

**לזכר נשמות**

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מ' חוה רבקה בת ר' שמעון  
ריעדער

והראת לשבת סונק

# קונטרס עונה שבת

ע"י מתחילי השבת

## חלק ב'

**BETWEEN US  
AND HASHEM**

**ביני ובין  
בני ישראל**



**MASMIDEI  
HASHABBOS**



**KI HEIM  
CHAYEINU**  
כי הם חיינו

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## THANK YOU TO ALL OUR PARTNERS:



## הרב יצחק סורוצקין

1416 Arboretum Parkway  
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 משגיח in משריש אמונה. That's why everyone has an obligation to be משגיח on whoever he could to keep שבת.

The רבש"ע 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 יצא מכלל ישראל לגמרי.

The פסוק in מלאכי tells us that before משיח comes, אליהו will come to be מעורר us to be תשובה. The רבש"ע 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 נזהר or במזיד ח"ו. 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 שע"ז רבים יתקרבו ויתחזקו בשמירת שבת כהלכתה.

הבוסר והחורם עכ"ל הרב יצחק סורוצקין  
י"ט לחדש כסלו תשפ"ג





# 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 KALLAH IS COMING

## Excitement in the Streets

Shabbos is coming! I feel it, I sense it, and I even smell it. The delightful aroma of freshly baked challah fills the air in the house. The excitement can almost be touched, and I am ready to greet the *kallah*.

There are many words that describe our relationship with Hashem. He is our Father, He is our King, He is our Friend, He is our Guide, and many other words that describe a positive relationship. Shabbos is referred to as a queen and as a *kallah*.

Referring to Shabbos as a *kallah* helps us appreciate Shabbos and gets us into the right spirit with which to enter Shabbos.

The story is told of Rav Yehudah Leib of Slonim *zt'l*, who was once invited to attend a *chuppah* taking place on an Erev Shabbos (as was the practice in those days). Filled with emotion, he responded, “*Ich hub mein chasunah!* — I already have a wedding to attend — my own!” He was the *chassan* and Shabbos was the *kallah*.

Speaking about Shabbos as a *kallah* is a part of what we say in the davening on Friday night. Using one of many different tunes, we sing, לְכֵה דוֹדִי לְקִרְאָת כְּלָה, פְּנִי שָׁבֵת נִקְבְּלָה — Come, my beloved, to meet the *kallah*; let us greet the presence of Shabbos! These famous words were composed by the great Kabbalist, Rav Shlomo HaLevi Alkabetz *zt'l*.

He based the reference to a *kallah* on a Gemara. The Gemara discusses the *din* of what happens when a person who is running in a public area bumps into someone who is walking. The *din* is that if something happened to the walker, then the runner is responsible to pay for the damages. However, says the Gemara, there is an exception — If the collision happened right before Shabbos, the runner is not responsible to pay for the damage. Why?

The Gemara explains why he is not responsible for running during the time right before the start of

Shabbos. He is excused because there is an understandable reason for the rush, and the Gemara illustrates what two of the Amoraim would do on Erev Shabbos. Rav Chanina would call out: “Come, let us go out to meet the Bride, the Queen!” ... Rav Yannai did something slightly different. He would formally wrap himself in his cloak, stand in place, and call out, “Come, O Bride! Come, O Bride!” Both Rav Chanina and Rav Yannai refer to Shabbos as a *kallah*. But they were not the first to refer to Shabbos as a *kallah*.

The idea of calling Shabbos a *kallah* goes back all the way to the time of the creation of the world. When Shabbos was created on the seventh day, Shabbos said to Hashem, “Master of the Universe! The first six days of the week can be paired among themselves; Sunday with Monday, Tuesday with Wednesday, etc., but I have no companion [being the seventh day, an odd number]!” Hashem responded, “The Bnei Yisrael shall be your partner.” So, we see that Shabbos is “married” to Klal Yisrael.

It is for this reason that Chazal greeted the Shabbos this way, viewing the event as a *kabbalas panim* and calling it *Kabbalas Shabbos*. “Let us greet the Bride!” Chazal sang out. And it wasn’t any regular bride, but a royal bride. We are the *chassan*, paired with the Bride — Shabbos! The Queen!

Returning to the Gemara that says that the runner is not responsible, we have to understand what the running is all about. True, he is running to do those last-minute errands that must be done before Shabbos. But there is something much more special about this running. The mitzvah to run on Erev Shabbos follows the example of R’ Chanina,

who would go forth in dance and sing aloud, “Come, let us go out to meet the Bride....” It was an act of celebration. It was the *Yid*, the *chassan*, going forth to dance before his beloved Kallah — the holy Shabbos. That is what Erev Shabbos is all about; getting ready and greeting the Shabbos Kallah.



# חגיגה שבת

## A SHABBOS STORY

## SHABBOS FOR THE BOSS

### Part 2

Adapted with excerpts from *All for the Boss*, by Rebbitzin Ruchama Shain

Last week we read some of Rebbitzin Ruchama Shain's fascinating story of how her father, Rabbi Yaakov Yosef Herman, came to be such a giant in the mitzvah of welcoming Shabbos guests. Rabbi Herman was known for his love and devotion to "the Boss" — Hashem. Rabbi Herman's extreme care to protect the sanctity of Shabbos Kodesh came from his strong belief that everything in our lives is for HaKadosh Baruch Hu — it's *All for the Boss*!

### Fire in the Fur Store

One Friday night, a policeman came to our door with an urgent message for Papa. "Mr. Herman, there is a fire in your fur store! The fire department is doing its best to extinguish the flames. It is advisable for you to get there as soon as possible."

Papa thanked the police officer and then said, "It is our Sabbath. I cannot be there until after the Sabbath ends tomorrow night."

The policeman stared at Papa in amazement. "Mr. Herman, your store is burning

down! You won't even go there to see what is happening?" Papa shook his head.

The entire Shabbos, Papa showed no anxiety. He sang *zemiros*, said his *dvar Torah* at the table, and did not hurry to make *Havdalah* after Shabbos.

On Saturday night, Papa traveled to Seventh Avenue, where his fur store was situated, expecting to see it gutted.

But it was the *adjoining* fur store that had gone up in flames!

### Shabbos Guest Goodies "I Could Wash Your Floors..."

One Thursday late in the afternoon, as I was playing jump rope with my friend, a shiny black car with a uniformed chauffeur in the driver's seat stopped in front of our house. A smartly dressed lady alighted and asked to be directed to the Herman apartment. I told her I was a Herman and hurried up the stairs with her following me. "Mama," I called out, "there is a lady who wants to see you." Mama greeted her courteously.

Necha Golding introduced herself and explained to Mama that she had heard a great deal about the Herman *hachnasas orchim* from some of our *orchim* who found their way to her house on occasion.

Mama recognized her name. Some of our *orchim* had told Mama of the impressive Shabbos they had spent in her luxurious home, with many servants in attendance. Mrs. Golding was a very wealthy woman who lived down the West Side of Manhattan. She was known for her generous support of yeshivas and Jewish institutions, as well as for her contributions to the needy.

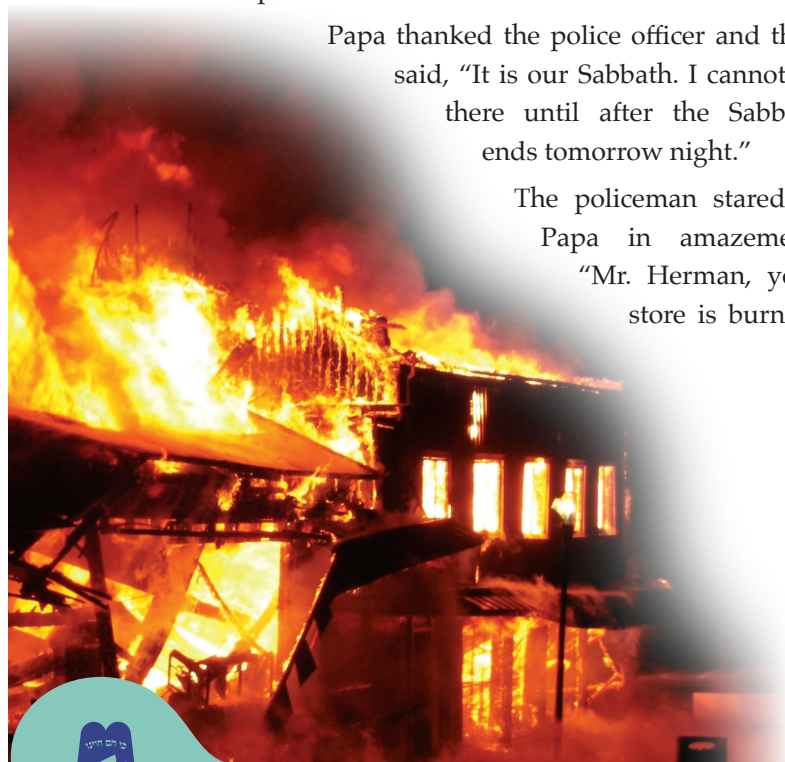
Mrs. Golding had a special request: She was anxious to have a little share in Mama's mitzvah of *hachnasas orchim* and had come especially in order to help prepare for Shabbos.

Mama was surprised at the request. "But how do you want to help me?" she asked.

"Well," replied the elegant lady, "I could wash your floors." Mama looked at the stylish, immaculate outfit Mrs. Golding was wearing and smiled. "Do you think I would allow you to wash my floors?"

"I could help with the cooking, then," Mrs. Golding offered. "First, let me serve you a drink," Mama said graciously. I prepared a bowl of fruit, while Mama put the kettle up and filled a plate with slices of apple pie.

Soon Mama and Mrs. Golding were enjoying each other's company and a very close friendship developed between



## INTO ACTION

**What do you do to prepare for Shabbos guests? Are there helpful tools that enable you to do even more?**

her and our family. Though Mama did not allow her to help with the physical chores, her friendship

was very meaningful because she showed us that our very simple home created a warm and friendly atmosphere that she looked forward to.

## Gadgets Galore

It was Thursday afternoon and Mama and Mrs. Schroit were busily scraping the potatoes and carrots for the Shabbos cholent and tzimmes. Mrs. Schroit came every week to help Mama, and she was a whiz at peeling potatoes. I watched, fascinated, as she deftly peeled without once glancing at the potato in her hand.

Papa suddenly burst through the door, carrying a large, bulky package. "Aidel," he called happily. "Look what I've just bought. It will make all your kitchen tasks simpler."

He made space on the dining -room table, unwrapped his mysterious package, and proudly displayed the contents. Every kitchen gadget imaginable tumbled onto the table: potato peelers, scrapers, mashers, graters, shredders, and juicers, all in different sizes and shapes.

Mama and Mrs. Schroit stared in amazement. Mama finally found her voice. "Yankev Yosef, it must have cost a fortune. Where did you buy all this?"

"As I was walking down the street, I found a ten-dollar bill. It was a gift from Heaven. I went to the Woolworth Five-and-Ten-Cent-Store and bought everything I could find to save you time and effort," Papa concluded with satisfaction.

"Here, take the scraper and try it, Aidel," Papa urged. He also handed Mrs. Schroit a potato peeler. Both took the

gadgets as if they were potentially lethal weapons.

Mama took the scraper and attached the carrot. The peel would not budge. In the meantime, Mrs. Schroit was struggling with the potato peeler, which kept slipping out of her hand.

After several minutes of intense concentration with their new devices, Mama threw up her hands.

"This may be a good toy for the children, Yankev Yosef, but for me..." She grabbed her discarded knife, and with a few swift strokes the carrot was scraped to perfection, Mrs. Schroit took her cue from Mama, dropped the potato peeler as if it were a hot coal, and snatched up her knife. The potato peels vanished in a moment.

Papa was chagrined. For the first time that I could remember, he was at a loss for words.



## NESHAMAH YESEIRAH

### Receiving the *Berachos* of Shabbos

The Chasam Sofer, in one of his published *derashos* (109), comments that Shabbos is the *mekor haberachah*, the source of all blessing, but in order to receive the blessings made available by Shabbos, one must maintain an aura of peace and serenity in the home. The Mishnah (*Uktzin* 3:12) comments, "The Almighty did not find any utensil capable of retaining blessing other than peace." Peace is the receptacle we need in order to receive and retain blessing.

Rabbi Wolbe drew a comparison to a person trying to fill a pitcher that has a hole on the bottom. No matter how much water he pours into the pitcher, it will never become full, because the water is not being contained. Similarly, if one becomes angry on Shabbos, then beyond the general destructive effects of anger, one also forfeits the blessings of Shabbos, as he does not have the receptacle he needs to contain them.

Let us work toward ensuring an aura of peace and harmony in the home, especially on Shabbos, thereby creating the receptacle we need to receive the special blessings Shabbos offers us.

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## דברי תורה

### WORDS FOR SHABBOS

אמר רבי יוחנן משום רבי שמעון בן יוחי: כל מצות שנתן להם הקדוש ברוך הוא לישראל – נתן להם בפרהסיא, חוץ משבת שנתן להם בצנעא, שנאמר: "ביני ובין בני ישראל אתה היא לעולם".

Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: Every mitzvah that Hashem gave us was given with great publicity except for Shabbos, which he gave to us in private — meaning just for us, His special nation, and no one else. As the *pasuk* says: "Shabbos is a sign between Me and the Bnei Yisrael forever" (*Shemos* 31:17).





# ואני תפילתי | TEFILLAH TIME

## THE THREE SHEMONEH ESREIS OF SHABBOS

On Shabbos, each of the three Shemoneh Esreis is different from the others. Unlike every day, and even on Yom Tov, when the Shemoneh Esrei of Shacharis, Minchah, and Maariv are the same, on Shabbos they are not.

Why not?

Through our tefillos, Chazal mapped out a path for us to reach the spiritual destination we are meant to reach on Shabbos. Throughout Shabbos, as we journey from tefillah to tefillah, we grow and develop.

## Friday Night: Climbing from יום השביעי

At this point in your life, after already living through hundreds of Shabbosos, the *pesukim* beginning with the words ויכול and ושמרו are very easy to even say in your sleep. You may not have noticed that the ones beginning with ויכול are said as part of *Shemoneh Esrei* and *Kiddush* on Friday night and the ones beginning with ושמרו are said as part of *Shemoneh Esrei* and *Kiddush* on Shabbos morning. They are both *pesukim* from the Torah and they both seem to be addressing the special day: Shabbos. Why do we say one set at night and the other set by day?

Let's study the words with some depth and see the difference that explains why we say one set at night and the other in the morning.

The first time we see the idea of Shabbos in the Torah is at the creation of the World. It says, "And Hashem completed on the seventh day the work that He had done. And He rested on the seventh day from all His work that He had done" (*Bereishis* 2:2).

When the Torah speaks about the creation, the title "Shabbos" does not appear, only יום השביעי, "the Seventh Day." Then, in *Parashas Beshalach*, the Torah refers repeatedly to "Shabbos"! What took place to make this change? If Shabbos is really so special and keeping Shabbos is one of the *Aseres HaDibros*, why wasn't the day referred to as "Shabbos" right from the start, when the world was created?

As with most things in life, especially in matters of *kedushah*, we begin at a low level and continue climbing. From the beginning of the world, the seventh day was special, different from the other days of creation; it was blessed, it became holy. But it was not yet "Shabbos." That did not come until later. First, we began with יום השביעי, which is the day Hashem completed the creation of the world and then "rested." This is a day that applies to the entire world—Hashem created the world in six days and rested on the seventh day.

This is the way it remained until we became the Chosen Nation. Hashem gave us a unique gift, one special gift for us alone. This was the gift of Shabbos itself.

Now, perhaps we can understand why the difference between Friday night and Shabbos morning as it relates to the *tefillos* and *Kiddush*. On Friday night, we say the *pesukim* of ויכול השמים והאֶרֶץ and then what Hashem did to the seventh day: He created the seventh day and made it holy. This was the first step and what we can see as the "lower" level of the *kedushah* of this day. This is what applies to the world at large, which focuses on Hashem's act of creating the world.

The *kedushah* of the day becomes stronger on the following morning, when we speak about "Shabbos," the special gift granted to Bnei Yisrael alone. Therefore, on Shabbos day we transfer from יום השביעי to השבת.



# LECHA DODI

*Lecha Dodi* was composed in the 1500's by Rav Shlomo HaLevi Alkabetz (c. 5260-5340), teacher and brother-in-law of the famed *Mekubal* Rav Moshe Cordovero. Rav Alkabetz was one of the esteemed *tzaddikim* of that era in Tzefas, which included the Beis Yosef — Rav Yosef Caro, the Ramak — Rav Moshe Cordovero, and the Arizal — Rav Yitzchak Luria.

*Lecha Dodi* is based on the Gemara (*Shabbos* 119a):

רבי חנינא מיעטף וקאי אפניא דמעלי שבתא, אמר: "בוא ונצא לקראת שבת המלכה". רבי ינאי לביש מאני מעלו שבת ומיכסי, ואמר: "בואי כלה, בואי כלה".

Rebbi Chanina would wrap himself in his *tallis* on Erev Shabbos, and say, "Come and we will go out to greet Shabbos, the Queen."

Rebbi Yannai put on his garment on Erev Shabbos and said, "Enter, our bride. Enter, our bride."

## לְכֵה דוּדִי לְקִרְאֵת כְּלָה.

*Come, my Beloved Friend [Hashem], to greet the bride [Shabbos].*

The Medrash tells us (*Bereishis Rabbah* 11:9): Shabbos said to Hashem, "You gave each one of the days of the week a partner — Sunday has Monday, Tuesday has Wednesday, and Thursday has Friday, but why is there no partner for me?"

Hashem responded, "The Jewish people are your partner." At *Matan Torah*, Hashem commanded us, "*Zachor es Yom haShabbos*," and ever since then, we as a nation have been "married" to Shabbos. We care for Shabbos, we prepare for Shabbos, we buy gifts for Shabbos, and we wait excitedly for Shabbos. Just as a husband cares for his wife, we care for Shabbos (Rav Hirsch).

## פְּנֵי שַׁבָּת נִקְבְּלָה:

*We will welcome Shabbos together.*

Who is the "we" who are welcoming Shabbos together with us?

On a simple level, we are talking about each other. Klal Yisrael together welcomes Shabbos. On a deeper level, the *sefarim* teach us that we are talking about Hashem; we welcome Shabbos together with Hashem Himself.

*Lecha Dodi*, Come, my Beloved Friend, is referring to Hashem! This special act of being *mekabel Shabbos* is some-

thing we do together with Hashem Himself.

The *mekubalim* teach us that the first letters of the words *נִפְשׁ פְּנֵי שַׁבָּת נִקְבְּלָה* spell *נפש*, hinting to the *neshamah yeseirah* we receive when we greet Shabbos.

## שְׁמור וְזָכוֹר

*"Keep" and "Remember"*

There are two mitzvos of Shabbos, *Shamor* and *Zachor*. *Shamor* — keeping Shabbos holy — includes not performing any *melachah*. *Zachor*, however, includes saying *Kiddush* on wine and sanctifying and elevating Shabbos.

## בְּדִבּוּר אֶחָד.

*as a single word*

Both these mitzvos were said "*b'dibur echad*, as a single word." Obviously, this was a *nes*.

Why were these two mitzvos given in such a special way?

*Zachor* is a *Mitzvas Asei*, a positive commandment, and *Shamor* is a *Mitzvas Lo Sa'asei*, a negative commandment. They were said as one word to teach us that the purpose of the mitzvah of *Shamor* is that we are *not* to do what we are not permitted to do on Shabbos so that we will be able to properly experience the *Zachor* — all that we are permitted to do on

Shabbos. (See *Gur Aryeh*, *Va'eschanan*.)

## הַשְׁמִיעֵנוּ קֵל הַמִּיּוֹחָד

*the One Almighty caused us to hear;*

The Gemara (*Shavuos* 20b) tells us that when Hashem said *Zachor* and *Shamor* together, it was something that the human mouth cannot say and the human ear cannot hear. However, Hashem made a miracle, allowing us to be able to hear and understand both words at the same time.

## ה' אֶחָד וְשֵׁמוֹ אֶחָד

*Hashem is One, and His Name is One;*

Hashem's Oneness and Shabbos are integrally connected. Those who daven *Nusach Sefard* say *Kegavna* — a section of the *Zohar* from *Parashas Terumah* — between *Kabbalas Shabbos* and *Maariv*. In it, the *Zohar* teaches:

רָזָא דְשַׁבָּת אִיהִי שַׁבָּת דְּאִתְאַחַדְתָּ בְּרָזָא דְאֶחָד.  
לְמַשְׁרֵי עָלָה רָזָא דְאֶחָד. צְלוּתָא דְמַעְלֵי שַׁבָּתָא דְהָא  
אִתְאַחַדְתָּ כְּנוֹסִיָּא יְקִירָא קְדִישָׁא בְּרָזָא דְאֶחָד

What is the secret of Shabbos? The depth of Shabbos. Shabbos is unified with the secret of

*Continued on next page...*

## A DEEPER LOOK

The Arizal used to go out in the fields surrounding Tzefas to recite *Kabbalas Shabbos*. Why were the fields the most appropriate place to welcome in the Shabbos?



# ואני תפילתי

## TEFILLAH TIME *Continued...*

one, so that Hashem's Oneness can be revealed on Shabbos. When we say *Kabbalas Shabbos*, we unify Hashem's throne with the secret of one.

Just as Hashem is One — completely unified — so too, on Shabbos this world and the spiritual world unite (see *Sefas Emes, Ki Sisa* 5248), allowing us the awesome opportunity to experience living in a spiritual world during the day of Shabbos.

### לְשֵׁם וּלְתִפְאָרֶת וּלְהַלְלָהּ

*for fame, for glory, and for praise.*

This expression is based on the *pasuk* (*Devarim* 26:19):

וּלְתִתֶּךָ עֲלֵינוּ עַל כָּל הַגּוֹיִם  
אֲשֶׁר עָשָׂה לְתִהְלָהּ וּלְשֵׁם  
וּלְתִפְאָרֶת וּלְהִיטֵךָ עִם קֹדֶשׁ  
לְה' אֱלֹהֶיךָ כְּאֲשֶׁר דִּבֶּר

[Hashem gave us the Torah] (and) He will elevate you above all the nations, to give praise, fame, and glory; and that you shall be, as He promised, the holy people of Hashem, your G-d.

One of the purposes of giving us the Torah is that we make Hashem more famous and known in the world, and that we glorify Him and praise Him. We do this specifically on Shabbos, when we are more connected to Hashem and on a higher level of *kedushah*.

### Refrain:

**לֵךְ דּוּדֵי לִקְרַאת כְּלָה**

*Come, my Beloved Friend, to greet the bride,*

**פָּנֵי שַׁבָּת נִקְבְּלָה**

*Let us welcome the Shabbos.*

### לִקְרַאת שַׁבָּת לְכוּ וְנִלְכָּה

*To greet Shabbos, come, let us go*

Where does one go to greet Shabbos?

“Going’ to greet Shabbos” means that we don’t wait for Shabbos to arrive, but rather we go out of our way to be ready to accept Shabbos early (*Ateres Menachem*).

We want to experience as much Shabbos as we can, because Shabbos is the *Mekor HaBerachah* — the source of all *berachah*....

### כִּי הִיא מְקוֹר הַבְּרָכָה

*for it is the source of blessing;*

The *Zohar* (2:88b) 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. 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.”

The *pasuk* (*Mishlei* 28:20) says, אִישׁ אֱמוּנָה רַב בְּרַךְ, *One who has emunah merits many blessings*. Shabbos, as we know, is the foundation of our *emunah* because keeping Shabbos demonstrates our belief in Hashem’s creation and His running of the world. And, *emunah* itself fundamentally brings *berachah* as well. Therefore, one who keeps Shabbos is an *ish emunos*, a man of faith, and such a person will merit many *berachos*.

### מֵרֵאשׁ מִקֶּדֶם נִסּוּכָה

*from the very beginning, of old, it was appointed;*

The three letters of the word ראש are the three letters that precede the three letters in the word שבת. This hints to the fact that we need to prepare for Shabbos with our heads, our minds. How do we prepare with our minds? By learning and gaining a deeper understanding of the meaning of Shabbos, the *tefillos* we say and the *zemiros* we sing, we come into Shabbos prepared and ready to experience the *berachos* and *kedushah* that Shabbos offers us.

We also prepare our minds by having a Shabbos mindset. We can forget about the distractions of our weekday lives

## INTO ACTION

The holy *tefillos* of Shabbos have the ability to stir emotions deep within us. The *tefillos* are written in the language of our *neshamah*, and when we understand their powerful words, we have the ability to connect to Hashem on an even higher level — and experience the true joy that connection brings!

**What is your favorite tune for *Lecha Dodi*?**

**How do the variety of different melodies deepen your connection to the *tefillah*?**





and focus on what is really important — our families, our personal growth, and our connection to Torah and Hashem (*Pirkei HaNe'ezar*).

The word קדם has the *gematria* of 144, representing all the hours of the whole week except for Shabbos (6 days x 24 hours a day = 144 hours). This teaches us that Shabbos and the entire week are dependent on each other. How we experience Shabbos depends on how we prepare ourselves for Shabbos during the entire week, and how we experience our week depends on how we keep Shabbos.

### סוף מעשה במחשבה תחלה:

*The last in creation was first in [Hashem's] thoughts.*

Imagine watching someone build a house. First, they dig a big hole for the foundation, then they put up a simple wooden structure. Slowly, the building comes together, and it starts to take form. If we would not be aware of the end goal, each step in the process would seem much less important. However, when looking at the big picture, it is clear that each and every step, each piece of wood, and each brick, was placed for a purpose: the goal of building a house.

When Hashem created the world, there was a master plan laid out from the start in the blueprint of the world — the Torah. Although Shabbos was the final day in creation and resting was the final act of creation, Shabbos was the purpose all along — it was not an afterthought.

We don't rest on Shabbos as a result of working all week; it's actually just the opposite — we work all week to be able to experience the original goal: Shabbos.

### Refrain:

לָכָה דוּדִי לְקִרְאָת נָלָה.

*Come, my Beloved Friend, to greet the bride,*

פָּנֵי שַׁבָּת נִקְבְּלָה.

*Let us welcome the Shabbos.*

### מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה.

*Sanctuary of the King, royal city — Yerushalayim,*

On Shabbos, when we live during a time designed for serving Hashem properly, we yearn for the whole world to be a place serve Hashem. Therefore, on Shabbos many of the *tefillas* and *zemiros* focus on the coming of Mashiach and the perfection of the entire world. (Besides most of

## INTO ACTION

Whatever we want to accomplish, it is important that we have a plan, and then work towards our ultimate goal. We, too, can have the *sof ma'aseh* — our ultimate goal, *bemachshavah techilah* — in mind from the outset.

What are your goals?

Do you want to learn more? Grow closer to Hashem?

**Create a plan. Work on it. With *siyata diShmaya*, you will no doubt reach your goals.**

*Lecha Dodi*, this is the dominant theme throughout *Kedushah*, *Ka Ribon*, *Yedid Nefesh*, and more.)

### קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה.

*arise, come forth from the upheaval;*

*Galus* is called *hafeich*, turned upside down, because in *galus* we don't always see things clearly. The *Yetzer Hara* can make right seem wrong and wrong seem right. When we rise above it, we get a bird's-eye view, allowing us to see the truth clearly.

On Shabbos, we get a brief glimpse of what life is like when we rise above the daily grind and experience a taste of *geulah*.

The first letters of the words קוּמִי צְאִי מִתּוֹךְ are מ, צ, ק, which stand for מִמּוֹן, מִדָּקָה, מִדָּקָה, מִדָּקָה, the equivalent of *tefillah*, *tzedakah*, and *teshuvah*, the three things we need to end the *gezeira* of *galus* (*Birchas Mo'adim*).

### רַב לָךְ שָׁבֶת

*too long have you dwelt*

Rav Menachem Mendel of Rimanov taught (see *Divreim Menachem*) that the word *sheves* has the same letters as Shabbos. When we sing this prayer, we ask that Hashem please provide for us in this exile in the merit of our keeping Shabbos.

The words *rav lach* can also mean "you are great," as if to say, "Shabbos, you are so great that you give strength to Klal Yisrael throughout our exile."

### בְּעֵמֶק הַבְּכָא.

*in the valley of weeping;*

### וְהוּא יַחְמוֹל עָלֵינוּ חֲמֵלָה.

*He will show you abundant pity.*



# לנשות את השבת

## MAKING SHABBOS REAL

### A LOOK INTO HILCHOS SHABBOS

Last week we explored why the unique and special mitzvah of *Kiddush* is used to mark the onset of Shabbos and what it is about *Kiddush* that helps us to fully internalize the beauty of Shabbos Kodesh. Now, let's take an even deeper look into how *Kiddush* offers us blessing in our lives...

### The Great Rewards for *Kiddush*:

The greatness of reciting *Kiddush* over wine can be seen from the way Chazal describe the rewards one receives for this mitzvah.

#### Long Life

The Gemara in *Megillah* relates that Rav Zakkai's students asked him why he merited long life. He answered that he was careful about certain mitzvos, with one of them being "*Kiddush hayom*." The Maharsha explains that he was careful to always make *Kiddush* on wine (rather than on challah). We see from this that making *Kiddush* on wine is a *segulah* for long life.

#### Wealth

The Gemara further relates that Rav Zakkai's mother once sold her own hat to buy wine when they didn't have any for *Kiddush*. It then says that when she died, she left a huge amount of wine as an inheritance. In other words, she became rich as a reward for her dedication to this mitzvah. We see from this that making on *Kiddush* on wine is a *segulah* for wealth.

The Gemara further relates that Rav Huna was once seen by his *rebbe*, Rav Yehuda HaNasi, wearing a belt made of grass. When he asked his student about this, Rav Huna told him that he had pawned his good belt to buy wine for *Kiddush*. When Rabbi heard this,

he blessed him that he should become wealthy and wear expensive clothing.

### Borrow and Be Blessed

The Gemara in *Beitzah* says that Hashem promises us that if we borrow money to buy wine for *Kiddush*, He will repay us. *Tosafos* asks that this seems to contradict the rule (*Pesachim* 112a) that one should "make his Shabbos like a weekday" rather than come to others for money. We can answer, however, that this refers to other Shabbos needs. When it comes to *Kiddush*, however, we know that Hashem promises wealth to anyone who is careful to make *Kiddush* on wine; therefore, this rule does not apply.

### The Healing Power of *Kiddush* Wine:

#### Eyes

The Gemara (*Shabbos* 112b) says that walking with long strides takes away 1/60th of a person's eyesight, but it is returned during *Kiddush*. Rashi explains that the eyes are healed when one drinks the *Kiddush* wine.



## Knees

The *Kol Bo* says that there is a custom to stand during *Kiddush* (in the beis haknesses) because the recitation of *Kiddush* while one is standing serves to heal weakness of the knees.

Chazal say (*Bava Basra* 88b) that the best medicine is wine. *Sefarim HaKedoshim* say that this refers to the wine of *Kiddush*.

## Preparations for Kiddush:

### Teshuvah First

The *Chida*, *Pri Magadim*, and *Sefer Derech Piku-decha* (*Hakdamah*) say that when one recites “*Vayechulu*” during *Kiddush*, he is testifying that Hashem created the world. If a person is *pasul l’eidus*, an invalid witness due to his transgressions, he would be saying invalid testimony. Therefore, on *SWWS* we must do *teshuvah* before saying *Kiddush* to make sure that he is *kosher l’eidus*.

### Kiddush Is Forgiveness

On the other hand, *Sefer Tiferes Shlomo* (*Parashas Ki Seitzei*, based on the *Elya Rabbah*) says that when one says *Vayechulu*, all of his sins are automatically forgiven. Since a person can testify only if he is *kosher l’eidus*, Hashem forgives his sins so that he can recite this testimony.

## Making the Most of the Mitzvah:

Understanding from the sources what the obligations are, what we actually need to do during *Kiddush*, why we prepare for and do it this way, and what great rewards are in store for us by doing so will help us to appreciate this mitzvah to its fullest!

## LOL Learn or Laugh

**Q: What did the son say when his mother used rice noodles in the lukshin kugel?**

**A: This kugel’s an imapasta!**

There are foods, like kugel, that throughout the generations have become staples in our Shabbos menu and add to our *oneg Shabbos*. One of the reasons we have traditionally eaten kugel on Shabbos is in order to have a specific food we enjoy only on Shabbos that is not eaten at other times.

The Medresh praises Klal Yisrael for all eating “one food” on Shabbos; what is meant by “one food”?

It means a food that is designated especially for Shabbos, and the *sefarim* write that the designated food is kugel.

Kugel represents *achdus* because it is made up of combining many different ingredients with a binder that makes the separate foods into one united food.

The *Bnei Yissaschar* brings down that Chazal say, “*Asid HaKadosh Baruch Hu la’asos machul l’tzadikim*, In the days of Olam Haba, Hashem will make a circle with all the *tzadikim* surrounding Him.” That circle represents *achdus*, unity, because a circle has no sides or points — it’s unified. The word *kugel* comes from the Aramaic word *k’igul*, meaning “like a circle.” This explains why the traditional kugels of years ago were made in a round shape: to represent the *achdus* of Klal Yisrael and the unifying of Klal Yisrael together with Hashem.

### Ask Your Rebbe:

What significance is there to other specific foods we eat only on Shabbos?





# SHABBOS PARTIES

## PART TWO

By Ariella Schiller

I've almost convinced Tatty to let me go with him and Avraham Yitzchak Friday night to Braunstein's for the after-*seudah* learning. I know, because he told me at the supper table when I shot peas at Rikki, "...and here I was almost convinced you were big enough to come to learning."

So, we're almost there. Moishy Berg spoke to me again after gym. He said, "Yo, Levine." So, we're basically best friends already. Eliyahu Meisner said something to me, too. I just don't remember what it was. I was too busy trying to calm down from the fact that me and Berg are now life-long friends.

Mommy asked me last night how Eliyahu is doing in cheder. I told her great. She said she's worried about him joining the class in middle of the year.

I'm sure he's fine. We're a nice class.

I wander into the den after school — yes, I hung up my jacket and backpack — and find Perri hard at work at the Cricut. "Watchya doing?" I ask through a bite of apple.

She doesn't look up. "Nothing."

I lean forward and dribble some apple juice onto the desk. I wipe it off quickly before she notices. "Can you make me something?"

"No."

This is boring. I call Leiser, and he tells me to come over for Battleship. I like Leiser's house, he always has jalapeno chips.

"You going to learn at Braunstein's Friday night?" I ask him.

He sets up the boards. "Nah, just Avos Ubanim on Motza'ei. My Shabbos is perfect the way it is. Are you?"

I shrug casually. "Might."

I look at my board. "Wanna do gedolim cards instead? Moishy Berg says you need a system."

Leiser looks at me funny, then at the boards we just worked to set up. "Sure..."

I need to get my hands on that new Rav Chaim card.

...

I love Shabbos. I really do. My house goes from hyper to really nice. My mother's potato kugel is fire and she always makes one for after showers, even on the short, short Friday afternoons. Tatty has really fun *parshah* games and there's always great Shabbos party. Ma says that on Shabbos, all *gashmius* serves the purpose of honoring Shabbos. So basically, Sippies and marshmallows become *kadosh*. Which is just awesome. Plus, you know, no school. But this week, the meal is dragging. I try to help clear between courses to hurry things along, but Ma makes me sit down after I spill soup all over Sarale. I feel bad, but from the way she's crying, you'd think I just broke her doll or something. Finally finally finally Ma serves the peanut butter crunch ice cream — yum! — we *bentsh*, and Avraham Yitzchak stretches and says, "Ready, Ta?"

Tatty looks at me, standing at the door in my coat, and laughs. "Not yet, but I think Betzalel is."

Everyone laughs, which I don't appreciate, but then we're *finally* on our way.

The scent of hot cholent fills the air, and the sound of boys learning with each other and with their fathers fills the warm basement shul. It's nice to be here, nice to be out instead of just reading the night away. I'm glad I came. I see Markowitz, Speilman, Shuster, all from my class and all good friends with Moishy Berg. The only person I don't see is Moishy Berg himself.

to be continued....



# זכור את השבת

SEVEN QUESTIONS FOR THE SEVENTH DAY!

1. In order to receive the *berachos* of Shabbos, what do we need to make sure to have in our homes?

- a. Sefarim.
- b. Peace.
- c. Large crock pots.

2. “Beini Uvein Bnei Yisrael” teaches us that Shabbos, the sign between Hashem and Bnei Yisrael, was given

- a. At the largest gathering in history.
- b. In the Beis HaMikdash.
- c. In private.

3. In the *tefillah* of *Lecha Dodi* in *Kabbalas Shabbos*, Shabbos is compared to

- a. A *kallah*.
- b. An angel.
- c. Klal Yisrael.

4. One reason Shabbos is compared to the answer above is because:

- a. Some people wear white clothes on Shabbos.
- b. We prepare for Shabbos like we prepare for a wedding.
- c. We eat kugel on Shabbos.

5. Which is *not* one of the great rewards for doing the mitzvah of making *Kiddush*?

- a. Wealth.
- b. Long life.
- c. Beauty.

6. Which two mitzvos of Shabbos were given to us in one word?

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

7. The three *Shemoneh Esreis* of Shabbos are different from one another, which signifies the journey from

- a. One level of *oneg* from kugel on Friday night to an alternate level of *oneg* from *zemiros* Shabbos Day.
- b. One level of *kedushah* of Creation on Friday night, to a higher level of *kedushah* for Klal Yisrael on Shabbos Day.
- c. One level of *menuchah*, resting, on Friday night, to a deeper level of *menuchah* of napping on Shabbos day.





# קונטרס עונה שבת



ש"י מתחילי השבת

FOR ADDITIONAL COPIES, QUESTIONS, COMMENTS, AND INQUIRIES,  
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