



THANK YOU HASHEM For Shabbos Kodesh!

Parshas Achrei Mos-Kedoshim

ח' באייר תש"פ / ISSUE #23 / 8 IYYAR, 5780 / MAY 2ND, 2020

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

HaMeor Shebah

A Short Burst of Relevance

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הַאֲדָם וְחַי בָּהֶם אֲנִי ה' :
"You shall keep My laws and My rules, by the pursuit of which man shall live: I am Hashem."

TOWARD THE BEGINNING of his Chassidic masterpiece, "Kedushas Levi", the Berditchover Rav teaches that a primary catalyst for a conscious and inspired avodas Hashem is the awareness that one's actions have an enormous effect upon all realms of creation. The Nefesh HaChaim devotes many chapters to expressing the extent to which the entirety of existence is in the hands of man. He writes: "The divine Will granted sovereignty to man, that he should be appointed over opening and closing many thousands and myriads of powers and worlds in accordance with the details of his behavior in all matters, each and every moment, in alignment with the supernal source of his actions, words, and speech – as if he lorded over them." The Torah refers to our holy nation as "the rope of Hashem's inheritance". Our actions tug at the bottom end of this rope, sending ripples to its very top which is rooted in the spiritual realms. The Nefesh HaChaim goes on to explain that much like food and drink strengthen the bond between body and soul thus energizing the body with the spiritual vibrancy of the spirit, so do our prayer, Torah study, and mitzvos "feed" the bond between Hashem's presence and the physical world, filling the world with vitality, blessing, and life-force. Without our avodah, the Shechinah would steadily retreat and the world would grow weaker and weaker until fading away entirely – "were it not for My covenant day and night, I would not have placed the laws upholding heaven and earth." The Degel Machaneh Ephraim sees this important idea hinted in a verse from parshas Acharei-Mos.

THERE ARE MORE MIRACLES
THAT HAPPEN SIMPLY
FROM WAKING UP TO A
FUNCTIONING BODY,
THAN SAVING YOU FROM
THE CRISIS WE ARE
IN RIGHT NOW.
- Charlie Harary

The pasuk states: "*Ushmartem es chukosai v'es mishpatai asher ya'aseh osam ha'adam v'chai bahem - ani Hashem*", "You shall keep My laws and My rules, by the pursuit of which man shall live: I am Hashem." The tzaddik reads these words in a deeper way: "*Ushmartem es chukosai v'es mishpatai asher ya'aseh osam ha'adam*": When a Jew embodies the Torah's ideal for human life in thought, speech, and deed, "*v'chai bahem ani Hashem*": he enlivens the bond Hashem between Hashem's presence and the physical world, filling the world with light, strength, goodness, and vitality. 🕎

HaMeor Shebah

A Short Burst of Relevance

- Following the deaths of Nadav and Avihu, Hashem warns against unauthorized entry into "the holy". Only the kohen gadol on Yom Kippur may enter the innermost chamber to offer the *ketores* before Hashem.
- As part of the Yom Kippur service, lots are cast over two goats. One of the goats is offered before Hashem and the other carries the sins of am Yisrael to the wilderness.
- The Torah warns against bringing *korbanos* outside the Beis HaMikdash, prohibits the consumption of blood, and details the laws of forbidden sexual relations.
- Parshas Kedoshim details dozens of mitzvos through which the Jew sanctifies him or herself and relates to the holiness of Hashem. These mitzvos include: the prohibition against idolatry, the mitzvah of *tzeddakah*, the principle of equality before a court, Shabbos, sexual morality, honesty in business, honor and awe of one's parents, love of one's fellow man, and the sacredness of life.

P'nimiyus haParsha

An Encounter with the Soul of the Torah

IN PARSHAS KEDOSHIM we read, “You shall love your fellow as you love yourself, I am Hashem”. One of the most well-known commandments in the entire Torah, this mitzvah is also one of the most difficult to observe. But aside from the difficulty involved in loving others to the same degree as one loves himself (or, in our generation, where shame and self-loathing are unfortunately so very prevalent, loving oneself to the same degree as he loves others), there seems to be a textual incongruity in the verse itself. The tzaddikim wonder about the juxtaposition between this particular commandment and the declaration of “Ani Hashem”, “I am Hashem”. Why is this mitzvah particularly bound with the truth of Hashem’s existence?

Reb Mendel of Kossov answers with a beautiful idea. It is well known that the word “*ahava*”, love, shares a numerical value (13) with the word “*echad*”, oneness and unity. To love someone is to feel one with them, to erase any distinction between the way we approach our own needs and the needs of the other. When two parties in a relationship reach this level of ultimate care and sensitivity toward the other, their mutual considerations yield two times “*ahava*”, twice “*echad*”. Two times thirteen, the respective value of “*ahava*” and “*echad*”, yields twenty-six - the numerical value of Hashem’s essential Name, the *Shem Havaya*. When two

Jews demonstrate perfect love and unity toward each other, this allows for Hashem’s presence to rest upon their relationship, filling it with blessing and spiritual light. As the holy Piacezner Rebbe Hy”d writes, “In accordance with the measure in which you join together in love and bind your souls together to achieve absolute unity - in this very measure will Hashem connect Himself with you.”

Using this idea, we are able to understand the entirety of our verse: “**V’ahavta l’reiacha kamocho**”: When friends care for each other with the same intensity and concern as they care for themselves, “**Ani Hashem**”: The two-directional love and unity impact one another in an explosive encounter, combining to form the name of Hashem which rests upon the vessel of this wonderful relationship. If baseless hatred caused the destruction of the Beis HaMikdash and compelled Hashem’s presence to depart from this world, it is love and perfect unity that will draw Hashem back into our communities and homes. Two times “*ahava*” equals “*Hashem*”. Two Jewish hearts, aflame with love, illuminate the world with Hashem’s brilliant light. 🕎

“When two Jews come together in mutual love, care, and devotion, Hashem’s care is drawn down upon them. “**V’ahavta l’reiacha kamocho – Ani Hashem.**”



Zechus Avos

Yahrtzeit of the Week

11 Iyar (Monday night, Tuesday – May 5th)

Reb Naftali of Ropshitz (1760-1827)

Reb Naftali Tzvi (ben Menachem Mendel) Horowitz of Ropshitz zy”a passed away 11 Iyar, 5587/1827. He was a disciple of many tzaddikim, including the Noam Elimelech, the Chozeh of Lublin, Reb Mendele Riminover and the Kozhnitzer Maggid. Among his many great disciples was the holy Divrei Chaim of Sanz.

In addition to his piety, wisdom, and musical talents, the Ropshitzer was also known for his sharp sense of humor which he used to serve Hashem. This tzaddik’s teachings can be found in the works “*Zera Kodesh*” and “*Ayeleh Shlucha*”, both of which contain many fascinating *remazim*.

I heard from Rav Moshe Weinberger *shlita* that when Rav Naftali Ropshitzer was older, he suddenly stopped speaking. When asked why, the Ropshitzer explained that from an early age he would not utter a word without contemplating mystical unifications hinted in the words coming out of his mouth. He now felt that because of his advanced age, he could no longer concentrate properly on these *yichudim*. Even the Ropshitzer’s jokes were uttered with the deepest *kavanos*! The *remazim* below may hint to this Ropshitzer’s connection with divine Names and mystical unifications.

The day of his passing, י"א אייר, is equal to **232**, the numerical value of the 4 different methods for spelling Hashem’s Name with each letter expanded to form a word: 72, 63, 45, 52 for a total of 232.

11 Iyar is day **26** of the Omer, equal to Hashem’s essential Name.

The *Pnei Yehoshua* (*Berachos* 32a) teaches that there are six Heavenly courts of judgment. Regarding the sweetening of judgement, the verse states: והיה ה' למלך על כל הארץ ביום ההוא יהיה ה' אחד ושמו אחד - the Name Hashem (Mercy) and the Name אלקים (Harsh Judgment) will be one. נפתלי צבי is equal to 672, which is six times יקוק אלקים; the first letters of which are י"א, which hint to the day of his passing, 11 Iyar. *Zechuso yagein aleinu!* 🕎

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

The kever of
Reb Naftali
Ropshitzer.



Tohameha

Tasting the Depth of Shabbos Kodesh

LAST WEEK, WE began our exploration of the inner dimension of kiddush by reviewing a foundational concept in Jewish thought: our actions below – particularly those imbued with consciousness and intention – effect all the spiritual realms. Thus far, we have learned that the rectification effected by the prayers and candle-lighting of Friday night awakens the peaceful energy of *Yesod* which banishes the negative forces and draws down light and blessing. Here, the Chernovitzer Rav teaches about another rectification that is caused by our actions on Friday night: the sweetening of the energy of *Hod*. The trait of *Hod*-Splendor is rooted in the left side, the side of harsh-judgement. When a Jew makes kiddush on Friday night, he sweetens the severity of *Hod* by causing it to become included in the right side, the side of kindness. The Arizal writes that kiddush rectifies the five energies of severity which are rooted in the five letters of “*Elokim*”, the divine Name of judgement. This is as the verse states, “And wine gladdens the heart of man” (*Tehillim* 104:14) – the wine of kiddush rectifies the harsh energies of *Hod*, thus gladdening our hearts and the Master of the world. When we stand at the Shabbos table, our five fingers (corresponding to the five letters of *Elokim*) gripping the kiddush cup, the harsh-judgements of the *middah* of *Hod* are sweetened and the kiddush cup becomes “*kos yeshuos*”, a cup of salvation. In that shining moment, pleasure, joy, and elevated rejoicing fill the heart and the light of Shabbos proliferates in the home. 🕯

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

IF ONE HASN'T yet fulfilled one's obligation of counting the Omer and a friend asks, “What day of the Omer is it?”, one should answer “*yesterday* was such and such” rather than answering “*today* is such and such in the Omer”. The reason is that if one were to answer directly, this would fulfill one's obligation without having made the *beracha* and one would then no longer be allowed to say the *beracha*. If one is asked this question regarding the coming night when it is still before *shekiyah*, one may answer in a straightforward manner and still say *Sefiras HaOmer* that night with a *Bracha*. However, because we are concerned for the minority opinion that one fulfills one's obligation even before *shekiyah* as long as one counted after *plag hamincha*, one should be careful not to answer in a straightforward manner but rather say “*yesterday* was such and such.” If one answers this question with the number of the day without saying the number of weeks, many authorities hold that he has not fulfilled his obligation and should repeat the counting with a *beracha*, while others argue that one should repeat the counting without a *beracha*. Some make a compromise, only obligating one in repeating the counting with a *beracha* on days when a week is completed.

Last week, we began to explore the inner dimension of this unique mitzvah, *Sefiras HaOmer*. In the second volume of *Likutei Moharan* (73) Rebbe Nachman of Breslov zy”a reveals the deeper meaning.

The tzaddik begins by saying that there are Fifty Gates of *Teshuvah* which correspond to the Fifty Gates of *Binah*-Understanding. (In the deeper works, the spiritual energy of *Binah* is associated with the *Kisei HaKavod*, the root of all Jewish souls. *Teshuvah* is the return not only to Hashem, but to our essential self. Thus, Chazal teach, “*Teshuvah* is great, for it reaches to the *Kisei HaKavod*” [*Binah*]) Rebbe Nachman teaches that forty-nine of these gates

are accessible to every Jew; “*shuvu eilai*” says Hashem, “Return to Me.” But at the final step, the fiftieth gate, we are met by Hashem Who comes out to greet us; “*v'ashuvah aleichem*”, “and I will return to you.” These forty-nine gates through which every Jew can proceed, are bound with the forty-nine letters which compose the names of the twelve Shevatim. (It is fascinating to note that the verses of “*Shema*” and “*Baruch Shem*” similarly contain twelve words made up by forty-nine letters.) This is another expression of the idea that *teshuvah* represents the return to our essential Jewishness, rooted in our forefathers, the children of Yaakov.

However, not everybody merits to do *teshuvah*. Even if one desires to return, one may not be able to find one's special gate. Even if one finds this gate, it is possible that it will be closed! In order to enable every Jew to overcome the various obstacles blocking the path to *teshuvah*, Hashem granted our nation a golden key: David HaMelech's sefer *Tehillim*. When one says *Tehillim* in a personal way - not simply to recite David HaMelech's words, but rather to find him or herself in the verses, reciting them as a personal prayer that is tailor fit for one's personal circumstance, this awakens the desire to return to Hashem and the essential holiness of the Jewish soul, guides one to one's special gate, and opens the door.

Rebbe Nachman teaches that this process of return is embodied in the days of *Sefirah* as we march toward *Kabbalas HaTorah*. During the forty-nine days of *Sefirah*, we are proceeding through the forty-nine gates of *teshuvah*, slowly but surely approaching the Master of the world by reciting *Tehillim*, connecting to our essential holiness, and regaining direction in life – “*Shuvu eilai*.” Then, on the 50th day, Shavuot, “*vayeired Hashem al Har Sinai*”, Hashem descends to greet us - “*v'ashuvah aleichem*.” 🕯

A Quick Mayseh

A Story to Warm the Heart

Reb Menachem Mendel Horowitz of Linsk was the father of the renowned tzaddik, Reb Naftali of Ropshitz. He was accustomed to sign letters with his name and the title, “*Ohev Yisrael*” - “lover of the Jewish people.”

One time, when he was about to sign in his customary way, the pen fell from his hand. When he picked it up and tried to sign again, the pen fell once more. The rebbe realized that this wasn't an accident. He burst into bitter tears and groaned, “Oy, it seems that the attribute of *ahavas Yisrael* was taken from me! What did I do wrong? Perhaps I mistreated or embarrassed someone?”

Reb Menachem Mendel reviewed everything that had happened that day but did not find anything amiss. He called his family members and asked if perhaps they remembered something. His daughter told that in the morning, a coarse schlepper had come to the door and was denied entry to the home. The man was insulted and left.

The rebbe immediately told his students to go and find the man. They searched the town but did not find him. They looked in the inns and the bars, but he was nowhere to be found. Finally, someone said he saw the man enter a place of sin. They went there and found him.

The chassidim told the man that the rebbe wanted to see him, but he refused to go with them. After some pressuring, he finally gave in. When they entered his room, the men told the rebbe where they had found him. The rebbe acted as though he didn't hear what they said and greeted the man warmly. After apologizing profusely to the man for insulting him, Reb Menachem Mendel asked his wife to prepare a special meal for the guest. When the man saw how much the rebbe was honoring him, he regretted his actions and did *teshuvah*.

After the man departed, the rebbe explained why he had afforded this person such honor.

“In the Days of Moshiach there will be Jews who do not want to greet Moshiach. Ultimately, the nations of the world will take these Jews and carry them to Yerushalayim. Who will these Jews be? These Jews will be sinners who have sunk to the 49th level of impurity and are ashamed to stand before the redeemer. These Jews, whose brokenness and shame is so very previous to Hashem, will be brought as a gift to Moshiach – and I insulted such a gift! That is why it was so important to appease and honor him.”

Each and every Jew is worthy of honor and respect. 🙏

“THANK YOU HASHEM FOR SHABBOS KODESH!” IS A WEEKLY PROJECT OF @TYHASHEM

“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”
IS WRITTEN & EDITED BY R' YAAKOV KLEIN,
AUTHOR OF **SPARKS FROM BERDITCHOV** (FELDHEIM)

R' YAAKOV MAY BE REACHED AT
SPARKSFROMBERDITCHOV@GMAIL.COM

WE WANT TO HEAR FROM YOU!
FOR SPONSORSHIPS, QUESTIONS, FEEDBACK,
AND TO SUBSCRIBE TO OUR MAILING LIST!
CONTACT **SHABBOS@TYHNATION.COM**

THIS WEEK'S EDITION OF
THANK YOU HASHEM FOR SHABBOS KODESH!
IS SPONSORED ZECHUS REFUAH SHILAIMAH
FOR ALL CHOLEI YISROEL

**PRINTED + SPONSORED BY
RAMAPOST.COM**

RAMAPOST
MARKETING | DESIGN | PRINT | MAIL
“ESSENTIALLY” ABOVE & BEYOND!