



פרשת נח
מרחשון תשע"ז

GALA EVENING

We are very excited for our upcoming Partners in Torah gala evening; a tribute to the Rebbe and support of our Kollel with guest speaker Rabbi Leibel Groner.

All men and women are invited
Join us on Thursday February 2,
2017 at the Brighton International
(separate seating).

Book your tickets now!
Trybooking.com/NENC

WELCOMES

The new Zman commenced this week with renewed Chayus after the Tishrei Bein Hazemanim. We look forward to a new term of learning and shiurim.

Kollel welcomes our newest members Rabbi & Mrs Shrags Telsner.

We wish him tremendous Hatzlocha in his learning.

To make a Chavrusa with any of the Kollel Rabbis please contact Rabbi Barber or Rabbi Sabbah.

ADVANCED CHASSIDUS

Kollel Menachem Women's Circle has introduced a new advanced textual Chassidus shiur.

We are currently learning the Maamar on the Mitzvah of Ahavas Yisroel from Derech Mitzvosecha.

Join us Thursdays 9:45-10:45am at the home of Humi New, 5 Lempriere Ave. For more info call 0481343394.

AVOS UBONIM SUMMER

As we head into the Summer Avos Ubonim will now be held each week on Shabbos afternoon, 6:30pm in the Mezzanine.



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The Rainbow Paradox

The rainbow is a paradox for Jews.

We are introduced to the rainbow in this week's Parsha as the sign of Hashem's promise to never again destroy the earth by flood. When storm clouds appear and the *Midas Hadin* is aroused, the rainbow appears as a reminder of this promise. It seems that the appearance of a rainbow indicates Hashem's displeasure with us.

In perfectly righteous generations such as that of king Chizkiyahu and Rabbi Shimon bar Yochai, the rainbow never appeared.

At the other end of the spectrum, the Gemora is critical of one who stares at a rainbow, stating that he is not concerned for the honour of His creator and should never have been born! When Yechezkel Hanovi saw his vision of the *Merkava*; of Hashem and the Divine Chariot, he describes that "like the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the likeness of the glory of Hashem". So the rainbow's appearance also reflects the Divine presence.

How can these two opposite dimensions of the rainbow be resolved? Is it a product of sin or is it the revelation of Hashem?

To understand this we need to preface with a seemingly obvious question. If the rainbow is a natural phenomenon caused by atmospheric conditions, surely it was present before the flood as well?

The Ibn Ezra concludes that the atmospheric conditions which produce a rainbow only emerged after the flood.

Chassidus explains that this physical change in the atmosphere which would now produce a rainbow, was caused by an underlying spiritual change. The flood, which acted as a form of Mikva to purify the world, added this new dimension to creation.

Prior to the flood the focus of creation was a utopian world created by Hashem. When man sinned and corrupted the utopian state of this world, Hashem, with strict justice, brought the flood to punish man and to cleanse the world which man had spoiled. There were no second chances.

Only after the flood does Hashem say that "I will no longer curse the earth because of man". Instead, Hashem would leave man to make his mistakes and give him the opportunity to rectify his wrongs through his own efforts. After the flood, the element of Teshuvah was introduced to the world.

This was the spiritual change that gave rise to the conditions which could produce a rainbow.

Rainbows appear when sunlight is refracted through the mist in the clouds. Sunlight represents the G-dly radiance that shines from Above. Clouds, which are produced from evaporating water from the earth's surface, represent man's actions which rise up from the world. Our sins create 'dark clouds' that block out the Divine light entirely.

Through Teshuva we are able to cleanse these "clouds". As they become translucent and refined, the light of Hashem is able to shine through them, refracting through the purified "mist" to produce the rainbow of the Divine countenance described by Yechezkel.

On seeing make a Brocha. We bless Hashem for remembering His covenant. We are grateful that He does not destroy the world when we fail to live up to our responsibilities. On a deeper note, we are grateful for the gift which the rainbow represents: that no matter how corrupt things may seem or how low we have fallen, we have the ability to fix it up.

The Zohar says that one should not look for the footsteps of Moshiach until he sees a rainbow with shining colours. In the times of Moshiach the presence of Hashem described by Yechezkel will shine openly within the world.

Our sages teach us that Teshuvah is the key to the Geulah; "The Jewish people will ultimately do Teshuvah and will immediately be redeemed".

Our efforts in spiritually refining our world and lightening the dark clouds of negativity, create the necessary conditions which will produce that brilliant rainbow of shining colours which will announce the arrival of Moshiach and the ultimate perfection that our world is destined to achieve.

Taking Sifrei Torah out into the Street on Simchas Torah

Rabbi Yonason Johnson

On Simchas Torah, many Kehillos take the Sifrei Torah out to dance in the street. Why is this not considered disrespectful to the Sefer Torah and on what basis is it permitted?

The Problem of Moving a Sefer Torah

Generally we are not permitted to move the Sefer Torah from its location in the Shule. The issue at hand is one of proper respect for the Sefer Torah. The Shulchan Aruch (OC 135:14) rules that we may not bring a Sefer Torah to prisoners even on the Yomim Noraim.

The Zohar¹ is extremely stringent, stating that the Golus of the Sefer Torah applies even when moving a Sefer Torah from one Shule to another, how much more so when the Sefer Torah is taken from the Shule into the street.

Many Poskim² are stringent like the Zohar and do not permit moving the Sefer Torah even from room to room.

Moving from one room to another when the rooms are separated by a Mechitza and one need not go through a hallway is permissible³. Other Poskim are lenient when moving the Sefer Torah from room to room when both are under the same roof.

It is preferable that each shtiebel room have their own Aron Kodesh and Sifrei Torah. Even moving the Sefer Torah while in the Aron Kodesh is problematic⁴.

If a Sefer Torah is available in the Shule, one should not bring another Sefer Torah from another room even if it is more Mehudar or for another reason (i.e. a specific *Ksav* or a desire to use a family Sefer Torah etc). This is a double affront; to the Torah being moved and to the Torah which is not being used⁵. If a Sefer Torah would require a lot of rolling e.g. on Rosh Chodesh, *Tircha Detzibura* (delaying the congregation) may override the concern and another Torah may be brought.

A private Sefer Torah which is kept at home may be taken out and moved, for example when travelling⁶. Some require that it be written with the intention that it will be moved⁷.

Conditions to Permit Moving

The Ram"o⁸ rules that if the Sefer Torah is brought to the second place one or two days prior and kept in an honourable place (an Aron or cupboard) than it may be moved when required. This is then considered as a *Kvius* and not just temporary. Mishna Berura⁹ adds that the same is true if the Sefer Torah will be left there for a day or two.

There is a widespread Minhag of using the Sefer Torah in its "temporary" location at least three times. There is no early source for this custom¹⁰. Nonetheless the Minhag should be observed¹¹.

Some Poskim question the permissibility of bringing a Sefer Torah to a mourner's house to use for the Tefillos. Therefore the above steps should be taken i.e. having a designated place and using it three times. Many communities will have a private Sefer Torah to use for this purpose which is another basis for leniency.

When a question of moving a Sefer Torah arises (e.g. camps, Shabbatons, extra Sifrei Torah for leining etc.) one should consult with a Rov for guidance on how this should be done.

Simchas Torah and Hachnosas Sefer Torah

Minhag Yisroel is that during a Hachnosas Sefer Torah, we bring out all of the Sifrei Torah from the Shule to greet the new Sefer Torah which is being dedicated.

Similarly on Simchas Torah many Kehillos bring the Sifrei Torah out to dance in the street. In Eretz Yisroel this is commonly done for the *Hakafos Shniyos*.

What is the basis for permitting this practise, especially as the Sefer Torah is not being read?

One of the proofs brought by the Poskim in support of this custom is from the Yerushalmi¹².

On Yom Kippur in the Beis Hamikdosh, the Sefer Torah would be brought to the Kohein Gadol to read from. The Yerushalmi question why is the Torah brought to the Kohein when usually one goes to the Sefer Torah?

(Parenthetically, based on this statement, the Chazzan should go to the Aron Kodesh to receive the Sefer Torah rather than waiting for the Sefer Torah to be brought to him).

The Yerushalmi answers that bringing the Sefer Torah to men of great stature is an exception because the Torah is thereby honoured and elevated.

This is brought as Halocha by the Or Zarua¹³ and is the ruling of the Ram"o¹⁴ who writes that for an honourable person it is permissible to move the Sefer Torah in all circumstances.

Based on this the Poskim permit taking out the Sifrei Torah when it is being done for the honour of the Sefer Torah. This is the justification of taking out the Sifrei Torah for a Hachnosas Sefer Torah and also for Hakafos since this too brings honour to the Sefer Torah and is for rejoicing in the Sefer Torah¹⁵. It also brings the joy of the Torah to more people and increases the joy.

Marika"sh¹⁶ brings an alternate proof from the Mishna in Mesechta Yoma. After the Kohein Gadol would read from the Sefer Torah on Yom Kippur afternoon, each person would bring their Sefer Torah from home and read from it, in order to show its beauty to others¹⁷. This too was permissible as it was for the honour of the Sefer Torah and the one who commissioned it. The same applies during Hakafos and when honouring the dedication of a new Torah.

Additionally, there are many things done on Simchas Torah which are questionable in Halocha but are nonetheless allowed for the Simcha of Torah e.g. dancing and clapping on Shabbos and Yomtov¹⁸.

There are Poskim who challenge the custom of removing the Sifrei Torah from the Shule for Hakafos¹⁹. However most Poskim permit the practise and *Minhag Yisroel Torah Hi*, Jewish customs are considered as Torah, especially as it has been done for centuries in the presence of Gedolei Hatorah who did not protest but on the contrary encouraged the practise. Rav Ovadiah Yosef concludes his Teshuvah²⁰ on the topic writing that on the contrary, one who wants to be stringent is withholding the honour of the Torah.

May we increase in the honour and love of Torah and to have true Simcha Shel Mitzvah and joy in the service of Hashem. And may we take the joy of Simchas Torah and infuse it into our Torah learning throughout the year ahead.

¹ Volume 1 p225b and volume 3 p71b

² Yaavetz Mor Uketzia 135, Maaseh Rav on customs of the Vilna Gaon and others.

³ Eshel Avraham Butshash

⁴ Igros Moshe YD 2:91

⁵ Kinyan Torah 4:16

⁶ Tzitz Eliezer 18:6. Vayevarech Dovid 26. This does not apply to a personal Sefer Torah which is on loan or kept in a Shule and used for public readings.

⁷ Kaf Hachaim 135:78

⁸ 135:14

⁹ 135:49

¹⁰ Rav Shlomo Zaalan Auerbach as quoted in Halichas Shlomo.

The earliest source is Aruch Hashulchan 135:32

¹¹ Rivevos Efraim 3:95 quoting Rav Moshe Feinstein

¹² Yoma Chapter 7

¹³ Siman 60

¹⁴ ibid

¹⁵ See Birkei Yosef quoting Rav Abuhav that even according to the Zohar this would be permissible.

¹⁶ Erech lechem 135

¹⁷ Based on the distinction above between a private and communal Sefer Torah, this proof is rejected by some Poskim.

¹⁸ See Yechave Daas 1:72 quoting a Teshuvah of Rav Hai Gaon

¹⁹ Siman 146

²⁰ Kaf Hachaim 135

²¹ Yabia Omer 4:OC 15