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& THE TEFILLOS OF SHABBOS

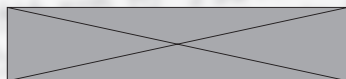


FROM THE SHIURIM OF

HARAV YISROEL BROG שליט"א

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THE WAY TO BUILD THE MISHKAN

In this week's Parsha, we encounter the mitzva of building of the Mishkan. The Torah tells us (Shemos 25:2) that when you collect money for building the Mishkan, it should be done with נדיבות הלב.¹ The person should participate in this great venture with a tremendous "willingness of his heart." Hashem said: "I want it to be as if you're choosing to do this. I want it to be your choice. I don't want you to do this as a חייב. I want it to be done with a נדיבות הלב."

Now, you don't find such a condition by other mitzvos. So, the question is *vos stait dah?* What is unique about giving something with נדיבות הלב? Now, giving something with נדיבות הלב seems to be a different type of מתנה, a different type of giving. And that type of giving was only demanded and only expected by the building of the Mishkan. Why was it like that?

So, the Dubno Maggid expresses a tremendous thought. He says that many people - he calls them טיפשים - are under the imagination that Hashem needs our money, our silver, and our gold. But the truth is that the whole world is Hashem's.

GIVING WHAT YOU LOVE MOST BUILDS A CONNECTION

Hashem runs the world. לה' הארץ, כי לי כל הארץ. It's all Hashem's. The passuk says: הזהב והכסף לי הזהב, "the silver and gold are mine" (Haggai 2:8). It's all Hashem's. It's all Mine. He gives us by His will; He takes it from us by His will. So, what does He need our *'tovos'* for? So, the Dubno Maggid says a tremendous insight. He says the reason that Hashem requested of us to bring כסף and זהב to the building project of the Mishkan did not come because of Hashem's love for these things. That's not where it's coming from. It's coming from the opposite. Hashem knows that כסף and זהב is something that people value tremendously. People live and die for כסף and זהב. And when a person donates the most beloved thing of his to Hashem, that's an expression of a person giving what is important to him. That's called he's giving his love to Hashem. When a person takes something that's very valuable to him and gives it to Hashem, it's a reflection of love. If someone gives something because he's forced, that doesn't express his love. He's a very bitter giver.

There are some people that are very bitter when they have to give money. But when a person gives something to somebody, and it's something he wants to do, and he gives away something that's precious to himself, then it's an expression of his love. Hashem says: "I want you to build the Mishkan from your money. I want you to give your money because your money is precious to you, but I want you to give it in such a way that it expresses and reflects the love in the giving."

¹ דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר

Hashem says, “What I want from you, is for you to give your money. I want to see your heart interested in building a Mishkan so that I can come and live with you. I want you to be spiritually aroused at the time of the giving of the gift.”

BUILT WITH EVERLASTING LOVE

In the pasuk in Shir Hashirim (3:9), when it describes the Beis Hamikdash, it says: אֶפְרָיִם עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה, “King Shlomo made Him a palanquin (a canopy).” Shlomo Hamelech made a Beis Hamikdash for Hakadosh Baruch Hu מֵעֵצֵי הַלְבָנוֹן, from the Lebanon wood. עֲמֻדָיו עָשָׂה כָסֶף, he made its pillars of silver, with gold, and expensive wool. And then it says, תּוֹכוֹ רָצוּף אֲהָבָה מִבְּנוֹת, תּוֹכוֹ רָצוּף אֲהָבָה מִבְּנוֹת, The whole inside was paved, it was tiled, with love by the maidens of Yerushalayim (v. 10).

What were the tiles made of? It was tiled with אהבה - and לעתיד לבוא, all the גוים, the אומות העולם, are going to come forth and try to be מבטל, nullify the love that exists between Hakodosh Boruch Hu and Klal Yisroel. They are going to try to belittle that love, and they are not going to be able to. Chazal say how are they going to do it? Chazal explains that the nations of the world will come forth, and they will say to Hashem, “Why are You so endeared and in love with Klal Yisroel? Because of the Beis Hamikdash that they built for You?! They built you a Mishkan in Shiloh, made of what? Some wood, some pillars of silver. They covered it for You with some animal skin and fabric, which looked like a tent. You know what we’ll do for you, Hashem? We’ll build for You a house of אבנים טובות, of precious stones and pearls that the eye has never seen.” Hakodosh Boruch Hu says: No thanks, no thanks. So, the question is *taka* why not? Wherein lies the difference?

Klal Yisroel was not just parting with their valuables to build the Beis Hamikdash. They were giving; it was an expression of their love. The value was not measured by Hashem. אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאַהֲבָה - “if a person will give all the value of his house for love,” בּוֹז יִבּוֹז לוֹ, “he would be laughed to scorn” (Shir HaShirim 8:7). It would be meaningless. Hashem wants to know the quality of the giving, the level of אהבה, and that, no *goy* could do. The אומות העולם will never be able to match the אהבה of Klal Yisroel.

THE POWER OF THE NESHAMAH - BEIN ADAM L'MAKOM

I want to stop and think about this for a moment to understand why this is. What is unique about when a Jew expresses אהבה to Hashem? How is that different from when a *goy* would try to do that? There are many organizations among the nations of the world that deal with *chesed* and all kinds of good, social causes. So, where lies the difference?

Many people don't know what the difference is. First, you have to know, even in quantity, there is no nation in the world that does as much kindness and cares for its own people in all corners of the world like Am Yisroel. That's even in quantity. But I'm talking qualitative kindness; for the sake of kindness. Where lies the difference?

We mentioned it in the past, and I want to mention it again today to make it clear: a Yid and everybody else in this world is built with a גוף. That physical גוף is the way he deals with the world, and a good character that a person has is a result of their גוף. A person trains their גוף to be well-behaved

to conduct himself in a socially acceptable manner. And all the nations of the world aspire and hope and recognize that value. I don't think there is one nation in the world that doesn't recognize good behavior.

In Klal Yisroel, every *Yid* is made up of a Jewish soul. That Jewish soul is defined by the following: every *Yid* has a חלק אלוך ממעל. Every *Yid* has within himself a חלק of Hakodosh Boruch Hu. And that's unique to Am Yisroel. Only Am Yisroel, the Torah tells us, was created with a חלק אלוך ממעל. It is an integral part of ourselves, we are made up of a נפש ישראל, which is a *shtik* נפש of Hashem.

The *umos ha'olam* were also created by Hashem. They also have a *tzelem* Elokim. They were created in the image of Hashem. But to have a חלק אלוך ממעל within them - that they don't have. One of the biggest challenges of the Jew is whether his גוף is going to be a reflection of that חלק אלוך ממעל or whether his גוף will have no reflection of his חלק אלוך ממעל.

OVERCOMING SHIFLUS HANEFESH

We mentioned the words of the Chazon Ish in his beautiful prose, and he says that there is a concept called שפלות הנפש, which means "degrading" one's soul. What is the action of degrading one's נפש? So he says the נפש is a source of light, and that light is reflected through the גוף. The light of the נפש reflects itself through the גוף. When a person darkens that light, he says that's called degrading the נפש, and that's called שפלות הנפש.

שפלות הנפש, the Chazon Ish says, is like a door that closes, and it does not allow light to come in. It doesn't allow one to develop and bring out any greatness within his soul. He says, שפלות הנפש is not an action; it doesn't translate itself to better or good actions. שפלות הנפש is something which takes place in the innermost recesses of a human being. The poor and bad actions are a result of שפלות הנפש.

When a person doesn't have contact and is not involved with his נפש, it's reflected by his גוף's poor actions. שפלות, he says, for example, caused those people to be incapable of learning מוסר. They're not capable of learning all the מוסרי מוסר. They talk about disciplining oneself and training oneself, but they have no שייכות, because everything we find in the מוסרי מוסר is based on the soul-like quality that every Jew has. That's where the *koach* to bring out his greatness exists. And you're never going to find by those people any changes made by learning מוסר. The Chazon Ish says, שפלות הנפש is not a tangible thing; it means a lack of connection. It's blocking of the light that's within ourselves.

A PERSON REFLECTS HIS INNER LIGHT

Where you see it most manifest is if you take a look at a גוף. You look at a person like Rav Chaim Kanievsky, and you think: Here's a person who is steeped in learning. His day revolves around nothing but תורה, and he has so many obligations to fulfill every day. The amount of things that he learns, the amount that he covers on a daily basis, his priorities, is mind-boggling. (This *shmuess* was given when Rav Chaim, zt"l, was still alive.)

Some fellow put out a ספר called Chovos, regarding R' Chaim's daily obligations. It describes what happens when a Rosh Chodesh falls on this day, or when יום טוב comes out on that day? It's unbelievable. It's mind-boggling to see. Yet this man sits there and completes his learning schedules, and he

sometimes meets hundreds of people a day. Let me tell you, most people ask the same silly questions, and each guy comes to him thinking he's being מחדש a question that Rav Chaim never heard of, and they pester him, and they bother him. How do you become like that and be able to treat every person with *savlanus*? There's nothing in it for himself. He gets כבוד from this. All he gets is worn out, worn down, and he gives everybody the same smile, as if they're the only person coming to him.

Yes, his grandson tries to have *rachmanus* on him. But Rav Chaim *pashut* doesn't have the *koach* to say the full words of "Bracha v'hatzlaha"! You know how tired you have to be to not be able to say that, to come up with בו"ה? He pushes you to do your obligation. That's called *gadlus hanefesh*. That's called the embodiment of someone with a *chelek Eloka mima'al*. No one looks at him and thinks that he's a physical being. Nobody! Anybody who sees him, takes one look at him, and says, "Here I see a *nefesh Yisrael* manifesting its light onto his גוף and reflecting its light through his גוף in the most amazing way." That's the opposite of שפלות הנפש.

For most people, the darkening of their light is also manifest. You don't see them reflecting an inner sense of connection to Hashem, even if they're well-behaved. And then you have people who go through things in life, go through suffering, go through difficulties, and they're able to be happy and positive in life. How do they do that? It's a reflection of the connection with Hashem. You have to know that until a person gets connected with his inner self, he can't begin to bring out that light. He can't begin to even work on himself. The conduct of a man depends on knowing and being aware of his inner greatness. Every human being has greatness. Even a *goy* has greatness. Nations also have greatness. חביב אדם שנברא בצלם - any אדם! But Klal Yisrael? That's special!

I SHALL DWELL WITHIN YOU

When we built the Beis Hamikdash, Hakodosh Boruch Hu wanted us to reflect our connection to Him. He wants us to have a deep connection to Him. Hashem wanted us to build the Beis Hamikdash in such a fashion that we'd be connected to Him through the building. Hashem wants us to say: "Hashem, I want to live with You. I want to connect with You."

I was once talking to a group of people, and I said to them, "How many of you love Hashem?" They all raised their hands. I said, "Let me ask you a question. Do you think you would welcome Hashem to move into your home?" Now, let's consider for a minute every single thing that you have in your life. Everything is from Hashem and nothing but Hashem, right? There's nothing that's not from Hashem. If Hashem said, 'I'd like to have a room in your house,' maybe you would say, 'How much are you going to hang around?' And Hashem says, 'I'm going to live here.' I think most people would say, 'That would be too much for me. I don't think I can handle it. Maybe come for a day, maybe for two days. I'll put up with it, but to have you live together with me?' That means to say we relate to our גוף and our bodily needs, physical needs, material needs. That's where our life is, and Hashem is in a position of: 'So, I can be a tzaddik for a little bit and set my needs aside for a while.' But למעשה, I can deal with Hashem just like a guy could go visit Rav Chaim Kanievsky. He'd come in there, he'd put on his frumest appearance. Have you ever seen those pictures they put in the Yated? Every guy who goes in there is wearing

a hat. You could see the hat was placed in front of the guy's head. Maybe he's not the kind of guy who wears a hat all the time, and he goes there, and tries to look like the biggest tzaddik in the world, and he can't wait to get out of there and take his hat off. 'Let me take this jacket off.' He's not comfortable with it."

Hashem says, "I want you to build for me a Beis Hamikdash, a בית that can express your innermost love, that you want Me to live with you, because I'm going to come to live with you, Klal Yisrael." ועשו לי מקדש ושכנתי בתוכם, "And let them make Me a sanctuary that I may dwell among them" (Shemos 25:8).

AN EDIFICE OF HEARTS...AND ITS EFFECT

You know what ושכנתי בתוכם means? ושכנתי בלבם של כל ישראל, "I will dwell in the hearts of Klal Yisroel." Hakadosh Baruch Hu told Moshe: "I want you to bring the donation הלב בנדבת הלב, and through that you will be connected." My Rebbe (Rav Meir Soloveichik) used to say over a Vilna Gaon in Shir Hashirim. The Vilna Gaon writes that through הלב בנדבת הלב of ישראל כל to donate to the Mishkan, you know what happened? The Mishkan became a building, an edifice that was made up of the לבם של כל ישראל.

That's what the Mishkan is. You look at the Mishkan, and you watch this building, and you say, "What am I seeing? I'm seeing the לב בנדבת הלב of ישראל." כל ישראל, חיבור, that connection, is what created and enabled the building of the Mishkan. And that's how Hashem was able to be ושכנתי בתוכם.

The Vilna Gaon writes ושכנתי בתוכם means, that if the Yidden could all get together and donate their hearts to building a Mishkan for Hashem, then Hashem could come and reside in their hearts! The *lashon* of the Gaon is שריית השכינה. The resting of the השכינה was ישראל לב בתוך. However, they needed a specific place to get together, and therefore Hashem chose a specific place for מקום השראת השכינה.

And when everybody donates to this, when everybody puts their hearts into this building, then Hashem comes, and He resides in it, and in them! It's an amazing new insight that the תרומה, the donation to the building of the Mishkan, had to be done with the אהבה of the heart. השראת השכינה has to do with one's inner self.

A *goy* could be a very kind person, but it's all the equivalent of a body's learned, behavioral modification. A person has to know the difference between that and the manifestation of the *nefesh Yisroel* from the inner essence of a person and their behavior. In the Mishkan we were gathering all the hearts of Klal Yisroel. That was the purity required for this building. You have to know, when *Yidden* do things together from their inner self, they're bringing themselves together with Hashem, and they're enabling Hashem to rest His Shechinah among the *Yidden*.

THE POWER OF THE NESHAMAH - BEIN ADAM L'CHAVEIRO

This is a tremendous undertaking. When it says that there is a *mitzvah* of *v'ahavta l'rei'achah kamocha*, it's not just to act nicely to somebody else, the אהבה we're talking about is an expression of one's inner spark of Hashem. *Ahavah* that you can see on the outside between people means: "I love a person with my *neshamah*."

Hashem wants us to love each other with 'soul love.' It should be a reflection of the *chelek Eloka mimaal*. The reason why I have to love someone כמו is because just like I have a *chelek Eloka mimaal*, the other person also has a *chelek Eloka mimaal*. Yes, physically speaking, our noses are different, our eyes are different. There's no כמו in physical attributes of people, but on the *chelek Eloka mimaal* level, in the inner recesses of our souls, over there, we're all a piece of Hashem. That's where we're able to unite. For me to be able to love somebody, I have to open up the doors of my soul. I have to get past my גוף and be able to enter the recess of my *chelek Eloka mimaal* to feel comfortable there, and *then* and only then, can I look at you and say, "You're my twin. We're twins; we're one and the same." But if a person is preoccupied with his own material גוף, like most people are - my shirt, my pants, my watch, my needs - everybody just stays in the גוף level, then there's no חיבור, there's no connection, between us. It's impossible then to attach yourself to another Yehudi.

OUR RESPONSIBILITY TO INCREASE LIGHT

Hakadosh Baruch Hu should help us understand that the destruction of the Beis Hamikdash meant that Jews became distant from one another; that was the effect of having no place for *Hashraas haShechinah*. The light of a Yid's נפש became diminished, became largely extinguished. And we struggle today with trying to bring this light out, and connecting to that light and feeling that uniqueness of being a Jew and the greatness of being a Jew.

Hopefully, we'll be able to bring out that light in ourselves and other people as we enter the month of Adar and the upcoming month of Nissan. The way you do it, the Gr"a says, is by learning Torah. The Chazon Ish says it is by doing mitzvos and removing the שפלות from ourselves, the lowliness, the degradation, and to rise to a level of connection to Hashem.

IN SUMMARY

The *Mishkan* and the *Beis Hamikdash* were built with the נדיבות הלב of *Klal Yisrael*. That gave Hashem a מקום להשראה השכינה and as the Vilna Gaon writes ושכנתי בתוכם - Hashem could then dwell within each person. When Hashem gave us the *mitzvah* to build the *Mishkan*, He requested that we build it with נדיבות הלב. This meant giving the materials for building the *Mishkan* in a loving way, in a way that we felt connected to Hashem. As we gave something that was precious to ourselves for the building of the *Mishkan*, we expressed our *ahavas Hashem*. The building of the *Beis Hamikdash* was similar, and it set in place an endearment and everlasting love of *Hakadosh Baruch Hu* to us. This special love of *Klal Yisrael* to Hashem and of Hashem toward *Klal Yisrael* is unique to *Klal Yisrael*. We have a *chelek Eloka mimaal*, the *neshamah*, in every Yid. The *koach* of the *neshamah* affects our behavior enabling us to fulfill our obligation to Hashem with *gadlus hanefesh*, and the *mitzvah* of *v'ahavta l'rei'achah kamocha* through a soul connection. The *goyim* do not have a *neshamah* and therefore they cannot have such a connection to Hashem or to each other. This week, I will (*bli neder*) find ways to help my *neshamah* shine out through learning Torah and doing *mitzvos* and connecting to the light of another Jew.

THE TEFILLOS OF SHABBOS (5771)

KLAL YISRAEL'S SHIRAH HAS A UNIQUE ROLE

The *Ohr Zarua* (Chelek 2, 42:4) quotes a Medrash that describes how every day the *malachim* are *meshorer* to Hashem with their wings - כנפיהם שירות. They have six wings, שש כנפיים להם. And every day they are *meshorer* with one of their wings. On the *yom haShabbos*, they say to Hakodosh Boruch Hu: - ונשורר לפניך, - give us a seventh wing, - רבונו של עולם תן לנו כנף שביעי: יש לי כנף אחד בארץ - Hakodosh Boruch Hu says to them: that sings before Me, *shirah*, on this day. The *Ohr Zarua* quotes a *passuk* that denotes this - מכנף - הארץ זמירות שמענו צבי לצדיק.¹

We see that on *Yom haShabbos*, Hakodosh Boruch Hu chooses the *shevachim* of *Klal Yisrael* above those of the *malachei hashareis*. These are very deep ideas. In *Kedushah* we say - נקדש את שמך בעולם כשם שמקדישים אותך - in the *Shomayim*. That means today, Shabbos, is our turn. The introduction to the *Kedushah* that we say on Shabbos is different from the weekday *Kedushah*. We say a longer introduction, because the *kedushah* of Shabbos is very different. A person has to know that the role of a *Yid* in the *tefillos* and the *shiros v'tishbachos* of Shabbos is very unique. That's why the section for *pesukei d'zimrah* brought down in the *Rishonim* was lengthened for Shabbos. We add *mizmorim* because of this *Chazal*, because it's the day that *Klal Yisrael* sing *shirah* to Hakodosh Baruch Hu.

UNDERLYING THEMES IN SHABBOS TEFILLOS

Now, let us give some understanding of the Shabbos *tefillos*. We mentioned many times the Gemara (Shabbos 119a) that says that the Chachamim used to go out on *erev Shabbos* and they would say, בואי כלה בואי כלה. That is one theme. The Shulchan Aruch (Orach Chaim 262:3) brings down that a person is supposed to be, בבית השבת כיוצא לקראת המלך וכיוצא לקראת חתן וכלה, - to rejoice, - שמח - Shabbos like one rejoices when he goes out to greet a king or bride and groom.² That is another theme. The ideal *simchah* of Shabbos and *azah madreigah*, is to feel *mamash k'eilu* you are greeting a *chassan* and *kallah*. And the *tefillos* reflect both aspects - you have *Shabbos Malkesah*, and you have the *chassan v'kallah* on Shabbos. And great is the *schar* of the person who is *mekabel* the Shabbos *k'ra'ui*.

¹ ותקנו רבותינו והוסיפו מזמורים לכבוד השבת כגון השמים מספרים כבוד אל כו' לדוד בשנותיו את טעמו כו' נכון כסאך מאז כו' ומכאן ואילך מסיים בשאר ימים ומדלג מזמור לתודה. ועוד תקנו נשמת כל חי. ובמקהלות. הכל יודוך. ודעתי נטה בכל אילו אם לא הזכיר אינו חוזר אבל לאל אשר שבת פרשו רבותינו בצפרא בצלולת דיוצר מבטיא ליה לבר ישראל למדבר של שבת כגון לאל אשר שבת ואי אשתלי ולא אדכר מהדרין ליה ומדכר. ונ"ב דה"ט שהוסיפו אילו שבתות בשבת דאשכחן שלא בחר הקב"ה ביום השבת בשבחות של מלאכי השרת כ"א בשבחות ישראל דאמ' כמדרכ שש כנפים שש כנפים לאחד מלאכי השרת משוררים כל ימות השבוע משורר בכנף את יומו דהיינו ששה כנפים לששה ימים ביום השבת אמרו מלאכי השרת לפני הקב"ה רבש"ע אין לנו כנף שנשורר לפניך תן לנו כנף שביעי. ונשורר לפניך היום א"ל הקב"ה יש לי כנף אחד בארץ שמשורר לפני היום שנאמ' מכנף הארץ זמירות שמענו צבי לצדיק. ונ"ב דהיינו דכתיב את ה' האמרת היום כלומר ביום המיוחד דהיינו שבת וה' האמירך היום שחפץ בך יותר ממלאכי השרת.

² ילבש בגדיו הנאים וישמח בבית שבת כיוצא לקראת המלך וכיוצא לקראת חתן וכלה דרבי חנינא מעטף וקאי בפניא דמעלי שבתא ואמר בואו ונצא לקראת שבת מלכתא רבי ינאי אמר בואי כלה בואי כלה: הגה וילביש עצמו בבגדי שבת מיד אחר שרחץ עצמו וזהו כבוד השבת ועל כן לא ירחץ לשבת אלא סמוך לערב שילביש עצמו מיד (הגהות מרדכי החדשים)

לבד, but when it enters we accept it with a joyous song. So, when we sing לך דודי tonight, we should think, "This is my way of being *mekabel* the Shabbos." And when you sing לך דודי tonight, you should have in mind Hakadosh Boruch Hu and mention the Bais Hamikdash. That's when we were one, that's when we felt Your presence, Hashem, and we want the כבוד ה' עלייך נגלה - bring Moshiach already, ימין, and we will not be ashamed or humiliated. And we welcome the Shabbos with that.

THE YETZER HARA IS WEAKER ON SHABBOS

Now, the Ramchal in his *sefer Otzros Ramchal* writes that the *yom haShabbos* is the טוב ליהודים when a person should be מודה לה', as it says: טוב ליהודים. And he explains why. He says about הודאה, that during the weekdays, the *yetzer horah*, the *satan*, is able to be *pogea* in our *tefillah*, and he doesn't let the *tefillah* rise up properly. And even though we say many *shiros v'tishbachos*, they are not able to have the desired effect. But on Shabbos when the *yetzer horah*, the *satan*, is weakened, and his *koach* is more *shvach* - for those who are *shomrim Shabbos k'ra'ui* - then you'll say טוב ליהודים לה'.

This is a *norahdikker zach*, because I always used to think that Shabbos was the worst time of the week for *avodas Hashem*. And a lot of times you will ask many *yeshiva bachurim* and they'll tell you that the worst *yetzer horah*, the most powerful *yetzer hara* you have is during Shabbos. Why? Because during the week, you're learning and busy, but Shabbos is a more relaxed day, so everything is chilled. And the *emes* is, that is false. For someone who is *shomer Shabbos k'ra'ui*, for him the *yetzer horah* is much *shvach-er* on Shabbos, it's much easier to overcome your *yetzer horah* on Shabbos - just give it a test. I've tested it many times. If you commit yourself to sit and learn on Shabbos, it's much easier on Shabbos than it is during the week. Much easier. Much less *hisnagdus*, opposition. But if you are not committed, and you sit down and you're *drey ahin* and *drey ahere*, and all of a sudden you're going to feel *kochos* of *ra*, *mazikin* being *misgaber* on you, and all of a sudden, you're going to feel your Shabbos turned into who knows what.

SHABBOS BRINGS SHEFA

Now, in the *tefillah* of Shemoneh Esrei in Maariv, we don't delineate and mention all of our needs like we do in *yemos hachol*, we say one *brachah* of *kedushas hayom*. And the Ramchal writes that this is because on the holy days, the *chachamim* weren't *matriach* a person to say more than seven *brachos* because this day has such *kedushah* in it, the day itself contributes to the bringing down of the *shefa*. That means that during the week, you need to express yourself and you need to employ more *tefillah* to bring about the *hashpaah* of *kedushah*. But on Shabbos, there already is *hashpaah* of *kedushah* in the *velt*, therefore it's enough to say one *brachah* on the *kedushas hayom*, and that should do the trick. It is much easier on Shabbos to be *mechabed Shabbos* and just focus, because the *tefillah* is not so long and you work a little bit.

THREE DIFFERENT TEFILLOS REPRESENT THREE STAGES

Now, understandably, we said many times on Shabbos there are three different *tefillos*. On all other days, and *yamim tovim* also, the *nusach hatefillah* of Minchah, Shacharis and Maariv are all the same. On Shabbos each *tefillah* is different. And we explained from the Tur, in אות רצב where he says: **Maariv** is

that's Shabbos Bereishis.³ **Shacharis** in the morning corresponds to Shabbos of *Matan Torah*, that's why we mention **שמח משה**, because Moshe Rabbeinu was the *moser HaTorah*. And **Minchah** is **נגד שבת**, and that's why we say **אתה אחד ושמיך אחד**, that's when it is going to be **ה' אלוהינו**, Hashem will be *echad*. Now, the *she'eileh* is why do we have three different *tefillos* on Shabbos? We know *vos* - what each *tefillah* represents - but why is it different? Does it have to be different? And the answer is stated by the Avudraham, one of the Rishonim.

Rabbeinu Avudraham says something very interesting.⁴ He says, Shabbos epitomizes the relationship between Hakodosh Boruch Hu and *Klal Yisrael*. And the relationship between Hakodosh Boruch Hu and *Klal Yisrael* is represented by the *ahavah* of an *ish v'ishah*. The whole of Shir Hashirim discusses this. It says all the *shirim* are *kodesh*, Shir Hashirim is *kodesh kedashim*, because the whole concept of the *ahavah* between an *ish v'ishah* is a *meshal* to the *ahavah* Hakodosh Baruch Hu has for *Klal Yisrael*. So therefore the relationship between a *chassan v'kallah* begins as follows: With **Maariv** on Shabbos they were *mesakein* אתה קדשת. Do you know why? That's the *kedushah* that the *chassan* - i.e., Hakodosh Boruch Hu - gives the *kallah*. By *leil Shabbos* we are *mekabel* the Shabbos of Hakodosh Boruch Hu. Our being *mekabel* the Shabbos of Hakodosh Boruch Hu, gives the *koach* to Shabbos. **Shacharis** on Shabbos morning has the *lashon* of ישמח משה, that represents the *simchah* of the *chassan v'kallah*. With **Mussaf**, they were *mesakein* an extra *Mussaf* - תקנת שבת, which corresponding to the *tosfos*, that the *chassan* is *mosif* to the *kesubah* of the *kallah*. And for **Minchah** of Shabbos they said, is אתה אחד because after the *chuppah* the *chassan* and *kallah* fulfill the mitzvah of *yichud*.

After the *tefillah* of Maariv on Friday night, we then go and say ויכולו.⁵ The reason is because that's an *eidus* of Hakodosh Boruch Hu on *Maaseih Bereishis*. And a person has to say this *eidus*. Now the *minhag* is brought down in the Rishonim, we say it three times: first time in the *tefillah*, then again after the *tefillah*, and then once more during *kiddush*. And that corresponds to obviously *hechere inyanim*. It's brought down in Shulchan Aruch that a person should not

³ ומה שתקנו בשבת ג' ענייני תפלות אתה קדשת ישמח משה אתה אחד ובי"ט לא תקנו אלא אתה בחרתנו מפני שאלו ג' תפלות תקנום כנגד ג' שבתות אתה קדשת כנגד שבת בראשית כמו שמוכיח מתוכו ישמח משה כנגד שבת של מתן תורה דלכולי עמלא בשבת נ'יתנה תורה ואתה אחד כנגד שבת של עתיד.

יש שואלין מה ראו חכמים לתקן בשבת שלש תפלות משונות זו מזו אתה קדשת וישמח משה ואתה אחד, וביום טוב לא תקנו אלא אחת אתה בחרתנו לערבית ולשחרית ולמנחה. ויש לומר מפני ששבת נקראת כלה והב"ה נקרא חתן תקנו אתה קדשת על שם הקדושין שנותן הכלה. ואחר כך ישמח משה על שם שמחת החתן בכלה. ואחר כך מוסף על שם התוספות שמוסף החתן על כתובת הכלה או אגב נמי על שם מקריבין קרבנות כעין סעודת מצוה. ואחר כך אתה אחד על שם שמייתדי החתן עם הכלה (אבודרהם), דר תפילת השבת. (ערבית)

⁶ ואחר כך אומר שליו צבאו ויכולו ואע"פ שאמרם אותו בתפלה תקנו לאמרו פעם אחת בקול רם ומעומד לפי שהוא עדות להב"ה שברא שמים וארץ בששה ימים וביום השביעי שבת ממלאכתו. ועדות מעומד שנתאמר ועמדו שני האנשים דרשנין כל העדים שצריך שיעידו ביחד ומעומד ולכן צריך שיאמרו אותו ביחד מעומד. וכתב אבן הירחי שמעתי כי הר"ם במזל ה' הוציא לאמרו מעומד כשאדם מקדש בביתו טעם זה שאמרנו עד כאן. ולפי דעתי כי אין צורך כי על פי שנים עדים יקום דבר. ואמרין בפרק כל כתבי אמר רב חסדא אמר מר עקבא כל המתפלל בערב שבת ואומר ויכלו שני המלאכים המליין לו לאדם מניחין ידיהם על ראשו ואומרין לו וסר עונך וחסאתך תכפור. והטעם שאומ' פסוק זה מפני שכתבו בענין עדות את לא יגר ונשא עונו ולא ששמו' ויכלו על עכב העדות כמו שאמרנו לפיכך יוסר אותו פסוק זה מעליו. ובמדרש אמר טעם אחר בגדר שוה שבויולו תכיה שלשה פעמים אשר ובפסוק ויחור אלך פרה אדומה כתו' שלשה פעמים אשר כשם שפרה מכפרת כך האומר ויכלו שלשה פעמים מתכפר. ועוד טעם אחר לויכלו שאומר אחר התפלה לפי שכשחל יום טוב בבת ארץ אומ' ויכלו בתפלה מפני שמתפללין אתה בחרטונך ולכן צריך לאמרו אחר שהתפלל ועל אותה שבת שצריך לאמרו אחר תפלה תקוהו כמו כן בכל השבתות. ועוד טעם אחר כמו שאמרנו למעלה כל האומר ויכלו שבת שבת כאלו נעשה שותף להב"ה במעשה בראשית וגם כן אנו צריכין לשתף כל ישראל גדולים וקטנים טף נשים ולכן אומרו בתפלה ואמרו אחר התפלה כמו ברכה מנין ז' בשביל עם שבשדות ואמרו בביתו בשביל בני ביתו כדאמרין נמי בפרק פסחים למה ליה לקדושי בביתא לאפוקי בניו ובני ביתו דלא אתו לבי כנשתא נמצא שכל ישראל שמעו ויכלו (אבודרהם שם)

Speak during ויכולו and ברכת מעין שבע. Don't think that if we're waiting, that's the time to talk - it's clear in Shulchan Aruch in אות רס"ב that you can't talk during this time.⁶ The Tur brings down in the name of Sefer Hachassidim a *maaseh* with a *chassid echad*, whose friend came to him, another *chassid*, in his *cholem*, and his face looked discolored and he asked him why, and he said he used to speak during ויכולו when the *tzibbur* was saying *eidus* to Hakodosh Boruch Hu.⁷ And it also applies by אבות שבע, that's the שבע מעין שבע, and by יתגדל; the Mishnah Berurah quotes this Tur in רס"ב.

So therefore, Rabbosai, let us put our emphasis on our *tefillos* this Shabbos, to have a *kesher*, to feel *mekusher* with Hakodosh Boruch Hu.

Remember, the greatest *kesher* with Hakodosh Boruch Hu is still through Torah. R' Yisrael Salanter used to be *mechazek* his *talmidim* during Elul and say that they shouldn't spend any extra time on *sifrei mussar* during Elul; he said, only during *aseres yemei teshuvah*. But, he said, he made them all be *mekabel* to learn Torah for eighteen hours a day, very very *shtarke kabbalos*. The *ikker hachanah*, the main preparation, for Rosh Hashana, he said, is being *mechazek* yourself in Torah. [Ed. note: this *shmuess* was said prior to Rosh Hashanah]

AVOIDING DIBBURIM ASSURIM

So, this last Shabbos of the year, let's take advantage of all the special *brachos* of Shabbos. And remember, we told you many times that learning Torah on Shabbos is equivalent to who knows how many *mitzvos*. Some say 613 *mitzvos*, other *sefarim* says a thousand. And one word of Torah on Shabbos is worth more than we can understand. You can *chap arein* this Shabbos in *asei tov* and *sur me'ra*. Remember we told you all to be *mekabel* that you are going to be very very careful *b'chatoei halashon* - we're not going to mention anybody's name during this Shabbos, open up names of people on this Shabbos, it's not *nogeah*. Minimize your talk, don't talk *devarim assurim*. *Devarim assurim* means all *devarim*, *sichas chulin* that are not necessary, and have no purpose.

Of course you have to talk to your wife *sichas chulin*, that are *l'tovas* you and your wife, and that are *mechazek* your marriage. Of course, that's what you do! As somebody pointed out, the Rambam says that Rav (Amora) never spoke a *sichah b'teilah b'yamav*. Yet, we see in the gemora, that when it came to telling the words of endearment to his wife, Rav was definitely able to do that. So various *gedolei olam* - I heard this first from my Zeide, I know someone else who heard it directly from the Steipler, and I also know someone who heard it directly from R' Moshe - that by Rav, it says he was never *בטלה מימינו*. Now, what would we have thought that that type of conversation was considered?! So the answer is - it's not called *בטלה*! These *gedolim* said: You have to talk to your wife, be *mechazek* your wife, to know what to say. So when Hakodosh Boruch Hu wants you to talk to your wife, that's when you have to talk! But, that's where everybody puts the big silent sound. When they have to talk they become *shaskanim*. When they are not supposed to talk then they yente away with *shtusim* and *havalim*.

So let's be *mechazek* ourselves Rabbosai, this Shabbos, and talk *divrei Torah* and *divrei tefillah*, and compliment your wife and be *mechazek* her on the Shabbos. Make sure there is *shalom* in your house, that there is no *kaas* in

⁶ אין לדבר בשעה שאומרים ויכולו ולא בשעה שאומר ש"ץ ברכה מעין שבע
⁷ בספר חסידים מעשה בחסיד אחד שראה לחסיד אחר במותו ופניו מוריקות א"ל למה פניך מוריקות אמר לו מפני שהייתי מדבר ביכולו בשעה שהציבור היו אומרים אותו ובברכת מגן אבות דברו וביתגדל (סור, אורח חיים רס"ח)

the house - not one iota of *kaas* in your house this Shabbos! Everything should be on a high *madreigah*. And make sure the *mazikim* are weakened. Don't give a *pesach* to the *mazikim* to get you, because if you feel overly tired on Shabbos and overly overwhelmed on Shabbos, it means you are in the *reshus* of the *mazikin*. Please get yourself released from their domain and you'll feel a lot freer and a lot lighter and a lot more *geshmak*.

Have a wonderful Shabbos.

IN SUMMARY

Shabbos is called 'queen' and also a 'bride' representing Shabbos as a multifaceted jewel of a day when our *tefillos* can be more easily accepted, there is greater potential for *shalom*, more *limud Torah* and more *kedushah* (and more) - if we welcome Shabbos correctly and guard its *halachos*. Our *tefillos* on Shabbos are intentionally structured so that we praise Hashem and ask for the complete revelation of *Malchus Hashem* and the *Beis Hamikdash*. The three *tefillos*, Maariv, Shacharis and Minchah, represent *Brias Haolam*, *Matan Torah* and the *l'asid lavo*. The *nusach* of the three *tefillos* are different from each other, showing a progression in the closeness of *Klal Yisrael* to *Hakadosh Baruch Hu*, to greater levels of *kedushah* and closeness. This week I will, (*bli neder*), look more deeply at the words of the *Shabbos tefillos* to see the themes in the *tefillah*, and I will dedicate a portion of the day for *limud haTorah*, and avoid *chatoei halashon*.

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