

דיני כבוד שבת

- 1) Why in the Shabbos *Shemoneh Esrei* do we switch from saying "וינוחו בה" to "בו" and then "בם"?

Rav Dessler in **מכתב מאליהו** (6) explains that Shabbos takes both the דוכרא and נוקבא form, as Shabbos is both the receiver and the giver. On Friday day and night, Shabbos is the נוקבא, when it receives respect and honor from all the work and preparation done on Friday and from the lit candles and *kiddush* recited by the Jewish people. However, on Shabbos day, Shabbos takes the דוכרא form, the giver, and instills the Jewish people with קדושה. This is why we refer to Shabbos at night in the feminine- "בה", and in the day we refer to Shabbos in the masculine "בו". The more we give to Shabbos, and the more honor, respect and preparation we show for it, the more קדושה of Shabbos is instilled in us. (Rav Dessler explains that once we have given and received from Shabbos, we unite with it and become one "בם" - and this קדושה spills over to the other days of the week.)

- 2) From where do we know that you need to be מכבד שבת? The Torah only says "כל מלאכה" "לא תעשו" מדרבנן, is the obligation?

The **רמ"ב** (רמ"ב סק"א) writes that some commentaries are of the opinion that the מצוה of כבוד שבת is biblical from the words "מקראי קודש". However, most hold that it is מדברי ישיעהו הנביא dating back to סופרים.

- 3) How much money should you spend on Shabbos expenses?

The **רמ"ב** (רמ"ב-סק"ד) quotes the גמרא ביצה that teaches that a person's income is predetermined on Rosh Hashanah except for his expenses spent on Shabbos and on teaching his children Torah. Thus, your expenses for Shabbos are taken care of and will be covered.

- 4) Is there an obligation to eat meat on Shabbos? What if you are vegetarian?

The **S"A** in ר"נ-ב writes that you should be "מרבה בבשר ויין" – have extra meat and wine on Shabbos. However, the **רמ"ב** (רמ"ב סק"ב) writes that the מצוה of ענג שבת is only if you enjoy it, and if you don't enjoy meat you can fulfill your obligation with other food. Furthermore, the **רמ"ב** (תקע"ב-ו) writes that there is no obligation to eat meat on Shabbos. Thus, vegetarians do not have to eat meat on Shabbos.

- 5) Your wife does not want to bake challah for Shabbos, should you buy challah or bake some yourself?

The **Rama** in סימן רמ"ב writes that there is a מנהג to bake challah on Friday so you can have fresh bread for Shabbos. The **משנ"ב** סק"ו infers from the language of the **Rama** that there is another reason to bake challah on Friday as well – it is a תיקון for the woman to be מפריש חלה on Friday, since it was the first woman, Chava, who sinned first with the עץ הדעת on the first Friday of creation. The **ביה"ל** ד"ה והוא writes that unfortunately this custom has become lax among many people. However, the **אור לציון** (8) points out that since the main reason for baking bread on Friday is because of כבוד שבת, if the bakery bakes special bread for Shabbos you may buy from it. Therefore, if your wife does not wish to bake challah, it is best for you to bake yourself (assuming you know what you are doing, since preparing for Shabbos is a מצוה), however, if you can't or don't know how to, you can definitely buy from a store. למעשה, the **ח"א פ"ב-א** writes "החכם עיניו" "שלום בית" meaning, you should do what is best for בית.

- 6) Your wife made a delicious roast for Shabbos, it's a long Friday afternoon, and you're hungry, so you start digging in. She yells "What are you doing?! We have a lot of guests tonight!" "But it's a mitzvah to eat Shabbos food on Friday" you respond. Who is right?

The **משנ"ב** (ר"נ סק"ב) writes that there is a מצוה on Friday to taste from the food prepared for Shabbos to ensure that it is cooked and spiced to perfection. Thus, if your intention in eating the roast is to make sure that it was properly prepared, you are correct. However, if you are "digging in" because you are hungry, then she is correct.

- 7) It's the Nine Days, and your wife prepares another delicious roast, and again you start digging in. "It's the Nine Days!!!" she yells. "But it's a mitzvah to eat Shabbos food on Friday," you respond. Who is right?

Rav Wosner in **קובץ מבית לוי** (11) writes that since tasting food for Shabbos is a מצוה, it was not included in the גזירה of refraining from meat during the Nine Days. However, this קולא only applies if you are tasting the food to make sure it is properly cooked, but not if you are eating it because you are hungry.

- 8) Are you obligated to shower before Shabbos? What if there is no time? Do you need to cut your nails before Shabbos? Is there an order that they need to be cut? What should you do with your nails once they are cut?

The **S"A** in **סעיף א'** writes that there is a מצוה to be מכבד שבת by washing your hands, feet and face with hot water on erev-Shabbos and the **Rama** adds that it is best to wash your entire body for Shabbos. The **משנ"ב** סק"א explains that there is no obligation to shower, but those who do are rewarded for respecting and honoring Shabbos. Therefore, if there is not enough time to shower before Shabbos, it is best not to shower at all because there are many מלאכות that can be transgressed during and after the shower.

The S”A also writes in א' סעיף א' that there is a מצוה to wash your hair and cut your nails. The *Rama* adds that you should not cut your nails in order; rather, start with your ring finger on your left hand and then skip to the index finger, pinky, middle finger and thumb, thus, you will always be skipping a finger. On your right hand you should start with your index finger and then skip to your ring finger and continue by always skipping a finger. The משנ"ב סק"ה quotes the אריז"ל who was not מקפיד to cut his nails out of order, but לכתחילה he agrees that you should cut them out of order.

The משנ"ב סק"ו adds a few other הלכות pertaining to the cutting of nails. Firstly, you should not cut your fingernails and toenails on the same day. Secondly, you should not throw them on the floor; rather, it is best to burn them [the א"ח used to save all of his cut nails and burn them on ערב פסח (15)]. Lastly, you should wash your hands after cutting nails.

- 9) There are two types of Jewish men in the world: *mikvah* Jews, and not-*mikvah* Jews. Which one should you be?

The זוהר (פרשת תרומה קלו:) writes that men should go to the *mikvah* on erev-Shabbos, because it's not enough to get your house and body physically ready for Shabbos; you also need to get yourself spiritually ready for Shabbos. The א"ח (13) writes “if possible, you should go to the *mikvah*” and then he delineates that you should dip 10 times and have different כוונות for each dip (see sources inside).