

RABBI ZIEGLER - PARASHAT KI TISAH, 2020 - SHABBAT PARAH

“DO WE TRULY appreciate THE SHABBAT??”

“AND you shall observe the Shabbat because it is holiness to you [31;14]” We see there is an equation between the Shabbat and Kedushah. The Shabbat is a source of Kedusha [holiness]. Therefore there exists a commonality between the Shabbat and the Mikdash. According to Judaism there exists both a sanctuary in space and a sanctuary in time.

Of the two imperatives, the Shabbat is clearly the more significant. Otherwise we would have been commanded to violate the Shabbat for the construction of the Mishkan. The Mishkan, or even the Beit HaMikdash is not indispensable for the survival of our people, but we could not have survived without the Shabbat.

The *Yalkut Shimoni* (830) suggests that there are three sanctifications on earth: God’s name, Shabbat, and the people of Israel. Yet we know of many other sanctifications; the land of Israel and the Bet HaMikdash, among others. However, all other sanctifications derive their Kedusha from the first three.

The land of Israel and the Bet HaMikdash were sanctified by us, the people of Israel. In contrast, the sanctification of the Shabbat preceded the sanctification of Israel. It was HaShem who sanctified the Shabbat, and in turn, it was the Shabbat that sanctified Israel. Thus, the words of the Friday night Shmoneh Esrei begin; “YOU sanctified the seventh day for FOR YOUR NAME”, IT WAS HASHEM WHO sanctified the Shabbat. The morning Amidah implies that the sanctification of Israel, was realized through giving them the Shabbat,

What does all of this mean to us? ‘*VE’SOMRU BNEI YISRAEL ET HASHABBAT, LA ASOT ET HA SHABBAT FOR ALL GENERATIONS, AS AN EVERLASTING*’ covenant, that GD is the Creator of the universe. The Midrah indicates that after GD had offered these commandments to other nations, and each nation in turn rejected them (Sifri 343), THE SHABBAT BECAME ISRAEL’S POSSESSION EXCLUSIVELY, A COVENANT BETWEEN GD and OUR PEOPLE ALONE. As a matter of fact, the Gemara Chulin 5a states, one who publicly violates the Shabbat is considered as one who denies the entire Torah. Consequently, he is denied the privilege of acting as a WITNESS in Jewish law.

[Source: Rav Soloveitchik shiur *Ilezecher Abba Mori* Vol 2,p130)

If Rav Soloveitchik thought it was appropriate for the yartzeit of HIS father, I can certainly use it for MY FATHERS (TZVI ben AhARON),YAHRTZEIT