



עמוד א'

TORAH OF THE AMSHINOVER REBBE

וַאֲתָהּ דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת שַׁבָּתְתִּי תִשְׁמְרוּ כִּי אוֹת
הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי ה' מְקַדְּשְׁכֶם.

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 וַאֲתָהּ הוּא, כי אות הוא, 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 שכולו 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 נשמה יתירה, expanded extra soul. Shabbos is a sixtieth of the World to Come as, the Gemara (ברכות נו, ב) says.

Further, on the pasuk וַשְׁמְרוּ בְנֵי יִשְׂרָאֵל 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 עולם העליון, upper world, unless he already had a ramification of it while being in this world. That is, וַשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, the Bnei Yisroel to guard the Shabbos [the extra soul], in this world. לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם, to create the true Shabbos [the world of Shabbos] in 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. אֲזַמְּרָ בְּשִׁבְחִין, I sing with praise. לְמִיעַל גֹּו פִתְחִין, 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 הַמְאָחֲרִים, 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, (עֵינֵי רַמְתִּים צוֹפִים מֵעַ' פְּשִׁיחָא אוֹת קִיא).

Appropriately, the interpretation of the poem, וַיְמַהֲרִים לְבֹא, they rush to welcome it [Shabbos], rather implies to the following Shabbos, and not for the existing Shabbos. Meaning, the praise of ה' דורשי



עמוד ב'

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זָרַע אֲבָרָהֶם אוֹהָבוּ, 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 Ostrovtsa zy"e explains that since the Bnei Levi had no connection with the חַטָּאת הָעֵגֶל, 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.

Behold, Machatzis Hashekel comes to forgive for the sin of the calf. Apparently, why does the Torah begin Parshas Ki Sisa with the mitzvah of Machatzis Hashekel that come to forgive even before the actual sin is written in the Torah. The Skulener Rebbe ztvk"l explains as follows. Chazal (עבודה זרה ד) say that Yisroel were not fit for such an act. Only, to give claim and to provide an opening for Baalei Teshuvah, etc. In other words, the entire sin evolved just because to teach a pathway of teshuvah for the many. Therefore, the Torah preceded with Machatzis Hashekel, which is the main purpose of the Parsha, which is to create a path for teshuvah. While the continuation is simply the development of the matter.

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