

# Shabbos: Ta'am HaChaim Tzav-Shabbos HaGadol 5773

(From the archives)

## Shabbos in the Parasha

### Avraham and Pesach

#### Introduction

This week is Shabbos HaGadol, literally translated as the Great Shabbos. What is the significance of this Shabbos? The Halacha teaches us that on the Shabbos prior to the Jewish People being redeemed from Egypt, HaShem instructed the Jewish People to take a sheep and tie it to their beds. Given the fact that the sheep was the deity of the Egyptians, the Egyptians were distressed to hear from the Jewish People that their deity would be slaughtered. Nonetheless, the Egyptians were powerless to confront the Jewish People, and this was cause for celebration. Thus, every year, on the Shabbos prior to Pesach, we celebrate this event by referring to the Shabbos as Shabbos HaGadol. Upon further contemplation, however, there appears to be a difficulty with this appellation. Referring to this Shabbos as Shabbos HaGadol is fine, but what significance does this Shabbos have with relation to Pesach? Is this commemoration merely a prelude to Pesach, or does this Shabbos have a significance in its own right?

#### Commemorating the redemption and all its facets

In order to answer this question, we must reflect on the history that culminated in the redemption of the Jewish People from the Egyptian slavery. HaShem made a pact with Avraham Avinu, known as the *Bris bein HaBesarim*, the Pact of the Parts. When HaShem informed Avraham that his descendants would inherit the Land of Canaan, Avraham questioned the promise and HaShem responded that the Jewish People would have to endure many years of slavery in an alien land. Nonetheless, along with this forewarning of suffering, HaShem promised Avraham that those who persecuted Avraham's descendants would be duly punished and the Jewish People themselves would leave their master's land with great wealth. Thus, in addition to commemorating the Egyptians slavery, we are also required to recall every facet of that redemption, which incorporates all the promises that HaShem made to Avraham. Avraham represents the Attribute of Kindness, referred to as *Gedulah*, greatness.

#### The Shabbos connection

What is the association between Avraham and Pesach? In addition to the fact that HaShem promised Avraham on Pesach that his descendants would be redeemed from Egypt, HaShem also

informed Avraham on Pesach that he would have a son, Yitzchak, born to him on Pesach. It is evident that Avraham is intertwined with the redemption of the Jewish People from Egypt. Thus, it is appropriate that this Shabbos is referred to as Shabbos HaGadol, the Great Shabbos, as the fact that HaShem fulfilled all His promises to Avraham regarding His descendants is a testimony to HaShem's greatness and kindness. We should merit that this year HaShem will demonstrate to us His kindness and redeem us from this long and bitter exile, and next year we will all be together with Moshiach Tzidkienu in Yerushalayim Habenuyah.

## Shabbos in the Zemiros

### Eishes Chayil

Composed by Shlomo HaMelech in Mishlei

נוֹדַע בַּשְּׁעָרִים בְּעֵלָה בְּשַׁבָּתוֹ, עַם-זְקֵנֵי-אֶרֶץ, her husband is distinctive in the councils, when he sits with the elders of the land. This verse contains a number of allusions to Shabbos. One of the central themes of Shabbos is that we go out to greet the Shabbos Queen. Thus, the verse alludes to the Jewish People, i.e. the husband, going out to greet the Queen. Furthermore, the word beshivto contains the letters of the word Shabbos, and the words im ziknei aretz refers to Torah scholars, of whom the Zohar states are in the category of Shabbos.

## Shabbos in Tefillah

### Holiness leads to fear of HaShem

*Kedusha kulam kiechod anum bieimah viomrim biyirah*, all of them as one proclaim His holiness with fear, and say with awe: *Kedushah* is defined as holy and separate and it is this distinctiveness of HaShem that causes all of creation to fear Him. Unfortunately, when people do not act holy, they lose their fear of HaShem. Hashem should allow us to be cognizant of the fact that He created the entire world and this should lead us to lead holy lives where we can fear Him.

## Shabbos Stories

### Just Let Me Know When You Are Done

Dr. Kook, a known doctor in Yerushalayim, told about an amazing encounter he had with the Gaon Rav Aharon Cohen, one of the Roshei Yeshivah of Chevron. Reb Aharon once had a deep wound in his shoulder which was not healing on its own, and Dr. Kook decided he needed to operate. However, Reb Aharon was a very weak man, virtually skin and bones, and Dr. Kook was in a dilemma about how to operate on him. He was afraid to put him under anesthesia due to his frailty, but if he wouldn't put him to sleep, R' Aharon would suffer terrible pains during the operations. Dr. Kook discussed the dilemma with R' Aharon, and R' Aharon immediately said. "There's no need to use anesthesia. Just tell me when you

begin to operate, and everything will be fine.”

Dr. Kook then accounted what occurred during the operation. “I informed R’ Aharon when I began the operation. After I had finished operating, R’ Aharon asked me if I had finished. Until today I can’t believe how a person could be capable of withstanding such pain without reacting at all. I asked him how R’ Aharon how he did it, and he said that he thought about words of Torah, and he was so immersed in his learning that he even had to ask if the operation was finished!” (Shaal Avicha Veyagadcha)

### **Rav Naftali Trop Stays Up To Watch The Thief**

A vagrant Jew had acquired a reputation as a thief, and was ostracized by society. However, when he came to Radin, he encountered Rav Naftali Tzvi TROP, the famed Rosh Yeshivah of the Chofetz Chaim's Yeshiva. Rav TROP greeted him warmly, invited him to eat by his table, and even offered him a bed to sleep for the night in his home. The Jews of Radin began murmuring with each other, wondering why R’ TROP was exerting himself for this unsavory character.

Someone worked up the courage to ask R’ TROP directly why he was treating this thief with such warmth. R’ TROP answered in surprise, “It’s known that a thief pays back double the value of what he stole, and if he can’t pay it back, he’s sold as a slave. But where is it written that I’m exempt from fulfilling the mitzvah of hachnasas orchim? Isn’t he

a Jew? Didn’t Avraham Avinu fulfill the mitzvah of hachnasas orchim even with Arabs who worshipped the dust of their feet? It’s true that it’s risky to bring a suspected thief into my house, but I can watch over him carefully the whole time he’s in my home. However, I have no excuse to exempt myself from the mitzvah.”

The next day, the people in Radin heard that R’ TROP had done exactly what he had said. He had stayed awake the entire night to guard the thief while he slept in his home. (Sidras Tikun HaMidos) [[www.Revach.net](http://www.Revach.net)]

## **Shabbos in Navi**

### **Shmuel II Chapter 1**

#### **Torah scholars are akin to Shabbos**

In this chapter we learn how Dovid is informed by the son of an Amalekite convert how he killed Shaul, and Dovid had this son of the Amalekite killed. Dovid and his men tore their garments and lamented, wept and fasted over Shaul, his son Yonasan, over the nation of Israel, and over the House of Israel who had fallen by the sword. Dovid then eulogized Shaul and Yonasan and Dovid described the great love that he had for Yonasan. The Zohar states that a Torah scholar even during the week is akin to Shabbos. One must treasure the Holy Shabbos and one must most also respect and develop a relationship with Torah scholars, as they are the vitality of our nation.

## Shabbos in Agadah

### Shabbos and Torah are aids to destroy Amalek

Regarding Amalek it is said (Devarim 25:19) *vihayah bihaniach HaShem Elokecho licho mikol oyvecho misaviv*, it shall be that when HaShem, your G-d, gives you rest from all your enemies all around. The Lev Simcha cites the Chiddushei HaRim who writes that the word *bihaniach* is similar to the word *menuchah*, rest, and this alludes to Shabbos, which is a Day of Rest. The Lev Simcha adds that the word *vihayah* contains the letters of HaShem's Name, and Shabbos is also the Name of HaShem. Furthermore, the Bais Yisroel writes that it is said (Shemos 15:3) *HaShem ish milchamah HaShem shimo*, HaShem is Master of war – His name is HaShem, and the Medrash interprets these words to mean that HaShem, so to speak, does battle with His Name. This alludes to the idea that Shabbos is the Name of HaShem, and regarding Amalek it said that the Name of HaShem is not complete until Amalek is annihilated. Thus, Shabbos, which is the Name of HaShem, is an aid to the obliteration of Amalek. Additionally, the words *vihayah bihaniach* allude to Torah study, as it is said (Bereishis 49:15) *vayar menucha ki tov*, he saw tranquility that it was good, and this refers to Torah. The Torah is comprised of Names of HaShem, and this also aids, in conjunction with the idea that all opinions agree that the Torah was given on Shabbos.

## Shabbos in Halacha

### Insulating with an item that increases heat

There are materials that can increase the heat of the item that they enclose. These materials, which include salt, peat, lime, sand, wet cotton, grass or straw, are referred to as *davar hamosif hevel*, items that increase heat. Without exception, one is prohibited to insulate any container, even a *kli sheini*, in such a material, and this is prohibited even Erev Shabbos.

## Shabbos Challenge Question

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Last week we posed the question: why do we ask HaShem to forgive our sins specifically on Motzai Shabbos? The Pinei Menachem writes that the Gemara (Shabbos 118b) states that one who observes Shabbos properly is granted atonement for all of his sins. On Shabbos we do not recite *Viduy*, confession, so for this reason we substitute our confession with our request for atonement on Motzai Shabbos.

This week's question is: why do we mention in the first Perk of Kabbalas Shabbos that the Jewish People are an errant-hearted people that do not know HaShem's ways? 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 Tzav- Shabbos HaGadol 5773**

Is sponsored in memory of Rav Shlomo Zalman Lifshitz, Rav of Warsaw, author of Chemdas Shlomo (1839) [11 Nissan according to Yated 2007 and 2008] Rav Shlomo was born in Posen, which was part of Poland at the time. Rav Shlomo learned under the son-in-law of the Noda bi'Yehuda. After being supported by his father-in-law for 22 years, he took up the yoke of rabbonus in about 1804. His first position was in Nashlask, Poland. After 15 years, Rav Shlomo moved to the Warsaw neighborhood of Praga, and in 1819 he became the first chief rav of Warsaw, which boasted 5,000 Jewish families and was the largest and wealthiest kehilla in Poland. An official 1826 census found that 2,500 talmidim were studying in 215 chadarim. However, an 1827 government report estimated that 25% of Polish Jews had no livelihood. After serving as rav of Warsaw for 25 years, Rav Shlomo fell ill and passed away. Rav Shlomo was survived by his son Rav Yoel from his first marriage.

Rav Shimshon Dovid Pinkus (1944-2001). Born to Rav Chaim Avraham and Chava Leah Pinkus in the United States, he learned at Brisk in Yerushalayim. He married Chaya Mindel, daughter of Rav Mordechai Man, Rosh Yeshiva of Kenesses Chizkiyahu, and continued his studies in Bnei Brak. Then, in 1981, upon the request of the Steipler Gaon and Rav Shach, he moved into the

Negev to start up the community at Ofakim. נפטר י"ב' ניסן, זכר צדיקים וקדושים לברכה, זכותם יגינו עלינו ועל כל ישראל לטובה

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Have a wonderful Shabbos and a Chag Kosher Visameach

Prepared by Rabbi Binyomin Adler.

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