

Shabbos with Rabbi Friedman



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Discover the Joy
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Shabbos – Me'ein Olam Haba

By Rav Pinches Friedman shlita (Shiur E1)

What is the secret to making Shabbos a day of transcendence?

A taste of Olam Haba

As Shabbos approaches, we are given an opportunity to get a sense of what our Eternity will be like while we are still among the living in this world.

Are we ready to ask why we are here?

To understand this lofty concept, we need to take a step back to look at the reason, purpose, and mission of our lives. Sound like a bold step? It is. But it is a critical step for each of us to take.

The answer is that One exists and lives in this world (the World of Action) to prepare for one's eternal life and existence in the World to Come (the World of Reward).

In our normal day-to-day lives, the idea that we are preparing for Eternity may seem remote and unavailable to our consciousness. But there is an exception to our normal day-to-day lives, called Shabbos. Shabbos affords us the chance to align ourselves to the otherwise-foreign reality of the World to Come and to get a taste of what that World will be like.

Three steps to making our Shabbos eternal

The first step in making the transition from the temporal world to the eternal world is by putting on hold any activity (or Melacha) which is associated with our daily lives. That is a necessary step, indeed an indispensable step for invoking the reality of the Other World. We

must disconnect from this world to connect to the world of eternity. We are being invited into a world of eternity. To accept that invitation we must step out of the mundane activity of this world. Indeed, the Gemara draws from a Pasuk¹ that to enter the world of Shabbos we must refrain from even *speaking* about our everyday

activities.

We are granted a נשמה יתירה on Shabbos

But stopping and disconnecting from all Melacha will not get us to where we are going. The invitation to eternity includes an extra measure of spirituality known as the Neshama Yeseira, (an 'extra' soul) which gives us the capacity to indulge our bodies with food and drink on Shabbos without being dragged back into the mundane existence of this world.

*Shabbos gives
us a chance to
check our
Olam Haba
pulse while we
are still here.*

¹ אם תשיב משבת וגלך עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש ד' מקבד וכבודתו מעשות דרכיך ממצוא חפצך ודבר דבר ישעיהו נח:יג



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No Melacha + an Extra Neshama = Shabbos?

We have, so far, a break from the activities of this world and the spiritual capacity to enter the world of eternity while still living with and indulging our physical lives. Now, we have the *capacity* to transcend our mundane existence, but the *path* into the world of eternity requires the study of Torah.

We cannot get above our temporal existence without Torah.

The Midrash says² that as the People entered the Holy Land, they made the transition from the desert (where all their temporal needs were taken care of, and they were all engaged in full-time Torah study) to the need to cultivate the Land. The Torah turned to the Creator with the concern that now that the People would be occupied with growing their food and earning a livelihood there would be no time left for Torah study. The Creator responded with assurance that He would 'pair' the Torah with Shabbos. Having freed the People from their daily pursuits on Shabbos they would be able to immerse themselves in the study of Torah.

The Torah requires each of us to have set times for learning every day and night, not just on Shabbos. But the immersion that Shabbos

affords is unique. In a sense, the set times for learning during the week are part of the preparation for Shabbos where we can give ourselves fully to the study of Torah. The study of, and connection with Torah study provides the transition from this world to the Next. The Torah originates in the World to Come and our attachment to it connects us back to its source, our future. Indeed, the Midrash tells us that the Angels could not countenance that the Torah would leave the World of Eternity and be placed into the mundane world.

But that was exactly what the Creator wanted. He wanted to place Torah in עולם הזה so that we could grab it and hoist ourselves to עולם הבא.

Having Shabbos as a gateway to Olam Haba gives us a chance to check our Olam Haba pulse while we are still here. It provides a measure of our eternity. If we understand, as the Gemara teaches, that Shabbos is 1/60th of Olam Haba, then we can imagine that the transcendent and spiritual connection to eternity that we feel on Shabbos will be multiplied 60 times in eternity.

Eternity is an unimpeded and bliss-filled connection with the Creator. By leaving our mundane activities behind and connecting to the eternal Torah, Shabbos affords us a glimpse into what awaits us in eternity.

Takeaway: I will increase my awareness of the role that Torah plays in my Shabbos.

² המדרש זה (שאין לנו) מובא בטור ובמשנה ברורה א"ח סימן רצ



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The Benefit of Shabbos being like Olam Haba

By Rav Pinches Friedman shlita (Shiur E2)

Not everyone likes to think about it, but we all hope to be in Olam Haba one day. What will our attitudes and priorities be? How will we 'spend' the reward that we receive there?

Trust funds and the wise trustee

A parent knows that he cannot put generous gifts or even earnings into the hands of his young child. The child does not yet have the understanding needed to spend those funds wisely. The parent, instead, puts the funds into a trust which the child will be able to access when he or she is older. Hopefully, by that time, the child will be able to make wise decisions with the money. The key word in that sentence is *hopefully*. Nobody can guarantee that the sudden windfall will be well spent by the young adult. The parents can do little more than hope. In the end, the inheritance will come to them whether they spend it wisely or squander it.

שכר מצוה כהאי עלמא ליכא – there is no reward in this World

Hashem, by contrast, never gives us access to the reward that is created by our spiritual efforts in this world. The lure of the material world is too great. The potential loss if one would spend eternal reward on the trinkets and charms of this world makes the risk far too great. We do not know the eternal value of what we would be spending, and we do not know how worthless is the triviality that which we would be spending it

on. Therefore, the Gemara³ informs us that there is no reward dispensed in this world at all. Every drop of reward is held in trust for us to receive in full in Olam Haba. The Gemara derives this setup from the Pasuk:

וְשָׁמַרְתָּ אֶת הַמִּצְוָה וְאֶת הַחֻקִּים וְאֶת הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם (דברים ז:יא)

You should observe the Mitzvos... which I instruct you today to do them (Devarim 7:11)

If you enter Shabbos as a resident of Olam Haba, then Shabbos will bless your Olam Haze.

The words הַיּוֹם לַעֲשׂוֹתָם mean that we are meant to 'do' the Mitzvos *today*, in this world. We cannot do the Mitzvos once we are in Olam Haba. And, conversely, we will receive the reward for our spiritual efforts *tomorrow*, in Olam Haba, and not today, in this world.

Getting Olam Haba in this World

Interestingly, because Shabbos is akin to Olam Haba, it is possible to receive spiritual bounty on Shabbos which can sustain us and provide for us throughout the week. And because this bounty and blessing is being provided through the 'Olam Haba' channels, it is protected from the dangers of being absorbed into material acquisition.

³ קידושין לט:



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The ברכות of שבת are protected from misuse

To explain: The blessing that is bestowed by Shabbos is different from that which a person deludes himself into thinking he has 'earned' during the week. That which one sees as his having 'earned' during the week is at risk of being spent on material benefits which do not bring eternal profit. Earnings which are rooted in one's own efforts are a spiritual risk. But that which one knows is the blessing being bestowed by Shabbos is protected from our natural tendency to shortsightedness. When you spend the blessings of Shabbos during the week you yield yet more eternal blessing. You will find yourself spending on that which increases spirituality, and not on that which indulges materialism. That is the secret behind the assertion that Shabbos is the source of all blessings.

This principle is derived from the words:

וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ (בראשית ב: ג)

When the Pasuk says that Hashem blessed the day of Shabbos it means that Hashem made Shabbos the source of all blessing. The Zohar states it clearly:

כָּל בְּרָכָאן דְּלֵעִילָא וְתַתָּא, בְּיוֹמָא שְׁבִיעָאָה תְּלִין (זוהר יתרו פח.)

All blessings, both spiritual and material, depend on Shabbos.

The blessings of Shabbos are protected blessings because Shabbos is akin to Olam Haba. But what does it mean to derive blessings from Olam Haba?

How do we step into Olam Haba and draw blessings from there?

The answer is that when we enter Shabbos, we intensify our connection with eternity. We do so by employing the adage, 'When in Rome, do as the Romans do.' If you want to enter Olam Haba and receive its blessings on Shabbos, then act as though you are in Olam Haba.

How would you act if you understood and sensed that all the material world only serves רוחניות – spirituality? What will your attitudes and priorities be in a world of pure spirituality?

If you pause to consider that question you will be on the road to entering Shabbos and, by extension, Olam Haba. If you hold on to an attitude whereby 'spirituality is nice but גשמיות is what makes the world go around' then you will drag the material world into Shabbos. Shabbos has nothing to offer to such a material world. But if you recognize that the only thing that matters is spiritual gain, then you will immerse the material world into the world of Shabbos then you will receive its blessings, both for your spiritual and for your material life.

More נשמה means that the food tastes better

You are granted an extra Neshama on Shabbos. That means that you have more רוחניות available. Surely that means that you can learn better and have more clarity of Emunah on Shabbos than you can during the week. But it does not only mean that you will learn better; it means that the food will taste better. The extra Neshama can taste Shabbos and enjoy the physical world to a greater degree than one could during the week.



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The Gemara⁴ reports:

אמר לו קיסר לרבי יהושע בן חנניא: מפני מה תבשיל של שבת
ריחו נודף? - אמר לו: תבלין אחד יש לנו, ושבת שמו, שאנו
מטילין לתוכו - וריחו נודף. אמר לו: תן לנו הימנו! - אמר לו:
כל המשמר את השבת - מועיל לו, ושאינו משמר את השבת -
אינו מועיל לו

*The Caesar asked R' Yehoshua b Chananya,
'why does the food for Shabbos give off such a
fragrant smell?' R' Yehoshua b Chananya
responded, 'there is a spice called Shabbos
which we put into the food that gives it its
special aroma.' 'Then give me some of that
spice,' said the Caesar. R' Yehoshua responded,*

*'it enhances the food of those who observe
Shabbos; it would not enhance the food of one
who does not.'*

If you try to 'spice up' the Shabbos food with
earthly, physical embellishments, then you will
not get the taste of Shabbos. You will not have
let Shabbos add to the taste of the food; you will
have rather forced the extravagant food onto
Shabbos. If you enter Shabbos as a resident of
Olam Haba, then Shabbos will bless your Olam
Hazei and not only enhance your learning and
Chesed; it will even enhance the flavor of your
food.

Takeaway: I will use my relationship with Shabbos to become more of an 'Olam Haba' person.

⁴ שבת קיט.



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Preparing for Shabbos

By Rav Pinches Friedman shlita (Shiur E3)

How do our preparations for an important event compare with our preparation for eternity?

Getting to know one's priorities

Shabbos is our glimpse of eternity; it is a spiritual high-water mark in our calendar and lives, to adjust to the splendor of eternity so that our future transition into the light of a fully spiritual existence does not blind us. We can get above and beyond our temporal existence and use Shabbos to get a sense of what eternity is like. Now we turn our attention to how we can use Shabbos to check our spiritual alignment.

If you want to get to know a person (especially yourself), ask the person what he is looking forward to; what he is planning for. Sadly, in a society that has lost its moral compass, the answer will often be nothing at all. He wants everything to be good and fun, but he has no goals, is planning for nothing, and is waiting for the lottery win. But now is not the moment to bemoan the loss of striving in the modern world.

People with a plan are more alive

If there is an answer, you will notice a spark in his eyes, a thoughtful look, a focus of attention and energy. He is planning for something; and he is looking forward to it. Whatever it is speaks

to him and warrants his concerted efforts. He does not consider the time spent planning to be wasted; it is time well spent in pursuit of that which is precious to him. He cannot put it out of his mind and just let things happen. If the planning involves architecture, he knows that the bridge will not just 'get built' and one day cars will 'just' go over and cross the river. Meticulous planning is needed and is warranted.

The higher the stakes, the more the planning

The longer the effect of the event is meant to last, or if the consequences of an error would be life-threatening, the more meticulous will be the planning. If the bridge is to last for a century, then painstaking attention to every detail of the construction will

precede the first step and will accompany every step along the way. Details are not left to chance. We will be sure to check and double-check to the extent humanly possible.

How much preparation does eternity require?

Trying to grab eternity too late

The Gemara⁵ refers to eternity, the next world, as Shabbos. The Gemara relates that those who failed to serve Hashem in this world will request

*We are not meant
to slip into the
quicksand of the
material world
and then,
somehow, like a
jack-in-the-box,
pop up into a
transcendent
Shabbos.*

⁵ עבודה זרה ג.



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to be given Mitzvos in the next world (after the party is over) and they will then fulfil His will! To which Hashem responds that it does not work that way. Instead, says Hashem, 'one who toils on Erev Shabbos will eat on Shabbos.' They did not prepare on Erev Shabbos (in this world) and here is the only place to prepare. One cannot prepare for Shabbos once it is already Shabbos. Our weekly food preparation for Shabbos represents the spiritual preparation that takes place in this world for the next. Eternity and Shabbos are interchangeable terms.

Remember Shabbos all week long

The Ramban⁶ cites the Sifrei on the famous words זכור את יום השבת לקדשו as requiring us to prepare for Shabbos all week long. Indeed, per the Ramban, this commandment obligates us to say בשבת וכו' שלישי וכו' שני, היום יום ראשון, שני, שלישי וכו' בשבת. Each day of the week is an integral part of the spiritual preparation for Shabbos. Each day adds to our awareness that we are here in the world to prepare for Shabbos. We are not meant to slip into the quicksand of the material world and then, somehow, like a jack-in-the-box, pop up into שבת with an awareness that transcendence and connection with eternity is our purpose.

Everything contributes to שבת

Rather, our learning during the week creates a bond with Torah, which is our strongest

Takeaway: I will look for ways during the week to upgrade my readiness for Shabbos, be it via learning, davening, reciting Brochos or reflecting.

connection with our Creator. Our Davening is designed to enhance our consciousness of our Creator. Every part of the week is meant to create the mindset and mood where we yearn for nothing but the union with the Creator on שבת.

A hint to the weekdays as preparatory to שבת

The six workdays are comprised of 144 hours. Dedicating those 144 hours to preparing for Shabbos is alluded to by the great Kabbalist, Rav Shlomo Alkabetz, in Lecha Dodi. He writes לקראת שבת לנו ונלכה, the preparation to greet the Shabbos starts מקדם. The word קדם = 144.

Do not leave the spiritual heavy lifting for שבת

The פסוקים על פי דרוש חתם סופר explains:

ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה' כל העשה בו מלאכה יומת. לא תבערו אש בכל משבתכם ביום השבת.⁷

Creative activity shall be done for six days and the seventh day shall be holy for you...do not ignite a flame on Shabbos.

Says the חתם סופר, you need a flame to have a connection with the Creator. The flame of love, of focus, of intensity and purpose. But the Pasuk hints that we must not try to ignite the flame on Shabbos. That flame will not support the connection with the Creator. The flame must be ignited during the six days which preceded שבת.

⁶ רמב"ן על שמות כ: ז

⁷ שמות לה: ב-ג



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Erev Shabbos

By Rav Pinches Friedman shlita (Shiur E4)

Do we argue about issues? Do our arguments improve anyone's life? What else is at play?

Upgrading our preparation

We spend six days preparing for Shabbos. But as much as we prepare during the week, the intensity of our preparation moves into high gear of Friday, Erev Shabbos. The Torah teaches⁸ that as of the very first Shabbos as a People, we were told to prepare the Manna for Shabbos.

Our הכנה is not only about food

The Ariza"l wrote extensively about the requirement to use Erev Shabbos to prepare oneself to receive the קדושה – the sanctity of Shabbos. In that vein, he focused on the Halacha which requires one to bathe oneself on Erev Shabbos, adding Tevila to that Halacha. He also focused the requirement of שנים מקרא ואחד תרגום – of reviewing the Torah reading that will be read on the coming holy day – to Erev Shabbos.

How to view ערב שבת

In a word, Erev Shabbos is not the sixth day of the week; it is the first day of Shabbos, the day of preparation. All success in both the material and spiritual realms is poured into one's life on

Shabbos, and all in a direct relation to one's preparation for Shabbos.

The Erev Shabbos instructions

The Mishna in Shabbos⁹ gives us an Erev Shabbos checklist. First is עשרתם – did you separate the required tithes from the foods that we are going to eat on Shabbos (food which was not tithed is called טבל which is forbidden, and

one cannot tithe it on Shabbos)?

Second, ערבתם – did you set up the required Eruvin (which join the properties to permit carrying in the private domain, or the Eruv which allows one to walk 2000 Amos beyond the normal boundaries and Eruvin cannot be set on Shabbos)? And third, הדליקו את הנר – light candles (since one may not light candles on Shabbos and one should not sit in the dark when

eating the Shabbos meal). This last item on the checklist is not a question, it is an instruction.

The Gemara goes on to point out that this instruction, and by extension, any instruction, must be given gently.¹⁰

Peace in the home

The stakes of maintaining a peaceful spirit in the home are high. Likely higher than we can

*The presenting
cause of
discord is
nothing but the
machinations
of Satan who
knows what is
really at stake.*

⁸ וְהָיָה בַּיּוֹם הַשְּׁשִׁי וְהָכִינוּ אֶת אֲשֶׁר יִבְיֹאוּ... (שמות טז:ה) אֶת אֲשֶׁר תֹּאפֹךְ אָפֹךְ וְאֶת אֲשֶׁר תִּבְשְׁלוּ בִשְׁלוּ (שם טז:כג)

⁹ שבת לד.

¹⁰ צריך למימרינהו בניחותא ומובא בהלכה או"ח סימן ר"ס סעיף ב'



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possibly imagine. The Gemara relates an incident which illuminates just how vital harmony on Erev Shabbos is.

Satan has a stake in the home

The Gemara¹¹ retells that a certain couple could not break the nasty habit of bickering on Erev Shabbos. It seemed that no matter what they did they ended up arguing over something. Behind the scenes, the Gemara tells us, Satan was stirring up the pot every week, giving cause for friction between them. The couple turned to the saintly R' Meir, who had a reputation for helping bring peace where it had been disrupted.

R' Meir came to visit their home on Erev Shabbos and his presence served as a reminder for them to overlook the causes for friction. Having been successful one week, R' Meir came back the next week and then on the third. When the holy Shabbos arrived on that third week Satan could be heard announcing, 'R' Meir has banished me from this house.'

Satan's interest

What is Satan's stake in generating discord in the home? And why especially on Erev Shabbos? The Chasam Sofer answers that all discord between us is harmful, but discord in the home on Erev Shabbos blocks the pipeline of blessing and bounty which would otherwise be opened on Shabbos. Those stakes are high because what is

Takeaway: I will intensify my awareness on Erev Shabbos to ensure that I enter Shabbos in harmony.

meant to arrive on Shabbos are not simply the material goods needed for our lives; our spiritual lives depend on the bounty of Shabbos as well. And without spiritual blessing we cannot achieve our mission and thus be redeemed. Satan is fighting for his life.

Our strategy

Our strategy in this battle must be clear; there will be harmony. We will invoke a peaceful atmosphere with deep calm and pleasantness. The Chida and the Ben Ish Chai go to great lengths to remind us that anything which seems to promote discord on Erev Shabbos should not be attributed to the presenting cause. The presenting cause is nothing but the machinations of Satan who knows what is really at stake.

The utensil for blessings

The Chasam Sofer points out that the very last Mishna¹² written by the holy hands of the saintly author of Mishna, רבנו הקדוש, teaches us that a broken utensil cannot hold blessing; the contents will spill away and be lost no matter how valuable they are. Only a whole vessel can hold blessing. And Hashem, says the Mishna, found no whole intact vessel other than Peace. Peace and harmony allow all other blessings to be contained. There is no other vessel. A house can be magnificent, but without harmony it cannot contain blessing.

¹¹ גיטין נב.

¹² אמר רבי שמעון בן חלפתא, לא מצא הקדוש ברוך הוא כלי מחזיק לישראל אלא השלום (עוקצין ג:יב) ברכה



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The Gift of Time

By Rav Pinches Friedman shlita (Shiur E5)

What thought is meant to accompany our preparation for Shabbos? What is the relationship between the six days of the week and Shabbos?

Shabbos was fashioned by the other six days

There is a remarkable assertion made by the Rebbe, R' Yisroel Dov Ber of Viledniki in his Sefer, שארית ישראל. I was able to trace the assertion back to the mystical Sefer, גבול בנימין, who attributes the assertion to the great Kabbalist, R' Moshe Cordovero זצ"ל, known as the רמ"ק.

Every day had 28 hours

The assertion is that initially Hashem had created only six days, each with 28 hours (כמנין כ"ח). The days themselves turned to Hashem with a request for a seventh day. They understood that the purpose of Creation is to study Torah and serve Hashem, and they were concerned that this purpose would not be realized without a 'super' day. This proposed day would be the 'king' of the days and would enable man to dedicate himself entirely to his purpose in the world.

If that is your desire, make it happen

Hashem, the assertion goes on, agreed to their request. He told them that if they indeed want a 'king' day over them, they will have to contribute time that was theirs to making the day that they yearned for. They agreed to make the

contribution, and each contributed four hours, and thus gave birth, so to speak, to Shabbos.

R' Yisroel Dov Ber cites his Rebbe, R' Mottle Chernobyler (R' Mordechai Twersky of Chernobyl) who says that the four hours are not simply a mathematical division to create a new day and even out the others; it was a calculation to 'donate' the minimum hours of a day that a person is engaged in spiritual pursuits between the three Tefilos and time for learning.

Thus, the days 'gave' the spiritual contents for the 24-hour day of Tefilah and Torah study on Shabbos.

The weekdays yearned for Shabbos

The source for this Aggadah, the גבול בנימין, says that we can now better understand the words that we recite in the Tefilah on Shabbos – חמדת ימים אותו –

קראת – "Hashem called Shabbos the *longing of the days*." It was the desire and longing of the weekdays that gave us Shabbos.

What it means for us

If we channel energy during the six days of the week into energizing the Shabbos, we will be fulfilling the Will of Creation. We will be using the six days to give spiritual energy to Shabbos and in so doing we will be recreating the Shabbos, so to speak. The six days have but one

*The six
days have
but one
focus; to
make room
for
Shabbos.*



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focus; to make room for Shabbos. If the six days are treated as though they are disconnected from Shabbos, then they are disconnected from their essence. And if we keep an eye on preparing for Shabbos then we are upgrading (תיקון) the six days to their original purpose. We will, as the רמב"ן puts it, be fulfilling the intent of the command **זכור את יום השבת לקדשו** – remembering Shabbos to give it its sanctity.

The gift that gives back

Shabbos is not ungrateful. When we read **ויברך** Hashem blessed Shabbos – it does not simply mean that Shabbos is blessed.

Takeaway: I will try to see myself as 'making' Shabbos by learning and davening for the sake of Shabbos.

It means that Hashem made Shabbos the *source* of all blessing. The **זוהר הק'** states it clearly:

כָּל בְּרָכָא דְלֵעִילָא וְתַתָּא, בְּיוֹמָא שְׁבִיעָאָה תְּלִינָן (זוהר יתרו פח.)

All blessings, both spiritual and material, depend on Shabbos.

Shabbos repays the other days of the week by showering blessing on those who 'contribute' their six days to preparing and giving 'life' to Shabbos. If a person desires to reap blessing in his work week, the place to invest is in preparing for Shabbos.



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Lost in the Desert of Preparation
By Rav Pinches Friedman shlita (Shiur E6)

Shabbos is called a special gift. In what way is it more special than all other Mitzvos?

The gift of Shabbos

The Gemara¹³ relates that Hashem told Moshe Rabeinu that He has a 'good' gift which He wishes to give to the People, and its name is Shabbos. In what way is Shabbos 'good' as compared with all other Mitzvos?

Kedusha comes from Above

The Apter Rav (Rav Avraham Yehoshua Heshel of Apt, known as the Oheiv Yisroel), explained that every Mitzvah brings down Kedusha when one performs that Mitzvah. By example, a person who dons Tefilin is blessed with the Kedusha associated with Tefilin. That Kedusha envelops the person and helps him further his spiritual life. But the first step starts with the person's action here, and the repercussion of that action is Kedusha that descends from Above.

By contrast, the Kedusha of Shabbos descends on the person who merely refrains from doing Melacha on Shabbos. The gift does not originate with the person's action; it originates on high. Hence, Shabbos is called a 'good' gift owing to the radiance of Kedusha which envelops the person and showers its blessing into the coming week, even while the person did nothing.

One who did not prepare

Given the above, it is possible for a person who failed to prepare for Shabbos to salvage the situation on Shabbos itself. Preparation is crucial, be it by focusing on the upcoming Shabbos, learning Torah to ready oneself for Shabbos, readying the house for Shabbos, etc. But the failure to prepare does not preclude one from deriving the blessings of Shabbos for the week to come.

One who lost track of the day of the week

The Gemara¹⁴ relates a dispute regarding a person who was walking in the desert and lost track of the day of the week; he does not know when it will be Shabbos!

Ravina is of the view that such a person must count six days and then observe one day as 'his' Shabbos. This will be his personal cycle until he reconnects with civilization. Chiya bar Rav rules that he must observe the first day and count six days thereafter, thus starting his personal cycle with Shabbos.

An allegory to a lost person

*The failure to
prepare does
not preclude
one from
deriving the
blessings of
Shabbos for
the week to
come.*

¹³ שבת י:

¹⁴ שבת סט:



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The Shem M'Shmuel cites his father (the Avnei Nezer, the Sochatchover Rebbe) who understands the above Gemara as an allegory describing a lost person who does not feel ready for Shabbos. Ravina says that one who did not prepare for Shabbos cannot have Shabbos. There is nothing to do but invest the effort to prepare for the six days.

Chiya bar Rav, on the other hand, gives the person a second chance. Even if you did not prepare for Shabbos, just make Shabbos, and let the experience of Shabbos carry you forward to the subsequent six days.

Just keep two Shabbosos

The Gemara¹⁵ cites R' Yochanan who, in turn, repeated that which he had heard from R' Shimon bar Yochai. He taught that if Klal Yisroel would keep but two Shabbosos they would immediately be redeemed. Why the need for *two*?

Takeaway: I will try not to lose hope even if I was not able to properly prepare for Shabbos by focusing on the spiritual gifts that Shabbos bestows.

The imperfect and the perfect Shabbos

The Kedushas Levi explains that we are speaking about the two types of Shabbosos that were described above. The first Shabbos is observed without adequate preparation. But rather than give up, the People receive and accept the great Kedusha which descends on those who but refrain from violating the imperfect Shabbos. That Kedusha boosts the People's spiritual capacity and showers both material and spiritual blessings into the week that follows.

Those material and spiritual blessings become the ingredients for a spiritually charged week filled with the energy to prepare for the coming, perfect, Shabbos. The combination allows for redemption. It starts with the unique gift of Shabbos bestowed even on those who did not prepare and ends with the Shabbos for which one prepared intensively, leading to an even greater gift, spiritual and material redemption.

¹⁵ שבת קיח:



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A Gift for Hashem

By Rav Pinches Friedman shlita (Shiur E7)

Shabbos creates spiritual intensity even for those who did not prepare for it. Where did this power come from?

One who did not prepare

We have previously discussed that even a person who failed to prepare for Shabbos can imbibe the spirit of Shabbos on Shabbos itself and thereby salvage the situation. Shabbos is that powerful. But where does Shabbos get such power from?

The gift of Shabbos – whose gift?!

We have previously mentioned the Gemara¹⁶ which relates that Hashem told Moshe Rabeinu that, "I have a 'good' gift in my treasure house and I wish to give it to the People; it is called Shabbos." The Rebbe, Reb Chaim Tirer, in his Sefer, סידורו של שבת, asks why Shabbos is called a gift before it is given? The expected terminology would be, 'I have a precious gem in my treasure house, and I wish to give it as a gift to the People.' The wording of the Gemara implies that Shabbos is, somehow, already a gift in Hashem's treasury even before it was given.

The backstory of the Gemara

The Midrash tells us that Moshe Rabeinu attempted to alleviate the suffering of the Jewish slaves in any way that he could. One strategy

was to approach Pharaoh to advise him to give the slaves a day off. Working them seven days a week, Moshe contended, would kill them, and leave Pharaoh with no slaves at all.

Pharaoh accepted Moshe's advice and gave Moshe the freedom to choose whichever day he wanted to as their day of rest. Moshe chose Shabbos.

*Shabbos was a
gift in
Hashem's
treasury before
it was given to
the People.
That is the
secret to its
power.*

Not just rest

The People, having been given a respite from the back-breaking work of the week, naturally rested on Shabbos. But they did not just rest. They gathered on the day of Shabbos and read מגילות to one another. Those scrolls contained messages from and about the אבות. They thus reviewed where they came from, and they reminded one another to remain distinct from the מצרים. They affirmed their commitment to retain their identity as the children of the אבות. They committed to retaining their ancestral language and their ancestral names. In a word, they did not just rest on Shabbos; they used Shabbos to strengthen their connection with Hashem.

Precious gift

¹⁶ שבת י: 16



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Those Shabbosos were precious to Hashem. It would have been understandable if the People had simply collapsed for the 24-hour break that they had, but they did not sleep away the Shabbos; they dedicated Shabbos to their relationship with Hashem and with one another. Hashem cherished those Shabbosos and stored them in His treasure house as a gift to Him from the People.

We can now understand some of the meaning behind the Gemara we quoted. Indeed, those Shabbosos were a gift in Hashem's treasury before they were given to the People.

Moshe's portion

There is a hint to this story in Shacharis on Shabbos, when we say ישמח משה במתנת חלקו – Moshe rejoices with the gift of his portion. Moshe chose the Shabbos and that 'portion' turned into the precious gift which Hashem treasures. That brings Moshe great joy.

Giving the gift as a gift

The gift of those Shabbosos that Hashem gave the People is a way of putting back into the world that which they initiated. All other

Mitzvos started from an instruction, indeed a plea and an insistence from Hashem that we receive and uphold the Mitzvos. By contrast, Shabbos was 'initiated' by the People. The People chose to turn Shabbos into a day of learning and uplifting.

מדה כנגד מדה

The People 'made' Shabbos and so Hashem, multiplying their initial step, gave them a Shabbos with enormous spiritual power. Shabbos 'works' in ways that other Mitzvos cannot. It is being boosted by the cycle called מדה כנגד מדה – what Hashem does for us is an echo of what we have done. We took the step of sanctifying the Shabbos and Hashem bolstered Shabbos for us, forever. When we connect with Hashem on Shabbos, we remind Him, so to speak, of the Shabbosos that we spent during the years of slavery and He, in turn, showers us with bounty, both spiritual and material, so that we can continue to come closer to Him.

That is the backstory, explains the סידורו של שבת, for how Shabbos lifts a person's Neshama even if one did not do the necessary preparation to receive that Kedusha.

Takeaway: I will try to connect to Hashem on Shabbos regardless of the degree to which I prepared for its arrival



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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 L'ch L'ch he reveals that the relationship of Klal Yisroel with the rest of the nations was foretold to Avraham Avinu at the Brit Bein HaB'tarim. We read:¹⁷

וַיִּקַּח לוֹ אֶת כָּל אֱלֹהֵי וַיְבַתֵּר אֹתָם בְּתוֹנָךְ...

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 אלה – 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.

למנצח in אלה ואלה

We read daily in תהילים פרק כ':

אֱלֹהֵי כָרֶכֶב וְאֱלֹהֵי בְּסוּסִים וְאֶנְחֵנוּ בְּשֵׁם ה' אֱלֹהֵינוּ
נִזְכִּיר

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

¹⁷ בראשית טו:



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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:¹⁸

כִּי הִנֵּה אֵיבֶיךָ י' כִּי הִנֵּה אֵיבֶיךָ יִתְפָּרְדּוּ כָּל פְּעֻלֵּי אֶן

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 with which we open Kiddush, ויכלו, contains 35

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

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 בשבחך

The words ימין ושמאל תפרוץ 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 בשבחך which the Arizal wrote for Friday night: There we read:

יְמִינָא וְשְׂמַאלָא וּבְנִיָּהּ כְּלָה בְּקִשּׁוּטִין

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.

¹⁸ תהלים צב:י



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A Triple Combination

By Rav Pinches Friedman shlita (Shiur E9)

Why is there a difference between each of the Tefilos of Shabbos?

Three different Tefilos

Every day of the year the Tefilah that we recite at Ma'ariv is essentially the same as the one we recite at Shacharis and at Mincha. Every day includes weekdays and Yomim Tovim. The sole exception is Shabbos. On Shabbos each of the Tefilos differ from one another. At Ma'ariv we recite אתה קדשת, at Shacharis we recite ישמח משה and at Mincha we recite אתה אחד.

The question of why חז"ל changed the Tefilah for each Amidah of Shabbos was raised by the Tur.¹⁹ He answers that each of the three Tefilos is the Tefilah of a different Shabbos in history. They are mentioned in chronological order.

Ma'ariv is the Tefilah of the Shabbos of Creation. That is the time to talk about Hashem sanctifying the Shabbos (אתה קדשת) and that the Shabbos is the culmination of Creation (תכלית מעשה שמים וארץ).

Shacharis is the Tefilah of the Shabbos of Matan Torah. That is the time to speak about the precious task of Moshe Rabeinu (ישמח משה במתנת) (חלקו) in bringing us the Luchos (שני לוחות אבנים) (הוריד בידו).

Mincha is the Tefilah of the Shabbos of Olam Haba – לעתיד לבוא. That is the perfect and ultimate Shabbos where all the parts of the world are aligned as they should be. Hashem's perfect unity will be known to all and His relationship with Klal Yisroel will be evident, as well (אתה אחד ושמן אחד ומי כעמך ישראל גוי אחד בארץ).

The Celebration of each Shabbos

The ב"ח adds that after marking each of these three Shabbosos in our Davening we have a meal to celebrate that 'Shabbos.' On Friday night we celebrate the Shabbos of Creation; after Shacharis we celebrate the Shabbos of תורה and after Mincha we celebrate the Shabbos לעתיד לבוא.

The simplicity of the third meal

Perhaps we can add to the words of the ב"ח an understanding of why the third meal is generally less lavish than the other two. Perhaps the third meal, as a reflection and celebration of the Shabbos לעתיד לבוא our simplicity aligns with what we know about Olam Haba. As חז"ל tell us, the World to Come:

העולם הבא אין בו לא אכילה ולא שתיה... אלא צדיקים יושבים... ונהנין מזיו השכינה

¹⁹ טור אור"ח סימן רצב



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There is no eating nor drinking in the World to Come. And while we cannot get along in this world without eating and drinking, that is not the 'main course' of the third meal. That meal is focused on the purely spiritual essence of each of us and how that essence is going to be given full expression in the World to Come. This moves the focus away from the food and over to the spiritual nourishment that is primary at the third meal.

Why we mark these three Shabbosos

The 'ק' של"ה הק' explains why we mark specifically these three Shabbosos. They represent the foundational beliefs of a Jew. Every Jew needs to know with absolute clarity that Hashem created the world and is the ongoing guide and force in its existence. That is marked by the Shabbos of Creation.

Every Jew must firmly believe in מתן תורה and that Hashem has a will for man which man is

called to uphold throughout man's life. That is represented by the Shabbos of Matan Torah.

And every Jew must believe that, ultimately, every Mitzvah will be rewarded and there is consequence for every flouting of Hashem's will. The Shabbos of Olam Haba is a reminder of the great reward that awaits those who humble themselves before Hashem's will and the price that evildoers will pay for turning their back on Hashem's will.

Three mentions of the Seventh Day in ויכלו

The 'ק' של"ה goes on to point out that the יום השביעי is mentioned three times in the three Pesukim of ויכלו (which we also say three times on Friday night).

Creation – ויכל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי

Matan Torah – וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

Olam Haba about – וַיִּבְרָךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי –
which it says:

All of Hashem's Work will – כִּי בּוֹ שָׁבַת מְכֹל מְלַאכְתּוֹ –
find completion. May it be speedily in our days!

Takeaway: I will try to include in the Shabbos conversation of each meal a mention of the Shabbos that meal is celebrating.



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The Privileged Role of a Woman

By Rav Pinches Friedman shlita (Shiur E10)

Why are Shabbos candles, and the spirit of Shabbos generally, attributed to women to a greater degree than to men?

All are obligated

The Halacha²⁰ teaches us that both men and women are obligated to light Shabbos candles. On that level there is no difference. Yet, the tradition is that women perform this Mitzvah since the home is their abode.

The Mishna Berura cites the Zohar that adds another reason why this Mitzvah devolves on women. Lighting the Shabbos candles, says the holy Zohar, is a form of 'great correction' for the sin of the first woman, חווה, who gave עץ הדעת to eat from the אדם הראשון. That act brought death into the world. As the Midrash puts it, "she extinguished the light of the world and now she has the opportunity to bring light to the world."

Therefore, it is known as a woman's Mitzvah to bring the light of the Shabbos candles into the home.

Preventing friction

The Gemara associates the Shabbos candles with bringing peace into the home. Darkness causes friction as people are uncertain. Nerves get frayed when people do not know where they are going. Today we have electric lights which, it would seem, make the role of the Shabbos

candles unnecessary. But that is hardly the case. Anyone who has looked at the Shabbos candles will report that they are soothing to the soul. They represent the light of the תורה חיים – the Torah of life and Kedusha.

Eishes Chayil

*The tireless
role of the
facilitator is
often unsung as
the accolades
go to the public
performer.*

There is a widespread custom to say, chant or sing the last chapter of Mishlei which begins with Eishes Chayil. [Rashi points out that Eishes Chayil is an allusion to the Torah itself hence it being ordered in the Alef-Bais covering all 22 letters of the Torah. The fact that Shlomo Hamelech chose to compare the Torah itself to the Eishes Chayil speaks volumes.] We sing it before Kiddush. It is tied to Sholom Aleichem.

The connection is likely because Sholom Aleichem refers to the account in the Gemara²¹ where we learn that two angels accompany a man into his home on Friday night. One focuses on the negative and one seeks out the positive. If the home is in peace and in order, with candles lit, table prepared and beds made, the positive angel can pray/bleed the home that the same should repeat next week and the negative angel

²⁰ שו"ע אורח חיים סימן רס"ג סעיף ג'

²¹ שבת קיט:



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is forced to say Omein. The opposite story plays out if the home is unprepared for Shabbos.

Given that the traditional role of the woman is in the home, it is the woman who facilitates the blessing that is given by the angels. It is therefore appropriate to pause after Sholom Aleichem to acknowledge and thank the women who bring Shabbos and blessing into the home.

Speak to the women first

When HKBH called out to Moshe Rabeinu at Matan Torah He instructed Moshe:

כֹּה תֹאמַר לְבֵית יִשְׂרָאֵל וְתִגִּיד לְבָנֵי יִשְׂרָאֵל

This is what you should relate to the 'Bais Yaakov' and tell the 'Bnei Yisrael.'

Rashi points out that the 'Bais Yaakov' refers to the women. Why is it important that Moshe speak to the women first?

Takeaway: I will pause to acknowledge and celebrate the facilitator role of the Jewish woman in the destiny of Klal Yisroel.

This is likely an acknowledgement that the influence and encouraging role of the Jewish woman can spell the difference between success and failure in the Chinuch endeavor of the home. Everyone likes company and certainly a woman is entitled to her husband's company. Her willingness to bless his going out to a Shiur and to Daven is often the factor that tips the scales in favor of the lofty goal.

The same is true regarding her children. As we read in Eishes Chayil:

וְתִקַּם בְּעוֹד לַיְלָה וְתִתֵּן טֶרֶף לְבֵיתָהּ וְחֶזֶק לְנַעֲרֹתֶיהָ

She rises when it is still dark and gives food to her household and instruction to her daughters.

The tireless role of the facilitator is often unsung as the accolades go to the public performer. The Torah's call for gratitude gives us the pause needed to acknowledge that without the facilitator, the Torah would not be learned and the mission of Klal Yisroel would be neglected.



The Chuppah of Shabbos

By Rav Pinches Friedman shlita (Shiur E11)

One of the great joys of learning Torah is when seemingly disparate parts of a story come together to form parts of a whole. Watch how the Friday night practices join at the Shabbos Chasuna!

The parts of the puzzle

Friday night includes several seemingly disparate elements. We have two angels that escort us home from Shul. Chazal relate²² that one angel is good, and one is bad. If the home is ready to welcome Shabbos, then the good angel blesses the home with that it should be so next week as well. The bad angel is compelled to join in the Brocha and say אמן. The opposite is the case if the home is not prepared for Shabbos.

Next, we have the obligation to recite Kiddush, based on the Posuk of זכור את יום השבת לקדשו, which Chazal understand that requires us to 'remember' to be מקדש שבת using a cup of wine. Kiddush is so important that we may not eat or drink anything before reciting Kiddush.

The Chasuna

The answer to the riddle of the connection between the above two features of Friday night, and of several other features of Shabbos as we will see beH, is that we marry Shabbos. Shabbos is the bride, and we are the groom.

The Midrash tells us that Shabbos pleaded with HKBH for a mate, a partner, like all the other beings of Creation. Hashem told Shabbos that Klal Yisroel would be its mate.

Blessing in a Jewish home comes in the merit of one's wife – and the Shabbos bride.

Har Sinai an enactment of the Chasuna

The Midrash goes on to point out that when Klal Yisroel approached Har Sinai, HKBH reminded the People זכור – את יום השבת לקדשו – which we can translate to mean 'do not forget to be the mate and partner to Shabbos – marry her.'

לכה דודי לקראת כלה פני שבת נקבלה

The Gemara²³ teaches that

רבי חנינא מיעטף וקאי אפניא דמעלי שבתא, אמר: בואו ונצא לקראת שבת המלכה

R' Chanina would wrap himself in his Talis on Erev Shabbos and announce, let us go out and greet the Shabbos Queen.

The מהרש"א comments on this Gemara and explains that Shabbos is the bride, and we are the groom. We wed the Shabbos. Erev Shabbos is a Chuppah.

²² שבת קיט:

²³ שבת קיט.



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And that is why Moshe brought the People out to Har Sinai, as Chazal say, like a Chosson who steps out from the Chuppah to greet and escort the Kallah.

Each part of the Chasuna

The חיד"א in his Sefer דברים אחרים spells out some of these features directly:

Kiddush – The קידושין takes place over a cup of wine as we are מקדש the Shabbos. As with a Chosson and a Kallah, we may not enjoy the holy Shabbos before קידושין. Hence the restriction on eating or drinking before Kiddush.

Witnesses – a Chuppah is not valid without two witnesses. Hence the arrival of the two angels as one enters his home at the outset of Shabbos.

Reciting ויכלו – The Gemara cited above also teaches that one who recites ויכלו on Friday night (we recite it three times, once during the Amidah, once after and again at Kiddush) receives the blessing of the two angels that escort him. They place their hands on his head and say the words in ישעיהו הנביא²⁴:

וְסָר עֲוֹנְךָ וְחַטָּאתְךָ תִּכָּפֵּר

*Your sins have been set aside and your
transgressions have been atoned.*

Remarkably, we are forgiven on Shabbos when we announce that Hashem completed Creation on Shabbos!

This should recall the fact that on the day of one's Chasuna, one's sins are forgiven. It is not to be expected of a new couple to rejoice fully if one is burdened with the weight of עבירות. To allow for proper joy between Chosson and Kallah, Hashem clears the slate so that they can enjoy the new union fully. So, too, with the arrival of Shabbos, Hashem clears the slate so that the Jew can rejoice with his Kallah, the Shabbos.

Everything is part of the Chasuna!

The Davening and the Chasuna

The אבודרהם gives a novel explanation for the oft-asked question of why the three Tefilos on Shabbos differ from one another, unlike the three Tefilos of any other day of the year.

He points out that Friday night is the קידושין, hence the Tefilah begins with אתה קדשת. Shabbos morning is the שמחה – rejoicing at the Chasuna, hence the morning Tefilah begins with ישמח משה. And Shabbos afternoon, the pinnacle of the sanctity of Shabbos, is when Chosson and Kallah enter ייחוד – they are secluded and have only one another, hence the Tefilah of אתה אחד.

We might add to the holy words of the אבודרהם that there are exactly seven Brochos (שבע ברכות) at each Tefilah, and the middle Brocha in each of the three Tefilos concludes with the words מקדש השבת – giving Kidushin to the Shabbos.

²⁴ ישעיהו ו: ז



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The blessing of the wife

Chazal tell us that blessing in a Jewish home comes in the merit of one's wife. The more one cherishes one's wife, the more blessing one brings into one's home.

There is yet another wife who must be cherished to bring blessing into one's home – the שבת כלה

מלכתא. The Zohar teaches that all blessings, material and spiritual, are dependent on Shabbos.

Marking Shabbos with a spirit of joy and celebration as the same Gemara teaches²⁵ כל המענג את השבת נותנין לו נחלה בלי מצרים – whomever dotes over Shabbos is given an inheritance without boundaries.

Takeaway: I will try to honor Shabbos as one would honor one's precious and distinguished wife.

²⁵ שם ק"ח.



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Oneg Shabbos

By Rav Pinches Friedman shlita (Shiur E12)

There is a secret for attaining all of one's heart's desires. Do you want to understand the secret?

יעקב אבינו and עונג שבת

The Posuk²⁶ speaks about Oneg Shabbos and associates it with the blessings of Yaakov Avinu:

אם תשיב משבת ונגלך עשות חפצריך ביום קדשי וקראת
לשבת ענג לקדוש ה' מכבד ... אז תתענג על ה' ...
והאכלתיך נחלת יעקב אביך ...

If you refrain from trampling the Shabbos, from pursuing your affairs on My holy day; If you call the Shabbos "delight," Hashem's holy day "honored"; ... Then you can seek the favor of the Hashem... And I will let you enjoy the heritage of your father Jacob...

The Posuk begs the question of how Yaakov Avinu became the symbol of this blessing. Moreover, when the Gemara²⁷ describes this blessing, it uses the language of an 'inheritance without boundaries':

כל המענג את השבת נותנין לו נחלה בלי מצרים, שנאמר
אז תתענג על ה' והרכבתיך על במתי ארץ והאכלתיך נחלת
יעקב אביך וגו'

*Whomever enjoys (עונג) Shabbos is given a portion without boundaries as it says
והאכלתיך נחלת יעקב אביך*

Why is the blessing of Yaakov Avinu referred to as boundless?

The insight of R' Naftoli M'Rophshitz

If you own the source of the spring, then every cup drawn from the source is included.

The great Galician Rebbe, R' Naftali Zvi Horowitz of Ropshitz (1760–1827) offered a novel explanation which pulls together the various pieces of the puzzle. To understand his explanation, we need to step back to the arrangement between Yaakov and Eisav.

Each took a world

²⁶ ישעיהו נח: יג-יד

²⁷ שבת דף קיח.



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Chazal tell us that Yaakov and Eisav made a deal while still in Rivka's womb. Yaakov opted to 'get' Olam Haba while Eisav opted to 'get' Olam Hazeh. The arrangement was satisfying for both parties. Eisav could indulge to his heart's content in worldly pleasures and Yaakov would not indulge in any worldly pleasure, save that which was needed to sustain him so that he could gain more Olam Haba.

שבת עונג becomes a problem

The arrangement was fine until Yaakov realized that Oneg Shabbos requires that one delight in the Shabbos and indulge *more* than the minimum required to sustain life. With the present arrangement he would not be able to give Shabbos its due.

Sell me the day

To address this problem, Yaakov awaited the right moment to buy the day from Eisav. And when that moment came –

וַיֹּאמֶר יַעֲקֹב מְכֹרָה לִּי הַיּוֹם אֶת בְּכֹרְתְךָ לִי

Yaakov said to Eisav – sell me 'as today' your birthright (as the first born).²⁸

The seemingly extra word **כִּיּוֹם** can be understood not as 'sell me today' but rather as 'sell me a day.' What day was Yaakov trying to buy? Shabbos. I need to buy the day from you to allow me to indulge in

Olam Hazeh for the sake of Shabbos. Eisav was agreeable and the deal was closed.

The secret 'day'

R' Naftoli of Ropshitz went on to reveal that the word **כִּיּוֹם** is the acrostic of the words we say each Shabbos in the Tefila of **ישמחו** – במלכותך שומרי שבת וקוראי עונג **בְּלוֹם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ** (*they will each be sated and get delight from Your goodness*) – the acrostic of **כִּיּוֹם**!

Yitzchok has nothing more to give

Fast forward to the day that Yitzchok wishes to bless his son, Eisav. Rivka, knowing that the blessings were to be given to Yaakov and not to Eisav sends Yaakov in to receive the blessings. Upon the discovery of the ruse, Eisav cries out that Yaakov has taken his blessings after having bought his birthright but that surely there is still blessing left. Yaakov only took one-seventh of Olam Hazeh!

now understands that **עשו** had sold **יעקב** the **עולם הזה** of Shabbos. With that awareness **יצחק** proclaims that *all* the blessings of **עולם הזה** now rightfully belong to **יעקב**. Why is there nothing left to give to **עשו**?

All blessings draw from Shabbos

²⁸ בראשית כה:לא



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The זוהר אבות הק' teaches that all blessings, both גשמי and רוחני, draw from Shabbos. עשו may have thought that he was selling one-seventh of עולם הזה. In fact, though, he sold it all. Once יעקב had the ability to indulge in עונג שבת, the blessings of the rest of the week flowed. If you own the source of the spring, then every cup drawn from the source is included.

We have no claim to עולם הזה. The original deal is still in effect. But once we have עונג

Takeaway: I will try to recognize that Oneg Shabbos is the one and only indulgence in my life, which opens room for all my spiritual and material needs

שבת, then the pipeline of שפע opens to give boundless blessing to the rest of the week. We must not seek עולם הזה since it is limited. It can be counted and has boundaries. But the by-product of the eternal Shabbos has no limits.

One who delights in Shabbos is granted a blessing without boundary in the spirit of the blessing that was granted to Yaakov Avinu.



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Discover the Joy
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The Shabbos Seudah

By Rav Pinches Friedman shlita (Shiur E13)

When we refer to 'Oneg Shabbos' whose delight are we referring to?

Whose *עונג* of Shabbos

The Gemara²⁹ describes the blessing which is bestowed on one who is מענג the Shabbos, it is an 'inheritance without boundaries':

כל המענג את השבת נותנין לו נחלה בלי מצרים, שנאמר
"אז תתענג על ה' והרכבתיך על במתי ארץ והאכלתיך
נחלת יעקב אביך וגו'"

Whoever enjoys (עונג) Shabbos is given a portion without boundaries as it says 'והאכלתיך נחלת יעקב אביך וכו''

Interestingly, the Gemara does not say כל המענג בשבת, but rather it says כל המענג את השבת. This unusual wording has been picked up by many great commentators³⁰ who all note that the goal of עונג שבת is to bring Shabbos to a state of enjoyment or delight.

The meals are the key to עונג שבת

On a basic level, we bring joy to Shabbos by utilizing the meals to open our hearts to זמירות, שמירות, שירות ותשבחות – singing the songs of praise and exultation about Hashem, His Creation and His Shabbos.

In addition, by sharing דברי תורה at the table we elevate the spiritual atmosphere of the meal and thereby bring joy and delight to Shabbos.

The menu is part of the key

R' Avraham Chaim Schorr, in his ספר תורת ספר reports a novel idea which is also found in the מטה משה. They both point out that the main foods which are customarily eaten on Shabbos are echoes of the foods which we will 'eat' לעתיד לבוא – in the hereafter.

Wine, Meat and Fish

The תורת חיים points out that the very first Shabbos – שבת בראשית – is an echo of the eternal Shabbos לעתיד לבוא. And there are components of that primordial Shabbos which were created and held by Hashem for the Shabbos of eternity. Those are the יין המשומר – a wine that Hashem preserved inside the original grapes, the שור הבר – a type of undomesticated ox, and the לווייתן – a huge sea creature.

We allude to those three mystical 'dishes' which Hashem will serve to the righteous לעתיד לבוא by

*We are
'telling'
Shabbos that
we consider
her to be a
gateway to
Eternity.*

²⁹ שבת דף קיח.

³⁰ של"ה הק', הגר"א והאלישיך הק'.



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drinking wine (alluding to the **יין המשומר**), eating meat (the **שור הבר**) and eating fish (the **לווייתן**).

Not just a taste of things to come

When we eat the special Shabbos foods, we are not simply tasting the coming attractions. We cannot fathom what these mystical offerings are like, as the Posuk says³¹ **עֵין לֹא רָאָתָה אֱלֹקִים וּזְלָתָהּ** – no eye but Hashem's can perceive the reward that awaits the righteous. Instead, we are 'speaking' to the Shabbos. We are reminding her that Shabbos is **מעין עולם הבא** and that the **יום שבת** awaits her. By partaking of these foods, we are thereby bringing delight and joy to Shabbos, offering her the most precious assurance that this 'מעין' will indeed become **עולם הבא**.

Bathing on Erev Shabbos

Even the expectation that we bathe in hot water on Erev Shabbos (and, per the AriZ"l, to bathe in a hot Mikveh) is meant to echo the upcoming **מעין עולם הבא**. We are taught in the **זוהר הק'** that the transition from this World to the Next requires that the righteous 'bathe' in the **נהר דינור** – a river of fire, to burn away the physicality of the person so that the person is purified and ready to experience pure eternity. Once again, we are 'telling' Shabbos that we consider her to be a gateway to Eternity, a true **מעין עולם הבא**.

Today only a sixtieth, tomorrow the real thing

By treating Shabbos as **מעין עולם הבא** we testify that today Shabbos is only a 60th of **עולם הבא**, but the day will come soon that we can enter the **יום שכולו שבת**.

Takeaway: I will try to take my Oneg Shabbos seriously as I focus on creating a bridge between the **מעין עולם הבא and the **עולם הבא** itself.**

³¹ ישעיהו סד: ג



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Shabbos Renewal

By Rav Pinches Friedman shlita (Shiur E14)

Observance of Shabbos Makes a New World – and can be the answer to your challenge.

Partner in Creation

The Gemara³² teaches:

כל המתפלל בערב שבת ואומר ויכלו - מעלה עליו הכתוב
כאילו נעשה שותף להקדוש ברוך הוא במעשה בראשית

*Whomever Davens on Friday
night and says ויכלו is a partner
with הקב"ה in Creation.*

The 'אור החיים' wonders³³ how a
person can become a partner in a
project after it was completed
before the person was even born?

The 'אור החיים' answers that
הקב"ה created a world which was built to last
for exactly six days – כי ששת ימים עשה ה' את
השמים ואת הארץ – the Posuk does not say that
it took six days to make the world (בששת
ימים), rather it says that it is a six-day world
(ששת ימים), no more. The world is created
anew when Shabbos is observed. The energy
of Shabbos observance is what gives the
world its sustenance for the coming six days.
Every Shabbos is creative. The one who
observes Shabbos is not just figuratively a
partner in Creation; he is literally a partner.

Indeed, the 'אור החיים' goes on to list how
at all times in history there was someone
who was observing Shabbos. Those people
kept the world going (אדם, שת, מתושלח, נח, ,
(שם, אברהם אבינו, וזרעו במצרים שמרו שבת, וכו').

Had there not been a person
observing Shabbos, the world
would have ceased to exist.

One who declares that הקב"ה is the
Creator of Heaven and Earth is
thereby fulfilling the purpose of
Creation. We are meant to
acknowledge that הקב"ה is the
Creator Who set Shabbos as the
power source for that Creation.

The merit of Shabbos observance

Does keeping the world going seem like a
large or a small accomplishment? It can
hardly be overstated how large an
accomplishment that is. It is the Will of
הקב"ה that there be a world. The Shabbos
observer is causing that Will to be fulfilled.
Thus, the person is granted partner status.
And the partnership goes two ways: you
create the world and Creation bends for you.

³² שבת דף קיט:

³³ אור החיים בראשית ב: ג



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Bending for you

We are taught:³⁴

וקראת לשבת עונג, אמר רב יהודה אמר רב כל המענג את השבת נותנים לו משאלות לבו שנאמר והתענג על ה' ויתן לך משאלות לבך.

Whoever delights over Shabbos is granted his hearts desires.

It is sometimes difficult to delight over Shabbos. Life's challenges can dampen one's mood. But that is precisely the point. One who transcends one's challenges to focus on delighting over Shabbos is not only upgrading his spiritual life; he is partnering with Hashem in Creation.

The partners in Creation are entitled to return on their investment. As difficult as it may be to set aside one's challenges in favor of שבת, that difficulty leads to the Creation taking on the task of being a servant to the person. The one who rejoices with Shabbos, his heart's desires become the will of the Creation that he has partnered in. The world adapts to the needs of the one who gives it its fuel and renewal.

A hint in the לכה דודי

Takeaway: I will try to upgrade the importance of עונג שבת in my understanding.

The great Kabbalist, Rav Shlomo HaLevi Alkabetz, hints at this connection in the second stanza of לכה דודי. There we find

לקראת שבת לכו ונלכה
כי היא מקור הברכה
מראש מקדם נסוכה
סוף מעשה במחשבה תחלה

The expression מראש מקדם נסוכה (which borrows from משלי ח: כג) can be translated as 'from the beginning, from before time, it was chosen/ anointed.' The word קד"מ is 144, the number of hours in the six-day week. Shabbos is the source of ברכה for every hour of the six-day week to come. Indeed, whatever will come in the ensuing six days depends on how we spend שבת קודש.

והתענג עליה ויתן לך משאלת לבך: (תהלים לז: ד)

When we immerse ourselves in Hashem's עונג, Hashem will fulfil our heart's desires. That עונג is palpably felt when we learn Torah (especially on Shabbos) and enjoy the sublime pleasure of Shabbos.

Good Shabbos!

³⁴ ילקוט שמעוני ישעיהו רמז תצו



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A Partnership in Creation

By Rav Pinches Friedman shlita (Shiur E15)

What is our mission on שבת קודש?

The אריז"ל and the חוץ

We have been discussing the insight of the אור who teaches us that Shabbos gives the world its ability to carry on for another week. The letter ו holds many secrets when we try to understand the central role of Shabbos in renewing the Creation. The mystical insights of the אריז"ל can help unlock the secret.

The אריז"ל wrote well-known פירושים in Aramaic for each of the three meals of שבת קודש which begin with the words אֶתְקִינֵנוּ סְעוּדָתָא דְמַהֲיָמְנוּתָא. In the פיוט for Friday night, which begins with אֶזְמַר בְּשִׁבְחֵיךָ (built on the acrostic of his name, אני יצחק לוריא בן שלמה), we find the expression (in the stanza beginning with the letter ש) בְּיוֹזֵן תִּתְקַטֵּר – literally: be connected/united in the letters Vav. Clearly, as with every other line of the פיוט, there is a mystical meaning behind the phrase. The great Rebbe, R' Dovid Biderman, known as R' Dovid'l Lelover זצוק"ל explained the mystery.

R' Dovid Lelover pointed out that the letter ו can be spelled out in three possible ways. It can be written as וּאִי, וִי, or וִי. With that word of background, he pointed to the זוהר הק' where we find that there are three interconnected and inseparable 'levels,' תורה וישראל, קוב"ה, תורה וישראל.

The וּאִי equals 13 which is the same as אַחַד, referring to קוב"ה, who is the אחד יחיד ומיוחד;

The וִי equals 22 which are the 22 letters of the תורה with which the תורה is written; and

The וִי equals 12, the שבטי י-ה, a reference to כלל ישראל.

Why a ו and why only on שבת קודש?

We could suggest that only on שבת קודש do we renew the next six days of Creation. The ו is a reminder of our mission on שבת ק'. We are meant to strengthen the foundations of תורה, וישראל, קוב"ה, on Shabbos.

We Daven, and leave עוה"ז behind, thus strengthening our connection to קוב"ה. Similarly, when we sing שמירת השבתות, שירות ותשבחות we are affirming our delight in our relationship with קוב"ה.

Our learning on שבת ק' is not to 'get it done' or 'finish' but is designed to strengthen our connection to the תורה הק'. (We have previously discussed the teaching of the טור who relates that the Torah was concerned with her fate once the People enter ארץ ישראל and will have to work for their daily bread unlike their total immersion in Torah in the desert. HKBH assured her that He would free them from all מלאכה on שבת קודש so that they can devote themselves to התורה.)



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And we are meant to take time to intensify our love-connection with ישראל. We make a special point to avoid any trace of animosity or לשון הרע as we immerse ourselves and connect with the third ׀, the כלל ישראל.

Those are the tools that we use to renew Creation for another six days on שבת קודש.

The holy קָל

R' Dovid Lelover is quoted in the משמאל as providing a novel twist to the promise that if we accept the Torah we will be the סגולה, as the פסוק tells us (שמות יט:ה) וְהָיִיתָ לִי סִגְלָה מִכָּל הָעַמִּים (שמות יט:ה). The word סגולה, describing כלל ישראל as the special treasure of הקב"ה, alludes to the vowel סִגְל – three dots which remain the same no matter how you turn them. R' Dovid said that, after accepting the תורה הק' a Jew stays a part of כלל ישראל no matter where he turns or finds himself.

Perhaps the three dots also correspond to the three foundations that we have discussed. If we connect to the three foundations of קוב"ה, תורה, סגל, then we are the true סגל, no matter where you are, the foundations go with you.

The three פסוקים of ויכלו

It is surely no coincidence that the three פסוקים that comprise the declaration that הקב"ה created the world and completed it with שבת ק' each begin with a ו' (ויברך, ויכל, ויכלו). Observance of the Shabbos is the fuel that allows the following six days of Creation to exist.

If we renew Creation for six days on Shabbos, we will be fitting recipients for the ויברך – the special blessings that come with שבת קודש.

Takeaway: I will try to focus on the three pillars that Shabbos stands on.