



The Community

Boruch Hashem

12550 Biscayne Boulevard · Suite 310 · North Miami, Florida 33181

(305) 892-1234 · Chabadnmiami@gmail.com

Weekly Newsletter Published by The Jewish Center - Chabad of North Miami

Rabbi Avrohom Lipszyc

Vol. 26, No. 51

Rabbi's Article

"Shehecheyonu..."

The Previous Rebbe, Rabbi Yoseph Yitzchok of Lubavitch (-Link) states that the *Shehecheyonu Blessing* (-Link) on *Simchat Torah* (-Link) is not just for the *newness* of the holiday, but on the *Torah* as well. Being that on *Simchat Torah* we complete the annual reading of the *53 Portions* of the Torah, and we begin immediately the *First Portion*, as well, hence, we make a *Shehecheyonu* on the Torah.

However, this presents a few questions: (i) Being that the study of Torah is constant, and therefore never becomes a *new* experience, why the *Shehecheyonu Blessing*? (ii) Why do we not make the blessing on *Shavout*, the holiday for the day we received the Torah? (iii) Why are we celebrating the *study* of Torah with the dancing of a closed Torah, without any reading (studying) of Torah (we dance primarily at night of, but read only on the morning of *Simchat Torah*)?

The explanation to all of this is that, being that the Torah is the *Infinite Wisdom* of G-d, which is (-Job 11:9), "*Longer than the earth is its measure, and wider than the sea,*" hence, in Torah-study, when completing the entire Torah, and starting anew, there is the obligation of (-Zohar Vol I, 12b), "*to add on to it,*" meaning to, "*with great effort,*" bringing forth new insights, to the point that you are now studying Torah on incomparable *new* heights. Meaning, that even though Torah-study is all about human comprehension, and therefore, limited to one's comprehension capacity, nevertheless, we find that in the Talmud (-Baba Metziah 85a) that when Rabbi Zeira (-Link) went from Babylon to Israel, and was now going to study the *Jerusalem Talmud* (-Link) versus the *Babylonian Talmud*, he fasted 100 fasts that he forget the *Babylonian Talmud's* methodology of study, because in the comparison to the *Jerusalem Talmud's superior* methodology, the *Babylonian Talmud's* methodology was a hindrance! Hence, we see that even within the human's intellectual capacity of Torah-study, one can evolve to a totally *new* level of study, and hence, to make the *Shehecheyonu Blessing* is appropriate!

And with this understanding (that we are looking for a totally *new* level of Torah-study), we can appreciate why the celebration (and its *Shehecheyonu Blessing*) is on *Simchat Torah*, and not on *Shavout*. *Shavout* was when the *First Tablets* were given, and was all about *G-d giving us*. *Yom Kippur* is when the *Second Tablets* were given --after the *First Tablets* were broken because of the sin of the golden calf,-- and is all about our *Teshuvah* (repentance), in which we become a *new* person, experiencing the Torah on a whole *new* paradigm.

However, according to this, that the *Shehecheyonu Blessing* is all about *studying* Torah on a whole *new* level, then this isn't applicable to everyone, but to those who dedicate themselves to study Torah, "*with great effort,*" to the point of, "*bringing forth new insights*"? And to understand this, let us examine the *three* terminologies used in the *Shehecheyonu Blessing*: "*Blessed are You, L-rd our G-d, King of the Universe, who has granted us life, sustained us and enabled us to reach this occasion.*"

Seemingly, one may ask, "*Has my life truly been so good that I am thankful for all that has happened in my life? Is not one's life* (-Moreh Nevuchim, Vol III, Chapter 12) *more filled with troublesome strife than with goodness? Is it not* (-Eiruvim 13b), "*It would have been preferable had man not been created than to have been created?!*" And for this reason we start off with, "*granted us life,*" speaking of the *Torah-life* that encompasses and vivifies all of our organs equally. For only having a *Torah-life*, giving true meaning and purpose to all experiences of life, religious as well as mundane, can afford us to be grateful about life! (-Continued on Page 3)

This Week...

FRIDAY, OCTOBER 14, 2022 ★ יט' תשרי תשפ"ג

Shabbat Candle Lighting: North Miami: 6:36 PM · Mincha: 6:30 PM

SATURDAY, OCTOBER 15, 2022 ★ כ' תשרי תשפ"ג

TORAH READING: [Sukkot](#) (Exodus 33:12-34:26 and Numbers 29:17-22) · HAFTORAH: [Ezekiel](#) 38:18-39:15

Shacharit: 9:30 AM · Mincha: 6:30 AM · Shabbat Ends: North Miami: 7:27 PM

SUNDAY, OCTOBER 16, 2022 ★ כא' תשרי תשפ"ג

[HOSHANA RABBA](#): Holiday Candle Lighting: North Miami: 6:34 PM

Maariv: 6:30 PM · Night: Eat in the [Sukkah](#).

MONDAY, OCTOBER 17, 2022 ★ כב' תשרי תשפ"ג

[SHMINI ATZERET](#): Shacharit: 9:30 AM · Yizkor: 11:00 AM · Special Prayers for this year's rain

Eat in the [Sukkah](#) · Mincha: 6:30 PM · **Kiddush Buffet & Hakofot -Dance with the Torah: 7:00 PM**

Holiday Candle Lighting *after*: North Miami: 7:25 PM

TUESDAY, OCTOBER 18, 2022 ★ כג' תשרי תשפ"ג

[SIMCHAT TORAH](#): Shacharit: 9:30 AM · **Special Children's Aliya: 11:00 AM**

Mincha: 6:30 PM · Farbrengen: 6:45 PM · Maariv 7:15 PM · Holiday Ends: North Miami: 7:25 PM

Rabbi's Article II

Boruch Hashem

The Kohain and the Levi

The verse (-Deuteronomy 31:9) states,

The Parsha

Torah Reading for Shabbat Sukkot

We take out two Sifrei Torah (Torah Scrolls) on Shabbat Chol HaMoed. In the first Torah scroll we read from the Book of Exodus. We read the portion of the aftermath after the Jewish people were forgiven for the sin of the Golden Calf through the prayers of Moses. Moses then requested to see the face of G-d to which G-d responded that no man can see my face and remain alive. Instead Moses was shown the back of G-d. Moses was then commanded to prepare the second set of Tablets and bring them up upon Mt. Sinai.

The closing of this portion the Jewish people are commanded to observe the holidays of Passover, Shavout, and Sukkot

In the second Torah scroll we read from the Book of Numbers. We read the portion in which G-d commanded us concerning the sacrifice to be brought in the Holy Temple on Chol HaMoed Sukkot.

Torah Reading for Shemini Atzeret

We take out two Sifrei Torahs (Torah Scrolls). In the first Torah we read about the tithes because this is the time of year when all must give the tithes of their fields. This is followed by the reading about all the holidays.

In the second Torah scroll we read from the Book of Numbers. We read the portion in which G-d commanded us concerning the sacrifice to be brought in the Holy Temple on the holiday of Shemini Atzeret.

Torah Reading for Simchat Torah

First we read the last portion of the Torah called Zot HaBracha, in which Moses gives his final blessings to each tribe.

In the second Torah we read the opening portion in Genesis. We read about the six days of creation.

In the third Torah we read from the Book of Numbers. We read the portion in which G-d commanded us concerning the sacrifice to be brought in the Holy Temple on the holiday of Shemini Atzeret.

Inspiration

Shehecheyonu... (continued)

Then comes along, "*and sustained us*," which refers to the soul's being within a body. For, angels too have, "*granted us life*," and even more so than the human. And so too, concerning our soul itself before it descends into a body. Hence, in this blessing we point out, "*granted us life*," *and*, "*sustained us*," emphasizing that thanks to having a life of Torah and Mitzvot, we have not only a living body, but rather, that our body is imbued with the ultimate, "*granted us life*," worthy of being completely grateful for!

And then comes, "*v'higiyonu -enabled us to reach*." The Hebrew word, "*v'higiyonu*," is also from the word *yegiah*, which means *strenuous effort*. The reason for this is that when one receives that which he didn't work for, he experiences (-Jerusalem Talmud, Orla, Chapter 1, Law 3), "*Bread of Shame*," which then denies him true joy. Hence, the true joy of living a physical life of Torah and Mitzvot can only be when we, "*v'higiyonu*," working, "*with great effort*."

Hence, the *Shehecheyonu* Blessing encompasses (i) *Torah-studiers*, who's, "*v'higiyonu -with great effort*," is in the, "*granted us life*," (spirituality). (ii) *Mitzvah-doers*, who's, "*v'higiyonu -with great effort*," is in the, "*sustained us*," (physicality). And nevertheless, the latter group as well has the *Shehecheyonu* newness of the *Simchat Torah* higher Torah-study, in both, (a) their own making time for daily Torah-study, and (b) in the liveliness that it brings into their *Mitzvot-observance*.

And this is why *Simchat Torah* is celebrated with dancing, rather than with study, for the primary joy of *Simchat Torah* is not in the comprehension of the Torah, but of the Torah's, "*granted us life*," in its permeating our entirety, everything down to our physicality, our *dancing feet*!

Appreciation

Due to technical reasons, the "APPRECIATION" list will be posted in the next issue

Occasions

Birthdays

19 Tishrei	Ashley Klioner
24 Tishrei	Sergio Bister
24 Tishrei	Miriam Vainstein

Anniversary

24 Tishrei	Raphael & Michelle Cohen
24 Tishrei	Simon & Diana Mundlak

Yahrtzeit

24 Tishrei	Isidore Loebel Father of Elena Loebel
------------	--