



## A DELIGHTFUL SHABBOS (I)

### A Mitzva to Enjoy

The Baal Shem Tov explained the *mitzva* of *oneg Shabbos* with the following *mashal*:

A prince who was in captivity amongst coarse people received a letter one day from his father, the king. The prince was delighted and wanted to celebrate, yet he knew that his neighbors could not appreciate the greatness of the king. He therefore distributed liquor and they celebrated, so that he too could celebrate his happy occasion.

Similarly, in order for the *neshama* to rejoice in the spiritual revelations of *Shabbos*, the body must rejoice with some physical delight.

(כתר שם טוב אות קז, תוי"י שלח קלז, א)

The Alter Rebbe explains it as follows:

On *Shabbos*, Divine pleasure is revealed, similar to the revelation of Gan Eden. However, since we are physical beings, we cannot experience this spiritual pleasure in its pure form, so it is vested in the pleasure of eating physical food. And in that form we can experience it.

(מאמרי אדה"ז הקצרים ע' נט)

The Rebbe explains that the *mitzva* of *oneg Shabbos* is fulfilled in its ideal form when the *neshama* feels a spiritual delight from carrying out *HaShem's* will that we should eat *Shabbos* foods. However, even those who are attracted to the physical pleasure of eating are required to fulfill the *mitzva* of *oneg Shabbos* by eating good meat and aged wine.

(לקו"ש חל"ג ע' 161)

### Respectable Meals

Rebbi Chiya bar Abba related:

I was once a guest of a man in Ludkiya, and a golden table was brought before

him, which had to be carried by sixteen men; sixteen silver chains were fixed in it, and plates, goblets and pitchers were set upon it, with all kinds of food, delicacies and spices.

I said to him, "My son! How have you merited this?"

He replied, "I was a butcher, and I used to say about every fine animal, 'This will be for *Shabbos*.'"

I said to him, "Fortunate are you that you have merited this, and praised be *HaShem* who has permitted you to enjoy all this."

(שבת קיט ע"א)

Yosef *Mokir Shabbos* ("Yosef who honors *Shabbos*") had in his vicinity a wealthy *goy* who owned much property. Stargazers told him that Yosef *Mokir Shabbos* would take over all of it, so he sold it all, and with the proceeds he bought one precious stone, which he set in his turban for safekeeping. As he was crossing a bridge a sudden wind blew it off and cast it into the water, and a huge fish swallowed it. The fish was later caught and brought to the market on *erev Shabbos*, as the sun was already preparing to set.

"Who will buy it now?" they wondered. But someone advised: "Take it to Yosef *Mokir Shabbos*. He always makes a point of honoring *Shabbos* by buying fish."

They took it to him and he bought it, and when he opened it he discovered the precious jewel inside, and sold it for thirteen chambers filled with gold *dinarim*!

A wise old man met him and commented, "He who lends to *Shabbos*, *Shabbos* repays him."

(שבת קיט ע"א)

### Special Foods

According to *Kabbala*, one should make a

point of eating fish at each of the *seudos* of *Shabbos*.

(שו"ע ר סי' רמב ס"ז, לקו"ש חל"א ע' 192 הע' 15)

The Alter Rebbe once made a lighthearted remark, that what *tekias shofar* accomplishes on Rosh HaShana, we accomplish on *Shabbos* by eating *kugel*. One of the chassidim asked, "If so, why do we need to blow *shofar* on Rosh HaShana? We can accomplish just as much by eating *kugel*!"

The Alter Rebbe explained, "That is exactly what we do. When Rosh HaShana falls on *Shabbos*, we eat *kugel* and don't blow *shofar*...."

(שמו"ס ח"ב ע' 156)

During the *seuda* of the *chassuna* of the Frierdiker Rebbe's daughter Sheindel הי"ד, which took place on *Shabbos* afternoon, the person serving forgot to bring out the *kugel*. Those partaking in the *seuda bensched Birkas HaMazon*, assuming that no *kugel* had been prepared.

After *bensching*, the Rebbe asked his *Rebbetzin*, "Where is the *kugel*? Was no *kugel* prepared for *Shabbos Kodesh*?"

She assured him that indeed she had prepared a *kugel* and then asked the person serving to bring it to the table. The Frierdiker Rebbe then washed his hands again, told all those participating to do the same, and they returned to the table to eat the *kugel*.

(רשימו"ד חדש ע' 193)

## CONSIDER THIS!

- Is the purpose of physical enjoyment on *Shabbos* to distract the body, or to access spiritual delight? What does it depend on?

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# A WAY OF LIFE

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

## Shmitas Ksafim

How do I know if I need to make a *pruzbul*?

■ The Torah says that in the year of Shviis all loans to fellow Jews are canceled, both in *Eretz Yisroel* and in *Chutz Laaretz*<sup>1</sup>. Nowadays, when not all the *shvatim* dwell in *Eretz Yisroel*, *Shmita* is only *midrabanan*.<sup>2</sup>

There are several situations when a loan is not cancelled by *shmita*:

- (1) If the loan was made on condition that despite *shmita* it won't be canceled. Since any condition can be made in monetary matters and the borrower accepted an extra obligated, thus the condition is binding.<sup>3</sup>
- (2) If the loan was given with a time frame which surpasses *shmita* (i.e. 10 years). Since *shmita* only stops the collection of a loan that's up for collection and at the time of *shmita* this loan was not up for collection, thus the loan is unaffected by *shmita*.<sup>4</sup>
- (3) Similarly, a bill in a store is not up for collection, and thus not canceled by *shmita*, until the store owner set a date for payment before *shmita*. Some *acharonim* say that once the seller tallies up the amount which he is owed, it is up for collection and canceled by *shmita*.<sup>5</sup> The same is true of a worker who's payment is only due at the end of a season.
- (4) If the lender hands over his promissory notes to Beis Din and they become responsible to collect the loan. The Torah only blocks collecting the loan from a fellow, whereas to the borrower Beis Din is a communal body.<sup>6</sup>
- Based on this last exception, Hillel instituted *pruzbul*, allowing one to entrust his loans to Beis Din without actually giving them the notes. This way people will lend without hesitation even right before *shmita*.<sup>7</sup> *Pruzbul* is accomplished by writing or telling a Beis Din that the loan is being transferred to the Beis Din to collect.
- The Rebbe suggested lending money before *shmita* specifically to fulfill the institution of *pruzbul*.<sup>8</sup>

1. שו"ע חו"מ ס"ז ס"א. שו"ע"ר הלכות הלוואה סל"ד.  
2. גיטין ל"ו ע"א. שו"ע"ר שם סל"ד. רמב"ם הלכות שמו"י פ"י ה"ח משגלו שבת ראובן גד וחצי מנשה.  
3. שו"ע"ר שם סעיף ל"ה.  
4. מכות ג' ע"ב ושו"ע"ר שם סל"ט.  
5. שו"ע"ר שם סל"ט. וראה נט"ג הלכות שמיטה פ"י הע"ו ו' שהיום בקני' שמיד כתוב לו במחשב סה"כ של החוב שלו לכאורה זהו בגדר זקפן עליו במלוה. ויל"ע.  
6. גיטין ל"ז ע"א.  
7. גיטין ל"ו ע"א.  
8. לקו"ש חכ"ד ע' 316.

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## The Rogatchover

Reb Yosef Rozin, the Rogatchover Gaon, was born in Ragatchov, and served as the *Rov* for the chassidim in Dvinsk. He is renowned for his incredible memory and depth in Torah. The Rebbe called his most amazing mind 'a special gift given in the times before Moshiach'. Hundreds from far and wide wrote him questions in Torah and he would answer each one. He passed away 11 Adar, תרצ"ו (1936).



The Gaon accounted for every second. Even though he possessed other talents, he decidedly never got involved in anything other than Torah. The Rogatchover once asked a *bochur* to translate a letter written in Russian, for him. After doing his bid, the *bochur* turned to his teacher in surprise, "Rebbi, why don't you learn the language? You could surely do it in half an hour!" The Rogatchover smiled and said, "It would take me half that time, but from where should I take fifteen minutes?"

In the year תרפ"ה (1925), Reb Simcha Gorodetzki came to Leningrad. He went to the Rogatchover who asked him, "So you came to the Rebbe to Leningrad?" He answered, "Yes, I came to Leningrad, to the Rebbe." The Rogatchover pressed further, "You came to Leningrad to the Rebbe or did you come to the Rebbe to Leningrad?" and he remarked that there were seventeen differences in *halacha* if his coming was primarily for the Rebbe or not. One of them was if he would be obligated in a *sukka*, since one who is traveling for a *mitzva* is exempt from a *sukka*. "The rest," he said, "break your head yourself and find out"...

The Rebbe once told the following story as an example of how those who truly study Torah are able to have control over the ways of the world:

The Rogatchover once received a tax notice from the Russian government stating that he owed two types of taxes. Hearing this he commented that the first tax is valid according to Torah and he is therefore obligated to pay it since "*dina d'malchusa dina*," (the law of the land is binding according to Torah), but the second tax is invalid, and he is therefore not obligated to pay. A few days later, he received another notice apologizing for a miscalculation, exempting him from paying the second tax.

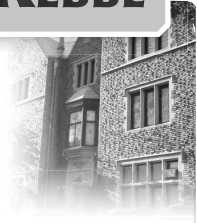
(תו"מ תשמ"ו ח"ג ע' 61)

לזכות הילדה גילה רחל סילווער תחי' שיגדלוה הורי' לתורה לחופה ולמע"ט

# A MOMENT WITH THE REBBE

## Not to be Oblivious to the Dangers

The editor of the *Algemeiner Journal*, Reb Gershon Ber Jacobson, would receive many direct instructions from the Rebbe on what to write. On Rosh Chodesh Tammuz, 5740 (1980), he heard the following from the Rebbe:



"There are some *rabbonim* who are dealing with trivial matters, while burning issues like *kashrus* and *taharas hamishpocha* are neglected. They forget that they are in a different age; they think we are still in the same world as fifty years ago."

The Rebbe continued, "This reminds me of the study I received from a certain elderly doctor, wherein he concludes that British people would not get caught up in cults due to their cold nature. I wrote to him, telling him that I received a letter from a British girl who had joined a cult, and that she was suffering emotionally from it. He answered that we would have to determine whether the causes were not from something else..."

"This doctor sits with his old friends, with their old fashioned outlook, and they think the world is not changing... similarly, those *rabbonim* are oblivious to the great challenges that *Yiddishkeit* is facing."

לזכות הילדה בילא כהן תחי' שיגדלוה הורי' לתורה לחופה ולמע"ט