

Ki Sisa 2015

1.

Shabbos and Luchos

“The children of Israel shall observe the Shabbos, to make the Shabbos an eternal covenant for their generations. When He finished speaking to him on Mount Sinai, He gave Moshe the two Tablets of Testimony, stone tablets inscribed by the finger of God.” (31, 16-18)

"ושמרו בני ישראל את השבת לעשות את השבת לדרתם ברית עולם." "ויתן אל משה ככלתו לדבר אתו בהר סיני שני לוחות העדת לחת אבן כתבים באצבע אלהים."

Nachalas Tzvi page 234: (31, 16-18)

What is the connection between keeping Shabbos and us receiving the Luchos? Why are they adjacent to each other? The Pesikta states that when a person keeps Shabbos, it's as if he has kept the entire Torah. These pesukim therefore allude to the fact that when someone guards Shabbos it will be as if he kept all the commandments on the Luchos, which includes the entire Torah!

2.

Learning on Shabbos

Me'am Loez pages 1105-1109:

Hashem told Moshe to tell the Jews “שבתתי תשמרו”/”guard my Shabbos”. (31, 14) Why then does it say, in the very next pasuk, “ושמרתם את השבת”/”you should guard Shabbos”? It seems to be repetitious. The second pasuk teaches us that **a person needs to learn more Torah on Shabbos than he does on an average day during the week.** That's why the latter pasuk says “you shall guard Shabbos, because it's holy, and anyone who desecrates it will die.” This means we have to strive to learn more on Shabbos because it's holy, due to the neshama yeseira (extra soul) that we receive on Shabbos. As a result of this extra neshama, a person is able to attain more wisdom on Shabbos than on a normal weekday. The Shita Mikubetzes explains that **the meaning of this extra neshama is that we have more siyata d'shmaiya (heavenly assistance) on Shabbos.** Women who learn on Shabbos receive this siyata d'shmaiya as well. Women are obligated in all of the halachos of Shabbos as stated in Brachos (20b). Therefore it is logical that the segulas (good omens) of Shabbos would additionally apply to them.

Many times we are very busy during the week, with work and other matters, and we don't have time to learn or attend a shiur. Conversely, on Shabbos and Yom tov we have time to learn (Yerushalmi in Shabbos). On these days, a person is less busy and has more time to dedicate to Torah. When Hashem asks us, on the day of judgement, if we learned, we won't be able to answer that we were too busy working, because then Hashem will say, what about on Shabbos? You weren't busy then.

The Neshama Yeseira comes on erev (the eve of) Shabbos, during bein hashmashos (twilight), and leaves on motzei (after) Shabbos. That's why we smell besamim at Havdalah, because we're

sad that our extra soul left us. Many people waste time on Shabbos going on trips and/or just eating a lot. The real way to satiate this extra neshama is to be involved with spiritual pursuits.

The Aruch Hashulchan (Yore Daya 246:20) says women are not obligated to learn Torah and are, therefore, not obligated to teach their sons Torah as well. Nevertheless, if they assist and support their husband and children with their learning, they get 50% of the reward of that learning. The Gemara in Berachos (17a) says that Rav asked Rav Chiya what the merits of women are. He answered that it's because they send their children to the Yeshiva and they send their husbands to learn and wait for them to return. This is a major zechus (merit). The Aruch Hashulchan continues, and says, those women who support (emotionally) their husbands in learning have a great merit and huge reward. Surely, those women who work in order to enable their husbands to learn have a great reward. Yes, shalom (peace) bayis (in the house) and family time are both very important, but a good wife wants her husband to allocate a certain amount of time for learning. She gets half the reward and should encourage her husband and children to learn!

Nesivi Haminhagim (page 373) says that Shabbos is not just a time to rest our physical bodies. It is a holy and spiritually uplifting day; it was given for rest, but also for holiness. Shabbos charges our spiritual batteries for the whole week. He then goes on to quote from many different sources about the greatness of learning Torah on Shabbos: The Yerushalmi Shabbos (15, 3) (which we quoted earlier) states Shabbos was only given in order to learn. The Tur (Orach Hachaim 290) says that the Torah said to Hashem, when the Jews enter Eretz Yisroel, some of them will go to their vineyards, some of them will go to their fields, and they're going to be so preoccupied with those matters that no one will have time to learn me! Hashem responded that He has a good shidduch (mate) for the Torah: Shabbos! Hashem was telling the Torah not to worry, because at the very least the Jews will always have Shabbos to learn. The Sefas Emes says that the Torah one learns on Shabbos will not be forgotten as quickly as it does when one learns during the week. The Chafetz Chaim says (page 378) that **the learning on Shabbos is 613 times greater than the learning during the week!** The sefer Lev Eliyahu explains that since, as we said earlier, **Shabbos is equal to all 613 mitzvos and every word of Torah is a mitzvah, it makes sense that on Shabbos the learning is 613 times greater!!** The Ben Ish Chai (chalek beis parshas Shemos in the name mekubalim) says that results from learning on Shabbos are extremely great and that **the learning is 1000 times greater than learning during the week!!**

Rav Harfenes (Nishmas Shabbos chelek alef siman 145 and Yisroel V'oraisa pages 176-177) says that **the Chafetz Chaim was very serious and scrupulous about learning after chatzos (halachic midday) on erev (the eve of) Shabbos. If we add up all the Fridays and Shabbosim of a 70 year old person, it amounts to 20 years!! How could we give up and lose out on such a significant amount of time? The Chazon Ish would always tell his talmidim (students) to make sure to learn specifically at the times that many people aren't learning. The Taz and Rav Akiva Eigar said that they reached such great heights because they learned at times when no one else was learning, such as on Fridays! The Belzer Rebbe knew of a Rav who would always learn alone, in a closed room. However, on erev Shabbos, and at times when very few people were learning, he would specifically learn publicly in order to demonstrate that learning at those times is very important.**

The sefer One Minute Masmid (page 60) quotes the Steipler who said that he knew many individuals who became great by learning during their free time. He says that when one learns when no one else is learning, there is an immeasurably greater siyata d'shmaiya (heavenly assistance). Also, when one is not tied to the Yeshiva curriculum, he can more easily learn those areas of Torah that he is fond of. He can choose to learn from every area of the Torah and write chiddushim (insights).

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