

וקראת לשבת עונג

# שבג מלכא

A PROJECT OF MASMIDEI HASHABBOS

מלכא

WE WANT SHABBOS

מחבג הימים



#### 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



KI HEIM  
CHAYEINU  
כי הם חיינו

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## THANK YOU TO ALL OUR PARTNERS:



## הרב יצחק סורוצקין

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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 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 במוזיד ח"ו. And even a תלמיד חכם who is very נזהר, maybe his בני בית are not נזהר as carefully as they should and he was able to be מונוע 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.

הבוסתן והמנוח עכ"מ קצת גמול וזוהר  
י"ח חפץ חפץ סורוצקין ע"ה



# 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!**





# Just One Shabbos

## ...And You Will All Be Free!

*Just one Shabbos and we'll all be free  
Just one Shabbos, come and join with me  
We'll sing and dance to the sky  
With our spirits so high  
We'll show them all it's true —  
Let them come and join us, too.*

Is there such a thing as, “The most important mitzvah”? While Rav Yehudah HaNasi tells us, “Be as careful with a minor mitzvah as with a weighty one,” there are various Chazal that, when addressing certain mitzvos, seem to imply that one is greater than others. For example, the *תנא* tells us that the mitzvah of tzitzis is equivalent to all the mitzvos. Yet, if we had to choose mitzvos that define us as the Chosen People, we would list the mitzvah of Shabbos as one of them.

Chazal tell us that anyone who observes Shabbos in accordance with its halachos, even if he worships *avodah zarah* as much as they did during the generation of Enosh, Hashem forgives him.

We are all familiar with the song Reb Mordechai ben David wrote, with the chorus beginning with the words, “Just one Shabbos and we'll all be free.” Can you imagine the preciousness of Shabbos; just one Shabbos and we will have the *geulah* immediately.

There's a great *tzaddik* who lives in Kiryas Malachai, Reb Chaim Weintraub. One day, he was called by the *gan* his son attended and was told that the child wasn't feeling well. Reb Chaim picked him up and took him home. He had him lie down, and he hoped with some TLC and some rest, he will feel better. Hashem had other plans, and, sadly, Reb Chaim's son was *niftar*.

During the week of shivah, many people came to be *menachem avel*. Reb Chaim was very involved with kiruv work, specifically with teenagers and young adults. One day, during the shivah, eight boys who were involved with Reb Chaim came to be *menachem avel*. They sat down and Reb Chaim was very happy to see them. After a short while, they got up and moved to the side. They had a private discussion with each other and then one of them came over to Reb Chaim and whispered something in his ear that brought a big smile to Reb Chaim. Each boy then came over to him and gave him a hug; then they left.

After the boys had gone, someone asked Reb Chaim what that was all about. “What made you so happy? No one's smiling

here.” Reb Chaim explained the cause of his happiness and shared the secret. “They told me that in memory of my son, they will keep Shabbos this week. They're not gonna use their phones, they're not gonna smoke. They won't drive. They won't turn on a light. This Shabbos, they're gonna keep as a *zechus* for my son. It's amazing! I was so appreciative.”

Someone who was sitting there said to Reb Chaim, “You know, it's very nice. What they're basically telling you is that this Shabbos they're gonna keep and next Shabbos, they're not going to keep. How is that a good thing? It's such a blatant, disgusting thing to tell you. We're not gonna keep Shabbos next week! It's only this one.”

Reb Chaim responded, “What are you talking about? If somebody would come over to me and tell me, ‘I have a way to get your son back just for 24 hours, how much are you ready to pay?’ You know the answer: I'll pay anything. I'll sell my house, sell all my assets, borrow money from everybody to have my son back for even just 24 hours to just walk down the street with him, hold his hand, have him sit him on my lap, and sing with him. I would give anything to have him back, even if it's for only 24 hours.”

And then he continued, “How do you think Hashem feels to have eight of his children back, even if it's for just one Shabbos; we don't throw away the good because there is something better.”

Based on many statements of Chazal, it is the daytime of Shabbos that enjoys a high level of *kedushah* and gives us a great opportunity to connect with Hashem. For example, the *pasuk* that is the source for the mitzvah of *oneg Shabbos* ends, “אָז תִּתְעַנֵּג עַל ה'” Then you will delight in Hashem” (*Yeshayah* 58:14) The Zohar says that the period to which the word “then” in the *pasuk* refers is the “second *seudah*” of Shabbos (i.e., the daytime meal). Apparently, this time is particularly suitable for connecting with and delighting in Hashem.

Let's view every Shabbos as just one Shabbos; one that will arrive every week and one that we will celebrate as if it is the only Shabbos that was and that will be.



# נשמה יסירה

## A Shabbos Story

### A Happy Heart

adapted from: *Living Shabbos for Children*

The Lelover Rebbe was stuck. There were many people who needed his help but he had no money to give them.

*I have no choice, he thought. I will travel to raise the money I need. And with that he packed his bag for the long journey from city to city and firm house to house. He knocked on doors and asked for money so he could help the poor people. Many people helped him because they loved and respected him.*

After collecting in America, the Rebbe went to Canada. *This will be my last stop, he thought. People are waiting desperately for this money.*



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#### Words for Shabbos

אמר רב יהודה אמר רב: כל המענג את השבת נותנין לו משאלות לבו, שנאמר: "והתענג על ה' ויתן לך משאלות לבך".

Rav Yehudah said in the name of Rav: Whoever makes their Shabbos enjoyable, Hashem will grant him all his heart's desires. (Shabbos 118b)

## Neshamah Yeseirah

### The Soul Remembers

In *Ribbon Kol HaOlamim*, sung by many on Friday night, we say:

וְלִהְתַּעֲנוֹג בִּיתֶּךָ נִשְׁמָתִי אֲשֶׁר נָתַתָּ בִּי,

and to take pleasure in the additional soul which You have placed within me.

Rav Shimshon Pincus told a story about a young man

who became a *baal teshuvah* after being influenced by Rav Simcha Wasserman. This talmid and his wife built a family of their own under the direction of Reb Simcha, and eventually celebrated the bar mitzvah of their son.

The *simchah* was being held in a California hotel, and of course, they invited Reb Simcha and the rebbetzin. Reb Simcha asked the mother of the bar mitzvah boy if cholent would be included in the menu for the Shabbos *seudah*, and she explained that since many of the guests were not religious and she wanted them

## A Deeper Look

Shabbos is Hashem's day — *Shabbos hayom l'Hashem*. By making Shabbos special with beautiful meals, and enjoyable delicacies, we are building our relationship with Hashem, and the closer we are to Hashem the more impactful our *tefillos* are.

Imagine: You really want a new laptop computer for Chanukah. If you just ask your parents for a computer out of the blue, they may not be inclined to get it for you. If, however, you show them how vested you are in your studies and that you wish to use a new laptop for homework, the likelihood of getting what you want goes way up.

On Friday, the Rebbe landed in Canada. The Bodners warmly welcomed him into their home for Shabbos. On Shabbos morning, they awoke to discover a robber had broken into their home.

"Oh no, what did he take?" Mrs. Bodner cried worriedly. They quickly searched the house. They realized the robber had stolen the bag of money that the Lelover Rebbe had worked many weeks to collect.

"How are we doing to tell him such bad news?!" They said, worried

But when they broke the news to the Rebbe, he did not react the way they thought he would. He was very calm. "Today is Shabbos," he explained. there is truly no need to worry about anything." He began to sing and dance, truly happy and full of joy. The Lelover Rebbe spent the rest of his Shabbos with a big smile and lots of happiness, just as he did every Shabbos.

Mr. Bodner and his family looked at the Rebbe in shock. They couldn't believe how happy he was even though he had lost all the money that he had worked so hard to collect.

As soon as Shabbos was over, Mr. Bodner called many wealthy Jews who lived in Toronto. He told them the story of the robbery and the Rebbe's reaction. They were so impressed that they quickly got together and raised even more money for the Rebbe than what had been stolen.

The Gemara teaches us that if someone is really happy on Shabbos, Hashem will give him what he needs. Let's say you have a carnival planned for Sunday or you have a big test coming up. On Shabbos, try to think that you have nothing to do and nothing to worry about. We will enjoy Shabbos so much and Hashem will give us all that we really need.

## Neshamah Yeseirah

Continued

to enjoy the Shabbos experience, she planned to serve cold dishes and salads on Shabbos day. Reb Simcha suggested that a cholent be prepared nonetheless, and of course, the woman honored her rebbi's request.

Shabbos morning, a non-religious couple arrived by car, planning to join the simchah. They parked and entered the hotel building, but as they approached the ballroom, the wife suddenly stopped in her tracks.

"I cannot stay here for another moment," she told her husband. "Please take me home."

Without much explanation, they headed back to the car and left as quickly as they had come.

That night, when Shabbos was over, this woman phoned the baalas simchah to apologize for her hasty exit.

She was a Holocaust survivor, carrying deep within her buried fragments of memory of a different time and place. When she had passed by the hotel dining room and smelled the cholent, she was suddenly overcome by images and sounds long forgotten from her parent's home. She was transported back to the Shabbosos in the Poland of her youth, the sight of the Shabbos table, the sweet sound of her father's song, and the taste of her mother's delicious food.

For years, she had tried to remember, but had been left frustrated, unable to access that place in her mind. She had gone to psychologists to help her try to open the storehouse of memories, but the door seemed to be bolted shut.

But at that moment, the aroma of the cholent she had not smelled for decades opened up the flood-gates, and she was able to vividly recall the instant in which soldiers had burst into their home. It had been on Shabbos, in the middle of the *seudah*, and the last time she had seen her family was that day, gathered around their Shabbos table.

In time, Rav Pincus concluded, this couple embarked on a journey of their own, returning to the path of her parents, becoming *baalei teshuvah* because of Reb Simcha's insightful advice.

The *oneg Shabbos* affects not just the body, but the soul, nourishing the *יְתֵר נִשְׁמָתִי אֲשֶׁר נָתַתְּ בִּי* as well. (*Chelek Beis*, 88a)



**In Week One,** we discussed the power of *zemiros* and learned the deeper meaning behind the words of the *zemer Kah Echsof*. This week, we will be taking a closer look at how the words of *zemiros* can bring us to a place of greater connection and closeness with HaKadosh Baruch Hu. Remember: A Shabbos *zemer* is so much more than just a song.

## ברוך קל עליון Thank You So Much!

A poor man knocked on the door of Rav Shmelke of Nikolsburg, begging for money to buy food. Rav Shmelke looked around the house and found an expensive piece of jewelry, which he promptly handed over to the poor man.

When the Rebbetzin came home, she was shocked to discover that the Rav had given away this valuable piece of jewelry. "It was worth twenty-five gold coins!" she admonished her husband.

Quickly, Rav Shmelke ran out to the departing visitor. Thinking that Rav Shmelke was about to ask him to return the valuable item, the man began to run. Finally, Rav Shmelke caught up with him.

"I just wanted you to know how much this piece of jewelry is worth," Rav Shmelke breathlessly informed him. "It's worth twenty-five gold coins! Don't sell it for less!"

Later, Rav Shmelke

explained that he learned to do this from the Gemara (*Shabbos* 10b), which tells us that Hashem informed Moshe of the value of the gift that He gave to Am Yisrael. "I have a good gift in My Treasure House.... Go and inform them!"

Hashem wants us to know how valuable Shabbos is. Let us explore why, indeed, it is such a "good gift."

We can learn this from the *zemer* that we sing on Shabbos day, "*Baruch Kel Elyon*." Written as a poem with short stanzas and a repeating chorus, with the first letters of the paragraphs forming the composer's name, this *zemer* was composed by Rav Baruch ben Shmuel of Magnatz, who lived from 1150-1221 and authored many *sefarim*, all of which display his great expertise in all areas of the Torah, including Kabbalah.

In the poem, we praise Hashem for giving us Shabbos and we detail its many gifts. First, we sing about Shabbos as the day of complete mental and physical rest. We do not have to worry about the past or the future.

The song describes the joy of Shabbos and how beautiful it is, made special with delicacies and festive clothes. It talks about the reward that those who observe Shabbos will receive in both worlds, and how it is a day in which we become elevated. Shabbos can even bring an end to the galus, as Chazal tell us that if Bnei Yisrael observe two Shabbosos properly, we





will be redeemed.

Again and again, the chorus describes how pleased Hashem is with His children's observance of Shabbos – as pleased as He would be from receiving “*minchah al machvas*,” which is a certain “meal-offering in a pan.” Keeping Shabbos is as precious as this meal offering, which atoned for all forms of sin, in speech and in thought!

### הַשׁוֹמֵר שַׁבַּת הֵבֵן עִם הֵבֵת לֵקֵל יִרְצוּ כְּמִנְחָה עַל מַחְבֵּת

*Those who keep Shabbos, sons and daughters [men and women]*

*Are pleasing to Hashem like a korban minchah in a pan.*

Each stanza contains a different message. One stanza speaks of the special reward that we receive for observing Shabbos:

### נַחְלָה וּמְנוּחָה כְּשֶׁמֶשׁ לוֹ זָרְחָה

*A heritage and a resting place, like him for whom the sun rose*

What is the connection between Yaakov Avinu and honoring Shabbos?

We can see this in the words of the Navi Yesha-yahu (58:13-14), which we also say in *Kiddush* on Shabbos day: If you restrain your foot because it is the Shabbos, refrain from accomplishing your own needs on My holy day; if you proclaim the Shabbos ‘a delight’ ... then you will delight in Hashem, and I will mount you astride the heights of the world; I will provide you the heritage of your forefather Yaakov....

So, we see that the reward for keeping Shabbos is “the heritage of Yaakov.” Why Yaakov? Why not Avraham or Yitzchak?

Let us look at Hashem's promise to each of the Avos. To Avraham, Hashem said “I will give you this land” — one land. To Yitzchak, Hashem said, “To you and to your children I will give all the lands of Hashem” — multiple lands. But Yaakov was promised “and you will break through the sea and go forward to the north and the Negev...” — his inheritance has no boundaries or end at all.

For observing Shabbos, our reward is not just “an inheritance in the mountains and in the lowlands”, and not “merely” double that. The reward is the promise that Hashem gave to Yaakov — *berachah* with no limits.

# Yonah Matzah

This *zemer* was composed by Rav Yehudah HaLevi, who signed his name in the first letters of each stanza.

## יוֹם שַׁבָּתוֹן אֵין לִשְׁכַּחַ

*The day of rest should not be forgotten*

The Torah commands us, “*Zachor es Yom HaShabbos*, Remember the day of Shabbos.” “The day of rest should not be forgotten” is a reference to the mitzvah of remembering Shabbos. Since Shabbos is the source of *berachah* for the entire week, it is important to remember Shabbos every single day. (See Ramban Shemos 20:8, *Yismach Moshe*, *Bereishis*.)

The Amshinover Rebbe explained this stanza to mean that we cannot forget Shabbos, since remembering Shabbos is so sweet — a *rei'ach ni'choach*, satisfying aroma — how can we forget it for even one second.

## זָכְרוּ כְּרִיחַ הַנִּיחּוֹחַ

*Remembering Shabbos is like the satisfying aroma of the korbanos*

When we remember Shabbos, it produces a *rei'ach ni'choach* before Hashem, like the aroma of the *korbanos*.

The Yismach Moshe points out that this applies not only on Shabbos, but all week long, as well. Since Shabbos strengthens every day of the week, when we remember Shabbos all week long, it also creates a *rei'ach ni'choach*.

## יוֹנָה מְצָאָה בּוֹ מְנוּחָה

*The dove found rest on Shabbos*

וַיַּחַל עוֹד שִׁבְעַת יָמִים אֲחֵרִים וַיִּשְׁלַח אֶת־יוֹנָה וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד:

Then he waited again another seven days; and sent the dove forth; and it did not return to him any more. (*Bereishis* 8:12)

When Noach sent out the *yonah* on the seventh day — Shabbos — the *yonah* found a place to rest and didn't return to the *Teivah*.

The Zohar teaches us that the *yonah* being unable to find rest earlier is alluding to the *Shechinah*; when in *galus* the *Shechinah* can find calm only on Shabbos and Yom Tov.

## וְשָׁם יָנוּחוּ יְגִיעֵי כָח

*And there [on Shabbos] the exhausted ones rest*

Some explain the word וְשָׁם, *there*, to mean Shabbos. Although the word *there* usually refers to a place, not a time, Shabbos is its own unique spiritual existence. Shabbos is like the Beis HaMikdash of time. Therefore, it is appropriate to refer to Shabbos with the word *there*.

Others explain that we are referring to Olam Haba. Those who work hard their

## Into Action

### When do we remember Shabbos every day?

Every day at the end of Shacharis, we say the Yom; for example, *Hayom yom rishon l'Shabbos*. By counting every day in relation to Shabbos, we fulfill the mitzvah of *Zachor es Yom HaShabbos*.



entire lives to serve Hashem will rest on the ultimate Shabbos — the World to Come.

**יונה מצאה בו מנוח ושם ינחו יגיעי כח**

**היום נכבד לבני אמונים**

*This day is honored by the children of the Avos who were the pillars of emunah*

The Rambam (*Hilchos Shabbos* 30:1) writes:

אַרְבַּעָה דְּבָרִים נֶאֱמָרוּ בְּשַׁבָּת. שְׁנֵים מִן הַתּוֹרָה. וְשְׁנֵים מִדְּבָרֵי סוּפְרִים וְהֵן מִפְּרָשֵׁין עַל יְדֵי הַנְּבִיאִים. שְׁבִתוֹרָה (שְׁמוֹת כ ז) זְכוֹר וְ(דְּבָרִים ה יא) שְׁמֹר. וְשְׁנֵי פְּרָשֵׁין עַל יְדֵי הַנְּבִיאִים כְּבוֹד וְעֹנֶג שְׁנֵאֵמַר (יִשְׁעִיָּה נח יג) וְקִרְאַתָּ לַשַּׁבָּת עֹנֶג וְלִקְדוּשָׁה ה' מְכַבֵּד:

There are four dimensions to Shabbos: two *Mid'Oraisa*, and two *Mi'Divrei Sofrim*. In the Torah are the two commandments, "Remember Shabbos" and "Keep Shabbos." The two *Mi'Divrei Sofrim* are: the Prophets are *kavod*, honor, and *oneg*, pleasure; as the *pasuk* [Yeshaya 58:13] states, "If you proclaim the Shabbos a delight," and the holy day of Hashem 'honored.'"

"Honoring Shabbos" includes washing and bathing ourselves in preparation of Shabbos, wearing nice clothes, cleaning our homes, preparing special food, lighting candles and setting the table, and being ready to greet Shabbos.

**זְהִירִים לְשִׁמּוֹר אֲבוֹת וּבָנִים**

*Who are careful to keep Shabbos, parents and children*

Shabbos is the foundation of our *emunah*. We just sang that Shabbos is honored specifically by us, the *bnei emunim* — the children of the Avos — because no one else can connect to Shabbos. Shabbos is meant to be used as a time for parents and children to connect, and for the *mesorah* of our *emunah* to be passed from generation to generation.

## האזנה מן האזנה Super Natural

There are various things that Chazal teach us to avoid doing or eating because they can cause us to forget our Torah learning, such as wearing one's shoes on the wrong feet or eating olives.

Rav Chaim Kanievsky commented that when changing one's clothing in the rush of preparing for Shabbos, one is likely to accidentally switch from right to left, which can cause forgetfulness (*Chiapas Eliyahu Rabbah*, printed in *Reishis Chochmah* at the end of *Shaar* 3). Since it is being done in honor of Shabbos, however, he will be protected from forgetting.

It once happened that a heavy snow fell on Shabbos in New York. A certain person knew that his neighbors were away for Shabbos, and he was concerned that thieves might see that the snow was undisturbed, realize that no one was home, and seize the opportunity to rob them. He, therefore, walked up and down the path in front of the neighbors' house to make footprints, so it should appear that the house was occupied.

Afterward, he became concerned this action may have violated the laws of Shabbos, since he was intentionally creating significant shapes — footprints — in a medium that would retain the impression for a time. This might be a subcategory of the *melachah* of *koseiv*, writing. He sent a messenger to ask Rav Chaim whether he had acted correctly.

"In the future," Rav Chaim replied, "if this situation should arise, it would be better to make the footprints using a *shinui*, a change from the normal fashion in which they would be done. For instance, you should switch your shoes, wearing the right shoe on your left foot, and vice versa."

Rav Chaim's grandson heard of this ruling, and asked, "Saba, doesn't wearing one's shoes in the wrong feet cause one to

forget his Torah learning [as brought in Rav Chaim's *Sefer Zikaron* 11:30]?"

Rav Chaim replied, "*Yom Shabbason Ein Lishkoach!*"

"Does that mean that one need not refrain from doing something that causes forgetfulness on Shabbos?" the grandson asked.

"*Chas v'shalom*," Rav Chaim answered. "Although Shabbos has a unique property of remembrance, that does not mean that one may throw caution to the winds. It is only when there is a need, because of Shabbos itself, to do something that usually causes forgetfulness, that one may rely on the power of Shabbos to protect him from ill effects."

"Can one then eat olives at the Shabbos seudah?" [Eating olives causes forgetfulness; see *Horayus* 13b; *Seder Zikaron* 2:11.]

Rav Chaim replied that one may, indeed, eat olives if his intent is to honor Shabbos, and they will not cause him to forget. (However, Rav Chaim himself was careful never to eat foods containing olives, even on Shabbos.)

Rav Chaim added that the fact that people go to study Torah in shul on Shabbos also aids their memories, as we are taught in the Yerushalmi (*Berachos* 5:1).

The Sfas Emes (*Ki Sisa* 5662, s.v. וְעוֹד) writes that Torah learned on Shabbos will not be forgotten, since forgetting is a function of the body and Shabbos is the day of the soul. Rav Chaim said that this is likely the meaning of the Yerushalmi (*Shabbos* 15:3) that Shabbos was given in order to allow the Jews to study Torah. Rav Chaim also pointed out that Shabbos is similar to the World to Come; just as in the World to Come we will learn and not forget (*Yalkut Shimoni*, *Yeshayah* 479; *Torah Chaim*, *Sanhedrin* 99b נִפְשׁ), so too, on Shabbos the Torah studied is not forgotten.

## חֲקוּק בְּשֵׁנֵי לְחוֹת אֲבָנִים

### Engraved in the two stone Luchos

The *Luchos* were engraved with the *Aseres HaDibros*. Weren't there five on one Tablet and five on the other? How then can we say that Shabbos was engraved on two *Luchos* if it was engraved only on the first one?

Rav Chaim Kanievsky explained that the Yerushalmi (Shekalim 6:1) teaches that each of the commandments was actually engraved on both of the Tablets; each Tablet had all Ten Commandments inscribed upon it.

## מִרְבַּ אֲוִנִים וְאִמִּיץ כֹּחַ

### Given by the Very Mighty and Powerfully Strong [Hashem]

### יִזְכֶּה מִצְאָה בּוֹ מְנוּחַ וְשֵׁם יִנּוּחוּ יִגְיַעֵי כֹחַ

## וְבָאוּ כָלֶם בְּבְרִית יַחַד

### And they all joined together (At Mattan Torah) in a covenant with Hashem

We reference *Mattan Torah* for three reasons: (1) Because *Mattan Torah* took place on Shabbos, (2) The mitzvah of Shabbos is one of the *Aseres HaDibros* given at *Mattan Torah*, and (3) *Mattan Torah* is the basis for our *emunah* in Hashem and Shabbos is the time we celebrate our *emunah*.

## נִעֲשֶׂה וְנִשְׁמָע אַחְרָיו כְּאֶחָד

### "We will do and we will hear," they all said as one

Klal Yisrael was *zocheh* to say *Na'aseh V'nishmah* all together as one, because *u'vau kulam bivris yachad* — they united at the time of *Mattan Torah*. (Rav Arele m'Belz)

## וְפָתַחוּ וְעָנּוּ ה' אֶחָד

### Blessed is He who gave strength to the exhausted.

When at *Matan Torah* did Klal Yisrael say Hashem Echad?

The Sar Shalom of Belz *ztk"l* explains that the Mechilta teaches us that after each *Mitzvas Asei* was given Klal Yisrael responded *yes* and after each *Mitzvas Lo Saasei*, they responded *no*. So, when Hashem commanded them *Kabeid es avicha v'es imecha*, they all said *yes* in agreement, and when Hashem said *Lo Sirtzach*, they agreed with a *no*. However, when it came to *Lo Yihyeh l'cha elohim acheirim*, they couldn't say *yes*, for maybe it would sound like they disagree, and they couldn't say *no*, for maybe it, too, would sound like they disagree. So instead Klal Yisrael responded with a resounding *Hashem Echad* — making it clear that they believe in Hashem and only Hashem.

## בְּרוּךְ הַנוֹתֵן לִיעָף כֹּחַ

### Blessed is He who gave strength to the exhausted

This refers to the dew which Hashem will rain upon the world at the time of *Techias HaMeisim*. The Gemara teaches us that at *Mattan Torah*, our *neshamos* were so excited to hear the words of

Hashem directly from Him that they flew out of our bodies to cling to the *Shechinah*. Hashem revived us with the special dew to be used for *Techias HaMeisim*. (See *Shabbos* 88b.)

### יִזְכֶּה מִצְאָה בּוֹ מְנוּחַ וְשֵׁם יִנּוּחוּ יִגְיַעֵי כֹחַ

## דִּבֶּר בְּקִדְשׁוֹ בְּהַר הַמֹּרִי

### He spoke in holiness at Har HaMoriah.

According to one view in the Gemara, Har HaMoriah where the Beis HaMikdash stood, and Har Sinai are the same place. (See *Taanis* 16a, Rashi *ibid*, Maharsha *ibid*, and *Keren Orah*.) The Yismach Moshe explains that according to this Medrash, Hashem moved Har HaMoriah to Midbar Sinai to give the Torah upon it.

## יוֹם הַשְּׁבִיעִי זְכוֹר וְשָׁמֹר

### The seventh day — keep and remember

These are the two *Mitzvos Asei*, positive mitzvos, that we are supposed to do on Shabbos.

## וְכָל פְּקוּדֵי יַחַד יַחַד לְגִמְרָה

### And all His teachings are completed as one.

This refers to the mitzvos of *Zachor* and *Shamor*, which Chazal teach were said as one — literally. This was obviously a miracle, because a human mouth cannot say and human ears cannot hear two things simultaneously.

The Yerushalmi (*Berachos* 1:5) teaches that keeping Shabbos is equivalent to keeping all the mitzvos of the Torah. Rav Chaim Kanievsky explained that this is another meaning in the *zemer*: Keeping Shabbos is like keeping all the mitzvos at once.

## חֲזֵק מִתְּנִינִים וְאִמִּץ כֹּחַ

### Let's overpower our evil inclinations and serve Hashem with all our might.

### יִזְכֶּה מִצְאָה בּוֹ מְנוּחַ וְשֵׁם יִנּוּחוּ יִגְיַעֵי כֹחַ

## הָעָם אֲשֶׁר נָע כְּצֹאן תְּעָה

### The people who wandered throughout exile like lost sheep

On Shabbos, when we experience a little bit of what it feels like to be taken out of *galus* and connect to Hashem, we pray for the ultimate and final *geulah* so that we may merit to experience the *Yom She'kulo Shabbos*.

## יִזְכֹּר לְפָקְדוֹ בְּבְרִית וְשְׁבוּעָה

### May He remember them because of His treaty and oath

## לְבַל יַעֲבֹר בָּם מִקְרֵי רָעָה

### That nothing evil should happen to them

## כְּאֲשֶׁר נִשְׁבַּעַתָּ עַל מִי נֹחַ

### As He swore to Noach after the Mabul.

### יִזְכֶּה מִצְאָה בּוֹ מְנוּחַ וְשֵׁם יִנּוּחוּ יִגְיַעֵי כֹחַ





# אזען א מיעץ

## Making Shabbos Real

A LOOK INTO HILCHOS SHABBOS

**There** are many interesting halachos related to the three specific seudos of Shabbos Kodesh and the designated Shabbos foods that are enjoyed at these meals.

The Rambam (*Hilchos Shabbos* 30) writes, “What is meant by ‘oneg Shabbos’? This is as the Chachomim said that a person must prepare a particularly sumptuous dish and a pleasantly flavored beverage for the Shabbos.... A person is obligated to eat three meals on the Shabbos — one in the evening, one in the morning, and one in the afternoon. One should be extremely careful regarding these three meals, not to eat any fewer. Even a poor man who derives his livelihood from charity should eat three meals.... Eating meat and drinking wine on the Shabbos is a form of *oneg* for a person....”

### “Es Mein Kin” — It’s Good for You! The Benefits of Eating the Shabbos Seudos

The Gemara (*Shabbos* 118a) states, “Anyone who fulfills the obligation to eat three meals on Shabbos is rescued from three dangers: From the birth pangs of the Mashiach, from the judgment of Gehinnom and from the war of Gog and Magog.

We may ask why the Gemara refers to a person who “fulfills” (“*mekayem*”) the three meals of Shabbos, rather than one who “eats” three meals on Shabbos.

Rav Mendel of Riminov (*Menachem Tzion, Parshas Pinchos*) explains that during the Shabbos *seudah*, Hashem sends special Divine influences and light into a person. These influences are known as “*itin tavin*, good guidance”, which guide a person regarding how he can become closer to Hashem Yisbo-rach, how to serve Him better, and how

to connect with His holiness. During the *seudah*, Hashem sends ideas into a person’s mind that can help him reach these goals, but he must make sure to remember them so that he can put them into practice. One who pays heed to these ideas and uses them later is referred to as someone who is “*mekayem*” the three seudos, and he will be saved from the three dangers as a result.

### Two Loaves and the Mahn The Source of Lechem Mishnah

The halachah is that when one makes the *berachah* on bread at the Shabbos *seudah*, he should recite the blessing over two loaves of bread. This is known as “*Lechem Mishnah*.”

The source of this halachah is the Gemara (*Berachos* 39b and *Shabbos* 117b) that states, “Rav Acha says: On Shabbos one should cut from two loaves. Why? Because it is stated ‘*Lechem Mishnah*.’”

The Gemara is referring to the verse in the episode of the *mahn* (*Shemos* 16:22), that states, “It happened on the sixth day that they gathered ‘*Lechem Mishnah*,’ a double portion of food, two omers for each.” The





## L<sup>OL</sup> Learn or Laugh

**Q: Why did the challah put on a bathing suit?**

**A: He wanted to go for a dip!**

Hummus, matbucha, olive.... Dips are all the rage these days. In truth, the dipping of the challah — into salt — does have a source. Our tables are compared to the *Mizbei'ach* (as is seen from *Berachos* 54a). Since every *korban* on the *Mizbei'ach* was salted, we place salt on our tables, as well. The *Mishnah Berurah* says that according to Kabbalah the bread should be dipped into the salt three times. The Chasam Sofer did have salt on his table at all Shabbos meals; however, he did not dip the challah into the salt on Shabbos night because the only reason to do so would be to eat the bread in the same manner that *korbanos* are eaten, and this is not relevant on Shabbos night when *korbanos* were not placed on the *Mizbei'ach*.

Chachomim learn from this that one should cut from two loaves of bread on Shabbos.

The Ritva (*Shabbos* *ibid.*) says that the mitzvah to use *Lechem Mishnah* on Shabbos is as a remembrance of the *mahn*. He seems to be saying that although the *pasuk* doesn't actually say that there is a mitzvah to have *Lechem Mishnah* on Shabbos, the Chachomim decreed that we should do so as a remembrance of the double portion of *mahn* that fell on Erev Shabbos. Numerous other Rishonim, including the *Sefer HaTerumos* (*Maftchos* to *Siman* 246), Meiri (*Berachos* *ibid.*), *Orchos Chaim* (*Din Shalosh Seudos*) and *Sefer HaManhig* (*Hilchos Pesach*), also say that *Lechem Mishnah* is a remembrance of the *mahn*.

The Kol Bo (*Siman* 22), however, learns the Gemara differently. He states that the verse seems to repeat itself, as it first says that there was a double portion of *mahn* and then repeats that there was two *omers* for each individual. Thus, the words "*Lechem Mishnah*" are superfluous and are only put into the *pasuk* to teach us that there is an obligation for us to use two loaves of bread on Shabbos. The *Aruch HaShulchan* (*Orech Chaim* 274) also learns the Gemara this way and says that the extra words in the *pasuk*, "*Lechem Mishnah*" teach us that we are obligated to use two loaves of bread on Shabbos. Thus, this is a clear mandate from the *pasuk*.

### Scour the Source D'Oraisa or D'Rabbanan?

The Taz (*Orech Chaim* 628:2) says that the mitzvah of *Lechem Mishnah* is *d'Oraisa*, as it is learned from a *pasuk*; therefore, it

takes precedence over the mitzvos of wine for *Kiddush* or light for *Havdalah*, which are *d'Rabbanan*. The *Shu"t Chasam Sofer* (*Orech Chaim* 46) quotes the *Minchas Yaakov* (in the *teshuvos* at the end of the *sefer*, *Siman* 12) who assumes that *Lechem Mishnah* is *d'Oraisa*, and only discusses whether the need for the loaves to be whole is also a *d'Oraisa*. Some have brought proof to the Taz's contention from the Zohar HaKadosh (*Raya D'heminusa, Parshas Pinchos* 245a), where it is stated that one should use four loaves for each meal on Shabbos, but if one has only six, he has fulfilled his *d'Oraisa* obligation. Thus, the Zohar seems to be saying that two loaves at each Shabbos meal is a *d'Oraisa*.

However, most Poskim, as well as most Rishonim, say that *Lechem Mishnah* is a *d'Rabbanan*, and the *pasuk* brought by the Gemara is an *asmachta*. The *Rabbeinu Bechaya* (*Sefer HaYashar, Chelek HaShu"t*, 70:4), as well as *Shu"t Maharam M'Rottenberg* (*Shu"t* 473) say that *Lechem Mishnah* is an "*asei d'Rabbanan*"; therefore, women are obligated in it even though it is a timebound mitzvah. The *Sefer HaManhig* (*Hilchos Shabbos, Siman* 54), as well as the *Avudraham* (*Dinei Birchas HaMitzvos*) and the aforementioned Ritva who says that *Lechem Mishnah* is a remembrance for the *mahn*, also seem to say that *Lechem Mishnah* is *d'Rabbanan*.

### A Deeper Look

#### Yom Shabbason Ein Lishkoach

On Shabbos there is no *shichichah* — no force of forgetting. Certain actions that may normally lead us to forget things — like eating olives, for instance — have no power on Shabbos. So go ahead: Enjoy that olive dip!

### Sprinkle, Dip, or Skip? Salt with the Lechem Mishnah

The Gemara in *Berachos* (40a) says, "The one cutting the bread may not cut it until salt is placed before everyone present."

The *Shulchan Aruch HaRav* (167:8) says that the reason for this is to give a good taste to the bread, in order to be *mechabed* the *berachah*.

The *Biur HaGr"a* (*ibid.*) says that salt must be placed on the table before the *berachah* in order to avoid a *hefsek* (interruption) — as, if there is no salt on the table, one might interrupt after reciting the *berachah* but before eating the bread in order to ask for salt.

The *Mishnah Berurah* quotes both reasons (*ibid.* 27).

For more on the salt and other mitzvos related to foods eaten with all three *seudos Shabbos*, stay tuned for Book 4!



# Shabbos Parties

## PART TWO

By Ariella Schiller

I'm getting tired, although I would never admit it to Avraham Yitzchak and Tatty. I've been at the Friday-night learning in Braunstein's basement for an hour already, and Moishy Berg has yet to show up. I shmooze a bit with Speilman; we eat some cholent and drink Sprite. We begin a debate about chess versus checkers. Markowitz loses when he says Othello, and we call a tie between the other two. I ask them if they like Battleship; they do. It's fun to spend time with the guys outside of cheder. But I think we all know we're really here for Moishy and not each other. Shuster starts throwing balled-up tissues into a cup — he's our resident basketball star — but we get bored quickly and all shuffle back to our fathers to learn a bit more.

And then, when we've been here two hours and my eyes are starting to burn and I'm yawning more than breathing, Moishy Berg waltzes in with his father. He winks at us as he settles down with his father, which is really cool. I never wink. I try it a few times until

Speilman asks me if I have something in my eye. I stop. I take my Gemara out again and open it on a nearby table. Tatty gives me a nod of approval from across the room, Avraham Yitzchak flashes me a thumbs-up.

Then Moishy Berg is standing by my elbow. "*Shteiging*, Betza-lel?"

I sit up straighter. "Yup. Did you try the cholent yet?" I say coolly.

He waves a hand. "Nah, we just came from an epic *shalom zachar*. You should've seen how many meat boards they had."

I've never had a meat board. I suddenly feel a great need for a meat board, which is weird cause I'm more of a chicken guy, really. Especially pretzel chicken.

But it sounds like Moishy Berger's cousin took the idea of elevating *gashmius* on Shabbos to whole new levels.

We all plop onto the couches and listen while Moishy Berg tells us about his cousin's *shalom zachar*. "And the *bris* is on Rosh Chodesh, *im yirtzeh Hashem*, and they're hiring Bin Kirshner to do the Hallel."

We all gasp — superstar Bin Kirshner? Ma never lets us buy concert tickets. "How do I get invited?" I joke.

Moishy Berg looks at me seriously. "We don't invite people to a *bris*," he says. Which I know. I'd been kidding. But I just nod solemnly.

"Come to the park tomorrow," he says, looking over Shuster's shoulder to where I'm perched on the arm of the couch. I almost fall off.

"Uh, wha — uh, who, uh will be there?" I ask, trying to stay chill.

"Us, Trenk, and Lerner," he says confidently. Oh, that's the entire popular group.

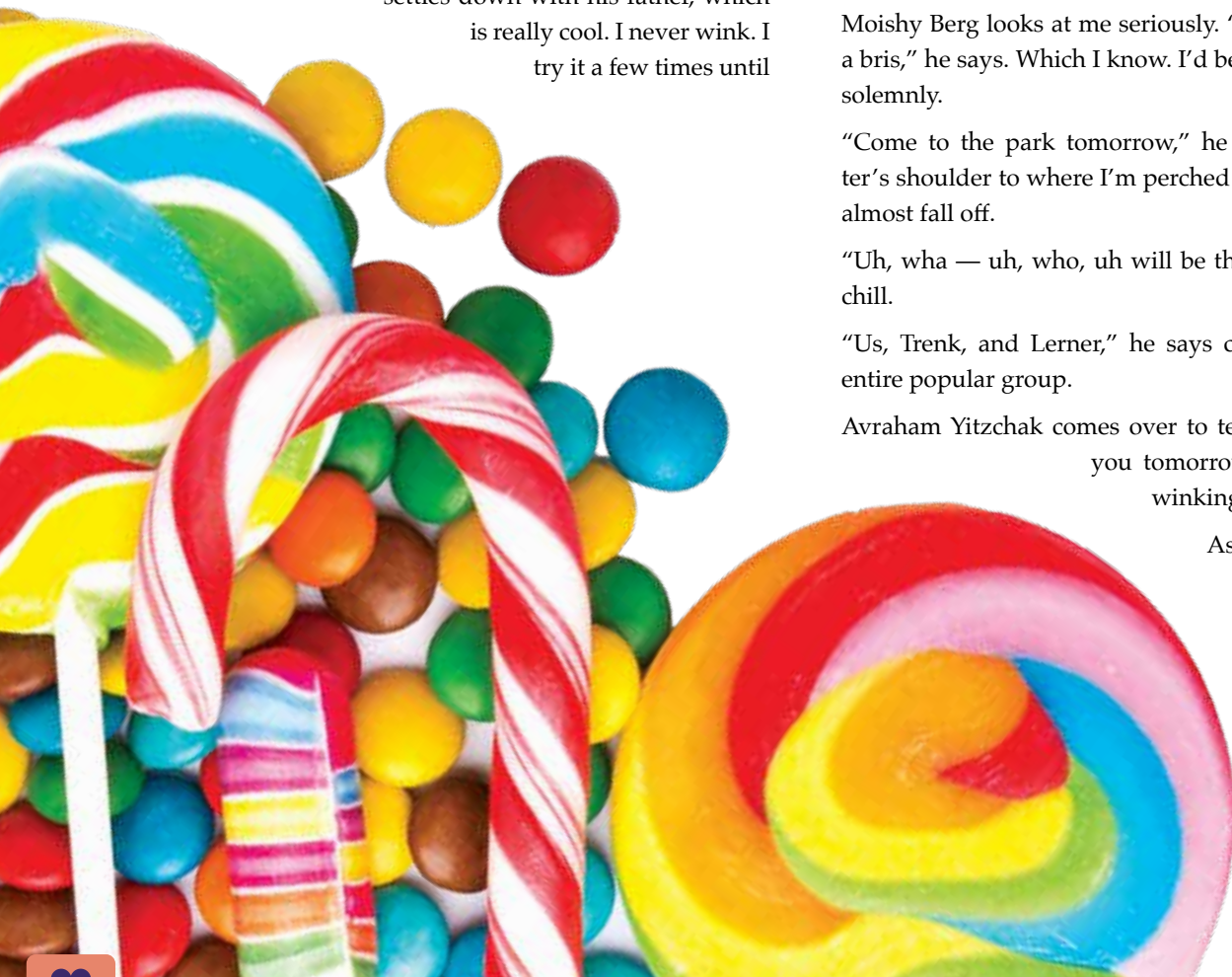
Avraham Yitzchak comes over to tell me we're leaving. "See you tomorrow. Good Shabbos," I say, winking.

As I walk out, I hear Moishy Berg ask Speilman if my eye is okay.

"I think it's pink eye," Speilman says back. His mother is a nurse.

Oh, well. You win some, you lose some..

to be continued....



# שבעה שאלות לשבת

## Seven Question for the Seventh Day!

1. We should view each Shabbos as “just one Shabbos” — as it has the power to immediately bring the \_\_\_\_

- a. Rains in Eretz Yisrael.
- b. *Geulah Shleimah*.
- c. Lost objects back to their owners.

2. Rabbi Yehudah teaches us that if we are truly happy on Shabbos, Hashem will give us.

- a. Money.
- b. Health.
- c. All that we need.

3. How is the reward for keeping Shabbos connected to Yaakov Avinu?

- a. Yaakov was promised land with no border, Shabbos give us boundless *berachah*.
- b. Yaakov's brother liked soup, so we eat soup on Shabbos.
- c. The twelve stones remind us of sleeping a bagel, and we eat bagels for *shalosh seudos*.

4. The author of the *zemer* “*Yonah Matzah*” put his name's initials in the beginning of each stanza. Who is that author?

- a. Rav Levi Yitzchak M'Berditchev.
- b. Rav Yehudah HaLevi.
- c. Rav Nachman MiBreslav.

5. From where do we learn to have two loaves for *lechem mishnah*?

- a. From the two *Luchos*.
- b. From the *mahn*.
- c. From the sun and moon.

6. *Yom Shabbason Ein Lishkoach* means that on Shabbos there is no power given to

- a. Sunshine.
- b. Cholent beans.
- c. Forgetting.

7. In the *zemer* “*Baruch Kel Elyon*,” the “*minchah al machvas*, meal-offering in a pan” refers to the fact that:

- a. Keeping Shabbos is as precious as this meal-offering, which atoned for all forms of sin, in speech and in thought.
- b. Kugel should preferably be made in a large pan, so there is enough for everyone.
- c. The gift of Shabbos means we must bring our meals to our neighbors in a pan.





# קרייזע

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