

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

בראתי יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שמיני עצרת / שמחת תורה - זמן שמחתינו

Shemini Atzeres \ Simchas Torah

כ"ב - כ"ג תשרי תשס"ז - October 14 - 15, 2006

הדלקת נרות / ליל ב' - 7:07 (Monsey, NY)

שקיעה של יום ב' דיו"ט - 6:16 ~~~~~

צאת הכוכבים / מוצי"ט - 7:06 ~~~~~

צה"כ / לשיטת רבינו תם - 7:28 ~~~

הדלקת נרות/ליל שבת ויו"ט - 6:01

שקיעה של ערב שבת ויו"ט - 6:19

סוקר"ש / מ"א / ב' ימים - 9:54

סוקר"ש / הגר"א / ב' ימים - 9:18

מדעת עליו

ותתן לנו ה' אלקינו באהבה מועדים לשמחה חגים וזמנים לששון את יום שמיני עצרת החג הזה וכו'

איתא במדרש לפי שכל ימות הרגל הקריבו ישראל כנגד ע' אומות העולם וכו' אמר המקום, בבקשה מכם, עשו לי סעודה קטנה כדי שאהנה מכם ע"כ עיי"ש. ולכאורה צריך להבין, למה באמת ביקש המקום דוקא סעודה קטנה, הלא אם היתה המצוה להקריב קרבנות מרובין היו מקריבין? ועוד יש להקשות, למה הסעודה קטנה דוקא בשמיני עצרת אחר הקרבת הע' פרים, ולא בחג אחר?

וכתב האדמו"ר הרה"ק מו"ה קלונומוס קלמיש שפירא מפיאסעצנא זצ"ל הי"ד, בס' אש קודש, דלפי מצבנו מרמז, כי נודע שהשבעים פרים שהיו מקריבין נגד השבעים אומות העולם היו ליתן שפע העליון גם להם, כי כל שפע אלקי נשפע עיי' ישראל. אמנם כשחיינו יתגברו העונות של כלל ישראל, אז האומות יקבלו לעצמם כ"כ שפע עד שיצירו אותנו חיי"כ, ולא תהא אפשרות לנו בלתי סעודה קטנה, בכל המובנים, קטנות בגופניות וקטנות ברוחניות. גם אז לא יפול לבנו רק נתאמץ גם אז להקריב להשם יתברך עכ"פ סעודה

וזאת הברכה אשר ברך משה איש האלקים את בני ישראל לפני מותו וגו' (לג-א)

הנה יש לשים לב למה דכתי' "וזאת הברכה", דמה ענין הוספה שמוסיף לנו הקרא במה שנקט בוא"ו?

אלא מפרש החכם כמהר"ר משה אלשי"ך, בס' **תורת משה**, שבאמת היה מקום לחשוב ולומר כי לא תערך קדושת מאמרי התורה מפרשת בראשית עד כאן שהם מאמרי פיו של הקב"ה בכבודו ובעצמו, להברכות האלו שנאמרו בזאת הפרשה היוצאים מפי משה רבינו אל כלל ישראל. ויהיו הדברים האלו ככל הברכות

	Halacha L'maaseh: Horav Baruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio A SERIES IN HALACHAH LAWS OF SIMCHAS TORAH
***	The <i>Yom Tov</i> of <i>Simchas Torah</i> marks the completion of the <i>parshiyos</i> of the <i>Torah</i>, and the immediate commencement of the <i>Torah</i> once again. It is celebrated with joyous singing and dancing, although a number of important <i>halachos</i> must be kept in mind.
***	One should not make <i>kiddush</i> on the night of <i>Simchas Torah</i> until <i>צאת הכוכבים</i> (certain night) (1). Likewise, according to some opinions, the practice in many congregations to sell the "honors" (כיבודים) of <i>Simchas Torah</i> between <i>Mincha of Shemini Atzeres</i> and <i>Maariv of Simchas Torah</i>, should also be done after certain night, so that it would not be considered "preparing" from one day of <i>Yom Tov</i> to the next (2).
***	The Kibbudim on Simchas Torah
***	The above-mentioned "honors" that are bestowed upon members of the congregation on <i>Simchas Torah</i> include:
***	1) The <i>posukim</i> of "אתה הראית" that are read aloud before the <i>Hakafos</i>.
***	2) The <i>Aliyos</i> (calling up to the <i>Torah</i>).
***	3) The special <i>Aliyah</i> of "יכל הערים" - the next to last <i>Aliyah</i> before finishing the entire <i>Torah</i>. It is assumed that this <i>Aliyah</i> is a <i>segulah</i> (merit) for having children.
***	4) "יחתך תורה" - The completion of the <i>Torah</i>.
***	(1) כף החיים תרסח:י (2) נטעי גבריאל דף קנ"ט (3) שו"ת בנין ציון צ"ז (4) מגן אברהם תרס"ט (5) שו"ת אלף לך שלמה ל"ז
***	הוא היה אומר ...
***	R' Yisroel Baal Shem Tov ZT"L would say:
***	"The dancing on <i>Simchas Torah</i> is so exalted and so elevated that even the Angel Michael comes down to this earth and collects all the fallen and torn straps of the shoes of the Jews as they dance. He then uses these to create a crown to exhibit the splendor of <i>Klal Yisroel</i>."
***	R' Avrohom Sholom of Stropkov ZT"L would say:
***	"<i>Hashem</i> commands us to sing and dance on this holy day, but how can a Jew truly feel happiness while mired in this bitter <i>golus</i>? The answer is that <i>Hashem</i> is really testing us to see how we will respond. Will we be sad and bitter, proving that we have no faith in the coming redemption, or will we fulfill His command joyously, because we believe that our Father, our King, will soon save us?"
***	A Wise Man would say:
***	"Always remember that you are absolutely unique. Just like everyone else."
***	A SPECIAL MAZEL TOV TO YEHUDAH LEIB BLONDER (BLONDINI) ON HIS BAR MITZVAH. MAY HE CONTINUE TO SEE MUCH MORE HATZLACHA IN TORAH AND YIRAS SHOMAYIM AND MAY ALL OF KLAL YISROEL ENJOY MUCH NACHAS FROM THE FRUIT OF HIS LABOR. TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE IT BY MAIL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200. OR SEND AN E-MAIL TO TORAHTAVLIN@YAHOO.COM.
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Our <i>achdus</i> is so important to <i>Hashem</i>, that He feels pain, כביכול, when we go our separate ways, and insists that we stay together one more day. שישו ושמחו בשמחת התורה (הקפות לשמחת תורה) If one were to peruse all the writings of the Holy Ariza'I, not surprisingly, one could find comments, explanations and hidden רמזים for just about every <i>mitzvah</i> - <i>D'Oraysa and D'Rabbanun</i> - every prayer ever instituted by the אנשי כנסת הגדולה, and even <i>minhagim</i> or distant customs that are not well known and not all kept by varying groups in <i>Klal Yisroel</i>. All this notwithstanding, with regard to the <i>mitzvah</i> of <i>Hakafos</i> on <i>Simchas Torah</i>, the writings of the Ariza'I contain nothing! No penetrating illumination of the <i>mitzvah</i> through kabbalistic sources, not even the most minor of רמזים. This is obviously an unusual circumstance. To attain a bit of understanding, one must first discern the nature of the <i>mitzvah</i>. Explains R' Shimshon Pinkus ZT"L, when a person comes before <i>Hashem</i> with an urgent request, he may use the phrase "הושע נא" - "<i>Save, please</i>." When one feels the need to thank <i>Hashem</i>, he employs the word, "הללו-קה" - "<i>Praise G-d</i>." But when a person has no words with which to express his innermost feelings of awe, gratitude, love and holiness towards the <i>Ribono Shel Olam</i>, there is only one way for him to truly make his feelings felt; it is then that he bursts forth with song and dance. On <i>Simchos Torah</i>, when a person grasps the holy <i>Torah</i> in his loving embrace, there are no words to be spoken. Whether subconsciously or through a deep-rooted feeling of spirituality, his only recourse is to sing and dance. This is the <i>mitzvah</i> of <i>Hakafos</i>. It is possible, concludes R' Shimshon, that when the Ariza'I sat down to write the esoteric meanings of the <i>Hakafos</i>, he realized that there truly are no words to be spoken. It can only be expressed with joyous singing and dancing. ולכל המורא הגדול אשר עשה משה לעיני כל ישראל (חזק) Our goal on <i>Simchas Hatorah</i> is to strengthen our resolve, so that as we begin the new cycle of <i>Torah</i> reading, we do so with a zeal and fire of enthusiasm that will last us through the entire year. The way to achieve this, denotes the Gerrer Rebbe, R' Yisroel Alter ZT"L (Beis Yisroel), is through קדושת העינים - <i>sanctifying our eyes</i>. When we are careful at what we look at and make proper use of the wonderful gift of sight, we begin to recognize גדלות הבורא - <i>greatness of the Creator</i>, and the myriad wonders of the world. It is then, that we can come to a superior level of עבודת ה'. This lesson is hinted to in the concluding words of the <i>Torah</i>: "ולכל המורא הגדול אשר עשה משה" - When <i>Moshe Rabbeinu</i> instilled a great <i>Fear of Heaven</i>, in the people, how did he do it? "לעיני כל" - Through guarding the eyes of <i>Bnei Yisroel</i>, ensuring what they saw. And what was that? "בראשית ברא אלקים את השמים ואת הארץ" - The recognition that all the wonders of this world, come about through the Hand of <i>Hashem</i>. ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇		◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ שיברך איש צדיק מעצמו את בנו ודומה לו. ע"כ הטיל וא"י ואמר "וזאת הברכה" - כלומר, וזאת תוספת על הקודם ודומה לו ממשי. ויש לבאר דבר זה עפ"י שלשה טעמים : א' שהם דברי משה בלתי דומה לילידי אשה זולתו, וזהו מדכתי "אשר ברך משה". ב' להיותו "איש האלקים", וסתם דבריו מאתו ית' המה מרור קדשו, ומה גם להיות את בני"י שגם הם בני אלקים ומשפיע ברכתם מאתו ית'. מעשה אבות סימן לבנים אנא ה' הושיעה נא, אנא ה' הצליחה נא, אנא ה' עננו ביום קראנו וגו' (סדר הקפות) The seven days of <i>Chag HaSukkos</i> - "זמן שמחתנו" - were terribly difficult for the saintly Klausenberger Rebbe, R' Yekusiel Yehudah Halberstam ZT"L, during the years that he spent under inhuman conditions at the Muldorf Labor Camp. Aside from the rigors of daily life in a Nazi Concentration Camp, the <i>Rebbe</i> had no <i>Sukkah</i>, no <i>Arbah Minim</i>, and no <i>ushpizin</i>. This lack of holiday <i>mitzvos</i> caused him added pain and distress. Yet, although the <i>Rebbe</i> was a prisoner of the hated Nazis Y"M, he decided that no one would take away his <i>Yom Tov</i> of <i>Shemini Atzeres</i>, the special day when <i>Hashem</i> communes exclusively with the Jewish People, and he had no intention of forgoing his celebration. The camp doctor, Dr. Greenbaum, a Jew by birth, had agreed to issue the <i>Rebbe</i> an exemption from work because he required extra rest and the <i>Rebbe</i> was fortunate to be able to spend the whole <i>Yom Tov</i> of <i>Sukkos</i> in the infirmary. He planned to do the same for <i>Shemini Atzeres</i>, as well. On <i>Hoshanah Rabba</i>, Moshe Eliezer Einhorn, who had obtained the <i>Rebbe's</i> medical exemption for him, was informed privately that on the following day the <i>Oberfuehrer</i>, the senior commander, was coming to conduct a special inspection and selection. Together with him would be a certain Dr. Plukan, a very evil woman who was known for her practice of immediately separating out the weak and sick and sending them to the crematoria in Dachau. It was imperative for anyone who wanted to remain alive to show up for work and prove that he was strong and capable of working. Woe to anyone who was missing at roll call! Moshe Eliezer hurried to Dr. Greenbaum and asked him to add the <i>Rebbe</i> to the list of those assigned to work for the next day. The doctor was surprised by the sudden request, since he was prepared to do the opposite, but Moshe Eliezer insisted. Although he could not explain why, the <i>Rebbe</i> could not be excused from work the following day. The <i>Rebbe</i>, however, was understandably upset. Since he did not know why he had been reassigned to a work detail, he could not imagine forfeiting his <i>Yom Tov</i> solitude and decided not to report to work on <i>Shemini Atzeres</i>. He remained in the barracks and <i>davened</i> to <i>Hashem</i> in the spirit of the day. When the prisoners were inspected and counted, it became clear that a prisoner was missing. Immediately guards were sent to look for the missing prisoner. They found the <i>Rebbe</i> standing in his barracks, deep in prayer, and dragged him to the prisoner lineup. There they proceeded to beat him mercilessly in front of all the rest of the prisoners. When they finished, the <i>Rebbe</i> was so badly hurt that he was barely breathing. He was taken to the infirmary for immediate medical attention. The poor Jews who witnessed this scene went to work, certain that the <i>Rebbe</i> had not survived the beating. When they came back at night, they were astonished to find the <i>Rebbe</i> not only alive, but back in his own barracks. He was limping around a small stool, holding a few pages from a small torn <i>Mishnayos</i> ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇
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