

The Weekly Farbrengens

MERKAZ ANASH
מרכז אנש

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EDITOR - RABBI SHIMON HELLINGER

A DELIGHTFUL SHABBOS (I)

A MITZVA TO ENJOY

The Baal Shem Tov explained the *mitzva* of *oneg Shabbos* with the following *meshe*:

A prince who was in captivity amongst coarse people received a letter one day from his father, the king. The prince was delighted and wanted to celebrate, yet he knew that his neighbors could not appreciate the greatness of the king. He therefore distributed liquor and they celebrated, so that he too could celebrate his happy occasion.

Similarly, in order for the *neshama* to rejoice in the spiritual revelations of *Shabbos*, the body must rejoice with some physical delight.

(כתר שם טוב אות קז, תו"י"י שלח קלז, א)

The Alter Rebbe explains it as follows:

On *Shabbos*, Divine pleasure is revealed, similar to the revelation of Gan Eden. However, since we are physical beings, we cannot experience this spiritual pleasure in its pure form, so it is vested in the pleasure of eating physical food. And in that form we can experience it.

(מאמרי אדה"ז הקצרים ע' נט)

The Rebbe explains that the *mitzva* of *oneg Shabbos* is fulfilled in its ideal form when the *neshama* feels a spiritual delight from carrying out *HaShem's* will that we should eat *Shabbos* foods. However, even those who are attracted to the physical pleasure of eating are required to fulfill the *mitzva* of *oneg Shabbos* by eating good meat and aged wine.

(לקו"ש חל"ג ע' 161)

RESPECTABLE MEALS

Rebbi Chiya bar Abba related:

I was once a guest of a man in Ludkiya, and a golden table was brought before him, which had to be carried by sixteen men; sixteen silver

chains were fixed in it, and plates, goblets and pitchers were set upon it, with all kinds of food, delicacies and spices.

I said to him, "My son! How have you merited this?"

He replied, "I was a butcher, and I used to say about every fine animal, 'This will be for *Shabbos*.'"

I said to him, "Fortunate are you that you have merited this, and praised be *HaShem* who has permitted you to enjoy all this."

(שבת קיט ע"א)

he opened it he discovered the precious jewel inside, and sold it for thirteen chambers filled with gold *dinarim*!

A wise old man met him and commented", He who lends to *Shabbos*, *Shabbos* repays him".

(שבת קיט ע"א)

SPECIAL FOODS

According to *Kabbala*, one should make a point of eating fish at each of the *seudos* of *Shabbos*.

(שויע"ר ס' רמב"ס ז', לקו"ש חל"ג ע' 192 הע' 15)

The Alter Rebbe once made a lighthearted remark, that what *tekias shofar* accomplishes on Rosh HaShana, we accomplish on *Shabbos* by eating *kugel*. One of the *chassidim* asked, "If so, why do we need to blow *shofar* on Rosh HaShana? We can accomplish just as much by eating *kugel*!"

The Alter Rebbe explained, "That is exactly what we do. When Rosh HaShana falls on *Shabbos*, we eat *kugel* and don't blow *shofar*..."

(שמו"ס ח"ב ע' 156)

CONSIDER

Is the purpose of physical enjoyment on *Shabbos* to distract the body, or to access spiritual delight? What does it depend on?

Yosef *Mokir Shabbos* ("Yosef who honors *Shabbos*") had in his vicinity a wealthy *goy* who owned much property. Stargazers told him that Yosef *Mokir Shabbos* would take over all of it, so he sold it all, and with the proceeds he bought one precious stone, which he set in his turban for safekeeping. As he was crossing a bridge a sudden wind blew it off and cast it into the water, and a huge fish swallowed it. The fish was later caught and brought to the market on *erev Shabbos*, as the sun was already preparing to set.

"Who will buy it now?" they wondered. But someone advised": Take it to Yosef *Mokir Shabbos*. He always makes a point of honoring *Shabbos* by buying fish".

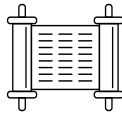
They took it to him and he bought it and when

During the *seuda* of the *chassuna* of the Frierdiker Rebbe's daughter Sheindel ה"ד, which took place on *Shabbos* afternoon, the person serving forgot to bring out the *kugel*. Those partaking in the *seuda bentsched Birkas HaMazon*, assuming that no *kugel* had been prepared.

After *bensching*, the Rebbe asked his *Rebbetzin*, "Where is the *kugel*? Was no *kugel* prepared for *Shabbos Kodesh*?"

She assured him that indeed she had prepared a *kugel* and then asked the person serving to bring it to the table. The Frierdiker Rebbe then washed his hands again, told all those participating to do the same, and they returned to the table to eat the *kugel*.

(רשימו"ד חדש ע' 193)



SHEMITA SANCTITY

I bought oranges in the store and they say that they come from Israel. What should I do?

Produce that grew in Eretz Yisroel during the shemita year has a special kedusha (sanctity). With fruit, we follow the year during which they blossomed and became somewhat edible. Vegetables follow the year when they were harvested... Grains and legumes must have grown a third during shemita, even if they will only be harvested the next year. Flowers also contain sanctity if they have a scent, and even by unscented flowers, one must ascertain that forbidden work wasn't done with them during shemita.

How must sanctified produce be treated?

Shemita produce must be made hefker (ownerless), and is thus exempt from terumos and maasros. One may not ruin this produce, dispose of it, or use it in an irregular manner; it should be eaten, and even the leftovers and residue must be disposed of respectfully. One is not allowed to trade it or do business with it. There are times in the year by which one must "get rid" (biur) of each variety of produce (to be explained in a future article).

One may not give shevi'is produce to a gentile. One may feed it to a gentile guest in his home, but he may not give him additional food to go.

Chazal decreed that one may not take this produce out of Eretz Yisroel—to prevent one from doing business with it or mixing it with other fruit. If it was taken out, its sanctity remains. One who leaves Eretz Yisroel should check that they aren't taking along shevi'is fruits, unless it's all one has to eat and it's a small amount that can easily be eaten responsibly.

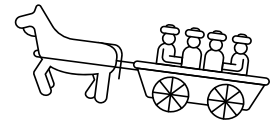
If one mistakenly purchased shevi'is produce in chutz la'aretz, one may not transport it elsewhere even within chutz la'aretz. Yet, if one sees such fruit in a store, he is not obligated to purchase it to make sure it won't get desecrated.

Vegetables likely fall under the rabbinic prohibition of sefichin and may not be eaten at all (see article 639).

- 1. ראה חזו"א שביעית סי' ז' אות ט"ז.
2. רמב"ם שמיטה ויובל פ"ה הל"ג, חזו"א סי' י"ג אות כ"ו.
3. רמב"ם שם פ"ז הל' י"ב, חזו"א סי' י"ג אות ד'.
4. רמב"ם שם פ"ז הל' י"ב, חזו"א סי' י"ג אות ד'.
5. שמיטה כהלכתה לבני חו"ל ע' כ"ז הע"ב בשם הרב אייכלר שליט"א.
6. ראה פסחים נ"ב ע"א.
7. ספרא בהר פ"א ז'.
8. רמב"ם שמיטה ויובל פ"ה הל"ג, חזו"א סי' י"ג אות כ"ו.
9. חזו"א סי' י"ג אות ד'.
10. רמב"ם שם פ"ז הל' י"ב, חזו"א סי' י"ג אות ד'.
11. שמיטה כהלכתה לבני חו"ל ע' כ"ז הע"ב בשם הרב אייכלר שליט"א.

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

Our Heroes



R. LEIB OF TURKISH MOGILOV

Little is known about the life of R. Leib, one of the earliest chassidim of the Alter Rebbe. We know that he lived in Mogilov, Ukraine, on the border with the Turkish Ottoman Empire (to differentiate it from the other Mogilov in White Russia).

When R. Mendel Horodoker and other leading chassidic figures traveled to Eretz Yisrael in 5537, the Alter Rebbe accompanied them until Mogilov. R. Leib met the Alter Rebbe at this time and became a chossid of his, traveling back to Liozna to study further with him. Many of the Alter Rebbe's early maamorim were published based on R. Leib's manuscripts, and he was the leader of the Chassidim in his area, who were distant from the Alter Rebbe's chatzer.

In his youth, R. Leib didn't take notice of the advance of Chassidus as he was deeply engrossed in Torah. However, when the Alter Rebbe, then just a student of R. Mendel Horodoker, stayed in his town and paskened a complex shailah in a wondrous manner, he posed his own dilemmas to him and became his chossid. He returned with the Alter Rebbe to Liozna, becoming one of his first chassidim, and he spent three years there.

When asked what he learned in that time, he said, "For forty years, I studied Torah lishma, and I thought only about Hashem and the Torah, but I never considered where I stand. In Liozna, I was shown how

a path to think about one's own spiritual state. And for three years, I worked on myself."

(ספר השיחות תרצ"ט ע' 336)

As a result of the R. Leib's teaching of Chassidus, one talented yungerman began to dedicate himself to the study of Chassidus and davening at length in the style of Chabad. His friends, who were chassidim of other Rebbes, taunted this yungerman and said that while his new Rebbe is surely great, miracles are only found by their Rebbe. The yungerman was pained by their words and he deliberated whether to tell R. Leib about it.

Several weeks later, a shliach from the Alter Rebbe delivering money to Eretz Yisroel visited their city, and he brought with him a letter for R. Leib about how to guide each of the Chabad yungeleit. Regarding this particular yungerman the Alter Rebbe wrote, "It is fit to draw him close, and is necessary to relieve his pain. This will be a sign for him and a miracle for others."

When the yungerman heard what the Alter Rebbe had written about him, he began to cry. When questioned, he related the conversation he had with his friends.

"Now I understand the Rebbe's words," said R. Leib, "Is there a greater miracle then to take a 'block of wood' and convert it into a mentch..."

(אגרות קודש רי"צ ח"ב ע' 441)

A Moment with The Rebbe



NON-CHABAD NUSSACH

The administration of a Lubavitch day school, that had accepted students from non-chassidic homes, concluded that it only befits a Chabad school that the children daven in Nusach Ari, as the Alter Rebbe has established.

Despite some of the parent body protesting, the principal enforced the rule, and the administration reported the good tidings to the Rebbe.

In his holy handwriting, the Rebbe

responded with dismay, "Who partook in this meeting? Where are the minutes?"

Then the Rebbe raised the question, "Is it permitted according to the Shulchan Aruch, to force a child to daven in a nusach that is not his own?"

"How many children, in the view and estimate of the administration, will be attracted or distanced, as a result of the new policy?"

(Simpson Teshurah, Kislev 5774)