



# THANK YOU HASHEM

## For Shabbos Kodesh!

### Parshas Terumah

ח' באדר תשפ"א / ISSUE #60 / 8 ADAR, 5781 / FEBRUARY 20<sup>TH</sup>, 2021

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

#### HaMeor Shebah

*A Short Burst of Relevance*

דבר אל-בני ישראל ויקחו-לי תרומה...

*"Speak to the b'nei Yisrael and take for Me an offering..."*

THIS WEEK'S PARSHA opens with the commandment of "Vayikchu li Terumah", "And take for Me an offering", referring to the contributions made by each individual Jew to the *Mishkan*. Rashi comments on the word "li" with a single word – "L'shmi", "For My Name's sake"; the contributions were to be given with intent to honor and glorify the Master of the world. Many of the commentators note the strange wording of "Vayikchu li", "And take for me." Wouldn't it have been more appropriate for the Torah to write, "Vayitnu li terumah", "And each of you shall give Me an offering"? Why do we mention "taking" in the context of klal Yisrael's giving "li-l'Shmi", to the Master of the world? The Lubavitcher Rebbe zy"א answers that the Torah uses this wording to teach us a very deep lesson. When a person gives *tzedakah*, the act is presumably performed "lishmah", for the purpose of fulfilling the mitzvah of Hashem. However, the person who receives the *tzedakah*, the beneficiary of this mitzvah, is usually preoccupied with his own needs and personal gain. He doesn't view his receiving the *tzedakah* as being part and parcel of the mitzvah. In his mind, the mitzvah of *tzedakah* involves the giver alone, leaving him, perhaps, with enough funds to cover

NO DREAM  
IS TOO BIG,  
WHEN YOU HAVE  
EMUNAH.

next month's rent, but no closer to the Master of the world. The Lubavitcher Rebbe writes that the wording of this verse reveals a different perspective. "Vayikchu", even the Jew who is on the receiving end of *tzedakah*, must do so "li – l'Shmi", with the holy intention of one who performs a mitzvah. Since Hashem desires the world to be filled with acts of kindness, there must necessarily be those on the receiving end. It therefore emerges that, in his passive role of receiving the *tzedakah*, the pauper is – in a certain way – actively giving to Hashem by enabling His vision for a world of kindness to come to actuality. 🕎

#### Parsha Roundup

*A 60-second Review*

- 🕎 The *b'nei Yisrael* are commanded to contribute various materials which will be used to construct a *Mishkan* for Hashem.
- 🕎 Moshe is given detailed instructions on how to construct this dwelling so that it could be easily dismantled, transported, and reassembled along the nation's journeys through the desert.
- 🕎 The *Aron* containing the *luchos* was positioned in the inner chamber of the *Mishkan*. The cover of the *Aron* was adorned with two winged *keruvim* hammered out of pure gold. The seven-branched menorah and the table upon which the *lechem hapanim* was arranged were positioned in the outer chamber.
- 🕎 A description of the *Mishkan's* walls: 48 upright wooden boards overlaid with gold and held up by a pair of silver foundation sockets, and a roof, formed by three layers of coverings. The front of the *Mishkan* was covered by an embroidered screen held up by five posts.
- 🕎 An enclosure of linen hangings, supported by 60 wooden posts with silver hooks and trimmings and reinforced by copper stakes, surrounded the *Mishkan*.

## P'nimiyus haParsha

### An Encounter with the Soul of the Torah

ועשו לי מקדש ושכנתי בתוכם...

*"Make for Me a sanctuary and I will dwell within it..."*

IN PARSHAS TERUMAH, Hashem commands the *b'nei Yisrael* to build a *Mishkan*, saying, "*V'asu Li mikdash veshachanti b'socham*", "Make for Me a sanctuary and I will dwell *besocham*." Although the *Mishkan* was a single building, the word "*Besocham*", "and I will dwell within it", is plural. Rendered literally, these words read, "and I will dwell within them." Our sages teach that the reason for this plural form is that in addition to dwelling in the physical *Mishkan*, Hashem intends to dwell "*Besocham – b'soch kol echad v'echad*" – within the thoughts, speech, and actions of every Jewish soul. This teaching echoes that of the *Midrash Tanchuma* which reveals that one of the primary reasons for the creation of our world is that Hashem desired a "*dirah b'tachtonim*", a dwelling place in the lower realms. Rebbe Nachman of Breslov teaches that the primary revelation of Hashem's greatness takes place when those furthest from holiness open their hearts to Hashem and His Torah. When we make the effort to turn the mundanity of our lives into a chariot for the *Shechina* by seeing every facet of our existence as part and parcel of our general mission as "*avda d'Kudsha Brich Hu*", servants of the Infinite One, the illumination of these lowly levels by the Light of Hashem demonstrates, better than anything else, the extent of its reach and, thus, the magnitude of its infinite strength.

Building on this idea, the Lubavitcher Rebbe teaches that if the Torah compares each individual to a *mikdash m'at*, a miniature Beis HaMikdash where Hashem's presence can dwell, each of us must share certain basic characteristics of the Beis HaMikdash

and its function as well.

Chazal teach that the windows in the Beis Hamikdash were narrow on the inside and wide on the outside, almost like a funnel. The reason for this was that the function of those windows was not to *bring light in* but rather to *send light out* – to light up the world with the reality of Hashem's *hashgacha* and His presence in our physical reality. In the same way, says the tzaddik, the windows of each and every Jew's *mikdash m'at* of his or her personal avodas Hashem must be fashioned in this manner as well. In addition to focusing on our own growth and the degree to which we are succeeding in transforming our lives into a chariot for the Divine, we must also remain cognizant of the world around us and how sorely it needs the unique light that only we are able to share. When we merit any measure of spiritual illumination and clarity, it is imperative that we use it to influence our surroundings, sharing what we have learned and felt with our fellow Jews so that they too may merit to host our Father in heaven in the structure of their daily lives.

In the merit of the tzaddikim whose words bring our souls to life, may we merit to turn our lives into fitting sanctuaries for Hashem's presence and to share that illumination with everybody around us!

**“V'asu li mikdash veshachanti besocham – b'soch kol echad v'echad.” Hashem desires that each Jew turn his or her life into a small Beis HaMikdash so that He may dwell within. Just like the windows of the Beis HaMikdash, narrow on the inside and wide on the outside, allowed its light to illuminate the world, we must fashion windows in our hearts for the same purpose – to light up the lives of those around us with spiritual illumination.**

## Tohameha

### Tasting the Depth of Shabbos Kodesh

LAST WEEK, WE learned that the three stages of the *tefillah* for Shabbos morning, *pesukei d'zimra*, *shemoneh esrei*, and *tefillas Mussaf*, represent a progression of entrance into the residence of the King; first we enter the **courtyard**, then the **house**, and then the **inner chambers**. Each subsequent stage causes the true ovoid Hashem to become more and more overwhelmed by the awe, grandeur, and majesty of Hashem and His benevolence in appointing us to serve Him and “fix His Crown”; building the deepest relationship with our Creator. The pinnacle of this progression is the *tefillah* of *Mussaf*. The Chernovitzer writes that the title of this *tefillah*, “*Mussaf*”, alludes to this that, in the state of awesome nullification and awe present at this stage, we feel as if we do not have the vessels to express our gratitude, our love, our passion for the Master of the world. Therefore, we ask Hashem to add on (*Mussaf - I'hosif*) to our praise and complete that which we feel inadequate to convey. Indeed, the humble ovoid Hashem experiences having been appointed to “fix Hashem's crown” (which is why we make reference to “*Kesser*”, Hashem's crown, in *kedusha* of *Mussaf*) as a testament to the incredible proliferation of Hashem's holiness (*Mussaf - hosafah*) even upon the undeserving, the lowliest pockets of existence. The tzaddik wraps up his lengthy treatment of the remarkable holiness packed into Shabbos morning by demonstrating the manner in which these ideas are hinted to in the word “*Shabbos*” itself: Shabbos may be seen as a mnemonic for both, “*Shimcha Bo Tisaleh*”, for we rise to great spiritual elevation in Hashem's Name during the *tefillah* of Shabbos day, as well as, “*Shabbos Bo Tosif*”, Hashem adds on to our crippled expression of gratitude and love we experience during the awesome *tefillah* of *Mussaf*. 🙏

*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 Mordechai of Neshchiz zy"א

Reb Mordechai was born in Neshchiz in 1742 (5502). He descended from an illustrious line of distinguished Talmidei Chachamim and tzaddikim, tracing back to the famed *Megaleh Amukos* as well as the Abarbanel. This tzaddik originally went into the workforce to support his family before eventually being offered a position as the Rav of Lenshov. He served as a Rav and *posek* in Ludmir and Kovel as well, ultimately settling in his hometown of Neshchiz.

Reb Mordechai developed a close relationship with Reb Yechiel Michel of Zlotchov, spending many years studying under him. With time, he became renowned as a miracle worker, gaining the veneration of thousands of Chassidim throughout Europe. His love for each and every Jew and his ability to share in the pain of another was felt by all those who sought his guidance and blessings. A testament to his *ayin tovah*, it is recorded that he never uttered a negative word about another person.

While Reb Mordechai was well versed in Kabbalah and the writings of the Arizal, he was known to possess an incredible depth of knowledge in the Talmud and halachic codes. He was known to have devoted much of his time and energy to solving the halachic complexities of *agunos*, enabling widows whose spouses were presumed to have passed away to remarry.

Although Reb Mordechai did not publish any works of his own, a collection of his teachings and commentaries on the Torah were compiled and published under the title *Rishpei Eish*, which is generally included in the same volume as his *Toldos Yitzchak*, the teachings and insights of his son, Reb Yitzchak. The most famous of his students is Reb Kalonymous Kalman Epstein, author of *Maor V'Shemesh*. Reb Mordechai left this world on the 8<sup>th</sup> of Nissan, 1800 (5560). 🕎

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

An 1809 printing of sefer Rishpei Eish



## Chassidus 101

### Exploring the Foundations of Chassidus

THE CONCEPT OF *nevuah*, prophecy, is most fundamental to Yiddishkeit. Since the beginning of time, the Master of the world has communicated His will to those He saw fit to receive it. Yet within the world of *nevuah* itself, we find differences in the level and clarity through which the *nevi'im* perceived and witnessed their prophecy. For example, chazal famously compare the prophecy of Moshe Rabbeinu to a "transparent screen," a clear window, so to speak, which enabled him to perceive and later communicate to us what Hashem wants. This is in contrast to chazal's description of other *nevi'im* having experienced prophecy through a "fogged screen"; a prophecy that was less clear or on a lower level.

The Sefas Emes teaches that Moshe Rabbeinu's *nevuah* contained all future prophecies. Everything that was destined to be revealed in later generations was already revealed to Moshe. Interestingly, the Gemara tells us that although there was no Navi like Moshe among Bnei Yisrael, there was indeed a Navi like him among the non-Jews – Bilaam. However, unlike Moshe Rabbeinu who merited the prophecies of all future *Nevi'im*, and within whom all future prophecy therefore stems, the prophecies of the nations of the world died with Bilaam. This, explains the Sefas Emes, is why the nations of the world no longer have the spiritual capacity to receive *nevuah*. Moshe Rabbeinu, however, about whom the *Zohar HaKadosh* states that his influence is felt in every generation, laid the foundation for prophecy to live on within the Jewish People. This is why the unwitting prophecies of

Bilaam were intended to last for all generations until the coming of Moshiach.

When we received the Torah at Har Sinai, the *pasuk* describes Bnei Yisrael as "seeing" the sounds. Aside from the obvious question of how they were able to see sounds, the word used, "*ro'im*," is in present tense – "The whole nation sees the sounds." The Chassidic Masters taught that the reason the Torah uses the present tense is to teach that each and every Jew until the final generation preceding Moshiach's arrival merited to witness the revelation at Har Sinai. When engaged in *limud HaTorah*, each and every one of us merits to "see," to behold the greatness that we experienced on that incredible day, each according to his own level.

One of the foundational principles the tzaddikim wished to impart to am Yisrael was that, as spiritual descendants of Moshe Rabbeinu, each and every one of us possesses the ability to experience an aspect of prophecy - our own unique way of experiencing a relationship with Hashem. We are taught that in these last generations before Moshiach, the spirit of prophecy will reveal itself once more, preparing us for that great day. By engaging in whatever form of Torah study and immersing ourselves in this infinite sea of wisdom, we are actively preparing ourselves to once again experience *nevuah* – to once more behold the Master of the world's infinite light in a palpable way. May we experience this speedily and in our days! 🕎

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

## A Quick Mayseh

*A Story to Warm the Heart*

After a year of studying at the feet of Reb Mordechai of Neshchiz, Reb Naftali of Ropshitz was suddenly commanded by his Rebbe to return home. His own treaties for the privilege of remaining fell on deaf ears, and the Ropshitzer asked the Rebbetzin to intervene on his behalf. She did, and the Rebbe begrudgingly obliged, saying, "I hope we will not regret this decision." A few days later, a stranger visited the Neshchizer's home and entered his study. Reb Naftali, who was present in the room, glancing at the visitor and saw that he was besmirched by lowliness and sin. Reflexively, he shouted, "Get out! How dare a person like you step over the Rebbe's threshold!" The stranger fled. A few moments passed before the Neshchizer arrived back home. He sensed that something was amiss. "Who was here?" he asked. When Reb Naftali described the visitor, the tzaddik turned white. "What have you done? Quick, quick! Hurry out and bring him back here!" When the stranger was brought in, Reb Mordechai gave him a warm, smiling welcome, and asked him where he had been. The visitor assured the tzaddik that in the future he would visit more often and took his leave.

The Neshchizer explained to Reb Naftali that this man had once been close to him and had been able to keep his distance from evil. Lately, however, various circumstances had combined to prevent him from visiting Neshchiz, and the link between them had been severed. He quickly became caught in the net of sin until he reached the point where he asked himself: "How am I going to end up? After all, I am really neither a Jew nor a gentile. Certainly, I cannot go to visit the Rebbe, for he will recognize at once that I am enslaved to the yetzer hara. On the other hand, if I don't go, I will only become more deeply entangled in sin." Finally, he decided to break his ties with his faith and to become an apostate. However, before taking this drastic step, he decided to arrange a test. "I will make the journey to Neshchiz, and I will see: if the Rebbe receives me warmly, this will show that there is hope for me, and I'll put my life in order. But if he doesn't, I'll make a clean break with him and with Judaism altogether." Knowing of this man's impending arrival and his delicate spiritual state, the Neshchizer had asked Reb Naftali to return home to as not to inadvertently turn away this broken Jew forever.

Can you imagine if we approached every conversation with a fellow Jew with the assumption of their having arranged this very same test? Can you imagine if we spoke to another person with the awareness that our words, our tone, and our message could literally be the 'make-it or break-it' of his or her relationship with Yiddishkeit and the Master of the World? May we merit to believe in the enormous power of speech, and use it to bring people close, never to push people away. 🤴

## "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 BY R' YAAKOV KLEIN,  
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