

ניצוצי אור Sparks of Light

בס"ד



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פרשת חיי שרה תשע"ו

Keeping Shabbos

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Guarding its Holiness

The celebrated *chossid* and *rov* of Babroisk, **Reb Hillel Paritcher**, once arrived in a town and was disturbed to discover, that some *Yidden* there kept their stores open on *Shabbos*. After *Shabbos* he called all the store owners for a meeting, explaining why they should close their businesses on that day. All agreed, but on one condition – that he persuade a particular wealthy man, their most formidable competitor, to close his business, too. Reb Hillel summoned the rich man to come, but he refused. He called for him a second and a third time, but was ignored both times.

Reb Hillel remained in the town for a second *Shabbos*. In the course of the day, that rich man suddenly felt a sharp piercing pain in his stomach, which grew so intense that he couldn't hold back from shrieking. 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'ok u'refua kroiva lavo* – "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'ok u'refua kroiva lavo*." The *chassidim* wondered: now, after *Shabbos*, he was saying what he "should've" said on *Shabbos*?

Reb Hillel explained: "*Shabbos hi miliz'ok* – if *Shabbos* stops screaming in distress, only then '*refua kroiva lavo*' – healing will come speedily. Go tell him, that only if he promises in the presence of three people that he will close his business on *Shabbos*, will he 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 זוין תורה ע' 290)

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.

(לקו"ש חל"ג ע' 143)

The Merit of Shabbos

One *Shabbos*, a fire broke out in the vacant home of the Roman emperor's treasure, **R' Yosef ben Simai**. A squad of soldiers was promptly dispatched to put out the flames, but because of his respect for *Shabbos*, R' 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 remuneration to the soldiers for their efforts.

(שבת קכא ע"א)

Without forewarning, one of the wealthy *Yidden* residing in Yerushalayim began rapidly losing his riches, until he reached dire straits. One of his acquaintances went to **Reb Shlomo'le 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 *Motzaei Shabbos* and *Yom Tov*, and would therefore plan these transactions during the afternoon hours on the holy days."

From then on, the *Yid* stopped planning, and his financial situation improved drastically.

(אסדר לסעודתא ע' 130)

When the **Rayatz of Lubavitch** was imprisoned in Shpalerke prison, he received his *Shabbos* clothing, which had been 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 *Motzaei 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.

(שמו"ס ח"א ע' 204-ב)

A Holy Day

Reb Chatche Feigin was a great *chossid* of the **Rayatz of Lubavitch**. At one point he lived in the town of Poltava, where he led the *yeshiva*. At that time there was a Jewish shoemaker who began to open his shop on *Shabbos*. Reb Chatche once remarked, "Every time I see his store open on *Shabbos*, my heart bleeds. We look at him as a *mechalel Shabbos*, but does he really know what *Shabbos* is? He hasn't learned the significance of *Shabbos* and he surely doesn't appreciate its deeper meaning as explained in *Chassidus*! We, on the other hand, did learn *halacha* and *Chassidus*, and we have some recognition of its greatness as a holy 24 hours. If we do not utilize the day to serve Hashem according to our ability, then we are the real *mechalelei Shabbos*!"

(תשורה צייטלין תשע"ג)

Consider This

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

Rabbeinu Yitzchak Alfasi – The Rif

Rabbeinu Yitzchak ben Yaakov lived about one thousand years ago, at the end of the era of the *Geonim*. He was a *talmid* of **Rabbeinu Chananel**, the last of the *Geonim*. Later he moved to Fez, Morocco, where he earned his name '**Al-fasi**' (of Fez). In Fez, and later in Cordova, Spain, he taught many famous talmidim including **Rabbeinu Efraim** and the **R"i Migash**.

One of the *talmidim* of the R"i Migash records the following story:

"The *Gemara* (*Bava Kamma* 92b) states, "Do not throw a stone in the well that you drank from," meaning do not cause harm to something that benefitted you. In connection with this, my *Rebbe*, the R"i Migash, told a story about his *Rebbe*, the *Rif*. The *Rif* once fell ill and went to use someone's private bathhouse. The man invited the *Rif* to stay with him until he recovered and accorded him great honor. Time passed and that man lost his fortune and he had to sell his estate, bathhouse included. The *Rif* refused to give any critical comments about the bathhouse, whether regarding its assessment or sale. "I benefitted from it, so I will do nothing to bring negative bearing on it."

The *talmid* concludes, "This is concerning an inanimate bathhouse, how much more so must one be careful with a human being..."

(שיטה מקובצת על אתר)

The *tzaddik* **Reb Mendel of Rimanov** started off learned in the *yeshiva* of the **Nodah Biyehuda**. One day, after many years of learning, he was learning from the *Rif's sefer*. Suddenly, his thoughts started bothering him, "Look, I have already finished *Shas Bavli* and *Yerushami* with all the *Rishonim*, and I remember it all clearly, but of what good is it if I have not merited to truly stand in awe of Hashem in its true sense!" *Reb Mendel* started to cry profusely and fell asleep on the *sefer* he was learning.

As he was sleeping, the *Rif* appeared to him in his dream and said, "You should know that our *neshamos* are connected and this is why your awakening came as you learned my *sefer*. If you want to reach true awe of Hashem go to the city of *Lizhensk*, to *Reb Elimelech*. There you will merit the true service of Hashem." And so it became that *Reb Mendel* eventually became a *chossid* and then a *Chassidishe Rebbe* in his own right.

Babysitting on Shabbos

Rabbi Chaim Hillel Raskin

May I charge for babysitting on Shabbos?

As part of the prohibition of conducting business on *Shabbos*, *Chazal* prohibited hiring oneself to work on *Shabbos* (*schar Shabbos*) even though the work is itself permissible. Yet they permitted it in these situations:

(1) If there is no preset payment and the payment is a gift, meaning that the worker does not have any legal or halachik claim to the employer.

(2) If the payment is per week or month and not for *Shabbos* work individually (*b'havla'a*).

Other forms of *havla'a* include: (a) The worker begins on *erev Shabbos* and continues into *Shabbos*, or begins on *Shabbos* and continues after *Shabbos* goes out. The payment is then for the time before *Shabbos* or afterwards. (b) If the worker is hired for two sessions one on *Shabbos* and another during the week, and the employer commits to paying the complete sum even if he doesn't need the weekday work. In this case the two work segments are considered as one.

(3) Some *Poskim* suggest that one may be paid for *mitzvah* related work (e.g. *chazzan*, *baal koreh*) done on *Shabbos*. The *Shulchan Aruch HaRav* writes that although there is room to be lenient, one will not see success (*siman bracha*) from that money. It is therefore customary for a *chazzan* for *yomim noraim* to daven another *tefilla* as well (e.g. *slichos*) so it will be *b'havla'a*. While some suggest that a *baal koreh* can receive payment for preparing before *Shabbos*, others argue.

A *mikvah* may charge for *Shabbos* use if the money is going to pay for the workers who clean the *mikvah* before and after *Shabbos*.

One may hire a non-Jewish babysitter for *Shabbos* since the prohibition of *schar Shabbos* is on the worker.

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