



## ENJOY THROUGH THE GUF, REMEMBER AND PRAISE

In this week's Parsha, the Torah commands us regarding the observance of Shabbos: ואתה דבר אל בני ישראל לאמר אך את שבתתי תשמרו כי אות הוא ביני וביניכם לדרתים - "Speak to the Bnei Yisroel and say, 'You must keep My Shabbosos, for this is a sign between Me and you throughout the ages, that you may know that I sanctify you!'" (Shemos 31:13)

Today, *be'ezras Hashem*, we will gain understanding in the uniqueness of keeping and, more importantly, of feeling the Shabbos. We previously saw the Radak (R' Dovid Kimchi, 1160-1235) who writes that when the Torah says, וקראת לעונג הגוף ביום השבת במאכלים ערבים וטובים - "and you shall call Shabbos a delight" (Yeshayah 58:13) it is referring to the body - it's a *mitzvas asei*, לענג הגוף ביום השבת במאכלים ערבים וטובים, that will bring you to remember about Hashem's greatness, and that He created the world, and rested on the seventh day. And the next step is, that you are going to be *meshabei'ach* HaKadosh Baruch Hu with your mouth. That is what the Radak says.<sup>1</sup>

What we want to understand over here is, first of all, why is it of such importance that the *oneg* of Shabbos comes about through the *guf*? Generally, the *guf* and involvement with the *guf* is a contradiction to being elevated and feeling an elevated *nefesh*. But here Hashem is telling us, on Shabbos I want you to start with the *guf* and I want you to come with the *guf* to your thoughts and then to the speech. *Mah hapshat?*

## HASHEM'S GIFT OF THE NESHAMAH YESEIRAH AND SHALOM

A little while ago, we spoke about the concept of *neshamah yeseirah*. We learned that the gift of the *neshamah yeseirah* is such that on *Shabbos*, the *guf* undergoes a metamorphosis. All week long, a person's heart is split into two. There are "two" *levavos*. There is the *yetzer hara* and there is the *yetzer tov*. There is a *milchamah nora'ah* (an awesome war) going on between the two of them. But on Shabbos, HaKadosh Baruch Hu gives us an injection of a *neshamah yeseirah*. That additional *neshamah* (*i.e. neshamah yeseirah*) enables the *guf* to become subjected and subjugated to the *neshamah*.

<sup>1</sup> וקראת לשבת עונג. אם תשיב משבת, מצות לא תעשה, וקראת לשבת עונג, מצות עשה לענג הגוף ביום השבת במאכלים ערבים וטובים שמתוך שישנהו משאר ימים לטוב יזכור מעשה בראשית ושהאל חדשו מאין ושבת ביום השביעי ומתוך כך ישבח לקל ויפארוהו בפיו ובלבבו, ותתענג נפשו בו, ופי' וקראת כמו מקרא קדש

We saw this from the Sokotchover, the Avnei Nezer, who said that what is an *ol* (yoke) to the *guf* during the weekday - to be *mekabel malchus shamayim* - is not an *ol* on Shabbos because on Shabbos there is a ceasefire. HaKadosh Baruch Hu gives us a ceasefire on Shabbos, and the ceasefire on Shabbos is such that there is *menuchah*. *Menuchah* means “rest” from the *milchamah*. There is *shalom*. On Shabbos there is peace between the *guf* and the *nefesh*. The *guf* is in harmony with the *nefesh*. That is what a person could achieve on Shabbos.

With this *mitzvas ase*, Hashem wants us to use our *guf* and experience the harmony between the *guf* and the *nefesh*, and realize that it's *shayach* for the *guf* to get along with the *nefesh*. The struggle is such a deep struggle. The challenge that we fight all day long is so mighty that many great people have thought that this battle cannot be won, and that there is never going to be peace. We cannot imagine living a life of harmony and peace between the *guf* and the *nefesh*. But you should know that on Shabbos, HaKadosh Baruch Hu gives us a *neshamah yeseirah* and this potential for achieving harmony is a direct result of the *neshamah yeseirah*.

The truth is, it's a Rashi. There is a *moiradige* Rashi (Beitzah 16a)<sup>2</sup> which I showed before. But every time I look at it I see new gems in this Rashi. Rashi describes the *neshamah yeseirah*. He asks, what is the *neshamah yeseirah*? He says, רוחב לב למנוחה. HaKadosh Baruch Hu is *marchiv*, He broadens a person's heart to experience the *menuchah*. What does that mean? All week long a person's heart is *tzukvetched*, it's pressured, it's limited. You know why? The *yetzer hara* is on one side of the heart fighting against you. Every time you want to take a step in the right direction, he tries to convince you otherwise. But today you have רוחב לב ואין נפשו, a person could eat and drink, *ויאכל וישתה*, to *menuchah* and *leshemcha*. Rashi continues: רוחב לב למנוחה וישמחה. *ויאכל וישתה*, a person could eat and drink, the *neshamah* does not become disgusted by it.<sup>3</sup> Generally, when a person says, “Okay, let's sit down to a *geshmake* meal,” his *neshamah* is *קצה עליו*. You know why? Because generally when a person sits down to a good meal, what is the purpose of it? להנאתו (for his pleasure). A weekday fancy *seudah* is not generally a *davar mitzvah* and what happens is *קצה עליו*, your *neshamah* can't stand it, because you are undermining the *neshamah*, you are weakening your *neshamah*. But on Shabbos, Rashi says, as a direct result of a *neshamah yeseirah*, *ויאכל וישתה*, when he will eat and drink, the *neshamah* is not *קצה עליו* - because today it is a *mitzvah* טובים וערבים. Today it's a *mitzvah*. But there is a *tenai* (condition). The *tenai* is that you have to be *עונג* and *וקראת לשבת עונג*. The challenge is present even on Shabbos. On Shabbos a person has a *mitzvas ase* to eat *מאכלים טובים וערבים*. And the question is, does he do it? להנאת עצמו? On Shabbos there is an excuse to have a good, nice meal.

<sup>2</sup> אמר רבי יוחנן משום רבי שמעון בן יוחי: כל מצות שנתן להם הקדוש ברוך הוא לישראל - נתן להם בפרהסיא, חוץ משבת שנתן להם בצענא, שנאמר: "ביני ובין בני ישראל אות היא לעולם". אי הכי, לא לענשו גוים עלה? שבת - אודועי אודעניהו, מתן שכרה - לא אודעניהו. ואי בעית אימא: מתן שכרה נמי אודעניהו, נשמה יתירה - לא אודעניהו. דאמר רבי שמעון בן לקיש: נשמה יתירה נותן הקדוש ברוך הוא באדם ערב שבת, ולמוצאי שבת נוטלין אותה הימנו, שנאמר: "שבת וינפש", כיון ששבת ווי אבדה נפש. (רש"י ד"ה נשמה יתירה - רוחב לב למנוחה ולשמחה ולהיות פתוח לרוחה ויאכל וישתה ואין נפשו קצה עליו)

<sup>3</sup> את הכלל הזה אנו למדים מיום השבת. חז"ל אמרו: "לא ניתנו שבתות וימים טובים אלא לאכילה ושתייה ועל ידי זה שהפה מסתריה התירו לו לעסוק בהם בדברי תורה" (ירושלמי שבת טו:). כלומר שמתוך אכילה ושתייה יכולים להגיע לעונג הרוחני ולקדושה העילאה של שבת יותר מאשר תוך לימוד תורה. ולא עוד אלא שראו בלימוד תורה בשבת המביא לידי מניעת העונג של אכילה ושתייה - חילול קדושתה (ראה שבת קט; וראה לעיל במאמר "עונג שבת"). וכן הסביר רש"י, שהנשמה הייתה שהקדוש ברוך הוא נותן באדם בערב שבת (ביצה טז) - מהותה היא: "רוחב לב למנוחה ולשמחה ולהיות פתוח לרוחה ויאכל וישתה ואין נפשו קצה עליו" (שם). כלומר שהנשמה הייתה שואפת עונג וקדושה מתוך ריבוי אכילה ושתייה שהיא אינה קצה בהן, ודוקא מתוך זה מגיע האדם למדרגות הרוחניות שעליו להשיג ביום השבת (ס' אור הצפון, שמות, שבת, גורם)

Or does he do it because it is a *mitzvas aseí* of Shabbos?

## EATING FOR SHABBOS OR FOR THE BODY?

The whole *nisayon* of Shabbos is whether you are eating this meal because it is *lehano'as atzmecha*, for your personal pleasure, or you are eating it in order to fulfill a *mitzvas aseí*, and to do the *ratzon* of your *neshamah*. If you are eating because today it is a *mitzvas aseí*, that is the *ratzon* of your *neshamah* and that is why the *neshamah* is not *קצה עלי* even though it is *מאכלים ערבים וטובים*. And do you know what the result of this is? The *passuk* goes on to say as follows. If a person does this, אז then *תתענג על ה'*, “then you will delight in Hashem” (ibid. 58:14). You hear what it says over here? *Moiradig!* If a person is *וקראת לשבת עונג* and a person is *me'aneq* the Shabbos and he does not desecrate the Shabbos, אז *תתענג על ה'*.

Do you know what *תתענג על ה'* is? That is how the *Mesillas Yesharim* describes *olam haba*. *Olam haba* is a person being *מתענג על ה'*. In *olam haba* a person can sense the immense pleasure of being in the presence of Hashem. Here in this world, it's hard for us to do it. We live in a *gufniyus* body, we live in a physical world, so we are attracted more to physical than spiritual things. But it says on *Shabbos kodesh*, a person could be *מתענג על ה'*. If you do *וקראת לשבת עונג*, you could come to this *madreigah*.

## SHEMIRAS SHABBOS BRINGS SPIRITUAL TA'ANUG

Now, the Radak (ibid. 58:14) brings down two explanations, one from himself and one from one of the *gaonim*, Rav Saadya Gaon.<sup>4</sup> Both are *moiradige pshatim*. Let's hear what he says. The Radak says, אם *תתענג את השבת*, if a person will be *me'aneq* the Shabbos, then, *תתענג על ה'*, which means that *ישפיע לך טובות* - Hashem will be *mashpi'a* upon you such *תוב* *תתענג עלי*, you will *mamish* be *mes'aneq* over the *tov* that Hashem gives you, and *ותודה בו* and you are going to be *modeh* on Shabbos tremendous *hoda'ah* and you are going to understand *הכל ומידו* - “all is from Him alone.” If you keep Shabbos in the right way, if you take the physical pleasures of Shabbos and you are *me'aneq* the Shabbos because it is *taka* Shabbos and you do it *leshem Shabbos*, HaKadosh Baruch Hu is going to be *mashpi'a* upon you such good, and you are going to have a tremendous *ta'anug* (joy) knowing that everything is from Hashem. *תענוג הנפש* he says, *תענוג הנפש*, you know what that *ta'anug* is? It is going to be a spiritual *ta'anug*. You are going to have such a spiritual *ta'anug* on Shabbos as a result of this, you are going to be connecting with Hashem big time. That is the Radak's *pshat*.

## KEEPING SHABBOS LIKE A WISE PERSON BRINGS PHYSICAL PLEASURE

Then the Radak says, והגאון רב *סעדיה פירש*, Rav Saadya Gaon explains that *תתענג על ה'* is referring to *ta'anug haguf*. You are going to experience a *ta'anug haguf!* Meaning, *תענוג גופך*, the physical *ta'anug* *יהיה על ה'*. It will be a physical pleasure *על המשיכל לא ירבה בתענוג יותר מדאי כי אם במשפט בעבור כי הוא מתעסק בחכמה ובה יתענג יותר אלא שתענוגי הגוף במשפט ייטובו שכלו ויחזקו כחותיו השלשה והם כח הזכרון וכח הבחינה וכח המחשבה*.

<sup>4</sup> אז תתענג על ה'. אם תתענג את השבת תתענג על ה' כלומר ישפיע לך טובות עד שתתענג עליו ותודה בו ובטובו כי מאתו הכל ובידו, ותתענג על ה' הוא תענוג הנפש, והגאון רב סעדיה פירש תענוג הגוף כלומר תענוג גופך יהיה על ה' לא ככסילים שנאמר בהם לא נאה לכסיל תענוג אבל המשיכל לא ירבה בתענוג יותר מדאי כי אם במשפט בעבור כי הוא מתעסק בחכמה ובה יתענג יותר אלא שתענוגי הגוף במשפט ייטובו שכלו ויחזקו כחותיו השלשה והם כח הזכרון וכח הבחינה וכח המחשבה.

*ta'anug* has no value; אבל המשכיל, but somebody who is smart will have a tremendous *ta'anug haguf*. *Pashut* his physical *guf* will feel a pleasure that is out of this world!

Listen to what he says next: והמשכיל, the smart person, לא ירבה בתענוג יותר מדאי, You know what a guy might say, “Wow, this is really great. This *cholent* tastes amazing.” So the guy will now bury himself in *cholent*. He will bury himself in all kinds of foods.

But, Rav Saadya Gaon says, אבל המשכיל לא ירבה בתענוג יותר מדאי כי אם במשפט - “a wise person will not increase the *ta'anug* excessively, but he is going to do it with the right measure.” בעבור, you know why? Because he understands what Shabbos is about, ובה יתענג. - כי הוא מתעסק בחכמה, “Shabbos is a day of being *osek bechochmah*. ובה יתענג. - you’re going to have more pleasure on Shabbos from *chochmah*. אבל what is going to happen is שתענוגי הגוף במשפט if you do the *ta'anugei haguf* properly, ייטיבו, שכלו, it’s going to make your *seichel* feel much better. ויחזקו כחותיו, it’s going to give you tremendous *chizuk* in your *kochos*. Which *kochos*?

### THREE GIFTS FROM SHABBOS

Rav Sadya Gaon says there are three *kochos*. Number one, כח הזכרון, your memory. We all have *shvache* memories, right? We all can’t remember what happened yesterday unless it’s *shtussim*, but in Torah we can’t remember. You know what he says? If a person is *me’aneg* the Shabbos, then the person will come to a *madreigah* that his *zikaron* will become better. That’s number one. Number two his כח הבחינה. That is a person’s *koach* to be *mechalek chilukim*, to discern things. You look at a Rashi, you look, you look, you look, and you say *vos shtait duh*. You have no idea. You don’t even know what you’re looking at. You’re looking at a Gemara, but you don’t know what you’re looking at. You look at a Tosafos, you don’t know what you’re looking at. What do you say? You say, “It’s all *shver*,” or, “It’s easy,” but either way you didn’t see it. The third *koach*, he says is the כח המחשבה. You will be able to hold a thought for more than five seconds. You will be able to think about something. So he tells us that the experience of Shabbos is an awesome experience. A person should seize this opportunity.

So when you eat on Shabbos, say to yourself, “I am going to eat *lekovod Shabbos*. I am eating because Shabbos wants me to eat. My *neshamah* wants me to eat on Shabbos. My *neshamah* wants me to eat on Shabbos because Hashem wants me to eat on Shabbos.” What is going to happen is, I am going to think, “Wow, what a *chessed* of Hashem - such delicious food!” And I am going to remember that Hashem is the *potzer bereishis*. And the next step is: “I am going to be *meshabei’ach* and *mefo’er* Hashem.” You are going to thank HaKadosh Baruch Hu for this. Then you are going to sense the *ta'anugei haguf*, the pleasure of the food. See if you could get a new pleasure from the food. Or at the very least, you will get pleasure in your *nefesh*. When you sit down and learn afterwards, you will feel, “Ahhh.”

### WHY DO WE FEEL SLUGGISH ON SHABBOS?

But if a person tells me he feels sluggish on Shabbos, he eats his *cholent*, and he feels like he is finished, he knows one thing: He wasn’t *me’aneg* the Shabbos, he was *me’aneg es atzmo*. He missed the opportunity to give himself an experience of tremendous *ta'anug hanefesh*.

The *emes* is the Vilna Gaon on *Yeshaya* (1:13) discusses these things.<sup>5</sup> He says *לענג השבת* - there is a mitzvah to be *me'aneq* the Shabbos, *במאכל ובמשתה* with food and drink, *ולכבדו בכסות נקיה* and to honor it with clean clothes. But, he stresses, *לשם שבת ולא להנאת עצמו* - do you know what his *kavanah* has to be? *וקראת לשת עונג* It has to be for the purpose of Shabbos and not for his own benefit, he says. He writes, that's why the *passuk* says *עונג וקראת לשת*. It doesn't say "yourself" *וקראת* on Shabbos. It says *עונג וקראת לשת*, you have to be addressing the Shabbos. The *oneq* has to be because this is what Shabbos wants from you. *לשת דייקא* it's specifically for Shabbos. And as the Gemara (Shabbos 118a) says: *כל המענג את השבת*, if a person is *me'aneq es haShabbos*, they give him *בלי מצרים*, *נחלה בלי מצרים*, "inheritance without borders." But it's only if you are *me'aneq* the Shabbos. *וכן סדרו לנו בתפלה*, it says *לעולם* *דאבדו*, *דאבדו* *דאבדו*, *דאבדו* those who are *me'aneq* the Shabbos. You have to do it for Shabbos.

And he says, what does it mean that I am doing it for Shabbos? *היינו הנשמה*, that those who are *me'aneq* the Shabbos properly merit to get a *neshamah yeseirah*. And when it says you eat *lekovod Shabbos*, you know what that means to say? I am responding to the *ratzon* of my *neshamah yeseirah*. My *neshamah yeseirah* wants me to be *me'aneq* the *guf*. The Vilna Gaon explains further, that is why when Chazal bring a *ra'ayah* of how great *oneq Shabbos* is, it is not because it says, *וקראת לשת עונג*. They bring the *passuk* that says *על ה' אז תתענג* because that is the *oneq* of Shabbos. Meaning to say, that with the *oneq* of Shabbos, you could *mamish* experience a *ze'ar anpin* (in a small way), a *me'ein olam haba*. If a person goes for this, it is unbelievable, *rabosai*, what he can achieve on Shabbos.

## A NESHAMAH YESEIRAH TO BE MEKADESH THE TA'AVAH

The Beis Halevi says that there are two types of mitzvos.<sup>6</sup> There is one type that goes against a person's natural tendencies. That is *sheviras hata'avah*, *לא תתרו אחרי* - *breaking our lusts and distancing ourselves from them*. "... והייתם קדשים לאלקיכם, שבירת התאוה והרחקה מהם

<sup>5</sup> ו': לענג את השבת במאכל ומשתה ולכבדו בכסות נקיה, ושיהיה כוונתו לשם שבת ולא להנאת עצמו, על זה אמר (ישעיה נח, יג) "וקראת לשת עונג" לשבת דייקא. וכן אמר (שבת קיח, א) "וכל המענג את השבת". וכן סדרו לנו בתפילה "מענגיה לעולם כבוד ינחלו", מענגיה דייקא, היינו הנשמה היתירה שזוכין לה המשמרוין את השבת כדת. ולכן כשאמרו חז"ל (שם) כל המענג את השבת (נותנין לו נחלה בלי מצרים) הביאו ראייה מהכתוב (ישעיה נח, יד) "אז תתענג על השם". ועל פי זה נזכר להבין מה שאמר ר' יהושע בן חנניה לקיסר (שבת קיט, א) תבלין יש לנו ושבת שמה ואומר לו תן לי ממנה כו', אמר לו כל המשמר את השבת כו'. רצה לומר, שר' יהושע בן חנניה אמר להקיסר שמועיל לנו הכוונה שאנו מענגים לשם שבת. ואמר לו תן לי ממנה, רצה לומר שילמד אותו הכוונה ויזהר גם הוא למעלה הני", על זה השיב ר' יהושע בן חנניה כל המשמר את השבת כו', היינו שאין הכוונה מועיל אלא למשמרים את השבת כדת, וזוין לקדושה ולטהרה נטפות מור עובר על כפות המענג את השבת, על כך ריחו נודח. [ועל] שבטלו הכוונה לענג את השבת לשם שבת דזוקא והוא לשם נשמה יתירה שעליה אמרו חז"ל (תענית כז, ב) "וינפש" וי אבדה נפש, על זה אמר כאן "הדיחכם ומקדיכם", רצה לומר מה שאנו מענגים לשם עצמכם "שנאה נפש" היינו נפש היתירה. [ובאבור] אגדות בכורות ה, ב כתב הגר"א: ואמרו (אבות ב, ב) "כל מעשיך יהיו לשם שמים" אפילו בענינים גשמיים, והזהירו על מדת התאוה ביותר שכל אכילה ושתייה יהיה לשם שמים. הענין כמו שכתוב (בראשית כז, ו) "הביאה לי ציד ואכלה ואברכה לפני השם" כו'. וכן אכילת השבתות ותענוגו "וקראת לשת עונג", הענין כמ"ש הרשב"א באגדת ליתן ושאר המפרשים, כי אין הנשמה שלימה אלא אם כן באכילה ושתייה שיחייש בגוף והוה סעודה ליתן לעתיד לבא, וכן כל הסעודות של מצוה, כמו שכתוב (עו"ר מ"א או"ח ו, א) על רופא כל בשר ומפליא לעשות שקושר רוחני בגשמי במאכל כי הגוף נהנה ממאכל והנשמה בכונת האכילה לשמו כמ"ש בגלגלים (הובא במשנ"ב ב שם, בשם הגמ"א), ואין חיזוק לשום דבר אלא באכילה ושתייה, והנשמה גר בעולם הזה במידותיה, על כן כל מעשיך יהיו לשם שמים ואז תחישב הנשמה בעולם, והנשמה מדורה בראש ושמים כנ"ל (ע"ש), והוה סוד לש"ש, בשביל הנשמה. ואז חיבור לשמים וארץ, והוה סיד הציע השמים על הר סיני (מכילתא, הובאה בפרש"י שמות יט, ט), וכן ברשע שאוכל לתאוה נגופו זה המדה מתקיימת לו כו'.

<sup>6</sup> בית הלוי (בראשית פרק ב, ו) ו': והנה אמרו כל המענג את השבת נתתן לו נחלה בלא מצרים, והענין המצוה חלוקים על שני בחי', יש מצוה שהם נגד השבת כמו שבירת התאוה והרחקה מהם. ובשבת המצוה להתענג בתענוגים דבשבת אין המצוה לשבור השבת רק לקדש הטבע ולהעלותו לקדושה, כיון דהשבת מורה דכל מה שהוא הקדוש ברוך הוא מזהו אותו וע"כ צריך לקדש הטבע ולקשרו לעבודתו. וידידי הרב האגון וכו' מוה"ר איסר שיחיה אב"ד דק"ק מעירושטש כששמע דברי אלה אמר די"ל דהוה כוונת המדרש קהלת (רבה ד - י) טוב מלא כף נחת ממלוא חפנים עמל, ואמרו מלא כף נחת בשבת ממלוא חפנים עמל בימי החול, ועודה זו טובה מזו.

On Shabbos, on the other hand, the mitzvah is just the opposite: להתענג בתענוגים, we have to be *misaneg beta'anugim* (enjoy pleasures of Shabbos), דבשבת אין המצוה, לשבור התאוה רק לקדש התאוה ולתקנו, on Shabbos, the mitzvah is not to break the *ta'avah*, but rather to sanctify it, correct it, and elevate it to kedusha. But how could you do that? *Lema'aseh* we are *beheimos*, *lema'aseh* we are materialistic people, we are *guf* people! We want to eat because we like to eat. For that, Hashem gives you a *neshamah yeseirah* and HaKadosh Baruch Hu says, "Be *mekadesh* the *ta'avah*. Take your *ta'avah*, take your *guf* and eat." It doesn't mean you can't enjoy *cholent*, but the reason you are supposed to be eating it is because your *neshamah* wants you to eat it.

That's why, when someone takes that second bowl or third bowl, and he starts to think, "I am going to be dead, uh oh," the *neshamah* doesn't want a person to do that. והמשכיל - if a person wants to use his *seichel* and he eats *bemishpat* - so it doesn't knock him out or put him out.

This is what a *mentch* has to understand. To be *zoche* to this is not a *davar pashut*. But the *passuk* gives us a formula, so we should try it. I suggest you try it. I am telling you, you will be amazed and flabbergasted how things in your life that you have struggled with on Shabbos, will now become less of a struggle!

You will see the *guf* will subjugate itself to the *neshamah*. I know and understand that you can't imagine it. It is unimaginable, until you try it. You have to try it to see. Everybody could experience it, *rabbosai*, to some degree.

## REMEMBER THE FORMULA, AND DAVEN

You know what it depends on? You have to follow the *passuk* in Yeshayah (ibid), וְדַבֵּר דָּבָר - don't talk about things on Shabbos that you are not supposed to talk about. Don't do things on Shabbos you are not supposed to do on Shabbos, מִמְצוֹא הַפֶּה - don't look into your business affairs. Keep focused on the Shabbos. Try it. That's the formula. The formula is firstly to do the physical pleasures because Shabbos wants you to *lekovod Shabbos*. That leads you secondly to remember Hashem, He is the Creator. Third thing is, you are *meshabei'ach*, you express that as you thank and praise Hashem.

Now after all that, you should know we daven for this, we plead with Hashem for this recognition every single Shabbos. The highest point of Shabbos is when? Minchah. Minchah is the highest point of Shabbos, that's when we get *olam habo'dig*. We've been into the Shabbos experience for 24 hours and now we're flying.

But, what often happens by Minchah is, you go into the *shul* and you see many guys don't come with their ties - if they come at all. Their shirts are half untucked. They are *shlepping a shtikel*. Shabbos has been over a long time ago for them - when they took their nap, it was already 'over.'

That's why we are *mischazek* and daven for *menuchah* in Minchah. In Minchah, we say מנוחה שלמה שאתה רוצה בה, HaKadosh Baruch Hu, You gave us a מנוחה שלמה. Do you know what מנוחה שלמה שאתה רוצה בה means? What does that mean "a complete *menuchah*?" Complete *menuchah* means no *milchamah*. The *guf* should

not struggle with the *neshamah* on Shabbos. Hashem wants there to be *shalom*. On Shabbos, peace has to reign. יכירו בניך - “Your children, your *kinderlach*, Hashem, should recognize this.” They should recognize this *menuchah*. וידעו and they should know. Knowledge means they should know *klar*, כי מאתך היא מנוחתם, they should have an experience of knowing that their *menuchah* is coming from You, Hashem. Let them have an experience of eating on Shabbos, and their *neshamah* should be elevated. Not that their *neshamah* says: “Goodbye.” No, it means, to let them have an experience on Shabbos where they take something special and say, “Ah, *baruch Hashem*,” and they want to learn afterwards and they feel a *hisromemus*. That’s the whole point here. יכירו בניך וידעו כי מאתך היא מנוחתם. Because then a person is going to experience אז תתענג על ה’. Then, the *passuk* of אז תתענג על ה’ is going to be *niskayem*. And you will also get a taste of *olam haba* in this world, *rabbosai*. I want you to taste *olam haba* a little bit in this world. Anybody that comes over to you and tells you, “Oh, I had lots of fun, I slept for six hours” - you should think, “What a tragedy!” That’s like telling me you just fell off a cliff and you were bumped around until you got to the bottom and only your hands and feet were broken but you are still alive. That’s not something I would do. A person who destroys himself and he doesn’t give himself a chance is missing out on the greatest of pleasures!

### IT’S WORTH TRYING TO TASTE HASHEM’S MATANAH

The Ramchal says *hisangus al Hashem* is the greatest pleasure and sense of *ta’anug* that is *shayach* in the whole world. And to feel this on a consistent basis and fully, he says, is only in *olam haba*. But Hashem says, “I am giving you such a *matanah tovah*. *Kinderlach*, I love you, I am giving you a Shabbos to feel this *matanah tovah*.”

So you have to aspire to it. Try it once, and test it out for yourself. Take one area that you struggle with on Shabbos. I know I had such an area on Shabbos; when I used to find waking up on Shabbos morning difficult. I used to force myself, but it was like climbing straight walls backwards. It lasted for a little bit. But I never realized it was *shayach*. Then I discovered this *derech*.

I said, “You know what, let me try this. It’s a problem. Do you know why? Each Friday night you are so tired, you go to sleep late, the whole week you didn’t sleep much and you eat a big meal Friday night. Why don’t you follow Hashem’s process? Instead of *shmoozing* about *shtussim vehavalim*, pull back, start to think about Shabbos, keep your eyes on Shabbos and let’s see if all of a sudden, miracles could happen.” And you know something? Miracles did happen. I could wake up on Shabbos morning. It got to the point where I couldn’t even imagine sleeping in bed at 7 o’clock in the morning. You can’t imagine it. I never thought it would be *shayach*. Then, 6 o’clock - I thought it’s not *shayach*. But it became the reality. And it’s not even a challenge. I’m telling you, *rabbosai*, you could do it. And then you can go a whole day. I remember thinking then, “You have to sleep the whole afternoon to make up for that.” But if you do that, then you undermine everything you invested in Shabbos. I didn’t think it was *shayach*. I *mamish* didn’t think it was *shayach*. I knew myself. For many many years, it was not *shayach*, but in the end I did it. A short nap, that’s all.

The *emes* is, it is *shayach*. I'm telling you, the *guf* wants to do what the *neshamah* wants it to do. It's a *pele*, I'm telling you it's a *pele*. *Rabbosai*, try to get a taste of this. You should all be *zoche taka* to really taste it.

We are just tasting it with a little *brekelach* over here, *shirayim* it's called. But this is the way to get a feeling, a sense of what Shabbos really is. You could *mamish* 'fly' on Shabbos, and enjoy that spiritual high in a way that is unimaginable! HaKadosh Baruch Hu should help us that we should have this consideration. We should *chazer* this, and we should be *zoche* to a *gevaldige* Shabbos.



## THE BOTTOM LINE

Delighting the body with the delicious food that we enjoy on Shabbos, enables us to remember Hashem's greatness and the act of Creation and then express our praise of Him with our mouths, as the Radak teaches us. However, the idea of the physical body working in concert with the spiritual *neshamah* for uplifting our thoughts and speech into a realm of spirituality, seems almost inconceivable. Of course, the secret for this counterintuitive coexistence is none other than the "injection" of the *neshamah yeseirah*. It is a gift from Hashem, that subjugates the natural whims of the body to the desires of our *neshamah*, by creating a "ceasefire" and subsequently, *menuchah*. The *neshamah yeseirah* also allows the positive mitzvah of *וקראת לשבת עונג* to build a temporary harmony between the body and soul on Shabbos. This enables us to experience a little of the *olam haba'dig oneg*, a 'taste' of *תתענג על ה'*. But for all of this to happen, a few important conditions need to be fulfilled. (1) We should be careful not to discuss forbidden topics on Shabbos - thus creating the fertile atmosphere where lofty ideas can take root. (2) Food should be eaten in moderation. (3) The eating itself should not be done for personal pleasure, but to fulfill the *mitzvas ase'i* of *וקראת לשבת עונג* - the ultimate ratzon of Hashem. This coming Shabbos, by trying to follow these steps to properly enjoy my food, I will be zoiche to feel some *ענג* and delight of being in the presence of Hashem. Im yirtzeh Hashem, this will be noticeable in the chizuk of having a clearer memory, a heightened power of discernment and an improved capacity for thought, as well as spiritual *ענג* from recognizing and praising all the tovot that Hashem bestows upon me and my family, including my food!



## HOW TO FEEL SHABBOS

### ENJOY THROUGH THE GUF, REMEMBER AND PRAISE

In this week's Parsha, the Torah commands us regarding observance of Shabbos: ואתה דבר אל בני ישראל לאמר אך את שבתתי תשמרו - "Speak to the Bnei Yisroel and say, 'You must keep My Shabbosos, for this is a sign between Me and you throughout the ages, that you may know that I sanctify you.'" (Shemos 31:13)

Today, *be'ezras Hashem*, we will gain understanding in the uniqueness of keeping and, more importantly, of feeling the Shabbos. We previously saw the Radak (R' Dovid Kimchi, 1160-1235) who writes that when the Torah says, "and you shall call Shabbos delight" (Yeshayah 58:13) it is referring to the body - it's a *mitzvas aseï*, במאכלים ערבים, "to delight the body on Shabbos with delicious and fine food." This is the meaning of וקראת לשבת עונג. If you are *me'aneg* your *guf* on Shabbos במאכלים ערבים, that will bring you to remember about Hashem's greatness, and that He created the world, and rested on the seventh day. And the next step is, that you are going to be *meshabei'ach* HaKadosh Baruch Hu with your mouth. That is what the Radak says.<sup>1</sup>

What we want to understand over here is, first of all, why is it of such importance that the *oneg* of Shabbos comes about through the *guf*? Generally, the *guf* and involvement with the *guf* is a contradiction to being elevated and feeling an elevated *nefesh*. But here Hashem is telling us, on Shabbos I want you to start with the *guf* and I want you to come with the *guf* to your thoughts and then to the speech. *Mah hapshat?*

### HASHEM'S GIFT OF THE NESHAMAH YESEIRAH AND SHALOM

A little while ago, we spoke about the concept of *neshamah yeseirah*. We learned that the gift of the *neshamah yeseirah* is such that on *Shabbos*, the *guf* undergoes a metamorphosis. All week long, a person's heart is split into two. There are "two" *levavos*. There is the *yetzer hara* and there is the *yetzer tov*. There is a *milchamah nora'ah* (an awesome war) going on between the two of them. But on Shabbos, HaKadosh Baruch Hu gives us an injection of a *neshamah yeseirah*. That additional *neshamah* (*i.e. neshamah yeseirah*) enables the *guf* to become subjected and subjugated to the *neshamah*.

We saw this from the Sokotchover, the Avnei Nezer, who said that what is an *ol* (yoke) to the *guf* during the weekday - to be *mekabel malchus shamayim* - is not an *ol* on Shabbos because on Shabbos there is a ceasefire. HaKadosh Baruch Hu gives us a ceasefire on Shabbos, and the ceasefire on Shabbos is such that there is *menuchah*. *Menuchah* means "rest" from the *milchamah*. There is *shalom*. On Shabbos there is peace between the *guf* and the *nefesh*. The *guf* is in harmony with the *nefesh*. That is what a person could achieve on Shabbos.

With this *mitzvas aseï*, Hashem wants us to use our *guf* and experience the harmony between the *guf* and the *nefesh*, and realize that it's shayach for the *guf* to get along with the *nefesh*. The struggle is such a deep struggle. The challenge that we fight all day long is so mighty that many great people have thought that this battle cannot be won, and that there is never going to be peace. We cannot imagine living a life of harmony and peace between the *guf* and the *nefesh*. But you should know that on Shabbos, HaKadosh Baruch Hu gives us a *neshamah yeseirah* and this potential for achieving harmony is a direct result of the *neshamah yeseirah*.

The truth is, it's a Rashi. There is a *moiradige* Rashi (Beitzah 16a)<sup>2</sup> which I showed before. But every time I look at it I see new gems in this Rashi. Rashi describes the *neshamah yeseirah*. He asks, what is the *neshamah yeseirah*? He says, רוחב לב למנוחה. HaKadosh Baruch Hu is *marchiv*, He broadens a person's heart to experience the *menuchah*. What does that mean? All week long a person's heart is *tzukvetchet*, it's pressured, it's limited. You know why? The *yetzer hara* is on one side of the heart fighting against you. Every time you want to take a step in the right direction, he tries to convince you otherwise. But today you have רוחב לב למנוחה ולשמחה.

<sup>1</sup> וקראת לשבת עונג. אם תשיב משבת, מצות לא תעשה, וקראת לשבת עונג, מצות עשה לענג הגוף ביום השבת במאכלים ערבים וטובים שמתוך שישנהו משאר ימים לטוב יזכור מעשה בראשית ושהאל חדשו מאין וזבת ביום השביעי ומתוך כך ישבה לקל ויפארוהו בפיו ובלבבו, ותתענג נפשו בו, ופי' וקראת כמו מקרא קדש  
<sup>2</sup> אמר רבי יוחנן משום רבי שמעון בן יוחי: כל מצות שנתן להם הקדוש ברוך הוא לישראל - נתן להם בפרהסיא, חוץ משבת שנתן להם בצנעא, שנאמר: "ביני ובין בני ישראל אתה היא לעולם". אי הכי, לא לענשו גוים עלה? שבת - אודועי אודעינהו, מתן שכרה - לא אודעינהו. ואי בעית אימא: מתן שכרה נמי אודעינהו, נשמה יתירה - לא אודעינהו. דאמר רבי שמעון בן לקיש: נשמה יתירה נתון הקדוש ברוך הוא באדם ערב שבת, ולמוצאי שבת נוטלין אותה הימנו, שנאמר: "שבת וינפש", כיון ששבת ווי אבדה נפש. (רש"י ד"ה נשמה יתירה) - רוחב לב למנוחה ולשמחה ולהיות פתוח לרוחה ויאכל וישתה ואין נפשו קצה עליו)

Rashi continues: **ויאכל וישתה**, a person could eat and drink, **ואין נפשו קצה עליו** and his *neshamah* is not **קצה עליו**, the *neshamah* does not become disgusted by it.<sup>3</sup> Generally, when a person say, “Okay, let’s sit down to a *geshmake* meal,” his *neshamah* is **קצה עליו**. You know why? Because generally when a person sits down to a good meal, what is the purpose of it? **להנאתו** (for his pleasure). A weekday fancy *seudah* is not generally a *davar mitzvah*. A weekday meal is a fancy meal during the weekday, and what happens is **נפשו קצה עליו**, your *neshamah* can’t stand it, because you are undermining the *neshamah*, you are weakening your *neshamah*. But on Shabbos, Rashi says, as a direct result of a *neshamah yeseirah*, **ויאכל וישתה**, when he will eat and drink, the *neshamah* is not **קצה עליו** - because today it is a mitzvah **טובים וערבים במאכלים טובים**. Today it’s a mitzvah. But there is a *tenai* (condition). The *tenai* is that you have to be **וקראת לשבת עונג**. The challenge is present even on Shabbos. On Shabbos a person has a *mitzvas aseï* to eat **מאכלים טובים וערבים**. And the question is, does he do it **עצמו**? **להנאת**? On Shabbos there is an excuse to have a good, nice meal. Or does he do it because it is a *mitzvas aseï* of Shabbos?

### EATING FOR SHABBOS OR FOR THE BODY?

The whole *nisayon* of Shabbos is whether you are eating this meal because it is *lehano’as atzmecha*, for your personal pleasure, or you are eating it in order to fulfill a *mitzvas aseï*, and to do the *ratzon* of your *neshamah*. If you are eating because today it is a *mitzvas aseï*, that is the *ratzon* of your *neshamah* and that is why the *neshamah* is not **קצה עליו** even though it is **מאכלים טובים וערבים**. And do you know what the result of this is? The *passuk* goes on to say as follows. If a person does this, **אז** then **תתענג** ‘תתענג’ and **וקראת לשבת עונג**. If a person is **עונג** and a person is *me’aneq* the Shabbos and he does not desecrate the Shabbos, **אז תתענג על ה’**.

Do you know what **תתענג על ה’** is? That is how the Mesillas Yesharim describes *olam haba*. *Olam haba* is a person being **מתענג** **על ה’**. In *olam haba* a person can sense the immense pleasure of being in the presence of Hashem. Here in this world, it’s hard for us to do it. We live in a *gufniyus* body, we live in a physical world, so we are attracted more to physical than spiritual things. But it says on *Shabbos kodesh*, a person could be **מתענג על ה’**. If you do **וקראת לשבת עונג**, you could come to this *madreigah*.

### SHEMIRAS SHABBOS BRINGS SPIRITUAL TA’ANUG

Now, the Radak (ibid. 58:14) brings down two explanations, one from himself and one from one of the *gaonim*, Rav Saadya Gaon.<sup>4</sup> Both are *moiradige pshatim*. Let’s hear what he says. The Radak says, **אם תתענג את השבת**, if a person will be *me’aneq* the Shabbos, then, **תתענג על ה’**, which means that **ישפיע לך טובות** - Hashem will be *mashpi’a* upon you such *tov* you will *mamish* be *mes’aneq* over the *tov* that Hashem gives you, and you are going to be *modeh* on Shabbos tremendous *hoda’ah* and you are going to understand **הכל ומידו** - “all is from Him alone.” If you keep Shabbos in the right way, if you take the physical pleasures of Shabbos and you are *me’aneq* the Shabbos because it is *taka* Shabbos and you do it *leshem Shabbos*, HaKadosh Baruch Hu is going to be *mashpi’a* upon you such good, and you are going to have a tremendous *ta’anug* (joy) knowing that everything is from Hashem. **התענג** he says, **על ה’**, you know what that *ta’anug* is? **תענוג הנפש**, it is going to be a spiritual *ta’anug*. You are going to have such a spiritual *ta’anug* on Shabbos as a result of this, you are going to be connecting with Hashem big time. That is the Radak’s *pshat*.

### KEEPING SHABBOS LIKE A WISE PERSON BRINGS PHYSICAL PLEASURE

Then the Radak says, **והגאון רב סעדיה פירש**, Rav Saadya Gaon explains that **תתענג על השם** is referring to *ta’anug haguf*. You are going to experience a *ta’anug haguf*! Meaning, **תענוג גופך**, the physical *ta’anug* **יהיה על ה’**. It will be a physical pleasure **לא תהיה על ה’**, אבל **המשכיל**, but somebody who is smart will have a tremendous *ta’anug haguf*. *Pashut* his physical *guf* will feel a pleasure that is out of this world! Listen to what he says next: **והמשכיל**, the smart person, **לא ירבה בתענוג יותר מדאי**. You know what a guy might say, “Wow, this is really great. This *cholent* tastes amazing.” So the guy will now bury himself in *cholent*. He will bury himself in all kinds of foods.

But, Rav Saadya Gaon says, **אבל המשכיל לא ירבה בתענוג יותר מדאי כי אם במשפט**, “a wise person will not increase the *ta’anug* excessively, but he is going to do it with the right measure.” **בעבור**, you know why? Because he understands what Shabbos is about, **וזה יהיה יותר** - you’re going to have more pleasure on Shabbos from *chochmah*. **אבל** but what is going to happen is **תתענוגו הגוף במשפט** if you do the *ta’anugei haguf* properly, **יטיבו שכלו**, it’s going to make your *seichel* feel much better. **ויחזקו כחותיו**, it’s going to give you tremendous *chizuk* in your *kochos*. Which *kochos*?

### THREE GIFTS FROM SHABBOS

Rav Saadya Gaon says there are three *kochos*. Number one, **כח הזכרונות**, your memory. We all have *shvache* memories, right? We all can’t remember what happened yesterday unless it’s *shtussim*, but in Torah we can’t remember. You know what he says? If a person is *me’aneq* the Shabbos, then the person will come to a *madreigah* that his *zikaron* is will become better. That’s number one. Number two his **כח הבחינה**. That is a person’s *koach* to be *mechalek chilukim*, to discern things. You look at a Rashi, you look, you look, you look, and you say *vos shtait duh*. You have no idea. You don’t even know what you’re looking at. You’re looking at

<sup>3</sup> את הכלל הזה אנו למדים מיום השבת. חז”ל אמרו: “לא ניתנו שבתות וימים טובים אלא לאכילה ושתייה ועל ידי זה שהפה מסיריה התירו לו לעסוק בהם בדברי תורה” (ירושלמי שבת טו:ג), כלומר שמתוך אכילה ושתייה יכולים להגיע לעונג הרוחני ולקדושה העילאה של שבת יותר מאשר תוך לימוד תורה. ולא עוד אלא שראו בלימוד תורה בשבת המביא לידי מניעת העונג של אכילה ושתייה - חילול קדושתה (ראה שבת קיט; וראה לעיל במאמר “עונג שבת”). וכן הסביר רש”י שהנשמה היתרה שהקדוש ברוך הוא נותן באדם בערב שבת (ביצה טז) - מהותה היא: “רוחב לב למנוחה ולשמחה ולהיות פתוח לרוחה ויאכל וישתה ואין נפשו קצה עליו” (שם), כלומר שהנשמה היתרה שואפת עונג וקדושה מתוך ריבוי אכילה ושתייה שהיא אינה קצה בהן, ודוקא מתוך זה מגיע האדם למדריגות הרוחניות שעליו להשיג ביום השבת (ס’ אור הצפון, שמות, גשם ורוח)

<sup>4</sup> אז תתענג על ה’. אם תתענג את השבת תתענג על ה’ כלומר ישפיע לך טובות עד שתתענג עליו ותודה בו ובטובו כי מאתו הכל בידו, והתענג על ה’ הוא תענוג הנפש. והגאון רב סעדיה פירש תענוג הגוף כלומר תענוג גופך יהיה על ה’ לא ככסילים שנאמר בהם לא נאה לכסיל תענוג אבל המשכיל לא ירבה בתענוג יותר מדאי כי אם במשפט בעבור כי הוא מתעסק בחכמה ובה יתענג יותר אלא שתענוגו הגוף במשפט יטיבו שכלו ויחזקו כחותיו השלשה והם כח הזכרונות וכח הבחינה וכח המחשבה.

a Gemara, but you don't know what you're looking at. You look at a Tosafos, you don't know what you're looking at. What do you say?

You say, "It's all *shver*," or, "It's easy," but either way you didn't see it. The third *koach*, he says is the *כח המחשבה*. You will be able to hold a thought for more than five seconds. You will be able to think about something. So he tells us that the experience of Shabbos is an awesome experience. A person should seize this opportunity.

So when you eat tonight, say to yourself, "I am going to eat *lekovod Shabbos*. I am eating because Shabbos wants me to eat. My *neshamah* wants me to eat on Shabbos. My *neshamah* wants me to eat on Shabbos because Hashem wants me to eat on Shabbos." What is going to happen is, I am going to think, "Wow, what a *chessed* of Hashem - such delicious food!" And I am going to remember that Hashem is the *yotzer bereishis*. And the next step is: "I am going to be *meshabe'ach* and *mefo'er* Hashem." You are going to thank HaKadosh Baruch Hu for this. Then you are going to sense the *ta'ungei haguf*, the pleasure of the food. See if you could get a new pleasure from the food today. Or at the very least, you will get pleasure in your *nefesh*. When you sit down and learn afterwards, you will feel, "Ahhh."

### WHY DO WE FEEL SLUGGISH ON SHABBOS?

But if a person tells me he feels sluggish on Shabbos, he eats his *cholent*, and he feels like he is finished, he knows one thing: He wasn't *me'aneh* the Shabbos, he was *me'aneh es atzmo*. He missed the opportunity to give himself an experience of tremendous *ta'anug hanefesh*.

The *emes* is the Vilna Gaon on *Yeshaya* (1:13) discusses these things.<sup>5</sup> He says *לענג השבת* - there is a mitzvah to be *me'aneh* the Shabbos, *במאכל ובמשתה* with food and drink, *ולכבדו בכסות נקיה* and to honor it with clean clothes. But, he stresses, *ושייהיה*, do you know what his *kavanah* has to be? *לשם שבת ולא להנאת עצמו*. It has to be for the purpose of Shabbos and not for his own benefit, he says. He writes, that's why the *passuk* says *עונג ושבת עונג*. It doesn't say *עונג ושבת עונג* on Shabbos. It says *עונג ושבת עונג*, you have to be addressing the Shabbos. The *oneg* has to be because this is what Shabbos wants from you. *לשבת דיקא* it's specifically for Shabbos. And as the Gemara (Shabbos 118a) says: *כל המענג את השבת*, if a person is *me'aneh es haShabbos*, they give him *מענגיה* and *ובן סדרו לנו בתפלה*, it says *ובן סדרו לנו בתפלה*, *davka* those who are *me'aneh* the Shabbos. You have to do it for Shabbos.

And he says, what does it mean that I am doing it for Shabbos? *היני הנשמה יתרה*. It means, for the *neshamah yeseirah* לה *שזוכין לה neshamah yeseirah*. And when it says you eat *lekovod Shabbos*, you know what that means to say? I am responding to the *ratzon* of my *neshamah yeseirah*. My *neshamah yeseirah* wants me to be *me'aneh* the *guf*. The Vilna Gaon explains further, that is why when Chazal bring a *ra'ayah* of how great *oneg Shabbos* is, it is not because it says, *וקראת לשבת עונג*. They bring the *passuk* that says *על ה' כי אתה תענג עליו* because that is the *oneg* of Shabbos. Meaning to say, that with the *oneg* of Shabbos, you could *mamish* experience a *zei'ar anpin* (in a small way), a *me'ein olam haba*. If a person goes for this, it is unbelievable, *rabosai*, what he can achieve on Shabbos.

### A NESHAMAH YESEIRAH TO BE MEKADESH THE TA'AVAH

The Beis Halevi says that there are two types of mitzvos.<sup>6</sup> There is one type that goes against a person's natural tendencies. That is *sheviras hata'avah*, *להתענג בתענוגים* - לא תתרו אחרי לבבכם ואחרי עיניכם... והייתם קדשים לאלקיכם, *שבירת התאוה והרחקה מהם*. On Shabbos, on the other hand, the mitzvah is just the opposite: *להתענג בתענוגים*, we have to be *misaneg beta'anugim* (enjoy pleasures of Shabbos), on Shabbos, the mitzvah is not to break the *ta'avah*, *דבשבת אין המצוה לשבור התאוה* - but rather to sanctify it, correct it, and elevate it to kedusha. But how could you do that? *Lema'aseh we are beheimos*, *lema'aseh we are materialistic people*, we are *guf* people! We want to eat because we like to eat. For that, Hashem gives you a *neshamah yeseirah* and HaKadosh Baruch Hu says, "Be *mekadesh* the *ta'avah*. Take your *ta'avah*, take your *guf* and eat. It doesn't mean you can't enjoy *cholent*, but the reason you are supposed to be eating it is because your *neshamah* wants you to eat it.

That's why, when someone takes that second bowl or third bowl, and he starts to think, "I am going to be dead, uh oh," the *neshamah* doesn't want a person to do that. *והמשכיל* - if a person wants to use his *seichel* and he eats *bemishpat* - so it doesn't knock him out or put him out.

This is what a *mentch* has to understand. To be *zoche* to this is not a *davar pashut*. But the *passuk* gives us a formula, so

<sup>5</sup> ז"ל: לענג את השבת במאכל ומשתה ולכבדו בכסות נקיה, ושיהיה כוונתו לשם שבת ולא להנאת עצמו, על זה אמר (ישעיה נח, יג) "וקראת לשבת עונג" לשבת דייקא. וכן אמר (שבת קיא, א) "וכל המענג את השבת". וכן סדרו לנו בתפילה "מענגיה לעולם כבוד ינחלו", מענגיה דייקא, היינו הנשמה היתירה שזוכין לה המשמרין את השבת כדת. ולכן כשאמר חז"ל (שם) כל המענג את השבת (נותנין לו נחלה בלי מצרים) הביאו ראיה מהכתוב (ישעיה נח, יד) "אז תתענג על השם". ועל פי זה נוכל להבין מה שאמר ר' יהושע בן חנניה לקיסר (שבת קיט, א) תבלין יש לנו ושבת שמה ואומר לו תן לי ממנה כו', אמר לו כל המשמר את השבת כו', רצה לומר שר' יהושע בן חנניה אמר להקיסר שמועיל לנו הכוונה שאנו מענגים לשם שבת. ואמר לו תן לי ממנה, רצה לומר שילמדו אותו הכוונה ויזכה גם הוא למעלה הנ"ל, על זה השיב ר' יהושע בן חנניה כל המשמר את השבת כו', היינו שאין הכוונה מועלת אלא למשמרים את השבת כדת, זוכין לקדושה ולטהרה נוספות מור עובר על כפות המענג את השבת, על כן ריחו נודף. [ועל] שבטלו הכוונה לענג את השבת לשם שבת דוקא והוא לשם נשמה יתירה שעליה אמרו חז"ל (תענית כז, ב) "וינפש" וי אבדה נפש, על זה אמר כאן "חדשים ומועדיכם", רצה לומר מה שאתם מענגים לשם עצמכם "שנאה נפשי" היינו נפשי היתירה. [ובבאורי אנדות בכורות ה, ב כתב הגר"א: ואמרו (אבות ב, יב) "כל מעשיך יהיו לשם שמים" אפילו בענינים גשמיים, והזהירו על מדת התאוה ביותר שכל אכילה ושתיה יהיה לשם שמים. הענין כמו שכתוב (בראשית כז, ו) "הביאה לי ציד ואכלה ואברכה לפני השם" כו'. וכן אכילת השבתות ותענוגו "וקראת לשבת עונג", הענין כמ"ש הרשב"א באגדת ליתן ושאר המפורשים, כי אין הנשמה שלימה אלא אם כן באכילה ושתיה שיתיישב בגוף והו סעודת ליתן לעתיד לבא, וכן כל הסעודות של מצוה, כמו שכתוב (עי' רמ"א או"ח ו, א) על רופא כל בשר ומפליא לעשות שקשור רוחני בגשמי במאכל כי הגוף נהנה ממאכל והנשמה בכונת האכילה לשמו כמ"ש בגלגולים (הובא במשנ"ב שם, בשם המו"א), ואין חיזוק לשום דבר אלא באכילה ושתיה, והנשמה גר בעולם הזה במידותיה, על כן כל מעשיך יהיו לשם שמים ואו תתישב הנשמה בעולם, והנשמה מדורה בראש ושמים כו"ל (ע"ש), והו סוד לש"ש, בשביל הנשמה. ואו חיבור לשמים וארץ, והו סיד הציע השמים על הר סיני (מכילתא, הובאה בפרש"י שמות יט, כ). וכן ברשע שאוכל לתאות גופו זה המדה מתקיימת לו כו'.

<sup>6</sup> בית הלוי (בראשית פרק ב'), וז"ל: והנה אמרו כל המענג את השבת נותנין לו נחלה בלא מצרים, והענין דהמצות חלוקים על שני בחי', יש מצות שהם נגד הטבע כמו שבירת התאוה וההרחקה מהם. ובשבת המצוה להתענג בתענוגים דבשבת אין המצוה לשבור הטבע רק לקדש הטבע ולתקנו ולהעלותו לקדושה, כיון דהשבת מורה דכל מה שהוא הקדוש ברוך הוא מהוה אותו וע"כ צריך לקדש הטבע ולקשרו לעבודתו. וידידי הרב הגאון וכו' מוה"ר א"ר א"ר שיהיה אב"ד דק"ק מעורשש כששמע דברי אלה אמר ד"ל דזהו כוונת המדרש קהלת (רבה ד - י) טוב מלא כף נחת ממלוא חפנים עמל, ואמרו מלא כף נחת בשבת ממלוא חפנים עמל בימי החול, עבדוהו זו טובה מזו.

we should try it. I suggest you try it. I am telling you, you will be amazed and flabbergasted how things in your life that you have struggled with on Shabbos, will now become less of a struggle!

You will see the *guf* will subjugate itself to the *neshamah*. I know and understand that you can't imagine it. It is unimaginable, until you try it. You have to try it to see. Everybody could experience it, *rabbosai*, to some degree.

### REMEMBER THE FORMULA, AND DAVEN

You know what it depends on? You have to follow the *passuk* in Yeshayah (ibid), וְדַבֵּר דָּבָר - don't talk about things on Shabbos that you are not supposed to talk about. Don't do things on Shabbos you are not supposed to do on Shabbos, מִמְצוֹא הַפֶּצֶן - don't look into your business affairs. Keep focused on the Shabbos. Try it. That's the formula. The formula is firstly to do the physical pleasures because Shabbos wants you to *lekovod Shabbos*. That leads you secondly to remember Hashem, He is the Creator. Third thing is, you are *meshabei'ach*, you express that as you thank and praise Hashem.

Now after all that, you should know we daven for this, we plead with Hashem for this recognition every single Shabbos. The highest point of Shabbos is when? Minchah. Minchah is the highest point of Shabbos, that's when we get *olam habo'dig*. We've been into the Shabbos experience for 24 hours and now we're flying.

But, what often happens by Minchah is, you go into the *shul* and you see many guys don't come with their ties - if they come at all. Their shirts are half untucked. They are *shlepping a shtikel*. Shabbos has been over a long time ago for them - when they took their nap, it was already 'over.'

That's why we are *mischazek* and daven for *menuchah* in Minchah. In Minchah, we say שלמה שאתה רוצה בה, HaKadosh Baruch Hu, You gave us a שלמה. Do you know what שלמה שאתה רוצה בה means? What does that mean "a complete *menuchah*?" Complete *menuchah* means no *milchamah*. The *guf* should not struggle with the *neshamah* on Shabbos. Hashem wants there to be *shalom*. On Shabbos, peace has to reign. יכירו בניך - "Your children, your *kinderlach*, Hashem, should recognize this." They should recognize this *menuchah*. וידעו and they should know. Knowledge means they should know *klar*, כי מאתך היא, they should have an experience of knowing that their *menuchah* is coming from You, Hashem. Let them have an experience of eating on Shabbos, and their *neshamah* be elevated. Not that their *neshamah* says: "Goodbye." No, it means, to let them have an experience on Shabbos where they take something special and say, "Ah, *baruch Hashem*," and they want to learn afterwards and they feel a *hisromemus*. That's the whole point here. יכירו בניך וידעו כי מאתך היא מנוחתם. Because then a person is going to experience 'או תתענג על ה'. Then, the *passuk* of 'או תתענג על ה' is going to be *niskayem*. And you will also get a taste of *olam haba* in this world, *rabbosai*. I want you to taste *olam haba* a little bit in this world. Anybody that comes over to you and tells you, "Oh, I had lots of fun, I slept for six hours" - you should think, "What a tragedy!" That's like telling me you just fell off a cliff and you were bumped around until you got to the bottom and only your hands and feet were broken but you are still alive. That's not something I would do. A person who destroys himself and he doesn't give himself a chance is missing out on the greatest of pleasures!

### IT'S WORTH TRYING TO TASTE HASHEM'S MATANAH

The Ramchal says *hisangus al Hashem* is the greatest pleasure and sense of *ta'anug* that is *shayach* in the whole world. And to feel this on a consistent basis and fully, he says, is only in *olam haba*. But Hashem says, "I am giving you such a *matanah tovah*. *Kinderlach*, I love you, I am giving you a Shabbos to feel this *matanah tovah*."

So you have to aspire to it. Try it once, and test it out for yourself. Take one area that you struggle with on Shabbos. I know I had such an area on Shabbos. When I used to find waking up on Shabbos morning difficult. I used to force myself, but it was like climbing straight walls backwards. It lasted for a little bit. But I never realized it was *shayach*. Then I discovered this *derech*.

I said, "You know what, let me try this. It's a problem. Do you know why? Each Friday night you are so tired, you go to sleep late, the whole week you didn't sleep much and you eat a big meal Friday night. Why don't you follow Hashem's process? Instead of *shmoozing* about *shtussim vehavalim*, pull back, start to think about Shabbos, keep your eyes on Shabbos and let's see if all of a sudden, miracles could happen." And you know something? Miracles did happen. I could wake up on Shabbos morning. It got to the point where I couldn't even imagine sleeping in bed at 7 o'clock in the morning. You can't imagine it. I never thought it would be *shayach*. Then, 6 o'clock - I thought it's not *shayach*. But it became the reality. And it's not even a challenge. I'm telling you, *rabbosai*, you could do it. And then you can go a whole day. I remember thinking then, "You have to sleep the whole afternoon to make up for that." But if you do that, then you undermine everything you invested in Shabbos. I didn't think it was *shayach*. I *mamish* didn't think it was *shayach*. I knew myself. For many many years, it was not *shayach*, but in the end I did it. A short nap, that's all.

The *emes* is, it is *shayach*. I'm telling you, the *guf* wants to do what the *neshamah* wants it to do. It's a *pele*, I'm telling you it's a *pele*. *Rabbosai*, try to get a taste of this. You should all be *zoche taka* to really taste it. We are just tasting it with a little *brekelach* over here, *shirayim* it's called. But this is the way to get a feeling, a sense of what Shabbos really is. You could *mamish* 'fly' on Shabbos, and enjoy that spiritual high in a way that is unimaginable! HaKadosh Baruch Hu should help us that we should have this consideration. We should *chazer* this, and we should be *zoche* to a *gevaldige* Shabbos.

## THE BOTTOM LINE

Delighting the body with the delicious food that we enjoy on Shabbos, enables us to remember Hashem's greatness and the act of Creation and then express our praise of Him with our mouths, as the Radak teaches us. However, the idea of the physical body working in concert with the spiritual *neshamah* for uplifting our thoughts and speech into a realm of spirituality, seems almost inconceivable. Of course, the secret for this counterintuitive coexistence is none other than the "injection" of the *neshamah yeseirah*. It is a gift from Hashem, that subjugates the natural whims of the body to the desires of our *neshamah*, by creating a "ceasefire" and subsequently, *menuchah*. The *neshamah yeseirah* also allows the positive mitzvah of וקראת לשבת עונג to build a temporary harmony between the body and soul on Shabbos. This enables us to experience a little of the *olam haba'dig oneg*, a 'taste' of תתענג על ה'. But for all of this to happen, a few important conditions need to be fulfilled. (1) We should be careful not to discuss forbidden topics on Shabbos - thus creating the fertile atmosphere where lofty ideas can take root. (2) Food should be eaten in moderation. (3) The eating itself should not be done for personal pleasure, but to fulfill the *mitzvas asef* of וקראת לשבת עונג - the ultimate ratzon of Hashem. This coming Shabbos, by trying to follow these steps to properly enjoy my food, I will be zoiche to feel some ענג and delight of being in the presence of Hashem. Im yirtzeh Hashem, this will be noticeable in the chizuk of having a clearer memory, a heightened power of discernment and an improved capacity for thought, as well as spiritual ענג from recognizing and praising all the tovot that Hashem bestows upon me and my family, including my food!