

SIMCHAT SHMUEL

RABBI SAM SHOR
Director, Torah Initiatives, OU Israel

Our *Sedra* this week opems with the passing of *Sara Imeinu. The* pasuk *tells us:*

'V'Tamat Sara B'Kiryat Arba, Hee Chevron...' And Sara died in Kiryat Arba, which is Chevron....'

Rav Kook zy'a, explained that *Chevron* is from the word-*Chibur- to be joined together and connected. Chevron*, represents the eternal connection we feel with our ancestors. It is in *Chevron* where *David* begins his royal reign, and it is *David's* descendant who will, *B'ezrat Hashem*, soon be revealed as *Mashiach Tzidkeinu,* and usher in a transformation in the world to a time of pure goodness, decency and spiritual clarity. *Chevron,* therefore represents the joining together of both the roots of Jewish history, and the foreshadowing of Jewish Destiny.

It's no coincidence that in *Ivrit*, the word for moving forward-*kadima,* has as its root, the word *kedem*, meaning that which precedes or comes before. In order for *Am Yisrael,* to move forward and become who we are truly destined to be, we must always remain connected to and learn from those who have come before us, our *Avot* and *Imahot.* and the values and legacy they have left for each of us.

Similarly the ***Malbim zt'l,*** explains that *Chevron is called Chevron because it is there that the spirit is joined with the physical, the upper worlds are joined with this world...*

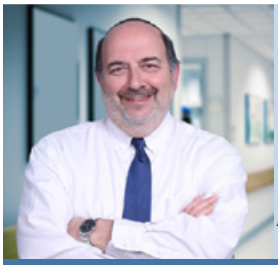
This *Shabbat* is also *Shabbat Mevorchim Kislev,* meaning we are just a few weeks before *Chanuka.* The story of *Chanuka*, of course, is a story of perseverance, of light outshining darkness, and of restoration of the *Beit HaMikdash.* The importance and centrality of the *Beit Hamikdash* is sadly in our day, and for far too many, often an afterthought, or even worse, completely absent from our conscience.

A fundamental idea inherent within one of the most beloved *Chanuka* traditions, the *minhag* to spin and play with the *dreidel* on *Chanuka*, is that this "game" actually is meant emphasize and strengthen our connection to and desire to see the *Beit Hamikdash* be rebuilt.

Rebbe Nachman MiBreslov zy'a, suggests that the *dreidel* is meant to remind us that the *Beit HaMikdash* is a realm where the lower world spins and blends with the upper world, where Heaven and Earth spin together and become one, where awareness of *Hashem's* presence spins into this world from above.

Rebbe Nachman's teaching about the *dreidel* and the *Beit Hamikdash,* seems to echo and parallel what the *Malbim,*

Arthur Samuels, DPM



PODIATRIST
Over 30 years experience
Licensed in Israel & America
053-427-6363
ArthurMSamuels@gmail.com
CINEMA CITY MALL, JERUSALEM

mentioned above said regarding *Chevron.*

In a stirring teaching ***Rav Moshe Wolfson zy'a***, explains that *Chevron* and *Yerushalayim* are in essence metaphysically connected. In each of these sacred places a Jew can experience that *chibur*, the connection between our past and the promise for our future. In each of these sacred places, a Jew can be blessed to contemplate the *chibur*, the coming together of the upper worlds with this world, and experience that which is heavenly, right here on Earth.

Yehi Ratzon as we reflect on *Chevron* this *Shabbat,* and look ahead to *Chodesh Kislev,* may we each be blessed to feel that *chibur*- the connection to our sacred past, the connection to one another, that connection to *Hashem Yitbarach,* and the promise of our future. ■

