



THANK YOU HASHEM For Shabbos Kodesh!

Parshas Behaaloscha

כ"א בְּסִיּוֹן תש"פ / JUNE 13TH, 2020 / 5780 / 21 SIVAN / ISSUE #28

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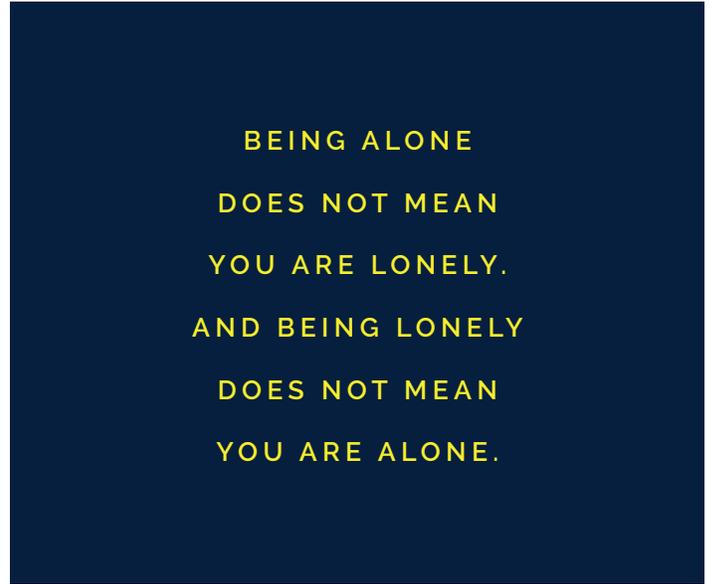
HaMeor Shebah

A Short Burst of Relevance

על-פי ה' יחנו ועל-פי ה' יסעו את-משמרת ה' שמרו על-פי ה' ביד-משנה:

"By the word of Hashem they encamped and by the word of Hashem they traveled; they observed Hashem's mandate, Hashem's bidding through Moshe."

THE BAAL SHEM Tov taught the following, well-known, parable to illustrate a deep truth regarding the Jew's journey toward closeness with Hashem: When a father is teaching his small toddler to walk, he crouches a few feet away, creating a distance for his son to cross. Although this may seem cruel, if the father does not set a goal and create the element of distance which serves as the premise for the goal the child will never learn to walk. The Baal Shem Tov taught that the same process applies in our avodas Hashem. Like the moon, the illumination of a Jew's awareness waxes and wanes; we experience times of great inspiration only to then fall into spiritual numbness once more. "And the Chayos were running and returning", our lives are lived in a perpetual state of motion. Back and forth - full, and then empty, and then full yet again. The secret of life is realizing that this is the way it needs to be. If we are to learn how to walk, it is imperative that we experience Hashem's distance, which is meant not to discourage us *ch"v*, but rather to allow us to strive toward a goal and express the true extent of our commitment and desire. In this week's parsha, the Torah teaches *"Al pi Hashem yachanu v'al pi Hashem yisau"* - both the traveling and the resting of the B'nei Yisrael on their journey through the desert were in accordance with the divine decree. The Degel Machaneh Ephraim explains that each and every Jew in his or her life must experience the long and difficult journey



in the desert reaching the Promised Land of spiritual fulfillment. Like the Jewish nation, there are times that we "travel", progressing with excitement and clarity, and other times that we "rest", experiencing apathy and a lack of desire. Our verse teaches that both of these stages are *"Al pi Hashem"*; the feeling of distance and failure is also in accordance with the will of Hashem. Keeping this in mind will enable us to view these stages of "resting" as Hashem's way of teaching us to walk by challenging us to strive toward a brand-new goal. 🙏

Parsha Roundup

A 60-second Review

- 👇 The parsha begins with Hashem commanding Ahron to light in the lamps of the Menorah.
- 👇 Shevet Levi is initiated into the service in the Mishkan.
- 👇 In response to the claim of "Why should we be deprived?" put forth by Jews who were unable to bring the korban Pesach in its appointed time because they were ritually impure, Pesach Sheni is instituted.
- 👇 Hashem instructs Moshe on the procedures for the Jewish nation's journeys and encampments in the desert, and the nation journeys in formation from Har Sinai.
- 👇 The people grow dissatisfied with the *manna* and demand that Moshe supply them with meat.
- 👇 Moshe imparts of his spirit to 70 elders and appoints them to assist him in the burden of governing the people.
- 👇 Miriam speaks lashon hara about Moshe and is punished with leprosy. Moshe responds by praying for her healing, and the entire community waits seven days for her recovery.



P'nimiyus haParsha

An Encounter with the Soul of the Torah

דבר אל-אהרן ואמר אליו בהעלתך את הנרות אל-מול פני המנורה יאירו
שבעת הנרות:

"Speak to Ahron and say to him, "When you kindle the lamps, let the seven lamps cast light toward the face of the Menorah."

THE GREAT CHASSIDIC masters strove to inspire our nation by demonstrating that all areas of our holy Torah are relevant to every Jew, in every generation. Although the lighting of the seven-branched Menorah in the Beis HaMikdash has tragically been removed from the Jewish experience for thousands of years, Rebbe Nachman teaches (*Likutei Moharan* 21) that each of us has the opportunity of allowing the inner kohen gadol to light the Menorah every single day. The tzaddik sees the words **"p'nei haMenorah"** in our verse as intimating a relationship between the Menorah and the concept of the face. He explains that the seven openings of the face - two **eyes**, two **ears**, two **nostrils**, and **mouth** - with which we interact with the world around us represent the seven branches of the Menorah. A Jew's task is to kindle these branches with the flame of holiness – illuminating the mouth by refraining from speaking falsehood, the nose by strengthening *yiras Shomayim* which is associated with the sense of smell, the ears by heeding the words of the tzaddikim, and the eyes by refraining from taking in the evil and impurity of the world.

Rebbe Nachman teaches that the way to kindle the Menorah of our senses with the flame of holiness and purity is by strengthening our consciousness of Hashem and our understanding of His ways. Indeed, we find the concept of "head", which refers to elevated consciousness,

in the context of all seven branches. Regarding the purity of speech embodied in the mouth, the verse states **"Rosh devarcha emes"**, "the opening of your words is truth." (*Tehillim* 119) Regarding *yiras shomayim* embodied in the nostrils, the verse states, **"Reishis chochmah yiras Hashem."** (*Tehillim* 111) Regarding heeding the words of sages embodied in the ears, the verse states. **"Shema divrei chachamim."** (*Mishlei* 8) Finally, regarding distancing from impurity embodied in the eyes, the verse states (referring to the understanding of Adam and Chava that their nakedness was shameful, reflecting a higher level of consciousness), **"Vatipakachna einei shneihem"**. (*Bereishis* 3) We thus find the concept of elevated consciousness in relation to each aspect of the Menorah represented by the human face.

When a Jew works on attaining a powerful awareness of Hashem's imminence and love through Torah, tefillah, and deep contemplation, this consciousness will enable him to illuminate the seven branches of the Menorah by using each of his senses in a way of holiness. When we remember this lesson and put special effort into perfecting these areas of avodas Hashem, we will merit for **"el mul p'nei haMenorah"**, the illumination of the Menorah represented by the senses of our face, to bring about **"Behaalosecha es haneros"**, the kindling of the physical Menorah in the Third Beis HaMikdash. May it be soon, speedily and in our days! 🕎



By perfecting our speech, strengthening our yiras Shamayim, having faith in our sages, and guarding our eyes, we merit to illuminate the seven branches of the Menorah represented by the human face.

Zechus Avos

Yahrtzeit of the Week

25 Sivan: Tuesday night, Wednesday – June 17th

Reb Dov Beirish of Biala (1820 - 1876)

Reb Dov Beirish Landau of Biala was born in the year 1820. His father was the famous gaon, Harav Avraham Landau of Chechenov zt"l. He was named for his grandfather, Reb Beirish Chassid zt"l, who was assumed to be one of the 36 hidden tzaddikim of his generation. Reb Dov Beirish married the daughter of a well-to-do *talmud chacham*, Reb Artshe of Biale.

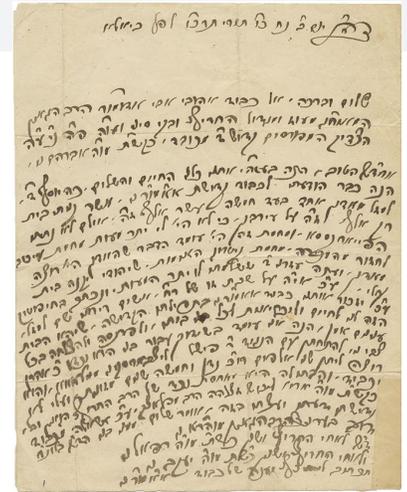
A turning point in this tzaddik's life came when Rebbe Shraga Feivel of Gritza zy"ta, the founder of the Alexander Chassidus, made a bris for his son. The tzaddik Rebbe Yitzchak Vorker served as *sandak* at the bris. During the meal, Reb Feivel introduced Reb Dov Beirish to the Rebbe and the two began speaking. After what was only a short conversation, Reb Berish made up his mind: he would not return home. Instead, he traveled together with Rebbe Yitzchak to the city of Vorka, where he became a very close chassid.

When some people attempted to cause a rift between the Chechenover Rav and his son, Reb Beirish, by claiming that his newfound interest in Chassidus had caused him to slack off in his Torah learning, Reb Avraham urgently summoned him home. When he arrived, they began a long Torah discussion, talking in deep pilpul. After this session, Reb Avraham told his rebbetzin, "We do not have to fear for our son. He is a serious *masmid* and is exceedingly sharp in his learning."

After the petirah of Rebbe Yitzchak Vorker, Reb Dov Berish became a devoted Chassid of his son, Reb Mendel'e Vorker. When Reb Mendel'e was *niftar* in 1868, Reb Dov Beirish was chosen to fill the void. He led the Chassidim for over seven glorious years filled with Torah, d'veikus, and elevation.

Zechuso yagein aleinu! 🕎

A letter handwritten and signed by Reb Dov Beirish to his father, the Rav of Chechenov, In 1865



Tohameha

Tasting the Depth of Shabbos Kodesh

BEFORE EXPLORING THE significance of the Shabbos meals, the Chernovitzer Rav prepares the canvas by discussing the Torah perspective on the general concept of eating. Our physical world is the lowest rung in a glorious spiritual structure within which every detail of the natural world is rooted. Each and every detail of the human experience is a manifestation of a spiritual event in the realms above. The tzaddikim who know these spiritual roots are able to concentrate upon them as they perform even the most mundane of actions, binding all levels of the spiritual worlds and elevating the creation to its Creator, Hashem. However, even those who are not familiar with the Kabbalistic intentions of eating and other such activities are still able to bring about this elevation by engaging with physicality in a measured and calculated way - for the purpose of strengthening the body for the sake of avodas Hashem and not simply to satisfy one's desires in a gluttonous manner. The tzaddik writes that there are three levels of avodas Hashem which increase the glory and oneness of Hashem in the world, thus satisfying the very purpose of creation. A] **Torah/Tefillah**: The first level of avodah is accomplished through Torah study and prayer. These purely spiritual activities cause tremendous unifications in the upper spiritual worlds and the lofty elements of the human soul. B] **Mitzvos**: The second level is the performance of the practical commandments. When a Jew utilizes the lowly physical materials of wool, hide, plants, flour, wood, and fire to perform the mitzvos of tzitzis, tefillin, arbah minim, matzah, succah, and lighting Shabbos candles, this reveals Hashem's sovereignty over and presence within the lower realms of creation. C] **Physical drives**: The final level of avodah, which is the most potent of them all, is when Hashem's presence is revealed even in the very lowliest levels of existence – the physical pleasures of this world such as eating, speaking to others, relaxing etc. When one conquers the yetzer hara for these activities and channels it toward *kedusha* in a calculated manner, this releases the sparks of holiness trapped in these negative forces, lifting them up to the highest level where they become a crown for the Master of the world. This final level is embodied in the avodah of eating the Shabbos meals, as we shall discuss in the coming weeks. 🇺🇸

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 SHULCHAN ARUCH (168:1) writes that when beginning a meal with *hamotzi*, one should make the *beracha* on a whole loaf, even if there are other pieces of bread that are larger, more refined, or of better quality. If the whole loaf was made of barley and the broken piece made of wheat, one should hold them in his hands and make the *beracha* on both together. After the *beracha*, the bread should be broken from the place where it is the most well done, which indicates that this is where the bread began to bake. (*Shulchan Aruch* 167:1) Before one makes the *beracha*, a scratch should be made where one will cut the bread to enable the bread to be cut immediately after the *beracha* without any delay.

In an exceedingly deep and lengthy discourse, Reb Nosson of Breslov reveals the inner dimension of these laws based on Rebbe Nachman's teaching in *Likutei Moharan* 14. Rebbe Nachman teaches that when *geirim* and *baalei Teshuvah* draw close to avodas Hashem, this elevates Hashem's glory and generates awe of His Presence. Wherever there is awe, there is a sense of completion, and this enables a person to pray with the proper intention. (*Kavod, Yirah*, and *Tefillah* are all related to the aspect of *Malchus*, Hashem's sovereignty over and presence within our physical world.)

Reb Nosson writes that in all foods (particularly in bread which is the primary sustenance of man) abide sparks of holiness which fell into the clutches of the negative forces. Making a *beracha* over food and using the vitality derived from the meal to serve Hashem returns these sparks to their source in the realms of holiness. This is an aspect of *geirim* and *baalei teshuvah* who increase the honor of Hashem in their return to avodas Hashem. They, too, represent sparks of holiness returning to their source from a foreign setting. Reb Nosson explains that this is why it is important to use a complete loaf for *hamotzi*, for whenever the honor of Hashem is elevated this increases awe, and when there is awe there is completion. This completion is represented by the wholeness of the loaf which contains the sparks of holiness on

their journey to rectification.

The tzaddik explains that the primary fixing involved in clarifying the holy from amidst the unholy (i.e. sparks of holiness from amidst the *kelipos*) is accomplished through eating, for this was the arena of the original sin. When Adam and Chava ate from the *Eitz HaDaas*, this caused "*daas tov v'ra*", the intermingling of holiness with unholiness, good and evil. The Jewish nation is charged with rectifying this in their choosing the "blessing" over the "curse", true "life" of connection to Hashem over the "death" of enslavement to the baser elements of humanity and existential distraction. Thus, the material with which bread is made must go through many processes such as threshing, winnowing, and grinding - each of which further refines the material, selecting the good from the waste. With each stage, a level of completion is attained, but in relation to the stage that follows, it is still considered unfinished.

The final and ultimate *birur*-clarification is the process of digestion within the body which begins with the act of eating. It is then that the entire process of clarification reaches its goal; the nutrients derived from the bread represent absolute "good" refined to an ultimate degree, and the extra is pure waste. Thus, eating is the rectification of the *Cheit Eitz haDaas*, the ultimate clarification of good from evil. The final stage of the clarification process, digestion, is built upon the penultimate stage wherein the bread is transformed from raw dough to edible food through the process of baking. Reb Nosson teaches that because the final clarification of digestion is a continuation of the process of baking, we begin to eat the bread from the place where it began to bake. This hints that the final step in the clarification process begins from the place where that of the previous stage began. The reason why we break the bread is to demonstrate that although in relation to the previous stages the bread is complete, in relation to the final process of digestion in which the grand clarification culminates, it is still imperfect. 🇺🇸



A Quick Mayseh

A Story to Warm the Heart

THE GREAT TZADDIK Rebbe Mendel'e Rimanover was known for his tremendous *yiras shomayim*, his modesty, and his passionate prayers. Jews from across the region flocked to his court to receive his blessing and saw wondrous miracles as a result.

Despite his many accomplishments, the Rimanover Rebbe did not have money (which he cared very little for). He was so destitute that he often could not feed his children. But despite the harsh circumstances, Reb Mendel'e's trust in Hashem was perfect and unwavering.

One day, the tzaddik came home and found his little son crying for the poor boy had not eaten in a long time. "I can't bear being hungry anymore!" sobbed the child. With a bleeding heart his father responded resolutely, "If your hunger was really as great as you say, Hashem would surely provide something."

The boy could not stop crying and he left the room in tears. After a moment, his father called him back and said to him: "Please forgive me, my dear son! I had no idea your hunger was so overwhelming. I just took one of my books off the table and look what I found next to it - a coin! You see, Hashem always helps when it is needed most. Now hurry to the store and buy some bread..."

Oftentimes in life, we arrive at a point in our struggle with the various tests of life where we feel we simply cannot hold out any longer. The truth is that Hashem knows just what we truly need and at the right moment—which He alone knows—He brings salvation. 🙏

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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.



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