



# THANK YOU HASHEM For Shabbos Kodesh!

## Parshas Korach

ה' בתמוז תש"פ / 5 TAMUZ, 5780 / JUNE 27<sup>TH</sup>, 2020

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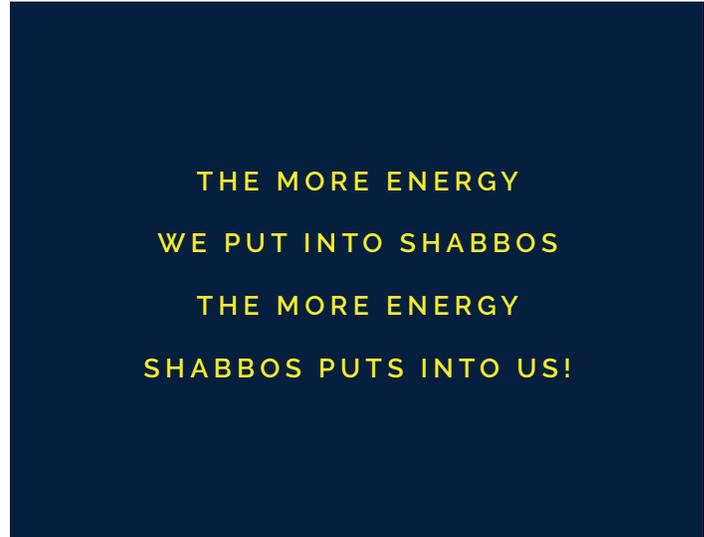
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### HaMeor Shebah

*A Short Burst of Relevance*

IN THIS WEEK'S parsha, Korach and his followers are swallowed up by the ground after challenging the authority of Moshe and Ahron. When a protest erupts, a plague begins to spread throughout the encampment. It is only when Ahron offers up *ketores* by the word of Moshe that the plague is halted – but not before claiming the lives of fourteen thousand. Immediately following this plague, Hashem commands Moshe to take a stick from each *shevet*. When Ahron's stick blossoms, the complaints finally cease. The Bas Ayin reveals a deeper reason for the collection of sticks at this time. The tzaddik explains that although the plague had been halted by the offering of *ketores*, it hadn't been entirely obliterated. Rather, the trait of Harsh-Judgement was still active and roving the camp seeking to claim further retribution. In addition to dissolving the complaints, the collection of sticks accomplished the complete calming of the divine wrath. The Zohar HaKadosh teaches that Hashem created the world so He could reveal the Thirteen Attributes of Mercy. These traits are drawn down and revealed by the *avodas Hashem* of the Jewish nation. Indeed, the numerical value (in *mispar katan*) of the word "*Bereishis*" which teaches that the world was created "*b'shvii Yisrael shenikreu 'reishis'*" is thirteen, hinting to these thirteen traits which the Jewish nation was to reveal. The *Avos HaKedoshim* revealed the trait of "*Kel*," the collective name of Kindness which represents the root of the other



twelve Attributes of Mercy. Akin to the primary light of the sun, this trait of "*Kel*" is reflected by the other traits like the moon - embodied in the twelve months of the lunar calendar. As carriers of the collective torch of divine kindness kindled by the *avos* ("*Kel*"), the twelve *shevatim* allowed the other twelve Attributes of Mercy to come to expression through their *avodah*. Thus, the tzaddik writes that on a very deep level, Hashem told Moshe to collect sticks from the *shevatim* so that the twelve *middos harachamim* would be activated through their fulfillment of this command. This would ensure that the plague stopped for good. 🕎

### Parsha Roundup

*A 60-second Review*

- Joined by Dasan and Aviram, Korach challenges Moshe's leadership and the granting of the *kehunah* to Ahron. They are accompanied by 250 distinguished members of the community who offer the *ketores* to prove their worthiness for the *kehuna*. The ground opens and swallows the challengers. A fire consumes those who offered *ketores*.
- A subsequent plague is stopped by Ahron's offering of *ketores*. Ahron's staff miraculously blossoms and brings forth almonds, to prove that his designation as *kohen gadol* is divinely ordained.
- Hashem commands that *terumah* from each crop of grain, wine and oil, as well as all firstborn sheep and cattle and other specified gifts, be given to the *kohanim*.

## P'nimiyus haParsha

### An Encounter with the Soul of the Torah

ותפתח הארץ את־פיה ותבלע אתם ואת־בתיכם ואת כל־האדם אשר לקרח ואת כל־הרכוש:

“And the earth opened its mouth and swallowed them up with their households, all Korach’s people and all their possessions.”

MANY OF THE tzaddikim explain the juxtaposition of the episode of the Meraglim and Korach’s rebellion by offering various reasons the sin of the spies served as the impetus for Korach’s complaint. The following is a particularly beautiful idea taught by R’ Shlomo Carlebach z”l.

Although we would all love to reach our spiritual goals with ease, we know this isn’t the way growth is achieved. Any effort in the way of holiness and closeness to Hashem is going to be rife with setbacks, errors, and obstacles. Still, although the road to success passes through dark tunnels of failure, those very difficulties yield some of the greatest fruits. Lessons learned in the process of getting back up after a spiritual lapse are often the most impactful lessons we ever learn. In addition, having tasted the bitterness of failure, our appetite for the sweet flavor of success increases ten-fold. In the words of Rebbe Nachman, “All obstacles are only for the purpose of building up desire.”

Although on a basic level, the Meraglim did klal Yisrael a tremendous disservice by causing them to wander in the desert for an additional forty years before entering Eretz Yisrael, their

grave error and the obstacle it caused paradoxically strengthened klal Yisrael’s collective desire for the Holy Land. Moshe and Ahron understood that on the deepest level, the sin of the Meraglim had a positive outcome. They knew that the forty additional years of aimless wandering would succeed in deepening klal Yisrael’s connection with and commitment to the Land of the Soul. However, Korach didn’t see the value in this process at all. Korach believed nothing could possibly be gained from making a mistake. He thought that if he could only become the Kohen Gadol, he would take klal Yisrael into the land right away and nothing would be lost; the feeling would be just the same as entering Eretz Yisrael in another forty years.

The tzaddikim taught that the process of experiencing difficulties before achieving our spiritual growth is likened to a seed which must rot and disintegrate in the earth before taking root and beginning to push through the earth to the heavens above. This is the reason Korach was swallowed by the earth. Because Korach didn’t believe that something positive could result from failure, he was buried in the earth like a seed whose growth process embodies this deeply counterintuitive reality. 🤴



**Korach was swallowed by the earth to learn a lesson from the plants: Just as the rotting of a seed enables it to sprout, so did the forty additional years of wandering in the desert increase the Jewish nation’s desire for the Holy Land.**

## Zechus Avos

### Yahrtzeit of the Week

8 Tamuz: Monday night, Tuesday – June 30<sup>th</sup>

**Rebbe Meir Horowitz of Dzhikov (1819- 1877)**

Reb Meir (ben Eliezer) Horowitz of Dzhikov zy”a passed away 8 Tamuz 5637/1877. His father was the son of Reb Naftali Tzvi of Ropshitz. Reb Meir authored the sefer *Imrei Noam* on Torah and Moadim. While it contains *Peshat*, *Remez*, *Drush* and *Sod*, it is perhaps best known for its fascinating *gematrios* and *remazim* which demonstrate the depth and divinity found in the Torah.

This tzaddik passed away on the Tuesday of Chukas-Balak. In parshas Chukas, we read על כן סיחון עיר סיחון “Therefore Bilaam and Beor would recite: “Come to Cheshbon; firmly built and well-founded is Sichon’s city.” Perhaps we may suggest an allusion to the holy Dzhikover in this verse (based on a teaching from the Degel Machaneh Ephraim which sees the “*moshlim*” in this verse as an allusion to those tzaddikim who employ *gematriyos* in their Torah.)

Indeed, this verse contains *remazim* to the *Imrei Noam*, a sefer very well-known for its usage of gematria. The word **יאמרו** contains the letters of **אמרי** and **מאיר**. This word is plural, alluding to the fact that the *sefer* also contains Torah from his son whose sefer *Ateres Yeshua* is written in a style similar to that of *Imrei Noam*. The words **על כן** are numerically equivalent to **נועם**, with its 4 letters. The first letter of **המשלים**, is the first letter of **הורוויץ**, and the following word is **באו**, whose first two letters are the initials of **בן אליעזר**. The first letters of the next words, **חשבון תבנה**, are the initials of **ח' תמוז** (which is also numerically equivalent to **תבנה**, with its 4 letters).

Earlier in the parsha the verse states **כי ימות באהל אדם** which Chazal interpret to mean that even when a person passes away, he should be learning Torah (*Shabbos* 83b; *Yalkut Shimoni* 782). This may allude to passing of **אדם**, the initials of **מאיר זכרון**, in the week of Chukas.

*Zechuso Yagen Aleinu!* This section is adapted from the *yahrtzeit remazim* of R’ David Friedman. 🤴

Title page of a second edition printing of sefer *Imrei Noam*



## Tohameha

### Tasting the Depth of Shabbos Kodesh

LAST WEEK, WE learned that the highest form of the *avodah* of eating is when one partakes in a *seudas mitzvah*. The Chernovitzer Rav continues by explaining that, while certainly a *seudas mitzvah*, the eating of the Shabbos meals is in a category by itself. The tzaddik begins with a question. If, as described by the Zohar HaKadosh and all the tzaddikim, the eating of Shabbos is so exceedingly exalted, why is there no commandment regarding this obligation in the Torah? It seems strange that something so important and holy would only be hinted in a verse from *Nach!* To answer, the Chernovitzer reminds us of a fundamental concept we learned in the very beginning of this series, that the holiness of Shabbos is “*k’vayah v’kaymah*” – automatic and independent of our actions below. Unlike other mitzvos whose performance triggers the activation of spiritual energies in the heavenly realms, the mitzvos on Shabbos merely correspond to processes that are taking place on their own, gifted to the lower realms without relying on our *avodah*. Although on a simple level, the calm, joy, and contentment we feel on Shabbos may be seen as a result of the pleasurable and restful activities we engage in on this holy day, in truth, it is a direct result of the wondrous heavenly process that filters through the worlds to elevate our souls – the process those activities embody. Indeed, if a Jew does not naturally feel these feelings on Shabbos, it is not the best sign. This, explains the tzaddik, is why the eating of Shabbos is not mentioned in the Torah. Because the Jewish soul which maintains a conscious connection with its source will be compelled by the spirit of Shabbos and the heavenly processes taking place to make a feast on this awesome day, there was no need for the Torah to issue this as a commandment. 🕎

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

## P’nimiyus Ha’Halacha

### The Inner Dimension of Jewish Law

THERE ARE A number of disparate areas of *hilchos berachos* treated in the teaching from Reb Nosson we will explore together this week. 1. The *Mechaber* (*Orach Chaim* 210:1) writes that if one plans to eat different kinds of fruits of the same *beracha*, if any of the fruits are from the *shivas haminim*, the seven species of Eretz Yisrael, the *beracha* should be made on that fruit (the order of precedence within *shivas haminim* is: olives, dates, figs, and then pomegranates). If none of the fruits is one of the seven species, one should make a *beracha* on the fruit he particularly enjoys. This is known as “*chaviv*.” 2. If a fruit or vegetable is not fully grown (but still edible), their *berachos* are reduced one level. The vegetable descends from “*ha’adamah*” to “*shehakol*” (*Mishnah Berurah* 204:13), and the fruit from “*ha’eitz*” to “*ha’adamah*” (*Biur Halachah* 202:2). 3. When eating various food items together, the *beracha* one makes on the *ikar* (primary food) covers the *beracha* on the *tafel* (secondary food). This rule applies to *beracha rishona* as well as to *beracha achrona*. The intricate *halachos* of *ikar* and *tafel* involve cases when two entities are either intermixed and eaten together or are eaten one after another deliberately so that one entity will completely serve the other (see *Shulchan Aruch*, 212). 4. There are various *halachos* in place to ensure that proper respect for food is maintained, such as the prohibition against throwing food or sitting on a bag of food if this will crush the contents (see *Shulchan Aruch* 171).

In *Likutei Halachos* (*Hilchos Birkas HaPeiros* 1), Reb Nosson of Nemirov illuminates the general conception of these halachic topics with an idea expressed by his master, Rebbe Nachman of Breslov zy”a.

In *Likutei Moharan* 54, Rebbe Nachman teaches that each day, Hashem prepares a measure of holy sparks trapped by the negative forces of creation that are to be elevated via the *avodas Hashem* of each and every individual in accordance with the particular spiritual source of that individual’s soul. Because they share a deep bond with his soul, when these sparks trapped in

physicality are elevated to the side of holiness, they complete the soul of the one who elevates them.

Reb Nosson teaches that these sparks of holiness are predominantly found in the food we eat. Hashem arranges for those sparks that maintain a bond with a particular Jew’s soul to be positioned in the food he will eat each day. When he eats the food in a way of holiness and God-consciousness and then uses the energy gained from this meal to live a life of connection with Hashem, these sparks are elevated and complete his soul, granting him greater vitality. This process, writes the tzaddik, is referenced in the words “*borei nefashos rabbos v’chesronan*,” “Who creates many souls and their deficiencies,” as the sparks elevated by our eating serves to complete the deficiencies in a Jew’s soul. With this idea, Reb Nosson explains that the deeper reason for the halachic appreciation of “*chaviv*”, the preferred food, with regard to precedence in *berachos* is because when a person has a special desire toward a particular food, this demonstrates that the sparks trapped in this food are of particular significance to his soul-completion and are yearning to be consumed by him. (Eretz Yisrael is the root of all souls, and the seven species therefore take precedence even over “*chaviv*”). The same goes for the *halachos* of *ikar* and *tafel* – the *beracha* on the primary food item covers the secondary food because the main concentration of holy sparks are located in the primary food. Reb Nosson writes that, when equally preferred, “*ha’eitz*” takes precedence over “*ha’adamah*” because fruits contain particularly precious soul-sparks, as the verse states, “for man is a tree of the field.” Therefore, when one eats a raw fruit, the *beracha* goes down to “*ha’adamah*” because the soul-sparks have not yet been fully implanted within the fruit. The tzaddik concludes by explaining that the reason we must treat foods with respect is founded upon this concept as well. Each food contains sparks of souls that are yearning to be elevated. When we understand the spiritual significance of food and the process of eating, it behooves us to treat those foods with greater respect. 🕎

## A Quick Mayseh

*A Story to Warm the Heart*

WHEN THE HOLY Sadigurer Rebbe was preparing to leave Yerushalayim after his first visit, the Chassidim requested some money from the tzaddik to purchase *mashke* for the purpose of making a *l'chayim*. The Rebbe inquired whether it was their way to gather regularly for *tischen*, gatherings where the chassidim would sing, share Torah, and strengthen each other in avodas Hashem.

In order to encourage the chassidim to maintain this practice, the tzaddik told them the following story.

One time, my zeide, the holy Rizhiner, suddenly entered the beis midrash where the Chassidim were sitting and asked them, "Which is more important, traveling to see the Rebbe or traveling to be with other Chassidim?" After a period of silence, one of those present spoke up and answered, to the great surprise of his peers, "Traveling to be with other Chassidim is more important!" The Rizhiner asked that he explain himself, and he did.

"Once, the yetzer hara tempted me to sin and I faced a very difficult test. In that moment, I thought to myself: If I fail this test and sin, how will I ever face the Rebbe? Surely, he will recognize my failure and see the sin etched on my face! I countered this voice with a decision to begin traveling to a Rebbe of lesser stature, someone who lacked such spiritual prowess and would not know of my shortcomings. However, I immediately realized that even if I could exchange my Rebbe for another one, where would I ever find such good friends as the Chassidim with whom I sit and farbreng? This thought is what saved me from transgression!"

*Sometimes, a few good friends are even more important than a holy Rebbe. 🤴*

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"Thank You Hashem" is a powerful sound bite. These simple words are a prayer, blessing, appreciation, sanctification, and expression of spiritual intimacy—all in one. Jews from all walks of life utter them in all life circumstances, finding meaning and strength in direct access to Hashem. Our mission is to ignite that passion and pride in every Jew worldwide. To remind us all that Hashem exists in every single aspect of life. That He loves each of us in every situation, environment, and spiritual position. And that by saying His name with gratitude, we return His love every day.

"THANK YOU HASHEM  
FOR SHABBOS KODESH! WEEKLY"  
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