

זמרו לו

ZEMIRO'S ZONE

SPECIAL CONVENTION ISSUE

וקראת לשבת עונג



MASMIDEI HASHABBOS



To our dear Weekly Masmidei HaShabbos email subscribers:

This Week! Join Klal Yisroel in welcoming the Malachim into our Homes! Experience a deeper connection and joy as we elevate this Shabbos with this special edition ZEMIRO'S CARD prepared in honor of this week's Agudah convention. In this zechus, may we all merit the fulfillment of the brachos of the Malachim.

-Ki Heim Chayeinu and Masmidei HaShabbos

Singing on Shabbos can elevate us, transform us and transport us to a new place - a place of Kedusha and a place of enjoyment and happiness. Let's sing together as a family and let the words of the Zemer carry you to where you want to go.

The Zemiros we sing on Shabbos are not just songs. Many Gedolim attribute great significance to Zemiros Shabbos and have said that the Zemiros were written with Ruach HaKodesh.

שלום עליכם SHALOM ALEICHEM

Rabbi Yosi Bar Yehudah said: "Two angels accompany us on Shabbos

evening from shul to home, one good angel and one bad angel." When we arrive home to find the lights burning, the table set, and the bed made, the good angel exclaims, "May it be G-d's will that it be the same next Shabbos." But if not so, if the house is dark and in disorder, the evil angel exclaims, "May it be G-d's will that it be so next Shabbos." The good angel is compelled to answer amen. (Gemara *Maseches Shabbos* 119b)

The custom of singing *Shalom Aleichem* upon returning from shul is based on the above Gemara.

Since these *malachim* are spiritual beings, who don't eat or drink, there is an important lesson to keep in mind.

Rabbi Leib Chasman *zt"l*, a well-known *talmid chacham*, once visited with the Chofetz Chaim (Rabbi Yisrael Meir Kagan) and stayed with him over Shabbos.

When they arrived home following the Friday night *tefillos*, the Chofetz Chaim surprised him by skipping the traditional singing of *Shalom Aleichem* and began the meal immediately. It was only once they ate the gefilte fish that the Chofetz Chaim arose and sang *Shalom Aleichem*. Unable to contain his curiosity, Rabbi Leib asked him why he'd broken with tradition.

Smiling, the Chofetz Chaim responded, "Knowing that you're traveling, there was no doubt in my mind that you must be very hungry. The angels, on the other hand, don't eat food and are not hungry at all. I figured it was okay to make them wait until I satisfied your hunger, and then I would attend to them."

The ultimate source of the *brachos* the *malachim* give us is seeing a home that is properly in order for Shabbos. This doesn't only include the physical preparations but the spiritual preparations as well. Particularly, caring for our guests. The Chofetz Chaim understood that had he allowed his guests to go hungry in order to show respect for the *malachim*, it would defeat the whole purpose of welcoming the *malachim* to his home in the first place.



שְׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרָת

Peace upon you, angels of G-d's service,

Our *minhag* is to sing each stanza of *Shalom Aleichem* three times. Why do we repeat it so many times?

One reason given is that we say each verse three times for emphasis. Another reason given is that our excitement to welcome the *malachim* is so great that we repeat it out of joy.

Either way, this is a very special time when we focus on how special we want to make the upcoming Shabbos and what kind of home we want the *malachim* to see we have.

מַלְאֲכֵי עֲלִיּוֹן

angels of the Exalted One,

The *malachim* are the messengers of Hashem, who is known as *Elyon* - *The Exalted One*, as we refer to Hashem in every *Shemoneh Esrei* - *Keil Elyon* - the G-d who is beyond our comprehension.

מִמְלַךְ מַלְכֵי הַמְּלָכִים

from the King who rules over all other kings

When it comes to various countries, we understand that some leaders are more powerful or more influential than others. We refer to Hashem as the King of all other kings to help us picture Hashem's incomprehensible greatness which rises above all other great rulers and beyond.

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זמרו לו ואני תפילתי תורת פיר

This is particularly important for Shabbos. Shabbos is the day when Hashem's kingship is clear in the world. When we stop working on Shabbos and recognize Hashem's rule over the world, Hashem's *malchus* is clear. If not for Shabbos, we can get so caught up in the day-to-day activities of the world that we don't even stop to think. Shabbos is the time when Hashem's presence is revealed and strongest in the world as a result of our keeping Shabbos.



הַקְדוּשׁ בְּרוּךְ הוּא:
the Holy One, blessed is He.

We call Hashem Hakadosh Baruch Hu as a recognition of Hashem being completely removed from the world. *Kedushah* - holiness, means being separate.

There is *kedushah* in space, and *kedushah* in time. In space, we know that Eretz Yisrael is the holiest land, Yerushalayim is the holiest city and the Makom Hamikdash is the holiest place of all. So too, in time, Shabbos is the holiest time. Every day has a certain amount of holiness it receives from Shabbos, and there are Yomim Tovim that are holier, but Shabbos is the holiest time. And, so too with creations, there are various levels of holiness, and Am Yisrael - we, Hashem's nation- are the holiest of all creations.

It is because of this connection between Shabbos and us, that Hashem gave us the gift of Shabbos. Shabbos is the holiest time, and we are the holiest people - therefore we have Shabbos, and no one else has access to this amazing day.

That is what we say in Kiddush on *Leil Shabbos*:

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו - **Who made us holy with His mitzvos**
וְנִרְצָה בָּנוּ - **and was pleased with us.**
וְשַׁבַּת קִדְּשׁוֹ - **And [therefore] His holy Shabbos,**
בְּאַהֲבָה וּבְרָצוֹן - **with love and desire**
הִנְחִילָנוּ - **He gave [Shabbos to] us for a heritage,**
...
כִּי בָנוּ בְּחַרְתָּ - **For us You have chosen**
וְאוֹתָנוּ קִדְּשַׁת מְקַל הָעַמִּים. - **and You sanctified more than all the peoples**
וְשַׁבַּת קִדְּשְׁךָ - **And [therefore] Your holy Shabbos**
בְּאַהֲבָה וּבְרָצוֹן - **with love and desire**
הִנְחִילָתָנוּ: - **You gave us for a heritage.**

בּוֹאֲכֵם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם
Come in peace, angels of peace,

Why do we now call the *malachim* 'Malachei Hashalom - angels of peace', rather than just *Malachei Hashareis*?

At first when the *malachim* enter, we do not know yet if they are going to bless us, for as the Gemara teaches us, one of the *malachim* is not a good *malach*. However, once they enter and see how prepared we are for Shabbos and the beautiful Shabbos atmosphere we create, then we refer to them as *Malachei Hashalom* - *malachim* who come in peace to bless us.

מִמְלַךְ מַלְכֵי הַמְּלָכִים, הַקְדוּשׁ בְּרוּךְ הוּא:
from the King of all kings, the Holy One, blessed is He.

בְּרַכּוּנֵי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם
Bless me with peace, angels of peace,

How can we ask the *malachim* to bless us? Are we not supposed to daven only to Hashem Himself, and not direct our *tefillas* to *malachim*?

Since the Gemara tells us that the *malachim*'s mission is to bless us, we are not davening to the *malachim* for a *brachah*, but rather asking that they perform that which they are already commanded to do and bless us- like the Gemara says they do.

מַלְאֲכֵי עֲלִיּוֹן
angels of the Exalted One



מִמְלַךְ מַלְכֵי הַמְּלָכִים

Joy In The King's Presence

(with thanks to Artscroll's Living Shabbos)

On Shabbos, we are in the presence of Hashem, the King of all kings. When we sing the words *Mimelech Malchei Hamelachim*, we can think about how great it is to be in Hashem's presence.

We may not have kings today, but Hashem is our King, so we can take the example of how to treat Him from the way kings were treated through the ages.



Franz Joseph I (1830-1916), the Emperor of Austria, made a three-day visit to Cracow starting on 25 Elul in the year 1880. Among the throngs of people who came to greet the Emperor at the train station was the Orthodox Jewish community of Cracow, led by their Rabbi, Rabbi Shimon Sofer (1820-1883), son of the renowned Chasam Sofer. Rabbi Sofer writes that he recited a *brachah* upon seeing the Emperor. He describes how the local anti-Semites were disturbed by the respect the city's Jews were given by the king, and wanted to get the Jews in trouble. In the middle of the night, a group of anti-Semites secretly removed the pictures of Emperor Franz Joseph from the lobby of the shul and other Jewish sites. By law, every public area had to feature a picture of the Emperor, and by removing the Emperor's pictures, these anti-Semites hoped to make the Emperor angry at the Jews of the city. They even made a point of informing government officials that the Jews did not display pictures of the Emperor as they did not hold him in esteem.



When the Emperor met with Rabbi Shimon Sofer, he asked why his picture was not displayed in the Jewish buildings.

The Rabbi knew the perfect answer: "The truth is that we always have the picture prominently displayed, but they were apparently taken down in advance of the Emperor's visit.

We Jews wear *tefillin* every day as a symbol of our loyalty to our G-d, our King. On Shabbos, however, we are not allowed to wear *tefillin*, because on Shabbos we do not need a symbol of our allegiance. G-d comes to be with us on Shabbos, and therefore if we wore *tefillin* as a reminder of our loyalty to Him, it would be disrespectful. Similarly, when the Emperor comes to visit us, it would be disrespectful to have a symbolic reminder of our loyalty to him. He's right here with us - there is no need whatsoever for any reminder!"

Rabbi Shimon Sofer's answer to the emperor also reminds us that Shabbos is the time when our King visits us and is in our homes - in our homes! If we remember this and stay aware of it, we can be in a state of joy and excitement throughout Shabbos.

INTO ACTION

What can we do to show our joy when we are in Hashem's presence on Shabbos?

מַמְלָךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

from the King of all kings, the Holy One, blessed is He.

צֵאתְכֶם לְשָׁלוֹם מֵאֲנֵי הַשָּׁלוֹם

Go in peace, angels of peace,

We begin the prelude to our first Shabbos *seudah* with this four part *zemer*. *Shalom Aleichem*. Each part welcomes Shabbos in its own special way:

First we **greet** the messengers/ *malachim* of Hashem, (*Shalom*)

then we **welcome** them in, (*Bo'achem*),

then we accept their **blessing** (*Barchuni*),

and finally we bid them **farewell** (*Tzeischem*).

Why do we say 'Tzeischem'? Why say goodbye when they have only just arrived? Doesn't it feel almost like we are sending the *malachim* away when we're so excited to have them come?

The Chofetz Chaim explains that we are not saying goodbye to the Shabbos *malachim*, but rather now, when we welcome the Shabbos *malachim* into our home, we say goodbye to the weekday *malachim* that escort us throughout the week.

Another explanation given is that we aren't saying goodbye yet, we are only reminding ourselves that the "goodbye" is coming, because when something is with us for only a short time, it becomes more precious to us. We must breathe in every second of their *kedushah*... before saying goodbye.

And a third explanation given is that the Shabbos meal is a very special time that we spend with Hashem Himself. This one-on-one time is a time to reflect and connect with no distractions, and no one else present, not even *malachim*. Similar to the *kohen gadol* when he entered the *Kodesh Kadashim*, no other person's may be inside with him for his private audience with Hashem.

מַלְאָכֵי עֲלִיּוֹן

angels of the Exalted One

מַמְלָךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

from the King of all kings, the Holy One, blessed is He.

**Living Shabbos
Bringing Shabbos to Life**



In Sefer Nechemiah (Chapter 2) we read of how Nechemiah the Navi, while working as a servant to the Persian king, heard about the terrible conditions suffered by the Jews of Eretz Yisrael and felt very upset. He knew that he was not supposed to show any sorrow or uneasiness in front of the King, however, on one occasion right after hearing of the tremendous tzaros of his brother and sisters, he was serving the king and he looked broken. The king became upset by Nechemiah's demeanor. Serving a king with a gloomy look is considered disrespectful.

This story teaches us a vital lesson about our service to the One, true King. When one serves a king, he must do so in a state of joy and excitement. He should feel so privileged and fortunate to serve the king that nothing else should matter, and no minor problems or disappointments should weigh on his mind.

On Shabbos, Hashem our King is with us. *Shalom Aleichem* repeats the words מַמְלָךְ מַלְכֵי הַמַּלְכִּים which reminds us that Hashem is the King over all kings - so how much more must we be joyful about Hashem than about a human king!

How can we remain happy throughout Shabbos? Look at the words: *yismechu b'malchus'cha shomrei Shabbos* - those who observe Shabbos spend the day basking in the radiance of the King, and therefore they are exuberant throughout the day. If we appreciate what Shabbos is, then nothing upsets us on this day. The very fact that we are in Hashem's presence brings us immense joy that cannot be shaken by all the petty, trivial "problems" that would normally upset us.



THIS WEEK'S MISSION:

- 1. PRINT:** Print out a copy for each person at your Shabbos table
- 2. SING:** Sing from the sheets and allow the words of the Zemiros to elevate your Shabbos
- 3. WIN!** Ask your parents to email us at shabbos@kiheimchayeinu.com
OR – call our HOTLINE at 1-44-333-TORAH (1-443-338-6724)
Please include your first and last name, age, grade and full name of school.

And you'll be entered to WIN! a \$250 Gift Card!



זמרו לו ואני תפילתי תורת פיר

LAST WEEK'S
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