



THANK YOU HASHEM For Shabbos Kodesh!

Parshas Noach

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

HaMeor Shebah

A Short Burst of Relevance

אלה תולדות נח איש צדיק תמים היה בדורתי...

These are the offspring of Noah. Noah was a righteous person, he was complete in his generations....

THE TZADDIKIM REVEALED that although the six hundred mitzvos are bounding on all generations alike, there is one special mitzvah in each generation that requires extra devotion and particular focus for its complete rectification. In his introduction to sefer *She'arim B'Tefillah*, Rav Shimshon Pincus quotes Rav Chaim Vital - the primary expositor of the Arizal's teachings - as writing that the primary mitzvah of the final generation before the coming of Moshiach is tefillah, prayer. While Torah study in all its multifarious forms always was and remains the foundation of avodas Hashem and the secret of Jewish continuity (*"Talmud Torah k'neged kulam"*), our generation must put a special focus on tefillah, *avodah sheb'leiv*, and the deeply personal and emotional relationship with Hashem by which it is imbued. Commenting on the verse *"Zeh dor dorshav"*, Chazal tell us, *"Dor dor v'dorshav"* - Hashem showed Adam HaRishon each generation and its leaders. In order to enable each generation to accomplish its particular rectification, Hashem sent special tzaddikim who were - and are - in tune with the unique spiritual nature of the souls in his charge. The Noam Elimelech teaches that the Torah talks not only about Noach's perfection in the wicked generation of the flood but



in all the generations through which he lived in order to illustrate this aspect of his leadership. *"Tamim haya b'dorosav"* - Noah placed special effort on fostering awareness of the particular mitzvah that was especially important in each of the generations he experienced in his lifetime. 🕎

Parsha Roundup

A 60-second Review

- 🕎 Noach is the only righteous man in an evil generation. Hashem instructs him to build a large wooden *teivah* to protect him and his family as well as two members of each animal species from a flood that will destroy the world.
- 🕎 Rain falls for 40 days and nights. The waters churn for 150 days more before beginning to recede. When the ground dries completely (confirmed by a dove sent by Noach from the window of the *teivah*), Hashem commands Noach to exit the *teivah* and repopulate the earth.
- 🕎 Noach builds an altar and offers sacrifices to G-d. He plants a vineyard and becomes drunk. Cham debases his father and is cursed for doing so, while two of Noach's sons, Shem and Japheth, are blessed for covering up their father's nakedness.
- 🕎 The descendants of Noach - who have spoken the same language for ten generations - attempt to battle their Creator by building a great tower. Hashem causes them to speak different languages, and abandon their project, splitting into seventy nations.
- 🕎 Noach concludes with a chronology of the ten generations from Noach to Avraham and Avraham's journey from his birthplace of Ur Kasdim to Charan.

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P'nimiyus haParsha

An Encounter with the Soul of the Torah

ואתם פרו ורבו ושרצו בארץ ורבו בה...

And you, be fruitful and multiply; abound and multiply upon the earth...

THE PRIMARY BLEMISH of the Dor HaMabul was that they were constantly dissatisfied with what they had. It was this inability to find fulfillment in their given circumstances that caused them to crave the money, property, and wives of their neighbors, and ultimately led to thievery, cheating, and adultery. After wiping out this malady from the world by filling the entire planet with the purifying mikvah water of the *mabul*, Hashem divulges a deep secret to Noach, the key to happiness that would allow him to avoid these negative behaviors. What is that secret? In the words of our Sages, "Who is rich? One who is happy with his lot."

If a person lives with *emunah* and *bitachon*, trusting that he needs nothing more to be happy than what Hashem has allotted him and expressing his gratitude for whatever unearned blessing fills his life, he never feels the need to seek completion in the property of his neighbor. Despite whatever he may lack, such a person sees himself as having everything he needs. Although, in truth, he may have a small amount in *quantity*, such a person's experience of the *quality* by which that amount is saturated is tremendously great and ever-increasing. It is only when one is unable to put

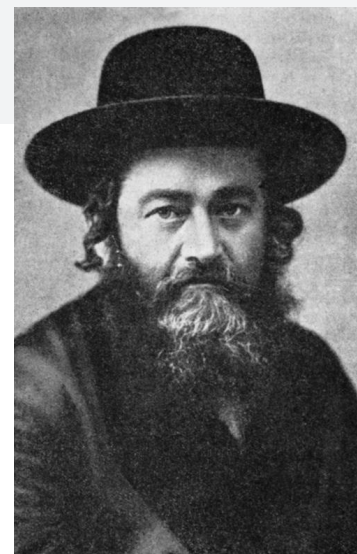
this rule into practice that, no matter how much he should amass of those things he desires, he is constantly plagued by a feeling of lack and discontent which compel him to look into the life of someone else for comfort and satisfaction.

The Ishbitzer sees Hashem's transmission of this foundational lesson to Noach in the command to procreate, "*Shirtzu b'aretz*". The word "*shirtzu*", while literally translated as "abound", may be seen as referring to the idea of contentment with a small amount, as a "*sheretz*" is a small creature. "*R'vu*" is a form of the word "*rav*", which implies a great sum.

Thus, our verse may be read in the following manner: "*Shirtzu b'aretz*": Hashem tells Noach, "Be content with the small portion you are allotted on this earth, "*ur'vu bah*": and you will see that despite its apparent paucity, your experience of its quality will be extremely great, allowing you to feel perfectly content, "Who is rich? One who is happy with his lot." 🕎



The way to distance ourselves from the behavior of the Dor HaMabul is to be satisfied with what we have.



The shining visage of Rav Meir Shapiro

Zechus Avos

Yahrtzeit of the Week

7 Cheshvan (Motzei Shabbos, Sunday – October 25th)

Rav Yehuda Meir Shapiro zy" a (1887 – 1933)

SEVEN CHESHVAN IS the yearzeit of Rav Yehuda Meir (ben Yaakov Shimshon) Shapiro zy" a, founder of Yeshiva Chachmei Lublin and the universally accepted Daf HaYomi program. Appropriately, the words תלמוד בבלי with one added for the *kollel*, is equal to יהודה מאיר ז"ל.

Rav Meir passed away Erev Shabbos. The "*yom*" read on Friday is *Tehillim* 93, which contains the words, מקלות מים רבים אדירים משברי ים אדיר במרום ה'.

The word **מים רבים** can hint רבי יהודה מאיר. The words **משברי ים** are the first letters of יהודה מאיר. The words **אדיר במרום ה'** hint the following: **א**, דף יומי **אדי**, "one *daf* daily," and **ה'** is equal to **התלמוד בבלי**. The first letters of the words **אדירים** may be seen as the first letters of רבי יהודה מאיר. Similarly, **אדירים** may be seen as the first letters of רבי יהודה מאיר.

It is known that immediately before his passing this tzaddik told his Rebbetzin: "Now the true simcha begins." He then instructed his talmidim to sing and dance. When he saw some of them crying, he said: "Only with simcha."

The *daf* for the day of his passing was *Kesubos* 93 (interestingly, the same number as the "*Yom*" - equal to **נחלה**, which is the first letters of **נחמה ושלום**.) The perek is titled **מי שהיה נשוי**, and the **משנה** near the beginning of *daf* 93 starts with these same words, which may be seen as the opening letters of: **ו** – יהודה מאיר שפירא המסדר הדף יומי נסתלק שמחים יום ו' – "[Rav] Yehuda Meir Shapiro, the establisher of the Daf Yomi, passed away, joyfully, on Friday."

Remarkable, the words **מי שהיה** (with one added for the *kollel*) is equal to **ז' חשון** - the day of his passing.

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

Tohameha

Tasting the Depth of Shabbos Kodesh

CONTINUING OUR EXPLORATION of the unique holiness of Shabbos Kodesh in relation to the rest of the mitzvos in the Torah, the Chernovitzer begins his next thought with a question. Chazal tell us that of all the *Aseres HaDibros*, only the first two were spoken by Hashem Himself, “*Anochi Hashem Elokecha*”, and, “*Lo Yihyeh lecha elohim acheirim...*” What is special about these two that they needed to have been spoken by Hashem?

The tzaddik begins with a basic answer. The entire Torah is a composite of two spiritual energies manifesting in the positive commandments and negative prohibitions, respectively. At the core of these *mitzvos aseih* and *mitzvos lo saseih* are the first two commandments - “*Anochi*” and “*Lo Yihyeh*”. This is because every *mitzvas aseih* is intended to reinforce our awareness of Hashem’s presence - “I am Hashem etc.” - just as every *mitzvas lo saseih* is intended to hold us back from slipping into actions that are going to detract from this awareness into the multifarious expressions of idolatry - “Do not take any foreign gods etc.”

The Chernovitzer explains that Hashem’s utterance of these two foundational commandments served as the soul, the premise, the animating life-force for all the other mitzvos in the Torah. This is a simpler understanding as to why it was specifically these two commandments that needed to have been spoken by Hashem Himself.

Next week, we will *be”H* delve into a second, deeper understanding. 🕎

This section is adapted from the sefer “Sidduro Shel Shabbos” by R’ Chaim of Chernowitz zy”a (1760-1816)

Chassidus 101

Exploring the Foundations of Chassidus

THE CHASSIDIC MASTERS teach that the ladder seen by Yaakov Avinu in his dream had four rungs. One of the many symbolisms of this ladder is the spiritual ascent a Jew must experience in davening. Just as one cannot jump the rungs of a ladder to reach the top, so too tefillah is a gradual process, one that requires proper understanding and intention.

The tzaddikim teach that the four sections of Shacharis correspond to the four spiritual worlds – *Atzilus*, *Yetzirah*, *Beriah*, and *Asiyah* (*Pri Eitz Chaim*, *Shaar HaTefilah*, 1). The lowest world, *Asiyah* is where our physical world manifests. In order to reach the highest of spiritual worlds when davening, we must first ascend by way of the three lower worlds. The first section of davening, from *Korbanos* until *Pesukei D’Zimra* corresponds to *Asiyah*, from *Pesukei D’Zimra* until *Birchos Krias Shema* represents *Yetzirah*, *Birchos Krias Shema* until *Shemoneh Esrei* is in the world of *Beriah*, and *Shemoneh Esreh* corresponds to the world of *Atzilus*.

More than simply offering personal requests and asking for our needs, *tefillah* is about binding ourselves to our Father in heaven. The different levels of *tefillah* leading up to *Shemoneh Esrei* are stages in which we prepare ourselves to meet the king. Only after praising Hashem for all that He blesses us with in this world, reminding ourselves of His constant flow of *beracha* breathing life into all of creation and understanding His infinity and oneness - each on his or her own level, can we

stand before Hashem.

This is why *Shemoneh Esrei* is the only *tefillah* which is said while standing still. While angels are referred to as *omdim*, those who stand, we are referred to as *mealchim*, those who proceed. All of avodas Hashem is a journey, and we are constantly in motion, working as hard as we can to navigate the many obstacles of this world in our pursuit of closeness with Hashem. *Tefillah* is a time when we separate ourselves from the hustle and bustle of the world around us to experience a shift in consciousness. We remind ourselves of who we truly are and what it is that we are doing. We praise Hashem for all He has given us and recognize the infinite blessings in our lives. During this lofty time, we are recalibrating, so to speak, in order to reattach ourselves to Hashem. As the tzaddikim teach us, *tefillah* is a time for rectifying our *middos* and gathering our *kochos*. Therefore, when we have gone through the process of *tikkun* and reached the apex, that place where we are purified and can properly stand before the King, we stand still like the angels we resemble.

When we daven each morning, we should focus on each section of *tefillah* as a time to prepare ourselves for *Shemoneh Esrei*. It should be a time to reflect on Hashem’s greatness and all the love and blessing He bestows upon us each and every day. Only then can we properly stand before Hashem and feel that infinite connection in the most meaningful way. 🕎

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

REBBE TZVI HIRSCH of Ziditchov had no sons, but his four younger brothers and their sons were all very special. Once, the tzaddik's little nephew became gravely ill, his condition growing worse from day to day. The situation grew so critical that late one night, the doctor feared that the end was near.

The Rebbe was accustomed to devote his nights to Torah study and prayer. No one had ever disturbed the Rebbe when he secluded himself in his attic room, but the situation was urgent. If the Rebbe was not told now, the family reasoned, it might be too late! The Rebbe's brothers considered their options. Who could they send to disturb the Rebbe in the most gentle way? They finally decided to send Yehudah Tzvi, the Rebbe's favorite nephew, who later in life also became one of the Rebbe's successors. With a candle in his hand, the boy climbed up the staircase leading to the attic where his uncle had secluded himself. Knocking once, he opened the door a crack. With a smile on his face, little Yehuda Tzvi looked at his saintly uncle and announced, "I have come to bring you good news, Uncle! Your nephew is feeling better! But you still must pray for his complete recovery!" Upon hearing his nephew's words, the tzaddik's face lit up with joy and he motioned to the boy to enter his study. He then went over to a cupboard and took out some herbs which he put in a small bag and handed to the boy. "Tell your aunt to boil this into a tea and give it to the child while it is still hot. This will help him to fully recovery b'ezras Hashem!" The little boy thanked him and rushed out of the room to bring these instructions to his aunt. The tea was made and given to the patient. Before sunrise, the crisis had passed and the boy was completely healed!

The next morning R' Sender Lipa went to his elder brother to tell him that his son had recovered. The tzaddik looked at him intently and said, "You can learn an important lesson in Chassidus from your nephew, Yehuda Tzvi. With your anxiety and worries, you only increased my own fears and suffering. But that little boy knew exactly what to do to change my mood to a happy one. And it was only when my spirits were lifted that I felt divine intuition returning to me and I knew at once what to do to bring about the patient's recovery."

Positive thinking and a joyous mindset are the vessel for salvation! 🕎

"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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