

Parshat Ki Tisa Making Majestic Moments

Based on a Naaleh.com shiur by Mrs. Shira Smiles

In Parshat Ki Tisa the *pasuk* says, "The children of Israel shall observe the Shabbat, to make (*la'asot*) the *Shabbat* an eternal covenant for their generations." We can guard and keep (*shamor*) the *Shabbat*, but how can we "make" the *Shabbat*?

The simplest explanation involves someone who is lost without a way of determining dates. He, in fact, does make his own *Shabbat*. The gemara presents two opinions as to when he should keep *Shabbat*. Either he considers the first day as Sunday, and then the seventh day will be his *Shabbat*. Alternatively, he should consider his first day as Friday and the next day will be *Shabbat*. No matter which method this lost person would use to calculate *Shabbat*, he is most probably missing the true day of the week. Why should he do this? The Chayei Moshe says that one is rewarded for whichever day one decides to keep the *Shabbat*, for the purpose is to recognize one's obligation to create a *Shabbat* and recognize God's mastery over the world. If we designate a seventh day for *Shabbat*, we will merit observing more *Shabbat* days in the future.

By properly observing and guarding *Shabbat* in this world, we are creating our *Shabbat* in the World to Come, says the Ohr Hachayim. But this is not easy, points out Rabbi Pincus, as the laws of *Shabbat* are complex. It is therefore important to study them regularly if we are to observe and "make" *Shabbat* correctly.

Although the onset and end of *Shabbat* are divinely ordained, we still have the ability to create *Shabbat* by ushering it in early and

delaying its departure. In this way we add to its holiness and our joy. Many of us have heard that if Bnei Yisroel were to keep two *Shabbatot* properly, we would bring the end of the exile. *Lashon Chasidim* quoting the Kedushat Levi explains that when we keep *Shabbat* appropriately, we will influence our behavior for the entire week to come. The following *Shabbat* will then be elevated to a whole new level. We are thus creating an enhanced *Shabbat* each week, in a spiral effect from one week to the next, and making ourselves worthy of reciprocal blessings from Hashem.

Rabbi Goldwicht explains that all life experience, especially *Shabbat*, can be divided into three stages: *chochma*, *binah*, and *daat*. One first gets information, then processes it, and finally internalizes it. *Shabbat* is Hashem's gift to us without any effort on our part. When we process the message of *Shabbat*, we realize that if Hashem is Master of the world, He is in control of everything. There is no reason for me to get angry at circumstances or at people. When that process informs my actions during the week, I then enter the following *Shabbat* on a more exalted spiritual plane.

A similar process took place during the redemption from Egypt. The first *Shabbat* was a gift from Hashem. But we were not yet ready to process that information; we were still in an enslaved state of mind. When the second *Shabbat* came and Hashem split the sea, we saw true reality. We were able to recognize God's immanence, point to Him and declare, "This is my God and I will glorify Him."

Our challenge is to take the *Shabbat* experience and internalize it, so that the *Havdalah*

ceremony does not separate us from the *Shabbat* experience and its spiritual underpinnings. Rabbi Bick emphasizes that we maintain the holiness that *Shabbat* imparts, we can make the *Shabbat* experience part of our daily lives.

Shabbat cannot be truly experienced without involving thought and emotion. Only thought can impart sweetness to *Shabbat*, writes Rabbi Schwab. Without it, the day remains empty, devoid of sanctity and connection. *Shabbat* should be viewed as our time of intimacy with Hashem, as the cherished moments bride and groom spend together after the wedding ceremony, writes Rabbi Pincus. As such, many activities are inappropriate for *Shabbat*, for they divert attention from the relationship. Reading secular materials and discussing business, and certainly *lashon hara* diminish the connection between ourselves and Hashem.

Rabbi Pincus suggests investing *Shabbat* observance, as well as Torah study, with an attitude of joy and a taste of sweetness, rather than with a feeling of self-sacrifice. On *Shabbat* we eat three meals, more than during the week, because our *neshama yeseirah* wants us to enjoy our time with Hashem. We should not feel deprived, but rather focus on the joy and spiritual elevation we can glean by devoting ourselves to that which is truly significant in our lives. It is up to us to make this time special, and to create the *Shabbat* atmosphere. We can incorporate the joy *Shabbat* is meant to bring into our lives so that we can transmit the covenant to future generations forever.

Megilat Esther: Perakim 6 & 7 Hidden Intervention

Based on a Naaleh.com shiur by Rebbetzin Tziporah Heller

"*Balayla hahu nadada shnat hamelech*. On that night the king's sleep was disturbed." The Gra explains that Achashveirosh couldn't sleep because he was deeply troubled. He saw that Esther had been willing to sacrifice her life for something but he couldn't fathom what it was. He knew nothing about her background, which made it even more puzzling. So he thought, perhaps something written in the *sefer divrei hayamim* will explain her behavior. These were two books that encompassed all of world history beginning with creation and he ordered that they be brought to him.

In an allegorical way, the commentators explain that Hashem's sleep was disturbed. Hashem who seemed to be slumbering,

awakened himself. It was a momentous night. It was the same night that Sarah was abducted and Hashem struck Egypt with the plague of the firstborn.

The pasuk in Shir Hashirim says, "*Ani yesheina v'libi er*. I am asleep but my heart is awake." This is a reference to exile. Our awareness of Hashem is constricted by everything that distances us from Him, such as the influence of the nations and Hashem's concealment. The hint to Esther in the Torah is, "*Haster haster es panai*," which means that Hashem hides His face during exile. The face is the part of the body that makes one person different than another. Hashem's face refers to what makes Him unique and different. In exile it's hard to see it. Esther brought about

Hashem's awakening through prayer. The more we relate to Hashem and find the place inside ourselves that is similar to Him the more He opens himself up to us. Beseeching Hashem for salvation draws down compassion and creates a relationship. Hashem's disturbing the earthly king's sleep mirrored his own concealment which was then in a state of flux.

The king heard that Mordechai had saved him and hadn't been rewarded. Mordechai saved the day when he saw the forces of Amalek at the feast of Achashveirosh. He saw the darkness and materialism, and the mockery of *malchut shomayim*. He prevented the forces of evil from killing the king, from extinguishing the holiness, and he was repaid.

Ask the Dayan #5

Based on a Naaleh.com shiur by Dayan Shlomo Cohen

Question:

Yossi, a computer technician, was given a computer to fix. After examining it, he saw it needed a new part. There were two different parts he could choose to put in. One was serviceable and a bit cheaper and the other was more expensive but would work better. If he put in the cheaper part he could earn a profit, as the company would give him a special discount for buying their product. Is he obligated to look out for his customer's interest and give him the better part or can he look out for his own interest and give the client the cheaper part?

Answer:

There are two situations that can happen. There's one situation where you aren't employed by the client yet. You are suggesting to him two ways you can deal with his problem. The client can choose whether he wants the more expensive option or the cheaper alternative. Your earnings on either of these choices is not his business as long as you present the options honestly. You give him the information to help him make the decision and leave the choice up to him.

In the second situation, you're already employed by the client and you have to present him with two courses of action. For one you'd be earning more although it might not be the best course of action for the customer. What does *halacha* dictate? If you give advice to a customer, even if you're not being paid to do so, you have a responsibility to give him the best advice possible. If he ends up suffering damage because of your advice, where it was clear to you that he was relying on you, you're responsible for the damage, although it was indirect. The Gemara brings the famous case of a money changer who was asked if a particular coin was a good coin or not. If it was clear to the money changer that he was being relied on, and then it turned out that his advice was wrong, he would be responsible to pay for damages.

The Gemara and Shulchan Aruch rule that a professional who's being paid to perform a specific task has the responsibility of a paid guardian. If you guard someone's property for free you're only responsible for negligence. However, a paid guardian is also responsible

for theft and loss. Although a computer technician is only being paid to fix the computer, he receives the benefit of earning a living from it and is therefore considered a paid guardian.

The Gemara brings a case of a shepherd who led a flock of sheep across a bridge. While crossing, the sheep began pushing each other and some of them fell in the water and died. Is the shepherd responsible? Was he supposed to stand on the bridge and guide the sheep across one by one? If he was doing the work without pay then he wasn't expected to do that and it would not be considered negligence. However, if he was being paid to watch the sheep, he would have been responsible to guide them across. We see that a paid guardian is held responsible to take special care. This not only relates to the way he looks after the object but the way he does his work. So in the case of the computer technician who has a choice of two parts, he must use the part that is best for his customer, not for him, in keeping with his responsibility as a paid guardian.