



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 | Nisan 5780

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Insights & Questions From the Parashah

“Even if a person fulfilled all the other requirements of Pesach - if he offered the Pesach offering on the 14th of Nisan; if he ate it together with matzot and bitter herbs; if he retold the story of the Exodus from Egypt and praised G-d and thanked him; if he carefully refrained from eating chametz for all seven days of the Festival; if he did no work on both the first and the 7th days of the festival - but failed to remove chametz before Pesach and retained it in his possession, he will have committed many transgression and his punishment is most serious.”

The Book of Our Heritage

Parashah Vayikra Tzav 6:1-8:36

N The Chassidic Insights state: “In our personal lives, burning an animal sacrifice on the Altar expresses how we dedicate ourselves, and particularly our pursuit of pleasure (signified by the fats placed on the Altar1), to G-d. Offering up our pleasure on G-d’s Altar means transmuting self-oriented pleasure—deriving pleasure from something because of its benefits for us or for the sensual gratification it gives us—into the pleasure of doing things for G-d.” ***Pleasure, in this sense, means self-gratification; serving G-d for what we might gain. What would be some examples?***

ב *If he shall offer it for a thanksgiving-offering...Lev. 7:12* R’ Munk writes, “In its Midrashic interpretation, the subject of this sentence is G-d Who brings near to Himself the person offering the sacrifice. Indeed, the Thanksgiving offering is the sacrifice that is dearest to HaShem.” **Why do you think that the Thanksgiving offering is so dear to HaShem?**

ג A Thanksgiving offering was brought for one of several reasons. These include: those who made a sea voyage, journeyed through the desert, who survived prison, or one who recovered from an illness. In essence, the offering is offered as a thanks for a miracle. **What miracles have you experienced in your life for which you continue to thank HaShem?**

ד There is an insight that suggests that all the offerings will eventually cease to be (in the Messianic Era) except for the Thanksgiving offering. **Why do you think that this might be the case?**

Psalm of The Parashah

Psalm 100

A psalm of thanksgiving. Shout joyfully to *HASHEM*, all the earth! Serve *HASHEM* with gladness. Come before His presence with joyful singing. Know that *HASHEM*, He is G-d. It is He who has made us, and we are His. We are His people, the sheep of His pasture. Enter His gates with thanksgiving and His courts with praise! Praise Him, bless His Name. For *HASHEM* is good. His lovingkindness endures forever and His faithfulness to all generations.



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ה Akeydat Yitzchak brings down an interesting insight as to why wild animals are not fit for the altar: “The reason that non domesticated animals are not suitable for sacrifices, may be that all wildlife is ownerless, i.e. belongs *directly* to G-d, as opposed to domesticated animals to which man has established a claim of ownership. Presenting wildlife as an offering would not be giving to G-d of oneself, of one’s own.” ***How do we fulfill this “sacrifice” today; how do we bring something that we own that represents oneself?***

י *The priest must kindle fresh wood upon it every morning...Lev. 6:5* Kehot Chumash: “...anyone offering up a sacrifice must intend to thereby offer up himself and draw closer to G-d. The different types of offerings reflect the specific aspects of the self that must be refined, elevated, and brought close to G-d, but the common denominator of all types of offerings is the general, all-embracing submission to G-d that must precede the refinement of the particulars...The submission of the total human being is expressed in the donation of the wood for the Altar, on top of which every offering was placed. In donating the wood, the donor knew that his donation would be subordinate to the chief entity—the animal being sacrificed. Furthermore, his wood would not necessarily be used to burn his own offering; it would most likely be used to burn someone else’s. The absence of the self in this offering parallels the selflessness manifest in our general submission to G-d.” *Selah*



A Mikvah Moment

“In this sense the mikvah and the monthly cycle of a woman may be compared to Shabbat and the weekly cycle of every Jew. The alternation of the holy day of Shabbat with the mundane days of the week is the same cycle of ascent and descent, reenacted every seven days. The six mundane days lead up to Shabbat, during which the world becomes elevated, purified, ascends to its source. Every Jew then receives an “extra soul,” which he loses as the Shabbat departs and he must “go down” again into the struggles of the coming week. It is the very struggle to purify ourselves and the world we confront during the six days that becomes elevated on the Shabbat, and enables us to ascend higher and higher every week, in constant progression.”

On the Essence or Ritual Purity *By Susan Handelman*

An Inspirational Story

Modern Inventions

“You can learn something from everything,” the Rabbi of Sadagora once said to his Hasidim. “Everything can teach us something, and not only everything G-d has created. What man has made has also something to teach us.”

“What can we learn from a train?” One Hasid asked dubiously.

“That because of one second one can miss everything.”

“And from the telegraph?”

“That every word is counted and charged.”

“And the telephone?”

“That what we say here is heard there.”

A Spark Of Mussar

“This is as it was during the destruction of the *Temple* ...Justice demanded the destruction of absolutely everything...G-d said to Gabriel [the destroyer], “They do kindness to one another.” Even though they are undeserving, save them and allow a remnant to remain. For He desires

kindness”

~ contributed by Batyah Gage