



שבת שולחן ניצוצות

Shabbat Table Sparks

Igniting Torah Learning at the Sabbath Table

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Insights & Questions From the Parashah

“One must not eat anything or drink wine once the Sabbath has arrived until he has recited the Kiddush benediction. Similarly, when the Sabbath has come to an end, one must not begin to eat or to drink, to do any work or even to taste anything at all, until he recites the Havdalah; one may, however, drink water.”

Mishnah Torah, Sabbath 29:5

Parashah Terumah Exodus 25:1-27:19

א *They shall make Me a Sanctuary...* Exodus 25:8 The Kehot Chumash comments: “The idea of making a physical “dwelling” for the Creator seems absurd. First of all, how can the Creator of heaven and earth—spirituality and physicality—“dwell” in a physical structure? King Solomon himself voiced this perplexity. After building the first Temple, he raised his hands towards heaven and said: “Will God indeed dwell on the earth? Behold heaven and the heaven of heavens cannot contain You; how much less this house that I have built?” **How would you answer these questions? Rabbi discussed how HaShem could “dwell” in a physical. How did he explain it?**

ב The word *terumah* means “donation” or “contribution”. HaShem could have commanded any specific amount for the people to contribute but He did not. The Torah simply says that each man should give as his heart moves him. **Why do you think that HaShem desires our “contributions” in the first place? What does the emotion of the heart to give teach us about the mitzvah?**

ג *Two and a half cubits its length...* Ex. 25:10 Rabbi Munk comments that the only measurement in the entire Tabernacle that was not a whole number was the Ark. Why? His answer is that all men, even a great Sage, must be aware that he is still imperfect and deficient in Torah. Striving for good, teshuvah, knowledge, and spiritual growth in a lifelong pursuit. **How has your Torah knowledge grown? What areas would you like to study next?**

Psalm of The Parashah

Psalm 26

Of David. Vindicate me, *HASHEM*, for I have walked in my integrity, and trusted in *HASHEM* without wavering. Probe me, *HASHEM*, and test me, refine my mind and my heart. For Your love is before my eyes and I have walked in Your truth. I have not sat with men of falsehood, nor do I consort with hypocrites. I detest the company of evildoers, and do not sit with the wicked. I will wash my hands in innocence, so I can walk around Your altar, *HASHEM*, hearing the voice of thanksgiving while proclaiming all Your wonders. *HASHEM*, I love the House where You live, the place where Your glory dwells. Do not take my soul away with sinners, nor my life with people of bloodshed in whose hands are wicked schemes, whose right hand is full of bribes. But I—I will walk in my integrity. Redeem me and be gracious to me. My feet stand on level ground. In congregations I will bless *HASHEM*.



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T *Silver bases...Ex. 26:19* The Chassidic Insights say, “As we have seen, the bases were made out of the silver collected in the half-shekel tax, which was the same for everyone, whereas the rest of the Tabernacle's components were made out of the materials that everyone donated according to their individual ability and desire to give. The reason for this distinction is that the bases were the foundation of the Tabernacle, which kept the whole structure standing firmly.” ***Silver speaks of atonement and redemption. Why is this the foundation of the Tabernacle?***

T *Shall the Menorah be made...Ex. 25:31* The Menorah was a magnificent piece. It was ornately hammered out of one piece of solid pure gold. The task was, essentially, a human impossibility even for the most gifted craftsman. Therefore Rashi brings down that Moshe cast the gold into the fire and the Menorah made itself. The Menorah, the Light of the World, was fashioned in a Divine way. ***What does this teach us about the way in which Messiah Yeshua came into the world?***

T *Crocheted hangings made of twined linen...Ex. 27:9* One of the words for "linen" in biblical Hebrew (*bad*) reflects this attribute, since it also means "alone." Since the Jew is distinguished from other nations by virtue of his absolute monotheism, it is appropriate that the curtain separating the Tabernacle from the surrounding world was made of this material. In addition, the flax plant alludes to our mission to spread of the knowledge of G-d's oneness to the world at large. This is the mystical meaning of the phrase "a single people in the land," which is used to describe the Jews: they are a people who bring awareness of G-d's oneness to the materialistic world. In this case the wall of sanctuary was an invitation as opposed to a barrier. ***What does this teach us about the heart of HaShem for the nations?***

A Mikvah Moment

“[Regarding the laws of Family Purity] When both husband and wife submit to G-d’s will, they both relinquish control and thereby allow the best in themselves to flow naturally. Each is pushed to a higher level of love merely than allowing internal desires to express themselves. When the marriage is treated as sacred, that sanctity pervades one’s life.”

Total Immersion page 115

An Inspirational Story

The Way

Rabbi Baer of Radoshitz once said to his teacher, the rabbi of Lublin: “Show me one general way to the service of G-d.” The tzadik replied: “It is impossible to tell men what way they should take. For one way to service G-d is through the teachings, another through prayer, another through fasting, and still another through eating. Everyone should carefully observe what way his heart draws him to, and then choose this way with all his strength.”

In Many Ways

Some time after Rabbi Shalom, the son of Rabbi Abraham, he Angel, had died, two of his disciples came to Lublin to study with the Seer. They found him out in the open, saying the blessings of the New Moon. Now, because he did this a little differently in some details from what their teacher had accustomed them to, they did not promise themselves much from Lublin and decided to leave the town the very next day. When they entered the rabbi’s house, shortly after, he spoke words of greetings to them and immediately added: “A G-d whom one could serve only in one set way - what kind of G-d would that be!” They bowed before him and became his disciples.

A Spark Of Mussar

“A Shamash is the *candle*

That lights the others. Be a *shamash*”

~ Rabbi David Wolpe