

It is a wonderful opportunity - and an obligation - to approach the many things we do on a regular basis, whether daily, weekly, monthly, or yearly, with renewed enthusiasm and deeper understanding. We shouldn't perform them like אנשים מלומדים, just going through the motions because we've done them our whole lives. Rabbi Oelbaum, זאל ער זיין געזונט און שטארק, has a unique ability to take things we do all the time and enlighten us as to how much deeper and more profound they really are.

One of the things we do every single שבת - and this is found in פרשת כי תשא - is recite the following פסוקים (31:16-18):

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עִוְלָם: בְּיָמֵי וּבֵינֵי בְנֵי יִשְׂרָאֵל אוֹת הוּא לְעֹלָם כִּי יִשְׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

There is a well-known מדרש on the words וַיִּנָּפֶשׁ וַיָּשָׁב. When the נשמה יתרה departs at the end of שבת, we recite a ברכה on בשמים. Why? Because וַיָּשָׁב וַיִּנָּפֶשׁ, and the מדרש says that the word וַיִּנָּפֶשׁ can be read as וַיִּנָּשׁ - woe, the נשמה is lost! Since we experience a spiritual loss when the נשמה leaves, we smell בשמים to provide a small measure of תענוג to our נפש.

There is an interesting discussion in תוספות, brought down by the שפת אמת, that raises the following question: Is there a נשמה יתרה on יום טוב or not? We know that there is one on שבת. But what about יום טוב?

תוספות asks: If יום טוב falls on a Sunday, we do not make a ברכה on בשמים in הבדלה. Why not? Because יום טוב also has a נשמה יתרה, so we haven't lost it. However, if יום טוב has a נשמה יתרה, then why don't we say a ברכה on בשמים when יום טוב ends and we transition into חול? Or when יום טוב leads into חול המועד, which is also חול?

נשמה offers an incredible חידוש, one that I did not know until I prepared this. Yes, there is a זמנה, but unlike the one on שבת, it does not leave us. Why? Because זמנה, as we all know, is the חידוש ברוך הוא קדושה directly from שבת, on the other hand, receives its חידוש הזה לכם - it is מקודש by us. שבת, from מעשה בראשית until today. But זמנה is different - ישראל are מקדשים את שבת, never leaves. It stays with us forever! This is an astonishing concept. It reminds me of the famous debate between רבנו and רבי. רבנו responded, "Oh, good answer! Because if you had said that חידוש ברוך הוא's actions are greater than Man's, חידוש ברוך הוא's creation. But since you said man's actions are greater, you acknowledge that man has the ability to enhance and improve חידוש ברוך הוא's infinite creation."

According to this שפת אמת, the קדושה that we instill into יום טוב, through our human effort, lasts forever! In contrast, the קדושה of שבת departs each week, and we need בשמים to compensate for the loss - וְיִאָבְדָה נִפְשׁ - because we lost the נשמה יתרה.

In a real sense, **תשא** is a **פרשה** of **קדושה**. It discusses the **לוחות**, their breaking, the **קדושה** of **שבת**, and **קדושה** in various forms. **שבת** itself is a **מקור קדושה**. We always thought of **שבת** as the ultimate **קדושה** - after all, the **פסוק** says (31:134) **מְקַדְּשֶׁכֶּם** **אֲנִי ה'** - **שבת** - talking about **שבת**. And yet, we have been given an extraordinary opportunity - of course, granted to us by **הקודש ברוך הוא** - to generate **קדושה** on our own, to such an extent that it lasts forever.

What an opportunity! What an insight! What a חידוש! I wanted to share it with you. Have a good Shabbos!

