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ANGER MANAGEMENT ON EREV SHABBOS



FROM THE SHIURIM OF

HARAV YISROEL BROG שליט"א

ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

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# VAYAKHEL - PEKUDEI



HARAV YISROEL BROG, SHLITA | ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

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## EREV SHABBOS: A PRIME TIME FOR *MACHLOKES*

In this week's Parshah, the Torah tells us about the mitzvah of building the Mishkan, and that even though it's such an important *mitzvah* - and it's unbelievably important to build the Mishkan - it doesn't override the Shabbos. Now, one of the things the Torah tells us is: לא תבערו אש בכל משבתכם ביום השבת - "You shall kindle no fire throughout your settlements on the day of Shabbos" (Shemos 35:3).

Do you know what that means? "Don't make fires in your homes, in all your places where you live, on Shabbos." Now, it's interesting - do you know what are the two most common things that happen in our homes, close to Shabbos? What challenges occur on Erev Shabbos in our homes? Erev Shabbos arouses the *middah* of *ka'as* (anger) and the *middah* of *lachatz* (stress). Like we find in the Gemara in Shabbos (31a) the famous story with Hillel: Two fellows had a bet, and the bet was that one guy said he could get Hillel angry. What day did he pick to get him angry? Erev Shabbos. Why not Sunday? Couldn't he tick him off on Sunday? He knew Friday was the day that people are prone to getting upset. The most successful time to get upset and to get people upset is Erev Shabbos, so therefore he went to Hillel on Erev Shabbos.

The Maharshah in his commentary on the Gemara says that the first reason for this comes as a result of our goodwill - everybody wants to be *mechabed* Shabbos properly and everybody wants to finish the preparations in time to go into Shabbos, without rushing into Shabbos. It's a natural situation, says the Maharshah, that creates this pressure. Therefore, even though the actual preparations for Shabbos are something that is supposed to contribute to a person's *simchah* and to a person's *chizuk*, an elevation of *keddushah*, if you don't pay attention - says the Maharshah - that could cause you a downfall and it arouses *ka'as* and *keppeidah*, resentment.

There was a *tzadik* whose name was Rav Avraham Pam (1913-2001), the Rosh Yeshiva of Torah V'Daas. He was outstanding in his humility. He was the opposite picture of *ka'as*. He writes in his *sefer* how through people's being strict and *makpid* on the importance of Shabbos, on the *hidurim* of Shabbos or Yom Tov - many times that

brings about challenges in prohibitions between man and his fellow man, when people are preoccupied with their own preparations and they want to do the *hidurim* in the best possible way.

What's a common example? You have a *bachur* that's at home, or you have a girl at home, and the mother is trying to get Shabbos prepared and the girl is also trying to get her preparations to take care of herself. The *bachur* is busy with *his* preparations - like reading the Yated or taking a nap or other very "important" preparations - and one of his parents calls out to him and says, "*Dovid'l*, I need you to go to the store right now to buy something we forgot."

"What did you forget?" "We forgot to buy ice," or, "We have no soda in the house that you like," and the fellow says, "No, I'm not doing that."

The guy is playing with fire. You know why? Because it says ארו ומאמקלה אביו ואמו, "cursed is the one who belittles his father or his mother" (Devarim 27:16). And he is *mevatel* the *mitzvas aseih of kibbud av v'eim*. And what brought him to this? Because he wants to go into Shabbos 'chilled.' He wants to be *mechabed* the Shabbos properly. Maybe he even wants to go to shul early, maybe he wants to go to the *mikveh* for a second time - after he reads Ribnitzer's book, he decides he's got to go for a second time. Nu? And he's *pogei'a* in the *kavod* of his parents or his siblings. He has to remember what the Baal HaTurim says, that the *mitzvah of kibbud av v'eim* is written right next to the *mitzvah of יום השבת לקדשו* in the Asseres Hadibros - and it's not for no reason, and it's challenging.<sup>1</sup>

## TURN YOUR STRUGGLE INTO PROFIT

Now, Erev Shabbos is a time that is *muchan l'puranios* - it's a powder keg: We're trying to get into a *matzav* of shalom - Shabbos is equivalent to shalom. The *yeitzer hara* musters all his *koichos* at that very time.

Rav Chaim Friedlander, the Mashgiach of Ponovezh, said: A person should use Erev Shabbos to work on his *avodas hamiddos*. Most people, he says, are challenged by *ka'as*. There are some people that really need anger management support. There are some people who get angry when somebody pushes the right buttons. It's rare to have a person that doesn't have any *ka'as*. He says that Erev Shabbos is the most amazing time for a person to break his *middos* and try to improve! Over the years, I've heard it all and I've seen it all, and sometimes I even understand. The wife will call me, or the husband will call me. The husband decides he's reading the Yated. His wife decides she has to go shopping online and buy some things

<sup>1</sup> בעל הטורים על שמות כ יב, כבד את אביו ואת אמך - סמך כבוד אב ואם לשבת לומר לך כשם שחייב לכבד את השבת כך חייב לכבד אביו ואמו.

that she doesn't need for Shabbos, but she just thought of something she wants to buy, and she wants to go buy it, and such common things. Or, she's talking to her mother or to her sister, and it's like, "Shabbos is not happening." Nu? So you have to know, the time to work on oneself, is in the time when it's the most challenging. Now, if a person is able to uproot the *middah* of *ka'as* from himself, the Ramban<sup>2</sup> says, that's a doorway, that's a *sha'ar* to come to the highest *madregos*.

## HELPING TO GET READY FOR SHABBOS

I recently heard of a story from which I was very impressed. There is a woman who is "wound a little too tight" and she is a little worked up. She has a daughter, a young daughter. I'm still shocked at what happened. The daughter saw what was going on, and she decided that she is going to take over all the responsibilities for Shabbos, in order to alleviate the stress, the *ka'as* from her mother. And she does the job. She has to take care of all the 8 or 9 kids. She has to take care of all the preparations for the house. A young girl, not even 15 yet, and she's doing this massive job! Her father told me it's mind-blowing. I said, "Your daughter is going to be *zoicheh* to something really good. I'm telling you, people who know you would think you're never going to get a *shidduch* for your daughter. I'm telling you, you're going to get the most amazing *shidduch*, because what she does, she is doing a most amazing *avodah* of helping people minimize their getting upset and their *ka'as*."

And that would be a wonderful thing. Girls who need a *shidduch* and young men who need a *shidduch* should think: how is your behavior on Erev Shabbos? What do you do? Are you there? Do you extend yourself to help your parents or are you only focused on doing your own hair? *Baruch Hashem*, I had 10 daughters, so I know each one and how they could be preoccupied with their preparations for Shabbos. But you have to know that the challenge of getting upset on Erev Shabbos goes much deeper.

## HE KICKED THE YETZER HARA OUT

There's a Gemara in Gittin (52a). The Gemara says that there were these two fellows, neighbors, and their specialty was they would get into fights every Erev Shabbos: *הוּוּ קָא מִינְצוּ דְלָבִי שְׁמֵשִׁי הוּוּ קָא מִינְצוּ* דלבי שמשׁי הוּוּ קָא מִינְצוּ דְלָבִי שְׁמֵשִׁי הוּוּ קָא מִינְצוּ. *בְּהֵדִי הֵדִדִי*. They would fight with each other. Unbelievable! So, the Gemara says, Rebbe Meir heard about it. It's a mind-blowing story. I mean, it says Rebbe Meir went out of his way and spent Erev Shabbos with them; he went there for three weeks in a row! Three weeks! Can you imagine - the great Rebbe Meir, a giant, a giant of giants! *Stam mishna, K'Rebbe Meir - every Mishna goes like him*

<sup>2</sup> "כִּאֲשֶׁר תִּנְצַל מִן הַכֶּסֶס, תִּעֲלֶה עַל לִבְךָ מִדַּת הָעֲנָוָה, שֶׁהִיא מִדַּת טוֹבָה מִכָּל הַמִּדּוֹת טוֹבוֹת... וּבְעֵבֹר הָעֲנָוָה, תִּעֲלֶה עַל לִבְךָ מִדַּת הִירָאָה... וְכִאֲשֶׁר תִּתְנַהֵג בְּמִדַּת הָעֲנָוָה... אֲזִי תִשָּׂרָה עֲלֶיךָ רוּחַ הַשְּׂכִינָה, וְזִיו כְּבוֹדָה, וְנִסִּי עוֹלָם הַבָּא... וּמִקְנֵת וּמִקְבֻלַּת לִפְנֵי הַמְּקוֹם בְּרוּךְ" (איגרת הרמב"ן, עינין שם)

*unless stated otherwise!* Obviously, these guys weren't too massive *tzaddikim*; they were simple neighbors. Rebbe Meir goes there, and then, after three weeks Reb Meir hears the *yetzer hara* - that's how big Reb Meir was! He could hear the *yetzer hara* saying the following words: ווי, דאָפּקיה רבי מאיר לָהוּא גָבְרָא מִבֵּיתָהּ – “Woe unto me that Rav Meir kicked me out of my own home.” You hear that? Isn't that amazing?! Reb Meir *pashut* kicked the *yetzer hara* out! It was already his home in that place! This was his Erev Shabbos hangout!

What's the *p'shat* with this Gemora? You have to study this! How many lessons do we hear from this story? **First**, I learned from this story that in a place where there is *machlokes*, that's where the *yetzer hara* is camping out. It doesn't say that for any other *aveirah*, that the *yetzar hara* is camping out by you. For *machlokes* between people the *yetzer hara* is camping out by you. And where there is *shalom*, Yetzar Hara has no way of getting into that home! Isn't that an amazing piece of advice on how to get the *yetzer hara* out of your home?! That's number one. He has to leave! Why can't he still hang around there waiting for an opportunity? No! He is not welcome anymore! **Second**, we learn over here that there is a special unique challenge on Erev Shabbos, because these fellows fought only on Erev Shabbos. And the **third** thing is, you see how important it was for Rebbe Meir to stop this and make this peace! He *pashut* went there for three weeks! I mean it's unbelievable, it's *pashut* mindboggling. Erev Shabbos is a very important time, you know he could have done other things. But he saw it as an obligation for himself to be there.

### THE SOURCE OF ALL BRACHAH

Now, the Chassam Sofer in Masechta Gittin on that *amud* (52) says that Shabbos is the *mekor habracha*, and Chazal say (*Mishna Uktzin*, 3:12) לא מצא הקדוש ברוך הוא כלי מחזיק ברכה לישראל אלא - השלום - “*Hakadosh Baruch Hu* found no other vessel that holds a *bracha* other than peace.” So it comes out that if a person breaks the *shalom*, *chas v'shalom*, he removes from himself his whole vessel, his whole container of *bracha*. So every time you think of having a little argument with your mother, with your father, with your wife, with your husband - for whatever reason you decided it's very important to get that *machlokes*, you have to know you're breaking your *klei kibul* for *bracha* that is coming from Shabbos. The *mekor habracha* of Shabbos is being broken by you! *Nu*. You understand, the Chasam Sofer says, the *yetzer hara* is going to put a lot of *koichos* into that venture, to try to get people to break their *klei brachah*. And he says, you know why that is? Because through Shabbos, all the six days of the week get a *bracha*, too, and not only Shabbos. ‘*Lo motzo Hakadosh Boruch Hu...* Hashem found no vessel to contain *beracha* other than *shalom*, and therefore the

whole intent of the *yetzer hara* is to start a fight on Erev Shabbos – the day when the *brachah* is *metzuyah*, so there shouldn't be a *keli* and then he messes up all the *yemei hamaaseh*.

And that's the *pshat*, says the Chasam Sofer, in our *parshah*. In our *parasha* it says, ששת ימים תעשה מלאכה, six days work shall be done, and on the seventh day it will be holy for you, and then it says ביום השבת ביום משבתכם אש בכל תבערו לא תבערו, don't burn a fire wherever you live on the Shabbos day; that means, he says, that the *melachos* of *sheishis hayamim* - the work of all six days of the week - happens in the *zechus* of the *kedushah* of *Yom HaShevii*. So if you want to have a good six days, you want to have good *parnasah*, you want to have a good job, you want to have a good this, a good that, the thing to do is don't make a fire of *machlokes* in your homes on Shabbos, so that you have a *brachah* in the weekdays!

I tell it to everybody in the world who calls me. I get a lot of calls about this. "I'm in a fight, I have *parnasah* problems." I tell them, "You're fighting with your wife? Are you a nut?" I tell people, "Are you nuts? You must be nuts!" I said, "Do you know what the Gemara says in *Bava Metzia* (59a)?<sup>3</sup> That the *parnasah* of a person is dependent on his wife - that's the *tzinor*, the pipeline. You want to break the pipeline of your *brachah* for *parnasah*?! Are you cuckoo?" You know how many times I have told wives who told me their husbands didn't behave, I said, "Overlook it!" "Why would I overlook it? You think I'm a doormat?!" I said, "No, but I know you like *parnasah*, and I know your *parnasah* is not doing so well. But if you're going to get upset at your husband, it's going to make your *parnasah* worse, because you're the *tzinor* - you're the pipeline that brings in *parnasah*!" The lady says, "He has me pinned." I said, "No, you have yourself pinned. Hashem pinned you. Now, imagine if you overlooked, you're upset inside at your husband and you said, 'Hashem, I want to keep the peace, I'm going to be *mevater*, to forgive.' So now your husband will have *parnasah* and you'll have *parnasah*."

"Think about all the shopping you could then do! How you could now pay all your bills." Instead what do you do? You get angry at your husband, you tell him, "I can't pay my bills." You blame him, "I can't pay for the gas bill, the water bill, and the tuition bill and the camp bill and this bill, I can't go shopping." We never go out, we never go in, whatever people say. No! I tell them, "Listen, it's in your hands, don't mess it up, don't mess it up." And if a person overcomes – *pshhh!* You can have a big *zechus!* Try it. Try it.

### **MACHLOKES BLOCKS SHEFA AND BRACHAH**

Many years ago, I saw in the Kaf Ha-Chaim the following unbelievable statement. The Kaf Ha-Chaim brings down: "I want to

<sup>3</sup> ואמר רבי חלבו: לעולם יהא אדם זהיר בכבוד אשתו, שאין ברכה מצויה בתוך ביתו של אדם אלא בשביל אשתו, שנאמר: "וילאברם הטיב בעבורה". והיינו דאמר להו רבא לבני מחוזא: אוקירו לנשייכו, כי היכי דתתעתרו.

testify that I saw something with my own eyes...” Unbelievable! It’s in the Kaf Ha-Chaim, his famous *sefer*. He says there, “When I saw in the beginning of Shabbos that there was a machlokes in a house, it always created negative results.” He says, “I saw that any house that had a machlokes in the air on Erev Shabbos, whether it was close to evening or on the night of Shabbos, it’s tried and tested, *ki ro’oh neged peneihem*, bad things could be expected...And now,” he said, “They didn’t go out clean that coming week from some bad episode. Investigate for yourself, look and you’ll find that this is *emes*.”<sup>4</sup>

Everybody’s trying to get brochos today, but you can’t get brochos if you’re in a *machlokes*. It’s not worth it. Rav Chaim Shmulevitz says that when Shabbos comes, יום מנוחה וקדושה, the day that’s completely about *kirvas Hashem*, being close to Hashem, it’s a day of Hashem’s presence with the *hashra’as haShechinah*, it’s the *tachlis* of the whole *briah* that Hashem’s presence should be here; Shabbos is *tachlis shamayim v’aretz* – do you think the *yetzer hara* is going to sit quietly and let everybody have a great Shabbos?! No. He does whatever he can with all his *koach*, in order to mess you up and destroy that *kedushah* that people have an opportunity to enjoy. So if Yom HaShabbos is a day of *sholom v’shalvah*, peace and tranquility, *hashkeit v’vetach* - there’s no *machlokes*! That’s one day you don’t want to have a *machlokes*! And that’s what the Zohar says especially: “Don’t light fires in your house!” Says the Zohar: “Lighting fires” means the fires of anger and *machlokes*. It’s not some kind of *mussar vort* or some kind of *Chassidische vort* - this is *Chazal*, from the Zohar!<sup>5</sup>

## INVITE THE SHECHINAH INTO YOUR LIFE

יהי בישרון מלך בהתאסף ראשי עם יחד, In the passuk (Devarim 33:5), Rashi says that the *Shechinah* rests only where there is *achdus*, not where there is *pirud* of *machlokes*.<sup>6</sup> Before Shabbos, the one thing you want to clean your house out of is *machlokes*, in order that you don’t remove from your house the *Shechinah HaKedoshah*. This is an *avodah* that every man and every woman and every child must focus on. I don’t care what your excuses are!

<sup>4</sup> בספר "כף החיים" להגה"ק רבי חיים פלאגי' זצ"ל (סימן כ"ז אות ל"ה) מביא גם כן את דברי החיד"א הנ"ל, ומוסיף על כך דברים מבהילים בלשון קדושה: "ואנכי עבדו מוסיף על דבריו, דאני הגבר ראה עיני, דבבל בית שהיה מחלוקת בערב שבת לעת ערב או בליל שבת, היה בדוק ומנוסה כי רעה נגד פניהם, ולא יצאו נקיים באותו שבוע באיזה מקרה רע, דוק ותשכח. ומגאל בפומי לומר לבני ביתי בכל דבר, מאמרם זכרונם לברכה, דצריך למימרי מרינהו בניחותא. [ופעם אחת בליל שבת בשנת תקע"ה, שהייתי דר עם שכנים אחרים, שמעתי דהשכן היה עושה קטטה עם אשתו אחר הקידוש על ד דבר מאכל, ותיכף קמתי מעל שלחני והלכתי וישבתי על שלחני, וכשראו אותי נבהלו נחפזו, ועשו שלום ביניהם, ובכל פעם שהיה רואה אותי, היה מחזיק לי טובה, ואומר אלי, אותה הלילה היתה לי לאות ולזכרון, שלא עשיתי עוד קטטה עם אשתי אף שעברו ימים ושנים. זה כתבתיו בספר, כדי שממני יראו וכן יעשו כל אחד עם שכנו הקרוב אל ביתו, והיתה הרווחה, שאם הוא משים שלום בין אדם לחבירו ובין איש יש לאשתו, לא יתכן שהוא יעשה קטטה ומחלוקת, ומרבים שלום בעולם."]

<sup>5</sup> כמו שמובא בספרים בשם הזוהר כמו בספר פרי צדיק פרשת קדושים - אות יא: "ועל זה נאמר לא תבערו אש בכל וגו' אזהרה מיוחדת ופירשו הקדמונים על אש המחלוקת, ובתיקוני זוהר [תיקון מה] על כעס [מ"ש] הדוא אש של גיהנם הוא כמו שאמרו בנדרים (כ"ב ב') דהכועס כל מיני גיהנם שולטין בו] וכו' " ובתיקוני זוהר דף פה"א מצאנו (מתורגם): "אש"י הוא מי ששומר דירה לישבת, שהוא הלב, שלא מתקרב לשם עצב הטחול ונכנס המרה ש"היא אש הגיהנם, ש"עליה נאמר לא תבערו אש בכל מושבותיכם ביום השבת, וכן הוא ודאי, שכל מי שנוכעס קאלו מדליק אש של הגיהנם."

<sup>6</sup> בהתאסף. בהתאסף יחד באגדה אחת ושלום ביניהם, הוא מלכם, ולא קשיש מחלקת ביניהם (פר"י):

Are people perfect? No. Are people going to respect your honor and do this? No. People may act sometimes a little improperly, but can you allow that to become a *machlokes*? You'll say, "She's under stress. She doesn't mean anything." Go over and say a few good words to your wife when you see she's under stress, instead of saying, "Can you cut it out please? Could you grow up?" That's what a lot of people say to their wives: "Could you grow up and stop acting like a baby? Shabbos is here every single week, and you act like it's the first Shabbos in your life! What are you doing?" Or the wife says to the husband, "I don't understand you. You never come home on time. You never help with Shabbos. You never do this, you never do that. What did I get married to you for?" The guy says, "Oh, you want to know?!" And the guy opens his mouth and says, "You're right. That was the biggest mistake I made in my life!" What he just did was he lit what is called the Shabbos candle, just that he lit the wrong candle – that's not the kind of candle he's supposed to light. And the guy does it, and then he regrets it for the rest of his life. Ahh!

This is the *avodah* that every person should do. Make sure you never have an argument on Erev Shabbos, no matter what! Now sometimes, people come home late. I remember being in a guy's house in New Jersey. I was amazed. They were hosting me for Shabbos; I was sleeping there, I wasn't eating there, I was eating elsewhere for a *simchah*. I had *davened* Minchah earlier, and it was *kim'at shekiah* time. The lady was already fully prepared for Shabbos. Suddenly, the guy drives up in one of these big Ford trucks. The guy came out of his car after he pulled up right in front of the door. I remember it was already maybe five minutes to Shabbos. And the guy says, "*Shalom*, Rabbi." I told him, "Go get ready for Shabbos. It's fine. We'll talk on Shabbos." But I was impressed that his wife didn't tell him, "You bum! Couldn't you come home five minutes earlier? Who comes home five minutes before Shabbos? It's almost *shekia* already. It's after *licht-benchen* already." No, she didn't say a word!

### FIGURE OUT A STRATEGY FOR SHALOM

Now, everybody who gets into an argument with their spouse - everyone thinks that they are right. Get that straight. I don't remember ever seeing people get into *machlokes* and they think that the other side is right. People always think they're the justified one, and I'm getting upset now, finally. "It's not a personal thing. It's not because of my food. It's not about my bed that is not made. I'm arguing about Shabbos." *Gorsnisht*. You have to know it's a complete *maasah Satan* and it's not worth it. I'm telling you, you're going to get *Olam Haba l'roiv* and *Olam Hazei l'roiv* - an overabundance of good stuff, here and in the next word - if you're able to overcome your *yetzer hara*. It's such a simple (understandable) thing!

I remember years and years ago when I was still a young man, I recognized this challenge, that always before Shabbos, things arose that created the opposite of *shalom*. And I remember telling my wife one day, I said, "We got to cut this out, it's ridiculous." We made up our minds - no more, not on Erev Shabbos. We made lines of demarcation: What I'm going to do, what she's going to do, I'm not going to oversee her, she's not going to oversee me, no matter what happens. *Baruch Hashem*, Erev Shabbos is one of the most peaceful times in my home for many, many decades, and I'm very grateful to *Hakadosh Baruch Hu* for opening our eyes to that! Instead of having to spend the whole Shabbos trying to make up and trying to figure out how to back out of the mud that you stepped into before Shabbos, which is not easy, this is the best way to do it!

### MAKE SURE THEY KNOW YOU ARE COMING

There's an interesting gemara in Sukkah (44b): אמר אייבו, Aivu said in the name of Rabbi Elazar bar Tzadok: אל יהלך אדם בערבי שבתות, a person should not travel on erev Shabbos more than a distance of three *parsaos*.<sup>7</sup> You don't travel more than three *parsaos*. Rashi explains, if you're going somewhere, travel up till three *parsaos* – stop, prepare your *seudah* for Shabbos where you are. The gemara says, אמר רב כהנא, Rav Kahana says, this din was said only if you're going to your house. But if you're going as a guest, and they are relying on you to come, it's different. Now, some say – no, even when you go to your own house, and certainly as a guest. Rav Kahana, the gemara concludes, says that "Once I had a story where I was on the road on Erev Shabbos and I went too far, and at the end I didn't even have sardines for Shabbos." Now, *pashtus*, this gemara is saying to make sure you don't travel on Erev Shabbos too far, so that you reach your place, your destination at the right time - that seems to be the whole purpose of this *halachah*. But Rashi says – no. Rashi says that when you go to your house and your family doesn't know that you're coming today – because you're surprising them with your visit – they don't prepare food for you. And when you get home, you're going to be angry, "You didn't prepare food for me for Shabbos?!" ואין מכינים לצרכו והוא כועס עליהם. They didn't know you were coming! I thought that the *chashash* was the guy won't have the time to prepare himself a meal. No! That is not the case. Rashi says that you have to be so careful not to start the *machlokes* on Erev Shabbos, that Chazal said it's better to stop off somewhere on the road and make your own meal and not go home for Shabbos, so you don't get angry at your family when you come home and they don't have food for you! Unbelievable! That's what Rashi says. Rashi says it's not the *p'shat* that it refers to a *chashash* of not making it home so that you don't have accidents on the road, or some other delay. That's *pashut*. No.

Rav Yerucham Levovitz says over a story that he experienced himself. He said, "I once had a story. I was in my city, a place called Uzan, it was

<sup>7</sup> אמר אייבו משום רבי אלעזר בר צדוק: אל יהלך אדם בערבי שבתות יותר משלש פרסאות. אמר רב כהנא: לא אמרן אלא לביתיה, אבל לאושפיזיה - אמאי דנקיט סמיך. ואיכא דאמרי, אמר רב כהנא: לא נצרכא אלא אפילו לביתיה. אמר רב כהנא: בדידי הוה עובדא, ואפילו כסא דהרסנא לא אשכחי. (רש"י: לא יהלך כו' - אלא ישבות לו בעוד יום גדול ויכין לו סעודת שבת; אלא לביתיה - שהולך לביתו והם אינם יודעים שיבא היום ואין מכינים לצרכו והוא כועס עליהם)

near the city of Kelm. It was about 25 kilometers away, and I was in the yeshiva of Kelm, the Talmud Torah of Kelm. I never went home on Erev Shabbos. Why? Because many delays crop up on Erev Shabbos. If I had to go, I went on Thursday. One time, I had some important reason that I had to go home and I traveled to my house on Erev Shabbos Kodesh. I left very early, I had plenty of time to arrive before Shabbos, but I almost got stuck on the road. With great difficulty I arrived at home, mamash very close to candlelighting. I can't tell you how many stumbling blocks were placed before me and that happened to us on that Friday. One time the wheel broke and one time this broke and the spoke broke. Crazy stuff happened. I saw clearly that Hashem wasn't with us. And from then on I was *mekabel* that I am never going to go on the road and Erev Shabbos Kodesh."

Today, Baruch Hashem, we have cell phones. You have to make sure that you call your spouses and stay in touch with them.

Make sure you foment the peace in your homes. Bring *brachah* into your home. Bring *brachah* into your life, into your children's lives, and allow yourself to be *zoicheh* to *kol hatov*.

### ✧ IN SUMMARY ✧

The *pasuk*, *lo sevaaru eish bechol moshvoseichem* teaches us the importance of avoiding all machlokes on Erev Shabbos. We all want to honor Shabbos by preparing, but this effort often leads to stress and arguments. It's important that when we try to bring in Shabbos with a *hidur*, that we don't lose sight of the basic tenets of *Yahadus*, including honoring our parents and respecting each other. Erev Shabbos and Yom Tov are a good time for improving our *middos*. Helping with Shabbos preparations could increase peace in the house. We should appreciate that Shabbos is the *mekor habrachah* and *shalom* is the *kli* to hold *brachah*. Where there is peace on Erev Shabbos and Shabbos night, there will be *brachah* and *shefa* and *shalom* during the week - and a noticeable lack of the *yetzer hara* in our lives. This week (*bli neder*) I will plan two ways to reduce the potential for arguments on Erev Shabbos (in my home or someone else's home) by (for example) being a good guest and letting my hosts know I can come as early as possible, sending food to someone so they have less to cook, turning a blind eye to something annoying, making sure the house is cleaned earlier, or providing a snack for anyone who is hungry.

