



# BACK TO THE GRIND

## *Staying Connected*

“*V’Yaakov halach ledarko*”<sup>1</sup> was customarily announced following the Yom Tov of Simchas Torah. However, the idea of “*V’Yaakov halach ledarko*” is emphasized more by the transition from the month of Tishrei to the month of Cheshvan. This is alluded to in the word “Tishrei,” which contains the letters *reish* and *shin*, spelling “*rosh*,” symbolizing that the entirety of the month of Tishrei is a beginning unto itself.

This idea is expressed clearly in *nigleh d’Torah*. The Gemara<sup>2</sup> states that

the day when the last of the Yidden reached *Nehar Pras* (upon returning home from *aliyah l’regel*) was 15 days after the *chag*.

Throughout their journey home, the Jews rejoiced over all that they had gained from the uplifting experience of *aliyah l’regel*. As long as they were still traveling, they were closer connected to the *Beis Hamikdash* than to their homes.

The reason for this is that a *neshama* is naturally attracted and connected to *Elokus*. Only because of “*al korchach atah chai*”<sup>3</sup> is it necessary for a *neshama* to inhabit a physical

body, so that it may accomplish its mission in this world. Therefore, upon journeying home from the *Beis Hamikdash*—where the Jews experienced “seeing” *Elokus* “eye to eye”—so long as they had not returned to their mundane, day-to-day lives at home, their *neshamos* stayed in-tune with the spiritual events that had just occurred.

This theme is also expressed nowadays on Yom Tov, which is referred to as “*mikra kodesh*,” symbolizing the manifestation of *kodesh* even after the conclusion of Yom Tov. In our case, the joy of



Simchas Torah and the *“ra’ash”* of the month of Tishrei in general continue until the month of Cheshvan, when we return to our “homes”—our mundane day-to-day lives. Then begins the *“V’Yaakov halach ledarko”* in everything that we do.

### *The Ultimate Unity*

Regarding the conclusion of Shemini Atzeres-Simchas Torah, Rashi<sup>4</sup> brings a *mashal* of a king who made a banquet for his son. Upon his son’s departure, the king expressed his dismay at the fact that they must now be separated. So too here, after Simchas Torah, Hashem is bemoaning *“kashah alay pridaschem—your separation is hard [for me].”*

The use of the word *“pridaschem”* here, however, is seemingly not

understood. The proper term would’ve been *“kashah alay pridaseinu—our separation is hard.”*

Nevertheless, this comes to teach us something important. If we remain united as a nation, there can never be a separation between us and Hashem. When we are *“kulanu kechad,”* then we can have *“barcheinu avinu.”*

The ultimate unity is when every single person does their respective *avoda—“ish tachas gafno v’sachas teinaso”*<sup>5</sup>—together with everyone else, as the *possuk* says: *“Vayehi b’Yishurun melech b’hisasef roshei am yachad shivtei Yisroel.”*<sup>6</sup> Although the Jews were divided into 12 tribes, they were *“yachad”*—one.

A practical way to ensure this unity is through setting time to learn Torah, which, as is known, is referred

to as *Torah achas*. And, as it says at the end of Maseches Brachos, *“Torah scholars increase peace in the world,”* highlighting the notion that Torah is a source of unity and tranquility.

And through peace, which is a *“vessel of blessing,”*<sup>7</sup> we are given all we need from His full, open, holy, and generous hand. **T**

*From the sicha of Shabbos  
Parshas Noach 5728*

1. Vayeitzei 32, 2.
2. Taanis 10a.
3. Avos 4.
4. Vayikra 33, 36.
5. Melachim Alef 5, 5.
6. See Likkutei Torah Drushei Rosh Hashanah 54c.
7. End of Uktzin.