



THANK YOU HASHEM

For Shabbos Kodesh!

Parshas Bamidbar

ד' גסיון תשפ"א / MAY 15TH, 2021 / 4 SIVAN, 5781 / ISSUE #70

לזכות רפואה שלמה מלכה בת רחמי, מיכאל בן שולמית, יעקב משה בן דבורה שירה ואברתם יחודה בן שרה רבקה

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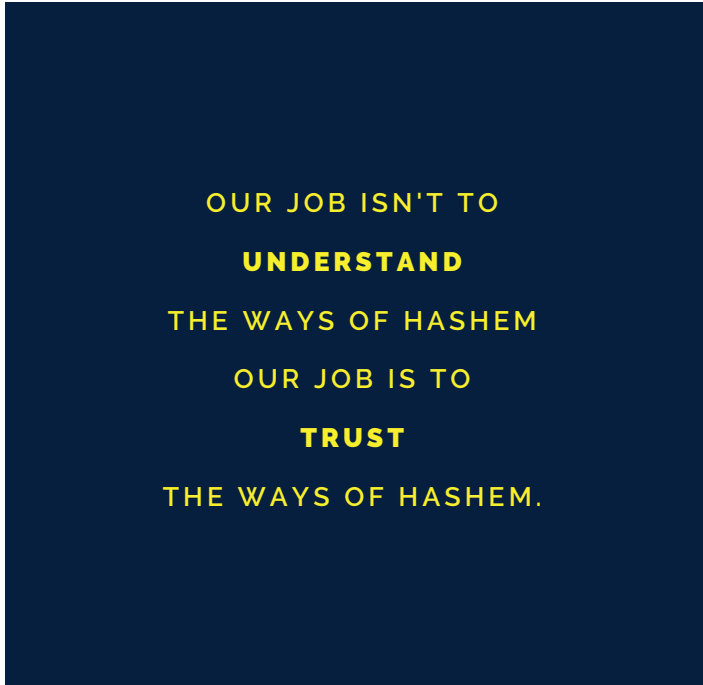
HaMeor Shebah

A Short Burst of Relevance

כְּאֲשֶׁר צִוָּה ה' אֶת-מֹשֶׁה וַיִּקְדֹּם בַּמִּדְבָּר סִינַי...

"As Hashem had commanded Moshe, so he counted them in Midbar Sinai..."

THE KEDUSHAS LEVI wonders about the wording of this *pasuk*. Wouldn't a more direct way of saying that Moshe heeded the word of Hashem be, "And Moshe counted them in Midbar Sinai as Hashem had commanded him"? The tzaddik explains with a fascinating idea. The Zohar HaKadosh famously teaches that the 600,000 letters in the Torah correspond to the 600,000 root souls of the Jewish nation. In the same way that each of our 248 limbs corresponds to one of the 248 *mitzvos aseih* and each of our 365 veins and sinews correspond to one of the *mitzvos lo sasieh*, the Torah in its entirety aligns with our holy nation as a whole. Says the Berditchover, it emerges that when Moshe focused on each and every individual Jew in the process of taking the census, he was studying Torah! This is hinted to in the wording of our *pasuk*: "**Kasher tzivah Hashem es Moshe**" - the very words of the Torah which bear Hashem's commandment for am Yisrael to be counted were studied by Moshe, "**vayifkideim b'Midbar Sinai**" - in the process of the counting itself! Each and every Jew is sanctified with the literal holiness of the Torah. A group of Jews forms a word. A larger group, a sentence. An even larger group, a paragraph. And so on and so forth, until the entire Torah becomes manifested



in human form, shining with unparalleled illumination - brought to life within the vicissitudes of the human condition. This perspective can enable us to remember how important it is to cherish, respect, and value each and every Jew with whom we are privileged to come into contact. What a blessing to be a part of this exalted nation! *Thank You Hashem!* 🙏

Parsha Roundup

A 60-second Review

- Hashem commands Moshe to conduct a census of the twelve *shevatim*. Moshe counts 603,550 men ages 20 to 60. Shevet Levi is counted separately. The Levi'im, who are to serve in the Mishkan, replace the firstborn who were disqualified when they participated in the worshipping of the Golden Calf. The 273 firstborn who lacked Leviim to replace them had to pay a five-shekel "ransom" to redeem themselves.
- Upon preparing to travel, the Leviim dismantled and transported the Mishkan and reassembled it at the center of the next stop. The kohanim carried the vessels of the Mishkan and camped to its south; the Gershuni, in charge of its tapestries and roof coverings, to its west; and the families of Merari, who transported its wall panels and pillars, to its north. The tents of Moshe, Ahron, and Ahron's sons were to the east of the entrance of the Mishkan.
- The twelve *shevatim* camped in four groups of three shevatim each. East: Yehudah, Yissachar, and Zevulun. South: Reuven, Shimon, and Gad. West: Ephraim, Manasheh, and Binyamin. North: Dan, Asher, and Naphtali. This formation was kept while traveling as well. Each tribe had its own *nasi*, and a special flag with its color and emblem.

P'nimiyus haParsha

An Encounter with the Soul of the Torah

וַיְדַבֵּר ה' אֶל-מֹשֶׁה בַּמִּדְבָּר סִינַי בְּאֶהָל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשְּׁנִית לְצֵאתָם
מֵאֶרֶץ מִצְרָיִם לֵאמֹר...

“And Hashem spoke to Moshe in Midbar Sinai in the Ohel Moed on the first day of the second month in the second year following their exodus from Mitzrayim, saying...”

PARSHAS BAMIDBAR BEGINS with the words, “Hashem spoke to Moshe in Midbar Sinai in the Ohel Moed, the first day of the second month in the second year following the exodus from the land of Egypt.” The holy Noam Elimelech reveals a deep message hinted in this verse.

It is well known that humility is a primary prerequisite to serving Hashem. About an arrogant and self-absorbed person, Hashem says, “I am not able to dwell with him.” By concerning himself solely with his own personal needs, this person fills all possible spaces within which the light of Hashem might have settled with his egotistical pursuits, effectively pushing Hashem out of his life. The Baal HaTanya teaches that Hashem only dwells upon something that is nullified to His presence. When the material body and its urges is removed from the forefront of man’s striving, the soul’s awareness of Hashem acts like a window allowing Hashem’s light to illuminate one’s life with the blessings of faith, depth, optimism, comfort, clarity, and love.

However, the all-important trait of humility is often misunderstood. Many make the mistake of thinking that humility is synonymous with a lack of self-worth, a negative perception of one’s value, and an ego-annihilating force which turns the Jew into a crippled shell of a human being. Of course, this couldn’t be further than the truth. True humility does not negate our self-worth. On the contrary! It highlights our strengths by reframing these abilities as gifts granted by the Infinite One Who believes we can do the most incredible things with the tools He has invested within us. Instead of being beaten down and overwhelmed by a debilitating sadness, the truly humble person is filled with the joy of knowing that his strengths are rooted

in Hashem’s belief in his ability to transform the world by turning everything he touches into windows to the divine sunlight.

When a person is working on attaining this consciousness, it is quite common to grow bitter upon contemplating his frequent lapses in connection and his many sins. When this occurs, one must immediately remember the power of *teshuvah* and believe that he can begin again, completely fresh, as if he has been reborn anew! When a Jew lives life with this exalted consciousness, he will experience a personal “*yetziyas mitzrayim*” every day – the liberation of seeing oneself in relation to the divine and feeling the infinite faith He has that we can create a dwelling place for Him in the lower realms.

The tzaddik sees these important ideas packed into our verse: “**Hashem spoke to Moshe in Midbar Sinai**”: This refers to the importance of humility, represented by Hashem’s forsaking the grand mountains to settle His glory on humble Har Sinai. “**in the Ohel Moed**”: One must never allow the pursuit of humility to cause a negative self-image and self-loathing. Rather, one must ensure that this pursuit causes great joy (“*moed*” is related to the *chagim*, which are times of great joy and celebration.) “**the first day of the second month**”: If a Jew feels broken over his sins, let him remember that he can choose for today to be “day one” of his journey (“*b’echad*”) by doing *teshuvah* and starting fresh (“*la’chodesh*” can mean “new”), as if he has been reborn a second time (“*hasheini*”). “**in the second year following their exodus from the land of Egypt**”: Such a person will experience a personal redemption from the *meitzarim*-constraints of a miserable, ego-driven existence, allowing the spiritual energy of freedom to shine into his life a second time, just as they had at the time of the exodus from Egypt. 🕎



A Jew must walk with humility, confident joy, and the ever-present belief in his ability to become spiritually reborn again.

Tohameha

Tasting the Depth of Shabbos Kodesh

“*V'SHAMERU B'NEI YISRAEL es haShabbos, laasos etc.*” In the very outset of our study of *sefer Sidduro Shel Shabbos* through the medium of this column, we learned that Shabbos is “*keviya v'kayma*”, an essentially holy day that requires no further sanctification on the part of am Yisrael. The Chernovitzer explains that in essence, the physical reality is founded upon the six days during which the world was created. On Shabbos, the seventh day, there is a revelation of Hashem’s desire which brought all of creation into being, the premise of existence, the soul of the world. On this day, creation was completed, standing at the ready to bring about the ultimate purpose of creation - to reveal Hashem’s Presence in the lower realms of corporeality. As an effect of the kiss between “final act” and “first thought”, the concrete actualization of Hashem’s dream of a world bursting with His presence, the holiness of Shabbos is not contingent upon the *avodah* of the Jewish nation or the giving of the Torah. Rather, it is built into the very fabric of reality, unconditionally recurring each seven days in an endless cycle. This, writes the tzaddik, is why we find that am Yisrael kept Shabbos while still in Mitzrayim, and why the laws of Shabbos were given at Marah, before *Matan Torah*. Indeed, this is the meaning of our *pasuk*: “**V'shameru b'nei Yisrael es haShabbos**” - am Yisrael kept the laws of Shabbos even before they were officially given, “**laasos es haShabbos ledorosam**” - as a commandment for them to guard for future generations. What is the reason for the distinction between Shabbos and all other mitzvos? The *pasuk* answers, “**Bris olam**” - Shabbos is part and parcel of the world’s makeup, sanctified from the beginning of time and lasting for all eternity. 🕎

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

The Chernovitzer Rav zy"א

Reb Chaim Tyrer of Chernovitz was born in Butchatch, Galicia in 1760 (5520). In his early years, he was greatly influenced by the Maggid of Zlotchov who first introduced the young talmud chacham to the world of Chassidus. He later studied under Reb Shmuel Shmelke of Nikholsburg as well as the Maggid of Mezritch, becoming one of the early proponents of rapidly growing movement.

Reb Chaim would later go on to spread the teachings of the Baal Shem Tov throughout Moldavia, assuming the position of Rav in the towns of Mohilev, Batishan, Kishinev, Chernovitz and the surrounding region of Bukovina. He was renowned for his kindness, love and admiration, qualities readily apparent to all those who met him but specifically expressed in his relationships with Jews who had been alienated from the community and had lost touch with their tradition. Eventually, Reb Chaim traveled to Eretz Yisrael and settled in the northern city of Tzfat. In expression of the incredible esteem in which his students and followers held their Rebbe, the chassidim refused to appoint a new Rabbi in Chernovitz for many years after the tzaddik had emigrated to Eretz Yisrael.

His sefer *Be'er Mayim Chayim*, by whose title he is commonly referred, is considered to be one of the most foundational works of Chassidic thought and is studied across all denominations and sects of Chassidus today. Many of the tzaddik's writings and expositions are based on the Kabbalistic teachings of the Arizal. He also authored the well-known sefer *Sidduro Shel Shabbos* which explores the inner depth of Shabbos Kodesh, as well as *Shaar HaTefillah* a deep exploration of the different modes of prayer.

The *Be'er Mayim Chayim* left this world in 1816 (5576) in the city of Tzfat. Every year, thousands of Jews travel to his grave to pray and seek warmth in the light of this incredible tzaddik. Perhaps one of the most unique qualities of this giant and the deep teachings he revealed is that they are learned by Jews of many different backgrounds, cultivating a sense of unity and *ahavah* amongst Klal Yisrael - a quality to which the tzaddik devoted his life. In the merit of the Chernovitzer and the *achdus* his teachings inspire, may we merit to the the Final Redemption! 🕎

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

THE CHOZEH M'LUBLIN taught that a Jew develops his quality of *anavah*, humility, through the kindnesses and blessing Hashem bestows upon him. He finds this hinted to in Yaakov Avinu's famous words to Hashem, "*katonti mikol hachasadim*," "I have become small from all the kindnesses." In other words, it is through recognizing and appreciating all that the Master of the world gives us that we can develop *anivus*, the ability to make ourselves "small."

Many of the tzaddikim discuss the paramount importance of this quality in *avodas Hashem*, stating that the *middah* of *anivus* is the very foundation of who we are as a nation. The "motto" of the Jewish people, *Shema Yisrael*, declares the Oneness of Hashem. We begin and end our days with the reminder that *ein od milvado* - everything that happened and will happen to me is in Hashem's hands alone. Truly attaining the quality of *anivus* requires that we recognize the infinite love Hashem has for each and every one of us and the countless blessings which fill our lives. The Sefas Emes expounds on this idea, teaching that the very purpose of the kindnesses bestowed upon us by Hashem are to enable us to further develop and refine this quality.

The tzaddikim stressed this idea as the very foundation of our battle against Amalek. If there is one quality or characteristic that best captures what Amalek represents, it is *gaavah*, haughtiness. The brazenness of this nation's initial attack on the Jewish people, coming immediately after *yetzias mitzrayim* when the rest of the nations were shaking in fear of Hashem and the Jewish People, foreshadowed

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our own lifelong battles with Amalek. The *chutzpah* with which they attempt to shake the very foundation of existence represents the antithesis of what we believe in. *Yiddishkeit* is about *bittul*, the ability to forego one's own temporary wants or desires and to serve Hashem. It is about recognizing that behind all the business of daily life and its necessary responsibilities stands our Father in heaven, constantly reaching out to us through every experience.

It is no coincidence that the Torah tells us that Moshe Rabbeinu was "*anav me'od*" an exceedingly humble person. The tzaddikim teach that Moshe Rabbeinu is the source of our spiritual consciousness. As mentioned, of all the different qualities and *middos* we may rightly ascribe to Moshe Rabbeinu, the Torah specifically uses *anavah*. Therefore, our ability to be consciously aware of Hashem in all that we do is a *koach* which stems directly from Moshe – a man whose entire being was devoted to Hashem and His people.

If we take a moment or two each day to remind ourselves of all that Hashem does for us – the constant stream of blessings which fill our lives and all the good we experience – we will begin to grow more aware of the fact that "*hakol bi'y'dei Shamayim*," ultimately, everything is in Hashem's hands. It is this understanding, and the gratitude, humility, and awareness it will foster, that will ultimately usher in the Final Redemption with the coming of Moshiach. May we witness it soon, in our days! 🕎

A Quick Mayseh

A Story to Warm the Heart

THE HOLY CHERNOVITZER Rav was known for his care and concern for all Jews, particularly those who had lost touch with their tradition. He would spend long hours in conversation with his alienated brethren, attempting to break through the shell of their apathy and tap the innate holiness they contained within, bringing them to *teshuvah*.

On one occasion, the tzaddik was engaged in a heart-to-heart talk with a simple Jew who had succumbed to the temptation of working on Shabbos. With a sense confidence and determination ensconced in his legendary sweetness and love, the Chernovitzer declared:

“Listen to me, my precious friend. All week you work with your animals, planting, plowing, and doing backbreaking labor. But I want you to know that on Shabbos Kodesh, you receive a second soul, a pure soul which enables you to experience a complete rest from the mundane. On the holy Shabbos, every Jew becomes a prince, the son of the King of Kings, invited to the table of the Most High.”

The tzaddik’s penetrating words struck a chord. The Jew began to cry and promised to start to keep the Shabbos. However, being as times were challenging, he begged for the Chernovitzer to exempt him from work during the plowing and harvesting season.

Firmly but caringly, the tzaddik refused. He explained that the laws of Shabbos were given at Mara, (a place where the bitter waters were turned sweet), to teach that even when avodas Hashem seems so difficult and keeping Shabbos feels like an impossibility, a Jew must overcome the obstacles and follow the Torah despite any losses he may sustain.

“And when he does,” assured Rabbi Chaim, “the Master of the Universe will see to it that those bitter waters become sweet to him as well.”

May we merit to taste the sweetness of Shabbos Kodesh! 🙏

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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”
IS WRITTEN BY **R’ YAAKOV KLEIN**,
AUTHOR OF **THE STORY OF OUR LIVES** (FELDHEIM)
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