

PARSHA WITH

Rabbi Shmuel Brazil



YESHIVA ZEEV HATORAH

www.zeevhatorah.org

For sponsorship and to subscribe please email Yaakov@zeevhatorah.org

תשפה RAV BRAZIL PARSHAS YISRO

MY WEEKLY MARRIAGE WITH SHABBOS

The Fourth Commandment given to Yisrael at *Matan Torah* was זכור את יום השבת לקדשו Remember the Shabbos to make it holy. What exactly are we to remember? The Medrash relates the following

(ב"ר יא ח) אמרה שבת רבש"ע לכולם נתת בן זוג ולי לא נתת. א"ל כנסת ישראל יהיה בן זוגך. וכיון שעמדו ישראל לפני הר סיני אמר להם הקב"ה זכור את יום השבת לקדשו זכרו הדבר שאמרתי לשבת כנסת ישראל היא בן זוגך עכ"ל.

Shabbos came before Hashem and asked to have a mate like the other days of the week as she is the odd number out without a companion. Hashem answered her that *Am Yisrael* will be her mate. This conversation between Hashem and Shabbos is alluded to in the mitzvah of זכור את יום השבת לקדשו, **Remember** My conversation in which I promised Shabbos that you Yisrael will be her חתן. Be sure to make her sanctified.

In short every Shabbos is viewed as the marriage between us and Shabbos. This was the intention of Rav Shlomo Alkabatz who composed the *Payit* of לכה דודי לקראת כלה to be recited during *Kabbalas Shabbos*. "Go my beloved Yisrael and meet your approaching *Kallah* Shabbos. This *Payit* was based on the Chazal (Shabbos 32b) Rabbe Chaninah would say בואו ונצא לקראת כלה Let us go out and greet Shabbos the bride.

This marriage that takes place on Shabbos is not merely a fantasy or a fleeting imaginative experience but rather a real happening to the point that the *Tefillos* of Shabbos are different than those of Yom Tov. On Yom Tov we say the exact *nusach Shemoneh Esrai* for all the *tefillas* throughout the day except for *Mussaf*. On Shabbos however each *tefillah* has its unique *nusach*. Friday night it is אתה קדשת, Shabbos morning is ישמח משה and *Mincha* is אתה אחד. The Avudraham writes that the special *nusach* of Shabbos *Shemoneh Esrais* is because they parallel a wedding. At night אתה קדשת is the *kiddushin*, in the morning ישמח משה the *simcha*, and *Mincha* is אתה אחד the *YIchud*.

The avodah of involved in the mitzvah of זכור את יום השבת לקדשו is to remember that Shabbos is your actual wedding day and not a mere anniversary. This is conveyed in the words of the mitzvah Remember the Shabbos לקדשו to make *Kiddushin* with the day of Shabbos. This is not a *Purim Shepil* but a true wedding with Shabbos in the spiritual sense. This also is hinted in the *gematriah* of לקדשו which with the word equals אמת. Usual weddings take 5-6 hours, *Rebbeshe* ones take up to nine hours. In contrast your Shabbos is even more than 24 joyous hours.

PARSHA WITH

Rabbi Shmuel Brazil



YESHIVA ZEEV HATORAH

www.zeevhatorah.org

For sponsorship and to subscribe please email Yaakov@zeevhatorah.org

The *Mishna* in *Kiddushin* states האשה נקנית בשלש דרכים כסף שטר ביאה. A woman is married through giving to her a monetary value, a document, or by living with her. Therefore, we would expect that our spiritual marriage with Shabbos possesses these three acquisitions as well. The Ari explains that we give to Shabbos our *Kallah* money by spending expenses in her honor such as special food and clothing etc. Marriage with a document is parallel to what *Chazal* say לוני ואני פורע if need be, לכוון שבת שבת and I will repay you. This borrowing of money involves the writing of a שטר document of an I owe you. The third means of *Kiddushin* which is ביאה intimacy, is hinted in our words בואי כלה בואי כלה. In short the following *gematriah* capsulizes our *Kiddushin* with Shabbos כסף שטר וביאה with its letters equals בונה קנין קידושין that with these three forms of *Kiddushin* we marry בשבת on Shabbos our soul mate, which also shares the same *gematriah* of the above.

Another source from where we can derive that one must make a *kinyan* on the Shabbos is from the *passuk* לשבת את השבת לעשות את השבת לדורותם. What does the *passuk* mean that Yisrael will make the Shabbos when we know that Shabbos comes automatically every seven days, in contrast to the date of Yom Tov which is determined by the *Beis Din*? We can say that the word לעשות doesn't mean merely to make but rather to make a קנין. This interpretation of *kinyan* is found in the *passuk* ואת הנפש אשר עשו בחן עשו which Rashi translates as acquisition. We see now that Yisrael in keeping the Shabbos properly need to make a קנין on the Shabbos in order to marry her. The *passuk* continues ואת הנפש אשר עשו בחן עשו upon which the Zohar says read it as לדירתם to reside in. That one should acquire and marry his *zivug* and prepare a dwelling place fitting for her to live in which is in one's heart.

Let us dive a little deeper into the above understanding that Shabbos is acquired by us as the **Kallah** through a *Kinyan*, a legal procurement tool. Purchasing an object depends upon the דעת of the purchaser. Let us look at the הגהות אשר"י in the second *perek* of *Baba Metziah*. He writes upon a scenario that a gentile sold to a *Yid* a sheet of tin which was then resold to another *Yid*. While working with the tin the new purchaser realized that under the surface of tin was a layer of silver. When the first purchaser found out that his recent buyer suddenly hit the jackpot, he wanted to renege on the deal. When they came before Rabbe Eliezer from Mitz in a דין תורה, he *askined* that the first purchaser from the goy did not acquire the silver because he was unaware that it existed under the tin. The rule is that one acquires according to his understanding and awareness what he is actually acquiring.

This *psak* has deep implications in *Avodas Hashem* as well. The more understanding we have of the mitzvah, its meaning and purpose, his heartfelt *kavvanah* that he has, the deeper effect and acquisition he achieves when performing it. When *mitzvos* become rote and habitual without thought and excitement, one sacrifices the spiritual energy that he could receive from its fulfillment. The reason is because he possesses a very weak and superficial *kinyan* in the mitzvah.

PARSHA WITH

Rabbi Shmuel Brazil



YESHIVA ZEEV HATORAH

www.zeevhatorah.org

For sponsorship and to subscribe please email Yaakov@zeevhatorah.org

The *Mishna* in *Avos* says that Torah is acquired through 48 preparations in order for the Torah to be called yours. Hashem calls the gift of Shabbos a מתנה בית גנדי His Hidden Treasure House. Does one's curiosity interest him at all to delve into what this statement even means? How much of *kinyan* can one have in Shabbos when he doesn't even know what the superficial meaning of this gift, never mind its deeper interpretations of delights available to partake from? If the "Hidden Treasure Chest" from where the Shabbos comes from, to you means only "A day of rest from work" then it also means a day of sleeping, eating *cholent*, *kugel*, *lechayims* and you, like **Hidden** Treasure Chest on Shabbos, stay *hidden* in your house and bedroom without any display of the available access to a super connection with Hashem.

On Shabbos there is a special unique flow of דעת as the *passuk* describes Shabbos לדעת כי אני ה' מקדישכם. That is why there is not found a *beracha* on Shabbos asking for *daas* and clarity of mind even though it is a spiritual request. The answer is because on Shabbos one receives a free dose and upgrade of a *neshama yesairah* which lends him this deeper perception of Hashem, Torah, the purpose and mission of life, and himself.

In *Berachos* 77b it says three things expand a person's mind a pleasant wife, a pleasant dwelling and pleasant vessels (furniture). For example when one had a hard and stressed day at work, it is relaxing to come home to a nice house that is orderly, a wife who greets you with a smile, and pleasant looking possessions. However, Rab Pinchus Koritzer presents a different interpretation to this statement of *Chazal*. The power of דעת is so incredible that even if his house is not so nice and tidy, and his wife is in a bad mood, and the sofa is ripped in two places, proper דעת and clarity can alter his situation and reframe all these compromised conditions that lie before him. This is what *Chazal* mean when they say three things, the דעת of a person can be מרחיב to widen and expand them. (it is not the *daas* which is expanded but the *daas* is the expander). How does the *daas* reframe the negative? It could have been worse. The kids could have made another two rips in the couch, your wife did not bring your suit to the cleansers and the one you are wearing just got stained by a *shlemazildik* waiter, and there is a flood in the basement by a broken pipe. So with clarity of mind and *emunah* one can reframe a bad situation into a better one.

Shabbos is that day when this flow of upper *daas* is free without asking, but one must nevertheless decide to make himself a vessel into which a higher level of *daas* can flow. This is alluded to in the *Lecha Dodi* הבנא רב לך שבת בעמק הבנא One has been sitting in the valley of crying for too long. The letters of the word בנא crying, are the acronym of the three things that *Daas* can expand בית כלים אשה. The entire week one might have dissatisfaction with the present situation of any one of these three and how they relate to him and cause his moods. However, when Shabbos comes and he makes a deeper *Kinyan* into his *Kallah* by discovering who she really is and the profound insight she has to offer to the relationship, one will find a new חן and perspective in his eyes to view these three categories.

PARSHA WITH

Rabbi Shmuel Brazil



YESHIVA ZEEV HATORAH

www.zeevhatorah.org

For sponsorship and to subscribe please email Yaakov@zeevhatorah.org

The words **עמק הבכא** means to look into the valley which represents the hidden letters of **בכא** which are deeply imbedded into the visible letters. You will discover **בי"ת כף אל"ף** which is *gematria שקר*. This means to say that your complaints about your lot is not *emes*. For when Shabbos comes and one is gifted with **דעת** and realizes the *emes*, one gets closer to Hashem and he sees the *chesed* of Hashem because the radiant light of Hashem's *emes* dispels the darkness. He thinks that his lot of **עמק הבכא** is a curse but on Shabbos with the *neshama yeseirah* he can see the silver lining in his life and how what seems like a **curse** could have even been **worse**. The *gematriah* of **עמק הבכא** is **ויברך**. Shabbos reveals the blessing to the Yid whose lot seems to be clouded with darkness.

At times when life loses its meaning and one feels a lack of connection to *ruchniyus*, he must strengthen his bond with his spiritual wife Shabbos who is a true **אשת חיל** if she feels appreciated and respected. Every Shabbos we have the opportunity to have a new *Kiddushin* with three new **קנינים** with a **UPS** delivery from the most **upper** worlds from Hashem's Hidden treasure house gifting the *neshama yesairah* to you with **דעת**. But you must take off the bow and wrapper which is external and open up the box that contains the present of inner life, meaning, renewal, commitment, *deveikus*, happiness, *menucha* with our Creator. All one has to do is to **remember** **זכור את יום השבת לקדשו** Remember that Fri night you are getting married again with a wonderful loving radiant *Kallah* who is a true unwavering **עזר כנגדו** every second you spend with her.

Rav Brazil,

Gut Shabbos