



SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

In the *zemer* sung each Shabbat evening, *Kol Mekadesh Shevii* - we see a reference to the Temple's future reconstruction.

The stanza reads: “*Samcheim b'vinyan shalem*,” Rejoice in the complete building. What exactly is the connection between *Shabbat*, and the building of the *Beit Hamikdash*?

The opening verses of *Parshat Vayakhel* (*Shemot* Chapter 35:1-3) finds Moshe once again instructing the Jewish people regarding the Sabbath day. Most specifically, in verse 3 we read the instruction: “*Lo tiva'aru eish bechol moshvateichem b'yom haShabbat...*” “You shall kindle no flame in any of your dwelling places on the Sabbath day...”

This verse is commonly interpreted to connote the obvious legal ruling - the prohibition against kindling flames of any sort on *Shabbat*. However, there is a beautiful, and perhaps more significant teaching regarding this verse from the Torah commentary the *Shnei Luchot HaBrit* (Two tablets of the Law) written by the 16th Century Kabbalist, Rabbi

Yeshayahu Horowitz, of Prague. He writes:

“*Lo tiva'aru eish bechol moshvateichem b'yom haShabbat, al tivaaru eish shel machloket bayom haShabbat! Zeh hayom shenitached yisrael zeh lazeh...*” “You shall kindle no flame in any of your dwellings on the Sabbath day - do not fuel the flame of conflict or disagreement on the Sabbath day! *Shabbat* is the day that brings each Jewish person closer to each other...”

This teaching is so powerful. The biblical prohibition to not spark a match, (or for that matter any of the various *Shabbat* regulations), is but one aspect of the essence of *Shabbat*. Perhaps in refraining from even these seemingly mundane acts, we are somehow meant to take stock, acknowledge and even reach out to our fellow Jew; to find a common bond, to set aside our differences, and reflect and build on the bonds that join us, rather the fractured divisiveness that causes so much confusion and disagreement.

This, says the *Darchei Noam*, the Rebbe of Slonim *shlit"u*, is the meaning of the stanza in our *Shabbat zemer*, *Samcheim*

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B'vinyan Shaleim. Each *Shabbat* we rejoice in the knowledge that the very essence of *Shabbat* is building, not in physically laying the stones of the Temple, but in spiritually building the bridges between each member of the Jewish people; building that unified sense of purpose, that shared awareness, not only of where we come from, but where we are in the here and now. Only then, when we once again achieve that understanding and genuine love and respect for one another, can we also, together, begin to truly build for the future.

The Slonimer Rebbe teaches us that this is the essence of each and every *Shabbat*, that each week we have our opportunity to do our small part in building the *Beit Hamikdash*. *Yehi Ratzon*, may we indeed merit both to appreciate the great gift that is *Shabbat Kodesh*, and to actualize the power for building a better tomorrow that is inherent in the sacred unity that *Shabbat* brings to *Am Yisrael*. ■

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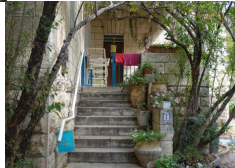



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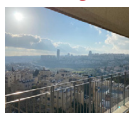
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