



# בס"ד Menucha

*The Shabbos Table Companion  
for the Whole Family*

Issue #1 - תשע"ה

פרשת תשעה באדר

Tishrei abridged version

## Halacha Challenge



### Shabbos Shuva Teshuva

by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz

*Moishy's Rosh Hashana went very well. He made sure to fulfill what he had learned about crying on Rosh Hashana, and thus he did not feel down or cry out of sadness on that special day. When Shabbos Shuva arrived, he was not sure what to do. "I know I am not allowed to cry on Shabbos. Am I allowed to do teshuva today that will make me cry?"*

**Question:** Is Moishy allowed to cry when doing teshuva on Shabbos?

**Answer:** If it's a cry of sadness, then no; but if it's a cry of yearning to be close to Hashem, then yes.

**Explanation:** "And you should proclaim Shabbos [as a day of] *oneg*" teaches the prophet Yeshaya<sup>1</sup>. Not only does this verse obligate us to actively do things in order to have enjoyment on Shabbos, it also obligates us to abstain from activities or emotions that will negate this enjoyment. For example, based on this, we are not permitted to cry or feel distressed on Shabbos<sup>2</sup>. [Some poskim permit crying if it will relieve a person's pain<sup>3</sup>.] This is the reason why we don't say the regular Sh'mone Esrei on Shabbos. "Shabbos was given to Bnei Yisroel for sanctity, enjoyment and tranquility, but not for anguish," says the Midrash Tanchuma after explaining that praying for personal needs may bring distress upon a person<sup>4</sup>.



**This week's issue is dedicated**

by Joseph ben Levi, in honor of his Bar Mitzva parsha.

## Halacha Challenge (cont.)

Similarly, the Braisa quoted in Gemora Shabbos says that when one visits a sick person on Shabbos, he should say to him “Shabbos is not for crying out. And healing is close to coming.”<sup>5</sup> The Ran explains that this Gemora is teaching us that when visiting a sick person on Shabbos, we should comfort him, but we should not ask Hashem for mercy on his behalf. The reason why we can’t, explains the Ran, is because doing so may arouse a cry and grief in a person.

By the same token, the Kaf HaChaim rules that a person is not allowed to cry on Shabbos, even if this cry would come as a result of doing *teshuva*<sup>6</sup>.

Is every type of cry prohibited on Shabbos? As mentioned above, the prohibition of crying on Shabbos comes from our obligation to make Shabbos a pleasure-full day. Hence, if a certain cry will not negate the *oneg* aspect of Shabbos, then such a cry is permitted. The following story from Chazal illustrates how this is possible<sup>7</sup>. Once, the students of Rabbi Akiva saw him crying on Shabbos. Rabbi Akiva said to them, “this cry is *oneg* for me.” The Taz explains that Rabbi Akiva’s cry was a result of his great closeness to Hashem<sup>8</sup>.

Furthermore, the Chasam Sofer cites the teaching of the Shelah HaKadosh who says that even a person who is doing *teshuva* on Shabbos is allowed to cry over his sins, and this cry has a status of *oneg*! The Chasam Sofer explains that the Shelah HaKadosh is referring to someone who does not feel anguish when he hears rebuke or does *teshuva*<sup>9</sup>. If so, why is he crying? It seems from this that the Shelah HaKadosh is describing a case where a person is crying because he is yearning to be close to Hashem and his sins are standing in the way. The lesson learned from this is that the yearning to be close to Hashem does not have a status of “*tza’ar*” that’s prohibited on Shabbos, and the cry that is aroused from this yearning has a status of *oneg* and is thus allowed on Shabbos. ♦

1. ישעיה נח:יג. 2. מ"ב סי' רפז ס"ק ב. 3. עיין במ"ב סימן רפח ס"ק ד. 4. מדרש תנחומא ריש פ' וירא. 5. שבת יב. 6. כף החיים סי' רפח ס"ק יא. 7. הובא בב"י סי' רפח ד"ה אמר האגור. 8. ט"ז סי' רפח ס"ק ב. 9. חת"ס עה"ת פרשת האזינו ד"ה ברכה, ועיין בפסקי תשובה סי' רפח אות ב.

## Riddles

### Riddle

How many times does the Chumash use the word מְלֶךְ as a reference to a human king?

### Answer to last issue's riddle

(Riddle: How many *p'sukim* in the Chumash refer to Hashem as מְלֶךְ?)

ANSWER: Two.

לא הביט און בניעקב ולא ראה עמל בישראל יהוה אלהיו עמו ותרועת מלך בו.  
ונהי בישרון מלך בהתאסף ראשי עם יחד שבטי ישראל.