

## Answers Vayakel

1. If there would be a fire and a Jew's life might be in danger, we are allowed to put out the fire on Shabbat. However if theoretically the Bet Hamikdash was on fire then you would not be allowed to put out the fire. It shows that every Jew regardless of his religious status is more precious to Hashem than His Bet Hamikdash.
2. Besalel also used the shamir to engrave the names of the shevatim on the stones of the bigdei Kehuna.
3. Rabbi Huna's mother sold her fancy hair covering in order to buy wine in honor of the Shabbat. Rabbi Huna put his belt up for collateral so he could have money for kiddush. Hashem saw their self sacrifice for the honor of Shabbat. When Rabbi Huna went into the synagogue on Shabbat Rav saw him with a rope around his waist instead of a belt and asked him what was his reason for this, today is Shabbat and the best should be worn. Rabbi Huna told Rav that he had to trade his belt so he can purchase wine. Rav blessed him that since Rabbi Huna honored Shabbat he would be blessed with riches.
4. The Talmud tells us the story of a righteous Jew who was walking in his yard on Shabbat and noticed a wall that was cracked and he thought to himself "after Shabbat I will repair it". Then he realized that it is not respect for Shabbat, I should not plan the work that will be done during the week. He then said "I am never going to fix that hole in the wall." Hashem rewarded him that very year with a caper bush, which is a very rewarding tree grew in that hole and protected the yard and he became very wealthy from the produce of this tree for honoring Shabbat.
5. Moshe Rabbeinu saw the devastating affects of the erev rav on klal Yisroel. They destroyed everything because of their false faith in Hashem. They made the egel which caused death to the world. Had the egel never been made no Jew would ever die. It was for that reason that Moshe Rabbeinu assembled bnei Yisroel on that Shabbat and gathered the people into groups that they learn with a Rabbi, by doing this they would spend their time with good people; rather than associating with bad people. They taught the misvah of Shabbat that will bring the geula shelama if klal Yisroel keep it.
6. The nations of the world call the Jews dirt and ugly, but we know that Hashem says we are beautiful. Another explanation is that the goyim claimed during the sin of the egel that the Jewish people are abandoned. That now their reputation is black by Hashem commanding us to make a Mishkan to dwell with us. That is proof that we are still beautiful before Hashem. During the year the people are black from sins but when Yom Kippur comes a person is clean and beautiful.
7. Maran tells us that Shabbat is a day of rest and learning a new topic would be too much pressure. Shabbat is a great day to review the Torah that we learned during the week, to study the Perasha in depth and to share our knowledge with others.
8. The Gemara Batza 36b says that it is a misvah to give money to the Bet Hamikdash even if there is no real need. However Moshe wanted to teach the Bnei Yisroel that you do not have to give all your money to the Bet Hamikdash to honor Hashem, but you can honor Hashem even if you use the money on yourself. If a person eats well and healthy, to be strong to serve Hashem. Or if a person buys a bed that is more comfortable, so he can learn Torah with more energy the next day. All of this is honoring Hashem. A person does not have to think that the only way to honor Hashem is by giving money to the synagogue.
9. Just like the post on the bottom are small yet they held up the Mishkan.. So too a man who is small, yet when he answers amen, he gives kaparah to the one who makes a beracha. The Gemara tells us that when a person answers amen with great concentration, even if he was supposed to have, a terrible punishment his amen would atone for his sins. So too the Mishkan was there to bring sacrifices to receive atonement from Hashem.
10. Hashem blessed Shabbat that it is a day filled with blessing; this means that one who keeps Shabbat laws; not to do work but rather delight in this day testifying to Hashem's creating the whole world, he will be blessed that his entire week will be more successful. It has been said that the misvah of Shabbat is mentioned in seven different Parshiot of the Torah, and reviewed twelve times, this symbolises that the better you keep Shabbat the better will be the seven days of the week; and the twelve months of the year. Many times when people came to the Hafetz Hayim pleading for a blessing, the rabbi told them if you honor Shabbat better, you will feel the blessing much more in your life.
11. ?
12. Shabbat, Brit Milah and Tefillin are the greatest proofs of our devotion to Hashem.
13. Many Jewish communities used to start Shabbat as early as possible (seventy five minutes before sunset) They would pray, eat the meal and still have time to take a walk when the sun was just setting. They appreciated this day of blessing, this misvah which is equalled to all other misvot and therefore rushed to enter the Shabbat the last possible minute.
14. The purpose of the extra soul on Shabbat is to increase one's perception, to learn Torah, and consider the ways of Hashem: it also allows us to rest better, be happier and eat and drink with much gusto.
15. When the entire Bnei Yisroel rushed to participate in donating to the Bet Hamikdash, the ne'isim did not rush they said let the Bnei Yisroel donate and whatever deficit there is then they will pay. Since they

- did not rush, they did not show eagerness to participate. The Torah took out letters from their name to show that they did not act the way a president should be, which is to be a role model for everyone and they should take the initiative.
16. Besalel was only thirteen and yet he ordered and taught men and women how to construct, and design the Bet Hamikdash.
  17. It says "Do not kindle a fire in your homes" which refers not only to a fire that we are not allowed to light on Shabbat but also the fire of anger which is a person's house he must make sure that it does not burn on Shabbat.
  18. Not only does Kaddish save one's relatives from Gehinnom. Kaddish has the segula to raise them in Gan Eden to higher levels. That is why a mourner says Kaddish even after a year when we know the punishment of Gehinnom is not more than a year. This gives a chance to the relatives to enjoy greater levels of pleasure from Hashem's presence.
  19. Approximately five minutes before sundown a person must refrain from any work, and accept Shabbat upon himself. Some people think they could work the entire eighteen minutes after candle lighting, but this is not so, they must except part of the weekday as Shabbat, and the minimum amount of exception is about five minutes. It is also terrible to do work after candle lighting because someone might come to work and go past the time and that is a hillul Hashem, and hillul Shabbat.
  20. On the list of the 39 categories of work on Shabbat, carrying is the last one on the list. But yet when Mesechet Shabbat taught the laws it speaks first about this milacha of carrying. There is no aveira in the whole Torah which was given as many pages as the aveira as carrying on Shabbat, and the punishment for carrying is worse than any other punishment of Bet Din which is stoning, the most severe type of capital punishment. The reason it is discussed first, is because many people don't think there is anything wrong with it. They don't feel that this is work, (like the man I saw last week carrying his umbrella home Friday night claiming he doesn't want to just drop it because he needs it Saturday night to go to work. Caring more about a few dollars, than his life). The most common melecha of the 39 melachot that people used to bring korbanot for was the accidental transgressing was for carrying. That is why a person really must go to great measures to double check his pockets, to avoid carrying which we all know is a challenging misvah.
  21. The Jewish women in Mizraim when through great sacrifices to have children even at the time when the children were in danger. Many men felt it futile to have children when Pharaoh decreed to kill the boys. Since the women used mirrors to make their relationship to their husbands more endearing this to Hashem was a holy act, therefore the kiyur to wash the hands and feet of the Kohanim to add holiness to their service. The mirrors of these women were used as well. Another answer is that many times a woman would bring a sacrifice for kaparah, since it is not modest for a Kohen to look at a woman he would look at the mirror of the kiyur which reflected the person bringing the sacrifice.
  22. It was very common practice for a woman to take off her jewelry outside to show her friend. Our Rabbis were worried that this would happen on Shabbat when the women were walking outside, which would be desecrating Shabbat, where carrying is forbidden. However in the home of course they should wear jewelry to honor Shabbat. The reason as to why the women of today are allowed to wear jewelry outside on Shabbat is because a) They would not listen even if we told them. B) There is so much jewelry today especially costume jewelry, it is so common that no one would take it off to show a friend. C) We do not really have as many public places like in the olden days. There are still some ultra orthodox families that do not wear jewelry on Shabbat, in order to prevent any hillul Shabbat.
  23. There is a beautiful custom to light two candles on the table motzei Shabbat in honor of the Melave Malka. (I think there is also a custom to light two candles on Rosh Hodesh).
  24. It is very praiseworthy for a Rabbi to make an eruv in a city to prevent the sin of carrying on Shabbat, Baltimore Cleveland have very fine eruv's. There is difficulty with Sephardim to use an eruv that is used for Ashkenazim since the Rambam does not allow the eruv poles to be more than ten amot (15 feet from each other. There are some Rabbis that do not want an eruv in their cities lest they start carrying sporting equipment and the like, which would take away the holiness of Shabbat.
  25. ?
  26. The four reasons of things that are muksee, 1. So that one should not come to do a melacha (e.g. if he touches a hammer he might come to build). 2. So he would not spend the day without the spirit of Shabbat. Meaning the whole day he rests without doing nothing. They might spend a day with their rock collection or organizing their garage it is not in the spirit of the day. So the Rabbi's say to spend the day in a better way. 3. There are some people who are retired so they don't do work anyway for them Shabbat would not be a different day. So therefore making muksee there are more restrictions that will bring out more spirit. 4. They said things are muksee that you will not come to carry. This will make people aware, not to touch so they will come not to carry, which is forbidden.
  27. One may walk a leased animal such as a dog on Shabbat, or any other animal on three conditions: a) One that the leash does not stick out of the owner's hand more than a tefah, b) the leash must not hang down one tefah from the floor c) He must be in front of the animal and not behind it.

28. A woman should light two candles in honor of Shabbat , one representing her and one representing her husband. One representing to honor Shabbat and one not to do any work on Shabbat. Some have the custom to light seven candles, and some have the custom to light a candle for every child and some light an extra candle for good mazal.
29. There is a Bet Hamikdash in this world parallel to a Bet Hamikdash in heaven. The Torah tells us that their was enough donated in this world and extra for the Mishkan in heaven.
30. One should borrow, Hashem says "borrow from Me and I will pay you back." Yes, a person should borrow in order to buy food to honor Shabbat and Hashem will pay him back. Some say a person should make his Shabbat as a weekday and not borrow. There are others that say not be borrow, because it is not nice to bother people, even if a person must do without certain foods.
31. One might think that part of honoring Shabbat is by having delicious food, so these things are basic requirements to cook food, maybe should be permitted. On that we are told "no" that the preparation should be before Shabbat and that would be honoring Shabbat.
32. The Hazon Ish quoted Hazal that when we guard the Shabbat the misvah of Shabbat guards us. As we know whenever we do a misvah we create an angel and this is a very special protection for us. Since Bnei Brak is by far the most Shomer Shabbat city in the world that is why they have no fear of terror attacks.
33. The Gemara says that whoever keeps the Shabbat scrupulously can make a wish and it will come true. How many people do you know that can actually make a dream come true. This must mean that people are not keeping Shabbat as well as they think.
34. ?
- 35.
36. The famous Rosh Yeshivah and posak hador Hagaon Harav Pinchus Sheinberg is very careful on Shabbat and does not utter any words other than Torah and Tefillah. We find the basis of this minhag, from when Rabbi Shimon Bar Yochai mother was speaking and talking on Shabbat and her son said "Mommy isn't it Shabbat today" which implied that Shabbat should be spent on spiritual pursuits not on mundane matters.
37. One should love Hashem the Torah and his people.
38. That's why.



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