



נועם שבת  
Noam Shabbos Project  
In memory of Naama Markovits A”H  
לע”נ נעמה חנה ע”ה ב”ר יהודה איסר נ”י



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שבת פרשת כי תצא י”א אלול תש”ע

## Sefer Shabbos Kodesh

(ספר שבת קודש)

### **Chapter 1: Welcoming Shabbos is Akin to Greeting the Shechinah (Continued)**

(קבלת שבת - קבלת פני שכינה)

[Pages 12-16] [Hebrew version: Pages י”א-י”ב]

In this section Rav Pincus discusses the reason for singing during Kabbalas Shabbos: Because words alone cannot describe the closeness to Hashem we attain when Shabbos begins. Rav Pincus also discusses the importance of recognizing that Shabbos is a “personality” that is really Hashem himself and accordingly, one needs to make appropriate preparations to greet Shabbos.

## Hilchos Shabbos

(הלכות שבת)

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### **Lighting Candles Erev Shabbos – The Number of Candles to be Lit**

The basic Halachic requirement is to light one candle. However, it has become a universally accepted Minhag for women to light a minimum of two candles (representing the Zachor and Shamor of Shabbos). Many people have the custom to light more than the minimum of two. Some light seven, (representing seven days of the week) and others light ten (representing the Aseres Hadibros). Some have the Minhag to light one candle for each member of the household (one for each child and one for each of the parents). One should follow their own Minhag and not change from week to week. If a woman is traveling she may just light two candles that week, even if she normally lights more.

*Shulchan Aruch w/Mishnah Brurah 263:1,2, Likutei Maharich, Shearim Metzuyanim Behalacha 75:13.*

## Shabbos Tefillos Insight

(תפילות שבת)

The poem לכה דודי was written in צפת during the time of the בית יוסף by renowned מקובלים. The opening stanza, which is repeated after each subsequent stanza, means: “Go my beloved to greet the bride.” It is based on the גמרא in Shabbos (קי”ט.) that relates how the sages would prepare to greet Shabbos, as they were able to perceive the coming of Shabbos in physical terms. There are some who attribute the word “beloved” not to Shabbos but to the שכינה, the presence of Hashem, which is elevated on Shabbos. Most of the poem discusses the Bais Hamikdash, and its destruction, for as we greet Shabbos we are presented with the opportunity to merit the building of the Bais Hamikdash, as the Redemption will come through guarding two Shabbosos properly. For the last stanza, בואי בשלום, we turn towards the doorway to greet Shabbos as she enters, and we use the word כלה, because Shabbos is likened to a חופה through which we become united with Hashem. We also receive the נשמה יתירה that comes on Shabbos, and as we say בואי כלה we prepare to accept it.