



A DELIGHTFUL SHABBOS (II)

L'Chavod Shabbos Kodesh

Chazal say that whoever makes *Shabbos* a day of delight is given an unbounded heritage, is saved from the servitude of *galus*, and is granted his heart's desires.

The Alshich points out that "making *Shabbos* a day of delight" implies that what one seeks to do is to enhance the spirit of *Shabbos*, and not merely to indulge in his own pleasures. Indeed, the more one delights in the *ruchniyus* of *Shabbos* and abstains from mundane matters, the more does he add to the *kedusha* of *Shabbos*.

In this spirit, the Alshich explains a story in the *Gemara*, that on *erev Shabbos* the *amora* Rav Nachman ben Yitzchak would carry bundles of food in and out, saying, "If Rav Ami and Rav Assi visited me, would I not carry for them?"

The deeper significance in this comparison is that just as Rav Ami and Rav Assi would have actually eaten the food and been delighted by it, so too, when we uplift our *neshama yeseira* with the *Shabbos* foods, we bring delight to the *Shabbos* within us.

(שבת קיט ע"א, תורת משה תצוה לא, יג)

The Chida writes: Someone may come and say, "I derive enjoyment from foul talk and unsavory conduct – and this is my *oneg Shabbos*." This is mistaken, for we are commanded to bring delight to *Shabbos*, and such conduct, only causes her pain.

(מדבר קדמות ערך ענג)

Higher Pursuits

Chassidus explains that eating on *Shabbos* is a holy experience and is free of selfish interests. Nevertheless, if a person focuses on the physical, he will be drawn into it.

(המשך תערי"ב ח"ב עמ' אקכה, לקו"ש חל"א ע' 247)

The Baal Shem Tov once showed his *talmidim* a man who was sitting at his own *Shabbos* table and resplendent in his *Shabbos* garb – but what they saw with their holy eyes was an ox! The reason was that since the man was investing his entire being in enthusiastically eating the meat

of an ox, that is what he was at that moment.
(סו"מ קונטרסים ח"א ע' 170)

The Mezritcher Maggid offers a *meshal* for this:

A great king announced a day of nationwide feasting and celebration, and gave orders that the wishes of each of his subjects be carried out. Amongst them there was a leper. He asked that the king give him two mounds of cold manure in which he could lie, to seek relief from his leprosy.

The king's servants berated him, "Fool that you are! You could have asked the king for all the pleasures of the world, so for your leprosy you could have requested treatment from an expert doctor!"

Nevertheless, the king instructed that the man's request be fulfilled, for a king's orders must follow through, regardless of this man's foolishness.

(אור תורה קדג)

The venerable *chossid* Reb Hillel of Paritch was once a *Shabbos* guest in the home of a man who didn't eat *cholent*. When Reb Hillel questioned him about his practice, he explained that he was forbidden to do so by order of his doctors.

Reb Hillel was not afraid: "Eat now. It's on my shoulders!"

Full of trust, the man took a spoonful and tasted the *cholent*. At that point Reb Hillel stopped him: "Enough! If you wish to eat more, that's on *your* shoulders..."

(שמו"ס ח"ג ע' 232)

As the youngest child of the Friediker Rebbe, *Rebbetzin* Sheina was the subject of much attention. Once, at a meal in the home of her grandfather, the Rebbe Rashab, he told her that on *Shabbos* she must eat, stroll and do everything *l'chavod Shabbos*. The little girl replied that she could do this with everything except for sleeping, since while one is sleeping, one is asleep...

From this story the Rebbe derived a lesson: With the right amount of effort beforehand, everyone is capable of sleeping in honor of *Shabbos*.

(תו"מ ח"ג ע' 6, חמ"ב ע' 113)

Holy Food

Rebbetzin Menucha Rochel, the saintly daughter of the Mittlerer Rebbe, was particular not to throw out any *Shabbos* food, and instead would offer it to her family members and guests. She attributed this practice to a tradition from the Alter Rebbe:

One Friday night a guest joined the Alter Rebbe's *seuda*. When the soup was served, the guest took a spoonful but immediately stopped eating because of its saltiness. The Alter Rebbe was deep in *dveikus*, and when he came to, he asked the guest why he wasn't eating. Before the guest had a chance to respond, the Alter Rebbe helped him by adding some salt to his bowl, and again fell into *dveikus*. This repeated itself several times.

Finally the guest managed to tell the Alter Rebbe that the soup was too salty and inedible. The Alter Rebbe immediately took the soup, ate it up, and told the guest, "No *Shabbos* food is not good, or harmful to one's health. One should not throw out *Shabbos* food!"

(ס' הצאצאים ע' 101)

Reb Yaakov Yosef of Polonnoye, a senior *talmid* of the Baal Shem Tov, once took his wife along with him on a visit to his Rebbe.

When she returned home, everyone wanted to know what secrets she had learned in *Mezhibuzh* from the Baal Shem Tov's wife. She told them, "I learned to meditate upon the secret of the *ketores* while preparing the *kugel* for *Shabbos*."

(מגדל עז ע' רמה)

CONSIDER THIS!

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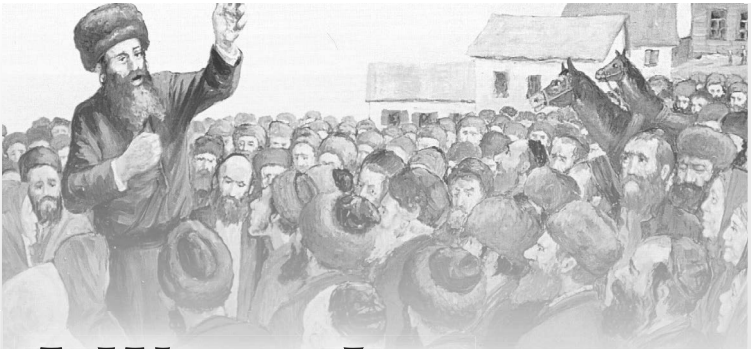


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OUR HEROES

Reb Bereh Volf Koz'venikov



The chossid Reb Dov Zev (Bereh Volf) Koz'venikov was a great chossid and the *Rov* of Yaketrinaslav (his successor was Reb Levik, the Rebbe's father). As a young man he was a chossid of the Tzemach Tzedek and then of the Rebbe Maharash and Rebbe Rashab. He was a great *gaon* in *Nigleh* and *Chassidus* and a great *oved*. He was a very modest and humble person but still became known as an exceptional man. He passed away on כ"ד טבת תרס"ח (1908). When his *kever* was moved twenty five years later, his body was found whole and complete.

Once, during a visit to the Rebbe Maharash, Reb Bereh Volf came to the home of the Rebbe Rashab to *farbreng*. On that occasion the Rebbe Rashab asked him, "What is a chossid?" Reb Bereh Volf answered, "A chossid is someone who is dedicated to seeking the good of his fellow. The *chinuch* and guidance of the older chassidim should be used to imbue the children of the younger chassidim with a feeling of seeking the good of one's fellow with absolute dedication. When doing this one receives the greatest reward.

"I can attest to this," Reb Bereh Volf continued, "I was born and raised in a small village near Dobryanka, in the region of Chernigov. In this village were *lamdanim* and great *chassidim* who understood *Nigleh* and *Chassidus*. Reb Yoel Zalman, one of the great *lomdim* and chassidim, was in charge of my education. He was one of the people who imbued me with the good trait of seeking the good of another. When I became twelve years old, I already had a broad knowledge in learning and I was well versed in many *ma'amorei Chazal*.

"In that village there were many Jewish families that were ignorant, to the extent of not even knowing the meaning of the *davening*. My heart was filled with sympathy for these people and so I organized a *shiur* to teach them the *siddur*. In the course of the *shiur*, I would include different *agados* from *Gemara* and *Midrash*. This carried on for three years and I kept it up even though it was very hard for me since I had a stutter. As the years carried on, it became much harder for me to speak, especially after I lost my father. I nevertheless continued learning and *farbrenging* with the simple people. When I turned seventeen, I went to Lubavitch to visit the Tzemach Tzedek. In *yechidus*, I told the Rebbe about the *shiur* and complained about my speech impediment. The Rebbe thought for a while and said, 'Carry on with your conduct with the simple people and become a *melamed*.' He went on to bless me with the ability to explain and teach, and with a 'smooth-mouth'.

"When I went out of the Rebbe's room, I could not recognize myself. I started talking like a regular person and I could not understand how. When I came home and publicly taught the three *ma'amorim* that I heard from the Rebbe; everyone was in total shock. I told them, "I am the Rebbe's *golem*. The Maharal made a *golem* out of clay, and the Rebbe made a *golem* out of flesh."

When the Frierdiker Rebbe told this story, he added, "We, who knew Reb Bereh Volf and remember his mouth that 'emanated pearls', could have some understanding of the reward of a chossid who is dedicated to the good of his fellow."

A WAY OF LIFE

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

Shmitas Ksafim

If I can't make a *pruzbul* on Erev Rosh HaShana, can I make it earlier?

- The Torah says that the absolving of loans (*shmita*) takes place "at the end of seven years."¹ Chazal explain that the *possuk* refers to the end of the seventh year².
- However, some *Rishonim*³ claim that although the loan is not absolved (meaning that the borrower must pay it and the lender may accept it), the prohibition to *collect* the loan begins from the beginning of *shmita*. Similarly, they say, one may not make a *pruzbul* during that year since that is a step towards collecting the loan.
- The Alter Rebbe⁴ *psakens* that *l'hatchilah* one should make a *pruzbul* at the end of the sixth year to satisfy all opinions. The Rebbe would often publicize this *psak* of the Alter Rebbe and asked the chassidim to publicize it as well.⁵
- *Pruzbul* is customarily done on Erev Rosh Hashana so that (a) it will include all loans given until then, (b) one doesn't come to forget, and (c) it is easier since the 'Beis Din' is already gathered.⁶ However one who will not be able to do it on Erev Rosh Hashana may do it earlier.
- Women⁷ who lent money need to make a *pruzbul*. Married women may rely on their husband's *pruzbul*, except when the loan was from their personal money. Children are included in their fathers *pruzbul*⁸ as long as they are financially dependent on their father. A father/husband can be a *shliach* for his wife/daughter to make a *pruzbul* for them.

1. דברים ט"ו א'.
 2. ערכיו כ"ח ע"ב. וראה רמב"ם שמיטה פ"ט ה"ד.
 3. ראה נט"ג הלכות שמיטת כספים ופרוזבל פל"א בדינים אלו.
 4. שמיטת כספים כהלכתה פכ"א סי"א.
 5. הלכות הלוואה סעיף ל"ו.
 6. לקו"ש ח"ז עמ' 355.
 7. ע"פ תוספתא שביעית פ"ח ה"א ורא"ש גיטין פ"ד סי' כ"ו.
 8. הלכות הלוואה סעיף ל"ו.

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

A MOMENT WITH THE REBBE

No Easy Way Out

Reb Yosef Goldman, a *Shliach* to South Africa, related:

"When I was a *bochur* in Montreal, the *mashpi'im* would encourage us to review *Tanya ba'al peh*, or other parts of Torah, while walking in the street. They explained that this does not only make good use of the time and save us from seeing inappropriate sights, but it also elevates the street that we walk on.

"When I went into *yechidus* for my birthday, I asked the Rebbe whether singing a *chassidish niggun* to myself could accomplish the same as words of Torah.

"The Rebbe replied: 'if you will sing while you walk, passersby may think that there is something amiss with you...'

"Although I had meant to suggest that I should sing quietly to myself, I understood from the Rebbe's response that I should not try to look for the easy way out."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

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