



A DELIGHTFUL EXPERIENCE

To Live It

Reb Aizik Homiler once came to Chernigov, and the local *chasidim* prepared a festive meal in his honor. During the meal, Reb Aizik repeated a *maamar* of *Chassidus* and as soon as he was done the students of *Chassidus* (the *maskilim*) left to review his teachings. The *baalei batim* on the other hand continued with the meal.

One of the *balei batim* then turned to Reb Aizik and said, "We all heard your teachings of *Chassidus*, understood them and will review them when we get home. Why do these *maskilim* rush out to review the *maamar* right away?"

Suddenly, the bell of the post office next door rang. The manager of the post office quickly got up and ran out to see what was the matter. Reb Aizik turned to the questioner and said, "You see, we all heard the bell, but only the post office manager cared about it because it's his livelihood. So too with these *Chassidim*, since *Chassidus* is their life, they care about it and hurry to review it immediately."

(שמעון וסיפורים ח"ב ע' 172)

Physical Pleasure

Reb Hillel Paritcher would say: "If the *baalei tayve* would only know the great *geshmak* of recognizing *Elokus*, they would leave all their worldly desires and run after it."

(שמעון וסיפורים ח"ג ע' 229)

In response to someone who had complained to the Rebbe about physical weakness, the Rebbe advised him amongst other things to learn regularly a subject in *nigleh* or *Chassidus* that would give him real pleasure. The Torah that he studied would then heal him.

(אג"ק חכ"א ע' קכ)

Even when *kabbolas ol* was called for, the Rebbe emphasized that this should not be the ultimate destination: one must eventually

come to understand and also appreciate what is expected of him. *Kabbolas ol* and servitude is the "beginning of *avoda*," but only the *beginning*.

When a *Yid* realizes that his Torah story binds him with HaShem, he should be so excited that even a passerby will notice. The same is true for carrying out HaShem's will by fulfilling *mitzvos*. He should feel that with his every word of Torah and every *mitzva* he is taking over the world and reducing its spiritual limitations.

(לקו"ש ח"ג ע' 881, תנ"מ חמ"ד ע' 250)

A Vitalizing Foundation

At a *Yud-Tes Kislev farbrengen* the Frieddiker Rebbe once contrasted the warmth of the Yiddishe home in earlier times with the way things are today:

In the Yiddishe home of former days, the Torah and *kedusha* were valued as supremely precious. In the eyes of every man and woman, an *ehrlicher Yid* was precious, and the letters of the *alef-beis* and the *nekudos* were holy. The happiest event in the home was the privilege of leading a child to *cheder* for the first time. There he would be taught by an *ehrlicher melamed*, who dedicated himself wholeheartedly to instilling *yiras Shomayim* in the child, encouraging him to wash *negel-vasser*, to sleep with a *yarmulke*, to recite *brachos*, *Shema*, and *Amen*, *Yehei shmei raba*, to heed his parents' instructions, and to make a *bracha* over his *tzitzis*. The parents would see to it that his *peiyo*s remained intact. And how great was their joy when their child became a *bar-mitzva*, and how sweet was their *nachas* as he flourished in a *yeshiva*.

Today, however, a bitter frost has overtaken the Yiddishe home. Even after a kosher *karban* has been brought, the blood can still congeal and become invalidated. Today, too, a *cheder* is established – but whom do they take as a teacher? They don't look for an *ehrlicher melamed*: they want one with special "methods." *Yiras Shomayim* and the *kedusha* of the letters and *nekudos* are not regarded as important; people have grown frigid. A widespread lack of *chayus* has caused

chassidim not to learn *Chassidus* regularly, not to express a love for one another, and not to *farbreng* – never mind toiling in *avodas hatefilla* like the *chassidim* of old.

We excuse ourselves by saying that society in general has declined and become coarse. True, the limbs of the Jewish people have become weak, and today we must address at *farbrengens* such matters that once even a preacher of *Mussar* didn't have to mention. But in fact, it is all the fault of the "congealed blood."

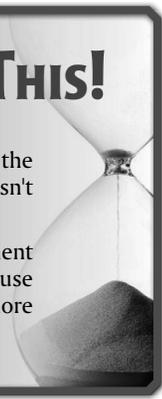
A few weeks ago I received a letter from a worldly young man asking for a *bracha* for his travels. I don't know him, but his letter was sincere, so I wrote to him that wherever he went he should influence those around him toward the observance of *mitzvos*. Today I received a letter from him: he followed my instructions and has already influenced several young men to observe *kashrus*. And there are many such instances.

The 'limbs' are weak, but as long as the 'blood' is healthy and pumps with vitality, the 'limbs' will eventually become healthy as well.

(סה"ש תרצ"א ע' 177 ואילך)

CONSIDER THIS!

- Why is *kabbolas ol* only the "beginning of *avoda*"? Isn't action the main thing?
- How will the excitement of the *frum Yidden* cause all *Yidden* to be more observant?



Wish you were reading this at your Shabbos table?

ADVERTISE HERE.

Subscribe for home mailing for \$54 a year.

info@MerkazAnash.com

info@merkazanash.com

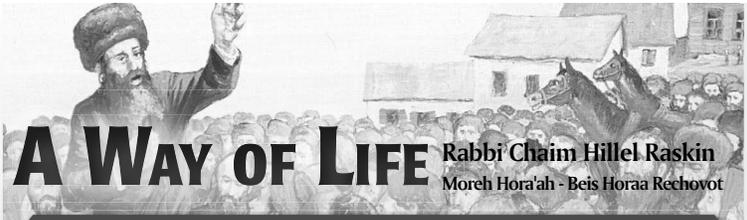


Higher standards of *kashrus* & quality

MachonStam.com
718-778-STAM
415 Kingston Avenue



www.SELLMILESNOW.com
732-987-7765



A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Whiskey from a Liquor Store

Am I allowed to buy chometz after Pesach from a store which may belong to a Jew?

- It is forbidden to benefit from *chometz* which belonged to any Jew over Pesach.¹ This is a penalty *midrabanan* to deter people from saving their *chometz* for after Pesach.² (Even if one checked for and nullified his *chometz* and finds something after Pesach, it is as well forbidden, to deter people from insincerely "nullifying" all their *chometz* items.³)
- This prohibition also applies even to types of *chometz* which are prohibited *midrabanan*.⁴ However there is a distinction: (1) *Nuksha* – *chometz* not intended for consumption. It must be destroyed *midrabanan* lest someone mistakenly consume it (e.g. *chometz* starch). (2) *Taaroves* – a mixture which contains less than 17% *chometz* (*kazayis bikdei achilas pras*) (e.g. gefilte fish). One may benefit (but not eat) from the first rabbinic *chometz* after Pesach, but not from the second, since the first *chometz* is entirely a rabbinic invention, whereas the second contains actual *chometz*, and Chazal only prevented it from becoming nullified in the mixture.)
- If one has a doubt if *chometz* sold in a Jewish store was sold for Pesach or if it was purchased by the storeowner after Pesach, one may benefit from it but not eat it, except in a situation of great loss.⁵ Shelf life in large grocery stores is approximately two weeks, and whisky in liquor stores is six weeks. After that time, it can be assumed to have been bought by the store after Pesach. (If the distributor is Jewish, the timeframe is longer.)
- Contemporary halachic authorities discuss a corporation that has Jewish stockholders who didn't sell their *chometz*: Some consider a corporation to be a separate entity which has no "owner." Others hold that if a substantial enough amount of stock are owned by Jewish people, to the extent that the directors are mindful of them (or Jews in the board of directors) the *chometz* of that corporation that was not sold becomes considered *chometz shevar alev hapesach*.⁶ This is the accepted opinion.⁷
- Some *kashrus* organizations publish a list of chain-stores which have Jewish ownership. One is obligated to check those lists and inquire regarding Jewish ownership before purchasing *chometz* in the store. If one cannot ascertain the ownership, one may not buy the *chometz*.⁸ Ideally one should only purchase *chometz* after Pesach from a Jew who sold his *chometz* and is particular to buy from a supplier who has sold his *chometz* or is not Jewish.

- 1 ראה לשון רבינו סי' תמ"ח ס"ט.
- 2 שם כ"ט ע"א. רמב"ם הל' חו"מ פ"א ה"ד.
- 3 שו"ע ר"ס סי' תמ"ח ס"ט. ראה שארית יהודה ק"כ.
- 4 שם סי' י"ד.
- 5 שם סי' תמ"ב ק"א סק"ט.
- 6 אג"מ אבה"ע ח"א סי' ז'.
- 7 ראה קובץ הדרום עמ' 107, תו"ה ח"ב סי' ק"כ.
- 8 ולא סמכינן ארובא, דכל קבוע כמחצה על מחצה דמי. ורק לגבי הסרסור שאינו קבוע ניתן לסמוך ארובא.

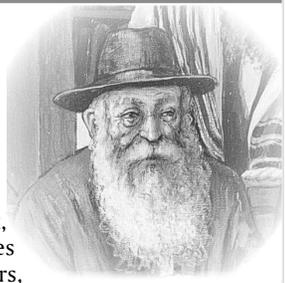
לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

לזכות הרך הנולד שי'

בן הרה"ת לוי יצחק וזוגתו דבורה לאה שי' יעקבסאהן
שיכניסוהו לבריתו של אברהם אבינו ויגדלוהו לתורה, להופה ולמעשים טובים
נדבת זקניו
הרה"ת מנחם מענדל וזוגתו אסתר שי' שניאורסאהן
הרה"ת ברוך שלום וזוגתו לאה עלקא יעקבסאהן

OUR HEROES

Reb Yoina Ostrer



Reb Yoina was from the great Talmidim of the Mezritcher Magid. He lived in the city Brod and spent his days in the *beis medrash*. His day would start before dawn with *tikun chatzos*, followed by learning Chassidus until day break, when he would immerse in the river, sometimes breaking the ice. *Shachris* would last many hours, after which he would eat some bread, occasionally with some onion, and then he would rest for a short while. Next came *mincha* and *mairiv*, followed by a shiur in learning, and *krias shma she'al hamita* at great length.

Reb Yoina was understandably terribly poor. At one point, when he did not even have enough money to put bread on the table, he poured out his heart to Hashem saying, "You are the provider for everyone, I also need a livelihood, but with three conditions: Not to earn it through work – for where can I find time in my busy schedule for work. Not to find it – I don't want to gain on the account of someone's loss. Not to win it – since it is questionable if those in the lottery gave their money with a whole heart. If you will ask me, if so where will my livelihood come from: Ribono Shel Olam do You need my advice? You are all powerful and can find other ways".

(גאון וחסיד עמוד 245)



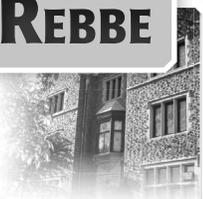
Reb Yoina was once asked to join a certain *beis medrash* of poor people, and refused by saying "there, the rich do not have mercy on the poor". Being that there were no rich people there, he was asked to explain, which he did:

"Every person has the rich part of him and the poor part of him. The head is rich, he has no needs and is free to think what he desires, like a rich man. The stomach on the other hand is poor, with so many demands and needs. In that *beis medrash*", Reb yoina explained, "in order to be a good Jew, the people fast a lot, putting all the demands on the stomach but leaving the head free to think what it wants. The proper thing to do, would be to have mercy on the stomach by letting it eat, and work with the head instead".

(גאון וחסיד עמוד 247)

A MOMENT WITH THE REBBE

What Should We Do?



Reb Leibel Groner relates:

"Following the famous *sicha* of 28 Nissan 5751 (1991), when the Rebbe entrusted us with bringing the *geulah*, the Rebbe asked me what was being done. I answered that immediately after the *sicha* there was a meeting of *anash*, and since then a few meetings had been held, and they are still 'breaking their heads' to find the way to bring Moshiach.

"The Rebbe looked surprised. He asked, 'Why do they have to break their heads? I have said numerous times what should be done.'

"The Rebbe counted on his fingers, '(1) To increase the quality and quantity of learning *nigleh* and *Chassidus*; (2) To add in *hidur mitzvah*; (3) To add in *ahavas Yisroel*; (4) To intensify the *mitvzoim* activities.'

"I asked whether I could publicize these words, and the Rebbe said, 'Sure.'

"A few weeks later, when Reb Chayim Gutnick sent a letter requesting direction, the Rebbe faxed him a printout of the last Shabbos *farbrengen*. Before sending it, the Rebbe underlined the main points: to add in learning, especially in the topics of *geulah*, to add in *hidur mitzvah* and to increase in *tzedaka*."