

Shabbos: Ta'am HaChaim Vayikra 5773

(From the archives)

Shabbos in the Parasha

Performing HaShem's will with our will

Introduction

This week's parashah discusses the karbanos, sacrifices that the Jewish People were required to bring when the Mishkan and the Bais HaMikdash were in existence. The essence of a sacrifice is the ratzon, the will that one has when offering the sacrifice to HaShem. It is said (Vayikra 1:3) im olah karbano min habakar zachar tamim yakrivenu el Pesach ohel moed yakriv oso lirztono lifnei HaShem, if one's offering is a burnt-offering from the cattle, he shall offer an unblemished male; he shall bring it to the entrance of the Tent of Meeting, voluntarily, before HaShem. Rashi cites the Gemara that states that the word lirztono teaches us that if one does not wish to offer the obligatory sacrifice, he is beaten until he declares that he wants to bring the offering.

HaShem's speech is His will

Let us understand what this means. When the Jewish People prepared to receive the Torah at Sinai, they declared naaseh vinishma, we will do and we will listen. Nonetheless, the Gemara (Shabbos 88a) states that HaShem held the mountain over their heads and

proclaimed, "accept the Torah and if not, you will be buried here." It appears that despite the Jewish People's willingness to accept the Torah, it was still necessary for them to be coerced to accept the Torah. There are various explanations offered to resolve this paradox (See Tosfos Ibid; Maharal Tiferes Yisroel §32). Perhaps the idea that is expressed in the Gemara can be explained with the following statement. The Mishna in Avos (5:1) states that the world was created with ten utterances. Although HaShem could have created the world with one utterance, he chose to create the world with ten utterances so that the wicked people, who destroy the world that was created with ten utterances, could be punished, and the righteous, who sustain the world that was created with ten utterances, could be rewarded. The Ramban writes that when it is said that HaShem uttered that something should come into existence, it means that HaShem willed that something should exist. Thus, HaShem's utterance was, so to speak, His will.

Ten utterances are revealed in Ten Commandments

Hashem created the world for the sake of the Jewish People and for the purpose of having the Jewish People study the Torah. Thus, HaShem's will was for the Jewish People to study His Torah. Nonetheless HaShem uttered ten

utterances regarding creation, and in a similar vein, writes the Sfas Emes, HaShem uttered Ten Commandments at Sinai. The Sfas Emes explains that the ten utterances of creation were concealed, whereas the Ten Commandments were the revelation of those ten utterances. The Jewish People, by declaring “we will do and we will listen,” were revealing the ten utterances so creation. Yet, HaShem sought to demonstrate that their willingness to accept the Torah was only a mirror of HaShem’s will in this world. Thus, when we refer to someone’s will, we are ultimately tracing that will to what HaShem’s will is for the world. A person who is required to offer a sacrifice must acknowledge that he is performing HaShem’s will. One who finds it difficult to express this recognition is coerced, similar to the raising of the mountain, to express this acknowledgment of HaShem’s will. In truth, the offering of a sacrifice is merely a microcosm of a person’s life, where if one does not acknowledge HaShem’s will voluntary, HaShem will, heaven forbid, coerce the person to accept His will in ways not to the person’s liking.

The Shabbos connection

This concept of accepting HaShem’s will is manifest on Shabbos, where we constantly supplicate HaShem to be appeased with our Shabbos observance. The requirement that we observe Shabbos was not given to us a choice, yet we still make choices regarding our level of observance and how much time

we spend preparing for Shabbos. It should be HaShem’s will that we acknowledge His will and perform His will, and that we observe Shabbos with great joy and love for HaShem.

Shabbos in the Zemiros

Eishes Chayil

Composed by Shlomo HaMelech in Mishlei

מְרַבְּדִים עֲשֵׂתָהּ-לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה, she made for herself luxurious bedspreads; linen and pure wool are her clothing. We have already mentioned how the passages of Eishes Chayil allude to Shabbos. In this verse we find a fascinating allusion to Shabbos. The word veargaman, purple, is an acrostic for the words agur man, manna was stored. The Medrash states that HaShem blessed Shabbos that a double portion of manna fell for the Jewish People in the Wilderness, and HaShem sanctified the Shabbos that manna did not fall on Shabbos. Thus, the Jewish People stored manna on Friday in honor of Shabbos. By applying the rules of at bash, where aleph is taf, beis is shin, etc. the word veargaman equals in gematria exactly to the word Shabbos. This is truly amazing, and is another proof to the statement of the Gemara that there is nothing that is not alluded to in the Torah.

Shabbos in Tefillah

The angels speak articulately in the Holy Tongue

Bisafah verurah uvinimah, with clear articulation, and with sweetness. The Eitz Yosef writes that the words *bisafah verurah* equal in gematria the words *lashon hakodesh*, the Holy Tongue, as the Holy Tongue is a clear language. This idea is in accordance with a statement of the Gemara (Shabbos 12b) that the angels do not understand Aramaic. It would follow, then, that the desired language of the angels is the Holy Tongue.

Shabbos Stories

Seeing the angels on Friday night

The Baal Shem Tov once visited Lemberg and stayed with his relative, the Gaon, Rabbi Chaim HaKohen Rappaport, the rabbi of the city. It was the custom of Reb Chaim to pray in the town synagogue. Reb Chaim was a great and famous rabbi and he was not a follower of the Baal Shem Tov and did not appreciate his new Chasidic movement.

The Baal Shem Tov asked for permission to pray with a separate minyan of the town's Chasidim. Reb Chaim agreed, but with the condition that his guest, the Baal Shem Tov, not pray a long Friday night service - as he usually did - as this would delay the Sabbath meal if they had to wait for him.

The Baal Shem Tov agreed to this request. In actuality, however, the Baal

Shem Tov could not control his ecstatic davening, so the Baal Shem Tov prayed for a long time, and thus arrived late at the rabbi's house. Reb Chaim was waiting for his guest to arrive. When the Baal Shem Tov finally arrived, the rabbi began with Shabbos Zemiros, and he continued the meal without saying anything about the Baal Shem Tov's lateness, which contradicted their agreement.

When the meal was over, the Rebbetzin asked her husband, "Why didn't you rebuke the Baal Shem Tov regarding his tardiness?" "How could I rebuke him?" the rabbi responded. "The Talmud states that on Friday night two angels accompany a person back home from the synagogue. When the Baal Shem Tov entered, I actually saw the two angels entering with him! I certainly always believed what the Talmud said regarding the angels. Now, however, I actually saw them! That shows what my level is compared to the level of the Baal Shem Tov. Tell me, then, how could I say anything to him?"

Shabbos in Navi

Shmuel I Chapter 31

Despising the profane and embracing the holiness of Shabbos

In this last chapter of Shmuel I, we learn about the tragic deaths of Shaul and his sons. The Plishtim found Shaul's corpse and they cut off his head and stripped him of his battle gear and they placed his gear in the temple of Ashtaros and they hung his remains upon the wall of Baisshan. The inhabitants of Yaveish Gilad heard what the Plishtim had done to

Shaul and during the night they took the remains of Shaul and his sons and brought them back to Yaveish and they burned them there. They then took the bones of Shaul and his sons and buried them under the tamarisk tree and then they fasted for seven days. It is fascinating that Shaul told his arm-bearer to stab him so that the Plishtim, who were uncircumcised, should not stab him and make sport of him. Shaul was so holy that he only feared that unholy people would be the cause of his death. We should approach Shabbos in the same fashion, with the realization that despite all the impurities we may have encountered during the week, Shabbos is holy and can purify us.

Shabbos in Agadah

The Torah was given on Shabbos

The Pinei Menachem writes that the Gemara (Shabbos 86b) states that all opinions concur that the Torah was given on Shabbos. This means, writes the Pinei Menachem, that the power of Shabbos is an aid. Furthermore, the Sfas Emes writes that the reason Moshe added a day for the preparation of receiving the Torah was so that the Torah should be given on Shabbos.

Shabbos in Halacha

Summary of laws of insulation

One can wrap a pot in heat-retaining material Erev Shabbos. One can then uncover and re-wrap the pot on Shabbos. Nonetheless, one is prohibited from

insulating a pot on Shabbos. If the food is transferred to a kli sheini, he can then insulate the food in a heat-retaining material. When necessary, one can wrap even a kli rishon in a heat-retaining material after it has cooled down below yad soledes bo (110°F).

Shabbos Challenge Question

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Last week we posed the question: why would it be permitted to cry on Shabbos? The Pinei Menachem writes that the Chiddushei HaRim said that on Shabbos one is permitted to engage in repentance, even if it brings a person to depression and tears. The reason for this is because it is said (Devarim 10:16) *umaltem eis arlas livavchem*, you shall cut away the barrier of your heart. We find (Shabbos 130a) that the mitzvah of *milah*, circumcision, overrides the prohibition of Shabbos. Shabbos itself is an aid for repentance and the word *Shabbos* is an acrostic for the words *Shabbos bo tashuv*, on Shabbos you shall repent.

This week's question is: why do we ask HaShem to forgive our sins specifically on Motzai Shabbos? 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 Vayikra 5773

Rav Avraham Yehoshua Heshel of Apt, the Ohev Yisrael (1755-1825). He learned under Rav Elimelech of Lizhensk and Rav Yechiel Michel of Zlotchov. In 1800 he accepted the post of Rabbi of Apta. Although he held many other rabbinic positions, to the chasidim he remained always the Apter Rav. He lived his last years in Medzibuz, the birthplace of the Baal Shem Tov.

Rav Shneur Zalman Ashkenazi of Lublin, Rav of Polotzk, Lublin; author of Toras Chessed (1830-1902).

Rav Reuven Yosef Gershonowitz, the tzadik of Ofakim, rosh yeshiva of Yeshiva of the Negev. (1915-1995)

Rav Tzvi Elimelech Spira (1841-1924). Born to Rav Dovid of Dinov, son of Rav Tzvi Elimelech of Dinov (the Bnei Yissaschar), he became very close to Rav Chaim, the Sanzer Rav, at a very early age. At the age of 16, he married Sarah Horowitz, a great-granddaughter of Rav Naftali Tzvi of Ropshitz. He was appointed Av Beis Din of Bluzhov. In 1874, with the passing of his father, his older brother, Rav Naftali Hertz, became Rebbe of Dinov, but with his passing a few years later, most of the Chasidim followed Rav Tzvi Elimelech.

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