



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 | Kislev 5780

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## Insights & Questions From the Parashah

“Someone who cannot afford both Chanukah candles and Shabbat candles should buy a Shabbat candle, for the sake of tranquility in his household (see above Siman 263:3); and if he has money for a Shabbat candle, but not enough for a Chanukah candle and kiddush wine, he should be a Chanukah candle, to publicize the miracle.”

**Shulchan Aruch Siman 678**

### Parashah Breishit Vayishlach 32:3-36:43

**נ** *He spent the night there...Gen. 32:14* Rabbi Munk comments that Jacob spent the whole night searching his heart and mind. He was trying to figure out what transgression he might have committed that brought on this new trial. His first thought was that he had not yet fulfilled his vow to tithe, so he separated the tithe and then prepared his gifts to Esau. Life is a test and many times our troubles are sent to teach us a lesson for improvement. Jacob understood this reality and began to look inside himself for the cause and answer. **When you are faced with a challenge, what is your first reaction?**

**ב** *he called the name of that place Machanayim...Gen. 32:3* Rabbeinu Bachya commented, “i.e. “two camps, meaning the camp of Yaakov and the camp of the angels. The Torah compared, i.e. accorded similar stature, to both camps. This teaches that the righteous are as important on earth as are the angels in the celestial spheres, the function of both being to carry out the will of their Creator.” Messiah Yeshua taught us to pray, “Your Will on be done on earth as it is in heaven.” **What is the “Will of G-d”? What mechanism or tool do we have that ensures that we remain “in His Will”?**

**א** *when the man realized that he could not overpower him...Gen. 32:26* Tur HaAroch writes, “actually, he could have overpowered Yaakov, seeing that he was an angel disguised as a human being, **אִי**; however he had not received permission to do this. All he had been allowed to do was to dislocate Yaakov’s hip joint.” **Do you think that this was a mere Angel or was it the Messiah Yehsua?**

## Psalm of The Parashah

### Psalm 140

For the music director: a psalm of David. Rescue me, HASHEM, from the evil man. Protect me from the violent men who devise evil in their heart every day they stir up wars. They sharpen their tongue like a serpent’s viper’s venom is under their lips. Selah Keep me safe, HASHEM, from the clutches of the wicked. Protect me from the man of violence who planned to push me off my feet. The proud have hidden a trap and cords for me. They spread out a net by the path. They set snares for me. Selah I said to HASHEM: “You are my G-d!” Hear, HASHEM, the sound of my supplications. G-d my Lord, the strength of my deliverance, You shield my head in the day of battle. Grant not, HASHEM, the desires of the wicked. Do not let their evil plan succeed, or they will exalt themselves. Selah As for the head of those surrounding me, may the mischief of their lips overwhelm them. Let burning coals fall upon them. May they be cast into the fire, into deep pits, never to rise again. May a slanderer not endure in the land. May calamity hunt down a violent man. I know HASHEM will vindicate the poor, and secure justice for the needy. Surely, the righteous ones will praise Your name. The upright will dwell in Your presence.



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**T** *G-d ascended from above him [literally: "from upon him"]...Gen.35:13* The Chassidic Insights comment: “Based on this phrase, the Midrash comments that the patriarchs are G-d's "chariot." *Beresheit Rabbah 82:6* This means that throughout their lives, every aspect of their being transcended material concerns and was committed exclusively to the fulfillment of G-d's will. Similarly, whenever we engage in the fulfillment of the commandments, our limbs the hand that gives charity to the poor, the leg that carries us to perform a good deed, the mouth and brain that engages in Torah study become a "chariot" for G-d's will. ***Does this insight give you any spiritual motivation or addition perspective of your role? If so, how?***

**H** *it was on the third day, when they were in pain..Gen. 34:25* Rabbeinu Bachya has a very interesting comment to this verse: “It is an accepted fact in science that amongst all creatures the “third” is always relatively weak. It makes no difference whether it is the third day after a woman has given birth or whether it is the third day in the development of anything else... Our sages in Shabbat 86, have ruled that it is permissible to perform all kinds of procedures otherwise prohibited on the Sabbath for a person on the third day after he has been circumcised, as he is weak and even his life may be in some danger....This knowledge prompted our sages in Taanit 27 to decree that the the Israelites representing the people every day in the Temple, were not to fast on Sundays (first day of the week) as this was the third day after Adam had been created on Friday, the 6th day of the week, so that in counting a completed universe this day was actually the third day. This is also the reason we take some fragrant plants at the conclusion of the Sabbath and pronounce a benediction over them as the third day is ushered in and we want to face it having performed an additional mitzvah. Our spiritual self is strengthened by means of the pleasant fragrance. ***Moshiach was resurrected on the third day, when we were weakest; the 1st day of the week to correspond to the third day of the fall, when mankind (Adam) was all but lost. Selah.***



**A Mikvah Moment**

“Sometimes we lose even the essential desire to connect. In the absence of spirit, can the letter of the Law still have meaning? Chasidut explains that the soul has three garments, or outer manifestations ...thought, speech and action. The thoughts [of the righteous] are lost to us. Their words will never again be heard, but their actions continue to exist through the ages.”

**Total Immersion, P. 88**

**An Inspirational Story**

**The Radish Eater**

“At the third meal on the Sabbath, an intimate and holy gathering, the hasidim at Rabbi Wolf's table carried on their conversation in a low voice and with subdued gestures so as not to disturb the zaddik who was deep in thought. Now, it was Rabbi Wolf's wish and the rule in his house that anyone could come in at any time, and seat himself at his table. On this occasion, a man entered and sat down with the rest, who made room for him although they knew him to be an ill-bred person. After a time, he pulled a large radish out of his pocket and began to eat it with much crunching and smacking of lips. The hasidim, unable to restrain their annoyance any longer, chided him. “You glutton!” They said to him. “How dare you offend this festive board with your ill manners!?” The man cast his eyes downward in embarrassment.

Although they tried to keep their voices down, the Rabbi noticed what was going on. He closed his Gemara and sat back in his chair. “I suddenly fell like eating a really good radish,” he said. “I wonder whether anyone here could get me one?” In a sudden flood of happiness which swept away his embarrassment, the radish eater offered the Rabbi a handful of radishes.

*Tales of the Hasidim pg. 159-160*

**A Spark Of Mussar**

“Do not make them (the words of Torah) a *crown* for your own *glory*.”

~ Avot 4, contributed by Batyah Gage