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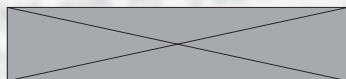


FROM THE SHIURIM OF

HARAV YISROEL BROG שליט"א

ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR
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PARSHAS TETZAVEH - PURIM



HARAV YISROEL BROG, SHLITA | ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR
SHIUR PRESENTED IN 5781

I can't control myself. I love You Hashem! I do. The *chessed*, it's not normal. I'm in the middle of my yearly collection for *aniyim*. This year, I thought we would be having a little cloudier time because of Covid, but Hashem says: don't worry. You think I can't be a collector, too? I always say: Hashem is my executive director. He never turns me down.

THERE'S NO SUCH THING AS SHORT ON FUNDS FOR HASHEM

A fellow called me up today because he wants to become a partner. He wanted to know how short I am every year. I told him, "Do you ever listen to my *shiurim*?" He said, "Yes." I explained to him, "Then that's a very silly question. I'm never short. I've never been short in my life. When I lost every penny I owned through my friend, my wife said, 'What's going to be?' I told her, 'Hashem wants to show me that it's not because I saved that money that I'm taken care of. Hashem is going to show me: I can take care of you without your silly money that you saved.'" And *kach havah*. That's what happened. There's no such word as short. Hashem's a partner with me in this project. We travel together. *Moradig!* יהוה כן טוב. Hashem is an amazing fundraiser. He can do anything. He can pull all the strings. He knows all the jokes. He knows how to get money out of people.

I just read a funny story. A collector came to a *gvir*'s house on Purim. The *gvir* had people around him. "We are not available to see you now. No one can talk to you at the moment," the collector was told. The guy said, "I just want to say one word. Just one word." "What do you mean?" "I mean one word. That's all. If I say more than one word, you can throw me out." "Okay, say a word." "*Gemara*." So the *gvir* said, "What?" He said, "*Gemara*." The *gvir* said, "What does that mean?" He said, "It means *gut morgen Reb Asher*." He said, "Cute." "Can I say one more word?" "Okay, say another word." "*Gemara*." "What now?" "Give money, Reb Asher!" "Cute." "Can I please have one more word?" The *gvir* says, "Ok, last time." The guy said again, "*Gemara*." "What now?" "Give more, Reb Asher!"

Hashem sometimes puts into people's minds how to jingle the money out of people's pockets.

ARE WE DOING HASHEM'S RATZON OR OUR OWN?

It says in *sefarim* that on Purim, when you're ready to sit down to your Purim *seudah*, there should be a thought that goes through your mind. What is that thought? It should be a *hirhur* of *teshuvah*. You should pause for a moment and think: "*Hashem Yisbarach*, I truly want to come back to You, to follow Your ways, and be attached to You." That's what you should say. That's what *teshuvah* means. *Teshuvah* means turning to Hashem and saying:

“Hashem, I want to follow and live according to Your *ratzon*.” Most of our days, we live according to our own *ratzon*, not the *ratzon* of Hashem.

The first thing you do on Purim is: Do the *ratzon* of Hashem. Hashem wants us to want to hear the *megillah*. Many people don't want to hear the *megillah*. They want the *megillah* to go real fast. That's what they like. They like Express. They call it “Megillah Express.” That's what they like. Some people like making noises during the *megillah*. But Hashem wants you to review, reiterate, study, and internalize the lessons of the *Megillas Esther*.

You should also give *mishloach manos* minimally, with the right intentions. The right intention is to bring about and increase *ahavah v'achvah* between two Jews. Giving to your fellow *bachur*, a donut with a little cup of soda or orange juice or some pieces of popcorn from a bag does nothing.

I remember the *mishloach manos* that somebody once sent me. I looked in the bag and there were some loose potato chips and loose popcorn. There was an apple and an orange. I tried to salvage those. They were all oily and plastered with pieces of popcorn and potato chips. I found the closest garbage and I said, “I'm going to be *marbeh shalom* and *reius*.” You send a *rav* a few candies with a little two ounces of Kool-Aid or apple juice that you would give your kindergarten kid to take to school for one of his or her snacks?! It's not called משלוח מנות איש לרעהו. That's *mezalzel* people. It's *mamash mezalzel*. It's *gornisht*. It's better not to do it.

I had a very close friend who, many years ago, sent me one of those Purim cards. A donation has been given in honor of our friendship to Beis Who Knows Who orphanage somewhere in the middle of the desert of Eretz Yisrael, where there are no people. I always get these cards and I'm always wondering: Why do people send cards? I never saw cards in my family. One day, I got in the mail: Would you like to buy cards from this orphanage? I look and see how much the cards cost. The cards in those days cost ten cents apiece. I realized that my good friend spent all of ten cents to give me that card. So I wrote him a whole letter. I said: “I received your correspondence in the mail, and it really brought out a lot of thought because I started to *kler shaylos* what kind of *din* is this? Is this משלוח מנות איש לרעהו, to go spend ten cents on a card and give it to your friend? I thought maybe it's *matanos l'evyonim* but you didn't give the ten cents to me. You gave ten cents to this thing in the desert. Then I thought, maybe it's to bring *achdus*. Then I came to the conclusion that you might really not like me, and you decided to teach me a lesson this Purim.” I told the guy: “What are you doing? It's not even a *leitzanus*. We're good friends. We're *yedidim*. This is what you send a *yedid*?! If you can't afford it, tell me. I'm *mochel* you. But you're going to give me one of these little Kool-Aids next? You go to the store and you buy ten little juice boxes for a dollar and you go and give it to your *rav* and you give it to some *rosh yeshiva*? The rabbi of the *shul*?”

You have to understand that first we have to do the *ratzon* of Hashem. Do the *ratzon* of Hashem properly. One *mishloach manos*. Then do *matanos l'evyonim* and do it with some thought, with some heart. Then you sit down to the *seudas Purim*. As we said, the *sefarim* say you should have a *hirhur* of *teshuvah*. Hashem, I want to do Your will. I want to celebrate Your will.

The *seudas Purim* is called a *mishteh hayayin*. Now, there are many people who don't like wine. They don't enjoy wine. So they skip that part of the *mishteh hayayin*. And there are people who like to party and they want to drink as much wine as possible. Either way they're not doing the *mitzvah*. My Zeida always used to say that you should have a full *revi'i*s unless you're sick. And that you should become happy because that's the *mitzvas hayom*: to become happy through a *mishteh of yayin*. Just because you don't have a *mishteh of yayin* the rest of the year doesn't mean you shouldn't have a *mishteh of yayin* on Purim.

A YERIDAH OR AN OPPORTUNITY FOR V'NAHAFOCH HU?

Now, there are two major events that took place in the *megillah*. The first major event is how this little toad, this little lowlife - a nobody, a horse guy, someone on such a low level that the only job he could get in his life was taking care of horses - managed to climb slowly but surely to the top. The details of this climb were shocking. It's almost like the story of Hitler *yimach shemo vezichro*. If you ever read about Hitler, he was a *lo yutzlach* painter. He was a nobody. He was a *gornisht*. He was an ill-tempered individual, who decided to climb to the pinnacle and Hashem gave him that *siyata d'shmaya*, and he climbed it.

Do you know when Haman was put into that high position? At a *mishteh hayayin*. They were drinking. He and Achashveirosh were having a party and Haman turned to him and said, after he made sure to drink enough wine, "What do you think about me buying off the Jews." The craziest thing in the world! It made no sense. And he accepted it. The *shikker* gave him a drink and got the king's ring. This ring had a seal on it, and a royal law held that whatever was stamped with it could not be rescinded. And to think they made a decree, an unheard-of decree, which was all induced under the influence of wine. Not *stam*. He *pashut* wrote a decree against *gantz* Klal Yisrael ולאבד והרג כל היהודים across the board. ושלם לבז.

Subsequently another *moradig* event arises, another *mishteh hayayin*. Esther Hamalkah invites Haman and Achashveirosh, hoping to figure out some way to get Haman killed. And Achashveirosh turns against his best friend. Against his best friend! The one whom he made the most powerful man in the universe. He was *megadel* him. And at this *mishteh hayayin* what happens?

Yayin has to be drunk in the right way. *Yayin* could wreak destruction and havoc on the world and *yayin* could be used for good, too. To be used to destroy Haman - that was the greatest thing. And within a few days, Haman and all his ten sons were hanging on this huge gallows.

REVERSING OUR CHALLENGES

A person has to know that there are two plans in his life. For every one of us, there's always a plan that contains a challenge. Sometimes you get the challenge earlier in your life. Sometimes you get the challenge later in life. A person has a challenge from different areas of his life and it looks like his enemies are building up and building up, and it looks like the guy is about to have his ultimate downfall.

Baruch Hashem I speak to many people. A lot of times people call me when they're watching their enemies overwhelm them, overcome them. I say

to them, “Do you know why Hashem brought this episode to you?” Everything is from Hashem. There’s nothing that comes to a person that’s not from Hashem. And it looks like it wants to devour you. It looks like it wants to eat you up. Whether it’s a sickness or a *shalom bayis* issue with your wife or children. Whether it’s your *parnasah*. It looks like the world is closing in around you. And it looks like it’s the end, there’s no hope. You know what your job in life is when you see this? To turn it around and make it *ונהפוך הוא*.

The great wonder of Purim was that we faced the biggest calamity that the Jewish nation has ever faced in our history. We faced the Shoah of Shoahs. There was no Argentina to run to. There was no Algeria to run to. Achashveirosh was the *melech* over the whole world and in one day, all the Jews were going to be destroyed. My grandfather used to always bemoan that in the time of Hitler, when that *rasha* put out his great *chalom*, his great plan for the Jews was that he was going to make this world *Judenrein*; he said it very clearly and wrote it in his *Mein Kampf*, and believed in the “inner truth” of *The Protocols of the Elders of Zion* and other *shtusim*. It was clear what his plan was. But the leaders of the pre-WWII generation, for whatever reason, could not unite and follow the script of what transpired on Purim.

I was just reading what someone from the Mirrer *yeshivah* wrote about the time he spent in Shanghai during WWII. He used to walk past the Japanese Embassy, where they would play the speeches of Hitler out loud in German. Some of the *bachurim*, who understood German, would sit there and listen. “He wants to destroy the world! Destroy every Jew in every last corner of the world,” they related to each other, in shock. They came to Rav Chatzkel, who was the *mashgiach* then, and they said, “Rebbi, do you hear what this guy is saying?!” They told him what they heard. “Yeah, yeah. That’s his plan,” Rav Chatzkel replied. “That’s the plan. You have to know that’s his plan. But you know what our plan has to be? To turn it around, *ונהפוך הוא*. If you’re *zocheh*, it can all be turned around.” The miracle of Purim was that we were *zocheh* to turn around the greatest calamity facing our nation into the greatest source of joy. It became part and parcel of Jewish history, the essence of a Jew. The downs of a person’s life is just the beginning of the trip to turn it around and make it *ונהפוך הוא*.

Many people let go and give up when they face these downs. They only see Plan A. They see the beginning and they get devoured. They get eaten up. They get depressed.

ALL OF US CAN REVERSE THE CHALLENGE

I was speaking to a man who told me the worst year in his life was this past year. It was the worst year in his life. I said, “Why?” He said, “When Covid came, I became so gripped with fear, so full of anxiety and depression that I couldn’t move. I was paralyzed. I thought I was going to lose my mind.” “Did you get Covid?” “No, no.” “Were you affected?” “I wasn’t affected. My family wasn’t affected. But my mind became so overwhelmed.” I said, “So what did you do?” “I went nuts. And then I thought that I’d better start doing some *teshuvah*. I’ve made serious mistakes in my life,” he said. “I transgressed some very serious *aveiros*.” He said, “Now I decided to do *teshuvah* and I did *teshuvah* but now I know any day Hashem is going to kill me. I have no *safek* about it.” I told him, “My friend, do you know why you called me?” He said, “Yes, because I was ready to go be committed (to a mental institution), and

the rabbi told me, ‘You don’t need to be committed. Just call Rabbi Brog. He’ll talk to you.’” And this guy called me. I said, “My friend, Covid was the best year and the best experience of your entire life.” I said, “The worst year of your life was the year that you sinned awfully. The awful sins that you did were in the worst year of your life. Covid motivated you to do *teshuvah* from those terrible sins.” He said, “I can’t do *teshuvah*. I can’t do *teshuvah* anymore. I know I’m toasted. I’m gone.” I said, “That’s not true. Do you know you have to believe in *teshuvah*? Do you know Hashem loves you? Do you know the *gemara* talks about people who did terrible, terrible, *aveiros* and they did *teshuvah*, and Hashem accepted it?” Then I spoke to the guy for maybe ten minutes and was *mechazek* him. The guy told me those were the best ten minutes of his entire year. I told him to call me back. He called back again today. I gave him another ‘shot in the arm.’ He said, “Rabbi, you know what I feel like? I’m hoping my mind is a tape recorder, and I can take these words into my mind and remember them and replay them. I feel like maybe there’s hope.” I said, “Of course there’s hope! Of course there’s hope. You did *teshuvah*. It’s not a bad year. It’s a great year.”

Hashem always has two plans in a person’s life. Now, if it’s time for you to leave this world, it’s only one plan. That’s the plan called the exit strategy. I explained to many people who had Covid. People call me all the time. “My mother is 97 years old or 103,” or “My aunt is this deaf, dumb and blind. What *kabalah* could she do?” I said, “What *kabalah* should she do? What can I tell you? Everybody has to go sometime.” You know what I mean? But if somebody is younger, there’s reason to believe that this is Plan A, and there’s still Plan B. There are really two plans. That’s what you learn from the *megillah*. There are always two plans. They turned away that first plan very quickly. People don’t realize how quick the turnaround was. Everybody is watching Haman rise up and up and up. He’s a *tzorer haYehudim*. The guy hates Jews, and he says it clearly. Not like these lying *goyim*: “Oh, I have nothing against the Jews! I just hate every Israeli - they should get moved into the sea and drown. But I’ve got nothing against Jews.”

This is all Plan A, and you’ve got to turn Plan A into Plan B. You have to know that Hakadosh Baruch Hu makes everything happen, and can turn anything around. I feel bad for people who go through Plan A and never manage to turn it around and make it Plan B. They never see the end of the story.

My grandfather said, “Could you imagine what would have been, had the *gedolim* gotten together at the time of the Holocaust and said: *kinderlach*, ladies and gentlemen, we’ve been here before. We’ve been right here before, but in a much stronger way. A decree, an open decree that was not *shayach* to change. If they would have said: ‘Let’s fast for three days. Everybody fast for three days and do *teshuvah*.’” Maybe, just maybe, Hitler *yimach shemo vezichro* would have choked on his dog’s bone. Maybe his dog would have gone wild and decided Hitler looks like a bone and would have chewed him up. Maybe there would have been a push against him and he would have been overthrown. I read about the stories. They had this whole plan, this great plan of how to *mamash* blow up the guy at a meeting, but it backfired. I’m thinking the guy has *siyata deshmaya* like crazy. That was Hashem. גדל המלך את המן. Hashem was *megadel* (elevated) him, step by step. They wanted to destroy him 25 times. They wanted to kick him out of the country a number of times

and every time he came back again and again. Eventually, he built his עץ גבוה and no one ever turned around and saw the Plan B. We didn't see Plan B because we didn't have the *seichel* or the *hatzlachah* or have the *zechus* to be *zocheh* to Plan B.

CHANGE DARKNESS TO LIGHT ON PURIM AND BEYOND

When you celebrate Purim, have a thought of *teshuvah* at the Purim *mishteh*. Say, "Hashem, I'm celebrating Plan B! I'm celebrating the turn-around. I'm celebrating the darkness turning into a bright day. Hashem, throughout my life, please allow me to be *zocheh* to turn around every bit of darkness into light." You could do that. I don't care how dark it is. You can turn darkness into light." I have seen many people take the steps slowly but surely, and turn their lives around. People experience terrible episodes. So many things can go wrong in their lives, and at times, they do go wrong. It's *shrecklach* and they lose themselves. I don't blame them. They get scared and they don't know what to think. They don't know where to go. If you are in that situation, Tell Hashem, "Help me be a vehicle to bring out *kavod shamayim*." When a Jew is in darkness, that's not a *kavod* for Hashem, but when a Jew comes out of the darkness into light, that is such *kavod shamayim*. And you have to *daven* for that. Whatever you acquire on Purim is not a short-term *kinyan*. Oh, no! You're acquiring it for the rest of the year! Like the Rema ends off at the end of *Hilchos Purim* תמיד משהתה, טוב לב, a *gantz yur Purim*.¹

The guy who goes through Purim and doesn't take anything with him is like the guy who visits a bank that's having a gold nugget giveaway. He's so excited, and he gets all dressed up and puts a big pin on his lapel. "I'm headed for the bank. I'm one of the people who was invited to get the gold nugget!" And he goes there and is so excited about the big day. Before he gets a chance to collect his nugget there's a line. He says, "I'll wait. I'm not going to push in line. I'm not a pushy type of guy. I'm going to wait." The clock keeps moving. All of a sudden, "ding a ling." What's that? The gold nugget giveaway is over. It's over. People missed that gold nugget. They come home with nothing.

Many people come home from Purim with nothing. That's a disaster. But if you come home from Purim full of hope, "Hashem I know Your ways. I know Your *shtick* to try to get me to turn away and You're going to show me ונהפוך הוא. I'm going to strengthen my *emunah*. I'm going to strengthen my *bitachon* in You. Help me become stronger in my awareness of You in my life, that You're doing every single thing. I'm going to be *zocheh* to children. I'm going to be *zocheh* to good children. I'm going to be *zocheh* to *parnasah*. I'm going to be *zocheh* to *shalom bayis*. I'm going to be *zocheh* to אורה ושמחה. I'm going to have tremendous joy from Yiddishkeit." That's what you want to have, tremendous joy. If you get that, then you had a good Purim. I wish you all today a *freileichen Purim* and what I mean is you should have a *freileichen Purim* that you can take with you the rest of the year. You're going to carry it with you. It's going to be with you *tamid*, constantly. You should have lives full of *simchah*. You should know no sadness. A *freileichen Purim*!

¹ אין אומרים תחנה ב"ד וט"ו שבאדר ראשון ודין תענית והספד בהן. ובו סעיף אחד. יום י"ד וט"ו שבאדר ראשון אין נופלין על פניהם ואין אומרים מזמור יענך ה' ביום צרה ואסורים בהספד ותענית אבל שאר דברים אין נוהגים בהם וי"א דאף בהספד ותענית מותרים: [הגה: והמנהג כסברא ראשונה. י"א שחייב להרבות במשתה ושמחה ב"ד שבאדר ראשון (טור בשם הרי"ף) ואין נוהגין כן מ"מ ירבה קצת בסעודה כדי לצאת ידי המחמירים (ה"ג"מ בשם סמ"ק) (טוב לב משתה תמיד) (ש"ע, א"ח תרצ"ז:א)]

IN SUMMARY

We can hold on to the special joy of Purim throughout the year by fulfilling the *mitzvos* of Purim properly. For the 4 *mitzvos hayom*, our job is to focus on doing Hashem's *ratzon*. That means, listening to the *Megillah* and absorbing the lessons in it; giving *matanos l'evyonim* with some thought; giving *mishloach manos* in a way that increases *ahavah v'achvah* between two Jews; and in our *mishteh*, spending a moment on a *hirhur teshuvah*, and, drinking in the right way. Wine-drinking in the *Megillah* shows us that when we drink with the right intentions, we can bring the greatest *yeshuos* and the destruction of evil. Every challenge has two parts - the challenge (Plan A) itself and the opportunity to turn it around and 'profit' from it (Plan B). The *teshuvah* we do on Purim is: *Davening* to Hashem to allow us to turn darkness into light, and *davening* for an increase in *kavod Shamayim*. This week I will, (*bli neder*), practice being aware that Hashem is doing everything in my life. That will be a source of joy throughout the year, as I hope to Hashem and strengthen my *bitachon* that any challenges I have will turn around for the good, *v'nahafoch hu*.

GETTING A TRUE TASTE OF SHABBOS (5772)

THE DIFFERENCE BETWEEN SHABBOS NIGHT AND SHABBOS DAY

In the past, we have discussed a Gr"a (Biurei HaGr"a on Bava Kama 32b) who asked: What is the meaning of the *Chazal* that tells us that כנסת ישראל is בן זוג, that Klal Yisrael is the partner of Shabbos.¹ *Chazal* tell us that Adam Harishon was supposed to be the בן זוג of Shabbos, but after the *chet* of Adam Harishon, *Klal Yisrael* became the בן זוג of Shabbos. And *Klal Yisrael* are the ones that are going to bring the world to its *tachlis* of *מעשה שמים וארץ* *al yedei* the Shabbos. And as we saw, the Ramchal writes that Shabbos is a day of a קרובה גדולה אליו יתברך and a דביקות גדולה (great closeness to Hashem).²

Today, we are going to explain what the nature of this קרובה גדולה and this דביקות גדולה is that exists on Shabbos.

¹ בואו ונצא לקראת כלה כו' בואי כלה כו'. הענין של כלה ידוע, כמ"ש לכל נחת בן זוג, כי יום א' דו' נברא בם אור, ויום ב' וה' מים, ויום ג' ו' ארץ, רק שבת לבד אין לה בן זוג, רק ישראל, לכן הולכין לקראת כלה. וז"ם של ג' תפלות, קדושין [ערבית, אתה קדשת], וחופה כליל [שחרית כליל תפארת], והוא בסד הבינה שהיא החופה שממנה יוצא החתן, כמ"ש בעטרה שעטרה לו אמון. שהיא הכלילה שאז זמן שמחתו של חתן, וכמ"ש כחתן יוצא מחפתו, והג' ייחוד [במנחה אתה אחד, נגד ת"ת הנקרא אחד]. קדושין של לוי' [שקדושה מס' דשמאלא], חופה של כהנים, שהוא בראד דשמחה של כהנים [כמ"ש בזוהר ויחי רכט: שמחה בצפרא שהוא דרגא דחסד, דרגא דכהנים. ורננא ברמשא דרגא דלויים, שירה], ייחוד של ישראל [לכן סעודת שחרית נגד אברהם, חסד. סעודת הלילה נגד יצחק, גבורה דלויים. וסעודה ג' נגד יעקב, ת"ת]. כמ"ש שמע ישראל ה"א ה' אחד. והן נגד ג' שבתות, שבת בראשית ושבת מ"ת ושבת לע"ל.

² עונג שבת וכבודו: ומלבד מה שנוסר שלא לפגום בכבוד הקדש הנשפע ביום זה כמ"ש עוד נצטיינו לכבוד הקדושה הזאת הנשפעת והוא כלל עונג השבת וכבודו בבואו ובצאתו בקידוש ובהבדלה ושאר כל פרטיו כלם ענינים נוסדים בכללם על היסוד הזה שהוא לשמור את עצמנו בערך הראוי לקדושה הנשפעת לנו ולחבב המעלה הזאת וליקרה לכבוד ענינה שהוא קרובה גדולה אליו ית' ודביקות גדולה בו ולכבוד נותנה ית' שנתן לנו מתנה גדולה כזו. ופרטי הענינים מכוונים אל פרטי הקדושה הזאת ובחיותיה דרכיה ותולדותיה כפי מה שהם באמת (דרכה ה', חלק רביעי, בעבודת הדמיונית)

THE TEFILLOS PROMPT US TO APPRECIATE SHABBOS

We find that the Anshei Knesses Hagedolah, who were *mesader* the *tefillos Shabbos* changed the *brachos* of *leil Shabbos* from *yom haShabbos* and for Minchah on Shabbos. It's the only time when you have a different *nusach* for Shacharis, a different one Minchah, and a different one Maariv. Generally, during the week, they're all the same: Minchah, Shacharis and Maariv. The Rishonim tell us that the change in *nusach* is supposed to motivate us to think and understand there is something different over here. What is it? It is a *gilui* in the *taam* of Shabbos, a revelation of the special aspects, an authentic flavor of Shabbos. The Rishonim say that when you are *zocheh* to appreciate the *taam* of Shabbos by *shtelling* on this *nekudah*, you are going to be *zocheh l'chaim* (feeling of being alive) and you are going to know through this the two great concepts: דעת אמיתית - true knowledge, and אחדות שמו - the oneness of His Name.

FRIDAY NIGHT IS THE KIDDUSHIN

So we are going to share with you from R' Avraham ben HaGr"a who brings down the following thing.³ He says Friday night corresponds to Shabbos Bereishis - the first Shabbos. The first Shabbos, he says, corresponds to *kedushin*. It says ויקדש אותו. *Vos meint* ויקדש אותו. Mesechta Kiddushin tells us what being *mekadesh* means. When a man says to a lady הרי את מקודשת לי, what is he doing? He is אסר לה. הרי את מקודשת לעולם - בשבילי. Tosfos told us that *vos shteit* here is בשבילי. So the son of the Gr"a says, when it says in the Torah ויקדש אותו, it means the same thing - Hakadosh Baruch Hu was אסר לה אכולי עלמא; Hashem *assered* מלאכה, forbidden work, on Shabbos on the Jew. For what purpose? He says כי אם לעבוד את ה' - הרי את מקודשת - you, Shabbos, are אסור אכולי עלמא, so that you may focus on Me - לי. That means, בשבילי - in order, so that on Shabbos, people are עובד את ה'. That's the concept of the *tefillos* and the *avodah* of *leil Shabbos* - איסור מלאכה, that is the קידושין. But קידושין is only the *techilas hakinyan* (the beginning of the acquisition).

Then you have Shabbos morning.

SHABBOS DAY IS THE NISUIN

The gemara says everybody agrees that בשבת נתנה תורה, the Torah was given on Shabbos. And that's because Shabbos has a relationship with the Torah. And therefore, on Shabbos morning, we say: עבד נאמן קראת לו כליל. "Moshe rejoiced in the gift of his portion, for trusted servant You called him. A crown of glory You placed on his head, as he stood before You on Har Sinai" - which is the מתן תורה, which He put on his head like a crown. We have to realize that Shabbos morning is the second stage of closeness to Hashem. Hakadosh Baruch Hu put Har Sinai over us like a *chuppah*. The Tashbatz says that we learn all the *minhagei hachuppah* from Har Sinai, from the way Hakadosh Baruch Hu conducted Himself with us. And therefore, you have to know that on Shabbos morning, the *avodah* is a greater *hiskarvus*. You become closer to Hashem. The נתינת התורה represents the לעולם. He says *matan Torah* represents the *chelek* of the *nisuin*. Hakadosh Baruch Hu made an *eirusin* on us, and He made a *nisuin* on us. *B'shaas matan Torah* - was the *nisuin*.

³ שבת בראשית נגד קידושין, שנאמר ויקדש אותו לאסור על כל עלמא במלאכה כי אם לעבוד את השם. שבת מתן תורה נגד תפלת שחרית ישמח משה במתנת חלקו, כליל תפארת שהוא מתן תורה. [חופה כלילה גר"א שם]. שבת שלעתידי לבא נגד יחוד שנאמר ביום ההוא יהיה השם אחד ושמו אחד" (פירוש לבאורי הגר"א ב"ק ל"ב)

SHABBOS AT MINCHAH IS SHABBOS L'ASID LAVO

And then there's the main goal, the ultimate Shabbos, that's called the Shabbos of *l'asid lavo*, that corresponds to the *passuk* of **יום ההוא יהיה ה' אחד ושמו אחד**, and that is the Shabbos of Minchah. That's when it is going to be **ה' אלוֹקֵינוּ**, Hashem will be *echad*. מנוחה שלמה - ירחק ירחק, that's when you're going to feel the *achdut* of His Name if you reached the first two stages.

THREE STAGES TO A MARRIAGE

So that means as follows: When the Ramchal tells us (ibid) that Shabbos is a *qorba* גדולה and a *dibruq* גדול, and Chazal tell us that Shabbos represents a *zivug*. It's a *hisdabkus*, it's compared to a relationship between the man and the woman. The Shabbos is a marriage. So you have to know, these are the three steps that are brought out on Shabbos. A *Yid* has to know that *Klal Yisrael* and every *ben Yisrael*, relates to Hakadosh Baruch Hu in different stages: There is the stage of *kiddushin*, when you are preparing yourself (i.e. Shabbos night). Then, there is the *kabalas haTorah*, that's the **הביאת המלך אל בית ה' ה'י**, Hakadosh Baruch Hu brought us into the *cheder hayichud* (i.e. Shabbos morning). And then you have the Shabbos of *l'asid lavo* (i.e. Shabbos Mincha). And you have to know the three *seudos* of Shabbos also represent this.

NIGHT AND DAY - THE TWO PARTS OF SHABBOS

But you have to know it's not *pshat* that Shabbos is divided into thirds. You might think you could look at it as though there are three separate Shabbasos, the three parts to the Shabbos, that there is a first *shlish*, second *shlish*, and a third *shlish*. As if there are three *ashmoros* to the Shabbos. It is not like that. It's divided into two parts. There are two *ashmoros* to Shabbos - there's the *leil haShabbos*, and there is the *yom haShabbos*.

I once showed you the *Mechilta* (Parshas Ki Sisa 31:14).⁴ The *Mechilta* asks: how do we know that you're *chayev missah* for being *mechalel leil Shabbos*, Friday night? Maybe you're only *chayev missah* for being *mechalel* the *yom haShabbos*, as it says **עונש מות יומת** the *shabbat* ביום העושה מלאכה ביום השבת מות יומת, the *passuk* says: **מחלליה מות יומת**, that is *marbeh*, it includes even the lighter part of the Shabbos, i.e. Friday night. Now, what is the *pshat* in this *Mechilta*? So we've explained that there are two parts to the Shabbos: There is the *nekeivah* part of a Shabbos, the *shomer* part of a Shabbos; and there is the *zachor* part of the Shabbos, which is the male part of the Shabbos. Friday night is the *nekeivah* part of the Shabbos. Shabbos morning is the *zachor* part of the Shabbos.

Now, what does that mean - the *nekeivah* part of Shabbos, and the *zachor* part? So you have to know a *yesod*, that a *zachor* and *nekeivah* represent a concept. The whole world and everything in the world is based on the concept of *zachor* and *nekeivah*. What does that mean? The *zachor* represents any *koach* that is *mashpia* (giving the influence) on something else. The *nekeivah* represents a *koach* of *mushpah*, of being *mekabel hashpaah* (receiving the influence) from somewhere else. You have the sun and moon, *l'mashal*. The sun is the *mashpia*, the *zachor*, and you have the *levanah* is the *mushpah*, it's *mekabel* it receives and reflects the light of the sun. Friday night, the *bechinah* of Shabbos is, it's *mekabel*

⁴ מחלליה מות יומת. למה נאמר לפי שהוא אומר (פ' ט"ו) כל העושה מלאכה ביום השבת מות יומת עונש שמענו אזהרה לא שמענו ת"ל (כ' י') ויום השביעי שבת לה' אלהיך לא תעשה כל מלאכה אין לי אלא עונש ואזהרה למלאכת יום עונש ואזהרה למלאכת לילה מניין ת"ל מחלליה מות יומת עונש שמענו אזהרה לא שמענו ת"ל ויום השביעי שבת לה' שאין ת"ל שבת אלא להביא את הלילה לאזהרה דברי ר' אחי בר' יאשיהו, וכו'.

from us. That's why we find in the *tefillos*, that we only refer to Friday night as "*kallah*." Once Friday night is gone, there's no mention of *kallah* anymore. What happened to the concept of *kallah*? The *teretz* is, on Friday night, Shabbos is a *kallah* because that's when Shabbos is *mekabel* the *hashpaah* from us. And that's why the *Mechilta* had a *havah mineh* that maybe you're only *chayev* for being *mechalel Shabbos ba'yom*, because *ba'yom*, the Shabbos is being *mashpia* from it's *kochos* to us. So when *ba'yom*, when Shabbos is being *mashpia* its *kochos* to us, you're *chayav misah* for being *mechalel* that part of Shabbos. Because that's a *groise* Shabbos! But at *leilah*, maybe not. קמ"ל - it comes to teach us that even for Friday night, you will be *chayev*, because it also says by Friday night: מחלילה, so it's also subject to the punishment of מות יומת.

Now, there is another *pasuk* that says. את שבתותי תשמרו (Vayikra 19:3). The Ohr Hachaim in this *parshah* brings down from the Zohar, that the term *Shabbos* is, שבתותי. It says שבתותי, my Shabbosos. Why is Shabbos called, 'My Shabbosos,' plural? It's because on every Shabbos, there is a *leil Shabbos* and there's a *yom haShabbos*. And he says, שבתא - this is, שבתא, the *yom haShabbos*, ומעלי שבתא. He says, כי לילה, - because the night was *niskadeish* like the *yom*. So why is it separate? Why isn't it one unit? He says, ולצד שבחינת קדושת לילה, - because the *kedushas haleilah* is not *shaveh* to the *kedushas hayom*. כי הלילה, because Shabbos night, he says, is an aspect of the אור המתייחס אליו, is like a *kallah*. That's called שמור. And the day is an aspect of a higher *ohr*. That is the *bechina* of a *chassan*. It's the *mashpia*.⁵

INFLUENCING AND BEING INFLUENCED

We have to know that a relationship is a two-way street. There are two people in a relationship. When one person relates to the other and the other doesn't relate back, that's not a relationship. We have to know that on Friday night, we need to relate to Shabbos, as a *kallah*. You should know, by the way, that's also the reason why most Yidden relate more to Friday night than they do to *Shabbos ba'yom*, because Friday night is a lesser *kedushah*, and therefore people have more *shaychus* to it.

Shabbos ba'yom has a higher *kedushah*. Those people who were not *mashpia* to the Shabbos Friday night, as befits Shabbos - they miss out on the opportunity. When you're *mashpia* to the Shabbos-by-night, the *kallah*, do you know what happens? You become *mekudash*. That's called *kiddushin* to the Shabbos. That's how *Klal Yisrael* becomes a בן זוג of Shabbos, the *hisdabkus* is the *kiddushin* that takes place *b'laylah*, on Shabbos night.

We are *mekadesh* the Shabbos - לעשות את השבת. We now relate to the Shabbos, we now become joined with Shabbos. Once we become bonded to the Shabbos-of-Friday-night, we become *mekudashim*. By us being *mekadesh*, we

⁵ עוד יתפרש כל הכתוב בדרך רמז בהעיר עוד למה אמר שבתותי לשון רבים ולא לשון יחיד כדרך הרגיל בכל התורה. ור"ל אמרו (שבת טז:) שבא ליתן שמירה אחת לשבתות הרבה, והכוונה בזה שאם עשה מלאכות הרבה בשבתות הרבה בהעלם שבת אינו חייב אלא חטאת אחת. ונראה על דרך מה שאמרו בספר הזוהר (כ"א ה:) כי שבתותי ירמוז ללילה וליום, וזה לשון דא שבתא ומעלי שבתא כי לילה כיום יתקדש, ולצד שבחינת לילה אינו שוה לקדושת יום כי הלילה הוא בחינת אור המתייחס אליו כלה והוא בחינת שמור, והיום הוא בחינת אור עליון המתייחס אליו בחינת חתן המשפיע באור הלילה כידוע ליודעי חן ולזה יתייחס אליו זכור, ולזה אמר בזוהר (ח"ב פ"ח) כי סעודת לילה היא סעודת חקל תפוחין קדישין וסעודת יום היא סעודת עתיקא קדישא אב הרחמים, ולזה יקרא קידוש היום בלשון חז"ל (פסחים קו.) קידושא רבא. ושמעתי גם ראיתי כתוב (בסוף שו"ע האריז"ל) מעשה שבימי ראב"ע עמד טועה אחד וכתב בראיות כי יום שבת יקדים בו היום ואחר כך הלילה ונתגלה הדבר להרב על ידי נס וסתר מועצותיו וכו' ודרשו מעל ספרו (אגרת שבת), וכנגד דעת טועה זו דבר הכתוב ואמר איש אמו ואביו תיראו הקדים אם לאב והשוה למצוה זו מצות השבת ואמר ואת שבתותי שהם לילה ויום וכו' לומר שגם בהם יקדים בחינת האם שהיא לילה לבחינת האב שהוא היום, שכסדר הורים כן סדר שבתות מעלי שבתא ושבבתא ולא כדעת הטועים הנזכרת (אור החיים על ויקרא י"ט:ג)

become *mekudashim*. That enables me to go into *chassan*-mode on Shabbos morning. And Shabbos can then be *mashpia* on us, on those *keilim* that we prepared. But if a person didn't prepare, when Shabbos morning comes, he feels lacking. He is ready to go to sleep, sleep longer and longer and longer, and it doesn't have any *taam*, he is not *to'em* the *taam* of the *chaim* of Shabbos, so it's a *rachmanus*, a tragedy - he's missing out!

A person has to understand that Friday night is an investment in the Shabbos. And a *kiddushin*, you prepare for; you don't come to a wedding unprepared. That's why there's a *din*, you sit beforehand and you wait, you are *meyachel* for the Shabbos, you're *mekabel* the Shabbos. And then the Shabbos has what to give you. And then on Shabbos morning, if a person sits and he opens up a gemara, he opens up Torah - Shabbos was *nitnah l'limud haTorah*, *hisaskus baTorah* - could you imagine the *hashpaah* that a person could get from Shabbos?! To get that *shemetz of matan Torah*, that spark of *nesinas haTorah* that Hakadosh Baruch Hu was *mamtzi Torah* to *Klal Yisrael*, that spark that Hakadosh Baruch Hu was *melamed* the *Torah l'Yisrael*?! You could get a *te'eimas hachaim* of the *שמח משה* חלקו, you could connect to the *Toras Moshe* and it gives you *hashpaah*.

THE LITMUS TEST: SHABBOS MINCHAH

And then you come to Shabbos Minchah time, and it's *rava d'rava* - a great *eis ratzon*. If a person wants to know where he is holding in his connection to Shabbos, he should see what he feels at Minchah time. Are you one of those people who, when it's Mincha time, are looking at your clock and saying, "Oh, when is this thing going to be over?" Or, on Shabbos afternoon, you imagine it's such a long afternoon, and you say, "How am I going to spend it? This is too long." You are going to sleep, try to be *shomer Shabbos* from under the covers and watch Shabbos slip by. And you open your eyes and hope it's *mamash* right before Minchah. Are you one of these people? And sometimes you even hope it's after Minchah already. And then you're already planning for Motzei Shabbos. So that person, *nebach*, has no *shaychus* to Shabbos!

So therefore, let us be *mechazek* ourselves, and tonight, let us do the *avodah* of thinking about Shabbos. That's tonight. Tonight is the *kedushah*, you're *mekadesh* the Shabbos. *Mekadesh* the Shabbos means, acknowledge what the *tachlis* of Shabbos is. That's what *kiddushin* is. *Kiddushin* is you are *מזמין* her, you invite her in and you say to her: "You're *אסר לה אכול עלמא בשבילי* *re'ei*, I'm putting you aside only for me."

Put Shabbos aside for yourself. Tonight, that's the *avodah* of Shabbos - make Shabbos separate. Understand that you're eating a *seudas Shabbos* - not because you like good food but because tonight's Shabbos - that's part of your *seudas kidushin*. That's your *seudas Shabbos*. You'll speak *inyanei Shabbos* at the *seudah*, not *divrei chol*. It'll be *ke'elul kol malachtechah asuyeh*. You don't hear a *chassan* talking about *devarim chitzoniyim* by his *chassunah*. The same thing should apply over here, at your Shabbos meal. And then, when you wake up in the morning and you begin your day with *limud haTorah* and you think: "Hakadosh Baruch Hu, this is the *nisui*. Let me feel it, let me be *zocheh* to a little bit of that aspect of *שמח משה*."

When a person feels that *te'eimah*, and he feels that *simchah*, it's *שמחה* אין כשמתח התורה. And then, a person takes his time and he learns *ba'yom*. He will take a little nap. Yes, it's okay to take a short nap, so that you come back and you

learn *b'retzifus*, so by the time Shabbos is over, he will be *zocheh* to a *te'emah* of *rava d'rava*. Have a great Shabbos!

❧ IN SUMMARY ❧

The way the *tefillos* of Shabbos are set up makes us aware of the different 'parts' of Shabbos. Several allegories describe Shabbos and how *Klal Yisrael* should relate to it. Shabbos has two parts - Shabbos by night and Shabbos by day. Shabbos by night is like a *kiddushin* and it is compared to a *kallah* - we can generate *kedushah* and 'give' it to the *kallah*. Shabbos by day is compared to completing the *nisuin*, and it is compared to a *chassan*. That is when we can 'accept' *kedushah* from Shabbos. There is a relationship, a give and take, between *Klal Yisrael* and the Shabbos - because *Klal Yisrael* is the *ben zug* - the partner of Shabbos. If we treat the Shabbos correctly, by singing *zemiros* and learning Torah, for example, we can gain many great *ruchnius'dike* gifts including a taste of true *chaim* and *simchah* from Shabbos, and *daas* and an understanding of Hashem.

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