

וקראת לשבת עונג

שבת מלכה

A PROJECT OF MASMIDEI HASHABBOS

אלק ד'

LIGHT UP YOUR SHABBOS

אורה ושמחה



KI HEIM
CHAYEINU
כי הם חיינו

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THANK YOU TO ALL OUR PARTNERS:



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י"ט לחדש כסלו תשפ"ג

לכבוד המנהלים הנכבדים המרביצים תורה ואמונה בין תשב"ר,
נועם ה' עליהם יחיו.

The רבש"ע used to say that there is no מצוה in the תורה except for שבת that the רבש"ע said to be משגיח on your children. My זיידע the Lutzker Rav explains that the סגולה of שבת is to be משריש אמונה in ישראל. That's why everyone has an obligation to be משפיע on whoever he could to keep שבת.

The חפץ חיים says that when a person is missing an אבר he doesn't lose his חיות, but if he is missing his head then he has no life. Every מצוה corresponds to a specific אבר, but the מצוה of שבת corresponds to our head. Therefore, if a person is lax in a מצוה he is still considered a part of מכלל ישראל 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.

הבשר והחיות נכבדים קדושת השבת
יצחק סורוצקין זצ"ל



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CONNECTION:

It's All We KNEAD



One of the special *mitzvos* dedicated to women is the mitzvah of *Hafra-shas Challah*. Not everyone is able to bake challah from scratch, but for those who do, it is a unique opportunity for *tefillah* and connection to Hashem. Helping our mothers make the dough, separating a piece and saying the *berachah* or answering amen to our mothers' *berachah*, and shaping and baking the loaves takes on so much more meaning if we understand the possibilities for *d'veykus baHashem* embedded into this mitzvah.

Challah on Pesach?

Any kindergarten child knows that we don't eat challah on *Pesach*. Yet, on the packages of *matzah* that are *kosher l'Pesach*, it says, "Challah was taken." Somewhat confusing! The reason is that the word we use for any bread we eat on Shabbos, or any of the foods that we say *birchas hamotzi* on, is *challah*.

What do you think of when you hear the word "challah"? Probably, you're thinking of the delicious loaves of braided bread that you eat on Shabbos, either from your very own oven or from a bakery. Yum! But let's go deeper: to understand and appreciate how important the mitzvah of *challah* is, we need to get into the background of this word.

Hashem gave us the mitzvah of separating the first portion of the dough, and giving it is a gift to the Kohen. The word *challah* is the word Hashem used when He named the portion of dough that is given to the Kohen.

The Torah tells us that instead of using all of the dough for ourselves, the first of the dough that we knead should be taken off and given to Hashem. First, we separate what is His, and then we may use the rest for ourselves.

This is exactly how we should do all mitzvos, and how we should live our days and our lives. When we have an idea to do a mitzvah, jump up right away and do it! Give Hashem the very *first* of our energy and do it right!

What Makes This Mitzvah So Special?

Take a look around your lunchroom and see what most of your friends are eating. A tuna sandwich? A slice of pizza? A bagel with cream cheese? Falafel on pita? What do all of these lunches have in common? They all fall under the "bread" category of food, because bread is the most basic food that helps keep us all going throughout the long school day.

Because bread is such an important food for keeping our bodies healthy, it is easy to forget that Hashem is truly the One Who is keeping us healthy and strong and Who created the bread in the first place!

When you take off a piece of dough and symbolically give it to the Kohen, who is the servant of Hashem, you are taking something which is usually only used for your body, and making it *kodesh*. Now, the bread is not just some ingredients mixed together so we can eat the finished product, but it is something that is used to serve Hashem. Wow! Your sandwich just got a lot more interesting and important! When you

eat the sandwich, remember that it is *kodesh* bread, and that by eating it, Hashem will give you the strength to continue through your day.

Bread is the most basic food, a sign of our physical needs. It is what we work for, and our expressions show this as we talk about being "the breadwinner" or "putting bread on the table." Throughout the Torah, Chazal often use the term "bread" when they are speaking about all food.

When we separate *challah*, we are supposed to remember the importance of *emunah*. Even though we are doing the work (to make the bread), we must remember that all we have is from Him. One may think, "I have all I need as a result of my work," which, in a way, is like saying that it is not from Hashem. The mitzvah of *challah* reminds us that everything we have is from Him.

Our World is a combination of *ruchnius* and *gashmius*. Our task is to connect the materialistic with the spiritual. Even though food is such a basic source of materialism, we have to bring in spirituality to all of our actions, and that is another reason for taking *challah*.

Why is the bread eaten on Shabbos called *challah*? If the word *challah* really just means the piece of dough that is separated for the mitzvah of separating a piece of dough, then perhaps we should call *all* bread, eaten at *all* times, "challah"!

There is a very strong connection between the bread that one makes for Shabbos and the mitzvah of *challah*. Chazal explain how important it is for anyone, especially women, if possible, to bake their own challah for Shabbos. By taking the time and effort to stay up late at night on Thursday or to get up early on Friday morning to make the dough, knead it, braid it, and bake it, women utilize a special way of fulfilling the mitzvah of honoring Shabbos.

Also, if the bread for Shabbos is called "challah," you won't forget to separate *challah* from it!

Now that we understand that the literal meaning of the word "challah" is *separating a piece of dough*, then it's easy to understand the reason that it can be used in our matzos for Pesach as well!

Even though men are also obligated to do this mitzvah, the taking of the dough — the *challah* — is considered one of the special mitzvos for women. This mitzvah is so special that in addition to the *berachos* said when the *challah* is separated from the dough, women have special *tefillos* they say while they knead the dough. There are even special gatherings of women, fulfilling the mitzvah while davening for various needs.

Through the ages, starting with our *Imahos*, women of Klal Yisrael have poured out their hearts in *tefillah* as they knead the life-sustaining challah dough. So, the next time you're helping with a batch of dough or making challah yourself, remember to take advantage of the meaning behind it all. Say the *berachah* with *kavannah* or answer amen with intention, and know that your *tefillos* are sent up a direct pipeline to HaKadosh Baruch Hu during this special time.



אזע העפן

A Shabbos Story

The Shabbos Check

"We need a doctor!" shouted R' Yisrael one Shabbos morning. "Dovid's fever is climbing and we must get a doctor right away!"

R' Yisrael was a big *talmid chacham* who lived in Eretz Yisrael. He knew that it was a mitzvah to help someone who is very sick... even if it means being *mechallel Shabbos*.

"I know an excellent doctor who lives down the block," said his wife, Miriam, as she rushed out the door to get the doctor. A few minutes later, Miriam retired with Dr. Jacobs.

"I'll treat your son," said the doctor. "But only on one condition."

"What's that?" asked R' Yisrael.

"You're going to have to pay me five hundred shekels — right now."

"Oh!" cried R' Yisrael. "Can't it wait until after Shabbos?"

"No," replied the doctor. He was a secular Jew. He did not understand that Shabbos is holy. "I only treat patients who pay me right away," he said.

A sad look came across R' Yisrael's face. His wife, Miriam, was almost ready to cry. They didn't want to be *mechallel Shabbos* to pay him. But they knew it's a mitzvah to do it to save a person's life.

"All right," said R' Yisrael, writing a check. Since it was Shabbos, he used his left hand to write, instead of the right hand. "Here is your payment."

The doctor took the check and stuffed it into his pocket. After treating David, he said, "Your son is going to be okay."

The boy's parents breathed a sigh of relief. "*Baruch Hashem!*" they cried. They thanked the doctor and he turned to leave.

"Wait a minute," said the doctor. He pointed to the words on the check. "Something is wrong with this check! Maybe you didn't hear me. I asked for five hundred shekels, but you gave me a thousand!" One thousand was double the amount the doctor had demanded.

R Yisrael smiled and said, "I heard you correctly." He went on to explain. "In order to write a check for five hundred shekels, I

אזע העפן

An elevated look into shabbos

Shabbos in All Times

Every week for twenty-five years, Stephen Klein paid almost \$2,000 for a small advertisement giving the time for candle lighting on the front page of the Friday *New York Times*. He also included a phone number in the ad. This was for people to call if they wanted to learn more about Shabbos.

Finally, in the year 1999, Stephen stopped this project. One year later, the *New York Times* came out with a very special edition of their newspaper. The year 2000 would be the beginning of the next hundred years, and they wanted to do something special.

On January 1, 2000, the *New York Times* had three front

pages. The first was the front page from one hundred years before; the year 1900. The second was the current front page, from the year 2000. The third was a front page saying what they thought it would be in the future, in the year 2100, one hundred years from then.

Stephen Klein received his copy of the *New York Times* as well. He flipped to the front page that wrote about what they thought would happen in a hundred years. Then something familiar caught Stephen's eye. At the bottom corner of the page, there was a small box. Printed in the box was the candle-lighting time for January 1, 2100.

Stephen called the *New York Times* and asked what made them include that advertisement again. The non-Jewish editor replied, "We don't know what will happen in the year 2100. But one thing is for sure. Jewish women will still be lighting the Sabbath candles in a hundred years from now."

Things are always changing. You move to a new house, try a new kind of ice cream, grow out of your old pair of shoes. Shabbos is something that will never change. No matter where we are, no matter what is going on, Shabbos is forever.



Neshamah Yeseirah

Glowing Faces

וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ,

Hashem blessed the seventh day and He made it holy.

The Midrash says that בִּרְכוֹ, the blessing, refers to אור פָּנָיו and שֵׁשׁ קִדְשׁוֹ likewise refers the radiance of a person's face on Shabbos.

This phenomenon that Shabbos brings with it a “new face” has effects in halachah as well. At the simchah of a shevah berachos, the halachah calls for *panim chadashos*, “new faces,” to allow for the recital of the berachos yet again. On Shabbos, however, no new faces are needed because Shabbos itself brings the *panim chadashos*, in line with the Midrash.

The Tur quotes a story brought down in *Sefer Chassidim* about a certain chassid who saw the image of his deceased friend — but the friend's face was green. The deceased person explained that the color of his face was a punishment for having spoken while the *tzibbur* was still reciting *Vayechulu* after Shemoneh Esrei on *leil Shabbos*.

If a connection to Shabbos is manifested in the radiance of a person's face, then disrespecting the Shabbos means that the shine never comes, and the opposite is there. The person who spoke at the moment when everyone else in shul was giving testimony to the Creator's work had missed out on an element of Shabbos, and that is why it was specifically reflected in his face.

The human face has a light, or a shine, that comes from the fact that there is a *neshamah* within. This is why when a person passes away, that radiance fades the

moment the *neshamah* leaves the body. Animals have no *neshamah*, just a life force, so their faces do not glow.

During the week, we are distracted by the pressures of work, pulled down by the darkness of *galus*, but on Shabbos, we remember why we are here, reconnected to our own essence. On Shabbos, we are most alive, our *neshamos* are most visible, and our faces are glowing.

Rav Chaim Meir Hager, the Imrei Chaim of Vizhnitz, came to Eretz Yisrael after the Second World War and opened a yeshivah in Tel Aviv. In time, as the rebuilt Vizhnitzer chassidus formed around it, he made the decision to move his yeshivah and court to Bnei Brak.

While in Tel Aviv, the yeshivah had followed those *poskim* who permitted the use of electricity on Shabbos. When the Imrei Chaim moved, he told the *askanim* involved in building the yeshivah that, in Bnei Brak, they would show respect for Torah and follow the ruling of the Chazon Ish, who ruled the use of electricity on Shabbos forbidden. The rebbe asked that the new building have a generator.

They moved into their new court, and the Vizhnitzer chassidim were dismayed to see that the generator made a racket. One of them went to discuss it directly with the Chazon Ish. “Are we not taught that Shabbos should be a day of silence,” the chassid asked, “a day during which we can hear the song of Creation? The generator, with its unrelenting noise, interrupts the tranquility and *kedushah* of Shabbos.”

The Chazon Ish smiled at the question. “The generator isn't creating a disturbance,” he said, “if you listen closely, you will hear that it is also saying “*Shabbos kodesh, Shabbos kodesh, Shabbos kodesh!*”

The components of Creation come together to proclaim Hashem's majesty. The whole world is elevated — and man, the crown of Creation, stands just a bit higher, his face radiating the holiness of the day.

would have to write three words — *chamesh me'ot shekel*. But by paying you one thousand shekels, I had to write only two words — *elef shekel*.”

The doctor was confused. He still had no idea why the man had paid him twice as much as he asked for!

“Today is the holy Shabbos,” continued R' Yisrael. “Today we do not write...only in an emergency. Therefore, in order to write as little as possible on Shabbos, I decided to write the check for one thousand shekels.”

The doctor was flabbergasted. He couldn't believe his ears. He could tell that R' Yisrael and his wife had very little money. Why would he pay an extra five hundred shekels in order to write one word fewer on Shabbos? “Shabbos must be really important to him,” Dr. Jacobs thought.

That night, after Shabbos was over, the doctor returned to look in on his patient. *Baruch Hashem*, he was getting better and on the

way to a *refuah sheleimah*.

“I'm returning the extra money you paid me,” the doctor told R' Yisrael, giving him five hundred shekels. “I was so moved by you. I can't believe you were willing to pay me double in order to honor Shabbos. I want to learn more about Shabbos. Will you teach me?”

That night, R' Yisrael sat down and began to learn Torah with the doctor. Doctor Jacob went on to become a *shomer Torah u'mitzvos*.

By showing how much they loved and honored Shabbos, R' Yisrael and Miriam brought another Jew closer to Hashem. They made a *Kiddush Hashem*.

We can also make a *Kiddush Hashem*, every time we keep Shabbos, or go into a store, ride a bus, or visit a doctor's office. Wherever we go, people are watching us. They notice how we speak and how we act. When we act with *derech erez*, and when we honor and keep the holy Shabbos, we sanctify Hashem's Name.



Shabbos: Just for Us

The Shabbos Day Shemoneh Esrei

Is it fair that the Bnei Yisrael were given the mitzvah of Shabbos and not the other nations?

Well, the idea of being fair doesn't apply when we are speaking about Hashem — everything Hashem does is not to be questioned. However, since the mitzvah of Shabbos is only for the Bnei Yisrael, we have to ask ourselves if there is anything deeper about why we have the mitzvah of Shabbos? Not only do the other nations not have the mitzvah of Shabbos, but Chazal tell us that a non-Jew who observes a full Shabbos is punishable with death! Why?

One of the highlights of the *Shemoneh Esrei* of the Shabbos Shacharis is the idea that we received Shabbos and it was not given to the other nations of the world.

We begin the special *berachah* of *Shemoneh Esrei* with the words, *יְשׁוּעָה מִשָּׁה בְּמַתָּנָה תִּלְקוּ*, Moshe should be happy with the gift of Shabbos. Wouldn't it be more logical to speak about this gift at Maariv on Friday night, when Shabbos begins? The answer can be understood when we see that the holiness of Shabbos becomes stronger, from minute to minute. At the beginning of Shabbos, when we begin experiencing the *kedushah* of Shabbos, we don't yet appreciate its full spiritual benefits.

The roaring of blow-dryers and vacuums have come to a halt, no more banging on bathroom doors waiting to take a shower, the oven is set to the right temperature, you remembered to get the jar of mayonnaise.... Yes, there is a delightful aroma of freshly baked challah, in addition to a long list of special foods. We are freshly bathed, dressed in our nicest clothes, enjoying the light of the Shabbos candles standing tall and

bright over the elegantly set table.

Shabbos has begun! We left the mundane of the weekday and we entered the palace of *kedushah*. We begin feeling the *kedushah* right away and it just grows stronger and stronger by the minute.

Now, on Shabbos day, after appreciating the feeling of *kedushah*, we can understand how special the gift of Shabbos is. It is similar to giving a three-year-old a very expensive gift, but he doesn't understand the value of the gift, and he doesn't yet know what to appreciate.

The special bond between Hashem and the Bnei Yisrael is particularly spoken about during the daytime of Shabbos. This is why we mention that *לֹא נָתַתּוּ ה' אֱלֹהֵינוּ לְגוֹי אֲרָצוֹת*... Hashem didn't give it to the nations of the earth. Rather, *לְיִשְׂרָאֵל עַמְּךָ*, *נָתַתּוּ בְּאַהֲבָה* You have given [the Shabbos] to Yisrael, Your nation, with love.

Chazal teach us that the daytime of Shabbos enjoys a higher feeling of *kedushah* than the night before. For example, the *pasuk* that speaks about the mitzvah of *oneg Shabbos* uses the word *"אָז"* Then. The Zohar pinpoints the "then period" as the "second meal" of Shabbos (i.e., the daytime meal). Apparently, this time is particularly special for connecting with and delighting in Hashem. Furthermore, the tzaddikim speak about the difference between the evening and the daytime of Shabbos: the *kedushah* is raised.

If, as we see in the *Shemoneh Esrei*, we realize that Shabbos is a special gift for us, let us appreciate what we have and use it to its greatest benefit.

Kedushas HaYom

The fourth *berachah* of *Shemoneh Esrei* on Shabbos is *Kedushas HaYom* — the blessing in which we talk about the holiness imbued in the day of Shabbos. Each of the four *tefillos* of Shabbos has its own unique beginning of this *berachah*, followed by this *tefillah*:

אֱלֹהֵינוּ וְאֲבוֹתֵינוּ

Our G-d, and G-d of our fathers,

In *Az Yashir*, Klal Yisrael said (*Shemos* 15:2): אֱלֹהֵי אָבִי וְאֶרְמְנָהּ, *He is the G-d of my fathers and I will exalt Him*. Why do we praise Hashem as the G-d of our fathers? What difference does the past make? Rashi (*ibid.*) explains that praising Hashem as the G-d of our fathers is making the statement: לא אני תחלת הקדשה אלא מחזקת ועומדת, *I am not the beginning of the holiness, rather it has been established and long standing from the days of my fathers*.

The *kedushah* that Hashem has given to Klal Yisrael goes beyond the individual. It is a collective holiness that spans across our entire people, throughout history. When we count ourselves as part of this long-standing line of great people all the way back to Avraham, Yitzchak, and Yaakov, we connect to the *kedushah* of our people — thereby making our *tefillos* stronger and more potent.

רְצֵה [נָא] בְּמִנוּחֵינוּ

Please desire our rest,

Many times in davening, we ask Hashem for His *ratzon* — for Him to desire us and our *avodah*. *Retzei Hashem Elokeinu*, Hashem, please desire us... *u'sehi le'ratzon tamid avodas Yisrael amecha*, and may You always desire the service and *tefillos* of Klal Yisrael, Your nation. Desire, a strong feeling of wanting, is part of our special relationship with Hashem.

This desire elevates every action we do in our service of Hashem to be a sign of our love and connection to Him. Imagine a small child who picks a few dandelions for his mother. The gift, while almost valueless, carries so much significance because it demonstrates the child's love and his desire for a closer relationship. So too, when we serve Hashem and Hashem desires us, even the smallest action carries so much more meaning.

קְדִשְׁנוּ בְּמִצְוֹתֶיךָ

sanctify us with Your commandments,

In every *berachah* we make before performing a mitzvah we say, "*Asher kidishanu b'mitzvosav*" — we thank Hashem for

making us holy with the mitzvos He gave us. We know that of the 613 mitzvos there are 248 *Mitzvos Asei* and 375 *Mitzvos Lo Sa'asei*, corresponding to the limbs and parts of our bodies.

Performing a mitzvah with our bodies is an opportunity to bring *kedushah* to each and every part of us. When we use our hands to put on *tefillin*, give *tzedakah*, or separate *challah*, we are making our hands holy. When we daven using our mouths, we elevate our mouths into *cheftzos shel mitzvah*, holy objects used to perform mitzvos.

Shabbos is a unique mitzvah that engages our entire beings. We live Shabbos, we breathe Shabbos, we eat Shabbos, and we talk Shabbos. This elevates us to a status of *kedushah* we can experience only on Shabbos.

וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ

and give us our share in Your Torah;

What is "our share" in Torah? Isn't Torah the same for everyone?

Chazal teach us that *Yisrael* is an acronym for *Yeish Shishim Ribui Oseyos L'Torah*, there are 600,000 letters in the Torah. This means that each and every one of us has a unique personal connection to Torah. We each have our

part in Torah, and it is our job to connect to it.

A story is told that once Rav Yisrael Gustman *zt"l* was speaking in learning with Rav Yechezkel Abramsky *z"tl* and shared one of his *chiddushim* on the *sugya*. When Rav Abramsky heard Rav Gustman's *chiddush*, he was overjoyed. "I have written that very same insight!"

Rav Gustman responded, "That's impossible, because this is *my chiddush*."

Rav Abramsky later went home and checked his notes, and his insight was, in fact, different from Rav Gustman's.

A *talmid* of Rav Gustman who witnessed this incident asked his rebbe, "Rebbe, how were you so sure that this idea was uniquely yours and that Rav Abramsky couldn't have come up with the same concept?"

Rav Gustman replied, "When I worked on this *sugya*, I invested my entire being in my learning, and I felt deeply in my *neshamah* that this particular *chiddush* was a part of my special *chelek* of Torah. Therefore, it is uniquely my *chiddush*, because no two people share the same portion of Torah."

What is your unique share in Torah? Keep learning and *shteiging* and you'll find out!

A Deeper Look

How can you channel the *kedushah* of your own parents, grandparents, and great-grandparents to serve Hashem better?





Tefillah
Time

Continued...

Kedushas HaYom

שְׂבָעֵנוּ מִטּוֹבְךָ.

satisfy us from Your goodness (from being connected to Hashem)

On Shabbos we connect to Hashem on a much higher level than during the week. Our request on Shabbos is that Hashem satisfy us with the spiritual pleasure of being close and connected to Him.

וְשִׂמַח נַפְשֵׁנוּ בִּישׁוּעָתְךָ.

and make us happy when You save us,

Just as Shabbos is a time when we are able to experience life without the distraction of this world, so too, when Mashiach comes we won't have the distractions of *galus* and we will be able to serve Hashem properly. We therefore conclude this series of requests — for *kedushah*, Torah, closeness to Hashem — with our plea for the *geulah sheleimah*. We ask that Hashem give us the ultimate joy — to be able to be close to Him forever.

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.

and purify our hearts to serve You with truth.

As we learned in Book 1, 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

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Words for Shabbos

שְׁבַת — אֶחָד מִשְׁשִׁים לְעוֹלָם הָבָא. (ברכות נז:)

Shabbos is one-sixtieth of the world to come.

On Shabbos, when we do not have the distractions of this world, we are able to have a little taste of what Olam Haba will be like.

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 to, and when we can learn Torah so that we know how to serve Him properly.

וְהִנְחִילֵנוּ

And give us as our inheritance,

Shabbos is referred to as a *nachalah*; a special inheritance just for us — Klal Yisrael. The *pasuk* in *Yeshaya* (58:14) calls Shabbos: *נַחֲלַת יַעֲקֹב אַבִּיךָ*, *The inheritance of Yaakov Avinu*, and the Gemara (*Shabbos* 118a) tells us:

אמר רבי יוחנן משום רבי יוסי: כל המענג את השבת נותנין לו נחלה בלי מצרים, שנאמר: "אז תתענג על ה' והרכבתיו על במתי ארץ והאכלתיך נחלת יעקב אביך וגו'".

Rabbi Yochanan said in the name of Rabbi Yossi: Anyone who delights in the Shabbos, Hashem gives him a boundless portion of Olam Habah, as it is stated: "Then you shall delight in the Hashem and I will cause you to ride on the heights of the world, and to feast on the inheritance of Yaakov Avinu."

Therefore, in *Kiddush* we say: *בְּאַהֲבָה וּבְרָצוֹן הִנְחִילֵנוּ*, *With love and desire Hashem gave us the inheritance of Shabbos.* And again: *וְשִׁבַּת קִדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילֵתָנוּ*.

ה' אֱלֹהֵינוּ

Hashem, our G-d,

בְּאַהֲבָה וּבְרָצוֹן

in love and desire,

The word *בְּאַהֲבָה*, *with love*, is a key word in Shabbos davening. Even on a Yom Tov that falls out on Shabbos, we make sure to add the word *בְּאַהֲבָה*. The reason for this is that Shabbos is a time of such closeness with Hashem that the love we have for

Him and His love for us are most strongly felt.

שְׁבַת קִדְשְׁךָ.

Your holy Shabbos;

Shabbos is "Your Shabbos" because it is a time designated to serve Hashem, just like we



call the Beis HaMikdash “Mikdashcha” and Yerushalayim “Ihr Kadshecha.”

יִנּוּחוּ בָּהּ (לְשַׁחֲרִית בּוֹ | לַמִּנְחָה בָּהּ) כָּל יִשְׂרָאֵל

and may all of Yisrael rest on it —

In each of the three *Shemoneh Esreis* of Shabbos we say either: בָּהּ, בּוֹ, or בָּהּ. This custom is brought down by the Magen Avraham (*Orach Chaim* 268:3) and others.

The reasons for this are many, and some are very deep. One explanation is that on Friday night we refer to Shabbos with בָּהּ, in the feminine, representing Shabbos the *kallah*, whereas on Shabbos morning we refer to Shabbos as בּוֹ, in the masculine, corresponding to the *chassan*, and at Minchah, when we are even closer to Hashem, we refer to בָּהּ, representing the unification of *chassan* and *kallah* together.

The Gra explains that the *gematria* of בָּהּ is 7, corresponding to Shabbos, and the *gematria* of בּוֹ and בָּהּ are 50, corresponding to the 50 Shabbosos of each year.

The Knesses HaGedolah says that all three words equal the *gematria* of הַן, *parnassah*, to teach us that all *parnassah* comes from the *berachos* contained in Shabbos.

מְקַדְּשֵׁי שְׁמֶךָ.

Those who sanctify Your Name.

We sanctify Hashem’s Name by keeping Shabbos, which proclaims that Hashem created all that exists.

בָּרוּךְ אַתָּה ה'

Blessed are You, Hashem,

מְקַדֵּשׁ הַשַּׁבָּת:

Who makes Shabbos holy.

On Yom Tov we conclude the fourth *berachah* of *Shemoneh Esrei*, “mekadesh Yisrael ve’hazmanim.” On Shabbos why don’t we say “mekadesh Yisrael v’haShabbos”?

The Gemara (*Beitzah* 15a) explains that *mekadesh Yisrael ve’hazmanim* means that we, Klal Yisrael, make the Yamim Tovim holy by being *mekadesh* each Rosh Chodesh. However, Shabbos is already fixed and holy since the creation of the world; therefore it is not we who make Shabbos holy.

Bring Shabbos to Life

Just Imagine If You Really Knew The President...

“Baruch” had a childhood friend who grew up to be the President of the United States.

The president felt close enough to Baruch to ask him if he could use his home as a weekly Saturday getaway location to regroup from his grueling presidential schedule. Baruch and his wife were keenly aware of the opportunity that this arrangement would afford them. After all, this was their chance to have a private audience with the most powerful man in the world, and connect with him — every single week!

Baruch and his wife spent time every day preparing their home to be as comfortable and relaxing as possible for the president. The stress-free environment and privacy lent itself to a unique opportunity for closeness. Then Baruch’s friends and neighbors began asking him to use his special time of close connection with the president to intercede on their behalf for their various needs.

Once, Baruch was approached by his cousin, who had been falsely accused of committing insurance fraud and sentenced to twenty years in prison! Throughout that particular week, Baruch and his wife were extra careful to make everything perfect for the president, creating the most relaxing environment possible. At just the right moment, Baruch brought up the subject of his cousin’s desperate situation and pleaded with the president to help him. Because of the close relationship that had already been established, and the tranquil environment in which he asked, the president’s compassion was aroused and he commuted the sentence on the spot!

Each week, we have the opportunity to utilize the gift of Shabbos to tap into the kedushah that is afforded to us and use it to enhance our relationship with Hashem through tefillah. The closer we are to Hashem on this holy day, the more impactful our tefillos become.



אזען אן איעזר

Making Shabbos Real

A LOOK INTO HILCHOS SHABBOS

The Mitzvos of the Shabbos Seudos, Part 2

Last week, we began to examine the three *seudos* of Shabbos and some of their associated mitzvos, like *lechem mishnah*. We began learning about the use of salt with the *lechem mishnah*....

Good Enough Without Salt?

The Gemara relates a story about Rava bar Shmuel, who once ate in the home of the Reish Galusa and did not use salt. The Rishonim explain that bread that has a good taste on its own does not need salt. Rashi refers to such bread as “*nekiah*, clean,” while Tosafos call it “*choshuv*, good quality.” All bread today can be considered “clean” and “good quality”; therefore, according to the letter of the law, one does not need to dip the bread in salt. However, there are several other reasons to have salt on the table that apply even today.

Salt as Protection

Tosafos (*Berachos*) says that the salt represents the “*Bris Melech*, Covenant of Salt,” which protects us during the time after we wash our hands and cannot say *divrei Torah*, when we are susceptible to be harmed by damaging forces.

Salt on the Mizbei'ach

The *Shibbolei HaLeket* (141) says that our tables are compared to the Mizbei'ach (as is seen from *Berachos* 54a). Since every *korban* on the Mizbei'ach had salt placed on it, we place salt on our tables as well.

The Magen Avraham (167:15) says that there is also a reason according to *Kabbalah* why bread should be dipped into salt. The *Mishnah Berurah* says that according to *Kabbalah*, the bread should be dipped into the salt three times.

On the Table, But Must We Dip?

Practically speaking, the *Rema* rules that one should have salt on the table even in our times. He seems to say that it is suf-

ficient to have the salt on the table and one does not need to dip the bread into it. This is understandable, as he quotes the reasons of *Tosafos* and the *Shibbolei HaLeket* as the reasons salt is needed. According to *Tosafos's* reason, one can have the protection of the *Bris Melech* even without actually dipping the bread into the salt. According to the *Shibbolei HaLeket*, even though the salt was actually placed on the *korbanos*, having the salt on the table is sufficient to symbolize that our tables are like the Mizbei'ach.

Sefer Minhagei Chasam Sofer (5:12) writes that the Chasam Sofer did not use salt on Shabbos night because no meat of *korbanos* was put on the Mizbei'ach at that time. This explains why the reason of the *Shibbolei HaLeket* does not apply; however, it does not explain why *Tosafos's* reason for salt would not be applicable. *Sefer Be'er Sarim* (*Chelek* 3, 43) says that, in fact, the Chasam Sofer did have salt on his table at all Shabbos meals because of *Tosafos's* reason; 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.

Shabbos Is Our protector

Rav Yitzchok Weiss (*Shu"t Siach Yitzchok* 474) writes that the reason the Chasam Sofer was not concerned about *Tosafos's* reason was that there is no danger of damaging forces on Shabbos because the sanctity of Shabbos protects us; therefore, it is not even necessary to have salt on the table on Shabbos night.

In the end...

The common custom, however, seems to be to dip the challah in salt even on Shabbos night.

Something Fishy: Eating Fish on Shabbos

Is Eating Fish an Obligation?



LOL Learn or Laugh

Q: What do we find twice in ShaBBos that we don't find it at all in any other days of the week?

A: The letter B!

Of course, in *lashon kodesh*, Shabbos is spelled: *shin beis saf*, with no double B, but what's interesting to note is that no other days of the week besides Shabbos have an actual name, they are just called "Yom Rishon," which means "day one"; "Yom Sheini," which means "day two," etc.

Ask your teacher: Why are there no names for any of the other days of the week?

The Gemara (*Shabbos* 118B) states, "With what does one delight [on Shabbos]? With large fish."

In the times of the Gemara, large fish were a delicacy, which is why they were used to bring delight on Shabbos. In each generation and in each place, one should honor Shabbos with the foods that are considered delicacies to him. Still and all, the Magen Avraham (242:1) states that it is always good to have fish on the Shabbos table.

The *Shulchan Aruch HaRav* (*Kuntres Acharon* 242:4) writes that the son of the author of *Sefer Beis Hillel* held that it is a *chiyuv d'Oraisa* to eat fish on Shabbos. He writes that this is very hard to understand, as the Rambam and *Shulchan Aruch* do not mention this obligation. He further says that there is no reason according to "*derech nigleh*" why one should specifically have to eat fish on Shabbos. The reason the Gemara speaks about fish is because it is a delicacy and, therefore, a "*mitzvah min hamuvchar*" to obtain fish for Shabbos. However, if one cannot afford it, he isn't obligated to stretch himself to buy fish.

The *Shulchan Aruch HaRav* concludes that for these reasons, he did not include the words of the son of the Beis Hillel in the actual *Shulchan Aruch HaRav*.

The Reason for Eating Fish:

There are numerous reasons cited regarding why one should eat fish on Shabbos:

One reason is because the fish did not sin during the times of the *Dor HaMabul* and, therefore, did not die in the Flood, thus remaining as they were from the time of Creation.

Medrash Talpiyos explains that fish cannot mate with any species that is not their own. This hints to how Klal Yisrael is connected to Hashem and can never leave Him to connect

to any other entity that is not "our species." Even if we sin, we do not become attached to the sin, because our essence is to be connected to Hashem's ways and our sins remain only external.

Sefer Toras Simchah says that the reason we eat fish as the first course of the Shabbos meal is because fish were the first animals created on the sixth day of Creation. Shabbos is the source of all life, and we eat fish to symbolize that we are celebrating the origins of Creation.

Shhhhhh... quiet as a...Fish?

Rav Osher of Ropshitz explains that fish are silent and do not emit any sound. We eat fish as the first course of the Shabbos meal to symbolize that there is a concept of remaining silent on Shabbos and not engaging in any mundane speech (*Yerushalmi, Shabbos* 15:3). He adds that this is also symbolized by the fact that the word "Shabbos" starts with the "Sha" sound, which indicates silence.

Rest like a fish

The Radak (*Bereishis* 2:3) quotes a *Medrash Mechudash* that says that there is a certain fish that sits near the bank of the river every week from midday on Erev Shabbos until the end of Shabbos. It does not move at all throughout the entire Shabbos. (This *Medrash* is also quoted by the *Shevet HaMussar* and by the *Yaabetz* in *Sefer Migdal Oz*.) This teaches us that fish also have a concept of resting on Shabbos. Accordingly, we eat fish on Shabbos because fish have a relationship with the holiness of the day.

The *Mateh Moshe* (*Chelek* 4, 44) cites the Gemara that says that one should eat "large fish" on Shabbos and says that this is a hint to the *livyason*, which we will eat in the future.

Sefer Kitzur HaShlah (*Hanhagos Shabbos* 161) says that there is also a hidden reason one should eat fish, as most *tzaddikim* are reincarnated as fish. By eating fish on Shabbos, we are able to bring a *tikkun* for their souls. If one eats fish on Shabbos and it happens that he is reincarnated as a fish, Hashem will arrange for a *tzaddik* to eat him on Shabbos as a rectification for his soul.

Sefarim Kadmonim also say that there is mystical reason for a person to eat foods on Shabbos that have *gematria* of seven. "Dag, fish," has a numerical value of seven, as do "yayin" and "basar." ("Yayin" has a numerical value of 70, and 7 plus 0 equals 7. "Basar" has a numerical value of 502 and 5 plus 0 plus 2 equals 7.)

It is clear that the many special foods we eat over the course of the three *seudos* of Shabbos, whether challah, salt or fish, each has fascinating reasons for being part of the *mitzvah*. Exploring the sources and understanding what we do and why we do it helps us connect to these *mitzvos* and elevates our eating to a level of true closeness with Hashem.



Shabbos Parties

PART FOUR

By Ariella Schiller

Recap: Perri confides in her best friend Layla how apprehensive she is about bringing the new girl, Faigy, to the Bnos event. Layla reassures her it'll be fine. Perri walks away in a huff.

My brothers talk too much. Betzalel keeps going on and on about some kid in his class inviting him to Friday-night learning and how maybe Tatty won't let him go, and then he'll never be friends with this Moishy Berg — blah blah blah.

I actually have real problems. Should I just skip the Bnos Achdus Event completely? I can't show up at shul with a new girl, I just can't, and no bribes of new outfits or baking sprees is going to make me want to change my mind.

I tried to talk to Mommy and Tatty about it while they're cleaning up after supper, but I don't think they were very impressed.

"Perri," Mommy says in the slow voice she uses when I know she's losing patience.

"We are not asking you to give up

your room for this girl. We are not telling you to be her best friend. We are merely saying she will be here on Shabbos afternoon when you are going to the Bnos event. And the polite thing to do would be to take her with you." She scrubs a dish extra hard.

Tatty is nodding along as he dries the plates, even though this is the first time that he's hearing of all this.

It is so not fair.

"Mommy!" I have a sudden great idea. "Why don't we invite them for the day meal?! Then we'll shmooze and eat and have the best time, and then after, I'll say I have somewhere I need to be." Our meals are amazing, Tatty has really fun parshah games, Mommy's food is amazing, and the boys singing is really beautiful, with all different harmonies.

Mommy gives a half smile. "That would be a great solution, sweetie, but they're already invited elsewhere for the day meal."

"UCH!" I exhale. "Why? Why do I have to take her with me?"

Tatty looks at me and I can see he's disappointed. "The fact that she's new to the neighborhood should be enough, Perri, but her father was niftar, and that gives us an extra mitzvah. Besides, if it's really called the Bnos Achdus Event, then don't you think the point is to include everyone?"

Tatty is right, I'm being selfish. I have a wonderful family, the funnest Shabbosim, and a great group of friends. Why didn't I want to share that with Faigy Meisner?

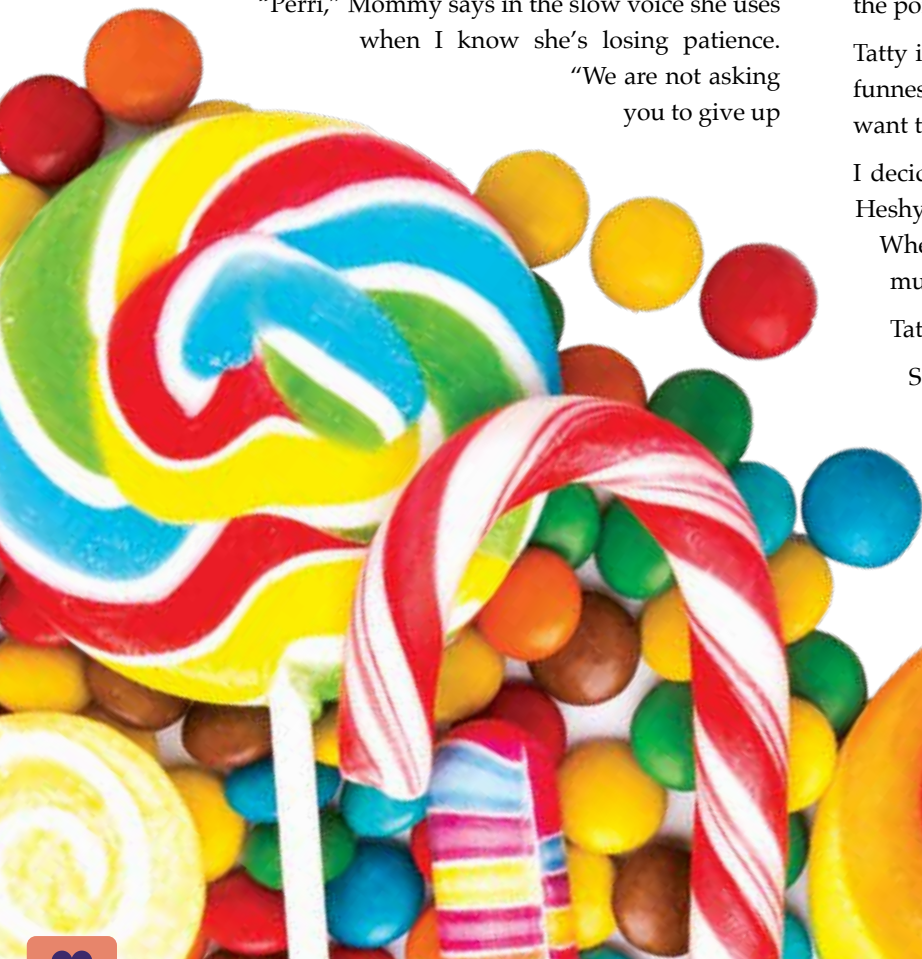
I decide to lighten the mood. "But, Mama!" I say in my best Heshy Himmelstein voice. Hey, if I can't have the main part in When Zaidy Was Young at school, at least I can act it out as much as I want at home.

Tatty laughs, and even Ma cracks a smile.

So they don't think I'm a terrible person. And I'm really not.

I'm going to invite Faigy to the Bnos Achdus Event. It'll be fine. Right?

to be continued....



שבע שאלות לשבת

Seven Question for the Seventh Day!

1. On Shabbos, our inner glow can be brighter because we are more connected with our

- a. Neshamah.
- b. Resting.
- c. Lukshin kugel.

2. Connecting to the *kedushah* of our forefathers or past relatives can help us increase

- a. The value of our money.
- b. The quality of our health.
- c. The potency of our *tefillos*.

3. וְתָן חֵלְקֵנוּ בְּתוֹרָתְךָ means that even though Torah is for everyone, each one of us has

- a. An obligation to finish learning the whole Torah.
- b. Our own unique connection to Torah.
- c. A set of ArtScroll *Chumashim*.

4. One of the reasons for salt at the Shabbos table is that

- a. A table is like a *mizbei'ach* and salt was used for the *korbanos* on the *mizbe'ach*
- b. Most Shabbos foods don't have enough flavor.
- c. We dip to remember the tears of our forefathers who were slaves in *Mitzrayim*.

5. How does eating fish on Shabbos remind us that Shabbos is the *tachlis* of all creation?

- a. Fish has fins and scales and we want to scale the heavens by thinking of *briyas haolam*.
- b. Gefilte fish reminds us of when Hashem created the world.
- c. Fish are still in existence since the time of Creation since they did not die in the *Mabul*.

6. When a person's face has a special glow on Shabbos, it is because of

- a. Having eaten a double portion of *challah*.
- b. Waking up early for Shabbos morning *tefillos*.
- c. The inner *neshamah yeseirah* shining through.

In our Shabbos *tefillos*, *Kadsheinu Bimitzvosecha* refers to making ourselves holy with Shabbos; which part of our bodies is made holy by Shabbos?

- a. Our hands when we take *challah*.
- b. Our mouths when we make *Kiddush*.
- c. All of the above, plus our entire beings!



קרינה לזר

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