



## נדרי דף ס"ו

### English Halacha Topics

#### “Good Shabbos” or “Shabbat Shalom”?

The Gemara on Amud 2 records the episode in which a husband demanded that his wife give Rabbi Yehuda to taste of her cooking. R' Yehuda complied, arguing that if Hashem is willing to have His Name erased in order to promote peace, all the more so should a mere mortal. He was referring to the Sotah waters, wherein several verses are written down and then erased in water.

The Maharal has an exceptional piece in which he explains that, in essence, Hashem's Name is not being erased! This is because a name of Hashem is “Shalom,” peace, and so the process of erasing the parchment to make peace between husband and wife is as if writing Hashem's Name. The creation of peace is creating a name of Hashem (see Nesiv Hashalom Ch. 1).

This idea leads to a fascinating topic in halacha. The Mishnah in Berachos 64a states that Boaz instituted that Jews greet each other with the Name of Hashem. “Hashem (Y-h-v-h) should be with you,” he greeted his workers. Rashi there explains that is not a profanation of His Name to use it on mundane things like asking after another person's welfare. Rather, “this is the will of Hashem, as it says, ‘Seek out peace and pursue it.’” And Rashi in Makkos 23b cites that this is an obligation, not just an available option. He adds “and we, too, when greeting each other use a Name, since Shalom is a name of Hashem.”

What emerges from this is that it is better to greet people with “Shalom aleichem” over “Good morning.”

This brings us to our controversy. Sefardik communities have the custom to greet one another on Shabbos with the expression “Shabbat Shalom.” This is as opposed to “Good Shabbos,” or the Yiddish “Gut Shabbos” – which lack the word shalom. They appear to be correct, as we proved from the sources above. So, why is it that a vast portion of the Jewish people say “Good Shabbos”?

Rav Moshe Sterbuch shlit”a (Teshuvos V’Hanhagos 4:48) answers that the word Shabbos is also a name of Hashem! Therefore, “Good Shabbos” also includes His Name. This is based on the Zohar in

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Tekunei Shabbos, "What is Shabbos? The Name of Hakadosh Boruch Hu, complete in all ways." (A difficulty remains with Yom Tov. Everyone omits Hashem's Name! They say either "Chag Someiach" or "Good Yom Tov.")

One other issue is how Jews greet each other on Friday, Erev Shabbos. Many have the custom to say "A Gutten Erev Shabbos," and specifically not "Good Shabbos." This is based on the opinion of Rabbi Akiva Eiger (O.C. 271:1), that by saying "Good Shabbos" one fulfills the Biblical commandment to remember the Shabbos. Thus, if one says it on Friday, he in effect accepts upon himself the Shabbos, and then can no longer daven Mincha or do melacha. Indeed, Rav Shlomo Zalman Auerbach was vigilant about this, and did not say "Good Shabbos" from midday Friday (Shulchan Shlomo Siman 263 note 5). He noted that R' Akiva Eiger's opinion is novel, as nobody intends to accept Shabbos by this greeting. Some do have the custom to say "Good Shabbos" on Friday afternoon. However, since R' Akiva Eiger wrote it, R' Shlomo Zalman said it's preferable to be careful and not say it.

To justify those who do say "Good Shabbos" on Friday, the latter authorities explain that this is a blessing, to wish upon the recipient a pleasant Shabbos. Even R' Eiger could agree, as he is discussing a case of saying it on Friday night, after Shabbos began. Even so, Rav Moshe Sternbuch (ibid. 59) advises that the preferred practice is to have in mind explicitly that one is not accepting Shabbos with this greeting.

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