

The Weekly Farbrengens


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SIMPLE FAITH

RELYING ON HASHEM

It had been a long, long ride, and Reb Mendel of Bar, who was traveling together with the Baal Shem Tov, felt really thirsty.

The Baal Shem Tov told him, "If you will have true *bitachon* in *HaShem*, you will definitely find water."

Shortly afterwards a *goy* approached them and asked if they had seen horses roaming around, for he had lost his horses three days earlier and had been desperately searching for them. They replied in the negative and then asked him if he had some water.

"Sure I have!" the *goy* answered, and he gave Reb Mendel a drink.

Reb Mendel asked the Baal Shem Tov, "If the purpose of the *goy's* wanderings was just for my sake, to relieve me of my thirst, why did he have to travel for three days?"

The Baal Shem Tov replied, "Actually, *HaShem* prepared him earlier, in case you would exhibit true *bitachon*, because then your desire would have been granted immediately!"

(סיפורי חסידים זוין תורה ע' 379)

Faithful to the instructions he had received from *Shamayim*, the Baal Shem Tov once invited a group of his *talmidim* to accompany him in a wagon to a certain town, so that they could learn the *middah* of *bitachon*. The local innkeeper was pleased to see them and welcomed them graciously. The next morning, while they were *davening*, a police officer walked in with a stick in hand, banged the table three times and left. The *talmidim*, baffled, froze in their places, but their host remained as cheerful as he had been before. Half an hour later the same man returned, banged the table three times, and left.

When the Baal Shem Tov asked the innkeeper to explain these strange events, he said, "This is a warning. He's reminding me to bring the rental payment to the *poritz*. It is repeated three times, and if I do not bring the money at that point, my family and I will be thrown into the dungeon."

Hearing this, the Baal Shem Tov told him, "Judging from your calmness, you have the money ready, so why don't you go and pay your rent? We will await

your return, and then we will be able to take our places at your table peacefully."

The innkeeper answered, "Truthfully, at the moment I don't have a single coin, but *HaShem* will surely not forsake me. He will provide the money. Let us eat without haste, because three hours still remain to the time limit."

They ate together unhurriedly, and the innkeeper's face disclosed no sign of his dangerous plight. At the end of the meal, the officer strode in for the third time and once again banged on the table, but the innkeeper, unruffled, remained calmly in his place. After *benching* with *kavana*, the innkeeper went off to get dressed in his *Shabbos* clothing. When he rejoined them and announced that he would now go pay and his dues, the Baal Shem Tov asked him again if he had the money he needed.

Shaking his head, the host answered, "I haven't got a single penny yet, but I am sure *HaShem* will take care of me!"

CONSIDER
**Where does one get such
 pure bitachon from?**

He took his leave and the Baal Shem Tov and his *talmidim* went out to the porch overlooking the road that stretched out before them, to see him off as he set out on his mission by foot.

From the distance they saw a wagon driving towards the innkeeper, which slowed down as he exchanged a few words with the wagon driver. The wagon then continued on its way. After a few moments, its driver backtracked, called out to the innkeeper, and then handed him some money. The wagon then resumed its route towards the inn, where the curious onlookers asked the driver what had transpired.

"I had proposed a deal to the innkeeper," he said, "and offered to buy all the liquor he is due to make this winter, but he didn't agree to my price and continued on his way. Seeing his stubbornness, but knowing his honesty, I decided to give him the amount he had asked for. He then excused himself and hurried ahead, explaining that he was on his

way to pay his rent."

The Baal Shem Tov turned to his *talmidim* and said, "Look how powerful is the *middah* of *bitachon*!"

(סיפורי חסידים זוין תורה ע' 379)

COMPLETE TRUST

The *tzaddik*, Reb Noach of Lechovitch, shared the following story with his *chassidim*:

Hirshke, a simple *Yid*, earned his *parnasa* by selling merchandise in the market. Before daybreak he would go out to the countryside to meet the *goyish* farmers before they arrived in town, and bargain with them over their goods.

One day a visiting *maggid* came to town and spoke of the intrinsic value of living with *bitachon*, and explained that no man ever earns a *kopke* more than what *HaShem* has ordained for him. Hirshke took those words to heart. On the following market day he decided not to rush out early to try and reach the farmers before his competitors did. His anxious wife, seeing him lying in bed, urged him to get up. He told her what he had heard from the *maggid*, concluding that whatever *HaShem* had planned for him, he would be able to buy at home. She did her eloquent best to convince him otherwise, but Hirshke refused to leave the house.

A while later, when they heard the other buyers outside clinching their deals with the *goyim*, she pleaded with him again, but to no avail. Then one of the farmers called out, "We're not selling any more stuff until Hirshke shows up!"

The *goyim* began banging on his shutters, shouting for him to get up. Hirshke got dressed, brought the farmers inside and bought everything at a discounted rate without having to bargain. From that day on, he never had to leave his house, for the *goyim* would come to him, and he made a respectable *parnasa* till the end of his days.

Reb Noach finished the story and added, "This worked for him, because he was a simple fellow whose faith was whole and uncomplicated. It wouldn't be the same for someone else who tried to upgrade his *bitachon* by adding the sophistication of reason...."

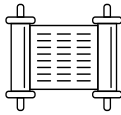
(סיפורי חסידים זוין תורה ע' 381)

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BRACHA ON GRANOLA BARS

What is the correct bracha on a granola bar?

The five types of grains, although they grow from the ground, are upgraded from the *bracha ha'adama* to *mezonos* or *hamotzi*, depending on their preparation method.¹ However, this upgraded status applies only when they are prepared in their ideal forms which is flour turned into bread and pastries or grain crushed and boiled in water (e.g. oatmeal).² Whole kernels that are roasted or baked (e.g. puffed wheat cereal) are *ha'adama*.³

If the grain was husked and cooked without being cut (e.g. pearled barley soup),⁴ some *rishonim* hold that it is *mezonos*, while others hold that it must be cooked to the point that the pieces stick together.⁵ The Alter Rebbe is understood to side with the first opinion that it is *mezonos*, yet recommends eating it during a bread meal to account for the opinion that it is *ha'adama*.⁶

Granola is made from husked whole oats that had been heated or steamed, but still unfit to eat, so the *bracha* isn't upgraded by this.⁷ They are then mixed with honey or other ingredients and heated again. Contemporary *poskim* differ on whether this second heating is considered "cooking" which would render it *mezonos* or it is considered toasting which would not elevate the *bracha*.⁸ The accepted opinion is that granola is *ha'adama*. (It is not subject to *pas yisroel* since it's not a bread or prominent food, and toasted grains are clearly exempt from *bishul akum*.)⁹

When grain is eaten in *ha'adama* form, the correct *bracha acharona* is unclear. While some *rishonim* hold it is *borei nefashos*, others entertain the possibility of some form of *mei'ein shalosh* ("al *ha'adama v'al pri ha'adama*").¹⁰ The Alter Rebbe therefore writes that it is proper to eat such grain only during a bread meal, but if one ate the grain outside of a meal, *borei nefashos* should be recited.

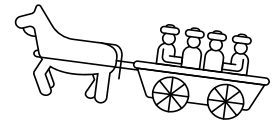
Is there a way to eat a granola bar and avoid this issue? Since a granola bar is only partially made of oats, one can eat more than a *kezayis* of total ingredients, but not of oats, in a 6-minute time-frame, requiring a *borei nefashos* according to all opinions. This comes out to 1½ Nature Valley granola bars. *B'dieved*, if one ate more, a *borei nefashos* would still be recited.

1. ברכות ל"ו ע"ב ול"ז ע"ב, שו"ע או"ח סי' ר"ח ס"ב.
2. בכל זה ראה סדבה"נ פ"א ה"ח.
3. ראה שו"ע או"ח סי' ר"ח ס"ב.
4. כשהשעורה עיקר קצוה"ש ס"ג ס"ח וט'.
5. ראה סדבה"נ שם. וראה משנ"ב סי' ר"ח סקט"ו ושע"צ שם סק"ט וכו'.
6. ראה קצה"ש בדה"ש סמ"ח סט"ז סקל"ב.
7. הגרש"ז א"ב בס' ותן ברכה ע' 505 הסביר שהאדים לא מורכבים כמו אדים רגילים לכן אין דינו כמבושל. ובס' וזאת הברכה ע' 288 שאינו ראוי לאכילה אחרי העישון. ויש לציין שכן משמעות קצוה"ש הנ"ל.
8. ראיתי בשמו בס' וזאת הברכה עמ' 288.
9. ע"ד דף ל"ז ע"ב. רמב"ם הל' מאכ"א פ"ז ה"ז.
10. תוס' ד"ה הכוסס ברכות ל"ז ע"א.

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

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Our Heroes



REB CHAIM SCHNEUR ZALMAN OF LIADI

Reb Chaim Schneur Zalman, the third son of the Tzemach Tzedek, was born a year after the *histalkus* of his namesake, the Alter Rebbe. Sometime during his youth, when he fell ill, the name Chaim was added. His manner of *avodah* was quite remarkable, with tumult and enthusiasm. Three years after the Tzemach Tzedek passed away he relocated to Liadi and served as a Rebbe to many *chassidim*. He passed away on the 4th of Teves, תר"מ (1879).

He was spotted several times striding back and forth during *Shmone Esrei*, jubilant and dancing, his face aflame. It was said about him, that he had *ahava b'tanugim* (bliss from closeness to Hashem).

Reb Chaim Schneur Zalman said about himself, "*v'dor rev'i yoshuvu heina*," that being the fourth generation since the Alter Rebbe, he returned to Liadi.

The 'Beis Rebbi' enumerates similarities between Reb Chaim Schneur Zalman and the Alter Rebbe: He was born during the first year following the Alter Rebbe's *histalkus* and named after him. He resided in Liadi for eleven years, like the Alter Rebbe had, and was *niftar* at age 66 during the month of Teves, like the Alter Rebbe.

All through the year of the Tzemach Tzedek's *histalkus*, people would not want to join his *minyán*, for immediately upon the start of his *davening*, Reb Chaim Schneur Zalman would begin singing and forget where he was, until he 'returned to himself' a long while later.

A Moment with The Rebbe



SIYUM HARAMBAM

Months before the first Rambam study cycle had come to a close, the Rebbe began arousing *chassidim* to prepare a grand *siyum* celebration, befitting the completion of the entire Torah.

him to actively create awareness for the upcoming *siyum* and for the beginning of the new cycle.

"Everything should be planned and prepared in advance," the Rebbe said at the 7 Adar 5745 (1985) *farbrengen*, "especially since we know that the Rambam's *Mishneh Torah* stands out in its order and structure."

The Rebbe added, "There is no need at all to worry about the Rambam's own rule, that one shouldn't be extreme, and always follow the middle path - because however much you have already done and will accomplish regarding the *siyum*, we still haven't reached a third or a quarter of its deserved attention."

In a note to Reb Adin Even-Yisroel of Yerushalayim, the Rebbe encouraged

(Handwritten note printed in *Beis Chayenu, Vayetze 5776*)

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