

תורה תבלין

שבת קודש פרשת ואתחנן - שבת נחמו

י'א' מנחם אב תשס"ב - July 20, 2002

הדלקת נרות- 8:07 * שקיעה/יום השבת - 8:24

זמן קריאת שמע/גר"א - 9:22 לשיטת רבינו תם - 9:36

מדעת עליון

ללמדנו?

והלא כל המצות צוה ה'! אלא רמז יש כאן שלא יכבד אב ואם מפני שכך

The **Mahara"l** M'Prague, **R' Yehuda Loewy ZT"l**, answers that when it says "זכור" - "*Remember*", the *Torah* commands us to remember one specific day each week. Thus, its reasoning must focus on why that particular day is unique. "Remembering" that *Hashem* rested only on the seventh day, differentiates *Shabbos* from all the other days. "שמור" - "*Guard*" is a command telling us to not do work on *Shabbos*. However, refraining from work does not differentiate *Shabbos* from other workdays, as one can refrain from work on any other day of the week as well. Rather, "*Guard the Sabbath day*" expresses a more intimate connection with *Hashem*. To this the *Torah* reasons, "*You were a slave in the land of Egypt, and Hashem has taken you out.*" The *Bnei Yisroel*, alone, have a special connection to *Hashem*, which was forged upon their leaving Egypt and having accepted their unique spiritual mission at *Har Sinai*.

"How precious this world is. For a small sum of money one can acquire a *mitzvah*: Tzedakah for the poor, buying tzitzis, etc. In the eternal world, there are no *mitzvos* to be bought at any price!"

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