

The Weekly Farbrengens

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A DELIGHTFUL SHABBOS (II)

L'CHAVOD SHABBOS KODESH

Chazal say that whoever makes *Shabbos* a day of delight is given an unbounded heritage, is saved from the servitude of *galus*, and is granted his heart's desires.

The Alshich points out that "making *Shabbos* a day of delight" implies that what one seeks to do is to enhance the spirit of *Shabbos*, and not merely to indulge in his own pleasures. Indeed, the more one delights in the *ruchniyus* of *Shabbos* and abstains from mundane matters, the more does he add to the *kedusha* of *Shabbos*.

In this spirit, the Alshich explains a story in the *Gemara*, that on *erev Shabbos* the *amora* Rav Nachman ben Yitzchak would carry bundles of food in and out, saying, "If Rav Ami and Rav Assi visited me, would I not carry for them?"

The deeper significance in this comparison is that just as Rav Ami and Rav Assi would have actually eaten the food and been delighted by it, so too, when we uplift our *neshama yeseira* with the *Shabbos* foods, we bring delight to the *Shabbos* within us.

(שבת קיט ע"א, תורת משה תצוה לא, יג)

The Chida writes: Someone may come and say, "I derive enjoyment from foul talk and unsavory conduct - and this is my *oneg Shabbos*." This is mistaken, for we are commanded to bring delight to *Shabbos*, and such conduct, only causes her pain.

(מדבר קדמות ערך ענג)

HIGHER PURSUITS

Chassidus explains that eating on *Shabbos* is a holy experience and is free of selfish interests. Nevertheless, if a person focuses on the physical, he will be drawn into it.

(המשך תע"ר ב"ב ח"ב עמ' אקכה, לקו"ש חל"א ע' 247)

The Baal Shem Tov once showed his *talmidim* a man who was sitting at his own *Shabbos* table and resplendent in his *Shabbos garb* - but what they saw with their holy eyes was an ox! The reason

was that since the man was investing his entire being in enthusiastically eating the meat of an ox, that is what he was at that moment.

(סו"מ קונטרסים ח"א ע' 170)

The Mezritcher Maggid offers a *mashal* for this:

A great king announced a day of nationwide feasting and celebration, and gave orders that the wishes of each of his subjects be carried out. Amongst them there was a leper. He asked that the king give him two mounds of cold manure in which he could lie, to seek relief from his leprosy.

The king's servants berated him, "Fool that you are! You could have asked the king for all the pleasures of the world, so for your leprosy you could have requested treatment from an expert doctor!"

Nevertheless, the king instructed that the man's request be fulfilled, for a king's orders must follow through, regardless of this man's foolishness.

(אור תורה קדג)

CONSIDER

How is everyone capable of "making *Shabbos* a day of delight"?

The venerable *chossid* Reb Hillel of Paritch was once a *Shabbos* guest in the home of a man who didn't eat *cholent*. When Reb Hillel questioned him about his practice, he explained that he was forbidden to do so by order of his doctors.

Reb Hillel was not afraid: "Eat now. It's on my shoulders!"

Full of trust, the man took a spoonful and tasted the *cholent*. At that point Reb Hillel stopped him: "Enough! If you wish to eat more, that's on your shoulders..."

(שמו"ס ח"ג ע' 232)

As the youngest child of the Friediker Rebbe,

Rebbetzin Sheina was the subject of much attention. Once, at a meal in the home of her grandfather, the Rebbe Rashab, he told her that on *Shabbos* she must eat, stroll and do everything *l'chavod Shabbos*. The little girl replied that she could do this with everything except for sleeping, since while one is sleeping, one is asleep...

From this story the Rebbe derived a lesson: With the right amount of effort beforehand, everyone is capable of sleeping in honor of *Shabbos*.

(תו"מ ח"ג ע' 6, חמ"ב ע' 113)

HOLY FOOD

Rebbetzin Menucha Rochel, the saintly daughter of the Mitteler Rebbe, was particular not to throw out any *Shabbos* food, and instead would offer it to her family members and guests. She attributed this practice to a tradition from the Alter Rebbe:

One Friday night a guest joined the Alter Rebbe's *seuda*. When the soup was served, the guest took a spoonful but immediately stopped eating because of its saltiness. The Alter Rebbe was deep in *dveikus*, and when he came to, he asked the guest why he wasn't eating. Before the guest had a chance to respond, the Alter Rebbe helped him by adding some salt to his bowl, and again fell into *dveikus*. This repeated itself several times.

Finally the guest managed to tell the Alter Rebbe that the soup was too salty and inedible. The Alter Rebbe immediately took the soup, ate it up, and told the guest, "No *Shabbos* food is not good, or harmful to one's health. One should not throw out *Shabbos* food!"

(ס' הצאצאים ע' 101)

Reb Yaakov Yosef of Polonnoye, a senior *talmid* of the Baal Shem Tov, once took his wife along with him on a visit to his Rebbe.

When she returned home, everyone wanted to know what secrets she had learned in *Mezhibuzh* from the Baal Shem Tov's wife. She told them, "I learned to meditate upon the secret of the *ketores* while preparing the *kugel* for *Shabbos*."

(מגדל עז ע' רמה)

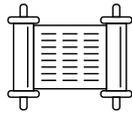
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GOOD NEWS.



HETER MECHIRA

What is “Heter Mechira” and can I purchase produce that relies on this heter?

Poskim debate whether the laws of *shemita* have any application to gentile-owned fields. R. Moshe di Trani (Mabit) ruled that they still have sanctity of *shvi'is* and must be treated accordingly.¹ Beis Yosef argues that in the present age when *shemita* is rabbinic—since most Jews don't live in Eretz Yisroel—the produce of gentiles doesn't have sanctity.²

Within the opinion of the Beis Yosef, there is debate amongst *poskim* whether the gentile's ownership only prevents the produce from having sanctity, or does it totally remove the *shemita* restrictions, allowing a Jew to work on that property during *shemita*? The Beis Yosef seems to only discuss the produce, yet R. Yosef di Trani (Maharit, son of the Mabit) holds that a gentile field has no restrictions.³

With the expansion of the Jewish community in Eretz Yisroel in the late 19th century, a debate ensued amongst the halachic authorities whether to allow the Jewish farmers to sell their fields to gentiles—like *mechiras chometz*—and thereby continue working the fields and selling the produce. The need for the *heter* was due to the extremely difficult state of the farmers and other residents of Eretz Yisroel.

The proponents of the *mechira* argued that: (a) due to the *shaas hadchak*, we may rely on a minority view that *shemita* nowadays is not obligatory; (b) we find that *poskim* allowed *mechiras chometz* due to the great need; (c) there are differing opinions regarding the *shemita* counting, thus creating a *safek* if this year is in fact the *shemita* year.

The opponents argued: (a) It is prohibited *min HaTorah*—due to *lo sechanem*—to sell property in Eretz Yisroel to a gentile. [The proponents counter that it is only a temporary sale, only a field and not a house, and often done indirectly.⁴] (b) A temporary sale isn't able to remove its sanctity.⁵ (c) *Mechiras chometz* enables you to fulfill the Torah's directive not to own *chometz*, while this sale attempts to circumvent the Torah's desire that the land should rest.⁶ Some don't even sell actual *chometz* in the sale [but we do]. (d) The validity and integrity of the sale is questionable. (e) It is a security concern to sell part of Eretz Yisroel to gentiles.

Practically, the chief rabbinate in Eretz Yisroel allow this *heter*, but our practice is not to rely on it and the Rebbe was very adamant about that. Yet, the Rebbe wrote that *yidden* who don't plan to observe *shemita* should at least do some form of sale, and *rabbonim* should make it as sound as possible.⁷

1. מבי"ט ח"א סי' כ"א.
2. שו"ת אבקות רוכל סי' כ"ד, ובכס"מ שמיטה ויובל פ"ד הכ"ט.
3. ראה מהרי"ט ח"א סי' מ"ג, וראה מנ"ח מצווה של"ד (ומנגד ראה כס"מ הל' תרו"פ"א סוף הי"ג).
4. ראה שו"ת משיב דבר ח"ב סי' נ"ו, חזו"א שביעית סי' כ"ג אות ד'.
5. ראה מנח"י ח"ח סי' צ"ו.
6. מנח"י שם.
7. ראה סי' הצאצאים ע' 381, אג"ק חט"ו ע' רצ"ז. התקשרות גל' תרפ"ב ע' 7.

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



R. MORDECHAI LIEPLER

R. Mordechai Liepler was one of the early chassidim of the Alter Rebbe. Originally from the town of Liepli, he was a wealthy man who held Russian government contracts and lived primarily in S. Petersburg. When the Alter Rebbe was imprisoned, he played an important role in securing his release, and it was to R. Mordechai's home that the Alter Rebbe asked to be taken upon his release.

Once, R. Mordechai made a successful business deal which earned him a huge sum of money. On his way home, R. Mordechai stopped in Liozna for Shabbos, where the Alter Rebbe invited him for the day *seuda*. During the meal, the Alter Rebbe said, "Well, if we'll say the truth as it is, without humility, I am merely a *beinoni*."

Chassidim would say that R. Mordechai was able to withstand the temptation to sin thanks to his pride. When his Yetzer HaRa would try to incite him to do something wrong, he would stand up tall and shout, "I?! – the chossid of the Alter Rebbe, the wealthy *lamdan* and *maskil* (who learns Chassidus in depth), should do an aveira?! That is not befitting for me!"

R. Mordechai, who was close to the Rebbe and felt especially comfortable now that he was wealthy, said to the Rebbe, "Now, I don't consider myself a *rasha*, but if you're a *beinoni*, what am I?" The Alter Rebbe told him, "*Beinoni* is an entire 'world'..." (in which there are many levels).

(בית רבי מהרד"ח ע' 220)

(תו"מ ח"י ע' 58)

A Moment with The Rebbe



SEGULA RULES

Since the Tanya is considered the “*Torah shebichsav*” of Chassidus, one sincere chossid thought that it would be appropriate to write out the entire Tanya in his own handwriting, in the spirit of the *mitzva* of writing a *sefer Torah*.

“Regarding a rational *avoda*,” wrote the Rebbe, “everyone is obligated to search and find personal solutions that will work for him. However, with respect to *segulos*, whatever the Rebbeim have not told us, we cannot know. Therefore, there is no room for creative thinking...”

Although this was before the *nesius*, the Rebbe's opinion on the matter was sought, and the Rebbe shared his thoughts in a letter dated 11 Adar 5708 (1948).

In conclusion, the Rebbe addressed the misjudgment of this particular suggestion: “Unless this is a person who will be inspired by the experience of writing out the Tanya, then this is a waste of his valuable time. He could use the time to actually learn the Tanya instead. And writing instead of learning is like a fine diamond cutter consuming his time with menial tasks.”

The Rebbe began by differentiating between a rational systematic *avoda*, such as breaking a negative trait through taking the opposite extreme, and an *avoda* using *segula* powers, like reaching a higher level in learning through distributing *tzedaka*.

(Igros Kodesh, Vol. 2, Page 343)

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