Dvar Torah Outline — “כּוֹס יְשׁוּעוֹת אֶשָּׂא”: Receiving, Publicizing Salvation, and Why “יָקָר” Means “Heavy”

Abstract

This dvar Torah unpacks the symbolism of the “cup” in Tehillim as a metaphor for *kabbalah*—the human experience of receiving from Hashem—whether for salvation or (chas v’shalom) punishment. Building on the Maharal, it explains why “lifting the cup” means publicizing Hashem’s salvation and why gratitude must be expressed openly to avoid being a *kefui tovah*. It then addresses the difficult phrase “יָקָר בְּעֵינֵי ה׳ הַמָּוְתָה לַחֲסִידָיו,” reinterpreting “יָקָר” as “costly/heavy” and resolving the tension between Hashem’s desire to sustain tzaddikim and the “truth” of natural order, which tzaddikim themselves accept. The section concludes by defining true *avdut* to Hashem as total indebtedness: when Hashem “opens my bonds,” all of my actions become His service.

I. Setting: The pasuk in context (Havdalah / Tehillim 116)

A. Opening line and location

- **“כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה׳ אֶקְרָא”** *(“I will lift up the cup of salvations, and call out in the name of Hashem.”)*
  - Identified as part of **פרק סמך דלת** (Tehillim 116), used in the Havdalah sequence.

B. Why this belongs at Havdalah (framing suggested in the shiur)

- Entering the weekday can feel like stepping into uncertainty and effort (“going into the thick of the night”).
- The kapitel centers on trusting Hashem’s future salvation, and ends with a pledge:
  - to **recognize** the salvation,
  - to **publicize** it,
  - and to **bless Hashem** for it.

II. What is a “כּוֹס”? The Maharal: cup = *kabbalah* (receiving)

A. The core definition

- **“כִּי כָּל דָּבָר שֶׁיְּקַבֵּל הָאָדָם נִקְרָא כּוֹס”**
  - Anything a person *receives* can be called a “cup,” because a cup represents a **vessel being filled**.

B. Clarifying “כִּי הַכּוֹס מְיֻחָד לְהַשְׁקוֹת אֶת אַחֵר”

- The shiur works through the apparent tension:
  - On one hand, a cup symbolizes **the recipient** (the one who is *mekabel*).
  - On the other hand, a cup is also the tool through which **the giver pours** to another (“to give someone to drink”).
- Resolution (conceptual):
  - A “cup” describes the **mode of transfer**—how blessing is *received* and *given*.

C. “Cup” applies to negative receiving too

- **“וְכֵן לְפוּרְעָנִיּוֹת נִקְרָא גַּם כֵּן כּוֹס תַּרְעֵלָה”**
  - Just as one can receive salvation, one can receive suffering—also framed as a “cup.”

D. A lived example: the Seder as “receiverhood”

- On **ליל הסדר**, acting like *bnei chorin* includes being *served* (e.g., someone pours your wine).
- That experience captures “כּוֹס” as *kabbalah*: I am receiving something bestowed.

III. “Lifting” the cup: publicizing the yeshuah

A. Why “אֶשָּׂא” (lift) implies פרסום

- Maharal’s symbolism:
  - **“כּוֹס יְשׁוּעוֹת אֶשָּׂא”** means: I will **publicize** the salvation.
- Principle:
  - **“כִּי דָּבָר שֶׁהוּא מְנוּשָּׂא ... הוּא נִכָּר וּמְפֻרְסָם”**
  - Something held up is noticeable; it draws attention.

B. A “wordless picture” of gratitude

- If you had to depict “someone received a great gift” without words:
  - you’d draw him **raising a cup**—an embodied declaration: “a yeshuah happened to me.”

C. Completing the verse: blessing Hashem

- **“וּבְשֵׁם ה׳ אֶקְרָא”** *(“and I will call out in Hashem’s name”)*
  - Maharal: this means **“אֲבָרֵךְ הַקָּדוֹשׁ בָּרוּךְ הוּא עַל תְּשׁוּעָה זוֹ”**
  - The response is not only relief—it is **berachah and proclamation**.

IV. Not being כפוי טובה: gratitude must be expressed and shared

A. Obligation: do not “receive and move on”

- The shiur emphasizes:
  - **“שֶׁלֹּא יִהְיֶה כְּפוּי טוֹבָה”**
  - A yeshuah demands an active response:
    1. **publicize** it, and
    2. **bless Hashem** for it.

B. Public fulfillment of vows: “נדרי… אשלם”

- **“נְדָרַי לַה׳ אֲשַׁלֵּם נֶגְדָּה נָּא לְכָל עַמּוֹ”** *(“My vows to Hashem I will pay, please, in the presence of all His people.”)*
  - Key point: fulfilling a vow publicly creates **פרסום השבח** (public praise).

C. Contemporary mashal: the “parking spot tefillah”

- A person begs Hashem for help finding parking.
- A spot opens immediately; he says: “Never mind, I found one.”
- Takeaway:
  - In distress people pledge; when relief comes they retract.
  - The pasuk demands: **follow through**, and do it in a way that spreads awareness of Hashem’s help.

V. “יָקָר בְּעֵינֵי ה׳ הַמָּוְתָה לַחֲסִידָיו” — not “pleasant,” but “heavy/costly”

A. The problem: “יקר” sounds like “Hashem likes it”

- Simple reading can sound disturbing: is the death of the pious “precious” to Hashem?

B. Maharal’s redefinition: כבד = יקר (a weighty matter)

- Maharal:
  - **“פֵּרוּשׁ... כָּבֵד בְּעֵינָיו הַמַּפְסֵד לַחֲסִידָיו”**
  - Hashem is so good to tzaddikim that their death is **a heavy matter**—not a delight.

C. Proof concept: Hashem already “spends” miracles to keep tzaddikim alive

- If Hashem saves tzaddikim through miracles (e.g., from the furnace),
  - then certainly He would *want* to grant them ordinary life as well.
- This intensifies the question:
  - If Hashem wants to keep them alive so much—why do tzaddikim still die?

D. Language bridge: “יָקָר / כָּבוֹד / כָּבֵד”

- The shiur notes the closeness of terms:
  - יקר ↔ כבוד and ,כבד ↔ כבוד (serious/heavy).
- So “יקר” here reads like:
  - **costly**, **weighty**, a “price”—not “cherished as good.”

VI. Midrash: tzaddikim “asked for death”—and why that resolves the tension

A. Cited Midrash: death wasn’t “fit” for tzaddikim except…

- **“לֹא הָיָה רָאוּי מִיתָה לַצַּדִּיקִים אֶלָּא בִּשְׁבִיל שֶׁשָּׁאֲלוּ הַמִּיתָה בְּפִיהֶם”**
- Examples brought:
  - Avraham: **“וְאָנֹכִי הוֹלֵךְ עֲרִירִי”** *(“and I am going barren.”)*
  - Yitzchak: **“וַאֲבָרֶכְךָ לִפְנֵי מוֹתִי”** *(“and I will bless you before my death.”)*
  - Yaakov: **“אָמַתָּה הַפָּעַם”** *(“this time I can die.”)*

B. Clarification: they didn’t “want to die”—they affirmed אמת

- The shiur explains:
  - These are not requests for death as a desire.
  - They are acknowledgments of the **truth** of human nature.

C. Maharal’s resolution: tzaddikim seek אמת and therefore accept טבע

- Key tension:
  - מצד השם: Hashem’s חסד would extend life indefinitely.
  - מצד האדם: death is “טבעי… מצד החומר” (natural due to physicality).
- Core idea:
  - **“וְהַצַּדִּיקִים… חֲפֵצִים בֶּאֱמֶת… וְאֵינָם חֲפֵצִים שֶׁיֵּצֵא הָעוֹלָם חוּץ מִסִּדְרֵ אֱמֶת”**
  - A tzaddik respects the world’s truthful order; טבע is not a “b’di’eved” but part of אמת.

D. Why miracles don’t “erase” mortality

- Hashem can do nissim with them—yet:
  - if the tzaddik’s own commitment is to אמת and סדר,
  - then the tzaddik does not “want” the world to depart its truthful framework.

VII. פרט vs. כלל: when a miracle is “anti-truth” and when it isn’t

A. Natural death belongs to the “true order”

- “Old age death” fits the *seder ha’olam*; tzaddikim accept it.

B. Murder or arbitrary destruction is not “seder ha’emes”

- Example: Nimrod throwing Avraham into the furnace
  - Maharal’s point:
    - **“לֹא הָיָה רָאוּי לְאַבְרָהָם שֶׁיִּהְיֶה נֶהֱרָג מִנִּמְרוֹד”**
  - There is nothing “true/necessary” about a rasha murdering a tzaddik.
  - Therefore Avraham *would* want salvation in that case, and a נס is appropriate.

C. A suggested framing in the shiur

- In the **כלל** (general order): accept mortality.

- In the **פרט** (contingent events, human evil, random harm): one can seek a נס because it is not demanded by אמת.

VIII. "אֲנִי עַבְדְּךָ בֶּן אֲמָתֶךָ": what real avdut means

A. Why "I am Your servant"

- **"אֲנִי עַבְדְּךָ בֶּן אֲמָתֶךָ"** *("I am Your servant, the son of Your maidservant.")*
- Maharal's reading:
  - **I am Your servant because You did good to me**—total indebtedness ("I owe you my life").

B. Two kinds of "servant"

- A standard servant might be "in servitude" but not internally defined by it.
- But **"בֶּן אֲמָתֶךָ"** indicates:
  - **"יְלִיד בַּיִת"**—born into the master's domain.
  - This is **עבד גמור**: complete servitude, no prior identity outside it.

C. "You opened my bonds" → my actions belong to You

- **"פִּתַּחְתָּ לְמוֹסְרָי"** *("You opened my bonds.")*
- Image:
  - someone shackled is powerless; once freed, all ability to act returns.
- Conclusion:
  - If my capacity comes from Hashem's rescue, then my *ma'aseh yadayim* are dedicated to His service:
    - being saved creates a deeper, more total avdut.

IX. In Summary

- *kabbalah*: whatever a person receives—yeshuah or פורענות—is framed as a "cup."כּוֹס"
- "Lifting the cup" means **פרסום**: making Hashem's salvation visible and known.
- Gratitude is incomplete unless it becomes **public praise**—including fulfilling "crisis vows" openly to avoid כפוי טובה.
- means not "pleasant," but "**heavy/costly**: Hashem's goodness makes the loss of tzaddikim weighty.יָקָר… הַמָּוְתָה לַחֲסִידָיו"
- The resolution lies in אמת: death is part of טבע and סדר המציאות, and tzaddikim themselves affirm that truth—while still seeking nissim when evil or contingency violates what is "ראוי."