

# Young Israel of the Main Line

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Parshas Ki Sisa

פרשת כי תשא

Stone Chumash page 484; Maftir 838; Haftarah: 1216.

March 1-2, 2013

כ' אדר תשע"ג

## Weekday Shiurim

**Mussar Chabura:** 15 minutes before Shacharis

**Mishna Brura:** Monday and Wednesday after Maariv, given by Eli Back.

**Ruach Chaim:** Thursday at 10:15pm, given by Rav Sholom Kamenetsky.

**Women's Mussar Shiur:** Tuesday at 3pm, at the home of Eve Rosen.

## Chevra Mishnayos

The Chevra Mishnayos is learning Seder Nashim. Sign up on shul bulletin board or email [eisenberg.dj@verizon.net](mailto:eisenberg.dj@verizon.net) with your name and the masechta and chapters you intend to learn.

**Bnos:** Will NOT meet this Shabbos. Contact Meira Friedman 610-617-9529 or [dmf201@gmail.com](mailto:dmf201@gmail.com).

**Torah Youth: 3:30 to 4:30pm** at LMS in the Social Hall. Contact Rabbi Schwartz at [sruli@torahyouth.org](mailto:sruli@torahyouth.org) or Rabbi Silver at [silverDollar@verizon.net](mailto:silverDollar@verizon.net).

## Shabbos Schedule Shabbos Parah



Light Candles:	5:35pm
Mincha, followed by Kabbalas Shabbos:	5:35pm
Parsha Chaburah given by Drew Dorman:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:22am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by Ron and Marguerite Werrin for the Yahrzeit of Ronald's father, Nathaniel Werrin, Noah ben Michael of blessed memory.	
Mincha:	5:30pm
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Gemora Shiur, third chapter of Bava Metzia – Perek Hamafkid.	
Maariv:	6:39pm

Questions? Comments! Sponsorships\$ [weeklyupdate@yiml.org](mailto:weeklyupdate@yiml.org)

Sun, Mar 3	Mon, Mar 4	Tue, Mar 5	Wed, Mar 6	Thu, Mar 7	Fri, Mar 8
Shacharis I 7:15am Shacharis II 8:00am Mincha 5:45pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Maariv 7:45pm	Shacharis 6:50am Maariv 7:45pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Light Candles 5:42pm Mincha 5:42pm
21 Adar	22 Adar	23 Adar	24 Adar	25 Adar	26 Adar

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## Thought of the Week

This week's parsha contains the Torah's first elaborate discussion of the mitzvah of Shabbos [Shmos 31:12-17]. Among other things we are taught: "The Children of Israel shall observe the Sabbath, to make the Sabbath an eternal covenant for their generations. Between Me and the Children of Israel [Baynee u'bein Bnei Yisrael] it is a sign forever..."

The Mechilta in Parshas Ki Sisa states that the words Baynee u'bein Bnei Yisrael imply that Shabbos is a covenant between G-d and the Jews, to the exclusion of being a covenant between G-d and idolaters. Now this seems peculiar. We do not need a special drasha [exegesis] to teach that a Gentile is not commanded to observe the Sabbath. We know that there are 7 Noachide laws, none of which involves a Gentile keeping Shabbos.

In fact, by Shabbos there is a unique prohibition. The Talmud [Sanhedrin 58b] teaches that not only is a Gentile not commanded to observe Shabbos, but on the contrary, a Gentile is not permitted to purposefully keep Shabbos! So the question is, why does the Mechilta find it necessary to marshal a special pasuk "Baynee u'bein Bnei Yisrael" to tell us that the mitzvah of Shabbos only applies to the Jewish people?

Rav Moshe Shmuel Shapira wants to answer this question by referring to a teaching of the Brisker Rav [Rav Yitzchak Ze'ev haLevi Soloveitchik]. The Brisker Rav analyzes the text of the Shabbos morning Amidah which reads: "And You did not give it, Hashem our G-d, to the nations of the lands, nor did You make it the inheritance, our King, of the worshippers of graven idols. And in its contentment the uncircumcised shall not abide – for to Israel, Your people, have You given it in love, to the seed of Jacob, whom You have chosen." This is a very elaborate liturgy.

The Brisker Rav notes that the Rambam writes in his Mishna Commentary on Tractate Terumos that when a Gentile who has a crop and separates Terumah from it (even though he is not obligated to do so), the separation is valid and what he has taken off has the status of Terumah. The Rambam further writes in his Mishna Commentary that a Gentile who performs any of the commandments, receives some reward as one who "is not obligated but nevertheless fulfills". In other words, if we were to see a Gentile putting on Tefillin, he has fulfilled a mitzvah and gets "some reward".

However, the Brisker Rav points out, Shabbos is not like that. Shabbos is two things: It is a mitzvah [commandment] and it is a matanah [gift]. The Talmud [Shabbos 10b] quotes the Almighty telling Moshe "I have a wonderful present in my Treasure House and its name is Shabbos". The present was given to the Jewish people. Any nation that was not a recipient of this present is not able to observe Shabbos and even if they go through the motions of observing it, they have not fulfilled any mitzvah.

Tzitsis is not a present. Matzah is not a present. Tefillin is not a present. Shabbos is! The novelty of the idea of the Brisker Rav is that in order to fulfill the mitzvah of Shabbos, one needs to be included among the recipients of the present. This idea is emphasized in the above quoted portion of the Shachris Amidah on Shabbos.

It is for this reason that a Gentile may not observe Shabbos. He is taking something that doesn't belong to him!

Rav Moshe Shapira suggests that this is precisely what the above referenced Mechilta means. Baynee u'Bein Bnei Yisrael means "it is my present to you" -- to the exclusion of a Gentile who is not even eligible to receive reward as one who is not commanded but observes.

Rav Shapira relates a story that took place in St. Petersburg in Czarist Russia. There were a number of very wealthy Jews who had contracts with the government and they had to come to St. Petersburg, the capital of Czarist Russia, for business. This gathering took place around the High Holidays so these very wealthy Jewish businessmen were all in the Russian capital for Rosh HaShannah and Yom Kippur. Of course, they gathered together and made a minyan. On Yom Kippur, as is customary in many places, they auctioned off the Aliyahs. When it came time for Neilah, they sold the Pesicha [honor of opening up the Aron] for Neilah. The bidding started at 500 ruble, a tremendous amount of money. The bidding went higher and higher until a certain Baron Ginsberg, a famously wealthy Jew, bid 2000 rubles.

Rav Moshe Shapira, who wrote up this story, writes that 2000 rubles in Czarist Russia is the equivalent today of a hundred thousand dollars. He describes that when Baron Folk heard that Baron Ginsberg bid 2000 rubles for "Pesicha l'Neilah" he rose to his feet and bid 2500 for the honor! Going once, going twice, going three times, Pesicha l'Neilah is sold to Baron Folk. Baron Folk then turned to the Jew sitting next to him and asked him "What is 'Pesicha l'Neilah'?" The person next to him was astonished. "You just bid 2500 for 'Pesicha l'Neilah' and now you ask what it is?"

Folk answered: I do not know what Pesicha l'Neilah is, but I know that Baron Ginsberg is a good businessman. If Baron Ginsberg wants to give 2000 ruble for Pesicha l'Neilah then I want it because it must be a good business deal. He became Baron Ginsberg because he is a shrewd business man. He knows a good deal when he sees one. If he wants it, I want it more.

"I have a good present in my Treasure House." G-d tells us he has a wonderful present. "Shabbos is in my vault. It is very valuable." If G-d calls it a "matanah Tova" (good present) then we have something very special. L'Havdil it is like Baron Ginsberg. If he calls something good it must be good. Certainly, if the Almighty calls something good, it must be good!

When we have experienced Shabbos virtually all our lives, then as Shabbos rolls around again we think, "Ok, here comes another Shabbos." We never appreciate what we have while we have it. Shabbos is something that comes with a Certification. It is like when one buys a gem and he receives a certificate from the Institute of Gemology stating the value of the gem. Shabbos comes with G-d's Certificate stating its worth: "A good present I have in my Treasure House."

Adapted from <http://torah.org/learning/ravfrand/5773/kisisa.html> by Rabbi Yissocher Frand.