



RABBI BINYAMIN TEITELBAUM

We Have a Date

AS THE BEIS HALEVI* WAS PREPARING TO make Kiddush one Shabbos morning, he heard a sharp knock at the front door. There stood a clearly distraught man, begging to see the Rav. "My daughter has been in labor for over two days now, and the doctors say that her life is in danger!" he cried.

After listening to the details of the man's story, the Rav asked the man if he had heard Kiddush yet. Surprised, he answered that he had been with his daughter the whole day, and hadn't yet done anything. After making Kiddush together, the Rav encouraged him to join him at his table for the entire Shabbos meal. It would be too great of a chutzpah to turn down an invitation from the Beis Halevi, so the poor father obliged.

After they finished *bentsching*, the Beis Halevi sent the man to go and see how his daughter was faring. The man came back an hour later, to thank the Rav—everything was in order, and she had given birth to a baby boy!

"But I do not understand why the Rav did not just pray for her! Why was it so important to the Rav that I have my Shabbos meal?"

The Rav answered him and explained: The *passuk* (verse) in Tehillim (37:3) says, "Take pleasure in Hashem, and He will give you your heart's desire." Our Sages learn from here (Talmud,

Shabbos 118b) that you are supposed to enjoy your relationship with Hashem by making a Shabbos meal, and then Hashem will fulfill all your heart's requests. On shabbos, we do not have to make our requests to G-d verbally through prayer. We just need to enjoy the Shabbos meals! He knows what we want in our hearts, and He will take care of our needs.

What is it about Shabbos that creates this incredible dynamic?

The answer may lie in an interesting insertion in this week's Torah portion. After telling the Children of Israel that they will now learn the mitzvos of the Festivals, the Torah briefly seems to interrupt itself with a mention of Shabbos. It seems Shabbos is called *mo'ed*, a festival, even though it is not a holiday at all!

Perhaps this can be understood in light of the fact that the Torah uses the word *mo'ed* in other contexts, outside of the holidays. Hashem told Avraham that Sarah would have a baby in exactly one year, using the words *kamo'ed hazeh*, "at this time." The tent where Hashem spoke to Moshe was called the *Ohel Mo'ed* (the "Tent of Meeting"). A *mo'ed* is not a holiday, so much as a designated time at which to meet.

Shabbos is a *mo'ed* because it is the time when we are invited to join the King in the innermost chambers of His palace. We are granted a weekly audience with the King of Kings, in which we are His personal guests of honor.

The Talmud says (Beitzah 16a) that while our monetary status for the year is set on Rosh Hashanah, the expenses

This week at the kollel ↗

incurred in preparing for Shabbos do not count against this balance. R' Shimshon Pincus, of blessed memory, explained that this is because on Shabbos we are guests at the King's table, and therefore the festive meals are "on the house."

Shabbos is a time dedicated to enhancing our relationship with Hashem, by recognizing His role in the world and focusing on His Torah and the great holiness infused into the Shabbos day through His presence among us.

But this relationship is not to be relegated to the day of Shabbos alone. During the busy six days of our work-week as well, Shabbos is there to be our guiding light and protection from the dangers of the spiritually destitute world we are forced to interact with. For starters, Shabbos is the source of all holiness, in the dimension of time, for the six days of the week that follow. Yet, on a deeper level, we must look at the week leading up to Shabbos as a preparatory stage for our rendezvous with our "date."

The Talmud (Shabbos 33b) relates the famous story of Rabbi Shimon Bar Yochai and his son R' Elazar, and their twelve years of miraculous life in a cave. After they emerged, they saw a simple man plowing his field; a destructive fire came out of them and destroyed the field! Hashem exhorted them to return to the cave, so as not to destroy His world. A year later they reemerged, late on Friday afternoon, and they saw a man, holding two myrtle branches, running through the market. When they asked him why he needed the myrtle, he ex-

— CONTINUES ON NEXT PAGE —

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At the Kollel

KEY: 🖐️ Beginners 🖐️🖐️ Intermediate 🖐️🖐️🖐️ Advanced 🚺🚻 for men and women

Looking for a chavrusa? See Coordinator Rabbi Chaim Heinemann!
Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

Sunday *Free brunch!*

🖐️🖐️🖐️ **America Runs on Torah**
(Jewish Law & Parasha)
Rabbis Dani Schon
and Yisroel Kaufman.....10 AM
Grand Deluxe breakfast served

Tuesday

🚺🚻🖐️ **Partners in Torah
at the Mayerson JCC**
Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

🚺🚻🖐️ **Torah Treasures for
Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM

🚺🚻🖐️ **Downtown Lunch-n-Learn
at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

🖐️🖐️ **Halacha** (based on the parasha)
Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served.

Minyanim Daylight Time

Shacharis
Sunday8:15 AM
Monday–Friday7:20 AM
ShabbosN/A

Mincha
Sunday7:45 PM
Monday–Thursday5:45 PM
Shabbos6:30 PM

Ma'ariv
In the Beis Midrash:
Sunday–Wednesday9:45 PM
Thursday 10 PM
ShabbosN/A

Every Day

🖐️ **“Dirshu” Gemara Shiur**
(Maseches B'choros)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

🖐️🖐️ **Kollel Yisgaber K'ari**
(amud-a-day of Mishnah B'rurah)
Rabbi Chaim Heinemann.....
Monday–Friday 6:55–7:20 AM

🖐️🖐️ **Kitzur Shuchan Aruch**
Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

🖐️ **Daf Yomi**
Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

🖐️🖐️ **Nightly Halacha Chabura**
Rabbis Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Chavrusa Learning
(private & small groups).....times vary

We Have a Date CONTINUED

plained that it was in honor of Shabbos. The venerable sages responded and said, “See how cherished mitzvos are to Israel,” and were fully appeased.

The commentaries note that it was customary to use myrtle branches at weddings (see Talmud, K’subos 17a). Shabbos is a “wedding celebration” between Hashem and the Jewish People. With their first exit from the cave, R’ Shimon Bar Yochai and R’ Elazar were unable to tolerate the fact that their Jewish brethren engaged in mundane activities of any sort. Their newfound tolerance, after a second sojourn, lay in a shift in the way they viewed the six days of the week. If the work done during the week is performed in preparation for the upcoming “wedding festivities” of Shabbos, then we have successfully turned the mundane into the holy and the ordinary into the sublime.

It’s all about the relationship! It is up to us to redefine how we go about our business. If we are able to leverage Shabbos and the week leading up to it as a *mo’ed*, then we will truly merit having a weekly “date” with the beloved Partner of the Jewish People—in which case, enjoying the meals on Shabbos will not only fill our stomachs, but the wishes of our hearts, as well. 🕊️



This week
at
the kollel