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As mentioned, this is a very, very difficult question, which is already addressed by the Rambam himself in the הקדמה to ספר איוב, as follows: ויש דבר מכאיב הלבבות ומדאיב המחשבות - There's something that is very, very painful to the heart, and also quite painful, it's a burden on the heart and on the mind. This particular question, points out the Rambam, is so difficult that because of this question alone, נמשכו רבים בכל הדורות, and all the generations, says the Rambam, לכפירה גמורה, It was this question that led them to כפירה גמורה, and the question is, הראות בעולם, that we observe in the world, משפט מעוקל, we see what appears to be an unjust משפט. It appears that הקדוש ברוך הוא is not conducting the world in a fair way. From the fact that רשע וטוב לו, וצדיק ורע לו, רשע וטוב לו, because the people of the world, observe and they say, they question, מדוע דרך פלוני ופלוני צלחה, Why is it that someone, that this particular person's life is a life of הצלחה, is a life of success? ולמה, and then on the other hand, why is it that we find that צדיקים, on the other hand, have, in fact, an opposite life, a life of יסורים, and pain, and צער. More than anything, goes as far as to say that this is the root of the rebellion, בכול המורדים מכל אומה ולשון, - זה שורש המרי. צער, from all the peoples, from all the nations of the world, the קשה, the most difficult question that leads them to כפירה is because they cannot make peace with this question. They see what they believe to be a משפט מעוקל, to an unjust world. How can there really be a God and allow this to happen? How is it possible that ורשע וטוב לו and צדיק ורע לו?

We, of course, are not going to make an attempt to answer this question, because the real answer, why is it that the ורשע טוב לו and the צדיק רע לו, the answer to that question will actually only be revealed במהרה בימינו. But what we would, in fact, like to explain is, what should be the real מחשבה of a Yid? How should a Yid be thinking when they get into this קשה? What should be the true השקפה of a Yid? What is the true השקפה regarding this question? And also, in addition, to understand that how does this connect with the ענין, with the theme of קדושת שבת that we're speaking about? How does קדושת שבת relate regarding this particular very, very difficult question? How does this מקושר to the ענין of שבת?

We are very well aware, רבותי, that, of course, that when it comes to קבלת שבת, we have a whole סדר of various מזמורים, לכו נרננה and so on. However, מקרא הלכה, we know and we're well aware from the פוסקים and שולחן ערוך, that the עיקר of קבלת שבת, Friday night, מזורש, truly begins with שיר ליום השבת. The source of this קפיטל, of course, was said by אדם הראשון. He was really the מחבר of מְזֻמָּר שִׁיר לַיּוֹם הַשַּׁבָּת טוֹב לְהִדּוֹת לָהּ, as אגדת רבה points this out, in פרשת בראשית. However, what we are going to address ourselves is to a very simple question: that if, in fact, מְזֻמָּר שִׁיר לַיּוֹם הַשַּׁבָּת, the title of this קפיטל purports to sing a song, לַכְבוֹד יוֹם הַשַּׁבָּת טוֹב לְהִדּוֹת לָהּ, what is very, very evident and cries out in front of us when we read the various פסוקים of this קפיטל, glaringly, staring us in the face, is the fact that there is not one mention at all about שבת throughout the entire קפיטל. So what, בכלל, has this got to do with שבת? שבת טוֹב לְהִדּוֹת לָהּ - Where? What do we find in this קפיטל that, in fact, has anything to do with שבת? The omission is so glaringly evident, and how are we to understand this?

So the first item, therefore, we have regarding this question is, in fact, none other than the מהר"ל מפראג himself, the מהר"ל, in his בכלל שום ענין, that the entire מזמור is not mentioned even once, דבר פלא this מעורר מהר"ל, פרק י"ט, ספר, נצח ישראל, ועל ועל דבר זה יסד דוד עליו השלום המזמור שיר ליום השבת, the מהר"ל says, the מהר"ל, שבת. If we take a look at the words of the מהר"ל, what the מהר"ל says, really means, ועל דבר זה based upon what he said before, that regarding that שבת is the השלמה, that this is truly the completion of העולם, בריאת המלך, so דוד המלך, in regard to the השיבות of יום השבת, being the השלמה of the בריאה, the מלך was מייסד, and he brings down השבת ליום שיר מזמור. However, the מהר"ל raises the question, ולא מצאנו בכל המזמור הזה שנזכר יום השבת, שאמר, that he says, שיר ליום השבת? So what שייכות does it have with שבת altogether?

Says the מהר"ל, I'll tell you, and I'll explain. Because it is on שבת that the בריאת העולם, that creation of the world, was completed. In other words, what the מהר"ל, first of all is telling us, not the way that we would simply observe. Looking at the surface, at creation, the way we look at it, we see that הקדוש ברוך הוא actually created the world in six days, in שבת he rested, so שבת he didn't do anything. שבת has no שייכות with בריאת העולם, only has the שייכות with



six days, and שבת is the day that הקדוש ברוך הוא rested. However, the מהר"ל tells us it's not so. That the same way that ששת ימי הקדוש ברוך הוא are the six days of creation, the truth in fact is that we have seven days of creation, except the seventh day was created in a passive way. When he's able to create in a positive way, in an active way, but שבת is the השלמה of the בריאה. What שבת added to the בריאה is, that's the השלמה. שבת is not merely an extra day after creation, but שבת itself is what is משלים, that's the final nail, which is גורם, the השלמה of העולם בריאת. And as many מפרשים point out, in the same way that in the human body we have a גוף and we have a נשמה, and the גוף certainly cannot live without the נשמה. The נשמה is which gives חיות and vitality to the גוף. So too, regarding the seven-day week, the ששת ימי החול are the גוף of the week, represents the body of the week, and שבת is the נפש, without שבת there's no life in the החול ששת ימי at all. So in order to have a viable world, to have a world that is alive, we need שבת, שבת is the השלמה, שבת was משלים the נפש to the בריאה.

כי נמצא דברים שהם חסרון, מהר"ל says ומפני זה and since, בריאה כי יש שהם אומרים, being that there are those that say, חסרון, there are people who complain and criticize the world, they're not happy with Hashem's creation. They criticize, in their opinion, they say there are mistakes made in the בריאה. There are things that doesn't שתיים, there are things that doesn't work out. especially, says the מהר"ל concerning the question, חסרון, this is considered by many to be a great חסרון. So therefore, regarding this question, ועל זה אומר, therefore in תהילים we say, מְזִמּוֹר שִׁיר לַיּוֹם הַשֶּׁשֶׁת טוֹב לְהוֹדוֹת לָהּ, that when שבת comes, when שבת contributes, that now that we have שבת, we realize that everything is just, and everything is right, and there's reason to thank שבת הוא הקדוש ברוך הוא. הקדוש ברוך הוא, רק הכל בהשלמה. ושלם בבריאה, ושלם ימצא חסרון בבריאה, tells us that in fact we have a perfect world. However, we don't recognize it on this world מצד עולם הבא ועל ידו יושלם הכל, עולם הבא הוא השלמה הזאת אינה רק מצד עולם הבא ועל ידו יושלם הכל, עולם הבא, which means that when will we really be capable of singing? In other words, to really understand that whatever חסרון did, everything that חסרון does, is everything is the טוב, this will be ליום השבת, which means, כי אף אם נראה בעולם הזה דבר מה שהוא, which means, ליום שכולו שבת, והוא מנוחה לחי עולמים, מסכת תמיד חסרון, ופרשו חסרון - that even though from the vantage point, and from the look, and the view, and from the lenses, that we look in this world, many things appear to be חסרון, many things appears to have deficiencies, הכל, אבל מצד עולם הבא יושלם הכל, everything is perfect. The חסרונות that we look, and we see, and we raise, and appears to us to be חסרונות, this is only from the vantage point of being here in עולם הזה, looking at something that's incomplete.

In other words, the מהר"ל is telling us very simply, that when you have a Yid, who had this קושיא, turning in his head, why is it the Yid has this question הוֹדִיעֵנִי נָא אֶת דְּרָכֶיךָ, however, what the מהר"ל is telling us, but after a Yid says this question, then all the קושיות have to be answered. אין הכא נמי, in the middle of the קפיטל you see the question is being raised itself, בְּכֶפֶרָה רְשָׁעִים כְּמוֹ עֵשָׂב, how is it that רשעים are able to blossom like grass, וְיִצְיָצוּ כָּל פֶּעַלִי אֵין, that all the evil doers, they grow, and they prosper, and they develop. But למעשה, when he says מזמור שיר ליום השבת, by the time he gets to the end of the קפיטל, he says, לַהֲגִיד כִּי יֵשֶׁר ה' צוּרֵי וְלֹא עֲוֹלָתָהּ בּוֹ. He then realized that whatever הקדוש ברוך הוא did at באמת is really perfect, it's a hundred percent satisfaction guaranteed, because שבת is שבת, יום שכולו שבת, מזמור שיר ליום השבת, הָבָא, מַעֲיֵן עוֹלָם הָבָא. And there, באמת, there is no חסרון. It is only here at עולם הזה that it appears to be a חסרון, because we don't understand, our שכל is limited. איש we are in this world, we have limited vision. We are in the beginning of an איש מזמור שיר ליום השבת, יום שכולו שבת, מהר"ל says: כסיל. And therefore says the מזמור שיר ליום השבת, then, מזמור שיר ליום השבת, even though he doesn't really know the reason, but now he understands that whatever appears to be wrong in this world is merely because he's not able to see it. But לעולם הבא everything is answered. In the world of Shabbos, there are no questions. Everything is just, and everything is perfect. Everything is בתמימות. And he is then very able to sing a song, and to say, טוב לְהוֹדוֹת, to thank Hashem for everything that he performed, that he did in creation. Because in the world of Shabbos, in the world of Shabbos, which is מַעֲיֵן עוֹלָם הָבָא, there are no questions, there are no חסרונות, it's a perfect world. It's a world of השלמה.

In order to understand the עומק הדברים, and how a Yid is supposed to think, and what should be the השקפה of a Yid, בנוגע, to this קשה, it would help us a lot to take a look at the words of the רמח"ל. Precious words of the רמח"ל, in the ספר דעת תבונות. ספר דעת תבונות in the שכל starts with השכל. It's ידוע that the ספר דעת תבונות is based upon the various ויכוחים and debates between the שכל and the נשמה. So we have here the שכל responding, and the שכל saying, the intellect: חלקי הבריאה הזאת, the חלקים of the בריאה, of creation. בתחלה לא יראם אלא ענינים מפוזרים - Anyone who looks at the world in a superficial way, פירוש, בלתי מתקשרים כולם אל תכלית אחת. All that he'll see at first, is ענינים that are scattered, and they're completely separate. מתקשרים כולם אל תכלית אחת. The way he looks at the world, he does not see the items interconnected or interrelated, that all should be serving one purpose. He does not see that. In his mind, the way that he sees, and the way that he perceives and observes, that everything that he sees in the בריאה has its own individual תכלית. תכלית להבירו. בלתי שיצטרך להבירו. without one needing the other. So many different מינים בדומם - כל כך בצומחים, inanimate objects, After all, we have so many מינים בדומם - כי כל כך מינים בדומם, which belong to the category of vegetation, זה מזה, There's no way that he can see and understand that there is a קשר and a relationship, that one really has to come on to the other. And - ושיתקבצו לתכלית אחת.



that should all come together for one purpose. but rather שנברא למה אחד נברא - everything was created for its own purpose. And each and every דבר in the world is משלים, only its own תכלית, for which it was created, לא, no more.

However, says the רמח"ל, this is a big mistake. Whoever looks a little bit deeper with wisdom, ימצא will find, In fact, you will come to the realization that everything that we find here in the world, everything has a direct relationship, they are all connected with a תכלית בבריאה העליונה. And in order to make that specific תכלית come about, הקדוש ברוך הוא created the world, which therefore means that each and every thing that is created in this world, the purpose of each and every thing is for this common תכלית, for the common goal to come about. And everything is gathered together for this one purpose. Which there are a lot of conditions in order to make this happen and which involves a very deep סדר, Hard to understand and to see it, All of the many, many חלקים in the בריאה, in fact, are not separate. They are not נפרד. But rather בסדר לאלה כולם אלה בריאה - That the הקדוש ברוך הוא had in mind when he planned to build this world. And from all together, not individually, but from all together. In order for the perfect תכלית, for that wonderful fruit to come out of the בריאה, that can only take place because we have all of the various חלקים in the בריאה. As the רמח"ל said, I already said that this is very deep to understand and to see it, because when we look at the world, we don't understand how does one חיה have a שייכות with something else and how does this have a שייכות with that? How does the ant have a שייכות with the elephant? And how does the elephant have a שייכות specifically with certain vegetation, with certain insects and with certain other עניינים of the בריאה? And therefore, when we look and we dissect every חלק in the בריאה, we are not able to recognize and see that actually they are working in harmony. That in fact, they are not different separate pieces, but rather all of them in their own way are working together in the same way that we have a symphony of an orchestra. But we have different people playing different instruments. But nevertheless, everybody understands that each and every person is not doing his own thing, but rather they are working in unison and in harmony in order to produce that beautiful, wonderful sound that can only come about as a result of the collective efforts of each and every person in that orchestra, in that symphony.

What the רמח"ל is telling us is that the בריאה, everything that we find in the בריאה is part of this wonderful symphony in order to bring about the כבוד's הקדוש ברוך הוא, that we recognize the התגלות כבוד שמים, which that is the purpose of the בריאה, that we recognize the חלק of that big puzzle serve to accomplish and to bring this תכלית to fruition. And therefore, the רמח"ל goes on next and he says, ובאמת תראי, Truth be told, you will see אלא בחלקי הדברים, that also in מעשים, there's nothing really רע in this world, What we perceive to be רע is only looking at the חלקים individually in isolation, Before they all come together to make up the perfect השלמה. However, says רמח"ל, I want you to know, אין דבר מושלם שיהיה רע, בריאה, which is מושלם, coming together, if you put all the pieces of the puzzle together, it's not שייך that it is רע. And the reason for this is because on the one hand we know, טוב מאד, We have that knowledge, we have that פל מה דעביד, And we might add what the גמרא tells us that whatever הקודש ברוך הוא does is only for the good, הנה, when we look at a particular נקודה of the world, חסר באחד מתנאי הדברים, נשלם החסרון ההוא בתנאי אחר שמשלים בעדו, חסרון, but the truth is that חסרון becomes filled if we are able to connect and look at another part of the world, which really is the השלמה for this חסרון. But we, with our limited vision, are not able to make the connection between these two חלקים. And then we don't realize that there's another חלק, which is being משלים the חסרון that we find in a different חלק. The only reason we perceive a certain חסרון in a particular area is only why? שלא נשלם - Because you don't have all the parts together. When all the pieces, and all the parts, and all the חלקים come together for one השלמה, then ודאי הוא טוב - then clearly we will see and recognize that this in fact is good.

And so points out the רמח"ל and he says further that bezras Hashem that we will recognize that everything is fine when משיח will come, as ישעיהו הנביא says: כי אנפת בי - we will come to the high מדרגה to recognize that we will even thank Hashem for getting angry at us, something that at first glance, of course, appears to be מדת הדין, something that appears to be something which is very bad. And yet, ישעיהו הנביא is able to say, אנפת בי - I thank you, not only for the good things, but also כי יהיו, when that time will come, אנפת בי - that you were angry with me. How's that possible, says the רמח"ל? Simple. Because כי אז, when we will have all the חלקים together. We will have all of the broken pieces of the puzzle as a דבר שלם and we look at it and now we see the entire picture. Once we will be able to see the entire picture, we'll be able to see the complete puzzle, the השלמה, we will come to recognize that in fact every thing, that every חלק of that puzzle, every חלק of that picture serves the purpose and without it, we wouldn't have the השלמה that we למעשה have. And we will recognize that everything the אמת is good.



does that mean?" **הגוף** - כי הוא נמנע מההשגה בחיי הגוף that we are in our earthly bodies, we have no **השגה** we can't even imagine what that means.

[illegible]

We are מתבונן in what we are talking about, based upon the מהרה"ל and the רמח"ל, then we will understand very clearly the difference of the חילוק between תפילות חול and תפילות שבת. By תפילות חול a Yid gets up and he says כולם בחכמה עשית מה רבו מעשיך ה' כולם בחכמה עשית. he looks at הקודש ברוך הוא's wonderful wonderful creation and instinctively he expresses himself with song, with ecstasy, he says ריבויי מה רבו מעשיך ה', what he sees is ריבויי, many many different things and certainly from these different מעשים he receives התפלאות, in the בריאה, he sees מעשים ריבויי, many many different things and certainly from these different מעשים he receives התפלאות and he says מה רבו מעשיך ה', but what he sees is many many חלקים, and according to his הִבְנָה at that time they have no שייכות one to the other. And based upon that השקפה, yes on the one hand he's able to say מה רבו מעשיך ה', but based upon that השקפה if he sees the world as being a world of מעשים ריבויי it's still שייך, it's ייתכן that he can fall into the great קושיה of רשע וטוב and צדיק ורע לו קושיה. However when it comes to שבת, the השקפה of שבת is totally different because ספר איוב the הקדמה to שבת, ספר איוב mentions in the רמב"ן that שבת is the השלמה of the entire בריאה, which means that on שבת it becomes clearly revealed the בחינה of הכול. On שבת we come to the realization there is nothing בנפרד, there's nothing separate, but rather each and every חלק, חלק of the בריאה is one הקדוש ברוך הוא בעולמו of כבוד the נברא. And therefore now we can better understand why we emphasize on שבת when we say יבחרו והכל יאמרו אין קדוש כהשם הכל יודוך והכל ישבחוך, because that is the עיקר יסוד in the שבת of שבת, not to look at everything בנפרד. The מְזֻמָּר שִׁיר לַיּוֹם הַשַּׁבָּת, שבת, is מְזֻמָּר שִׁיר לַיּוֹם הַשַּׁבָּת, שבת, of עיקר שירה, because we understand that הכל יודוך and הכל ישבחוך, that the entire כולו יחד together, express in the form of a symphony the הודאה of להודות טוב להודות לה, מְזֻמָּר שִׁיר לַיּוֹם הַשַּׁבָּת טוב להודות לה, it's not that each חלק expresses it on its own, but it's all part of one symphony together in one harmony and in unison to bring out the tremendous שירה and the השלמה of שבת and to sing thanks to the הקדוש ברוך הוא. And therefore, as we just learned in the מלבי"ם, that שבת is a מתנה טובה which means that the הקדוש ברוך הוא wanted to give כלל a taste of עולם הבא, שבת, according to the מלבי"ם, that each and every Yid is able to be טועם, is able to taste, a מְעִין עוֹלָם, it means therefore that on שבת we come to the realization of הכל יודוך. Now we understand the מהרה"ל why on each and every שבת we come to the realization of טוב להודות לה' and להגיד כי יֵשֶׁר ה', because שבת basically is already now, even before משיח comes, each and every שבת we are whisked out of עולם הזה and transplanted into the world of עולם הבא. שבת, מְעִין עוֹלָם הַבָּא, which means we come to the realization of השגה that all of the חלקים of the בריאה, they are not a נפרד, דבר נפרד, that everything together is one big תכלית הבריאה שיתגלה כבוד מלכותו בעולם serving one גדולה.

So now we come to the ידיעה that everything is טוב, because everything together certainly is טוב, and there is no מציאות of צדיק צדיק but all is יפרה כתמר יפרה and the להגיד כי ישר ה', which basically means that when שבת comes all the קושיות get answered. All the קושיות that a Yid has on the הנהגה of הקדוש ברוך הוא, they all become answered. And when it comes to שבת by מנהג (I did not mention this in the shiur on שבת), and therefore when he begins Friday night, he says מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת טוֹב לְהוֹדוֹת לָהּ and he works his way through שבת to come to the שבת מֵעֵין עוֹלָם הַבָּא experience, to come to the realization that הכל יודוך והכל ישבחוך - that the entire world are not different חלקים but rather they're all חלקים of one big picture. And he comes to the realization of להגיד כי ישר ה', so when he comes already ultimately to שבת by מנהג then he says with even more clarity, he says אָתָּה אָחָד וְשִׁמְךָ אָחָד, that everything is אָחָד אָחָד אָחָד, now he understands that everything is ממש אָחָד and there are no פרטים in the בריאה but rather everything is one big השלמה גדולה.



It's just to add a דבר נפלא from the אמרי אמת, the Gerrer Rebbe. The Gerrer Rebbe pointed out that we say in the davening of שבת we say לו נתת לנו; and we say, וישמח משה במתנת הלקו, כי עבד נאמן קראת לו. כליל תפארת בראשו נתת לנו. And we say, וישמח משה במתנת הלקו, כי עבד נאמן קראת לו. כליל תפארת בראשו נתת לנו. And the question, obvious question, is: only שמירת שבת is written in the לוחות? The entire עשרת הדיברות was written in the לוחות! So why is he mentioning the שמירת שבת? And then we conclude by saying וכתוב בהם שמירת שבת, וכן כתוב בתורתך: ושמרו בני ישראל את השבת. And the question is: why is he bringing a פסוק that are written in the לוחות themselves, either ושמרו בני ישראל את השבת לקדשו or וזכור את יום השבת לקדשו, why is he bringing a totally different פרשה of Shabbos which is unrelated to the לוחות themselves?

Says the אמרי אמת that I want you to know that כל האותיות פרחו כל האותיות לאוויר - that all of the אותיות of the לוחות that they actually flew off the לוחות and actually they were suspended themselves, they flew up into the air, they went back to שמים, they were אותיות, they removed themselves from the לוחות and they went back to שמים, they were אותיות. The שמירת שבת of אותיות, שמירת שבת of אותיות, אמרי אמת, except, except says the, חוץ, חוץ - floating in the air, פורחות באוויר remained etched and carved on the לוחות. Even after the חטא העגל where the rest of the אותיות of the לוחות were דיבור הראשון, חטא העגל, אמרי אמת, because after the חטא העגל, the דיבור הראשון that דיבור רבינו spoke to ישראל כלל was as we see in השבת בני ישראל את השבת. (Of course we are going with the שיטה we know there's a מחלוקת ראשונים as to what came first, was חטא העגל first or do we say ומאוחר בתורה. If we say it means really is after the חטא העגל in תשע, really is after the חטא העגל. So the דיבור הראשון that דיבור רבינו speaks to show us, to teach us, that the חטא העגל was not שולט on the לוחות regarding Shabbos. Therefore, this is the meaning when we say וישני לוחות אבנים הוריד בידו that means even after the הוריד means even after the לוחות, שמירת שבת, it's still written there; whereas all of the other אותיות of the עשרת הדיברות are no longer there. The exception is that וישני לוחות אבנים הוריד בידו and what always remained there, וכתוב בהם - written there; עדיין, forever remaining on the לוחות שמירת שבת. What's the רצון? The רצון is because ושמרו בני ישראל את השבת לקדשו - because after the חטא העגל we find that the דיבור הראשון that דיבור רבינו speaks to show that the חטא העגל was not שולט on שמירת שבת.

And so the question we might ask, and now this is a beautiful הספה to what we said before, to what the Gerrer Rebbe is saying, we're now making a connection, because why is this so? Why is this an exception? אמרי אמת the Gerrer Rebbe tells us, he brings us a רצון that this is in fact so, that שמירת שבת is different that שמירת שבת always remained חקוק on the לוחות, but why is it so? Why is it that שמירת שבת was זוכה that its אותיות has always remained on the לוחות? And the reason for this is because, the reason that שמירת שבת remained on the לוחות because being that we have just learned now from the מלבי"ם and from the מהר"ל that Shabbos is אדם הראשון קודם החטא, and the פגם of the חטא העגל was not able to be שולט in the ענין of Shabbos. The חטא העגל can only be שולט on ענינים regarding עולם הזה. עולם הזה has no שליטה, has no power, over situations that are out of this world, that are beyond this world. Being that Shabbos is the בחינה of עולם הבא, the חטא העגל has no שייכות and the חטא העגל was not able to be פוגם in the ענין of שמירת שבת and therefore שמירת שבת remained unaffected in the לוחות.

And therefore when Shabbos comes, everything is answered, all questions are answered for a Yid, because a Yid when he stands up Shabbos and he says שמירת שבת, מרגיש, he feels in his bones, להגיד כי ישר ה', he comes to the realization that הכל ידוך הכל ישבחוך.

It's just to mention one more נקודה and that is that the חיד"א brings out a wonderful observation. We find regarding שמירת שבת in the various פרשיות of Shabbos we find four times we find the word היא. For example like כי אני ה' כתיב ביני וביניכם לדעת כי אני ה'. For example like כי אני ה' כתיב ביני וביניכם לדעת כי אני ה'. We find four times the word היא in the פרשה of Shabbos, however we find there's a שינוי between the קרי and the כתיב. The כתיב is with a ו but the קרי is with a ו, היריק, we read it היא but it's written with a ו which is הוא, and we have to understand what is the difference between the קרי and the כתיב, why is it that by Shabbos that we have all of the היא that we find by Shabbos there's a difference between the קרי and the כתיב, that the כתיב is with a ו and the קרי is with a ו?

And the based upon what we learned is גוולדיק, because the מהר"ל tells us that עולם הזה, this world, is כנגד אות ו, because this world has six קצוות, has six sides, the four sides and then the מעלה and the מטה, like we have a box, the box has four sides and then we have the top and the bottom, so we have six sides. And that's why we say תאמר שש פעמים הכל which is כנגד all of the חלקים that we have in the בריאה, which is six sides. However the נקודה הפנימית which is in the middle, that's the אות י. The נקודה הפנימית is נברא עולם הבא that פסוק כי ביה ה' צור עולמים on the מנחות tell us in fact himself חז"ל. And we know that עולם הבא is כנגד אות י.



with a י. So therefore when it comes to שבת we say the word היא with a י, the קרי is with a י, to tell us that although taka we are living in עולם הזה, so באמת עולם הזה basically is a ו because עולם הזה is represented by the ו אות as the מהר"ל tells us, but when שבת comes in fact the פנימיות of this ו אות is truly a י and a י represents עולם הבא, that is the י אות as the גמרא in fact says in מנחות, that's why we have a שינוי between the קרי and the כתיב. And therefore we also understand the קושיה that we asked regarding קדושת כתר: Why is it that on שבת דווקא that Yidden say קדושת כתר as תוספות has pointed out in ע"ב, why is it דווקא on שבת that they say the קדושת כתר? Because we say in קדושת כתר, we point out to say that כבודו מלא עולם, that the entire world is filled with כבוד ה', meaning to say that there are no חלקים in the בריאה, that there are no פרטים in the בריאה. When it comes on שבת, we say that rather it is הכל, that is one השלמה גדולה, שטיק השלמה גדולה, is one big השלמה, it's כבודו מלא עולם, that the entire world together is filled from one thing, and that is from כבוד הקדוש ברוך הוא. Because when it comes to שבת we recognize that הכל יודוך והכל ישבחוך. And therefore we since we come to this realization only on שבת, so therefore it's the opinion of that שיטה in תוספות that it's specifically on שבת that in fact that we say קדושת כתר, to bring out that כבודו מלא עולם, that the entire world is filled only with one thing, and that is to bring about כבוד שמים.

So when שבת comes we are זוכה to be מרגיש and to be עוֹלָם הַבָּא, טעום מְעִין עוֹלָם הַבָּא, as the מלבי"ם tells us. And therefore we now understand very well again what the מהר"ל tells us, that מזמור שיר ליום השבת that on שבת we were able truly to sing the song and to say טוב, בפרוה רשעים כמו עשב of קושיות, because we have to understand that, להודות לה', and not to be perturbed and not to be bothered by the קושיות, because we have to understand that in this world our הבנה and our שכל is very very limited, we are in the בחינה of זאת אֵת יָבִין אֵת זֹאת, but we will come to the realization by מזמור שיר ליום השבת that in fact יהי רצון בו אמן כן יהי רצון that we will come to the realization by מזמור שיר ליום השבת that in fact צדיק כתמר יפרח להגד כי ישר ה' צורי ולא עולתה בו אמן כן יהי רצון.

