

# SANCTIFYING THE SHABBOS

As described in the Talmud,  
Midrash, Zohar  
and halachic authorities.



By

***Rabbi Sholom Yehuda Gross***

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Machon L'Horaah B'Schitoth Uvdikoth.

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***Brooklyn, N.Y., 5741***

**We appeal to you not to disregard this book by putting it aside but to read it from time to time, as well as to disseminate it among relatives, neighbors, and friends. By doing so, you too will have a share in *zikuy harabbim*.**

Please be aware that the publication of this booklet is very expensive. We would greatly appreciate it if everyone would contribute according to his ability, to enable us to continue our holy work.

May the L-rd grant us the ability to do His will with a pure heart, so that no pitfalls result from our work, G-d forbid, and that we should merit that G-d's name be sanctified in the world through us, and that we should all live to see the *ge'ulah sh'lemah* in our days, in the very near future. Amen.

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## **SANCTIFYING THE SHABBOS**

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By Mosad Brochas Tova

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## SANCTIFYING THE SHABBOS

### THE SHABBOS IN ISRAEL ACCORDING TO THE HALACHAH

The Shabbos is the Basis of the sanctity and the purity of Israel

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Stories of tzaddikim regarding the sanctity of the Shabbos. Stories of tzaddikim inspire one to trust G-d and to long for Him with all one's heart and soul.

All this I collected from Rabbinic sources, namely Talmud Bavli and Yerushalmi, Midrashim, Zohar, Tikunei Zohar, works of rishonim, and ethical works of acharonim, whose words inspire the reader to beware of any of any doubt in his observance of the Shabbos.

I trust that their words will make an indelible impression on the hearts of our brethren, and may this be the fruit of my efforts to remove this obstacle from Jewish homes throughout the world.



By

**Rabbi Sholom Yehuda Gross**

Rabbi of Congregation Magen Shaul of Holmin, Rosh Yeshivah of  
Yeshiva and Kolel Beth Yeshaiah,  
Machon l'horaah bishchitoth uvdikoth.



**Brooklyn, N.Y., 5741**

## ACKNOWLEDGEMENT

No words can adequately express my tremendous debt of gratitude to the publisher of this *sefer*. The special efforts — consummate craftsmanship and genius — of my esteemed dear and devoted friend Reb Yitzchak Issac Gross shlita proprietor of

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are gratefully and deeply acknowledged. He envisioned the *harbotzahs haTorah* value of this *sefer* and undertook to single-handedly publish it with his renown high degree of professionalism, self-sacrificing devotion and loyalty. His talent and efforts in arts, graphics and production ensured a Book of outstanding beauty.

He has always warmly responded to my needs — with his time and talents — and has cooperated in every conceivable way to assure the stylistic and technical beauty of this completed work. The tangible fruits of his long and warm friendship are appreciated. This visually excellent work, both within and without, are in no small measure due to his extraordinary expertise, skill and dedication — which is clothed in kindness, patience, courtesy and *kavod chachomim*.

*In merit for his love of Torah* and his dedication to *kiyum hamitzvohs* may the Rebono Shel Olom grant him all that his good heart desires, *arichas yomim v'shonim* with health, together with his entire family... May all the Torah's blessings be bestowed upon him. Amen.



# CONTENTS

a) Endorsments.....	9
b) Letter to public (esteemed brother) .....	9
c) Appeal to the public .....	11
d) Acknowledgements.....	13
e) About the author .....	15
f) Instruction for the Reader .....	15
g) Notice .....	16
h) Appeal letter to my book .....	17

## Chapter 1

The great reward and glory promised him who sanctifies  
The **Holiness** of **Shabbos** and punishment threatened  
him who desecrates the **Shabbos**..... 27

## Chapter 2

Honor given to **Shabbos** and the great reward waiting for  
those who observe **Shabbos**. .....36

## Chapter 3

**Shabbos** garments..... 63

## Chapter 4

Remembering **Shabbos** throughout the week ..... 18

## Chapter 5

Learning the laws of **Shabbos** ..... 73

## Chapter 6

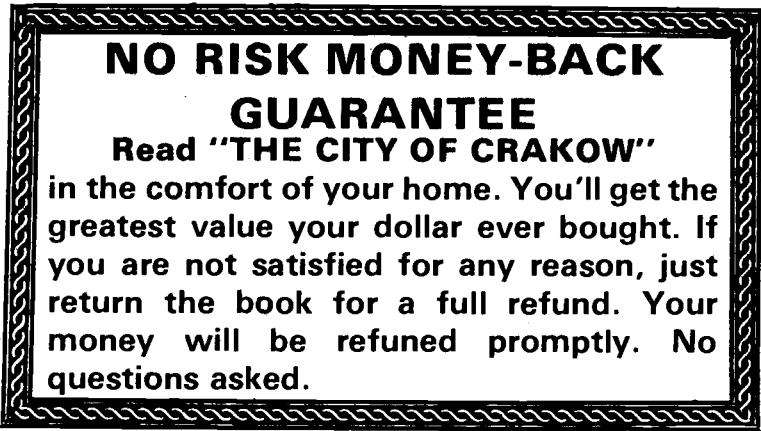
Inauguration of **Shabbos**..... 76

## Chapter 7

The duty to learn Torah on **Shabbos**..... 77

## Chapter 8

Observance of **Shabbos** according to law..... 81



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וע"ז באתי על החתום לכבוד התורה ולומדיה,

ביום י"ח לחודש סיון תש"מ

נאום משה פיינשטיין

I have seen many of the Seforim authored by Rabbi Sholom Yehudah Gross שליט"א, Rabbi of Holmin, from Brooklyn, with whom I am well acquainted. Among them are the works entitled: *Achilath Matzoth B'Yisroel*, 7 vol.; *Afiath HaMatzoth Hashalem*, 3 vol.; *Responsa Zivchu Zivchei Tzedek*; *Oholei Yisroel*; *D'var Mosheh*; *Mezuzath Sholom*; *Minchath Yehudah*; and many others. They are all written in a manner and form worthy of the attention of Torah scholars. The author, a Gaon, has organized and explained each topic with extensive erudition and profound understanding. These Seforim document the laws and ideas concerning many areas of Halacha in which observance has, unfortunately, become lax. Shortage of time has denied me the possibility to properly review his works. I, therefore, am not in a position to endorse his legal decisions. However, this Gaon, the author, may be relied upon since he has already displayed his ability in this field, and has authored his works without any ulterior motives, only for the honor of G-d and His Torah. I, therefore, hope that all observant Jews will assist the learned author of these books, for it is a great Mitzvah to encourage him and support him as much as possible.

I, therefore, affix my signature in honor of the Torah and those who study it, on the eighteenth day of Sivan, 5740.

Moshe Feinstein

*In the author's previous works, among them Responsa Zivchei Zedek, Afiath Matzot, Achilas Matza B'Yisroel, Nefesh Yeshaya and Minchath Yehudah, letters of appreciation and support were printed from Geonim and Tzadikim of our generation, the authorities upon whom the House of Israel depends.*

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## ACKNOWLEDGEMENTS

I wish to take this opportunity to mention my dear mother, the personification of “A G-d fearing woman — she is to be praised.” Esther ,יח the daughter of Rabbi Zev Wolf Mutzen ל”ז, the *shochet* of Arad, (who passed away on the eighth day of Tammuz, 5715). I beseech the Almighty to grant her long life in health and happiness, and may she have *nachas* from her children and grandchildren engaged in learning Torah and fulfilling mitzvos, until the coming of the Messiah speedily and in our days, Amen.

May my beloved wife, ,יח Taube, the daughter of Rabbi Chaim Eliyahu Bittman, שליט”א be blessed with the threefold priestly blessing, for exerting every effort to stand by my side and help me fulfill my aims; she enjoys immensely seeing me free to engage in the Torah, to write novelae, and to author *seforim*. May her reward from the L-rd, G-d of Israel, be complete, and may we both merit to raise our lovely children to learn Torah, to enter the *Chupah*, and to engage in good deeds. May our children: Yaakov Yeshayah Zev, Miriam Berochoh, Avrohom Chaim Elimelech, Chayah Soroh Feige, Pearl Malkah, Nissan Moishe, Dovid, Avigdor, Freide Bale, and Yoseph Yoel all merit long lives in happiness. I pray: Please, Almighty G-d, guard them from misfortunes and illnesses, and may we have much *nachas* from them. May they raise generations of upright Jews, blessed by G-d to be a glory to our holy forebearers.

I also wish to take this opportunity to express gratitude to the members of my congregation, Congregation Mogen Shaul of Halmin, and especially to the scholars of the kolel “Beis Yeshayah” of Brooklyn, who are dedicated to the study of the laws of *shechitah* and *bedikah*. They are all Torah observers and magnanimous people, who assisted me greatly in the publication of this book and other books. May G-d bless them, as well as all others who have assisted me in my holy task and grant them all the desires of their hearts for good.



### Acknowledgements

I cherish this opportune time to express my sincere indebtedness...more than words could convey or acknowledge...to a most wonderful newly acquired Friend Mr. Alexander Tepfer, Shlita of

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His wholesome good naturedness, total dedication and expertise combined with his helpful and high degree of talent in a highly specialized field enhanced the beauty of the illustrations in this book especially introducing the cover, and improved the quality of the text His sympathetic understanding of my educational aims and his ability to transfer them to the printed page are very much appreciated beyond the scope of understanding.

All those whom this book will pick up and therefrom learn the holy words of the Al-Mighty (due to the attractiveness of the cover) will so do solely due to the credit of Mr. Shiyah Alexander Tepfer, and as recompense for such I implore Heaven to grant him reward in accordance to benefit derived therefrom. In the merit of such dedication administered here, may the Al-Mighty bless his beloved ones, too, along with him with ariches yomim (long life), with health and happiness, Amen.



We wish to commend Reb Chaim Shmuel Friedman without whose strenuous effort toward perfection in some of the art work here-in contained, this work would not have achieved the full appeal enjoyed by all. His Heavenly-granted artistic talent is vividly displayed in bringing out the fine points we strenuously derive to obtain. May his future be bright together with his spouse and children to see true Yiddish nachas from them.



### ABOUT THE AUTHOR

Harav Sholom Yehudo Gross Shlita, is an internationally renown author, a most distinguished and erudite Talmudical and halachic scholar and research specialist, having written on crucial issues impacting upon our obligatory daily mitzvoh observances concerning the **Torah's** Commandments dealing with, **SHABBOS, MEZUZOS** and **TEFILLIN, KASHRUS, GAN EDEN (Paradise) etc., etc.**

He has provided all the necessary information required to enable an individual to lead a true Jewish life.

His numerous and multi-faceted seforim, some 42 works relating to Jewish Law - encompass the diverse and wide-ranging areas of Jewish halacha.

Though a rav of the European school of thought - Rabbi Gross is extremely knowledgeable of the technological manifestations of the modern era. Living in a period of great discoveries which daily create new problems in many areas of Jewish Law, e.g., the field of Kashrus and other important areas.

Rabbi Gross is not satisfied with the thoroughness of his halachic findings; indeed he made inquiries by contacting various departments of the Federal and State governments, as well as physicians, veterinarians, etc., to discern and establish the **FACTS**.

First, he informs and advises what is best for us and then provides specific information based upon the dictums of our past sages and halachaic authorities. In addition, where policies he has elicited direct governmental response to arrive at his own determination.

Every one of Rabbi Gross' seforim has been acclaimed, in writing by the greatest Torah authorities, who concur with the results of his findings, and who make an impassioned plea to all rabbis and leaders to unite under one banner and support his quests and ideals.

It is the author's sincerest desire and prayer that the reader will achieve an awakened and heightened spiritualaty enabling him to attain the stature of being a beloved child to our Father in Heaven, Is this not everybody's wish?



## A SONG OF THANKS

From the depths of our heart, we wish to express our sincere thanks to the great rabbis who gave generously of their time, and took the trouble to review this book, remark about it, and correct it according to their profound understanding. Moreover, they offered me appropriate advice on how to publish this book in the best possible manner, both the legal and ethical sections, so that it would be acceptable to the public. May the Al-mighty fulfill all their wishes for good, and may they prosper wherever they turn, and be privileged to disseminate the words of the Torah and sanctify it, in the vineyard of Israel until the coming of the Messiah speedily and in our days, Amen.

## INSTRUCTIONS TO THE READER

This book is the result of much toil and hard work in collecting the scattered material, from various sources, one of the most difficult tasks in this field. The reader should know that any complaints he has, are on the books from which I quote these statements. I am clear of any blame, since all my work was to pour from one vessel into another. This statement is old, similar to that found in the introduction of **Mesilath Yesharim**.

I request you to study all the statements quoted in this book, **the benefit you will derive from it is unfathomable**, with **Hashem's** help, it is full of statements which will serve as a remedy to the maladies of the soul and body. **By casually skimming over the material, this benefit cannot be realized.**

**This holy tome is being published in the vernacular, in contrast with the practice of other generations, to print in the holy tongue, simply because it is human nature for one to be close to his mother tongue, the language he learned in his childhood. He will, therefore, find it easier to read in that language than in another language learned in later life, in which he is not so fluent.**

**Moreover, women and children will find it easy to read through. This is very essential for the desired result, that they take heed of the halachoth mentioned here, which apply to them. In addition to their own observance, they will assist their husbands and encourage them to follow suit, if it is not possible for the husbands to find time to persue this volume and study it thoroughly by themselves. In such cases, the wives will do the work for them.**

**May the words of Sefer Chasidim** be fulfilled for us, that whoever repeats a statement made by those of earlier generations, they will pray for him and defend him in Heaven, (ch. 224).

May the merit of all the tzaddikim and saints quote here, with all the other tzaddikim stand us in good stead for us and for our posterity, so that we may cling to their ways and follow in their footsteps, to observe the holy practices transmitted to us by our forebears, and satisfy the Creator until the coming of our redeemer speedily and in our days, Amen.

### Notice

We wish to note that we do not mean, G-d forbid, to find fault with any Jew. It is our mission to give assistance with practical examples from every day life to see that those Jews who truly wish to practice Judaism in the traditional manner, without compromise, but because of hurrying or lack of reflection do not notice the many pitfalls that come about daily, and therefore fail, are reminded that this is contrary to their desires and principles. We wish to show and explain to them that this is contrary to the statues of the Torah, and that through small deviations we endanger the entire structure of Judaism.

Simultaneously, we indicate these laws from Rabbinical teachings that these regulations are not merely pious practices, preferable behavior, or things which should be done from the outset, but stringent laws and regulations.



We present here a part of the introduction of the Sefer, **Eis Laasos** by the famous tzaddik, Rabbi Hillel Lichtenstein of Kalamaye, Hungary, o.b.m., which we deem appropriate for our booklet.

“My dear sefer (book), that has cost me so much time from learning Torah and so many tears, I send you out into the world, and I exhort you to avoid neither large cities not small towns. Do not say or even think, that in the brazen, impudent world of today, “Who will look at me? Who will take heed of my message? Where will I be able to accomplish anything? On the contrary, I will cause people to commit more sins, since they will regard me with disdain and mock me.”

“I say to you, dear sefer, that even according to your view, your mission will not be fruitless, for even if you are unsuccessful in your attempts to influence men, you may influence women, whose hearts are softer and who are more impressionable. Should you fail to influence the youth, you may influence elderly persons; if you fail to impress healthy people, you may impress those sick and wracked with pain, as well as those whose fortunes have taken a turn for the worse.”

“I, however, am convinced that you will succeed in **all** your travels. Fear not! Don’t worry! Do not be frightened off! Remember Abraham, concerning whom the Torah writes, “**And he believed in G-d**”. His belief was as strong as the Rock of Gibraltar. That faith is deeply rooted in his descendants as an inheritance, so that their name is always “**Maaminim b’ney maaminim**” (believers, the children of believers). I, therefore, am convinced that you will be very successful. Many Jewish children will kiss you, and many will shed tears while reading you. Even if certain elements

cast you to the ground and trample upon you, there will come a time when they themselves will pick you up and love you, because the time is drawing closer and closer when people will come to their senses and recognize the pure, unadulterated truth. Today, we find many who deviate from the teachings of the Torah, some completely and some partially. The morning of the redemption is at hand, when the *ruach hatumah*, the spirit of impurity, will be removed from the world, i.e. the *yetzer hara* will be completely eradicated, and the earth will be full of knowledge of the L-rd, i.e. the people will come to recognize the complete unadulterated truth. Then everyone will strive to follow all the teachings of both the written and oral Torah, the Bible and the Talmud with neither alterations nor abbreviations, but in the precise manner that they were observed from time immemorial, not as some groups claim, that their “rabbis” have the power to alter or disregard the *Shulchan Aruch*. Then, people will not allow themselves to be misled by various types of misleaders, or to be enslaved to such leaders who mean only their own monetary gain and their own glory. The time will come when the Almighty will fulfill His promise to “circumcise” our hearts, to remove the obstructions that clog our hearts spiritually. As the Bible teaches us, falsity lasts but a moment, whereas the true tongue will be established forever. I, therefore, assure you that you have no need to fear. You will surely succeed in disseminating and expanding the truth.”



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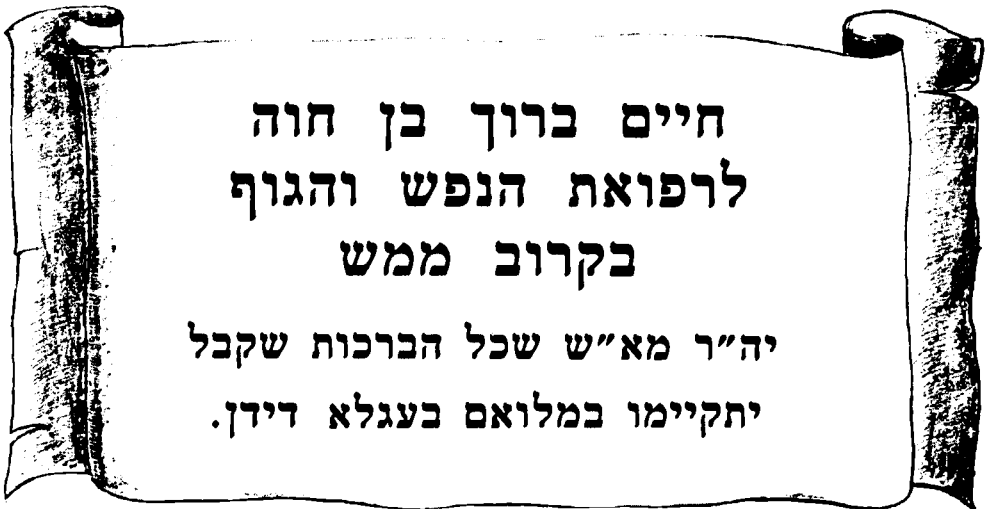
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★ ★ ★



## SANCTIFYING THE SHABBOS

(As described in the **Talmud, Midrash, Zohar, and halachic authorities**)

### Chapter I

#### THE GREAT REWARD AND GLORY PROMISED HIM WHO SANCTIFIES THE HOLINESS OF SHABBOS AND THE PUNISHMENT THREATENED HIM WHO DESECRATES THE SHABBOS

1) "To fear the L-rd your G-d all thy days"- This refers to **Shabbos** and festivals" (**Yevamoth** 93).

2) "For the sin of desecrating the **Shabbos**, wild beasts multiply, cattle is decimated, and the human population decreases"(**Shabbos** 33a)

3) "Fires are common only where there is desecration of the **Shabbos**" (**Shabbos** 119b).

4) "Jerusalem was destroyed only because the **Shabbos** was desecrated" therein (ibid.).

5) When Rabbi Shim'on ben Yochai would see his mother talking too much on **Shabbos**, he would say to her, "Mother, today is **Shabbos** (**Yerushalmi Shabbos** 15:3)."

6) "We may accept sacrifices from Jewish sinners so that they will repent, except from an apostate who offers wine as a libation to idols, or a flagrant violator of the **Shabbos**.- From here we deduce that idolatry and desecration of the **Shabbos** are of equal gravity" (**Eruvin** 69b).

7) **Shabbos** is of paramount importance, hence people must not treat it lightly (**betzah** 36a).

8) "On Friday they would not fast, out of respect for **Shabbos**, surely not on **Shabbos** itself" (**Taanith** 27b).

9) "I would think that honoring one's father and mother would supersede the **Shabbos**. Scripture states, therefore: Each man shall fear his mother and father, and you shall observe my **Shabbosim**" (**Yevamoth** 5b).

10) "Women die young as a punishment for washing their children's soil on **Shabbos**" (**Shabbos** 32a)

11) "One who casts excessive fear upon the members of his household, will eventually desecrate the **Shabbos**" (**Gittin** 6b).

12) "Because of three things, householders lose their property...they inspect their property on **Shabbos**; they eat their meals on the **Shabbos** while Torah learning is being conducted in Shul." (**Gitten** 35b).

13) "The river Sambation is evidence of **Shabbos** observance" (**Sanhedrin** 65b).

14) "The pious men of yore would engage in marital relations only on Wednesday, lest their wives come to desecration of the **Shabbos** [should they give birth on the **Shabbos**]" (**Niddah** 38a)

15) "Whoever does not observe *Shabbos* willingly while he is [on earth], will observe it here against his will" (**Bereishis Rabbah** 11:10).

16) "If gentiles come to you and ask, "Why do you keep **Shabbos**?", reply to them "See, that manna did not fall on **Shabbos** (**Shemos Rabbah** 25:15).

17) "Said Haman, "If you wish to uproot them, uproot the **Shabbos** and curtail it, afterwards you will destroy them" (**Esther Rabbah** 7).

18) "Tur Shim'on was destroyed because they would play ball on **Shabbos**" (**Eichah Rabbah** 2:3).

19) "Desecration of **Shabbos** is one of three sins for which their perpetrators are blamed for committing all sins." (**Midrash Tannaim**, Deut. 5).

20) "Jerusalem was destroyed only because they disregarded the **Shabbos**" (ibid.).

21) "Whoever desecrates **Shabbos**, although he possesses Torah and good deeds, has no share in the World to Come" (**Avoth d'Rabbi Nathan**, ch. 26).

22) "If you desecrated the **Shabbos**, I consider it as though you desecrated all the commandments" (**Shemoth Rabbah** 25).

23). "Whoever desecrates the **Shabbos**, testifies before He Who spoke and the world came into existence, that He did not create His world in six days and rest on the seventh" (**Mechilta Yithro**).

24) "Whoever desecrates the **Shabbos** is fed the embers of broom fire" (**Pa'neach Raza**).

25) "The punishment of the **Shabbos** desecrator is double" (**Midrash Tehillim** 47:92).

26) "Any Jew who did not observe **Shabbos** in this world, has no rest to eternity. One official takes his body and brings it into Gehinnom in the presence of the wicked, where his soul has no rest in the Hell fires. When **Shabbos** is over, that official returns his body to its place, and each is tortured individually" (**Midrash** quoted by **Maavar Yabbok, Sifthei Renanoth** 39).

27) "Because of desecration of **Shabbos**, we were scattered throughout the Disapora" (**Tana d'vei Eliyahu Rabba** ch. 26).

28) "It occurred that someone rode a horse on **Shabbos**, was brought to court and stoned not because he deserved it, but because the time required it." (**Yevamoth** 90, **Sanhedrin** 46).

29) "As long as one honors his father and mother, neither the sin of desecration of **Shabbos** nor other sins will come about through him." (**Tana d'vei Eliyahu Rabba** 26).

30) "This incident occurred to a man who has an ox that plowed every day. When **Shabbos** arrived, he would let it rest.

After a time, this righteous man lost his property and was required to sell the ox to a gentile. When **Shabbos** arrived, the ox refused to plow, as was its wont, even after receiving many cruel blows from the gentile. Consequently, the gentile turned to the Jew, the former owner, and requested that he take back the ox. The **tzaddik** immediately understood, and whispered into the ox's ear that now he belonged to a gentile and was obligated to perform his master's work even on **Shabbos**. He immediately stood up, ready to perform his work. Upon viewing this incident, the gentile feared that the ox was enchanted and did not let the tzaddik go until he related to him the entire matter. When the gentile heard the story, he became frightened, quaked, and deduced a fortiori conclusion concerning himself. He reasoned, "If this animal, which has neither knowledge nor understanding, recognizes its Maker, is it not proper that I, whom the Holy One, Blessed be He, created in His image and His likeness, and gave me knowledge and understanding. Is it not proper that I, too, recognize my Maker?" Immediately, he turned to the fear of heaven and was privileged to learn Torah. He was called Rabbi Johanan ben Torasa" (lit. the son of a cow) (**Pesikta d'Rav Kahana**, ch. 24; **Midrash Aseres Hadibros**).

31) "Because Rabbi Eleazar ben Azariah did not protest the desecration of **Shabbos** perpetrated through his neighbor's cow, it was counted on his name [he was held responsible] and his teeth became black on account of the fasts [he performed to repent]" (Shabbos 54 Betzah 23 Yerushalmi *ibid.*).

32) "Whoever desecrates **Shabbos**, has no forgiveness to eternity" (**Midrash Tannaim**, Deut. 5). [authors remark-unless he repents wholeheartedly]

33) "Whoever desecrates **Shabbos** is judged as having committed all evil" (*ibid.*).



34) "In this world, should a person pick figs on **Shabbos**, the figs say nothing, but in the future should a person pick figs on **Shabbos**, it will scream and declare, "Today is **Shabbos**!" (**Midrash Shocheh Tov** Ps. 73).

35) "There is a special place in Gehinnom for desecrators of **Shabbos**" (**Zohar** introduction 14).

36) "Whoever desecrates **Shabbos** intentionally, cannot raise his head until he repents" (Letters of Rabbi Akiva).

Quotations from Zohar:

1) "If one ignites fire on **Shabbos**, the Holy One, Blessed be He, says, "I quenched the fire so that it would not burn, yet you ignite it. You will, therefore, burn in Gehinnom" (**Tikkunei Zohar** 24, 69b).

2) "If the Jews do not observe the **Shabbos**, Scripture says: 'Sending away, you shall send away,' implying two expulsions" (**Tikkunei Zohar** 6, 21b).

3) "If one keeps the mitzvoh of **Shabbos**, he is "in our image." Otherwise, he has no part of the seed of Israel" (ibid. 47, 83b).

4) "All those who flagrantly desecrate the **Shabbos** and festivals, with no consideration for the honor of their Creator, just as they did not keep **Shabbos** in this world, so they do not keep it in the future world and they have no peace in Gehinnom. Rabbi Yehudah says: They keep **Shabbos** against their will." (Vol. 2, 150b).

5) "Those wicked who never keep **Shabbos** - the fire of Gehinnom never subsides for them, and all the wicked in Gehinnom ask about them. The angels of justice reply to them: "These are the wicked who denied the existence of the Most Holy, Blessed be He, and desecrated the entire Torah by not keeping **Shabbos**" All the wicked emerge from their place to look at them, as one angel puts the bodies of the **Shabbos** desecrators into Gehinnom within

view of the other wicked who see that their worms do not die, nor does their fire extinguish itself all the wicked surround him and announce, "This is so-and-so, the wicked, who had no consideration for the honor of his Creator. He denied the existence of the Holy One, Blessed be He, and the entire Torah. Woe is to him! It would have been better for him had he not been created. If so, he would not come to this judgment and action" (Vol. 2, 151).

6) Just as a person welcomes his "**Neshamah Yeseirah**", (his extra soul) on the eve of the **Shabbos** with eagerness and pleasure and joy, so will his soul be welcome upon his departure from this world" (**Tikkunei Zohar** 6, 23b).

7) "**Shabbos** is respected more than all other festivals" (vol. 2, 88).

8) "A spirit, known as **nega**, a lesion, has jurisdiction over all tables that were not set on **Shabbos** with proper delicacies" (vol. 2, 261b).

9) "One who can afford to delight (ענג) on **Shabbos**, yet does not do so, the (ענג) (pleasure) is converted for him into a lesion (נגע) of leprosy" (**Tikkunei Zohar** 21, 58, vol 3, 273).

10) "Amalek attacked Israel just because they did not keep **Shabbos**" (**Zohar Chadash Beshallach** 37b).

11) "One who detracts from the delight of **Shabbos** is regarded as though he steals from the Shechinah" (**Tikkunei Zohar** 20l, 59b).

12). "One who carries out of a private domain to a public domain on **Shabbos**, causes the Shechinah to be void and empty, and darkness to hover the abyss" (**Tikkunei Zohar** 30, 73b).

13) "Whoever desecrates **Shabbos** is left unguarded by the Holy One, Blessed be He" (**Tikkunei Zohar**, Introduction 12a).

14) "One who tells untruths on **Shabbos**, is as though he lies about the entire Torah" (vol, 2, 90a).

15). “Those who do not add [minimum time] to **Shabbos** and festivals; if he is a scholar, his wisdom departs; if he is wealthy, his wealth departs and he becomes deprived of blessings” (**Tikkunei Zohar** 19, 38a).

16) “One who fasts on **Shabbos**, is deservant of curse and punishment, but if he fasts [on any other day] to atone for his fast, the decree against him becomes repealed” (vol. 2, 107a).

17) “Woe to the person who does not observe the adequate number of **Shabbos** meals” (vol. 2, 88b).

18) “All faith is prevalent in the **Shabbos** meal” (vol. 3 288b).

19) “One who detracts from the **Shabbos** meal, his punishment will be severe” (vol. 2, 88a).

20) “The one who omits a meal on **Shabbos** - his fault appears on high, and he demonstrates that he is not [one] of the inhabitants in the King’s palace and not of the holy seed. He is sentenced to three severe punishments of the punishments of Gehinnom...” (vol. 288b).

21) “When his table is not set with delights as is proper, he is relegated to the other side (i.e. to the evil forces)” (ibid. 252a).

22) “Upon the departure of **Shabbos** the evil forces come out hurriedly and glide throughout the world, striving to rule over the nation of Israel. The Rabbis therefore, instituted the recitation of the **song of demons** (Ps. 91, which refers to G-d’s protection of the righteous from demons). When they see the Jews praying and reciting this Psalm, reciting **havdalah** in prayer and over a cup of wine, they fly away from them and on into the desert” (vol. 1, 14b).

23) “When **Shabbos** departs, all the evil forces glide about the world, and the fire of Gehinnom then commences to blaze upward” (vol. 1, 48a).

24) “When Jews recite “**ve’hee no’am**” at the conclusion of **Shabbos**, all the wicked in Gehinnom say, “You are fortunate, O Israel” (vol. 2, 207a).

25) “**Shabbos** is the Name of the Holy One, Blessed be He, as is explained in the holy **Zohar, Shemoth** 88. It is, therefore, prohibited to pronounce ‘it’ where we may not utter holy words of Torah, I know some very pious people who exercise caution not to mention the word **Shabbos** unnecessarily” (**B’nei Yissoschor**, l:l).

26) “It is stated in the book **Ruach Chaim** (by Rabbi Chaim Falagi o.b.m.) ch. 84, that, according to **Chesed L’Avraham**, who maintains that, according to the **Zohar, Shabbos** may not be mentioned in an unclean place, one should rather say, “Shabbah” instead of “**Shabbos**”. Without a vow, I will take care to say, “Shabbah” instead of “**Shabbos**” (**Sedey Chemed**).

27) “**Because of three sins, women die during childbirth...One of these are because they are not careful with the kindling of the Shabbos lights**” (**Shabbos** 31b).

28) “Both **Shabbos** [observance] and [the interdiction of] idolatry, are each as important to us as all the mitzvos of the Torah. **Shabbos** is the sign between the Holy One, Blessed be He, forever, and us. Therefore, all those who transgress other mitzvos, are included among the wicked of Israel, but those who flagrantly desecrate **Shabbos** are regarded as idolators in all respects” (**Rambam hil. Shabbos** 7:15).

29) “An apostate for one sin is not regarded as an apostate for the entire Torah, and his slaughtering is not invalid, but an apostate who desecrates **Shabbos** is regarded as an apostate on the entire Torah, and his slaughtering is invalid, his wine is considered like that offered in libation to idols” (**Chulin** 5a **Orach Chaim** 385:3 **Yoreh Deah** 3, 119).

30) "Fires are common nowadays because of the desecration of **Shabbos**" (**Pre Shabbos**, quoted by **Minchath Shabbos** 72:13).

31) "An apostate who desecrates festivals is regarded as an apostate on the entire Torah, just like a desecrator of **Shabbos**, and surely one who desecrates Yom Kippur" (**Daas Torah**, hil. **shechitah** 2:29, quoting **Radbaz; Responsa of Rash, Zohar**).

32) "Others maintain that one is considered a flagrant desecrator of **Shabbos** as long as his sin has any publicity, even though it was committed before fewer than ten Jews (**Pelethie** quoting **Rambam** and **Mordechai, Responsa Maharya Yoreh Deah** ch. 2), "In any wise, if his deeds are known to at least ten people, we may not deal leniently with him [as regards his slaughtering, wine, bread, cooking, etc.]" (**Daas Torah** 2:30 in **Yoreh Deah, Minchath Shabbos** 72:15).

33) "One who desecrates **Shabbos** is far from considered as living, and moreover, the door to the World to Come is locked before him" (**Minchath Shabbos** 72:18, from Midrash).

34) "There is a [designated] place in Gehinnom for those who desecrate **Shabbos**. Because he lit the candles before the proper time, there is an official in Gehinnom who lights the fire in that place first and says, 'place belongs to so-and-so.' All the wicked in Gehinnom assist him to kindle the fire in that particular place " (**Zohar Bamidbar** 246).



## Chapter 2

# HONOR GIVEN TO SHABBOS AND THE GREAT REWARD OF SHABBOS OBSERVERS

(From Talmud, Midrash, Zohar, and Halachic authorities)

1) “Whoever fulfills the mitzvah of eating three meals on **Shabbos**, is saved from three evils; viz. the birth pangs of the Meshiach, the retribution of Gehinnom, and the war of Gog and Magog” (**Shabbos** 118a).

2) “Whoever takes delight in **Shabbos** is given a heritage without limits” (ibid.).

3.) “Whoever takes delight in **Shabbos** will be granted all his heart’s desires” (**Shabbos** 118b).

4) “Whoever observes **Shabbos** according to the law, should he even worship idols like the generation of Enosh, he is forgiven” (ibid.).

5) “Had the Israelites observed the first **Shabbos**, no nation or tongue would dominate them” (ibid.).

6) “If Israel would only observe (2) two **Shabbosim** according to the law, they would be immediately redeemed”(ibid.).

7). “The L-rd’s blessing will bring riches” (Prov. 10:22 - “This is the blessing of **Shabbos**” (**Yerushalimi Berachoth** 2:8).

8) “He who lends to **Shabbos**, the **Shabbos** repays him” (**Shabbos** 119a).

9) “The wealthy in other countries [excluding Eretz Yisrael and Babylonia], how do they merit [their wealth]? Because they honor the **Shabbos** (ibid.).

10) “Why do **Shabbos** foods have a fragrant aroma?” He replied, “We have a certain seasoning called **Shabbos**, which

we put into it, giving it this fragrant aroma.” “Give us some,” said he. “It is efficacious only to those who observe **Shabbos**,” he replied (ibid.).

11) “Whoever prays on **Shabbos** eve and says, “**Vayechullu**,” two ministering angels escort him, lay their hands on his head and say to him, “Your iniquities will be forgiven...” (**Shabbos** 119b).

12) “On the eve of **Shabbos** two ministering angels escort a person from the synagogue to his home. One good and the other bad, and upon his homecoming, finds a candle lit, a table set and a couch covered with a spread, the good angel announces, “May it be His will that next **Shabbos** be adorned as this one,” and the evil angel unwillingly responds, “Amen,” (ibid.).

13) “Whoever prays on the eve of **Shabbos** and says, “**Va’yechullu**,” is considered by the Scripture as if he were a partner with the Holy One, blessed be He, in the work of Creation” (ibid.).

14) “Said the Holy One, Blessed be He to Israel, “My children, borrow on My account [buy wine in order to] recite the kiddush for the day, and believe Me that I will reimburse you” (**Betzah** 15b).

15) “All one’s food is allotted to him from Rosh Hashanah to Yom Kippur except for the expenditures of the **Shabbos**” (**Betzah** 116a).

16) “The Holy One, blessed be He, gives a person an additional soul on the eve of **Shabbos** and takes it back at the conclusion of the **Shabbos**” (ibid.).

17) “Would Israel observe two **Shabbos** properly the son of King David would immediately come” (**Yerushalmi Taanith** 1:1).

18) “The light of a person’s countenance in all the week days is not as it is on the Holy **Shabbos**” (**Bereishith Rabba** 11:2).

19) “The Holy One, blessed be He, wished to hide the light, yet He bestowed honor upon **Shabbos**” [and kept it until after **Shabbos**] (ibid).

20) “In reference to Abraham, while no **Shabbos** observance is mentioned. He therefore, inherited the world with a measure. Jacob, however, in whose reference **Shabbos** observance is mentioned, inherited the world without a measure (ibid. ll:8).

21) “The community of Israel is the **Shabbos’s** mate” (ibid. ll:9).

22) “If your children [the community of Israel] will accept the **Shabbos**, they will enter the land, if not, they will not enter” (**Bereishith Rabbah** 46:7).

23) “If Israel observes **Shabbos** properly, for even one day, the son of David [Moshiach] would come. Why? Because it is equal to all the mitzvos in the Torah.” (Shmos Rabbah 25:l5).

24) “We find in the Pentateuch, the Prophets, and the Hagiographa, that **Shabbos**, is equal to all the mitzvoh” (ibid.).

25) “When a person observes **Shabbos**, and he issues a decree, the Holy One, blessed be He fulfills it (ibid.).

26) “In the merit of two things, Israel make themselves like favorite children in the eyes of the Omnipresent, viz. the observance of both **Shabbos** and tithes” (**Tanchuma parashath R’eh**).

27) “Israel will be redeemed only in the merit of **Shabbos**” (**Vayikra Rabbah** 3:l).

28) “I gave you **Shabbos** for your good only. Hallow **Shabbos** with food, drink, clean clothing, and enjoy yourselves and I will reward you” (**Esther Rabbah** 7).

29) “When Adam saw the excellency of the **Shabbos**, he began to sing praises and songs about it before the Holy One, blessed be He” (**Koheleth Rabbah** l:3).



30) "Honoring **Shabbos** is tantamount to one thousand fast days, for honor of **Shabbos** is a Torah obligation, whereas fasting is a Rabbinical obligation" (**Tanchuma Bereishith** 3).

31) "Just as the observance of **Shabbos** defended Adam, so did it defend Cain" (ibid. 10).

32) "For the following reason we do not recite the formula of eighteen blessings in prayer on **Shabbos**: for if someone has a sick person in his house, he will remind himself upon reciting the blessing, "Who heals the sick of His people Israel," and he will feel distressed. **Shabbos**, however was given to Israel for sanctity, delight, and peace, not for unpleasantness or pain." (ibid. **Vayera** 1).

33) "The dead, too, are given the power to recognize the holiness of the day of **Shabbos**" (ibid. **Tissa** 33).

34) "Every day, the manna had a fragrant aroma, but on **Shabbos**, even more so; every day it blazed like gold, but on **Shabbos** even more so" (**Mechilta Beshallach** 16).

35) "If you merit to keep **Shabbos**, the Holy One, blessed be He, will give you three festivals, 'Pesach,' 'Shavuot' and 'Sukkos'" (ibid.).

36) "If you merit to observe **Shabbos**, the Holy One, blessed be He will give you six good entities, Eretz Yisrael, the World to Come, the new world [after the resurrection], the kingdom of the house of David, the priesthood, and the status of the Levites" (ibid.).

37) "If you merit to observe **Shabbos**, you will be saved from three evils; from the day of Gog and Magog; from the birth pangs of the Messiah and from the day of the great judgment" (ibid.).

38) "One who observes **Shabbos** is kept far from sin" (ibid.) .

39) "The **Shabbos** day is equal to the entire work of the Creation" (**Mechilta Yithro** 20).

- 40) “**Shabbos** resembles the sanctity of the World to come (ibid. **Tissa** 31).
- 41) “**Shabbos** increases the sanctity of Israel” (ibid.).
- 42) “Whoever observes **Shabbos** is as though he made the **Shabbos**“ (ibid.).
- 43) “Whoever keeps one **Shabbos** properly, Scripture accounts it as though he kept all **Shabboim** from the day the Holy One, blessed be He, created His world until the dead will be resurrected” (ibid.).
- 44) “**Shabbos** will never be curtailed from Israel. Similarly, everything that the Jews sacrificed their lives for, such as the **Shabbos** and circumcision, remain with them, for all time, and are never to be removed” (ibid.)
- 45) “When Israel became impoverished of the mitzvos, only the merit of **Shabbos** stood them in good stead” (**Mechilta d’Rabbi Shim’on ben Yochai Tissa** 17).
- 46) “The inhabitants of Syria live in the merit of honoring the festivals and **Shabbosim**” (**Pesikta Rabbathi** 23).
- 47) “Whoever enjoys **Shabbos**, may ask, and the Holy One, blessed be He, gives him his requests” (ibid.).
- 48) “Even if you have desecrated the entire Decologue, but you have fulfilled only one thing, I will forgive you. Which is that? The **Shabbos** day” (ibid. 28a).
- 49) “Whoever recites a blessing over wine on the evening of the **Shabbos** - will cause his days and years to be lengthened” (**Pirke d’Rabbi Eliezer**, ch. 18).
- 50) “In the merit of **Shabbos**, a person is saved from the judgment of Gehinnom” (ibid. 19a).
- 51) “Anyone who delights in **Shabbos** is accounted as though he honored the Holy One, blessed be He” (**Tana d’vei Eliyahu Rabba** 26a).
- 52) “The Holy One, blessed be He, stipulated with Abraham

that in the merit of **Shabbos** and circumcision, his children will not descent into Gehinnom” (**Aggadath Bereishith** 34).

53) “If you light the **Shabbos** candles, I will show you the candles of Zion” (**Yalkut B’haaloth’cha** 719).

54) “Those who descend into Gehinnom are punished every day in the year, they are given respite however, on **Shabbos** until the prayers are finished upon the conclusion of **Shabbos**” (**Yalkut Job** 956).

55) “When **Shabbos** is consecrated on the eve of **Shabbos**, the tent of peace presides and is spread out all over the world” (**Zohar Bereishith** 48).

56) “All six days are blessed in the merit, that of the seventh day” (**Zohar Sh’moth** 63).

57) “There are three types of sanctity in the world, viz. the sanctity of the Holy One, blessed be He, the sanctity of **Shabbos**, and the sanctity of Israel.” (**Letters of R. Akiva, letter shin**).

#### Quotations from the holy Zohar concerning Shabbos

1) “Both in the case of man and beast, the Torah demanded that one **Shabbos** pass over them; in the case of man, the circumcision is performed after eight days, and in the case of beasts, a beast becomes fit for sacrifice only after eight days” (vol. 3, 91a).

2) “Faith is bound with the **Shabbos**” (vol. 3, 94b).

3) “The fire of holiness and **Shabbos** are intertwined” (vol. 3, 254).

4) “**Shabbos** protects from all evil sides, i.e. evil forces” (**Tikkunei Zohar** from **Zohar Chadash** 168b).

5) “The entire creation depended on **Shabbos**” (vol. 1, 5b).

6) “In the merit of **Shabbos**, all six days of the week are blessed” (vol. 2, 63b).

7) “All blessings above and below depend upon the seventh day” (vol. 2, 88a).

8) "All worlds become permeated with blessings on **Shabbos**" (vol. 3 94b).

9) "Had the Jews observed just one **Shabbos** properly, they would have been immediately redeemed" (**Tikkunei Zohar** 21, 57a).

10) "Even the wicked in Gehinnom are crowned on the **Shabbos** day, and are granted rest and tranquility" (**Zohar Chadash Bereishith** 22a).

11) "On **Shabbos**, neither the Gehinnom nor its officials have dominion" (**Tikkunei Zohar** 24:69 **Zohar** vol. 2, 88b, 130a).

12) "The wicked in Gehinnom rest on the holy **Shabbos** day" (vol. 3, 94b).

13) "There is a special place in Gehinnom for desecrators of **Shabbos**" (vol. 1:14b).

14) "One who engages in mundane conversation on **Shabbos**, desecrates the **Shabbos**" (vol. 63b, **Tikkunei Zohar** 48, 88b).

15) "On **Shabbos**, no judgment is executed either above or below" (vol. 3, 288b).

16) "On **Shabbos**, all judgments are suspended" (vol. 3, 88b).

17) "Just as a person makes a dwelling in his heart for the Holy One, blessed be He, and for His Shechinah, so that they are able to rest with him on **Shabbosim**, so does the Holy One, blessed be He prepare a dwelling for him in the World to come" (**Zohar Chadash, tikkun** 137).

18) "**Shabbos** is a bride, who is never brought in to any dwelling except one fit for her honor" (**Zohar Chadash Ruth** 23b).

19) "Those who run to hear the sermon on **Shabbos** have a special palace reserved for them" (vol. 3, 229b).

20) "Whatever one spends on food and drink in honor of **Shabbos**, he is in essence lending to the Holy One, blessed be He, Who, in turn, repays him many times over" (vol. 255a).

21) "When one adds foods and delicacies on **Shabbos** - increase will be given him, and whoever decreases - it will be decreased for him" (**Tikkunei Zohar** from **Zohar Chadash** l55a).

22) "**Shabbos** is joy for the Holy One, blessed be He, and the Shechinah, a joy both above and below" (vol. 3, 94b).

23) "On **Shabbos**; one must arrange a beautiful couch, with many pillows and embroidered cushions, from all the best he has in the house" (vol. 272b).

24) "On **Shabbosim** and festivals, the Jews are free from all the nations of the world, and do not fear any oppressors in the world" (**Tikkunei Zohar** from **Zohar Chadash** l58b).

25) "On **Shabbos**; all pain, wrath, and oppression in the world are forgotten, for that is the day of joy for the Holy One, blessed be He" (vol. 3, 95).

26) "All days of the week receive abundance in the merit of **Shabbos**" (vol. 1 75b.).

27) "The Jews are fortunate, for they have merited to inherit the **Shabbos**. (I bid Vol.2.207b.)

28) "**Fortunate is the lot of he who merits to honor the Shabbos**; he is fortunate in this world, and will be fortunate in the World to come" (vol. 2, 64A, 207a).

29) "When a person honors the **Shabbos** wholeheartedly as befits it, the Holy One, blessed be He, reads the verse, "You are my slave, O Israel, with whom I pride Myself" (Is. 49:3) (in reference to him) (vol. 2, 209a).

30) "When one observes and honors **Shabbos**, and delights in it in honor of the Holy One, blessed be He, the Holy One, blessed be He, gives him a place on high, and he rests

tranquilly from the toil of this world” (**Tikkunei Zohar** 70, 131a).

31) “Just as a person brings pleasure to the Holy One, blessed be He, and his Shechinah on **Shabbos**, so does the Holy One, blessed be He, do for him and his mate in the world to come” (**Zohar Chadash, Tikkunim** 137b).

32) “**Shabbos** is the remembrance of rest in the world, and this includes the entire Torah” (vol. 2, 92).

33) “On **Shabbosim** and festivals, the souls clothe themselves with shirts” (**Tikkunei Zohar** in introduction 11a).

34) “On **Shabbos**, one should wear white garments or pretty colors.” (**Zohar Chadash Yithro** 51).

36) “Through this additional given soul, all mundane matters are forgotten, as well as all pains and distresses” (vol. 1, 48b).

37) “On **Shabbos**, a person is given an additional soul, a higher one, whose perfection is a model of the World to come,” (vol. 2, 88b).

38) “When the evil forces see that Jews have made a change in honor of **Shabbos** in all matters, both in attire and in food, they have no permission to come close to them” (**Tikkunei Zohar** 201, 57).

39) “On **Shabbosim** and festivals, Satan has no dominion; nor does he have power in Gehinnom” (vol. 3, 243).

40) “When the Holy One, blessed be He, created the world, it was unable to exist until peace and rest abided; that was the **Shabbos** (vol. 3, 176).

41) “**Shabbos** is a sample of the World to come” (vol. 1, 48, **Zohar Chadash Bereishis** 21b).

42) “On **Shabbos**, protection dominates the holy people” (vol. 2, 205).

43) “Multitudes of angels fly hither and thither crowning the Jews with additional souls” (vol. 2, 136a).

44) "The Holy One, blessed be He, grants the requests of those who delight in the **Shabbos**. (**Tikkunei Zohar**, 50, 18, 33b).

45) "A chosen angels stands and prevents those who delighted in **Shabbos** as befits it, to be burnt in the river of fire." (vol. 3, 252b).

46) "Upon the arrival of **Shabbos**, angels remove all grief from Israel, toil, embitterness, and wrath" (vol. 2, 25a).

47) "Fortunate are the Jews, for the Holy One, blessed be He, took pleasure in them and gave them **Shabbos**, which is holier than all other days" (vol. 2, 47a).

48) "Had the Israelites observed the first **Shabbos**, no nation or tongue would have dominion over them" (**Zohar Chadash, Behallach 37a**).

49) "When Rabbi Shim'on would see his mother talking on **Shabbos**, he would say to her, 'Mother, be quiet; it is **Shabbos**, and this is prohibited'" (vol. 1, 32a).

50) "A person is endowed with an additional soul on **Shabbos**; this is the holy spirit which rests upon and crowns him with a holy crown. This is from that spirit that will rest on the **tzaddikim** in the future." (**Zohar Chadash Bereishith 21b**).

51) "For matters pertaining to mitzvos, it is preferable to run even on **Shabbos**" (**Zohar Chadash 58a, 28a**).

52) "There is no other praise and exaltation before the Holy One blessed be He, compared to the praise of **Shabbos**; the Heavenly and earthly creatures all praise Him in unison, and even the **Shabbos** day itself actually praise Him" (**Zohar Chadash Bereishit 22a**).

53) "Neither accuser nor demon has dominion on **Shabbos**" (vol. 3, 273a).

54) "The Shechinah did not remove itself from Israel on any **Shabbos** or festival" (vol. 3, 179).

55) "The Shechinah guards those who keep **Shabbos** and festivals." (vol. 3, 179b).

56) "**Shabbos** is one of the many names attributed to the Holy One, blessed be He" (vol. 2, 88b).

57) "When a man enters his home joyfully and inaugurates the **Shabbos** likewise with his wife; the Shechinah says, "This one is mine." (**Zohar Chadash Acharei** 60a).

58) "If one is sad on weekdays, at least on **Shabbos** he should be joyful" (**Tikkunei Zohar** 21, 57a).

59) "Amongst all good deeds a person performs, no other good under the sun does he have but to eat, drink, and show joy on **Shabbosim** and festivals " (vol. 2, 252a).

60) "Even the wicked in Gehinnom are guarded on **Shabbos**" (vol. 1 48a).

61) "On **Shabbos**, all Heavenly gates are opened" (vol. 1, 48a).

62) "Fortunate are those who engage in Torah Study on **Shabbos** more than on weekdays" (vol. 3, 74a).

63) "**Shabbos** encompasses the entire Torah, and all secrets of the Torah are dependent upon it. Also, the fulfillment of **Shabbos** is likened to the fulfillment of the entire Torah" (vol. 2, 92a).

64) "**Shabbos** is equal to the entire Torah, hence one who observes **Shabbos** is as though he observes the entire Torah." (vol. 2, 47a, 151a).

65) "The regret one has of not observing **Shabbosim** and festivals according to law are more precious to the Holy One, blessed be He, than all sorts of spices" (vol. 3, 243a).

66) "All faith is found in **Shabbos** repasts" (vol. 3, 288b).

67) "Jews are recognized as princes in the **Shabbos** meals." (vol. 2, 88b).

68) "**Shabbos** repasts belongs only to Jews, not to gentiles" (ibid.).



69) "All tables people set on **Shabbosim** are brought into one palace, and fortunate is the lot of he whose table is seen there without shame, as it is proper, everyone according to his ability" (vol. 2, 204a).

70) "At the conclusion of **Shabbos**, the souls ascend, and the Holy One, blessed be He, asks them all, 'What new facets have you discovered in the Torah in this world?'" (vol. 3, 173a).

71) "At the conclusion of **Shabbos**, Jews must tarry, so as not to appear as though they are pushing the **Shabbos** away" (vol. 2, 207a).

72) "At the conclusion of **Shabbos**, the spirits ascent, fly around the world, and, because of this, it was instituted to recite the Psalm of the de mons (Ps. 91) (vol. 1, 48a).

73) "At the conclusion of **Shabbos**, we commence with "**V'hu rachum**," (and He being merciful), because the execution of judgment is being reinstated." (vol. 2, 207b).

74) "When **Shabbos** departs, we say, "**Veehee noam**," to be saved from the punishment of the wicked." (vol. 1, 197b).

75) "If someone lights a candle at the conclusion of **Shabbos**, before the congregation reaches the **kedushah** of **V'attah kaodsh**," he causes the fire of Gehinnom to be ignited before its time, and the wicked in Gehinnom curse him, for one may not light the candle at the conclusion of **Shabbos** until the Jews have recited **havdalah**, both in prayer and over the cup of wine, for, until then the sanctity of **Shabbos** still has dominion, but if he waits until the congregation has recited the **kedushah** of "**V'attah kadosh**," the wicked justify the verdict and bless that person with all the blessings of "**V'yitten l'cha**," (vol. 1, 14b).

76) "At the conclusion of **Shabbos**, the souls ascend and become crowned with holy crowns above." (vol. 2, 98a).

77) “**Shabbos** is great in that the high priest may not enter to perform the sacrificial service until **Shabbos** passes.” (Midrash quoted by **Ohr Olam** at the end of **Reishith Chochman**, also **Rambam**, hil. k’lei hamikdash 4:13).

78) “**Shabbos** is so great that, when Jews become impoverished of good deeds, only **Shabbos** stands them in good stead” (ibid.).

79) “**Shabbos** is so great that it is superseded only by danger to life.” (ibid.).

80) “On **Shabbos**, the two crowns of “**Naaseh v’nishma**,” are returned to Jews” (Midrash quoted in **Ramathaim Tzofim** on **Tana d’vei Eliyahu Zuta**, vol. 2, l2).

81) “There was an incident concerning a pious man, that a breach was made into his field. He decided to fence it in, and he reminded himself on **Shabbos**. Therefore, that pious man refrained from fencing in his field, and a miracle occurred for him, that a caperbush grew up, from which he and his household derived their livelihood” (**Shabbos** ll3b).

82) “There is a certain fish that rests on **Shabbos** on the seashore until the conclusion of **Shabbos**. His name is shabbasai (serer Hatagin).

83) “The fire of Gehinnom rests on **Shabbos** and the New Moon” (**Pesikta** quoted by **Tosafoth** and **Mordechai** in chapter **Arvei Pesachim**).

84) “Every **Shabbos** day, the wicked rest in Gehinnom. And not only that, but they are crowned with the crown of the **Shabbos**. On Friday, they are punished in gehinnom doubly, just as we find in the account of the manna” (Midrash quoted by **Oneg Shabbos** and **Taanug Shabbos**).

85) “A person is required to welcome his master on **Shabbos**” (**Rosh Hashanah** 16b **Sukkah** 27).

86) “R. Eliezer says: In twenty-eight places the Scriptures warn us concerning **Shabbos**.” (Midrash quoted by **Kis’oth I’veith David**, fourth house, gate 23).

87) “The laws of **Shabbos** have little Biblical reference, but many oral laws” (**Chagigah 10b**).

88) “For a living newborn child we desecrate **Shabbos**, so that he will observe many **Shabbosim**. For David, king of Israel, who is dead, we may not desecrate **Shabbos**. When a person dies, he becomes exempt from all commandments (**Shabbos 15b**).

89) “They permitted consoling mourners and visiting the sick on **Shabbos** with difficulty.” (**Shabbos 12b**).

90) “A gentile who rested on **Shabbos** is guilty of the death penalty” (**Sanhedrin 58b**).

91) “If the king and queen are conversing, and one goes between them, he is liable to death. So is **Shabbos** between Israel and the Holy One, blessed be He. Therefore, any gentile who comes between them before he takes upon himself to be circumcized, is liable to death.” (**Devarim Rabbah 1**).

92) “The Holy One, blessed be He, gave Adam the commandment of **Shabbos** to keep.” (**Bereishith Rabbah 16**).

93) “**Shabbos** defended Adam and Cain.” (**Pirke d’Rabbi Eliezer 19, Tanchuma Bereishis**).

94) “Jacob observed **Shabbos** before it was given.” (**Bereishis Rabbah 79**).

95) “Jacob, in connection with whom Scripture mentions **Shabbos** observance, inherited the world without a measure.” (ibid. 11).

96) “Joseph observed **Shabbos** before it was given.” (**Bamidbar Rabbah 14; Tana d’vei Eliyahu Rabba, ch. 26**).

97) “The Patriarchs observed the **Shabbos**” (Midrash quoted by **Chemdas Zvi, Divrei Yosef, Yesod Hatorah, Taanug Shabbos**).

98) “My son, take care to delight in the **Shabbos**, to honor it according to your ability, to delight in it with food and drink; do not make yourself a poor man, but honor it above your ability, and take care to eat the third meal, moreover, watch your words on **Shabbos**, because you are destined to give an account for everything.” (**Testament of Rabbi Eliezer the Great** 30).

99) “**Shabbos** is one sixtieth of the World to come, which is completely **Shabbos**” ( **Letters of R. Akiva, letter alef**).

100) “In the merit of **Shabbos** and circumcision, we do not go down to Gehinnom” (**Aggadath Bereishith, Lech lecha**).

101) “There is a dove that does not eat plants that were pulled out of the ground on **Shabbos**” (**Yaabetz, Beth Middoth, aliath hateva**).

102) “There is a fish, that approaches the dry land on Friday at sunset, and does not budge from its place. Even if they wound it with swords and spears, it will not move from its place” (ibid.).

103) “An **am-haaretz**, an ignorant rustic, is afraid of **Shabbos** and tells the truth (**Yerushalmi D’mai** 4:1).

104) “Moses appointed guards so that the Israelites would not desecrate **Shabbos**, and they found the wood gatherer” (**Sifre Bamidbar** 15).

105) “Somebody desecrated **Shabbos** and was carrying money. He came before a wise man for instructions how to repent. Said he, “Distribute the money or its equivalent to poor people who are ashamed to accept charity” (**Sefer Chasidim** 181).

106) “If someone dies on Friday, it is a good omen for him, at the conclusion of the **Shabbos**, it is a bad omen for him.” (**Kethuboth** 103b).

107) "Blessed are you in the city," in the merit of the mitzvos you perform in the city, viz. kindling the **Shabbos** lights" (**Yalkut Shim'oni**, Deut. 28).

108) "**Shabbos** is so great that He prohibited work, which is so dear to Him" (**Midrash Tannaim**, Deut. 5).

109) "Whoever delights in **Shabbos** - his prayer is accepted and he merits to sit in the yeshivah of heaven." (ibid.).

110) "The Holy One, blessed be He, gave **Shabbos** to do away with forgetfulness." (**Midrash** quoted **Sh'menah Lachmo**, first discourse on **Shabbos**)

111) "In the priestly blessing, "May ... bless you," in the merit of "Remember the **Shabbos** day." "And may He guard you," in the merit of "Observe the **Shabbos** day." (Midrash quoted by **Zichron Menachem** 439).

112) "One who hallows himself during the six days of the week, can easily receive the brilliance of the sanctity of **Shabbos**" (**Yosef lechok, Tol'doth** sixth day).

113) "If one comes to receive the brilliance of **Shabbos** when his soul is soiled with the stains of his iniquities, the light of his soul does not have dominion over him." (ibid.).

113A) "A repentent sinner especially requires **Shabbos** observance, since a spark of the Shechinah is drawn upon him and it repels the evil forces within him. The result is that through **Shabbos** observance, his soul and body are both rectified." (**Yosef Lechok, Beshallach**, fourth day).

114) "When a repentent sinner eats on **Shabbos**, he must bear in mind that his delight in **Shabbos** is a fulfilment of G-d's commandments. This is very basic for one who repents of his sins. **He must have this thought in mind every Shabbos**. This will keep him away from the evil inclination and enable him to cleave to holiness" (ibid.).

115) "One who observes **Shabbos** in thought, speech, and deed, even if he worships idols like the generation of Enosh,

he is forgiven of his sins. Such **Shabbos** observance surely rectifies sexual transgressions and it is counted as though he observed the entire Torah. He must especially be meticulous to avoid mundane conversation, and surely prohibited talk. He must rejoice to delight in **Shabbos** and to partake of **Shabbos** meals only in honor of this holy day, also to wear **Shabbos** garments purely in honor of **Shabbos**, and to designate certain hours for Torah study, for **Shabbos** was given for Torah study only. If one follows this procedure, he will be forgiven of his sins including sexual ones, and if he repents, he will attain spiritual healing” (ibid. **Mishpatim**, sixth day).

116) “When a person admonishes his son and prevents him from sinning, when he attempts to desecrate **Shabbos** the Holy One, blessed be He, will instill fear of the father unto the child. For this reason, Scripture juxtaposed, “Each person must fear his mother and father,” to “And you shall keep my **Shabbosim**” (**Sefer Chasidim** 1).

117) “Israel is the angel of **Shabbos**” (**Sode Raza** 41b).

118) “**Shabbos** is one of a Jew’s witnesses, for a person is judged daily by the Holy One, blessed be He, and the mitzvos he performs come to testify and defend him on his behalf” (**Midrash Tanchuma**, quoted in introduction of Salomon Buber’s **Tanchuma**, p. 78).

119) “Perform acts conducive to the remembrance of **Shabbos**, viz. bathing on the eve of **Shabbos**, [before the commencement of **Shabbos**] dressing in honor of **Shabbos**, preparing **Shabbos** delights, and reading matters pertaining to the observance of the holy **Shabbos**.” (**Sefer Chasidim** mss. Parma, 1).

120) “As a penalty for ten sins the Jews are exiled from their homeland, one of which is the desecration of **Shabbos**” (Introduction to appendix of **Seder Eliyahu Zuta**, p. 18a).

121) “Quoting the Holy One, blessed be He: “If you observe **Shabbos**, I will gather your exiles” (**Sh’iltot**, **parashath Bereishith**).

122) “Just as one who is conscientious concerning the lighting of **Shabbos** candles, is rewarded with wise sons, so likewise, is one who is conscientious concerning myrtles on Succos” (**Maharsha**, **Chiddushei Aggadoth**, **Shabbos**).

123) “If you observe the **Shabbos** lights, I will make vivid to you the lights of Zion, and I will not deem necessary for you to see by sunlight, but I personally will render you light, as it is said ‘You will no longer have the sun for light by day...but you will have the L-rd for everlasting light.’ How do they achieve this? In the merit of the candles that they kindle for **Shabbos**” (**Yalkut**, beginning of **Behaalothcha**).

124) “One who prays on the eve of **Shabbos** and recites **Va’yechulu**, is regarded by Scripture as though he became a partner with the Holy One, blessed be He, in the work of Creation, and the two ministering angels who escort the person lay their hands upon his head and say to him, ‘May your iniquity be removed and your sin atoned for.’” (**Shabbos** 119).

125) “Whoever recites the brochah over the wine on **Shabbos** evening, merits longevity in this world, and additional years of life in the next world” (**Pirkei d’Rabbi Eliezer**, ch. 18).

126) “One who is conscientious in the observance of kiddush on the holy **Shabbos**, will merit to fill barrels of wine” (**Shabbos** 23b).

127) “Rabbi Zakkai’s disciples asked him, ‘How did you merit such longevity?’ He replied, ‘...and I did not neglect the **kiddush** of [**Shabbos**] day. I had an old mother, who once sold her veil and bought me wine for **kiddush**.’ One taught that when she died she left him three hundred casks of wine.

When Rabbi Zakkai died, he left his sons three thousand casks of wine..." (**Megillah** 27b).

128) "Rabbi [Yehudah Hanasi] proclaimed a fast, yet no rain fell. Ilfa, or according to some, Rabbi Ilfei, went down [to the reading desk] before him. When he said, "He causes the wind to blow," the wind indeed blew. When he said, "He causes the rain to fall," the rain indeed fell. Rabbi asked him, What are your [good] deeds?" He replied, "I live in a very poor village, where there is no wine for **kiddush** or **havdalah**, I go to the trouble of bringing wine for **kiddush** and **havdalah** and I free them of their obligation" (**Taanith** 24b).

129) "If one drinks **kiddush** wine on **Shabbos** evenings, his eyesight that was diminished by taking big steps becomes restored to him" (**Shabbos** 113b).

130) "I gave you **Shabbos** for your benefit only; hallow the **Shabbos** with good food, drink and clean clothes, and you derive pleasure, yet I reward you." (**Devarim Rabbah** 3).

131) "Rabbi Akiva sat and wept on **Shabbos**. His disciples retorted him, "Rabbi, you taught us that one must call **Shabbos** a delight." He replied, "This is my delight." (**Midrash** quoted by **Shibbolei Haleket**).

132) "**Shabbosim** were given to Israel for eating, drinking and engaging in words of Torah" (**Yerushalmi Shabbos** ch. 15).

133) "Scholars, who toil all week in the study of the Torah, should enjoy themselves on **Shabbos**, whereas workers, who engage in their work all week, should engross themselves in Torah study on **Shabbos**." (**Pesikta d'Rav Kahana**, ch.23).

134) "A person should arise early on **Shabbos**, study attend the synagogue and the study-hall read the Torah, study the Prophets and then go home to eat and drink" (**Tana d'vei Eliyahu Rabba**, ch. 1).



### **Additional excerpts concerning the aforementioned and the Magnitude of the Sanctity of Shabbos**

135) “One who upholds **Shabbos** by sanctifying his thoughts, speech, and deeds, will find this an extraordinary key to adopt the same sanctity on weekdays and for spiritual elevation during the entire week, in his thoughts, speech, and deeds with little effort” (**Pele Yoetz, Shabbos**).

136) “The physical benefit derived from **Shabbos** is twofold: one, that a person rests one seventh of his life, thereby benefiting his health, and secondly, that **Shabbos** is a means of motivating a person in his work during the rest of the week, for if a person does not see the end of his work in sight, he will become bored and perform his tasks lazily and reluctantly. But when he looks forward to his day of rest in the very near future, he performs his tasks eagerly, and his work becomes much easier. All this is because a person’s imagination wields great power over him, and when the toiler imagines that he will rest on **Shabbos**, he will probably find rest in his heart throughout the week. For this reason, the entire week is called **Shabbos**, because of the time within it is designated for rest. This is referred to in the vernacular, for indeed , after resting a person feels, as though he has not worked, and he yearns for his work, which he performs most eagerly. He will follow this procedure all his life.” (**Tzedah Laderech** by a disciple of Rabbi Judah, son of Rosh).

137) “The holy **Shabbos** bestows spiritual life upon a person for the entire week.” (**Reishith Chochman, Shaar Hakedushah** ch. 2; **Pele Yoetz, shabbos**, and other holy books.).

138) “There is reward for **Shabbos** observance in this world as well as in the next” (See Shab. 119).

139) “The holy **Shabbos** Is a time for repentance” (**Sidduro shel Shabbos, shoresh I Divrei Emeth**, Lublin, quoting Maggid o.b.m.).

140) "Proper **Shabbos** observance assures one that the Almighty will fulfill his requests on Yom Kippur" (**Ul-Asher Amar**, , quoting Rabbi Menachem Mendel of Rimenov o.b.m.).

141) "**Shabbos** observance insures one that he will not forget his studies" (**Matteh Aharon** quoted by **B'er Shlomo**, vol. 1).

142) "The power of **tzaddikim** to rescind the harsh decrees of the Al-mighty, is derived from proper **Shabbos** observance" (**Or Lashaim, Parashath Shofetim**, quoting his master, the **tzaddik** of Lublin).

143) "One who observes **Shabbos** properly is called a righteous man...the foundation of the world" (**Or Hachaim, Bereishith**, on the verse, **Va-yevarech E-lokim**).

144) "In the merit of the righteous who keep **Shabbos** according to its halacho, in the best possible manner, the remnant of Israel is saved" (**Ohev Israel**).

145) "The destructive forces a person brings upon himself, cannot be expelled from upon him until he performs mitzvos with the same members of his body with which he committed the sins. Then, those newly created angels will drive away the power of defilement. This is impossible without proper **Shabbos** observance." (Found in **Yesod Hateshuvah (Minchath Shabbos**, ch. 72:3, quoted from **Derech Chochman**).

146) "The Holy One, blessed be He, wished to make Israel worthy, to allow everyone to sanctify his 248 members and his 365 veins, by giving us a Torah containing 613 commandments, so that each commandment strengthens one member, and as long as he does not fulfill one of the commandments, that member is missing, making him a cripple. He must be reincarnated in order to rectify the missing member. Since not everyone merits to fulfill all the commandments because of many hindrances and obstacles, the Al-mighty granted us a **remarkable gift** known as **Shabbos**," the observance of

which is tantamount to the **actual observance** of all 613 commandments. Thereby, he creates spiritual raiment for all his 248 members and 365 veins, and a holy soul rests upon him. Then, the spirit of defilement is eliminated by the rising power of holiness, which casts down the power of defilement.-- Thus, we arrive at the conclusion that the only way to achieve sanctity and become a true tzaddik, is through strict observance of **Shabbos**, through which a holy soul rests upon a person, just as if he had performed all 613 mitzvot.).

147) "Similarly, if one wishes to repent completely of all his sins, both those known and unknown to him, the rectification of which is accomplished only by performing "bundles" of mitzvos, which is impossible, he has here this wondrous remedy for his soul and spirit. He should to the best of his ability, observe the **Shabbos**, so that he will be benefited both in this world and the next" (ibid. 4, quoting **Sefer Hazechiroth**).

148) "Idolatry and the like, include all fifty gates of defilement. Therefore, an apostate who commits idolatry or profanes **Shabbos** is regarded as an apostate who infracts the entire Torah, and just as if one commits transgressions, for four hundred consecutive days, he enters all fifty gates of defilement, so, if one commits idolatry, he enters them **immediately**. Similarly, **Shabbos** observance includes the entire Torah, and through **Shabbos** observance (according to the halachah), he can enter all fifty gates of holiness at once, as though he has performed mitzvos for 400 consecutive days (as explained in **Chesed L'Avraham**, that it is impossible to enter all fifty gates of holiness unless one's deeds are perfect for 400 days), and by observance of **Shabbos** he becomes released from the entire realm of defilement **all at once** and he then enters the realm of holiness, as mentioned above (ibid. quoting **Arvei Nachal, parahsath Shemini**).

149) "It is moreover, impossible to achieve knowledge of Torah but only through **Shabbos** observance (**Me-or Einamim, Parashath Vayakhel, 6**).

150) " **The observance of Shabbos** is equal to the observance of the entire Torah" (Or Hachaim, Panaoshath Va-etchannan).

151) "One of the remedies for sexual misconduct is proper **Shabbos** observance" (**Yesod Yosef, Code of Jewish Law, Hil. Ishuth** at the end).

152) "**Shabbos** protects us from all harm as well as from subjugation by the nations of the world" (**Yaaroht Devash, vol. 2, quoted by Minchath Shabbos**).

153) "By observing **Shabbos** properly, one will achieve the ability to keep his hand from committing any evil deeds" (**Minchath Shabbos** ibid. 16).

154) "A **Shabbos** observer is far from sin" (**Pree Shabbos, quoting Mechilta, Minchath Shabbos** ibid.).

155) "As a rule, a mitzvoh saves one from temptation only when he is performing it, that mitzvoh, However, the proper observance of **Shabbos** saves one from sin throughout the entire week, even when he is not engaged in its observance. Moreover, one who keeps **Shabbos** properly will be blessed with all good, will dominate over his temptation and be kept far from sin" (ibid.).

156) "One who refrains from the thirty-nine types of work on **Shabbos**, is called a 'perfect tzaddik' and the Holy Spirit rests on him when he is endowed with his additional soul." (**Reb Yeivi, end of Noach**).

157) "When one observes **Shabbos** and he proclaims a decree, the Holy One, blessed be He, fulfills it" (**Minchath Shabbos 72:18**).

158) "The **Sefer Megalleh Amukkos** states that, on the conclusion of **Shabbos**, Elijah the prophet sits under the Tree of Life and records the merits of **Shabbos** observers" (**Minchath Shabbos** *ibid.*, see **Magen Avraham** 295).

159) "A person must restrain his anger in all matters and practice extreme humility on **Shabbos**. Just as the Al-mighty restrains His anger against the wicked in Gehinnom. We are forbidden to worry on **Shabbos** even regarding the destruction of the Holy Temple. We may not mention it at all, nor may we confess our sins" (*ibid.* quoting **Reishith Chochmah**).

160) "A person must be more exact with his deeds on **Shabbos** and he must be instilled with greater awe than during the week. Moreover, he should be more stringent in his rulings, refraining from even the slightest doubt of a prohibition. Similarly, the penalty for a sin committed is double that of weekdays" (**Shaloh Hakadosh, Minchath Shabbos** 20).

161) "Disgracing a Torah scholar is tantamount to disgracing the **Shabbos**, which in turn, is tantamount to idolatry" (**Eliyah Rabbh** 242:!).

162) "We have a tradition; that, when the Jews on earth recite, "**Bar'chu** on Friday night, a heavenly voice permeates the heavenly stratospher declaring, 'You are fortunate, O holy people, that you bless below so that you will be blessed from above with many holy gifts. You are fortunate in this world, and you will be fortunate in the next'" (**Pre Etz Chaim** II).

163) "At the time a person usually ushers in the **Shabbos**, at that very time he will be released from Gehinnom. Similarly, the later one ushers out the **Shabbos** at its conclusion, the later he will be returned to Gehinnom" (**Sode Raza**).

164) "Just like the color of the garments one wears on **Shabbos** in this world, so will be the color of the garments he

wears after his passing, on **Shabbosim** and festivals” (Yalkut Reuveni Bereishith, Sefer Chasidim 11,029).

165) “The holy **Shabbos** is the **great** sign...that G-d made everything. He created Heaven and earth in six days and He rested on the seventh day. Since it is an important fundamental belief that the Holy One, blessed be He, created the world, and we are His slaves and are obligated to serve Him with our body and soul, for He affords life to us, supervises over all, grants sustenance to all, and has the power to kill and to quicken. Just because He is the Creator, the Former and the Maker. The command to observe and uphold **Shabbos** is mentioned twelve times in the Torah” (Zichru Torath Moshe 1).

166) “Because the sanctity of **Shabbos** is so great, the Holy One, blessed be He desires us to benefit thereby that we merit an additional soul and sanctify us on this Holy Day. He, therefore, enjoined us to rest on **Shabbos**, to honor it, to enjoy it, so much so that the Rabbis declared that ‘**Shabbos**’ is equal to the entire Torah, and whoever observes this Holy Day properly, is forgiven of all his sins. We are therefore required to honor this **Holy Day**. Whoever desecrates the **Shabbos** is tantamount to an idolator.” (ibid. 3).

167) “A person can ponder and test the validity that when he directs his thoughts and really has fear of G-d in his heart, and his deeds are acceptable, and upon immersing himself on the eve of the **Shabbos**, he will feel an additional soul being imbued unto him, for he will feel the awe of G-d’s exaltation coming until the fear and awe of G-d are kindled within him. This test has been proven many times by many people and is true beyond a doubt. When his soul is not pure, however, he will not feel the sanctity of **Shabbos** (ibid. 2).

168) “Whoever observes **Shabbos** properly and adds from the profane to the holy, causes the unclean to become sanctified” (**Korban Shabbos**, middle of ch. 12).

169) “At the conclusion of **Shabbos**, Eli’yohu Hanovi enters the Garden of Eden, sits under the Tree of Life, and records the merits of the Jews (**Eliyah Rabbah** 299:9).

170) “Two types of additional sanctity are supplemented on **Shabbos**: one through concentration of prayers, and the other through concentration of the **Shabbos** repasts. Corresponding to the sanctity derived from the prayers, we receive, “Ve’yehee Noam,” at the conclusion of the **Shabbos** to continue the heavenly pleasantness throughout the prayers of the week, and corresponding to the sanctity derived from **Shabbos** repasts, we eat a fourth meal at the conclusion of **Shabbos** to continue the light of the sanctity of **Shabbos** repasts throughout all the meals of the week” (Rabbi Chaim Vital).

171) “Through the prayer and the repast of **Shabbos** evening, the first two days of the week are blessed; through the prayer and the repast of **Shabbos** morning, the third and fourth days of the week are blessed; through the prayer and repast of the afternoon, the fifth and sixth days of the week are blessed” (**Yalkut Reuveni, Beshallah**, quoting **Arizal**).

172) “If one is satiated and the thought of food is repelling to him, he should nonetheless, compel himself to eat, and through this he will be saved the unpleasant experience of taking bitter medicines” (**Orchoth Yosher** ch.10 **Yafeh L’lev** 300:i).

173) “Women, to be assured that they will not travail in childbirth; should eat something at the conclusion of **Shabbos** at the repast of Melaveh Malkah, escorting the queen, and they will give birth easily with the help of the Al-mighty” (**Divrei Yitzchak** 6l, quoting Rebbe Elimelech o.b.m.).

174) “The additional soul does not leave completely until after the repast of the conclusion of **Shabbos**. It is, therefore, inappropriate to engage in work unrelated to preparation of food or to the study of Torah until after the repast at the

conclusion of **Shabbos**" (Arizal in **Pree Etz Chaim** 18:24, **Shaarei Teshuvah** 300).

175) "At the conclusion of **Shabbos**, the additional soul ascends to Heaven and the Holy One, blessed be He, asks it. "What food was placed before you?" What novella of Torah did you hear?" Then he places it in the heavenly academy" (**Zohar Emor, Kaf Hachaim** by Rabbi Chaim Falagi 3l:26).

176) "Hot food at the conclusion of **Shabbos** is a remedy" (**Shabbos** 119b).

177) I.e. "It is a remedy for melancholy" (**Divrei Yitzchak** 90, quoting the **tzaddik** Reb Zusia o.b.m.).

178) "One who upholds **Shabbos** is called **man**" (**Erkei Hakinuyim**; see **Imrei Yitzchak** on Torah, **Vayakhel**).

179) "The Holy **Shabbos** is called **bris**, a covenant, and so it is expounded in Mechilta, 'And you shall keep My covenant,' as referring to the covenant of **Shabbos**, and so say the early Kabbalists, for the **Shabbos** corresponds to the observance of Divine emanation of **Yesod**, i.e. sexual behavior" (**B'er Shlomo** 2:23, see **Chida Yithro**).

180) "The time a person usually ushers in **Shabbos**, at that very time, he will be taken out of Gehinnom, similarly, he adds to the **Shabbos** at its conclusion, they delay returning him to Gehinnom" (**Shichchath Leket** quoting **Sode Raza**).

181) "According to tradition, even though all the wicked in Gehinnom are given respite on **Shabbos**, there is a distinction between them, viz. as long as the pious continue to partake of the third **Shabbos** meal and add to the longevity of the **Shabbos**, those in Gehinnom are still given respite. This applies only to those who are guilty of their own personal sins but did not oppose the **tzaddikim**. However, those who denigrated the **tzaddikim** and the **chasideim** and ridiculed their practice of continuing the **Shabbos** meals until late into the night, are returned to their torments immediately, as soon as stars are visible" (**Noam Megadim, Parashath Tzav**).



182) “One who desecrates **Shabbos** by selling merchandise and conceals his receipts under the tablecloth, will not succeed. We find in the holy tomes that one will not succeed with money earned on **Shabbos**. In contrast, one who is determined not to desecrate **Shabbos** by doing business will prosper in all his undertakings throughout the entire week. This is to compensate him for the profit he renounced by abstaining from doing business on **Shabbos**” (Olath **Shabbos** quoting **Beth Peretz**).

183) (Exodus 20:19) “**Six days shalt thou work and do all thy labor.**” But on the seventh thou shalt rest. This is a promise. Lest one say that by resting on **Shabbos**, he loses time from the work he should be doing, Scripture states that, on the contrary, by resting on **Shabbos**, he will prosper in his work and find blessing therein. Therefore, Scripture says, “**And thou shalt do all thy labor,**” i.e. you may rest assured that the work one refrains from doing on **Shabbos** will cause the work of the six weekdays to prosper” (**Panim Yafoth, Yithro**).

### Chapter 3

## Shabbos Garments

1) “Your **Shabbos** garments shall not be like your weekday garments” (**Shabbos** 113).

2) Said Rabbi Yochanan: “Where does the Torah allude to [the obligation of] changing one’s garments [in honor of **Shabbos**]. For it says: ‘**And he shall take off his garments and put on other garments, and he shall take the ashes outside the camp!**...The Torah teaches us etiquette, that the clothing in which one cooked a pot [of food] for his master, should not be used to mix a cup of wine for his master” (ibid. 114a).

3) “A person should have two wraps, one for weekdays and one for **Shabbos**” (**Yerushalmi, Peah** 8:7).

4) Rav Huna said: "One must change [from weekday clothes to **Shabbos** clothes]; Rabbi Chayai said in the name of Rabbi Yochanan: He must combine [i.e. if he does not have all **Shabbos** clothing, he should combine, at least, one **Shabbos** garment to his other clothing]" Avin bar Hisdai said: "He must lower them [i.e. if he does not own even one **Shabbos** garment, he should loosen his belt and let his clothes hang lower, not like on weekdays, when he raises them to make it easier to walk" (**Bereishis Rabboh** II).

5) "Rabbi Hanina was wont to enwrap himself [in beautiful garments] on the afternoon preceding **Shabbos**; he would say: 'Come, let us welcome the **Shabbos** Queen'" (**Shabbos** II9b).

6) "Rabbi Yannai would done his **Shabbos** garments upon the approach of **Shabbos**. He would sing, "Come, O bride! Come, O bride!"

7) The Sages o.b.m. said: "A person is required to wear eighteen garments on **Shabbos**" (**Midrash Asereth Hadibroth**).

8) Balaam said to Balak, "How will I curse them? Do they not wear special clothing on **Shabbos** and festivals" (Midrash quoted by A.Z.A. and **Taanug Shabbos**).

9) A person must be extremely cautious that his **Shabbos** and festival clothing are not acquired through theft or cheating. If theft is involved, they are considered garments of traitors. The Rabbis said, therefore: "the righteous are destined to be resurrected with their clothing," i.e. the kosher clothing made with honest money. This is the hidden meaning of the Rabbinic dictum, that when the righteous depart from this world, a heavenly voice emanates declaring; "In peace shall you rest on your beds." The word, "in peace" (בשלוט) is spelled with the identical letters as "garment" (מלבוש) only inverted, since the righteous acquire their clothing with honest

money, and the prayers of everyone who wears clothing made with honest money, will surely be accepted by the Al-mighty” (**Kav Hayashar** 63:12).

10) According to the color of the clothing one wears on **Shabbos** and festivals, so will be his clothing, after his passing on. (**Yalkut HaR’uveni, Bereishis; Sefer Chasidim** 1129; **Kithvei Ha’Arizal**).

11) “It is improper and unjust to wear a garment on **Shabbos**, that one wore on weekdays, and likewise is it improper to wear **Shabbos** clothes on weekdays” (**Orach Chaim** 262, **Magen Avraham, Shulchan Aruch Hagraz**).

12) “Even trousers, shoes, and the yarmulke one sleeps in, should be designated specially for **Shabbos** if possible” (**Chesed L’Avraham, 3 Yisrael Kedoshim, Shabbos** 20) Since we live in an affluent society, and spend money for luxuries, there is great danger of accusation in Heaven if we show ourselves stingy when it comes to spending money for holy matters. Therefore, those who are scrupulous in their observance, do most certainly change all their clothes on this Holy day.

13) “Where most people wear black clothing on **Shabbos**, one should not wear white in public” (**Responsa Panim Me’iroth** 2:152; **Birkei Yosef** 262:3 cf. **Kaf Hachaim**, who writes that since **ArRizal** wrote. “In the hereafter, one will be dressed as he dressed in this world. One should not appear haughty, since he is concerned about the attire of his soul in the World to Come.” **Sefer Yisrael Kedoshim** suggests a very logical compromise between the two views, as follows: “If his intention is indeed to assure himself of wearing white garments in the Hereafter, and he feels that he will not feel any higher and more honored by wearing garments that others do not, he is on safe territory and he should have in mind to do everything for the sake of Heaven.

Otherwise, he is wearing a garment unfit for him, and will not be admitted to the compartment of the Holy One, blessed be He. Consequently, it is better to be clothed in simple garments and to be in the compartment of the Holy One, blessed be He, than to be clothed in garments of high standing and to be excluded from His compartment” **Kaf Hachaim** writes, If one wears black because he fears that one may not wear white where everyone else wears black, he will not be dressed in this manner in the Hereafter, according to the rule that both one who increases and one who decreases are rewarded the same as long as they intend their practice for the sake of Heaven. According to the later authorities that the reward is equal, in our case too, the righteous will not lose their reward if he really would like to wear clothing of high standing but refrains from doing so because it appears as haughtiness. He refers to **Taz, Even Ha-ezer 25**, who quotes **Rambam**, that ‘one who eats, drinks and takes care of his body in order to be healthy and strong and in order to be able to serve the Almighty, has the same reward as one who fasts, and similarly, scholars who sleep adequately in order to have strength and be wide awake to be able to learn Torah and to be able to learn in one hour what the scholar who sleeps little learns in two hours, both are rewarded equally! Raabad too, agrees to this line of reasoning.

14) “Even when one travels alone and lodges in the house of a non-Jew, he must wear **Shabbos** attire, because the garments are not for the honor of the people who see him, but for the honor of **Shabbos** itself” (**Chaye Adam 5:7**). Likewise, city dwellers who go to villages, should wear their best clothing on **Shabbos**. Just as they do in the city, where there are many people” (**Kaf Hachaim 262:29**).

15) “Many wealthy people attend the synagogue on Friday evening dressed in their weekday attire, and in this manner sit at their table on Friday night. Only in the morning do they

dress in honor of the **Shabbos**. This custom is most improper, and anyone possessing any fear of G-d, will dress properly on **Shabbos** even to welcome **Shabbos** with the proper attire (**Birkei Yosef** 4). Likewise, when a woman lights the **Shabbos** candles, should done her **Shabbos** clothes, since only then does she welcome the **Shabbos**, as in ch. 263 (**Kaf Hachaim** 262:31), but G-d forbid that someone should light the candles late because of this" (Halachic authorities)

16) "Women are accustomed to bathe and done) **Shabbos** attire before lighting the candles. This is, indeed a praiseworthy custom, but in short days, when they stay late in the store and then bathe and dress, they may come to desecrate **Shabbos**, G-d forbid. It is, therefore, proper to admonish them to come early to bathe and dress. If, they are late, however, it is better to light the candles in weekday attire rather than risk violating **Shabbos**. If the husband notices that his wife is late, he should light the candles and disregard her objection. It is a great mitzvoh to sit in the dark all through **Shabbos** rather than desecrate it!!" **Chaye Adam, Kitzur Shulchan Aruch** 75:6 **Mishnah Berurah** 162:11).

17) "If possible, one should have a separate tallis for **Shabbos**" (**Magen Avraham and Mishnah Berurah** 262).

18) "One should keep his **Shabbos** garments on until after Havdoleh" (**Magen Avraham** 262).

19) "The Chasidic custom to wear long garments on **Shabbos** is not necessarily Chasidic" (**Divrei Torah**, first section 58, by **Michath Elazar** o.b.m.).

20) "Short clothing is worn by idlers, whereas long garments are worn by prominent people" (**Maharil**).

21) "Short garments are worn by licentious people, whereas long garments are worn by kings and people of character" (**Eleh Hamitzvoth** by Maharm Chaggiz).

22) "A mourner may not wear **Shabbos** attire during the

first thirty days of mourning” (**Yoreh Deah** 389), but the later authorities permit it” (**Magen Avraham** 263 in name of **Kavvanoth HaArizal, Birkei Yosef Yoreh Deah** 400).

23) “The Neshomoh Yesayreroth (additional soul) does not take leave completely until after the meal at the conclusion of **Shabbos**” (**Pri Etz Chaim** 18:24). It is, therefore, customary to refrain from changing into weekday clothing until after the fourth meal, and also in order to see the **Shabbos** off, with proper clothing” (**Kaf Hachaim** 300.6).

#### Chapter 4

## Remembering Shabbos throughout the week

1) “It was said concerning Shammai the Elder, that all his life he ate in honor of **Shabbos**; if he found a choice animal, he would say, “Let this be for **Shabbos**.” If he found a superior one later, he would let remain the second one [for **Shabbos**] and partake of the first one [during the week]” (**Betzah** 16a).

2) “One who hallows himself during the six weekdays, can easily attain the light of the sanctity of **Shabbos**” (**Chida** in **Yosef Lachok, Toledo** for friday).

3) “**Remember the Shabbos day**. That means that you should not count as “Others” do, but you should count in the name of **Shabbos** (**Mechilta Yithro**): Gentiles do not count the **Shabbos**, but Jews do, the first day from **Shabbos**, the second day from **Shabbos**, the third day from **Shabbos**, the fourth, the fifth, the eve, as they were commanded, “**Remember the Shabbos day to keep it holy!!** (**Pesikta Rabbathi** 23).

4) “**Remember** it before it comes, **observe** it when it comes. How so? If you chance upon an article, prepare it for **Shabbos**. Shammai the Elder would buy wood on Sunday for **Shabbos**. Said Rabbi Abahu: If you chance upon a good

article, even on Sunday, put it away for **Shabbos**" (**Pesikta Rabbathi** 23).

5) Said Rabbi Tanchuma: "We were eating with Rabbi Abahu on Wednesday, when dates were served. We said, "Let them be saved for **Shabbos**" (ibid.).

6) "Mention of **Shabbos** never left the mouth of Shammai the Elder. He would purchase a suitable article and say, "This is for **Shabbos**," a new utensil, he would say, "This is for **Shabbos**" (**Mechilta** quoted by Rambam and **Menoras Hamaor**).

7) "**Remember the Shabbos day to Keep it holy**. You shall remember it on Sunday, that if you chance upon a good portion, prepare it for **Shabbos**" (**Mechilta Yithro**).

8) Said Rabbi Hiyya bar Abba: "I was a guest of a householder in Laodicea, and a golden table was brought before him that had to be carried by sixteen men; sixteen silver chains were fixed to it, plates, goblets, pitchers, and flasks were set thereon, and upon it were all sorts of food dainties, and spices..I said to him, "My son, how did you merit this?" He replied, 'I was a butcher, and every choice animal I would designate for **Shabbos**" (**Shab.** 119A).

9) Said the Holy One, blessed be He, to Israel, "My children borrow on My account, [purchase wine] recite the kiddush for the day, and believe in Me. Then I will re-inburse you." (**Betzah** 15b).

10) "One should always arise early to shop for **Shabbos**" (**Shabbos** 117b).

11) "One should not eat a meal on the eve of **Shabbos** or festival from the time of Minchah or later, in order to enter **Shabbos** with appetite" (**Pes.** 99b).

12) A certain family in Jerusalem used to eat a regular meal before the commencement of **Shabbos**, and it was destroyed (**Gittin** 38b) -Authors comment- it is not permissible to eat a meal prior to **Shabbos**

13) "If someone tires all week, to behave with sanctity in his thoughts, speech, and deed, it will become easy for him, and he will receive Divine assistance to acquire the additional sanctity of **Shabbos** in all parts of his soul; according to his behavior during the week, so will be his behavior on **Shabbos**" (**Pele Yoetz, Shabbos**).

14) "Some of the Talmudic Sages interpreted the word, "Remember," to mean that one must remember it from Sunday on, that if he chanced upon choice portion, he should prepare it for **Shabbos**. They said concerning Shammai the Elder that the mention of **Shabbos** never left his mouth; if he would purchase a choice portion, he would say, "This is for **Shabbos**," for by mentioning it constantly, we remember the Creation at all times, and we admit that the world has a Creator, and that He (may he be blessed) commanded us concerning this sign. This is a fundamental in our faith" (**Tzedah Laderech** by Rabbi Menahem ben Aaron

15) We find in **Sefer Todedos Yaakov Yosef**, at the beginning of **Parshas Keodoshim** "It is proper to ever be watchful throughout **Shabbos**, not to divert our thoughts from the sanctity and awe of this Holy Day. This can be derived from the same law applying to Tefillin, since on **Shabbos** we are exempt from doning Tefillin since the sanctity of **Shabbos** is greater than the sanctity of Tefillin. Therefore, we may surely not divert our thoughts away from the holy **Shabbos**"

16) **Minchas Shabbos** (72:l) comments on the aforementioned quotation from **Toledos Yaakov Yosef**, as follows: Although he refers to a scholar who is called **Shabbos** even during the week, as one can discern by studying the material thoroughly, it is nevertheless appropriate for ordinary people as we to ever be watchful for, from experience we learn that if we divert our mind from **Shabbos** even for a short time, it is very easy to come to



desecration of this Holy Day, G-d forbid, such as idle conversation, which is strictly prohibited on **Shabbos**, walking with large steps, brushing dust off one's clothing, handling utensils whose work is permissible, because the hands are busy, and even Torah scholars stumble on these interdicts by removing from their minds the awe and reverence of **Shabbos**. It is, therefore, proper, as far as our means permit to abstain from enlightening our minds from the sanctity of **Shabbos** even for a short while.

### Chapter 5

## Learning the Laws of Shabbos

1) "Among things concerning the Holy **Shabbos** which is of dominant importance to admonish and warn the public and to guard them from being breached, are the principle types of work and their subspecies, for many of these are forgotten by the public, and nobody extends themselves to become aware of these" (**Shaarei Teshuvah** by Rabbenu Yonah, 3:135).

2) "One who did not learn all the laws of **Shabbos** thoroughly two or three times, cannot possibly avoid desecrating this Holy Day, either by infracting a law of the Torah or of the Rabbis. As a result, therefore, one must learn the laws of **Shabbos** constantly. First from a teacher who will clarify the law, and then he should continually review them until he knows them by heart. One who does this is fortunate for this will protect him from the punishment in store for **Shabbos** desecrators" (**Ya'aros Devash**, quoted by **Minchas Shabbos** 72:10).

3) "Throughout the entire Torah, there is only one section beginning with the word, "**Vayakhel**," [and he congregated]. Said the Holy One, blessed be He; 'Gather large congregations and expound before them, on the laws of **Shabbos**'" (**Midrash Abchir**, **Yalkut Vayakhel**).

4) "Few people are careful concerning the laws of **Shabbos**,

and many are unaware of what is forbidden. It is, therefore, praiseworthy to study the Gemoroh **Shabbos** and learn the laws of **Shabbos**, until one is well-versed in them” (**Maharsha, Shab. 119, Will of Rabbi Sheftil**)

5) “One is strictly obligated to know the laws of **Shabbos** **thoroughly**, for they are like mountains hanging on a hair; they have few Biblical references and many laws. Moreover, their punishment is very grave” (**Yesod Veshoreh Ha’avodah**)

6) **The best advice is to follow the Rabbinic dictum, “Whoever observes Shabbos** according to its halachoh, will be forgiven of all his sins.” I.e. only if one observes it according to its halachoh. “It is, therefore, incumbent upon everyone to know the laws of **Shabbos** thoroughly. On the afternoon of **Shabbos**, everyone should study the laws pertaining to this Holy Day, for they are many and it is just too easy to stumble upon them, G-d forbid, where such a prohibition is punishable by **Kareth** or stoning, if one is not knowledgeable in these laws. If one sins unintentionally because he erred in his studies, it is regarded as intentional. And therefore can be likened to being premeditated. It is not even necessary to mention the many Rabbinic interdicts, especially the interdict of **muktzeh**, which is very common, where Rabbinic interdicts are even more stringent than those of the Torah” (**Iggereth Hakodesh, Tanya, and Kuntres Acharon**).

Authors Note - There are 39 (in number) principal types of work and each type is called an “Av” (Av in Hebrew means father)

7) **YerushalmiShabbos** chapter 7: “Rabbi Yochanan and Reish Lakish searched thoroughly until they found that every **av**, (principle type of work) has thirty-nine types of work under it. Moreover, under each “**Av Meloche**” [literally

meant-father's of work] are "**Toldos Meloche**" [literally meant -children of work] also alluded here as subspecies or derivatives from the main type of prohibitory work called "**Av**". Now we can proceed intelligently. Concerning this, the **Torah alluded**, that we must observe **Shabbos** in all its minutest details, i.e. to beware of performing any kind of labor, either an "**Av**" (principle type) or "**Toldos**" (a subspecies) as the Lord commanded you orally. The Rabbis meant this when they said, "according to the halachoh," i.e. with all its minutest details" (**Shem Olam** by **Chafetz Chaim** o.b.m., **Shabbos** observance).

8) "In what way can we come to observe **Shabbos** in all its details? The best advice for you is to study the laws of **Shabbos** and constantly to review them, in order to know what is prohibited and what is permissible. Otherwise, even if one does learn all the books encouraging one to observe **Shabbos** positively, that still will be of no avail. If he thinks that a prohibited act is permissible, no amount of admonition will keep him from desecrating **Shabbos**" (Introduction to **MishnahBerurah**).

9) "It is highly called for; [anyone who fears transgressing the word of G-d,] to organize groups to study the laws of **Shabbos** in order that no one will stumble in any one of them" (ibid.)

10) "The failure to study and inquire concerning the laws of the **Shabbos** is responsible for many people stumbling in many interdicted acts on **Shabbos**, such as handling **muktzeh**, [things set aside from **Shabbos** use], trapping, selecting, cleansing, etc., [especially on joyous occasions much inadvertent sins take place, leaders of the congregations are in duty bound to mend the breach. Many such instances prevail]" (**Pele Yoetz**)

11) **Sefer Chasidim** writes; "Just as Holy Rabbis prescribed asking and lecturing regarding the laws of Passover, they

should also obligate every one to study and ask regarding the laws of **Shabbos** and to review them all...at least once a year. The preachers are obligated to teach the people the laws of G-d, so that it will be pleasant for those who heed them and they will be blessed with a good blessing.(ibid.)

12)) “One of the ways to atone for sexual misconduct is through **Shabbos** observance, since **Shabbos** is called “**Bris Oalm**” [ just as circumcision is called “bris”] It is, therefore, important to know the laws of **Shabbos**,for they are many and are like mountains suspended on hairs” (**Marpay Lashon**, quoted by **Minchath Shabbath**, 72:8).

13) Brethren and friends! Take heed of the words of the **Gaon**, the author of **Ya’aroth Devash** o.b.m. (see above 2), who writes that “One who did not learn the laws of **Shabbos** thoroughly two or three times,cannot possibly avoid desecrating the **Shabbos**, either by infracting a law of the Torah or of the Rabbis.” Because of this, all our troubles come, because, unfortunately, many scholars of great acumen engage in **pilpul**, whereas their knowledge of the laws of **Shabbos** is very flimsy. Beyond a doubt, they come to desecration of **Shabbos**” (**Minchath Shabbos** 72:10).

14) “Most of **Shabbos** Desecration committed by the public is due to lack of knowledge, since they are not versed in the laws of handling **muktzeh**. Therefore, one who fears transgressing the word of the L-rd, must give priority to learning the laws of **Shabbos** over all other subjects, and to constantly review them, for proper **Shabbos** observance is the foundation of our Holy Torah, both for the righteous [who never sinned] and for the repentant sinners” (**Tifereth Hakodesh**, quoted ibid. 11).

15) “Be extremely careful in observing **Shabbos** according to its halachos, and know them thoroughly for they are like mountains suspended on a hair” (**Hanhagoth Yesharoth** by R. Mordechai of Tchernobel o.b.m., quoted by **Birkath Chaim** by author of **Misgereth Hashulchan** 3:17).

16) fThe author of **Chaye Adam**, in his introduction to **Zichru Torath Moshe** (p. 19), writes: “In my opinion, it is a greater mitzvoh for laymen to establish a routine to study this booklet instead of learning **Tikkun Shabbos** or a chapter of **Mishnayoth**. I, personally, saw a man who learned Mishnayos every day. We both happened to be together at a non-Jewish inn over **Shabbos**. I saw him sitting next to a spinning wheel and spinning. I scolded him, telling him that it was **Shabbos**. He wondered what kind of work that was. I said to him, ‘Haven’t you learned the Mishnah that states that spinning is a major type of work on **Shabbos**, no matter how one spins?’ He replied, ‘When I learn, I don’t have in mind what to do or what not to do. I only have in mind to fulfill the mitzvah of learning Torah.’ I said, ‘The Rabbis rightly stated: ‘He who says, I have only Torah, does not even have Torah,’ for, if his learning is not for the purpose of observing the laws of the Torah and its mitzvos, of what avail is it?”

He concludes: “In my opinion, those who admonish the people and lecture daily on **Ein Yaakov**, homiletics, or other words of Torah, would be more highly rewarded if, in their lectures, they would teach the people the deeds they should do and thereby fulfill the obligation to learn and to do, rather than lecturing on something which is only learning without any practical application.”

17) In the **Sefer, Or Torah** by the Maggid of Mezritch, he explains the verse (Ps.36:4) “**The words of his mouth are iniquity and deceit; he stops acquiring knowledge to do good.** The words of the evil inclination are to stop acquiring knowledge to do good. The evil inclination cannot entice a Jew to discontinue learning completely, for no one would heed him, since he would lose his status in the community. Instead, the evil inclination entices him to learn everything but **Shulchan Aruch**, lest he know the halachah clearly” (Quoted by **Kehillath Yom Tov** on **Zichru Torath Moshe**, 1:2).

## Chapter 6

### Inauguration of Shabbos

1) “We must ever be watchful not to do any work after the sun is hidden from view: even work pertaining to a mitzvoh, such as lighting **Shabbos** candles for the **Shabbos** meal, one should be careful to finish before sunset, since after this time period it is known as **bein hashemashos**, (between the suns), and is a time of doubt whether it is considered day or night. From the outset, one should not wait until the last minute, but should light them from the time the sun appears in the treetops. One who abstains from work one-half hour, or, at least one-third of an hour before sunset is regarded as praiseworthy, since he complies with the views of all the early authorities (**Mishnah Berurah** 261:23). **Shaarei Tzion** (21) writes that he complies even with the ruling of Rabbi Eliezer of Metz, [who rules that **bein hashemashos** commences the time it takes to walk  $\frac{3}{4}$  of a mile before sunset] even if we hold that a mile is 24 min., and, according to many authorities, he has added sufficiently to **Shabbos**.”

“He means that  $\frac{3}{4}$  of a mile before sunset, which is, according to **Sefer Yereim**, **bein hashemashos**, if we count 24 min, as a mil, will amount to 18 min. If we add two minutes to the addition of the **Shabbos**, we have  $\frac{1}{3}$  of an hour, or twenty min., which is adequate even according to the most stringent view according to those who hold that any amount is adequate to add to **Shabbos**, and even according to **Derech Hachaim**, who requires a minute and a half.”

What he wrote in the beginning that it is proper to abstain from work  $\frac{1}{2}$  hr. before sunset, it can be explained as follows: According to **Be’ur Halachah**, the addition to **Shabbos** is somewhat less than  $\frac{3}{4}$  of a mil. If we count a mil 18 min.,  $\frac{3}{4}$  of a mil equals 13  $\frac{1}{2}$  min. Therefore, if you add 12 min., which is slightly less than  $13 \frac{1}{2}$ , to 18 min., it equals exactly 30 min. He did not take into consideration to figure  $\frac{3}{4}$  of a mil,

according to those who rule that a mil is 24 min., because we need not be that strict.

It is simpler, however, to reason that he writes that one should abstain 1/2 hours. because he cites in paragraph 22, that **bein hashemashoth** in addition to the addition to the **Shabbos** should equal 1/2 hr.

**Bach** 26l, quoted by **Magen Avraham** 9, writes that he saw elders and pious people, who abstained from work 2 hours. before "**Shabbos**. See Chaye Adam, ch. 5, that whoever is so strict with himself to receive **Shabbos** 2 hr. before nightfall is indeed fortunate and is regarded holy.

### Chapter 7

## The Duty to Learn Torah on Shabbos

1) "**Shabbosim** and festivals were given only for eating, drinking, and engaging in the Torah" (**Yerushalmi Shabbos** ch. 15).

2) "Scholars who toil all week in learning the Torah, may enjoy themselves when the **Shabbos** arrives. Workers who work all week, should engage themselves in the Torah on **Shabbos**" (**Pesikta d'Rav Kahanah** 23).

3) Said the Holy One, blessed be He, to Moses, "Form large groups and lecture before them on **Shabbos**, so that their future generations will learn from you to congregate every **Shabbos** and to enter the synagogues to teach Israel words of Torah, as to what is interdicted and what is permissible, so that My Great Name will be praised among My children." Moses said to Israel, "If you do according to this order, the Holy One, blessed be He, will consider it as though you had ascribed sovereignty to Him in the World" (**Midrash Abechir**, quoted by **Yalkut, Vayakhel**).

4) **Who counted the dust of Jacob** (Num.23:10). "A man who is dressed in **Shabbos** or festival attire, and comes in and

sits in the dust in order to hear the sage and to hear words of Torah” (**Yalkut Balak**).

5) “There were two families in Jerusalem; one arranged his meal when the sage sat and lectured...Both were uprooted” (**Gittin 38b**).

6) “A person should always run to hear a word of halachoh, even on **Shabbos**” (**Berachoth 6b**).

7) “The purpose of the days are the nights, and the purpose of the nights are the **Shabbosim**” [Midrash quoted by **Berith Avraham**].

9) **Shabbosim** were given only to engage in the Torah. It is known what the early Sages explained concerning the verse, **When I will take an appointed time**, meaning that whoever wastes time and does not engage in Torah on **Shabbosim** and Holidays will also be punished for not learning during the week, and he will have no excuse that he was busy earning his livelihood, since he does not study on **Shabbosim** and festivals when he was not busy” (**Pele Yoetz, Shabbos** ).

10) “Surely craftsmen and merchants who are occupied all week earning their livelihood, must utilize the **Shabbos** to eat and drink a little and to busy themselves all day with learning Torah, for that is his life and the greatest delight to the soul. What advantage is there to the delight of the body if the soul is always sad? He should, therefore, afford delight to his soul on **Shabbos** and festivals by engaging in Torah and mitzvos” (**Zichrou Torath Moshe, ch. 10**)

11) “One must discover new interpretations in the Torah every **Shabbos** , as we find in the Zohar, that, when the additional soul returns to its place, the Holy One, blessed be He, asks it, “What new interpretations did you discover in the Torah (Shaloh)?”



12) If one discovered new interpretations in the Torah on the **Shabbos**, his father is crowned in the other world. One who is not capable of interpreting the Torah, should learn something he has not learned before” (**Machazik Berachah** in name of Ari zal, **Orach Chaim 290, Sha’arei Teshuvah** ad loc.).

13) “If one discovers a good practice previously unknown, this is counted as discovering a new interpretation” (**Yesod Veshoresh Ha’avodah**).

14) Whoever wastes time on the **Shabbos** or festival, when it is available to him, will be punished for neglecting the Torah on weekdays, and will have no excuse that he was busy earning a livelihood, since the **Shabbos** and festival disprove his excuse, since he has time and yet does not study. Therefore, every moment of the **Shabbos** and festival should be more dear to him than gold and platinum (**Kehillath Yom Tov**, ch. 10.).

15) It is stated in Yerushalmi: Rabbi Haggai said: “**Shabbosim** and festivals were given only for eating and drinking. Rabbi Berechiah said: They were given only to engage in studying the Torah. The Midrash Tanchuma explains that there is no dispute between them. The one who says [that the **Shabbos** was given] for study refers to workers who are busy with their work all week, and on **Shabbos** they come and engage in studying the Torah, and the one who says [that the **Shabbos** was given] for enjoyment, refers to scholars who toil in the study of the Torah all week long, and on **Shabbos** they enjoy themselves” (**Yerushalmi, Tanchuma**).

16) “Workers and householders who do not engage in Torah all week, must study more on the **Shabbos** than scholars who engage in Torah all week long, and scholars should enjoy themselves more with eating and drinking, since all week they enjoy themselves with their studies” (**Ramo 290:2**).

17) The Holy One, blessed be He, said to Israel, “If you gather in the synagogues and study halls every **Shabbos**, and read the Torah and the Prophets, I consider it as though you have proclaimed My Sovereignty in My world” (**Tanchuma**).

18) The Torah complained before the Holy One, blessed be He, “L-rd of the universe, when the Israelites will enter the Holy Land, this one will run to his vineyard and this one will run to his field. What will become of me.?” He replied, “I have a mate for you, named **Shabbos**, when they will be free from their work they will be able to busy themselves with you.” (**Tur 290**).

19) “One should not sleep too much on **Shabbos** because it causes him to be idle from studying Torah, for even scholars who study all week, and who should enjoy themselves more on the **Shabbos**, as is delineated by Ramo, ch. 29b, should not spend the whole day enjoying themselves, but should just spend more time on delights than others” (**Mishnah Beruriah 290:3**).

20) It appears that the ruling of the Tur is that lecturing on the **Shabbos** should not be devoted to homiletics but to expound on laws... And so it appears from the the chapter *Elu Ne'emarim*... that Rabbi Chiyya was not appeased because Rabbi Abahu did not follow the practice established by Moshe Rabbenu to expound on the laws. It has recently become widespread to devote all lectures to Aggados, and not to Halachos at all, contrary to the law of our Torah, for the main part of the lecture should be to teach the laws of G-d and His instructions, to teach the laws of **Shabbos**, what is prohibited and what is permissible, according to what is read in the Torah on **Shabbos**, and also to influence the listeners with Aggados that lead them to the fear of the L-rd, to keep them from sinning against Him and to repent of their sins. He should not intend to show his erudition as a sage and that he knows how to expound on a verse or a Rabbinic dictum in various ways” (**Bach, Sheyarei Kenesseth Hagedolah, Magen Avraham**, ).

21) “The Rabbi must display some words of wisdom in his sermon, the main part of it must be to admonish his audience and the public concerning the stringency of every detail of the sins usually disregarded, and the penalties for these infractions and to inform them of the many laws upon which people stumble” (see **Kaf Hachaim 12**, where he refers **Elijah Rabbah's** justification of the preachers).

22) “Ari zal would constantly exhort his disciple, Rabbi Chaim Vital o.b.m. and would also communicate with him in his dreams to admonish the public, more and more in his sermons and to influence them to repent, and [he impressed upon him] that the redemption depends upon this (**Sefer Hechizionoth, Machazik Berachah 3**).

23) “Some of the early authorities write that the scholars are required to learn more on the **Shabbos**, as the author of the **Sefer Habatim** writes” (**Machazik Berachah 3**).

24) “Some say that a scholar who studies Torah in depth desecrates the **Shabbos**” (**Siddur Yaabetz Chida** in **Machazik Berachah**, however, some dispute this view and write that in Yeshiva Pri Chodosh in Jerusalem, they would debated in depth on the Torah in the evening.”.

## CHAPTER 8

# Observance of Shabbos according to Law

## A Collection of Laws that very often become discussed both in Theory and Practice

1) “**Shabbos to the L-rd**. Rest like the L-rd; just as the Holy One, blessed be He, rested from speech, so shall you rest from speech (**Yerushalmi Shabbaos ch. 15**).

2) “Rest also from thought of work” (**Mechilta Yithro**). The holy rabbis permitted with great difficulty, to allow greeting on **Shabbos** to say **Sholom alachim..**” (**Yerushalmi ibid., Midrash Rabbah Lev. 34**).

3) When Rabbi Shimon ben Yochai would see his mother talking very much on **Shabbos**, he would say to her, “Mother, today is Shabbos.”

5) “A person may not supplicate (pray for his needs) on **Shabbos**” (ibid.).

The manner in which you walk on **Shabbos** should not be the same as you walk on weekdays.” (**Shan. 1136**).

7) “Your topics of conversation on **Shabbos** should not be like the ones on weekdays. Speech [about mundane matters] is prohibited, whereas reflection is permissible” (ibid.).

8) “Mathematical accounts related to mitzvos may be calculated on the **Shabbos**”, (ibid. 150a.).

9) “We may supervise matters of communal agencies and those of life and death on **Shabbos**” (ibid.).

10) “We may make arrangements for the betrothal of young girls on **Shabbos**” (ibid.).

11) “We may make arrangements on the **Shabbos** for a young boy, to teach him Torah or a trade”. (ibid.).

12) “Let no man say, Let us sleep in order to do our work in the evening following the **Shabbos**, for it is prohibited to say, Tomorrow I will do thus and thus, even if he wishes to write a Sefer Torah, since he demonstrates that he wishes to sleep on the **Shabbos** for the benefit of the weekday. Rather he should say, ‘Let us rest because today is **Shabbos**” (**Sefer Chasidim 266**).

13) “The Sambation River casts huge rocks and sand during the week, but on the **Shabbos**, the spring rests and no rocks come out of the river” (**Sefer Hatagin**).

14) “There is a certain mountain from which silver is mined. On **Shabbos**, however, no silver is found” (ibid.).

15) “Whoever does not eat hot food on the **Shabbos** requires investigation whether he is an apostate, and if he dies, non-Jews should engage in his burial” (**Razah**).

16) “Sleeping on **Shabbos** is a delight” (**Midrash** quoted in **Yalkut Reuveni Va’ethchannan**, and in **Zer Zahav** in name of **ARI zal**).

17) “We may publicize the flatterers even on **Shabbos** (**Tracate Kallah Rabbathi** ch. 3; compendium of responsa at the end of **Kol Bo; Halachoth Gedoloth**, laws of **Shabbos** ch. 23).).

18) “Thirty-nine types of labor were told to Moses on Mt. Sinai” (**Shab.** 70, 74, 97, **Mechilta Vayakhel**).

19) “One should not converse about matters that may bring him to sadness. Concerning this it is said: **Remember the Shabbos day to keep it holy**. How, is a person likely to forget the **Shabbos**? Why, the entire seventh day is **Shabbos**. It means, rather, to remember the **Shabbos** day to refrain from things that cause you to forget the remembrance of the **Shabbos**; e.g. if a saddening incident occurred, do not ask about it, for, if you mention it, you will become sadder (**Sedder Chasidim**, Parma Ms 1).

20) “A person should search through his clothing (inside pockets) on the eve of the **Shabbos** shortly before dark, to determine that nothing is in them lest he carry it outside” (**Shab.** 12b).

21) “Thank G-d, the overwhelming majority of the Jewish people are holy, observe **Shabbos** and delight in it. It is, however, painful to witness two saddening practices, for some are not careful to abstain from mundane conversation on **Shabbos**, although the Scripture states: (Isa. 58:13)... **and [from] speaking a word.**” The next verse reads: “**Then you will delight upon the L-rd**”. The public, however, do not understand nor believe that mundane conversation on **Shabbos** is regarded as a desecration of this holy day... **Shabbos**. Now, to say, “I will do such and such a thing tomorrow,” if it is something we may not do on **Shabbos**, this is strictly interdicted according to all authorities. Even necessary speech should be curtailed as much as possible. With difficulty, they permitted greeting one another on **Shabbos**. The holy Zohar is very strict regarding speech” (**Pele Yo’etz, Shabbos** ). I have seen a lamentable practice among villagers who live some distance one from another. When they come to the synagogue on **Shabbos** to pray and to honor the King of the world, the Holy One, blessed be He,

they occupy themselves with mundane matters and tell their friends how one bought horses for a reasonable price, and how another bought a cow or some other animal etc. All their conversations are about weekday business transactions. The verse in the halachah is; **and spaking a word**, means, that your speech on **Shabbos** should not be like your speech on weekdays. Since they do not see each other during the week, but only on **Shabbos** , they discuss all their business in the synagogue on this holy day... It would be better for them to stay home and sleep in bed, so that they would not engage in mundane talk on **Shabbos**” (**Kav Hayashar 75:3**).

23) The kabbalists write that not only must one be very careful to avoid desecrating **Shabbos**, but he must also beware of committing any minute sin on **Shabbos**. We learn that the ignorant populace, whose sins on weekdays do not tarnish [the ethereal worlds] except the lowest world known as **asiyah**, on **Shabbos**, when all worlds are included in one another, they tarnish even the highest world known as **Atziluts**” (**Pele Yo’etz, Shabbos**)

24) The interdict of engaging in weekday conversation is known. The Tosafists (expatiators) write that even permissible talk must be curtailed on **Shabbos**. This ruling is recorded in the **Shulchan Aruch**. The holy books are very strict in this matter. Everyone is required to exercise caution, for this is not merely a pious practice but a strict obligation. which one must uphold, in order to be regarded as a **Shabbos** upholder. On the other hand, one who is conscientious in this matter, will merit the day that is completely **Shabbos**” (**No’am Megadim** on the verse, **Becharish uvakatzir; Minchath Shabbos 72:17**)

25) “The **Megalleh Amukkos** magnifies greatly the sin of telling lies on the **Shabbos**” (**Minchath Shabbos** loc. cit.)

26) “Mundane conversation is a very grave sin on **Shabbos**. In Heaven ,they ask about him and declare, “Who

is this who caused a separation in the Unity?" If this is true of mere speech, how much more so is it so with grave deeds, that contaminate both the lower and the upper worlds!" **Tola'ath Yaakov, Minchath Shabbos 21)**

27) The Rabbis o.b.m. said: "One's speech on **Shabbos** should not be like his speech on weekdays. This does not mean only that one should not engage in mundane conversation, for, were that the case, they would have said that on **Shabbos** one must not engage in mundane conversation. The intention was rather that one must hallow his mouth with additional sanctity both in study and in prayer, more than on weekdays; e.g. the first three blessings of the **Shmoneh Esreh**, which are the same on **Shabbosim** and weekdays, must be recited with more sanctity on **Shabbos** than on weekdays, and everything depends upon the sanctity of one's thoughts" (**Panim Yafoth** by the author of **Hafla'ah, Minchath Shabbath 21**).

28) Do not heed your evil temptation that wishes to destroy your soul by telling you that, since it is a mitzvah to delight in **Shabbos**, you should take walks since you enjoy them. This resembles the mitzvoh of enjoying festivals, when the evil inclinatin entices one to rejoice with hilarity and walks, whereas, in fact, G-d's intention was never that one should rejoice in such manner or delight in such fashion, for His intention was to make us worthy to rejoice on festivals by eating and drinking and being joyful at heart by relating His wondrous deeds and singing His praises. So is the mitzvoh of delight on **Shabbos**, to give the body delight by eating and drinking, then sleeping a little, but to stroll and to engage in idle chatter is not to delight in a mitzvoh but hilarity" (**Zichru Torah Moshe**, ch. 10).

29) "We may not read newspapers on **Shabbos**" (**Sh'elath Ya'betz, Sha'arei Teshuvah 317, Tifereth Yisrtael in Kalkalath Hashabbath, Yesod Yosef**).

30) "Necessary speech is permissible even in secular languages, but unnecessary speech is prohibited even in the holy tongue (**Zichru Torath Moshe** 48). ARI zal, however, took care not to speak any language on **Shabbos** other than the holy tongue (Hebrew). When he would address the people, however, he would sometimes interpret his statements in their mother tongue so that they would understand. He was also ever watchful not to speak of any mundane matters even in the holy tongue" (**Nagid umetzavveh**, quoted by **Ba'er Heitev** 307"1).

31) Ramban in **Emor** states; "If one does not rest on **Shabbos**, but behaves like on weekdays, he transgresses the positive commandment of "**Shabboson**", a rest day" (quoted in **Responsa Chatham Sofer** 6:97).

32) "It is prohibited to travel by railroad on **Shabbos** even if it is driven by gentiles, who would drive it without him anyway, even if he entered and took his place before **Shabbos**" (**Responsa Chasam Sofer** 6:97 **Responsa Mahari Ossad**, **Orach Chaim** 58; **Sho'el umeshiv** 5:l:3; **Tifereth Yisrael**, **Kalkalath Hashabbath** 9).

33) "We may not hear business matters on the radio, for only thoughts that come by themselves are permissible but not those that come from listening to a voice" (**Shulchan Melachim** 6:72).

34) "We may permit children to play various kinds of games if only it is for fun and not to win anything. Adults, however, may not play, since **Shabbos** was given for delight only and for learning Torah" (**Mor Uketzi'ah** 338; similar statement in **Yam Shel Shlomo**, **Beitzah** 1:34).

35) "We may not measure anything on **Shabbos** if we intend it for some necessity, unless it be for a mitzvoh" (**Orach Chaim** 306:7). "If non-kosher food fell into kosher food, we may measure it to ascertain whether or not there are



sixty times as much kosher food as non-kosher food” (**Ikrei Hadat** 14:21). “Some rule stringently and permit estimating only but not measuring” (**Peri Megadim** 323:14; **Responsa Beth Yehudah** 29). “Others rule leniently that even in order to practice making legal decisions, one may measure” (**Mishnah Berurah** 306:35, quoting **Peri Megadim** loc. cit.).

36) “We may not open a door or a window opposite a lit candle if it be near them, lest they blow out, but we may close a door or a window” (**Orach Chaim** 277:2).

37) “We may visit the sick on **Shabbos**, but we do not utter the same formula as on weekdays. Instead, we say, “Today is **Shabbos** when we may not supplicate, and may the cure be quick in coming, rest peacefully since his mercies are bountiful” (ibid. 287). Nowadays, however, it is customary to say only up to “in coming,” and no more,” (**Sheyarei Keneseth Hagedolah** 2).

38) “On **Shabbos**, one should not mention his deceased beloved ones or those who are in dire straits, lest he be saddened thereby” (**Sefer Chasidim** 110), and we may surely not tell a person that one of his relatives or friends is in trouble, or that he is ill or that he died, lest he saddened [by the news]. This is definite ” (**Kaf Hachaim** 288:5).

39) The sages of ethics write that the main mitzvoh of visiting the sick is to go to the poor to see whether they are in need of anything, and whoever finds it possible [to visit them during the week] acts improper by visiting on **Shabbos**. If he is a pious Jew, he should go to visit the poor sick during the week to determine their condition and poverty and to have mercy on them according to what he can afford. This is the mitzvoh of **bikkur cholim** par excellence...How admirable the custom of the Holy City of Jerusalem is! When they visit to pay honor to a bridegroom or the father of a recently circumcised child, they enter, stay a moment, and leave” (**Machazik Berachah** 287:5, quoted in brief by **Sha'arei**

**Teshuvah**). The latter continues: I feel that when one is busy all week long with mitzvohs or for his own personal matters, and on **Shabbos**, when he does have time, he goes to visit his sick friend, because he knows that he derives satisfaction therefrom, he is fulfilling a mitzvoh, and therefore should he not hesitate to visit on **Shabbosim** and festivals. One who is soft-hearted and is troubled by the patient's pains, should not go to visit him on **Shabbos**, since this holy day is given for delight only and not for sorrow." (**Sha'arei Teshuvah** loc. cit.).

40) "One who is accustomed to sleep in the afternoon should not discontinue this practice, since it affords delight to him." (**Tur** and **Ramo** 290:i).

41) "One should not say, 'Let us go and sleep in order to do our work in the evening following **Shabbos**;' for thereby does he demonstrate that he rests and sleeps for the benefit of the weekday." (**Sefer Chasidim** 266, **Ba'er Heitev** 204:i).

42) "We may not run on **Shabbos** except for a mitzvoh matter" (30:i).

43) "We may not walk more than a cubit (22 inches) with one step if it is possible to walk with smaller steps (ibid. **Ramo**). The same applies to skipping" (**Rambam** 24:4).

44) "One may not inspect his property to see what it needs on the morrow, or to go to the gate of the province in order to rush out at night to go to the bathhouse (306:i).

45) "One may not walk through his fields and gardens to see what they need and how their fruit is progressing. Likewise, he may not inspect his property, since this constitutes engaging in his needs on **Shabbos**; even if it is not obvious, it is prohibited" (**Chaye Adam** 60:i).

46) "We may neither give nor receive compensation for **Shabbos** unless it is included [with pay for other days]" (see **Orach Chaim** 243, 246, 306), but to render it as a gift rather than compensation it is permissible" (**Orach Chaim** 306:4).

47) “Some rule leniently if it involves a matter of mitzvoh (306:5), but [one who accepts it] will, nevertheless, not profit by it” (**Magen Avraham** 8, cf. 585:5).

48) “We may not give anything to anyone as a gift on a festival or on **Shabbos**, except for a mitzvoh or for **Shabbos** (**Magen Avraham** 15, **Eliyah Rabba** 19, **Tosefoth Shabbos** 20). The custom of giving presents to the bridegroom who addresses the gathering may be justified, since it is considered a necessity of a mitzvoh, viz. to upraise the honor of the Torah and to cause cheer to the bride and groom, for sometimes they are poor” (**Eliyah Rabba** 19).

49) “If one was given a present, he should have in mind that he desires not to acquire ownership until after **Shabbos**. Then it is permissible according to all authorities” (**Responsa Maharya, Orach Chaim** 83).

50) **Neither ordering a non-Jew [to perform labor] nor any other shevos** (Rabbinical interdict) is permissible for the benefit of the public, except inspecting and occupying oneself with these matters without work. These things are prohibited for the benefit of private people because of “speaking a word.” For mitzvoh matters or for public needs this is permissible. This can be proven from the **Gemara**” (**Maggid Mishnah** ch.24).

51) “We should adopt the stringent ruling not to read newspapers containing business matters.” (**Sh’elath Ya’betz** 162: **Birkei Yosef** 306:11; **Sha’arei Teshuvah** ad loc.; **Nezer Yisrael** quoting **Shulchan Atzei Shittim; Kalkalath Shabbos; Yesod Yosef**, all of whom rule against it, also **Mishnah Berurah** 307:63).

52) “A custom prevails to pledge donations in front of an open Sefer Torah at wedding celebrations, where the father of the son and his relatives and friends do not pay. If I had the power, I would abolish this custom. Since it takes

much longer to come home from the synagogue, it is a needless burden on the congregation. Moreover, it is sinful to pledge in the synagogue before the Sefer Torah and not to pay (**Massa Chaim**, section dealing with customs” 60:l67).

53) “It is permissible to measure for mitzvoh matters or to do so merely to occupy oneself” (306:7; **Graz** 19).

54) “We may utter incantations to exorcise an evil eye on **Shabbos**” (**Kol Bo**, quoting **Ram**; **Yafeh Lalev** 2; **Responsa Lev Chaim** 3:88; **Orechoth Chaim** 11).

55) “Although thinking about one’s affairs is permissible, it is, nevertheless, a mitzvoh not to think of them at all, but to delight in the **Shabbos**, and for him to consider as though all his work were finished” (306:8). “Thinking about one’s business because he reads it in writing, is prohibited” (**Sh’elath Ya’betz** l62; **Birkei Yosef** 13; **Sha’arei Teshuvah** 306).

56) “Similarly, thoughts that lead to anxiety or worry are prohibited” (Rabbenu Yonah in **Iggereth Hateshuvah**; **Beth Yosef** and **Taz**, 306).

57) “If the thoughts afford one delight, e.g. thinking about the expenses of marrying off his son or daughter, even Rabbenu Yonah concurs, because it affords him joy if he can afford it, since G-d blessed his possessions, in addition to the fact that they are mitzvoh matters” (**Yafeh Lalev** 4; **Kaf Hachaim** 72).

58) “ARI zal took great care not to speak any secular language on the **Shabbos**, except when he would address the congregation and found it necessary to explain something in the vernacular so that his listeners would understand it. Also, he was very careful not to engage in any idle conversation or mundane speech even in the holy tongue. He behaved in this manner on every festival, just like on **Shabbos** (**Pri Etz Chaim** 370:l8).

59) One may not say, “I will do such and such a thing tomorrow,” or, “I will buy certain merchandise tomorrow,” and

even [ordinary] mundane conversation must be curtailed (360:l). Mitzvoh,matters, however, are permissible (**Eliyah Rabba** 360:l; **Birkei Yosef** | **Sha'arei Teshuvah** 1).

60) "One may not read a book on **Shabbos** solely to recognize the place that requires correction, which he intends to do on the morrow, but if he intends to read, and he finds an error, he will correct it on the morrow, it is permissible" (**Responsa Radbaz** 690; **Birkei Yosef** 2; **Sha'arei Teshuvah** ad loc.).

61) "On **Shabbos**; one may not tell of his friends who died or who are distressed (**Sefer Chasidim** 110; **Magen Avraham**, **Eliyah Rabba** 1).

62) "People who enjoy telling reports and news may tell them on the **Shabbos** just like on weekdays (Ramo par. 1). In any case, this is not the proper procedure for the pious, and whoever is watchful not to speak mundane talk is regarded as holy. Pious people are scrupulous in this matter, not to say anything, even the direst necessities, except in the holy tongue. I have a tradition that a person who visits his friend on **Shabbos** morning, should not greet him as he does on weekdays, with, "Good morning," but should say, "**Gut Shabbos**," to fulfill the commandment, "Remember the **Shabbos** day to keep it holy." (**Shaloh**, **Eliyah Rabba** 3; **Daath Chochmah** 11; cf. **Machazik Berachah** by Chida that the pious of the **Shaloh** and the author of **Daath Chochmah** did not accept the lenient ruling of Ramo, and ruled that, according to Rabbenu Tam, it is prohibited. Indeed, the Zohar deems it desecration of the **Shabbos**. Surely, one should avoid it lest he be drawn into prohibited conversation, and the pious should erect a fence lest one be deemed a desecrator of the **Shabbos**, G-d forbid).

63) "If someone wishes to hire his friend, he may say to him, "Does it appear to you that you will be able to stay with me in the evening?" even though he knows that he needs him in the

evening to hire him. However, he may not say, "Be ready to be with me in the evening" (307:7).

64) "Concerning ordering a non-Jew to perform labor, see **Orach Chaim** 307 and the commentaries;" **Sedey Chemed, rules, first positive commandment**).

65) "**One may say to his friend, "Watch my produce that is in my Shabbos boundary"** (307:10).

66) "We may rule leniently and permit one to order a non-Jew to perform Rabbinically interdicted labor on **Shabbos** for mitzvoh matters. This applies only to a mitzvoh that is to be performed on **Shabbos**, not on the morrow" (**Responsa Noda Beehudah** vol. 2, **Orach Chaim** 44). Others rule leniently (**Ruach Cahim** 5, quoting **Geza Yishai**, quoted by **Kaf Hachaim** 307:44).

67) "We may not calculate accounts even if they are no longer relevant, e.g. I spent so much on a certain matter, but this is only if the payment for the workers is still in his possession, but if he has already paid them, it is permissible (307:6). Thinking about it is permissible in all cases" (Exerpts of **Pri Chadash, Kaf Hachaim** 57).

68) "If one wishes to borrow something from his friend on **Shabbos**, he should not use the expression, "halveni," which implies that he wishes to borrow it for long time, and there is fear that he may write it. He should rather say, "**hashileni**." In the vernacular, however, since there is no difference between **halveni** and **hashileni**, he should say, "Give me (307:11)." He may conclude, "And I will give it back to you," since the main reason for prohibiting it is that since this expression implies borrowing for a long time, they feared he would write" (**Taz** 9; **Eliyah Rabba** 27; **HaGras** 18). It is questionable whether he may say, "Give it to me for a long time" (**Be'ur Halachah**, quoting **Pri Megadim**).

69) “Just as we may not borrow on **Shabbos**, we may not pay on the **Shabbos** (Ramo loc. cit.) I.e. we may not use the expression of borrowing and paying, but of borrowing and returning” (**Tos. Baba Metzia** 75; **Levush ei Serad and Eliyah Rabba**). “This applies only to foodstuffs needed for **Shabbos**. Otherwise, all expressions are prohibited” (**Magen Avraham** 15; **Eliyah Rabba** 28; **Tosefoth Shabbos** 29; **Kaf Hachaim** 86).

70) “It is prohibited to look at notes or accounts even without reading them aloud (307:12,13). This is included under the heading of “finding your wants (**Levush**).” Some explain that it is prohibited lest one erase (**Rambam** ch. 23). Although thinking about business is permissible on **Shabbos**, in this case it is prohibited. Since he is studying his notes, it is impossible that he refrain from calculating the amounts of the notes, which is prohibited” (Glosses on **Levush, Levushei Serard**).

71) “Likewise, we may not look into a letter dealing with business” (**Pri Megadim, Eshel Avraham** 19).

72) “If someone receives a letter, and does not know its contents, he may look at it (307:14), perhaps something urgent is written there (**Magen Avraham** 19), but after he read it, or if he knows its contents, he may not read it because it is deemed “ordinary documents (ibid.).” In any case, he may handle it if he does not object to its being used as a stopper in a bottle. This objection depends upon whether he objects because he fears it will become soiled.. If he objects to its being used to stop up a bottle because secret matters are written there, he may handle it, because it is possible to stop up a bottle with it and to put the bottle with the letter in its opening, in a secluded place” (**Magen Avraham, Machatzith Hashkeel** 20). “If the letter contains halachic decisions and laws or explanations on the Torah, it may be read in any case” (**Darchoi Moshe** 7; **Olath Shabbath** 16). “Likewise, if it is written in Hebrew, it may be read in any case” (**Mishnah Berurah** 63).

73) “If the letter was brought from outside the **Shabbos** limits, we may touch and handle it” (**Magen Avraham 20 Gra, mishnah Berurah** and other late halachic authorities. “As far as reading it is concerned, there is some confusion. It is, therefore, proper for the recipient of the letter to be stringent in this matter unless there is dire necessity in which case he may rely on those who rule leniently” (**Be’ur Halachah** s.v. **Tov Lizaher**).

74) “If a non-Jew brings a letter on the **Shabbos**, we may not take it from his hand, but we may tell him to put it down on the floor or on a table, for we fear that before he gets a chance to stand still or to rest, the Jew might take it out of his hand. In this case, the Jew would be finishing the act of carrying from one domain to another, since the non-Jew picked it up and the Jew is placing it” (**Mishnah Berurah** 56).

75) “If the non-Jew brought a sealed letter, the Jew may say to him, “I can’t read it as long as it is not opened.” The non-Jew will understand and open it. He may not tell him explicitly to open the letter unless there is dire necessity.” (**Mishnah Berurah** *ibid.*). Others rule more leniently, requiring that, from the start, he may intimate to the non-Jew to open it. If he does not understand, however, he may tell him explicitly” (**Kaf Hachaim** 104).

76) “Anything we may not order a non-Jew to do on **Shabbos**, we may not intimate to him to do, but we may make known to him to do work after **Shabbos**” (Ramo 22). “Likewise, we may not tell something to a non-Jew so that he will understand to perform labor. Consequently, we may not tell a non-Jew to wipe his nose so that he should understand to remove the charcoal at the opening of the lamp” (**Mishnah Berurah**, quoting **Magen Avraham, Eliyah Rabba, Maamar Mordechai**, and **Chaye Adam**).

77) “We may, however, hint to him with an expression that does not denote an order, such as saying, ‘The candle is not



buring well,' or 'I can't read by the light of this candle because it has a lot of charcoal,' so that the non-Jew will hear him and rectify the malady. Although we may not derive benefit from work done for a Jew on **Shabbos** even if it is done without infracting any law, in this case it is permissible, since it is possible in case of emergency, to read by this light" (**Mishnah Berurah** 76, quoting **Pri Megadim**).

78) "If a wall or curtain has pictures of various animals or representations of various events, such as the battle between David and Goliath, under which there is a caption reading, "This is a picture of such and such an event," or, "the portrait of so and so," we may not read this on **Shabbos**, as a precautionary measure lest we read "secular documents" (307:15), "even Isaac and his binding may not be read" (**Olath Shabbos** 18, **Eliyah Rabba** *ibid.*). "On weekdays, however, it is permissible, since it is a small amount." (**Magen Avraham** 20l; **Eliyah Rabba** 38; **Tos. Shab.** 38).

A casual glance at statues is permissible (**magen avraham** 23, **Tos. Shab.** 40).

"The same interdict applies to one who goes to theaters or circuses, and other type of shows. Even on Purim, they permitted only plays that are performed as a reminder of Ahasuerus" (**magen avraham** 22; **eliyh rabba** 38; **tos. shab.** 39; **eshel avraham** 22; **mishnah berurah** 109; **kaf hachaim** 115. **mishnah berurah** complains at length of the widespread practice of going to theaters).

79) "Poems and parables of mundane nature and love stories, such as *Sefer Emanuel*, or books of wars, may not be read on **Shabbos**. In fact, they may not be read even on weekdays because this constitutes "a seat of the scornful" Also, he transgresses the negative commandment of "Do not turn to the idols," which the Rabbis interpret to mean, "Do not turn to that conceived in your own minds." Love stories are prohibited because of arousing evil inclination. Those who composed

them, those who copies them, and surely those who printed them, cause the public to sin.” (**Shulchan Aruch Orach Chaim** 306:l6).

80) “We must, therefore, ever be watchful not to engage in or attend plays or concerts (**Responsa P’er Yesha** dwells at length to present many reason to prohibit these; He writes that one who studies the **Shulchan Aruch** (307:l5, l6) and the later commentaries, will see that one who attends these performances transgresses many commandments, viz. (1) do not turn..., (2) seat of the scornful, (3) idleness from learning Torah, (4) interdict against laughing, because of the destruction of the Temple, and it is written: Israel, do not rejoice as the nations rejoice, (5) listening to music, etc. Included in this are those who spend time listening to tapes upon which this frivolity has been recorded, and they are worse than the former. He concludes that those who cause the public to stumble, should always imagine before their eyes the Rabbinic saying that whoever causes the public to sin, is not given the opportunity to repent, and what **Be’ur Halachah** writes, that if the Rabbis o.b.m. warned the scornful that their food would be lessened and that they would be stricken with pains, and fall into Gehinnom, surely one who brings countless hundreds into this category).

82) “Booksellers who supply the public with books of such nature, that are prohibited to be read, are also included in the category of those who cause the public to sin.” (**Mishnah Berurah** l; cf. **Responsa Machaneh Chaim** l).

83) “All books which may not be read, may not be handled on **Shabbos**” (**Taz, Mishnah Berurah** 2).

84) “The books of **Josipon, Yuchasin**, History of R.Y. Cohen, even though they are accounts of wars, may be read, since we learn morals and the fear of heaven from them, even if they are written in other languages (**Mishnah Berurah** 58). All popular fiction stories, or even non-fiction, that do not teach

morals or fear of Heaven, may not be read” (**Responsa P’er Yesha** *ibid.*).

85) “The ruling against reading mundane matters and stories of wars applies only if they are written in other languages, but if they are written in Hebrew, we may read them” (Ramo 16), since the language itself has sanctity, and we can learn Torah from it. Accordingly, even social letters written in Hebrew may be read since we learn the language from them, moreover, many Biblical verses are written (Magen Avraham 4).

Many authorities, however, prohibit it even in Hebrew (Agudah, **Taz**, **Bach**, **Shaloh**, **Maadanei Yom Tov**, **Beer-Sheba**, **Mor Uketziah**, **Gra**, and apparently **Mishnah Berurah’s** conclusion for practice (4). Accordingly, Hebrew letters may not be read (**Mishnah Berurah** *ibid.*).

86) “One may learn on **Shabbos** even subjects with which he is unfamiliar, and we do not consider this a hardship” (**Darchei Moshe** 9).

87) “We are not allowed to open a door or a window opposite a burning candle that is nearby, lest it blow out by doing so (277:l) even if the wind is not blowing at present (**Magen Avraham** 514:9). To close the door or window opposite the candle is permissible (Ramo 277:l). If the wind is not blowing, and there is an emergency, we may rule leniently to allow the door to be opened little by little, so that the door itself does not create a wind” (**Mishnah Berurah** 3).

88) “We may put pieces of lemon into hot tea in a second vessel, i.e. the vessel into which the water is poured from the kettle which is on the fire, for it is considered like spices” (**Chazon Ish** 52-19).

89) “Water or a fruit or the like, that was not cooked, may not be placed near a stove if there is a possibility that it will become so hot as to burn the hand, since we are afraid we may forget [and leave it there until it becomes cooked] (318:l4). In the

case of dire necessity, it is permissible” (**Chaye Adam** 20:l3, **Responsa Tzemach Tzedek** 37).

90) “Some prohibit pouring from a first vessel (i.e. from the pot on the fire) into a thermos bottle (**Responsa Levushei Mordechai** 3:55). Many authorities permit it, however” (**Responsa Keren LeDavid** 77; **Zekan Aharon** 2:l4; **Darchei Chaim veshalom** 60l in name of Munkaczer Rebbe, author of **Minchas Elazar**).

91) “We may break ice to obtain the water that lies underneath it (320:l0). Some prohibit it in a river or a well, since this may be regarded as building and demolishing (**Magen Avraham** *ibid.*). but many later authorities disput it (**Eliyah Rabba, Tos. Shabb., Ma’amar Mordechai**). If it is needed for **Shabbos**, we may be lenient (**Mishnah Berurah** 36. Some prohibit handling the pieces just as we may not handle the pieces of a broken barrel even though we may break the barrel” (**Responsa Chasam Sofer, Orach Chaim** 89). Some maintain that only if the ice was not prepared before **Shabbos**, such as ice in a river or a well, is handling prohibited. If it was prepared before **Shabbos**, however, it may be handled (**Daas Torah** 320:l0).

92) “The prohibition of selecting or sorting on **Shabbos** applies to non-foods as well as foods. Therefore, such items as utensils, garments, books and the like, are judged in the following manner. What one wishes to use is regarded as food, and what one does not wish to use is regarded as waste” (**Taz** 319:l2; **Kitzur Shulchan Aruch** 80:l6, **Misgereth Hashulchan; Minchath Chinnuch, borer**).

93) “To peel apples or other fruits is permissible only if they are needed immediately” (Ramo 32l, end of chapter.)

94) “We may not cut up onions or other vegetables except for immediate use and even then, not into very fine pieces” (32l:l2).

95) “Anything that salt affects, either to soften or lessen its sharpness, may not be salted, because this is equivalent to tanning. Therefore, we may not salt raw cucumbers, radishes or onions, even for the requirements for that meal. We may, however, dip each piece in salt and eat it. Eggs, cooked, meat, etc., upon which salt has not effect other than to season them, may be salted if it is needed for that meal, but to salt enough to leave over for another meal, is prohibited” (321:3, 5; **Kitzur Shulchan Aruch** 80:22).

96) “We may not salt a large quantity of cooked beans at once because salt affects and softens them. It is prohibited even to eat them immediately. (**Kitzur Shulchan Aruch** 90:23). However, if we add oil and vinegar immediately, they neutralize the power of the salt” (ibid. 24).

97) “We may not wash dishes on **Shabbos** except those needed for **Shabbos**” (see 323:6 for details).

98) “We should ever be watchful not to eat in a garden, because it is very difficult to avoid spilling liquids on the ground” (336:3, 16).

99) “We may not wipe with a sponge that has no handle.” (320:17).

100) “Some rule that we may not spit in a place where the wind will scatter the saliva.” (Ramo end of 319). Others are lenient, however (**Birkei Yosef** 319:8; **Chiddushei R. Akiva Eiger** 319; **Responsa R. Akiva Eiger** 20; see **Be’ur Halachah**).

101) “A girl may neither braid her hair nor open her braids on **Shabbos**. She may, however, fix her hair with her hands” (303:26, 27).

102) “We may not comb the hair with a comb, since some hairs will inevitably be torn out.” (ibid. see details).

103) “We may wipe a soiled garment with a rag, but we may not spill water on it, since this is considered cleansing.” (320:9).

104) “A barrel or any other vessel containing water or other liquid, may not be covered with a cloth if the latter is not designated solely for that purpose. We fear one may come to wring it out.” (320:15).

105) “If someone’s clothing became wet from rain or perspiration; he may not spread it out to dry after he takes it off. A garment [soaked with water] whose water one wishes to keep, may not be handled after being removed, since we fear one will come to wring it out.” (301:45).

106) “On **Shabbos**; we may not go to a place where we may slip and fall into the water. Perhaps the clothing will be soaked in the water and we will come to wring it out.” (301:3; **Shulchan Aruch HaGraz** *ibid*; **Kitzur Shulchan Aruch** 90:34).

107) “A woman may not apply makeup on **Shabbos**” (303:5).

108) “If someone’s hands are colored from fruit that he ate, he must take care not to touch his clothing nor wipe [his hands] with a cloth, likewise the blood from his nose or a wound (328:48). If necessary, we may be lenient since it soils the cloth.” (see **Mishnah Berurah** 146, **Nimmukei Orach Chaim** *ibid.*, **Machatzith Hashekel** *ibid.*)

109) “One who colors foods or liquids, if he desires the color, this is prohibited.” (**Pri Megadim**, **Eshel Avraham** 25).

110) “If a child urinates on a garment, we may not spill water on it (302:9, 10), but in case of emergency we may rule leniently to permit washing the hands over it (see **Eliyah Rabba**, that **S’mak**, **S’mag**, and **Mordechai** permit it explicitly;” so in **Shiyurei Minchah** in omission in name of **Maharsham**; **Daath Torah** 302; **Eshel Avraham Betchuch** 302).

111) “Fruit that was scattered in a house or in a yard may be gathered, but if it is scattered all over, one fruit here and one fruit there, requiring excessive toil to gather them, they may not be gathered in a basket, but may be gathered one by one and

eaten,” (335:5). There are other ways of gathering that are permissible. See **Be’ur Halachah**, end of 335, new **Or’choth Chaim**). “The same ruling applies if salt or eggs or the like scatter (**Minchas Pittim** quoting Or Zarua in the name of R. Eliezer of Metz, quoting also M’iri, and concluding that one should adopt their stringent view in practice).

112) “The Rabbis o.b.m. interdicted certain acts on **Shabbos** because of “weekday activities. The Rabbis’ intention was to prohibit acts that fall into any of the following three categories: 1) Things the Rabbis prohibited because they resemble work. 2) things they prohibited because, by doing them, one may come to do work, and 3) acts entailing excessive toil,” (**Tifereth Yisrael** in **Kalkalath Hashabbos**, quoting **Epistle of Rambam**).

113) “Fruit found under a tree may not even be handled, for perhaps it fell on **Shabbos** (322:3). Although it be definite that it fell on Friday, it is permissible only to gather them one by one and to eat them, but to gather many of them together is prohibited, and it is likely that one who does so is liable to a sin-offering,” (**Mishnah Berurah** 6, 340:6 and **Be’ur Halacha** ad loc.).

114) “There is doubt whether one may put pieces of a lemon into tea in order to give it a pleasant aroma.” (**Minchath Shabbos** 80:48). If he does so for the taste rather than the smell, it is surely permissible. (Appendix of **Shulchan Aruch HaGraz** 5ll:l).

115) “Likewise, anything added to food or drink for its smell may possibly be prohibited on **Shabbosim** and festivals (see **Taz, Magen Avraham** end of 5ll; **Sha’arei Teshuvah** ad loc.; **Pri Megadim** 320:25; **Shulchan Aruch HaGraz** 5ll, and in **Appendix; Da’ath Torah** and new **Or’choth Chaim** ad loc.).

116) “We may drink rain or snow that fell on **Shabbos**, as well as wash with them. There is no interdict of **muktzeh** (things set

aside from being used on **Shabbos**) or **nolad** (things that came into being on **Shabbos**) even if there were no clouds before **Shabbos**.” (Geonic Responsa 232; Zechor L’Avraham, vol. 1, rain; Nezer Yisrael 38 in vol., quoted by Minchas Shabbos. Toledoth Shemuel writes that through the views of these authorities, the question posed by Pri Megadim Laws of Muktzeh, 29, to consider this muktzeh, is refuted, so Mishnah Berurah 338:30).

117) “To make one knot and a bow over it, as people do on the **Shabbos**, when they wish to tie two things together, is not permitted (3117:5) except with things usually untied on that very day. Otherwise, it is prohibited, even if he intends to untie it on that day.” (Kalkalath Shabbos, Laws of Untying 22: Kitzur Shulchan Aruch 80:45 so appears from Mishnah Berurah 29). Others, however, are lenient (**Misgereth Hashulchan** is lenient regarding a knot, customarily tied temporarily, if he intends to untie it on that day; cf. **Responsa Maharshag** 1:60, **Aruch Hashulchan** 317:10 are more lenient). As regards tying a **sefer Torah** on **Shabbos** at **Minchah**, the authorities have dwelt at length (see **Minchas Shabbos** 80:155; **Toledoth Shemuel, Laws of tying: Responsa Zichron Yehudah; NimmukeiOrach Chaim** 317; **Aruch Hashulchan** and **Maharshag** ad loc.).

118) “Anything tied with the intention of untying it within twenty-four hours is regarded as intended to be untied on that day.” (**Pri Megadim, Eshel Avraham** 317:2; quoted as a decision by **Mishnah Berurah; Minchas Shabbos** and other authorities ad loc.).

119) “Where pain is involved, we may untie even two knots one upon the other if it is customary to untie it on that day.” (**Ramo** 317:1; **Magen Avraham** 11; **Graz** 66:2). Others rule stringently if the knot is tied very tightly (**Kalkalath Shabbos** *ibid.*). Not only is it permissible to untie it, but also to break it if



it is impossible to untie it. This may not be done in the presence of an ignorant person, but in private.” (ibid.).

120) “Even two knots maybe untied if it is apparent they are not tight at all.” (**Levushei Serad** 3l7 on **Magen Avraham** 4).

121) “If, at the time of tying, he did not tie the knot tightly but it tightened up later by itself, it may be broken, since at the time it was tied, it was an amateur knot.” (**Nezer Yisrael**, quoting **Shulchan ATzei Shittim; Minchas Shabbos** l54; apparently **Chazon Ish** 52:l7). “Likewise, something customarily tied with a bow over a knot, which, unintentionally was tied into two knots, may be untied. If he cannot untie it, he may cut it or break it, but not in the presence of an ignorant person.” (**Yam Shel Shelomo, Betzah** ch. 4; **Bach; Chaye Adam** 26:2; **Minchas Shabbos** ibid.).

122) “We may not insert a lace into a new shoe on **Shabbos**, since this is regarded as fixing a utensil. Likewise, a cord may not be drawn through a new cape or a new pair of trousers because he intends to leave it there permanently. To insert a belt into a pair of trousers, however, is permissible, since one does not leave it there permanently, but inserts it and removes it daily (**Magen Avraham** 3l7:8; **Kitzur Shulchan Aruch** 80:48; **Shulchan ARuch HaGraz** 5; **Mishnah Berurah** l6). Likewise, with an old shoe, if the hole is small and it is hard to insert the lace, or if it is customary to tie a knot at the end of the lace to prevent it from slipping out, even though [in this case] he is not making a knot, it is prohibited.” (**Magen Avraham, Taz, Graz, Mishnah Berurah** ad loc.).

123) “Pages of books that unintentionally become stuck together with wax, or with paint applied by the binder or by any other means; since it was done by itself; we may open them, for this is not like sewing, and, hence, separating them does not constitute tearing (end of sec. 340 in **Magen Avraham; Mishnah Berurah** no. 45; **Kitzur Shulchan Aruch** 40; and

other authorities). If they became attached on the letters we may not separate them.” (**Mishbetzoth Zahav** 66:2 Mishnah Berurah ad loc.; **Minchas Shabbos** 80:163). File 10

124) “Those pages that were not yet separated, however, may not be separated. If one separates them he is liable to a sin-offering. We may not even order a non-Jew to separate them.” (**Pri Megadim, Mishnah Berurah**, see **Be’ur Halachah**).

125) “If one wishes to close a box or a receptacle in which there are flies, he must be sure to drive them out first, lest they become trapped therein.” (**Ramo** 316:3; so **Bach, Taz, Magen Avraham, Graz, Mishnah Berurah** and other authorities). As long as he drives away the visible flies it is sufficient. He need not search to ascertain whether any remain.” (**Taz, Kitzur Shulchan Aruch** 53, **Mishnah Berurah** ibid.).

126) “We may not draw out blood. Hence, we may not suck out the blood between the teeth, or press a wound to draw out the blood.” (**Magen Avraham** end of No. 33).

127) “If thorns or thistles caught onto someone’s clothes he must separate them gently lest they tear; then, if they tear, we are not concerned. Likewise, we may crack nuts with a cloth, without being concerned whether it tears.” (**Mishnah Berurah**, end of sec.340).

128) “A fingernail the majority of which has fallen off...cause him pain, he may remove them by hand.” (see 328:31).

129) “Whether one may lean on a tree depends on whether he is healthy, in which case he may. Since he is leaning only slightly on the tree, it is not regarded that he is using something attached to the earth. If he is weak, however, he leans with all his might on the tree. This is called using the tree, which is attached to the earth, and this is interdicted. This distinction applies only if he does not move the tree. If he moves it, however, even a healthy person may not lean, since this itself is

use of a thing attached to the earth.” (**Magen Avraham, Machatzth Hashekel, Pri Megadim, and Mishnah Berurah**, end of sec. 336).

130) “We may smell growing myrtle or other grass that is inedible, but we may not smell an esrog or other edible fruit as long as it is attached to the ground.” (336:l0).

131) “Grasses that grew on a utensil because of its moisture, are considered attached to the ground, and one who tears them out is liable.” (336:5).

132) “We may walk on grass either moist or dry, even though it may tear by walking, since he does not intend this to happen (336:3). If the grass is very tall, however, he should take care not to run or walk fast, since tearing out the grasses is inevitable.” (**Mishnah Berurah** no. 25).

133) “If one inadvertently climbed a tree on **Shabbos**, he may climb down. If he did it intentionally, he may not climb down until the conclusion of **Shabbos**.” (336:l), but an article, even if it was placed there during the day [before **Shabbos**], may not be taken down on the **Shabbos**.” (**Ramo** loc. cit.).

134) “One should not dip his finger in liquids and write with it on the table or on paper or parchment. (340:4, **Mishnah Berurah** no. 19). This is prohibited even on perishable foods such as leaves of vegetables and the like.” (**Kenesseth Hagedolah, Eliyah Rabba, Mishnah Berurah** loc. cit.).

If one dips his finger in water and writes, it is questionable (see **Sha’ar Hatziyun** no 28 that **Tifereth Yisrael** prohibits it. He questions this, however, since **Rashi, Ran, and Rav**, all write [that “liquids” refer to] mulberry juice, which blackens. This implies that writing with water is in no way considered writing).”

135) “One may not scratch letters in dry ashes or sand (340:4), nor may one mark on glass windows during the winter, when they are moist from the cold atmosphere. (**Pri Megadim**

340, **Kitzur Shulchan Aruch** 80:62, **Mishnah Berurah** no. 20). [We may surely not write] on frost and snow that are on the window during the winter.” (**Minchath Shabbos** 80:196).

136) “If someone marked letters on congealed substances, e.g. blood or fat that became congealed, he is liable.” (**Mishnah Berurah** ad loc.).

137) “Nowadays that we do not use parchment, only paper, it is prohibited to mark on a book, even with the fingernail; even mere line as a reminder, and surely a real letter, which is prohibited even on parchment (340:5; **Mishnah Berurah** nos. 24, 25). It is likewise, always prohibited with an implement. (ibid.).

138) “One may make forms of letters in the air, even if he intends to intimate something to his friend (340:4). Likewise, one may run his finger over a dry board, forming shapes of letters, since the mark is not at all visible.” (**Taz** loc.cit.).

139) “We may not attach silver letters to the ark curtain because this is tantamount to writing, and to remove them is tantamount to erasing.” (**Magen Avraham** 340, **Shulchan Atzei Shittim, Mishnah Berurah** no. 22).

140) “If wax dripped on a letter, we may not remove it on **Shabbos**, since, by erasing it, the letter becomes recognizable, it is tantamount to erasing with the intention of writing.” (**Bach, Olath Shabbos, Taz, Magen Avraham, Eliyah Rabba, Kitzur Shulchan Aruch** 80:62, **Mishnah Berurah** no. 10).

141) “A cake upon which shapes of letters, made of some other substance, are attached, some rule that we may not break it, even though we intend to eat it, since it is considered erasing (**Ramo** 340:3). Many other authorities are lenient, however (**Sha’arei Teshuvah** no. 1, quoting **Dagul Merevavah** who permitted it and concludes that whoever wishes to be stringent shall do so only for himself but not for

others. **Ikrei Dinim** 14:80 quotes other authorities who are lenient). We may rely on those who rule leniently if one does not break the cake with his hand but with his mouth in the process of eating (**Mishnah Berurah** no. 17). Likewise, we may break with the left hand (**Eliyah Rabba** ) or give it to a child.” (**Mishnah Berurah** no. 14).

142) “If the script is of the cake itself, whether printed or written manually, it is permissible.” (**Mishnah Berurah** loc. cit.).

143) “Some hold that drawing have the same ruling as letters.” (**Mishnah Berurah** 16).

144) “A book that has letters or words written on the edges of the pages some prohibit opening and closing it on **Shabbos**, since this is tantamount to writing and erasing, but **Responsa Ramo**, as well as many other latter-day authorities, rule leniently, as is common practice.” (**Mishnah Berurah** 340:17 writes that the latter-day authorities state that such is common practice) but it is proper to be stringent if another book is available (So it appears from **Chaye Adam**, and so **Tifereth Yisrael**). From the outset, it is better to comply with all opinions and not to make letters on the edges of the pages.” (**Shaar Hatziyun** no. 25).

145) “A minor who committed a sin in his childhood (e.g. desecration of **Shabbos** or the like), even though he does not require penitence when he grows up, should nevertheless, resolve to perform some act of repentance and atonement, even though he committed the sin before he was held accountable.” (**Ramo** end of sec. 343).

146) “We may not knock with Iron or any implement designated for making sounds, such as a door knocker even though it does not produce musical sounds.” (**Ramo** 338 1

147) “Barrels of wine that were brought on a wagon may not be taken off on **Shabbos** except in honor of guests or for a mitzvoh matter (333:3). Even if they were brought on the eve of

**Shabbos**, and then his intention was to drink from them, he may, nevertheless, not take them off, either because it is weekday activity or because of excessive toil. Rather he should draw from them while they are standing on the wagon (**Mishnah Berurah** in the name of the latter-day authorities).”

148) “A flea, i.e. a black louse that jumps, may not be caught, unless it is on one’s flesh and it bites him (316:9). Because of the pain of the bite the Rabbis did not enact an interdict. Therefore, he may catch the flea and throw it away (**Magen Avraham, Gra**, and others). Others rule even more leniently, viz. that if it is on the inside of his shirt, he may take it with his hand and throw it away, lest he be bitten. If he can cast it to the ground without taking it in his hand, it is definitely proper to be stringent in this matter (**Graz** par. 18; **Mishnah Berurah** no.27).

149) “One may scatter straw in a yard that has deteriorated because of rain, and it is not considered adding to a building, provided he does it in an unusual manner, viz. not to use a basket or a box, but to invert a box and bring straw on its under side. This is considered a change, but [to scatter it] by hand is prohibited (313:10). Since it is fit for fodder or for clay, he does not intend to leave it there permanently, [and it is consequently not regarded as adding to the building] but something he intends to leave there permanently, such as mud, sand, or pebbles, he may not scatter since he may come to even out holes.” (**Mishnah Berurah** no. 55).

150) “A long bench from which one of the legs slipped out, and surely if two of them [slipped out], may not be moved to place it on another bench and to sit on it, even if it broke during the day [preceding the **Shabbos**], unless he already sat on it in this manner before **Shabbos** (308:16). This applies only if the leg slipped out, since it is possible to return it to its place, but if it broke, so that it is impossible to return it to its place, it is permissible.” (**Mishnah Berurah** no. 69). If the leg

disappeared, there is also no danger (ibid). The entire interdict is to move it about, but to sit on it without moving it, is obviously permissible.” (**Mishnah Berurah** no. 70)

151) “It is also prohibited to return the leg to the place from which it slipped out since this is considered building (Ramo ibid.). Only if it customarily is loose, and he inserts loosely, it is permissible. If it customarily is only slightly loose, it may not even be inserted loosely.” (**Beth Yosef** 313, **Mishnah Berurah** 308:72).

152) “A thorn lying in a public domain may be moved short distances of less than four cubits each, and in a **karmelith**, (a semi-public domain), it may be moved directly, since we fear the public will be injured by it, and where there may be injury, the Sages did not enact a **shevus**, a Rabbinic restriction (308:18) until he removes it to the sides of the public domain, where the public do not walk.” (**Mishnah Berurah** 76).

“If the thorn is big, since it is conspicuous, people can take care not to injure themselves on it. It may, therefore, not be moved directly, but it may be moved from the side.” (**Mishnah Berurah** 75).

153) “If glass breaks on a table or in a place frequented by people, we may handle the fragments to remove them lest people can cut themselves with them (308:6). Pottery and the like, which do not usually injure, may not be moved away by hand but with the feet, for moving with the body is permissible.” (**Mishnah Berurah** no. 30).

154) “A sewing needle found where people may injure themselves on it, may be moved even if it is broken.” (**Mishnah Berurah** no. 47).

155) “A whole needle may be moved for the purpose of removing a splinter. (lit. a thorn) (308:11). Likewise, it is permissible to thrust it through garments to fasten them together in case of emergency.” (**Mishnah Berurah** no. 46).

156) Ordinary ladders in the house, that are used to move from one corner to another for some use, may be moved to bring something down from the upper story or to bring something up. Even if the ladder is very big, it may be moved, as is explained in **Taz.**”**sec. 518 (Mishnah Berurah no. 78)**

157) “Anything fit for feed for common beasts or fowl, may be moved. If it is fit only for uncommon beasts or fowl, it may be moved only if he has such a creature for whom it is fit, otherwise not.” (308:29).

158) “Raw meat, even if it was not yet salted, may be moved, because it is fit to eat raw (308:31), and there is no interdict of blood after it is rinsed (**Mishnah Berurah** no. 125 according to **Yoreh Deah** sec. 67). Some say that this applies only to soft meat, such as pigeon and duck, but not to flesh of animals (**Magen Avraham**). Others, however, are lenient even in the case of the flesh of animals (**Taz, Eliyah Rabba, Gra**). In emergency, we may rely on those who rule leniently.” (**Mishnah Berurah** no. 125).

159) “We may not make a pot of ordure from the start (308:36). I.e. from the start one may not make anything that will surely be loathsome to him, and he will carry it out. Even though the Rabbis permitted carrying out a loathsome thing, we may not create from the start, something we know will surely be loathsome.” (**Mishnah Berurah** no. 139). In case of loss, i.e. if the pot of ordure remains in a place where it will be stolen or it will spoil, if it is lying in a room, in a place where he does not live, or in a yard in a place where he does not walk, he may bring in his bed to lie on it, or his table to eat on it. Through this act, it is regarded as though he lives there, and it is, consequently, permissible to remove the pot of ordure. Mere sitting in the room does not suffice (par. 37 according to **Mishnah Berurah** no. 140, 141). Sitting does not suffice in the case that he is going now to sit there next to the pot of ordure, but if the pot of ordure is lying in a place where people walk, he



may remove it.” (P’er Yisrael, laws of Shabbos, so appears from **Shulchan Aruch**. see Above no. 156).

160) “Whether one may create a pot of ordure before him where there is a loss, **Be’ur Halachah**, quoting **Gra**, prohibits it.”

161) “Any filth, such as dung, vomit, or excrement, either of humans or of chickens or the like, if they were in a yard where people are sitting, may be removed to a dung heap or to a privy even without a receptacle.” (308:34). For example, in the yards in front of the houses, where people walk, they permitted to remove it because of a person’s dignity. Likewise, if it is lying in an alley frequented by people, it may be moved to the side (**Mishnah Berurah** no. 131). The same applies to a dead mouse that is found; it may be carried out directly (**Mishnah Berurah** no. 130). “In a yard where he does not live, such as a yard in the back of the house, or if it is lying in a dung heap in the yard, it may not be moved.” (**Mishnah Berurah** no. 133). A pot of ordure or a urinal lying in a place where people do not live, is also prohibited (**Eliyah Rabba, Mishnah Berurah** no. 134), but if it is full, and it is impossible to satisfy one’s needs on it, he may take it out and return it because of human dignity (**Mishnah Berurah** *ibid.*). In this case, that he requires the pot to satisfy his needs he may return it without water.” (see **Sha’ar Hatziun** no. 114).

162) “Although we may carry out a pot of ordure or a urinal, we may not bring them back unless we put water in them (308:35). The water must at least be fit for an animal to drink (**Mishnah Berurah** no. 135). One should not rely on the permission of putting in water unless he needs the pot or the urinal to carry out excrement or urine. If he does not need it, he may not carry it out in this manner, unless it is lying in a place he does not use, and he fears it may be lost (**Mishnah Berurah** *ibid.*). If he needs it to satisfy his needs he requires no water.” (see above no. 156).

163) “While it is yet day, a person may bring in a basketful of earth and designate a corner for it, and perform all his necessities with it on **Shabbos** (308:38). It is permissible only if he is not making a hole, such as if he takes it evenly or if the sand is fine, or it is soft earth, which falls immediately into the hole and stops it up (**Mishnah Berurah** no. 143).

164) “We may not handle cattle, beasts, or fowl. We may, however, invert a basket in front of chicks so that they go up and down on it (308:39). Even if he may suffer a loss through them, e.g. if a fowl is flying on the vessels and may possibly break them, one may not grasp them in his hands.” (**Mishnah Berurah** no. 146).



## CHAPTER 15

**The Duty to Admonish and Protest -  
Quotations from Talmud,  
Zohar, and Midrash**

1) Anyone capable of admonishing reproaching or rebuking members of his household and does not do so: is punished and considered culpable for the sins of the members of his household; against the people of his city, is punished for the sins of the people of his city, against the entire world, is punished for the sins of the of the entire world (*Shabbos 54b*)

2) Since Phinechas should have protested against *Hophni*, Scripture considers it as though he had sinned (*Shabbos 55b*)

3) One who has the ability to admonish and protest and does not, the sin is ascribed to him (*Yerushalmi Shabbos ch. 5*).

4) Because of four things, the property of householders is usurped by the government, (one of which is) because they have the ability to protest and do not do so (*Sukkah 29b*)

5) Silence is a symbol of acquiescence: Since the Rabbis were present and did not protest, this indicates that they agreed. (*Gittin 56a*)

6) *Abner* was punished (by being killed) because he should have protested against *Saul*, and did not do so. (*Sanhedrin 20a*)

7) *Joshua* the high priest wore soiled garments because his sons married women unfit for the priesthood, and he did not protest against them (*Sanhedrin 93a*)

8) Concerning *Zedekiah* it is written (II Kings 24:19): *And he did what was evil in the eyes of the L-rd.* The evil is attributed to him because he was able to protest and did not (*Sanhedrin 103a*)

9) If a person learned, taught, observed, (negative commandments), and performed (positive commandments), but did not protest, he is deemed cursed. On the other hand, if a person did not learn, did not perform (positive commandments), did not observe (negative commandments), did not teach others, and did not have the ability to protest, yet he protested, he is deemed blessed. (*Vayikra Rabbah 25*)

10) The Holy One, Blessed be He, said (to the Divine Attribute of Justice): "These are completely righteous men, and these are completely wicked ones." He replied: "It is fully revealed to me that they had the ability to protest, but did not do so." He responded: "It is fully known to Me that if they had protested, they would not have heeded them." He retorted: "If it is fully known to You, is it fully known to them?" They, therefore, should have protested and allowed themselves to be humiliated for the sanctity of Your Name, and to suffer beatings from the Jews. (*Tanhuma Tazria 9*)

11) "Take all the leaders of the people and hang them. (Num. 25:4)" The sins were attributed to **the leaders of the people** because they did not protest **against the people**. (*Tanhuma Balak 19*)

12) Who was responsible for the deaths of all those killed in the civil war against Benjamin because of the killing of the concubine in Gibeah of Benjamin?) *Phinechas!*, Because he had the power to protest and did not protest. We learn from this that anyone who has the power to protest and does neither protest, or attempt to bring the Jews to improve their ways, all blood that is shed among the Jews, is shed because of him. (*Yalkut Judges 68*)

13) The great *Sanhedrin* should have tied iron ropes around their waists and lifted their cloths above their knees and gone throughout all the cities of Israel, one day to Lachish, one day to Eglon, one day to Hebron, one day to Jerusalem, to teach them proper manners. (ibid)

14) Jerusalem was destroyed only because they did not admonish one another. (*Shabbos* 119)

15) If a Rabbinical scholar is loved by the people of his city, it is not because he is superior, but because he does not admonish them concerning matters of Heaven. (*Kethuboth* 105b)

16) When the footsteps of the *Messiah* will be heard, there will be no admonition. (*Sotah* 49a)

17) Because of what did *Jeroboam* merit the kingdom? Because he castigated Solomon. (*Sanhedrin* 101b)

18) One should love admonition, for as long as there is admonition in the world, goodness and blessing come to the world, and evil departs from the world. (*Tamid* 28a)

19) Everyone who admonishes his friend for the sake of Heaven, merits the portion of the Holy One, Blessed be He; moreover, a mantle of grace is drawn over him. (*Tamid* 28)

20) Anyone who knows how to admonish and admonishes the public, brings content to his Creator. (*Tana d've Eliyahu Rabba* 3)

21) One who knows that his fellow man is wicked, yet he flatters him, or if he knows that his colleague is full of sins, yet he says to him, "You are righteous," deserves that all the curses in the Torah come upon him. However, one who admonishes his colleague that he repent, takes the blessings of the one who is admonished. If he accepts the admonition and repents then, he too, receives blessings. (*Yalkut Devarim* 793)

22) Is there any man who hates his son? However, if he does not admonish him concerning Torah, wisdom, and proper

manners, he will eventually hate him. If he admonishes him, however, he will eventually love him. (*Yalkut Proverbs 950*)

23) The Divine Attribute of Justice rose and said before G-d: Even on the righteous among them, You shall write on their foreheads a *Tav* of blood, *Tav* standing for *Tamuth*, you shall die. The Holy One, Blessed be He, replied and said: "Why?" She answered, "Because they did not reproach your children with words of admonition, and they did not instruct them not to sin." The Holy One, replied, "It is revealed before me that if they had admonished them, they would not have listened". The Attribute of Justice replied, "Even though they would not have accepted, nevertheless, the righteous should have rebuked them". The Holy One acceded and proceeded to treat the righteous of that generation in Jerusalem as wrongdoers. Six angels of destruction were dispensed to Jerusalem and they devastated it (*The Letters of R' Akiva*).

24) Whoever is able to admonish and does not do so is stricken with *tzaraas*. (*Zohar Part III part 45b*)

25) The righteous man is conscientious to go to the wrongdoers to help them turn away from their sins. He informs them of the heavenly judgment and the punishment of *Gehinom*. He does not allow himself to rest day or night until he has rebuked them and brought them to full repentance. (*Zohar Pg. 20b*)

26) All Jews are responsible for each other. (*Shevuos 39a*)

27) Even the perfectly righteous are held responsible for the sins of their generation ... for not rebuking the wicked. (*Midrash Tanchuma Mishpatim*)

28) Some sins are so great that those who commit them are not afforded Divine assistance to repent. Included among them is one who was able to rebuke others, be it a group or individuals, and did not do so but left them in their backsliding. (*Rambam Hilchos Tshuva 4:1*)

29) It is a Jew's duty to protest against sinners. Anyone who has the ability to protest, and does not do so, is held responsible for that sin. (*Remah Yore Deah 334:48*)

30) Evil decrees fall only upon those who could have protested and did not. (*Yalkut Ruth on the verse, "And Elimelech died..."*)

31) Anyone who says that Solomon actually sinned is in error. The sages ask: But it is written, "and Solomon sinned .."? They answer: Because he should have reprimanded his wives and did not, scripture considers it as if he actually sinned. *Rabbi Yehuda* says in the name of *Shmuel* that Solomon would have preferred to be a lackey to a foreign ruler rather than have it be written in Scriptures that he sinned. *Rashi* explains the Gemorah to mean that he would rather have suffered indenture to chop wood and draw water for idol worship. This teaches us how severe the rebuke is for one that could have protested and did not. (*Shabbos 56b*)

32) The reason that the people in the civil war against *Gibeah* died was: *Hashem* said to them, "For My honor you did not protest, but for the honor of mortals you do protest!". (*Sanhedrin 103b*)

33) The verse "and I shall destroy from amongst you the righteous and the wicked," refers to the righteous who are imperfect. Since they were able to protest and did not, they are considered imperfect. (*Avoda Zara 4a*)

34) Aaron did not protest when Moses hit the rock at *Mei Meriva* for he considered himself as Moses' disciple. However, one need not give honor to a teacher when there is a profanation of the Divine Name. Because he did not protest, he was punished in the same way as Moses. (*Midrash Tanchuma, Chukas*)

35) From the incident of *Pinchas* one should learn to be zealous for *Hashem* when there is a profanation of the Divine Name of the Torah. The importance of this is shown by the

gratitude and good favor through which *Hashem* gave the priestly covenant of peace to *Pinchas*. (*Shelah Hakodesh, Ten Praises*)

36) It is written (*Midrash Tanchuma, Re'ei*) that many upright people lived in *Noah's* generation but, nevertheless, perished with the others. The reason they perished is that they did not protest the wrongdoings of the others, unlike *Noah* who did protest. (*The Chida, Chomas Anach, Parshas Noah*)

37) One who does not oppose those who persist in their evil ways is punished for all their sins. Furthermore, he transgresses the negative command, "*You shall not bear his sin ...*" It is obligatory upon every G-d fearing and G-d loving person and those of pure heart to arouse zeal ... (*Sha'arei T'shuvah, Sha'ar 3:59*)

38) *The Remah* states that in our times we do not protest against wrongdoers because of the danger involved (*Yoreh Deah 334, Choshen Mishpat 12*) quoting the *Responsa of the MaHariv 157 The Bechor Shor* (quoted in the *Piskei T'shuva*) says that many, basing their actions upon this decision, justify themselves in flattering influential people even though there is no certain danger. This rationalization, which has weakened the Torah, is a blatant mistake, in that the *MaHariv's* opinion was stated only in an instance when there is certain danger. Were this not so, then the precept, "*Thou shalt not fear a man,*" would become null and void. Certainly the intent of this precept was directed to a situation in which there is a reason for fear. And, yet we are instructed *you shall not fear!*

A judge who is appointed to punish wrongdoers and fulfills this precept, will merit the reward of *Pinchas*, the zealous, and no evil will befall him.

39) Do not envy wrongdoers, for anyone who sees their actions and does not arouse zeal transgresses three negative commands. For this reason a man should sever relations with them and have a separate way from them (*Zohar I pg. 239b*).



“Gentlemen! I have warned, reprimanded and admonished you time and again. I cited statements from the Talmud and Midrash how important it is to answer, ‘Amen.’ For neglecting to do so, one is cast into the deepest place in Gehinnom forever. After 120 years, you will not be able to blame me as your Rabbi, because I did not warn you enough. I spend much time and energy every service, **three times a day**, to arouse you strictly to observe these laws.

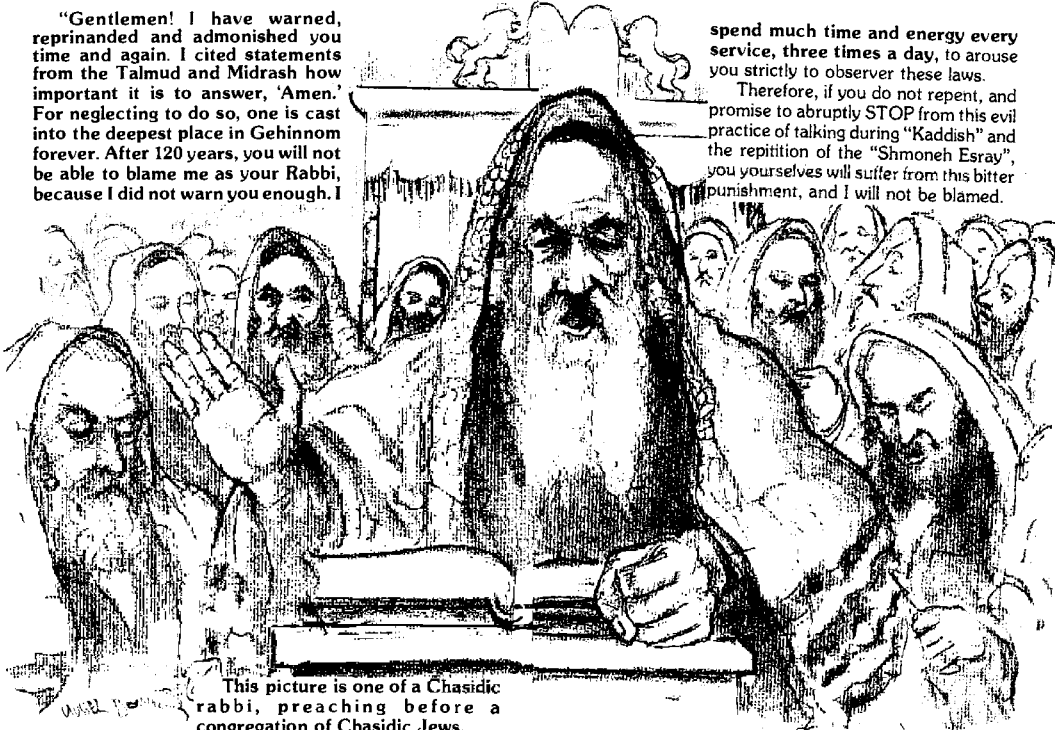
Therefore, if you do not repent, and promise to abruptly STOP from this evil practice of talking during “Kaddish” and the repetition of the “Shmoneh Esray”, you yourselves will suffer from this bitter punishment, and I will not be blamed.



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This picture is one of a Chasidic rabbi, preaching before a congregation of Chasidic Jews.

Where words fail... pictures succeed.

40) *The Angel of Death does not have the same power over a man who is zealous for Hashem as he has over other men. (Zohar 29b)*

41) Anyone who is able to protest and does so, thereby avenging Hashem from the wicked of this world, Hashem seals a covenant with him and his seed, just as He did with Pinchas. (*Reishis Chochma, Sha'ar HaYirah, ch. 12*)

42) If even a minor sin receives public and juridical acceptance, this is the product of corruptness and an unpardonable sin; and furthermore, the entire people are held guilty. Forgiveness is possible only after a punishment has been executed upon the entire nation. This was the sin of Sodom. (*HaAkeida 20*)

43) Because they did not protest against evildoers, the future generations learned from their bad ways. (*Rashi Sotah 41b*)

44) It is clearly derived from both the Oral and Written law that one who can protest and does not do so, is held responsible for that sin and for neglecting a positive commandment. Furthermore, he is considered in the category of the wicked. (*Chinuch Mitzvah 239*)

45) The judges of Israel are responsible for the sins of their people. (*Yalkut Yechezkel 341*)

46) *It is written "Ben Adam: A sentinel have I appointed you for the Family of Israel and you have heard the word of My mouth .. but you did not speak up to warn the wicked one concerning his evil way to save his life. He, the wicked one, shall die for his sin, and I shall demand his blood from you. Yechezkel 3:17,"*

47) It is possible that Moses, assured of the righteousness of his brother Aaron, knew that Aaron's intention in making the

golden calf was not evil. However, he accused him for the evil-doing of the people. Since their downfall came through him, he was deserving of rebuke. (*Rambam, Ki Sisa*)

48) Why do many Torah scholars die young? The answer is: they allow themselves to be disgraced, for they do not avenge like a snake the words of Torah and the fear of Heaven. (*Avos of R'Nasson, ch. 29*)

49) There were great men of Israel who saw evil and looked the other way. The Holy One remarked to them, "There will come a time when I will do likewise." (*Midrash Rabbah, Lamentations*).

50) In summary, I would like to cite that which *R' Chaim Sofer* writes in his illustrious work, *Sha'arei Chaim* (6a):

"Woe to us from the day of Judgment; Woe to us from the Day of Rebuke, when the time comes for *Hashem* to search through the action of every living being and it will be found written: This righteous man desecrated the *Sabbath*; this pious man transgressed the prohibition of *Niddah*; this G-d fearing man transgressed the prohibition against eating non-Kosher food and wearing *shatnes*; this holy man is guilty of having relations with a married woman. All believers will be astonished and wonder at the sins attributed to these pious men, for these men were part of a generation of righteous. But *Hashem* will reply in wrath, "Behold, it was in your power to rebuke such and such a wicked man. Why did you not remember him and remind him of his sin?"

It is quite evident that those who have the capability to rebuke and admonish their fellow man are required to do so. Hesitation or neglect of this requirement is calamitous; perserverence and meticulous fulfillment of this responsibility accrues abundance of blessings.