



THANK YOU HASHEM For Shabbos Kodesh!

Parshas Vayakhel-Pikudei

HaMeor Shebah

A Short Burst of Relevance

אלה פקודי המשכן משכן העדות...

“These are the accountings of the Mishkan, the Mishkan of Testimony...”

COMMENTING ON THE WORDS “*Mishkan ha'eidus*”, Rashi writes that Hashem’s resting His *Shechinah* in the Mishkan served as a testament to this that He had overlooked the *cheit ha'eigel*. The Sefas Emes wonders how this idea fits with another teaching from chazal, “Whoever says that Hashem overlooks sins, may his life be overlooked!” How could Hashem have simply overlooked the *cheit ha'eigel* if chazal stress that He is not a “*vatran*”, and never overlooks a person’s sins? The tzaddik answers with a remarkable clarification. He writes that the reason chazal teach that Hashem doesn’t overlook sins is because of the prevalence of *Middas HaDin*, His trait of Judgement. However, when the *Middas HaDin* itself demands that Hashem overlook sins, then Hashem is indeed a “*vatran*,” and He is prepared to overlook one’s sins entirely. This, explains the holy Sefas Emes, is the meaning of Rashi’s comment on our *pasuk*. The outpouring of unfettered love toward Hashem demonstrated in am Yisrael’s contributions toward the construction of the Mishkan served to indicate the deep and essential bond they shared with the Master of the world and the manner in which the *cheit ha'eigel* could have only been the result of an external force - a force that left them no choice but to act in a manner that ran contrary to their truest essence. Their subsequent

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contributions toward the Mishkan demonstrated that, when left alone, our nation’s natural state is one of absolute devotion to Hashem. Therefore, in this case, it was *the Middas HaDin itself* that ruled for Hashem to overlook the *cheit ha'eigel*, revealed by am Yisrael’s later actions to have merely been the product of a foreign influence. 🤝

Parsha Roundup

A 60-second Review

- 👑 Moshe gathers the Jewish nation and reiterates the mitzvah of Shabbos in addition to conveying Hashem’s instructions regarding the building of the Mishkan. Klal Yisrael contribute gold, silver and copper; blue, purple and red-dyed wool; goat hair, spun linen, animal skins, wood, olive oil, herbs and precious stones in such abundance that Moshe has to tell them to stop giving.
- 👑 Artisans make the Mishkan and its furnishings - three layers of roof coverings; 48 gold-plated wall panels and 100 silver foundation sockets; the *paroches* and the *masach*; the *Aron*, and its cover with the *keruvim*; the *Shulchan* and its bread; the menorah with its special oil; the *Mizbeach HaZahav* and the incense; the anointing oil; the outdoor *Mizbeach* for burnt offerings and all its implements; the hangings, posts and foundation sockets for the courtyard; and the basin and its pedestal, made out of copper mirrors.

P'nimiyus haParsha

An Encounter with the Soul of the Torah

ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדוש שבת שבתון...

“On six days work may be done, but on the seventh day shall be holy for you, a Shabbos of complete rest...”

PARSHAS VAYAKHEL DEALS exclusively with the construction of the various parts of the Mishkan with the exception of one, seemingly unrelated, commandment. Before introducing the opportunity for each and every member of the Jewish nation to contribute materials and skills toward this national project, Moshe Rabbeinu commands klal Yisrael once more regarding Shabbos, saying, “For six days, work may be done, but the seventh day shall be holy for you, Shabbos for Hashem.” On a simple level, Chazal explain that this commandment was necessary to teach the Jewish people that the building of the Mishkan would not push away Shabbos. In addition, they derive from this juxtaposition between Shabbos and the Mishkan that the 39 categories of labor utilized in the construction of the Mishkan are forbidden on Shabbos. The holy Ishbitzer reveals that, on a deeper level, this juxtaposition hints to an incredibly beautiful idea.

The Mishkan, as well as the general mission of the Jewish nation it serves to symbolize, was a national project. No single Jew was charged with its construction. Even Betzalel, who was appointed over the entire project, needed a team of men and women who had been endowed with special skills to assist in constructing the various parts of the Mishkan’s complex structure and vessels using the material that had been donated by each member of the Jewish nation. Focused solely on the overwhelming national desire for Hashem to dwell in their presence, the Jewish people saw this project as a collective goal to which they were all equally committed, a project which was far greater than the sum of its parts. This feeling reached its zenith when all the different parts of the Mishkan came together in a single structure of aesthetic and spiritual magnificence. If, in a momentary lapse of focus, an individual craftsman grew proud over the expert work he had done on a specific segment, when he saw his segment in the grand and complex setting of all of the other parts of the Mishkan, he was immediately reminded of the true goal that extended so far beyond his

own work alone – providing the Master of the world with a dwelling place in the lower dimensions of reality.

The Mei HaShiloach explains that the Mishkan is a microcosm of the Jewish nation’s collective avodas Hashem, their mission throughout the generations. Much like the Mishkan, there are many different areas of expertise in avodas Hashem; many kinds of craftsmanship among the plethora of mitzvos, *derachim*, areas of Torah study, and *kavanos*. However, its enormity and vastness make this perspective a difficult one to harbor. More often than not, we think of avodas Hashem as a personal endeavor – priding ourselves on our “expertise” and seeking honor for the area of avodas Hashem we are drawn to attending. Lacking the expansive focus on the collective national mission of which our avodah is merely a small – albeit crucial – part, our avodas Hashem becomes spiritually relegated to “the six days of the week:” holy and powerful, but lacking the essential focus on the true goal. However, when we realize the extent of the mission within which we are blessed to play a small role as sparks in the grand torch, cells in the complex body, and drops in the expansive ocean of the Jewish story, we emerge from the constricted consciousness of limited perspective and behold the Mishkan in all its glory. When we attain this awareness, our avodas Hashem becomes filled with the spirit of Shabbos, the spirit of humility, oneness, and God-consciousness.

This, explains the Ishbitzer, is a deeper reason why the commandment of Shabbos is juxtaposed to the building of the Mishkan. In making this connection, the Torah is teaching us that Hashem desires for our engagement with avodas Hashem to be “*Shabbosdik*”, bursting with expansive consciousness and the realization that our *avodah* is only part and parcel of a national project that reaches far beyond each individual – spanning all of history and touching the ultimate purpose of the world’s very creation. 🕎



Our individual efforts in spiritual growth combine with those of every Jew throughout history to form the glorious Mishkan of our national, collective avodas Hashem.

Tohameha

Tasting the Depth of Shabbos Kodesh

THE PASUK STATES, “*Es Shabbosai tishmoru*,” “You shall guard My *Shabbasos*.” Based on what we have been discussing regarding the exalted spiritual revelation of Mincha and the way in which this shorter *tefillah* highlights our inability to express our awe in words, the Chernovitzer explains the plural “*Shabbasos*” by teaching that there are two aspects of our *avodah* on Shabbos. On one hand, Shabbos provides us the ability to sing praise to Hashem and increase in our expression of the love and awe we feel in His Presence on this holy day. But there is also an aspect of silence on Shabbos, the time of day when the spirituality grows so powerful that we must limit our verbal expression and intensify the inner emotions that far exceed our capacity of articulation. In the Arizal’s *zemer* for *Shalosh Seudos*, we sing, “*B’nei heichola d’chesifin, l’mechezei ziv* etc.” Literally translated, these words mean, “The children of the chamber *who yearn* to behold the illumination etc.” But in addition to implying yearning, the word “*d’chesifin*” can also mean “those who are embarrassed.” Thus, these words allude to the overwhelming shame and ego-obliteration a Jew ought to feel upon entering the chamber of the King, the spiritual illumination of Shabbos afternoon. Closing this section (which is the final discourse in Part One of sefer *Sidduro Shel Shabbos*), the tzaddik writes that this concept, too, may be seen as hinted to in the word “Shabbos” itself, as “*Shabbos*” contains the opening letters of “*Shabbos Bo Tehillah*”, a reference to the aspect in which Shabbos is a time for praise, as well as “*Shabbos Bo Tidom*”, a reference to the aspect in which Shabbos is a time for an all-encompassing silence that expresses far more than words ever could. *Good Shabbos!* 🕎

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 Menachem Mendel of Rimanov zy”a

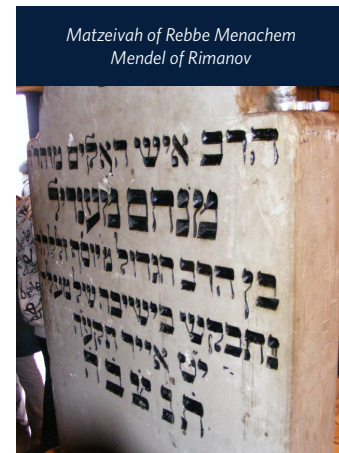
Reb Menachem Mendel was born in Neustadt in 1755 (5515). He was introduced to Chassidus at 11 years old upon meeting the Maggid of Mezritch. As a young man, he studied under Reb Shmuel Shmelke of Nikholsburg along with two of his close friends – future leaders in their own right – the Chozeh of Lublin and the Maggid of Kozhnitz.

Even before beginning to study under Reb Shmuel Shmelke, Reb Menachem Mendel was already an accomplished Talmudist and halachic scholar, having gained an incredible breadth of knowledge in the writings of the Rif. Under the leadership and guidance of Reb Shmuel Shmelke, the young Menachem Mendel became an ardent Chassid, and for a number of years joined the Rebbe Reb Elimelech’s court in Lizhensk. There, he was immediately recognized by his fellow chassidim as a *yarei Shomayim*, someone who embodied a tangible awe of God, which often found expression in his fiery way of praying.

After the passing of the Rebbe Reb Elimelech, many of his chassidim became followers of Reb Menachem Mendel, who settled in Pristik and eventually in Rimanov. His reputation as a *kadosh* and *baal mofes*, a miracle worker, attracted thousands from far and wide. It was during this period that he suffered a great deal from those opposed to Chassidus. Nevertheless, he continued to teach and grow his court, and succeeded in attracting many well-known students such as Reb Naftali of Ropshitz and Reb Tzvi Elimelech of Dinov, the famed Bnei Yisasschar.

The holy Rimanover famously saw the emergence of Napoleon during this time as a sign of the Final Redemption, praying for his victory together with the end to this long and bitter exile he was sure it would bring. The tzaddik left this world in 1815 (5575). His teachings are published under the titles *Divrei Menachem*, *Menachem Tzion*, and *Be’eros HaMayim*. 🕎

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

AMONG THE MANY fundamental aspects of *avodas Hashem*, one of the most widely misunderstood is the concept of *yiras Shomayim*. As children, we tend to develop a mental image of a God who is constantly watching over us and taking note of our every mistake. However, rather than instilling a genuine sense of awe and a greater recognition of Hashem’s presence, this way of thinking generally has the opposite effect, instilling fear, and lending credence to the idea that, with every mistake we make, our relationship with Hashem slowly dwindles away.

One of the greatest contributions of *Toras HaBaal Shem Tov* was the unequivocal stance that regardless of temporary mistakes or shortcomings, our bond with Hashem is unbreakable. The tzaddikim wished to dispel that idea that *yiras Shomayim* is intended to heighten our anxiety and promote an unhealthy perspective of our relationship with our Father in heaven. This isn’t to say that *yiras Shomayim* isn’t viewed as a foundational *middah* to obtain. To the contrary, one finds a plethora of writings from the tzaddikim stressing the importance of developing *yiras Shomayim* as the very basis for all *avodas Hashem*. Therefore, it is important for us to try to understand what this quality truly means and how it is meant only to enhance our experience of Yiddishkeit, and not, *chas v’shalom*, detract.

The tzaddikim explain that there are two general levels of *yiras Shomayim*: *yirah ila’ah*, a “higher” level of fear, and *yirah tata’ah*, a lower level of fear. As is readily understood, it is not possible to attain *yirah ila’ah* without first developing *yirah tata’ah*. This lower level of *yirah* is generally associated with *yiras ha’onesh*, fear of punishment, or a general sense of fear associated with a perception of our own

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and the actions we take, rather than Hashem’s omniscience. It is indeed vitally important that each of us understand that all of our actions, thoughts, and words carry macrocosmic weight, effecting the balance of existence. At its most basic, *yirah tata’ah* focuses on the immediately recognizable consequences of our actions, such as the punishments listed in the Torah. However, it also includes the fear of destructive potential latent in our actions despite those effects not being readily perceived, as well as the fear associated with disappointed the King, our Father in heaven.

Before attempting to acquire *yirah ila’ah*, *yiras Shomayim* in its most refined form, it is vital that we understand just how much potential we have. It is quite easy for one to open up *Nefesh HaChaim* and read about the negative effects even our thoughts can have only to feel immediately disheartened. However, this is surely not the intention. The tzaddikim wished only for us to understand the power we have - not so that we should be afraid or anxious to go about our lives, but so that we should attribute a sense of caution and significance to what we do, and to recognize just how far-reaching our actions truly are.

Rather than being afraid of Hashem, *chas v’shalom*, the tzaddikim taught that *yiras Shomayim* serves as the foundation for our experience of Yiddishkeit because it puts our actions into the proper perspective. It sheds light on just how incredible each of us are, and the extent of the impact we can have on the world. With this understanding, we can always be working towards refining ourselves and the world around us, drawing us ever closer to Hashem. 🕎

A Quick Mayseh

A Story to Warm the Heart

REB NOSSON DOVID of Shidlowitz was once recuperating at a health resort after an illness when he ran out of funds. The shamash was deeply concerned, as he knew how badly the Rebbe needed this rehabilitation. Without the ability to pay, he would be unable to fully recover! However, he calmed himself by remembering that some of the Rebbe's wealthier chassidim were scheduled to join them for Shabbos. Perhaps they would come to his aid! Surely enough, one of the wealthiest chassidim arrived at the resort on Thursday to spend some time with the Rebbe and remain for Shabbos. As soon as he had settled in, the shamash hurriedly told him of the Rebbe's predicament. As he had expected, the chassid gladly gave him a large sum. The shamash thanked him profusely and ran to tell the Rebbe the good news.

Later that day, the chassid was shown in to see the Rebbe. To his amazement, the Rebbe hardly looked at him. He merely said a quick, "Shalom aleichem" and then turned back to the sefer he was engrossed in. The chassid was disappointed. Was this the welcome that he deserved after he had given the Rebbe such a large sum? Far worse than the pain was the thought that the Rebbe was ungrateful.

Thursday passed. Friday came, and then Shabbos arrived. Immediately after Maariv, Reb Nosson Dovid beckoned to the rich chassid. "Shalom Aleichem, my dearest student, *Gut Shabbos!*" he exclaimed with effusive warmth and joy. "How happy I am to see you! How incredibly glad I am that you came to visit me for Shabbos! And how thankful I am for your gift!"

Noticing the surprised look on the chassid's face, the tzaddik explained: "You are surely wondering why I did not greet you enthusiastically when you arrived, especially since you gave such a generous donation just when I was so pressed for money. Please allow me to explain. Your donation generated a unique joy, the joy of knowing that I will indeed be able to complete my recovery in this place. Because this was not any ordinary joy, I decided to set it aside and save it for Shabbos Kodesh, so that I could come into this holy day with a special joy that was *I'kavod Shabbos*. Now you see how truly happy I am to have you here with me, and how enormously grateful I am to you for your generosity!"

The incredibly mastery the tzaddikim had over their emotions allowed them to consciously set aside a feeling for the sake of experiencing it - in all of its strength - at a later date! May we merit to touch this tzaddik's incredible level of devotion to Shabbos! 🙏

"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,
AUTHOR OF **THE STORY OF OUR LIVES** (FELDHEIM)
AND EDITED BY **ASHIRA HERZFELD**
FOR MORE OF R' YAAKOV'S WRITINGS, VISIT LPITORAH.ORG.

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