



How to Subdue Our Enemies

By Rav Pinches Friedman shlita (Shiur E8)

What do Shabbos and Klal Yisroel have in common? What does the Kabbalah show us about where we and Shabbos are in the world?

Our role in the world was foretold to Avraham Avinu

The Mekubal, Rav Nosson Nota Shapiro (1584-1663), is known by the name of his Sefer, the Megale Amukos. In Parshas לך לך he reveals that the relationship of Klal Yisroel with the rest of the nations was foretold to Avraham Avinu at the ברית בין הבתרים. We read:¹

וַיִּקַּח לוֹ אֶת כָּל אֱלֹהֵי וַיְבַתֵּר אֹתָם בַּתְּנָךְ...

Avraham gathered all these animals (as he was instructed), and he split them in half...

The seventy nations and Klal Yisroel - אלה

The key word to note here is אֱלֹהֵי – all these. To understand the implications of אלה we need to know that there are 70 nations in the world plus Klal Yisroel. The ministering angels which hover over those angels are split into two groups of 35. The nations/angels on the left are beneath the banner of Yishmoel and those on the right are under the banner of Esav. Each group is placed in position next to Klal Yisroel which is in the middle. Hence the word אלה refers to the 35+1 on the left and the 35+1 on the right. Avraham

was shown the nations of the world, divided, with his descendants, Klal Yisroel, in the middle.

The nations must not be united

To preserve the existence and sanctity of the world, it is necessary to keep the opposing forces at bay, in a sense of divide and conquer. If the opposing forces were to join against the קדושה of ישראל כלל the challenge would be

terrible. The program, then, is to keep ישראל כלל in the middle, thus preventing the union of the 70 opposing forces.

למנוצח in אלה ואלה

We read daily in תהילים פרק כ':

אֱלֹהֵי כְרֻכָב וְאֱלֹהֵי בְּסוּסִים וְאֶנְחֲנוּ בְּשֵׁם ה' אֱלֹהֵינוּ
נִזְכֵּיר

The holy days of Yishmael (Friday) and Esav (Sunday)

are also divided by Shabbos.

These (rely on) chariots and these (rely on) horses while we recall the Name of Hashem.

In light of what we have said the Posuk can be paraphrased as "These 35+1 are on the one side, and these 35+1 are on the other side and we, in our relationship with Hashem, are in the middle."

¹ בראשית טו:י



KI HEIM CHAYEINU

כי הם חיינו



Discover the Joy
of Shabbos

Our place in the middle maintains the balance in the world and keeps the nations at bay.

Shabbos also divides Yishmael and Esav

The מגלה עמוקות notes that the holy days of Yishmael (Friday) and Esav (Sunday) are also divided by Shabbos. Friday on the left and Sunday on the right, just as they are meant to be.

Shabbos speaks to this division

In מזמור שיר ליום השבת we read:²

כי הנה איביך י' כי הנה איביך יאבדו יתפדרו כל פְּעָלֵי אָוֶן

The author (either דוד המלך or אדם הראשון) repeats himself. *Behold your enemies, Hashem, behold your enemies will be destroyed, evildoers will be taken apart (divided).* What would we be missing if it had said just once, 'behold your enemies will be destroyed.' The answer is that we would be missing the hint to the 35+1. Look at the first letters of each phrase and you will find כהא"י in both of the expressions. The Posuk is dividing the enemies left and right and splitting them with Shabbos in the middle.

Dividing the Kiddush

The נזר הקודש points out, based on the Zohar, and referenced in the מגן אברהם, that the Pesukim

Takeaway: I will try to be aware that my closeness to Hashem and Shabbos has global implications.

with which we open Kiddush, ויכלו, contains 35 words. Per this view, there are also to be 35 words in the Brocha of Kiddush. Once again, 35 on each side and Shabbos in the middle.

The Divide in Lecha Dodi and in אומר בשבחין

The words ימין ושמאל תפרוצי ואת ה' תעריצי can refer to this split, as well. You will burst forth Right and Left when you cherish Hashem in the middle. Our role as divider, keeping the evil forces of the world at bay, only comes when we attach ourselves to Hashem fully, as demonstrated by Shabbos.

The split also appears in אומר בשבחין which the Arizal wrote for Friday night: There we read:

ימינא ושמאלא ובניהו כלה בקשוטין

Right and Left, and the adorned bride in the middle...

To bring the world to its proper, redeemed resolution, we must attach ourselves as fully as we are able to the קדושה of Shabbos. We think that we are only observing and celebrating Shabbos for ourselves, but we are keeping the forces of evil at bay and bringing the world closer to redemption.

² תהלים צב:י