



שבת שולחן ניצוצות

# Shabbat Table Sparks

**Igniting Torah Learning at the Sabbath Table**

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## Insights & Questions From the Parashah

*“Regarding Challah and lighting Shabbat candles. because these are among the needs of a household, and she is found at home, and therefore she is bound to them.” **Bartenura on Mishnah Shabbat***

### Parashah Shemot Exodus 1:1-6:1

**א** *And Joseph died...and the Israelites were fruitful...Ex. 1:6* Ohr HaChaim writes: “Why did the Torah have to repeat again that Joseph died?...There were a total of four causes that brought about the enslavement of the Jewish people. The first cause was Joseph's death. Had Joseph lived on for some time the Egyptians would never have ruled over his countrymen. The Torah therefore informs us that as long as Joseph was alive the Israelites lived a serene and comfortable life.” **What followed, relatively quickly, after the “death” of Yeshua?**

**ב** *She pitied him...Ex. 2:6* Ohr HaChaim commented: “Seeing that she had already set out determined to save the child, the pity mentioned here may refer to her determination to nurse the child. This is why Moses' sister immediately volunteered to call a Jewish wet nurse to nurse Moses. According to Sotah 12 all this occurred after Moses refused to accept milk from the breasts of non Jewish wet nurses.” **Why do you think that the baby Moses would not “drink” the non-kosher milk?**

**ג** *And he arrived at the Mountain of G-d...Ex. 3:1* Rabbi Munk comments to this verse by pointing out “It is important to note that the redemption from Egypt began here at Mount Horeb (Sinai), the future birthplace of the Torah. This shows us that the purpose of the redemption was for the Torah which would be given here, making Israel the people of Torah (Rabbi S.R. Hirsch)” Indeed, the next stop after the Pesach was the red sea, followed by Sinai. Mikvah follows the lamb which is followed by the Torah. **What does this pattern teach us about salvation in Yeshua?**

## Psalm of The Parashah

### Psalm 99

HaShem is King! Let the nations tremble! He is enthroned between the Guardian Angels. Let the whole earth shake. HaShem sits in majesty in Zion, supreme above all rulers of the earth. Let them reverence your great and holy name. This mighty King is determined to give justice. Fairness is the touchstone of everything he does. He gives justice throughout Israel. Exalt the Lord our holy G-d! Bow low before his feet. When Moses and Aaron and Samuel, his prophet, cried to him for help, he answered them. He spoke to them from the pillar of cloud, and they followed his instructions. O HaShem our G-d! You answered them and forgave their sins, yet punished them when they went wrong. Exalt the Lord our G-d and worship at his holy mountain in Jerusalem, for he is holy.



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

**T** *The bush was not being consumed...Ex. 3:2* The Chassidic Insights state, “Allegorically, the lowly thorn bush signifies simple, sincere folk, while learned, accomplished people are like the prodigious fruit tree. Although the simple folk are inferior in their accomplishments, their fiery yearning for G-d is never consummated; in this sense, they are spiritually superior to those who are aware of their accomplishments but are therefore prone to complacency. By appearing to Moses in a thorn bush, G-d indicated to him that in order to be a true leader and redeem his people, he would have to recognize the intrinsic value of the simple folk. In order to receive the Torah, which binds finite man to the infinite G-d, Moses would have to appreciate and teach others to appreciate the unrequited yearning for G-d that only simple folk demonstrate so eloquently. Because G-d is infinite, no matter how spiritually accomplished we may be, there will always be uncharted realms for us to traverse in our journey to Him. True appreciation for the infinity of G-d and His Torah is therefore reflected in our appreciation of the unquenchable thirst for G-d evinced by unlettered folk and our desire to emulate it.” **When do we “arrive” in our learning? How do we maintain a heart that yearns for HaShem?**

**T** *Whom You will send...Ex. 4:13* “According to our sages, Moses was suggesting that G-d send the Messiah...Our sages therefore teach us that, at least allegorically, G-d acquiesced: Moses would be both the redeemer from Egypt and the final redeemer. Although Moses and the Messiah are two separate people, they share each other’s traits. Moses, primarily a teacher, hereafter evinced kingship. The Messiah, primarily a king, will also be a teacher.” (Kehot Chumash). The teacher would be King as Moses was considered the King of the Jews. The King must likewise become a teacher. Indeed, the Messiah was called “Rabbi”. **What has the Messiah Yeshua taught you this week?**

### **A Mikvah Moment**

“It is a tremendous responsibility that Hashem gave the Jewish woman, but by the same token, a great compliment to be entrusted with the well-being of our husband, our children, and our grandchildren, etc. both body and soul. This is precisely why this mitzvah is called "Taharat Hamishpacha", FAMILY Purity, instead of "Taharat HaISHA", Purity of the WOMAN - the action affects the entire family, not only the woman of the home.” **Sarah Karmely**

## **An Inspirational Story**

### **For His Sick Son**

When his beloved son fell ill, and the doctors had given up hope, the maggid of Koznitz sat up all night and could think of nothing but his great grief. But when the time for the morning prayer had come, he said: ‘It is written: ‘And she cast the child under one of the shrubs.’ The shrubs, the shrubs, the great shrub of prayer! So that one word of prayer might be said with rejoicing!’”

When Rabbi Levi Yitzhak, who at that time was still living in the neighboring town of Zelechov, heard of it, he went to the mikvah and dipped under with the holy intent of changing the maggid’s trend of thought so that he might pray for the recovery of his son. And he succeeded. While the maggid was praying, the trend of his thoughts was changed, and with great fervor he implored G-d to let his child recover. At that time - so the hassidim say - not only little Moshe, the maggid’s son, but all the sick children, far and wide, recovered. Tales of the Hasidim page 290

### **A Spark Of Mussar**

“Everything is in the hand of  
*heaven* except the  
*fear* of heaven”

~ Berachot 33b, contributed by Batyah Gage