the accusations on himself, so that the Rebbe Maharash should not be arrested. He explained, "One hour of the Rebbe is very precious."

At the end of the *farbrengen* on Shabbos *parshas Shmos* 5722 (1962) the Rebbe said: "the concept of arrest in general occurred by all of the Rebbeim, by the Alter Rebbe, the

Mitteler Rebbe, the Tzemach Tzedek, and by the Rebbe Maharash as well – in a manner that someone took his place, one of the Rabbonim that was arrested instead..."

(אג"ק כ"ק אדמו"ר חי"א עמוד שט)

While in prison a small handwritten note from the Rebbe Maharash was smuggled in to Reb Zalman, which read, "In regards to his imprisonment, there is nothing to fear at all, as you have heard yourself from my father. It is proper that you should learn the entire year *Mishnayos* and *Gemara Brachos*, and Hashem should bless you with all good as your heart desires."

(אג"ק אדמו"ר מהר"ש עמוד כג)

During his two year imprisonment, Reb Zalman conducted himself just as he had at home. He did not cease to learn, night and day *nigleh* and *Chassidus*. He would *daven* at his usual length with great fervor and *niggunim*. His davening moved all those who heard it, and more than once, the prisoners and guards would stop by his room to hear him davening. He became known as the "Rabbin" who can perform wonders.

(אוצר סיפורי חב"ד חי"ח עמוד 54)

## A Moment with The Rebbe



### LET'S MAKE A DEAL

"A business deficit could eventually be covered, but if a *Yiddishe* child misses one year at Gan Yisroel camp – that's irretrievable!"

With these words the Rebbe cajoled Mr. Carlos Zippel to purchase camp grounds in Italy in 5719 (1959).

This unique bond between caring Rebbe and adoring philanthropist once took a remarkable turn. Mr. Zippel was under severe pressure from the government to pay a large tax bill. That evening at *yechidus*, the Rebbe detected his disposition and after some soft coaxing, Mr. Zippel spilled the story.

"Do you have the letter with you?" asked the Rebbe.

Mr. Zippel handed it over. The Rebbe looked at him and proposed, "Let's make a deal. I'll take care of your matters, if you care of mine."

Upon Mr. Zippel's agreement, the Rebbe directed him regarding some *chinuch* activities that needed urgent attention. Then, with a pencil, the Rebbe corrected some numbers on the letter. Eventually, he had to pay the exact amount that the Rebbe had marked.

(Weitman Teshurah, Elul 5766)