



A Fantastic Revelation from the Arizal

The 31-Hour Kedushah of Shabbas Nullifies the Klipos of the 31 Kings in Eretz Yisrael

In this week's parsha, parshas Yisro, we will focus on the mitzvah of Shabbas. HKB"H attests to its significance by telling Moshe (Shabbas 10b): **"מתנה טובה יש לי בבית גנזי ושבת—שמה—I have a special gift in my treasure-house; its name is Shabbas.** Since it is one of the most important mitzvos aseh, HKB"H chose to include it in the Aseres HaDibros (Shemos 20, 8): **"זכור את יום השבת לקדשו, ששת ימים—remember the Shabbas day to sanctify it. Six days shall you work and accomplish all your work; but the seventh day is Shabbas to Hashem, your G-d.**

In Sefer HaMitzvos, the Rambam determines which mitzvos are to be counted among the taryag mitzvos and which are not. If we start counting from parshas Bereishis, following his guidelines, the mitzvas aseh of Shabbas is the 31st mitzvah. Hence, in the Sefer HaChinuch, where he arranges the mitzvos of the Torah according to the guidelines of the Rambam, the 31st mitzvah in the Torah is: **"Remember the Shabbas day to sanctify it."**

Furthermore, the Bnei Yissaschar (Shabbasos 2, 1) teaches us an important principle. An amazing connection exists between each of the taryag mitzvos and the number it was designated in the Torah by HKB"H. Based on this principle, he proceeds to offer several explanations as to why HKB"H established the mitzvah of Shabbas as the 31st mitzvah in the Torah.

"Remember the Shabbas day" Is the 31st Mitzvah Corresponding to the 31 Hours of Shabbas Observance

The Bnei Yissaschar begins his sacred explanations by introducing an insight from our master, the Arizal (Pri Eitz Chaim, Sha'ar HaShabbas, Chapter 24). Here is what he writes:

"חיוב תוספת שבת, כבר ידעת שהרא"ש ז"ל כתב שלא נודע שיעורו, והנה מרן האריז"ל כתב שיעורו של השביתה עם התוספות לפניו ולאחריו מהראוי להיות ל"א שעות, והנה אנחנו בעניינינו מצאנו ראינו רמז בזה בתורה, מצות זכור את יום השבת לקדשו, היא מצוה הל"א בתורה, על פי חשבון ומנין הרמב"ם אשר סוגיין דעלמא אזלין כוותיה."

It is a mitzvah to extend the Shabbas, both before it begins and after it ends. The Rosh (Berachos 4, 6) writes that the amount of the extension is not prescribed. Yet, the Arizal writes that it is appropriate to abstain from work for a total of 31 hours. This is alluded to by the fact that the mitzvah: **"Remember the Shabbas day to sanctify it"**—is the 31st mitzvah in the Torah according to the reckoning of the Rambam, which is accepted and followed by most of the world.

He adds (ibid. 2) that this is why in the second Aseres HaDibros, in parshas Vaeschanan, the words **"כאשר צוך ה' אלקיך"** are added (Devarim 5, 12): **"שמור את יום השבת לקדשו—שמור את יום השבת לקדשו—כאשר צוך ה' אלקיך—guard the day of Shabbas to sanctify it, as Hashem, your G-d, commanded you.** In light of what we just learned, we can suggest that these additional words

refer to the commandment in the first Dibrot: **“Remember the Shabbas day”**—and they allude to the number of hours that we are supposed to observe and sanctify the Shabbas day. Since it is the 31st mitzvah, we are supposed to sanctify it for 31 hours.

In a similar manner, he explains why HKB”H called Yaakov Avinu א”ל. Let us refer to the Gemara (Megillah 1a): **“מנין שקראו: א”ל אלקי ישראל”**—where do we see that HKB”H called Yaakov **“El”**? For it says (Bereishis 33, 20): **“And He called him ‘El,’ the G-d of Yisrael.”** Before that, it says (ibid. 18): **“ויבוא יעקב שלם עיר שכם אשר בארץ כנען בבואו: ומי שאינו מקיים סעודת דוד ישאר קליפה אחת בלי הכנעה.”**

“ויבוא יעקב שלם עיר שכם”—Yaakov arrived intact at the city of Shechem, which is in the land of Canaan, upon his coming from Padan Aram, and he rested (encamped) in front of the city. Rashi comments: **It was erev Shabbas.** According to the Midrash (B.R. 11, 7): **He arrived at twilight on erev Shabbas and set boundaries while it was still day.**

We can suggest that this is alluded to by the passuk: **“ויבוא יעקב שלם עיר שכם”**. The word **שכם** can be interpreted as an acronym for **שבת כלה מלכתא—Shabbas, the bride, the queen.** Now, the fact that Yaakov set boundaries for Shabbas while it was still day indicates that he began observing the Shabbas while it was still day to extend the Shabbas. Hence, HKB”H called him א”ל alluding to the 31—hours that we observe the kedushah of Shabbas.

The Bnei Yissaschar (ibid. 3) adds that this also explains very nicely the formula instituted by the Anshei Kenesses HaGedolah—Members of the Great Assembly—in Shacharis on Shabbas. We find two instances where HKB”H is referred to by the name **א”ל**: **“אל אדון על כל המעשים”**—**G-d, Master of all creation**—and: **“לא אל אשר שבת מכל המעשים ביום השביעי נתעלה וישב”**—**to G-d, Who rested from all activity, and on the seventh day ascended and sat on His Kisei HaKavod.** For, the name א”ל is associated with Shabbas Kodesh, which is the 31st mitzvah in the Torah, and whose kedushah extends for 31 hours.

From Midday Onwards It Is Only Necessary to Refrain from Heavy Types of Labor

In honor of the kedushah of Shabbas, it gives me immense pleasure to focus on the source of the Arizal’s remarks. He explains how the 31 sacred hours of Shabbas, including the

extended hours before and after Shabbas, are divided up. As mentioned above, these hours nullify the klipos of the 31 kings that ruled in Eretz Yisrael. Here are his sacred words:

“ל”א מלכים יש בקליפות שכבש יהושע וכנגדן ל”א שעות קודש, וזה סוד א”ל מלך יושב, היינו מחצות יום ו’ עד הלילה ו’ שעות, ויום שבת הרי כ”ד, עם ו’ הרי ל’, ושעה אחת בסעודת מוצאי שבת, שהוא סעודה דדוד מלכא, הרי ל”א, ומי שאינו מקיים סעודת דוד ישאר קליפה אחת בלי הכנעה.”

There are 31 kings in the klipos that Yehoshua conquered; there are 31 holy hours corresponding to them. This is the hidden message of the words “א”ל, the King, sits (on the throne of “rachamim”).” They are as follows: There are six hours on Friday from noon until nightfall; thus, the 24 hours of Shabbas day plus those six hours total thirty. Together with one hour for the seudah of Motza’ai Shabbas, the seudah of David HaMelech, we have a total of 31 (hours). Whoever does not observe the seudah of David leaves one klipah without submission.

It behooves us to consider what the Arizal is really saying. If the 31 hours begin at noon on Friday, does he mean that we should stop doing work at that time or that we should occupy ourselves only with preparations for Shabbas Kodesh from noon? To resolve this inquiry, we will refer to the words of the Shela hakadosh (Maseches Shabbas 32). He states explicitly that we should refrain from major tasks and difficult labor related to weekday matters and occupy ourselves exclusively with matters related to Shabbas Kodesh. Here is the pertinent passage from the Shela:

“ומדת חסידות וקדושה יתירה, היא להיות מוכנים לצורך שבת במלאכות כבידות בחצות, ומחצות ואילך יהיה העסק הכל בקדושת שבת שכולו שבת, דהיינו בהתעוררות תשובה ובתיקוני מעשים ובלימוד התורה, ככה יעשו כל בני בית עד זמן הדלקת נרות, וסימנך ל”א תעשה כל מלאכה, כי בהתחלת קדושה מחצות ואילך, ובתוספת שעה במוצאי שבת שצריך להוסיף מקודש אל החול, הרי ל”א שעות.”

He calls this practice an act of chassidut and extreme kedushah. During these hours, one should focus on thoughts of teshuvah, correcting one’s ways, and studying Torah. Every member of the household should adopt this practice until the time of candle-lighting. The mnemonic for this practice is the passuk (Shemos 20, 10): **“ל”א תעשה כל מלאכה**, because by beginning the period of kedushah from noon onwards, with the

additional hour on Motza'ei Shabbas to extend from the sacred into the mundane, we have a total of 31—hours.

The 31 Hours of Shabbas Nullify the Klipos of the 31 Kings

Let us now elaborate on and clarify the words of the Arizal concerning the connection between the 31 hours of Shabbas and the klipos of the 31 kings in Eretz Yisrael. Additionally, we will explain the reason for completing the 31 hours on Motza'ei Shabbas specifically during the Melaveh Malkah seudah—referred to as the seudah of David HaMelech.

For a simple explanation, let us refer to what HKB”H said to Avraham Avinu (Bereishis 17, 8): **“ונתתי לך ולזרעך אחרריך את כל ארץ מגוריך את כל ארץ כנען לאחוזת עולם והייתי להם לאלקים—and I will give to you and your offspring after you the land of your sojourns, the entire land of Canaan, as an everlasting possession. And I shall be a G-d to them.** We find the following elucidation in the Midrash from our blessed sages (B.R. 46, 9): **“אם מקבלים בניך את השבת הם נכנסין לארץ, ואם לאו אינם נכנסין—if your offspring observe the Shabbas, they will enter the land; if they do not, they will not enter.** Thus, it states explicitly that Yisrael will enter the land in the merit of observing the Shabbas. In light of the Arizal’s insight, we can explain the connection very nicely. In the merit of observing the 31 hours of Shabbas, we merit abolishing the klipos of the 31 kings who reigned in Eretz Yisrael. Nevertheless, it is still incumbent upon us to explain why it is necessary to complete the 31 hours specifically with the Melaveh Malkah seudah.

To shed some light on the subject, we will begin by referring to a passuk in parshas Vayeitzei. When Yaakov fled from Lavan HaArami, Lavan catches up with him and says (Bereishis 31, 29): **“יש לאל ידי לעשות עמכם רע ואלקי אביכם:—I have the power to inflict harm upon you; but the G-d of your father spoke to me last night, saying, ‘Beware of speaking with Yaakov either good or bad.’** Clearly, Lavan’s remarks are contradictory. If HKB”H warned Lavan: **“Beware of speaking with Yaakov either good or bad.”** Then, how could Lavan claim that he still had the power to harm Yaakov: **“I have the power to inflict harm upon you”?**

We find a wonderful explanation in the Arvei Nachal (Vayishlach). He relies on a teaching from Rabbi Dov Ber of

Mezritsch, zy”a, related to a passuk in parshas Beha’aloscha (Bamidbar 12, 13): **“ויצעק משה אל ה' לאמר א"ל נא רפא נא לה, ויאמר ה' אל משה ואביה ירוק ירוק בפניה הלא תכלם שבעת ימים, תסגר שבעת ימים. Moshe cried out to Hashem, saying, ‘Please, א"ל, heal her now!’ Hashem said to Moshe, ‘And were her father to spit in her face, would she not be humiliated for seven days? Let her be quarantined outside the camp for seven days, and then she may be brought in.’** Rashi explains: **“If her father would show her a wrathful countenance, would she not be humiliated for seven days?! All the more so (“kal va’chomer”), if the Shechinah did so (was angry with her, she should be humiliated for at least) fourteen days. However, it is sufficient for that which is derived from a “kal va’chomer” to be like that from which it is derived. Therefore, with My reprimand, as well, “Let her be quarantined for (only) seven days.”**

He explains the “kal va’chomer” expounded by HKB”H based on the Baraisa of Rabbi Yishmael: **“בשלוש עשרה מדות התורה—נדרשת בהן, מקל וחומר ומגזירה שוה” the Torah is expounded with thirteen (hermeneutic) principles: A “kal va’chomer,” a “gezeirah shavah,” . . .** Now, these thirteen principles align with the “thirteen midos harachamim”: **“ה' ה' א"ל רחום וחנון...”** When Torah-scholars employ the thirteen hermeneutic principles to study Torah, correspondingly, they invoke the “thirteen midos harachamim.”

The Name א"ל Aligns with the Principle of “Kal Va’Chomer”

Now, according to the determination of the Arizal, the names ה' ה' are not part of the “thirteen midos harachamim”; they merely serve as an introduction to the thirteen attributes that follow: **א"ל, רחום, וחנון, ארך, אפים, ורב חסד, ואמת...** Thus, the first midah is א"ל. Hence, the name א"ל aligns with the first hermeneutic principle—the **“kal va’chomer.”** In other words, to invoke the name א"ל, one should expound a **“kal va’chomer”**—the corresponding hermeneutic principle.

Therefore, when Moshe beseeched Hashem on behalf of his sister Miriam with the words: **“אל נא רפא נא לה”**—he intended to heal her with the name א"ל. HKB”H responded by expounding a “kal va’chomer”: **“And were her father to spit in her face, would she not be humiliated for seven days?!”**

As a result of this “kal va’chomer,” the name א”ל was invoked to heal Miriam.

Accordingly, the Arvei Nachal explains that just as the name א”ל emanates from the realm of kedushah, the name א”ל אחר is the corresponding name emanating from the klipah. This is evident from the passuk (Shemos 34, 14): **“לא תשתחוה: “אל אחר—“you shall not bow down to another god-- “אל אחר”.** Thus, we can surmise that just like the holy name א”ל aligns with and invokes the principle of “kal va’chomer”; the name א”ל אחר emanating from the klipah opposes the principle of “kal va’chomer.”

Now, let us return to Lavan’s seemingly contradictory remarks to Yaakov. In his nocturnal vision, HKB”H said to Lavan: **“Beware of speaking with Yaakov either good or bad.”** He was warned not to speak to Yaakov; however, he was not explicitly warned not to cause him harm. Upon closer scrutiny, it is apparent that we have a genuine “kal va’chomer” here. Since HKB”H admonished Lavan in no uncertain terms not to even speak with Yaakov either good or bad, all the more so, HKB”H clearly did not want him to cause Yaakov any harm.

Yet, as explained above, a “kal va’chomer” is related to the name א”ל of kedushah. The name א”ל אחר of the klipah, however, counteracts a “kal va’chomer.” This then is what Lavan insinuated to Yaakov: **“יש לאל ידי לעשות עמכם רע”**. In other words, א”ל ידי—my version of the name א”ל from the klipah gives me the power to harm you. So, although **“your G-d cautioned me last night not to speak to you either good or bad,”** he did not say anything about actually causing you harm; and since the name of the klipah does not expound a “kal va’chomer,” **“I have the power to harm you.”**

The Reason the God of the Klipah Opposes a Kal Va’Chomer

To explain why the klipah opposes the principle of “kal va’chomer,” let us refer to the commentary of the Kedushas Levi on parshas Noach. There, he interprets the passuk (Tehillim 119, 98): **“מאויבי תחכמי מצותיך כי לעולם היא לי”**—**your mitzvos make me wiser than my enemies, because it is always with me.** He reads this passuk as teaching us to learn from our enemies how to be clever and better serve Hashem. Just

as our enemies employ all sorts of ruses and devices to fulfill their every desire; all the more so, we should employ whatever means necessary to overcome the persuasions of our enemy, the yetzer hara, who encourages us to commit aveiros.

He interprets the term **“מאויבי”** as a reference to the yetzer hara and reshaim; **“תחכמי מצותיך”**—means that I should be clever enough and wise enough to serve Hashem with the same level and type of enthusiasm; **“כי לעולם היא לי”**—because the desire to fulfill a mitzvah endures and lasts forever. The desire to commit an aveirah, on the other hand, is fleeting. The Kedushas Levi writes something similar at the end of parshas Bereishis:

“דהכלל, כל דבר שהצדיק רואה, ממנו לוקח עבודת ה’, ואם רואה חס ושלום איזה אדם מתאוה לעבירה, לוקח הצדיק מזה התאוה עבדות ה’, שאומר בלבו קל וחומר, מה זה שמתאוה לדבר עבירה שהוא כלה ונפסד בזמן מועט, מכל שכן שראוי לו להתלהב לעבודת השם יתברך שעבודה זו יקויים לעולם.”

He espouses the following principle: Everything that a tzaddik witnesses, he applies to the service of Hashem. If, chas v’shalom, he sees a person desiring to commit an aveirah, the tzaddik applies (channels) that desire to the service of Hashem. He thinks to himself the following “kal va’chomer”: If this individual desires to commit an aveirah, which is fleeting, all the more so that it behooves him to serve Hashem with that enthusiasm, since that service will endure forever.

It should now be apparent why the klipah opposes the midah of “kal va’chomer.” The klipah is sustained by trapping mankind in its deceitful web and persuading him to sin. When, however, a Jew employs the midah of “kal va’chomer” and learns from the yetzer hara how serve Hashem with the same ruses and enthusiasm, in keeping with the words: **“מאויבי”** **“תחכמי מצותיך”**; then, not only is the yetzer hara deprived of its sustaining force, but its ruses have been transformed into sparks of kedushah. Therefore, the yetzer hara is adamantly opposed to the midah of “kal va’chomer.”

This explains beautifully the elucidation in the Gemara (Shabbas 105b) related to the passuk (ibid. 81, 10): **“לא יהיה בך אל זר ולא תשתחוה לאל נכר, איזהו אל זר שיש בגופו של אדם, הוי אומר זה יצר הרע”**—**“There shall be no strange god within you, nor shall you bow before an alien god.”** What is the “strange god”

that is in the body of a person? You should say that it is the yetzer hara. We can suggest that the yetzer hara is called an "אל זר"—a "foreign god"—because it opposes the midah of "kal va'chomer." Because it wants to trap people and make them sin, it doesn't want people to use the device of "kal va'chomer" to emulate its ways to better serve Hashem. In other words, its version of אל זר is foreign, because it alienates a person from kedushah by opposing the use of the "kal va'chomer." This is the warning implicit in the passuk: **"There shall be no אל זר within you, nor shall you bow before an alien god."** Rather, adhere to the אל זר of kedushah by employing the "kal va'chomer" to learn from the devices and methods of the yetzer hara how to better serve Hashem.

Yaakov Avinu Was Called אל זר because He Subdued the Yetzer Hara with a Kal Va'Chomer

It gives me immense pleasure to apply what we have learned to explain the aforementioned statement: **Where do we see that HKB"H called Yaakov אל זר? For it says** (Bereishis 33, 20): **"And He called him אל זר, the G-d of Yisrael."** We have learned that the name אל זר is the first of the "thirteen midos harachamim" and aligns with the first hermeneutic principle, the "kal va'chomer."

Upon further analysis, it is apparent that Yaakov Avinu employed this tactic artfully and effectively after he was compelled to flee from Eisav and go to live with Lavan HaRasha. Let us refer to the explanation of the Tiferes Shlomo (Toldos) related to the passuk (Bereishis 31, 20): **"ויגנוב יעקב את לב לבן הארמי, על בלי הגיד לו כי בורח הוא"—Yaakov deceived Lavan HaArami by not telling him that he was fleeing.** When Lavan saw how much Yaakov yearned to learn from him his scheming and deceptive ways, he was certain that Yaakov was a cheat just like him.

In truth, however: **"ויגנוב יעקב את לב לבן הארמי"**—Yaakov stole Lavan's evil ways to utilize them in the service of Hashem. **"על בלי הגיד לו כי בורח הוא"**—he hid from Lavan the fact that he was fleeing from him to utilize his methods to serve Hashem. Thus, we see that Yaakov Avinu employed the "kal va'chomer" to learn from the rasha how to fulfill the will of Hashem. Hence, HKB"H called him אל זר, the name associated with the midah of "kal va'chomer."

On Shabbas It Is Possible to Elevate Pleasure to Kedushah

Following this line of reasoning, we will now proceed to explain the Arizal's assertion that the 31 hours of Shabbas Kodesh nullify the klipos of the 31 kings that reigned in Eretz Yisrael. We will begin by elaborating on the mitzvah of "oneg Shabbas." It is written (Yeshayah 58, 13): **אם תשיב משבת רגלך—עשות חפצך ביום קדשי וקראת לשבת עונג—if you restrain your foot because it is Shabbas; refrain from performing your own affairs on My holy day; if you proclaim the Shabbas a delight.** It would stand to reason that since Shabbas is a spiritual day on which we refrain from all forms of labor related to Olam HaZeh, we should minimize physical pleasures and delights such as food and drink.

Additionally, let us recall what we have learned in the Gemara (Beitzah 16a): **נשמה יתירה ניתנה בו באדם ערב שבת, במוצאי שבת נוטלין אותה ממנו, שנאמר שבת וינפש, כיון ששבת ווי אכרה נפש—HKB"H places an additional neshamah in a person on erev Shabbas (as Shabbas begins); it is taken from him at the conclusion of Shabbas. As it is states (Shemos 31, 17): "He ceased and rested," which is interpreted to mean: "Once one has completed the Shabbas, woe, he has lost the soul."** Rashi explains that this additional Shabbas neshamah brings a profound sense of serenity, which causes one to be more relaxed and joyous, enabling him to eat and drink without feeling excessively full. This definition is somewhat surprising. How can Rashi assert that it allows one to eat and drink more without feeling gluttonous? After all, the "neshamah yiteirah" longs for spiritual things not material things.

To explain the matter, we will refer back to the Kedushas Levi. He taught us that our goal should be to elevate all worldly, material matters solely to Hashem. Now, during the six weekdays, it is beyond the abilities of most people to elevate all their worldly pleasures to Hashem. Therefore, it is best to minimize them. On Shabbas Kodesh, however, a person refrains from worldly labor and the pursuits of Olam HaZeh, and he acquires a "neshamah yiteirah" from above. Therefore, a person is better equipped to elevate all of his earthly pleasures to Hashem in keeping with the following "kal va'chomer": If the pleasures of Olam HaZeh benefit and please the physical body, all the more so is it worthwhile

engaging in spiritual pleasures such as Torah-study and the performance of mitzvos to please the neshamah.

This type of service is emblematic of Yaakov Avinu, whom HKB”H called א”ל, since he applied the “kal va’chomer” and elevated all matters of Olam HaZeh to Hashem. Therefore, the Gemara (Shabbas 118a) teaches us that Shabbas is the heritage of Yaakov Avinu. As the Bnei Yissaschar explained, this is why he was called א”ל, corresponding to the 31 (ל”א) hours of Shabbas.

Additionally, Eretz Yisrael is called “a land flowing with milk and honey,” because it contains every worldly delight. Yet, as we have explained, the goal of creation is for mankind to elevate all earthly pleasures exclusively to Hashem. Hence, HKB”H imbued Eretz Yisrael with a special kedushah, so that Yisrael would be able to employ the “kal va’chomer” to elevate all of these worldly pleasures to Hashem. Thus, correspondingly, 31 kings reigned in Eretz Yisrael, albeit from the domain of the klipah that opposes the “kal va’chomer.” As explained, this is why Lavan said to Yaakov: “יש לאל ידי לעשות עמכם רע”.

This enlightens us with regards to the Arizal’s assertion that observing the 31 hours of Shabbas enables us to subdue the klipos of those 31 kings. This also enlightens us with

regards to the Arizal’s assertion that the Melaveh Malkah seudah completes the 31 hours of Shabbas that negate the klipos of the 31 kings. As the Arizal explains (Sha’ar HaKavonos Shabbas), with the Melaveh Malkah seudah, we extend the kedushah of Shabbas to the six weekdays. Thus, due to the Melaveh Malkah seudah, we are able to subdue the klipos of the 31 kings even during the week. Therefore, it is specifically in the merit of the Melaveh Malkah seudah that we are able to negate the 31 kings.

It gives me immense pleasure to conclude this essay with a wonderful allusion from a passuk in Shiras HaYam (Shemos 15, 2): “זה אלי ואנוהו אלקי אבי וארוממנהו”—**this is my G-d, and I will glorify Him; the G-d of my father and I will exalt Him.** The words “זה אלי” are an acronym for ז”ה א”ת יום ה’שבת ל’קדשו—**remember the Shabbas day to sanctify it.** As explained, the 31 hours of Shabbas are associated with the name א”ל. In their merit, we nullify the 31 kings; that enabled us to enter Eretz Yisrael. Therefore, in the merit of “זה אלי”—the Shabbas that is associated with the name א”ל—we are able to enter Eretz Yisrael —“**and glorify it**” by building the Beis HaMikdash which is called “נוה”, as we find in the passuk (ibid. 13): “נהלת בעוז אל נוה קדשך”—**You led with Your might to Your holy abode.** Swiftly, in our times! Amen.



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