



שבת שולחן ניצוצות

# Shabbat Table Sparks

**Igniting Torah Learning at the Sabbath Table**

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## Insights & Questions From the Parashah

"It is a biblical positive command to count seven full weeks from the day that the *omer* is brought, as it is written: "From the day after the sabbath, the day you bring the sheaf of wave-offering, you shall count seven full weeks". The days must be counted along with the weeks, as it is written: "You shall count fifty days". The counting must be performed from the beginning of the day. Accordingly, one is to do the counting at night, beginning with the night preceding the sixteenth of *Nisan*. If one forgot and failed to count at night, he may count at daytime. The counting must be performed while standing; but if one counted while sitting, he has fulfilled his duty. Every Jew is required to perform this duty, everywhere and at all times. Women and slaves, however, are exempt from it."

**Mishneh Torah, Daily Offerings, 7:22**

### Parashah Emor Leviticus 21:1-24:23

**נ** *The priest who has been elevated above his brothers...Lev. 21:10* The Kehot Chumash comments: "The Oral Torah (Yoma 18a) notes that since this phrase can be read, "the priest who is the greatest [in wealth] of his brothers," it implies that the high priest must be the wealthiest of the priests. Furthermore, since it can also be read, "the priest who is [made] great [in wealth] from [the wealth of] his brothers," it implies that if the high priest is not the wealthiest priest when he is appointed, his fellow priests must contribute of their wealth to him until his surpasses any of theirs." **Why do you think that the High Priest needed to be the wealthiest?**

**ב** The Gutnick Chumash has an insight that reads: "Just as the enthusiasm of a priest in his holy duties is a natural quality which can only become dormant but never lost - so too the fiery love of G-d which exists within the heart of every Jew can fall temporarily "asleep," but can always be awakened." **What are some specific ways in which we can awaken our spiritual heart that has fallen "asleep"?**

**א** *It should not have any blemish in it...Lev. 22:21* Sefer HaChinuch (mitzvah 286) states that since the basic purpose of the sacrifices is to arouse a person's thoughts and feelings toward G-d, it follows that the animal which he offers needs to be perfect; otherwise, his inspiration will be incomplete. **Messiah Yeshua was a "lamb" without blemish. How does that fact inspire you?**

## Psalm of The Parashah

### Psalm 42

For the music director, a contemplative song of the sons of Korah. As the deer pants for streams of water, so my soul pants for You, O G-d. My soul thirsts for G-d, for the living G-d. When will I come and appear before G-d? My tears have been my food day and night, while they say to me all day: "Where is your G-d?" These things I remember as I pour out my soul within me. For I used to go along with the throng, walking with them to the House of G-d, with a voice of joy and praise, a multitude keeping a festival. Why are you downcast, O my soul? Why are you murmuring within me? Hope in G-d, for I will yet praise Him, for the salvation of His presence. My G-d, my soul is downcast within me! Therefore I remember You from the land of Jordan and from the peaks of Hermon, from Mount Mitzar. Deep calls to deep in the roar of Your waterfalls. All Your waves and breakers have swept over me. By day *HASHEM* commands His love, and at night His song is with me a prayer to the G-d of my life. I will say to G-d my Rock: "Why have You forgotten me? Why do I go about mourning, under the oppression of the enemy?" As with a crushing in my bones, my adversaries taunt me, by saying to me all day, "Where is your G-d?" Why are you downcast, O my soul? Why are you murmuring within me? Hope in G-d, for I will yet praise Him, the salvation of my countenance and my G-d.



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**T** *A festival of matzot to G-d...Lev. 23:6* The Gutnick Chumas Sparks of Chasidus comments, “While the Torah refers to “A festival of Matzot to G-d” the festival is more commonly referred to as Pesach (Passover). Rabbi Levi Yitzach of Berdichev explained: In the Torah itself, G-d referred to the festival with a name which highlights the greatness of the Jewish people: “Festival of Matzot.” For matzot reminds us of how the Jewish people left Egypt, the most civilized country at the time, and headed into a desert with just a few unleavened cakes. The Jewish people, however, refer to the festival as Pesach, a name which highlights G-d’s greatness, how He passed over the houses of the Jewish people, despite their lowly spiritual state, and redeemed us from Egypt.” **What does “Passover” mean to you on a personal level?**

**T** *You must live in huts (sukot)...Lev. 23:42* The Kehot Chumash says, “The sukkah is unique among the Torah’s commandments in that it is the only one that we physically enter into; the sukkah surrounds us on all sides. This property of the sukah is a physical manifestation of the Divine energy that the sukah embodies: G-d’s transcendence... the sukah derives spiritually from the cloud of incense produced by the high priest on Yom Kippur.” **Why do you think that the incense cloud is associated with the sukkah?**

**T** The Kehot Chumash continues: “So when, during Sukot, the sukah becomes our home, our domiciliary self-completeness is invested with the holiness of the commandment of living in the sukah. This experience of living inside a Divine commandment and drawing our sense of self-completeness from it enables us to live the rest of the year “surrounded by G-d’s commandments,” i.e., sanctifying our entire lives, including their most mundane aspects.” **Selah**



## **A Mikvah Moment**

“Perhaps, the most important gift is a result of the mandated physical separation. The mikvah regimen forces couples to find ways of expressing love, care, and concern all without touching skins. For two weeks they must finely hone that almost lost form of art: communication. With physical intimacy not an option, they are catapulted into a deep friendship, which in turn can only help fuel the passion they unleash when they come back to each other's sexual embrace.”

### **A Feminist on Mikvah**

## **An Inspirational Story**

### **The Table**

On the day of the New Moon in the month he was to die, the Rabbi of Apt discussed at his table the death of the righteous man. When he had said grace he rose and began to walk back and forth in the room. His face glowed. Then he stopped by the table and said: “Table, pure table, you will testify in my behalf that I have properly eaten and properly taught at your board.” Later, he bade that his coffin be made out of the table.

### **The Inscription**

Before he died, the Rabbi of Apt ordered his sons to have no other words of praise carved on his tombstone than: “He who loved Israel.” That is the inscription on the stone.

### **They Blessed Each Other**

R’ Feivish of Zbarazh once came to Rabbi Mendel in order to spend the Sabbath near him. On Sunday, when he took his farewell, he wept and said: “I am seventy-four years old and I still have not truly turned to G-d.” Weeping, R’ Mendel replied: “That troubles me too.” Then they decided to bless one another with the blessing that they might be able to accomplish the true turning.”

## **A Spark Of Mussar**

“How does one *confess*?  
He proclaims, ‘Behold, I regret and am embarrassed for my deeds. I promise *never* to repeat this act again.’”

~ Rambam, Contributed by Batyah Gage