



# THANK YOU HASHEM

## For Shabbos Kodesh!

### Parshas Bereishis

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

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#### HaMeor Shebah

A Short Burst of Relevance

בראשית ברא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ...

*In the beginning, Hashem created heaven and earth....*

HUMAN BEINGS ARE a work in progress. We are constantly trying to improve and attain the highest version of ourselves, the version Hashem intended. Oftentimes, we feel like it would be helpful to recreate certain tendencies, destructive habits, or other negative elements in our nature; to be born anew and start from scratch. In his commentary on this week's parsha, the Degel Machaneh Ephraim teaches that because we are created in the image of Hashem Who created a world "inside Himself" (*"Hu mekomo shel olam"*), we, too, have the ability to create brand new elements in the inner world of our personality. To do so, we must examine the way in which Hashem created the world. Commenting on the word "*Bereishis*," Targum Yerushalmi comments "*B'chuchmisa*" – "with intellect". Our Sages teach that the world was created using the letters of the Torah. With the eternal Wisdom of the Torah and an infinitely comprehensive plan, Hashem created the finite realm of time and space: nature. The word "*Elokim*" is numerically equal to the word "*HaTevah*", "nature". Thus, a deeper reading of the words "*Bereishis bara Elokim*", "In the beginning, God created", tells us that "*Nature was created with intellect.*" Based on this reading, the Degel teaches that just as Hashem created nature with the Thought of the Torah, each and every Jew can recreate the nature of his or her inner world using the Torah's way of thinking. Our habits, unconscious thought processes, and tendencies can all be wiped clean if we invest



the time and energy necessary to discover the Torah's approach to the world and life within it. Changing the way we think can completely alter the way we act. Just as Hashem created nature with His Thought, so can we recreate the foundations of our personality by thinking deeply about the true purpose of life, reassessing our priorities, and creating a mental image of the road to success. 🙏

#### Parsha Roundup

A 60-second Review

- 👉 Hashem creates the world in six days. *Day One*: Darkness and light. *Day Two*: Heavens. *Day Three*: Boundaries of land and sea are set, and trees and greenery are called forth from the earth. *Day Four*: Hashem fixes the position of the sun, moon, and stars as timekeepers and illuminators of the earth. *Day Five*: Fish, birds, and reptiles are created. *Day Six*: Land animals are created, and then the human being. *Day Seven*: Hashem ceases work and sanctifies it as a day of rest.
- 👉 Hashem forms the first man alone. Then, because "it is not good for man to be alone," Hashem takes a "side" from the man, forms it into a woman, and weds them to each other.
- 👉 Adam and Chavah are placed in Gan Eden and commanded not to eat from the "Tree of Knowledge of Good and Evil." The Nachash persuades Chavah to transgress, and she shares the forbidden fruit with her husband. This original sin brings death and other curses into the world.
- 👉 Chavah gives birth to two sons, Kayin and Hevel. Kayin murders Hevel and is forced to become a wanderer. A third son, Shes, is born to Adam. His eighth-generation descendant, Noah, is the only righteous man left in a corrupt world.

## P'nimiyus haParsha

### An Encounter with the Soul of the Torah

בראשית ברא אל-ים את השמים ואת הארץ...

*In the beginning, Hashem created heaven and earth...*

HASHEM'S LOVE LETTER to the Jewish nation, the holy Torah, begins with the words, "*Bereishis bara Elokim es hashamayim v'es ha'aretz.*" Translated literally, these words mean, "In the beginning, God created heaven and earth." Rebbe Mordechai Yosef Leiner of Ishbitz perceives a deeper level of meaning.

The first step in building a structure is to lay a proper foundation. Only a fool would consider running wires or installing plumbing before building a sturdy frame rooted in cemented groundwork. It is only once a foundation has been formed that the myriad details of the construction can commence. The Ishbitzer teaches that in much the same way, Hashem began creation by laying healthy foundations upon which to build His marvelous creation. Instead of reading the words, "*Bereishis bara Elokim*" as, "In the beginning, God created," the Ishbitzer reads them in the following, novel manner: "In the beginning, *God made healthy*;" Hashem laid a foundation for His creation which was bursting with vitality, health, and the certain capacity to succeed.

The tzaddikim teach that each individual is an Olam Katan, a microcosm of the world at large. Just as the world was created to allow

for the expression of Hashem's Masterplan, so was each and every individual created for a particular purpose, to utilize both the positive and negative elements of his or her experience in serving the Infinite One. This means that in the same way the world's mission depends on its having been built upon "*beriyus*"; a foundation of health and boundless potential, so is each individual's success reliant upon the investment in a healthy foundation.

What form does this foundation take in the human experience? The Ishbitzer sees the answer hidden in the next words in the verse. The health of "*Bara Elokim*" takes two forms: "*Es hashamayim v'es ha'aretz*"; an aspect of heaven, and an aspect of earth. These elements respectively relate to the heart and mind of a Jew. When one works on devoting his heart solely to Hashem's Will and fills his mind with Torah ideas, this lays a healthy foundation upon which all other facets of his life can come together in the service of Hashem. "*Bereishis bara Elokim es hashamayim v'es ha'aretz*" – before anything else, one must create a healthy foundation for his inner world by filling his heart and mind with the spirit and joy of his Jewishness. 🕎



**"Bereishis bara": In the beginning, Hashem laid a foundation of health and boundless potential for His glorious creation.**

## Zechus Avos

### Yahrtzeit of the Week

4 Cheshvan (Wednesday night, Thursday – October 22<sup>nd</sup>)

**Rebbe Kalonymus Kalman Shapira zy" a (1889 – 1943)**

FOUR CHESHVAN IS the *yahrzeit* of Rebbe Kalonymus Kalman Hy" d, the son of Reb Elimelech of Grodzensk zy" a. This singular tzaddik was a revolutionary educator and originator of a unique path in avodas Hashem that focused upon using the power of imagination to inspire an experiential relationship with the Torah. The Aish Kodesh - as he was known, after the title of his collected *derashos* in the war years discovered and printed after the war - was a shining beacon of faith, love, joy, and inspiration in the unspeakable darkness of the Warsaw Ghetto. The tzaddik died *al kiddush Hashem* in 5704 on Tuesday between Noach and Lech Lecha.

The Midrash Rabbah at the end of parshas Noach speaks of Avraham Avinu being thrown into the furnace. The parsha begins with the words *נח איש צדיק תמים היה בדרתיו*. The numerical value of *יהיה צדיק תמים* with the 11 letters is 725, equal to *קלנימוס קלמן בן אלימלך* with the 20 letters.

The aforementioned Midrash is presented as a comment on the words *על פני תרח* with the 3 words is equal to that of the words *קלנימוס קלמן בן אלימלך זצ"ל הי"ד*.

Describing Avraham Avinu's experience of being thrown in the furnace, the Midrash uses the words *לכבשן האש*, which is equal to 709 with one added for the *kollel* - the same numerical value as *קלנימוס קלמן בן אלימלך* with the four words.

*קלנימוס* is numerically equivalent to the word *אש* (fire) with one added for the *kollel*. *קלמן* is numerically equivalent to *טהור* (pure). He truly was an *אש טהור*.

*בן אלימלך* is equal to *עקיבא*, who died *al Kiddush Hashem* while saying Krias Shma. After Rebbe Akiva was killed, a *Bas Kol* emerged, saying: *אשריך רבי עקיבא שיצאה נשמתך באחד*. The words *אשריך רבי עקיבא* with the letters and one added for the *kollel* are equal to 940, the numerical value of the words *קלנימוס קלמן בן אלימלך* with the letters.

*Zechuso Yogen Aleinu! This section is adapted from the yahrtzeit remazim of R' David Friedman. 🕎*

A rare photograph of the Aish Kodesh zy" a



## Tohameha

### Tasting the Depth of Shabbos Kodesh

THE GEMARA IN Sotah tells a parable of a man who walks in the darkness of night. Enveloped by the paralyzing blackness the man is fearful of thorns, pits, wild animals, and bandits. A torch will allay his fears over the thorns and the pits. But only the light of day will spare him from all of his worries. The Chernovitzer Rav teaches that this “light of day” may be seen as a reference to the spiritual illumination of Shabbos morning. We have mentioned many times in this space that Shabbos brings spiritual protection and banishes the negative forces; as the Zohar recited by many on Friday night as “*Kegavnah*” declares, “The Other Side has no influence in any of the spiritual worlds on Shabbos.” But in applying Chazal’s parable to Shabbos, the tzaddik helps to clarify the nature of the salvation that Shabbos brings. The energy of Shabbos does not engage directly with the negative forces in attempt to neutralize each of them individually. Rather, the immense spirituality of Shabbos is comparable to the rising sun which naturally, immediately, and effortlessly nullifies all expressions of severity and harshness. Shabbos does not descend to provide the cure to the maladies of this-worldliness or fix the brokenness of our mundane experience. Instead, Shabbos introduces a light from a world beyond in which there are no maladies, in which the brokenness simply doesn’t exist. This week, may we merit to open our hearts and minds to this glorious light of salvation that Shabbos affords. How fortunate we are to have been given such a wondrous gift! 🕎

*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

THE GEMARA IN *Berachos* (8b) states, “A person should always complete his study of the parsha with the *tzibbur - shnayim mikra v'echad targum*. Anyone who does this will have extended days and years.” There is a discussion among the *poskim* as to how “Targum” is understood. Some hold that Targum refers not to a simple translation, but rather to a work that adds layers of explanation to every word. According to the Tur and Shulchan Aruch, this means that Targum here refers to a *peirush* like Rashi’s commentary. (See *Tosafos, Talmidei Rabbeinu Yonah*, and the *Rosh to Berachos* 8b). Others maintain that the halacha is referring to the Targum as we know it - Targum Onkelos. (*Tosafos and Maharshal*.) Some hold that the latter is Rashi’s opinion on how to define Targum. This would mean that, ironically, it is possible that according to Rashi one might not even fulfill his obligation of Targum if he learns Rashi’s own commentary! The Shulchan Aruch (*Orach Chaim* 285:2) cites both opinions and rules that one can fulfill his obligation with either Targum Onkelos or Rashi. However, the Mechaber concludes that it is preferable to do both, as that way one can satisfy both interpretations. Several contemporary authorities, including Rav Moshe Feinstein and Rav Moshe Shternbuch, have ruled that in modern times, one may perform his Targum obligation by reading an English translation of Rashi’s commentary if that is the way one best understands it. (*Sefer Yagel Yaakov* p. 208, *Shu”t Teshuvos V’Hanhagos* vol. 1, p. 261) The Arizal teaches that the most opportune time for *Shnayim Mikra* is Friday afternoon.

The Baal HaTurim sees this unique mitzvah hinted in the first verse of parshas Shemos: The parasha begins with the words, *V'eileh shemos Bnei Yisrael* - “And these are the names of the Bnei Yisrael”. The Baal HaTurim remarks that this verse may be seen as containing the *rashei teivos* of the words: *V'adam asher lomed haseder shnayim mikra v'echad targum b'kol na'im yashir, yichyeh shanim rabos aruchim l'olam*; “And the person who learns the weekly parsha *shnayim mikra v'echad targum* in a sweet and

straight voice will live many long years (have an extremely long life).”

The Mekubalim teach that there are three distinct capacities of the human mind; *Chochmah, Binah*, and *Daas*. **Chochmah** is a kind of cognition that sees only broad, all-encompassing axioms, a unifying perspective on the singular source from which all ideas emerge. The mentality of **Binah** hears the details that emerge from the principles of *Chochmah*, building on these principles to discern the multiple facets of each concept and the ways in which they interact. Finally, the pragmatic cognition of **Daas** enables us to bring our lofty ideas into the practical world, putting out ideas into play in day-to-day life.

Understanding these three mentalities enables us to attain a deeper insight into the halacha of *Shnayim Mikra*. Rebbe Nachman of Breslov teaches that while *Lashon Hakodesh* is entirely holy and removed from this world, the language of Targum, Aramaic, stands as a sort of bridge between the spiritual realm beyond and our physical world. The goal of creation, expressed most vividly in the physical-oriented avodas of Shabbos Kodesh such as kiddush and eating the Shabbos meals, is to approach the world from a spiritual perspective and engage with physicality with holy intention - to consecrate the human experience and elevate every aspect of our lives. Thus, the two readings of “*Shnayim Mikra*” correspond to **Chochmah** and **Binah** - the spiritual ideals as they exist in the mind and heart. The reading of “*echad Targum*” corresponds to the mentality of **Daas**, the cognition that bridges the inner and outer worlds - enabling us to engage with the world from a higher state of consciousness and elevate our physicality to the loftier realms above.

What greater preparation for Shabbos Kodesh, the day upon which the physical world is elevated to the spiritual realm, than to spend time Friday afternoon chanting the sweet words of *Shnayim Mikra! Ashreinu!* 🕎

## A Quick Mayseh

### A Story to Warm the Heart

DURING THE STALINIST Era, the future Rebbe of Zhvill, Rav Gedalya Moshe Goldman, was imprisoned for eight miserable years in a Siberian labor camp together with other chassidim. It was an oppressive and back-breaking experience for the battered prisoners, but there was some comfort in the knowledge that their sentences were limited, not for life.

One Shabbos in 1936, the commandant summoned both Rav Gedalya Moshe and another Jew, a frail, older man, to his office. When they arrived, they were told, that their sentences were up. All they needed to do was sign some papers and they would be able to leave as free men. Rabbi Gedaliah Moshe reached for the papers, but then stopped. How could he write on Shabbos? As bad as it was, his situation was not clearly life-threatening. He reasoned that he was young and strong, and even if he would be detained for a few more years, he would be able to survive. Having made up his mind, he turned to the officer and said, "I am sorry, sir. Today is Shabbos, and it is forbidden for me to sign these papers." The commandant was incredulous. "Are you insane?" he screamed. "You are about to taste freedom! How can you squander such an opportunity?!" The response came back calm but firm, "I understand and appreciate your kindness, but it is Shabbos today, and I am not permitted to write." With a look of disgust, the commandant pushed the papers towards the elderly Jew. It took only a moment for him to dig within his soul and find the courage. "I am afraid that I cannot sign either." He said. "Today is Shabbos and the same law applies to me." The commandant took his papers back and said, "Fine. As a result of your insanity and terrible choices, neither of you will ever leave here." Suddenly, Rav Gedaliah Moshe shouted out, "Wait! I will sign the papers for him! Please, let my fellow prisoner go free!" The commandant was perplexed. "I don't understand. A moment ago you told me that you can't write on Saturdays, your Shabbos. Yet you are willing to sign his papers, but not your own? Why are his papers different from yours?" The Rav explained, "I am younger and stronger, and I can survive here. This man, on the other hand, is old and weak, and he will not make it if he stays here much longer. Therefore, if he is not prepared to sign, I will sign for him in order to save his life! For one is allowed to violate Shabbos in order to save the life of another."

Impressed by this act of selflessness and staunch devotion to the Torah's commandments, the commandant allowed them both to leave without demanding any signature at all.

*Commitment to the Torah's guidelines will always ensure the most favorable outcome! 🙏*

## "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"  
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