

# Ohr SHABBOS

*Parshas Lech Lecha*

R' Gedaliah Rand



Hashem first spoke to Avraham with the command, "Lech lecha ... el haaretz asher arecha" Go for yourself to the land that I will show you. The simple reason that Hashem did not specify to which land Avraham should go is that this was part of the test, to travel off to some unknown destination. However other explanations are given. One reason is that as long as Avraham was still connected to the Tumah of his surroundings he was still limited to some degree in his ability to comprehend the kedusha of Eretz Yisroel. Only after he fully uprooted himself from his surroundings was he properly able to connect the Eretz Yisroel. B'derech drush it is explained

that haaretz asher arecha is the nature of Eretz Yisroel, in that being the place most conducive to kirvas hashem, there is always more to be seen, for Hashem is infinite. Hence "Haaretz asher Arecha" this the name that Hashem used to describe Eretz Yisroel.

We can learn from this understanding that since there is, in fact, no end to what we can achieve it must be that the goal is the process of serving Hashem itself, and not any possible outcome that that can achieve. Additionally we can learn that we must always strive for greater heights no matter what we have achieved for there is still a deeper connection to be had.

## *Inspiring Stories*

Rabbi Shlomo Stein, menahel of the seventh and eighth grade division in Yeshivah Torah Vodaath, invited Rabbi Yisroel Reisman to speak to the eighth-grade boys and inspire them to grow in their tefillah. Rabbi Reisman told the boys that the most effective way to make their tefillah meaningful was to work on developing a relationship with Hashem. Praying with this outlook turns tefillah from an obligation into an opportunity to create a closer relationship with Him. He illustrated this point with the following story about himself and his father, which took place when Rabbi Reisman was a newlywed: My father was a Holocaust survivor. When he came to America, he eventually opened a bakery known as Reisman's bakery. On the day of my wedding, I told my father that I planned to daven in a certain shul in Boro Park the following morning, but had a problem. I didn't have a shomer to take me to minyan, and wasn't sure whom I could ask. My father told me that he would gladly pick me up outside my apartment the next morning and go with me to shul. The next morning, my father and I went to shul together. It was the first time I had davened with him during the week in a long time, since I usually davened in yeshivah. At the end of davening I noticed that my father was putting on a pair of Rabbeinu Tam

tefillin. This wasn't our custom, and I never even knew that he had begun wearing them. "Tatty, since when did you start to wear Rabbeinu Tam tefillin?" I asked him. "Today is my first time wearing them, " he said. "Why did you decide to start wearing them today, of all days?" I asked. "My son, let me tell you something, ;" he began. "I'm a Holocaust survivor. I came to this country with nothing and merited to build a business to support my family. I was able to establish a Torah-true family. Last night I merited to marry off my youngest son. I am so full of gratitude to Hashem. I've been asking myself, since Hashem has done so much for me, what could I possibly do for Him? I decided that I would enhance the mitzvah by putting on Rabbeinu Tam tefillin. It's the least I can do to pay back Hashem for all He has done for me." Rabbi Reisman concluded with a message to the boys: "My father knew that tefillah is a relationship with Hashem, and he was looking for a way to make that relationship closer. I believe that if we all look at tefillah this way, we will never view davening as a chore, but will see it for what it is - the greatest privilege in the world."

### *Riddle*

**Which 3 different words in a row in the daily davening are made up of the same letters and have 3 different meanings?**

Last week: How is it possible that if one eats kosher meat he is חייב מיתה; however, if this meat would be traif he would not be חייב מיתה? Answer: A Ben Sorer u'Morer has to steal kosher meat and wine in order to be חייב מיתה.



**"I have a few shmittah esrogim. May I make them into jam?"**

Before we answer the question, let us discuss the various issues that we need to be aware of when dealing with shmittah produce.

The Torah says that shmittah produce is meant to be eaten (l'achla). Chazal understood the allowance "to be eaten" to mean that the produce must be prepared and eaten in the way it is typically consumed. Produce that is typically eaten raw should be eaten raw; produce that is typically cooked should be cooked. For example, one may not cook a shmittah cucumbers since cucumbers are typically eaten raw. One may not eat a shmittah potatoes since potatoes are typically cooked.

Since the produce must be "eaten," one is not allowed to cause shmittah produce to be ruined or wasted. When preparing the shemittah foods, one may not discard edible parts of the food – even if they are only fit for animals. Edible peels, cores, and leftovers must be left out to rot or dry out on their own, and only then may they be discarded.

Another halacha that applies to shmittah produce is the halacha of biur. Someone possessing a significant amount of produce (more than three seudos worth) at the end of its respective harvest season, must remove it from his house and declare it hefker/ownerless in front of three people. Afterwards, he may re-acquire the produce.

Now, let us apply these principles to esrog jam production. Making esrog jam is considered a typical method of eating an esrog fruit, and therefore, turning shmittah esrogim into jam is permitted.

Care must be taken not waste any edible peels or pieces of the esrog. However, the residual moisture on the knife, grater, or cutting board may be washed. Also, the pot that was used to cook the esrog jam may be washed once the jam is removed. For the amount of esrog that is being wasted is negligible.

Here is another point to keep in mind. As we know, if you cook dairy in a pot, any food that was cooked together with the dairy has a dairy status as well. Also, the pot which was used to cook the dairy becomes milchig. Similarly, if you cook meat in a pot, any food that was cooked together with the meat has a meat status as well, and, the pot that was used to cook the meat becomes fleishig. Does the pot used to cook the shmittah esrogim have shmittah restrictions? It is interesting. Foods that are cooked together with shmittah produce has the same shmittah restrictions as the shmittah produce, however, the pot's status is unchanged. (Please note: the pot would become non-kosher if the shmittah produce was prohibited.)

How long can I keep the esrog jam before the biur obligation applies? The end of the harvest season of esrogim is in Shevat. If one owns more than three seudos worth of esrogim, and/or esrog jam, per person in his household at that time, he must perform biur. Three seudos is one and one half esrogim. (A seuda's worth is the amount of esrog one would eat at a meal). So a family of four who has six shmittah esrogim (and/or jam) at the time of biur must remove the esrogim from his house and be mafkir them in front of three people. Once that is done, the family may re-acquire the esrogim.

## Knowing Our Sages

### Ramban: Rav Moshe ben Nachman

The Ramban was born in Gerondi, Spain in 1194. He was a student of Rabbeinu Ezra and Rabbeinu Yehuda, who were among the Baalei haTosafos. He was also an expert doctor and close to the King, Don Pedro II. In 1263, the Ramban engaged in a four day disputation in Barcelona with Friar Paul, a Jewish apostate. The Ramban won the debate and the King gave him a gift of 300 dinars, but the jealousy of the Dominican Brotherhood forced him to flee to Eretz Yisroel. The Ramban's works include his commentary on Chumash, his comments to Rambam's Sefer HaMitzvos, his chiddushim on the Talmud Bavli, as well as a transcript of the disputation known as Sefer HaVikuach. His greatest students were Rabbeinu Yona, the Rashba, and the Ran. He was niftar in 1269 at age 75 and was buried in Chevron. When the Beis Yosef saw the Ramban's kever, he remarked: "The Aron HaKodesh is buried here!"

## Shabbos Schedule

Mincha & Candlelighting - EC	5:47
Shkiah	6:05
Shacharis - EC	8:15
Shacharis - 601 Clark	8:45
Sof Zman Krias Shema - 1	9:54
Sof Zman Krias Shema - 2	10:30
Mincha #1 - EC Cafeteria	5:00
Mincha #2 - EC	5:28
Shkiah	6:03
Maariv #1 - EC	6:53
Maariv #2 - EC	7:03
72 Minutes	7:15