

Kinder Torah®

בס"ד

Parashas Trumah

Yedid Nefesh

"Kinderlach, for the past twelve weeks I have explained one Shabbos *zemer* each week. We have spoken about the holiness of Shabbos and how careful we must be in guarding it. We have describes how Shabbos is the sign between Hashem and His chosen people. He gave us a day of delights, of physical pleasures and spiritual light. We honor it with our best efforts, and in turn, Hashem blesses and protects us. We have learned many halachos about how we must conduct ourselves on this holy day. We receive rewards both in this world and in the next for guarding and delighting in the Shabbos. This week we come to the final *zemer* in the series – Yedid Nefesh. It describes the intense love that we have for the Almighty. We ask for His mercy to be revealed in the final redemption, for the time has come."

"Abba, with an introduction like that, we cannot wait to hear your *peirush* of the *zemer*."

"Thank you, kinderlach. 'Yedid Nefesh' – beloved of the soul, 'Av HaRachaman' – Compassionate Father; we address Hashem in the most endearing way. Our soul cherishes Him, and His merciful ways. We ask Him to draw us to His will; 'Please Hashem, give us *Siyata Di'Shmaya* (Heavenly Assistance) to fulfill Your wishes!' Then we will race like a gazelle to bow before Your majesty. Your love will be sweeter to us than the dripping of the honeycomb and any taste. Kinderlach, even the sweetest taste – honey – only lasts for a short time. But Hashem's friendship last forever and grows all of the time."

"We want to taste the sweetness, Abba!"

"With Hashem's help, you will succeed kinderlach. Did you every hear the expression, 'love-sick'? A person becomes so attached to his beloved that he becomes sick, (so to speak). He cannot eat, sleep, or work, because he is always thinking about the one he loves. That is the feeling that we have for Hashem, as the *zemer* continues, 'Majestic, Beautiful, Radiance of the universe – my soul is sick for Your love. Please, Hashem, heal my soul now, by showing Your pleasing Radiance. Then she will be strengthened, healed and will gain eternal joy.'"

"What is Hashem's pleasing Radiance, Abba?"
"The deep meanings of the wisdom of the Torah, kinderlach. The *zemer* continues to request the final redemption, when Hashem will reveal His Glory, and spread peace upon the world. 'True Master – may Your mercy be aroused and take pity on the son of Your beloved (Avraham Avinu). It is so very long that I have yearned to see the splendor of Your strength. These are my heart desires."

Please have pity on them and do not conceal Yourself.' This brings us to the final stanza, kinderlach. 'Reveal Yourself, my Beloved, and spread upon me the shelter of Your peace. Illuminate the world with Your glory, that we may rejoice and be glad with You. Hasten to act with love, for the time has come; show us grace as in days of old.'"

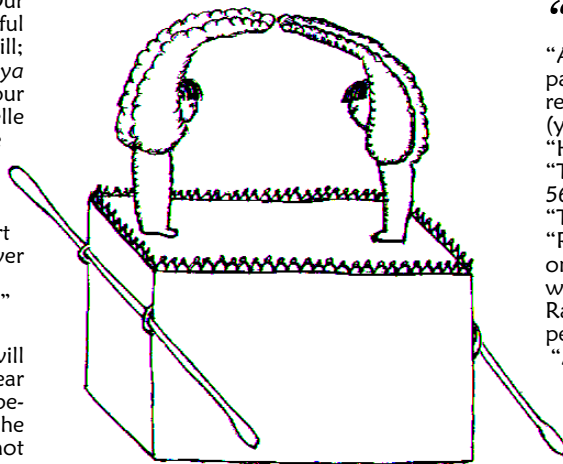
"Abba, the *zemer* is so beautiful and emotional; it creates a burning fire of love for Hashem in our hearts."

"I am sure that was the intention of the author, Rav Eliezer Azikri of Tsefas. May we all merit seeing its request for the final redemption fulfilled."

"Amen!"

Kinderlach . . .

What a way to end our study of the zemiros Shabbos! May the Shabbos, with all of its blessings, bring us to an intense appreciation and love of the Creator and all He has done for us. May its taste of the world to come give us the strength to strive to fulfill Hashem's will and become closer to Him. And may we receive Heavenly assistance in all of our endeavors, thereby increasing our love and appreciation of our Compassionate Father.



Baby Face

"Oh, no. It's that time of year again, Avi."

"What time, Chaim?"

"The time when the parashas ha'shavuah speaks about the *Mishkan*."

"What's wrong with that, Chaim?"

"Nothing. It's just all so boring to me. Ark, table, curtains, gold, silver, wool; what's the point? We have no *Mishkan* nowadays."

"True. However, there are worlds of important and relevant things that we learn from these parshios. The *Mishkan* is today's news."

"Can you give me an example?"

"Look at this verse. 'You shall make two

Kruvim of gold' (Shemos 25:18). Let me ask you, 'What is a *Kruv*?'"

"It was an angelic figure with the face of a baby."

"Right. Do you know why it had a baby face, Chaim?"

"No. Please enlighten me, Avi."

"Rav Yisrael Salanter, the founder of the *Mussar* movement, has a beautiful explanation. He begins with the verse, 'When Israel was a lad I loved him' (Hoshea 11:1). Which member of Klal Yisrael does Hashem love? One who manages to hold on to his youth."

"What does that mean? Aren't we always told to act maturely; beyond our years?"

"You are right, Chaim. However, Rav Yisrael is referring to that special quality of youth called flexibility. A young person is like a smooth paper which is easy to shape and mold into the desired form. Why? Because he listens to correction and acts upon it. Therefore, Hashem commanded Moshe to place the face of a child above the *Aron Kodesh* (Holy Ark). So that Klal Yisrael, both young and old, will learn to always see themselves as youths; to maintain that willingness and flexibility to change bad habits into good ones. To be soft as a reed, and always grow to higher and higher levels in Torah."

"That is beautiful."

"A striking example of this is found in parashas Ki Sisa. The verse (Shemos 33:11) refers to Yehoshua Bin Nun as a *na'ar* (youth)."

"How old was he at the time?"

"The Ramban *zt"* calculates that he was 56 years old."

"That's not very young."

"Right. Rav Mordechai Shakovitzky *zt"* once explained that Yehoshua was always willing to listen to his teacher, Moshe Rabbeinu. Thus he was always a *na'ar*; a person with the flexibility of youth."

"Avi, may we always stay eternally young."

"Amen."

Kinderlach . . .

You have a special maaleh. It is easy for you to listen and grow. Use it to go up and up. Never stop listening to those who are able to help you. Never stop trying to improve yourself. Always stay soft and pliable, like a young baby's skin. The secret of eternal youth is yours.

Parasha Questions:

- What were the locations of the menorah and the shulchan in the *Mishkan*? (26:35)
- What was placed on the shulchan? (25:30)
- Which direction did the wicks of the menorah face? (25:37 and Rashi)