

## PART I: WHAT TO FOCUS ON IN CHINUCH

### WHAT DOES IT MEAN TO BE A TALMID?

The foundation of being an *ehrlliche Yid* and the foundation of somebody being a *talmid* of Avraham Avinu is based on having good *middos* (Avos 5:19).<sup>1</sup> And if you lack those good *middos*, then you're one of the *talmidim* of Bilaam Harasha. He's your *rosh yeshivah*, he's your *rebbe*, and that is what you are drawn to.

Now, what is the meaning of being a *talmid* of Avraham Avinu? From what perspective would you say something makes a person be a *talmid*? What does this *mishna* in Avos mean when it says, "Anyone who has these three traits is a *talmid* of Avraham Avinu"? If you have these three things, you're a *talmid*. Maybe you have some similarities, but what does it mean if it says you're a *talmid*?

The word *talmid* implies that I gained something from the *rebbe*, I learned something from the *rebbe*. But if a guy works on these *middos*, does it mean that he learnt it from Avraham Avinu? No. Maybe he learned *mussar sefarim* and he had good parents who trained him well and now he has a good, sterling character. What does it mean that he's a *talmid* of Avraham Avinu? It's the same when a guy says he's a *talmid* of a *rosh yeshivah* - he means he gained something directly from him.

There is a young man who is going out with a girl very seriously. In his resume, he says which *yeshivah* he learned in, and he says this to anybody who asks him. I called the *rosh yeshivah* and he says to me, "No one like that learned by me." I said, "No, you're kidding." He said, "How many years ago was it? 10 years ago, 15 years ago?" I said, "No, 3 or 4 years ago." "No, no, he didn't learn by me." I said, "He claims you're his *rebbe*." Nu, a good kasha? He said, "Maybe he was here for a few weeks and that's why I don't remember him."

So in what way are you a *talmid* of Avraham Avinu?

Or if a guy says, "I'm a *chassid* of a certain *rebbe*," so you go to his *tischen*. Maybe you adopt some of his *minhagim*, you go to him for *brachos* before Rosh Hashanah and Yom Kippur. What does it mean you're his *talmid*? It's a very funny *lashon* - "*talmid* of Avraham Avinu." What does that mean? These are the ways of the Torah. I'm not doing it because of Avraham Avinu. I'm doing it because *azoi shteit* in the Torah, *azoi shteit* in *mussar sefarim*. *Punkt* Avraham Avinu also did this.

If I see two *tzaddikim* and one happens to have the same *middah* as the other. One is an old person, one is a young person. That means he's his *talmid*? No.

So what I think it means is that Avraham Avinu's *derech* drew him to do the *ratzon* of Hashem. Avraham Avinu's *middos* drew him to become beloved by Hashem. Avraham Avinu's *middos* made him represent Hashem. That is what it means to be a *talmid*.

### GO WHERE AVRAHAM WENT

We say in every *Shemoneh Esrei*, "*Elokei Avraham*." Avraham was an embodiment of the desired *middos* of Hashem. So what it means is, I think, is that if a person develops these three *middos* - because that is what the Torah wants of him - he is going to automatically follow and be led to the same place that Avraham Avinu was led in his *avodas* Hashem. We are going to end up walking in the footsteps of Avraham Avinu.

And if a person practices these three *middos*, even if he never heard of Bilaam, he's going to end up exactly where Bilaam ended up. Where did Bilaam end up? In a big huge vat of boiling *tzoia*. That is where Bilaam ended up. And he goes from one '*mikveh*' to the other '*mikveh*'.

When you go to some fancy *chassidische* places, they have different kinds of *mikvaos*. They have a cold one, then they have a *heise mikveh* and then they have a *kochedig*. Bilaam switches from a vat of *tzoia rosachas* to a big vat of *shichvas zera*. Those are the *mikvas* he goes to. They are both very hot. That's where you end up if you go in his footsteps. We have already discussed the *middah* of *ayin tovah*.

### NEFESH SHEFALAH

Another *middah tovah* discussed in the *mishna* is *nefesh shefalah*. What does it mean to have a *nefesh shefalah*? *Zogt* Rabeinu Yonah (Shaarei Teshuva 1:34) *nefesh shefalah* means someone who has a *nefesh*, a *neshamah* that is healthy.<sup>2</sup> What is a healthy *nefesh* or *neshamah*? A healthy *neshamah* is somebody, he says, that is not very desirous to do *aveiros*. That means, he's working on himself or he purified himself from the *middos ra'os*, so that he doesn't have a pull and a *taavah* for bad things. We all know that when people are younger and they are undeveloped, there is a tremendous turbulence going on inside of them. The turbulence always comes from

<sup>1</sup> כל מי שיש בידו שלשה דברים הללו, מתלמידיו של אברהם אבינו. ושלשה דברים אחרים, מתלמידיו של בלקם הרשע. עין טובה, ורוח נמוכה, ונפש שפלה, מתלמידיו של אברהם אבינו. עין רעה, ורוח גבוהה, ונפש רחבה, מתלמידיו של בלקם הרשע. מה בין תלמידיו של אברהם אבינו לתלמידיו של בלקם הרשע. תלמידיו של אברהם אבינו, אוכלין בעולם הזה ונוחלין בעולם הבא, שנאמר (משלי ח) להנחיל אהבי יש, ואצרתיהם אמלא. אבל תלמידיו של בלקם הרשע יורשין גיהנם ויורדין לבאר שחת, שנאמר (תהלים נה) ואתה אלהים תורידם לבאר שחת, אנשי דמים ומרמה לא יחצו ימיהם, ואני אבטח בך. ואמרו רבותינו זכרונם לברכה כל מי שיש בו שלש מדות הללו מתלמידיו של אברהם אבינו. עין טובה. ורוח נמוכה. ונפש שפלה. ענין נפש שפלה. שאינו הולך אחר התאוה הגשמית גם בדברים המותרים. כמו שמצינו שאמר אברהם (בראשית י"ב:י"א) הנה נא ידעתי כי אשה יפת מראה את. שלא נסתכל בה עד היום ההוא להתבונן על תכונת יפיה. ואמרו רבותינו זכרונם לברכה במה שכתוב (שמואל ב' כ"ג:) ותהיין צרורות עד יום מותן אלמנות חיות. בכל יום היה דוד מצוה להשיב את ראשן ונותן תמרוקים לקשטן. כדי להציק לתאותו ולהכניעה. באשר יכבוש יצרו מהן. למען יתכפר לו על דבר בת שבע, וכו'.

something that leads them to feel unsettled. How does their unsettledness manifest itself?

If you meet an average *bachur*, you can see the fellow appears to be unsettled. Most people are not settled. They are not mature yet, they haven't gotten to the right place yet. What do you know is going on with this *bachur*? You know what you know? That he doesn't have a healthy *neshamah*. He has a turbulent soul. What is the *nekudah*, what is the point of that turbulence? He is *mis'aveh*, he desires *tanugim*, *hana'os ha'olam* and he is *mis'aveh l'dvar aveirah*. His *neshamah* runs away from him and he is controlled by his desires. To the degree that his desires control him, he doesn't have a *nefesh shefalah*. When we say that Avraham had a *nefesh shefalah*, that means to say that his inner self was calm – and so he was content.

It's amazing. I remember being in my late teen years and studying my elders: my *zeide* (Rav Avigdor Miller), my *rebbe* (Rav Meir Halevi Soloveichik), and my father (Rav Shmuel Elchonon Brog). I always had a thought that maybe an older person was really the same as the younger person, just either, they would slow down – their *yetzer hara* “evaporated” a little bit and they couldn't “move” as fast, or they realized that they not going to get their dreams realized – or they controlled themselves a little more. I remember thinking, “Are these people different from another person? Are they actually different from younger people?” And on numerous occasions, I asked, I pried, I pressed and I was tremendously surprised to discover that – they really conquered their *taavos*.

To a great degree, the *taavah* that everybody else had, they really didn't have. The average kid has a *gevaldige taaveh*. For example, he loves a nice car. Even a good kid. The average kid loves to go on vacations. The average kid loves good food. The average kid loves boatloads of fun. And they are really drawn to it. It's not *stam*. When they can't do it, they feel tremendous turbulence. When you tell them to sit down and do the right thing, they say, “I can't sit so long, I can't hear for so long. It's too much learning.” Why do they talk this way? Because they are turbulent. This is coming from feeling a lack and seeking of abundant pleasures. They feel the lack and they feel driven.

And Avraham Avinu was somebody that *lo hayah chafetz beta'anugim ubehana'os ha'olam klal*. His *yetzer hara* didn't have a *shlitah* on him. You know why? Because his *nefesh* was *shefalah*.

So as people start to develop and grow older and mature, so you hope or sometimes they hope, sometimes others hope, that they start to get content and they start to feel that the pursuit of nice things, *geshmake zachen*, *olam hazeh* is not something to pursue.

## TA AVAH FOR FOOD AND WINES

You find this with adults, as well. Over the last 20-30 years, the sugya of *taavos* has tried to outdo itself. You find this mainly in the area of pursuit of foods. People have no qualms about being attracted to eateries where they have to drop hundreds of dollars on one meal. And they have no qualms about it. No qualms! And what they are being served is chicken or meat. They are not being served something that was made in scienceland. It's a *peleh* how people run after this. *Frum* people!

Another tremendous *meshugas* that caught on is kosher wine. People often purchase wines at a cost of hundreds of dollars a bottle. They join wine clubs. It's *lo ye'uman ki yesupar*. This is the opposite of *nefesh shefalah*. That person is not capable of learning because his soul is turbulent – he's from the *talmidim* of Bilaam, *nebach*. It's an amazing phenomenon.

## RUACH NEMUCHAH - רֹאחַ נֶמֻּחָה

Then other *middah* Avraham Avinu had was *ruach nemuchah*. Avraham was a powerful human being. He was honored and revered by the masses. He was a *נָשִׂיא אֱלֹקִים אֵתָהּ בְּתוֹכֵנוּ* - “you are a prince of Hashem among us.” (Bereishis 23:6) He was viewed as the greatest of the greatest men - as a powerful warrior, as a powerful moral pillar, as an extremely wealthy man. And this same Avraham met those three people whom he thought were Arabs and what does he say? “I am your servant.” That's a little much – I am your servant?! Could you imagine some workers outside, working for the city. They are almost completely unclothed. They are in the boiling hot sun outside and they are wearing shoes only so their feet don't get burnt by the tar – otherwise they wouldn't be wearing shoes. And they are out there, pouring hot tar and they look like they came out of some place that you can't imagine where they even discovered these people. You want to be a *tzaddik*, you go out and you bring them a glass of water, maybe some cold ice water. They say, “Thank you, thank you.” Imagine a guy going out there and saying, “Could you please come into my home. I am at your service. You are my masters.” I mean, they'll look at him like he's crazy. I mean, what are you talking about? You? What's the *pshat*?

That's how Avraham kept himself, *וְאֵנֹכִי עָפָר וָאֵפֶר* - “I am but dust and ashes” (Bereishis 18:27). Even for people whom he thought were *Yishmaelim*. He didn't see himself necessarily as being in a higher position or not being able to serve mankind. He saw himself as having a responsibility.

## AYIN RA'AH

Regarding the *middos* of Bilaam Harasha, the first thing it says is he had an *ayin ra'ah*. Where do we see he had an *ayin ra'ah*? He said, “If Balak will give me *מָלֵא בֵּיתוֹ כֶּסֶף וְזָהָב*.” (Bamidbar 22:18) He didn't say, “Even if he will give me a house full of money, I can't go with you.” He didn't say that. You know what he said? “If you give me his house full of money.” So Chazal ask: “What was he looking at Balak's house for?” Balak lived in a huge house. He was a *melech*. And Bilaam said, “I'm not thinking of a regular house full of money. I'm thinking of Balak's house full of money. I wish I can get my hands on it. But I can't - unless Hashem gives it. I'm in Hashem's hands.” It means, he didn't *stam* want money. He wanted other people's money.

You ever go past a rich man's house, you often see how people stop to look at the house. They say, “Wow, the money that must have gone into this house! Just imagine.” You see the outside, the porch, the lawn, and you think, “Wow, if I can only get my hands on this house somehow.” That is *ayin ra'ah*.

## NEFESH RECHAVAH - TA AVAH

And then what is a *nefesh rechavah*? Rabeinu Yonah says, a *nefesh rechavah* is somebody who is the opposite of a *nefesh shefalah*. Which is amazing, because Bilaam was a brilliant man, he was an intellectual man. He was sought after for advice. He was a person of

counsel. And when they came to him to ask him to curse Klal Yisrael, he thought of an idea of how to make Klal Yisrael be *nichshol*, how to bring down Klal Yisrael. So what does the guy say? He comes up with an idea that they should get the nations to undermine the *keduashah* of the Jewish people, to offer up their daughters, the best of their daughters. Rabeinu Yonah says, that's the *raya* the guy was sunk in *taavos*. Only a *baal taaveh* would think of that idea. He was thinking about how he can get his hands on everybody's daughters. That's how he came up with a plot, give away your daughters, that will be the *eitzah*. And he was a *noradik baal taavah*.

## BEING AWARE OF WHAT YOU WANT TO CHANGE

So every one of us has to look into himself. It's very scary when you start to look at your *middos* and you start to realize that you're much stronger on the pathway of Bilaam than you are on the road to Avraham. And sometimes, as you get older, the road of Avraham doesn't appear to be getting closer. It appears to be getting more distant, *rachmanah litzlan*. And you have to work on it. Each one of these *middos*, you have to work on them.

There is nothing wrong with a person telling himself, "Yes, I have a desire for *hana'os* of *olam hazeh*." But if you don't recognize that you have those desires, then you'll never become better. You have to acknowledge it. And then you have to say to yourself, "Where am I going to start? Where am I going to begin? What am I willing to give up on?" It means to take it out of your mindset.

## KOSHER BUT NOT GOOD CHINUCH

Many people live completely in that mindset. They are just trying to juggle the balls and figure out how we can fulfill all our desires throughout the year. There are many people whose minds are completely focused on going to some island and going scuba diving and that is like *shpitz olam hazeh*. I'm not talking about a person who wants to get away and have some quiet time. I'm talking about a person who wants the *geshmak* of *olam hazeh*. You could have a person who goes to a hotel for Yom Tov and he's going to get away. The *zeide* doesn't feel good, the *bobbe* doesn't feel good, and they could afford it, so they take the family to a hotel.

With others, it's a *matzav* of, "So where are we going this year?" They look at the ads and they try to see which ad is going to attract them the most. So they look for ads about Pesach. Pesach is *bizchus* Avraham Avinu. Is this hotel going to bring me closer to Avraham Avinu? They look at the ads, at what they have to offer. This is where Bilaam would go. This is the place where a person can feel haughty, where a person can pursue all of his desires. And then they want to know why their kid has absolutely no interest in sitting and learning!

Now, even if you're a guy who never went to a hotel, is there something else that a lot of people do? They read those ads and they get dreamy. They sit on their couch with the magazine – of course, a Jewish magazine – and they look at the back page. They show the picture of the sunset and the pool, the pool table, the water, maybe a ripple in the water, maybe no ripple. Beautiful cabanas, kosher poolside bar, scuba diving, skiing, jet skiing, and boating. Ah! That would be a Yom Tov *mamash*. And they talk about it to their kids and the kid hears the father or the mother thinking, "Oh, if only we could be *zocheh* to some day *azah min zchiyeh*. It would be like a *shtickel* taste of *olam haba* in this world." So what does the son think? "When I get bigger, I'm going to go there as soon as possible." And then he makes a phone call and he imagines he's going there. He says, "I want to come, me and my wife." "You want to come for the whole Yom Tov?" "Sure, why not?" "How much is that going to be, how much?" "You and your wife, I'll give you a good deal. Ten grand." "Ten grand, two people?!" "Yeah, that's not for the main room in the main building. You have to get a room at the other end of the place. You have to walk. You're young, right? You can afford to walk. What if you want a closer room and a fancier room? The pricing is going up."

I was once in a hotel with a family and I asked the boss, "Tell me, what is the most that people dropped?" He said, "On one family, we made \$80,000. On another family, \$50,000." *Shreck!* And that wasn't a fancy place. There was no jet skiing and no scuba diving in that place. They had some *farkrochene* pond that had pond scum all over it.

A person has to realize what they are doing by dreaming of a Pesach like that and the message they are sending to their families. And if a person thinks that it's not *treif*, because it's got glatt kosher written on it, and it's got *chassidishe shechitah*, it's non-*gebrokts* and all kinds of things, it still is very problematic and you don't realize the effect. It's difficult to adequately describe the effects.

## PICK THE RIGHT REBBI - THE CONSEQUENCES ARE EVERLASTING

So each one of us has to check ourselves. We have to say, "Who are our rebbis and who are we educating our children to follow?" Because there are only two schools of thought. You are either in the school of Avraham Avinu or you are in the school of Bilaam Harasha.

The *mishnah* says, the *talmidim* of Bilaam Harasha are not going to end up in *olam haba*. But the *talmidim* of Avraham Avinu will be *zocheh* to *olam hazeh* and *olam haba*.

A person should really do some introspection and think about how preoccupied and how turbulent his *neshamah* is, or how settled his *neshamah* is. How content and how satisfied he is with what Hashem gave him in this world.

Hakadosh Baruch Hu should help us be *talmidim* of the right rebbi. Bilaam Harasha died when he was just 32 years old (Sanhedrin 106b). He didn't make it. *Chatzi yamav*. His *rishus* didn't get him anywhere. He understood that the Jewish way of life is ultimately the right way, because he said, "I would like to die an *ehrliche yid*." He said that: תָּמַת נֶפֶשִׁי מוֹת יִשְׂרָאֵל (Bamidbar 23:10). He said, "I want to live like a *goy* but I want to die like a *yid*. I'll live my life, I'll get old, I won't have any physical *kochos* anymore, I'll have enjoyed myself, done what I wanted to do. When I can't work anymore and my body is creaking and I can't taste the food anymore, I can't enjoy myself anymore, then I'm going to settle down in the *elterer yahren*, תָּמַת נֶפֶשִׁי מוֹת יִשְׂרָאֵל."

But there is no such a thing. מי שטרם בערב שבת יאכל בשבת - *One who prepares on erev Shabbos will eat on Shabbos* (Avodah Zora 3a). When you look at a *tzaddik*, don't think that he wasn't at one time a child. Don't think he didn't have a turbulent soul when he was in his youth. A lot of great *tzaddikim* in their youth knew how to enjoy life and they appreciated the good life. They weren't all 'born in a cave.' Not everybody was born into a family of *tzaddikim* and was an *illui* already when they were little. They were regular people and they worked on themselves. And they became content, they became humbled and they became focused and they lost their interest in *olam hazeh* until it meant nothing for them.



*Halevai* we should get there and be able to impart this to our children in some form and fashion, to our *talmidim*, so that they end up inheriting *olam hazeh* and *olam haba*.

## PART II: SHABBOS: THE CONCEPT OF BEN ZUG (5771)

## SHABBOS: THE PURPOSE OF THE CREATION

We have been speaking about the *mussag* that Klal Yisrael is the *ben zug* of Shabbos. Now Shabbos' relationship to the world is brought out in the *midrash*. The *midrash* (Bereishis Rabbah, 10:9) points out **וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה** - "On the seventh day Hashem completed the work that He had done." (Bereishis 2:2) On *yom hashvi'i* HaKadosh Baruch Hu created a *matzav* of *vayechal*.<sup>3</sup> Chazal say *vayechal* comes from the *lashon* of *kallah* and they give the following *mashal*. The *mashal* is of a **מֶלֶךְ שֶׁעָשָׂה לוֹ חוּפָה**, a king made for himself a *chuppah*, he painted it, he plastered it and he made it very fancy. **כִּלָּה שֶׁתִּכְנַס - וְמָה הִיָּתָה חֲסֶרָה**. but what was lacking? **מָה הָיָה הָעוֹלָם**. לחופה. What was missing was a *kallah* who would enter the *chuppah*. The world had *yom rishon*, *yom sheini*, *yom shlishi*, **מָה הָיָה הָעוֹלָם**. What was the world lacking? The answer is: Shabbos. That is what Chazal tell us. A *chasunah* without the pickles, nu, it's *oich* a *chasunah*, it's still a *chasunah*. Even without a fancy tablecloth, *oich* a *chasunah*. Of course, it makes it nicer if you have nice things, but it's not *me'akev*, it doesn't invalidate it. But a *chasunah* without a *kallah* is *gornisht*. Nothing.

The Maharal (Tiferes Yisroel 40:1) explains that the *tachlis* of the whole *brias ha'olam* is Shabbos, because Shabbos is what brings HaKadosh Baruch Hu into this world.<sup>4</sup> Without Shabbos there would be no *kallah*. What does it mean there's no *kallah*? It means that without Shabbos, it would not be *shayach* for us to get any connection or any *shaychus* to the presence of Hakadosh Baruch Hu. A Sunday without Shabbos is *mamish* like a *chasunah* with everything there except for the *kallah*. That's what *shtait* in this Chazal. The way the *kallah*, which is HaKadosh Baruch, comes into the world (i.e. the *maaseh* of bringing in the *kallah*) - is by HaKadosh Baruch Hu making Shabbos. *Vos iz der pshat*?

## “PLACING” SHABBOS ONTO THE WORLD

This *yesod* really is already mentioned in a Rashba. The Rashba in *Masechta Taanis* (27a-b) says that once the world came to Shabbos and the world was already finished, it was *ra'uy* that HaKadosh Baruch Hu should rest His presence, should bring His presence and His glory into the world.<sup>5</sup> He says that's the *pshat* ביום השביעי וינח (Shemos 20:11). What's the *teitch* of the word וינח? Everybody *teitches* וינח to mean, "He rested." But the Rashba says that וינח עליהם הרוח - it comes from the *lashon* of "and the spirit rested upon them" (Bamidbar 11:29), which means Hashem "put upon" the world, Shabbos. That's what וינח means. It means it's a *chalos*, it's a *pe'ulah* of *hanachah* (an act of placing). Hashem was *meini'ach* the Shabbos. In every action of *hanachah* (placing) there's an *akirah* (lifting an object). When the *chefetz* (object) is on the floor it's called *munach* (it is placed); now it's called *nach*. When the passuk says *vayonach* it is not describing the end result, it's the *peulah* of *vayonach*. So it comes out that the world was the *yesod*, the foundation. Every day of the *briah* was the foundation for all the days that are represented by that day, and then ביום השביעי וינח. HaKadosh Baruch Hu was *meini'ach* His presence in the world through *yom haShabbos*. He says the Torah uses a term of *vayinofash* with regard to Shabbos - וינפש שבת (Shemos 31:17). *Zogt der heilige* Rashba what is the *lashon* over there of *vayinofash*? The word *vayinofash* indicates, he says, that when HaKadosh Baruch Hu was *shovas* - when HaKadosh Baruch Hu put Himself in the world - the result of that was *vayinofash*. First Hashem was *shovas* and the result of that was *vayinofash*. He says the *lashon* of *vayinofash* means וינפש מלשון נפש ברכה תדושן. What the Rashba says here is amazing! That means to say that Shabbos is when the *nefesh* of the world was created. When Hashem created Adam's body, He blew a *neshamah* into him, which completed the creation of Adam. Similarly, the Rashba explains that when Hashem created the world and all its components, it was incomplete until he blew a *nefesh* into it.

You have to know Shabbos is *mamish* the *nefesh* of the world, and just like a גוף בלי נשמה is *gornisht*, the world before Shabbos was like a גוף בלי נשמה. This is an amazing *deher*. Everything that Hashem created on the first, second, and the third day of *maaseh Bereshis*, until Shabbos came along, was like Adam before Hashem put the *nefesh* into him. So *vayinofash* means the world was *mekabel* a *nefesh*.

## THE CHIDDUSH OF SHABBOS

We once mentioned the *vort* of the Ohr HaChaim.<sup>6</sup> The Ohr HaChaim says that the *kiyum* of the *briah* is *taluy* on Shabbos because just like a *guf* cannot exist without its *nefesh*, the world cannot exist without Shabbos because Shabbos is the *kiyum* of the *briah*. This is a *gevaldige chiddush*. This is Ohr HaChaim's *chiddush*. I wouldn't have known this from the Rashba, because from the Rashba I could

<sup>3</sup> רבי שאליה לרבי ישמשאל ברבי יוסי, אמר ליה שמעת מאביד מהו ויכל אלהים ביום השביעי, אתמחא. אלא כהן שהוא מכה בקורנס על גבי הסדן, הגביהה מבעוד יום והורידה משתהשך. אמר רבי שמעון בן יוחאי בשר דם שאינו יודע לא עתוי ולא רגעי ולא שעותיה, הוא מוסיף מחל על הקדש, אבל הקדוש ברוך הוא שהוא יודע רגעי ותתוי ושעותיו, לכנס בו כחוט השנייה. גניבא ורגבן, גניבא אמי משל למלך שעשה לו חפה, ואיירה וכיירה, ומה היתה חסרה, ומה שתכנס לתוכה. **כך מה היה העולם חסר, שבת.** רבנן אמרי משל למלך שישע לו סעפת, מה היתה חסרה, חותם. כך מה היה העולם חסר שבת. וזה אחד מן הדברים ששנו תלמי המלך, ויכל אלהים ביום השביעי, ופלוט ביום השבת, וכו'.

העולם, זה כי השבת קראו חכמים בלשונם כלה כמו שאמרו בבבא קמא (ל"ב ע"ב) בואי כלה, ומה ענין כלה לשבת, אבל העולם הזה על ידי שבת יש לעולם חבור בו יתברך כי שאר ימים אינם מקודשים כמו השבת ומפני שהוא זמן קדוש יש לעולם חבור על ידו ויתברך, ולכן נקרא השבת כלה שהיא עומדת להתחבר בעללה חזו השלמות העולם בודאי. ולכן מדימה דבר זה למלך שששה חופה וצרייה וכיירה והיה חסר כלה שתכנס לחופה להתחבר בעללה, כך מה היה חסר שבת שהשבת הוא החבור בו יתברך. וחזו ויכל אלקים ביום השביעי מלאכתו אשר עשה, כי מלאכתו שהוא העולם כלה ביום השבת שקנה החבור הקדוש והדבוק העליון וחזו גמר מלאכת העולם, וכו'.

(תפארת ישראל מ')

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**ויכל אליקים וגו'** ונראה שיהיו הכתוב לומר על דרך אמורס' (יגמתי ב') כי העולם היה רופף ורועד עד שבאה בות ונתקיים העולם ונתקיים. והכונה הוא כי ביום שב' ברא' ה' נפש העולם והוא סוד אמורו ובוים השביעי שבת וינפש. הגם שחז"ל (ביצה טז) דרשו כיון שיצא שבת וינפש, אין זה אלא דרך דרש שדרשו מאמורו וינפש ולא אמר ונפש דרשו כי נתכוון הכתוב לרמוז כיון שיצא שבת וי שאבדה הנפש אבל משמעות פשט הכתוב אינו יוצא ממנה שנתכוון לומר כיון ששבת פירוש בא שבת וינפש פירוש נשען עליו החייוני בכל הנבראים כי קדם השבת אל היה נפש לכל הנבראים. וכך מצאנו לה"ל בספר הקדוש וזה התורה (תורעיה מה) שנתנו טעם למצות ה' למול ביום השמיני ושלא לקרבן לה' עד עומה ה' ויש להקטין את שבת וינפש וכל' **כי יו שבת מכל מאכלתו וגו'**. ברוך לדעת כלות בשבת במאמץ זה. ונראה לפשר מה שכתבנו למעלה כי העולם היה חסר הקיום עד שבאה שבת וינפש ויכל ויש להקטין בזה שאתם ימים קדם שבאה שבת במה היה העולם עומד מכל מה שהספיק לחיות באותו ימים כלום נפש השבת היה חסר והולך (לאר חסית על בראשית ב:ב-ג).

learn that on the first Shabbos Hashem put Shabbos in the world, and that is when Hashem blew it into the nostrils of the *briah*, and from that moment on, it always stayed there. Says the Ohr HaChaim, *nein!* Every single week Hashem has to be *mechadesh* the Shabbos. The *koach* of the *kiyum* of the *briah*, he says, is only for six days. The *yom haShabbos* brings the *nefesh* into the world and that is how the world exists for the next six days! The *midrash* says מה היה העולם חסר - what was the world missing? *Menuchah*. *Menuchah* now means a *chalos*. That's what *menuchah* means. It's a *chalos* of the *neshamah* in the *guf*. When Hashem made Adam HaRishon and Adam HaRishon was lying there, the *יציר כפיו* (a creation of the Hand) of HaKadosh Baruch Hu, what was he missing? *יפח באפיו*. He was missing a *neshama*. The world without Shabbos is also missing *באפיו*. And this aspect is *mechayeh the velt*.

So it comes out that Shabbos is the highest *nekudah*, the highest point in the *mehalech* of *maaseh Bereshis*. Just like the *יפח באפיו* was the highest point in the *yetziras ha'adam*, so too it is the highest point in the re-creation of the world every week. And this is what we say in davening on Friday night: אתה קדשת את יום השביעי לשמך - "You sanctified the seventh day for the sake of Your Name." What does *לשמך* mean? To bring out Your *hanhagah*, that's what *shem Hashem* is. תכלית מעשה שמים וארץ, that's the *tachlis*. Without Shabbos, the world has no *tachlis* because the whole world was created for us to know Hashem, to bring out the *kavod* of Hashem. Without Shabbos there is no world. Without Shabbos there is no Hashem in the world. Just like without Hashem blowing into Adam his *nishmas chaim*, Adam wouldn't get a *tzelem Elokim* and *nishmas* of HaKadosh Baruch Hu, the world also would not get its existence renewed without Shabbos. There's no *tachlis* of the world without Shabbos. So too, Adam without a *neshamah* has no *tachlis*. We don't say *dayeinu* on that, by the way. In *dayeinu* we say 15 *dayeinus*. It doesn't say if HaKadosh Baruch Hu had created Adam and not done *יפח באפיו נשמת חיים דינו*. *Dos nisht gezogt*. So too, the world cannot exist without Shabbos.

So now you get a little insight, a little peek into why Shabbos is referred to as *יומא דנשמתא*. This is the *neshamah* of the world. This is what a *mentch* has to understand. You have to understand that every single Shabbos we are coming to a *matzav* of Hashem breathing into the world a new *neshamah*! We don't all access that *neshamah* of Hashem equally, though. When a human being has a *neshamah* in him, does he have the same *chiyus* every day? No. Not all the *aivorim* (limbs) have the same *chiyus*. Some *aivorim* have more *chiyus*, some have less *chiyus*. You have to know it's the same thing with the world. HaKadosh Baruch Hu blows into the world, puts a *neshamah* into the world and now each and every one of us has to access that present. To the degree that I access that *neshamah*, that is how much *chaim* I will have in all my *aivorim*, spiritually speaking, during the following week! Everything comes from Shabbos. The amount of *brachah* you could have comes from Shabbos; Shabbos is the *mekor habrachah*. Shabbos is the *neshamah* of the world, so to the degree that you tap into that *neshamah* when it is put into the world - a *neshamah yeseirah*, to that degree you will have *chiyus* and *brachah*. *Neshamah yeseirah* is not the same for everybody. Even for each individual, it's not the same every week. It fluctuates to the degree that a person is holding.

The measurement is to the degree that a person is associated with *olam habo*, to that degree he has a *neshamah yeseirah*. מי שטרם בערב - *one who prepares on erev Shabbos will eat on Shabbos* (Avoda Zorah, 3a). You only get it if you are *tarach on erev Shabbos*. If a person doesn't come prepared for Shabbos - let's say, because he came late to be *mekabel* the Shabbos - he has not been *mekabel* the Shabbos (i.e. *ol malchus shamayim*). That's why Shabbos is called *שבת מלכתא*.

When we say in נרננה, we say *לכו נרננה לה'* - "Come, let us sing joyously to Hashem, raise our voice to our Rock and Deliverer"; נקדמה פניו בתודה - "Let us come into His presence with praise." What are all these *נרננה*'s about, what are all these *pizmonim* about? What it is saying over there is, with those *pesukim* we are trying to strengthen the *tzad hakedushah* as HaKadosh Baruch Hu is putting His *neshamah* into this world and is being *mamlich* Himself on the world, and what we are trying to say is: "HaKadosh Baruch Hu מלך, מזמור לדוד, ה' עוז לעמו יתן, - נקדמה פניו בתודה - "let us come into His presence with praise." (Tehillim 95:2). We also say these lines: *אנא בכח ידי'ה* in the *נשמתא*, the *heilige* Shabbos, and we should attempt to play our role as a *ben zug* of the *Shabbos Kodesh*.

## THE BOTTOM LINE

Becoming a *talmid* of Avraham Avinu entails acquiring the *middos* of *נפש שפלה*, with the goal of drawing oneself to do the *ratzon* of Hashem, becoming beloved by Hashem, and representing Hashem in this world. Working on developing a *נפש שפלה* (a "content" soul, that does not have pull and a *taavah* for bad things), for example, involves, first, acknowledging that we desire pleasures of this world, and then, second, asking ourselves which *tanugim* and *hana'os ha'olam* we can minimize or even channel for Torah and Mitzvos instead. Whether one craves expensive restaurant foods or wines, fancy clothing or Pesach hotels, the process of *tikkun* starts by realizing that these temporary pleasures not only may lead to *issurim*, but they threaten our dedication to our own Yiddishkeit and send the wrong *chinnuch* messages to our children. We also learned that Shabbos is the soul of the whole week and that the world would not get its weekly renewal without Shabbos. Shabbos is the gateway through which Hashem rests His Presence on the world and is what allows the world to continue from week to week! On top of that, our own *shemiras Shabbos* determines the degree of access that each of us will have to that Shabbos-*neshamah*, and how much spiritual strength each person will have in all their *aivorim*, during the following week! This coming week, bli *neder* I will try to keep focused on the goal of spirituality and just once this week, I will choose to avoid one *taanug* of *olam hazeh* (e.g., leaving some food on my plate) even if it means I pretend I have lost interest in *olam hazeh* for the sake of the exercise.