



שבת שולחן ניצוצות

# Shabbat Table Sparks

**Igniting Torah Learning at the Sabbath Table**

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## Insights & Questions From the Parashah

“Remember the Sabbath day to keep it holy.” After G-d had commanded us to believe wholeheartedly in His overriding attribute HaShem, and not to exchange Him for any other deity, and He also commanded us to “honor” His name by not using it in vain, He now commanded us to make a visible symbol of His holy name by sanctifying the seventh day, the Sabbath, by proclaiming His holy name on that day. The purpose of it is to proclaim publicly that He has created the universe as something absolutely new, out of nothing.”

*Rabbeinu Bachya to Exodus 20:8*

### Parashah Breishit Vayetzei 28:10-32:2

**א** *He took some of the stones...and placed them around his head...Gen. 28:11*  
The Chassidic insights state that, “Jacob realized that he was entering a new world with new challenges. He knew that he would have to engage that new world while remaining somewhat detached from it. He therefore surrounded his head with stones to indicate symbolically that he wished to protect his “head” his focus and awareness from falling prey to the distractions and challenges of his new life. He resolved to engage in his work with his hands but to keep his head aloof, ever focused on his spiritual mission.” *Rambel* relates that this was a prophetic act in which Jacob was symbolically “laying his life down” as did his father Isaac. ***It what way do these two concepts compliment one another?***

**ב** According to the commentaries, the Patriarchs gave us the three times of prayer each day: Shacharit (morning), Mincha (afternoon), and Ma’ariv (evening). These prayer times also correspond to the Temples times of sacrifice. Shacharit is the morning lamb, Mincha the afternoon lamb, and Ma’ariv the burning of the ashes on the altar through the night. Ma’ariv is like the two Moshiachs (really one with two missions) on the altar through the exile (darkness of night). ***What is your favorite time of prayer and why?***

**ג** *And whatever You will give me I shall repeatedly tithe to You...Gen 29:22*  
*R’Munk* says, “Jacob does not forget to include in his vow a commitment to do good to others, by consecrating a tenth of all he will possess for sacred use.” ***Why do you think that the Patriarchs were so conscious of the tithe? Why do you think that it is so important to G-d?***

## Psalm of The Parashah

### Psalm 3

A Psalm of David, when he fled from his son Absalom. *HASHEM*, how many are my foes! Many are rising up against me! Many are saying to my soul: “There is no deliverance for him in G-d.” *Selah* But You, *HASHEM*, are a shield around me, my glory and the lifter of my head. I cry out to *HASHEM* with my voice, and He answers me from His holy mountain. *Selah* I lie down and sleep. I awake for *HASHEM* sustains me. I will not be afraid of ten thousands of people all around who have taken their stand against me. Arise, *HASHEM*! Deliver me, my G-d! For you strike all my enemies on the cheek. You shatter the teeth of the wicked. Deliverance belongs to *HASHEM*. Let Your blessing be on Your people. *Selah*



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**T** Does HaShem manifest? In our parasha we have a man, a well, and a bride to be. What was the symbolism of the well? R' Munk writes, “the well symbolizes the source of inspiration emanating from the Divine Spirit. The concrete manifestation on earth of this source of inspiration is represented by the Sanctuary, by the Sanhedrin, or in a more limited way by the synagogue.” So, we are to believe that the Divine Spirit can manifest as a Temple, a body of Judges, or a shul but not as a man? ***Yeshua referred to Himself as both the Well and the Temple. How does this insight enhance those statements?***

**T** *Leah cried constantly...Gen. 29:17* The Chassidic insights state that spiritually, this means that Leah personified the penitent, who cries over past imperfections and constantly strives for greater connection to G-d. She was therefore destined to marry the wicked Esau, since it was in her power to influence him to repent. Rachel, on the other hand, “personified the perfectly-righteous individual, unblemished in the performance of the commandments”. Most people would think that we should pursue the “Rachel” as opposed to the “Leah”. However, who gave birth to more tribes? Who gave birth to kingship and priesthood? It was the one who yearns for teshuvah from a place of brokenness....Leah. ***Why do you think that it takes such a person to gather Holy Sparks? With this in mind, why did Peter have to suffer his denial of Yeshua?***

**T** All Jews are ultimately converts. To be Jewish means that one has to have a Jewish Mother. When one traces their Jewish Mother to her origin, ultimately she will end at the Matriarchs....all of whom were converts. So what does this mean? HaShem gathered Holy Sparks, made them new creations, and sent them to gather more sparks. This is why we have no room to boast in our heritage. At some point, we were all grafted in. ***Selah***

## **A Mikvah Moment**

“Judaism compares the spirit of a mitzvah to a soul and its legal definition to a body. A body without a soul is dead...a soul without a body is ephemeral—fleeting and ineffectual. Only when soul and body are combined is real life possible...The concept of Mikvah cannot exist in isolation of its practice.”

**Total Immersion p. 77**

## **An Inspirational Story**

### **Participation**

“Rabbi Mikhal said of the words of Hillel, “If I am not for myself, who will be for me? And if I am for myself, what am I?” If I am not for myself - that is - if I do not work for myself alone, but continually participate in the shul, ‘who will be for me?’ In that case, whatever ‘who,’ that is, whatever any member of the congregation does in my place, counts just as though I had done it myself. But if I am ‘for myself’ - if I do not participate with others, if I do not join with them, ‘what am I?’ Then everything in the way of good which I have wrought alone is less than nothing in the eyes of G-d, Who is the source of all good.” *Tales of the Hasidim pg. 153*

*“And let us consider how to stir up one another to love and good deeds. And do not neglect our own meetings, as is the habit of some, but encourage one another and all the more so as you see the Day approaching.” Hebrews 10:24,25*

## **A Spark Of Mussar**

“The righteous pledge little and do much, while the *wicked* pledge a lot and *fail* to do even a little.”

~ Bava Metziah 87a, contributed by Batyah Gage