



פרשת בראשית
שבת מברכים מרחשון
תשע"ט

TERM 3 SHIURIM

With the Tishrei Yomim Tovim behind us and a full program of pre-Yomtov shiurim, Kollel is gearing up for a full program of shiurim in Term 3.

Look out for exact details and starting dates of our regular weekly shiurim including;

Shaalos Uteshuvos Sunday morning shiur, Tuesday morning ladies' Chassidus shiur, Thursday lunchtime University shiur and more

TISHREI ROUND-UP

In the lead-up to Tishrei, Kollel hosted a number of quality shiurim, including an overview of the origins and appropriateness of Kapores—with Rabbi Doobie Lisker, Likutei Torah with Rabbi Johnson and Chold Hamoed learning with Rabbi Ash and Rabbi Gordon.

A big Yasher Koach to all of the speakers at Kollel's annual Chol Hamoed Sukkos Kinus Torah.

DOR LEDOR LEARNING

The Winter Avos Ubonim program was a great success. Each Motzai Shabbos a large group of fathers and sons came together to learn. The Summer Dor Ledor program will resume when school commences.

Stay tuned for details of times and program which will be advertised this coming week. For more info or to become a supporter, please contact Rabbi Yisroel Lebenholz.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



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When help comes from opposition

Before creating Chava to become Adam's wife and partner, Hashem said לאֶיֶּטוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לָּךְ לְעֵזֶר כְּנֶגְדְּךָ, *It is not good for man to be alone, I will make a fitting helper for him.*

Hashem describes Chava and her relationship with Adam as being an עֵזֶר כְּנֶגְדְּךָ. These two terms seem contradictory. עֵזֶר means a helper. כְּנֶגְדְּךָ means against or in opposition to him. The Alter Rebbe presents a mystical commentary on the meaning of these words.

Male and female represent two aspects of the G-dly reality which correspond to the two primary names of Hashem; י-ה-ו-ה (*Havaya*) and אֱלֹקִים (*Elokim*).

In Tehillim it says כִּי שָׁמַשׁ אֶלְקִים וּמִגֶּן ה' אֶלְקִים *Hashem Elokim is sun and shield*. The sun and shield are metaphors for the manifestation of G-dliness reflected in these two names and the relationship between them.

Were it not for the protective shield, we would not be able to bear the intensity of the sun's light. The shield hides and limits the light, but in doing so, it gives room for the recipient to receive it.

Havaya refers to the open revelation of Hashem's infinite light. This is like the unbridled light of the sun. Were this light to shine unrestricted, creation as we know it would not be able to exist. The infinity of the light would overwhelm all existence and we would not be able to exist as an independent creations.

In order to bring into existence created worlds that would be independent, Hashem contracted His light via a process of Tzimtuzm. Tzimtuzm is the manifestation of the name Elokim. Like the shield which veils the light of the sun, Elokim conceals and hides the intensity of the light of *Havaya*.

Whilst this concealment of Elokim seems antithetical to revelation of G-dliness, it actually gives rise to a great advantage that actualises Hashem's deepest desire. Hashem created the world in an independent state (*Yesh*), so that we can engage the world and reveal G-dliness within it, thereby surrendering the 'independent' nature of existence to its true source (*Ayin*). This Avodah generates a deep pleasure Above.

This is the inner meaning of the words צחוק עשה לי אלקים. The source of צחוק, pleasure (literally laughter) Above is specifically from Elokim which gives rise to the independent nature of existence that can in turn be

surrendered back to G-dliness.

Chassidus illustrates this advantage with the *Mashal* of a mirror. A mirror is created by creating a silver coating on the back of the glass. This coating creates an obstruction, preventing the light from passing through as it would have done were the glass left clear. However, this coating creates a reflected light. The reflected light allows a person to see behind themselves, something that could not have been accomplished without the obstruction.

The source of the light of creation is the light of *Havaya*. The concealment that gives rise to the independent nature of the world is like the coating that blocks this light. But, like the mirror that allows us to see behind ourselves, the concealment allows us to reach levels of G-dliness beyond the light of *Havaya*.

And so Hashem said; *It is not good for man to be alone*. The *man* refers to the name *Havaya* which refers to the image of man on the Divine Throne. To create the world with '*man alone*', with the unrestricted light of *Havaya* would not be good because it would be completely subsumed.

I will make for him (Adam) an Ezer Knegdo—a helper against him. The *Knegdo* is the concealment from the name Elokim which stands against or in opposition to the revelation of the name *Havaya*. But this *Knegdo* is in fact an *Ezer* (helper), that provides the opportunity for reaching even deeper levels of G-dly revelation.

A similar process takes place with the descent of the Neshama into the body. Like the name *Havaya*, the Neshama is a powerful G-dly force. But Hashem sends the Neshama down to be en clothed within a physical body which, like the name Elokim, conceals and hides the light and power of the Neshama. Hashem's greatest Nachas comes when the Neshama engages with the body, refining its natural coarseness and directing it to serve Hashem. The concealment enables the Neshama to reach greater heights than would have otherwise been possible.

Whenever we face times or experiences of *Knegdo*; difficulty, challenge and limitation, we should view them like the mirror. These times can become our greatest *Ezer*, helping us discover deeper inner strengths, and leading us to greater achievement and accomplishment.

Dancing with the Torah in the Street

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 Hamikdash, 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 Chazan 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 Teshuvah²¹ 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 Zaalman 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. Kaf Hachaim 135
20. Yabia Omer 4:OC 15