

Dedicated in Loving Memory of our Father, Grandfather, and Great-Grandfather  
Sholom Ben Shlomo Meir z"l • Mr. Stanley Weiner  
By his Children, Grandchildren, and Great-Grandchildren

## Simchas Torah

**"M**oshe emmes vi'Toraso emmes!"  
(Moshe is truth and his Torah is truth)."

"You're slowing down, Avi. You have to keep dancing."

"Oy. My feet hurt, and I'm out of breath. I need a break."

"But we're only on the third hakafa (circuit). We still have four to go."

"I'm trying, Chaim. But you can't fight the Law of Gravity."

"The Law of Gravity? Avi, the Law of Gravity is only a law of nature. Today is Shemini Atzeres. On this day, the Jewish people are above the laws of nature."

"That is a pretty heavy statement, Chaim."

"I am just quoting the Sefas Emmes zt"l, Avi. He explains that during the seven days of Succos, Hashem brings the Shechina (Divine Presence) down here to earth in the sukkah. Therefore the ruchnius (spirituality) of the day can be expressed in physical mitzvos. The eighth day is something entirely different. It is completely from the Upper World. There are no mitzvos unique to Shemini Atzeres because its essence is not connected to the natural world. It is entirely above nature. So don't worry about gravity, today. You can rise above it."

"Wow, Chaim. But we do have a mitzva. We dance with the Torah."

"Brilliant, Avi! The Kotzker Rebbe zt"l says that we take all of our simcha from the Chag of Succos, and put it into the Torah. We unite in dancing and through this unity, we merit to inherit the Torah, as it says in the parasha, 'It is an inheritance to the communities of Yaakov' (Devarim 33:4). When Jews unite to form a community, they merit the Torah."

"So my happiness and unity will give me Torah."

"That and even more, Avi. The Sefas Emes says that any mitzvah which was accepted b'simcha (happily) is still performed b'simcha. Today is the day to accept the yoke of Torah. Do it with great simcha, and you will enjoy your learning all year."

### Kinderlach . . .

Today is a day of great happiness. Today we accept the Torah. We are one step closer to Hashem. We can rise above nature and dance like melachim (angels) in a beautiful symphony of love and happiness. We can put joy into our learning, and deep meaning into our joy. All this and more is yours on this special day. Keep dancing. Be happy. Now you know why we call it Simchas Torah.

## Unconditional Love

**"S**ruli, I may never see you again."

*The son tried to hold back his tears.*

"I want to tell you one last thing."

"Yes, Abba."

"I love you with all of my heart."

*Sruli's heart was breaking.*

"But Abba, I caused you so much aggravation. I kept getting into trouble and you had to bail me out."

"It doesn't matter. I love you."



"But Abba, how can you not have any resentment? The reason you are suffering is because of me."

"Sruli, I love you. Please come close to me, I want to bless you."

*Sruli could contain himself no longer. He broke down and cried like a baby. His father's true love pierced his heart.*

**"A**nd this is the blessing that Moshe, the man of G-d blessed the Children of Israel before he died" (Devarim 33:1). Why does the Torah begin the verse with the word, "and", a word which connects two ideas? This is the beginning of the blessing. What connection does it have to the previous section, where Moshe Rabbeinu is informed that the decree has been finalized, and he will now die, without entering the Land

of Israel? The Ohr HaChaim HaKadosh answers this question by pointing out a very deep connection between these two events. It is the nature of a person to resent those who cause him trouble. The Children of Israel committed many a sin during the forty years that Moshe led them. Yet he kept after them, and saved them every time. Until ultimately, they put him in a situation where he sinned, and lost the opportunity to enter Eretz Yisrael. His heart longed for the Holy Land more than we can ever imagine. Therefore, we can surely understand if he harbored resentment toward the Jewish People. Yet Moshe Rabbeinu was a savlan (one who has patience with others). He harbored no resentment. The verse tells us an even more astounding aspect of Moshe Rabbeinu's character. Not only did he not resent the Children of Israel, he loved them and he blessed them. "And this is the blessing." The blessing comes along with the preceding decree. Moshe's love was not deterred one bit.

### Kinderlach . . .

*This is unconditional love. No matter what happens, I love you. This is the love of a parent for a child. This is the love of Hashem for the Jewish people. This is a high madrayga (spiritual level). We can appreciate it, and even try to reach for it ourselves. Love every Jew. Give to him and watch your love grow. Every improvement in this area is a mighty accomplishment. A high madrayga. Unconditional love.*

### Parasha Questions

- When will Hashem become King in Yeshurun? (Rashi 33:5)
- Who inherited the richest land in Eretz Yisrael? (Rashi 33:13)
- Which five tribes were considered weak? (Rashi 33:18)
- What was the partnership of Yissacher and Zevulun? Why is Zevulun mentioned first? (Rashi 33:18)
- What did Moshe see from Har Nevo? (34:1-3 and Rashi)
- Who wrote the last eight verses of the Torah? (Rashi 34:5)
- Who buried Moshe? (Rashi 34:6)

והיית אך שמח