



THANK YOU HASHEM

For Shabbos Kodesh!

Parshas Acharei Mos - Kedoshim

HaMeor Shebah

A Short Burst of Relevance

אִשֶּׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחַי בָּהֶם...

“That Man shall perform and live by them...”

WHAT IS THE Torah hinting by exhorting us to “live by” the Torah and mitzvos? The Sefas Emes teaches us a deep implication of the word “*Chayim*” that illuminates the meaning of this *pasuk*.

One of the mighty foundations of Jewish thought is that the human being is a composite of two entities - body and soul, physical and spiritual. Formed from the earth but invested with heavenly spirit, Man is capable of elevating the physical to the realm of the loftiest spirituality. On a deeper level, the tzaddikim teach that the Jew’s physiological makeup corresponds to the soul which, in turn, corresponds to the mitzvos of the Torah. Whenever we perform a mitzvah or refrain from transgressing one of the Torah’s commandments, the portion of our soul that that correlates to that mitzvah imbues its physical counterpart with spiritual vitality.

The tzaddik quotes *Tosafos* as explaining that the word “*Chai*”, live, can mean “complete.” Thus, the Torah is teaching us, “... *asher yaaseh ha’adam*” - the mitzvos will “make” the person, perfecting both the elements of his body and his soul, “*v’chai*

HASHEM IS NOT
PUNISHING YOU,
HE'S PREPARING YOU.
TRUST HIS PLAN
NOT YOUR PAIN.

bahem” - by completing every aspect of his being, and filling his body with the spiritual vitality of a soul plugged into its Source. 🙏

Parsha Roundup

A 60-second Review

- 👑 Following the deaths of Nadav and Avihu, Hashem warns against unauthorized entry into “the holy”. Only the Kohen Gadol on Yom Kippur may enter the innermost chamber to offer the *ketores* before Hashem.
- 👑 As part of the Yom Kippur service, lots are cast over two goats. One of the goats is offered before Hashem and the other carries the sins of am Yisrael to the wilderness.
- 👑 The Torah warns against bringing *korbanos* outside the Beis HaMikdash, prohibits the consumption of blood, and details the laws of forbidden sexual relations.
- 👑 Parshas Kedoshim details dozens of mitzvos through which the Jew sanctifies him or herself and relates to the holiness of Hashem. These mitzvos include: the prohibition against idolatry, the mitzvah of *tzedakah*, the principle of equality before a court, Shabbos, sexual morality, honesty in business, honor and awe of one’s parents, love of one’s fellow man, and the sacredness of life.

P'nimiyus haParsha

An Encounter with the Soul of the Torah

קדשים תהיו כי קדוש אני...

"You shall be holy, for I am Holy..."

CHAZAL COMMENT ON the *pasuk*, "You shall be holy", "One might think, (holy) like Me. Thus, the *pasuk* continues, "for I am Holy" - My Holiness transcends your holiness." The Kozhnitzer Maggid reveals the depth of this teaching in light of a *Gemara* in *Pesachim*.

The *Gemara* (*Pesachim* 8a) teaches us three things about a torch: The first is that the *Shechinah* is comparable to a torch, for "the tzaddikim are before the *Shechinah* as a flame is before a torch." The second is that a torch projects its light backwards. The third is that the light of a torch fluctuates.

Having already established that the *Shechinah* is represented by a torch, the tzaddik writes that in discussing the characteristics of the torch's light, chazal are in fact teaching us about the nature of the *Shechinah*.

The first teaching is that a torch projects its light backwards. Hashem is infinite, and in light of this infinity, there couldn't possibly be metaphorical "room" for the existence of a physical universe. Therefore, in order for the creation of the world to have been possible, Hashem "projected His Light backwards"; He constricted His Infinite Light, embedding His Godly Presence into each particle of existence in such a way that while omnipresent, would never negate the illusory independence of human life.

The second teaching is that the light of a torch fluctuates. In the

same vein, Hashem's holiness and the overt experience of His presence doesn't flow into our lives in a steady stream. Rather, we experience Hashem in a way of "running and returning", an ever-rising eb and flow of clarity and muddiness, drawing close and being pushed back once more.

This, explains the Kozhnitzer, is chazal's intention in their cautionary interpretation. **"One might think, (holy) like Me."** - Perhaps, based on his experience of closeness with Hashem, one might think that we, too, should consciously structure our spiritual growth in a way of constriction and intentional interruption. **"Thus, the *pasuk* continues, "for I am Holy" - My Holiness transcends your holiness."** - it is only Hashem's infinity which demands this level of constriction, which is, in truth, His method of revelation to us. From our perspective, there is never any need to limit the intensity and consistency of our avodas Hashem.

I would be remiss if I did not mention that Rebbe Nachman of Breslov (*Likutei Moharan* 49) does indeed speak about a necessary constriction one must make in his burning fire for avodas Hashem - a *tzimtzum* for the sake of allowing individual traits to emerge throughout the course of everyday living and observance of the Torah. Still, assuming we are not on this lofty level, it is important to fortify the consistency and intensity of our avodas Hashem so that we can continually strip away the barriers of constriction and reveal Hashem's Presence in the Torah, in nature, in ourselves, and in the mitzvos we perform! 🕎



Hashem's elusiveness is not to be emulated. We are called upon to do everything in our power to give Yiddishkeit all we've got!

Tohameha

Tasting the Depth of Shabbos Kodesh

THE END OF the *pasuk* explored in last week's column reads: *"Lada'as ki Ani Hashem mekadeshchem."* The Chernovitzer sees these words as hinting to the great reward encapsulated within our observance of the gift that is Shabbos Kodesh. He teaches that in other places, the words *"Ani Hashem"* are interpreted by chazal to refer to Hashem's faithfulness in providing reward, *"ne'eman l'shaleim sechar."* We know that Shabbos is 1/60th of the Great Shabbos to Come, the eternal state of a perfected world basking in the glory of its Creator, our loving Father in heaven. The Chernovitzer writes that Hashem has great pleasure from this that we enjoy the spiritual delights of Shabbos, rooted in a taste of the World to Come. This, says the tzaddik, is intimated by the *pasuk*: **"Ladaas ki Ani Hashem"** - we are called upon to experience the reward of Shabbos in the observance of Shabbos itself. **"Mekadeshchem"** - This word may be split into two words, *"Mekadesh"*, Who sanctifies, and the letters *"Che"m"*, which are numerically equivalent to 60. This is the true reward of Shabbos - a holiness that is 1/60th of the Great Shabbos to come. This, explains the tzaddik, is why the beginning of the *pasuk* makes reference to *"Shabbasos,"* the plural of *"Shabbos,"* an allusion to the two *Shabbasos* a Jew should strive to experience - a Shabbos observance permeated with the vitality of the Great Shabbos to come. 🕎

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

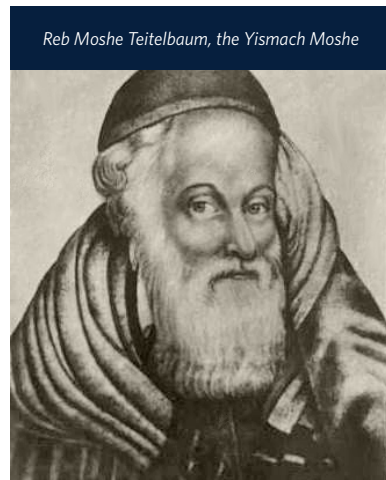
The Yismach Moshe zy"á

In the year 1759, Reb Moshe Teitelbaum was born in Pshemishl, Galicia into a family of Rabbanim - direct descendants of Rav Moshe Isserles, the famed Rema. As a child, Reb Moshe studied under his uncle, the Rav of Strizov, and soon established a reputation as a Talmudic genius. As a young man, he was known to be a staunch opponent of Chassidus. Nevertheless, upon a visit to Lublin, he was invited by the holy Chozeh of Lublin to give a shiur in the shul. After this meeting with the Chozeh, Reb Moshe became one of his most devoted followers. He also developed a close relationship with the Maggid of Kozhnitz.

At the age of 25, Reb Moshe was appointed the Rav of Shiniva, and from the year 1808 (5568) until his passing, he served as the Rav of Ujhel, Hungary, a tenure of roughly 34 years. Due to his influence and stature, the Yismach Moshe is largely credited with planting the seeds of Chassidus in Hungary. Thousands from the region flocked to Ujhel to seek blessings and advice from the tzaddik, hoping to catch a glimpse of his incredible devotion, fiery shiurim, and seemingly endless reservoir of Talmudic insight. Even the local non-Jews sought his advice and guidance. There is a tradition among Chassidim that the Yismach Moshe's *neshama* contained a spark of the soul of the Navi Yirmiyahu, as Reb Moshe would constantly bemoan the loss of the Beis HaMikdash.

The tzaddik left this world in 1841 (5601). He penned *Heishiv Moshe*, a collection of responsa, as well as *Yismach Moshe*, comprising of his thoughts and teachings on the weekly Torah portion. The Satmar Rav, Reb Yoel Teitelbaum, was one of his notable descendants. 🕯

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

MANY OF US are familiar with the following famous statement of Chazal: Through *teshuvah mei'ahavah*, a *teshuvah* which stems from our love for Hashem, the loftiest level of *teshuvah*, one transforms his *aveiros* into mitzvos – "*z'donos naasos lo k'zchuyos*." While this enigmatic statement requires a great deal of explanation, the tzaddikim reveal that one of the most fundamental understandings of our relationship with the Master of the world as well as the very essence of *teshuvah* itself is hidden within these words.

Reb Tzadok HaKohen of Lublin explains (*Tzidkas HaTzaddik*, 40, 100) that the essence of *teshuvah*, the ultimate recognition one must become aware of while on the journey of *teshuvah*, is that everything – both one's achievements as well as his mistakes and shortcomings – is ultimately *ratzon Hashem*. This is not to say, *chas v'shalom*, that Hashem wants us to intentionally make mistakes. On the contrary, He is constantly encouraging us to grow and draw closer to Him. Rather, one should understand that all of life's experiences are tailor made for us. Every experience one has, be it positive or negative, is meant to produce a certain outcome. Sometimes, that outcome isn't what we understand to be ideal. Sometimes we make mistakes - after all, as finite, physical beings, mistakes are part of our nature. What we do have total control over, however, is how we move on from those mistakes.

One of the most important messages the tzaddikim wished to impart was the understanding that our shortcomings and mistakes are just as important, if not more so, than those moments we view

as "successful." Obviously, each of us must strive to do the right thing, but the way in which we view our inevitable mistakes on whatever level will shape and mold our future growth. When we begin to recognize that all the difficult moments in our lives are experiences the Master of the world wants us to go through for reasons beyond our finite comprehension, we can begin to see the value in those moments and utilize them to propel us ever higher in our *avodas Hashem*.

Reb Tzadok weaves this message into the statement of Chazal mentioned above: ***Z'donos naasos lo k'zchuyos*** – the loftiest level of *teshuvah* is when we can come to the realization that even our *z'donos*, even those moments of failure, difficulty, or darkness, are, in truth, *zchuyos*. They are part and parcel of the journey of life and essential to a healthy *avodas Hashem*.

Although many of us grew up with the idea that our mistakes, failures that occur despite our very best efforts, pull us away from Hashem, in truth, they are merely stepping stones in developing an even stronger relationship with Him. We are blessed with the choice to either allow those experiences to define who we are and pull us even further down, or to brush ourselves off, learn from those moments, and utilize them to continue moving forward with an even stronger resolve to achieve closeness with our Father in heaven and bring so much more meaning and passion into our lives. 🕯

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

THE TZADDIKIM WHO lived during the time of the Yismach Moshe would say that this Chassidic luminary was a reincarnation of *Yirmiyahu Hanavi*, who foresaw and mourned the destruction of the first Bei HaMikdash. This was because the Yismach Moshe would constantly cry about over the *galus* of am Yisrael and the *Shechinah*, his longing for Moshiach unparalleled. The tzaddik made sure to have his finest Shabbos clothing prepared by his bed at all times. Each night, before laying down to sleep, he would remind his gabbai to wake him the very moment the shofar of Moshiach was heard. If he heard some tumult in the street, he would immediately run outside to determine whether Moshiach had arrived.

One day, a messenger appeared at the court of the Yismach Moshe bearing the news that in another week, the tzaddik's beloved son-in-law was slated to arrive for a visit. The entire household buzzed with excitement as everyone began to prepare for the arrival of this special guest. Finally, the long-awaited day came, but the visitor was nowhere to be seen. The family soon became restless, imagining possible scenarios to explain his delay - some quite frightening to consider! Meanwhile, the Yismach Moshe sat in his room engrossed in learning.

Suddenly, an approaching carriage was seen in the distance. Without warning, the Rebbe's gabbai excitedly burst into his room and breathlessly blurted out the good news: "Rebbe! He has arrived!"

The Rebbe's face was suddenly flushed. He jumped from his place in excitement, put on his fine Shabbos clothes and donned his streimel, and ran outside toward the carriage. Seeing none other than his son-in-law descending from the carriage, the tzaddik was unable to bear the pain and fell to the ground in a faint.

When he came to, the Rebbe was heard moaning to himself, "Oy! It's not him. He still has not yet arrived."

We can be sure that the Yismach Moshe was overjoyed by the arrival of his son-in-law. But the tzaddik's brain was wired in such a way that to him, the chances of Moshiach appearing were much greater than his son-in-law's scheduled arrival. May we merit to attain even a fraction of this desperate yearning! Ribbono Shel Olam, we want Moshiach now! 🙏

"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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AND EDITED BY **ASHIRA HERZFELD**
FOR MORE OF R' YAAKOV'S WRITINGS, VISIT LPITORAH.ORG.

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