



THE KEDUSHA OF SHABBOS (1)

KEDUSHA THAT CAN BE FELT

After the *histalkus* of the Mitteler Rebbe, the great chossid, Reb Aizik Homiler, was at a crossroads in his search for a new Rebbe. One *erev Shabbos*, when he went to visit the *tzaddik*, Reb Yisroel of Ruzhin, *der heiliker Ruzhiner*, he found him sitting and smoking his pipe, as was his custom. Suddenly, a moment before *Shabbos* came in, the Ruzhiner threw down the pipe. At that same moment his appearance changed so much that Reb Aizik later said, "Had I not been there the entire time, I would have thought he was someone else. I saw that he ascended above while I remained below."

(לקו"ש ח"ה ע' 30 בשילוב שמו"ס ע' 259, וראה רשימו"ד חדש ע' 224)

Chazal say that a Yid's face is more radiant on *Shabbos* than it is during the rest of the week. Furthermore, even a Yid who is completely devoid of Torah is afraid to tell a lie on *Shabbos*.

The Mitteler Rebbe writes in a *maamar*: A famous doctor testified that there is an actual change in the pulse of a Yid's hand on *Shabbos*. This is due to the great pleasure which the *neschama* enjoys at that time – like the positive change felt in the pulse when a person receives good news.

(ב"ר פי"א ב, ירושלמי דמאי, תו"ח שמות, תרלב א)

The Baal Shem Tov's tailor related that although the Baal Shem Tov's *Shabbos* clothes were significantly longer than his weekday clothes, on *Shabbos* this was not recognizable, for they would fit him properly.

The *tzaddik*, Reb Chayim of Chertovitch, known as the *Be'er Mayim Chayim*, was a head taller on *Shabbos* than he was during the week. His place in *shul* was at the *Mizrach*, near the *Aron Kodesh*, which was built with wings extending on either side. During the week he would stand under one

of the wings, but on *Shabbos* he could not fit under it and had to stand nearby.

(רשימות דברים חדש ע' 221)

The *melamed* was frustrated. He was trying to teach his *talmid* the *Gemara* about a person who forgot which day was *Shabbos*, and the child had difficulty understanding what he was talking about. So the *melamed* explained: "Perhaps that person was traveling through a desert and forgot on which day he had left."

The boy was still not convinced: "But how could a person forget?"

The *melamed* challenged him, "In such a situation, how does one *not* forget which day is *Shabbos*?"

The boy, who was to grow up to be the celebrated *tzaddik*, Reb Yisroel of Ruzhin, replied: "On *Shabbos* the sky looks completely different. You just have to look up at the sky and you will see when *Shabbos* comes in."

(רשימו"ד ח"א ע' רכ"ג)

Once, when *der heiliker Ruzhiner* was a child, he was playing in the yard on *erev Shabbos* before *Mincha*. His brother said, "*Shabbos* is coming," but he responded, "Not yet."

To his brother's question, "How do you know?" he answered: "On *Shabbos* the sky is renewed, but I can still see the weekday sky."

(לקוטי ספורים ע' ש"ע)

SHABBOSDIKE SPEECH

Chazal established that on *Shabbos* it is forbidden to arrange or discuss mundane activities planned for the following week. One should also avoid mundane talk in general, so that *Shabbos* will be different than the weekdays.

The Frieddiker Rebbe explains this with a *masal*: When one has an ordinary guest over, he may speak in front of him informally. But when the guest is a great

king or a wise scholar, the host is hesitant to speak up in his presence. So, too, since on *Shabbos* there is an exceptional revelation of *Elokus*, it is appropriate to speak differently in its presence.

(שו"ע"ר סי' ס"א, קו"א הוכח תוכיח, סה"מ ת"ש ע' 78)

One *Shabbos*, while taking a walk, a certain righteous Yid noticed that the fence protecting his property had been broken. At that moment, he resolved to make the necessary repairs to secure his field's boundary. A moment later, realizing that he had planned mundane activities on *Shabbos*, he decided that he would never fix that breach: he would leave his field open, unprotected. And in the *zechus* of his exceptional righteousness, *HaShem* caused a big fruit tree to grow in that exact place, closing up the opening and providing him and his family with abundant *parnasa*.

(שבת קנ"ב)

Chassidus explains that on *Shabbos* the life-force of the world is loftier, since it comes from the *thought* of *HaShem*, rather than from His speech. The Rebbe adds that on *Shabbos* it is easier to feel that the world is created by *HaShem*.

(לקו"ת ש"ת סו"ג, סה"ש תנש"א ח"ב ע' 551)

The Alter Rebbe writes that through the *kedusha* of *Shabbos*, the following week becomes holy. This is accomplished by guarding the *Shabbos* in one's thoughts, words and actions.

(אג"ק אדה"ז ח"א ע' קפה)

CONSIDER THIS!

- Is everyone affected by the *kedusha* of *Shabbos*? What if one feels exactly the same?
- Is the *kedusha* of *Shabbos* inherent or is it dependent on a Yid's behavior?

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DAVENING BEFORE THE MINYAN

A yeshiva *rebbe* came late to *shul* and missed the first *minyan*. A second *minyan* will soon begin but they *daven* slowly and if he waits he will be late for class. May he hurry his *davening* and *daven Shmoneh Esreh* before the *minyan*?

- There are two advantages¹ to *davening* with a *minyan* in *shul*: A) That it is taking place in a *Shul* – therefore, even if one has ten men at home, or one who missed the *minyan*, he should nevertheless go to *shul* to *daven*. B) It is with a *minyan*.
- It is forbidden² for one who is in *shul* to *daven Shmoneh Esreh* before the *minyan* or to exit the *shul* to *daven* before the *minyan*; rather, he must wait to *daven* with the *minyan*. If one is unwell or there is another pressing need ('*oness*') he would be permitted to *daven* in *shul* before the *minyan*.
- However, one who is merely weak is prohibited from *davening* in *shul* before the *minyan*, or [according to the Alter Rebbe³] to leave the *shul*. Yet, if he remained home due to his weakness, although usually one *davening* at home should attempt to *daven* at the same time as the *minyan*, when he is weak, he need not wait until the time the *minyan* *davens*.
- A *rebbe* in a yeshiva coming late to class causes *bitul Torah* for the entire class⁴ and therefore can be considered an '*oness*'⁵, which would allow him to *daven* in *shul* before the *minyan*. (Although he could have come to the earlier *minyan*, he can still be considered an '*oness*', since in his current situation waiting for the second *minyan* will result in him being late for class). However, it would definitely be preferable for the *rebbe* not to come to *shul* in the first place and avoid this issue.

1. שבהערה.
 2. ראה שו"ע י"ד סי' רמה סעי' ז' דמלמד שמניח התינוקות ויוצא הרי זה בכלל ארוך עושה מלאכת ה' רמי'.
 3. כן יוצא לדעת אדה"ז שהאיסור הוא משום מעלת תפלת הרבים ובמקום אונס מותר. אך להסוברים שהוא משום בזיון הציבור כ' הערה"ש שצ"ל אונס דמינכר להציבור. אך י"ל שגם כאן ידוע שאונס הוא. וראה בשו"ת חיי הלוי ח"ב סי' ח.
 4. שו"ע אדה"ז סי' צ סעי' י.
 5. שם סעי' יא.
 6. והנה נחלקו האחרונים בטעם האיסור אי משום דמבזה הציבור או משום שתפילת רבים רצויה, ואדה"ז מביאר רק טעם הב' שלפיו אסור גם לצאת מביהכ"נ, עי' משנ"ב ס"ק לה ועוד. וראה בחקרי הלכות ח"ו עמ' נו דשמא הטעם שהקיף אדה"ז דבריו אלו בסוגריים כי חשש לשיטת המאמר מרדכי, ויל"ע. וראה ג"כ פסקי תשובות כאן בהערות ובשו"ת.

REBBI CHANINA BEN TRADYON

Rebbi Chanina ben Tradyon was a *Tanna* who lived during the third generation of *Tana'aim*. He was the Rosh Yeshiva in the town Sichni and a contemporary of Rebbi Chalafta. He was the father of the famous woman Berurya, the wife of Reb Meir. Reb Chanina was one of the '*Asarah Harugei Malchus*' who was burned alive with a *Sefer Torah* in hand on the 27th of Sivan.



Even after the Romans forbade the Yidden to learn Torah, Rebbi Chanina continued teaching Torah in public. When Rebbi Yosei ben Kismah fell ill, Rebbi Chanina went to visit him and asked, "Rebbi, will I have a share in *Olam Habba*?"

Rebbi Yosei asked Reb Chanina to tell him of some special *mitzva* he had done. Rebbi Chanina answered, "On Purim, I was collecting money for the poor and the money I collected got mixed up with the money that I had put away for my own Purim meal. I decided to distribute the entire sum to the poor, without reimbursing myself." Rebbi Yosei responded, "If so, let my portion be part of yours, and let my lot be part of your lot!"

The Alter Rebbe explains that though Rebbi Chanina put his life in danger to teach Torah, he was nevertheless concerned about his lot, for perhaps he was acting so only due to his nature. When he told Rebbi Yosei of his excess contributions to *tzedakah*, a contradictory nature to his dedication to learning, it became clear that he was acting *l'sheim shamayim*, to serve HaShem.

(ע"ז יח ע"א, תורה אור י"ב)

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

WHY IS THERE NO 'MIVTZA TZNIUS'?



The *Vaad Mishmeres Hatznius* (The board for the upkeep of *tznius*) of *Yerushalaim* received much encouragement and many directives from the Rebbe over the years. During the winter of 5738, the *vaad* asked the Rebbe an interesting question: Why has the Rebbe made a *mitvza tefillin*, a *mitvza mezuzah* etc, but not a *mitvzah tznius*?

In a letter dated 17 *shevat* 5738, after encouraging them in their important work, and enclosing a contribution to their budget, the Rebbe answered their question:

"The *mitvzoyim*, by their very nature, involve young bochurim, and therefore it would not seem right for this sort of campaign to be done through them. The most appropriate establishments to run such a project would therefore certainly be the various *rabbonim* etc."

(The letter in full is printed in *Kfar Chabad* magazine, Issue 991, page 178)

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

לזכות הילד גבריאל נח שי' לרגל יום האפשערניש' שלו - כ"ג סיון תשע"ב נדבת הוריו ר' לוי יצחק וזוגתו לאה שיחיו עמער

לזכות הילדה שיינא תחי' שיגדלוה הורי' לתורה לחופה ולמע"ט נדבת זקני' ר' ארי' ליב וזוגתו עידית רבקה שיחיו פאם

לזכות החתן אהרן מאיר והכלה המהוללה טמר שיחיו נמו לרגל חתונתם - י"ז סיון נדבת הוריהם ר' מנחם מענדל ועטיל שיחיו נמו ר' יוסף אייזיק ומרים שיחיו מאם