



A Fantastic Revelation from the Arizal Based on the Zohar HaKadosh Those Who Propose Chiddushim in the Torah on Shabbas Make HKB”H Proud in the Presence of the Heavenly Entourage and Adorn His Father with Crowns

This week’s parsha is parshas Yisro. The centerpiece of the reading on this auspiciously approaching Shabbas Kodesh is the revelation and giving of the Torah to Yisrael at Har Sinai, based on the Aseres HaDibros. With pleasure, we will focus on a teaching from our illustrious teacher, the Arizal, in Likutei Torah. He explains the juxtaposition of the fourth and fifth dibrot. The fourth is the mitzvas asei (Shemos 20, 8): “זכור את יום השבת לקדשו”—**remember the day of Shabbas to sanctify it**. It is immediately followed by the mitzvas asei (ibid. 12): “כבד את אביך ואת אמך”—**honor your father and your mother**.

According to the Zohar hakadosh (Shelach 173a), at the conclusion of every Shabbas, all the “neshamos yeteirot” of Yisrael return to heaven and present themselves to HKB”H. He asks them to relate to Him any chiddushim that they heard that Shabbas in Olam HaZeh. If, indeed, they heard novel insights and interpretations of the Torah—chiddushim—He invites the entire heavenly family of malachim to come and hear them from Him. As a reward, the father of the person who presented the chiddush is adorned with crowns.

Based on this, the Arizal explains the juxtaposition of the mitzvos of “remembering the Shabbas” and “honoring one’s father and mother.” Here are his sacred words:

”כבד את אביך, הנה סמך מצוה זו לשבת, והוא כי חייב לחדש דברי תורה בשבת, וכשהבן מחדש דברי תורה מעטרין את האב בעטרות בעולם הבא, לזה סמך שהרוצה לכבד אביו ואמו יזכור ביום השבת ויחדש דברי תורה וזהו כבודם האמת.”

Honoring one’s parents is juxtaposed to the mitzvah of Shabbas, because one is obliged to introduce novel Torah ideas on Shabbas. Thus, when a child introduces new Torah interpretations, they adorn the father with crowns in Olam HaBa. For this reason, these mitzvos are juxtaposed. For, if one wants to honor his father and mother, he should remember the day of Shabbas by introducing novel Torah ideas; that is the real way to honor them.

Apropos this matter, it is worthwhile presenting the wonderful suggestion of the brilliant Gaon Chida, ztz”l, brought down in Machzik Berachah (O.C. 290) in the name of the pious author of Da’as Chochmah; it is directed to anyone who is incapable of proposing Torah-related chiddushim. For HKB”H

to derive pleasure from such a person's "neshamah yeteirah," he should learn things that he has not learned heretofore.

On Motza'ei Shabbas HKB"H Asks the Neshamah Yeteirah What Chiddushim of the Torah Did She Introduce on Shabbas

To better appreciate the importance the heavenly family associates with chiddushim of the Torah proposed by Yisrael on Shabbas Kodesh, it is appropriate to introduce the source of the matter. Here is an abridged translation of the pertinent passage in the Zohar hakadosh (Shelach 183a):

When Shabbas enters, neshamos descend to dwell with the holy nation . . . when Shabbas departs, they ascend . . . and stand as they are before the holy King. HKB"H asks all of them, "What chiddush did you have in the lower world in the Torah? Praiseworthy is one who presents a Torah-related chiddush to Him; he gives Him immeasurable joy. This prompts HKB"H to gather his family and announce, "Listen to the chiddushim of the Torah told by the neshamah of this person.

The Zohar hakadosh goes on at length to describe the immense pleasure the chiddushim of the Torah brought back by the "neshamah-yeteirahs" after Shabbas gives HKB"H. The Zohar concludes by saying that as a result of the immense joy and pride they provide HKB"H, the entire heavenly family and all the neshamos of the tzaddikim are graced with those chiddushim, and they adorn the father of the one who proposed the chiddush and kiss him on his head (ibid. 174a):

Praiseworthy is the one whose "neshamah-yeteirah" of Shabbas attests to the King on motza'ei Shabbas to the chiddushim of Torah that it proposed on Shabbas. For, HKB"H, His entire family, and all the tzaddikim that were in the upper Gan Eden, they are all graced by that chiddush . . .

The "kavod" and the number of crowns that they adorn his father with are many. When HKB"H requests that they gather to hear the Torah-chiddushim of so-and-so the son of so-and-so, they lavish his head with kisses, and many tzaddikim adorn him . . . Praiseworthy is the portion of all those who study Torah on Shabbas more so than on other days.

Now, in the teachings of the Arizal on this week's parsha, he only mentions that they adorn the father in Olam HaBa. In Sha'ar HaPesukim (Kedoshim: Vayikra 19, 3)), however, he reiterates the rationale for juxtaposing the mitzvos of honoring one's parents and observing the Shabbas—because observing the Shabbas by proposing Torah-related chiddushim on Shabbas garners one's parent much "kavod" in Olam HaBa.

In truth, he focuses on the adornments given to the father, because the obligation to teach children Torah rests on the father. The Gemara (Kiddushin 29b) derives this from the passuk (Devarim 11, 19): **"ולמדתם אותם את בניכם—you shall teach them to your children.** Undoubtedly, this also gives one's mother great "kavod." After all, a significant portion of the Torah learned by her husband and sons is credited to her. This is taught in the following Gemara (Berachos 17a):

"אמר ליה רב לרבי חייא, נשים במאי זכיין, באקריוי בנייהו לכי כנישתא, ובאתנוי גברייהו בי רבנן, ונטרין לגברייהו עד דאתו מבי רבנן"

—Rav said to Rabbi Chiya: Through what deeds do women (who are not obligated to study Torah) merit eternal life? Through bringing their children to the Beis Kenesses to learn Torah, and through sending their husbands to the Beis Midrash to learn (Mishnah and Gemara), and for waiting for their husbands until they come home from the Beis Midrash. Rashi comments: They wait for their husbands and give them permission to go and learn Torah in a different city.

The Neshamah Yeteirah Imparts Added Comprehension of the Torah on Shabbas

Let us embellish this idea by referring to the commentary of the Ibn Ezra (Yisro), which coincides with the commentary of the Ramban: **“Remember the day of Shabbas to sanctify it.” Hashem sanctified this day by endowing it with a greater capacity for the souls to receive more chochmah than on all the other days.** A similar idea appears in the Shitah Mekubetzet (Beitzah 16a): **On account of the “neshamah yeteirah,” a person experiences divine influence and greater intelligence with which to study Torah and delve into the ways of Hashem.**

In other words, every Jew is privileged to have and extra neshamah on Shabbas, which enables him to achieve greater insights and comprehension of the Torah on Shabbas. We can suggest that this explains why HKB”H opted to give Yisrael the Torah on Shabbas, as we are taught in the Gemara (Shabbas 86b): **“ודכולי—עלמא בשבת ניתנה תורה לישראל—the Torah was given to Yisrael on Shabbas.** Hence, HKB”H asks all of the “neshamah yeteirahs” on every motza’ei Shabbas what Torah-related chiddush they proposed on Shabbas. He is checking to see if each person utilized this incredible gift He sent them to enhance their Torah knowledge and acumen.

In the Merit of Torah-Chiddushim HKB”H Renews the Existence of the World for Another Six Days

I would like to propose a wonderful idea concerning the chiddushim of the Torah introduced by the “neshamah yeteirahs” on Shabbas. As mentioned above, HKB”H is so proud and delighted by them that He shares them with His heavenly entourage. Now, the Ohr HaChaim hakadosh (Bereishis 2, 3), teaches us an important principle: The world continues to exist solely on account of the observance of Shabbas.

This hinges on the fact that HKB”H only created the world for six days, as it states in the Aseres HaDibros

(Shemos 20, 11): **“כי ששת ימים עשה ה' את השמים ואת הארץ”.** The passuk uses the word **“ששת”** rather than **“בששת”**; instead of stating that the world was created in six days, it states that the world was only created for six days. However, by observing Shabbas on a weekly basis, we renew the contract of creation for another six days. This procedure is repeated from Shabbas to Shabbas for the duration of time in this world.

He then cites Chazal’s statement (ibid. 119b) that **whoever makes kiddush over a cup of wine and recites “Vayechulu,” is viewed as if he had become a partner to HKB”H in the act of creation.** It seems far-fetched to say that a person can come along after the fact and be considered a partner in something that was already completed. Yet, this statement can be justified based on what was just explained. Each Shabbas preserves the world for six days; after six days, another Shabbas arrives and preserves it for another six days. In other words, the creation is reestablished on a weekly basis thanks to man’s participation.

From the Time the World Was Created There Was Never a Shabbas that Was Not Observed

The Ohr HaChaim goes on to say that from the inception of the world, there has not been a single Shabbas that was not observed by at least one true tzaddik. For, as explained, had even one Shabbas passed without being observed by someone, the world would not have continued to exist; its six-day contract, so to speak, would not have been renewed. He cites Adam HaRishon, his son Sheis, Metushelach, Noach, Shem, and Avraham as examples of tzaddikim who observed the Shabbas and kept the world alive; he points out that even in Mitzrayim, there were those who observed Shabbas.

Based on this concept of the Ohr HaChaim hakadosh, the Bnei Yissaschar (Shabbasos 7, 13) interprets the formula recited in Birkas HaMazon on Shabbas Kodesh in the added passage of Retzei: **“שלא”**

“that there should not be any distress, grief or lament on our day of rest. This seems odd! Why are we beseeching the Almighty to relieve us of trouble and distress only on Shabbas? Without a doubt, this tefilah should apply to all six weekdays, as well!

However, in light of what we were taught by the Ohr HaChaim hakadosh—that every Shabbas sustains the world for another week—this request makes perfect sense: **“שלא תהא צרה ויגון ואנחה ביום מנוחתנו”**. For, if we are free of distress, grief, and lament on the day that sustains our weekday existence, it stands to reason that the weekdays will also be free of distress, grief, and lament.

This explains very nicely the statement in the Zohar hakadosh (Yisro 88a): **“כל ברכאן דלעילא ותתא ביומא שביעאה: תליין—all heavenly and earthly Berachos depend on the seventh day.** Since HKB”H extends the life and existence of the six days of the week through Shabbas Kodesh, it goes without saying that all of the Berachos of any given week depend on Shabbas Kodesh, the source of their existence.

HKB”H Renews the Creation Daily in the Merit of Jews’ Torah Chiddushim

Following this line of reasoning, we will proceed to clarify the reason HKB”H values the chiddushim that the “neshamah yeteirahs” introduce on Shabbas so much. Let us refer to a Midrash (B.R. 1, 1):

The Torah declares, “I was the craftsmen’s tool of HKB”H.” The way of the world is that when a flesh-and-blood king builds a palace, he does not build it based on his own knowledge but rather based on the knowledge of a craftsman. And the craftsman does not build it based on his own knowledge; rather, he has papers and diagrams (blueprints) to ascertain how to make the rooms and how to make the wicket doors. So too, HKB”H peered into the Torah and created the

world. Therefore, the Torah said (Bereishis 1, 1): “Bereishis G-d created,” and there is no “Reishis” other than the Torah, as it says (Mishlei 8, 22): “Hashem made me at the ‘Reishis’ (beginning) of His way.”

We find a similar teaching in the Zohar hakadosh (Terumah 161b) with a precious addition extolling the praise of those who sustain the world with their Torah-study:

“כּל מאן דאסתפל בה באורייתא ואשתדל בה, כּבִּיכּוּל הוא מקיים כל עלמא. קודשא בריהּ הוא אסתפל באורייתא וברא עלמא, בר נש מסתפל בה באורייתא ומקיים עלמא, אשתכח דעובדא וקיומא דכל עלמא אורייתא איהי, בגין כך זכאה איהו בר נש דאשתדל באורייתא דהא איהו מקיים עלמא.”

Translation: A person who looks in the Torah and studies it, preserves the world. Thus, the entire world is perpetuated by the Torah. Therefore, praiseworthy is the person who engages in Torah-study, since he perpetuates the existence of the world.

This teaches us a fundamental principle. Just as HKB”H created the universe by peering in the Torah; He renews the creation daily in a similar fashion. We express this fact in tefilas Shacharis (the berachah of “yotzer ohr”): **“המחדש בטובו בכל יום תמיד מעשה בראשית—Who, in His goodness, continually renews the work of creation, day after day.** He does this with the Torah; as stated, this renewal relies on the Torah-study of Yisrael; by engaging in the study of Torah, they renew creation.

Let us comment on the phrase: **“המחדש בטובו בכל יום תמיד מעשה בראשית”**. Chazal teach us that the only true good—“tov”—is the Torah (Berachos 5a): **“אין טוב אלא תורה שנאמר כי לקח טוב נתתי לכם תורתי אל תעזבו”**. As it states (Mishlei 4, 2): **“For I have given you ‘lekach tov’ (a good teaching), do not abandon My Torah.”** Understood in this context, **“המחדש בטובו”** means that HKB”H renews by means of His **“tov”—i.e., the Torah—“day after day, continually, the work of creation”—**

by means of diligent talmidei-chachamim,” who are privileged to attain chiddushim of the Torah that HKB”H introduces on a daily basis.

This wonderful concept is also presented in the Degel Machaneh Ephraim (Bo) in the name of his brother Rabbi Baruch of Medzhybizh, zy”a. Based on this concept, he explains the juxtaposition of the end of the Torah (Devarim 34, 12) with its beginning (Bereishis 1, 1): “לעיני כל ישראל בראשית ברא”. The Torah concludes with the words: “לעיני כל ישראל”—**before the eyes of all Yisrael**—in other words through the vision of Yisrael, enabling them to introduce chiddushim of the Torah—“בראשית ברא”—HKB”H renews the works of creation every day.

We now have cause to rejoice, because this enlightens us as to why HKB”H endows us with a “neshamah yeteirah”—the special gift that He gives every Jew on every Shabbas. As we have learned, on every Shabbas, HKB”H renews the works of creation for the upcoming six days in the merit of the Torah-chiddushim introduced by Yisrael. Therefore, HKB”H sends us the “neshamah yeteirah,” which imparts **“divine influence and added intelligence to study Torah and delve into the ways of Hashem.”** This enables Jews to introduce novel Torah insights and interpretations, which HKB”H uses on every Shabbas to perpetuate the world for another six days.

This also explains the teaching of the Zohar hakadosh magnificently: On every motza’ei Shabbas when the “neshamah yeteirahs” leave us and return back to the heavens, HKB”H asks them what chiddushim of the Torah did they propose on Shabbas. Then, HKB”H gathers the entire heavenly family and announces: **“Listen to the chiddushim of the Torah this particular man’s neshamah said.”** In the merit of those chiddushim, HKB”H renews the world for the next six weekdays.

At the Melaveh Malkah Meal on Motza’ei Shabbas HKB”H the Heavenly Family and the Returning Neshamah Yeteirahs Celebrate the Renewal of Creation

I would now like to propose a novel idea to my esteemed audience regarding the Melaveh Malkah seudah that one is supposed to eat on motza’ei Shabbas. Here is the pertinent ruling in the Shulchan Aruch (O.C. 300): “לעולם יסדר אדם שלחנו במוצאי שבת כדי ללוות את השבת אפילו אינו צריך אלא לכזית”—**a person must always arrange his table on motza’ei Shabbas in order to escort the Shabbas out, even though he will only partake of an olive-sized portion.** Above, we learned a tremendous chiddush from the Ohr HaChaim hakadosh: Due to Jews’ Shabbas observance, HKB”H renews the creation weekly for another six days.

Clearly, He does not actually do this on Shabbas. For, the Torah states explicitly (ibid. 2, 3): “ויברך אלקים את יום השביעי ויקדש אותו כי בו שבת מכל מלאכתו אשר אלוקים ברא—**G-d blessed the seventh day and sanctified it, because He rested on it from all of His work that G-d created to do.** For this reason, we were commanded to observe Shabbas by refraining from doing any sort of work. This is emphasized in this week’s parsha in the Aseres HaDibros: “זכור את יום השבת לקדשו, ששת ימים תעבוד ועשית כל מלאכתך, ויום השביעי שבת לה’ אלקיך לא תעשה כל מלאכה... כי ששת ימים עשה ה’ את השמים ואת הארץ, את הים ואת כל אשר בהם, וינח ביום השביעי, על כן ברך ה’ את יום השבת ויקדשהו.” **Remember the Shabbas day to sanctify it. Six days shall you work and accomplish all your work; but the seventh day is Shabbas to Hashem, your G-d; you shall not do any work—you, your son, your daughter, your slave, your maidservant, your animal, and your convert within your gates—for in six days Hashem made the heavens and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, Hashem blessed the Shabbas day and sanctified it.**

Undoubtedly, the Ohr HaChaim means that in the merit of our Shabbas observance, HKB”H renews the contract of creation for another six weekdays at the conclusion of each Shabbas. As such, the renewal of the creation begins every single week on motza’ei Shabbas. This duplicates the original creation of the world, when HKB”H began creating the world on the night and day of the first of the six weekdays, as it is written (ibid. 1, 5): “וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד”—**there was evening and there was morning, one day.**

Thus, we have learned a marvelous chiddush. On every motza’ei Shabbas, HKB”H renews the creation of the six days of the week in the merit of the Torah-based chiddushim Yisrael introduce on Shabbas Kodesh. This explains magnificently why, on every motza’ei Shabbas when the “neshamah yeteirahs” of every Jew return to their heavenly abode, HKB”H inquires about the chiddushim that were proposed below. This

delights Him so much that He shares them with the entire heavenly family, and He renews the creation on account of them. Afterwards, HKB”H actually renews creation on a daily basis in the merit of the chiddushim that Jews propose in their learning of the Torah each day. But this all transpires in the merit of the Torah-chiddushim introduced by the “neshamah yeteirah” on the previous Shabbas Kodesh.

With this understanding, we can propose a novel idea. The reason a person must prepare a Melaveh Malkah seudah on motza’ei Shabbas is to celebrate and participate in the simchah of HKB”H, the entire heavenly family, and the “neshamah yeteirahs” elicited by the chiddushim of the Torah that were introduced on Shabbas Kodesh, which prompt HKB”H at that very moment to renew the evening and the day of the first day of the week.



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