

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
ריעדער

והראת לשבת סונא

קונטרס עונה שבת

ע"י מתחילי השבת

חלק ה'

THE SWEETNESS OF SHABBOS

נועם שבת



MASMIDEI
HASHABBOS



KI HEIM
CHAYEINU
כי הם חיינו

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THANK YOU TO ALL OUR PARTNERS:



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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 לגמרי but if he doesn't keep שבת he is still considered a part of מכלל ישראל לגמרי.

The מלאכי in פסוק tells us that before משיח comes, אליהו will come to be מעורר us to 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 or not we are very נזהר. 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.

הבשר והחיות נכבדים קדושת השבת
יצחק סורוצקין זצ"ל



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!



SHABBOS AFTERNOON:

Almost Over or the Very Best Part?

If there is such an idea as *the most special time of Shabbos*, when would you say it is? Some people would say Friday night, as we are finally getting to begin this special day of rest and connecting to Hashem. Others may say Shabbos morning, as after a good night's sleep they are ready for a full day of Shabbos. Some may even say it is Shabbos afternoon, after a restful nap.

But it's actually about so much more than the nap.

While every second of Shabbos is special, Minchah has a special quality. Its uniqueness may not be so obvious to us. In fact, the Minchah has a challenge that does not occur with the other *tefillos* of the day. In the morning, a *Yid* davens Shacharis before his daily activities. It can be a set time; it doesn't change with the seasons and he is not interrupting something else that he is doing. Maariv comes in the evening hours, at the end of day. But Minchah arrives right in the middle of the day, in the thick of it all. And yet, a *Yid* has to drop everything and put all his activities on hold, just to talk with Hashem. While it has its challenges, it can also be something to treasure, as each person can take a few minutes of calm to communicate with Hashem.

This idea is found in the Gemara, which tells us that a person should always be careful with Minchah, because Eliyahu HaNavi was answered only because of Minchah. From here we see that Minchah is truly a most special and precious time. Imagine, then, how much greater is the Minchah time on *Shabbos Kodesh*! In the *sefarim hakedoshim*, this is actually called "the Minchah of all Minchahs."

Minchah and the *seudah* that follows is likened to a special meal at the King's table, at which the *Yidden* are the honored guests. At such a time, the King is open to grant all requests. Who would not want to take advantage of such a special opportunity?

There is a special *tefillah* that is said at Minchah on Shabbos: וְאֵנִי תַפְלִיתִי לְךָ ה' עַתָּה רְצֹנָה. We ask for lecha Hashem, to be forever close to You, Hashem. This is the greatest *berachah* we can receive.

Shabbos is a day that gets holier and holier as it goes on. The peak arrives at the closing hour of Shabbos, the time of Minchah and *Shalosh Seudos*. We don't eat *Shalosh Seudos* because we are hungry; we eat it because we are sitting at the King's table, at the holiest time of the week.

What is the *tefillah* that we should say during this most holy time? With the gates of *tefillah* wide open, what should we ask for? To become rich or famous? A wasted opportunity! Ask for something that really matters. David HaMelech said, אֶחָת שְׁאַלְתִּי מֵאַתָּה ה' אוֹתָהּ, אֲבַקֵּשׁ שְׂבִיבְתִי בְּבֵית ה' כָּל יְמֵי חַיֵּי לַחַיּוֹת בְּנֵעָם ה' וּלְבַקֵּר בְּהִיכְלוֹ, *One thing I asked of Hashem, that shall I seek: Would that I dwell in the House of Hashem all the days of my life, to behold the sweetness of Hashem and to contemplate in His Sanctuary (Tehillim 27:4).* We don't just ask to become closer to Hashem; we ask that it should continue throughout the week.

In this way, our late Shabbos afternoon time can be appreciated for what it truly is: the highest point and greatest opportunity for closeness with Hashem.



חגיגה שבת

A SHABBOS STORY

SHABBOS WILL PROTECT YOU



"It's one hundred percent true," Andy said. "I know — because it happened to me."

"Are you saying it really happened?" asked Mordy. "It's unbelievable!"

"Yes, it really happened," said Andy.

Mordy listened in awe as Andy told his incredible story:

"In my business, I have customers all over the world. So, I travel a lot — mostly by plane. Not so long ago, I had to fly to China and some other countries. I called my travel agent, who is an Orthodox Jew.

"Shlomo," I said. "I'd like you to plan a trip for me."

"No problem," said Shlomo. I told him all the places I wanted to go to.

"And then I said, 'Please schedule a flight for me to leave Malaysia on Saturday.'"



NESHAMAH YESEIRAH

Shabbos: Joy for The Whole Week

When reciting *Bircas HaMazon* on Shabbos, we add the *tefillah* of *Retzei*, which includes the request: *May it be Your will, Hashem, our God, that there be no distress, grief, or lament on this day of our contentment.*

The Bnei Yisasschar explains the *tefillah* in line with the words of the Zohar HaKadosh, that "כל ברכאן דלעילא ותתא", ביומא שביעאה תליין, All the *berachos*, both spiritual and physical, of the upcoming week rest on the Shabbos." On Shabbos, the world is created anew for the week ahead, and anything that will happen in the coming week has its root in Shabbos.

Therefore, if there are no moments of anguish or distress on Shabbos, then there will not be any such moments in the week ahead either! If it was not a reality on Shabbos, then there is no seed to sprout in the week ahead. That is the depth of the request in *Bircas HaMazon*, and that is

what we are asking here. That we have no distress on the Shabbos, so that the week ahead will have only blessing within it.

For this reason, people are extra careful not to get angry on Shabbos, perceiving that Shabbos gives *chiyus*, spiritual life, to the week ahead.

On Shabbos day following the *tefillah*, the Bobover Rebbe, Rav Shlomo Halberstam, would go up from the beis medrash to his home and prepare for the *seudah*. As the Rebbetzin put the finishing touches on the meal, the Rebbe, together with a nephew, would learn, usually from the *sefer Zera Kodesh*, written by Rav Naftali Tzvi of Ropshitz.

One Shabbos, davening had taken a long time and the rebbe was completely exhausted at the end of Mussaf. He came upstairs feeling weak, and it was obvious that he wanted to start the *seudah*, but he could not. A family member was meant to join them, but he not yet arrived.

Each passing moment was hard, and when the Rebbe

Continued on next page...



דבר דבר

WORDS FOR SHABBOS

אמר רבי שמעון בן פזי אמר רבי יהושע בן לוי משום בר קפרא:
כל המקיים שלש סעודות בשבת ניצול משלש פורעניות: מחבולו
של משיח, ומדינה של גיהנם, ומלחמת גוג ומגוג.

Rabbi Shimon ben Pazi said in the name of Rabbi
Yehoshua ben Levi, in the name of bar Kappara:
Whoever fulfills the obligation to eat three meals
on Shabbos is spared from three punishments: From
the suffering that precedes the coming of Mashiach,
and from the judgment of Gehinnom, and from the
war of Gog and Magog.
(Shabbos 118a)

NESHAMAH YESEIRAH

Continued from previous page

sat down to learn, he suggested that instead of *Zera Kodesh*, they learn something else that Shabbos. He asked his nephew to bring a *Zohar HaKadosh*, and they learned the explanation of the *Zohar* on the words of the pasuk השבת ביום השבת *You shall not kindle fire in any of your dwelling places on Shabbos* (Shemos 35:3). The *Zohar HaKadosh* understands this to mean “even a fire in one’s heart,” which refers to feelings of anger.

The Bobover Ruv immersed himself in this teaching, reviewing it and discussing as the minutes dragged on, the guest still not there, the *seudah* delayed. Eventually, the family member showed up, and the Ruv, having just learned the importance of avoiding feelings of anger on the holy Shabbos, kept his face joyous and calm, and headed to the table to start the *seudah*.

If Shabbos is joyous and peaceful, the week ahead will reflect that as well.



“The next morning, I glanced at my email. Immediately I called my agent.

“‘Shlomo!’ I shouted. ‘You changed my flight to Friday! I have to leave to Malaysia on Saturday — not Friday!’ I yelled.

“‘I am sorry,’ said Shlomo quietly. ‘I will not book a flight for a Jew to fly in Shabbos.’

“‘But Friday doesn’t work for me.’ I said, shaking my head. ‘I need the extra day in Malaysia.’

“‘Then you’ll have to book your own flight,’ Shlomo told me. ‘Call me if you change your mind.’

“After I hung up, I started thinking. *Maybe, I should be more careful about keeping Shabbos.* After all, the Jewish people have kept Shabbos for thousands of years.

“‘All right,’ I told Shlomo the next day. ‘I decided not to fly on Shabbos. Get me a ticket for Friday. And,’ I added, ‘since I’ll have to be in China for Shabbos ... do you know where I can get kosher meals?’ He told me to go to Chanda.”

At this point, Andy was almost finished with his remarkable story, but there was more:

“If it hadn’t happened to me, I wouldn’t have

believed it,” Andy told his friend, Mordy.

“The plane that left Malaysia on Shabbos ... it ... disappeared. To this very day, no one knows for sure what happened to the plane. It must have crashed in the ocean.”

Mordy’s eyes filled with tears, as he continued to listen.

Andy drew in a long breath and went on.

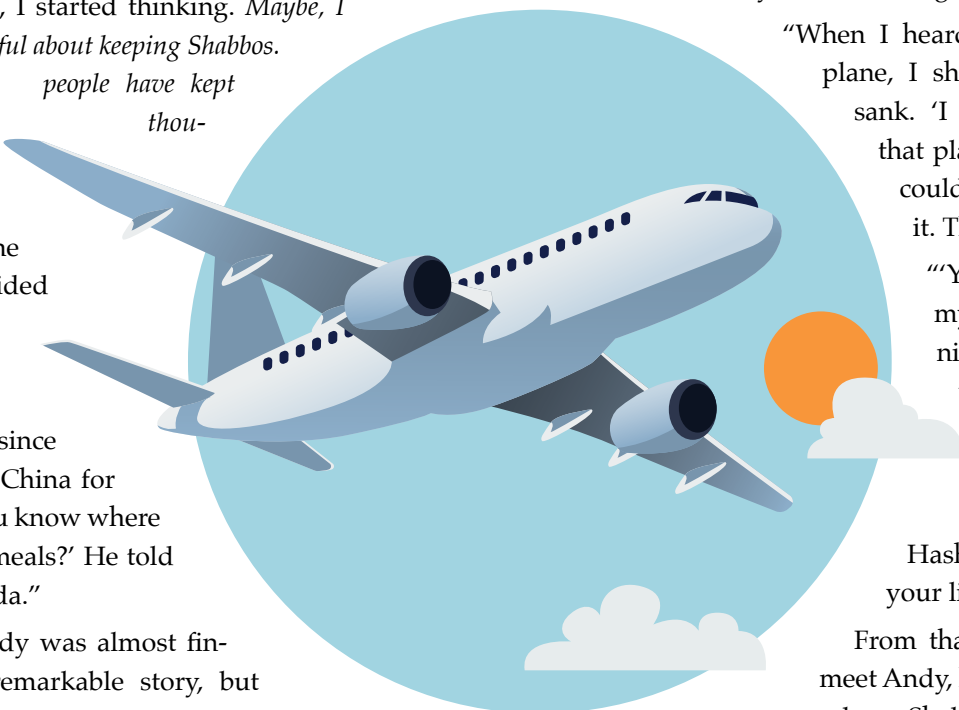
“When I heard the news about the plane, I shivered, and my heart sank. ‘I would have been on that plane,’ I said to myself. I couldn’t stop thinking about it. This was a miracle.”

“‘You saved my life,’ I told my travel agent later that night. ‘I don’t know how to thank you enough!’

“‘Don’t thank me,’ he said. ‘I am not your lifesaver.

Hashem and Shabbos are your life savers.”

From that day on, if you ever meet Andy, he will tell you, “When you keep Shabbos, Shabbos will protect you.”



זמרו לו | ZEMIRO ZONE

ASKINU SEUDASAH

A Universal Zemer

אַתְּקִינוּ סְעוּדָתָא דְמַהֲיָמְנוּתָא שְׁלַמְתָּא, חֲדוּתָא דְמַלְכָּא
קְדִישָׁא. אַתְּקִינוּ סְעוּדָתָא דְמַלְכָּא.

Is there any single זמר that we sing at all of the שבת סעודות? If so, what is it? And why do we sing it at every סעודה?

You may not have realized that we begin each סעודה with the same words of אַתְּקִינוּ סְעוּדָתָא, and then at each *seudah*, we continue those words, with a poem especially connected to that *seudah*.

The Zohar HaKadosh tells us that as Rabbi Shimon bar Yochai would get ready for each of the Shabbos *seudos*, he would say, "אַתְּקִינוּ סְעוּדָתָא", *Prepare the seudah* with great pomp and splendor. Please set the *seudah* here, in

honor of the *Melech*." And he would sit at the head of his table, and he would be very happy.

Based on this practice of Rabbi Shimon, the Ari HaKadosh composed three songs that follow the opening statement of Rabbi Shimon — one for each of the three *seudos* with the titles "אסדר," "אזמר בשבחין," and "לסעודתא בני היכלא." These songs, written as poems, are the only few manuscripts written by the Arizal himself, as most of what he taught was actually recorded and passed on to future generations through his students. These poems are based, like most of his writings, on deep ideas of *Kabbalah* that are found in the Zohar.



One of the first *mekubalim* was the Arizal. While we don't begin studying *Kabbalah* until the age of forty, the lessons of the Zohar, and the *Kabbalah* in general, are the basis of so many of our *minhagim*. We may not understand them, but we practice them.

Many of the *minhagim* started by the *mekubalim* are related to the three Shabbos *seudos*, and the most important of them are the poems before us.

The songs were written in Aramaic, as this is the language in which the Zohar was written. There is an additional reason for writing the songs in Aramaic — it is so that the *malachim* would not understand them, since they don't understand Aramaic.

The first thing to understand is that we are limited in understanding what Hashem does in the world — it is impossible for us to know. Some of the mysteries of the worlds are uncovered in *Kabbalah*, and this is what is behind the poems said after the *seudot*.

While many people don't understand of what these things mean, at the first *seudah* of Shabbos we speak about an "apple field." The Zohar says anyone who delights in the *kedushah* of this *seudah* is saved from the troubles that will happen right before Mashiach comes.

At the second *seudah*, we speak about "A high crown," and the Zohar says anyone who delights in the *kedushah* of this *seudah* is saved from the troubles of Gehinnom.

At the third *seudah*, we speak about "Za'ir Anpin" — a name for the brightness of the light Hashem used when He created the world. Anyone who delights in the *kedushah* of this *seudah* is saved from the troubles of the war of Gog and Magog; the final war before Mashiach comes.

There are different *minhagim* as to when we say these poems; some say it before *Kiddush* and some say it after *Kiddush*.

There are different *minhagim* as to when we say these poems; some say it before *Kiddush* and some say it after *Kiddush*.

Either way, the general reason for this song and poem is to get us in the right frame-of-mind — we are eating a *seudah* of *kedushah*; not just an ordinary meal!

YEDID NEFESH

Yedid Nefesh is one of the most special *Zemiros* we sing on Shabbos. *Yedid Nefesh* was composed by the sixteenth-century kabbalist, Rabbi Elazar ben Moshe Azikri (1533-1600), who first published it in *Sefer Chareidim* (published in Venice 1601).

Rabbi Azikri lived in Tzefas and learned under the Arizal. In his most famous work, *Sefer Chareidim*, Rabbi Azikri writes at length about how one can come close to Hashem by singing songs of about our desire to come close to and love Hashem.

Yedid Nefesh is an example of such a song. Each of the four stanzas begins with one of the four letters of Hashem's Name.

Shalosh Seudos is a special time of *dveikus*, clinging to Hashem, and therefore many sing this *zemer* during this auspicious time of Shabbos.

יְדִיד נֶפֶשׁ אֵב רַחֵם.

Beloved friend of the soul, merciful Father,

Hashem is loved by all Jewish souls, and, just like a father, He shows constant compassion and mercy to us all.

תְּשׁוּבָה עֲבָדְךָ אֵל רְצוֹנָה.

draw Your servant to Your will.

Please Hashem, bring me, your servant, closer to You.

Why does the *zemer* switch from referring to Hashem as our Father (and us His children) to calling us His servant?

On Rosh Hashanah, during *Mussaf* we ask Hashem:

אִם בְּנִימִים. אִם עֲבָדִים. אִם בְּנִימִים רַחֲמֵנוּ אֵב עַל בְּנִימִים. וְאִם עֲבָדִים עֵינֵינוּ לְךָ תְּלוּיִים.

*Whether as children, or as servants; if as children, have compassion on us as a father has compassion on his children!
If as servants, our eyes are fixed on You.*

Here to, we relate to Hashem as both our Father and our King. Hashem is our merciful Father, and our King to Whom we desire to be close.

The Modzitzer Rebbe zt"l explained that "Av, our Father" is coming from the perspective of our *neshamah*, and "Avdecha, Your servant" is coming from the perspective of our bodies. He points out that "'v HaRachaman" has the gematria of *avanim*, *yedidim*, and *banim*.



יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל

[Then] Your servant will run like a deer;

Then I will use all my energy to...

יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָה.

he will bow before Your splendor.

...serve You.

יַעֲרֵב לוֹ יְדִידוּתְךָ.

To him, Your friendship will be sweeter

מִנְפֶּת צוּף וְכָל טַעַם

*than the drippings of the honeycomb,
and all [other sweet] tastes.*

הָדוֹר נֶאֱרָה זֵיו הָעוֹלָם.

Splendid, beautiful, radiance of the world,

By seeing the radiating beauty in the entire world, we can recognize Hashem.

נַפְשִׁי חוֹלֵת אֶהְבֶּתְךָ.

my soul is lovesick for You.

The Minchas Elazar of Munkatch asked: "How can we have the audacity to say to Hashem that our *neshamos*

תחלית שמים וארץ

LET'S TALK TACHLIS

Picture the Scene

The story is told that in 1967, during the Six-Day War, as Israel captured Har HaBayis from the Jordanians, Israeli soldiers ran to the Kosel HaMaaravi. One of the non-religious soldiers who ran to the Wall saw the religious soldiers crying. He, too, began to cry.

The religious soldier looked at him surprised and asked, "I know why I am crying, but why are you crying?"

The nonreligious soldier answered, "I am crying because I don't know what I am supposed to be crying about."

Our *neshamos*, too, are ill because they don't feel their natural lovesickness for Hashem. Therefore, we ask Hashem to cure our *neshamos* so that we may be able to feel our love for Him properly....

are sick from their overwhelming desire to be close to Hashem? Are we on the level of the composer of *Yedid Nefesh*? Of course not!

To Holy Minchas Elazar explained that when we sing this *zemer*, we mean that our *neshamos* are ill because they don't feel the strong desire of love for Hashem we wish they did.

אָנָּא אֵל נָא רַפָּא נָא לָהּ.

I beseech You, Almighty, please heal her

The Satmar Rebbe zt"l asks, "Why is being lovesick for Hashem called an illness? Isn't it a good and healthy feeling to have? Isn't it what we are all supposed to feel? And how is one healed from such an illness by showing our *neshamah* more closeness to Hashem? Won't it get progressively worse? After all, isn't it true that the more one gets closer to Hashem, the more his *neshamah* yearns for an even greater connection?"

Every *Yid*, deep down has this feeling of love for Hashem, but we are not always actively aware of it. Since we are not aware of it and do not try to help resolve it, we are considered ill. On Shabbos, our job is to connect with our inner *neshamah* and allow it to come forth and yearn to get close to Hashem.

בְּהִרְאוֹת לָהּ

by showing her [our neshama]

נֶעֱם זֵיוְךָ.

the pleasantness of Your radiance.

How pleasant and enjoyable it is to serve Hashem.

אֶזְ תִּתְחַזַּק וְתִרְפָּא.

Then she will be strengthened and healed

Although a patient is generally healed first and then regains his strength, in this case, the entire illness is a spiritual one. The illness is the weakening of the *neshamah's* connection to Hashem., Once that is strengthened, the healing comes about automatically.

וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם

and she will have everlasting joy.

The greatest joy possible is connecting to Hashem - the Source of all joy.

וְתִיק יְהוָה נָא רַחֲמֶיךָ

All-Worthy One — let Your mercy be aroused,



LOL Learn or Laugh

Q: Why didn't the invisible man want to eat Shalosh Seudos?

A: He couldn't see himself eating more.

Shalosh Seudos is a time to get even more *schar* for doing the mitzvah of eating on Shabbos, since after eating two delicious Shabbos *seudos* already, we may not be that hungry for another meal. Therefore, our third meal is eaten *lishmah* — purely for the sake of the mitzvah itself.

וְחוּסָה נָא עַל בֶּן אֲהוֹבְךָ.

and please have pity upon the child of Your beloved;

I am the son of Avraham, who was beloved by Hashem. We ask Hashem to have mercy on us in the merit of our forefather.

כִּי זֶה כַּמָּה נִכְסוֹף נִכְסַפְתִּי

for it is long that I have yearned

The root of the words *נִכְסוֹף נִכְסַפְתִּי* is the same as *כסף*, *money*. This is based on the verse (*Koheles* 5:9): *אֹהֵב כֶּסֶף לֹא יִשְׂבַע כֶּסֶף*, *A lover of money will never be satisfied by money*. Our *neshamos* yearn for Hashem so much, that — just like one who loves money yearns for more — our *neshamos* keep yearning for more and more closeness to Hashem (*Yismach Moshe*).

לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֲזָךְ.

to see the splendor of Your strength.

Tiferes uzecha refers to the Beis HaMikdash, as the *pasuk* (*Tehillim* 96:6) states, *עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ*, *Might and splendor in His Mikdash*.

אֵלֶּה חֲמֻדָּה לִבִּי

These my heart has desired,

וְחוּסָה נָא וְאַל תִּתְעַלֵּם:

please have pity and do not conceal Yourself.

הִגְלֵה נָא

Reveal Yourself, please

As with many of the *Zemiros* and *tefillos* of Shabbos, we conclude with a request for the coming of Mashiach. On Shabbos, when we experience a taste of redemption, our

למעלה מן הטבע

AN ELEVATED LOOK INTO SHABBOS

Rav Menachem Mendel of Kosov explains that *chol*, illness, comes from the same root as the word *chol*, weekday. During the week, we are in a situation of illness because we cannot connect to Hashem the way we are supposed to, but Shabbos brings the cure by allowing us the ultimate connection with Hashem. *Think of the power of Shabbos — a cure for what ails us!*

souls yearn for the complete and ultimate redemption.

וּפְרוֹס חֲבִיבִי עָלַי

and spread over me, my Beloved,

אֶת סִכַּת שְׁלוֹמְךָ.

the shelter of Your peace,

This refers to the Beis HaMikdash.

תְּאִיר אֶרֶץ מְכֻבֹּדָךְ.

let the earth be illuminated from Your glory,

נִגִּילָה וְנִשְׂמְחָה בְּךָ.

we will rejoice and be glad with You.

מְהֵרָה אֵהָב

Quickly, show [us Your] love,

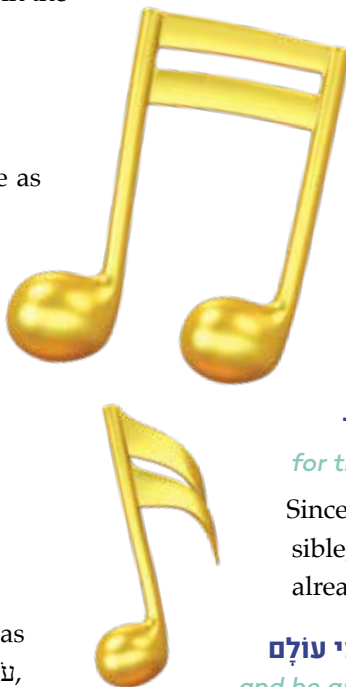
כִּי בָא מוֹעֵד

for the time has come,

Since Hashem wants to redeem us as soon as possible, we are sure that the proper time has arrived already.

וְחֻנְנוּ כִּימֵי עוֹלָם:

and be gracious unto us as in days of old.



לעשות את השבת

MAKING SHABBOS REAL

A LOOK INTO HILCHOS SHABBOS

סעודת מלוה מלכה, PART 1

Shabbos Is Over — What Now?

We've made *Havdalah*. We've said goodbye to Shabbos and marked the separation between *kodesh* and *chol*. A tiny light has gone out, and we feel the longing for it deep inside. *Baruch Hashem*, we are given an extra mitzvah now to re-energize us toward the new week and lift our spirits. The parting with our *Neshamah Yeseirah* is hard ... but *Seudas Melave Malka* is here to help! Let us examine some of the sources, details, and interesting aspects of this Motza'ei Shabbos Meal.

The Source for *Seudas Melave Malka*:

The Gemara (*Shabbos* 119b) states, "Rabbi Elazar said: One should always set his table on the eve of Shabbos even if he only needs a *kezayis*. And Rabbi Chanina said: One should always set his table on Motza'ei Shabbos even if he only needs a *kezayis*."

The Reason Behind the Obligation of *Melave Malka*:

Rashi explains: On Motza'ei Shabbos, it is an honor for Shabbos for us to escort it in an honorable way as it leaves. This is like a person escorting the king as he leaves the city.

The Rambam (*Hilchos Shabbos* 30:5) writes similarly that one should make a *seudah* on Friday night and on Motza'ei Shabbos in order to honor Shabbos when it comes in and when it goes out.

Rav Chaim Turchin (*Sefer Chanukah U'Megillah*) notes that we see from the Rambam that both the *leil Shabbos* meal and the *Melave Malka* meal are part of "*kavod Shabbos*." Regarding the three Shabbos meals, however, he says that there is an additional aspect of "*oneg Shabbos*". He does

not mention this aspect regarding *Melave Malka*. This is further seen from the *pasuk* itself, which says "*V'karasa l'Shabbos oneg*." We see that "*oneg*" applies only to Shabbos itself, and not to *Melave Malka*.

The Shaar HaTzion rules that if one has only a small amount of meat or fish, he should use it for the Shabbos meals, rather than save it for *Melave Malka*. Rav Turchin explains that eating meat and fish is part of *oneg Shabbos*. Since this aspect applies only on Shabbos, not during *Melave Malka*, is it preferable to eat these dishes on Shabbos.

The *Mechaber* also says in *Shulchan Aruch* (*Orach Chaim* 300:1) that the *Melave Malka* is a way to escort Shabbos as it leaves.

Kesav Sofer (*Shabbos* 157b) writes two reasons for *Melave Malka*.

Berachah All Week Long

Firstly, the Zohar HaKadosh says that the blessings of Shabbos provide a person with great benefit all week. The main power of a mitzvah can be enabled only if it is concluded; therefore, the main importance of a mitzvah is its conclusion. On Motza'ei Shabbos, we conclude the mitzvah of Shabbos and make a *seudah* in order to usher in the new week and combine it with the blessings of the previous Shabbos. This meal still has the blessings of Shabbos in it, and when we continue it until the start of the next week, we are bringing those blessings into the week.

He adds that it is customary to use new foods for this meal—rather than Shabbos leftovers—to symbolize that we are combining Shabbos with a new week and bringing in the Shabbos blessings to this new week.

Second, he explains that when Shabbos leaves, a person loses his *neshamah yeseirah*, the additional *neshamah* he is granted for Shabbos. This weakens a person. In order to revive him and give him back his strength as Shabbos leaves, he eats a *seudah*, which restores his spirit. (A similar reason is given to explain the custom to smell *besamim* during *Havdalah*. This is done to revive a person's spirit as the *neshamah yeseirah* leaves him.)

The idea that (as Rashi says) Shabbos is compared to a king (or a queen) is found in numerous places. For example, it is stated that the Amoraim would go out to greet Shabbos as it arrived, and they would say, "Let us go to greet the Shabbos Queen" (*Shabbos* 119a). The Gemara in *Pesachim* (103a) also compares *Havdalah* to escorting a king. The concept of *Melave Malka* adds another aspect: that we should escort the king with a festive meal.

Some are of the opinion that a *Melave Malka seudah* should also be made on Motza'ei Yom Tov in order to escort the holiness as it leaves. This was the custom of the Shinever Rov zy"l.



Is It an Obligation?

While some *poskim* say that the obligation to eat *Shalosh Seudos* is *d'Oraisa* (see *Yereim*, Mitzvah 92, and *Pri Megadim* 291 in the name of the *Levush*), based on the Gemara in *Shabbos* (117b), all agree that the *Melave Malka seudah* is a *d'Rabbanan*.

There is a *machlokes* regarding whether there is an absolute obligation to eat *Melave Malka* or only a *mitzvah min hamuvchar* to honor Shabbos as it leaves.

The *Shulchan Aruch HaRav* (300:3) says that it is not an obligation and is only a *mitzvah min hamuvchar*. The *Mishnah Berurah* says the same. This also is the view of the *Ritva* (*Shabbos* 119b) and *Radvaz* (*Hilchos Matnas Aniyim* 9:13).

The *Chayei Adom* (*Hilchos Shabbos* 8:36) disagrees, saying that the *seudah* of *Melave Malka* is a *chiyuv gamur*. The *Ben Ish Chai* (*Shu"t Rav Pe'ilim*, *Chelek* 3, *Orach Chaim* 35) says that this opinion is the accepted one amongst the *poskim*.

In any case, it is certain that everyone should try to fulfill this mitzvah of honoring Shabbos as it leaves, especially considering that the *Zohar HaKadosh* (quoted by the *Peleh Yo'etz* in *Sefer Chesed L'Alafim*, *Siman* 300) states that one who does not fulfill the mitzvah of eating the fourth meal of Shabbos is akin to one who does not fulfill the mitzvah of *Shalosh Seudos*.

The tremendous importance of *Melave Malka* is evident from a story related in *Sefer Maaseh Rav* (*Tosafos Maaseh Rav*, *Siman* 39):

The Vilna Gaon *zt"l* felt ill on a *Motza'ei Shabbos*. He was vomiting and unable to eat *Melave Malka*. He slept for a while and then asked his household members to check if it was not yet daybreak. When they said that it was still nighttime, he asked them to crumble up a *kezayis* of bread and force it down his throat with a spoon so that he could fulfill the mitzvah of eating *Melave Malka*.

The *Ben Ish Chai* (ibid.) discusses whether it is worthwhile to undertake a "*taanis hafsakah*" (a fast throughout the week), if this will mean missing *Melave Malka*. His conclusion is that it is improper to do so and it is preferable to eat *Melave Malka* in honor of the departing Shabbos Queen. *Sefer Maaseh Rav* also relates that the Vilna Gaon's wife once undertook a *taanis hafsakah* and went to sleep immediately after hearing *Havdalah*, without eating. When the Gaon heard this, he told her that no number of fasts could atone for missing one *Melave Malka*. She then immediately arose and ate a *seudah*.

It is said in the name of the Ruzhiner Rebbe *zy"a* that the *Melave Malka seudah* is hinted at in the verse וְרָאָה אֶת־אֶרְצָהּ וְרָאָה אֶת־מִצְרָיִם

וְרָאָה אֶת־מִצְרָיִם, *A ladder was set on the ground and its head reached toward the Heavens* (*Bereishis* 28:12). The word *sulam*, ladder, can be an acronym for "*seudas levayas malka*," the meal at which we escort the queen. It is "set on the ground" in the sense that people denigrate it, but "its head reached toward the Heavens" because it is a holy and lofty event.

Melave Malka for Women:

The *Machatzis HaShekel* writes (*Siman* 300) that women should also eat a *Melave Malka seudah*.

Regarding *Shalosh Seudos*, women are as equally obligated as men. The Magen Avraham (ibid. 6) explains by saying, "Regarding all matters of Shabbos, men and women are equal." The same is true regarding *Melave Malka*.

The *Pri Megadim*, however, is uncertain if the Magen Avraham's reasoning applies to *Melave Malka*, as it is not directly related to Shabbos. He notes that some *poskim* say that women are not obligated to hear *Havdalah* because it is not a mitzvah on Shabbos itself and suggests that these *poskim* may also hold that women are not obligated in *Melave Malka* for the same reason.

However, the *Beis Yosef* says that there is a bone in the body that is sustained only by *Melave Malka* and *techiyas hameisim* will begin from this bone (as explained below). Accordingly, *Sefer Toras Shabbos* says that women should also eat *Melave Malka*, as they also must sustain this bone. It is also said in the name of the Noam Elimelech that eating *Melave Malka* is a *segulah* for women to have an easy pregnancy.

A DEEPER LOOK

Why do we call it *Shalosh Seudos* (Three Meals), not just *Seudah Shlishis* (Third Meal)? The answer is that since this *seudah* is eaten purely *lishem Shamayim*, and not necessarily because of hunger, then this meal's extra *schar* makes all three meals really count — so it is referred to as "Three Meals" = *Shalosh Seudos*.

Candles at Melave Malka:

The Gemara (and the Tur and *Shulchan Aruch*, *Siman* 300) says that one should set the table nicely with a nice tablecloth and the like even if he is only going to eat a *kezayis*.

The *Machatzis HaShekel* adds that one should light candles in honor of the *Melave Malka seudah*. The *Shulchan Aruch HaRav* (ibid. 3) states, "Some have a custom to have many lights on *Motza'ei Shabbos*."

It is said in the name of the *Gedolei Eretz Yisrael* that just as the Gemara says that lighting candles on Shabbos eve is a *segulah* to have sons who are *talmidei chachomim*, lighting candles on *Motza'ei Shabbos* is a *segulah* to have sons-in-law who are Torah scholars.

For more exciting details on how to enjoy *Melave Malka K'Halachah*, stay tuned next week for Book 6!



SHABBOS PARTIES

PART FIVE

By Ariella Schiller

The clock on my dresser ticks so loudly, the whole room seems filled with the noise. Eliyahu is looking around silently from the beanbag chair, taking in my comics collection, my Pirchei baseball trophy, and my gedolim albums. I look at my noisy clock: three-thirty. I bet Moishy Berg and the other guys are still at the park, doing whatever it is that popular guys do on Shabbos afternoon. While I'm sitting here in silence with Eliyahu Meisner, new kid on the block. There's a burst of laughter from the women downstairs.

"Um, do you like to read?" I ask, more out of a need to break the silence in my room than anything else.

"Yeah!" he says enthusiastically.

"Cool!"

Tick, tock, tick, tock. Oy vey.

I open my mouth to say something but nothing comes out. I snap it shut. Loudly.

"You play Battleship?"

I look up. "Oh, yeah. You wanna play?"

Eliyahu grins. "I love Battleship."

Oh, okay, a lifeline. "Let's do it." We set up the boards and are soon knee-deep in battle.

"Surrender yourself to me," Eliyahu says in a terrifying voice, and I crack up.

He's surprisingly funny, this new kid. I like funny. We finish the game; Eliyahu wins. And I decide to just jump off the deep end. "Eliyahu, do you want to go to the park to see some of the guys from cheder?"

He looks skeptical but then nods. So, we are off.

Am I nuts, bringing an uninvited, unknown kid to my first meeting with Moishy Berg's group?

Maybe, but I'm doing it anyway.

As we approach the bleachers where Moishy Berg and his group are perched, I hear Berg say, "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."

Well, where have I heard that before? Does the kid know only one topic? I wave as we approach. The guys are all nice enough, they wish us Good Shabbos and we circle Moishy Berg once more. He begins a complicated story about his mother buying him a new Shabbos sweater, and my eyes glaze over. And I realize something life-changing: Just because someone is popular doesn't mean he is interesting. And while Moishy Berg is really nice...

"Hey, Moishy," I say, interrupting the part in the story where his mother brought home the wrong size, "do you like Battleship?"

Moishy Berg shrugs. "Battleship? Not really. It's a bit boring for my taste."

Boring? Huh.

"Surrender," Eliyahu growls in my ear and I swallow a laugh.

"Well, we're headed to Minchah," I say, taking Eliyahu by the elbow and steering him toward shul. "Good Shabbos."

On the way, Eliyahu tells me a bit about growing up in Atlanta and I tell him about Monsey.

"You'll like it here," I promise him. "Especially Shabbos afternoons. My mother makes a great Shabbos party."

My unspoken invitation sits between us until he smiles.

"Then let's go daven and try out that party!"

I smile back. "You're a pretty cool guy."

to be continued....



זכור את השבת

SEVEN QUESTIONS FOR THE SEVENTH DAY!

1. Rashi compares escorting Shabbos out with *Melave Malka* to escorting

- a. A king as he leaves the city.
- b. A *malach* as he goes back up to *Shamayim*.
- c. A *meshulach* after he collects *tzedakah*.

2. David HaMelech asked, שְׁבִטִי, בְּבֵית ה' כָּל יְמֵי חַיֵּי; these words ask Hashem to allow us to be close with him

- a. Not at Shacharis, but only at Minchah time.
- b. Not only on Shabbos, but also all week long and every day of our lives.
- c. Not when we are awake, but only when we are asleep.

3. Which *zemer* is known to be repeated at the start of each Shabbos *seudah*, to get us in the right frame-of-mind that we are eating a *seudah* of *kedushah*, not just an ordinary meal?

- a. Askinu Seudasah.
- b. Yedid Nefesh.
- c. Mizmor LiDavid.

4. The *zemer Yedid Nefesh*, sung during *Shalosh Seudos*, discusses achieving closeness with Hashem. This connection is called ____

- a. Shalsheles.
- b. Regesh.
- c. Dveykus.

5. The words נַפְשֵׁי חוֹלָת אַהֲבָתְךָ in the *zemer* of *Yedid Nefesh* mean that our hearts are sick with yearning to ____

- a. Eat a fourth *seudah*.
- b. Love Hashem.
- c. Start Shabbos over again.

6. Which is NOT a reason for *seudas Melave Malka*?

- a. It revives us from the loss of the *neshamah yeseirah*.
- b. It's a special mitzvah to have pizza on Motza'ei Shabbos.
- c. It helps us usher all of the *berachah* from Shabbos into the week.

7. Why do we get even more *schar* for eating *Shalosh Seudos*?

- a. Because we don't make *Kiddush* at *Shalosh Seudos*.
- b. Because we eat it *lishma* even if we may not be hungry.
- c. Because nobody likes quinoa salad.





קונטרס עונה שבת



ש"י מתחילי השבת