



A HOLY DAY (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, שו"ע סי' ר"צ ח"ג וס"ה)

Speaking of the holiness of Shabbos, the Friediker 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 with guidance from the local *mashpia*. Today, too, there are many who keep Shabbos – but what is with the *kedusha* of Shabbos?

(סו"ט 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.

(התועדויות תשמ"ג ח"ד ע' 1983)

A Chassidische 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 *neschama* 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 Friediker 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 ואל"ך)

The Peak of Shabbos

The *Zohar* calls 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 שלישיית, אג"ק ח"ד ע' קיא, סו"ט תנש"א ח"ב ע' 664)

During one of his many travels, the Baal Shem Tov once spent Shabbos together with his *talmidim* in a little village. As the holy day drew to a close, the local innkeeper gathered all the *Yiddische* villagers to join his guests at the table, where they all partook of a generous Third Meal and sang *niggunim* of praise.

Seeing that this occasion was accepted so warmly Above, the Baal Shem Tov asked his unlearned host why he chose to honor the *shaleshudeess* meal so lavishly. The man explained, "I have heard people say that they want their *neschama* to leave their body while they are among *Yidden*. I have also learned that on Shabbos, every *Yid* has an additional *neschama* – so every Shabbos I want my additional *neschama* to leave me in the company of fellow *Yidden*."

Hearing that response, the Baal Shem Tov was visibly pleased.

(כתר שם טוב אות שפו)

Once, during the years that the Friediker Rebbe was in Otvozk, 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)

The Friediker 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?
- Why should the happiness of a *Yiddische* home depend on Shabbos?



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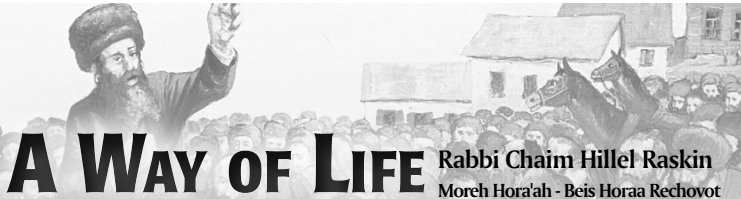


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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Peeling on Shabbos

May I use a peeler on Shabbos or Yom Tov?

- Although peeling entails removing undesired from desired (seemingly *borer*), *halacha*¹ permits peeling on Shabbos for two reasons:
 - (1) Since it is impossible to reach the edible part of the fruit without peeling, it is not considered an act of *borer* but rather a normal part of eating (*derech achila*).²
 - (2) The Alter Rebbe rules that whenever one selects one food from another, the one that remains in the hand is the selected one.³ For example, pouring floating dirt from liquid in a cup is not *borer* since it is the desired food – the liquid – which remains in his hand. Likewise, peeling is considered like selecting the desired food from the undesired peels, since the food remains in one's hand.⁴
- Regardless, using a peeler would be forbidden since even when removing the desired from the undesired, one may not use a special selecting utensil (*kli shemyuchad livror*). According to the permission of *derech achila*, using a tool doesn't qualify. Likewise, one can only peel soon before the meal (about half an hour) – both because of the laws *borer* and because peeling much earlier cannot be considered part of eating.⁵
- What about apples and cucumbers which have edible peels? Some *acharonim* hold that edible peels are part of the fruit and aren't essentially waste (*psoles*) and using a peeler would be permissible,⁶ while others argue that nonetheless the person who is peeling doesn't want them.⁷ The matter is unresolved by contemporary *poskim* and it is advisable to refrain.⁸
- On Yom Tov it is permissible to practice *borer* even with a selecting tool (provided that it's for Yom Tov use⁹ and better when freshly peeled¹⁰). Thus, on Yom Tov all opinions agree that one may use a peeler.¹¹

1. סי' שכ"א ס"ט. וראה סדור רבינו – הלכתא רבתא דשבתא.
2. בה"ל סי' שכ"א ד"ה לקלון.
3. ראה סדור רבינו – הלכתא רבתא דשבתא. ולהעיר.
4. משיטת מהרש"ל ישי"ש ביצה פ"א סי' מ"ב. וראה רמ"א או"ח סי' תק"י ס"ב שבקליפה ופרי נחשבים מין אחד. אבל ראה או"ח שם ס"ז סק"ג ונ"א שם סק"ד. וראה שוע"ר או"ח סי' ש"כ סי"ח וסי' ש"ט ס"ט. וראה ג"כ סי' ממלכת כותנים סכ"ב מה שדן ע"פ הצ"צ סי' ש"ט בפשט סדור רבינו (וכן בשו"ת דברי נחמיה סי' כ"א). וצ"ע שהרי למסקנה הצ"צ לא לומד ככה להלכה וברור שא"י דעת רבינו בשו"ע. וראה בס' דובר שלום ש"ט סי' ט. שבת כהלכה ח"ב פ"ג תוספת ביאור א' בארוכה.
4. תה"ד סי' שכ"א אות ד. אלא שיש להקשות הרי כאן ברור שזורך הקליפה הנברות מושא"כ בשפיכת מרק או שתיה.
5. סי' במצוות שבת גרוסה סימן י' ענף ד'.
6. פרמ"ג סי' שכ"א א"א סק"ל, אגלי טל בורר ס"ק י"ב.
7. מג"א סי' שכ"א סק"ל.
8. בקצוה"ש סי' קכ"ה סט"ז להלך (כאשר הקליפה ראוי לאכילה אחרי הקלון). אך באג"מ ח"ד סי' ע"ד בורר אות ח' פסק להחמיר, וכן הכריע הגר"מ ש' אשכנזי ע"ה ויבלחט"א מו"ר הגר"מ אהרן שליט"א. ויש להעיר ממה שמצוין בשו"ע ר"י ש"ט ס"ט למג"א הנ"ל שמחמיר.
9. ראה שו"ע תק"י ס"ג, בה"ל סי' תק"י ד"ה מותר (ס"ד). ושם שדוקא דבר שאין הדרך לעשות בכמויות גדולות (דלא כתבואה).
10. ראה שו"ע תק"י ס"ה.
11. ש"ש כ"פ ד"א פסק"ת סי' תק"י סק"ג.

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OUR HEROES

Reb Pesach Malastovker



Reb Pesach Malastovker was of the younger chasidim of the Alter Rebbe and a great chossid of the Mittlerer Rebbe and Tzemach Tzedek. He was a brilliant *gaon* and had an immensely deep understanding in Chasidus. Reb Pesach was a great *oived* and a remarkable *baal midos tovos*.



The Tzemach Tzedek would send yungeleit to Reb Pesach to be educated in the ways of Chassidus. Reb Pesach would speak long explanations of Chassidus, but only before his students who heard his teachings regularly and could comprehend what he was telling them.

Once, during a visit to Lubavitch with his students, he taught Chassidus at the inn where they stayed, and hearing that Reb Pesach was teaching Chassidus, an unknowing *yungerman* decided to join them. The stranger sat there for a while, as the students conversed between themselves and Reb Pesach sat quietly. After about an hour, one of the students gently approached the visitor and notified him that it was he who was holding things up. The man walked out and sure enough he heard Reb Pesach starting to speak.

(From Reb Betzalel Wilschansky a"h who heard it from the visitor himself.)



In the town of Dubenitz, where Reb Pesach lived for several years, he was once called up for *maftir* on the first day of Shavuot. The *haftora* concerns Yechezkel's vision of the *merkava* (Divine chariot), and it is the custom to honor a great person with that sacred reading. Reb Pesach said, "How am I fit to read the *merkava*?" and no matter what, he refused to take the *aliya*.

(רשימות הרב"ש ע' ק)

MAZEL TOV TO ELIE AND CHAYA'LE POLLOCK ON THE BIRTH OF THEIR FIRST BOY

A MOMENT WITH THE REBBE

To Be One Of Those?!

Reb Volf Greenglass A"H, the legendary *mashpia* of Montreal, related:

The Rebbe's battle for no compromise in *limudei kodesh*, ruling out secular studies entirely, was still in its early stages. Many found it very difficult. It was a question of trust: of the chossid in the Rebbe.

When we were in *yechidus*, my wife asked the Rebbe whether our son Avrohom Yechiel could pursue secular studies. As expected, the Rebbe answered in the negative.

My wife didn't give up. She mentioned a respected chossid by name, and questioned, "Does he not send his son to English classes?"

"Indeed, I am well aware that there are those who do not listen to me," the Rebbe responded. "Do you also want to be one of them?!"

(Likutei Sipurei Hisva'aduyos, p. 135)

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