

# The Weekly *Farbrenge*



MERKAZ ANASH  
מרכז אנאש

785 • פנחס תשפ"ד • למען ישמעו  
EDITOR - RABBI SHIMON HELLINGER

## THE FINAL STRETCH (I)

### CHALLENGING TIMES

The *Zohar* predicts, "So will the *Geula* for the Yidden occur: When the sun of the *Geula* is about to shine upon them, they will be burdened with crisis after crisis, and darkness after darkness. And while they are in that state, the light of *HaShem* will shine upon them."

(זוהר חדש בראשית, ו,א)

In order for the new state of *Geula*, to be born, the previous state must first dissolve. Thus states the *Mahara*.

The Alter Rebbe adds that this is why shortly before the Yidden were redeemed from *Mitzrayim*, the *golus* worsened. In preparation for the new revelation at *Matan Torah*, whatever light remained had to be withdrawn.

(נצח ישראל פל"ב, תורה אור וארא נז,ד)

The Rebbe Rashab explains that during the final *golus* it is our task to elevate the highest sparks that have fallen the lowest. This is the reason for the immense challenges that we face during the present *golus*.

(סה"מ פר"ת ע' קז)

### HOLDING ON

The *Mezritcher Maggid* said, "Before *Moshiach* comes, there will be a repeat of the confrontation between *Eliyahu HaNavi* and the prophets of the *Baal* on *Mount Carmel*. However, unlike that match, when a fire miraculously descended from Above on to the *mizbeiach* of the prophets of *HaShem*, this time the fire will descend on the other side. And that will be the greatest test of all."

(כפר חב"ד גליון 418, דברי שמואל ע' מ)

The *Chozeh* of *Lublin* once said, "Before *Moshiach* arrives, it will be difficult for a *Yid* to hold on to his *emuna*. He will have to struggle to remain an upstanding *Yid*. It will be like climbing up a straight wall, grasping it with no more than pliers."

(ומביא גואל ע' 35)

On his deathbed, *Reb Volf* of *Zhitomir*, a leading

*talmid* of the *Baal Shem Tov*, shared with those around him what the future holds:

"Let it be known that there will be difficult times before *Moshiach* comes. It will be possible for a person to eat at home on *Yom Kippur R"L*, and then show up at *shul* in a fancy carriage, and be honored with *Shishi* or *Maftir*.

"Publicize this now, so that the Yidden living at that future time will know that many years earlier there lived a certain *Reb Volf* who predicted that state of affairs, and then they will not be overwhelmed and *chas veshalom* despair."

(לקו"ט פרלוב ע' רפ"ט)

### THE GOLUS ADVANTAGE

In *Tehillim*, *Dovid HaMelech* yearns for *HaShem*: "My *neshama* thirsts for You... in a parched and weary land without water. So too, to see You in the holy [place]..."

In this *possuk*, the *Baal Shem Tov* saw how passionately *Dovid HaMelech* envied the yearning that Yidden would experience during the time of *golus*. Specifically in that state, when the *neshama* is far from *HaShem*, it yearns for Him. *Halevai*, *Dovid HaMelech* beseeches, that the *neshama* should similarly thirst for *HaShem* even when living in a state of holiness.

(הוספות לכס"ט אות ס"ד וש"נ)

Before he passed away, *Moshe Rabbeinu* was shown all the generations of the future. When he gazed upon our spiritually poor generation, whose comprehension of *Elokus* is close to nothing, and yet despite all of its difficulties Yidden in this generation fulfill *Torah* and *mitzvos* and *daven* with a *chassidische geshmak*, with *bitachon* and simple *emuna*, he was so utterly overawed that he felt less worthy than them.

(סה"מ תקס"ב ע' נא, סה"מ קונטרסים ח"א ע' 106)

The Rebbe points out that even today, when we don't face decrees against *Yiddishkeit*, we face another kind of challenge that is sometimes more difficult - abundance and wealth. In order to withstand this challenge, we must battle the *Yetzer HaRa* fiercely. And since this is the task of *ikvesa diMeshicha*, we were obviously given the ability to awaken the inner strength of our *neshama*, so that we can dedicate ourselves to *HaShem*, His *Torah*, and His *mitzvos*.

(תו"מ סה"מ מלוקט ח"ד ע' נח)

The Rebbe Rashab said: When *Moshiach* arrives, people will miss the bygone days of *golus*. At that time they will start feeling regret for not having devoted themselves to *avoda*; they will be deeply pained by their lack of *avoda*. These present days of *golus* are days of *avoda* - to prepare ourselves for the coming of *Moshiach*, speedily, in our time, *Amen*.

(היום יום ג' אב)

### CONSIDER

*Is the advantage of golus due to the increased thirst, the exceptional efforts or the level of the sparks elevated?*

*What is the common theme of the spiritual challenges predicted for the end of golus?*

This is how *Reb Simcha Bunim* of *Pshis'cha* would describe the upheaval before *Moshiach* arrives: "At that time, there will be winters without cold, 'rich' without wealth, 'lomdim' ignorant of *Torah*, 'chassidim' empty of *Chassidus*, 'tzaddikim' without *maasim tovim*, and 'baale middos' with every flaw..."

(חסידים מספרים סי' תקכ"א)

Once at *yechidus*, *Reb Zalman Gurary* asked the Rebbe why in recent times there are so many *tzaros* among *Klal Yisroel*, with unrelenting suffering? The Rebbe explained to him that during the time before *Moshiach* comes, the forces of *kelipa* gather strength, and thus the darkness grows thicker.

(בכל ביתי נאמן הוא ע' 307)



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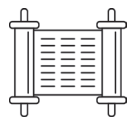
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## DESSERT BRACHA

### Do you make a bracha on dessert?

Bread is the primary sustenance of a person and is the basis of the meal. Therefore, the bracha on the bread includes all the other components of the meal that are eaten "because of the meal," as accompaniments to the bread or for sustenance.<sup>1</sup>

Foods commonly eaten throughout the day as snacks and not primarily as part of the meal are not considered supplementary to the bread and require their own before-bracha, though they are still exempted with *birchas hamazon*.

An example of this would be fruits eaten during the meal for pleasure. They are not considered part of the meal, even if eaten to aid digestion or to lighten up from the heaviness of the meal.<sup>2</sup> Cooked fruit eaten for satiation might be considered part of the meal, and one should therefore make a bracha on a bit of it (less than a *kezayis*) before the meal.<sup>3</sup>

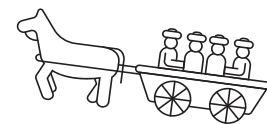
Cakes and pastries generally fall under the rubric of "*Pas Haba'ah B'kisinin*," which has three approaches of interpretation (see issue 579). Two of the approaches are debated, with some holding they are regular bread with the bracha of *hamotzi*.

When pastries are served for dessert at a meal with bread, a *mezonos* should not be said if there is any opinion that they are *hamotzi*. (Though if you also eat a *shehakol* dessert, you can intend to cover the pastry with that bracha.) This would apply if the pastries are cake-like due to the majority of their liquid being non-water or due to their strong flavoring. But if they contain a sweet filling and are definitely *mezonos*, a *mezonos* should be said on them.<sup>4</sup>

1. ראה מעם לועז שמות ב' תקס"ה.  
2. ראה שו"ע ר' סי' קע"ז ס"ב. וראה שו"ע ר' סי' קע"ד ס"א-ב.  
3. סדר ברכת הנהנין פ"ד ה"ב.  
4. ראה ביה"ל סי' קס"ח ד"ה טעונין. קצות השלחן סי' מ"ז ובדה"ש סק"ו. וע"פ הפסק בסדה"נ פ"ב ס"י. וראה גם חידושי הצ"צ קצח רע"ג.

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## REB CHAIM BER VILENSKI

Reb Yitzchak Chaim Dovber HaLevi Vilenski was known as a great *maskil* and *oved* and was a chossid of the Rebbe Maharash and the Rebbe Rashab. He lived in Kremenchug where he was known as one of the "Kremenchuger Beralach" (A number of great chassidim in Kremenchug were named Dov or Berel; Reb Berel Moshe's, Reb Dov Masaiov, and others. The Frierdiker Rebbe records them all as having powerful minds, great hearts, which would *daven* long with exuberance of the heart and a sweet voice, and would all publicly recite *Chassidus*.) Though he lost two wives and a son, he was always a source of inspiration and joy.

The Frierdiker Rebbe describes the first time he met Reb Chaim Ber:

"One day I returned from *cheder* to eat lunch in my home. It was a hot summer day, and when I came to the *chatzer* (yard), Reb Chaim Ber asked me how to get to the yard behind my father's home. I showed him the entrance next to the well, and I followed to see what he was going to do in the garden. Near the entrance to the garden there were a few benches. Reb Chaim Ber took off his hat and sat there. And I went home.

"At seven o'clock, I came home with my

friends and we went to play in the garden. How surprised I was to see Reb Chaim Ber sitting in the same position as five hours earlier. My young mind just could not grasp how a person could sit for five hours and think. I have seen people sitting and learning for hours on end, but never sitting and thinking for so long..."

Reb Chaim Ber despised publicity and would go to great lengths to avoid it. At *farbrengens* he would usually sit quietly and listen to others speak, though he was the focus of their attention. At *chazara* of the *ma'amar* as well, he would listen and not comment.

When he got married in Lubavitch, he was insistent that only the required *minyán* of people should attend. Even in business Reb Chaim Ber did not want to be popular, though he knew that he lost out as a result.

When his son was Bar Mitzvah age, the boy's *melamed* claimed that it was time for the boy to begin learning Poskim. Reb Chaim Ber argued that it wasn't appropriate that a thirteen year old boy should be able to *pasken halacha* (this would leave him feeling haughty). He therefore set up a system of learning where the boy would learn Poskim in the context of Gemara, and would thus not know how to *pasken*.

## A Moment with The Rebbe

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



## APPRECIATING A MITZVA

When the Bergstein family entered *yechidus*, in 5715 (1955), the Rebbe addressed the small children in turn.

"How many strings do your *tzitzis* have altogether?" the Rebbe asked young Chaim Moshe.

When the child responded that he doesn't know, the Rebbe inquired if he ever received money. Chaim Moshe affirmed that he indeed has gotten money.

"Did you count your money?" the Rebbe asked with a smile.

"Sure," Chayim Moshe answered.

The Rebbe smiled broadly. "If you count fleeting things like money, surely you should count your everlasting belongings, such as your *tzitzis*..."

(Teshura Werner Adar 2 5779)