

בעזהשׁי״ת

# Parshah Insights

Pertinent Inspirational  
Insights on the Parshah

פרשת ויקהל

Translated from the outstanding Lev Shomaya Parsha series that contain highlights of the lectures and deroshos given by:

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The purpose of this publication is to make these wonderful Divrei Torah and chizuk available to the English speaking public. We are very grateful to Harav Low shlita for allowing us to glean selected inspiring thoughts.

## פרשת ויקהל

### *Numerous Repetitions*

ויקהל משה את כל עדת בני"י ויאמר אלהם אלה הדברים אשר צוה ה' לעשת אתם וגו' וביום השביעי יהיה לכם קודש שבת שבתון לה'. At the beginning of this week's parshah Moshe Rabbeinu gathers the entire nation of Yisroel and tells them, these are the commandments that Hashem commanded you to do. And he immediately commences with the mitzvah of Shabbos. The mitzvah of Shabbos is in fact repeated numerous times in the Torah. Even before Kabbolas Hatorah we were granted this mitzvah in Marah. Last week too, in Parshas Ki Sisa the Torah talks about the mitzvah of Shabbos. From the constant repetitions it becomes apparent just how holy and important this mitzvah is. The Chofetz Chaim, in several places, tells us that the Torah commands us regarding the mitzvah of Shabbos twelve times! (שם עולם פ' א. נדחי ישראל פ' לו. חפץ חיים על התורה) It is therefore worthwhile to delve into this most fundamental mitzvah and learn how to fulfill it in the best possible way.

### *To Know לדעת*

אך את שבתתי תשמורי וגו' **לדעת** כי אני (לא יג) In Parshas Ki Sisa it says that I, Hashem, am sanctifying you. The Gemara in Shabbos (:) says on this possuk, that Hashem told Moshe ושבט וגזי ושבת **והודיעם** I have a great gift in my treasure chambers, and Shabbos is its name, I want to give it to Yisroel, go and inform them. Hashem told Moshe to make Klal Yisroel aware of what a great gift Shabbos is. It is important that they should understand that which they are being gifted. Thus, in order לדעת, to know

everything about this wonderful treasure, we need to look into seforim hakedoshim and see what they can enlighten and inform us about the treasure we have been granted.

The Chofetz Chaim in his sefer Beis Yisroel (פרק ב') brings a brief analogy to explain this chazal. He says that it is known that there are many types of gems and diamonds, with varying degrees of value. Some precious stones are very rare and only select individuals own them. Often a king's worth is measured according to the collection of gems he owns. In medieval times the royal treasures were a reflection of a monarchy's strength and power. Additionally, in every king's royal treasure there are stones of varying degrees of worth. The Greatest King, the מלך מלכי המלכים is telling us that this gem is a מתנה טובה, it is from the most valuable gems in the greatest collection in existence.

### *A Taste of Olam Haba*

The Apta Rav explains this Midrash with a fascinating interpretation. He says that Hashem wanted to give the yidden a tiny taste of the absolute pleasure we will have in Olam Haba. Therefore, He gave us the gift of Shabbos, which is מעין עולם הבא a minute taste of Olam Haba! Thus, it is referred to as מתנה טובה, a great gift. In general, Hashem's principal for giving us schar is (קידושין לט:): שכר מצוה בהאי עלמא ליכא the ultimate reward for a mitzvah is given only in the world to come. Hence, the taste of Olam Haba, in the form of Shabbos, is above the realm of natural reward. It is an extra gift that Hashem granted us due to His boundless love towards us. This מתנה טובה is a weekly sampling of the sweet reward of Olam Haba (אזהב ישראל פ' כי תשא). The same idea is also found in the אור החיים הקדוש at the end of his lengthy commentary on this possuk.

## שמור - *Constantly Learning*

There are two facets to Shabbos observance. There are the melachos that are שב ועל תעשה, tasks we should refrain from doing, and there is קום עשה, the positive commandments that we are instructed to perform in honor of Shabbos. Chazal see a reference to this in the words שמור וזכור, you should guard and remember. שמור, you should guard yourself from transgressing a prohibition that is assur on Shabbos, and זכור, you should remember to honor the Shabbos properly, through performing the mitzvos that increase kavod Shabbos.

In regard to שמור, the only way one can refrain from all that which we must abstain from doing on Shabbos, is through learning the halachos properly. As the משנה ברורה says in the introduction to the third volume, in which the halachos of Shabbos are elucidated, that only through constant learning can one hope to fulfill all the laws associated with Shabbos. He quotes the words of R' Yehonosan Eibeshutz, who writes in his sefer יערות דבש, that it is not possible not to stumble with chillul Shabbos chas vesholom, without constantly learning the halachos with clarity. The Mishnah Berurah point out that regardless of how much mussar one would learn in regard to Shabbos, it would still not be possible for him to keep the halachos properly. He quotes a possuk in Mishlei (א ב) לדעת חכמה ומוסר which means that one needs to know chochma, which refers to the knowledge of Torah, before learning mussar. For only once one has mastered the halachos of the Torah, can he learn mussar that will strengthen his resolve to keep them meticulously.

## זכור - *Imbuing the mitzvos with Passion*

With regard to the positive commandment to be מקדש the Shabbos, one can follow the letter of the law, and fulfill all the Shabbos rituals, and one may technically have completed his duties. However, the kedusha that can be effectuated through these mitzvos will be minimal. In order to maximize the untold levels of kedusha that can

be generated through honoring the Shabbos one must perform every mitzvah with complete kavonah and passion.

The Chasam Sofer quotes the zemiros that we sing on Friday night כל מקדש שביעי כראוי לו כל שומר שבת כדת מחללו שכרו הרבה מאד על פי פיעל everyone that sanctifies the Shabbos as befits its, and everyone who observes the Shabbos according to how the halacha requires not to desecrate it, his reward is very plentiful **according to his deeds**. He points out that the reward and kedusha that one merits is entirely commensurate with a person's deeds. The more one honors the Shabbos, and puts thought and kavonah into every mitzvah, the more reward he will merit.

### *The Crowns are Returned*

When the Yidden said נעשה ונשמע they each received two crowns (שבת פת). However, when they sinned with the chet haegel these two crowns were taken away from them. As it says ויתנצלו בני את עדים (שמות לג ו) מהר חורב and Klal Yisroel removed their jewelry, i.e., the crowns they had received at Sinai. Moshe Rabbeinu merited to get them instead, as the Torah relates at the end of last week's parshah כי משה קרן עור פני משה had an other-worldly glow. The Arizal tells us however, that every Shabbos we are given back these crowns! We are restored to the state which we were at after we said Naaseh Venishma!

The Oheiv Yisroel sees a reference to this in the first possuk of this week's parshah. ויקהל משה and Moshe gathered את כל עדת all the jewelry, the precious crowns, from the same root as the word **עדים** in the possuk in Ki Sisa, and he proceeded to tell Klal Yisroel ששת ימים ושבת ימים, and thus each week, if you keep the Shabbos, you will merit the return of these crowns. The sefer also provides the same explanation on this possuk, and he says that that which we say in davening חלקו במתנת משה is a reference to Moshe's satisfaction on Shabbos that he has only his

own crowns as a gift then. He does not desire the crowns that belong to Yisroel, and on Shabbos he rejoices that he has only his own lot.

### *A Physical Manifestation of Holiness*

It is known that many tzaddikim literally looked different on Shabbos. The holiness and radiance of Shabbos was evident on their appearance. Once a bochur that was new to the Mir Yeshiva heard the shiurim of the Mashgiach Reb Yeruchem zt"l throughout the week. Then when he heard him again on Shabbos, he questioningly turned to another bochur and asked him what the name of the "Shabbos mashgiach" is. R' Yeruchem looked so different on Shabbos, that the bochur literally did not recognize him. The Baal Haturim says that Parshas Vayakhel, which begins with the parshah of Shabbos, comes immediately after the parshah of פני משה, in which the face of Moshe glowed. For on Shabbos the face of every yid is illuminated.

### *The נשמה יתירה*

The Gemara (ביצה טז.) says that every Yid is granted a נשמה יתירה an extra, holy neshama every Shabbos, and on Motzei Shabbos this neshama departs. This is referenced in the words of the possuk ושמרו שבת וינפש, and בני את השבת וגו' וביום השביעי שבת וינפש. Woe that the neshoma yesirah has departed וי אבדה נפש. The halacha of smelling besomim during Havdalah, is in order to comfort us on this loss.

The above mentioned possuk is recited in Maariv on Friday night. The Chozeh of Lublin asks in the name of the Baal Shem Tov, why do we already mourn the loss of the neshoma yesirah on Maariv of Friday night, when the Shabbos has barely begun? He answered that indeed we remind ourselves already on Friday night how joyful and beloved Shabbos is and that when she departs, we will mourn her passing like in the preceding week. Thus, we will not take it for granted while it is still with us. We will immediately be cognizant



enough, to cherish this treasure as long as it is present, for tomorrow night it will already have departed.

### *Eagerly Awaiting its Arrival*

When the Torah refers to the mitzvah of Shabbos, it says ושמרו בו"י את השבת. Many commentators analyze the use of the term ושמרו to keep and observe, as opposed to other more commonly used words associated with mitzvah observance. The אור החיים הקדוש provides many explanations for this. He says that the term 'shmira' refers to waiting and hoping for the arrival of an expected event or person. After Yosef told his father about his dreams it says ואביו שמר את הדבר and Yaakov waited for the dreams to unfold. He knew that they would materialize, and he eagerly awaited their manifestation. In the same vein, we should eagerly await the arrival of Shabbos every week. The entire week should be an enthusiastic preparation for the main event.

He also adds that the term 'shmira' refers to the mitzvah of תוספת שבת. We are commanded to keep Shabbos from when night descends. It is a mitzvah, however, to accept Shabbos upon ourselves earlier. The possuk לעשות את השבת ושמרו בו"י את השבת continues to do the Shabbos. Adding onto Shabbos is a manifestation of our eagerness to observe the Shabbos as early as possible. As a result of our eagerness, לעשות we make חול into Shabbos, by accepting it earlier. We show great kavod to the Shabbos by welcoming her early, like a groom who goes towards his bride in greeting. Due to his boundless joy upon seeing her, he cannot simply await her arrival, rather he goes towards her earlier.

As mentioned earlier, the Apta Rav (Oheiv Yisroel) explained why Shabbos is referred to as a מתנה. We are granted a taste of Olam Haba, even though usually reward is reserved for the world to come. However, the Oheiv Yisroel explains that the amount of kedusha we will merit to feel, is in direct proportion to the amount of preparation one has invested. The gift of holiness will be felt in accordance with the investment one puts into keeping Shabbos properly.



## *A Dwelling in the Heart*

The possuk says לעשות את השבת לדורותם, one should observe the Shabbos for generations. In the Torah the word דורותם is חסר, it is missing the two ו' that would indicate the correct pronunciation. Chazal say one can read דורותם, generations, as דִּרְתָם a dwelling. The Zohar Hakodosh says that one should establish a pleasant 'dirah' for Shabbos in his heart. The Toras Avos explains what this means. He defines a dirah, as a permanent dwelling. Even if a person spends many hours away from home, traveling or at work, his heart still yearns for home. Throughout his travels, he eagerly awaits the time of his homecoming. So too, Shabbos should be like our permanent residence. The place of which we dream about constantly. The other days of the week are like a דירת ארעי, temporary lodgings in which we reside up until we can reach our permanent home - Shabbos Kodesh. The place for which we yearn.

The Chasam Sofer, however points out that one cannot expect to be affected by the inherent holiness of Shabbos, if he does not live an elevated life a whole week. He quotes the possuk at the beginning of the parshah ביום השבת **אש** בכל משבתכם **לא תבערו** you should not **light a flame** in your homes on the day of Shabbos. He says, one cannot only light the flame of holiness on the day of Shabbos. It is only when ששת ימים תעשה מלאכה, when a person lives a life of passion for avodas Hashem all six days of the week, that he can then merit **וביום השביעי** יהיה לכם קודש. Indeed, the Shabbos is inherently holy, a great gift we have been granted by our beloved Father, but we must be worthy of being mekabel the great hashpaos of Shabbos Kodesh.

May we indeed be zoche to the hashpaos of the neshama yeseirah, as a result of keeping Shabbos **כראוי לו**, and in that merit finally see the **יום שכולו שבת**.

**גוט שבת**







