

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

and feeling on *Shemini Atzeres* because, 1) the whole spiritual structure of the prayers of *Tishrei*, starting from *Rosh Hashana* is completed on this day, and 2) there is no other day like this to have prayers accepted and answered in all that one can ask for.

A Relevant Question. One can ask: How does the above-mentioned quotes from the *Zohar* and the *Yalkut*, which encourages a person to ask for his needs on *Shemini Atzeres* fit with the well-known *halacha* (5) that one is not permitted to ask for his private needs on *Shabbos* or *Yom Tov*? In fact, this *halacha* is brought down in the *Poskim* in many places (6). The answer is that the only time that one cannot ask for his own personal requests on *Shabbos* and *Yom Tov* is when the person can wait until the next day to make his request. However, if a certain opportune time comes along on *Shabbos* or *Yom Tov* and this special time (עת רצון) will not be around at a later time, one is permitted to make his request right then. This is found in a number of *Teshuvos* (6) and is based on the **Ran** (ראש השנה לב) (ראש השנה לב).

Hakafos on Simchas Torah. I have heard - although I have not found in any written source - that participating fully in the sixth *hakafa* on *Simchas Torah* is a *segula* for good *parnassa*. It is in this *hakafa* that we say, "עוזר דלים השיעה נא" (*Hashem*) Who helps the poor (with *parnassa*), please save us." It is possible that this might be connected to the idea (mentioned in the *hakafa tefillos* of the **Chida**) that the sixth *hakafa* corresponds to *Yosef HaTzaddik*, who sustained and ensured *parnassa* to all the *Bnei Yisroel* while they were in *Mitzrayim*.

(1) תענית ב. (2) פרשת נח דף סג, פרשת צו דף לב. (3) במדבר תשפב (פנחס כט) (4) מועד לכל חי כהא (5) פרשת שבת פרק ט"ו, מדרש רבה ויקרא פרשה ל"ד

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (28)

Shemini Atzeres: Rain. On *Shemini Atzeres*, we "*Bentch Geshem*" - we recite the lengthy *tefillah* for rain which is really an introduction for us as we now begin mentioning, in the second *beracha* of *shemona esrai* during the entire winter, about rain. As we discussed last week, the sages teach us (1) that rain and *parnassa* are equated as one. Therefore, one can have in mind various different aspects that bring about *parnassa*, as symbolized by the rain: 1) Just as rain comes down from heaven to earth, so too, all *parnassa* "comes down" from heaven to us. 2) Just as the falling rain depends upon our actions and merits (as we say in the second *parsha* of *Krias Shema*), so too, *parnassa* depends upon our actions and merits. (This is the basis for this whole series *B'ezer Hashem*.)

Private Requests on Shemini Atzeres. There are a number of amazing quotes about the "קדירת ה" - the closeness to *Hashem* that a Jew experiences on *Shemini Atzeres*, and the ability to ask for special requests, including *parnassa*, on this unique "Day of Days." The **Zohar** (2) writes: (here is a loose translation) "During this day of celebration (*Shemini Atzeres*), the only (*nation*) with *The King* is the Jewish nation. When one is with *The King* alone he can ask whatever he wants with a greater chance of receiving it." Similarly the **Yalkut Shimoni** (3) says that on *Shemini Atzeres*, a person should "ask for all that you need." The renowned **Chacham Chaim Falagi ZT"L** (4) writes that one should be very careful to daven with great concentration

(6) עיין מגן אברהם כחצ"ע ומשנה ברורה קפח"ט (7) שו"ת עטרת פז סימן ב', מועד לכל חי כהא, שו"ת בצל הכחמה המא

והיית אך שמח!

כתבו לכם את השירה הזאת ולמדה את בני ישראל (דברים לא-ט) - ספר בלא שלחן ושלחן בלא ספר לאו כלום
Chazal tell us that the secret behind the custom to dance *hakafos* on *Simchas Torah* is based on the fact that "in the future (time of *Moshiach*), the Holy One blessed be He will make make circle for the righteous and He will sit in the middle in *Gan Eden*." Thus, we dance in a circle just as the *Tzaddikim* will dance in a circle around *Hashem*.

What is clear is that the focal point of the circle is what is in the middle. All seven days of *Sukkos*, we circle the *Bima* as we hold our *Arba Minim*, and on *Hoshana Raba*, our *avodah* is to go around seven times, clutching our *lulav* and *esrog* tightly, reciting *piyutim*, as the *Sefer Torah* is held in the middle. We are establishing our connection between performing the *mitzvos* and our total allegiance to the *Torah*, and thus, we circle the *Torah* as we hold the *mitzvos* in our hands. However, on *Simchas Torah*, when we no longer hold the *Arba Minim*, we now go in a circle, clutching the *Sifrei Torah* as we dance around the *Bima*! The *Bima*? When did the *Bima* - a glorified table - become the focal point of our service? Why, on this wonderful day, when we celebrate the primacy of *Torah* in our lives, do we make the *Bima* the centerpiece?

R' Aizik Sher ZT"L explains that without the *Bima*, where would we put the *Sefer Torah* down? Where would we open it and read from it? Where would we learn all the timeless teachings that is has to offer? The *Bima* - and to the *yeshivah bochur*, his beloved *shtender* - represents the study of *Torah* that is so essential to living and promulgating a life of *Torah* and *mitzvos*, that will endure for ourselves, our children and all generations to come! It is not enough to just hold the *Torah*, dance with the *Torah*, and honor the *Torah* - we must learn the *Torah*! We must open it, study it and allow it to permeate our very being! To be a "Torah Jew" - one must become one with the *Torah*, and not just look at it from afar!

A Wise Man would say: "Don't tell *Hashem* how big your problems are. Tell your problems how big *Hashem* is."
מוקדש לעילוי נשמת אבינו ר' זאב ב"ר יעקב שמעון ברמן ז"ל - נלב"ע י"ג תשרי - תשע"ה
TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

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

(Monsey, NY)

הדלקת נרות לשבת - 5:49

זמן קריאת שמע/מ"א - 9:06

זמן קריאת שמע/הגרא"א - 9:42

סוף זמן תפילה / הגרא"א - 10:46

סקיעת החמה ליום השבת - 6:06

מוצג'יק צאד"כ/ מעריב - 6:56

צאד"כ/ לשיטת רבינו תם - 7:18

מברכים חודש תשון מולד: (יום ד')
דאנערשטאג 4:24 AM מיט 13 חלקים

תורה תבלין

TORAH TAVLIN
Publication

34 MARINER WAY
MONSEY, NY 10952



שמיני עצרת / שמחת תורה / שבת קודש פרשת בראשית
Shemini Atzeres / Simchas Torah / Shabbos Parshas Bereshis
כ"ב - כ"ד תשרי תשע"ב - October 20 - 22, 2011

טיב התבלין

הקד"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

אבל כשיודע יש שם הסתרה ומרגיש בנפשו, אז הוא נכנע מלפני הש"ת ומבקש מלפניו. וזהו - 'ואנכי הסתרתי' - ההסתרה עצמה אני אסתיר, ולא ייודע שהוא הסתרה. כלומר, שהתוכחה היא מה שהאדם אינו משגי שישנה הסתרה, כי כשיש הסתרה - הוא מכניע עצמו לפני הש"ת, וכאמור. מעתה נבא לסוד הפרידה של 'שמחת תורה'. כי כאמור בפסוק של 'הסתרה' טמון סוד הגילוי, שאם הש"ת אומר שהוא מסתיר עצמו סימן הדבר שהוא נמצא עמו. שאם לא היה עמו, הרי שלא היה מן הצורך להסתיר עצמו. אלא שבאמת הרי הוא נמצא עמו ומשגיח עליו תמיד, ומהו יקח האדם חיוק עצום. וכמו כן יש לומר, לגבי הפרידה במוצאי שמחת תורה, שהריקודים והשמחה בשמחת תורה מוכיחים שעוצם נשמות ישראל נמצאים בקביעות אצל אבינו המלך ואין כאן כלל פרידה, וכל הפרידה הוא רק לפנים, שנדמה שאין נמצאים לפני הש"ת, אבל באמת הרי אנו נמצאים כסדר לפני הש"ת, והוא המוליכנו תמיד. וכיון שגילוי זה מתגלה לנו בשמחת תורה, הרי זה מביא אותנו לידי השמחה הגדולה.

וזהו הגילוי של שמיני עצרת שהש"ת הוא 'אל מסתתר' והוא נמצא עמו תמיד, וזהו ענין השמחה של שמחת תורה שמתגלה האור שהש"ת נמצא עמו תמיד, והוא מציץ מן החרקים. יה"ר שנוכה בליאת משיח צדקינו אמן.

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

מאוצרותיו של המגיד

טבעם הנכנע של בני" לעומת טבעם של אומות העולם
מל עצמו ואנשי ביתו, אלא מפני שהקב"ה צוה אותנו ע"י משה רבינו שנמול כמו שמל אברהם אבינו, וכן גיד הנשה, אין אנו הולכים אחר איסור יעקב אבינו, אלא מצות משה רבינו וכו'". והיינו, שאחר מות תורה יש לקיים את כל המצוות רק משום ציווי ה' למשה בחר סיני, ולא משום ציווי ה' לנביאים שקדמו לו, וודאי לא משום הכרעת השכל.

ולפ"י יש ליישב, שלא היתה בכוונת בני עשו להיפטר מאיסור רציחה ע"י שלא יקבלו את התורה, אלא רק לקיים אותה משום הכרעת שכלם ולא משום ציווי ה' למשה בחר סיני, שבכך יש משום קבלת עול ה' עליהם, שאינם חפצים בה.

ומבואר מזה, אודות אי רצונם של בני עשר- אומות העולם לקבל עול ה' עליהם, כי טבעם נוגד קבלת עול והכנעה, לא כן עם ישראל שחפצים ומשתוקקים לקבל עליהם עול מלכות שמים, וכמו שנאמר עליהם "ושא- לשון עתיד" מדברותיך" (דברים ל"ג ג'), וכוונתו היא, שקבלו עליהם ברצון לשאת עול תורתך עליהם (ע' רש"י), כי טבעם הוא להכניע את עצמם תחת עול, וכמו שמעיד עליהם הכתוב, "כי אתם המעט מכל העמים" (דברים ז'), ופירש רש"י, "הממעטים עצמכם- מ'מכניעים את עצמם' וכו'".

Mr. and Mrs. Leland Stanford got up and walked out, traveling to Palo Alto, California where they established the university that bears their name, Stanford University, a memorial to a son that Harvard no longer cared about. One can judge the character of others by how they treat those who they think can do nothing for them.

משל: *Moshe Rabbeinu's* parting blessing to his beloved nation Yisroel is that even when the nations of the world attempt to lie and deceive them, “*you shall trample upon their haughty ones.*” **R’ Shimon Schwab ZT”L** interprets this that when *Bnei Yisroel* sets standards of conduct for themselves, they shall not stoop to the levels of the nations, who are haughty and arrogant, but rather “trample” those preconceived notions of conduct and set new higher levels. No matter how arrogant one acts to you, you must “take the high road” and in the end, you will rise above anything that he can ever possibly become.

ויכולו השמים והארץ וכל צבאם וגו’ (בראשית ב-א)

משל: One Friday night, **R’ Duvid Moshe Friedman ZT”L** of **Chortkov** was about to recite *kiddush* at his *tish* when a stranger entered the *Beis Medrash* carrying a walking stick. It seems that this man was out for a stroll and had stopped in to see what the large crowd of *chassidim* was doing in the *Beis Medrash* at that late hour. However, as there was no *eruv* in the area, carrying a walking stick was forbidden by *halachah*. When the *Rebbe* saw the man, his face turned white, and he put down his *kiddush* cup and left the room. All of the *chassidim* were bewildered by the *Rebbe’s* reaction, and waited to see what would transpire. After some time, R’ Duvid Moshe returned and recited *kiddush* with his usual zeal.

A short time later, the stranger left to continue his stroll. Then the *Rebbe* explained: “The **Baal Shem Tov ZT”L** taught that one does not witness another person sinning unless the witness himself shares some aspect of the same failing and needs to be alerted to do *teshuvah*. When I saw that visitor transgressing the laws of *Shabbos*, I retired to my room to carefully examine my own deeds to determine in what way my own *Shabbos* observance was lacking. After all, why else was I shown a Jew violating the *Shabbos* if not to awaken within me the need to improve my own observance?

“But then I said to myself that perhaps there is another reason that I was shown that transgression. The *Shulchan Aruch* (או”ח רע”א) instructs that the first paragraph of *kiddush*, ויכולו, be recited while standing, because one who recites it gives testimony that *Hashem* created the world, and, the *gemara* (קידושין סה:) teaches: ‘*Witnesses were created only because there are liars.*’ It follows that our recitation of ויכולו has meaning precisely because there are people such as that man, who do not acknowledge the holiness of *Shabbos*. Once I understood this, I realized why I was meant to ‘witness’ this sinful man.”

במשל: “*Rav Chisda said, ‘One who davens on Erev Shabbos and says ויכולו, two angels will accompany him and place their hands on his head and recite: ויסר עונך וחסאתך תכופר’ (ישעיה ו-ז) ‘Your iniquities will vanish, and your sins are forgiven.’”*

Chacham Avraham Halevi Petel ZT”L explains that halachically, before one can give testimony in *Beis Din*, he is urged to do *teshuvah* by the *Av Beis Din*, lest he may have invalidated himself as a witness through sin. Similarly, before one begins *kiddush* and testifies to the greatness of *Hashem*, he should think thoughts of repentance. However, when the angels put their hands on his head and pronounce that his sins are forgiven, he is now assured that he is a worthy ‘witness.’

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
שמחה

דרגה יתירה FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO
נגיל ונשיש בזאת התורה כי היא לנו עוז ואורה (סדר הקפות לשמחת תורה)

If *Rosh Hashana* is the climax of *Elul*, and *Yom Kippur* is the climax of *Aseres Yimei Teshuva*, then *Chag HaSukkos*, which is *zman simchaseinu* - a time of joy - is the climax of them all. The tremendous levels that we attain during the high holy days are achieved through a continuous upward spiral of drawing ever closer and closer to *Hashem*, which peaks on the final day of this lofty period. This most lofty and joyous day is called *Simchas Torah*.

Why is this day the highlight of all the exquisite *Yomim Noraim* and *Tovim* that precede it? The reason, explains **Rabbi Zev Leff Shlit’a**, is because the happiness of *Simchas Torah* bridges the gap between the great days before it and provides the practical avenue of taking this lofty joy of true *avodas Hashem* into the long winter months ahead. After we were elevated by the sound of the *shofar*, were embraced by *Hashem* in the *sukkah*, and raised up by the *Arba Minim*, we put all of those aside because they no longer have the power to help us achieve greatness. But when we put all of these objects of *mitzvah* away, what are we left with? The greatest of all treasures that we as a people can attain. It is the singular most precious gift that will enable us to retain and build upon the great level of *kirvas Hashem* that we have attained until now. We sing and dance with our most prized possession - the *Sefer Torah* - because we know that only through learning and living a true *Torah* life can we achieve true *simcha* in this world, the kind of joy that is deep, real, lasting and satisfying.

This great and awesome day of *Simchas Torah* will pull us through the entire year until we can begin the upward spiral once again, next *Elul*, on a higher and more exalted level after a year of growth through serving *Hashem* with true *Torah* joy.

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead

משלים למא הדברים דומים
ביום השמיני עיצרת תהיה לכם כל מלאכת עבודה לא תעשו וגו' (במדבר כט-לה)

משל: A young boy lived in the *shitel* with his grandfather, an old *Talmid Chacham* who liked nothing more than sitting with his *gemara* and learning. Each morning, the Zaida was up early sitting at the kitchen table with a *gemara* in his hand learning. His grandson wanted to be just like him and tried to imitate him in every way he could.

But it was difficult and the young boy had a hard time comprehending the *gemara*. One day, he just became so frustrated that he asked his grandfather, “Zaida! I try to learn every day just like you but I don’t understand it, and what I do understand I forget as soon as I close the *gemara*. What good does reading the *gemara* do?”

The wise old Zaida quietly turned from putting coal in the stove and picked up a basket. “Please do me a favor,” he said to the boy. “Take this coal basket down to the river and bring me back a basket of water.”

The boy did as he was told, but all the water leaked out before he got back to the house. The Zaida laughed and said, “You’ll have to move a little faster next time,” and sent him back to the river with the basket to try again.

This time the boy ran faster, but again the basket was empty before he returned home. Out of breath, he told his grandfather that it was impossible to carry water in a basket full of holes, and he went to get a bucket instead.

The old man said, “I don’t want a bucket of water - I want a basket of water. You’re just not trying hard enough,” and he walked the boy out the door to watch him try again. At this point, the boy knew it was impossible, but he wanted to show his grandfather that even if he ran as fast as he could, the water would leak out before he got back to the house.

The boy again dipped the basket into river and ran hard, but when he reached his grandfather the basket was again empty. Out of breath, he said, “See Zaida, it’s useless!”

“So you think it is useless?” The old man asked. “Look at the basket.” The boy looked and for the first time realized that the basket was different. It had been transformed from a dirty, blackened, old coal basket and was now clean, inside and out.

“Son, that’s what happens when you learn *Torah* and read the words of *Chazal*. You might not understand or remember everything, but when you read it, you will be changed, inside and out. That is the power that the *Torah* has on our lives!”

במשל: Just as an atmosphere of *Torah* can change a person, likewise the atmosphere of *Rosh Hashana*, *Yom Kippur* and *Chag HaSukkos*, can transform a once dirtied individual, into a pristine and spiritual person. But it is finally now on *Shemini Atzeres*, says the holy **Sefas Emes ZT”L (Gerrer Rebbe)** when we arrive at the culmination of all these 21 holy days - ביגמטריא **אך שמח** - that we can reflect and realize that in fact we have changed, we are different, we are cleaner and purer than we were before. It is our job to move forward and maintain our pristine nature throughout the coming year.

אשרידן ישראל מי כמוך עם נושע בה' ... ויכשחו אויבין לך ואתה על במותימו תדרך (וברים לג-כט)

משל: A country couple, a farmer and his wife, stepped off the train in Boston, Mass. and walked timidly without an appointment into the outer office of the president of Harvard University. The secretary could tell in a moment that such backwoods, country hicks had no business at Harvard and probably shouldn’t even be in Cambridge.

“We’d like to see the president,” the man said softly, when he finally managed to get the secretary’s attention.

“He’ll be busy all day,” the secretary snapped. “Oh, that’s okay. We can wait,” the lady replied.

For hours the secretary ignored them, hoping that the couple would finally become discouraged and go away. They didn’t, though, and the secretary was growing frustrated. Finally, she decided to disturb the president, even though it was a chore she always regretted. “Maybe if you see them for a few minutes, they’ll finally leave,” she told him.

He sighed in exasperation and nodded. Someone of his importance obviously didn’t have the time to spend with these types of people, and he detested women in gingham dresses and men in homespun suits cluttering up his outer office.

The president, stern faced and with dignity, finally strutted towards the couple and asked what it was they needed. The lady spoke. “We had a son who attended Harvard for one year. He loved Harvard. He was happy here. But about a year ago, he was accidentally killed. My husband and I would like to create a memorial to him,somewhere on campus.”

The president wasn’t touched. He was shocked. “Madam,” he said, gruffly, “we cannot just put up a statue for every person who has attended Harvard and died. If we did, this place would look like a cemetery.”

“Oh, no,” the lady explained quickly. “We don’t want to erect a statue. We thought we would like to give a building to Harvard.” The president rolled his eyes. He glanced at their folksy clothing and exclaimed, “A building! Do you have any earthly idea how much a building costs? Here at Harvard each building costs well over a million dollars.”

For a moment the lady was silent. The president was pleased. Maybe he could get rid of them now. The lady turned to her husband and said quietly, “Is that all it costs to start a university? Why don’t we just start our own?” Her husband nodded amiably in agreement. The president’s face wilted and fell in confusion and bewilderment.