



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



Sefer Shabbos Kodesh
 (ספר שבת קודש)

Chapter 3: Shabbos is the Day We Can Find Hashem (Continued)

(זכור את יום השבת לקדשו)

[Pages 34-37] [Hebrew version: Pages כ”ה-כ”ו]

We have learned over the past several weeks that the time to seek out Hashem is on Shabbos, but what can we do to allow us to find him? We are commanded to “Remember the Shabbos Day,” meaning that our focus needs to be solely on Shabbos and we are not supposed to think of our work or finances as we should view all our work as having been completed prior to Shabbos. Rav Pincus explains with an example that illustrates the reason we are not supposed read secular books on Shabbos. Imagine our parents came in from out of town and they walk in and instead of spending time with them, we ignore them and engage in mundane tasks like reading the newspaper or baking a cake! They didn’t come all this way to eat cake; they came to be with you! How do we create this lofty sense of being in Hashem’s presence? We don’t have to “create” it. It already exists; all we need to do is remember it and enjoy its blessings.

Hilchos Shabbos
 (הלכות שבת)

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Permitted acts of Preparation for after Shabbos

It is forbidden to perform an act on Shabbos solely as a preparation for after Shabbos, even if the act in question does not involve Melacha, under the prohibition known as “Hachana”. Nevertheless, *an act which is performed both for Shabbos benefit as well as after Shabbos benefit is permitted*. Examples are: Clearing off a dirty table if the messy appearance is disturbing; Making beds to tidy up a room, even if the beds won’t be used again until after Shabbos; Resting on Shabbos afternoon even if one is catching up on sleep for the following week; Studying for a coming test on Torah subjects. However *one may not verbally express his intent to benefit from the act after Shabbos*.

Shulchan Aruch w/Mishnah Brurah 302:MB19, 290:MB4, Shmiras Shabbos Kehilchasa 12:36, 28:207

Shabbos Tefillos Insight
 (תפילות שבת)

After the recital of the ויכלו that follows the שמנה עשרה, the שליח ציבור says a special ברכה that is only said on שבת. It is called the מעין שבע, the mini-seven, in which the seven ברכות of the שמונה עשרה are mentioned in one ברכה. The purpose of this was to delay the davening to ensure that nobody would be left alone in the deserted shul, as even those who could not make it to shul during the week would attend on Shabbos. Although the regular שמונה עשרה ends with ברכת השלום, referred to here with the words אדון השלום, this ברכה continues to elaborate on קדושת שבת, and ends with מקדש השבת.