



MESIBOS SHEL SHABBOS

WITH RABBI MORDECHAI Z. HECHT

“ SHABBOS, PESACH & JEWISH EDUCATION ”

~ To Eat Special Food on Shabbos ~

It's written in the book of *Yeshaya* 51,13: “And G-d called Shabbos *oneg* – delight.” The question is what precisely constitutes delight. Rather the Rambam writes: “One who increases in the expenses of Shabbos and preparing many good foods, this is *meshubach* – praiseworthy. All according to the financial capacity of each person.”

The Talmud in Shabbos 118b further states: “One who delights in the Shabbos, his requests are fulfilled”. The Talmud goes as far as saying on 119a: ‘That many merited great richness due to great diligence and adherence of this mitzvah.’

In Jewish law we find as the Rambam writes: Even if you eat various different nice foods on Shabbos, if you eat these foods during the week, this does not constitute honoring the Shabbos accordingly. One should have at least one special food only on Shabbos. For many of us this is very easy as we eat all sorts of food on Shabbos that we don't eat during the week, such as Cholent. If one does this is he is fulfilling the mitzvah of honoring the Shabbos in the *best* way.

Additionally the Talmud in Beitzah 15a states: ‘All of a person's sustenance is judged and pre-set on Rosh Hashanah except for his expenses towards Shabbos and Holidays, and sending his children to study Torah – if one opens his heart then G-d opens to him in return, and if one increases and does so in abundance in his Shabbos expenses, he will be blessed in abundance in return.’ Do we need to hear anything more to inspire us to just shop away for Shabbos and Yom Tov?!

Education & Pesach.

Similarly we find with regard to Pesach: “One who increases in the retelling of the story of the Exodus is *meshubach* – praiseworthy”. From the Talmudic passage above mentioned we may infer a parallel to Pesach that for this act on Pesach of educating our children *ViHigaditah Levincha* - we too will be blessed immensely in return.

Don't Break the Bank

Yet interestingly we find a great discussion amongst the sages whether or not one should borrow money or spend money he doesn't have for Shabbos or Holidays, as the Talmud states: “Make your Shabbos ‘secular’, and don't come to the needs of the ‘masses’.” (Pesachim 11a)

So one could ask, how important can it really be if the Talmud itself states we shouldn't break the bank? Rather we must say, that perhaps this is the reason why it's so great with such blessing attached to it, because if you went to work and work hard to earn your money and then you went and spent it on celebrating Shabbos and Holidays this act is worthy of great reward, a) because you made it a priority and b) because you did it even if and when it was a great challenge, because of your absolute faith in Hashem, as it says: “Blessed is the one who has Faith in Hashem”, as Jews have done for generations. [Historically we haven't found that the poor (masses) didn't keep Shabbos or Holidays, quite to the contrary, it was particularly this day of the week when they would actually spend the little money they had - to make Shabbos Special, and blessed in return].

“From This Day, Shabbos, All The Days of the Week are Blessed” (Zohar; Rabbi Joseph Isaac Schneerson)