

# Kinder Torah

בס"ד

## Parashas Shemini

### Wondrous Blessings Forever

“Abba, we have now finished the Tehillim section of Pisukei DiZimra. What follows next in our morning tefillos (prayers)?”

“Avi, the next prayer is a selection of four verses from Tehillim which all begin with the word ‘boruch’. They are the final verses of the various Sifrei Tehillim, and form a type of closing blessing upon the Tehillim of Pisukei DiZimra.”

“What are they blessing Abba?”

“The Siddur Iyun HaTefillah presents an inspiring and fascinating explanation of this short prayer. The foundation of praising Hashem is expressing gratitude for His good and wondrous deeds. He is kind to us at all times, and under all circumstances. We express this when we say, ‘Blessed is Hashem forever, Amen and Amen.’ Even now, in the midst of this deep and dark golus (exile) we thank Him. ‘Blessed is Hashem from Zion, who dwells in Yerushalayim, Halleluka.’ The Almighty’s praise will continue in the times of the final redemption. ‘Blessed is Hashem, G-d, the G-d of Yisrael...’ The name Hashem refers to His trait of mercy, whereas the name G-d refers to His trait of strict judgment. He is to be extolled for both of these, as He applies the both for our good. ‘...Who alone performs wonders.’ Only He can carry out the awesome acts of kindness for His chosen nation, and only He knows of them.”

“What does that mean, Abba?”

“I will give you an example from the Gemora (Nidda 31a), Avi. Two men once set out on a business trip. One of them was injured by a thorn, and was not able to continue. He began cursing his bad fortune. After a short time, he received word that the ship he was supposed to

board sank in the sea. He raised his voice in thanks and praise. Rebbe Elozer applied the verse, ‘...Who alone performs wonders.’ Even the one who has been miraculously saved, does not realize that it was a miracle. Rashi adds that only Hashem knows of the miracle.”

“How inspiring!”

“Indeed, Avi. The prayer finishes with the verse, ‘Blessed is His glorious Name forever, and may all the earth be filled with His glory, Amen and Amen.’ This refers to the days of Moshiach, when the Almighty will reveal Himself to all. The entire world will receive the knowledge to understand His wonders. The Radak adds that ‘The earth will be filled with the knowledge of Hashem as the waters cover the sea bed’ (Yishaya 11:9).”

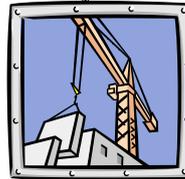
“Speedily in our days, Abba.”

“Amen!”

*Kinderlach . . .*

*These four verses of blessing hint to the essence of the Pisukei DiZimra. Proper praise to Hashem is the recognition of His hashgacha (Divine supervision), and His wonderful acts of kindness. He is the source of all blessing now, and in the future; both in good times and in trying situations.*

*Many of His miracles go unrecognized by anyone but Himself. He is faithful and will reveal His Greatness to the entire world. May it come speedily and in our days!*



### Soul Building

“It was on the eighth day . . .” (Vayikra 9:1). This was the eighth day after the seven days of miluim (inauguration) of the Mishkan (Tabernacle). For each of the first seven days, Moshe Rabbeinu single-handedly erected the Mishkan, offered

the korbonos (sacrifices), and took down the Mishkan. Still the Shechina did not come down. Finally, on the eighth day, Aharon HaKohen offered the korbonos and the Shechina came to rest upon the Mishkan. Then Moshe and Aharon blessed the people. “May the pleasantness of Hashem our G-d be upon us; and may the work of our hands be fixed upon us; and may He make the work of our hands permanent” (Tehillim 90:17).

The Malbim explains that Hashem (so to speak) has pleasure when His creations fulfill their intended purpose. We were created to perform His mitzvos properly. When we do that, He takes pleasure in us. He continues to explain that when a person builds a house, it may be beautiful, strong, and comfortable, but it is not a part of the person. It is outside of him. The blessing states that our handiwork should become a part of us. When a person does a mitzvah, it becomes fixed in his soul. It becomes a part of his character and is with him forever. Lastly, we are blessed that Hashem should make all of our handiwork a permanent part of us. All of our deeds should be good in His eyes; therefore, He will fix them within our souls.

*Kinderlach . . .*

*People build all sorts of things. Some have hobbies building model cars, boats or planes. Some people build buildings. Some exercise to build up their bodies. The blessing of Moshe and Aharon tells us to build up our souls by doing mitzvos properly. Soul building is important for two reasons. Number one, it lasts forever. Longer than the biggest, tallest, strongest building. More importantly, it gives Hashem pleasure. That is the greatest thing that we can do.*

<sup>1</sup>Etz Yosef

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