



THE KEDUSHA OF SHABBOS (2)

DAVENING AND LEARNING

HaShem told Moshe Rabbeinu, "Gather the Yidden on *Shabbos* and teach them its *halachos*, so that future generations will learn from you to gather together in the *shuls* and study on *Shabbos*, and thereby My Name will be praised."

Thus it was that when the Yidden were about to enter *Eretz Yisroel*, the Torah complained to HaShem, "What will become of me? Your people will be preoccupied with working the land and will not dedicate enough time to me."

HaShem reassured the Torah: "I have a match for you – *Shabbos*. On that day the Yidden will abstain from working, and will enter the *beis midrash* and study Torah."

In this spirit, *Chazal* say that *Shabbos* and *Yom-Tov* were given to the Yidden so that they would be able to learn Torah. This applies particularly to those who work during the week, and who can now devote considerable time to Torah study.

(ילקוט שמעוני ויקהל רמז תח, שוע"ר סי' ר"צ ס"ג וס"ה)

Speaking of the *kedusha* of *Shabbos*, the Frierdiker Rebbe once said: In the past, a *chassidische baalabos* would be entirely different on *Shabbos*, at ease and unrushed. Before *davening* he would listen to a *maamar* being taught. Then came *davening*, at a more leisurely pace than usual, each individual at his own level. He did not hurry home to the *kugel*. Though he honored *Shabbos* with fine food, he knew that this was not the most important matter. Every person would work on himself, accepting guidance from the local *mashpia*. Today, too, there are many who keep *Shabbos* – but what is with the *kedusha* of *Shabbos*?

(ס"ה"ש תש"א ע' 53)

The Rebbe explains that *Shabbos* is called a day of rest – not because one sits idly, doing nothing, for surely on *Shabbos* one must toil in the service of HaShem. Rather, it means that on *Shabbos* one takes *pleasure* in this service, just as one derives pleasure from carrying a heavy sack of precious stones. This is a foretaste of the time of Moshiach, "a day of *Shabbos* and rest," when we will experience intense pleasure as we rise to great heights in our service of HaShem.

(התועודיות תשמ"ג ח"ד ע' 1983)

A CHASSIDISHE SHABBOS

What was *Shabbos* like in Lubavitch? This is how it was recalled by the eminent chossid, Reb Shmerel Sosonkin:

On *erev Shabbos* after *Mincha*, as soon as the tables were arranged, everyone pushed to secure a spot. Then, as together we sang the sweet *niggunim* of heartfelt longing and joy that uplifted everyone's *nesham* from the weekday to *Shabbos*, the *kedusha* of *Shabbos* could be seen on every face.

Suddenly all would fall silent, as the Rebbe Rashab, his face radiant, made his appearance. Wearing a *shtreiml*, a silk *kapota* and a white scarf, he would enter the *zal* slowly and take his place, while wrapping his hand with a red handkerchief. He would sit silently for a short while, gazing at his son, the Frierdiker Rebbe, and then, in a low voice, he would begin to deliver the *maamar*, his face aflame. His voice would gradually rise, and everyone listened in complete silence for the hour-and-a-half that the *maamar* usually took.

We would then *daven Maariv* and leave for our *seudas Shabbos*, though some *bochurim* and guests would remain to *chazer* the *maamar* late into the night.

Early *Shabbos* morning, the head *chozer*, Reb Shilem Kuratin, together with his assistants, would gather in the Rebbe's home for *chazara*. Reb Shilem would repeat the *maamar* from memory, and the Rebbe would correct him where necessary. Afterwards, we would review the *maamar* repeatedly throughout the day, while it became the focus of *Shabbos*.

Finally, as *Shabbos* drew to an end and soared to its spiritual peak, the time of *raiva deraivin*, we *bochurim* would again gather together for *Chassidus*, and as we sang soul-stirring *niggunim* until late into the night, we felt the sheer loftiness of the time. And when Reb Shilem repeated the *maamar* once more, we felt the *kedusha* of *Shabbos* hovering upon us, a taste of *Olam Haba*.

(זכרונותי ע' 45 ואילך)

THE PEAK OF SHABBOS

The *Zohar* calls that time, the highest point of

Shabbos in the late afternoon, *raiva deraivin* – the time at which HaShem's innermost will is revealed. At that unique moment, after *Mincha*, chassidim would gather to sing *niggunim* and listen to a *maamar* of *Chassidus* in order to experience this *kedusha*, and enable it to inspire and empower them throughout the coming week.

(סידור עם דא"ח – סדר סעודה שלישית, אג"ק ח"ד ע' קיא, סה"ש תנש"א ח"ב ע' 664)

Once, during the years that the Frierdiker Rebbe was in *Otvotzk*, Poland, he complained to one of his chassidim, "How can it be that at the very time when *raiva deraivin* is revealed, a *yungerman* can sit and munch on grapes with his legs crossed?"

(בכל ביתי נאמן הוא ע' 66)

During one of his travels, the Baal Shem Tov spent *Shabbos* in a small village together with his *talmidim*. Towards the conclusion of *Shabbos*, the local innkeeper gathered all the *Yiddische* villagers, they sat together, eating and singing *niggunim* and praises to HaShem.

Seeing that this affair was so accepted above, the Baal Shem Tov asked the simple man why he chose to honor the third meal so lavishly. The man explained, "I have heard people say that they want their *nesham* to leave their body amongst Yidden. I have also learned that on *Shabbos* every Yid has an additional *nesham*. Being so, I want that my additional *nesham* should leave me in the company of fellow Yidden." The Baal Shem Tov was noticeably pleased with the man's response.

(כתר שם טוב אות שפ)

The Frierdiker Rebbe writes: There will come a time when everyone will recognize the complete truth – that the happiness of a *Yiddische* home depends on keeping the holy *Shabbos*.

(אגרות קודש מוהרי"צ ח"ה ע' רפב)

CONSIDER THIS!

- What is the reason for additional learning on *Shabbos*: the extra time available or the holiness of the day?
- What should one enjoy on *Shabbos*: fine foods or *davening* and learning?

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CURRENT EVENTS

ב' תמוז

REB NACHMAN HOREDENKER

Reb Nachman of Horedenka was one of the close *talmidim* of the Baal Shem Tov and his *mehutan* as well. After his marriage, he came to the Baal Shem Tov and served as his *gabbai* for a while. Reb Nachman was instrumental in bringing many *chasidim* to the Baal Shem Tov and was also sent by him on various missions. In the year תקכ"ה (1764), he journeyed to Eretz Yisroel together with a group of other *chasidim*, and during that year was *niftar* on Bais Tammuz and interred in Tverya. His grandson (who was named after him) was Reb Nachman of Breslav.

The *talmidim* of the Baal Shem Tov were once sitting at their Rebbe's table, listening to him speak about the *kavanos* of *tevilah* in the *mikvah*. The *talmidim* commented that it seems the Ariza"l explains this idea differently than their saintly Rebbe. The Baal Shem Tov tilted his head backwards and his face became aflame, an obvious sign of an *'aliyas haneshama'* which the Baal Shem Tov would often experience. A great awe descended upon all the *talmidim* as they sat there enraptured in silence, all besides for Reb Nachman Horedenker who felt a heavy sleep overcoming him. Reb Nachman desperately tried to remain awake, but it was to no avail, and he fell into a deep sleep.

In his dream, he saw a great pandemonium and many people were bustling about. When he stopped one of them to ask what the commotion was about, the man retorted, "Do you not know that the Rav is going to speak?" Reb Nachman tried asking who is this "Rav" for whom they are all hurrying for, but the man was in too much of a hurry to reply. Reb Nachman decided to run together with the rest of the people, and soon reached a magnificent building where a great crowd had gathered. A hush fell over the crowd and suddenly he saw the Baal Shem Tov himself going up onto the podium and starting to speak about the *kavanos* of *mikvah*...

As the Baal Shem Tov was talking, a young man stood opposite him and began arguing with him. When Reb Nachman asked who this was, he was told that this was the Ariza"l. The two argued for a long time, after which the young man gave in to the Baal Shem Tov. Reb Nachman awoke to the Baal Shem Tov saying, "Nachman! I took you with me as a witness, as to whom is correct..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

PURCHASING FROM YIDDISHE BUSINESSES

Is there a *halachic* basis to give priority to patronizing *Yiddishe* businesses if a non-Jewish store is cheaper or more convenient?

- Chazal derive from the *possuk*¹, "Oi kono'i miyad amisecha," (or buy from the hand of your fellow) that one should give commercial priority to his *Yiddishe* brethren. This *halacha* is not mentioned in *Shulchan Aruch* and some *achronim*² argue that Chazal intended this merely as "proper advice". However numerous *poskim*³ cite it as a binding *halacha* and this is possibly⁴ the position of the Rebbe as well.
- *Poskim* also debate whether the law applies if the non-Jew sells for cheaper. The *Rama*⁵ holds that the *din* applies even when there is a significant price difference between the two and there will be a loss in buying from the *Yid*. Many⁶ *poskim* differentiate between a minimal price difference – where one should purchase from a *Yid*, and a significant price difference – where one need not.
- According to those who permit in a case of price difference, there is a further debate⁷ what constitutes a significant difference. Some say more than a sixth of the price (aprox. 16%-20%) and others say that it depends on one's standard of living whether the amount is considered significant to that particular person⁸.
- There is a difference⁹ between an individual purchasing for private use and buying merchandise to sell for a profit. Since the profit is the livelihood of the merchant he need not purchase from the *Yid* at a more expensive price.
- If a *Yid* sells for the same price as a non-Jew and the only issue is a minimal inconvenience it is proper to purchase from the *Yid*¹⁰.
- If a *Yiddishe* storeowner will be driven out of business and lose his livelihood, there is a greater obligation to support him based on the mitzvah of "*vehechzakta bo*", which requires one to ensure that another *Yid* has a livelihood so that he won't end up needing *tzedakah*¹¹. Therefore, if the customer can afford it, he is obligated to patronize this *Yid* despite the price difference.

1. ויקרא כה, יד. תורת כהנים בהר ריש פרשה ג.
 2. מיוסד על פסיקתא ויקרא כה, יד, קרבן אהרן על
 3. תור"כ שם, תורה תמימה עה"פ ועוד.
 4. בנוסף על הפוסקים המובאים להלן ראה שו"ת
 חת"ס חו"מ סי' טו וסו"ס י"קלד, שו"ת מהרש"ם ח"ג
 סי' צד וראה בספרו משפט שלום ריש סי' קפט.
 5. ראה ספר אגודה באהלך סי' סג שדייק כן מאג"ק
 ח"ג עמ' רצב, ושחלקו עליו ומה שהשיב להם.
 עיי"ש.
 6. בשו"ת סי' י.
 7. תשב"ץ ח"ג קנ"א, וראה במשפט שלום ריש סי'
 8. קפט. מנחת יצחק ח"ג קכ"ט, שו"ת עטרת פז ח"ג ח"מ י.
 9. תלוי אי אמרינן דרק בשיעור הפסד מרובה
 נפטר מלקנות מיהודי, ובשיעור הפ"מ גופא נחלקו
 הפוסקים אם יש שיעור כלל או הולכים בתר עשור
 של אדם וכו', ואם יש שיעור מהו השיעור ואכ"מ,
 או אולינן בתר שתות כמו לענין אונאה. במנח"י שם
 נשאר בצ"ע למעשה עיי"ש.
 10. כן ראיתי מובא מו"ת פסקי עוזיאל סי' מ"ח.
 11. מהר"ם שיק חו"מ לא.
 12. שם, ושו"ת ישכיל עבדי ח"ד, ו.
 13. מנח"י שם.

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

A MOMENT WITH THE REBBE

EVERYONE IS AFFECTED

In a fascinating response of the Rebbe, from the early 5730's, the Rebbe directs a Lubavitcher couple living in Kfar Chabad.

The husband had written to the Rebbe that his wife had just finished a three month course on cosmetics, in which she has revealed much talent. She plans on making this profession a source of livelihood for the family. His question was whether she should begin working in the field just yet.

The Rebbe responded in an unusually sharp manner, writing on the margins of the original letter, in two parts:

1) Next to the word "cosmetics" the Rebbe commented: "*I believe that the customers of this service do not excel in yiras shomayim etc, and ultimately everyone will be affected by the people they work with.*"

2) Alongside the words "begin working", the Rebbe wrote: "*In any case, no.*"

(Hiskashrus, Issue 400)

לזכות החתן לוי שי' הבהן כ"ץ והכלה המהוללה חי' תחי' כהן
 לרגל חתונתם ביום כ"ט סיון הבעל"ט

לזכות הילד יהושע העשעל שי' צייטלין שיגדלוהו הוריו לתורה לחופה ולמע"ט
 לזכות הילד דוב גרשון שי' שמיט שיגדלוהו הוריו לתורה לחופה ולמע"ט

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לזכות הבחור חבר מצוה לוי יצחק שי'

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לזכות

הבחור לוי יצחק מענענבוים
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 לרגל בואם בקשרי שידוכין
 בשעתומי'צ

לזכות

הבחור רפאל שטיינער
 ומושקא בלייזנסקי שיחיו
 לרגל בואם בקשרי שידוכין
 בשעתומי'צ