

KEEPING SHABBOS

Guarding its Holiness

It was late Friday afternoon when Reb Peishe the *baal agolo* arrived in Lubavitch with his passengers. It was already past *licht tzind* when Reb Pesach hurried to drop off the last of his passengers at their lodgings.

During the following week, on one of his daily excursions to the outskirts of the city, the Rebbe Maharash passed the Reb Peishe who was fixing his wagon. The Rebbe asked his coachman to stop, then called over Reb Peishe and tugged his ears. "Rebbe," said Reb Peishe, "I surely deserve it, but I would like to know why."

The Rebbe Maharash responded, "It can happen that you arrive late on *erev Shabbos*, but why did you have to drop off each passenger at his host? You should have left them all in one spot and let everyone pick up their baggage after *Shabbos*."

(לקוטי סיפוריים פרלווב ע' קנא)

Chassidus explains that on *Shabbos* there is greater revelation of *Elokus*, comparable to standing before a king in his inner chamber, where one must be completely nullified and abstain from all work. Only during the week, when we are outside the palace, are we expected to fulfill the King's wishes and build the world.

(לקוטי שחל"ג ע' 143)

The celebrated chossid, Reb Hillel Paritcher, once arrived in a town where some Yidden kept their stores open on *Shabbos*. Deeply disturbed, he called all the storeowners for a meeting, at which he explained to them why they should close their businesses on that day. They all agreed, but on one condition – that he persuade a particular wealthy man, their most formidable competitor, to close his business, too, on *Shabbos*. Reb Hillel summoned the rich man to come, but to no avail. He called for him a second and a third time, but he did not make an appearance.

Reb Hillel remained in the town for *Shabbos*. In the course of the day, that rich man suddenly felt a sharp piercing pain in his stomach. The pain grew so intense that he screamed. His wife, suspecting that this was connected to his disrespect for Reb Hillel, quickly ran to ask him for a beracha. To her surprise, Reb Hillel remained silent.

Thinking that he was hesitant to wish *refua shleima* on *Shabbos* (in the spirit of the *halacha*), the people present turned to him and begged that he wish her instead, *Shabbos hi miliz'oik u'refua kroiva lavoi* – "It is *Shabbos*, when it is forbidden to cry out; healing will come soon" – but Reb Hillel still remained silent. The woman left empty-handed, and her husband's pain worsened.

On *Motzaei Shabbos*, when Reb Hillel was sitting with chassidim for *Melave Malka*, the door burst open. The businessman's wife stood there crying, begging Reb Hillel to have *rachmonus* and bless her husband with a *refua shleima*. Reb Hillel turned to her and said, "Shabbos hi miliz'oik u'refua kroiva lavoi." The chassidim wondered: why now, after *Shabbos*, was he saying this?

Reb Hillel explained: "Shabbos hi miliz'oik – if *Shabbos* stops screaming in distress, then *u'refua kroiva lavoi* – the healing will come speedily. Go tell him that if he promises in the presence of three people that he will close his business on *Shabbos*, he will be healed."

Three chassidim stood up and went to his home, where the man gave his word that his store would be closed on *Shabbos*. His suffering immediately eased, within a short time he was completely healthy, and the *kedusha* of *Shabbos* was restored to the town.

(סיפורי חסידים זין תורה ע' 290)

The Merit of Shabbos

One *Shabbos*, a fire broke out in the vacant home of Yosef ben Simai, the Roman emperor's treasurer. A squad of soldiers was promptly dispatched to put out the flames, but because of his respect for *Shabbos*, Yosef did not let

them act, though they were acting of their own accord. Immediately, rain began to pour, and the fire was extinguished. After *Shabbos*, he sent the soldiers recompense for their efforts.

(שבת קנא ע' א)

Without forewarning, one of the wealthy Yidden residing in Yerushalayim began rapidly losing his riches, until he reached a point of dire straits. One of his acquaintances went to Reb Shlomo'l of Zvil to ask for a *yeshuah*. Said the *tzaddik*, "Had this man not thought about his business matters on *Shabbos* and *Yom Tov* he would not have lost his possessions."

When the former wealthy Yid heard what the *tzaddik* had said, he admitted, "The Rebbe is correct. I used to do business with Arabic dealers on Motzoei *Shabbos* and *Yom Tov*, and would therefore plan these transactions during the afternoon hours on the holy days."

From then on, the Yid stopped faring as such, and his financial situation improved.

(אסדר לסייעתא ע' 130)

When the Friediker Rebbe was imprisoned in Shpalerke, he received his *Shabbos* clothing, which were sent from his home, on *Erev Shabbos*.

After dressing himself, the Rebbe checked the pockets as he one should on every *Erev Shabbos*, to ensure that he would not carry outdoors. In his pants pockets he found a slip of paper which he had received on the Motzoei *Shabbos* prior to his imprisonment. The paper contained information that could harm him were it to reach the hands of the investigators. The Rebbe immediately destroyed it and was thus saved.

(שמעו"ס ח"א ע' 204-ב)

CONSIDER THIS!

How can the same activity be considered holy during the week, yet forbidden on *Shabbos*?

OUR HEROES

כ"ד שבט

A WAY OF LIFE

RABBI CHAIM CHAZAN

Kibud Av and Choice of Yeshiva

A *bochur* who is studying in *Eretz Yisrael* comes home for a visit and his father wants him to learn locally. Furthermore, the son needs a new passport and is too young to obtain it on his own. Can the father demand that his son remain? Is he obligated to get him a passport?

- A host of contemporary *poskim*¹ address the *shaila* of *yeshiva bochur* that desires to learn in a *yeshiva* with a full time *limudei kodesh* curriculum but his parents want him to attend a *yeshiva* high school where secular studies are taught. All the *poskim* conclude that the son is not obligated to comply with his parent's desire.
- A child need not heed his parents to refrain from doing a *mitzvah*, since the parents' jurisdiction doesn't extend over a matter in conflict with Torah, since both the parents and the child are obligated to honor and fear Hashem². This is also true for to a *derabonon* which includes the Torah's command of "lo sasur" (-the obligation to follow the dictates of the *chachomim*). Since in such a case the *mitzvah* of *kibud av* doesn't apply, there is no issue even if the parents are pained by the son's decision.
- Moreover, a child is not obligated to obey even regarding the location of his learning³. If the son desires to learn in a specific city or *yeshiva* because he feels his learning would be more successful there, he need not listen to his father's objection.
- In our case where the son needs his father's help to go to his *yeshiva* of choice, the *rov* obligated the father to help his son procure the passport. Since the reason that the son is not obligated to obey the father is because both the father and son are obligated to honor Hashem, then the father as well is obligated to honor Hashem by assisting the son to obtain a passport⁴. Still, Torah places top priority on *sholom* and it is important for the son to involve *rabbonim* to attempt to coax the father into agreement.
- Needless to add, the fact that a child does not need to obey his parents for the sake of Torah study is only if the child honestly feels that it will be beneficial to his learning. Since practically it is difficult for the son to determine this by himself, all cases should be discussed with a *rov*.

1. ש"ת מנוחת יצחק ח"ה ס"י עט, וח"ט קג.
2. טוש"ע ס"י רמו סע"י טו ועי"ש סע"ג.
3. שם סע"י כה בשם תורה"ד ס"י מ.
נו,obar משה אה ס"ט.
4. מנה"ח ה"ה שם.

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

לזכות הילדה דברורה לאה תה
שיגדולה הורין לTORAH לחופה ולמע"ט
נדבת הורין הדרה"ת יצחק ויעתו רבקה שיחיו וראקון

ברכת מول טוב לבבית
ליידינו הדגול רב פעלים בחפצת דרכי החסידות
והנאהה היפה בקרב אנ"ש
מייסד ומנהל מרכז אנ"ש
הרך שמונען העלניינער ומשפחתו שי'
לרגע והולדת בתם ורחל תה
היה רצון שתוכו לגדלה לתורה לחופה ולמע"ט
ותמישכו במועשיכם הכהרים לנחת רוח הרבבי מותן שמחה וטוב לבב
עד ביתא גואל זדק
בשם כל הקוראים
齊壽 מרכז אנ"ש

Rebbetzin Menucha Rochel

Rebbetzin Menucha Rochel, the daughter of the Mitteler Rebbe, was born on Yud Tes Kislev in the year when the Alter Rebbe was freed from prison. She married Reb Yaakov Kuli Slonim and later moved to Chevron in Eretz Yisroel. She was a very saintly woman, to whom many *mofsim* are attributed, and would often have people come to her home, seeking her blessing and advice. She passed away on the 24th of Shvat (1888) and is buried in Chevron.



While preparing to travel to Eretz Yisroel, Rebbetzin Menucha Rochel went to the Tzemach Tzedek and expressed her fear of travel, being that it was then winter and she would perhaps fall sick from the rain. The Rebbe replied, "No worries! You will travel between the rain drops!" For the rest of her life, not a drop of rain ever fell on her!

They began their journey from Lubavitch, traveling to Shklov, where they changed wagons which would take them further. Upon his return to Lubavitch, the wagon driver, who had been hired for the first leg of the journey, related to all about his wonderful trip from Lubavitch to Shklov. Not one drop of rain had fallen on his wagon! Unfortunately, he had not been so lucky on his return trip, when he was bombarded with loads of "tzoros" from all the rain and mud.

(This wagon driver would always pride himself with this story. The Rebbe Maharash once told him, "Listen, the goy who drove the Baal Shem Tov was also part of the *kefetsas haderech*, yet he still remained the same goy...")

During this time period, there was a group of bandits in Chevron called "The Black Hand," who would break into Yiddish homes, robbing and plundering, cursing and threatening all the while. This carried on, until one day the group leader's wife was having difficulty giving birth and both she and the baby were in grave danger. Having no other choice, the chief bandit sent a message to the home of Rebbetzin Menucha Rochel pleading for a blessing. She sent back a message that if he would cease his wicked activities against the Yidden, everything would be alright. The goy swore that he would stop at once, and hurried home, to thankfully discover that his wife had given birth to a boy. Thus, the Yidden of Chevron were able to live at ease, without fear.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

The Ohel is Warm

For hours on end, both in the scorching sun and in the heavy snow, the Rebbe would stand at the Ohel, davening for *klal Yisroel*.

Understandably enough, elder *chassidim* often begged the Rebbe to watch over his health, and make these visits shorter and less frequent.

On one such occasion, on *Shabbos Parshas Vayikro* 5727 (1967), a delegation of elder *chassidim*, headed by the venerable *mashpia*, Reb Shmuel Levitin, entered the Rebbe's study, and explained that because of the extreme cold at the *Ohel*, they were anxious about the Rebbe's wellbeing.

The Rebbe would not hear of it.

"I cannot work without going to the *Ohel*," he said. "I must carry the load. And as to your claim that it is cold at the *Ohel*, ask Reb Zalman Duchman (who was one of the delegation). He goes there often, and he'll assure you that it's very warm there..."

לזכות שלום דובער בן לובה לרופאה שלימה