

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 ו'

SHABBOS ALL WEEK LONG

בין קודש לחול



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 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 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 נזהר or not. 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.

הבית והחברות עכ"ל
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!



I DON'T LIKE TO SEE YOU GO

*Shabbos is going away,
It was such an incredible day
If only Shabbos would know,
How sad we are to let her go.*

*Knowing that you will return next week,
Gives me the comfort I seek.
I want to hold on a little longer,
It will make me so much stronger.*

The Gemara tells us that a person should always set his table on Motza'ei Shabbos with all the preparations one would do for an important feast, even if he only wishes to eat a small amount of food, so that he will escort Shabbos with honor as it leaves, just as he had done when Shabbos arrived. This *seudah* is therefore called “מלווה מלכה,” which means “Escorting the Queen.”

From the words of the Gemara, focusing on the word **setting**, we may conclude that setting the table on Motza'ei Shabbos is even more important than eating. In a way, setting the table for Melave Malka is like the importance of setting the table on Friday afternoon, even though the *seudah* is not eaten until much later.

The Arizal says that one should be careful not to do any unnecessary work on Motza'ei Shabbos other than what is needed to prepare for the Melave Malka. The reason for this is because the *neshamah yeseirah* doesn't fully leave until after the Melave Malka.

Melave Malka is also referred to as סעודתא ד'דוד מלכא משיחא, *the seudah of David HaMelech Meshicha*. The connection between Melave Malka and David HaMelech is based on the Gemara that says David HaMelech asked Hashem when he would die, and Hashem told him that he would die on Shabbos. From that time on,

David HaMelech would make a *seudah* after Shabbos to give thanks that he lived another week.

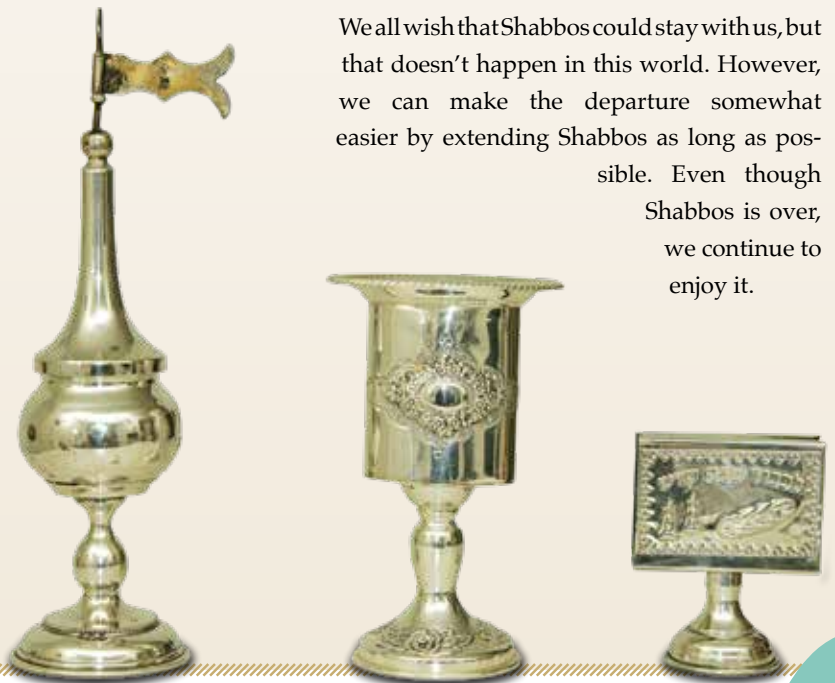
One of the famous Midrashim is about the tiny bone in our body — the לֹחַ, *luz*. This bone, located in the place where the knot of the *tefillin* is placed, where the skull meets the back, only receives its sustenance from what is eaten on Motza'ei Shabbos. This is because the *luz* didn't have any benefit or from the *cheit* of Adam HaRishon, when he ate from the Eitz HaDaas on Friday afternoon. This bone was not affected as a result of the *cheit*, and it is from this bone that Hashem will make *techiyas hameisim*.

The Melave Malka is unique in that it connects Shabbos to the rest of the week. On the one hand, Shabbos is over and work is permitted. On the other hand, we say that the Shabbos Queen hasn't fully departed yet. This way, the Melave Malka extends the *kedushah* of Shabbos.

This separation between Shabbos and the weekday actually begins in the *Shemoneh Esrei* of Maariv and then continues with *Havdalah*.

Havdalah is part of the *mitzvah aseel* of Shabbos: זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, *Remember the Shabbos day to make it holy* (*Shemos* 20:8). This is done by making *Kiddush* on Friday night and by also making *Havdalah* on Motza'ei Shabbos over a cup of wine.

We all wish that Shabbos could stay with us, but that doesn't happen in this world. However, we can make the departure somewhat easier by extending Shabbos as long as possible. Even though Shabbos is over, we continue to enjoy it.



חנשה שבת

A SHABBOS STORY

SHABBOS PREPARATIONS ARE FOR EVERYONE

Yosef rushed into the house. "Rav Shach is in town!" he cried excitedly to his wife. "And he agreed to stay with us for Shabbos!"

Everyone in the house went into a frenzy to prepare for their

two special guests: Rav Shach — and the Shabbos Queen, of course.

As soon as Rav Shach arrived, Yosef hurried to take him to his room. Yosef had prepared the room well, and he told his special guest to let him know if he needed anything else. Then, Yosef hurried to help his wife prepare for Shabbos.



Yosef's wife Miriam covered the cholent pot and put the chicken into the oven. She wiped her hands on a towel and took the broom to begin sweeping. In the distance, she heard her daughter Rachel crying. *Oh no!* Miriam thought, her heart sinking. *She's supposed to be sleeping! How am I ever going to get ready for* ➔

דבר דבר

WORDS FOR SHABBOS

אם אין דעת, הבדלה מניין

Without understanding, how can one differentiate between Shabbos and any other day?

[ירושלמי ברכות פ"ה ה"ב]

When we make *Havdalah*, we demonstrate that we understand Shabbos, and we appreciate that it is elevated above the rest of the week.

NESHAMAH YESEIRAH

The Long-Term Effects of the Shabbos Experience

People sometimes wonder why they should invest so much time and effort into Shabbos preparations. The many hours of cooking food for the three *seudos*, setting the table with decor and finery, preparing the candles, cleaning and tidying the home, and preparing special clothing may not seem worth it for only one day a week. Why put in so much time and effort into just one day?

This line of reasoning is correct if the "one day" has no lasting impact. But once we recognize the long-term effects of Shabbos, and how — as the source of all *bera-*

chah and *kedushah* — Shabbos can affect our entire week, then we will also recognize the value of investing so much effort into the preparations.

Rabbi Shlomo Heiman, the late Rosh Yeshivah of Torah Vodaath, once arrived at the yeshivah during a severe snowstorm, and found that there were only four students in the *beis medrash*. The other students had not come to the yeshivah due to the inclement weather. When the time came for the daily *shiur*, the Rosh Yeshivah delivered the *shiur* with the same passion, vigor, and enthusiasm as he always did.

Afterward, one of the four boys approached him

Continued on next page...



NESHAMAH YESEIRAH

Continued from previous page...

and asked why he spoke with so much intensity and excitement. "There were only four of us," the student said. "Why were you shouting as if the room were filled?"

Rabbi Heiman explained, "I wasn't speaking to just the four of you. I was speaking to hundreds and hundreds of people. I was speaking to your children, your grandchildren, and your great-grandchildren."

Rabbi Heiman understood the long-term effects of *divrei Torah*. He realized that teaching Torah has an impact not only on the students themselves, but also on their children, their children's children, and so on.

The same is true of Shabbos. When we prepare for a Shabbos meal, we are not preparing for the one hour when the family is seated around the table. We are preparing for all future generations.

The Ben Ish Chai (*Ben Yehoyada*, Shabbos 119) tells of a Jewish man in Baghdad who decided to convert to Islam. The policy among the Moslems at that time was that the prospective convert's convictions and dedication to Islam had to be tested and confirmed, and so a rabbi was brought to try to persuade this man not to leave his faith. A rabbi came and spoke to the man persuasively, but the man was resolute and firm in his decision. But then, a friend of his remembered that this fellow had a special affinity for the

eggs in the *cholent* (*hamin*) on Shabbos. He would eat as many as six or seven of these eggs at the Shabbos *seudah*.

"Do you think you'll be able to eat these eggs after you convert to Islam?" the friend said to the man. "Of course, you won't!"

The man thought about this, and then changed his mind. He decided not to convert.

The Ben Ish Chai explained that the special *kedushah* and "spice" of the Shabbos food had a profound impact upon this man's *neshamah*. Even as he began drifting away from Judaism, this spiritual connection, forged by the special Shabbos food, kept him from leaving.

When we prepare for Shabbos, let us keep the long-term effects in mind. Shabbos provides a connection to *kedushah* that can be brought with us into the week, and then into our entire lives. As we make *Havdalah*, eat *Melave Malka*, and begin the work week, we carry the memories of our beautiful Shabbos experience with us. This experience reflects a deeper spiritual connection that stays with us, and with all future generations. One day a week. Three special *seudos*. But they so much more than the sum of their parts. The day of Shabbos carries over, and gives us all an elevated life.

Adapted from *The Living Shabbos*



Shabbos now!? Let me just keep sweeping for a few minutes. Maybe she'll fall asleep.

But Rachel's cried grew louder and louder. "Just one more minute," Miriam whispered to herself.

But one minute later, Rachel had stopped crying. So, one minute turned into five, then into twenty, then thirty. Miriam did not even realize how much time was passing. She was just so relieved that Rachel had fallen asleep so she could continue to prepare for Shabbos.

Miriam was walking down the hallway when she heard the sound of a baby cooing coming from Rav Shach's room. *Could it be?! she wondered, astounded.*

"Yosef, Yosef!" she whispered loudly. "Where is Rachel?"

"Rachel? Why, she's in her crib. Isn't she there now?" he asked worriedly.

"Come," Miriam said with a smile.

Miriam led her husband to the door of Rav Shach's room. There

A DEEPER LOOK

Are there certain "jobs" you are asked to do to help prepare for Shabbos? Instead of thinking of these tasks as a chore, let's think of how Rav Shach himself viewed the Shabbos preparations: Preparing for Shabbos is a privilege! Let's offer to help with a smile, and try to do as much as we can to have a part in this special Mitzvah.

was no doubt about it. Rachel was most definitely in his room, gurgling happily.

"But how did she get there?" Yosef wondered aloud. He knocked softly on the *Gadol's* door.

When Rav Shach opened the door, Yosef could see the *Gadol* rocking Rachel in her bassinet, with his *Gemara* in his other hand. He was softly singing to her: "*Lichvod Shabbos kodesh...*"

Rav Shach looked up. "R Yosef," he said, "I am a guest, but I want to do something to prepare for Shabbos. Please let me help you prepare for Shabbos in this way."



ואני תפילתי | TEFILLAH TIME

ONE HASHEM, ONE SHABBOS, ONE NATION

Highlighting Tefillas Mincha in the unique Tefillos of Shabbos

What are the similarities and the differences between the *Shemoneh Esrei* we daven during the week and the *Shemoneh Esrei* we daven on Shabbos?

Let us start with how they are similar. For one, they each have the same opening and closing *berachos*. There are three *berachos* at the beginning of every *Shemoneh Esrei*, both during the week and on Shabbos, and there are three at the conclusion of the *Shemoneh Esrei*. In addition, we stand with our feet next to each other in every *Shemoneh Esrei* and they were all composed by the אנשי כנסת הגדולה.

In terms of differences: On שבת and on יום טוב, however, only seven *berachos* in total are said. In other words, there is only one *berachah* between the first and last three *berachos*, unlike the weekday *Shemoneh Esrei*, which has thirteen *berachos* in the middle. The different number of *berachos* is a major dif-

ference. During the week we say nineteen *berachos* and on Shabbos we say seven.

While the *berachos* of the *Shemoneh Esrei* during the week are all the same in Shacharis, Minchah, and Maariv, each middle *berachah* of the *Shemoneh Esrei* on Shabbos is different from the others. At Maariv on Friday night, the middle *berachah* begins with אתה קדוש, on Shabbos morning it begins with ישמח משה, and at Minchah it begins with אתה אחד.

During the week, we begin the *Shemoneh Esrei* with praise of Hashem, we end with thanking Hashem, and we make requests of Hashem with the middle thirteen *berachos*. However, on Shabbos, we don't make those requests; instead, the middle *berachah* of the Shabbos *Shemoneh Esrei* contains only one request: רצה במנוחתנו. We ask that Hashem should be pleased with our rest. We ask Hashem to make us



kadosh by doing His mitzvos and give us of His goodness. In general, the one middle *berachah* does include a request: but here, it is a spiritual request.

The Medrash speaks about the three different middle *berachos* of Shabbos and explains that each one is referring to a different Shabbos. At Maariv on Friday night, the *berachah* is associated with the first Shabbos of Creation (after the ששת ימי בראשית); in Shacharis, the *berachah* is associated with the Shabbos of Matan Torah; and the *berachah* at Minchah is associated with the Shabbos that we will experience when Mashiach will come. Then, everyone will recognize that Hashem is One.

The *Tosofos* also shares something very significant about the idea of One. It speaks about three sets of witnesses: Hashem, Shabbos, and the Bnei Yisrael. Hashem and the Bnei Yisrael bear witness that Shabbos is the special ONE day of the week of *menuchah*, peace. The Bnei Yisrael and Shabbos bear witness that Hashem is ONE and Hashem and Shabbos bear witness that the Bnei Yisrael are the ONE special Nation.

While the middle *berachah* of Minchah doesn't contain a *pasuk* from the Torah, as in Maariv (ויכולו) and Shacharis (ושמר), it contains the great recognition that Hashem is the One and Only!

RETZEI

The Gemara (*Shabbos* 24a) teaches us that on days which we bring a *Korban Mussaf*, during *Birchas HaMazon* we must make mention of the events of the day.

תני רבי אושעיא: ימים שיש בהן קרבן מוסף, כגון ראש חודש וחולו של מועד – ערבית ושמירת ומנחה מתפלל שמונה עשרה ואומר מעין המאורע בעבודה. ואם לא אמר – מחזירין אותו. ואין בהן קדושה על הכוס, ויש בהן הזכרה בברכת המזון.

Rabbi Oshaya taught in a Tosefta: Days on which there is an additional offering sacrificed in the Beis HaMikdash — i.e., Rosh Chodesh and Chol HaMoed — in the evening, morning, and afternoon prayers, one recites the Shemoneh Esrei and says a passage pertaining to the events of the day during the blessing of Avodah. And if he did not recite it, we require him to return to the beginning of the prayer and repeat it. And on those days, there is no kiddush recited over the cup of wine at the start of the day, but there is mention of the day recited in bentsching.

We fulfill this requirement on Shabbos by adding *Retzei* to *Birchas HaMazon*.

In this special *tefillah* for Shabbos, we ask that our Shabbos not be disturbed by weekday pressure or any tragedy, *chas v'shalom*, but rather be a time of true rest during which we can focus on our relationship with Hashem.



ואני תפילתי

TEFILLAH TIME

Continued...

רצה והחליצנו

May it please You to strengthen us

The Medrash (Vayikra Rabbah 34:15) gives four different meanings to the word והחליצנו:

- Help us avoid suffering.
- Strengthen us.
- Save us.
- Allow us to rest from the pressures of the week.

In the merit of us keeping Shabbos properly, may we merit to experience Shabbos as well as all salvation and the *Geulah Sheleimah* as well.

The Divrei Shmuel of S l o n i m explained that the root חלץ can also mean “removing a garment.”

We remove our worldly “garments” — our connection to physicality connect to Hashem on Shabbos.

ה' אלקינו

Hashem, our G-d,

במצותיך

through Your commandments,

ובמצות יום השביעי

and through the commandment of the seventh day [Shabbos],

השבת הגדול והקדוש הזה

this great and holy Shabbos.

Shabbos is great and holy, as we go on to explain in the next two lines:

כי יום זה גדול

For this day is great

In Mizmor Shir l'Yom HaShabbas, the *pasuk* (Tehillim 92:6) says:

יְמֵהּ גָדְלוֹ מַעֲשֵׂיךָ ה' מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ

How great is Your handiwork — Hashem, how deep are Your thoughts.

Shabbos is called great because on Shabbos we recognize Hashem's greatness through all the kindness embedded in His creation.

וקדוש הוא לפניך

and holy before You,

The *pasuk* tells us (Bereishis 2:3):

וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ

And G-d blessed the seventh day and sanctified it.

Kedushah means separated or different. The way we keep the *kedushah* of Shabbos is by treating it differently from the rest of the week. We talk differently, act differently, dress differently, eat and drink differently than we do every other day.

This is what we mean here by saying that Shabbos is *kadosh* before Hashem, since Hashem made it holy for us to treat Shabbos differently from weekdays.

לשבת בו

to refrain from work on it



We are *mekadesh Shabbos* by refraining from work.

וְלִנְיָח בּוֹ בְּאַהֲבָה

and to rest on it with love,

We show our love by being excited for Shabbos and all we gain from Shabbos. When we accept Shabbos early or wait a few more moments before making *Havdalah*, we show Hashem that our rest on Shabbos is not only because we were commanded to do so, but out of our love for Him.

כְּמִצְוֹת רְצוֹנָךְ

as ordained by Your will.

וּבְרָצוֹנְךָ הֵנִיחַ לָנוּ ה' אֱלֹהֵינוּ

And by Your will, Hashem, our G-d, please ensure

We ask Hashem that there be no anguish or distress on Shabbos because that would distract us from being able to utilize this special time for connecting to Him.

שֶׁלֹא תֵהְיָ צָרָה וְיָגוֹן

that there be no distress, grief,

The *sefarim* point out that צָרָה has the same letters as רָצָה — the first word in this *tefillah*. This hints to our request that it be Hashem's will that any צָרָה be diverted to רָצָה.

וְאִנְחָה בְּיוֹם מְנוּחָתֵנוּ

or sighing on our day of rest.

Why do we ask for this only on Shabbos? Don't we also wish to have no distress or sorrow all week long?

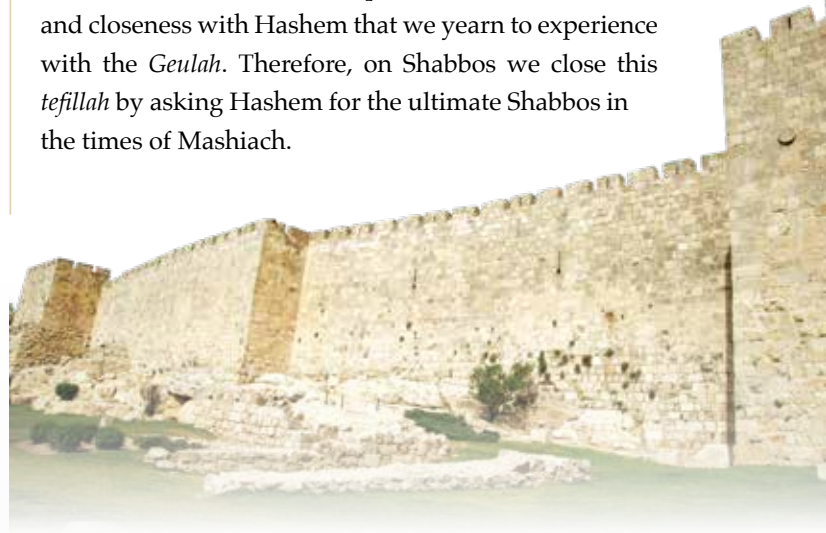
The Bnei Yisasschar explains (*Shabbasos* 7:13) that Shabbos

is the source of all *berachah* that we encounter all week long, since Shabbos is the root of every day of the week. So, if on Shabbos we do not encounter these challenges, it will follow suit for the remainder of the week, too.

יְהִרְאֵנוּ ה' אֱלֹהֵינוּ

Show us, Hashem, our G-d,

We end by asking Hashem to bring Mashiach, as we do in many of our *tefillos* and *zemiros* on Shabbos. Shabbos is a time that Chazal teach us is *me'ein Olam Habah* — a taste of the World to Come, when we experience the life of *kedushah* and closeness with Hashem that we yearn to experience with the *Geulah*. Therefore, on Shabbos we close this *tefillah* by asking Hashem for the ultimate Shabbos in the times of Mashiach.



בְּנִחְמַת צִיּוֹן עִירְךָ

the consolation of Tzion, Your city,

וּבְבִנְיַן יְרוּשָׁלַיִם

and the rebuilding of Yerushalayim,

עִיר קְדֻשָּׁךְ

the city of Your Beis HaMikdash,

כִּי אַתָּה הוּא בֹעַל הַיְשׁוּעוֹת

for You are the Master of salvations

וּבֹעַל הַנִּחְמוֹת:

and the Master of consolations.



למעלה מן הטבע

AN ELEVATED LOOK INTO SHABBOS

The Yaabetz (in his Siddur, *Zemiros Motza'ei Shabbos*) writes at length on the topic of the *luz* bone, and says the following: Every part of the body is connected and dependent on all of the other parts. When we eat food, the sustenance is divided and distributed among all of the connected body parts. Therefore, when one part dies and decays, all of the rest cannot survive and they all decay as well. The one exception to this is the *luz* bone, which is disconnected from the rest of the body in the sense that it does not share in the food that sustains the other body parts — as it receives its personal sustenance only from *Melava Malka*. Therefore, this special bone is able to survive, even after the rest of the body decays, and it remains until *techiyas hameisim* begins from it.



לעשות את השבת

MAKING SHABBOS REAL

A LOOK INTO HILCHOS SHABBOS

סעודת מלוה מלכה SHABBOS IS OVER – WHAT NOW? PART 2

Last week, we began exploring the sources for and reasons behind having a special meal when Shabbos ends: the *Seudas Melave Malka*. Let us now learn some of the specific practices that take place during this unique *seudah*.

Must One Eat Bread?

The Biur HaGr"a (ibid. 2) notes that the Gemara uses the same words to describe the Friday-night *seudah* and *Melava Malka*: "One should always set his table ... even if he needs only a *kezayis*." This indicates that the two meals are the same. Thus, just as the *Shabbos seudah* must include bread, *Melava Malka* must also include bread.

The Magen Avraham writes, "In our times, when we eat *Shalosh Seudos* late and cannot eat much on Motza'ei Shabbos, one can fulfill *Melava Malka* with fruit."

The Machatzis HaShekel says that the source that one can use *mezonos* or fruit for *Melava Malka* is the *Shulchan Aruch* (291:5) stating that some say that one can fulfill *Shalosh Seudos* with anything made from the five grains. Others say that one can use meat or fish, but not fruits. Still others say that one can use fruits. So, too, the same applies to *Melava Malka*.

Eating Meat and Cooked Foods:

The Magen Avraham writes, "It seems from the Gemara that it is proper to cook meat or something else on *Motzoei Shabbos*."

The Pri Megadim explains that the Gemara he is referring to is *Shabbos* 199, which states, "Rav Avahu would cook a fat calf" We see that it is a mitzvah to cook meat if you have it. If you don't have meat, you can use other cooked foods.

The Elya Rabbah (ibid. 1) writes in the name of *Tosafos*, "One should ideally eat the type of food that he likes the most, even if it is expensive. If he wants to eat a number of different foods, he should ideally try to get as many of them as he can."

Preparing New Foods:

From the aforementioned Gemara, we see that Rav Avahu prepared fresh meat for *Melava Malka*. The

Magen Avraham learns from this that it is proper to cook a new meat meal especially for Motza'ei Shabbos.

The Maharsha explains that Rav Avahu prepared fresh meat for *Melava Malka* because it is not respectful use leftovers from previous meals to escort the queen upon her departure.

Hot Bread and Water:

The Gemara (ibid.) states, "Hot water on Motza'ei Shabbos is healing. Hot bread on Motza'ei Shabbos is healing." Rashi says that this means that it is healthy to drink and wash with hot water and to eat hot bread on Motza'ei Shabbos.

While the Gemara seems to be giving just a piece of health advice, the *poskim* state that it is praiseworthy to have hot food for *Melava Malka* as a means of honoring the meal. This is seen from the Maharsha, who writes that the purpose of hot food is to give respect to Shabbos as we escort it out with a hot meal that was especially prepared on Motza'ei Shabbos.

The meaning of "hot bread" seems to be new bread that was baked especially for *Melava Malka*. The Kaf HaChaim, however, asks: How it could be said that hot bread is healthy if we know that Chazal say that it is one of the ten things that decrease a person's strength?" He answers in the name of the Yafeh L'Lev that hot bread is unhealthy only if it is eaten right after it is baked for the first time. The Gemara is talking about bread that was baked previously and reheated on Motza'ei Shabbos.

It seems from the Kaf HaChaim's words that he understands "hot bread" to mean that it literally is hot. Furthermore, he learns that the bread can be baked earlier and only needs to be reheated on Motza'ei Shabbos. From the words of the Maharsha, however, it seems that bread should be baked anew on Motza'ei Shabbos as a sign of honor for the departing Shabbos Queen.

In any case, the common custom does not seem to be to eat hot bread for *Melava Malka*, although there is a widespread *minhag* to drink something hot.

Drinking During Melave Malka:

The Eishel Avraham writes that, in addition to eating, one must also drink during the *Melava Malka* meal. This is because there is a bone in the body that is sustained only by this meal (as explained below), and the *Midrash* (as well as the Gemara in *Niddah* 54b) says that that bone needs both food and drink for sustenance.

It is also apparent from Rashi (*Shabbos* ibid., D.H. *Chamin*) that one should drink on Motza'ei Shabbos.

There are, however, some *poskim* who say that one does not specifically have to drink during *Melava Malka* because the wine that is consumed during *Havdalah* is sufficient as a drink for Motza'ei Shabbos.

Wearing Shabbos Clothes:



LOL Learn or Laugh

Q: Did you hear about the KIDNAPPING on Shabbos afternoon?

A: It's OK, he woke up in time for Minchah!

By napping on Shabbos, we are actually fulfilling the mitzva of making a *Yom Menuchah*. While "you snooze, you lose" may therefore not apply, it's important to remember that a nap does not mean a free pass to sleep right through all the opportunities of the day. Use every moment of Shabbos to harness as much *berachah* and *kedushah* as you can!

It is stated in *sefarim* that one should not change from Shabbos clothes to weekday clothes until after *Melave Malka*.

The Kaf HaChaim (ibid. 6) writes that it is proper to wear Shabbos clothes as we escort Shabbos as it departs; therefore, one should wear Shabbos clothes during *Melave Malka*.

Zemiros:

It is customary to sing *zemiros* during *Melava Malka*. This is because when one escorts a king, it is appropriate to serenade him with song.

This is seen in the *Machzor Vitri* (Siman 150), which states. "It is a good *minhag* to say *zemiros* on Motza'ei Shabbos. This is comparable to subjects who escort their king with singing and musical instruments. So too, Klal Yisrael should escort the Shabbos Queen with joy and song.

The Ohr Zaruah (*Chelek* 2, 95) also writes that one should escort Shabbos with songs, just as one escorts a king. He quotes Rabeinu Tam as comparing this to escorting a bride with song, as Shabbos is also compared to a bride. The Beis Yosef says the same in the name of the Shibolei HaLeket.

One Who Cannot Eat Melave Malka:

The Shlah HaKadosh writes in the name of the Elya Rabbah that if a person, for whatever reason, is unable to eat *Melava Malka*, he should at least attempt to prepare the meal for others. By making a meal for someone else, he will have a part in the mitzvah of *Melava Malka*. He can also accomplish this by learning the halachos of *Melava Malka*.

When to Eat Melava Malka:

The Yaabetz (*Siddur HaYaabtez*, *Mechitzah* 4, Os 3) writes that one should start *Melava Malka* as close to the end of Shabbos as possible, because if he waits too long, the holiness of Shabbos will

be gone. However, from the Gemara in *Shabbos* that says that Rav Avahu would slaughter and cook a calf on Motza'ei Shabbos, it seems that one has more time, as it takes a while to make all of those preparations. The Yaabetz thus concludes that the preparations are considered part of the meal; therefore, it was considered as if he started his *Melava Malka* right after Shabbos ended.

In any case, he says that one should start *Melava Malka* as early as he can after Shabbos ends.

Sefer Taamei HaMinhagin quotes *Sefer Kanei HaMenorah* as saying that one should start the *seudah* immediately after *Havdalah* so as to escort the Shabbos just as it is departing.

The *Mishnah Berurah* (300:2) also says that one should start *Melava Malka* as close to the end of Shabbos as possible so as to escort Shabbos as it leaves. He adds that if a person isn't hungry at that time, he still should not begin doing a big job until after he eats so as not to forget to make a *seudah*. He quotes the *Shaarei Teshuvah* as

saying that, in any case, one should not begin the *seudah* after *chatzos*.

The Eishel Avraham, however, says that one can eat *Melava Malka* several hours after the end of Shabbos. *Sefer Chesed L'Alafim* says the same, and brings a proof from *Shaar HaKavvanos* that the holiness of Shabbos remains all night, and therefore, one may eat *Melava*

Malka until late at night.

The Bone That Is Sustained Only by Melava Malka:

The Beis Yosef (ibid.) relates an incredible fact that can be described as one of the wonders of creation, which is related to *Melava Malka*.

He says in the name of the Shibolei HaLeket that there is a bone in the human body called "*naschoi*" that derives no benefit from food besides *Melava Malka*.

The Shibolei HaLeket does not say where this bone is in the body. However, other *sefarim* state that this is a bone in the spine that Chazal (*Bereishis Rabbah* 28:3) call "*luz*."

The *Medrash* says that this bone never rots and the resurrection of a person during *techiyas hameisim* will begin from it. This is also stated in the Zohar HaKadosh.

The Elya Rabbah explains that this bone did not derive enjoyment from the sin of the *Eitz HaDaas* because it does not derive any pleasure from food besides *Melava Malka* (and *Adam HaRishon* ate from the *Eitz HaDaas* on Friday). Therefore, death was not decreed on this bone and it lives forever and never decays.

The Match Moshe says that one who eats *Melava Malka* in order to sustain his *luz* bone displays his *emunah* in *techiyas hameisim*, as he is showing that just as this bone only is sustained by this meal at the end of the week, so too the body will be resurrected by this bone at the end of time.

A DEEPER LOOK

The letters of Shabbos - shin beis saf - stand for **Sheyna b'shab-bos taanug** -which means: Sleep on Shabbos is enjoyment.



SHABBOS PARTIES

PART SIX

By Ariella Schiller

Shabbos afternoon passes quickly with the Meisners. Mommy and Mrs. Meisner are deep in conversation, the little kids are all making a complicated structure out of Magna-Tiles, and Perri is upstairs with their older sister. And me and Eliyahu are setting up Shabbos party. "Kay, everyone gets one of each thing on their plate. There are the four *brachos*, plus two extras," I instruct.

He grins. "Your mother really goes all out."

I wink; this time it actually works and no one accuses me of having pink eye. "*L'kavod Shabbos kodesh.*"

I poke my head out of the dining room. "Ma? We're ready." There's a stampede of little kids and then everyone's seated, holding a cookie.

They shout out a *mezonos*; Eliyahu and I mumble it to each other red-faced. And then we're all talking and laughing until *Shalosh Seudos*.

Ma gives me a thumbs-up when no one's looking and I shrug sheepishly. I'm not even trying to be nice; I really like Eliyahu.

After *Havdalah*, Ta calls me into his office. "Bet-zalel ... do you think we should invite Eliyahu to Avos UBanim?"

We look at each other. It's really sad that Eliyahu's father was *niftar*.

"Yeah, Tatty, I think he'd like that."

And I lean forward and give him a hug. Just because.

Avos UBanim is bustling; the pizza is here already and it looks like there are also fries this week.

Eliyahu looks around at all the boys and their fathers and then looks up at Tatty.

Tatty smiles at him kindly. "Pizza and then learning?"

We nod and fill our plates. I look sideways at Eliyahu.

It's been an interesting Shabbos. It started out with me thinking I'd become best friends with Moishy Berg and ended up with fun and interesting Eliyahu. Either way, new friends are pretty great.

We learn up a storm, I absolutely do not win the raffle because I never win raffles, and then Tatty drives Eliyahu home.

"See you tomorrow," I call out.

He waves. "Surrender," he says in his best Battleship voice.

I laugh and turn to find Tatty watching me, a smile on his face.

He winks at me.

I wink back.



זכור את השבת

SEVEN QUESTIONS FOR THE SEVENTH DAY!

1. The Minchah *tefillah* is associated with the Shabbos of

- a. *Briyas HaOlam.*
- b. *Matan Torah.*
- c. *Yemos HaMashiach.*

2. The special added *tefillah* in *bentching* on Shabbos is called

- a. Retzei.
- b. Nachem.
- c. Anneinu.

3. In the *tefillah* of Retzei in *Birchas HaMazon*, we ask Hashem not to allow any distress on Shabbos. Why is this so important for our entire week?

- a. Because if you are distressed even once on Shabbos you will be distressed for your whole life.
- b. Because the seeds of *berachah* are sown on Shabbos and by planting seeds of contentment, they will sprout throughout the week.
- c. Because anger is the one *middah* that has no place on this earth and must be eradicated from humanity.

4. The words: וְלִנוּחַ בּוֹ בְּאַהֲבָה, *rest on Shabbos with love*, can be shown by:

- a. Making Shabbos early or waiting a few extra minutes before Havdalah.
- b. Bringing the leftover cholent into our bedrooms during our Shabbos nap.
- c. Taking three separate naps throughout Shabbos, one before each *seudah*.

5. What does not fully leave us until after *Melave Malka*?

- a. The requirement to refrain from any weekday activities.
- b. The feeling of fullness from the cholent.
- c. Our *neshamah yeseirah*.

6. Which is *not* customary during *Melave Malka*?

- a. Wearing Shabbos clothing.
- b. Making Kiddush.
- c. Eating fresh hot food.

7. Which body part is sustained only by food eaten at *Melave Malka*?

- a. The *gid hanashe*.
- b. The *luz* bone.
- c. *Yad yimin*.





קונטרס עונה שבת



ש"י מתחילי השבת