

The Weekly Farbrengens

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REMEMBERING HIM (III)

SPEAKING TRUST

There was once a wealthy man who owned many fields but did not have animals with which to plow them. So one market day, he took a bag of money and went off to purchase oxen.

On the way Eliyahu HaNavi stopped him and asked him where he was going. When he said he was going to buy oxen, Eliyahu told him that he should add that this was dependent on HaShem's will; he should say, "im yirtze HaShem". The prosperous landowner insisted that he already had the money in hand, and it was now all up to his own will. Eliyahu warned him, "If you don't say 'im yirtze HaShem,' you will not succeed."

Before he reached the market place, his money mysteriously disappeared. This repeated itself several times; he would have the money with him; he would meet Eliyahu who disguised himself differently each time and would suggest that he say "im yirtze HaShem"; again and again he would not listen - and the money would again get lost. Finally he realized this was all *hashgacha peratis* due to his incomplete belief in HaShem's providence, and resolved that from that day on he would say "im yirtze HaShem" about whatever he desired to do.

The next time he was on his way to the market, he again met Eliyahu, but this time he said, "I'm on my way to buy oxen, im yirtze HaShem". When Eliyahu heard that, he blessed him with success and sure enough the man got a good deal on his purchase. Then, as he was on his way home, the oxen suddenly ran off the path into the forest and stopped near a stone, where he found his lost money bags.

(חדרי בטן מוחזי"א ע' 50, ילקוט לקח טוב בהעלותך ע' פד)

The Shaloh writes:

As a vital expression of one's *emuna*, one should say about every planned activity, great or small, *im yirtze HaShem* ("if HaShem wills it") or *b'ezras HaShem* ("with HaShem's help"). When preparing to travel, for example, one should say, "I will be traveling b'ezras HaShem and I plan, with HaShem's help, to stay in this and this place." Likewise, upon arriving there he should say, "B'ezras HaShem I have arrived."

A hint to this can be found in the *possuk* which states that the travels and encampments of the Yidden in the *midbar* were *al pi HaShem*, "at the word of HaShem." We can understand this as an instruction that our travels and our stations should be undertaken with a mention of HaShem's Name. Thus, His Name will always be on one's lips.

Furthermore, doing so will bring a person success in his activities. As the *possuk* says, *atzas HaShem hi tokum*, "the plan of HaShem will materialize, and the word "hi" (היא) is an acronym for *אם ירצה השם*, for that is what brings success.

(של"ה ח"ג בהעלותך אות י"ב, ח"א שער האותיות אל"ף אות מ"ו)

CONSIDER

Is the point to say "im yirtze HaShem" and "Boruch HaShem" or to feel its truth?

AT EVERY OPPORTUNITY

About Yosef HaTzaddik the Torah relates that his master saw that "HaShem was with him." How could the wicked Potifar know that HaShem was with Yosef?

The *Midrash* answers that Potifar noticed that HaShem's name was constantly on Yosef's lips. Whenever Yosef would serve him he would whisper, "Ribbono shel Olam, You are my security and my sustainer. Help me find favor and kindness in Your eyes and in the eyes of all those who see me, including my master Potifar."

(מדרש תנחומא וישב ח')

As advice for strengthening *emuna*, the Rebbe instructed one chossid to say "Boruch HaShem" at every opportunity.

(תשורה ל"ג בעומר תשנ"ז ע' 121)

The Shaloh writes that when mentioning the Name of HaShem, one should do so in awe and fear and

with deep feeling. He should direct his attention to the sound and the letters of the Name and all his limbs should tremble.

The Rokeiach explains that this is the intention of the Torah's command to fear HaShem - that we utter His Name in awe.

(של"ה חנוכה ת"מ ד"ה ע"ד, רוקח קטע כ"ב)

WORDS OF PRAISE

Before the Baal Shem Tov was revealed as a *tzaddik*, he wandered from town to town as an ordinary Yid. Wherever he came he asked men, women and children how they felt, how their *parnasa* was, and so on. His intention was that they should praise HaShem each in their own words.

In one town, there lived an old *talmid chacham* who for over fifty years lived in a state of total isolation from worldly matters and pleasures and studied Torah day and night. When the Baal Shem tov met him, he made his usual inquiries. The *gaon* took one look at this stranger who was dressed like a simple villager and ignored him. However, after the Baal Shem Tov repeated his questions several times, the *gaon* grew angry and motioned him to the door. At this point, the Baal Shem Tov spoke up: "Rebbe, why don't you give the *Eibershter* His *parnasa*?"

Hearing these words the *gaon* was bewildered. Reading his thoughts, the Baal Shem Tov explained: "Yidden are supported (in Yiddish: 'they sit') on the *parnasa* given to them by HaShem - but what does HaShem Himself 'sit' on? Dovid HaMelech answers that question. In *Tehillim* he says, *Ve'atah Kadosh, yoshev tehillos Yisroel*. HaShem sits on the praise that Yidden give Him, for the health and *parnasa* which He gives them. And in response to those praises, HaShem gives them *brachos* - for children, life, and abundant sustenance."

The Rebbe explains that praise for material blessings is especially meaningful since we are thus recognizing HaShem in the physical world and thereby drawing Him down into the mundane realm. That is why the Baal Shem Tov was not satisfied with asking the *gaon* about his learning, and insisted on asking about his physical wellbeing.

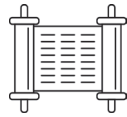
(סה"מ אידיש ע' 138, לקו"ש ח"ז ע' 135)

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POSTMORTEM ORGAN DONATION

May I sign a card to allow for organ donation?

Even after someone is unequivocally deceased as determined by halacha, there are three potential issues with using their organs or parts of their body:

(1) Benefit from a deceased body: The Torah prohibits having benefit from a meis, and neither relatives nor the person himself can forgo this right. The prohibition is of course overridden in cases of pikuach nefesh, danger to life, but poskim debate whether a liver transplant constitutes pikuach nefesh, and a skin transplant certainly isn't.

Still, some poskim argue that transplants never transgress benefitting from the deceased, since upon installing the organ in a live body, it becomes part of the living body and loses its previous status. Thus, there is no benefit from a "deceased." However, others dispute this argument and hold that the organ retains its status, and the prohibition remains.

(2) Nivul hames, desecrating the deceased body: Some poskim hold that a person can provide consent for his body to be desecrated after his passing, even in scenarios where there is no pikuach nefesh. Some poskim posit that removing an organ to implant it in another body doesn't constitute a desecration or disgrace in the first place.

(3) Failure to bury this part of the deceased: There is debate whether the mitzva of kevarah is min haTorah or miderabanan. According to the latter view, there is more room for leniency to forgo the mitzva for purposes of transplants, even when not pikuach nefesh.

When it comes to corneal transplants, there are additional grounds for leniency since the cornea is smaller than a kezayis, and many hold that the mitzvah min haTorah of kevarah only applies to a kezayis or larger.

In practice, poskim allowed a skin bank when the person consented during their lifetime, and Rav S. Z. Auerbach allowed taking skin from a deceased person only if there is someone with extensive burns who needs it here right now.

This complex shaila should be discussed with one's rov for a psak.

1. ע"ז כ"ט ע"ב. 2. שבת מיהודה על ש"ד. והחולקים: שרידי אש ח"ב סי' קב, הרב מ שטיינברג בנועם ח"ג סי' פז, וראה שו"ת יביע אומר ח"ג יו"ד סי' כ"ב. 3. ספרי כי תצא פסקא ה, וראה טור יו"ד סי' שס"ה. 4. ראה שו"ת בנין ציון סי' קע וקעא. אך ראה שו"ת חת"ס יו"ד סי' של"ו. 5. שו"ת יביע אומר שם הע"ל 7 ע"פ שואל ומשיב מהדו"ק חלק א סי' רלא מהרי"ל ל. 6. דברים כא כג. סנהדרין מ"ו ע"ב. ירושלמי נזיר פ"ז ה"א. 7. ראה ספה"מ לרמב"ם עשין רלא, ספר החינוך מצוה תקלז, והחולקין: רס"ג עשין יט, רדב"ז ח"א שיא, שו"ת חוות יאיר סי' קלט, שו"ת יביע אומר ח"ג יו"ד סי' כב. 8. ראה יבי"א שם הע"ל 28. 9. תחומין ח"א תש"מ ע' 247. 10. שולחן שלמה רפואה ע' מ"ו.

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



R. SHLOMO OF CHASHNIK

R. Shlomo of Chashnik was born in Smilian, to his father R. Yisrael Yafeh of Dubravna, an early chossid of the Alter Rebbe. R. Shlomo was a shochet in Chashnik, and like his father was a baal menagen by the Alter Rebbe. After the Alter Rebbe's passing, he became a chossid of R. Aharon of Strashele.

As a young child of six years old, R. Shlomo suddenly became blind, and the doctors said that it was incurable. (It was during this time period that he learned to play music.)

When R. Yisrael Yafeh heard about a miracle worker in Liozna, he traveled there with his son. The Alter Rebbe opened a Zohar and instructed the boy to read, but the boy said that he could not see it. The Alter Rebbe closed the sefer and opened it again. When he asked the boy to read, he said that it was blurry. The third time the Alter Rebbe opened the Zohar, the boy was able to see clearly.

The Alter Rebbe then instructed him to learn shechita and he sent him to serve as a shochet in the town of Chashnik.

R. Shlomo was a talented violin player, and his tunes would melt the hearts of

his listeners. At the chassunah in Zhlobin between the grandchildren of the Alter Rebbe and R. Levi Yitzchok of Berditchev, R. Shlomo played his violin as the two tzaddikim danced together.

On that occasion, R. Levi Yitzchok exposed his chest and told R. Shlomo, "Gaze at my heart and you won't have machashavos zaros during davening." R. Shlomo later testified that since that time, he indeed never had any foreign thoughts when he davened.

When his end became near, R. Shlomo called for the chevra Kadisha and told them that he would die that day and that a minyan should be present. When they asked him how he knew that with certainty, he explained:

"Twenty years ago, the Malach Hamaves came to take me, but I screamed at him, 'How dare you come to me when the Alter Rebbe told me to be in Chashnik for such a number of years and that time isn't up yet!' I then took a block of wood and hit him on the shoulder, and he became a hunchback.

"Today, that hunchback returned, and I have nothing to tell him. I therefore know that today is my last day."

A Moment with The Rebbe



DON'T EXAGGERATE

A bochur studying in a non-Lubavitch Yeshiva became involved in learning Chassidus, and also began sharing its sweetness with his friends.

His activities caused friction, and after suffering from some hindrances, he penned a letter to the Rebbe describing his hardships.

"If you are indeed suffering due to spreading Chassidus," the Rebbe responded, "then you should consider yourself fortunate. You have managed to spread the secrets of Torah to the point that the world's negative forces are

feeling it, and they find it necessary to disturb you!

"Obviously," the Rebbe continued, "everything must be done in a peaceful manner. However, this should not affect the actual work. It should only direct you how to do things, but should not dictate whether or not it should be done..."

The Rebbe concluded with a tip for keeping the peace, "Don't exaggerate, not to yourself, and not to others, the level of the hindrances..."

(Igros Kodesh vol. 15 p. 402)