



# THANK YOU HASHEM

## For Shabbos Kodesh!

Parshas Emor

י"ט באייר תשפ"א / ISSUE #68 / 19 IYAR, 5781 / MAY 1<sup>ST</sup>, 2021

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

ויספרתם לכם...

"And you shall count for you..."

ONE OF THE foundational principles in the teaching of the Mezeritcher Maggid, rooted in the revelation of the Baal Shem HaKadosh, is the idea that "taanug temidi eino taanug" - constant pleasure is no longer pleasurable. It is specifically an experience of "not having" that grants us the vessels to again enjoy the pleasure upon its return. The tzaddikim use this concept to explain the fluctuations of a conscious engagement with avodas Hashem, replete with times of closeness and times of distance; feelings of clarity and lucidity interrupted by periods of confusion and emotional numbness. They write that this experience is arranged by Hashem in order to ensure that one's *avodah* remains ever-fresh, ever enjoyable, and filled with vitality. In Meor Einayim, the holy Chernoybler Rebbe writes that the greatest pleasure of all is that of the *Torah HaKadosha* whose Spirit fills the *chag* of Shavuos. Therefore, just as the Torah orchestrated the period of *niddah* separation between husband and wife for the seven clean days in order to grant them the ability to foster yearning and experience a flame of passion in their relationship once more, the Torah grants us the seven weeks of *sefirah* leading up to *Matan Torah* for the same reason. As we count the days leading up to the exalted 50<sup>th</sup> day of Shavuos, we are given the gift of being able to

**EMUNAH:**  
YOU DON'T KNOW  
HOW IT WILL HAPPEN  
BUT YOU KNOW IT WILL.

yearn for that which we do not yet have, to build up our awesome desire for rectification, for immersion in the all-purifying *mikvah* of the 50<sup>th</sup> Gate - for our bodies to become inundated with the Torah to which their 613 limbs, veins, and sinews correspond. Then, just as after the seven clean days of *niddah*, after seven weeks of this all-consuming yearning and pent-up desire, we are able to finally receive the Torah with hearts bursting with the utmost joy and spiritual pleasure. 🤴

### Parsha Roundup

A 60-second Review

- Parshas Emor begins with the special laws pertaining to the kohanim, the kohen gadol, and the *avodah* in the Beis Hamikdash.
- A newborn calf, lamb, or kid must be left with its mother for seven days before being brought as a korban. One may not slaughter an animal and its offspring on the same day.
- The second part of parshas Emor lists the annual *yomim tovim* of the Jewish calendar: Shabbos, the korban Pesach, Pesach, the korban Omer offered on the second day of Pesach and the 49-day counting of the Omer, Shavuos, Rosh HaShanah, Yom Kippur, Succos, and Shemini Atzeres.
- The Torah then discusses the lighting of the *menorah* in the Beis Hamikdash and the *lechem hapanim* which was placed on the Shulchan each week.
- Emor concludes with the incident of a man executed for blasphemy, and the penalties for murder (death) and for injuring one's fellow or destroying his property (monetary compensation).

## P'nimiyus haParsha

### An Encounter with the Soul of the Torah

שׁוֹר אוֹ-כֶּשֶׁב אוֹ-עֵז כִּי יוֹלֵד וְהָיָה שְׁבַע יָמִים תָּחַת אִמּוֹ...

*“When an ox or a sheep, or a goat is born, it shall stay seven days with its mother...”*

IN PARSHAS EMOR, we learn that when a potential *korban* is born, it must remain with its mother for seven days. Only then, on the eighth day, can the animal be brought up as a *korban*.

The Zohar HaKadosh reveals the deeper meaning underlying this commandment, teaching that the seven days of waiting are for the purpose of allowing the animal to live through a Shabbos in this world before being offered up on the *Mizbeach*. Because every seven days includes a Shabbos, it is only after this period of time that the *korban* may be brought.

In Mei HaShiloach, the holy Ishbitzer asks the following question. If the main thing is that the animal should experience a Shabbos in this world before being offered, why does an animal born on Friday need to wait another six days after Shabbos before being brought as a *korban*? If the primary condition for being offered is living through a Shabbos, why does the Torah institute a universal waiting period of seven days regardless of when the animal is born?

The tzaddik answers with an amazing idea.

We know that each of the six days of creation are rooted in another of Hashem's *middos* - **Sunday** is related to *Chessed*, **Monday** to *Gevurah*, **Tuesday** to *Tiferes*, **Wednesday** to *Netzach*, **Thursday** to *Hod*, and **Friday** to *Yesod*. Each of these traits contains a distinctly positive nature, one of the creative energies with which Hashem created the world. Shabbos, related to the *middah* of *Malchus* - the expression of Hashem's sovereign Presence in the universe, is the essence of all the other traits whose energies

were activated only to bring about this ultimate reality. In this way, the spirit of Shabbos infuses the week with meaning as well as incorporates the traits represented by the six other days in attempt to channel their creativity for the purpose of revealing Hashem's Presence in the world. Shabbos is the *tachlis*, the ultimate purpose of the six days and thus their animating essence - their soul. But it is only through the six days of the week and the traits to which they correspond that this ultimate purpose could come to expression. Thus, the verse states, *“Sheishes yamim taavod v'asisah es kol melachtecha, uvayom hashevi Shabbos la'Shem Elokecha”* - in accordance with his *avodah* of the six days of the week, so will be one's experience of Shabbos. On the other side of the coin, Shabbos is referred to as the *“mekor haberacha”*, the source of blessing which infuses the weekdays with meaning. Both are necessary for Hashem's sovereignty to manifest in a physical world. Like body and soul, it is only a synthesis between the two that can bring the world to its completion.

The Ishbitzer uses this concept to explain the intention of the Zohar HaKadosh quoted above. As the Zohar says, the reason we must wait seven days before offering a newborn *korban* as a sacrifice is because it must first live through a Shabbos in this world. But even an animal born erev Shabbos couldn't simply be brought after the conclusion of Shabbos, because Shabbos is a sum total of the six other days in the week. Therefore, in order to truly experience Shabbos, the calf must also experience the other days of the week as well. It is only then that the Shabbos it has indeed lived through is considered complete. 🙏

**“In the same way Shabbos Kodesh infuses the week with meaning, it is itself a composite of the six days of the week. In accordance with our avodah during the week, so will be our experience of Shabbos!”**

## Tohameha

### Tasting the Depth of Shabbos Kodesh

AFTER OUTLINING THE incredible reward of Shabbos Kodesh, the *pesukim* continue: *“Ushemartem es haShabbos ki kodesh hee lachem”* - *“You shall guard the Shabbos for it is holy to you.”* The Chernovitzer teaches that while the word *“Ushemartem”* can mean to guard, or keep, it can also mean to long for, to yearn. As we discussed last week, the illumination of Shabbos is a 1/60<sup>th</sup> of the world to come. Therefore, it is Shabbos that gives us a frame of reference within which we can truly yearn for the Great Shabbos - the ability to dream of a world in which “being” is more important than “doing”, where Hashem's Presence may be readily perceived from behind the mask of nature. The Zohar HaKadosh teaches that the concept of *“kedusha”*, holiness, is a spiritual state unique to am Yisrael, brought into existence for the Jewish nation alone who are rooted in the Primordial Thought of Hashem which is referred to be the word *“Kodesh”*. Thus, the Torah tells us that the more we yearn for Shabbos and, through it, the Great Shabbos to come - *“Ushemartem es haShabbos”*, the more we are going to merit a *kedusha*-holiness that is uniquely ours, the experience of being elevated above this world while our feet are firmly planted on the ground - *“ki kodesh hee lachem”*. 🙏

*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 Simcha Bunim of Peshischa zy" a

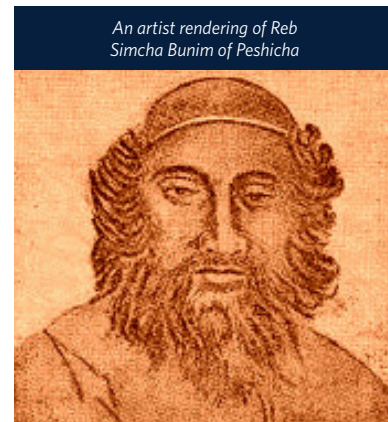
Reb Simcha Bunim was born in Vodislav, Poland in 1767 (5527) to Reb Tzvi Hersh Bonhardt, a merchant and Rabbi who himself became a well-known Maggid, authoring several works on medieval Jewish Philosophy. In his early years, Reb Simcha Bunim was recognized as an *iluy*, often giving discourses on several topics to the guests who would visit his home. He studied in the yeshivos of Mattersdorf and Nikolsburg, where he was mentored by the *gaon* Reb Mordechai Banet. After being introduced to Chassidus by his father-in-law, Reb Simcha Bunim became a follower of the Maggid of Kozhnitz.

While managing a timber producer and later working as a pharmacist, the young tzaddik was greatly influenced by the Chozeh of Lublin, eventually becoming his closest disciple. When another student of the Chozeh, Reb Yaakov Yitzchak - known as the Yid HaKadosh - left the Chozeh's circle to establish his own court in Peshischa, Reb Simcha Bunim followed him there. Upon the passing of the Yid HaKadosh, Reb Simcha Bunim succeeded him.

Thousands of Chassidim flocked to Peshischa, attracted by the tzaddik's nuanced approach to Chassidus and his accentuating Torah study, self-introspection, and self-searching. He taught that *avodas Hashem* required passion as well as analytical study, often encouraging his students to study the secular sciences and the philosophical writings of the Rambam. This approach to Chassidus was eventually continued by his successor, the famed Kotzker Rebbe, as well as by Reb Yitzchak of Vorka, the Chiddushei HaRim, and Reb Chanoch of Alexander.

Collections of the Peshischer's thoughts and teachings on the Torah were published by his followers under the titles *Kol Simcha*, *Ramasayim Tzofim*, *Chedvas Simcha*, and others. The tzaddik left this world in 1827 (5587). His never-ending quest for truth and understanding the self remains a pillar of Chassidic philosophy and is an approach studied by many Jews still today. 🕎

*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

THE CHASSIDIC MASTERS write extensively about the importance of *ahavas Yisrael*. While many of us are familiar with this idea and can readily understand the importance of unity amongst Klal Yisrael, the concept of *ahavas Yisrael* and our connection to each and every Jew extends beyond merely accepting or embracing each other.

The Baal HaTanya famously stresses the importance of separating the person from the action. Developing a feeling of love or closeness with our fellow Jews requires us to look past their temporary shortcomings, mistakes, or ideologies and to see them for what they are – a *cheilek Elokah mima'al mamash*, a literal portion of God above.

The Sefas Emes takes this concept a step further. He explains that in addition to looking past another Jew's mistakes, in truth, any mistake or shortcoming we see in another is a lack within ourselves. Not only in the sense that what we see in another is a reflection of ourselves, although that's also true. Rather, the tzaddik explains is that by dint of us being spiritually bound to one another, another Jew's mistake is ours as well.

In parshas Kedoshim, Hashem tells us, "You shall not hate your brother in your heart. You shall surely rebuke your fellow, but you shall not bear a sin on his account." The last phrase, "you shall not bear a sin on his account," requires a bit of explanation. Rashi writes that bearing a sin on another's account refers to one who inadvertently embarrasses his fellow while rebuking him. This fits in beautifully with the first half of the *pasuk*. However, the tzaddikim revealed a deeper

meaning in these words. In *lashon hakodesh*, these words are "*v'lo sisa alav cheit*," which can be understood as, "You should not cast [the burden] of sin upon him." This means is that, rather than viewing a person's mistakes as an essential lack in their personality and thus removing any of our own responsibility from another's actions, we must understand that we are all accountable for each other. One Jew's mistake is another's shortcoming. Each of us are infinitely bound to each other, and when one Jew is hurting, we all feel that pain.

This is how the Chassidic masters explain the famous words "*V'ahavta l'rei'acha kamocho*." The word "*v'ahavta*" is a hidden reference to *ahavas Hashem* - the same as "*v'ahavta es Hashem Elokecha*". Based on this understanding, the tzaddikim explain this *pasuk* to mean that we should bring our friends to love Hashem ("*v'ahavta*") just as we do ("*kamocho*"). In fact, on the first word of *Shema*, "*v'ahavta*," Chazal explain that each of us should bring about a greater love for Hashem in this world. Just as each of us are constantly striving to foster *ahavas Hashem* within ourselves, it is our responsibility to fill others with that same love as well.

The more we can look past finite, temporary mistakes in ourselves and in others, the more we will develop *ahavas Hashem* not only in ourselves, but within our fellow Jews as well, ultimately ushering in the coming of Moshiach and the Final Redemption, the time when that love will reach its fullest expression. May it be speedily and in our days! 🕎

*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*

PRIOR TO HIS becoming the famed Rebbe of Pshischa, Reb Simcha Bunim earned his living as a businessman, often visiting the large annual trade fair at Danzig. While this city boasted a large Jewish population, many of these Jews were non-observant and often ridiculed the religious community. But unlike the others, Reb Simcha Bunim did not keep his distance from such people. On the contrary, he sought their company and, through his wit and wisdom, often succeeded in changing their minds and helping them return to the way of the Torah.

On one occasion, Reb Simcha Bunim was playing chess with a secular Jew. During the course of the game, he made a fatal blunder. Recognizing the magnitude of the error, his opponent smirked - the game was now as good as won! But when the Peshischer said that he regretted his move, his opponent allowed him to take it back and to make a different move instead.

The game continued for a few more turns before the tzaddik made another careless move. Although he had already removed his hand from the chess piece, he again asked his opponent to allow him to retract the move. This time, he was met with refusal, "This already happened once. No, I will not allow it."

Instead of arguing his right to retrieve the move, Reb Simcha Bunim suddenly lowered his head and began to chant in a haunting melody, "Woe unto the man who had gone far astray and made many wrong moves, but is prevented from turning back. ..."

The tzaddik's opponent, a Jew who had thrown off the yoke of Torah and mitzvos, understood immediately what Rabbi Simcha Bunim was hinting at. The tzaddik's words penetrated deeply into his heart like no teaching ever had. The seed was planted: with time, this Jew left his misguided ways and repented wholeheartedly.

*The tzaddikim knew how to relate to each person on his own level. No move they made was a simple action. Everything was with exacting intention, utterly devoted to Hashem and bringing Jews back to His Torah. 🕎*

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"THANK YOU HASHEM  
FOR SHABBOS KODESH! WEEKLY"  
IS WRITTEN BY **R' YAAKOV KLEIN**,  
AUTHOR OF **THE STORY OF OUR LIVES** (FELDHEIM)  
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