



MESIBOS SHEL SHABBOS

WITH RABBI MORDECHAI Z. HECHT

שבת ומשיח • SHABBOS & MOSHIACH

The prayer: "G-d completed"

In the Grace after meals each day we recite various prayers entitled "Harachaman- The Merciful One". On Shabbos we add a unique stanza of these one liner prayers which states as follows:
"May the Merciful One let us inherit the day which will be all Shabbat and rest for life everlasting".

This prayer is a reference to the messianic age when life all week long will be like Shabbos as we know it in the Golut- exile. Which is a true oasis in time, a time and place filled with goodness and holiness, physically and spiritually, uplifted from all other times and places.

It's therefore no accident but rather precisely why the Sages ob'm saw it fit to place this additional one line prayer into the grace after meals on Shabbat. Albeit that we are already blessed with the joy and beauty that is Shabbat, still every Jew dreams of Moshiach and the eternal Shabbat - everlasting.

Interestingly, earlier on in our Grace after meals we recite an additional Shabbat prayer entitled "Ritzay- May it Please You". This prayer too has such hopeful words for us all including: "in Your Good will, Lord our God, bestow upon tranquility, that there shall be no distress, sadness or sorrow on the day of rest." Sounds so sweet and comforting for after all it is Shabbat we're speaking of. Yet, the prayer continues, "Lord our God, let us see the consolation of Zion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of deliverance and the master of consolation".

One reads this and one can-not help but reflect upon the ultimate desire of Jews throughout history, which is our ultimate deliverance and consolation - the coming of Moshiach - Shabbat ever-lasting through the master of consolation.

However, here a question arises. According to Jewish law there is no *Aveilus*-mourning or grieving on Shabbos, and for that matter no consolation. For example if one were mourning a loved one and sitting the traditional Shiva, 7 day mourning period, one would not sit on Shabbat and we do not console the mourners, as we explained, Shabbos is an oasis in time and above mourning and

consolation, it itself something unique and special. Yet, ironically we find in this *Ritzay* prayer a reference to God being the master of consolation. Why would the sages see it fit to even make a reference to sadness and that which needs consolation, on the Shabbat?

Perhaps to solve this apparent quandary, we may consider another teaching brought to us by the great and awesome sage Rabbeinu Yohonoson Eibschutz. In a commentary to the portion of Devarim, *Medrash Yohonoson*, sec.170 he raises a question on the verse as follows, it is written: "These are the words which Moshe spoke to "Kol- all of Israel", the Torah does not use the term the "Sons of Israel", or simply to "Israel - the people". The question is why? The term *Kol Yisroel*- all the Jews is an uncommon reference? He then proposes the following: we are taught in the Talmud that Moshe taught the book of Devarim-Deuteronomy, to the Jewish people 3 days after the passing of Aharon his brother. The Talmud then asks, but how can Moshe teach Torah he is a mourner in the 7 day period of Shivah, grieving the loss of his brother Aharon, this is prohibited by Jewish law?! The Talmud gives a profound response, that if the masses need Him, to teach them Torah he may, and so he did. This is why the Torah uses the term here "*Kol Yisroel*- all the Jewish people", as they all gathered to hear the much needed words of Torah and inspiration from Moses, especially in light of the most recent deep loss of Aharon the High Priest of the Jewish people.

Perhaps we can draw on this idea to answer our quandary here. Essentially, mourning and consolation has no place on Shabbos, however here we are making a general request for **Kol Yisroel**, all the Jewish people, and beseech one God to bring the Shabbat everlasting into a reality as "the master of deliverance and consolation" **for all** – even on Shabbos, and particularly the day which resembles most the times of Moshiach.

Actionable lesson: Invite guests over at your Shabbat Table to enhance your table from "my shabbat table" to "our Shabbat table" and say grace and with great concentration and intention that God should bring Moshiach now.

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