

, עמוד א

TORAH OF THE AMSHINOVER REBBE

וְאַתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אַך אֶת שַׁבְּתֹתֵי תִּשְׁמֹרוּ כִּי אוֹת הוא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי ה' מִקַדִּשְׁכֶם.

The Ohr Hachaim HaKadosh explains, Hashem did not want the Bnei Yisroel to even think that Shabbos is something a person could master, although overall one experiences rest and pleasure in this day. Hashem therefore said בָּי אוֹת הָוֹא, it is only a sign. Meaning, the experience of rest and joy on Shabbos is nothing but a symbol of the ultimate good concealed within this day, which is עולם שבולו שבת, the world of only Shabbos. Because, such levels are impossible to attain, if only a little through the mitzvah of observing Shabbos, which comes through the power of the בשמה יתירה, expanded extra soul. Shabbos is a sixtieth of the World to Come as, the Gemara (ברכות נו, ב) says.



Further, on the pasuk יְשֶׁרָאֵל אֶת הַשַּׁבָּת writes the Ohr Hachaim Hk', that the expanded extra soul is called Shabbos. The purpose of observing Shabbos is to attain in the world called Shabbos. Through the observing of Shabbos, one becomes privileged to attain such a level in the World to Come. For, it is impossible for one to gain ownership of something in the עוֹלָם הָשֶלְיוֹן, upper world, unless he already had a ramification of it while being in this world. That is, עוֹלָם הָשֶׁרָת לְדֹרֹתָם the Shabbos [the extra soul], in this world. That is, לְעֲשׁוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם the World to Come. Meaning, through observing Shabbos in this world one becomes privileged to attain the pleasure of the soul in the upper world.

HaRav HaKadosh R' Henich of Aleksander zy"e said, even if a person cannot achieve to master the subject of Shabbos, he could nonetheless attain from its light, through the melodies related to Shabbos. Accordingly, he clarified the meaning of what it says in the melody of the Arizal. אֲוֹמֵר בִּשְׁבָּחִין, I sing with praise. לְמִיעֵל גּוֹ פַּתְחִין, to enter the gates [of kedushas Shabbos].

One of the Chassidim who still traveled to the Rebbe of Lublin zt"l was also on Shabbos Kodesh by the Rebbe R' Bunim zt"l. He asked Rebbe R' Bunim, we say in the melody of Kol Mekadesh קַּמַאַהְרִים לְבֹּא , who delay departing from the Shabbos and rush to welcome it. Apparently, it should have said the opposite, they first rush to welcome Shabbos and then they delay the departure. He answered, if so, "וועט עס דאך נישט אויסקומען צום גראם", the poem would not rhyme. R' Henich went on to explain, the poem is structured so not just to rhyme for its poetical language. But, it is so with a hidden intention. The purpose of poems are to interconnect two things. Therefore, we make poems for a Chosson and Kallah, which implies connecting two things. Also, it alludes to the matter of the geulah. connecting Kenesses Yisroel with HaKadosh Baruch Hu, (ציין רמתים צופים מע' פשיסתא אות קיא).

Appropriately, the interpretation of the poem, וֹמְמַהְרִים לָבֹא, they rush to welcome it [Shabbos], rather implies to the following Shabbos, and not for the existing Shabbos. Meaning, the praise of דּוֹרְשֵׁי ה





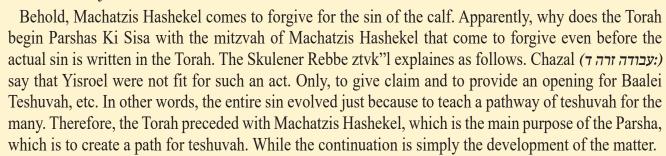
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זָרֵע אַבְרָהָם אוֹהָבוֹ, Seekers of Hashem, seed of Avrohom, His beloved, is that they rush to welcome the following Shabbos, to combine the two Shabbasim as one. Since, the main purpose of Shabbos is that the entire following week should receive from the aspect of Shabbos to the extent that the days of the week should not even be in aspect of weekdays. But, only elevated days through the power that they are in between two Shabbasim.



In this Parsha, Parshas Ki Sisa, the reading of the Torah for the kohen and levi are very long, and by the time of the third aliyah, a large part of the Parsha is already completed. The Ostrovtza zy"e explains that since the Bnei Levi had no connection with the הַּטָא הָעַגָּל, sin of the calf, they are therefore called to this part of the Torah reading. As, it is not appropriate to call up to that section of the Torah reading those who had any connection to the sin that occurred, and by the third aliyah, the Parsha is already at a different subject.



(ליל שבת קודש - פרשת כי תשא תשפ"ב לפ"ק, שבת אויפרוף לבן כ"ק אדמו"ר שליט"א ויארצייט של מרן הרה"ק רבי יצחק זי"ע)



