

From the

HEART



NOVEMBER 2007 / CHESHVAN 5768

NO. 6

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THE MESSAGE OF SHEMINI ATZERES

Rabbi Yaakov Mordechai Rapoport – Rosh HaYeshiva

The name “*Shemini Atzeres*” seems to be wrapped in mystery. It is usually referred to in English as “The eighth day of assembly”. The word “*Shemini*” meaning “eighth” and the word “*Atzeres*” like the similar word “*Atzarah*” meaning a gathering or assembly.

It is, however, strange, that while the Torah gives explanations for all the other festivals no explanation is offered for the commandment to celebrate “*Shemini Atzeres*”. We are merely told *Mikraeh kodesh yehiye lachem* – “It is a sacred holiday to you” but no reason is given for it. We are not told what event it commemorates or what ideal it memorializes.

Chazal were puzzled by this apparent lack of explanation and mention that although it is observed at the termination of *Sukkos* it is a separate *Yom Tov* in and by itself having a meaning and purpose of its own (*Sukkah* 48a).

Chazal indeed offer a number of explanations as to why we celebrate *Shemini Atzeres* (cf. *Bamidbar Rabba* 21,21. *Pesikta d’Rav Kahana* 193a. *Yalkut Shimoni Parshas Pinchas*).

Perhaps one could suggest the following. *Chazal* usually refer to the *Yom Tov* of *Shavuos* as “*Atzeres*” (see *Menachos* 65a, *Pesachim* 68b) which suggest that *Chazal* perceived a similarity between *Shavuos* and *Shemini Atzeres*. This connection is strengthened by the statement of *Chazal* (*Pesikta d’Rav Kahana* 193a) “Just as *Shavuos* is observed fifty days after *Pesach*, so *Shemini Atzeres* was originally meant to be observed fifty days after *Sukkos* but it was put forward and joined to *Sukkos* because Hashem was considerate of the Jews. It would have been hard for the Jews to return home from their pilgrimage to *Yerushalayim* on *Sukkos* and then return to *Yerushalayim* so soon afterwards, especially since that period coincides with the rainy season in *Eretz Yisrael*”.

We see, therefore, that there is something in common between the two “*Atzeres*”, the “*Atzeres*” of *Shavuos* and the “*Atzeres*” that marks the concluding day of *Sukkos*.

The *Rambam* (*Moreh Nevuchim* p.3, Ch. 43) explains the counting of the forty nine days between *Pesach* and *Shavuos* in

a way that reveals the inherent connection between *Pesach* and *Shavuos*. One is complementary to the other; each is needed for the fulfillment of the other. Perhaps the same can be said of *Shemini Atzeres* and *Sukkos* to which it is joined. There is an important connection that unites the two.

The connection is perhaps found in one of the meanings of the word “*Atzeres*” which is derived from the word “*Atzar*” which means to restrain or restrict. Perhaps this will explain how the message of *Shemini Atzeres* as well as the “*Atzeres*” of *Shavuos* and their connection with *Pesach* and *Sukkos* to which they are joined.

Pesach proclaims the message of freedom but freedom if it is not bound by law is not a *bracha* but a curse. Unless there is a law to define freedom to give it its limitations and its restrictions it is not freedom but anarchy. That is why the Torah joins to *Pesach* the symbol of freedom the “*Atzeres*” of *Shavuos* which is telling us: Freedom is worthwhile if there is a recognition of law which alone can adequately define freedom and transform it into a source of real *bracha*. Freedom without law is as useless as law without freedom! *Chazal* point this out by saying (*Eruvin* 54a) that “*Cherus*” (Freedom) and “*Charus*” (engraved) emphasizes the fact that “Only that freedom is true freedom which recognizes the engraved commands on Hashem’s *luchos*”.

On *Sukkos* the Jew is thankful for the harvest that he has gathered. He scans his fields and reviews his returns from his labors. He is full of joy and happiness at the sight of the fruits of his toil. But he is likely to think: All this is mine! I have the freedom to produce it therefore I have the freedom to use it as I wish! Therefore the Torah sets for him the *Chag* of *Shemini Atzeres* to remind him there is a law which restricts and restrains; there is no true freedom unless there is a law to determine how that freedom may be used for the benefit of the entire Jewish people. Just at the time when he rejoices in the fruits of his own labor the Torah says to him “*Atzeres tehiye lachem*” There shall be to you an *Atzeres*, a restraining a restrictive tone, exemplified by the law, by Torah!

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From the desk of the Executive Director

Dear Friends, Supporters, and Alumni,

I hope this letter finds you and your families well.

Unfortunately we haven't been able to put out a newsletter for a few months. I hope to take this opportunity to recap on the many events that have taken place since the last newsletter.

The months prior to Pesach were the busiest months that the Hanhola has experienced for a long time. Since our last newsletter Rabbi Rapoport and I had the exhausting pleasure of revisiting many yeshivas to interview boys for the new Elul Zman. We visited Atlanta, Baltimore, Monsey, and South Bend, IN, just to name a few.

Our travels throughout the USA also coincided with preparations for the second annual yeshiva dinner. As was the case last year we were overwhelmed by the help of our alumni and others with the dinner. For more information regarding the dinner please see the enclosed article.

After the dinner it was back to (everyday) work for the entire Hanhola, preparing shiurim, dealing with the bochurim, and managing the finances – all of which are very challenging. Many people commented to me with regards to the article that I wrote in the last newsletter. Everyone knows that the situation is bad, but it was only after my article that people realized exactly how dire the situation is.

The Mashgiach Shlit"u, Rabbi Lopian, stressed to everyone attending the dinner about the importance of being a member of our "Chai Campaign Program". Currently this program is bringing in a considerable amount of funds for the yeshiva operating budget. Rabbi Rapoport

and I spent time during the summer personally meeting with many of our alumni with regards to the Chai Campaign and Baruch HaShem it was very successful. We still have a long way to go, but we are confident that our alumni, alumni parents, and others, will appreciate the importance of this program to the continued success of the yeshiva and the work that we do.

During the summer the yeshiva underwent some renovations including moving the yeshiva offices closer to the main Yeshiva building. All of these new developments were overseen by the new maintenance manager in the yeshiva, Reb Baruch Klein.

Elul Zman in the yeshiva has started off on the right foot with new bochurim learning with the returning bochurim as well as our Kollel yungerleit. HaShem should give us all the strength to continue striving throughout the year with as much enthusiasm that there is now throughout the yeshiva.

I would like to take this opportunity to publicly thank Reb Simon Fogal who runs the yeshiva office in the United Kingdom. Recently I visited him and his devotion to the yeshiva goes beyond the call of duty. May he and his family have much bracha and hatzlocho in that zechus. I would also like to take this opportunity to thank Rabbi Berish Teichman who is now the Kollel Coordinator and is playing an active role to support the Kollel.

Best wishes,
Rabbi Yoni Strimber

From Rabbi Berish Teichman, Rosh HaKollel

In Parshas Netzavim, 30:11-14, Moshe Rabeinu is talking to Klal Yisroel before his death. He tells them "This is the commandment I command you today, it is not hidden from you and it is not distant, it is not in the heavens [for you] to say, 'who can ascend to the heaven for us and take it for us so that we can listen to it and perform it?' Nor is it across the sea [for you] to say, 'who can cross to the other side of the sea for us and take it for us, so that we can listen to it and perform it?' rather the matter is very near to you, in your mouth and in your heart, to perform it."

Moshe Rabeinu is telling us that the Torah is accessible. It is not impossible to fulfill, but quite the contrary, it is within reach.

From the very fact that the Pesukim need to tell us that the Torah is in front of us and not in the heavens or across the sea, one must ask, why would I think it is so far away when in reality, it is right in front of me? If you were to tell me that it is not unattainable, just very far and hard to get at, I could understand that. Or, instead of thinking that it is some distance away, it is actually very close, I could understand that also. But in our case, the original thought, compared to the end thought, does not make sense.

We know that the vehicle of expression is the mouth. We also know that the heart is synonymous with a storage place. Like we find in Krias Shema, "place these words of mine upon your heart". Being that this is true, shouldn't the Pesukim read B'lvavcha U'beficha, first mentioning the heart and then the mouth? And that would be comparable to V'yikraha lanu V'yasemeanu Osah V'Na'asenah, which would be the normal way of giving a person instruction, and then him acting upon it.

To answer these two questions, we have to understand that Moshe Rabeinu is telling us the nature of the Torah and the way

to acquire it. Unlike a trained professional who must master his trade before going to work, one can be a shomer Torah U'mitzvos without first mastering Kol Hatorah Kulah. Therefore, it is not necessary to have a V'yikrahu V'Naasenah, but we can have a B'ficha before a B'lvavcha.

We find the same concept when Klal Yisroel said Na'aseh V'Nishma by Har Sinai. It would seem impossible for Bnei Yisrael to do that which they do not know. However, the Torah is given in such a fashion that it is possible to learn and act without knowing what it is we must do and learn.

When one enters a Judaica library, one finds thousands of Sefarim. Is it physically possible for a mere human being to attain even a basic understanding of the Torah in his lifetime? The Torah is telling us that, one cannot physically finish the Torah, it is across the ocean and in the heavens, the task at hand is impossible. However, by being Shomer Torah U'mitzvos, one grows spiritually, thereby enabling the Torah to reside within him if we do a little bit we will get to accomplish a lot.

We are beginning a long winter Zman, a leap year with two Adars. When we enter the Bais Medrash and see the long period of time looming in front of us, we wonder how it is possible to sit for six months, when it is hard enough to learn for a few hours. To compound the problem, we start making calculations on what it is we are supposed to accomplish in that time, and before we even start, we have already made the task impossible and have given up on accomplishing anything. But if we take a step back and realize that all we have to do is be a Ben Torah for the moment and do and learn what we are supposed to right now, then the Ribono Shel Olam will give us the Siyata D'Shmaya to accomplish even more than what we planned because the Mahus of Torah is just to act and after we have a B'ficha the Torah itself will open us up and enable this vast Yam Shel Torah to be imprinted upon our hearts.

CHAI CAMPAIGN *update*

As many of you have already heard the "Chai Campaign" has changed the way people donate to the yeshiva and is giving the yeshiva a steady basis for its operating budget.

Briefly for those who are not familiar with this program, it began during the Aseres Yemei Teshuva 5767. This program was created for those who would like to contribute on a regular basis but cannot afford to give major amounts to the yeshiva. To accommodate these supporters this program was created. One can donate a minimum of \$18 per month (only 60 cents a day). This amount is charged via any major credit card or "direct debit" from a one's bank account on the date specified by the donor.

We would like to thank the following people who are already participants in this program.
May HaShem grant them continued health and success in all their endeavors.



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CHAI CAMPAIGN *update*

Original letter from the Hanhalah and staff of Lev Aryeh published during Aseres Yemei Teshuvah of 5767.



Tishrei 5767 / September 2006

Dear Friends of Yeshivas Lev Aryeh,

As we begin the New Year, *Habah Aleinu Ltova*, the yeshiva is placed at an overwhelming crossroads. On the one hand we have our new building, a new alumni Kollel, and tremendous learning the likes of which have never been seen. On the other hand, operating costs have been rising, some of our long time financial supporters have run into financial distress, and we could not even meet the legitimate financial aid needs of some of our students. As of now, the yeshiva is battling an over \$150,000 yearly budget deficit. We simply are not able to keep up with all of our expenses.

During the *Asres Yemei HaTeshuva* Lev Aryeh will be launching its "Chai Campaign". With this campaign we will be able to cover a large size of the budget deficit if our alumni and friends of the Yeshiva contribute a minimum sum of \$18 a month to the yeshiva. Join the select group of alumni and friends who will be spearheading this campaign by attending the parlor meeting in New York, Lakewood, and Passaic during the *Asres Yemei HaTeshuva*. Become an essential partner in the Lev Aryeh community and inspire others to do likewise.

From a financial standpoint we are turning to you to help ensure the stability of the yeshiva. Everyone knows that for any family, business, or institution to remain afloat there must be a steady and reliable income. Therefore, the yeshiva has devised a mechanism that allows all those who would like to have an active role in supporting Torah learning in Yeshivas Lev Aryeh to contribute what ever amount is most fitting to their personal budget on a regular basis.

We ask of all of our friends, especially our alumni - the yeshiva and its devoted staff were and are there for you 24 hours a day every day of year - please reciprocate. *Your minimum contribution makes all the difference for you and for the Yeshiva!*

Gmar Chasima Tova,

Y. Rapoport
Rabbi Yaakov Rapoport, Rosh HaYeshiva

A. Lopian
Rabbi Aaron Lopian, Menahel Ruchani *Baruch Feivelson*
Rabbi Baruch Levi Feivelson

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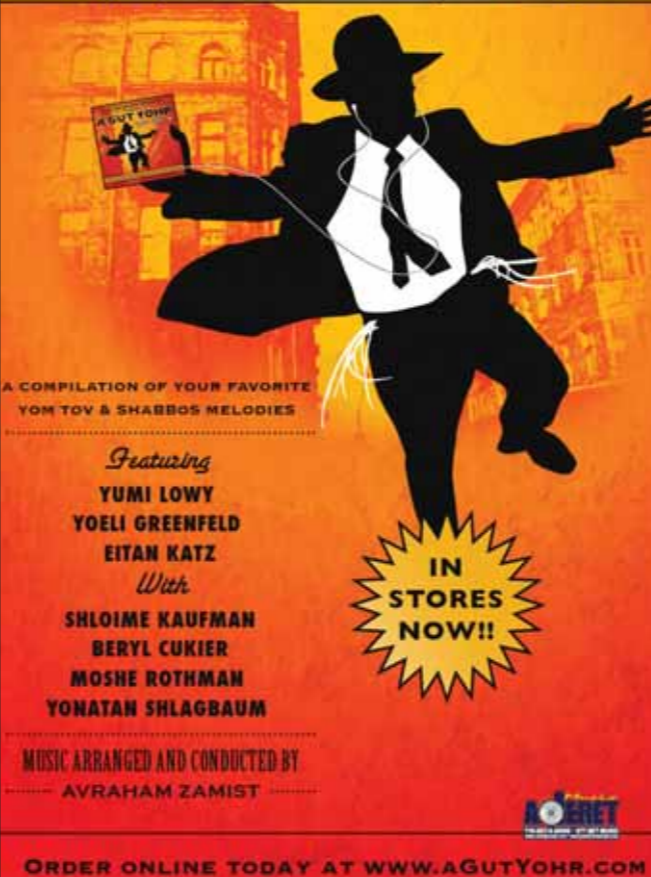
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on the loss of his mother, a"h

*The Yeshiva mourns the loss of
Harav Hagaon SHIMON EIDER, Zt"l
and send condolences to
Reb Chezkie Eider and Family*

YESHIVAS LEV ARYEH Second Annual Dinner



The yeshiva's second annual dinner began with a tremendous uncertainty – will they come or won't they. The day of the dinner, February 14, 2007 was ushered in with a morning snowstorm which led to an even more aggravating ice storm. Reb Akiva Wagschal, yeshiva president and traditional Master of Ceremonies had already contacted Rabbi Strimber at 7am to inform him that his flight from Ohio had been cancelled. Rabbi Strimber and Reb Akiva worked for the next five hours, booking seats on various airlines from various airports throughout Ohio to various airports in the NY metro area, but to no avail, the flights were being cancelled one by one. This was a bad start, what would a Lev Aryeh affair be without Reb Akiva?!

Rabbi Strimber cruised around the barren streets of Brooklyn in the 4 X 4 that was rented specifically for this reason, for it was decided that the "show must go on". As the hour of the dinner neared, the snow began to fall again, amongst reports that the Garden State Parkway had become one large ice skating rink, we were already considering FedExing the leftovers back to the yeshiva. It was 6:30pm, we were all ready to go and then the cell phones of the *Hanhola* began to ring – "I'm coming, as soon as I can get my car out", "I'm sitting in the mother of all backups, but I'll be there", "we carpoled and we're on the way", "Whoa, *Baruch Hashem*, that was a close one, I'm on my way!" So the smorgasbord lasted a whole hour longer than what was originally planned, but it just gave the Rebbeim

continued on next page



YESHIVAS LEV ARYEH Second Annual Dinner



more time to spend with their *talmidim* and their parents. *Baruch Hashem*, by 8:30pm just about all of the guests had arrived, (over 200 people) it should be noted though that many of the women stayed home.

Rabbi Rapoport, the *Rosh HaYeshiva*, "pinched-hit" for Reb Akiva, who called continuously throughout the dinner to make sure things were running smoothly, and our honorees, and those introducing them shared their uplifting words with the attendees. **Rabbi Boruch Ber Yoffe**, Parent of the Year, spoke about the yeshiva from a parent's point of view. **Shaul Feinsod**, Alumni of the Year, spoke about *hako-roas* hatov, that the alumni as a whole have to the yeshiva. **Rabbi Eli Kutner**, honored with the Harav Aryeh Leib Lopian Marbitz Torah award shared with the *tzibbur* his unique doctorate on Yeshivas Lev Aryeh which will surely be remembered for years to come.

After the speeches, an exciting video presentation was shown on two large screens. The theme of the video was

"The Future of Lev Aryeh". The presentation portrayed where the yeshiva's alumni's lives have led them following their stay in Lev Aryeh. In addition to the Rebbeim shown in the video, the following people were shown, Rabbi Chaim Goldsmith, Chezkie Eider, Shalom Yoffe, Yehoshua Basch, and Chezky Levovitz.

The *Mashgiach*, *Shlit"u*, presented the closing remarks and focused on the importance of parents *davening* for the success of their children. Rabbi Lopian ended by stressing how essential the Chai Campaign is to the yeshiva's financial condition and hoped that everyone will take part in it.

Following the dinner, due to the inclement weather, the yeshiva added a special coffee station which was enjoyed by all. Nothing like hot chocolate chip cookies and hot coffee, for the long ride home in the below-freezing weather.

The yeshiva would like to thank all those who placed ads and attended the second annual dinner. We hope to see you all next year!



We would like to thank the following people
that have donated to our Parnas Yomi Campaign

RABBI AND MRS. ELI BAUM in memory of Avraham Toiv Yehoinson ben Tzvi, ז"ל - 28 Cheshwan

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Dedicated by his son Mr. and Mrs. S. Goldberg

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The yeshiva has introduced a new PARNES YOMI program for those wishing to honor or memorialize love ones. The purpose of a PARNES YOMI is to provide a merit to those that are honored through the learning that will take place in the *Beis Medrash* on that particular day, week, or even month. The donor's name will be placed by the front door of the building along with those that are being honored or memorialized. The cost to sponsor the learning which takes place in the *Beis Medrash* on that day is as follows:

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