



## THE AWESOME POWER OF SHAVUOS

### VISITING ANGELS

There was a great tzaddik and talmid chacham, Rav Yosef Caro (1488-1575). He was *mechaber* the Shulchan Aruch and many other works. He was *zocheh* to tremendous *giluyim min hashamayim* over a 35-year period. He had a *malach* appear to him constantly who related to him a lot of *sodos*. R' Chaim Volozhin writes in his introduction to the *Biur HaGr"a* on *Safra Ditzniusa*, that it is not a *pele* that *chachmei Yisrael* are *zocheh* to such *giluyim*, that they open up the *shaarei shamayim* for them. He says it is in the mishneh in Avos (6:1), הלומד תורה לשמה זוכה לדברים הרבה - *whoever occupies himself with the Torah for its own sake, merits many things*. This is the *sechar* that they are *zocheh* to, that ומגלין לו רזי תורה - *to him are revealed the secrets of the Torah* (ibid). The *maggid* revealed to Beis Yosef which particular behavior he exhibited that made him *zocheh* to the *maggid*. Was it because of his *kedushah*? Was it because of his *taharah*? Because of his *tefillah*? The *maggid* told him that he was *zocheh* to this for his amazing efforts that he put in to be *miskarev* to Hashem. Every moment that he had, he toiled in Torah. He pushed himself to the limits to break his *middos*. This absolute *bittul* that he exhibited was what caused an angel from Hashem. This is a very insightful thing. Not because he was smart. Not because he was a gaon. Simply because of the mighty efforts that he put forth, which is *mavhil al harayon* (unbelievable). *Yegiah baTorah, sheviras hamiddos* and both things together were for what reason? To be *miskarev* to Hashem.

The actual *hiskarvus* is spoken of by the talmid of the Beis Yosef, the Ramak, R' Moshe Cordovero (1522-1570).<sup>1</sup> R' Moshe writes that the *ruach* of *Elokei kadosh* rested on Beis Yosef and the *ruach Hashem* smiled on him, and they saw that he became "*mislabesh* with a *malach* and the *malach* spoke through him *divrei chochmos* and that is what is called a *maggid*." We think a *maggid* is someone 'out there.' No. He says a *maggid* is somebody who becomes *mislabesh* (enveloped) in the person and it speaks through him *divrei chochmos* and that is what people call a *maggid*. How does the *maggid* speak? We think that a *maggid* comes and tells you what to do. No. Listen to what he says. He says the way through which the *malach* makes known the secrets is: על ידי שיכריח הגוף לדבר אותם הדברים. It forces the *guf* (body) to speak those words without it emanating from the *ratzon* (will) of the *guf*. The *malach* which was mentioned appeared only to the Beis Yosef and it was only one time that *gedolei talmidav* were *zocheh* to the same revelation that he was.

You know when it was? *Leil Shavuos* around the year of 1535. The Beis Yosef and his *chaburah* were sitting then and toiling in Torah without a *hesech hada'as* and what transpired on that night was written by the great *mekubel* and gaon, R' Shlomo Alkabetz (1500-1576), whom we all know as the author of *Lechah Dodi*. He was one of the holy *chaburah* that was there and this is what he testified. I want to bring this out to know that even though learning Shavuos at night is not halachically mandated any more than any other night. As they say in Brisk, Pesach night when it is halachically mandated to stay up in the Shulchan Aruch then no one stays up. Shavuos night is not halachically mandated, it is only a minhag, so then everybody stays up. Maybe this is the reason why they stay up because somewhere in the recesses of their souls they are aware of the fact of the greatness that if you make it on this night you could be *zocheh* to tremendous things. However, I do not think they mean the kind of learning that we do. The kind of learning that starts at 1 o'clock at night. At 2:30 you have your first half hour break, soda and *schmuezen*. Then you learn again from 3 to 4 and then you either go home or you start to daven Shacharis. Then you sleep for the next three days to make up for all the learning you did on *leil Shavuos*. Let's see what he says.<sup>2</sup> (see last page)

### REVELATION AFTER LEARNING THE MISHNAH

לכם, you should know, כי הסכמנו, we made up under the leadership of R' Yosef Caro, I his servant and a few other of his servants from the *chaveirim*, to be עומד על נפשנו, to watch ourselves Shavuos night to withhold sleep from our eyes and thanks to Hashem we were *zocheh* to do that, שלא פסקנו רגע, we were not *mafsik* for a moment, like you will hear and your souls will have *chiyus*. This is the seder that we made that night. He writes the seder *halimudim*, how they learnt in Torah, Nevi'im, Kesuvim. Then he says, we learnt all of this באימה ביראה בניגון ובטעם we did this with a *niggun*, we did it with the right stops by each *passuk*. לא יאומן כי יסופר, he says, it is unbelievable. Then we learnt *mishnayos*, כל סדר זרעים. Then we learnt האמת, על דרך האמת, *kabbalah*. When we started to learn the *mishneh*, and we learnt two *masechtos*, our Creator was *mezakeh* us and suddenly we heard a voice speaking from the Beis Yosef's mouth: קול גדול in a loud voice, בחיותך אותיות very articulate letters. All the neighbors heard the kol מבינים ולא מבינים but they didn't understand what was being said. The *ne'imus*, the *zeeskeit* (sweetness) he says, was tremendous. The kol kept getting stronger and stronger. We fell on our faces and there was none of us who had the strength to lift up his eyes and to look at the Beis Yosef, מורב מורא ופחד. We knew we were being spoken to by a *malach*. The *dibbur* began to speak and this is what he said, word for word.

<sup>1</sup> כתב בס' הראשון לציון דברי הרמ"ק מספרו פרדס רימונים ח"ל: "האדם ישרה עליו לפעמים רוח אלהי קדוש וכו' וצלתה עליו רוח ה' וכו', וענין זה לכל הנביאים וכו', וכן ראינו התלבש בו מלאך וידבר בו דברי חכמות וזהו שיקראו בני האדם מגיד, ודרך הודעת המלאך הדברים ההם הוא על ידי שיכריח הגוף לדבר אותם הדברים", עכ"ל. [ועל זה אמר הגר"א שכיון שנשכח ממורן לשעה דברי המשנה שם ממילא נחלש גם כן כחו של המגיד]

## THE HEAVENS STOOD AT STANDSTILL

ידידי, my *yedidim*. Hashem calls them *yedidim*! You know what kind of *lashon* that is? המהדרים מן המהדרים, the most beautiful of the most beautiful. ידידי אהובי, I *pashut* love you, Hashem says. אשריכם ואשרי יולדתכם, fortunate are you and fortunate are the ones that gave birth to you, אשר שמתם על נפשיכם, you took upon yourselves to crown me, to give me *kavod* on this night. There are a number of years during which my crown, my *kavod* has fallen and I have had no one to have comforted Me. I am down in the dirt, Hashem says, אני מושלכת בעפר, I am kicked in the dirt. Ever heard that *lashon*? Hashem says that! חובקת אשפות, I am “hugging” the garbage. Hashem has His face pressed in the garbage. Could you imagine the fright when they heard the description of the *malach* of what *shechinta begalusa* meant?! How the *shechinah* feels in its *galus*. Then he started telling them the *maaleh* of the bnei Torah in the *olam ha’emes*. Then he says, now you restored the crown to its glory. Be *mischazek* my friends, strengthen yourselves my beloved ones, rejoice and be happy and you should know that you are *mibnei aliyah*. You are *zocheh* to be from the inner circle of the *melech*. The *kol* of your Torah, the *hevel piv*, the vapor from your mouths came up before HaKadosh Baruch Hu and it split a number of heavens and atmospheres, עד שעה, until it came up. The *malachim* were silent, the seraphim, the higher *malachim* were at a standstill. והחיות עמדו, were standing there, וכל צבא מעלה, all the heavenly hosts and HaKadosh Baruch Hu Himself שומעים את קולכם was listening to your voice. He says, you know who I am? I am going to tell you who I am. והנני המשנה. I am the *malach* of the *mishnayos*. That is me. You should know I came to speak to you. Had you been 10 people you would have accomplished so much more but in spite of that you should know that you had a tremendous *aliyah*. He repeated himself again. אשריכם ואשרי יולדתכם, fortunate are you and fortunate are the ones that gave birth to you. Because you had an *aliyah* tonight and you withheld sleep from your eyes and because of you I had an *aliyah* tonight. Through the *chaveirim* that are sitting בישראל, עיר ואם בישראל, and you are not like those people who are sitting and sleeping on their beds which is one 60<sup>th</sup> of death, סרוחים על ערסותם, they are “rotting” on their beds! ואתם נדבקתם בה. It doesn’t say the rest of the people are sleeping their beauty sleep. You were נדבק בה' והוא שמה בכם, Hashem rejoices in you. לכן בניי, therefore my children, be *mechazek*, strengthen again, motivate yourselves to love Hashem, love the Torah, awe of Hashem.

And if you would be able to imagine one itty bitty of one 10,000<sup>th</sup>, 20,000<sup>th</sup>, 30,000<sup>th</sup> of the *tza'ar* that Hashem has, you would never be possible to have joy in your hearts, it would never be possible for you to smile again if you remembered that it was because of the peoples' behavior that I am kicked to the dirt. Therefore, he says, be strong, ידידי המהדרים. He keeps giving these beautiful terms of endearment. Don't stop your learning! You should know you have a חוט של חסד that is drawn upon you. Your Torah is so *geshmak* before HaKadosh Baruch Hu! Therefore, עמדו בני ידידי stand my children על רגליכם and elevate me and says בקול רם כיום הכיפורים, say out loud, ועד מלכותו לעולם ועד, ברוך שם כבוד מלכותו לעולם ועד. We all stood on our feet and he says, they became untied from their fright, and they said בקול as we were commanded. The *malach* continued talking to us and he said as follows. אשריכם בני, go back to your learning now, don't be *mafsik* for a *rega*. Now is the time to go to Eretz Yisrael. Now you are going to have tremendous *yeshuos*. Don't have *rachmanus* on your assets, because you will eat כי טוב הארץ העליונה תאכלו, Hashem is going to give you from the best of Eretz Yisrael. If you desire and you listen then you are going to enjoy Eretz Yisrael. Hurry up, go up now because I am supporting you and I am taking care of you. There is going to be *shalom* to you and to your families, יברך את עמו, ה' עוז לעמו יתן ה' יברך את עמו. בשלום. He spoke all these words to us, our ears heard this. He continued on a lot in matters of *chochmah*. He gave us tremendous הבטחות גדולות and we all broke out in crying השמחה מרב to have been *zocheh* to such brachah straight from Hashem. It is mind boggling. When we heard about the *tzaros* of the *shechinah* brought about by mans' sins and when we heard its voice pleading with us, we became *nischazek* (strengthened) in learning הבוקר עד, we were no *mafsik* מגירסא from our mouths for one second. That was night number one.

**THE FOLLOWING NIGHT WITH THE MINYAN!**

ויורה בבוקר, the morning arose. We went to the *mikveh* like we did the previous two days. There we found three *chaveirim* who had not been with us that night. We told them all the *tovah* we were *zocheh* to and what Hashem had done with us. They felt *ימת ליבם*, they started banging their faces, they burst out crying and we were *mechazek* them. We didn't give in. We said because of you not being here we lost out from getting even more than that. Finally, they said, let us be *mesaken* it tonight. Let us go together, we will have 10, we have a minyan tonight. We all agreed to do this. The first night, he says, our eyes did not see any sleep even for a second. By day we didn't have any time to go to sleep either because when we were finished with our avodah and we would have taken a nap it would have been after Minchah. The Beis Yosef decided it was time to give a *drashah* on yom tov and we sat and we listened to his *drashah*. (Not like today when the rav says a *drashah* and everybody is out cold). We sat there and he writes, even though we hadn't had any sleep, we did the second night the same thing as the first night. What happened the second night? He says, *מרב השמחה* that we were *zocheh* to 10, we didn't have to wait tonight to read the *mishneh* and we didn't have to wait until *chatzos* like the first night. Immediately as soon as we started reading the *aseres hadibros* in Sefer Devarim, when we came to the Parshas Shema, all of a sudden *קול דודינו דופק*, we heard Hashem knocking on the door and He said, *שמעו ידידי המהדרים מן המהדרים*, אשריכם ידידי אשריכם המעלים אותי, כמה וכמה נתעליתם, דברים של חכמה. Then he said, *אשריכם ידידי אשריכם המעלים אותי, כמה וכמה נתעליתם*, *אשריכם ידידי אשריכם המעלים אותי, כמה וכמה נתעליתם*. Don't care what anybody is going to say or anybody is going to put you down, don't pay attention to any derogatory statements. You are the ones who are carrying the whole *knesses Yisrael*! You should know you are the *bnei aliyah*, you are the ones who are attached to me. The *kavod* is on your head. The *chut shel chessed* is on you. If it was possible, I would take you and show you the *aish* that right now is surrounding this house. They got to the *madreiga* that there was an *aish* surrounding them. They couldn't see it, *לכן חזקו ואמצו*, don't stop the *kesher*, say Shema Yisrael again, *ברוך של כבוד מלכותו*, like on Yom Kippurim. He spoke to us a *shmuez* for a half hour, he writes, and then we went back to the *seder halimud*. Afterwards, at *chatzos halaylah*, he came back for a second *shmuez*. Can you imagine that?! The *yedidshaft*. I would say *bittul Torah*. Hashem had such nachas, such *yedidus* and He gave us a shiur for an hour or more! He was *meshabei'ach* the *inyan* of *limud*. He said, you should know, you ever heard of Hashem speaking to a nation? *שאל אביך ויגיד וקניך*, do you know how many hundreds of years have already passed since *matan Torah*? Therefore, from today keep your eyes

on your ways. Each one be *mechazek* each other. The one who is weak should say, גבור אני, I am a *gibor* and be *machzik* yourself לגדלים. Consider yourself *gedolim*.

## RUN AWAY FROM THE MATERIAL TRAPPINGS

He told them to forget about worshipping their money, “stop worshipping הזהב ואלקי הכסף ואלקי הזהב.” Stop being concerned about their valuables, their assets. Get out of this nonsense of *olam hazeh* and run to Eretz Yisrael. Over there you will be *zocheh* to who knows what. How does he conclude? ועתה בני שמעו לי, listen closely and pay attention. Which fool was going to hear this and was not going to take *mussar*? R' Shlomo Alkabetz writes this. He says you have to be somebody who has no heart, somebody who has no *da'as*. Doesn't a person want to acquire *da'as*, he says? Which blind person does not want to be *zocheh* to be able to see? Who is not going to motivate himself to be וארץ אני שמעו ומעיד מאודו. ובכל נפשו ובכל מאודו. Whatever I spoke to you in this *kuntres*, he says is not 100<sup>th</sup> from 101 things that he told us. In the *kuntres* I made certain *simanim*. You will see that in certain places I wrote three dots. Over there we heard things that were *mamish sisrei* Torah (Torah secrets), I couldn't even put in on paper. I didn't give myself permission to write it down, אחי ועמי שמעו ותחי נפשיכם, my brothers and my friends listen. He writes that on yom haShabbos the *dibbur* came back to the Beis Yosef and he was *meshabe'ach* what we had done those two nights of Shavuot and he said once and twice and three times. He said, warn the *chaveirim* that they should be *shomer* themselves from sins. Then the Beis Yosef called us all together before we ate the morning meal on Shabbos and he spoke to us and he warned us as he was commanded. Then he said, אני עבדכם. And we all answered ונעשה ונשמע and we were *mesaken* many *takanos*. You understand this? Even in those days, what held them back from *shteiging*? The money, the *chemdas hamamon*, the *zahav*, the homes, the fields.

## BAD MORNING BREATH

Rabbosai, we are now holding a few days before Shavuot. We can be like those people that the Ribbono Shel Olam said they are סרוחים על ערסותם - putrifying, decaying, and smelling awful. Do you know why he called them “smelling” awful? Not because they didn't take a shower. But because when you go to sleep that is אחד משישים למיתה. As soon as a person dies, a decaying process starts. When a person wakes up in the morning, you want to know where is the decaying process most recognizable? In his *peh*. That is where his *koach haneshamah* is. That is the *ruach memalelah*. That is why when you wake up in the morning, we all need some Listerine. In case you thought you were thinking in learning at night, in case you claimed that you had a *giluy* Eliyahu, I have some news for you. Open your mouth, take a deep breath and blow it up your nose. You will find out what it means על ערסותם.

## HAVE A PLAN

Rabbosai, Shavuot is coming. We have a chance for greatness. You could also be a fool and you could waste your time, and bury yourself in cheesecake or in some other *shtuyot*. Or you could be *mekabel* upon yourself to have a Shavuot like you never had. The first thing that everybody should do is be *mekabel* that he is not going to say one word of *shtuyot* this night. That is the first thing. If you are not holding by that, stay home and go to sleep in your bed. If that's the case, you have little *shaychus* to Shavuot anyway. You have little *shaychus* to the Ribbono Shel Olam, to *ahavas Hashem*, to *dveikus* baHashem. Second of all, you are going to start your learning not at 1 o'clock in the morning for your small nightly session. You are going to start your learning earlier. You have a *seider*, not one person should be missing from that *seider*. If your wife said you can't come? Take her and go to her parents for yom tov. Tell her I want to be *zocheh* to tremendous *zechiyah* which will bring *brachah* to me, to you, to our family. I have an opportunity to bring *kavod* to Hashem. Be smart and prepare for Shavuot on Sunday, prepare for Shavuot on Monday. Make sure there are no *chato'im* (sins). Be strong. You may not understand the *nachas* that Hashem has from *Yidden's* learning, and hopefully after hearing that story about Beis Yosef, you will begin to appreciate what tremendous *nachas ruach* your learning can give Hashem Yisborach. And if people do it sincerely in order to bring *kavod* to Hashem, it's not that hard. By Rav Tzvi Kaplan, Shlitta, they have a *moiradige zach*. Over there the *minhag* is that you sign up for 12 hours of learning. You start in the afternoon without a *hefsek*. The place is jammed. Packed. It is a tremendous thing.

Today you heard what the *shechinta begalusa* means and how the *shechinta begalusa* says, if you could only understand how much suffering the *shechinah* has today when 98% of Klal Yisrael is 'shot,' r'l. Hashem has to be *davuk* in the *afar*. Today with a little bit of motivation, a little bit of *aliyah*, we could be *zocheh*. It starts from Shabbos because Shabbos is the *mekor habrachah*. Could you imagine the *nachas ruach* we could bring to Hashem?! Would you be willing to forgo a little bit on your beauty sleep, your “smelly” sleep and you will be *makriv* it for HaKadosh Baruch Hu? Do you know what kind of *zechus* HaKadosh Baruch Hu is going to give you?! Do you know what kind of *zechus* you are going to have?! Do you know what kind of *brachah* you will have for Shavuot?! Of course you have to ask for *cheshkas haTorah* for kabbalas haTorah! But let us formulate some plan here to be able to go up and to bring HaKadosh Baruch Hu up and let us make this the year, the Shavuot of תשע"ז. Ok, it is not the year 1535, but it is תשע"ז. Let's prepare and use this incredible opportunity.

## SHABBOS BRINGS CLARITY (5770)

### “LOVE” AND “FAVOR” ARE ONLY RESERVED FOR SHABBOS

This week we began to talk about the gemara in Shabbos (10b), which says that HaKadosh Baruch Hu told Moshe Rabbeinu: *I have a good gift in My treasure house and Shabbat is its name, and I seek to give it to Israel. Go inform them about it.*<sup>3</sup> Now, there is an *inyan* of Shabbos where we say, in our Shabbos morning tefillos, “With love and favor, grant us Your holy Shabbos as a heritage.”

3 ואמר רבא בר מחסיה אמר רב חמא בר גוריא אמר רב: הנותן מתנה לחבירו, צריך להודיעו. שנאמר: “לדעת כי אני ה' מקדשכם.” תניא נמי הכי: “לדעת כי אני ה' מקדשכם,” אמר לו הקדוש ברוך הוא למשה: מתנה טובה יש לי בבית גנזי ושבתי שמה, ואני מבקש ליתנה לישראל, לך והודיעם. מכאן אמר רבן שמעון בן גמליאל: הנותן פת לתינוק, צריך להודיע לאמו. מאי עבדי ליה? אמר אביי: שאני ליה משה, ומלי ליה כוחא. והאידיגא דחיישנין לכשפים מאי? אמר רב פפא: שאני ליה מאותו המין. איני והאמר רב חמא (בר) [ברבי] חנינא: הנותן מתנה לחבירו אין צריך להודיעו, שנאמר: “ומשה לא ידע כי קרן עור פניו בדברו אתו!” - לא קשיא: הא במילתא דעבידא לאגלוי, הא במילתא דלא עבידא לאגלוי. והא שבת, דעבידא לאגלוי? - מתן שברה לא עביד לגלוי.



It is interesting to note that on the *yamim tovim* we don't say "באהבה וברצון." Instead we say, וְהִנְחִילֵנוּ ה' אֱלֹקֵינוּ בְּשִׂמְחָה וּבְשִׂשׂוֹן. So the *ahavah* and *ratzon* is something which is reserved only for Shabbos. It doesn't say [in this gemora] that Hashem said to Moshe Rabbeinu, "Go tell them I have a *yom tov* for you," because you have to realize that the *ahavah* that the Shabbos was given to us with, is reflected in the concept of *matanah tovah*. That is part of the *matanah tovah*. When Hashem tells somebody: "Go and be *modia* (inform) them that I am giving them a *matanah tovah*," that's where the *ahavah* is *misbateh*, that is where the *ahavah* is reflected - not in the *mitzvah* of Shabbos. The *ra'ayah* for this is in the same gemara Shabbos (ibid), where there is a special *din* regarding giving a *matanah tovah*. The gemara says: מִכָּאן אָמַר רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל הַנּוֹתֵן פֶּת לְתִינוּק צָרִיךְ לְהוֹדִיעַ לְאִמּוֹ - From here Rabban Shimon ben Gamliel said: One who gives a gift of bread to a child needs to inform his mother [that he gave it to him].

Now, what is this *din bichlal* of להודיע צריך להודיע? Where does that come from? So Rashi explains why one has to inform the one who receives the gift. לוֹ - צָרִיךְ לְהוֹדִיעַ שְׁמִידוֹ בָּאָה לוֹ - "you have to inform them that the gift came from your hand." Why is that? שְׁמִתוֹךְ כִּי יֵהָא אוֹהֵבוֹ - "so that person will love you." Rashi says, when a guy gives somebody a present דרך כבוד - "this is a way of showing

respect." So if you tell somebody, "I would like to give you a present," and the guy says, "Okay," that *mamish* is going to cause an *ahavah*! This is the whole *yesod*. That is what Hashem did to us. Hashem told Moshe Rabbeinu: "Go tell Klal Yisrael that I would like to give them a gift." We have to know that we were the recipients of that gift and this gift is a tremendous *ahavah*.

## THE GREAT SECRET OF SHABBOS

When somebody does a *maaseh ahavah* to you, what does that obligate us to do? Rashi says, אוֹהֵבוֹ, I am supposed to love him back. So we have to realize that part of our *shemiras Shabbos* has to contain in it an element of *ahavah*. We have to have an element of *ahavas hashabbos*. We have to love Hashem for giving us *aza matanah* of Shabbos! What is that *matanah* of Shabbos? The gemara *klers* what kind of *matanah* it is. The gemara comes out, that if I send somebody a gift and it is clear to that person it's a *matanah* - it will be revealed who sent him the gift, so then there is no requirement of notification (ibid). The reason is because if I send you a gift and it says my name on it, you can clearly see that I'm sending you something, so you know right away who to love! But a gift that is sent which is *עבירה לאגלוי* - לא עבירה לאגלוי - where it will not be revealed who gave it - so then you have to be *modia*. Only if it's not *עבירה לאגלוי* is when you have to *modia* it. So the gemara says why did Hashem tell Moshe Rabbeinu to tell us about Shabbos, would we not learn about the gift of Shabbos along with other mitzvos even without Moshe telling us about it?! So what was the *nekudah* that Moshe Rabbeinu had to be *megaleh* to us then? The gemara answers that [really] Shabbos is *עבירה לאגלוי* [it was revealed to them, but since the *nekudah* of its reward is not openly revealed - but only transmitted orally from Moshe, therefore Moshe had to inform us about the gift of Shabbos].<sup>4</sup> [So] even the *hashpa'ah* of Shabbos [is revealed]. Even this great *matanah* of Shabbos [is revealed]. The *matanah* that Shabbos gives a person clarity.

## WHAT DID MOSHE RABBEINU REVEAL?

This week somebody called me up, a very *chashuver bachur* and he told me that he has to be *modeh umisvadeh* to me that he is having a problem. His problem is *sfeikus* (doubts) of *emunah* come into his head and he thinks he is losing his mind. He is a very *chashuver bachur*. "Did you put on jeans?" I asked him. "Are you listening to the radio at night?" The guy is a *masmid nifla*, the guy is a Torah machine, *baruch Hashem*. I told him, "Let me tell you what we saw last week about Shabbos. If you keep Shabbos *leshem shamayim*, it's a tremendous *matanah*. But that is a *matanah* that a person could know. If a person has *sfeikus*, if he has *shailos*, what does he do? He goes and keeps Shabbos *leshem shamayim* like the Steipler tells us, he is *ממעט בדברים בטלים*. So then he knows [that his clarity] didn't come from *cholent*? It didn't come from Thursday [night mishmor]? No. It came from HaKadosh Baruch Hu. He knows the *hashpa'ah* of Shabbos." So what did Moshe Rabbeinu have to come and tell us? *Noch amol. Avada* in *מקדישכם* *blaibt a hashpa'ah* of Shabbos, the fact that Shabbos is *me'ames* to us and gives us a tremendous *emes* and a tremendous *emunah* and it removes all the *sfeikos* from our mind - that we don't need Hashem to tell us! That I know, I know that. Keep Shabbos properly and you will see what Shabbos does for you.

Many people did *teshuvah* from Shabbos. The gemara says that Hashem also told them, "You want to know what I give you for this *matanah*? The *matan sechar* for Shabbos," the gemara says. And this *sechar* is something that a person can't [normally] know. And that is what He told them *על ידי משה רבינו*. That the *sechar* of Shabbos is above and beyond! That's why the *mitzvah* of Shabbos, if a person learns Torah on Shabbos, it is a much stronger learning of Torah. Not because of the Torah but because of Shabbos. That is part of the *sechar* of Shabbos, that Shabbos is equal to 613 mitzvos. A guy learns one word on Shabbos is like 613 mitzvos. It's unbelievable! We can't fathom the things we wouldn't know from Shabbos. If a guy told you you would get a 1000 mitzvos for every mitzvah you do on Shabbos, he would go crazy. This is part of *ahavah*. You would think Hashem said to you, "I gave you an *ahavah*. I gave you a 'machine.' I gave you something to go through, a washing machine, where once a week to put yourself in the wash, clean your mind out, clear your cobwebs, get rid of your dirt, get rid of your *sfeikos*, get rid of your doubts that you put on yourself during the weekday." You are going to give me *sechar* for that, an amazing *sechar* for that?! If anything it should be the other way round. The *avodah* for this Shabbos is this *avodah*. To think about the *matanah tovah* that HaKadosh Baruch Hu is giving us. And the reason why Hashem gives us *matanos tovos* is because He wants us to be *ohev* Him. That is why the gemara says that if a guy gives another person a *matanah*, the guy will not know who gave it, so then you have to be *modia* him in order that he should be *ohavo*. And if the guy will know what the *matanah* is, you don't have to tell him because he'll know you love him.

## IT BEARS REPEATING

When you *daven* on Shabbos, only on Shabbos we say this, וְהִנְחִילֵנוּ ה' אֱלֹקֵינוּ בְּאִהְבָה וּבְרָצוֹן, and we will say in *kiddush* that Hashem gave us the Shabbos, וּשְׁבַת קֹדֶשׁ בְּאִהְבָה וּבְרָצוֹן הִנְחִילֵנוּ. We say it twice. In the *kiddush* we say it twice. We first say it in the beginning, וּשְׁבַת קֹדֶשׁ בְּאִהְבָה וּבְרָצוֹן הִנְחִילֵנוּ and then we say it again וּשְׁבַת קֹדֶשׁ בְּאִהְבָה וּבְרָצוֹן הִנְחִילֵנוּ that HaKadosh Baruch Hu gave us this amazing Shabbos and you will think about this *matanah tovah*. This *matanah tovah* brings out the *middas ahavah* that HaKadosh Baruch

4 מתן שכרה כו' - והוא הודיעם [ע"י משה] בעל פה מה שכרה (רש"י)

Hu has for Klal Yisrael in an unusual way, in a way that it doesn't say by other mitzvos. Then when you will say in *bentching* you will think back and in *bentching* what do we say? We say: לפניך יום זה גדול וקדוש הוא לפניך, "it is a great day before you HaKadosh Baruch Hu." לשבת בו ולנוח בו באהבה, Hashem want me to spend my Shabbos כמצות רצונך - "like is Your will." Here is the only place that we find that Hashem wants us, and we tell Hashem that we are going to show and demonstrate that *ahavah* back to Him. That's why Shabbos atones [and has] a tremendous *roshem* on *chet*. The reason for it is stated over here. Shabbos is not just a magic trick. If a person understands the *matanah* of Shabbos and a person understands the *ahavah* that Hashem gave us on Shabbos and a person demonstrates that *ahavah* back to HaKadosh Baruch Hu, so then that person is *zoche* to have all the impressions of his *chet* become diminished and possibly eradicated, even *chato'im gedolim* like *avodah zarah*. A person should think about this!

## THE GIFT OF CLARITY

Every one of us has his doubts. Many of us have doubts about simple things. Do we really believe תלמוד תורה is כנגד כולם? Most people don't believe תלמוד תורה כנגד כולם. They think *chessed* is *kneged kulom*. Many people think *parnassah* is *kneged kulom*. Many people think going to the *mikveh* is *kneged kulom*. Many people think that singing warm *nigunim* is *kneged kulom*. They mean well, but it comes because of lack of clarity. That's really where it comes from. It comes from *bilbul hada'as*. It comes from *sfeikos* in *emes* and *emunah* of HaKadosh Baruch Hu. That's where it comes from. And a person should try to apply himself on Shabbos; he should try to think: "Can I get some clarity on Shabbos?" There are many of us who have been exposed to certain *chato'im* in our minds and our hearts and maybe physically and we really have doubts if we can really cleanse ourselves. Or there are many of us who have become accustomed to speak *lashon hara*, *rechilus*, *motzi shem ra*, and we say to ourselves: "Could that really be such a bad *chet*? Everybody is doing it. Could it be that bad?" Or a person will think that *bitul Torah* is *kneged kulom*. Let a person put that to the test. Let us look into our hearts and say: "HaKadosh Baruch Hu, I appreciate the tremendous ability." You think you have to go to hear *shmoozen*? There is a lot you have to do to get clarity. Hashem says: "I'll give you the clarity on the spot, *be'ahavah*, lovingly. You want clarity? I will give you a tremendous *matanah tovah*. A tremendous *matanah tovah*. Because I love you, that's why!" If you love Hashem back, Hashem will help you clear your mind and you will be able to be *zoche* [for this clarity].

## DOING TESHUVA BEFORE SHABBOS

Of course a person has to do *teshuvah* before Shabbos. If you want to get rid of your *chato'im*, a person has to do *teshuvah* from bad *hashkafos*. A person has to say to HaKadosh Baruch Hu: "HaKadosh Baruch Hu, I'm sorry for having a bad *hashkafah*. I'm sorry for hating somebody. I'm sorry for being angry at somebody. I'm sorry for having the *hashkafah* that *talmud Torah* wasn't *kneged kulom*. I'm sorry for having a *hashkafah* that *bitul Torah* is not *kneged kulom*. I'm sorry for having a *hashkafah* that *lashon hara* and *rechilus* and *motzi shem ra* weren't such bad things. I'm sorry for having a *hashkafah*, HaKadosh Baruch Hu, that *shemiras ainayim* wasn't what the *chassidim* made it cracked up to be." And so on and so forth. We are all suffering from that למשפחותי, בוכה למשפחותי, that's brought down in our *parshah* this week (Shabbos 130a).<sup>5</sup> That when the Yidden got the *parshah* of *arayos* many of them were sitting and crying about it. It was a very hard thing to rid themselves of. It was part of their lifestyle. It was not *arayos*, as it was *muttar* beforehand. To give up the things that were *muttar* that now became *assur*, became difficult for them. Because נפשו של אדם מחמדתן. Rabbosai, we have to understand we all need this clarity, we are all looking for this clarity. Let us have a wonderful Shabbos and let us be *zoche* to the clarity and let us be *zoche* כמצות רצונך לנוח בו באהבה כמצות רצונך.

A few words on the topic of Shabbos. A part of our *simchas* Shabbos has to contain an element of *ahavas Hashem* for giving us this tremendous *matanah*, which not only gives us clarity of mind and resolutions of our *sefeikos*, but also reveals its amazing *sechar*. To be *zoiche* to experience this clarity, as well as the *sechar* of Shabbos and even *kaporas aveiros*, we need to demonstrate our love to Hakodosh Boruch Hu, Who lovingly granted us Shabbos as a gift. This Shabbos, when I *daven* and *bentch* and come across these words: לפניך יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך, והנחילנו ה' אלקינו באהבה וברצון שבת קדש, ושבת קדש באהבה וברצון הנחלתנו - I will try, bli neder, to think about these lessons and, in that *zechus*, I will come to, at least, some degree to *ahavas Hashem*, IY"H!

<sup>5</sup> וכל מצוה שקבלו עליהם בקטטה, כגון עריות, דכתיב: "וישמע משה את העם בוכה למשפחותיו", על עסקי משפחותיו - עדיין עושין אותה בקטטה, דליכא כתובה דלא רמו בה תיגרא (רש"י: על עסקי משפחותיו - שנאסר להם קרובות)