

לזכר נשמות

מורינו ר' ישעי בן ר' משה
מורינו ר' צבי הערש בן ר' ניסן חיים

ר' יעקב בן ר' שמואל יוסף
מ' חוה רבקה בת ר' שמעון
ר' יעדער

וקראת לשבת עונג

THE GIFT OF SHABBOS

מתנה טובה

WEEK
ONE



MASMIDEI
HASHABBOS



KI HEIM
CHAYEINU
כי הם חיינו

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THANK YOU TO ALL OUR PARTNERS:



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**SHABBOS
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TU
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הרב יצחק סורוצקין

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Lakewood NJ 08701

י"ט לחדש כסלו תשפ"ג

לכבוד המנהלים הנכבדים המרביצים תורה ואמונה בין תשב"ר,
נועם ה' עליהם יחיו.

The רבש"ע used to say that there is no מצוה in the תורה except for שבת that the רבש"ע said to be משגיח on your children. My זיידע the Lutzker Rav explains that the סגולה of שבת is to be משריש אמונה in ישראל. That's why everyone has an obligation to be משפיע on whoever he could to keep שבת.

The חפץ חיים says that when a person is missing an אבר he doesn't lose his חיות, but if he is missing his head then he has no life. Every מצוה corresponds to a specific אבר, but the מצוה of שבת corresponds to our head. Therefore, if a person is lax in a מצוה he is still considered a part of מכלל ישראל but if he doesn't keep שבת he is לגמרי not part of מכלל ישראל.

The פסוק in מלאכי tells us that before משיח comes, אליהו will come to be מעורר us to be תשובה. The חפץ חיים says that it's a דבר ברור that the first thing אליהו will come to be מזהיר כלל ישראל about is keeping שבת properly. How would we look? All of us are not נזהר properly on שבת whether properly or בשוגג. And even a תלמיד חכם who is very נזהר, maybe his בני בית are not נזהר as carefully as they should and he was able to be מונע them, or he has שכנים that if he would speak to them they would listen to him and therefore it is מוטל on everyone to strengthen themselves in שמירת שבת.

לכן דבר גדול וקדוש להשתתף בתכנית מתמידי השבת שמרומם את חשיבות השבת וקדושתה בקונטרסים מאירים בדברי תורה ודרושים ומאמרים על קדושת השבת, שמירתה, מעלותיה, שכרה, והמתנה טובה, מתובל בסיפורים שיעלה איכות שמירת השבת לתלמידים ומשפחתם, ביתר שאת וביתר עז, וירגישו את שמחת השבת ונועם ותענוג השבת.

ולכן הריני מעריך מאד התועלת הגדולה בלמידת החיבורים היקרים על עניני שבת שעיינו רבים יתקברו ויתחזקו בשמירת שבת כהלכתה.

המורה והמורה פסחא קאשר הוגה אלוהים
יצחק סורוצקין שליח

JOIN *the* MASMIDEI HASHABBOS CLUB!

Here's How
Masmidei
HaShabbos
works:

Do as many of the weekly missions as you can
and be entered to win amazing prizes.

STEP 1

Mission #1

LEARN!

Learn this book for
at least 15 minutes!

Mission #2

ELEVATE!

Sing this week's zemer
or daven the tefillah
with greater kavannah!

Mission #3

DISCUSS!

Discuss this week's
booklet with your family
at your Shabbos table!

Mission #4

REMEMBER!

Answer all 7
bonus questions!

THE GRAND RAFFLE

Complete missions 3 & 4 for all six weeks and
you will be entered into the grand raffle for
**FREE tickets to the Shabbos
Ma'amad for you and your family!**

STEP 2

CALL THE SHABBOS HOTLINE!

Call the hotline each week to tell us you did the missions, listen to amazing stories, and exciting announcements!

Call 1-484-SHABBOS (742-2267)

Have your CLASS PIN number ready to enter the extra class raffle! | My class pin number is

Get ready for the worldwide event:

The Shabbos Maamad

בהשתתפות גדולי ישראל

Join Klal Yisroel & Celebrate
Kedushas Shabbos!



Zemiros!
Dancing!
Inspiration!





THE GREAT GIFT OF SHABBOS

ARE YOU READY FOR SHABBOS?

Shabbos is a *Matanah Tovah* – a precious gift that Hashem gave to us, and only us. Shabbos is a special sign of our relationship with Hashem. Shabbos is the *tachlis maaseh Shamayim v'aretz* – *the purpose of all creation*, and it was embedded in the world as the source of all *berachah* and *kedushah*.

How do we prepare ourselves for this awesome day? How do we utilize this gift properly?

The *Tur* writes that *keren ohr* – the luster of a person's face – is different on Shabbos from the way it looks during the rest of the week (*Baal HaTurim, Shemos 35:1*).

Have you ever seen someone who looked different on Shabbos? Do you think you look different on Shabbos?

Believe it or not, many *gedolim* from recent times testified that they were able to *feel* Shabbos! From Chassidic Rebbes to Roshei Yeshivah and Rabbanim, they taught us that we could see, feel, and live the Shabbos.

Are you ready to try?

By joining Masmidei HaShabbos, you have already said yes. You are ready to take your Shabbos to a whole new level. You are ready to tap into the endless wellsprings of *kedushah* and *berachah* that Shabbos offers us.

WHAT IS SHABBOS?

Shabbos is much more than a day of the week. Shabbos is its own creation.

When the Torah describes the first Shabbos, the Torah calls it *Yom HaShevi'i* – the Seventh Day. Shabbos is first introduced to us and to Klal Yisrael at the giving of the Torah. We were given the gift of *Zachor v'shamor es haShabbos* – Safeguard and observe the Shabbos. This means not just the day, but what Shabbos *is*.

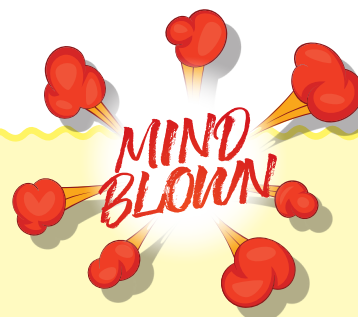
Shabbos was created as the perfect time and setting for us to fulfill our entire purpose in life. It is designed by the Creator Himself for the sole purpose of fulfilling His vision of the world.

When we understand what Shabbos is all about, we have no choice but to overflow with joy – *Yismichu b'malchuscha Shomrei Shabbos*. True, there is no specific mitzvah of *simchah* on Shabbos, but we cannot help but be overjoyed at what Hashem has given us.

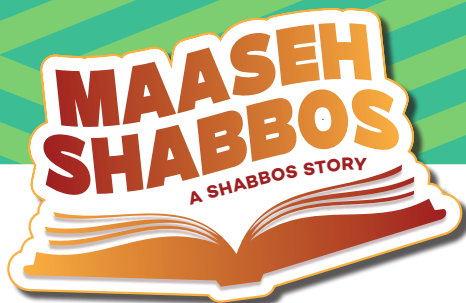
When we experience Shabbos, we will fall in love with Shabbos. As Rav Aharon Karliner wrote in the *zemer Ka Echsof*, "*Shabbos Kodesh nafshi cholas ahavasech* – Shabbos Kodesh, my soul is overcome with your love."

Together with tens of thousands of others, you will gain a greater appreciation for Shabbos by studying these pages at home, together with your family, and implementing what you learn each week.

Get ready to experience Shabbos as never before...



H Shabbos has the power to fill us with *oneg* until we are actually overflowing with joy – and it arrives every single week! Are we taking advantage of this opportunity?



SHABBOS FOR THE BOSS

PART ONE

Adapted with excerpts from All for the Boss, by Rebbitzin Ruchama Shain a"h

Rabbi Yaakov Yosef Herman was known for his love and devotion to “the Boss” — Hashem. In the early 1900’s in New York, it was very difficult for Jews to keep Shabbos, yet Rabbi Herman not only celebrated Shabbos with joy and unwavering excitement, but he revolutionized Jewish life by hosting thousands of Shabbos guests and setting an example as the ultimate machnis oreich (welcoming host). Rabbi Herman’s daughter, Mrs. Ruchama Shain, wrote a book about his life and she titled the book after his favorite saying, since everything in Rabbi Herman’s life was done l’shem Shamayim; that is, it was All for the Boss!

Today in America, keeping Shabbos is pretty easy. It’s hard to imagine how not even a hundred years ago, people like Rabbi Herman had to be moser nefesh to observe Shabbos and to enjoy its great gifts. In fact, the story of Rabbi Herman’s now famous Shabbos table filled with guests started when he was just 13 years old... and it all began on a park bench. As Mrs. Shain wrote:

PROMISE ON A PARK BENCH

My father was in America but his parents had returned to Russia with his younger siblings. They could not yet afford his adult ticket, and so they left him to stay with cousins, promising to send for him as soon as they could. The cousins charged him rent, and it was up to him to earn the money for his rent at one of the few fur shops that allowed him to take time off from work so he could observe Shabbos.

Without warning, after his parents had gone, the cousins raised his rent to more than he could possibly afford. He was told that unless he worked on Shabbos to make up the difference in the new rent, he would not be permitted to stay. Papa felt a terrible sense of betrayal. With choking sobs, he ran from their house. It was Erev Shabbos.

The sun would soon be setting, and Shabbos was fast approaching. Papa resolved not to return to his cousins’ house even if it meant spending Shabbos in the street. He hurried to a bakery and bought three little challos.

The sun set. Shabbos came and found a lonely, forsaken boy sitting on a hard bench in the deserted Hester Park.

There was no place for a young, confused, brokenhearted lad to go in the vast city of New York.

Papa made Kiddush over two of the challos and hungrily gulped down one of them. All through the long night he sat huddled on the hard bench, half dozing and half awake.

When dawn finally broke, Papa made a vow: When he would marry and establish a home of his own, he would never sit down at his Shabbos or Yom Tov table without having orchim, guests, gathered around his table. He would even search in the parks for lonely, hungry people to feed.

PAPA’S ZEMIROS

When Reb Boruch Ber Leibowitz of the Kaminetz Yeshivah came to America, he stayed in our home. Both Papa and Reb Boruch Ber brought out the true spirit of Shabbos when they sang zemiros.

As Papa sang, his voice was filled with emotion, his cheeks a shiny red, his eyes aglow with love for the Boss. Reb Boruch Ber’s face shone with a spiritual light. His voice brought rapture into our home.

I thought, “This must be how an angel sounds singing shirah.” Many people came from near and far to hear him sing zemiros. When there was no more standing room in our house, the visitors overflowed into our hallway and even down the stairs.

SHABBOS IS SHMIRAH

When Papa and Mama moved to Eretz Yisrael, they had to pack up all of their belongings and take them on the ship to the Holy Land. When they arrived at the port in Chaifa and were still on the vessel, the news broke that World War II had just begun. Suddenly, everyone was running:

... From the loudspeakers came the announcement that passengers were to debark immediately. All the baggage from the hold of the ship would be unloaded onto the pier, and the passengers would be responsible for having it removed as quickly as possible. Pandemonium reigned.

Papa and Mama were terribly upset. It would soon be Shabbos! How could they take care of their baggage when they would have to leave the port immediately in order to reach Rabbi Alfa’s house in time for Shabbos?



Papa grabbed the suitcase that contained his Sefer Torah and his tallis and tefillin, and Mama took only her pocketbook. They edged their way through the pier and asked to be shown to the head customs officer.

A tall English officer listened as Papa explained to him, "I cannot deal with our baggage now. I have never desecrated the Sabbath in my life. To arrive in the Holy Land and desecrate it here is near impossible!" Tears rolled down Papa's cheeks.

The officer answered curtly, "Rabbi, this is war, you must make allowances."

"Just stamp our passports and let us through. We'll pick up our baggage after the Sabbath," Papa pleaded.

"That will not be possible. We are removing all the baggage from the ship and leaving it on the pier."

"I don't care about our baggage! Please, just stamp our passports so we can leave."

The officer looked at Papa quizzically. "How much baggage do you have?"

"Sixteen crates in the hold and nine suitcases in our cabin."

"What?! Do you realize that once you leave here, your baggage will be on the pier with no one responsible for it? By tomorrow night, I assure you, you will not find a shred of your belongings. The Arabs will have stolen them all," the officer said emphatically.

"I have no alternative. It's almost time for the Sabbath, and we cannot travel on the Sabbath. Please, please, just clear our passports and let us go," Papa's voice rose in desperation.

The officer, incredulous, called to another English officer, "Stamp their passports and let them through. This rabbi is willing to lose all his belongings in order to get where he's going in time for their Sabbath." The second officer stared at Papa in amazement, as he stamped their passports and cleared their papers....

That entire Shabbos, Papa was spiritually elated. Over and over again he repeated to Mama, "The Boss does everything for me. What could I ever do for Him? Now at last I have the zechus to give all for the Boss for His mitzvah of Shabbos and to be mekaddesh Hashem."

For Mama, it was difficult to share his elation fully. She was physically exhausted and bereft emotionally. Her loneliness for her children weighed heavily on her mind and heart. The additional

loss of all her worldly possessions was not an easy pill to swallow. But Mama did not complain, and being with Avreamal comforted her.

Saturday night, after Pappa had waited the seventy-two minutes after sunset to say his evening prayers and then make Havdalah, his host said to him, "Let's go to the port. Maybe some of your crates are still there." Papa and Mama did not share his optimism, but they went along with him.

It was pitch dark at the port. However, they spied a little light at the far end of the pier. As they neared the lighted area, a clipped English voice rang out, "Who goes there?"

Papa called out, "Some passengers from the ship that docked late yesterday afternoon."

The English guard approached them. "What is your name?" he asked tersely.

"Jacob. J. Herman," Papa answered.

"Well, well, Rabbi, it's about time you put in your appearance. I was assured that you would be here the minute the sun set. You are a little late. I have been responsible for your baggage for more than 24 hours. My commanding officer said he would have my head if any of your baggage was missing. Kindly check to see that all is in order and sign these papers. Please remove it all as quickly as possible.... I am exhausted!"

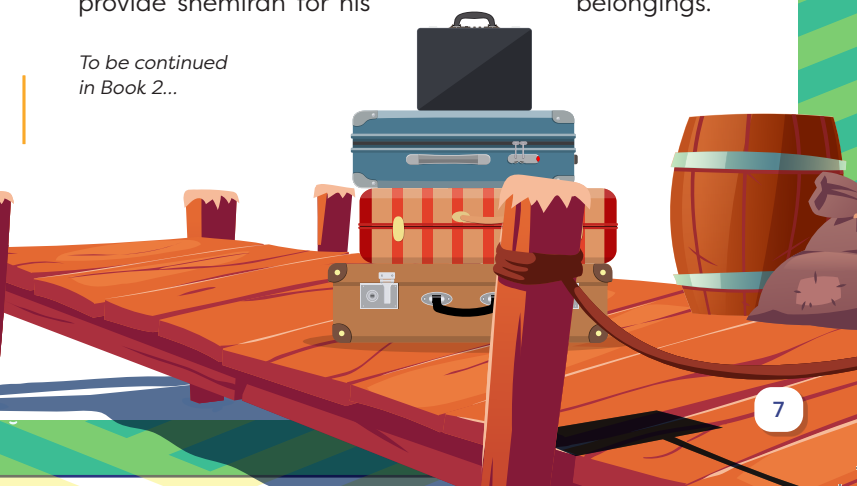
Because of Papa's devotion to Shemiras Shabbos, Hashem found a shaliach — in the form of an officer impressed by the Rabbis' convictions — to provide shemirah for his belongings.

*To be continued
in Book 2...*

IMAGINATION STATION

PICTURE THE SCENE:

An unexpected traffic jam forces your family to leave their weekend luggage in their car at the side of the road and walk the final stretch to their destination for Shabbos. Even with the car locked, would you be able to trust shemiras Shabbos and not worry about the possessions over Shabbos?



Singing

on Shabbos can elevate us, transform us, and transport us to a new place – a place of kedushah and a place of enjoyment and happiness. Let's sing together as a family and let the words of the zemer carry us to where we want to go. The zemiros we sing on Shabbos are not just songs. Many Gedolim attribute great significance to zemiros Shabbos and have said that the zemiros were written with Ruach HaKodesh. This zemer, in particular, is one of the oldest Shabbos zemiros we have, and is printed first in most Siddurim.

On other Yamim Tovim, we sing, too. On Pesach we sing Vehi She'amdah and Dayeinu about Hashem

taking us out of Mitzrayim. On Sukkos we sing Ve'samachta Be'chagecha. But only on Shabbos do we sing about the day itself: Shabbos HaYom L'Hashem, Ka Echsof Noam Shabbos, Yom Zeh Mechubad, and more. Rav Shimshon Pincus zt"l explains that this is because only on Shabbos does the essence of the day itself inspire us to sing and connect to Hashem.

Tosefos (Sanhedrin 37b) quotes a medrash that on Shabbos the malachim known as Chayos are not permitted to sing shirah. Only Klal Yisrael is able to take their place on such a holy day. When we sing zemiros on Shabbos, we are taking the place of the malachim, singing praises to Hashem.

Ka Echsof

This zemer was composed by Rav Aharon of Karlin (1736 – 1772). Rav Aharon HaGadol, as he is known, was the first Rebbe of the Karlin-Stolin Chassidic Dynasty. He was one of the foremost students of the Maggid of Mezeritch. Rav Aharon passed away on the 19th of Nissan, which is the fifth day of Pesach.

Kah Echsof was first published in the Sefer Beis Aharon by the second Rav Aharon of Karlin. His grandson, Rav Aharon Perlow, published Ateres Shalom, a commentary on this zemer explaining its deep kabbalistic meaning.

The first letter in each of the four stanzas spells out the Name of Hashem. The second letter in each stanza spells out Aharon, the name of its author, and the third letter of each stanza spells out the word neshamah.

קה אַכְסוֹף נְעִם שַׁבָּת

Hashem, I yearn for the sweetness of Shabbos,

The sweetness of Shabbos is the greatest sweetness that exists: connecting to Hashem, the Source of all.

הַמִּתְאַפֵּק וְהַמִּתְאַחֵד בְּסִגְלָתָךְ

Which is paired and united with Your treasured nation,

Shabbos and Klal Yisrael have a special bond. We are united since creation as partners, married to each other, allowing the deepest, most exalted connection with Hashem. The Medrash tells us:

תני רבי שמעון בן יוחאי,
אמר שבת לפני הקדוש
ברוך הוא, רבונו של עולם
לכל יום יש בו זוג, ולי אין בו זוג.
אמר לה הקדוש ברוך הוא כנסת
ישראל היא בן זוגי. וכיון שעמדו
ישראל לפני ה' סיני אמר להם
הקדוש ברוך הוא זכרו הדבר שאמרתי
לשבת, כנסת ישראל היא בן זוגי, הינו דבור
(שמות כ, ח): זכור את יום השבת לקדשו.

Rabbi Shimon bar Yochai taught: Shabbos



pleaded before Hashem, “Every other day has a marriage-partner, except me!” Hashem answered, saying, “The Jewish People will be your spouse.” Hashem continued, “And when they stood at Har Sinai to receive the Torah, I said to them, ‘Remember what I said to Shabbos, that the Jewish Nation is your partner in marriage,’ that is what is meant by ‘Remember the Shabbos to keep it holy.’”

חֲשֵׁךְ נָעַם יִרְאַתְךָ לְעַם מְבַקְשֵׁי רְצוֹנְךָ

It extends the sweetness of being in awe of Your greatness to the nation that seeks to fulfill Your will.

We ask Hashem to help us feel the sweetness of yiras Shamayim.

Is yiras Shamayim sweet? Why do we refer to yiras Shamayim as a sweet experience?

The Nesivos Shalom explains that there are two types of yiras Shamayim: Yiras HaOnesh, which is fear of being punished for doing aveiros, and yiras HaRomemus, which is fear of losing our special relationship with Hashem. On Shabbos, when we are so close to Hashem, the fear of losing even an iota of this awesome relationship is so sweet.

Imagine having your closest friend visit you for Shabbos. Wouldn't you be worried to make sure everything is perfect? Of course, you would. But you would also find the experience of spending such quality time with your friend immensely enjoyable. This dual feeling of fear and sweetness is a key component of our relationship with Hashem, too.

קִדְשֵׁם בְּקִדְשֵׁת הַשַּׁבָּת הַמְּתַאֲחֶדֶת בְּתוֹרָתְךָ

Sanctify them with the holiness of the Shabbos that is united with Your Torah.

In Ateres Shalom, the author's grandson explains that each person's connection to Shabbos is a reflection of his connection with Torah. The more one is connected to Torah, the more one can experience Shabbos; likewise, the more one connects with Shabbos, the more he can experience Torah. Therefore, on every Shabbos we are given the ability to experience a new Kabbalas HaTorah. He also shares that Shabbos is a special time to compose chiddushei Torah.

פְּתַח לָהֶם נָעַם וְרְצוֹן לְפָתוּחַ שְׁעֵי רְצוֹנְךָ

Grant them sweetness and desire to open

the gates of Your desire.

In order for us to experience Hashem's ratzon — His desire for us — we need to initiate by demonstrating our desire to connect with Him. On Shabbos, is it much easier to form this connection, because the channels of Hashem's desire for us are open.

הָיָה הֵזָה שְׁמֹר שׁוֹמְרֵי וּמְצַפִּים שַׁבַּת קִדְשְׁךָ

You Who were and are — protect those who protect and excitedly await Your Holy Shabbos.

We ask Hashem to watch over and provide special Hashgacha Pratis for those who keep Shabbos properly and those who appreciate Shabbos so much that they are excited for Shabbos to come. The greater our understanding of Shabbos, the more we live with Hashem's presence in our lives, and the more we merit Hashem's special protection.

כְּאֵיל תַּעֲרַג עַל אֶפְיָקֵי מַיִם

As the deer yearn for a flowing stream of water,

This verse is based on a pasuk in Tehillim (42:2). Rav Hirsch explains that a deer roams the dry desert land searching for water; when it hears water flowing from the rocks above, it desires to drink, but cannot reach the water. So too, we know and recognize Hashem above us and we desire to connect and allow our neshamos to quench our thirst for Him. However, we cannot always reach high enough. However, on Shabbos, we are able to reach heights that we cannot attain all week long.



כֵּן נַפְשָׁם תַּעֲרֹג לְקִבֵּל נֵעָם שַׁבָּת

So their souls yearn for the sweetness of Shabbos,

הַמִּתְאַחֶדֶת בְּשֵׁם קְדוֹשׁךָ

Which is unified with Your holy Name.

The Zohar HaKadosh (11:88b) teaches that Shabbos is one of Hashem's Names.

הַצֵּל מֵאַחֲרֵי לְפָרֵשׁ מִן הַשַּׁבָּת

Save those who delay leaving the Shabbos

There is a mitzvah to be mosif m'chol al hakodesh – to add from weekday time to the Shabbos Kodesh. Therefore, we try to accept Shabbos at least a few minutes before sunset on Friday, and we don't make Havdalah until a few minutes after

Shabbos has ended. By infusing the first minutes of each new week with the kedushah of Shabbos, Shabbos remains with us all week long.

**לְבִלְתִּי תִהְיֶה
סְגוּר מֵהֶם
שְׁשֵׁה יָמִים
הַמְּקַבְּלִים
קִדְשָׁה
מִשְׁבַּת
קְדוֹשְׁךָ**

That is not be sealed off to them in the six days of the week, which

receive holiness from Your holy Shabbos.

In Lecha Dodi, we say that Shabbos is "mekor ha'berachah – the source of all blessings." The

Zohar HaKadosh (1:75) explains that Shabbos is the source of all blessings for all six days of the week. Any blessing we receive all week is a result of Shabbos. This is what the pasuk is referring to when it says, "Vayevarech Elokim es yom ha'shevi'i, and Hashem blessed the seventh day" (Bereishis 2:2). Hashem made the seventh day the source of all blessings. (See Ramban, Ohr HaChaim, and Gur Aryeh ibid.)

The Chofetz Chaim was known to tell those coming to him for berachos, "Why do you need my berachos? You can attain whatever berachos you need by connecting to Shabbos."

וְטַהַר לְבָבָם בְּאֵמֶת וּבִאֱמוּנָה לְעַבְדְּךָ

And purify their hearts with truth and faith to serve You.

In the Shemoneh Esrei of Shabbos, we daven, "Ve'taher libeinu l'avdecha b'emes, and purify our hearts so that we may serve You with truth." Rav Yitzchok Sorotzkin shlit"a explains (Rinas Yitzchak) that this refers to two levels of serving Hashem: having a pure heart and wanting to do what is right, and serving Hashem with truth and knowing the right thing to do. We ask for this only on Shabbos, since Shabbos is a time when we are removed from the distractions of daily life and are able to properly focus on serving Hashem the way we want to, and can learn Torah so that we know how to serve Him properly.

...כִּי אֶכְסוּף

וְיִהְיוּ רַחֲמֶיךָ מְתַגֹּלְלִים עַל מִדּוֹתֶיךָ

May Your mercy overwhelm all Your other attributes,

וְיִהְיוּ רַחֲמֶיךָ מְתַגֹּלְלִים עַל עַם קְדוֹשְׁךָ

And may Your mercy overflow upon Your holy nation

לְהַשְׁקוֹת צִמְאֵי חֶסֶדְךָ מִנְהַר הַיּוֹצֵא מֵעֵדֶן

To let those seeking Your kindness drink from the river flowing from Gan Eden,

לְעֹטֵר אֶת יִשְׂרָאֵל בְּתִפְאֶרֶת הַמִּפְאָרִים אוֹתְךָ (בְּיוֹם שַׁבָּת) עַל יְדֵי שַׁבָּת קְדוֹשְׁךָ

To crown the Jewish people with splendor – those who glorify You through Your holy Shabbos,

**INTO
ACTION**

We know that berachah from Shabbos overflows into all of the days of the week – but did you ever think about how we take an active role in receiving that berachah? The first few days of the week, Sunday through Tuesday, are basking in the berachos of the past Shabbos, but starting with midweek – Wednesday – we already turn and look forward to the next Shabbos. How? Look into the Shir Shel Yom. In Wednesday's Shir Shel Yom, we say Lechu Neranina, which is part of Kabbalas Shabbos. This Wednesday, when we say the Shir Shel Yom, let's actively connect to the kedushah of Shabbos by preparing for next Shabbos!



כָּל
שֵׁשֶׁה
יָמִים
לְהַנְחִילָם
נַחֲלָת
יַעֲקֹב בְּחֵירוֹךְ.

To endow them all six days with the inheritance of Yaakov whom You chose.

קָה אָכְסוּף...

הַשָּׁבֶת נוֹעַם הַנְּשָׁמוֹת

The Shabbos! The sweetness of souls,

וְהַשְּׁבִיעִי עֲנַג הָרוּחוֹת וְעֵדֶן הַנִּפְשׁוֹת

The seventh day is the delight and enjoyment of our souls,

לְהִתְעַדֵּן בְּאַהֲבָתְךָ וּבִירְאָתְךָ

To enjoy the pleasure of loving and fearing You.

Ahavas Hashem and yiras Hashem are the two primary factors in connecting to Hashem, and Shabbos is the time designed to foster this connection. Therefore, when it is the connection to Hashem we experience on Shabbos, we experience the greatest of all pleasures: being close to Hashem Himself.

שָׁבֶת קֹדֶשׁ נִפְשֵׁי חוֹלֵת אֶהְבָּתְךָ

Holy Shabbos, I am sick from my abundance of love for You!

Shabbos offers us so much. It's a special present from Hashem, serves as a sign to our relationship with Him, allows us to connect to Him and experience the greatest of all pleasures, and is the source of all blessing. How can we not feel overwhelming love for Shabbos?

שָׁבֶת קוֹדֶשׁ נִפְשׁוֹת יִשְׂרָאֵל בְּצֵל כְּנָפֶיךָ יִחְסִינָם

Holy Shabbos, the souls of the Jewish

people find refuge in the protection of Your wings,

יְרוּיִן מִדְּשֹׁן בֵּיתְךָ.

They are satiated from the abundance of Your house.

קָה אָכְסוּף...

The Divrei Shmuel explains this pasuk with a mashal: A traveler is walking in the rain, and he becomes drenched to the bone. Finally, he arrives at his host's house, where he is taken in and given a change of clothing, a hot meal, and a warm seat near the fire. He is rejuvenated with renewed strength. This is what Shabbos does for our neshamos. We spend all weeklong walking in the rain, when finally, our neshamos are able to spend a day in the shelter of Hashem Himself, where we warm up and gain the strength needed for the following week.



THE MITZVAH OF KIDDUSH

IT'S Friday night. The family is gathered around the table dressed in their finest, with the glowing Shabbos neiros burning nearby. On the table is a silver kos filled to the brim with wine. The shiny Kiddush becher is waiting to be lifted for this unique and special mitzvah.

Why is Kiddush recited at the start of Shabbos? What is it about Kiddush that helps us to fully understand the beauty of Shabbos Kodesh? By learning the halachos of Kiddush, we will enhance and elevate our entire Shabbos experience.

THE WINE OR THE WORDS?

There is a mitzvas asei d'Oraisa to be mekadesh Shabbos. This mitzvah is learned from the verse (Shemos 20:8): זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. (Remember the day of Shabbos to sanctify it.)

Chazal (Sifra, Parashas Bechukosai) state that this means to remember the day to sanctify it by saying specific words at the beginning and end of Shabbos. This means that making Kiddush means using spoken words to sanctify Shabbos.

The Chachamim established that these words should be said over wine in order to be yotzei the full mitzvah. Therefore, we say the words, and also recite them over a cup of wine, which is, in fact, Kiddush D'Oraisa.

WOMEN'S KIDDUSH:

The Gemara (Berachos 20B) says that women are obligated to hear Kiddush. The Gemara asks why this is so. Kiddush is a time-bound mitzvas asei, and women are exempt from all time-bound positive mitzvos. Since women are included in the Shamor, the mitzvah to observe Shabbos, so too are they included in the Zachor, the mitzvah of remembering Shabbos.

WHAT IS KIDDUSH REALLY ALL ABOUT?

Th Rambam writes that it is a





LAUGH OR LEARN

Q: If you make Kiddush properly, does that make you a good Jew?

A: Actually, it makes you a *grape* Jew!

Ask Your Rebbe:

If wine or grape juice is not available, is it better to make Kiddush on the challah or on another kind of drink?

mitzvah to b e mekadesh Shabbos with words when it b e g i n s and when it ends. He adds that part of the mitzvah is to mention Yetzias Mitzrayim and the kedushah of the day, and to

say that Shabbos is more sanctified than all other days.

SEPARATING SHABBOS

From his words, we see that “making Kiddush” does not mean that we bring in the sanctity of the day. Rather, it means to “separate” Shabbos from the other days.

PRAISING HASHEM

The Shu”t HaRashbah (Chelek 4, 295) similarly says that the mitzvah of Kiddush is to praise Hashem at the beginning of Shabbos. The Rambam states that as part of the Kiddush one must mention how Hashem is mekadesh Shabbos.

SAY THE WORD

Rav Akiva Eiger (271) rules that if a person says “Shabsa Tova” (Gut

Shabbos), he has fulfilled the mitzvah d’Oraisa of Kiddush. According to the Ramban, it is possible that merely saying these words is sufficient for a person to do his part to bring in the sanctity of Shabbos.

We can add that saying the name



“Shabbos” is a way of being mekadesh

the day with praise because just saying this word reminds us of how Hashem rested (“shavas”) from all work on Shabbos.

Stay tuned next week for more on the mitzvah of Kiddush – including the enormous rewards and segulos that Kiddush offers!

SHABBOSS PARTIES

PART 1

By Ariella Schiller

Moishy Berg is at it again, darshening away during recess, with a crowd of boys around him.

“The thing you need to know about collecting gedolim cards is that you need a system. If you don’t have a system, the whole thing is pretty much going to fall apart.”

Which I knew already. But somehow, when Moishy Berg says it, it makes you want to go and write it down on looseleaf paper.

I actually have a fire gedolim collection. My album is pretty much filled up; I’m just missing the new Rav Chaim card. I think about telling Moishy Berg, but we don’t actually speak. I’m not even sure he knows I exist. My sister Perri thinks it’s hilarious. “Boys are such nerrrrds,” she’s always shrieking. “Like, if you think he’s so chashuv, just talk to him.”

Sisters. They don’t get it.

Recess is over, anyway. I head back inside with my usual group of friends, Berkowitz, Leiser, Sternbaum. I see Eliyahu Meisner heading inside as well, and I make sure to step on the back of Leiser’s shoe so that he’ll turn around and we’re busy yelling at each other and Meisner can’t talk to me.

He’s a nice kid, Meisner, but if I want Moishy Berg ever to look at me, then recess spent with the new kid is not the way to go.

Eliyahu Meisner moved to Monsey this year and he’s nice and all but just like really, really quiet. Rabbi told us his father was niftar and we should be nice, which we are, of course. We’re not babies. But I just don’t have much in common with Eliyahu. My mother invited them over for the seudah last week and now Eliyahu thinks we’re best friends. But he’ll get it: I’m more of a Moishy Berg guy.

So, when Moishy picks me to be on his team during gym, I’m highly flattered. And later, when Moishy Berg elbows me in the ribs after gym class and says, “Nice

dodgeball skills,” I’m not shook at all. Not one tiny bit. And when he says later, “See you at Friday-night learning by Braunstein’s? Their cholent is fire,” I don’t let out a mortifying squeak. Nope, not at all.

Friday-night learning is really for the bar mitzvah boys, but someone had the idea to bring in younger brothers on the long Friday nights, where we learn a little with each other and then just end up on the couches eating cholent and hocking.

Ta goes to learn with Avraham Yitzchak, and I’ve never joined before, preferring to lie on our beanbag chair after the seudah and read the newest comic. But apparently, I’m going to Braunstein’s this week — with Moishy Berg.

“Taaaaa!” I call when I open the door, trying to remember Ma’s instructions from yesterday: “Don’t barge in, drop your bag and your coat on the floor, and kick off your shoes in the kitchen.” I close the door gently behind me, hang up my coat, and keep my shoes on my feet.

“Taaaa?”

Perri bounds down the stairs, looking annoyed. “Bet-zale! Tatty comes home at 7:15. It’s five thirty. Are you new here?”

“Are you new here?” I imitate her, mostly because I have nothing smart to say. She’s right — I’m just too excited about Moishy Berg’s invitation. I mean, I’m the kind of kid who’s always excited about Shabbos. Even just the part about no school has me pumping. But what if Tatty doesn’t want me to go to Braunstein’s with him? I feel like it’ll ruin my Friday night if he doesn’t.

Nah, it’ll be fine.

“I really don’t think so,” Tatty says later. He and Ma are giving each other that look that means they are now speaking telepathically. “We go to Avos Ubanim together on Motza’ei Shabbos. Friday night is my time to learn with Avraham Yitzchak.”

I hear him, I do. But I also must go to Braunstein’s Friday night and hang out with Moishy Berg. I need to.

to be continued....



זכור את השבת

SEVEN QUESTIONS FOR THE SEVENTH DAY!

1

How does Hashem describe Shabbos?

- a. A special present.
- b. A break from work.
- c. A yummy slice of potato kugel

2

Which two words help us understand why women also need to make *Kiddush*?

- a. *Shamor* and *Zachor*.
- b. *Mishneh* and *Lechem*.
- c. *Kedushah* and *Berachah*.

3

Who was created as Shabbos' marriage partner?

- a. The *Nevi'im*.
- b. The *malachim*.
- c. Klal Yisrael.

4

When we sing *zemiros* to Hashem on Shabbos, we are taking the place of ____?

- a. The *Anshei Knesses HaGedolah*.
- b. The *Leviim* in the *Beis HaMikdash*.
- c. The *malachim*.

5

What is the simplest way we can bring the holiness of Shabbos into the world?

- a. Just saying the word "Shabbos," as in, "Good Shabbos!"
- b. Building the largest possible *eruv*.
- c. Davening very, very loudly.

6

Why do we ask "*vitaher libeinu*" — for a pure heart — in our davening on Shabbos?

- a. Because we get more *schar* when we do mitzvos only on Shabbos.
- b. Because on Shabbos there are fewer distractions so it's easier to connect.
- c. Because Shabbos is a day of rest.

7

The words in *Ka Echsof*, הַמִּתְאַחֵד, בְּתוֹרָתְךָ, teach us about the connection between Shabbos and ____?

- a. *Machatzis HaShekel*.
- b. *Limud HaTorah*.
- c. *Gid HaNasheh*.



MASMIDEI
HASHABBOS

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