



HILCHOS SHABBOS

This week, Jews throughout the world are being encouraged to experience Shabbos with the "Shabbos Project".

Whilst for many of us Shabbos is a weekly observance, we can always improve our Shabbos experience.

All men are invited to join **Rabbi Michael Stern** for a special Hilchos Shabbos shiur this Shabbos afternoon, 5:30pm in the Kollel.

SHABBOS AFTERNOON SHIUR

Shabbos afternoon, especially in the longer summer Shabbosim, is a great time to learn.

Each week between Mincha and Maariv we host fascinating topical shiurim in the Yeshiva Shule.

Come and hear from some of our community's talented Rabbonim, speakers and magidei shiur, addressing topics of Parsha, contemporary Halacha, Chassidus and more.

This week's shiur will be given by **Rabbi Yossi Gordon** on the topic of the peace treaties of Avraham.

WOMEN'S CHASSIDUS SHIUR

On Tuesday mornings, a group of dedicated young women, come together to study the Maamarim of Derech Mitzvosecha at an in-depth textual Chassidus shiur led by Rabbi Johnson.

We are currently learning about the Mitzvah of Emunah in Hashem
For more info call 0481343394

A collection of Torah thoughts produced by Kollel Menachem

חידוש Chiddush



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Building a space for Hashem

The Haftorah for Parshas Vayeira relates a number of episodes from the life of Elisha Hanovi. One of these is the story of the Shunamis.

In his capacity as a Novi, Elisha would travel around Eretz Yisroel from town to town, spreading the word of Hashem.

On one occasion he came to Shunem. A wealthy woman, identified only as the Shunamis, invited Elisha to eat a meal in her home. After this, whenever he would pass through, he would visit their home and partake of a meal.

After visiting Shunem a number of times, the Isha Shunamis said to her husband, הַנְּהַיָּגָא יְיָעֲתִי כִּי אִישׁ הַנְּהַיָּגָא יֵלְקִים קְדוֹשׁ הוּא עֹבֵר עָלֵינוּ תָּמִיד: "I know that this is a holy man of G-d who passes by us regularly."

She suggests to her husband בְּעֵשֶׂה־נָּא עָלַי־תְּקוּרָה קִטְנָה וְנִשְׂיָם לּוֹ שָׁם מִטָּה וְשֵׁלְחָן וְכִסֵּא וּמְנוּרָה וְהָיָה בְּבֵאוֹ אֵלֵינוּ: וְנִסּוּר שְׁמָה: "Let us make for him an enclosed upper chamber and place there for him a bed, a table, a chair and a lamp so that he can stop there whenever he comes to us."

The Friedrike Rebbe finds a deeper message in this account, that provides a relevant message to each one of us in our personal spiritual lives.

The *Ish Elokim*, 'holy man of G-d', refers to the spirit of purity that is within each Jew. This spirit comes to us from above and it passes by us regularly, inspiring us to improve ourselves spiritually and deepen our relationship with Hashem.

The word used for man in this verse, *Ish*, refers to someone who conquers and rules over their emotions. Elokim has the gematria of הַטָּבַע, meaning nature. *Ish Elokim* is one who conquers the natural instincts and negative emotions of their Animalistic Soul. Holy means to be separate, distancing ourselves from worldly matters in pursuit of a deeper connection to Hashem.

We constantly experience moments of inspiration and spiritual revelations, motivating us to transcend our nature and be more holy. It could come from a Yomtov, something we have learned, a word shared

at a Farbrnegen, or something unexplained that we have no idea where it came from. But the inspiration and spiritual upliftment is short-lived. Like the travelling Novi, it drifts in and passes on.

The Shunamis teaches us that if we want to internalise this spirit of inspiration so that it resides with us in an inner and lasting way, we need to put in genuine effort to 'build' a space for it within our lives.

How do we do this?

The Zohar teaches that these verses allude to the order of Davening, which draws down the Holiness of Hashem to rest with us and within our world. The four furnishings; the bed, table, chair and lamp, represent various parts of our daily davening.

The bed represents the Tefillah of Maariv. The table alludes to the Korbanos and Pesukei Dezimra of Shachris where we 'set our table' in preparation for davening. The chair represents the Shema which is called the *Tefillah Demeyushav* as it may be said while sitting. The Menorah which stands upright is the Shemoneh Esrei which is said while standing (*Tefillah Demeumad*).

The Zohar says that we are fortunate, that with our davening we are able to make our own 'upper chamber' for Hashem's presence to rest. When we do so, Hashem will certainly be our daily guest.

In fact, the Roshei Teivos of these 4 furnishings מִטָּה וְשֵׁלְחָן וְכִסֵּא וּמְנוּרָה spell the word מִשְׁכָּן (since מִטָּה and מְנוּרָה both start with a מ, the second letter of מְנוּרָה is used instead). Mishkan comes from the word שָׁכַן, meaning to dwell. The Mishkan was a space within our world where Hashem's presence rested in a fixed and manifest way. When we daven, we build a Mishkan for Hashem's presence to be fixed and manifest within ourselves.

Like building a second-story, meaningful Davening doesn't just happen. It is an Avodah, taking effort, concentration and focus. But the reward is worth it because we are assured that the space that we build will be inhabited by Hashem Himself; not just for a fleeting visit, but in a fixed and permanent way.

Preparing the home for Shabbos

Rabbi Yonason Johnson

Two accompanying angels

As young children we are taught that two angels escort each person home from Shul on Friday evening, one good and one bad. If the house is prepared for Shabbos with candles lit, the table set and beds arranged, the good angel gives a blessing that it should be the same next Shabbos. The bad angel is forced to answer amen. If the house is not prepared for Shabbos, the bad angel wishes that it should be the same next week and the good angel is forced to answer amen.

These are the angels that we greet when saying *Shalom Aleichem Malachei Hashareis*.

The source of this account is a teaching of Rabbi Yossi bar Yehuda found in the Gemara¹.

The Maharsha explains that every Mitzvah in the Torah is associated with two angels. The angel on the right side (the side associated with holiness) is a good angel. This angel serves as a defender in the merit of the Mitzvah when it is fulfilled. The angel on the left side serves as a prosecuting angel if a person fails to keep that Mitzvah.

The Perisha² explains that there is no such thing as a bad angel. Rather, the two angels reflect the two *Koichos* within a person; the intellectual dimension which is connected to spiritual form (*Tzurah*) and the dimension of desires which is connected to physical substance of the body (*Chomer*). This is the terminology used in works of Chakira. Chaza"l refer to these two dimensions as the Yetzer Tov and Yetzer Hora.

When a person resolves to serve Hashem and remembers Shabbos (which is equated to all of the Mitzvos of the Torah), the Yetzer Hora begins starts to become accustomed to appreciating holiness. The Yetzer Tov becomes strengthened and prevails over the Yetzer Hora which becomes weaker and weaker, ultimately answering amen and conceding.

Preparing and cleaning for Shabbos

This Aggadic teaching is applied as Halacha in Shulchan Aruch³; a person should prepare their table, spread their beds and prepare all of the things in their house so that they are ready when they come home from Shul.

The Alter Rebbe⁴ explains that this is part of the Mitzvah of Kovod Shabbos (honouring

Shabbos).

The beds mentioned in the Gemara and Shulchan Aruch refers to beds on which one sits i.e. couches⁵. Other Acharonim explain that it includes beds for sleeping as well⁶.

Magen Avraham⁷ writes that one should clean the cobwebs from the home before Shabbos. This includes cleaning the home in general as well⁸.

Keeping the floor clean

The Magen Avraham quotes Darkei Moshe that on Shabbos one should be careful not to throw food or crumbs etc. off of the table and onto the floor. Doing this drives away the good angel who does not appreciate the dirtied house.

Even though this is praiseworthy, we are not careful in this regard and rely on sweeping the floor after the evening meal is manner which is permitted on Shabbos⁹. If one will not sweep the floor immediately after the meal, care should be taken to avoid things falling onto the floor while eating.

The same applies during and after the Shabbos day meal¹⁰.

(This Darkei Moshe implies that the two angels remain for the duration of Shabbos. Tosefes Shabbos questions that this does not fit with our Nusach of Shalom Aleichem where we say Tzeischem Leshalom, may you leave in peace, which suggests that the angels leave straight away¹¹.

Machatzis Hashekel¹² explains that the blessing Tzeischem Leshalom does not mean that the angels leave then. Rather it is a blessing that when they will leave (at the end of Shabbos) they should do so in peace.)

Tablecloths

The Gemara and Shulchan Aruch write that the table should be prepared before Shabbos. The Poskim explain that this refers to them being covered with a tablecloth.

The Ram"o adds that the table should remain covered for the entire Shabbos until after Havdalah¹³. This is the Minhag Ashkenaz as recorded in the Tur¹⁴. Covering the tables is a Mitzvah.

It is customary to use white tablecloths. Where it is customary to eat with tablecloths even during the week, one should have special tablecloths to be used in honour of Shabbos.

Two tablecloths

Magen Avraham¹⁵ records that Maharsha"l would cover his table with two cloths so that when he would remove the top cloth to shake out the crumbs, the table would remain covered.

Based on this, pious individuals take care that the table should not be uncovered even momentarily on Shabbos. The Chozeh of Lublin would say that an uncovered table on Shabbos is (forbidden) like the uncovered hair of a married woman!

Which tables?

The tables in the room where one will be eating should be covered. Biur Halacha¹⁶ quotes Elya Rabbah that it is preferable to cover the tables in other rooms as well. It is also customary to cover the tables in Shul and in the Beis Midrash.

Setting the table before Shabbos

In addition to laying the tablecloth before Shabbos, which is required *min hadin*, it is preferable to also have the covered Challahs sitting on the table from before Shabbos¹⁷. This also has Halachic bearing when the candles are lit on the table. The presence of the Challahs prevents the table from becoming Muktzah itself as a *Bosis* - a base to the Muktzah candles that are sitting on it.

It is also praiseworthy to have the table fully set with wine, cutlery, plates, cups etc. from before Shabbos¹⁸. It is also customary to place flowers and fragrant plants on the table¹⁹.

Shabbos is referred to as a *Shabbos Hamalka*, the Shabbos queen. We should prepare for and welcome Shabbos into our homes the same way we would for distinguished guests.

1. Shabbos 119b

2. OC 262

3. OC 262:1

4. OC 282:1

5. Magen Avraham 289:1 writes that it refers to couches as does the Alter Rebbe.

6. Bach as quoted in Pri Megadim Eshel Avraham explains that Mitsos which is written in plural, refers to beds for sitting and for sleeping.

7. Beginning of OC 289, based on Reishis Chochma

8. Shulchan Aruch Harav 262:2

9. For Halachos of sweeping on Shabbos see Chiddush

volume 75, Eikev 5766

10. Mishna Berura 262:1

11. See Shaarei Teshuvah that because of this question, one Gadol wanted to remove the final stanza Tzeischem Leshalom.

12. OC 282:1 ד"ה וכתב

13. Mishna Berura 262:4

14. OC 289

15. ibid

16. 282 יסוד ד"ה

17. As implied by Tosfos Pesachim 100b

18. Siddur Yaavetz, Aruch Hashulchan 262:1

19. Siddur Yaavetz