

## Shabbos: Ta'am HaChaim Vayeitzei 5773

(From the archives)

### Shabbos in the Parasha

In this week's parashah it is said (Bereishis 29:1-3) *vayisa Yaakov raglav vayeilech artzah vnei kedem vayar vehinei beer basadeh vehinei sham shelosha edrei tzon rovtzim aleha ki min habeer hahi yashku haadarim vihaeven gedolah al pi habeer vineesfu shama chol haadarim vigalilu es haeven meial pi habeer vishishku es hatzon viheishivu es haeven al pi habeer limkomah*, so Yaakov lifted up his feet, and went toward the land of the easterners. He looked, and behold-a well in the field! And behold! Three flocks of sheep lay there beside it, for from that well they would water the flocks, and the stone over the mouth of the well was large. When all the flocks would be assembled there they would roll the stone from the mouth of the well and water the sheep; then they would put back the stone over the mouth of the well, in its place. The Ramban cites the Medrash (Bereishis Rabbah 70:8) that states that this entire episode regarding the wells and the shepherds removing the large stone alludes to the pilgrimage of the Jewish People on the three festivals and the drawing of the water alludes to the receiving of Divine Inspiration. The replacement of the stone alludes to the festival in the future at the time of the Ultimate Redemption. If we were to continue in the vein of the Medrash, we

can suggest that the subsequent verses refers to Shabbos, which we find juxtaposed to the mention of the festivals in Parashas Emor. Thus, we read that Yaakov queries the people regarding their origins, and they respond that they are from Charan. This can allude to the idea that the weekday is akin to anger, as we find in the beginning of the parashah where it is said (Bereishis 28:10) *vayeitzei Yaakov mibeer sheva vayeilech Charana*, Yaakov departed Beer Sheva and went toward Charan. This verse can be interpreted homiletically to read that Yaakov left Beer Sheva, i.e. he entered into Shabbos, the seventh day, and Charan, i.e. anger, left. Yaakov then asks if they know Lavan. What was the purpose of Yaakov asking this question? Perhaps the idea is that the Shem MiShmuel writes that Calev and Pinchas, the two spies sent by Yehoshua, understood from Rachav that the inhabitants of the land were subdued, because Rachav was Lilis, the great demon. Once Rachav acknowledged that the inhabitants were fearful of the Jewish People, the spies knew that the land would be conquered by the Jewish People. Thus, Yaakov was wondering how Lavan was faring and if he would be able to be victorious over Lavan and his evil schemes. The shepherds responded that they know who Lavan is, i.e. that he is Balaam, the master sorcerer (see Gemara Sanhedrin 105a and Rashi

Ibid; Targum Yonasan Bamidbar 22:5). Yaakov then queried them if there was peace by Lavan and they responded with the word *shalom*, peace. The Baal HaTurim notes that Yaakov asked *haShalom lo*, is there peace with him, and the shepherds responded *shalom*, peace. The Baal HaTurim writes that they did not answer that Lavan had peace, as it is said (Yeshaya 57:21) *ein shalom amar Elokai larishaim*, ‘there is no peace,’ said my G-d, ‘for the wicked.’ Based on what we have mentioned previously, we can suggest that Yaakov, who reflects Shabbos, wished to know how he could subdue Lavan, who in a later reincarnation would be Balaam. The shepherds responded, *shalom*, peace. The Gemara (Shabbos 119b) states that when a Jew arrives home from shul on Friday night, he is escorted by two angels, one good and one evil. If when he arrives home and finds the lamp burning, the table set and his bed made, the good angel says, “may it be the will of HaShem that it should be this way the next Shabbos as well,” and the bad angel is forced to answer amen against his will. If the table is not set, however, then the bad angel says, “May it be the will of HaShem that it should be this way the next Shabbos as well,” and the good angel is forced to answer amen against his will. Thus, the shepherds were intimating to Yaakov that the manner in which to subdue Lavan would be by Yaakov conducting himself properly and then Lavan, i.e. Balaam, would be forced to answer amen. It is noteworthy that the Ohr HaChaim HaKadosh (Bamidbar

23:24) explains that this is the rationale for why the Torah records the blessings that Balaam proffered on the Jewish People, as HaShem desired that the evil angel, i.e. Balaam, be forced to acknowledge that the Jewish People are blessed. Hashem should allow us to merit the holiness of Shabbos of which it is said (Prayer of Kegavna recited by Nusach Sefard) “when the Shabbos arrives, she unified herself in Oneness and divests herself of the Other Side [any trace of evil], all harsh judgments are removed from her.”

## **Shabbos in the Zemiros**

### **Askinu Seudasa**

Composed by the Arizal, Rabbi Yitzchak Luria

*Shichinta tisatar bishis nahamei listar bivavin tiskatar vizinin dichnishin*, may the Shechinah become a crown through the six loaves on each side through the doubled-six may our table be bound with the profound Temple services. This passage refers to the twelve loaves of the *lechem hapanim*, the Show-Bread, which were placed on the *Shulchan*, the Table, in the Bais HaMikdash. According to Kabbala, one should set his Shabbos table with twelve loaves, similar to the arrangement in the Bais HaMikdash. It is noteworthy that we declare that through this arrangement, the Shechinah, the Divine Presence, will be a crowning presence at our Shabbos table. Perhaps the idea expressed here is that the Jewish People consist of twelve tribes and by

having twelve loaves on the Shabbos table, we are demonstrating that we wish HaShem to be our King when all of our nation will be unified as one.

## Shabbos in Tefillah

*Shevach yikar ugedulah vichavod yitnu laKel melech yotzeir kol*, praise, honor, greatness and glory let them render to G-d, the King Who fashioned everything. What is the meaning of these four expressions of praise? We have explained previously that the word *shevach*, praise, and the word *sheva*, seven, are similar, and the connotation of *shevach* is abundant praise, as the word *sheva*, literally translated as seven, also means abundance. *Yikar* and *gedulah* are always associated, as it is said (Esther 6:3) *vayomer hamelech mah naasah yikar ugedulah liMordechai al zeh*, the king said, “what honor or majesty has been done for Mordechai for this?” This expression is appropriate for Shabbos, when we recognize and praise HaShem’s Kingship. *Kavod*, translated as glory, would seem to be the culmination of the above praise, as we find that HaShem is referred to as the *melech hakavod*, the King of Glory.

## Shabbos Stories

### Saved twice

August 9, 2001. A typical day in the center of Jerusalem. The hundreds of shops that line King George Street and Jaffa Road were buzzing with customers. Among them was Martin, an American

businessman who had come to Israel for a few days to attend to some business. Martin gave a quick glance at his watch. He had missed breakfast at the hotel, and now that lunchtime was approaching, his stomach began to rumble. Maybe he could grab a quick bite before his next appointment. Seeing a religious-looking man, Martin stopped him and asked if he knew of a kosher restaurant in the vicinity. The man pointed to the Sbarro restaurant just a few doors away. Martin's initial relief was replaced by disappointment as soon as he entered and saw the long line reaching from the food counter almost to the glass doors.

Reluctantly, Martin took his place in line, checking his watch nervously every so often and wondering if he would be on time for his appointment. An older man standing in front of Martin noticed his impatience, and turning to him with a smile, said, “You look like you’re in a hurry. It will take at least a half-hour to get to the counter. If you like, I’ll keep your place in line, and meanwhile you can go and take care of whatever it is you have to do.”

“Really, you don’t mind?” Martin clearly sounded relieved. Looking out the window of the restaurant he could see the tall building on Jaffa Road where he was expected in a few minutes. After a quick mental calculation, he realized the timing was perfect for him. He would go and settle his business quickly, and then he would be free to eat a leisurely lunch.

Martin thanked the man in front of him and ran out of the restaurant. As the pedestrian traffic light was green, he crossed the street and made his way to the nearby office building, mentally

ticking off all the things he still had to do that day. As he approached the building, without warning, he felt a huge shock wave and his ears rang from a deafening explosion. In the panic and confusion, Martin took cover in the nearest shop. There was a long moment of silence and then - pandemonium. The wails of countless sirens from ambulances, police and rescue units could be heard, and people from all directions began running in the direction from which Martin had come. The air was permeated with an overpowering scorched odor, and thick black smoke spread overhead.

Frightened and confused, Martin ran together with all the others. At first he did not understand what was going on, especially since everyone spoke in rapid-fire Hebrew. But after a minute or two, he caught one word that seemed to repeat itself over and over again: Sbarro.

The awareness hit Martin like a flash of lightning. That was the name of the restaurant he had just left. He would still have been standing there when the explosion occurred if not for the man who had stood in front of him and saved his place in line. In place of the modern, glass-fronted restaurant, there was only fire, smoke, twisted steel, rubble - and terror victims.

By nature unemotional and self-controlled, Martin broke down and cried, overcome by the tragedy that had just struck and the miracle of his rescue. His cell phone began ringing, but Martin did not even hear it. Everything that had seemed so important just a few minutes ago - his business, his meetings, all that he had to do were now as nothing...

He soon became aware of the extent of the tragedy: Nineteen killed -- five from one family -- and seven of them were young children and babies. There were 109 people injured, 12 seriously. Martin felt his heart contract as he envisioned the crowded restaurant before the explosion.

Martin wondered what had happened to the man who had been standing in front of him... It suddenly occurred to Martin that he did not know the man's name, and he only vaguely remembered what he looked like. How would he ever find out what had happened to him under those circumstances?

In his characteristically efficient manner, Martin asked the people who were standing near him for the names of the hospitals where the wounded had been taken, and jotted them down in his appointment book. He then hailed a cab and began his search. The scenes that met him at the various emergency rooms were difficult to watch. Victims and their families filled the rooms, and it was hard to make sense of anything.

Making his way from one emergency room bed to another, Martin was shaken to the core. He almost gave up, but was driven by the desire to see the person in whose merit he was standing on his feet and was not one of those hospitalized. Although it was not always possible to get a good look at a victim's face, he was sure that he had not yet found the person he was looking for.

At the third hospital he visited, Martin suddenly found him. The man's head was bandaged and his eyes were closed, but Martin had no doubt that it was he. This was the one who, with his

considerate gesture, had saved Martin from certain injury and possible death.

Martin managed to find out that the man's name was Yaakov; he had been seriously wounded and had been taken to the intensive care unit. He had many injuries caused by the nails that had been implanted in the bomb and he was in great pain. He was conscious but couldn't talk.

Martin was thankful that the man who had saved him was alive. Where there is life, he thought, there is always hope. He could not bear the thought of returning to New York without meeting his benefactor and thanking him in person. After hours of waiting, and feeling emotionally fatigued from the day's experiences, Martin decided to return to his hotel and try again the following day.

Early the next morning, he was gratified to hear that Yaakov's condition had stabilized. An hour later, he was allowed into the room to see him. Yaakov lay on his back, attached to tubes and machines, with his eyes open. At first he could not remember anything prior to the explosion, but after some prompting from Martin, he said that he did have a vague recollection of saving a place in line for an American businessman. It hadn't occurred to him that in doing so he had saved his life.

Martin could barely speak. He held Yaakov's hand and said, "Please, Yaakov, ask me for anything you want. I don't know how to repay you. I won't have any peace until I've shown you my appreciation..."

Yaakov spoke with difficulty, and his voice almost inaudible. "I lack for

nothing, thank G-d. All I really need is a full recovery, and that depends on the One Above. Return to your family in peace and may we only hear good news from each other."

Yaakov rested for a moment and then continued, "You know, I didn't do anything out of the ordinary. Anyone else would have done the same. Give your appreciation to G-d, not to me."

The monitor indicated that Yaakov was exerting himself too much, and the nurse asked Martin to leave the room. Martin stood up, took out one of his calling cards and placed it on Yaakov's night table. As he left the room he called out, "I left you my address and phone number. Please don't hesitate to call me if you ever need anything. I give you my word that for as long as we both live, I will do anything I can for you."

Yaakov's son, who had been sitting next to his father, took the card and put it in his pocket. Yaakov closed his eyes and fell asleep. The conversation had left him totally exhausted. Martin said a final goodbye and left the hospital. He, too, felt drained.

The next day, Martin was on a plane headed back to New York... Martin's family received him with great relief and joy. They made a "thanksgiving" meal, and Martin retold the story of his miraculous rescue. Not a day went by without him mentioning Yaakov in his prayers, and he only wished that he had asked for his phone number so that he could check up on his progress. Five weeks later, Martin received a phone call from Israel. It was Yaakov's son. Martin inquired excitedly about Yaakov's health.

“We are hoping for the best,” Yaakov’s son said. “But he needs a complicated operation. The doctors recommend that the operation take place in a certain American hospital that specializes in this kind of surgery. They say that it could also be done in Israel, but the chances are better in the United States.

“At first we didn’t even consider the option of taking my father to America. We don’t know a soul there and it seemed to be an impossibility. But then I remembered your card and what you said, and I decided to ask your opinion.”

Martin could barely restrain himself. “What’s the question?” he exclaimed. “Please don’t waste any time. Order plane tickets for your father and whoever will be accompanying him. You will be my guests. I’ll make all the arrangements for everything. Just fax me all the details and the medical documents, and I will call the hospital here and get in touch with the right doctors. Leave it to me. Just give me your number and call me as soon as you have your tickets. I will be waiting for you at the airport.”

From that moment on, Martin was a man with a mission. He put aside or postponed everything and dedicated himself to bringing Yaakov to the United States for surgery. He consulted various medical advisors and made appointments with a surgeon, paying all the costs himself. Since the operation would be performed outside of New York, he arranged accommodation for Yaakov’s family close to the hospital. For the first time ever, Martin took time off from his work schedule so that he would be available to help Yaakov and his family. It was the least he could do.

A week later Martin sat with Yaakov’s family in the waiting room of the prestigious medical center, while Yaakov underwent the complicated surgery that would hopefully repair the damage his system had suffered during the bombing. As he tearfully prayed for Yaakov, nothing was further from his mind than his business and its now empty office, located on the 80th floor of the Twin Towers in Manhattan.

The time was 8:30 in the morning and the date was September 11, 2001. Martin soon realized that once again Yaakov had been sent from on High to save his life.

This incredible story was told to the author by Rabbi Avraham Dov Auerbach, who heard it from a relative of the people in the story. All names have been changed to protect the privacy of those involved. ([www.Torah.org](http://www.Torah.org))

## **Shabbos in Navi**

### **Shmuel I Chapter 15**

#### **Observing Shabbos in its entirety**

In this chapter we learn of the famously tragic incident where Shmuel instructed Shmuel by the word of HaShem to annihilate the nation of Amalek, and Shaul killed all the Amalekim except for Agag, the king of Amalek. Additionally, Shaul left alive the sheep and the cattle, and when Shaul was confronted by Shmuel for his misdeed, he defended himself by saying that he had fulfilled the word of HaShem. Shmuel informed Shaul that because of this act he would forfeit his kingship.

The Gemara (Yoma 22b) teaches us when Shaul became king he was like a child who had never sinned. Nonetheless, he was held accountable for his actions regarding Amalek. We can learn a profound lesson from this incident. Hashem instructs us regarding His mitzvos and He gives us the capability to fulfill them in their entirety. An example of this is the Day of Shabbos, where we are expected to conduct ourselves for the entire day in a different manner than during the week. Our prayers are different, our meals are different, and our speech and walking is different. It would certainly behoove us to ensure that we do not desecrate this Holy Day by reading literature that is not suitable for Shabbos and by engaging in speech that is not related to HaShem's Holy Day. HaShem should allow us to learn of the significance of Shabbos and to observe its many laws faithfully.

## **Shabbos in Agadah**

### **Shabbos and Bris Milah join as a powerful force to subdue the Evil Inclination**

The Bais Yisroel writes that regarding both Bris milah and Shabbos it is said *ledorosam*, for their generations. It would appear then that Shabbos aids in *shemiras habris*, safeguarding the covenant, and both Shabbos and Milah are referred to as an *os*, a sign. *Milah* is called a *chosam*, a seal, as a seal is what alleviates all protests regarding the validity of a document. Shabbos also contains this idea as on Shabbos the Evil

Inclination is weakened and the protestors are silenced. This idea is reflected in the prayer of *kegavna*, where we recite the words *umarei didina kulhu arkin viisabru minah*, all wrathful dominions and bearers of grievances fall together. Shabbos has the power for one to overcome his Evil Inclination and this leads to *shemiras habris*.

## **Shabbos in Halacha**

### **If the fire is extinguished**

If one left fully cooked food on a blech and the fire underneath the food went out accidentally, one can transfer the food to another blech, as long as the food is still warm. Even if the flame went out before Shabbos and one did not notice until Shabbos began, he can transfer the fully cooked food while it is still warm.

## **Shabbos Challenge Question**

Last week we posed the question: what does it mean that the time of Mincha on Shabbos is *raava diraavin*, a time of great will? The Sfas Emes (Lech Lecho 5635) writes that every Jew has a desire to come close to HaShem, and even one who does not have the proper desire has the desire to arrive at the true desire. In a similar vein, HaShem desires the Jewish People. Even if the Jewish People are not worthy, HaShem still desires to favor us. This, writes the Sfas Emes, is the meaning of *raava diraavin*, "the will of wills." This means that at mincha on Shabbos, HaShem accepts the desire of even a simple Jew who desires to attain the desire to be close to HaShem.

This week's question is, why we refer to the extra soul on Shabbos as a *neshama yeseira* and not a second soul. 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 Vayeitzei 5773**

Is sponsored in memory of:

HaRav Moshe Mordechai Epstein (1866-1934), Rosh Yeshiva of Yeshiva Knesses Yisrael in Slabodka, Lithuania  
זכר צדיק וקדוש לברכה, נפטר לגן עדן י' כסלו תשי"ד, זכותו יגן עלינו ועל כל ישראל לטובה

And in memory of HaRav Isser Zalman Meltzer (1870 - November 17, 1953), who in his later years, served as the rosh yeshiva of the Etz Chaim Yeshiva in Jerusalem  
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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

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

Shabbos afternoon 45 minutes before Mincha

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Have a wonderful Shabbos

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