



# THANK YOU HASHEM

## For Shabbos Kodesh!

### Parshas Vayikra

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לילות רפואה שלמה מלכה בת רחל, מיכאל בן שולמית, יעקב משה בן דבורה שירה ואברתם יחודה בן שרה הרבה

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#### HaMeor Shebah

*A Short Burst of Relevance*

אדם פי-יקריב מקם קרבן לה...

*"When a person among you will bring an offering to Hashem..."*

IN THE PAST, we have discussed the concept of *"yichud Kudsha Brich Hu uShechintei"*, effecting a unification between *HaKadosh Baruch Hu* and the *Shechinah*. As one of the most foundational concepts in avodas Hashem, it behooves us to revisit this idea once more. The tzaddikim teach that the title *"HaKadosh Baruch Hu"* refers to transcendent, revealed Godliness - Hashem's light as it exists beyond the limit and constriction of our physical reality (*"kadosh"* implies separate, while the title *"Shechinah"* refers to Hashem's in-dwelling presence concealed within the natural world, the latent potential for elevation that exists within every facet of life (*"shochein"* means to dwell). When we speak about performing the *mitzvos* *"I'yacheid Kudsha Brich Hu uShechintei,"* we are referring to the necessity of performing the mitzvos with the intention of binding ourselves to Hashem and serving as a mirror which can reflect the light of His Presence in a revealed way, to be a "light unto the nations" in the truest sense of the word. When we engage in Torah study and mitzvah observance in this way, we bring about an intimate union between the transcendent and in-dwelling aspects of Hashem's light - causing an influx of spiritual life-force to proliferate in our lives and in the world at large. The



holy *Degel Machaneh Ephraim* sees this message hinted in our verse: *"Adam"* - The *Zohar HaKadosh* teaches that this word is a reference to the Shechinah. *"Ki yakriv"* - When we consider how we might reveal the Shechinah and raise it up in intimate union with the aspect of *HaKadosh Baruch Hu*, *"mikem korban laShem"* - we must be aware that this incredible power is in our hands, and that this task is ours to complete through the medium of a conscious engagement with avodas Hashem. 🙏

#### Parsha Roundup

*A 60-second Review*

- 👑 Hashem calls to Moshe from the *Ohel Moed* and dictates the laws of the *Korbanos*, animal and meal offerings brought in the Sanctuary:
- 👑 The *Olah* is entirely elevated to Hashem by the fire on the Mizbeach.
- 👑 Five varieties of the *Minchah* prepared with fine flour, olive oil, and frankincense.
- 👑 The *Shelamim*, eaten by the one bringing the offering after some parts are burned on the *Mizbeach* and others are given to the kohanim.
- 👑 The different types of *Chatas* brought to atone for erroneous transgressions committed by the Kohen Gadol, the entire community, the king, or the ordinary Jew.
- 👑 The *Asham*, brought by one who has misappropriated sanctified property, one who is unsure whether he transgressed a divine prohibition, and one who has sworn falsely to defraud a fellow man.

## P'nimiyus haParsha

### An Encounter with the Soul of the Torah

אדם כִּי-יָקְרִיב מִכֶּם קֹרְבָן לַה' ...

*"When a person among you will bring an offering to Hashem..."*

IN THE BEGINNING of this week's parsha, the verse states, "*Adam ki yakriv mikem korban la'Shem*", "When a person among you will offer a korban to Hashem..." The Shem M'Shmuel wonders why the word "Adam" is used instead of the word more commonly used for "man", "*Ish*". The tzaddik's explanation provides a deep insight into the true mission of Mankind and a Jew's ability to transform his entire existence into the ultimate korban to the Master of the world.

Adam HaRishon, the primordial man, was created on the sixth day of creation, after all other elements of the existence were brought into being. The tzaddikim teach that as the culmination of this creative process, Adam contained elements of all creations, both spiritual and physical, within his physiological, emotional, spiritual, and intellectual structure. The word **Adam** hints to this truth, as it derives from the word "**adameh**", likeness. This tells us that whatever exists in this world can find a parallel, a "*dimyon*" in Adam, Mankind – much like Esther's appearance reflected the likeness of every nation. The human being is a microcosmic prism within which all of existence is reflected, the center point where heaven and earth are able to unite.

The letters of the word "*Adam*" hint to this nature as well. The letter "*dalet*" (numerically equivalent to 4) hints to the four physical elements of which his physiological makeup is formed – air, fire, water, and earth. The letter "*mem*" (numerically equivalent to 40) hints to the spiritual source for these four elements, where each is composed of ten spiritual powers. Finally, the letter "*aleph*" hints to the unifying factor which binds the physical and spiritual together to form the glorious wonder that is the human being – the Godly

element of "*tzelem Elokim*" which permeates his being.

The Midrash (*Shemos* 20:11) teaches that the word "*Adam*" is a reference to Yosef HaTzaddik. The Shem M'Shmuel explains that because Yosef overcame the temptation with Eishes Potiphar, refraining from abusing his capacity for connection by forging a bond with impurity, he merited to transform his being into a cosmic meeting point where all heavenly and earthly forces were able to unite within his "*aleph*", his activated *tzelem Elokim*. (Indeed, Yosef served as the chariot for the *middah* of "*Yesod*", connectivity, which is related to the sixth day – the culmination and unification of creation in the form of Adam.) This is the meaning of the Zohar's statement, "The tzaddik is one who unifies heaven and earth." The more one is able to overcome his base desires and utilize the human capacity for connection in a way of holiness and commitment to the divine will, the more his *tzelem Elokim* will reflect all of existence, unifying heaven and earth in a bond of purity and elevation.

Using this deep insight into the implication of the word "*Adam*", the Shem M'Shmuel explains why it is used in the context of *Korbanos* instead of the word "*Ish*". The Torah is teaching us that it is the element of "**Adam ki yakriv mikem**", the ability to manifest the potential to become an "*Adam*" by binding all elements of creation in a bond of holiness and transformation, is "**korban la'Shem**", the ultimate offering to the Master of the world which allows every particle of physicality to enter into a covenant with its Creator. 🕎



**When man lives life in accordance with the will of Hashem, he becomes a prism within which heaven and earth are reflected, unifying the physical and spiritual realms in a bond of holiness.**

## Tohameha

### Tasting the Depth of Shabbos Kodesh

THE HOLY CHERNOVITZER Rav begins Part Two of his remarkable *sefer*, *Sidduro Shel Shabbos*, by examining five consecutive *pesukim* in *parhas Ki Sisah* which address Shabbos and teach us important messages about this exalted day. These first of these *pesukim* states: "Speak to the Jewish nation and say: Nevertheless, you must keep My *Shabbasos*, for this is an eternal sign between Me and you, that you may know that I, Hashem, have sanctified you." (*Shemos* 31:13-17) The *Gemara* (*Beitza* 16a) explains that Hashem told Moshe to inform am Yisrael about the gift of Shabbos because, while Shabbos itself is revealed, its reward is not likely to be revealed. Later on, the *Gemara* records an opinion that while the reward of Shabbos was indeed revealed to Jews and non-Jews alike, the element of the *neshama yiseirah* is something that yet eludes them. Based on this conclusion, the tzaddik wonders why, if Shabbos and its reward were indeed made known to am Yisrael, did Hashem command Moshe "*I'hodiyam*", to make known something about Shabbos to am Yisrael? What was there that they did not already know? The Chernovitzer answers that these words must be referring to the concept of *neshama yeseira*. He finds this hinted to in the *pasuk* itself: "**V'atah tedabeir el b'nei Yisrael...**" - Moshe was commanded to inform the Jews about the element of Shabbos encapsulated in the words "**l'ada'as she'ani Hashem m'kadeshchem**" - a reference to the *neshama yeseira* with which Hashem sanctifies His holy nation upon the arrival of Shabbos Kodesh. What is the *neshama yeseira*? What is the special blessing this extra measure of soul brings to our lives? Stay tuned for next week's column! *Good Shabbos!* 🕎

*This section is adapted from the sefer "Sidduro Shel Shabbos" by R' Chaim of Chernowitz zy"a (1760-1816)*

## Profiles of Tzaddikim

### Biographical sketches of the Chassidic Masters

#### Reb Moshe Leib of Sassov z"y

REB MOSHE LEIB ben Reb Yaakov was born in Brody in 1745 (5505). Exposed to Chassidus at an early age, he became the foremost disciple of Reb Shmuel Shmelke of Nikolsburg, spending 13 years in the tzaddik's court. He also spent time studying with the Rebbe Reb Elimelech of Lizhensk, refining his Talmudic expertise and delving further into the world of Kabbalah.

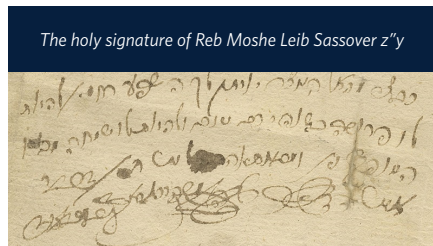
Reb Moshe Leib is most well-known for his love of the Jewish People, specifically the simple, God-fearing Jews. He would give away every last penny he had to those in need, and then collect further funds to pay the ransoms of Jewish captives. In general, this tzaddik always sought to do whatever he could to ease the pain of others. He was thus lovingly referred to as *Ohev Yisrael* and the "father of widows and orphans." Reb Moshe Leib once explained that he had learned to love others from a conversation he overheard between two drunken peasants outside of a bar. One of them turned to the other and said, "Do you love me?" His friend replied, "I do," to which he responded, "No, you don't. If you loved me, you would know what I need." It was from this short exchange that Reb Moshe Leib spent his life trying to satisfy the needs of his fellow Jews even before they would ask for assistance.

Reb Moshe was a talented *baal menagein* as well. He composed many original melodies with which he would lovingly lead his Chassidim in song and dance, illuminating the hearts and minds of countless Jews seeking a more passionate experience of Yiddishkeit.

Chassidim tell that when Reb Moshe Leib left this world on the 4<sup>th</sup> of Shvat 1807 (5567) and had no more mitzvos to fulfill, he did what he had done his whole life - he burst straight through the gates of *Gehinnom* and refused to leave until all the prisoners were released from captivity. Some say that he got his way.

The tzaddik published his *chiddushim* on several tractates of the Talmud under the name *Likutey Remal*. A compilation of various teachings can also be found in *Chiddushei Remal*, published by one of his descendants, Reb Nechemia Shapiro of Sassov. 🕎

*Zechuso yagein aleinu! This section is written by R' Akiva Bruck, author of "From Behind the Curtain" (Mosaica Press)*



## Chassidus 101

### Exploring the Foundations of Chassidus

LAST WEEK, WE learned that there are two levels of *yiras Shamayim*: *yirah ila'ah* and *yirah tata'ah*, roughly translated as a higher level of *yirah* and a lower level of *yirah*. We explained that this lower level of *yirah* is generally associated with fear of punishment, but with an additional (ultimately encouraging) recognition of how much of an effect our thoughts, words, and actions have on the world. This type of *yirah* manifests as a feeling of disappointment after having betrayed our loving Father. We also learned that one can only obtain the higher level of *yirah* after first developing this lower level of *yirah*, constantly striving to put the weight of our actions into perspective and better understanding the potential each of us have.

What, then, is *yirah ila'ah*? If the lower level of *yirah* is associated with our actions and the feeling of brokenness after having disappointed our Father in heaven, what is this "higher" level of *yirah*? Although, as mentioned above, each of us must first develop this basic level of *yirah*, it is important that we understand what we are working towards so as to have a clear goal in mind.

The Baal Shem Tov and his talmidim explain that this higher level of *yirah* is an experience of elevated embarrassment, so to speak; not embarrassment due to our mistakes or shortcomings (a perspective focused on the self), but embarrassment due to an acute awareness of Hashem's infinite greatness. The most refined level of *yirah* is one that doesn't merely focus on ourselves and our own actions, or our awareness of how they may affect us or the world around us. Rather,

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it puts all of our actions, both positive and negative, in perspective relative to Hashem and His will. This *yirah* is developed by recognizing all of existence being constantly recreated and perpetuated by Hashem, peering behind the curtain of physicality to recognize the Godliness in everything around us.

More than simply being cautious and making sure we are doing what we are supposed to, this consciousness enables us to recognize that "*ein od milvado*" - in truth, there is nothing but Hashem, and that all of our actions are completely insignificant relative to the infinity of Hashem and His presence in every aspect of the universe, from the greatest of things to the most miniscule elements of existence.

This understanding of *yiras Shamayim* sheds light on why this topic is discussed by many, if not all, of the Chassidic masters. The amount of literature dedicated to this most foundational concept indicates it's touching upon the very root of the Chassidic movement and its most central theme: *Ein od milvado*. If there was one thing that the tzaddikim wished for us to understand, it was these three words.

Developing *yiras Shamayim*, at whatever level it may be, requires that practical steps be taken towards recognizing this truth and making it a part of our lives so that, no matter what it is we are involved in, whether it be *inyanei kedusha* or basic experiences of everyday living, we can make the Master of the world a greater part of our lives. 🕎

## A Quick Mayseh

*A Story to Warm the Heart*

AFTER STUDYING BY his master for thirteen years, Reb Moshe Leib of Sassov prepared himself to take leave of the yeshiva. At their parting meeting, his rebbe, the Rebbe Reb Shmuel Shmelke of Niholsburgh zy"ra, gave him three gifts: a white cloak, a loaf of bread, and a coin. Knowing better than to ask for an explanation, Reb Moshe Leib took these items and set out on his way.

As night began approaching, the tzaddik left the main road to find lodgings in a small village. As he entered town, he heard crying coming from a barred window in a darkened building. When he walked up to the window, the tzaddik discovered a Jew who had been imprisoned by his landlord for not paying a debt of three hundred ruble. Immediately, Reb Moshe Leib threw the loaf of bread to the Jew. He then proceeded to the house of the powerful landowner, and said, "You must free that Jew immediately! Here's a coin to redeem him." The landowner began laughing. "One little coin to cover a three-hundred-ruble debt? Get out of my house!"

Rabbi Moshe Leib left, and then soon returned to try once more. When the landowner saw he had returned, he directed his servants to throw Reb Moshe Leib into the dog kennel.

Surrounded by fierce hunting dogs, the tzaddik knew that if he didn't act quickly his end would be near. But what was he to do? Suddenly, he remembered the white cloak his Rebbe had given him and put it on. As soon as Reb Moshe Leib was enrobed in this holy cloak, the dogs immediately backed off in fear and covered in a circle around him. Frightened by the sight and the supernatural phenomenon he was witnessing, the landowner opened the door to the kennel to free Reb Moshe Leib.

But, ever mindful of the pain of his fellow Jew, the tzaddik refused to leave until the imprisoned Jew was freed as well.

*And just as he did in this world, Reb Moshe Leib did in the next - refusing to leave Gehinnom until it had been emptied out entirely. Are you willing to experience a little personal Gehinnom in order to free another yid from his own? 🙏*

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"THANK YOU HASHEM  
FOR SHABBOS KODESH! WEEKLY"  
IS WRITTEN BY **R' YAAKOV KLEIN**,  
AUTHOR OF **THE STORY OF OUR LIVES** (FELDHEIM)  
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