



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 ראש חדש פרשת נח א' חשוון תשע"א

Sefer Shabbos Kodesh
 (ספר שבת קודש)

Chapter 3: Shabbos is the Day We Can Find Hashem
 (זכור את יום השבת לקדשו)
 [Pages 26-28] [Hebrew version: Pages י"ה-י"ט]

The Gemorah in Shabbos states in the name of R' Chanina that “one should always set his table for a meal on Motzai Shabbos.” The Melavah Malka is a unique Seudah specifically for Shabbos, to escort the Shabbos out with joy as one would escort a king out of the city. However, this seems odd since Shabbos is leaving and we are heading into the six days of the week, we should feel a sense of sorrow over the departure of Shabbos - not joy?! Rav Pincus explains with a parable of a Jewish storekeeper, who before Pesach is extremely busy preparing for all the needs of the customers, while after Pesach he is filled with joy because his products were sold and he made a substantial profit. Similarly, when a king visits a province there is an excitement in the air upon welcoming his majesty, and when the king departs there is a royal custom for him to leave behind generous gifts for all of his loyal subjects. Rav Pincus notes that this is also true regarding Shabbos, which we prepare for and greet with delight and upon its departure we escort it with great joy because of all the Brochos we received in the merit of hosting Shabbos. We are newly enriched with the Kedusha of Shabbos and we are different people than we were on Erev Shabbos. As a result of this added Kedusha, the joy of Motzai Shabbos may even surpass that of Erev Shabbos and so we are Melavah (escort) the Malka (Shabbos queen) in a true state of happiness.

Hilchos Shabbos
 (הלכות שבת)

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Preparing on Shabbos for after Shabbos

Generally, any type of activity to prepare for after Shabbos (even if not involving transgression of a “Melacha”) is called “Hachana” and is not permitted on Shabbos. Examples are; washing dirty dishes (even in cold water) which will not be needed again on Shabbos, setting a table for a “Melavah Malkah” meal, or rolling a Sefer Torah to the correct place for the Monday torah reading. In the same vein, one may not say “I will give you a lift from Yerushalayim to Bnei Brak after Shabbos” because this falls under the category of “Dabair Davar”, speaking one’s intent to do an act after Shabbos which is not permitted on Shabbos.

Shulchan Aruch with Mishna Brurah 323:6, 302:MB19, Sefer 39 Melochos

Shabbos Tefillos Insight
 (תפילות שבת)

The תפילה for Shabbos is different in its structure than any other תפילה in that it changes throughout the day. The opening paragraph is different for all four of the תפילות. One explanation given is that our relationship with Hashem builds during the course of Shabbos, and each level is represented in that תפילה. The first time we start with אתה קדשת representing the קידושין of Hashem with כלל ישראל. It is also explained that each תפילה represents another time in history that Shabbos played a significant roll. The first being שבת בראשית and therefore we say that Shabbos was the תכלית, the purpose of creation. The way that Shabbos is the תכלית is by using the time and the קדושה of Shabbos to nourish and connect to our נשמות and to carry that sensation into the weekdays.