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PARSHAS CHAYEI SARAH

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Shiur Presented in 5782

THEY COULDN'T EVEN SAY GOOD

Today's shiur is going to be related to the parshah. It's going to be *nogeia* to *zivugim*, shidduchim.

In this week's parshah, we have Eliezer coming to look for a shidduch for Yitzchak. He comes from far away, meets the new family and presents them with the whole story of the *siyata d'Shmaya* that brought about the shidduch.

And what do those folks answer? A very strange answer: "*Mei'Hashem yatza hadavar - this thing came from Hashem*." That is such a nontypical answer for such *ovdei avoda zara;* not the most scrupulous of people, to say "*Hashem arranged this whole thing"*...and therefore "לא נוכל דבר אליך רע או טוב - *we can't say anything bad or good to you",* we can't say anything against this shidduch. Isn't that amazing?

Now, the obvious question is: *Bishlama* - I understand - that they can't say anything bad, against the shidduch, they can't refuse. If it's "*mei'Hashem*", it's ordained by Heaven, so you can't say a bad thing, *nu*, that makes sense. They can't say, "We refuse, we can't, it's impossible", because *mei'Hashem yatza hadavar*." But what does it mean: "We can't say anything good? We can't give her to you and say: "Okay, we're *maskim* 100%. We agree, let's go. Take a *l'chaim*." Why not?

This is a *gevaldige* question. And then the funny thing is, right after that, you know what they say? "*Hinei Rivka l'fanecha - Behold Rivka is in front of you; Kach va'lech - take her and go... and let her be a wife for your master's son*." What do you mean they can't speak *tov*? That sounds like *tov*. That's a pretty nice statement to get.

DONATIONS ARE DIRECTED BY HASHEM

So an *einikel* (grandchild) of the Gra's brother, in a sefer called Derech Avos, says an interesting *yesod* and a *pshat*. It says in Parshas Terumah as follows: דבר אל בני ישראל, Hashem tells Moshe, "Speak to the Bnei Yisrael, *V'yikchu li terumah*, and they should take for Me a terumah..." And what does it say immediately after that? "*Tikchu es* ***terumasi****, take* ***My*** *terumah*".

So, first, Hashem says that they shall "take for Me terumah" (i.e., they should take it from their harvest). Then Hashem says they should take "My terumah" (i.e., it is already Hashem's). What's the *kavanah* (idea)? The *kavanah* is that when a person separates terumah, it shouldn't enter his mind that he's the one giving the terumah. He has to know it's "*terumasi*, it's *My* terumah" (i.e., Hashem's terumah.)

You're just a bank teller. You're just a mesayei'a, an assistant to do Hashem's will. You hear that? If Hashem does not want the money you have in your pocket to go to the cause that you may want to give it to - if it's not Hashem's will that your money be zocheh to go to that cause - it won't go there. If it gets there, it's because it's My terumah, Hashem says.

No one thinks when they go to the bank and they want to withdraw some money that it belongs to the teller. Everybody understands that the teller is just an employee. Dovid Hamelech says in a pasuk, "Ki mimcha hakol". Everything is mimcha, it is from You, Hashem. Umiyadcha, and from Your hand, nasnu lach, it was given to You. From your hand, Hashem, it was given. It's a pasuk in Divrei Hayamim (I 29:14). Dovid Hamelech is saying that when a guy donates an object to some cause, not only does the object belong to Hashem and it's not the guy's object, but even the hands with which you take the object are Hashem's also; Umiyadcha, from Your hands, Hashem, it was given.

DESTINY, DOMINION, AND GUIDANCE

The rule of thumb is, a person has no control over the outcome of his actions. A person can never say, "I am going to give you a million dollars." I mean, he could say it, but you have to know if he says it, and it comes to you, it's because Hashem made him say it and it's because Hashem gave you the money. And it's only Hakadosh Baruch Hu who can say: ראו עתה כי אני אני הוא.[1] I am the one who controls everything. I'm the only one that has shlita (power) over anyone's actions. There's no one else that can say, "I shall", or "I will". You can say, "I hope to do something, b'ezras Hashem, if it's the will of Hashem."

If someone (lo alaeinu) says, "I'm going to kill you." So now, you'll tell him, "Who do you think you are?" So someone will tell you, "Don't rile him up because he'll shoot you." But he can't shoot you if Hashem's not shooting you. And if Hashem decided to shoot you and you're getting shot, if you smile, it's not going to help you either.

[1] דברים לב (לט) רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:

That's a phenomenal, phenomenal yesod. Here's a guy going down the street, and he sees some guy bending down behind a car, and he notices him. What happens? The guy's blood freezes. Now, did he check all the cars to know whether there are people hiding behind all the cars? No. Because he doesn't assume it's going to happen that people hide behind cars. Has he never heard of people hiding behind cars? Yes, he has, but it doesn't usually happen. Suddenly, he sees something behind the car that looks like a person. The guy's blood freezes, the guy is ready to have a massive heart attack. But he should calm down, because there's no difference. It's ani ani hu, it's all Hashem. And if Hashem decided that you're going to have something tov or something rah, it shall be. That guy hiding behind the car can't change his mind to not harm you, and he cannot change his mind to harm you.

This is what Besuel is saying. מה' יצא הדבר; לא נוכל דבר אליך רע או טוב because we are not the ones giving our child to you. We are not the ones who can refuse to give our child to you. We're not the ones who are agreeing to this, and we're not the ones who are misnaged (opposed) to this. We have no ability to be mashpia (influence) on this matter. אלא הנה רבקה לפניך קח ולך. If it's her destiny to go with you, she will go with you.

WHO SAYS THEY WILL GIVE?

This is something many people find when they are doing a shidduch with rich people:

I was once offered a shidduch. The first shidduch ever offered to me was with the daughter of a very rich man. Did I say he was a very rich man? He was a v-e-r-y rich man. And they finagled me into the shidduch. I really wasn't thinking about a shidduch but they finagled me. And my Rebbi (Rav Meir Halevi Soloveichik) was very upset that they finagled me. And then my Rebbi said to me, "Do you want to do a shidduch?" I said, "I wasn't thinking of it. But now that it comes before me, nu, efshar, maybe yes." So he says to me, "Why do you want to do this shidduch?"

So I started to hem and haw a little bit. I said, "Rebbi, I'll tell you the truth."

"Nu, gut", he says, "iz a gut zach, vos zogst du?" (Okay, that's good. What do you have to say?)

So I said, "I understand they're very well off. They're wealthy people. If I have a chance now to establish myself, then I'll be able to learn Torah for the rest of my life b'kallus, easily." Nu. So he said, "And how do you know they're going to give you money? Maybe they think you're rich because you come from America?" I said, "Well, they're going to be disappointed." He said, "How do

you know they'll give you money?" I said, "Because they're well-to-do people." He said, "Because they're well-to-do, meheicha taysi - who says - they're gonna give you money? How do you know? There's no such chazakah (rule) that a person who's well-to-do gives money."

On a side note, a person has to know that if somebody tells you he is not going to give you money, it means Hashem is not giving you money. And, as we said above, if he tells you, "I'm going to give you money," and he actually gives it, it means that Hashem gave him the money, put the words into his mouth, and gave him the ability when the time came to actually transfer the money to you.

ROYAL SHIDDUCH SHANDEH

And the same thing is true of every single zivug that you deal with. There was a famous story with the Abarbanel. He was the king's advisor. He was sent with a group of ministers to Rome in order to bless the new Pope. Whatever his name was, he was the fourth one with that name. B'kitzur, when they blessed him and they wished him well, the king turned to his Jewish advisor and he said, "I want to talk to you about a shidduch for my relative, Ferdinand." Or, as I like to say, Ferd-nant, horse-drawn. "So about Prince Ferdinand, I want to know, should I set him up on a shidduch with Isabella? That will create *starke kishurim (a strong bond)* between my kingship and his kingship. The two malchuyos will have a shaychus."

The Abarbanel found himself in a quandary. "Nu," he thought to himself, "Such a kesher will definitely strengthen the malchus." And his job is to be meshamesh, to serve the king, to give him advice. He thought, "I have to make his kingdom stronger." But he knew of the gevaldige sinah, the hatred that that other king had toward Yidden, and he was concerned that the chibur (connection) between these two malchuyos was going to cause tzaros to the Yidden.

So he decided to not give advice and he said, "Honorable King, I'm afraid to get involved with such an important decision, I don't think people should get involved in such a thing. You have to let it develop like Shamayim has in mind." So the king got angry at him. The king said to him, "A person who is as smart as you, as bright as you, as understanding as you, how can you think that zivugim are established only al pi Shamayim? I'm very surprised. It's unbefitting of you to think like that. You think in Shamayim they decide every shidduch? People decide every shidduch." And they had a big viku'ach, a debate between him and the melech.

Now, in every viku'ach, the Abarbanel always came out on top. But this time, the melech felt that he could win the argument. So he had an idea, the king had an idea. And he said to the Abarbanel: "I'm going to demonstrate to you, I'm going to prove to you, that a person could decide clearly which shidduch should be carried out."

"Okay," he said, "At this moment in time, I just decided that I'm not going to make this royal marriage. I decided that my relative, Ferdinand, Prince Ferdinand, should get married to a simple girl from the street. And I'm going to make it happen, I'm going to show you that I'm going to make it happen."

So what did he do? The king went out, he got dressed up in poshute, simple clothing. He goes into the street and he looks for a simple girl that looks like she's a sweet person. He goes over to her and he says, "I'm giving you an envelope, take this envelope, take it to the palace and deliver it to Prince Ferdinand. And give over this letter to the hand of Ferdinand himself, no one else. And I'm promising you, you're going to get very well rewarded, compensated. You'll get very good compensation for the shlichus." Nu, so she promised she was going to do it without any delay. Now she didn't chap, she had no idea, she wasn't able to chap, that by her accepting this letter, she was now going to become the princess of Ferdinand.

She had a little stand in the street where she was selling her wares. She started to pack up the stuff to go carry out the shlichus. Suddenly a person showed up, a person who hated the street vendors. And he said, "Are you moving out?" This person asked this girl, "Are you clearing the place up? I want to have your place to do sales." So when she saw that, she said, "No, I'm not moving out." She didn't want to give up her spot for this hated person. Nu. So she didn't know what to do. She had to deliver this letter, but she didn't want to give up her spot.

She suddenly sees an old washerwoman shuffling down the street and she has nothing to do with herself. And the girl goes over to her. The girl calls her and says, "Would you like to make a nice fat bundle of money? Okay, I'm giving you this envelope. Give it to Prince Ferdinand. Make sure you give it to him, himself. And I'm promising you, you're going to get schar molei, full reward." Nu, the lady didn't have anything else to do with herself. She takes the letter. And she takes it to the palace and goes to the prince, Prince Ferdinand. She said, "I have a letter for you." He opens it up, and he looks up and he almost is ready to faint, to challish. It's a letter from the king and it says: You must get married to the bearer of this letter today, not any other time, no delays. And he's

thinking to himself, Shrek, what happened to this king? Did he go nuts? "It must be some mistake," he says to himself. So he sends his chambermaid to go run to the king and ask him what's going on here. But the king sends him back a message, "Tell him it's not a mistake. No mistakes. I wrote that letter. Marry her and you're going to see fortune in your life."

The guy couldn't negate the decree of the king. So on that day, poor old cousin Ferd had to make a strange wedding with this alte babishke laundrywoman. Nu, after he did it and he carried out the orders, they found out the mistake. And the king felt terrible. The king mamish was going nuts. He brought a terrible zach upon his nephew. And not only that, they were Catholics and by the Catholics, you're not allowed to get divorced. So the guy was stuck in a jam for the rest of his life with the old washerwoman.

Nu, the king didn't know what to do. So he called the Abarbanel and said, "I need an eitzah. How do I extricate myself from the situation?" But first he said, "I want to be modeh to you. A person can't be koveia a shidduch. A zivug is established min haShamayim, by Heavenly decree." And he asked him for an eitzah how to get out of it, and the Abarbenel told him that this is not what the rule of the Catholic law was made for, because the whole kiddushin, the whole marriage, was b'to'us. And since it was a mekach to'us, the whole nisuin is בטל ומבוטל כעפרא דארעא. They don't even need a divorce. Kach hava. That is the story.

PERFECT MIX-UP

Hashem was once mezakeh me with a similar story. We had a cousin, he was a bachur of twenty-three years old. He was desperate to get married, he was inching up to twenty-four, and no shidduch. So one day, I was speaking to his mother and I said to her, "Why don't you have rachmanus on your son? He's chalishing for a shidduch." I said, "Why don't you get him a shidduch?" She said, "I can't get shidduchim." I said, "You run a prominent seminary. You can't pick out one girl from your chashuve seminary for your son? At least get him a date." She said to me, "You're a big talker, k'ilu, you did something for him.... Why don't *you* get him a date?"

"I will!" I said. "I'm going to get him a date. It's not going to be that hard. You have to be mechazek him.... He needs a little chizuk. He feels like his parents are letting him down."

"I understand," she says, "so, make him feel good." It was right before Sukkos.

For Sukkos, I went from where I was in Yeshivah to New York, to my family. My plan was, I had a sister in the age of shidduchim. She was a very friendly person. I assumed she had a lot of friends.

I figured, I'll get the name of one of her friends. B'kitzur, I was there for Sukkos. Sukkos came and left and I forgot to do my shlichus.

Then, as I'm driving down the block from my parents' home in Flatbush, all of a sudden, *bam*! I remembered that I didn't have a name. I put the car in reverse, I drove it quickly back to the house. My mother was locking up the door, about to go out. So I pressed on the horn, rolled the window down, and I said, "Ma, give me any name, one of my sister's friends. "Well, what's it for?" she said. I said, "I need it for a shidduch. I just need somebody's name. I have to suggest a shidduch. Just give me a name." So she gave me a name. I said, "What do her parents do?" She said, "They're both public school teachers." I said, "Not sure that's gonna work." She said, "Why? Who is it?" I said, "The father's one of the roshei yeshiva of Telz and the mother's a great rebbetzin and she has a seminary. She is a very learned woman, a very great woman." I said, "Do you have another name? Maybe you have another one?" My mother said, "That's all I have right now." I said, "Okay. I'm out." So I drove off.

I thought to myself, "I don't know how this is going to work, or what I'm going to tell them about this shidduch. So I went to the Rosh Yeshivah of Telz, my uncle, and I said to him, I want to suggest a shidduch for your son. "What's the name?" I said, "Chanie." He said, "Oh very nice, okay. What do her parents do?" I said, "I never met the parents." I had really never met them. I said, "I don't know them personally. So I can't tell you, but look into this name. Try to come back to me in a week. Okay? Goodbye, zei gezunt." You know what I mean?

They came back to me in a week. My uncle tells me, "We're interested in the shidduch." I almost challished! I was about to challish away.

I said, "Did you look into the name?" He said, "Yeah." I said, "What do the parents do?" "The parents have a big jewelry store in Boro Park." Okay, I thought, so there must be two Chanie's. And they checked out Chanie number two, I was rhetting them Chanie number one. I didn't know Chanie number two. So I set them up for a date, and they went out. Not with their Chanie, with my Chanie. And the shidduch went well. They came back to the shadchan. How about another date? Okay, go for number two. Then number three.

My wife tells me, "You think you should them?" I said, "Why? What should I tell them? Hashem is running the world! Hashem is running the world."

And believe it or not, they did a shidduch. The shidduch concluded, and they made a l'chaim. They thought their son was engaged to Chanie from the jewelry store and I knew that Chanie was from the parents who were public school teachers. And they lived happily ever after, and they have a wonderful, wonderful family.

That's called mei'Hashem yatza hadavar. If anything, that's this vort. That there's no such thing as you're doing, I'm doing, I'm refusing, I'm asking. It's all narishkeit — that we think we are doing anything. It's mora'dig — Hashem's amazing hashgachah.

If the Torah says that even Besuel and Lavan figured out that mei'Hashem yatza hadavar, and Besuel was a lowlife degenerate — he must have been an alter zaide of Putin, because the guy tried to poison this guest that comes to his house. All of Putin's friends are dying from poison. It's amazing. I just read that twenty-seven of his friends died in the last year. Puti had a "rebbi," a seventy-two year old mentor of his who died from unexplained causes. Another one, the twenty-eighth friend of his to die. It's a pela. This was Besuel. What kind of a normal human being tries to poison a guy because of a shidduch? He could tell the guy, "We're not interested in the shidduch." Who does that? Even a low-life doesn't do that. And even *he* came to an understanding of mei'Hashem yatza hadavar.

The Lesson of Shabbos (5772)

כל מעין עולם הבא יום שבת מנוחה - Shabbos is me'ein Olam Habah. המתענגים בה - anyone who is misanig on Shabbos, יזכו לרוב שמחה - will merit rov simchah. What kind of taanugim are we referring to? It's the taanug of להתענג בתענוגים ברבורים ושליו ודגים, gutte essen, good food - as the passuk (Yeshaya 58:13) says: וקראת לשבת עונג, "and you shall call Shabbos a delight."

The question is, how does this work? Shabbos is me'ein Olam Habah, it resembles Olam Habah. The Gemara (Berachos 57b) says it's one-sixtieth of Olam Habah. Now, we know that in Olam Habah אין בו אכילה ושתיה, there's no eating and drinking; you don't have those ta'anugim there. What is Olam Habah all about? צדיקים יושבים ועטרותיהם בראשיהם ונהנים מזיו השכינה, the tzaddikim sit with their crowns on their heads and are neheneh from the radiance of the shechinah - that's it (Berachos 17a). So l'chorah, if Shabbos is me'ein Olam Habah, then the avodah of Shabbos should also be me'ein Olam Habah. We should put aside all the taanugim, all the baarburim, all the slav v'dagim, the stuffed geese and the gutte fish, and we should sit around the table and talk divrei Torah and be neheneh me'ziv haShechinah. But we see that this Olam Habah requires a taanug of the guf with the nefesh. How do we understand this seeming contradiction? This needs an explanation.

THE KOACH OF SHABBOS TEFILLOS

Now the emes is, the concept of וקראת לשבת עונג is not just a minor detail about Shabbos. The whole tzura, the inner spiritual essence of Shabbos, the whole avodah of Shabbos, follows this

pattern. Anything that contradicts taanug, you don't do on Shabbos. L'mashal, the tefillos of Shabbos. What madreigah are the tefillos of Shabbos? How do the tefillos of Shabbos compare to the tefillos of the rest of the week? The Zohar says the tefillos of Shabbos have the very same koach as tefillos of aseres yemei teshuvah. The gemara (Rosh Hashanah 18a) says that during the aseres yemei teshuvah, the tefillah of a yachid has the koach of a tzibbur, which is never rejected. On Shabbos, a yachid has that koach hatefillah. His tefillah is niskabel miyad (immediately accepted). The Vilna Gaon explains that the satan is not mekatreig on Shabbos. During the whole week, when you daven, "Hashem give me this, give me that" - the satan jumps in and is mekatreig. But on Shabbos, אין השטן מקטרג. Do you know what that is?! And, he says that any tefillah on Shabbos, אינה חוזרת ריקם. Unbelievable!

The Sefer Chareidim (71)[2], based on the Zohar (Idra Rabbah 129a)[3], writes that the tefillas Minchah of Shabbos is such an eis ratzon that all the tefillos of the week are niskabel then. It's such a powerful moment, it's the highest peak for kabbalas hatefillos! Given that, I would've thought that on Shabbos we should daven not just eighteen brachos, but thirty-six brachos. We should just keep davening!

ON SHABBOS, WE DON'T DIMINISH ONEG

But we find that on Shabbos, there are no middle brachos, which are the brachos of our requests for all our needs. Why don't we say those berachos? The answer is, that it should not diminish our oneg Shabbos. Chazal say that if a person has choleh b'toch beiso (a sick person in his house) and he's going to say רופא חולי עמו ישראל, he will remember the choleh, and he's going to feel bad, and Shabbos was

[2] וּלְפִי שֶׁבִּתְפִלַּת הַמִּנְחָה שֶׁל שַׁבָּת הִיא עֵת רָצוֹן וְאָז מִתְקַבְּלוֹת כָּל תְּפִלּוֹת יִשְׂרָאֵל כְּדִכְתִיב רַשְׁבְּ״י, וְרַבֵּנוּ מֵאִיר הַלֵּוִי סִדֵּר תְּפִלָּה עַל דְּבָקוּת נַפְשֵׁנוּ אֵל יוֹצְרֵנוּ לֵאמֹרהּ בְּעֵת הֱהִיא, רְאִיתִי לְכָתְבָהּ כָּאן, וְכָל הַחֲפֵצִים לִירְאָה אֶת שְׁמוֹ יִתְבָּרַךְ יאמר אוֹתָהּ, וְזֶה לְשׁוֹן הָרַב ז״ל: הֵא סִדְרָנָא צְלוֹתִי לְרְצוּרֵי בְּהוּ לְמִלְכָּא חֲדָא צְלוֹתָא זְעִירְתָּא כְּד מְפַקֵּי סְפְרָא וְאוֹרַיְתָא לְמִקְרֵי בֵּיהּ בְּצִבּוּרָא דְהָא כְּד מִתְפַּתְחֵי תַּרְעֵי הֵיכְלָא לְתַתָּא מִתְפַּתְחֵי לְעֵלָּא תַּרְעֵי דְּרַחֲמֵי וּמְעוֹרְרִין אֶת הָאַהֲבָה, וְכָל־שֶׁכֵּן בְּמִנְחָה דְּדָשְׁבְּתָא דְעֵל הַהִיא שַׁעֲתָא כְּתִיב (תְּהִלִּים ס״ט, י״ד) וַאֲנִי תְפִלָּתִי לְךָ ה' עֵת רָצוֹן, דְּאִיהִי שַׁעֲתָא דְרַעֲנָא אִשְׁתַּכַּח וּמִבְּעֵי לֵיהּ לְאִינִישׁ לְצַלּוּיֵי הָכֵי. וַאֲנִי תְפִלָּתִי לְךָ ה' עֵת רָצוֹן וְגוֹ' פְּתַח־לִי שַׁעֲרֵי צֶדֶק, צְלוֹתָא דְרַעֲנָא קַמֵּי עַתִּיקָא דְעַתִּיקִין סְתִימָא דְּכָל סְתִימִין יִתְגְּלֵי רַעֲנָא דְעַתִּיקָא קַדִּישָׁא וּמְשַׁחָה דְּרְבוּתָא דְאִתְכְּלִילוּ בֵּיהּ אַבָּא וְאִמָּא עִלָּאֵי וּמִן יוּבִילָא יְרִיק עַל דִּקְנָא דְאַהֲרֹן כַּהֲנָא וּלְוָאֵי וְיִשְׂרָאֵל עַל הָרְרֵי צִיּוֹן יְרִיקוּן כַּחֲדָא עַל יוֹסֵף וְדָוִד מַלְכָּא וְיִקְבְּלוּן מִמַּלְכוּתָא הַהוּא יְנוּקָא עִבְדִּין וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל וְנִשְׁמָתִי דְאִיהִי תְּאִיבָא לְאִיסְתַּחֲאָה בְּהַהוּא מִשְׁחָא תְּרִיךְ עֲלַהּ מִינַּיהּ וְתִתֵּן בִּי חָכְמָתָא יְקִירְתָּא וּמְנַדְּעָא וְסוֹכְלְתָנוּ בְּנֵי חַיֵּי וּמְזוֹנִי רְוִיחִי וְעוֹתְרָא לְמִפְלַח קַמָּךְ וּלְזוֹגָא לְמִטְרוֹנִיתָא כְּמָה דְאִיצְטְרִיךְ וּתְבַשֵּׂר לְעַבְדָּךְ דְּאִיהוּ זִמְנִין לְחַיֵּי עָלְמָא דְּאָתֵי וּבְבָעוּ מִנָּךְ וּבְמָטוּ מִנָּךְ דְּלָא אִתְפָּרַשׁ מִנָּךְ וְלָא תִּתְפָּרַשׁ מִנַּאי בְּגִין דְּלָא אֲחוֹב קַמָּמָךְ וְנִחְדֵּי הַשְׁתָּא לְמִטְרוֹנִיתָא עִוְרִי עִוְרִי וּבְבָעוּ מִנָּךְ זְרוֹעַ ה' עִוְרִי כִּימֵי קֶדֶם דּוֹרוֹת עוֹלָמִים הֲלוֹא אַתְּ הִיא הַמַּחְצֶבֶת רַהַב מְחוֹלֶלֶת תַּנִּין הֲלוֹא אַתְּ הִיא הַמַּחֲרֶבֶת יָם מֵי תְּהוֹם רַבָּה הַשָּׂמָה מַעֲמַקֵּי יָם דֶּרֶךְ לַעֲבֹר גְּאוּלִים וּפְדוּיֵי ה' יְשׁוּבוּן וְגוֹ' (ישעיה נ״א, ט׳-י״א) אָמֵן, עַד כָּאן לְשׁוֹנוֹ.

[3] וכד אתגלייא אתקבלא צלותהון דישראל, אימתי אתגלייא, שתיק רבי שמעון, שאל תניינות אימתי, אמר רבי שמעון לרבי אלעזר בריה אימתי אתגלייא, אמר ליה בשעתא דצלותא דמנחה דשבתא, אמר ליה מאי טעמא, אמר ליה משום דההיא שעתא ביומי דחול תלייא דינא לתתא בזעיר אנפין, ובשבתא אתגלייא מצחא דאתקרי רצון, בההיא שעתא אשתכיך רוגזא ואשתכח רעוא ומתקבלא צלותא, הה"ד (תסלים סט) ואני תפלתי לך יי עת רצון, ועת רצון מעתיק יומין לגלאה מצחא, ובגין כך אתתקן האי קרא למימריה בצלותא דמנחה בשבתא [פי' הגר"א: אתקבלא צלותהון דישראל כי אז הוא עת רצון. אימתי איתגליא רשב"י שאל כן ולא השיב תשובה, אלא שתיק ר' שמעון, שאל תנינות אימתי שאל רשב"י שנית ולא השיבו אף אחד מהחבריא תשובה. אר"ש לר"א ברי' תאמר אתה אימתי אתגליא א"ל בשעתה דצלותא דמנחה דשבתא וכמו כן בנעילת יוה"כ, וכל לילה אחר חצות, או ע"י יחודים המיוסדים לזה יש ג"כ קצת (יא) גילוי (קו"ב ורו"ד). בשעתא דתצטרך לי' אפילו ביום חול.]

given לקדושה לעונג ולמנוחה, not for tza'ar. Therefore, we only say the first three brachos and the last three brachos of the Shemoneh Esreh.[4]

It also says regarding Torah learning - לא ניתנה שבתות וימים טובים אלא לעסוק בהן בתורה - and still in all, it says that on Shabbos you shouldn't teach children something they never learned before. You should learn something they have already learned, because it's too hard to learn something brand new (Nedarin 37a and Y"D 245:14). And the difficulty of learning something new is going to create a lack of enjoyment, and it will take away from the oneg of Shabbos. And that's why it says that a talmid chacham who toils in learning all week long should take it a little easier on Shabbos, because for him, that's the taanug. A worker who doesn't get a chance to learn all week should learn more on Shabbos (Rama 290:2), because that's his taanug; you see what workers used to be like - their taanug on Shabbos was limud haTorah.[5]

R' Yaakov Emden brings down in his Siddur that even when a talmid chacham learns, he shouldn't be matrid (overtax) himself to learn b'omek (deeply). He writes a shtarke lashon - שגם זה נחשב לחילול שבת. Not everyone agrees with him, but that's what he says. He says it's a gemara in Shabbos (119b). On Shabbos, you want to make sure the learning is geshmak. Is it a real peleh, because as we all know, talmud Torah is knegged kol hamitzvos. We see from here, is that it should be a Torah mit taanug, where you are koneh kinyanim in Torah, a shtickel Torah, you chazer over something you learned during the week and you're koneh it, you acquire it. He says that Shabbos is also a day for chiddushim (see Birkei Yosef in Machzik Berachah 290:4 quoting Arizal). Chiddushim said on Shabbos, he says, is a taanug.

We also find this idea in mitzvos she'bein adam l'chaveiro. The gemara Shabbos (12b) says that בקושי התירו לנחם אבלים ולבקר חולים בשבת - it was with great difficulty that Chazal permitted one to console mourners and visit the sick on Shabbos. It's not pashut. You know why? Zogt Rashi, because it causes you tzar, it doesn't bring you oneg. So, we see the measuring stick in deciding whether something can be done on Shabbos is whether it gives you taanug or not.

We all know that אדם לעמל יולד. This world is a place for עמלות, for toil. As the Mesillas Yesharim puts it: The purpose of our avodah is to come to להתענג על ה', but to get there, you have ראוי שיעמול ראשונה וישתדל ביגיעו לקנותה to shvitz, you have to work hard. This world is a place for היום לעשותו מחר לקבל שכרו. So what is the pshat over here? The ikker avodah is בעמלות, that means I am mevatel my own ratzon to the ratzon of Hakadosh Baruch Hu, but on Shabbos, we see that the ikker avodah is through oneg. In all the

[4] מביא בסי' מנורת המאור, וזייל: וגרסי' במדרש [תנחומא] מפני מה אין מתפללין בשבת שמונה עשרה, מפני שהשבת נתנה לנו הב"ה לקדושה ולעונג ולמנוחה ולא לצרה ויגון, ואם יהיה לו חולה בתוך ביתו, יהי נזכר לו ברופא חולי עמו ישראל, ונמצא מצטער ומצר בשבת. ולפיכך אנו אומרים בשבת בברכת המזון ואל תהי צרה ויגון ביום מנוחתנו.

[5] אחר סעודת שחרית קובעים מדרש לקרות בנביאים ולדרוש בדברי אגדה ואסור לקבוע סעודה באותה שעה: [הגה ופועלים ובעלי בתים שאינן עוסקים בתורה כל ימי שבוע יעסקו יותר בתורה בשבת מתלמידי חכמים העוסקים בתורה כל ימי השבוע ותלמידי חכמים ימשיכו יותר בעונג אכילה ושתיה קצת שהרי מתענגים בלמודם כל ימי השבוע]: [ב"י סי' רפ"ח בשם ירושלמי]:

mitzvos - bein adam l'chaveiro, and bein adam laMakom, in everything. What's the pshat?

So could explain this with a moridike vort from the Dubno Maggid (Ohel Yakov, Shemos 31:13).[6] The Dubno Maggid explains the passuk that says אך את שבתותי תשמרו. Hashem gives a special azharah (warning) - My Shabbosos you should be שומר. You know why? כי אות היא ביני וביניכם לדורותיכם - because it's an אות לדורותיכם. Because it's an אות for all generations. That's why Hashem says make sure you keep My Shabbos. What does that mean?

FEELING INSTANT JOY FROM MITZVOS

The Dubno Maggid says an interesting thing: He says that our avodas Hashem is based on the mehalech of ראשיתו מצער ואחריתך ישגה מאוד. In avodas Hashem כל התחלות קשות, that's the premise. In avodas Hashem, you toil. Ameilus baTorah. Mitzvos, he says, are be'etzem things that don't come easy. They're not acts that are naturally enjoyable. You don't have the instant enjoyment from putting on tefillin. It's not areiv and masok (sweet) when you do mitzvos. Is it easy to bentch a long bentching? It's a lot easier to eat a seudah and walk away because we don't naturally enjoy bentching. On the other hand, when it comes to our maasim that we do for kiyum haguf, those things are enjoyable: people enjoy eating, they enjoy drinking, they enjoy sleeping, they enjoy tiyulim, walking around. With cheftzei haguf, people see instant accomplishment and enjoyment. You build something, you make something, you run, your endorphins kick in, and you feel it right away. L'chorah, he says, that's not the way it should be. It should be that when you do avodas Hashem, you should also feel this enjoyment.

[6] אך את שבתותי תשמורו כי אות היא ביני וביניכם לדורותיכם לדעת כי אני ה' מקדשכם (ל"א, י"ג). דע כי עבודתנו את ה' יתברך מיוסדת אצלנו שיקבל האדם על עצמו להיות ראשיתו מצער ואחריתו ישגא מאד, היינו כי המצות המה כבדות בעת עשייתן וקיומן, ואינן ערבים ומתוקים אל עושיהן כמעשים המפיקים קיום הגוף והצלחתו אשר מלבד פעולתם אל קיום האדם עוד המה ערבים ונעימים לעסוק בהם, כמו האכילה והשתיה והשינה והטיול, וכדומה מחפצי הגוף. וראוי היה שגם מעשי העבודה יהיו בגדר זה. אבל אמתת קבלתנו היא מבוארת בדברי הרב המורה זלה"ה (בא' מא') כי מתחילה קודם שחטא האדם היה ענין זה במעשי המצות, אבל נשתנו מסבת זוהמת הנחש להיות מדתן מר בתחילתן ומתוקים באחריתן. והמופת על זה שהי'ה כן בתחילת הבריאה הוא מבואר פעמים רבות בתורה ובנביאים, ומל ה' אלהיך את לבבך וכו', לאהבה וכו' (דברים ל', ו'), ובנביא והסירותי את לב האבן מבשרכם ונתתי לכם לב בשר (יחזקאל ל"ו, כ"ו), היינו כי לעתיד ימתיק הקב"ה בפינו טעמי המצות ויהיה מוחש ערבותן כדבש למתוק. ואם לא שהיה כן כבר קודם החטא לא היה הכתוב מייעד אותנו על זה, כמאמר אין כל חדש תחת השמש (קהלת א', ט'), היינו כי לעתיד לא יחדש דבר רק יתוקנו כל הקלקולים אשר היו מסבת החטא (וכמו שנתבאר בחבורנו (קול יעקב קהלת). אמנם מצות שבת עוד היא נשארת על צורתה הראשונה, היינו שמצות שבת עוד היא להתענג בתענוגים לאכול ולשתות וללבוש בגדי כבוד ולקבל שכר על זה, והטעם כי בשעה שחטא אדם הראשון עדיין היה השבת רק בכח ולא יצא אז אל הפועל. ונסביר את הדברים על פי דמיון לסוחר אחד שהביא נתח סחורה יקרה עד מאד לעשות מלבושים לבנו הרך, ונתן כל הסחורה אל החייט הראשון ראשון שנגמר הביא אל העלם הזה ולבשו, ויהי הוא מתהלך בחוצות וברחובות להתהלל בהן ולהתפאר בהודם והדרם, פגע בו עלם אחד ודחפו אל מקום חמר ונשחתו כל בגדיו והוד פניהם קלקל, רק מלבוש אחד האחרון אשר עוד היה ביד הבעל מלאכה ולא יצא אל הפועל נשאר עומד ביפיו, וכשנגמר גם הוא הזהיר אותו אביו לאמר בני הזהר במלבוש הדר זה לבלי הכתם אותו, למען ישאר ביפיו והדרו, כי הוא לבדו יהיה לך לעד על כל הבגדים שאתה לבוש בהם כי כולם היו באותו יופי רק עבר עליהם איזה קלקול רע מלמעלה. הנמשל כל ששת הימים נשתנו מסבת זוהמת הנחש לבלי יערב לנו מעשי המצות, ולבלתי יהיה מוחש אצלינו מה מנועם מתיקות ישרם וטובם, רק המלבוש המיוחד היינו יום השבת אשר עדיין היה בכח ולא יצא אל הפועל בעת שחטא אדם הראשון והיה אצל הבעל מלאכה הקדוש יתברך, ולכן אליו לא הגיע הפסד ונשאר עומד ביפיו ותארו הראשון, היינו שהמצות ערבות בו בעת עשייתן וטובות גם באחריתן. וזהו דיוק מאמר שמור את יום השבת לקדשו (שהוא גם עתה באותה בחינה עצמה) כאשר צוך ה, אלהיך (דברים ה', י"ב) כלומר בצלמה ובתבניתה ולא נשתנית מאומה. וזהו צחות מאמר אך את שבתותי תשמורו ממש כאשר האב מבקש פני בנו הנזכר לעיל, אך את המלבוש הזה שמור לי, והטעם - כי אות היא ביני וביניכם לדורותיכם לדעת כי אני מקדשכם, וכביאור הילקוט בעולם הבא, כלומר הערבות במצות אשר אני מבטיח לעולם הבא, תוכל לקחת אות על זאת מיום השבת אשר כל נפש טהורה מבחנת זאת כמה נעמה מצוה זאת גם לחושים הגסים, והבן.

So he says we have a kabbalah from the Rambam in this matter. The Rambam says, in Moreh Nevuchim, that originally, before the cheit of Adam Harishon, it was like this with all maasei mitzvos. When Adam Harishon did a mitzvah, he felt instantaneous joy. Fahrkert, achilah was a job for him, shtiyah was a job. But with anything that was shayech to the neshamah, there was a gevaldige areivus and a gevaldige natural mesikus. But then came the nachash, and he put his zuhamah, his poison, into Adam Harishon. That created a new situation in which all devarim ruchniyim are now bitter בתחילתם, and only mesukim באחריתם - only at the end they become masok.

He says this is apparent in many places in the Torah. For instance, it says, ומל ה' אלוקיך את לבבך את לבב זרעך. (By the way, this is the middah of Elul, as the Mishnah Berurah, סימן תקפא, writes: the first letters of את לבבך ואת לבב spell the word אלול.) And do you know what the passuk goes on to say? לאהבה את ה'. When Hashem circumcises your heart and the heart of your children, that means to say He removes the zuhama of the nachash from you and your children's hearts, and automatically you'll love to do the mitzvos. The Navi also says, והסירותי את לב האבן מבשרכם - "and I will remove the stone hearts from your flesh." That means that l'asid lavo, Hashem is going to sweeten all avodas Hashem. The taam in the mitzvos is going to be sensed immediately, and it's going to be mamash k'dvash l'masok, sweet like honey! So he says, evidently it was like that originally before the cheit, and Hashem will just bring back that mesikus (sweetness).

ENJOYMENT ON SHABBOS IS FELT NOW

But there's one mitzvah, he says, that was not nichlal in this klalah; one mitzvah remains in its original form. What is that? The mitzvah of Shabbos. Shabbos is me'ein Olam Habah. On Shabbos, the mitzvah is להתענג בתענוגים. It's a mitzvah לאכול ולשתות וללבוש בגדי כבוד. And you're also mekabel schar for that. He says the reason is because when Adam Harishon sinned, it was still yom shishi. Shabbos had not yet come into existence. Therefore, his sin did not have an effect on yom haShabbos, and it remained in its original form, me'ein Olam Habah.

So the Dubno Maggid says that's the pshat in the passuk. Hashem tells us: אך את שבתותי תשמורו, Hashem says: I want you to observe My Shabbosos. You know why? כי אות היא ביני וביניכם לדורותיכם, it's an אות. That means, throughout the doros, the general feeling is תחילתם מר, the taste that the nachash left in our mouths is that the תחילה of the mitzvos are bitter, and it's only באחריתם מתוק, in the end, it is sweet. But Shabbos is different, so by remembering Shabbos, it reminds us of this goal. Hashem says: remember the Shabbos, כי אות היא ביני וביניכם. Says Rashi, אות גדלה היא בינינו שבחרתי בכם בהנחילי לכם את יום מנוחתי למנוחה, this אות or the "mark" of distinction, is that Hashem

chose Klal Yisroel by letting us inherit the great day of Shabbos. Hashem gave us the Torah for zeeskeit (sweetness) and one should want to be להתענג על ה' ולהנות מזיו השכינה; the whole purpose is for הנאה, that we should have הנאה. So on Shabbos, Hakadosh Baruch Hu says: I take everything - I take the גוף, I take the נפש, and I'm מאחד it, I unite it together and I say it's als ein sugyah. The taanugim of Shabbos is the me'ein Olam Habahdika tefillah. וקראת לשבת עונג - I'm not supposed to get the same physical pleasure from my Shabbosdika gefilte fish that I'm getting from it on Thursday.

Somebody once took me to a restaurant in Eretz Yisroel, where they served only Shabbos food. An old Polishe guy owned it. He had recipes there from the alte heim. They served all types of herring - the old-fashioned type, like they had in the heim. They had salads like they served in the heim. They had gefilte fish, kishke, and cholent. And the place was full. It was full of fryer chevrah, who didn't keep Shabbos! They had no oneg Shabbos, and they came to eat because they remembered fun de alte heim. The guy told me, "You know who comes to me? Sharon! Ariel Sharon," he says! "This is a gutte essen, minne essen," he says! The guy made vodka like they made in the heim. He didn't buy anything, everything was homemade, mamash like the heim! He was trying to have that taam Shabbos. Now, of course, that's not called oneg Shabbos. If you eat it during the weekdays, it's oneg haguf. Dos is nisht ken Shabbos. On Shabbos, it becomes a mitzvah. And the mitzvah of Shabbos is to remind us that there is going to come a time when any mitzvah, any ruchniyesika mitzvah, is going to be as enjoyable and as sweet to us as the mitzvah of achilah. Everyone knows about the mitzvah of achilas Shabbos, ah, a taanug. Everybody feels the joy of eating on Shabbos. Rashi says (Beitzah 16a) the neshamah yeseirah allows a person to eat more without being kotz b'achilaso, without feeling disgusted by it.

So this is the yesod, Rabbosai, of ברבורים ושליו ודגים. The אות היא ביני וביניכם - a person has to think that Shabbos is the place where Hashem left that little island. And it's to remind us that there is going to come a time when every mitzvah, any ruchniyesdike mitzvah, is going to be as enjoyable as the achilah, v'shetiyeh, sheinah (sleep), and whatever you do on Shabbos. There is going to be the same hana'ah as on Shabbos.

Halevai we should be zocheh to takke understand and relate to this, and we should be zocheh to a good Shabbos.

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