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בראתי יצר הרע ובראתי לו
הדלקות נרות **שבת** - 6:20
זמן קריאת שביע'מ"א - 9:09
זמן קריאת שביע'הגד"א - 9:45
סוף זמן תפילה / הגד"א - 10:47
עקלת הזמנה של יום **השבת** - 6:37
מוצג"ק צאת הכוכבים / מוצרייב - 7:27
צאת הכוכבים / לשיטת רבינו דתם - 7:49

שמיני עצרת/שמונת תורה/פרשת בראשית
כ"ב - כ"ד תשרי תשע"א - September 30 - Oct. 2, 2010
מולד חודש חשוון: פרישטאג (יום ו') 9:20 AM מיט 2 חלקים

טיב התבלין
להמשיך 'תשרי' לכל השנה - בכל דרכך דעהו

הגד'צרגי גמליאל הכהן רבינוגיץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

רעיונות ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת
להמשיך 'תשרי' לכל השנה - בכל דרכך דעהו
אמנם אין לנו אפשרות לעסוק כל השנה רק בעסקי שמים, כי האדם נברא בגוף גשמי וחייב לספק את צרכיו, ומה עוד שרוחיים מוטלים על צוארו לפרנס אשתו וילדיו וגופו דורש שעות מנוחה ושינה, ונשאר לעסקי שמים רק זמן מועט. אולם עליו להשריש בעצמו, שבזמן שהוא לומד, הקב"ה לומד אותו וכשהוא מסיים ורוצה ללכת הביתה הקב"ה כביכול אומר לו: 'קשה עלי פרידתך', כי הקב"ה חפץ להיות קרוב אליו, ולכן הוא חפץ שישאר קרוב אליו על" תורה ותפילה ומע"ט, משום שכאן הוא מקור ועיקר החיים. כיון שכך, כאשר האדם סוגר את הגמרא, עליו להרגיש את התחושה העליונה של 'קשה עלי פרידתך', שיהיה לו קשה להתנתק ממקור החיים, ויצפה ויחכה בכל עוז ליום יבוא בו יוכל להקדיש יותר מזמני החולין לתורה ולתפילה, בבחינת משפט הקודש של רשב"י (שבת לג). וכאשר יתבונן האדם שאכן עיקר חיותו בקרבת ה', וכי זו הטובה עבורו שאין למעלה הימנה - 'ואני קרבת אלקים לי טוב' - הוא כבר ימצא יותר זמן לעסקי שמים, כי יגיע להשגה להבדיל בין קודש לחול בין העיקר לטפל.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

ביום השמיני עצרת תהיה לכם וגו' (במדבר כט-לה) - ב'שמיני עצרת' נרמזת גאולה העתידה
השלמה שתהיה בעתיד, וכן יש לפרש כוונת 'לכם', בהקדם דברי רש"י עה"פ 'הן עם לבדד ישכון' (במדבר כ"ג ט') שכתב, "ד"א, כשהן שמחין, אין אומה שמחה עמם, שנאמר ה' בדד ינחנו". והיינו ששמחת הגאולה תהיה רק לישראל, ולא ישתתפו בה אומות העולם, וכוונת 'לכם' היינו, ששמחה זו תהיה לכם לבדכם ולא לאומות העולם.
ומוסיף ה'שפתי כהן' (במדבר כ"ט ד'), ש'עצרת' אותיות 'תרצע', והיינו "לומר, שאחר שהייתם עבדים נרצעים, ומשועבדים תחת יד האומות לזמן ממושך, עתה תתקבצו כולכם לארצכם, ושבתם איש אל אחוזתו וכו', ואותו זמן יהיה ה' אחד ושמו אחד, ולכן נאמר בשמיני עצרת, 'והקרבתם עולה וגו', **פר אחד, ופר אחד** וגו' (שם כ"ט ל"ז), כיון שיש זה רומז על זמן גאולה השלימה, שבו יהיה ה' אחד ושמו אחד".
וכיון שנרמז ביום זה עניין גאולה העתידה, יש לבאר מדוע חוגגים אותו ביום כ"ב תשרי, כי האור החיים הקדוש מחדש שמכיון שהגאולה העתידה תהא על ידי משה רבינו, מוכרח הדבר שניגאל רק בזכות עמל התורה. ולכן חוגגים את 'שמיני עצרת' הרומז 'לגאולה העתידה' שבאה מכוח התחזקות בעמל התורה שניתנה בכ"ב אותיות, ביום כ"ב בתשרי.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

צריך להבין את כוונת המילה 'תהיה'- לשון עתיד, וכן מהו כוונת 'לכם'. ויש ליישב, חג שמיני עצרת הינו סיום חג סוכות, ויש לפרש, שהסוכה אשר כל עניינה היא עזיבת הבית הנוח לטובת הסוכה הרעועה, וכן הישיבה בה לא הכי נוחה, פעמים חם בה יתר על המידה ופעמים קר בה וכו'. ומרמזת היא על גלותן של ישראל אשר עוזבים את ביתם הבטוח - ארץ ישראל, וחולכים אל מדינות נכר, בהן הישיבה קשה, וכמו שמצינו בילקוט שמעוני (פר' אמור רמז תרג"ג) שע" מצות סוכה מקיימים חובת גלות ונפטרים ממנה. ועל פי זה יש לומר ששמיני עצרת רומז על כינוס גלויות ישראל להנגאל בגאולה שלמה, שהרי 'עצרת' משמעותו 'כינוס', וכמו שפירש בתרגום יוב"ע את המילים 'ביום השמיני עצרת תהיה לכם', "ביומא תמנא, כנישין תהון בחדאון מן מטילכון לבתיכון, כנישת חדא ויומא טבא ואיריע קדיש תהי לכוך", והיינו שביום השמיני יוצאים מן הסוכה ונכנסים אל הבית בשמחה, ולכאורה מה שמחה זו עושה בכניסתו לביתו?! אלא ודאי שבא לרמז על יציאה מן הגלות הנרמזת בסוכה, וכניסה לארץ הקודש שהוא ביתו של עם ישראל.

בזה יתפרש כוונת 'תהיה'- לשון עתיד, והיינו שמדובר על הגאולה

גמטל: This man has missed the whole point! *Simchas Torah* is not a one-way affair. It is not enough for you to be happy with the *Torah*; the *Torah* must also be happy with you. If you exploited the *Torah* to take unfair advantage of

A SERIES IN HALACHAH LIVING A "TORAH" DAY
The Halachos of Praying for the Sick (17)
In the *Yeshivah* of R' Shlomo Zalman Auerbach ZT"l, whenever *Tehillim* was said together for an ill person, someone would announce before starting who they were davening for. This was in order that people should have the person in mind as they say *Tehillim* for him. R' Shlomo Zalman felt that only in this way one is gaining the special *zechus* of רבים תפילת - the prayer of many. He would also insist that the one who leads the recital of *Tehillim* should say the שבידך מי out loud and all those present should not leave until they answer ⁽¹⁾.

Quality vs Quantity. In the first chapter of *Shulchan Aruch* ⁽²⁾, the **Mechaber** stresses the important rule that, "טוב מעט, ורע הרבה" - It is better to say a little *Tehillim* and supplication with concentration and feeling than saying a lot without concentration and feeling. This is a very common issue regarding groups which are davening together for *yeshuos* and sick people. Therefore, if a person isn't being counted on for a certain specific amount of chapters, and they know that saying less means more quality, the choice is clear.
Another Factor in Quality vs Quantity. There is another halachic factor that compounds the issue of saying less

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R' Yosef Leib Bloch ZT"l (Mahari'l in Shiurei Daas) would say:
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R' Moshe Teitelbaum ZT"l (Yismach Moshe) would say:
"‘When *Hashem* did not accept Kayin’s offering, he was depressed. *Hashem* asked him: ‘*Why has your face fallen? If you do well, you will lift up (your head).*’ At times, the *yetzer hara* entices a man away from the path of righteousness by showing him how inferior he really is. Hence, the *Torah* teaches us, ‘If you want to do well - lift up your head’ - do not look upon yourself as inferior. Rather, think, ‘I am a חלק אלקים ממעל - a portion of the Almighty on high!’”
A Wise Man would say:
"Life moves extremely fast. In just two days, tomorrow will be yesterday!"
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of someone, the *Torah* is not at all pleased with you and certainly does not rejoice with you while the fellow cries out in anguish over having been duped. It is quite obvious, then, that for this man, it is not really *Simchas Torah*!

מאת מו"ה ברוך הירשפלד שליט"א
רב דקדוק אהבת ישראל, קליבלנד הייטס

הלכה למעשה
Tehillim but with more concentration, and could make a big difference in our davening. In *Shulchan Aruch* ⁽³⁾ it says that when one mentions the name of *Hashem* - י-ה-ו-ה (sometimes written in short יי-) during his *tefillos*, he should have in mind both the connotation of the pronounced name י-ה-ו-ה (which is translated to mean: He was, He is, and He will be) - in other words, "The Eternal Master". (The **GR”A** ⁽⁴⁾ holds that it’s enough to just have in mind the meaning of the pronounced name - except by the first *posuk* of *Krias Shema*.)
This is quite a difficult *halacha* to observe constantly and it is one which requires much effort and practice. There is a practical way to accomplish this. Some develop themselves in this by starting off having this proper כוונה and intent one time per *Tefilla* and working themselves up to the point that they can have in mind by all the *tefillos*. As a result, saying a lesser amount and slower, while having this in mind when one says *Hashem’s* name, upgrades his davening and is certainly better than saying a lot without thinking or concentrating by *Hashem’s* name. (Of course a person should not minimize in things that are an obligation to say; we are talking about extra pleading when there is no minimal text.)

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מעשה אבות ... סימן לבנים

In the *Bais Medrash* of the great **R’ Yehoshua Leib Diskin ZT”L (Mahari’l Diskin)**, the *hakafos* on *Simchas Torah* were renowned for their liveliness and joyous singing. More than anything, though, they were always remembered for the honor and respect that true *Torah* scholars were accorded there. The manner in which R’ Yehoshua Leib conducted the *hakafos* was a reflection of his deep-rooted love and respect for his fellow *Talmidei Chachamim*, and he infused the spirited proceedings with an overwhelming display of *Kavod HaTorah*. It was said that the rich and wealthy members of the community, the ones who commanded honor and respect all year round, were clearly “out of their league” on this day and even they were able to absorb the pervasive feeling that their wealth and upstanding positions were no match for the towering level of the spiritual giants who immersed themselves in *Torah* study. They would lower their heads before the scholars, walk behind them humbly and naturally accord them the first and most coveted *hakafos*.

One year, after many exhausting hours of unbridled joyous dancing and pure ecstatic happiness, the *hakafos* were concluding. It was then, that R’ Yehoshua Leib motioned to his *gabbai* to come over. He whispered a few short words in his ear and the *gabbai* walked up to the *bima* and announced, “The *Rav* has decided that *hakafos* will begin all over again!”

Without another moment’s thought, the *gabbai* pointed to the *chazzan* who sang out in his mellifluous voice, “*Ata Haraisa L’daas*” Into the wee hours of the morning, the singing and dancing continued unabated. The level of intensity this time around was just as deep and infectious as the first, and every person received the honor of a *hakafah* a second time with all the usual “bells and whistles.” When it was finally over, the people went home and only then made *kiddush* and ate their *seudah*. But each and every person was thinking the same question: Why had the *Rav* issued such a proclamation?

The *Rav’s* son was unable to contain his curiosity and he finally mustered up the courage to ask his father, “Please, *Tatte*, tell me why we needed a second set of *hakafos*? What was wrong with the first *hakafos*?”

R’ Yehoshua Leib responded with eyes glowing like burning coals. “I noticed a certain *Talmid Chacham* that did not get a *hakafah* worthy of his level of honor. It was worth doing it all over again just to rectify this affront to *Kavod HaTorah*!”

Hundreds of *chassidim* would travel from all over to be with their *Rebbe*, **R’ Meir’l of Premishlan ZT”L**, for the *Yamim Noraim* until after *Sukkos*. It happened one year, that the daughter of R’ Meir’l became sick before *Yom Tov* and her condition steadily worsened until she was literally hovering between life and death by the last day of *Yom Tov*.

The great *Tzaddik*, however, did not change his mannerism even one iota. On the day of *Simchas Torah*, he sang and danced in the *Bais Medrash*, with a joy that lit up his face. Those that did not know how seriously ill his daughter was, had no idea based on the *Rebbe’s* lively and energetic *hakafos*; the many that did know, however, were quite worried and even a bit perturbed that R’ Meir could act with such joyous abandon as his daughter wasted away hour by hour.

Finally, a group of *chassidim* and family members came before the *Rebbe* and begged him to intercede. They requested that he daven for his child, his precious daughter - at least do something to help her at this crucial time.

R’ Meir’l allowed them to lead him to her room. When he saw how ill she was, he raised his eyes skyward and said, “Master of the World, You commanded us to blow the *shofar* on *Rosh Hashana*; Meir’l blew. You commanded us to fast on *Yom Kippur*; Meir’l fasted. You commanded us to sit in a *sukkah*; Meir’l did that as well. Now, You command us to be joyous on *Simchas Torah* and Meir’l is joyous. But You also made his daughter ill and Meir’l wants to accept this decree with joy as well. But how can he do so? Do we not have a *halacha* that states, ‘*Do not combine one joyous event with another*’?” Suddenly, the sick girl began to sweat and her fever broke! Within a few short days, she recovered entirely!

משל' למה הדבר דומה

נגיל וגניש בזאת התורה כי היא לנו עוז ואורה (סדר הקפות)

משל' A rabbi observed a man on *Simchas Torah* rejoicing exuberantly, dancing with the *Torah*. He asked the man, “Have you studied the *Torah* so well that you exult in it?”

The man replied, “No, but the *Torah* has been good to me. I sold a property to someone at an inflated price, far above its real worth. When the buyer discovered that he had overpaid, he threatened to take me to court to void the sale. I remembered once hearing some of the *halachic* laws of commerce, and that in a sale of personal property, one can void a sale if one was overcharged more than

ninety percent, but that with real property, the sale cannot be voided unless the inflated price was twice the real value. I then convinced the buyer not to go to a secular court, but to a *Beis-Din* (Rabbinic court). He agreed, and since the inflated price was less than two hundred percent of its value, the judgment was in my favor, and I made a handsome profit, thanks to the law of the *Torah*. That’s why I celebrate with the *Torah*.”

The rabbi sadly shook his head. “My friend, I’m afraid for you there is no such thing as *Simchas Torah*!”

ביום השמיני עיצת תהיה לכם וגו' (במדב כט-ל)

The *gemara* (שבתלא) describes the famous incident where a potential *Ger* came before Hillel the Elder and demanded: “Convert me (to Judaism) on the condition that you teach me the entire *Torah* on one leg (ועל רגל אחת).”

The regal **Rizhiner Rebbe, R’ Yisroel Friedman ZT”L**, learns this cryptic request of the convert in a marvelously original manner. The *Torah* provides a reason for each of the *Regalim* - the biblical holidays mentioned in the scripture. *Pesach* is the holiday of freedom. *Shavuot* marks *Kabbolas HaTorah*. *Sukkos* represents the Clouds of Glory. All except one: the *chag* of *Shemini Atzeres*, which has no implicit purpose or understanding in the *Torah*.

This, says the Rizhiner, is the exact question the *Ger* was asking of Hillel. He wanted to know “the *Torah*” - the reason for “רגל אחת” - the one holiday which has no understanding. He wanted to know: why do we have *Shemini Atzeres*?

And Hillel’s answer was telling: “*What you do not want (to happen) to yourself, do not do unto your friend.*” In other words: Friendship, Understanding, *Achdus*! The purpose of this holy *Yom Tov* is to bridge all the borders of enmity between one Jew and another, to instill joy and closeness, not only with the Almighty, but also amongst all of *Bnei Yisroel*. For even the Holy One Himself has stated, “קשה עלי, פירדתכם” - “*My separation from you is difficult*”

ה' מסיני בא וזרח משעיר למו הופיע מחד פארן (הרים לג-כ)

The *Sifri* describes in great detail how *Hashem* went from nation to nation - from Esav to Yishmael - to offer them the *Torah* and they refused. Only *Yisroel* accepted the *Torah* and on *Har Sinai*, *Hashem* delivered to us His precious gift. **Chacham Rabbeinu Vidal Hatzarfati ZT”L** adds that although *Hashem* did offer the *Torah* to each nation, He knew in advance that ultimately they would turn Him down and that *Bnei Yisroel* would agree.

דרגה יתירה

EDITORIAL AND INSIGHTS
ON A WEEKLY MIDDAH

שמח זבולן בצאתך וששכר באהלך (והרים לג-יד)

The **Chazon Ish ZT”L** greatly encouraged the formation of *Yissachar-Zevulun* partnerships. He felt that arrangements like these were important even for those with limited capabilities, as long as they were sincerely devoted to learning.

Rav Pam ZT”L explains the words of *Chazal*: “*A son earns merit for his father.*” It is the greatest privilege for parents to allow their children to grow in *Torah*, even if it requires much financial sacrifice to do so. No *nachas* is greater than when parents see their son or son-in-law become a *talmid chacham*. The *Yissachar-Zevulun* partnership is a win-win situation. The *Yissachar* does not forfeit any of his reward for *Torah* learning, for spiritual achievement cannot be “bought” like physical property is passed from one to the other. Since a *Yissachar* loses nothing when he makes such an agreement he is considered selfish if he refuses to do so because he is depriving a fellow Jew of the great merit of supporting *Torah*. This is why the *posuk* says, “*Rejoice Zevulun AND Yissachar in this wonderful partnership which has eternal benefits for both of you.*”

So whether you are a *Yissachar* and have the privilege to sit in the tents of *Torah*, or you are a *Zevulun* and you support others who are learning - on *Simchas Torah* remember to rejoice! As you dance with the *Torah* - make sure to renew your contract with it! Whether that means to rededicate your time or your money, be fully aware that the greatest and most sublime opportunity in this physical world is to be involved in *Limud Torah*, for this will bring you joy in this world and in the next.

On *Simchas Torah*, close your eyes and get a real taste of the joy that awaits a *Yissachar* and *Zevulun* in the עולם האמת!

Why, then, did He need to bother at all to offer it to them?

The *Chacham* answers based on the **Zohar** that *Hashem* first came to Samael, the Guardian Angel of Esav, to offer him the *Torah* because Esav was the *Bechor* (first-born), and had first priority over *Bnei Yisroel*, the children of Yaakov. Likewise, He came first to Rahav, the Angel of Yishmael, because he was Avraham’s *bechor*. In both cases, they said no, but they each contributed a spark of holiness from their respective birth-rights to *Bnei Yisroel*. Thus, “זורח משעיר” - *Hashem* took a זריחה (shining spark) from *Seir* (Esav), and “הופיע מחר פארן” - (A flash of purity) emanated from *Paran* (Yishmael). They were then given to *Yisroel* on *Har Sinai*.

כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות (בראשית ב-ג)

“*Two things Hashem considered creating before Shabbos, but He left them undone until Shabbos was over. Then, He imbued Adam with a wisdom almost Heavenly. Adam brought two stones and ground them together until fire emerged; he brought two animals and bred them together, and the mule was born.*” (פסחים נד) Why was everything created during the Six Days except for fire and the mule? And why were they created by man instead of by *Hashem*?

R’ Zalman Sorotzkin ZT”L (Oznaim L’Torah) explains that this was done so as to comfort and encourage Adam in his grief after he was removed from *Gan Eden*, by showing him that his purpose in life is to “create” new things from what already exists - to extract fire from stones; from two species of animal, a third species. *Hashem* left room for man to develop, improve, and make use of everything that He had created. The two examples mentioned, fire and the mule, were singled out to be delegated to Adam only after *Shabbos* because the former (light) was the first thing and the latter (an animal) was the last thing created before man himself. This made it clear that man could refine and perfect everything created during the six days.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO