

## Shabbos: Ta'am HaChaim Chaye Sara 5773

(From the archives)

### Shabbos in the Parasha

In this week's parashah it is said (Bereishis 24:67) *vayivieha Yitzchak haohela Sara imo vayikach es Rivka vatehi lo liisha vayehaveha vayinacheim Yitzchak acharei imo*, and Yitzchak brought her into the tent of Sara his mother; he married Rivka, she became his wife, and he loved her, and thus was Yitzchak consoled after his mother. Rashi quotes the Medrash (Bereishis Rabbah 60:16) that states that the juxtaposition of the words *vayivieha Yitzchak* to the words *haohela Sara imo* teaches us that when Yitzchak married Rivka, he observed that she was similar to his mother in every manner. When Sara was alive the candle would remain lit from one Friday afternoon to the next, blessing was found in the dough, and the cloud was above the tent. When Sara died, these phenomena ceased, and when Yitzchak married Rivka, the miracles returned. The simple understanding of the idea that the candle remained lit from one Friday afternoon to the next is that a miracle occurred and the candle was never extinguished. Upon deeper reflection, however, there is a profound lesson to be gained from this phenomenon. Sara was of such stature that she did not allow the candle to become extinguished during the week. It is very easy for one to observe Shabbos, as when the sun sets on Friday, one is

forbidden to engage in the thirty-nine primary acts of labor, and one is required to sanctify the day and delight in it. Yet, this is one level of observing and honoring the Shabbos. A higher level is when one conducts himself or herself throughout the week on the level of Shabbos. This means watching one's speech, being meticulous regarding the honor of others, avoiding impure areas and thoughts, and constantly seeking ways to be prepared for Shabbos. The Zohar states that a Torah scholar is in the category of Shabbos. The explanation for this statement is that the Rambam (Hilchos Deios) writes that a Torah scholar is judged on a different plane than the average person. For one to truly be in the category of Shabbos, he must conduct himself the entire week on a higher plane. Rivka truly reflected these ideas, as she was raised in the house of wicked people, and she still persevered and remained righteous. When one can traverse the darkness of the weekday and still enter into the Shabbos bathed in the light of Torah and mitzvos, one has certainly experienced Shabbos in the week. When the entire Jewish People will observe Shabbos, i.e. when we will recognize that we must conduct ourselves at all times on a higher plane than the rest of the world, we will instantly merit the Final Redemption with the arrival of Moshiach, speedily, in our days.

## Shabbos in the Zemiros

### Askinu Seudasa

Composed by the Arizal, Rabbi Yitzchak Luria

*Bichamra go chasa umaadanei asaliarus vaarusa lihitakafa chalashin*, with a wine-filled cup and branches of myrtle as for groom and bride, to strengthen those weak in faith. How do wine and myrtle branches strength those who are weak in faith? Perhaps the idea is that the Gemara (Sanhedrin 70a) states that wine was only created to punish the wicked and comfort the mourners. Thus, when one drinks wine his faith is strengthened when he sees that HaShem allowed wine to bring comfort to one in distress and to punish the wicked. Reward and punishment is one of the fundamentals of the Jewish faith. The Gemara (Megillah 13a) states that the righteous are compared to myrtle branches. The Minchas Yaakov writes that by taking myrtle branches, the strength of the Evil Inclination is weakened.

### Shabbos in Tefillah

*Viyom hashevii mishabeiach viomer Mizmor shir liyom haShabbos tov lehodos laHaShem*, and the Seventh Day gives praise saying: A psalm, a song for the Shabbos Day. It is good to thank HaShem... We find that the root *amar* also means praise (See Rashi Devarim 26:17). The word *viomer*, saying, can also be interpreted as an expression of

praise. The word *shevah*, translated as seven, can also be read as *shevach*, praise (the letters *ayin* and *ches* are interchangeable). Thus, the essence of Shabbos is a day of praise to HaShem, and even our mere utterances on Shabbos constitute praise to HaShem.

### Shabbos Stories

Rabbi Shimshon Sherer, Rav of Congregation Kehillas Zichron Mordechai, tells the following story. In a small town there was a severe drought. The community synagogues each prayed separately for rain, but to no avail. The tears and prayers failed to unlock the sealed heavens, and for months, no rains came. Finally, the town's eldest sage held a meeting with prominent community rabbis and lay leaders. "There are two items lacking in our approach, faith and unity. Each one of you must impress upon his congregation the need to believe. If we are united and sincere, our prayers will be answered!" He declared that all the synagogues in the city would join together for a day of tefillah. Everyone, men women and children would join together for this event. "I assure you," he exclaimed, "that if we meet both criteria - faith and unity - no one will leave that prayer service without getting drenched!"

There was no shul large enough to contain the entire community so the date was set to gather and daven in a field! For the next few weeks all the rabbis spoke about bitachon and achdus (faith and unity). On the designated day the

entire town gathered in a large field whose crops had long withered from the severe drought. Men, women, and children all gathered and anxiously awaited the old sage to begin the service. The elderly rabbi walked up to the podium. His eyes scanned the tremendous crowd that filled the large field and then they dimmed in dismay. The rabbi began shaking his head in dissatisfaction. "This will never work," he moaned dejectedly. "The rain will not come." Slowly he left the podium. The other rabbis on the dais were shocked.

"But rebbe everyone is here and they are all united! Surely they must believe that the rains will fall! Otherwise no one would have bothered to come on a working day!" The rabbi shook his head slowly and sadly. "No. They don't really believe," he stated. "I scanned the entire crowd. Nobody even brought a raincoat." [Reprinted with permission from [www.Torah.org](http://www.Torah.org)]

## **Shabbos in Navi**

### **Shmuel I Chapter 13**

In this chapter we learn how Shmuel had instructed Shaul to wait for him for seven days (10:8) and Shaul felt pressured from the nation so he offered sacrifices. Shmuel arrived and chastised Shaul for having transgressed HaShem's command, and Shmuel informed Shaul that now his kingdom would not endure. The Arizal writes that had Adam waited for Shabbos, he could have eaten from the Tree of Knowledge of Good and Bad and then the world would have been

rectified. It is unfortunate that many major sins throughout our history, such as Adam's sins and the sin of the Golden Calf came about because of acts of impulsivity. We should act cautiously before we perform any action, and we should rush to perform HaShem's commandments.

## **Shabbos in Agadah**

The Medrash states that Adam met Kayin and inquired as to what the result was of his judgment for killing his brother Hevel. Kayin responded that he had repented and received a compromised judgment. The Pinei Menachem cites the Imrei Emes who explained that after HaShem forgave Kayin for the will and thoughts of committing the sin, all that was left was the act without the will, and the act was thus deemed to be unintentional. The Medrash states further that repentance causes the decree to be cut in half, as initially HaShem told Kayin (Bereishis 4:12) *na vanad tihyeh baaretz*, you shall become a vagrant and a wanderer on earth, but later it is said (verse 16) *Vayeishev bieretz nod kidmas Eden*, and he settled in the land of Nod, east of Eden. Reb Bunim from Peshischa said that the reason for the mitigation of Kayin's judgment was because Shabbos had arrived, and on Shabbos every Jew acquires residence in his area of four amos. (Thus, Kayin was only punished with *nod* and not with *na*.)

## Shabbos in Halacha

### Pots removed from the blech on Shabbos

If one took off from the blech a pot on Shabbos with intent of returning it there, and then he unintentionally placed the pot down, he is allowed to return the pot to the blech. Similarly, if one raised a pot from the blech and his intention was to not return it, but he is still holding the pot in his hand, he is allowed to return it. As long as some of the last two conditions exist, he is permitted bidieved (ex post facto) to return a pot to the blech. One can only rely on this leniency in case of necessity.

### Shabbos Challenge Question

Last week we posed the question: what is the significance of Shabbos Chol HaMoed? The Lev Simcha writes that on Shabbos by Mincha we recite the words *Avraham yagel Yitzchak yiranein Yaakov uvanav yanuhcu vo*, Avraham would rejoice, Yitzchak would exult, Yaakov and his children would rest on it. On Shabbos of Sukkos it is even more relevant that Yaakov and his children will rest in the Sukkah. Yaakov reflects the festival of Sukkos, so it is fitting that we say that Yaakov and his children rest on it.

This week's question is, what is the association between Shabbos and teshuvah, repentance? If you have a possible answer, please email me at [ShabbosTaamHachaim@gmail.com](mailto:ShabbosTaamHachaim@gmail.com) and your answer will be posted in next

week's edition of Shabbos: Ta'am HaChaim.

## Shabbos: Ta'am HaChaim Chaye Sara 5773

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### Daf Yomi Schedule at Maor Torah Center

Monday-Friday 6:00 AM followed by Shacharis at 6:55 AM. Sunday 8:00 AM followed by Shacharis at 9:00 AM and Shabbos morning 8:00 AM followed by Shacharis at 9:00 AM

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Have a wonderful Shabbos

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