

NEFESH SHIMSHON

DIVREI TORAH ON THE WEEKLY PARSHA AND HOLIDAYS FROM
THE TEACHINGS OF RABBEINU SHIMSHON DOVID PINCUS ZT"l

THIS PUBLICATION IS DEDICATED TO THE HATZLACHAH AND ZECHUS OF נחמה ויעקב בן רחל נחמה.
MAY THEY GROW TO BE TALMIDEI CHACHAMIM AND OVDEI HASHEM.

PEARLS OF WISDOM FROM THE PARSHAH

Beis Hamikdash is a Ladder

וַעֲשׂוּ לִי מִקְדָּשׁ. (כה, ח)

They shall make a Sanctuary for Me. (25:8)

Beis Hamikdash was a bridge, a ladder, that connected between heaven and earth, between the upper world of *kedushah* and our mundane world. It was a most wondrous place.

On the one hand, a person who entered *Beis Hamikdash* might think he is in a totally mundane place. If we would film what took place there, what would we see? *Kohanim* wading around up to their ankles in blood. We would see them running from place to place with knives and bowls, slaughtering animals, burning fat on the *Mizbeach*, eating large amounts of meat in one sitting, and so forth. (I often think of this on *Pesach* night, when we are all sitting around the *Seder* table and hurriedly swallowing the requisite amounts of matzah, which can be large. If a non-Jew would look in the window at that moment, what would he see? It would surely look like a very mundane affair to him.)

On the other hand, inside *Beis Hamikdash* itself there were occurrences that anyone who saw them understood that this place does not belong to this world.

Ten miracles took place there on a regular basis. And in the *Kodesh Kodoshim* was the *Aron Kodesh*, which took up no physical space at all.¹ The width of the *Aron* was two-and-a-half *amos*, and the *Kodesh Kodoshim* had a total width of twenty *amos*. If someone would go in there with a tape measure he would find that on one side of the *Aron* there was ten *amos* of free space, and also on the other side was ten *amos* of free space. Where did the two-and-a-half *amos* of the *Aron's* width go? The answer is that the *Aron* simply took up no space. *Beis Hamikdash* was literally not a place of this world.

It was like a ladder. One end was lodged in the

¹ Megilah 10b.

world of *kedushah*, the world above, and the other end was lodged in the mundane world that we live in.

If *Beis Hamikdash* would have been a totally heavenly place, with nothing but miracles and angels, it would not have had any connection to our world. Ordinary people like us would not have been able to go there and benefit from it.

This is why someone who went to *Beis Hamikdash* would at first just see *Kohanim*, *Leviim* and *Yisraelim* doing ostensibly mundane things. But the further in he went, he would be climbing up the ladder of *kedushah*, until he reached the point where *Beis Hamikdash* touches the world of *kedushah* above. This was in the *Kodesh Kodoshim*.

When the *Kohen Gadol* would enter the *Kodesh Kodoshim* on Yom Kippur, no person was allowed to be in the Sanctuary, as it says in *Vayikra* 16:17. On

this, *Chazal* comment:

Said R. Abahu: But wasn't the *Kohen Gadol* himself a person? Rather, it is as R. Pinchas said: When the spirit of holiness rested on him, his face burned like torches, as it says, "The lips of the *kohen* guard knowledge... because he is an angel of *Hashem* *Tzava'os*."²³

This means that on Yom Kippur, when the *Kohen Gadol* entered the *Kodesh Kodoshim* to atone for the Jewish people, it was forbidden for any human being to be there, including the *Kohen Gadol* himself, if he would have been a human being. But he was transformed at that time into an angel!

Beis Hamikdash was a ladder standing on the ground and reaching up to heaven. It touched the mundane world on one end, and the infinite world of *kedushah* on the other end. ●

² *Malachi* 2:7.

³ *Vayikra Rabbah* 21:12.



The Aron has two Parts

בְּטִבְעַת הָאָרֶן יִהְיוּ הַבָּדִים לֹא יֵסְרוּ מִמֶּנּוּ: (כה, טו)

The poles will be in the rings of the Aron; they shall not be removed from it. (25:15)

When we learn about the construction of the *Mishkan* we need to remember that the idea of *kedushah* and *Mikdash*, and the presence of the *Shechinah*, is mainly about the individual. If a person sanctifies himself as he should, by learning Torah and keeping *mitzvos*, he himself becomes the *Mikdash*, as it says:

They are the sanctuary of *Hashem*,
the sanctuary of *Hashem*.¹

¹ *Yirmeyahu* 7:4.

And it says:

They shall make a Sanctuary for Me,
and I will dwell within them.²

After the *Mishkan* was constructed, where did *Hashem* dwell? In the *Mishkan*? No, within the people themselves, as it says, "...and I will dwell within them." This teaches that the presence of the *Shechinah* is within the Jewish people themselves.

² *Shemos* 25:8.

We can learn a lot of important lessons about our daily *avodah* from the design of the *Mishkan* and what it contained. We will focus on the *Aron*, which was the most sublime of the *Mishkan's* objects.

Early Torah sources say that the *Aron Kodesh*, and the Torah scroll and the *Luchos* that were in it, represent *talmidei chachamim*, who are the vessel that holds for the Torah. And when it says, “You shall place the poles in the rings” of the *Aron*, this refers to working people who support the *talmidei chachamim* financially. These supporters are the “poles” that carry the *Aron* and keep it up. The Torah says that these poles must be connected to the *Aron* at all times and may not be removed from it. This signifies that the *avodah* of the Torah’s supporters is not finished when they “carry the *Aron*” every once in a while. On the contrary, “They shall not be removed from it.” They need to keep a constant and unbroken connection with the Torah and those who learn it.

It is also written about the *Aron*:

You shall plate it with pure gold.³

This signifies that we should support places of Torah learning to the best of our ability. *Chazal* say:

Anyone who helps *talmidei chachamim* to support themselves will merit sitting in the heavenly *yeshivah*, as it says, “The shade of wisdom is with the shade of money⁴.”⁵

All this shows that learning Torah and supporting Torah are two inseparable parts of the *Aron*. *Talmidei chachamim*, too, are obligated to

give money for support of Torah, and working people, too, are obligated to learn Torah, and devote their time to it as best they can. The two parts join together to be one complete *Aron*, fitting for the presence of the *Shechinah*.

About all the *Mishkan's* other utensils, it says וְעָשִׂיתָ, “You shall make,” in the singular. But about the *Aron* it says וְעָשׂוּ, “They shall make.” Plural. This indicates that all of the Jewish people participated in making the *Aron*. All should come and busy themselves with the *Aron* so that all will merit having a part in Torah.⁶

When the *Aron* and its supporting poles are together, then it is written:

The *Aron* of Hashem’s covenant travels before them.⁷

Chazal describe what would happen when the *Aron* traveled before them in the Wilderness:

Two sparks would shoot out from between the two poles of the *Aron* and kill snakes and scorpions and burn up the thorns, and smoke would rise in a pillar, and the whole world would be perfumed from its fragrance, and the nations would say, “Who is this ascending from the Wilderness like pillars of smoke, burning with myrrh and frankincense and all powders of the perfumer⁸?”⁹

Even today, if the *Aron* will be whole, Torah inside and pure gold outside, and the supporting poles will be attached to it, this will cause all the enemies of the Jewish people to be burned up like the snakes and scorpions in the *Midbar*, and the world will fill with the scent of perfumed incense, myrrh and frankincense. ●

3 *Ibid* v. 11.

4 *Koheles* 7:12.

5 *Pesachim* 53b.

6 *Midrash Rabbah*.

7 *Bemidbar* 10:13.

8 *Shir Hashirim* 3:6.

9 See *Tanchuma*, *Vayakhel* 7.



וַעֲשׂוּ אֲרוֹן עֲצֵי שִׁטִּים אֲמָתַיִם וַחֲצֵי אַרְכּוֹ וְאֲמָה וַחֲצֵי רָחְבוֹ וְאֲמָה וַחֲצֵי קִמְתּוֹ... וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים אֲמָתַיִם אַרְכּוֹ וְאֲמָה רָחְבוֹ וְאֲמָה וַחֲצֵי קִמְתּוֹ... וְעָשִׂיתָ מְנֹרֶת זָהָב טָהוֹר מִקְשָׁה תִּיעָשֶׂה הַמְּנוֹרָה. (כה, י-לא)

They shall make an ark of acacia wood, two and a half *amos* long, an *amah* and a half wide and an *amah* and a half tall... You shall make a table of acacia wood, two and a half *amos* long, an *amah* wide and an *amah* and a half tall... You shall make a candelabrum of pure gold; the candelabrum shall be made by beating. (25:10-31)

There were four items inside the *Mishkan* itself: *Aron*, *Shulchan*, *Menorah* and *Mizbach Haketores*. Each one had different dimensions.

The dimensions of the *Aron* were all in fractions. “two and a half *amos* long, an *amah* and a half wide and an *amah* and a half tall.” The *Shulchan* had whole numbers for its dimensions of length and width. It was two *amos* by one *amah*. But its height was an *amah* and a half. The *Mizbach Haketores* had whole numbers for all its dimensions. It was an *amah* by an *amah*, and two *amos* high.

The *Menorah* did not have any specific dimensions at all. They made it three *amos* high, but this measurement is not stated in the Torah, and the *Menorah* would be valid if it was made with different dimensions. The mitzvah is to make a *Menorah*, and even a very small *Menorah* could serve the purpose.

What is the message in these different sorts of measurements?

The *Baal Haturim* wrote about the *Aron* as follows:

All of its dimensions were “broken,” i.e., in fractions. They were in half *amos*. This teaches us that someone who learns Torah needs to “break” and humble himself.

The *Aron* symbolizes Torah, and this is why all its dimensions were fractions. A Torah learner needs to humble himself. This is an important principle to

keep in mind.

However, the dimensions of the *Shulchan* had fractions only in the height, not in length and width. And the *Mizbach Haketores* had only whole measurements, no halves at all. All this requires explanation.

Who Completes the Half?

Further on, in *Parshas Ki Sisa*, we have the mitzvah to bring *Machatzis Hashekel*. There, too, it is a fraction, a half *shekel*.

The concept of half always implies partnership, connection. One half joins with another half, making them connected, partners. Whenever the Torah mentions a “half” this implies connection and relationship with *Hashem*. [The idea is explained at length in connection with *Machatzis Hashekel*.]

Furthermore, we need to know that length, width and height are not the same concepts. Each represents something different. Length represents quantity, width represents quality, and height represents spiritual height.

Aron

The *Aron*, as mentioned above, had fractions in every one of its measurements. Its length, width

and height all come in halves. And the *Aron*, as mentioned, represents Torah. The message of all these fractions is that the entire Torah, no matter which part of it, provides connection and relationship to *Hashem*. Because, as explained above, the concept of “half” implies connection and partnership with the other “half.”

There are several types of Torah learning. There is the type of “length and width,” which entails learning and understanding the Torah’s laws on a simple level, and learning halachos to know how to conduct oneself practically – how to get up in the morning and what to do during the rest of the day. There is also learning of the “height” type, which is study of the Torah’s hidden teachings, study of *Sod*.

We might think that only “height” learning has the quality of “half,” of connection to *Hashem*, but when we learn subjects such as monetary laws, how to buy and sell a field, how much to pay if a bull gores a cow, and so forth, this is ordinary study that does not connect us to the Giver of the Torah.

However, the Torah is saying right here that this is not true at all. Also the length and width of the *Aron*, not only its height, come in halves. They all provide connection and relationship to *Hashem*.

But we do see a difference between the length and the width of the *Aron*. The length was two and a half *amos*, while the width was only one *amah* and a half. If we take into account only whole numbers, the length is twice the width.

Length represents the quantity of learning, and width represents its quality. The *avodah* of “quality” in learning, gaining profound understanding, needs to be only half as much as the *avodah* of “quantity” in learning. This is in accordance with *Chazal*’s teaching:

A person should first know the text and then understand it.¹

First we should acquire knowledge of a lot of *Shas* and *Poskim*, and only then try to understand things more profoundly. Sometimes a person gets stuck

in the middle of learning and doesn’t understand a certain point. It’s not so terrible. Just go on. You don’t have to understand everything, but you do need to keep moving forward, to learn more and more *dapim* of *Gemara*. A person needs to acquire more knowledge than understanding.

Someone came to the famed Rogachover and said, “*Rebbe*, I have a *kasheh* on *Tosfos* and I’m stuck, I can’t move on. The Rogachover said to him, “Look in the *Tosfos* in such-and-such a *masechta*, on such-and-such a *daf*, the third *Tosfos* down on the page. He went, opened the *Gemara* to the place that the Rogachover said, sweated over the *Tosfos* that the Rogachover pointed him to, and found there no answer at all to his *kasheh*.

He went back to the Rogachover and reported that he couldn’t see any connection at all between that *Tosfos* and the *kasheh* that bothers him.

The Rogachover replied, “And how does that *Tosfos* go? *Tosfos* asks a *kasheh* and doesn’t answer it. And what comes after it? Another *Tosfos*. This is the answer to your *kasheh*. If *Tosfos* asks a *kasheh* and doesn’t answer it, and just goes on, then you, too, can have an unanswered *kasheh* and still go on.”

This idea is alluded to by the fact that the length of the *Aron* is twice its width. A person needs to acquire extensive knowledge of Torah. Sometimes we find a person who learned only one *masechta* and he already wants to understand it in depth and even say *chiddushim* in it and write a *sefer*. This is a mistake. First of all, you need to acquire a lot of knowledge, and only then delve as much as you can into depth of understanding.

This is the message of the length and width of the *Aron*: knowledge and understanding of Torah.

The height of the *Aron* expresses how much *kedushah* is in the learning. Here, too, the height of the *Aron* was only an *amah* and a half, much less than its length. Because if a person will spend all day on matters of *kedushah*, he won’t be able to learn Torah. A person needs to cover a lot of *dapim* of *Gemara*, a lot of *halachos*, and if he is always *davening*, always

1 Shabbos 62a.

with his head in heaven, he will not manage to learn enough.

Shulchan

The *Shulchan* represents the physical act of eating. A table is for eating. The length and width of the *Shulchan* were, respectively, two *amos* and one *amah*, without halves, because these dimensions express the this-worldly matter of eating food. A person naturally eats because he wants to eat, and when a person eats in such a way, he is not connected to *Hashem*.

The connection to *Hashem* is alluded to in the dimension of the *Shulchan* from bottom up: an *amah* and a half. (The half represents connection, as explained before.) If a person turns his gaze up, if he eats *l'sheim Shamayim*, this creates a connection to *Hashem* when he is eating. But the act of eating in and of itself does not connect him to *Hashem*.

And what do the measurements themselves, two *amos* in length and one *amah* in width, come to teach us?

As we said, the *Shulchan* is about eating. Its length expresses the quantity of the food and its width expresses the quality, i.e., the taste of the food. The length here is twice the width. This signifies that we need to eat a lot. Every morning, afternoon and night. But the food doesn't always need to be so tasty.

Let's say a man comes home Sunday evening and opens the fridge. He sees fish left over from *Shabbos*, as well as leftover chicken and meat. In the bottom drawer he finds various veggies, and on the shelf above that are dairy products of various types. The fridge is chock-full of all kinds of good foods. So full, there isn't even room in there for another pot.

He looks it all over and declares, "There's nothing to eat!" and goes out to pick up some fast food for supper.

When the Torah states that the length of the *Shulchan* is two *amos*, it is telling us: You need to eat, you can't just fast all day. But the width of the *Shulchan* is only one *amah*. This tells us that the food

will be tasty sometimes, but the width doesn't have to equal the length. Even if the food is not exactly according to our taste, we need to eat.

And how high was the *Shulchan*? Only an *amah* and a half.

Sometimes a person fasts for reasons of *kedushah*. This is indeed a praiseworthy thing. But he shouldn't treat his health lightly. The height of the *Shulchan* – its spiritual aspect – was only an *amah* and half, not two *amos*, because who can reach a spiritual *madreigah* twice as great as his physical state?

In any case, a person's eating should have a height of an *amah* and half. Besides the quantity of the food and its taste, his eating should have an aspect of spirituality. He needs to connect to *Hashem* when he is eating, as expressed by the half *amah*.

Menorah

The *Menorah* represents wisdom, and here we find no specific dimensions at all.

The *Aron* is learning. This is the main thing for a Jew: to learn Torah and toil in Torah with all his strength. But how much wisdom does he need to have? There is no specific measurement for this. Some do more, some do less, and the main thing is to have *l'sheim Shamayim* intentions.

The *Menorah* that actually stood in *Beis Hamikdash* was three *amos* tall. But the Torah does not require it to be so. A small *Menorah* is valid, too. A person might think that if he has only a small amount of wisdom, he is not worth much, but this is a mistake. Even the smallest *Menorah* is valid and serves its purpose. The main thing is to have *l'sheim Shamayim* intentions.

So what *does* the *Menorah* need to have? It needs arms, as represented by the branches of the *Menorah* that reach out to the sides. Arms are for searching, for desiring to attain. If a person doesn't search for wisdom, if he doesn't aspire to attain it, he will never get there. But how much he attains is not the point.

Let's say someone claims, "I have a problem; I am an *am ha'aretz*." It depends why he is an "*am ha'aretz*."

If he is an “*am ha’aretz*” because he is not seeking to be a *chacham*, it is indeed a problem, and he is, so to speak, an invalid *Menorah*. He does not have the requisite branches that reach out. But if he is an “*am ha’aretz*” because he did not succeed in attaining very much Torah wisdom, although he tried with all his strength, then the following principle applies to him: “Some do more, some do less, and the main thing is to have *l’sheim Shamayim* intentions.” In *yeshivos* they say, “*Hashem* does not count *dapim*; He counts hours.”

This is why the Torah did not set a specific size for the *Menorah*, which represents wisdom. If it would have fixed specific dimensions, people would be liable to claim: “I don’t have the ability to attain the length and width of the *Menorah*, so I cannot spread light.” This is not so. If you learned and tried, you are a valid *Menorah*.

The *Menorah* was something very special. It illuminated the whole *Heichal*. The *Aron* was in its place, the *Shulchan* was in its corner, and also the *Mizbach Haketores* stood in its place. But the light of

the *Menorah* spread out through the whole *Heichal*.

When a man comes home, the main thing is he needs to be a *Menorah*. To illuminate the home with the light of Torah and wisdom. Maybe he was at *kollel*, maybe he participated in an evening *shiur*; he filled up with the light of Torah. Now, when he comes home, he needs to see to it that the whole home is illuminated, and, as mentioned above, the size of the *Menorah* is immaterial. A miniature *Menorah* is valid, too.

Furthermore, the *Menorah* was made of gold. And what if it wasn’t? What if it was made of a lesser material? It was still valid. A *Menorah* needs buttons and flowers, as detailed in the Torah, but even without them it is a valid *Menorah*. No detail of the *Menorah* is absolutely necessary except for one thing: that it gives light.

It is indeed true that we should make an effort for the *Menorah* to be tall, golden, decorated with buttons and flowers, and so forth. That’s all true. But even without all this, the *Menorah* is a *Menorah*, and that’s the main thing. ●

TEFILAH TOPIC

A Person Should Always Be...

Get Ready for Krias Shema

After *Birchos Hashachar* is the recital of the *Akeidah*, and after that we come to the section of לעולם יהא אדם. “A person should always be a fearer of Heaven in secret and in the open....” This section includes a recitation of *Krias Shema*, which we shall now discuss.

Why do we have *Krias Shema* here? We will say it again very soon, in the blessings before the *Amidah*, which is its main place, so what’s the point in saying it now? The Arizal taught that one should recite *Krias Shema* four times a day. The first time

is here, the second is in the blessings preceding the *Amidah*, the third time is in the *Maariv* prayer, and the fourth is before going to sleep.

This first *Krias Shema* is best understood in light of the second one, when we are already well into the *Shacharis* prayer, when we are already inside the King’s palace. When we recite *Shema Yisrael* the second time we thereby fulfill the Biblical mitzvah of *Krias Shema*. It is the main *Krias Shema* of the day.

Also the *Krias Shema* of evening prayers is *Krias Shema*, but it is not like the *Krias Shema* of the day. Because night, after all, is not day. At day there

is clarity, there is light, and when we recite *Krias Shema* at day, we declare *Hashem's* Unity in a most wondrous way. It is a tremendously powerful act that can bring a person to total attachment to *Hashem*.

The second *Krias Shema* is in the “World of the Divine Throne.” It is before the *Kisei Hakavod*. The transition between our world to the sublime awareness inherent in that *Krias Shema* is so great that we can't do it all at once. It is such a steep ascent that we naturally can't climb up it without proper preparation.

So when we recite *Shema Yisrael* beforehand, in the *יהא אדם לעולם* prayer, this gets us ready to go further in to the world of *kedushah* and declare *Hashem's* Unity in the fullest manner, and at that point, it is already *Hashem* Who is doing it.

This may be compared to a person who never flew an aircraft before, and suddenly, one bright

morning, he is told to come to the launch pad and fly to the moon immediately. “Get in the spaceship, put on the spacesuit you will find there, and start pressing buttons!” This is impossible, of course.

A person needs to warm up to it first. You can't just walk straight off the street into *Krias Shema*. You need an additional recitation of *Krias Shema* before the main one. The first *Krias Shema* is recited in an outside realm, in *Olam Ha'asiyah*. It's there to prepare a person, to warm up his natural capabilities, to get his head and all his faculties focused on the important mitzvah he is about to perform.

On the one hand, this first *Krias Shema* is not as important. It is there mainly to set the background, to build the tools that will enable us later on, when we are inside the world of *kedushah*, to recite the true *Krias Shema* properly. But on the other hand, this *Krias Shema* has its own special importance, as will be explained. ●

STORIES FROM THE LIFE OF RAV SHIMSHON PINCUS ZT"l



Tears of Closeness

Rav Shimshon once lamented that people may *daven* for sixty, seventy, or eighty years and never truly *daven* in their lives. They may enunciate every word precisely, and not only recite the words, but also sigh and even weep over a specific hardship or challenge that strikes their home or family. And, still, they never really *daven*. They don't speak to *Hashem*. They don't cry to the One Who manages all their affairs, Who can bring them salvation. All they do is cry out in pain.

Worse yet is that the above even applies to

people who are seen as “*davening* with *kavanah*,” people who don't just focus on the meaning of the words, but who are genuinely anguished. While they may seem absorbed in a world of *tefilah*, they haven't even begun to *daven*! A person whose heart is broken, who is collapsing beneath the pressures and anxieties of life, doesn't require great effort or encouragement to spill his heart. As soon as he starts *davening*, his pain rises from within his heart and overflows.

Yet there are tears that are loftier, more exalted than those — tears that emanate from a feeling of closeness. He presented the example of a woman

who receives grave news from her doctor that her medical tests do not bode well. In the doctor's office, she maintains her composure, and then returns home and continues about her day. However, as soon as her husband walks through the door, she bursts into such hysterical, heartrending sobs that she can barely string two words together.

Why is she crying now? What happened to instigate this reaction now, several hours after receiving the distressing news? Clearly, her tears aren't a direct reaction to the news, because if they were, she should have grieved hours earlier upon receiving the lab results.

These are tears of closeness, of belonging, of trust and intimacy that aren't appropriate before just anyone. Only someone who spills his heart before the One he knows as a loving, merciful, compassionate Father is *davening* with genuine *kirvas Elokim*. A *tefilah* like this can burst through every heavenly barrier and unlock the gates of heaven!

Secret of Tehillim

Sentiments of belonging and closeness to *Hashem* are essential aspects of *tefilah*. Throughout history, *Klal Yisrael* have turned to the timeless words of *Tehillim* in hours of distress as in hours of joy and thanksgiving. Delving into the individual chapters of *Tehillim*, one finds that its key themes are praises and thanksgiving to *Hashem* and *Dovid HaMelech's* entreaties to enact vengeance upon his enemies. Few chapters contain heartfelt pleas or supplications for salvation. Why, then, is *Tehillim* our natural recourse when seeking salvation in health, *shidduchim*, *parnassah*, or any other realm?

Rav Shimshon shares an incisive parable about a successful *meshulach* who visits the homes of wealthy philanthropists and convinces each one to donate handsomely to his cause. What is his strategy, and how is he so successful?

Prior to meeting any potential donor, he extensively researches the philanthropist's family, friends, hobbies, and interests, and with these facts committed to memory, invites him to a meeting over brunch. Over a lavish spread, the *meshulach* and philanthropist converse about every topic under the sun — except the dire circumstances of the institution which the *meshulach* represents. They discuss pleasantries, politics, and shared pursuits, cultivating sentiments of closeness and friendship that prompt the donor himself to raise the issue that brought the *meshulach* to him and express interest in the fundraiser's activities and business dealings.

Only then does the *meshulach* begin describing the attributes of his institution, hinting vaguely to its dire financial straits "in response" to the philanthropist's inquiry. Despite the fact that no actual appeal is ever rendered, the philanthropist's natural reaction is, "Don't worry, my friend, I'll help you," and he writes out a generous check to the institution.

In a similar vein, *Tehillim* is not a string of desperate pleas or supplications, yet a means of drawing close to the *Eibishter* through praise and gratitude. Once a person has cemented his close relationship with *Hashem*, there is hardly a need to overburden Him with tearful requests for help. It is sufficient to plead, "*Ribbono shel Olam*, I need health. I need *parnassah*. I need a *shidduch*..." and *Hashem* will naturally respond by fulfilling his heart's desires! ●

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For comments, dedications and donations: nefeshshimshon@gmail.com

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