

Shabbos: Ta'am HaChaim Terumah 5773

(From the archives)

Shabbos in the Parasha

In this week's parashah the Torah records the instruction that HaShem gave to Moshe regarding the construction of the Mishkan. The primary vessels in the Mishkan were the Aron (ark) the Shulchan (table) and the Menorah (the candelabra). What was the significance of these vessels? It is noteworthy that in the Friday night zemiros recited in many households, we declare that I have kindled my lamps, spread my bed and changed my clothes in honor of the Shabbos day. It would appear from this declaration that there are three components to the holiness of Shabbos. One aspect of Shabbos is the lighting of candles, the second aspect is having a bed made, and the third aspect is fresh clothing. The lighting of the candles corresponds to the lighting of the Menorah in the Mishkan and in the Bais HaMikdash. The prepared bed corresponds to the Aron, the ark, as it is said (Shir HaShirim 1:13) *tzeror hamor dodi li bein shadai yalin*, but my Beloved responded with a bundle of myrrh, the fragrant atonement of erecting a Tabernacle where His Presence would dwell between the Holy Arks staves. Thus, we see that the Aron reflects the idea of rest. This is also evidenced by the fact that it is said (Bamidbar 10:35) *vayisu meihar HaShem derech sheloshes yamim vaaron*

bris HaShem noseia lifneihem derech sheloshes yamim lasur lahem menuchah, they journeyed from the Mountain of HaShem a three-day distance, and the Ark of the covenant of HaShem journeyed before them a three-day distance to search out for them a resting place. The idea of changing one clothes corresponds to the Shulchan, where the Lechem HaPanim, the Showbread, was placed. The Lechem HaPanim was placed on the Shulchan every Shabbos and was removed the subsequent Shabbos when new loaves replaced the old ones, and the bread was eaten by the Kohanim. Thus, the Lechem HaPanim reflected renewal and this renewal occurred on Shabbos. Similarly, prior to the onset of Shabbos one should change his clothing, as this external action reflects the transformation that one undergoes internally upon the arrival of Shabbos. HaShem should allow us to sanctify our homes to be akin to the Mishkan, and we should merit the building of the Third Bais HaMikdash, with the arrival of Moshiach Tzidkeinu, speedily, in our days.

Shabbos in the Zemiros

Eishes Chayil

Composed by Shlomo HaMelech in Mishlei

שָׁמְרָה, טְעָמָה, כִּי-טוֹב סִתְּרָה; לֹא-יִכָּבֵה בַלַּיְלָה נֶרָה she discerns that her enterprise is good; her lamp is not snuffed out at night. In this verse it is said that she discerns that her enterprise is good. Interpreting these words to be referring to Shabbos, we can suggest that this means that one must not merely enter into Shabbos and assume that he will benefit from the holiness and joy of the day. It is brought in Halacha that one should taste the food prior to Shabbos, and this is based on the passage that we recite in the Shabbos Mussaf prayers, *toameha chaim zachu*, those who savor it will merit life. One should engage in preparations prior to Shabbos so that when he enters Shabbos he will be able to truly savor the Shabbos.

Shabbos in Tefillah

Through the Patriarchs we glean an understanding of HaShem's greatness

Es sheim hamelech hagadol hagibor vihanora kadosh hu, the Name of G-d, the great, mighty and awesome King; holy is He. Why is it that after we declare that HaShem is great, mighty and awesome, we then state that HaShem is holy? Perhaps we can suggest the following idea. Ultimately it is impossible to comprehend who HaShem is, despite all of the appellations that we prescribe to Him. The Gemara and Medrash therefore offered us a manner in which to understand who HaShem is, and that is by giving us a glimpse into the character of the righteous. Regarding Yaakov the Gemara (Megillah 18a) states that HaShem called Yaakov *Keil*, G-d. We

also find that when Yaakov experience his dream upon his journey to return to Eretz Yisroel, the Medrash (Bereishis Rabbah 68:12) states that the angels ascended on high and saw the image of Yaakov engraved on the Heavenly Throne and they descended to earth and found Yaakov sleeping. Thus, we see that Yaakov was deemed to be godly, and this is what puzzled the angels when they saw this godly being sleeping. Regarding Yaakov it is said (Bereishis 28:17) *nora*, awesome, and Yaakov is also reflected in the third blessing of Shemone Esrei, which describes how the holy ones praise HaShem. Thus, in this passage here we declare that Yaakov is *nora*, awesome, and *kadosh*, he is holy. By describing Yaakov in this manner we attempt to glean an understanding of HaShem's awesomeness and holiness. This idea is in line with the Medrash (Bereishis Rabbah 47:6) that states: *haavos hen merkavah (lashechinah)*, the Patriarchs were the chariot (for the Divine Presence). This means that through the Patriarchs we get a glimpse of who HaShem is.

Shabbos Stories

The smell of Gan Eden

Rabbi Mordechai Kamenetzky writes: Rabbi Chaim of Sanz was once walking in a small shtetl with his shammass (sexton). Suddenly he stopped in front of the home of a simple Jew. "There is a certain spirituality that I sense here. I'd like to stop by this man's home."

His shammas knocked on the door, and as it opened the holy Rebbe exclaimed, "There is a smell in this home that must be from the Garden of Eden. It is sweet and pure. Pray tell me, where does it come from?"

The simple Jew did not know what to answer, but allowed the Rebbe to roam freely through his humble abode and open any door he chose. Suddenly the Rebbe pointed to a closet. "What is in that closet? The holiness comes from within." The man was reluctant to open the door, but the Rebbe urged him. The man opened the door and in the closet hung the vestments of a priest! The Rebbe turned to the man once again and asked. "Please tell me. What is a holy Jew doing with those clothing?"

The poor Jew told his tale: "Years ago, I was asked to help raise money for a family thrown into jail by a poritz (landowner) to whom they owed rent. My Rebbe asked me to raise the funds, and I immediately agreed. After all, I thought, with the Rebbe's wishes it would be an easy task. Everyone would give to save a Jewish family! I was wrong. Everyone in town had an excuse not to give. There was a deadline approaching, and I had no choice but to approach the wealthiest Jew in town who was known for his malevolence toward Chassidim. "The man told me he would give me the entire sum that day on one condition. I must parade through the town, dressed as a priest singing psalms in Hebrew and asking for tzedakah (charity) in Yiddish. At the end of the day, he would pay the ransom.

"I did what I had to do, while a group of his friends followed me around, laughing and mocking me wherever I walked. I

got the money and I never returned the vestments he gave me."

The Rebbe turned and said, "Yes. These clothing are truly holy. They are the source of the spirituality I sense." Legend has it that the Rebbe told the man to be buried in those clothes. (www.Torah.org)

Shabbos in Navi

Shmuel I Chapter 27

The importance of saying the truth on Shabbos

In this chapter we learn how Dovid fled from Shaul to Achish the king of Gas in the land of the Plishtim. Achish gave Dovid the town of Tziklag in the countryside to settle in. Dovid and his men then went and raided the Geshuri, the Gizri and the Amalekites. When Achish questioned Dovid as to where he had raided, Dovid would respond that he had raided the south of Yehudah, the south of the Yirachmieili and the south of the Keini. Achish believed Dovid, thinking that Dovid really had come to abhor his own people and that he would always be a servant to Achish. One must wonder how Dovid was permitted to lie to Achish and tell him that he was raiding Jewish territory when in fact Dovid had raided the Plishtim and the Amalekites. It is noteworthy that the Sefer HaChasidim (§ 1017) writes that from this incident of Dovid we learn that if armed robbers attacked Jews and the Jews killed the armed bandits and there were gentiles who witnessed the fact, the

Jews are permitted to kill the gentiles who witnessed the act. The reason for this is because the gentiles cannot be trusted that they will not inform anyone of the act, and the proof is from Dovid who would not leave alive any man or woman, because otherwise they would inform on Dovid. Perhaps in this incident we can derive a lesson that is manifest in Shabbos. The word *Shabbos* in mispar katan, digit sum, is the same numerical value as the word *emes*, truth, in mispar katan (9). On Shabbos one must be extremely careful to say the truth, as we learn (Demai) that even an *am haaretz*, one who is not scrupulous in separating tithes, is believed when he says on Shabbos that he separated tithes.

Shabbos in Agadah

Asking HaShem for sustenance on Shabbos

The Zohar states that just like the Jewish people received the manna daily, so too one should beseech HaShem for parnasah, sustenance, on a daily basis. The Pinei Menachem wonders why one does not request of HaShem on Shabbos that He provide a person with parnasah. The Pinei Menachem suggests that perhaps the reason why we do not ask HaShem for parnasah on Shabbos is because the Gemara (Shabbos 118b) states that one who delights in the Shabbos receives everything that his heart requests. Furthermore, there are veiled hints to requests for parnasah in the prayers that we recite on Shabbos. These requests are not recited verbally.

Rather, one contemplates these requests. An example of this request is when we recite the words *sabeinu mituvecho*, satisfy us from Your goodness.

Shabbos in Halacha

Insulating with a heat-retaining material

Most materials that one wraps around a container of hot food only serve to retain the heat of the food or to slow its cooling process. Materials like cloth, aluminum foil, paper, wool, cotton and the like are referred to as *davar shemamid hevel*, heat-retaining substances. One can wrap a pot of hot food in heat-retaining material on Erev Shabbos. On Shabbos, however, one is prohibited from insulating a pot of food with such material. One cannot even enclose completely on Shabbos a pot that that was partially insulated in such material Erev Shabbos. It is for this reason that one is permitted to wrap a pot in a towel or blanket prior to Shabbos so that it will remain warm for the Friday night meal. A pot left unwrapped prior to Shabbos, however, cannot be insulated on Shabbos.

Shabbos Challenge Question

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Last week we posed the question: what is the source for eating meat of an animal on Shabbos? The Rambam (Hilchos Shabbos 30:10) writes that eating meat and drinking wine on Shabbos is deemed to be delighting in

the Shabbos. The Pinei Menachem suggests that the source for eating meat of an animal on Shabbos is because the Gemara (Shabbos 119b) states that the household of Rabbi Abbahu would slaughter a calf at the conclusion of every Shabbos and Rabbi Abbahu would eat one of its kidneys. When Rabbi Abahu's son grew up he asked why an additional calf had to be slaughtered after Shabbos, especially for the Melaveh Malka, when they could instead save the kidney from the calf that they regularly slaughtered for their Shabbos meals. His advice was well taken, and a bit of the Shabbos meat was set aside for the Melaveh Malka. However, a lion came and devoured the calf, so that nothing was gained by the suggestion. The Pinei Menachem infers from this episode that it was the custom to eat the meat of an animal on Shabbos.

This week's question is, why do we recite in the blessing of Retzei in Bircas Hamazon that there should be no distress, grief, or lament on this day of contentment? Do we only desire that Shabbos should be free of strife and not the rest of the week? 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.

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Is sponsored in memory of Rav Shmuel ben Natronai, one of the Baalei Tosefos, was tortured and martyred (1197).

Rav Daniel Prostitz (1759-1846). Rav of Pressburg and colleague of the Chasam Sofer.

Rav Naftali Amsterdam, disciple of Rav Yisrael Salanter (1916). He immigrated to Eretz Yisrael in 1902.

Rav Yosef Baumgarten, Av Bais Din Schiffschule in Vienna

Rav Dovid Povarsky, rosh yeshiva of Yeshivas Ponovezh (1902-1999). When he was twelve years old, he learned with Rav Isser Zalman Meltzer in Slutzk. Afterward, he transferred to Poltova, where he became deeply attached to his rav muvhak, R' Yeruchom Levovitz, whom he followed to Kelm and Ponovezh. From Ponovezh, he transferred to Mir yeshiva and became very close to Rav Chaim Shmuelevitz. One of his chavrusas in Shulchan Oruch was Rav Aharon Kotler. A while after his marriage, he transferred to the yeshiva in Baranowitz, where he studied under Rav Elchonon Wassermann. Later, Reb Yeruchom sent Rav Dovid to be a ram in Yeshivas Chachmei Lublin headed by Rav Meir Shapira of Lublin. Rav Dovid merited to form a special bond with Rav Chaim Ozer Grodzinsky.

Rav Chanoch Tzvi HaKohen Levin, the Bendiner Rav (1935).. נפטרו ו' אדר, זכר צדיקים וקדושים לברכה, זכותם יגינו עלינו ועל כל ישראל לטובה

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Monday-Friday 6:00 AM followed by Shacharis at 6:55 AM.

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Shabbos afternoon 45 minutes before Mincha

Have a wonderful Shabbos

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