

וקראת לשבת עונג

שבת מלכתא

A PROJECT OF MASMIDEI HASHABBOS



מלכתא

THE GIFT OF SHABBOS!

מתנה טובה



KI HEIM
CHAYEINU
כי הם חיינו

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

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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 משגיח in משריש אמונה. That's why everyone has an obligation to be משגיח 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.

הבוסג' והחברים עברו קצת זמן
י"ח חשוון 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 Great Gift Of Shabbos

Are You Ready for Shabbos?

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

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

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

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

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

Are you ready to try?

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

What Is Shabbos?

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

When the Torah describes the first Shabbos, the Torah calls it Yom HaShevi'i — the Seventh

Day. Shabbos is first introduced to us and to Klal Yisrael at the giving of the Torah. We were given the gift of *Zachor v'shamor es haShabbos* — Safeguard and observe the Shabbos. This means not just the day, but what Shabbos is.

Shabbos was created as the perfect time and setting for us to fulfill our entire purpose in life. It is designed by the Creator Himself for the sole purpose of fulfilling His vision of the world. The *mekubalim* teach us that Shabbos is the time when all the heavenly spheres are perfectly aligned and we are able to connect to the Source of everything — Hashem Himself — in ways we cannot connect at any other time.

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

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

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

Get ready to experience Shabbos as never before...

אנחנו מוכנים An Elevated Look into Shabbos

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



אזע הערש

A Shabbos Story

Shabbos for the Boss

Part 1

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

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

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

Promise on a Park Bench

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

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

The sun would soon be setting, and Shabbos was fast approaching. Papa resolved *not* to return to his cousins'

house even if it meant spending Shabbos in the street. He hurried to a bakery and bought three little challos.

The sun set. Shabbos came and found a lonely, forsaken boy sitting on a hard bench in the deserted Hester Park. There was no place for a young, confused, brokenhearted lad to go in the vast city of New York.

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

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

Papa's Zemiros

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

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

I thought, "This must be how an angel sounds singing *shirah*." Many people came from near and far to hear him sing *zemiros*.

When there was no more standing room in our house, the visitors overflowed into our hallway and even down the stairs.

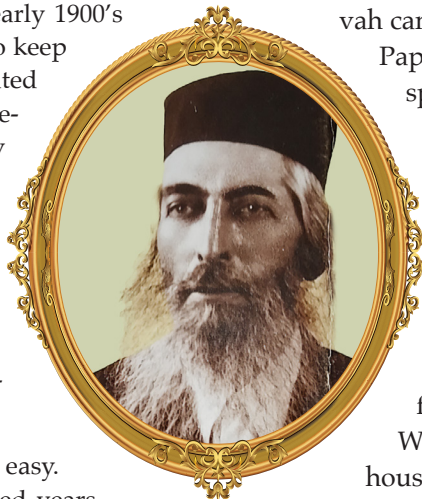
Shabbos Is Shmirah

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

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

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

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



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

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

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

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

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

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

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

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

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

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

in amazement, as he stamped their passports and cleared their papers....

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

His mitzvah of Shabbos and to be *mekaddesh* Hashem."

For Mama it was difficult to share his elation fully. She was physically exhausted and bereft emotionally. Her loneliness for her children weighed heavily on her mind and heart. The additional loss of all her worldly possessions was not an easy

pill to swallow. But Mama did not complain, and being with Avreamal comforted her.

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

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

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

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

"Jacob. J. Herman," Papa answered.

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

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

To be continued in Book 2...

Neshamah Yeseirah

Good Shabbos!

The custom of calling out, "Shabbos shalom," or, as many do, "Gut Shabbos," when entering the home, is rooted in holiness.

On the *pasuk*, וַזָּכֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, Remember the Shabbos to make it holy" (Shemos 20:8), the Ohr HaChaim HaKadosh says:

זֶה זְכוֹר אֶת יוֹם הַשַּׁבָּת פִּירוּשׁ הַזִּכִּיר שְׁמוֹ שֶׁל שַׁבָּת וְהַטַּעַם לְקַדְּשׁוֹ
כִּי כְשֶׁאֵתָה מְזַכֵּיר שְׁמוֹ שֶׁל שַׁבָּת בְּיוֹם בָּזָה אֶתָּה מְקַדְּשׁוֹ.

Remember the name of the day, which is Shabbos, and when you articulate it, that is how you make the day holy.

Just saying the word, "Shabbos" brings holiness into the world.

There is a well-known niggun, a song composed by Rav Aharon of Karlin, with the words, "If I had the strength, I would run in the streets and cry out loud, 'Shabbos, holy Shabbos.'" What is the message of this song? Why would the rebbe have circulated the streets with the cry of Shabbos, had he been given the strength? It is because of this teaching of the Ohr HaChaim HaKadosh that expressing the word "Shabbos" brings the holiness of Shabbos.

ג'א'י'ט טאכל'ס ואר'י

Let's Talk Tachlis

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



1725

Zemiros Zone

Singing on Shabbos can elevate us, transform us, and transport us to a new place — a place of *kedushah* and a place of enjoyment and happiness. Let's sing together as a family and let the words of the *zemer* carry us to where we want to go.

The *zemiros* we sing on Shabbos are not just songs. Many *Gedolim* attribute great significance to *zemiras Shabbos* and have said that the *zemiros* were written with *Ruach HaKodesh*. This *zemer*, in particular, is one of the oldest Shabbos *zemiros* we have, and is printed first in most Siddurim.

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

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

Eishes Chayil

A song for the unsung heroes

So much to get done and not enough time! Think about your mothers: Raising the children, keeping the house in order, being a partner with her husband, helping out with various *chesed* projects, and, in many situations, even working one or more jobs. Is she recognized for her accomplishments? Maybe here and there, but surely not enough.

Chazal, in their great wisdom, wanted to make sure that these unsung heroes receive some praise for who they are and what they do. While women should be praised on a steady basis, the custom was — and it is still practiced until this very day — that there is a special song dedicated to the woman of the house and to women in general. For most people, the song *Eishes Chayil* is a major introduction to the Shabbos *seudah* on Friday night. Most would tell you that, very simply, this is a song praising the woman of the house, who worked tirelessly to prepare for *Shabbos HaMalkah*, the Shabbos Queen.



The *zemer* comprises 22 lines, the last *pesukim* in *Sefer Mishlei* written by Shlomo HaMelech, each beginning with another letter of the *alef-beis*; various Chazal offer different opinions as to which specific woman we are speaking about in *Eishes Chayil*.

According to the Medrash, *Eishes Chayil* was originally written by Avraham Avinu as a *hesped* for his wife, Sarah, and it describes elements of her life. Later, it was included as part of *Sefer Mishlei*. Another interpretation is that *Eishes Chayil* was written by Shlomo HaMelech in memory of his mother, Batsheva.

Yet another Medrash tells us that *Eishes Chayil* describes the nineteen great women in the Torah (including the four Imahos), and what we can learn from them.

Some say that *Eishes Chayil* is a *mashol* of the Torah or wisdom. Some *mekubalim* say that we sing *Eishes Chayil* in honor of the *Shechinah* that shines more brightly on

Friday night.

In the siddur of one of the great *mekubalim*, Rav Yeshayahu HaLevi Horowitz *zt"l*, the following is written:

When singing *Eishes Chayil*, one should focus his attention on the *Shechinah*, which comes to visit every home after he returns from shul on Friday night, together with the two *malachim* who are greeted beforehand with “*Shalom Aleichem*”

True, there are many Medrashim that share various reasons for *Eishes Chayil*, but we can all agree that the woman deserves this special recognition.

The Jewish woman. If not for her, we would still be enslaved in Mitzrayim. After Moshe received the Torah at Har Sinai, he first offered it to the Jewish women, for he knew that if they accepted it, it would become part of the Bnei Yisrael for all time. Throughout history, she saved Am Yisrael through her special qualities. The Gemara says that Mashiach will come in the *zechus* of Jewish women.

If not for her, where would we be? There would be no home, no family and no Am HaNivchar. On Friday night, she sits as the queen of the house, while we sing her praises. And rightly so.

Sing it with feeling for your own *Eishes Chayil* at the table, or to Jewish women at large — the great people throughout history who continue to be our heroes.

Now we can understand why singing *Eishes Chayil* is such a highlight of the Shabbos *seudah*!



Kah Echsof

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

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

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

קָה אֶכְסוֹף נְעִים שַׁבָּת

Hashem, I yearn for the sweetness of Shabbos,

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

הַמִּתְאַחֵת וּמִתְאַחֵד בְּסִגְלָתָךְ

Which is paired and united with Your treasured nation,

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

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

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

The marriage of Klal Yisrael and Shabbos Kodesh is one of the deepest aspects of Shabbos. This unification causes great joy in Shamayim, just as a wedding causes joy down here. This joy stems from the Yichud Hashem — the unification that is caused by recognizing Hashem with clarity. The mekubalim teach us that when Hashem's mastery of the world is seen clearly and all powers are

perceived united under Hashem control, the passageways of hashpa'ah and berachah align and channel special opportunities to us in this world.

מִשְׁחֵן נְעִים יִרְאַתְךָ לְעַם מְבַקְשֵׁי רְצוֹנְךָ

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

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

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

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

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

קְדַשֵּׁם בְּקִדְשֵׁי הַשַּׁבָּת הַמִּתְאַחֵדֶת בְּתוֹרָתְךָ

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

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

יִפְתַּח לָהֶם נְעִים וְרָצוֹן לִפְתּוֹחַ שַׁעֲרֵי רְצוֹנְךָ

Grant them sweetness and desire to open the gates of Your desire.

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

...קָה אֶכְסוֹף

הִיָּה הַזֶּה שְׁמוֹר שׁוֹמְרֵי וּמִצְפִּים שַׁבָּת קְדֻשָּׁךְ

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

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

כִּאֵיל תַּעֲרַג עַל אֶפְיָקֵי מַיִם

As the deer yearn for a flowing stream of water,

This verse is based on a pasuk in Tehillim (42:2). Rav Hirsch

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

כָּן נַפְשָׁם תַּעֲרָג לְקַבֵּל נֶעֱם שַׁבָּת

So their souls yearn for the sweetness of Shabbos,

הַמִּתְאַחֶדֶת בְּשֵׁם קִדְשְׁךָ

Which is unified with Your holy Name.

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

הַצֵּל מֵאַחֲרֵי לְפָרֵשׁ מִן הַשַּׁבָּת

Save those who delay leaving the Shabbos

There is a mitzvah to be mosif m'chol al hakodesh — to add from weekday time to the Shabbos Kodesh. Therefore, we try to accept Shabbos at least a few minutes before sunset on Friday, and we don't make Havdalah until a few minutes after Shabbos has ended. By infusing the first minutes of each new week with the kedushah of Shabbos, Shabbos remains with us all week long.

לְבַלְתִּי תִהְיֶה סָגוּר מֵהֶם שִׁשָּׁה יָמִים הַמִּקְבָּלִים קִדְשָׁה מִשַּׁבָּת קִדְשְׁךָ

That is not be sealed off to them in the six days of the week, which receive holiness from Your holy Shabbos.

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

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

וְטַהַר לִבָּם בְּאֵמֶת וּבֶאֱמוּנָה לְעַבְדְּךָ

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

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

קָה אֶכְסוּף...

יְהִי רַחֲמֶיךָ מִתְגַּלְלִים עַל מְדוּתֶיךָ

May Your mercy overwhelm all Your other attributes,

יְהִי רַחֲמֶיךָ מִתְגַּלְלִים עַל עַם קִדְשְׁךָ

And may Your mercy overflow upon Your holy nation

לְהַשְׁקוֹת צִמְאֵי חֶסֶדְךָ מִנְהַר הַיּוֹצֵא מֵעֵדֶן

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

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

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

כָּל שִׁשָּׁה יָמִים לְהִנְחִילָם נַחֲלַת יַעֲקֹב בְּחִירְךָ

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

קָה אֶכְסוּף...

הַשַּׁבָּת נֹעֵם הַנִּשְׁמוֹת

The Shabbos! The sweetness of souls,

וְהַשְׁבִּיעֵי עֲנֵג הָרוּחוֹת וְעֵדֶן הַנִּפְשוֹת

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

לְהִתְעַדֵּן בְּאַהֲבָתְךָ וּבִירְאָתְךָ

To enjoy the pleasure of loving and fearing You.

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

שַׁבָּת קִדְשְׁךָ נִפְשֵׁי חוֹלֵת אֶהְבֶּתְךָ

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

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

שַׁבָּת קוֹדֵשׁ נִפְשוֹת יִשְׂרָאֵל בְּצֵל כְּנָפֶיךָ יִחְסִינָו

Holy Shabbos, the souls of the Jewish people find refuge in the protection of Your wings,

יִרְוִין מִדְּשׁוֹן בֵּיתְךָ.

They are satiated from the abundance of Your house.

קָה אֶכְסוּף...

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



תפילת ארבעה

Making Shabbos Real

A LOOK INTO HILCHOS SHABBOS

The Mitzvah of Kiddush

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

Why is *Kiddush* recited to mark the onset of Shabbos? What is it about *Kiddush* that helps us to fully internalize the beauty of *Shabbos Kodesh*? By learning the *halachos* of *Kiddush* and gaining a deeper understanding of this beautiful mitzvah, we will enhance and elevate our entire Shabbos experience.

The Wine or the Words?

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

Chazal (*Sifra*, *Parashas Bechukosai*) state that this means to remember the day to sanctify it with words at its beginning and end. This means that making *Kiddush* must use spoken words to sanctify Shabbos.

Just Talking? What About the Wine?

Chazal say (*Pesachim* 106a) that there is an obligation to make *Kiddush* over wine; however, *Tosafos*, the *Rambam*, and the majority of *Rishonim* say that making *Kiddush* on wine is a *d'Rabbanan*, and one fulfills the *d'Oraisa* with words alone.

The *Magen Avraham* (*Orach Chaim* 271) says that because the actual obligation is with words, one can fulfill it when

he recites the *tefillos* of Shabbos with the *nusach* established by the *Chachamim*. After one says these *tefillos*, he need recite *Kiddush* over wine only *mi'd'Rabbanan*.

So, the Wine Is Not a D'Oraisa?

Not So Fast.

The *Teshuvos Chasam Sofer* (*Orach Chaim* 16, 17, 21, and 143) says that there may be a reason why this ruling of the *Magen Avraham* is no longer valid. He says that there is an opinion that one could fulfill the *mitzvah d'Oraisa*

of *Kriyas Shema* by reciting any *pasuk* in the Torah; however, now that the *Rabbanan* decreed that we should recite specific *parshiyos*, it is accepted that no one has intention to be *yotzi* the mitzvah with any other *pasuk*. Therefore, today one is only *yotzei Shema* with these specific *parshiyos*.

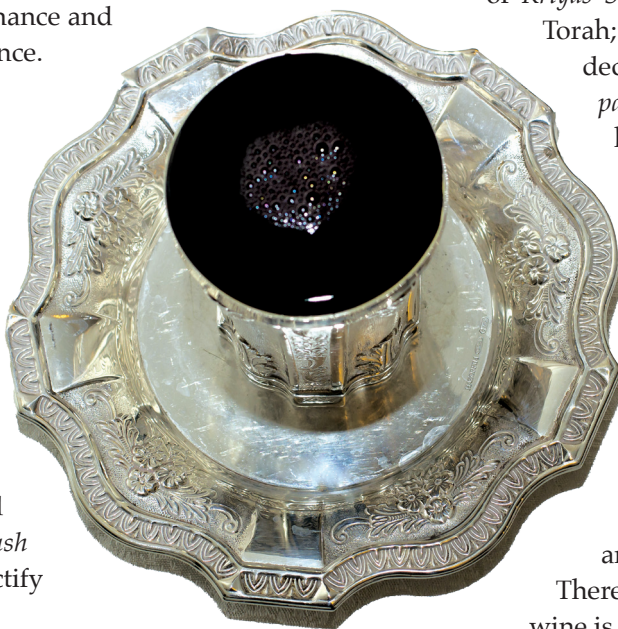
Accordingly, he says that the same is true about *Kiddush*. Since the *Chachamim* established that it should be said over wine, it is understood that everyone has deliberate intentions to fulfill the Rabbinic edict and not to be *yotzi* in any other way.

Therefore, the *Kiddush* that we say over wine is, in fact, *Kiddush d'Oraisa*.

Women's Kiddush:

The *Gemara* (*Berachos* 20b) says that women are obligated to hear *Kiddush*. The *Gemara* asks why this is so. *Kiddush* is a time-bound *mitzvas asei*, and women are exempt from all time-bound positive mitzvos. *Abaye* said that, indeed, women are obligated to recite *Kiddush mi'd'Rabbanan*, but not *mi'd'Oraisa*.

Rava, however, disagrees and says that women are obli-



gated to hear *Kiddush mi'd'Oraisa*. He explains that the verse in *Shemos* (20:8) says to “remember” (*zachor*) the day of Shabbos, whereas in *Devarim* (5:12), it says to “observe” (*shamor*) Shabbos. From the use of both of these words, we can deduce that anyone included in the obligation to observe Shabbos, by avoiding its desecration, is also included in the mitzvah to remember Shabbos by reciting *Kiddush*. Since women are included in the *shamor*, the mitzvah to observe Shabbos, so too are they included in the *zachor*, the mitzvah of remembering Shabbos.

The Essence of Kiddush:

All of the Rishonim agree that *Kiddush* is a *mitzvah d'Oraisa*; however, they disagree about the exact obligation.

The Rambam writes that it is a mitzvah to be *mekadesh* Shabbos with words when it begins and when it ends. He adds that part of the mitzvah is to mention *Yetzias Mitzrayim* and the *kedushah* of the day, and to say that Shabbos is more sanctified than all other days.

Separating Shabbos

From his words, we see that “making *Kiddush*” does not mean that we bring in the sanctity of the day. When the Torah speaks about being *mekadesh* the *chodesh* or Yovel in *beis din*, it means that *beis din* brings in the holiness. Regarding Shabbos, however, that is not the case. Rather, it means to “separate” Shabbos from the other days.

This is also seen from the fact that he includes *Havdalah* as part of the mitzvah. Of course, we do not bring in the *kedushah* of Shabbos by reciting *Havdalah*. Rather, it is evident that the “*Kiddush*” of Shabbos is to separate the seventh day from the others, which we do at its beginning and at its end.

Praising Hashem

The *Shu"t HaRashbah* (*Chelek* 4, 295) similarly says that the mitzvah of *Kiddush* is to praise Hashem at the beginning of Shabbos; however, he disagrees with the Rambam on one point. He says that the mitzvah is to praise the day of Shabbos, and this can be accomplished by saying “*Bo'i Kallah*” or “*Veshamru*.” The Rambam, however, says that one must mention the concept of *Kiddush* as part of the praise. The *Biur Halachah* (271) says clearly that according to the Rambam one would not fulfill the mitzvah of *Kiddush* by saying “*Veshamru*” because as part of the *Kiddush* one must mention that Hashem is *mekadesh Shabbos*.

A Proclamation

The Ramban (*Parashas Yisro*) understands the mitzvah of *Kiddush* differently. He compares the *Kiddush* of Shabbos to the *Kiddush* of the *chodesh* and Yovel. Although the sanctity of Shabbos comes from *Shamayim*, it is also up to us

to be *mekadesh* it here on Earth with words. The Baalei Tosafos give the same explanation and state that although Shabbos is holy on its own, it is still a mitzvah for us to be *mekadesh* it and proclaim that it is sanctified.

Bare Minimum

Rav Akiva Eiger (271) rules that if a person says “*Shabsa Tova* (Good Shabbos),” he has fulfilled the *mitzvah d'Oraisa* of *Kiddush*. According to the Rambam, this would be hard to understand as the person did not mention the *kedushah* of the day, nor did he praise Shabbos. According to the Ramban, however, it is possible that merely saying these words is sufficient for a person to do his part to bring in the sanctity of Shabbos.

Say the Word

The *Be'er Heitev* (307) quotes the Shelah as saying that one fulfills the mitzvah of “remembering the day of Shabbos” whenever one says “Shabbos Shalom” or “Good Shabbos.” The *Ohr HaChaim* (*Parashas Yisro*) explains that whenever one says the word “Shabbos” on the day of Shabbos, he sanctifies the day. He says that this is stated in the words, “*Zachor es yom haShabbos l'kadsho*,” which he translates as, “Remember the day of Shabbos, and — by saying this name — you will make it holy.”

We can add that saying the name “Shabbos” is a way of being *mekadesh* the day with praise because just saying this word reminds us of how Hashem rested (“*shavas*”) from all work on Shabbos.

Stay tuned next week for more on the mitzva hof Kiddush — including the enormous rewards and segulos that Kiddush offers!

LOL Learn or Laugh

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

A: Actually, it makes you a grape Jew!

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



Shabbos Parties

PART ONE

By Ariella Schiller

I didn't get the part of Heshy in the 7th-grade production of *When Zaidy Was Young*.

Am I disappointed? That's an understatement. And here's why: because I deserve that part. I have the best New York accent in the class, and my audition had Ms. Katz, the extracurricular head, doubled over in laughter. Every time I said, "But Mama!" she cracked up, and by the end of tryouts, she had tears rolling down her face. But they still gave the part to Faigy Meisner, the new kid. And I get it, I really do. She's the new kid and it will really help her fit in. But it still hurts.

I try not to slam the door when I get home from school, but I think it slips out of my hand, and Ma doesn't look amused when she greets me in the kitchen with cookies.

I need to restart the whole day. I can't tell Ma about Heshy Himmelstein now; she was too excited about the play. Apparently, Ma had a big part in something called Crocodile Island when she was in school and I was rekindling all these memories.

I make an excuse and head upstairs to the den.

I'll finish Cricuting the sweatshirts Ma wants to send to Tanta Tzivi for the day of the wedding. Cousin Shira is getting married in a month and we are all just hyper-excited. Tanta Tzivi's sweatshirt is a light pink zip-up with the words *Mother of the Kallah* sprawled across the back. She's going to love it.

Betzalel comes meandering into the room, looking bored. "Watchya doing?" he asks.

"Nothing," I mutter.

He looks disappointed but moves on. "Ma is calling you."

I look regretfully at the pink sweatshirt that now says *Mother of* and head downstairs.

Mommy is frying schnitzel. I grab a cutting board and start chopping vegetables for salad.

"I'm inviting the Meisners for Shabbos afternoon," Mommy says conversationally.

I almost chop off my finger. "But Ma, they came last Shabbos! And besides..."

Should I tell Mommy they gave Faigy Meisner the part? The Meisners just moved to the neighborhood after their father was niftar. It's really sad and I feel so bad for Faigy and her siblings.

But that doesn't mean I want to become her best friend. I already have a best friend, and we usually spend Shabbos afternoons together. "...besides, I spend Shabbos afternoons with Layla."

Mommy is looking at me. I feel bad, but if I didn't want to be Faigy's friend before, I for sure don't now that she took the part from me.

"We'll make extra treats, Muddy Buddies and rice crispy squares, and you can even make souffles," Ma says, looking at me sideways.

Her bribe of extra baking won't work on me this time, although it usually does. I love baking, but Mommy really doesn't like it when I take over her kitchen.

Still, I do feel bad for the Meisners. "Fine," I grump. "Plus chocolate chip sticks."

Mommy smiles. "Hmm, my diet will not be pleased — you are way too good of a baker. But yes, wonderful. I'm going to confirm with Mindy Meisner soon."

I can't keep it in any longer. "Let me know what Heshy says," I say, turning back to my salad cutting.

Mommy sounds confused behind me. "Hesh — oh! Oh, sweetie, you didn't get the part?"

I roll my eyes. "Yeah, but I really don't care."

"And Faigy Meisner did...?"

I nod. "Yup."

Can't wait for her to come over Shabbos afternoon. Yay.

to be continued....



שבע שאלות לשבת

Seven Questions for the Seventh Day!

1. How does Hashem describe Shabbos?

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

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

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

3. Who was created as Shabbos' marriage partner?

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

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

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

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

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

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

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

7. The words in *Ka Echsof*, הִתְאַחַדְתָּ בְּתוֹרָתָהּ, teach us about the connection between Shabbos and ____?

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



קרייזע

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