



שבת שולחן ניצוצות

Shabbat Table Sparks

Igniting Torah Learning at the Sabbath Table

BY RABBI MORDECAI GRIFFIN | A SHABBAT TORAH LEARNING PROGRAM OF SAR SHALOM SYNAGOGUE AND LAPID JUDAISM | Tishrei 5780

Want to Learn More?
Visit www.mySarShalom.com
Or www.myLapid.com

Insights & Questions From the Parashah

“There are some who forbid marrying on erev shabbat or Sunday. It is a stringency put in place to prevent a violation of shabbat during the wedding feast. There are those who are lenient regarding this practice. The minhag is to marry women on erev shabbat, as long as the bridegroom prepares for the wedding feast for three days before the wedding.”

Shulchan Aruch, Even HaEzer 64:3

Parashah Ha’azinu Devarim 32:1-52

א *Proclaim the Name of G-d...Dt. 32:3* The Kehot Chumash states: “Based on this verse, whenever the explicit Name of G-d was pronounced in the Temple, whoever heard it responded with the phrase, “May the Name of the glory of His kingdom be blessed forever and ever.” In remembrance of this practice, it is now customary to respond “Blessed be He and blessed be His Name” after hearing someone pronounce the word substituted for G-d’s Name (Adonai).” **What does this teach us about the Jewish view of HaShem’s personal Name?**

ב *He made them surround Him by commanding them to camp around the Tabernacle..Dt 32:10* The Kehot Chumash states, “As we have seen, we are enjoined to “construct a Tabernacle,” a dwelling for G-d, in our personal lives. The import of this verse in this context is that we make sure that the rest of our lives center around this inner sanctuary, that our lives be theocentric. When the Tabernacle—whose innermost point is the Ark, housing the Tablets of the Covenant, i.e., the Torah—is the focal point around which the rest of our lives revolve, the Torah can affect all aspects of our lives as it is meant to. Furthermore, once the Torah is illuminating and influencing our lives as it is meant to, it can spread still further outward, enlightening and refining all humanity and the entire world.” **How can we make the Torah our family focal point? How will this help us to spread its Light?**

ג *With the above in mind, we see that most people have the outer altar as the focal point of their “sanctuary”. Why is this wrong? What is the purpose of the outer altar?*

Psalm of The Parashah

Psalm 71

In You, *HASHEM*, have I taken refuge. Let me never be ashamed. Deliver me and rescue me in Your justice. Turn Your ear to me and save me. Be to me a sheltering rock where I may always go. Give the command to save me for You are my rock and my fortress. My G-d, rescue me out of the hand of the wicked, out of the grasp of an evil, ruthless man. For You are my hope, *HASHEM* my Lord my trust from my youth. From my birth I have leaned on You. You took me out of my mother’s womb. My praise is always about You. I am like an ominous sign to many, but You are my strong refuge. My mouth is filled with Your praise and with Your glory all day. Do not cast me away in the time of old age. When my strength fails, do not forsake me. For my enemies speak against me. Those who watch for my soul conspire together, saying: “G-d has forsaken him Pursue and take him, for no one will deliver.” O G-d, be not far from me! My G-d, come quickly to help me. Let the accusers of my soul be disgraced and destroyed. Let those who seek to harm me be covered with scorn and confusion. But I, I will hope continually and will praise You more and more. My mouth will recount Your justice and Your salvation all day, though I do not know the sum of them. I come because of the mighty deeds of *HASHEM* my Lord. I will remember Your righteousness Yours alone. G-d, You taught me from my youth, and I still keep declaring Your wonders. So even until I am old and gray, O G-d, do not forsake me, till I tell of Your strong arm to the next generation, Your might to all who are to come. For Your righteousness, O G-d, reaches to high heaven. You have done great things—O G-d, who is like You? You made me see many troubles and evils You will revive me again from the depths of the earth You will bring me up again. You will increase my greatness, and comfort me once again. So I will praise You with the harp for your truth, O my G-d. I will sing praises to You with the lyre O Holy One of Israel. My lips will shout for joy when I sing praises to You and my soul, which You have redeemed. Also, my tongue will tell of Your righteousness all day. For those who seek my hurt have been put to shame and confusion.



שבת שולחן ניצוצות **Shabbat Table Sparks** *Continued*

ר Rabbi Munk brings down the following: “R’ Hirsch comments that Israel’s obedience to the Torah is one of the fundamental conditions for the cosmic order. When Israel leaves the path of the Covenant, everything is disturbed.” ***Why do you think that observance of the Torah is so critical to maintaining creation?***

ה *Yeshurun got fat and kicked...Dt. 32:15* The Kehot Chumash has a great insight to this verse: “There are three categories of “getting fat” and two types of “kicking”: *You got fat*: This refers to people when they first become prosperous and allow themselves to indulge in some of the many extraneous sensual pleasures that life offers us. *Thick*: This refers to the callousness and insensitivity to authentic Jewish refinement that renders people crude, ceaselessly seeking to satisfy their sensual desires. After living this way for a while—*You scorned the Rock of your salvation*: They begin to disdain true Judaism altogether. Even the more “modern” Jewish company they recently began to keep and the more fashionable synagogue they recently began frequenting are now too Jewish for them. Anything smacking of Jewishness has become for them passé, tedious, embarrassing. They become *Covered with fat*: altogether insensitive to true Jewish values. ***What are some practical ways in which we can avoid “growing fat and kicking”?***

ר ***What is the ultimate purpose of wealth? How can we use our wealth to glorify HaShem?***

A Mikvah Moment

“The uses for the mikvah have changed dramatically, having diminished almost entirely, since the destruction of The Temple. In Temple times a person rendered unclean for any of the many reasons Torah states would need to mikvah in order to elevate back to a ritual state of purity in order to enter the Temple and offer a sacrifice. The only remaining Torah laws pertaining to ritual purity for us in the absence of the Temple is that of Family Purity. “...Marital relations are often referred to as the Holy Temple of human endeavor...While we can not presently serve G-d in a physical Temple in Jerusalem, we can erect a sacred shrine within our lives. Immersion in the mikvah is the gateway to the Holy ground of conjugality.””

Introduction to Total Immersion

An Inspirational Story

Save the Orphans

Rabbi Yehoshua Leib Diskin lived in Jerusalem for the last 20 years of his life and led the Diskin Orphanage of Jerusalem. One day, the rabbi summoned a number of reputable *sofrim* (scribes) to his office and deputized them to fan out through the streets of holy city, knock on local doors and offer the residents the opportunity to have their *mezuzahs* checked for errors or faded letters. Rabbi Diskin paid the *sofrim* from the funds of the orphanage.

A number of those present were troubled by his seemingly cavalier attitude toward money management. On the face of it, as important as it might be to ensure that people have kosher *mezuzahs* hanging on each door, how could the rabbi claim to be supporting orphans with this money?

Rabbi Yehoshua Leib understood their disquiet and explained: “It’s very simple. We say every day in the Shemah, ‘*And you shall inscribe them upon the doorposts of your house and upon your gates, in order that your days and the days of your children may increase, in the land which the L-rd swore to your forefathers to give them.*’ Kosher mezuzot saves lives! Surely prevention is better than a cure. Those generous donors who are moved support orphans would surely prefer that there were fewer orphans to support. Rather than wait for tragedy, I am attempting to forestall the deaths of mothers and fathers in this city, in this land which G-d has given us, and thus spare their innocent children from suffering in the first place.”

G-d gives us an easy prescription for saving lives, and it is it our duty and privilege to follow His instructions to the letter.

A Spark Of Mussar

“Someone who does mitzvot *joyously* is rewarded for one thousand more times than a person who does mitzvot as a *burden*”

~ Orchos Tzaddikim contributed by Batyah Gage