

Shabbos: Ta'am HaChaim Noach 5773

(From the archives)

Shabbos in the Parasha

In this week's parashah the Torah records how HaShem nearly destroyed the world by bringing a flood. The only survivors of this devastation were Noach and his immediate family members. While we are accustomed to understanding the flood as a punishment for the corrupt actions of that generation, it would seem to be difficult to view the destruction as a reward. This would be similar to one contracting a life-threatening illness and his friend would attempt to comfort him by stating that he should view the illness as a reward. Let us examine the concepts of reward and punishment and we will see that the idea that destruction can be viewed as a reward is not as preposterous as it sounds. We must first ask ourselves why HaShem brings destruction to the world. The Ran in his Derashos (Derush 10 Version 2) poses the following question. If HaShem observes the laws that are written in His Torah, how can HaShem punish someone for violating His will? It would seem that if HaShem exacts retribution from someone for his actions, it is a form of revenge, and the Torah states explicitly that one is forbidden to take revenge. The Ran answers that when HaShem punishes a person, he is not taking revenge. Rather, HaShem is afflicting the person in this world or in the next world so that one will earn

atonement and be cleansed from his sin. Thus, the term punishment regarding one who suffers because of his sins is not a correct term. Rather, one is being rewarded with afflictions that will ultimately bring him closer to HaShem. While it is true that the generation of the Flood forfeited their portion in this world and in the World to Come (Gemara Sanhedrin 107b), Noach and his family were allowed to live and to rebuild the world. The Zohar states that Noach represented Shabbos. The real Shabbos will be in the World to Come, when those who have merited will be rewarded with an eternal rest. We must adopt an outlook that what may at times appear to be a punishment is in essence a reward. There are times when all those who appear to be punished are in essence being rewarded, and there are times when only some of those who are being punished are really being rewarded. Yet, the Meshech Chochmah (beginning of Parashas Vaera) writes that the whole liberation from the bondage of Egypt was justified so that Yehoshua and Calev were the only Jews over twenty years of age and under sixty years of age who entered Eretz Yisroel. Based on a Gemara in Sanhedrin (111a), the Meshech Chochmah posits that the Final Redemption could occur in the same manner, where HaShem will bring the redemption for only two individuals. The salvation of Noach was akin to

redemption. The whole world was destroyed and only Noach and his family were allowed to live, and that life was granted to them so they could continue serving HaShem in this world. Every Shabbos we merit the neshama yeseira, an extras soul, and this allows us to be liberated from the shackles of the exile and the drudgery of the weekday. When Shabbos ends, however, the neshama yeseira leaves us, and we are once again cast into the bondage of the external world in which we are forced to toil. If all of world Jewry were to observe one Shabbos, we would be liberated from the exile. Scripture (Yeshaya 54:9) refers to the flood as *mei Noach*, the waters of Noach. We can interpret these words homiletically to mean that the waters of The Flood themselves were the reward that HaShem granted Noach and his family. Noach reflects Shabbos, as Shabbos is the greatest reward that HaShem proffers upon the Jewish People in this world. Noach was saved by building an ark for himself and his family. Shabbos is our spiritual “ark” where we can bask in HaShem’s Presence. The Torah states that Noach sent out a dove to see if it would find dry land to rest. The dove was unable to find a resting place, and it returned to Noach. Noach then waited and sent the dove out again. Pirchei Shoshanim quotes the Zohar that states that the dove finally found a place to rest on the day that was Shabbos. Thus, the true liberation from The Flood occurred on Shabbos. Hashem should grant us respite from the long and bitter exile, and we should

merit the fulfillment of the verses that are said prior to the mentioning of *mei Noach*, (Ibid 7-8) *birega katon azavtich uvirachamim gedolim akabtzeich, bishetzeif ketzeif histarti fanai rega mimeich uvichesed olam richamtich amar goaleich HaShem*, for but a brief moment have I forsaken you, and with abundant mercy will I gather you in. With a slight wrath have I concealed My countenance from you for a moment, but with eternal kindness shall I show you mercy, said your Redeemer, HaShem.

Shabbos in the Zemiros

Askinu Seudasa

Composed by the Arizal, Rabbi Yitzchak Luria

Rishimin usisimin bigo kol almin biram atik yomin hala batish batishin, inscribed and constant is the Shabbos throughout the universe, for He of Most Ancient Days pounded the elements to fashion the world. What is the association of Shabbos to the fact that HaShem pounded the four primeval elements to create the world? Perhaps the answer to this question is that in the Shabbos evening prayers we recite the words *atah kidashta es yom hashevii lishmecho tachlis maaseh shamayim vaaretz*, You sanctified the seventh day for Your Name’s sake, the conclusion of the creation of heaven and earth. Thus, we see that the ultimate goal of creation was Shabbos. It is for this reason that we declare in this passage that the Shabbos is inscribed and constant throughout the

universe, for HaShem pounded the elements to fashion the world, and the world was created to reach its pinnacle on the Holy Shabbos.

Shabbos in Tefillah

Tiferes atah liyom hamenucha, with splendor He wrapped the Day of Contentment. The Gemara (Shabbos 10b) states that HaShem told Moshe, “I have a wonderful gift in My treasure house and Shabbos is its name and I wish to give it to the Jewish People. Go and inform them. Thus, we see that although we receive the Shabbos, it is deemed to be concealed. Perhaps this is the explanation for the words that we recite in this passage that with splendor HaShem wrapped the Day with Contentment, i.e. HaShem concealed the holiness of Shabbos, so to speak, in His Cloak of Splendor.

Shabbos Stories

Rabbi Mordechai Kamenetzky writes: After World War II, the Klausenberger Rebbe, Rabbi Yukisiel Halberstam, of blessed memory, a survivor of the concentration camps held a minyan in the Beth Moses Hospital in the Bedford-Stuyvesant section of Brooklyn. Parshas Ki Savo arrived and with it, the section known as the tochacha (admonishment), which is filled with foreboding warnings of doom and destruction, lest the Jewish nation stray from the will of G-d. The verses warn of unimaginable horrors: exile, starvation, rape, robbery, and torture - to name just a few. The custom of Jews world-over is to read the verses of tochacha quietly, so as not to rile up

enemies, celestial and otherwise, who may think those calamities a good idea to cast upon the Jewish Nation. It was the portion of Ki Savo, and the Klausenberger Rebbe and his minyan of ravaged survivors were about to read the tochacha and re-live horrors of their recent history through the words of the ancient prophecies. The Torah-reader started the verses of doom in a hushed tone. He began reading them quietly and quickly. Suddenly the Rebbe banged on his lectern. “Hecher!” he shouted. (Yiddish for louder.) The reader looked up from the Torah with a puzzled look on his face. Perhaps he was reading the Torah a bit too low. He raised his voice a notch, and continued in a louder undertone. But the Rebbe was not satisfied. “Louder!” he exclaimed. By now the reader was reading as loudly as his normal recitation, and yet the Rebbe continued to bang on the lectern and exclaim, “HECHER!” The reader could not contain his puzzlement and instead of shouting the portion he stopped and looked to the Rebbe for an explanation. “We no longer have to read these miserable curses quietly,” the Rebbe exclaimed. “There is no curse we have not experienced. There is no affliction we have not suffered! We saw it all. We lived it all. Let us shout with pride to our Father in Heaven that we have already received all the curses! We have survived these curses, and now it is His turn to bring us the blessings and the redemption!” And with that the reader continued reading the tochacha loud and clear as if singing an anthem to his nation’s tenacity. (www.Torah.org)

Shabbos in Navi

Shmuel I Chapter 10

In this chapter we learn how Shmuel informed Shaul of certain signs that would allow Shaul to prepare for becoming king. Shaul met a band of prophets and prophesied with them. Shaul related to his uncle that the donkeys had been found but he did not relate to him regarding the matter of his becoming king. Shmuel then gathered the Jewish People and informed them that Shaul would become king. It is noteworthy that when Shmuel informed Shaul that he would prophesy with the other prophets, it is said (Shmuel I 10:6) *vitzalcha alecho ruach HaShem vihishnabisa imam vinehepachta liish acher*, the spirit of HaShem will then pass over you, and you will prophesy with them, and you will be transformed into another person. We found that when a person encounters a higher level of spirituality, he is transformed. The Medrash (Baal HaTurim Bamidbar 29:2 citing Pesikta §40) states that only regarding the sacrifices that are offered on Rosh HaShanah does the Torah state (Bamidbar 29:2) *vaasisem olah*, and you shall make a burnt-offering, whereas regarding all the other festivals it is said *vihikravtem*, you shall offer. The reason for this is because on Rosh HaShanah we experience an exalted level of spirituality that transforms us and we are different people. Similarly, the Medrash (Bereishis Rabbah 11:2) states that the shine on one's face during the week is not the same as the shine one exudes on

Shabbos, because the holiness of Shabbos transforms a Jew into a different person.

Shabbos in Agadah

The Gemara (Shabbos 150b) relates an incident with a certain pious man who had a breach in the fence of his field and on Shabbos he decided to mend the breach. Upon remembering that it was Shabbos, the pious man refrained from mending the breach. A miracle occurred on his behalf and a caper tree grew where the breach had been, and the tree provided his livelihood and the livelihoods of his household members. The Arizal (Likutei HaShas) writes that this pious man was Rabbi Yehudah bar Ilai who was a reincarnation of the *mekosheish*, the man who was caught gathering wood on Shabbos when the Jewish people were in the wilderness. According to the opinion of Rabbi Akiva, the *mekosheish* was Tzelafchad. With this action, the pious man rectified the sin of Tzelafchad, and it is for this reason that the Gemara states that a *tzelaf chad*, one caper tree, grew for him, because the words *tzelaf chad* spell out the word *Tzelafchad*. The Ben Yehoyada (Ibid) adds that the *mekosheish* sinned by gathering wood on Shabbos and he was put to death by stoning. This pious man now honored the Shabbos by not mending the fence of stone and he was rewarded with the *tzelaf* tree. According to Tosfos (Bava Basra 119b) who maintains that the *mekosheish* had good intentions, his original good intentions stood in his stead to safeguard the

Shabbos even in thought. Thus, he observed the Shabbos in action, speech and thought, and he was therefore rewarded with the *tzelaf* which has three edible products: its fruit, its flowers and its palm-like shoots.

Shabbos in Halacha

In summary, food that was removed from a flame or from the blech can be returned only 1) to a blech; 2) if the food is completely cooked; 3) while still warm; 4) if one keeps the pot in his hand; 5) if one did not intend to remove the pot permanently. Under such conditions it is also permitted to transfer food from one blech to another.

Shabbos Challenge Question

Last week we posed the question: We know that many customs that we perform on Shabbos are in pairs, corresponding to the mitzvah of *shamor*, safeguarding the Shabbos, and one corresponding to *zachor*, remembering the Shabbos. Examples of this idea are a woman lighting minimum two candles prior to the onset of Shabbos and reciting hamotzi over two loaves of bread by all three meals on Shabbos. One must wonder, however, why this is so, as the Gemara (Rosh HaShanah 27a) states that *shamor* and *zachor* were uttered by HaShem simultaneously. Furthermore, in the prayer of Kegavna recited by Nusach Sefard on Friday night, it is said that Shabbos is *raza diechod*, the Secret of Unity. These statements would indicate that although

prior to Shabbos there was disparity and a lack of unity, on Shabbos everything becomes one. Why, then, do we emphasize on Shabbos the idea of two? Perhaps an answer to this question is that although Shabbos is ultimately the sign of Oneness and Unity, the demonstration for that unity is by performing acts that involve two. The purpose of a marriage between two people is to become like one. Similarly, Shabbos is deemed to be the mate of the Jewish People, and through this “marriage,” we recognize the Oneness of HaShem.

This week’s question is, why are we instructed to speak less on Shabbos? If Shabbos is a day when we praise HaShem, would not it be fitting that we talk even more? If you have a possible answer, please email me at ShabbosTaamHachaim@gmail.com and your answer will be posted in next week’s edition of Shabbos: Ta’am HaChaim.

Shabbos: Ta'am HaChaim Noach

5773

Is sponsored in memory of Rav Kalonimus Kalman Shapira, Piacezna Rebbe, author of Chovos Hatalmidim and Aish Kodesh (1889-1944). His father, Rav Elimelech of Grodzisk, was a direct descendant of the Magid of Kozhnitz and of the "Noam Elimelech" of Lizhensk. He was named Kalonimus Kalman after his maternal grandfather, the Maor Vashemesh. In 1905, Rav Kalonimus Kalman married Rachel Chaya Miriam, the daughter of Rav Yerachmiel Moshe of Kozhnitz. She helped him prepare his drashas and seforim, even adding pertinent insights of her own. After the Warsaw Ghetto uprising was crushed in Nissan 1943, Rav Klonimus Kalmish was taken to the Trevaniki work camp near Lublin. Prisoners who were completely "worked out" by exhaustion and starvation were removed and sent to the Treblinka and Rav Klonimus Kalmish met his death there on 4 Cheshvan, 1944.

Rav Aryeh Leib Gurwicz (1906-1982). He was born Leib Kushelevsky in the small town of Malat, Poland. After Leib had learned in the Mir for eight years, the rosh yeshiva, Rav Eliezer Yehuda Finkel, and the mashgiach ruchani, Rav Yeruchom Levovitz, recommended that he travel to study under the Brisker Rav. He later married the daughter of Rav Elya Lopian, and became Rosh Yeshiva of Gateshead. He authored Roshei She'arim (a compilation of some shiurim

which he delivered in the yeshiva), Arza Devei Rav (which contains hundreds of chiddushim on Shas). His sefer Meorei She'arim was printed posthumously by his talmidim, and consists of mussar and hashkafic talks that Rav Gurwicz gave over the years. (www.matzav.com)

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Shabbos morning 8:00 AM followed by Shacharis at 9:00 AM

Shabbos afternoon an hour before Mincha

Have a wonderful Shabbos

Prepared by Rabbi Binyomin Adler.

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