



# THANK YOU HASHEM For Shabbos Kodesh!

## Parshas Naso

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לכות רפואה שלמה תלכה בת רחל, מיכאל בן שולמית, יעקב משה בן דבורה שירה ואברמים יחודה בן שרה רבקה

### HaMeor Shebah

*A Short Burst of Relevance*

נשא אֶת-רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם-הֵם לְבֵית אֲבֹתָם לְמִשְׁפָּחָתָם:

*"Take a census (literally - "lift up the head") of the children of Gershon..."*

DUE TO OUR many sins, our holy nation has been exiled from our precious land, Eretz Yisrael, for close to 2,000 years. Over this lengthy sojourn through foreign cultures we have lived in many places, divorced in body and spirit from the Land of our soul. This exile is considered to be a form of *"geirushin"*, "divorce". We have been cut off from our precious status as the pinnacle of Hashem's world, instead languishing in the shadow of divine concealment with all of the suffering that has brought. But even within the exile, our loving Father in heaven has given us a gift by way of which we may again catch a glimpse of His glory and bask in divine revelation. This gift is the Torah, in which Hashem inscribed His very Soul – *"ana nafshi kesavis yehavis."* When a Jew connects himself with the Torah in thought, speech, and action, he carves out for himself an island of redemption within the exile. Though his feet, like Yaakov's ladder, remain firmly planted on the dark and dismal ground of a broken world, his heart and mind rise above the smoke to encounter the majestic completion of the spiritual reality. The letters of the Torah are vessels for such intense levels of holiness that even when we merely look at them (and certainly when we contemplate them deeply) the holiness they contain enters our lives to elevate, purify, and renew our marriage to the Master of the world. The holy Chozeh m'Lublin sees this message hinted to in the words of our verse. **"Naso es rosh b'nei Gershon"**: The words *"b'nei Gershon"* refers to klal Yisrael when they are in a state of exile, as the

SHABBOS  
IS NOT ABOUT  
RULES.  
SHABBOS  
IS ALL ABOUT  
FOCUS.

- Reb Joey Newcomb

word *"Gershon"* is a form of the word *"geirushin"*, divorce. The verse is telling us: **"Naso"** - if we want to lift ourselves, the *b'nei Gershon*, out of our miserable exile in the realm of the physical and mundane, the key is **"es rosh"**. The word **"rosh"** contains the opening letters of the words **"Shishim Ribo Osios"**, a reference to the Torah which contains 600,000 letters. The *pasuk* is teaching us that by connecting ourselves to the divine Light held within the letters of the Torah in thought, speech, and action, we can experience personal redemption from this bitter exile and pull back the mask behind which Hashem is hiding, waiting for us to find Him. 🙏

### Parsha Roundup

*A 60-second Review*

- 👑 Moshe completes the census of the Jewish nation in Midbar Sinai by counting a total of 8,580 male Leviim between the ages of 30 and 50. These men would be doing the actual work of transporting the Mishkan.
- 👑 Hashem communicates with Moshe, teaching him the laws of the *sotah* – a woman who is suspected of adultery, as well as the laws of the *nazir*, who swears off of wine, lets his or her hair grow long, and is not allowed to become contaminated through contact with a dead body. Ahron and his descendants, the kohanim, are taught how they are to bless the Jewish nation.
- 👑 The Nesiim, leaders of the twelve *shevatim*, each bring their offerings for the inauguration of the Mizbeach. Although their gifts are identical, each is brought on a different day and is described individually by the Torah.

## P'nimiyus haParsha

### An Encounter with the Soul of the Torah

THE SEFORIM TEACH that our parsha, which begins with the words, “*Naso es rosh b'nei Yisrael*”, literally, “Lift up the head of b'nei Yisrael” and contains the blessing of Birchah Kohanim, has a special ability to strengthen the Jewish soul and fill our nation with a sense of confidence. While this parsha is packed with wondrous hints to avodas Hashem, perhaps the most fundamental idea may be learned from the gifts of the Nesiim, the offerings brought by the leaders of each *shevet* for use in the newly consecrated Mishkan.

The Torah goes to great lengths to describe the offerings of the Nesiim, devoting eighty-three verses to delineate these gifts. Yet, as the Lubavitcher Rebbe zy”a and other tzaddikim point out, each *shevet* brought an identical offering! It is well known that the Torah includes not a single extra word or redundant letter. Why then does it spend so much time discussing the offerings of the Nesiim? Wouldn't it have been far more economical to simply describe the offering and then explain that each of the *shevatim* brought these very same gifts?

The Lubavitcher Rebbe answers with a profound idea. He explains that this parsha of the Nesiim presented an opportunity for the Torah to teach us an important lesson. While every member of our holy nation is commanded to follow the very same Torah and perform the very same mitzvos, the individuality of the Jewish soul gives rise to unique intention, imbuing each person's action with a singular, inimitable spirit. While thirty Jews davening together may don identical pairs of Tefillin in the very same manner, when seen as a receptacle for the holy desire founded on gratitude, faith, and struggle unique to the individual circumstances of the one who performs it, each act is different from the next. Although on an external level it may appear as if the Nesiim all brought the very same offering, the Torah goes out of its way to mention each individual offering to teach us that *b'pnimiyus*, on a deeper level,

each offering was entirely different, a universe of its own.

We often assume that it is difficult to attain a truly spiritual experience within the rigid boundaries of a universal system like Torah and mitzvos. If spirituality is a personal experience, founded upon the individuality of each soul and a special perspective on the world which stems from the uniqueness of one's situation, how can we build a relationship with Hashem by way of identical actions taken by the masses as one? However, based on this teaching from the Lubavitcher Rebbe, the answer becomes clear. Seen as a mere action - a body without a soul - a common mitzvah may indeed appear to lack individual expression. But when we arrive at the understanding that the physical action of a mitzvah is merely a vessel for our intention - the knowledge, love, and awe of Hashem which, founded upon our unique life-circumstances and personal struggles and triumphs, we possess in a way nobody else ever will - we are able to realize that, in truth, the mitzvos provide the greatest opportunity for individual expression. When we perform the mitzvos consciously, with the intention of reinforcing our unique and intimate relationship with the Master of the world, we experience the mitzvos as the greatest expression of spiritual individualism; the ability to wear *our own* tefillin, don *our own* tzitzis, and kindle *our own* Shabbos candles. A Jew whose heart is on fire with the soul of avodas Hashem knows that we all walk the very same road – in our own, unique pairs of shoes! 🙏



**One the level of the action alone, the mitzvos of all Jews are exactly the same. However, from the perspective of the love, awe, and holy intention which animate the mitzvah with spiritual vibrancy, each person's mitzvah is a uniquely individual expression.**

## Zechus Avos

### Yahrtzeit of the Week

14 Sivan- (Shabbos Kodosh Naso – June 6th)

**Rav Chaim of Volozhin (1749 – 1821)**

14 Sivan is the *yahrzeit* of Reb Chaim (ben Yitzchok) of Volozhin zy”a, the primary disciple of the Vilna Gaon and author of *Nefesh Hachaim*, *Ruach Chaim* and *Nishmas Chaim*. Tragically, his extensive halachic writings were destroyed in a fire that consumed his house and half of Volozhin in the year 1815.

This tzaddik is known as the “father of the *yeshiva* movement”, as the yeshiva of Volozhin which he founded became the standard after which the great yeshivos of Slobodka, Mir, Ponevezh, Telz, and Kelm were modeled. Rav Chaim was known for his brilliance in Halacha and Aggadah as well as his extraordinary piety and humility.

Rav Chaim passed away on a Thursday between the parshios of Naso and Behaloscha.

**יצחק** is equal to **רבי חיים בן יצחק** with the 7 letters. **בהעלותך** starts off by speaking about the Menorah, which alludes to the light of Torah, which Rav Chaim devoted his life to perpetuating for all future generations.

In perhaps the most well-known teaching in sefer *Nefesh Hachaim*, Reb Chaim of Volozhin speaks about **אין עוד מלבדו**. He writes that there is no power aside from Hashem - even when it comes to the powers of impurity, going on to say: **ובאמת הוא עיני גדול וסגולה נפלאה** - “In truth it is a great thing and wondrous *segulah* to protect oneself from everything, to internalize this that אין עוד מלבדו.”

The gematria of **סגולה** is equal to **באמונה**. The *emuna* that Hashem is the only One that can help us is the greatest possible *segulah* to see the revealed goodness of Hashem. 🙏

*This section is adapted from the yahrtzeit remazim of R' David Friedman.*

The famed  
Volozhin Yeshiva



## Tohameha

### Tasting the Depth of Shabbos Kodesh

WITH THE HELP of Hashem, we have completed our study of the Chernovitzer Rav's discourses on the *avodah* of Friday night. In great depth, we explored the general rectifications and strengthening of the *middos* of **Yesod**, **Hod**, and **Netzach** by way of lighting Shabbos candles, davening *maariv*, singing *zemiros*, and making *kiddush*. Let us now delve into the inner dimension of Shabbos day and the great spiritual treasures it holds for each and every Jewish soul. The Chernovitzer Rav begins by explaining that Shabbos day is aligned with the *middah* of **Tiferes**, the fifth spiritual energy from the bottom of the *Sefirotic* structure that sits above *Malchus*, *Yesod*, *Hod*, and *Netzach*. The *middah* of *Tiferes* is associated with the light of the sun and is embodied in the daylight of Shabbos day. It is a masculine energy, associated with pride, extroversion, glory, and confidence, and relates to the splendor of Yaakov Avinu which we draw down into the collective Jewish soul (associated with the bottommost *sefirah*, *Malchus*) on Shabbos day. The Chernovitzer explains that the lengthy *pesukei d'zimra* of Shabbos day far exceeds the tefillos and songs of the night before because in this extensive glorification of Hashem, we are channeling the *middah* of *Tiferes* which is revealed on Shabbos day. The tzaddik adds that one who has "*da'as*", a necessary requirement for the capacity of distinction, is aware that even the parts of davening that are identical to the liturgy of the weekdays should be said differently and with greater intention on Shabbos. Fascinatingly, the tzaddik sees this as included in Chazal's teaching that, "one's speech on Shabbos must be different than his speech during the week." 🕯

*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

WITH HASHEM'S HELP, we will devote the next few weeks to examining some of the laws of *Berachos* and the inner dimension of their spiritual meaning. When one eats a meal consisting of bread, the *berachos* of all foods that accompany the bread or fill one's appetite during the meal are exempted by the *beracha* of *hamotzi* made on the bread which is primary. The *Mishnah Berurah* rules that anything which provides sustenance and is considered part of the meal does not require its own *beracha*. There is a discussion among the poskim regarding a case where one made a *beracha* of *hamotzi* on bread for the purpose of exempting all other *berachos*, despite not wanting to make the bread the primary part of his meal or even eat from it at all. Will this *hamotzi* still exempt the *berachos* on other foods? The *Mishnah Berurah* (177:3) writes that because the halacha is unclear, one should not do this *lichatchilah*. However, if one finds oneself in this situation, he doesn't need to make a *beracha* on each food because there is a possibility that they were indeed exempted by the *beracha* on the bread. The *Aruch HaShulchan* (177:2) holds that the *beracha* of *hamotzi* will exempt the *berachos* on all other foods regardless of whether or not one desires to eat the bread or not. All agree that if one is eating bread on Shabbos or Yom Tov in order to fulfill the obligation of eating the meal, the other foods are covered by the *beracha* of *hamotzi*. (*Mishnah Berurah* 177:3)

In *Likutei Halachos* (*Hilchos Betziyas HaPas* 4), Reb Nosson points out that the *mitzvah d'Oraysa* of *Birchas Hamazon* is linked with the holiness of Eretz Yisrael. This bond is conveyed in the verse which introduces this mitzvah. The verse begins, "*V'achalta v'savata uveirachta es Hashem Elokecha*", "You shall eat, you shall be satisfied, and you shall bless Hashem your God," and concludes with the words, "*al ha'aretz hatovah asher nasan lach*", a reference to Eretz Yisrael. What is the connection between these two seemingly disparate concepts? The tzaddik explains that the Holy Land embodies the concept of *Malchus d'Kedusha*, Hashem's sovereignty over and

presence within the world which is grasped by those who perceive reality through the eyes of faith. Chazal teach that Hashem began the Torah with the account of creation so when the nations of the world would claim we stole the land, we could counter by explaining that Hashem created the world and He chose to give us the Land. Thus, the land of Eretz Yisrael is bound with the foundational premise of our faith, Hashem's creation of and involvement with every detail of our physical world. Seeing Eretz Yisrael as the embodiment of a Jew's faith in Hashem's sovereignty allows us to understand the bond between the Holy Land and *birchas hamazon*. Before eating any food, a Jew makes a *beracha* to affirm that this food was created by and truly belongs to Hashem. This declaration is similar to that embodied in the land of Eretz Yisrael. Therefore, Reb Nosson writes that when a Jew makes a *beracha* on any food, as all *berachos* are derived from *birchas hamazon*, the words become a vessel for the spirit of Eretz Yisrael. In fact, because Chazal tell us that Eretz Yisrael is the source of the world's sustenance, Reb Nosson teaches that it is the *beracha* and the spirit of the Holy Land it channels which allows the food to sustain body and soul.

Based on this connection, Reb Nosson writes that the **ten** mitzvos related to bread, the **ten** fingers with which one must hold the bread while making the *beracha*, the **ten** words in the *beracha* of *hamotzi*, the **ten** words in the verse describing the fruits of Eretz Yisrael, the **ten** rectifications affected during a meal taught in the Zohar, and the **ten** levels of holiness in Eretz Yisrael all correspond to the **Ten Utterances** with which the world was created as well as the **Ten Commandments**. This is because, as we have explained, the concept of *berachos* which are derived from *birchas hamazon* are aligned with the message of faith embodied by Eretz Yisrael which declares Hashem's creation of and sovereignty over the world which was renewed at the giving of the Torah upon which all of creation depended. 🕯



## A Quick Mayseh

*A Story to Warm the Heart*

IN THE TIMES of the holy Baal Shem Tov, the lands of Eastern Europe experienced a severe drought. A fast day was proclaimed, and the chassidim gathered in the shtetle to beseech Hashem for mercy. The special service involving elaborate prayers and yichudim began with maariv. During the recitation of shema, the Baal Shem noticed that one of the simple Jews sitting in the back row was repeating the words, “*V’atzar es hashamayim v’lo yihyeh matar*”, “And Hashem will restrain (*atzar*) the heavens and there will be no rain”, over and over again, weeping and bawling as he recited them in a supplicatory manner. When the services concluded, the Baal Shem Tov approached this simple Jew and asked him what his intentions were as he exclaimed this verse with such feeling and emotion. The man answered, “I was begging Hashem to squeeze the heavens (The word *otzar*, when spelled with an *aleph*, can mean to squeeze) so that no rain remains above and all will fall upon the earth.”

When rain fell later that night, the Baal Shem declared that it was this man’s prayers and concentration, not the drawn-out supplications of the sophisticated Jews, that brought about their salvation.

*Hashem divines a person’s innermost thoughts and desires the service of the heart. Even though this simple man’s intent was mistaken and confused, it had sprung from the depths of his soul and was thus valued by the Master of the world above all else. 🤴*

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