



PUBLIC HOLIDAY LEARNING & BREAKFAST

Make the most of your day off. This Tuesday, Kollel will host a Public Holiday learning program and breakfast shiur.

Meet your third soul

Join Rabbi Oshie Klugant for a Chassidus shiur exploring and understanding the elusive Nefesh Hashichlis.

7:45-8:30am in the Kollel.

Scooters on Shabbos

After Shachris, join us for a full breakfast and a topical shiur with Rabbi Michael Stern who will be exploring the issue of using scooters on Shabbos and Yomtov. 9:45am in the lunchroom.

DOR LEDOR SUMMER

The Summer Dor Ledor program continues this Shabbos. Fathers and boys are invited to join us at 6:30pm in the ORZ Mezzanine.

Engaging learning, stories, nush and prizes.

COLES VS THE SMALL TRADER

Join us at the Shaalos and Teshuvos shiur this Sunday morning as we look at the topic of buying from large chain-stores owned by non-Jews verses patronizing Jewish-owned small businesses. 9:30-10:15am in the Kollel.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



Public holiday breakfast shiur

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The businessman's mistake

The Great Flood is not just a story from the distant past. It is the experience that we all face as we live the reality of our lives in this world.

Chassidus explains that the raging waters of the flood represent the "Tirdos Haparnasa", the preoccupation and perpetual worries over procuring our livelihood.

One of the realities of life in this world is that we need to work in order to earn a living and survive. This is not a bad thing, in fact it is a Torah requirement and is part of Hashem's plan for Creation. But even while we engage in our work, we should remain cognizant of two fundamental truths;

Firstly we need to remember that our true purpose in this world is to serve Hashem through Torah and Mitzvos. We need to work as well, but ultimately, the work that we do is merely periphery, a necessary thing that we do to support and facilitate the true purpose and meaning in our lives.

Secondly, we must have the absolute Bitachon and awareness that Hashem is the source of our Parnasa. But he wants us to work to bring it down through the natural mechanisms of the world.

Parnasa – working for our livelihood - is not the problem. But 'Tirdos Haparnasa' - the preoccupation and worry - is.

Earning a livelihood is not meant to consume us. But the pursuit of Parnasa can become a flood that consumes our minds, headspace and takes over our lives. Pre-occupation, indecisiveness and over-thinking, scheming and scamming and overworking are signs that we are struggling against the current. They reflect a lack of Bitachon and lost priorities.

Not only does it affect our spiritual health, it also takes its toll on our physical health as well. And it is questionable whether the extra worry and preoccupation even leaves us better-off financially.

Nonetheless, even when this is our reality and we face this struggle, we can still use it to reach greater spiritual heights.

The Alter Rebbe connects this message to the verse in Shir Hashirim "Many waters would not be able to quench love, and rivers would not drown it". The Neshama has a deep love and yearning for closeness to Hashem.

The Posuk teaches us that even when the Neshama descends down into our earthly reality, plunged into the turbulent waters of 'making a buck', the many waters cannot extinguish the Neshama's love and connection to Hashem.

On the contrary, not only do the many waters not extinguish the love, they can become a catalyst to elevate the Neshama to a far greater level than the it would have been able to otherwise reach.

There is an advantage of light that comes through the darkness and a deep level of desire that can only be elicited from the distance. This is why the Neshama comes down here in the first place.

The businessman, with open-eyes and an open-mind, is presented with many opportunities to see Hashem's hand. They can then channel these reflections into a powerful meditation in Davening that reveals the fiery desire of their soul to escape the darkness of the worldly reality.

In Hebrew, the Ark is called the Teivah. Teivah also means a word, referring to the words of Tefillah. The waters of the Flood lifted the Teivah up. So too, the waters of worries in procuring a Parnasa, when channelled into davening, lift up our Prayers.

The Alter Rebbe writes; This is the mistake of the businessmen. They think that they are incapable of davening as powerfully as those who sit and learn Torah all day, isolated from the worries of the world. The opposite is true! They are capable of davening on an even greater level, because they have the advantage of the light that comes from the darkness.

The Novi refers to the waters of the Flood as Mei Noach. Noach means rest and it can also mean pleasure. In general this is the experience of Shabbos. The three times we daven each day are a micro-Shabbos, a period of rest and respite from the turbulence of life. But they are also a source of spiritual pleasure.

Through davening, we can reveal the true purpose of the Mei Hamabul, the waters of the Flood, that they are really Mei Noach.

Whether we let the waters overwhelm us, or whether we ride the waves and let them lift raise us to greater spiritual heights, is in our hands. Let's not make the Business mistake that the Alter Rebbe describes.

What to do when a sale is on Shabbos only?

Rabbi Yonason Johnson

There is a specific item that I want to buy that is only available on Shabbos. Am I allowed to ask a non-Jew to buy it for me?

Amira Lenchri

The halachos of Amira Lenchri – asking a non-Jew to do something on our behalf on Shabbos, are complex. As a general rule, one may not ask a non-Jew to do something on their behalf that is forbidden for the Jew to do themselves on Shabbos¹.

This is a Rabbinic prohibition enacted to protect the sanctity of Shabbos. Some Rishonim explain that treating Shabbos lightly in this manner may ultimately lead the Jew to do these activities on Shabbos themselves. Others explain that the problem is that the non-Jew is serving as the Shlich (agent) of the Jew and therefore it is considered as though the Jew has done it himself².

It is also forbidden even if one asks the non-Jew before Shabbos³. Even if one does not need the activity until after Shabbos. It makes no difference whether one pays for the work to be done or not⁴.

Sending a non-Jew to buy on Shabbos

On Shabbos, it is Rabbinically forbidden to buy or sell things. Based on the above, the Rosh⁵ rules that one is not allowed to give a non-Jew money⁶ before Shabbos and ask them to buy things for him on Shabbos⁷. This ruling is brought Lehalacha in the Shulchan Aruch⁸. Darkei Moshe adds that even if one pays the non-Jew a fixed amount for this service it remains forbidden⁹.

If it can be bought at another time

If one gives the money without telling the non-Jew to buy it on Shabbos, it is permissible and one may benefit even if they ended up buying it on Shabbos. This is because the non-Jew can buy those things on another day and is doing it on Shabbos for his own convenience¹⁰.

Even in such a circumstance, the Ta"z¹¹ rules that one should not benefit from the item on the Shabbos itself, because at the end of the day it was bought on Shabbos for the Jew. This applies even if one agreed a set fixed payment for the non-Jew's service¹². The Alter Rebbe does not bring the stringency of the Ta"z¹³.

If one gives the non-Jew the money on Erev Shabbos and says that they are leaving on Motzai Shabbos, it is as though they had told the non-Jew to buy it on Shabbos¹⁴.

The market is only open on Shabbos

In a place where the market is only open on Shabbos and the desired product is only available at the market, it is forbidden under all circumstances to ask a non-Jew to buy on their behalf, even if they do not specify to do it on Shabbos. Since the item is only available on Shabbos, it is as though one directly requested that it be purchased on Shabbos¹⁵. There is a minority view that permits this as long as one does not directly instruct the non-Jew to buy on Shabbos¹⁶.

If it is available at other times, even in a limited manner, it is permissible as per above (as long as one does not specify to buy it on Shabbos)¹⁷.

Sefer Chassidim¹⁸ recommends that due to the above complication, a Jew should not live in a place where the market is only open on Shabbos, since it will be very difficult to avoid transgressing these laws. If the market is not in the Jewish neighbourhood one need not be concerned for the Sefer Chassidim¹⁹.

Permissible methods

• The non-Jew buys it for themselves:

One may tell a non-Jew to buy something for themselves on Shabbos and tell them that if they require that thing, they will buy it from them after Shabbos²⁰. The Bach and Elya Rabbah²¹ rule that one may even assure the non-Jew that they will definitely buy it from them after Shabbos²². It makes no difference that the non-Jew understands that we are only doing this to 'get around' the Halachic issue²³.

One may even give the non-Jew money before Shabbos as a loan to buy the item for themselves and stipulate that they will take the object from them after Shabbos in payment for the loan and that they will add an extra profit²⁴.

• Asking in advance of Shabbos

There is another leniency brought in the Poskim which would work even if the non-Jew is buying on behalf of the Jew on Shabbos (and not for himself)

In the source of these halachos, the Rosh refers to giving the non-Jew money on Erev Shabbos. The Shulchan Aruch also talks about giving the money on Erev Shabbos. Minchas Kohen understands that this is deliberate. If one gives the non-Jew money during the week; on Wednesday or Thursday, it is permissible, even where the market is only on Shabbos. This opinion is brought by the Magen Avraham²⁵.

The Acharonim²⁶ argue on this leniency. Why

should it make a difference when the money is given to the non-Jew? If the market is only open on Shabbos, it will always be considered as though he directly asked the non-Jew to buy on Shabbos on his behalf.

Nonetheless, the Alter Rebbe²⁷ brings the ruling of the Magen Avraham in brackets. Elsewhere²⁸, the Alter Rebbe explains that since the Shlich is not being given in proximity to Shabbos, it does not appear as though he is making him a Shlich to do the work on Shabbos. One does not even need to agree a specified amount that the non-Jew will receive in return.

Tehillah Ledovid²⁹ writes that since the Alter Rebbe brings the leniency in brackets, one may rely on it in a situation of genuine need.

Conclusion

We have presented a number of solutions, each with slightly different conditions that may suit your situation. At the same time one needs to take care to strengthen the sanctity of Shabbos and not rely on these leniencies unless there is a genuine need.

1. Shabbos 150a
2. Rashi Avodah Zarah 21a
3. Rambam Hilchos Shabbos 6:1. Shulchan Aruch Harav 243:1, 307:6 and other places.
4. Rambam ibid. Shulchan Aruch Harav 243:1.
5. Bava Metzia 7:6
6. Pri Megadim Eishel Avraham 3, suggests that it will be problematic even if one does not give the non-Jew money, but simply asks them to buy on their behalf. Kaf Hachaim 307:22
7. Shulchan Aruch OC 307:3
8. OC 307:3
9. Mishna Berura 307:12
10. The Magen Avraham rules that even this is only permissible if one set an agreed payment for the non-Jew (so that he is doing it for himself i.e. to get the payment). Mishna Berura 307:14 rules like the Magen Avraham. The Alter Rebbe does not mention anything on this issue in this Siman.
11. 307:3
12. Mishna Berura 307:15
13. See Elya Rabbah 307:10 who questions the ruling of the Ta"z
14. Shulchan Aruch Harav 307:9. Based on Ta"z 307:3
15. Hagahos Maimonios 6:2. Brought by Olos Shabbos 307:1, Magen Avraham 307:3, Ta"z 307:3, Elya Rabbah 307:9, Shulchan Aruch Harav 307:9 and Mishna Berura 307:15.
16. This appears to be the view of the Beis Yosef. Minchas Kohen.
17. Mordechai 249 quoting Sefer Mitzvos Gadol. Magen Avraham and Ta"z ibid. Shulchan Aruch Harav ibid.
18. 262. Quoted in Magen Avraham 307:3 and Shulchan Aruch Harav 307:9
19. Kneses Hagedola quoted in Magen Avraham ibid. Shulchan Aruch Harav ibid. Mishna Berura ibid.
20. Shulchan Aruch OC 307:3. This is based on the laws of Mechiras Chometz OC 448:4
21. 307:12. Mishna Berura 307:13. See also Kaf Hachaim 307:23
22. See Kaf Hachaim 307:23 quoting the Ta"z in the laws of Pesach that one may even tell the non-Jew that they will buy it off of them at a profit.
23. Aruch Hashulchan 307:15
24. Hagahos Maimonios 6:2. Shulchan Aruch Harav 307:10. The extra profit is to ensure that the non-Jew is doing it for his own benefit.
25. Ibid. Aruch Hashulchan 307:15 also rules leniently, explaining that since it is being given a few days before Shabbos, it is possible (remotely) for the non-Jew to buy the item before Shabbos.
26. Mishna Berura 307:14, Levushei Serad and Elya Rabbah. This also appears to be the opinion of the Levush 307:3. Kaf Hachaim 307:20,25
27. 307:9
28. 252:6
29. 307:4