

דיני כבוד שבת

A. Introduction

The Torah in (כ-ח) פרשת יתרו says "זכור את יום השבת לקדשו", and in (ה-יא) פרשת ואתחנן teaches "שמור את יום השבת לקדשו" (1). The (ז-ז) רמב"ן (שמות) explains that "זכור ושמור" – "keeping and remembering", correspond to two separate commandments regarding Shabbos. זכור corresponds to the positive commandments of Shabbos and שמור corresponds to the activities that are forbidden on Shabbos. Bez"ח, this *zman* we will focus on the *halachos* that are related to the positive commandments of Shabbos, such as the preparation for Shabbos, *kiddush* and *davening*.

In order to better understand the מצוה of שבת כבוד, and before we get into the detailed הלכות of sanctifying and remembering Shabbos, we need to reconcile a conflicting grammatical point regarding the word Shabbos that it is used both in the feminine and masculine form. On one hand, we find in the (ק-ט) גמרא שבת (3) that רב חנינא ורב ינאי used to go out to the field to welcome Shabbos by saying "בואי כלה" – come my bride, thus referring to Shabbos as female. However, in (ג-א) שמות (4) the Torah writes "אך את שבתותי תשמרו כי אות הוא" – which is the masculine form. And yet, even here the word הוא is pronounced as the feminine form "היא" when read from the Torah. Furthermore, you have certainly noticed at some point that in שמונה עשרה on Shabbos in the paragraph of "או"א רצה במנוחתינו" there is one word that changes between the davening on Shabbos night, day and afternoon (which is quoted by the (ג-א) רס"ס"ק"ג (5) מגן אברהם). On Friday night we say "וינוחו בה" referring to Shabbos in feminine form, and on Shabbos day we say "וינוחו בו" – referring to Shabbos in masculine form, and at מנחה we say "וינוחו בם". How do we reconcile all these inconsistencies and what does this have to do with preparations for Shabbos?

Rav Dessler in (חלק ה- ביאורים במצוות-שבת) (6) מכתב מאליהו has a fascinating approach. He explains that Shabbos has both feminine qualities and masculine qualities. In קבלה the feminine, also known as נוקבא, is the receiver whereas the masculine, also known as דוכרא, is the giver. On Friday day and night, Shabbos takes the form of נוקבא and the Jewish people the form of דוכרא. Shabbos is the recipient of all that was prepared in her honor by the Jewish nation, the cleaning, dressing, cooking and *kiddush*. However, once Shabbos receives respect and honor from the Jews, the roles are reversed and the Jewish nation takes the נוקבא form, while Shabbos takes the דוכרא form, and instills the Jewish nation with קדושה. This is why Shabbos is referred to in both male and female form, and why when speaking about Shabbos the Torah writes "הוא" - masculine, but it is read "היא" – feminine, because Shabbos encompasses both feminine and masculine traits.

We can now also understand why in the Friday night davening we refer to Shabbos as "בה" – in the feminine form, but on Shabbos day we refer to Shabbos as "בו", in the masculine form. Friday and Shabbos night are about giving to and honoring Shabbos, while Shabbos day is about receiving קדושה from Shabbos. The (כ-ו) פרק כו (7) מסילת ישרים writes that קדושה is achieved by first working hard to achieve it and once you put in your effort, קדושה is bestowed upon you as a gift. Similarly, with the

קדושה of Shabbos the more you give and prepare for Shabbos, the more קדושה you receive from it. And the more you internalize the הלכות pertaining to the preparation of Shabbos and sanctifying Shabbos with קידוש and הבדלה, the more you receive from observing them. [Rav Dessler concludes that once we have given and received from Shabbos, we then unite with it and become one. This קדושה then spills over to the other days of the week, such that a person can experience a small amount of the Shabbos feeling on the other days as well -- "וינוחו בם".]

סימן רמ"ב. ב.

Now that we understand that the more we prepare for Shabbos and respect it, the more קדושה we receive from it, we can begin to learn the הלכות pertaining to כבוד שבת. The **סימן רמ"ב** in **S"A** teaches that everyone, even the poor, is obligated in being מכבד Shabbos and when the גמרא פסחים (קיב) says that it is better to not spend money on Shabbos than to ask others for donations, that is only for someone who has almost nothing but has not yet started taking *tzedakah*. The **משנ"ב** סק"ד quotes the גמרא ביצה (טז) that teaches that a person's income is determined on ראש השנה, except for money he spends on שבת ויו"ט and his children's Torah learning. Therefore, if he spends more on Shabbos, he will earn more money, and if he spends less on Shabbos in order to save up more, he will lose that saved money. The במה מדליקין in משנה גר"א (פנינים משולחן הגר"א עה"ת-עמ' רכה) famously comments on the משנה in "כחס על הנר, כחס על השמן, כחס על הפתילה-חייב" (כט:) that teaches "כחס" - if someone extinguishes a fire in order to save the candle, oil or wick for later (but not with intention of making a coal) he is still חייב (this is the opinion of רבי יהודה that a מלאכה שאינה צריכה לגופה is חייב). The גר"א asks why does the Mishnah say "כחס" - "like he is saving"? It should say "החס" - "someone who is saving the oil, etc." The גר"א answers that the משנה is alluding to this גמרא above, that a person's income is fixed from year to year except for his Shabbos expenses. This Jew, who is extinguishing the flame in order to save the oil, thinks he is saving money "כחס" - "like he is saving", but really he is not, because a person's income is predetermined, excluding Shabbos expenses.

The **משנ"ב** סק"א writes that some commentaries are of the opinion that this מצוה of כבוד שבת is biblical, but most understand that it is rabbinic, dating back to the time of ישעיה הנביא.

The **Rama** adds that there is a custom to bake חלה every Friday for Shabbos in order to be מכבד שבת with freshly baked bread. The **משנ"ב** סק"ו infers from the **Rama** who says you should bake the amount needed to perform הפרשת חלה that there is another reason for baking challah every Friday. Since Chava sinned on the first Friday of creation, women can be מתקן this sin by being מפריש חלה. The **ביה"ל** ד"ה והוא adds that unfortunately many women stopped this custom and began purchasing challah from the bakery and by doing so are minimizing כבוד שבת. It seems from the **ביה"ל** that the main reason to bake challah on Friday is because of the reason explicitly written in the **Rama**, i.e., כבוד שבת. In **אור** (ח"ב-מז) Rav Ben-Zion Abba Shaul writes that the **ביה"ל** was only scolding people who buy regular loaves of bread from a bakery, the same style bread that is sold throughout the week. However, you are allowed to buy challah from bakeries that make special challah for Shabbos, since you are buying the challah שבת לכבוד. Additionally, חוט שני (ח"א פ"ב-א) in רב קרליץ writes "החכם עיניו בראשו"

"והכל לפי הענין" – meaning that sometimes it is best to buy challah from the bakery or supermarket as opposed to adding more work for your wife.

סימן ר"נ. C.

The S"A in **סימן רנ סעיף א'** teaches based on the (ק"ז.) גמרא שבת that you are obligated to wake up earlier than usual on Friday morning and begin preparations for Shabbos immediately after davening. This is derived from the verse (שמות טז-ה) "והיה ביום השישי והכינו את אשר יביאו" - on Friday you need to "prepare" for Shabbos. The **משנ"ב סק"א** teaches that if you have a scheduled learning סדר after שחרית you should first learn and then prepare for Shabbos, unless the products you are buying will no longer be in stock when you finish learning. The S"A continues that even if you are wealthy and have lots of help at home, you are still obligated to partake in the preparation for Shabbos, just as the great אמוראים themselves partook in the preparation for Shabbos, as described in (מ"א.) קידושין. Furthermore, do not say "I am too respectable to get my hands dirty in preparation for Shabbos." Rather, one should view preparing for Shabbos as being honorable.

The (9) **חוט שני** (ח"א פ"ד סק"א) explains that there are two factors that are incorporated into the מצוה of preparing for Shabbos. Firstly, the outcome - you need to make sure that your house is suitable and ready for Shabbos, which can theoretically be accomplished by others. However, there is a second factor, that you yourself need to prepare for Shabbos because your toil, in and of itself, is a sign that you are respecting Shabbos.

The **משנ"ב סוף סק"ב** writes that there is a custom to taste the food prepared for Shabbos on Friday afternoon to make sure that it is fully cooked and properly spiced. The **אריז"ל** (שער הכוונות בענין) explains that just like if a king were to visit your house, you would make sure to taste the food to ensure that it is up to standards and spiced to perfection, similarly with Shabbos, you need to make sure that the food prepared is of proper quality before the onset of Shabbos. Thus, you only fulfill the מצוה of "טועמיה חיים זכו" by tasting the food if your intention is to determine whether it is suitable for Shabbos. **Rav Wozner** (קובץ מבית לוי חלק י"ג עמ' מט) (11) writes that even during the 9-days you are allowed to taste the meat you made in preparation for Shabbos (because eating meat in such a manner was not included in the גזירה, since its purpose is for כבוד שבת and not to increase happiness). There are those who argue and only allow you to taste the meat and then spit it out.

The S"A in **סימן ב'** writes that one should increase the amount of meat and wine to be served on Shabbos to the best of one's ability. However, the **משנ"ב** (רמ"ב סק"ב) writes that the מצוה of עונג applies only if you enjoy the food. Therefore, if you do not enjoy meat you can fulfill your obligation with other food. Furthermore, the **משנ"ב** (תקע"ב-ו) writes that there is no obligation to eat meat on Shabbos, and therefore vegetarians and vegans who do not enjoy meat are not obligated to eat it.

D. סימן ר"ס

The (12) **גמרא שבת** (כה:) teaches that רב יהודה בר אילעאי used to wash his hands, face and feet with hot water in preparation for Shabbos. The S"A in **סעיף א'** *passkins* like this **גמרא**, but the *Rama* adds that it is best to wash your entire body for Shabbos. The **משנ"ב סק"א** writes that when bathing for Shabbos, you must be extremely careful not to begin showering close to Shabbos because many times it will lead to **חילול שבת** including **גוזז** and **מכבס**, cutting hair and laundering (when wringing out the towel, which is included in **מכבס** – laundering). Nevertheless, it is best to shower on Friday (slightly earlier) rather than Thursday, since showering on Thursday is not considered "כבוד שבת" if it is not evident that you are doing it for Shabbos. Therefore, if you know in advance that you will not be able to shower on Friday you should shower on Thursday night (**משנ"ב סק"ה**).

What about going to the *mikvah*? Is there an ענין to go to the *mikvah* before Shabbos specifically? The **זוהר** (פרשת תרומה-דף קלו:) writes that you should indeed immerse in the *mikvah* on *Erev Shabbos*. In fact, many Kabbalistic writings stress the importance of immersing in the *mikvah* on Friday because it is not enough to prepare your house and body physically for Shabbos; rather, you also need to prepare yourself for Shabbos spiritually. There are many customs as to the number of dips one does in the *mikvah*. The **אריז"ל** writes to dip twice (3 if you are a **קרי**) and the **מורה באצבע** (**חיד"א**) (מורה באצבע) writes to dip 10 times on *Erev Shabbos* (see sources for the proper **כוונות** – thoughts to have while immersing).

The S"A continues that there is a **מצוה** to wash your hair and the *Rama* adds that if your hair is long there is also a **מצוה** to get a haircut. The S"A then notes that there is a **מצוה** to cut your nails on Friday in preparation for Shabbos as well.

There are a few הלכות that pertain to the cutting of nails that we will focus on. The *Rama* writes in the name of the **אבודרהם** that you should not cut your nails in order; rather, always skip a finger until they are complete. Furthermore, when cutting your nails, you should first start with the ring finger on your left hand, and once the left hand is complete you should move on to your right hand starting with your index finger. The **משנ"ב סק"ח** writes that the **אריז"ל** was not מקפיד on any of this, but nevertheless, the **משנ"ב** himself says that it is best to follow the *Rama*.

The **משנ"ב סק"ו** adds that you should not cut both your fingernails and toenails on the same day because of "סכנה". However, the (14) **קצות השולחן** (עג בדה"ש ה) writes that a woman on her טבילה night may do so because "שומר מצוה לא ידע דבר רע" – no harm will come to someone who keeps the מצוות, and the halacha requires a woman to cut her nails before immersing in the *mikvah*. The **משנ"ב** also teaches that you should not cut your fingernails on Thursday because they begin to regrow and be noticeable on Shabbos, which is not respectful. Additionally, the **גמרא** teaches that pregnant women may miscarry if they step on cut nails; therefore, someone who is a חסיד burns his nails after they are cut, a צדיק buries them, and a רשע throws them on the floor. The **משנ"ב** adds though that if the nails were swept, they can no longer cause harm. In (ח"א-עמ' קד) it is recorded that the **חזן איש** collected his nails after he cut them and saved them until *Erev Pesach* when he would burn them with the **חמץ**. Many have the custom to throw their nails in the toilet (**פ"ה-ב**).

The **משנ"ב ססק"ו** adds that when finishing to cut your nails you need to wash your hands and the *passkins* **משנ"ב סימן ד' סקל"ט** that it is enough to pour water once on each hand (and you do not need to pour three times on each hand). What if you bite your nails or pull them off with your other hand, do you need to wash your hands? It is quoted in the name of the **אחז"א** in **ארחות רבינו הקהילות** (ח"א- עמ' קה) (15) **יעקב** that if you bite just one nail you do not need to wash your hands, but more than one nail will require **נטילת ידים**.

The S"A in **סעיף ב'** teaches that slightly before **בין השמשות**, you should gently remind those in your house to be **מפריש תרומות ומעשרות**, to make an **עירוב חצירות**, to be **מפריש חלה** and to light Shabbos candles. Although not all of the examples in the S"A (taken from the Mishna) are the most common issues that arise today shortly before Shabbos, the fundamental principle is still extremely relevant that one must take care to gently remind others about last minute preparations without becoming angry. The **חיד"א** (16) (**מורה באצבע- קמ')** points out that *erev-Shabbos* is a time during which one is easily susceptible to arguments, and one needs to be extra careful and conscience to avoid fighting with one's wife and family members at this very special time as Shabbos is about to begin.