



# HONORING SHABBOS (I)

## A Royal Welcome

At sunset on *erev Shabbos*, Rabbi Chanina would robe himself and stand up and exclaim, "Come and let us go forth to welcome the *Shabbos* Queen!" Rabbi Yannai would don his robes and lovingly greet the approaching guest, "Come, *kala*, come, *kala*!"

Before *Shabbos* one should put on his *Shabbos* clothes and rejoice over the approaching *Shabbos*, just as one feels before going out to greet a king, or a *chossan* and *kalla*.

(שבת קיט ע"א, שוע"ר סי' רסב ס"ד)

After bathing in the river on *erev Shabbos*, Rav Hamnuna Sava would sit down for a moment and lift his eyes in joy. He would explain that he was sitting there to see the joy of the lofty angels, some of them ascending and some descending. Every *erev Shabbos* a person sits in the world of souls. Fortunate is the man who knows the secrets of his Master.

(זוהר פ' תרומה קל"ו ע"ב)

The Shaloh cites a *middas Chassidus*, an optional pious practice – to abstain from heavy work from Friday midday, so that one will be able to welcome the *Shabbos* while his mind is engaged in *teshuva* and Torah study. In this way he will also enter *Shabbos* in a peaceful manner, without the angry arguments which can often happen, but which disrupt the spirit of *Shabbos*. He will then be able to go to *shul* with joy, and cleave to G-d joyfully as he *davens*.

(של"ה מס' שבת, נר מצוה, לב)

After *chatzos* every *erev Shabbos*, the *tzaddik*, Reb Elimelech of Lyzhansk, sensing the holiness of the approaching *Shabbos*, would hear ringing in his ears like a bell. He had to close his ears to block out the sound. Anyone in his house during that time would be overcome with a great fear. His servants had to prepare everything before *chatzos*, for if any weekday activity were undertaken in his home after *chatzos*, whatever they were holding would fall from their hands and the contents would be ruined.

(סיפורי חסידים זוין תורה ע' 219)

## A Holy Day

When the Mezritcher Maggid passed on, a letter bearing the news arrived at the home of his close *talmid*, Reb Mendel Horodoker. Seeing the content of the letter, his *talmidim* decided not to hand it to him until *erev Shabbos*, after *licht benschn*. (Reb Mendel's custom was to personally light the *Shabbos* candles.) When that time arrived and his *talmidim* handed him the letter, Reb Mendel read it but did not say a word. During the whole *Shabbos* nothing unusual was perceived and everything was conducted as normal, including his *divrei Torah*, just as on a regular *Shabbos*. On *Motzaei Shabbos*, immediately after making *Havdala*, Reb Mendel fell in a faint.

Reb Michael der Alter, the *mashpia* in Lubavitch,) commented: "This is fortitude of the soul – to contain himself throughout the whole *Shabbos*!"

(לקו"ם (החדש) ע' תו)

The Chida was once a guest for *Shabbos* in the home of Reb Yaakov Yosef of Polonnoye, author of *Toldos Yaakov Yosef*. On Friday evening before *Kiddush*, the *Toldos* asked his guest to repeat a *dvar Torah* that he had heard from his teacher, the HaChayim HaKadosh.

The Chida said, "When one recites *Yom hashishi* he is giving testimony on the creation of the world, so like a witness, he must think thoughts of *teshuva* before testifying." The *Toldos* was already holding the *Kiddush* cup in his hand, but he was so overawed by those words that the cup fell from his hand. He then retired to his private room for a few hours, and only then did he come out to make *Kiddush*.

(ריא דשבת ע' 161)

Before being appointed personal secretary of the Friediker Rebbe, Reb Chatche Feigin served as a *mashpia* in several of the underground branches of Tomchei Temimim across communist Russia. One of those branches was located in Poltava.

A certain Jewish shoemaker in that city began to keep his shop open on *Shabbos*. Reb Chatche Feigin, who lived there for a time, once remarked, "Every time I see his store open on *Shabbos*, for me it's a stab in the heart. Why? We look at him as a *mechalel Shabbos* – but does he really know what *Shabbos* is? How great and holy the day is? The shoemaker especially doesn't seem to know about

its deeper meaning as explained in *Chassidus*. We, on the other hand, have learned about *Shabbos* both in *nigleh* and in *Chassidus*, and we have some recognition of its greatness as a holy 24 hours. So if we do not utilize fifteen or twenty minutes of this special time for *avodas HaShem*, then we are the real *mechalelei Shabbos*!"

(תשורה צייטלין כ"ד סיון תשע"ג)

*HaShem* says to the Yidden, "All week long you are working, but *Shabbos* should be dedicated to the study of Torah." One should rise early on *Shabbos* morning and go to the *beis midrash* to study Torah, and only then should he go home to eat and drink. *HaShem* finds tranquility only among those who study Torah.

(תדבא"ר פ"א עמוד ד')

## Motzoei Shabbos

Every *Shabbos Mevarchim*, Reb Yaakov Salchubisky would travel to his uncle Reb Hillel, and on the following Sunday, he would buy merchandise for his store back home. One *Motzaei Shabbos* Reb Hillel *davened* Maariv hurriedly, which was unusual for him, recited *Havdala*, and said *Veyitein Lecha* with Reb Yaakov, directing the *brachos* at him.

"Travel home immediately!" Reb Hillel then instructed.

Reb Yaakov protested: "But I need to buy merchandise!"

"Don't delay!" Reb Hillel urged. "Leave right away!"

Reb Yaakov left in a hurry, and when he finally reached home, he was aghast. His wife and children were bound in ropes and all his belongings were bagged in satchels. His wife related what had occurred earlier that evening. Thieves had broken in, tied them up and packed everything that they planned to take, intending to kill the family when they were ready to leave - but suddenly a fear overcame them. They dropped everything and fled for their lives. This had occurred just as Reb Hillel was reciting *Veyitein Lecha*.

(שמו"ס ח"א ע' 267)

## CONSIDER THIS!

How can we compare our spiritual observance of *Shabbos* to practically observing *hilchos Shabbos*?

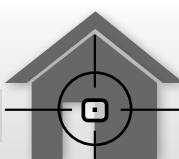
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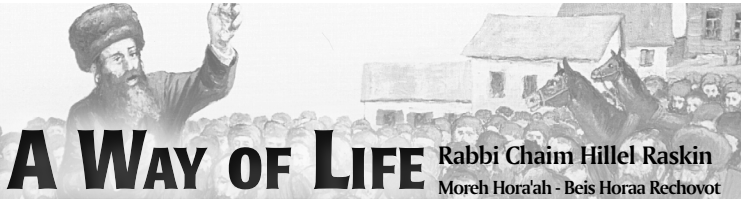


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# A WAY OF LIFE

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

## Dollar Bill in the Bathroom

Is a dollar bill, on which it is written "In G-d We Trust," considered a holy object that cannot be brought into the restroom?

- It is prohibited to bring holy objects into a restroom unless they are wrapped in two coverings, one of which is not designated for it.<sup>1</sup>
- With the advent of the mechanical printing press in the 16<sup>th</sup> century, a discussion developed whether printed *seforim* have the same *kedusha* as written *seforim* where the writer imbues them with *kedusha*.<sup>2</sup> The majority of *acharonim*<sup>3</sup> held that printed *seforim* are holy since they are printed with the force of the Jewish printer.
- With the invention of the electric press and later the copy machine the *shailo* resurfaced. Some<sup>4</sup> held that the *sefer* does not have the *kedusha* of a *sefer*, while many others argued that holy text printed on paper is holy regardless of how it came to be.<sup>5</sup> The accepted practice is to treat printed *seforim* with *kedusha*.<sup>6</sup>
- Whether Hashem's name written in another language is holy is a subject of *machlokes*. Some say that it has no *kedusha* and may even be erased (though *lechatchila* they advise against it),<sup>7</sup> but many *acharonim* hold it has complete sanctity.<sup>8</sup> The Alter Rebbe writes that although it may be erased, one should treat it with respect and not mention it in a restroom.<sup>9</sup>
- *Poskim* argue whether modern day restrooms have *tuma*, since unlike old-time outhouses our bathrooms remain clean and odorless<sup>10</sup> (like the Persian toilets described in the Gemara<sup>11</sup>).
- Because of a combination of all of the above reasons a dollar bill does not need to be double covered in a restroom. Some *poskim* permit uncovering it completely,<sup>12</sup> while others say that in deference of Hashem's name one should refrain.<sup>13</sup>

1. שו"ע ר"י סי' מ"ג ס"ו.
2. ראה שו"ת חו"י סי' קפ"ד.
3. משאת בנימין סי' צ"ט, ט"ז יו"ד סי' רע"א ובאור"ח סי' רפ"ד סק"ב, מ"א או"ח סי' ל"ב וסקנ"ז. וראה אג"ק חו"י ט עמ' צ"א.
4. ראה יבי"א ח"ד יו"ד סי' כ"א דיעות בזה.
5. גנזי הקודש ע' כ"ג סק"ד.
6. שם ע' ס"ג סקנ"ז וכן שמירת כבוד הספרים עמ' רל"ה.
7. ש"ך יו"ד קע"ט סק"א.
8. ראה אג"ק ח"ג עמ' ל"ו וכן פת"ש יו"ד רע"ו סק"א, ושד"ח מוערכת מ' כלל י"ג.
9. שו"ע ר"י או"ח סי' פ"ה ס"ג.
10. ראה אבני ישפה עמ' ס"ט.
11. ראה ברכות כ"ו ע"א. ס' והיה מונחין קדוש פרק ב' סעיף ז'.
12. ראה גנזי הקודש פרק ד' אות ה' והערה ו' באריכות.
13. ראה מנחת"י ח"א סי' י"ז ו"ה, וכן אג"ק ח"ז עמ' כ"ו שמוציין לשו"ע ר"י סי' פ"ה ס"ג ועיי"ש.

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## OUR HEROES

### Reb Noach Altshuler



Reb Noach Altshuler was a famous *talmid* and *mekushar* of Reb Mendel Horodoker. He was a decendent of Reb Yechiel Hilel Altshuler, the compiler of the *pirushim Metzudas Dovid* and *Metzudas Tziyon* on Nach. Some say he was married to the sister of the Mezritcher Magid. His son Reb Sholom Shachna married Rebbetzin Devorah Leah, daughter of the Alter Rebbe, and was the father of the Tzemach Tzedek.



A few years after Reb Mendel Horodoker moved to Eretz Yisroel, Reb Noach boarded a ship en-route there. On the boat he fell gravely ill. Knowing the law to throw any deceased passengers overboard, Reb Noach requested from the captian that after he passes away, but before throwing him into the sea, he should be tied to a board while wearing his *talis* and *tefillin* with a note in his hand stating his name.

On one *motzaei Shabbos* Reb Mendel sent his *talmidim* to the shore commanding them to wait there and greet an esteemed guest — one of their colleagues who would arrive from abroad. After a few days of waiting they heard a great commotion that a man wearing a *talis* and *tefillin* could be seen floating on a board near the shore. The chassidim recognized Reb Noach and brought him for burial in the nearby city of Chaifa.

(עדן ציון ע' קסא)



When Reb Noach came to *Beis Din Shel Maalah*, they found one thing that he didn't fix during his lifetime. He was given two choices: half an hour in *Gehinom* or to return to this world. Reb Noach said, "My entire life I never did anything without asking my Rebbe. Now too, I want to ask my Rebbe." The *Beis Din Shel Maalah* found his words to be true and gave him permission. Reb Mendel Horodoker was sitting with his chassidim and said, "Reb Noach is here now and asked me what to choose. I say better half an hour in *Gehinom*. What do you say, chassidim?" All the chassidim of course repeated their Rebbe's choice, "*Gehinom*." At that moment they heard a cry, "Oy Rebbe!" and a mark of a burnt hand was seen on the window frame.

(אוצר סיפורי חב"ד ח"ז ע' 294, רשימות דברים ע' 207)

## A MOMENT WITH THE REBBE

### What's with the Postcard?

Any initiative for spreading *Yiddishkeit*, regardless of whether or not it was connected to Lubavitch, received incredible support from the Rebbe.

Rabbi Zalman Aryeh Hillsrand relates:

After serving for a number of years as a rabbi, I left my position and opened a business. Since the company sent out seasonal mail on a consistent basis, I decided to produce a weekly postcard with a short Torah message on it, sending it out on the business's account. I added the Rebbe to my mailing list.

When after a while I stopped this project, I received a call from Rabbi Chodakov, the Rebbe's *mazkir*. He wanted to know why the postcards had stopped coming.

To this day I cannot understand it. I had never met the Rebbe. The Rebbe received thousands of letters a day. Yet, when one small program halted, the Rebbe found the phone number on the card, and encouraged me to continue.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה