

PARSHA WITH

Rabbi Shmuel Brazil



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תשפ"ה רב בראזיל פארשאס וואקחאל
SHABBOS – FROM MOMENT TO MOMENT

A person lives with nature and believes that it is a reality since it doesn't seem to change. The sun rises every morning and sets at evening. The seasons come and go without interruptions. Any changes made in nature is by man whose selfishness and drive for power and control destroys the balance and beauty of Hashem's creation. However, this view of the world is not *emes*. Our *emunah* states that nothing exists by itself without the will of Hashem from second to second. In other words, Hashem decides whether existence of life the way we know it should continue the way it was a second ago. And even if the decision is positive, then the world is freshly created from nothing once again anew. This constant process is not visible to the naked eye just like trillions of other things in creation, but that is the truth and this belief is reinforced daily as we say in *davening* **מחדש בכל יום תמיד מעשה בראשית** and **יצר המאורות** in the present tense not past.

It was through this concept that Avraham *Avinu* found Hashem. *Chazal* say (Bereishis Rabba 39,1) ראה בירה דולקת ושאל מי המנהיג הציץ עליו הקב"ה ואמר אני בעל הבירה. Avraham *Avinu* saw a castle on fire (world) and asked who its owner is. Hashem appeared to him and said, I am the owner and its creator. *Chazal* tell us that Avraham saw the world on fire. The nature of fire is that it constantly renews itself from second to second. It constantly needs new fuel to burn. What was fuel for it a second ago does not exist anymore in the next second. The fire of the next second is a new one and the old one is already non-existent. Avraham pierced the veil of nature in the world and realized that it doesn't have to be unless Hashem willed it to be so.

The *passuk* says (ויקרא 19,26) **מבשרי אחזה אלק** from my flesh I can see G-dliness. Our bodies are composed of cells. Every 7 years the majority of our cells completely regenerate. As such, you are essentially an entirely "new you". This is a constant cycle, cells dying and being born, happening moment to moment at a rate of 168,515 cells/sec. We don't see or feel the renewal but it is happening every second. Comparatively, unlike cell renewal which is fashioning something new from something already created, Hashem's renewal of the world is a renewal from nothing every second **יש מאין**. Take the word **מבשרי** from my flesh. It equals the *gematria* of **רגע ורגע** from moment to moment. Avraham was able to glean this deep concept and understanding from fire and cell production.

The acronym of **אברהם** is **מבשרו ראה אלקים בעולם** / **אברהם** is *gematria* **248** corresponding to the 248 limbs which parallel the 248 positive *mitzvos* in the Torah. He saw from his own body that it corresponds to the divine and Torah from where it draws its energy of life and its purpose from moment to moment. One who learns and toils in his study of

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Torah can also attain such a comprehension of the world as hinted in the *gematriah* התורה equals מרגע לרגע.

On Shabbos a *Yid* receives a *neshamah yesairah*. The *neshamah* is compared to a flame כי נר אדם (Mishlei 20,27). If you ever notice by *Havdalah* that when you turn the candle upside down the flame goes upwards defying gravity. The physical fire on earth teaches one to look heavenly like Avraham did and find Hashem renewing life from moment to moment. With the *neshama yesairah* we have the ability like Avraham to see a בירה דולקת a creation that exists like fire. That is why the *gematriah* of בירה דולקת is יום שבת. This is the consciousness that one must have while keeping the Shabbos holy as hinted in the word רגע ושמח בני ישראל את השבת which is *gematriah* רגע ורגע.

Rashi writes Shmos 13,15 שבת שבתון that the *menucha* of Shabbos is called מרגוע a term which excludes ארעי temporary. We would like to suggest that the meaning of מרגוע is from the root word רגע conveying that the *menucha* of Shabbos is the realization that creation takes place from moment to moment. When one understands this belief, there is a certain serenity that envelopes him where he can start anew with the realization that Hashem chooses and desires him to be alive at his very moment and make a *tikkun olam* even though he possesses many shortcomings. One becomes comforted that he receives a vote of confidence that Hashem wants him alive and not dead at this very moment in order for him to start fresh again. Those moments of creation by Hashem Himself the Eternal One when realizing their source are called מרגוע fixed and eternal. While compared to the forces of nature if they would produce such moments they would be still considered temporary no matter how long they would exist.

In the *Aseres Hadibros* we find that that Hashem took us out from *Mitzrayim* from the house of slaves מבית עבדים. What is the meaning from the "house" of slaves? The word מבית is the acronym of מחדש בכל יום תמיד מעשה בראשית that Hashem renews every day the creation of the world. When one recognizes this clearly he becomes subservient to Hashem and frees himself from the shackles of enslavement to his physical cravings. When one realizes that everything in the world even the world itself, is recreated second to second, there are no חזקות to assume that nature and one's life has to or will remain constant the way it was a second ago. However, if one fails to live with this consciousness during his life, he is placing the letter בית of בראשית in enslavement and suppression making it unable to come out of captivity and reveal its true self. This suppression is described as מבית עבדים that the מבית is enslaved. בראשית, Hashem created the beginning of everything and therefore all existence depends upon the will of Hashem to preserve its existence from moment to moment. No one has a right to feel entitlement for anything. It is Hashem's pure *chesed* to constantly create and create בריאה יש מאין.

Amalek is described in the Torah as ראשית גויים עמלק it was the first nation to attack Yisrael when they left *Mitzrayim*. The *sefarim* write that the acronym of this *passuk* spells רגע. Amalek attempts to blind the world into thinking that Hashem left the world and is not

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involved every second creating it. Nature is happenstance without any plan and goal מקרה without a divine plan. We find that by Shabbos and Amalek the Torah mentions the mitzvah of זכור. It is a *gezairah shavah*. This teaches that the more we wipe out the philosophy of Amalek from ourselves, the more we can nurture ourselves from *Kedushas* Shabbos. Likewise the deeper the Shabbos we experience the more power we have to wipe out Amalek from our minds and hearts and renew ourselves with the consciousness of the *Regeh* Power.

In this week's *parsha* the Torah says (Shmos 35,3) לא תבערו אש בכל מושבותיכם ביום השבת. The *Chazal* (Sanhedrin 35) argue why was this *melacha* chosen from 38 others to warn about keeping the Shabbos. We suggest an esoteric reason for this shout out. Our *emunah* demands that we must believe not only did Hashem create the world from nothing, but this process of creation is willed by Hashem from moment to moment. The reason why a campfire is so fascinating to watch is because it sends us this subliminal message the same one that Avraham had when he searched for the creator of the world ראה בירה דולקת. A mature and searching mind for truth knows and understands that the comfort he feels by sitting next to a fire is not about the hot dogs and marshmallows. Rather it is the feeling of being lovingly embraced by a force that is infinite and sublime beyond one's mortal fleeting existence. Shabbos possesses an even greater embrace from Hashem and from the eternity of the Next World. There is no need on Shabbos to light a fire in order to have such an experience. The *Neshamah Yesairah* is more than sufficient to attain such an intimacy with the One who creates the world from moment to moment. On Shabbos the שכינה turns to Man and says אני בעל הבירה. They both share the same *gematriah*.

Gut Shabbos,

Rav Brazil