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הדלקת זרות ע"ו ט - 6:07 *

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שמיני עצרת / שמיני תורה

Shemini Atzeres / Simchas Torah

כ"ב - כ"ג תשרי תש"ע - October 10 - 11, 2009

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים ע"ה"ק

טיב התבלין

הענינות ופירושים לעורך את האדם לעבודת
השניית והתחזקות באמונה ובטחון מאת

יה"ר מלפניך ה' אלקינו ... שבבחה הקפות אלו תפיל חומת ברזל המפסקת בינינו וכו' (תפילה קודם הקפות) – כח השמחה לבין הקב"ה, ומסירים אותה רק בבח השמחה שבתורה, ולכן שמחת תורה הוא זמן של היחוד השלם של קודשא בריך הוא ושכינתו. [ובדרך צחות אפ"ל שבדור האחרון נתרבו יותר המקומות שמאריכים בריקוד ההקפות ורוקדים ומוזעים ומתאמצים עד כלות הנפש - דבר שלא היה נפוץ כל כך בדורות הקודמים. ואמנם יהיו כאלו שיציבוע על העובדה בגאון ויאמרו: "אכשור דר"י... אבל אנו יודעים שהגמרא (חולין צג:) אומרת "אכשור דר"י בתמיהה! וכעת יש רק קידת הדורות. אלא טעם הדבר הוא, שבדורות הקודמים היתה יותר יראת שמים, והראש השנה היה כראוי, והיום כיפור היה כראוי, ולכן לא נשאר הרבה מחומת הברזל בשמחת תורה, והיה מספיק לערוך הקפות קצרות. אבל בדורנו השפל, שאין יראת שמים מצויה באמת, והראש השנה לא מביא לאימת הדין אמיתית, וגם היום כיפור אינו מרעיד את הלבבות כל כך - אזי נשארה בשמחת תורה חומת ברזל בצורה וחזקה, וכדי להסיר חומה שכזו צריכים הרבה לרקוד ולהזיע בהקפות, וגם הקפות שניות במוצאי החג, כי ישנה חומה כבדה והעבודה קשה מאד, ומובא מהאריז"ל שהזיעה שאדם מוזיע בשמחה של מצוה מבטלת את כל הקטרוגים.]

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

ש"ל המגיד

ביום השמיני עצרת תהיה לכם וגו' (במדבר-לה) – בשמיני עצרת משפיע ה' את הברכה והשפע לישראל

בראך את ישראל, ובההוא חדוותא לא משתכחי גבי מלכא אלא ישראל בלחודייה, ומאן דיתיב בי מלכא, ויתיב עמיה בלחודוהי, כל מאי דבעי שאל ויהיב ליה, וכן (שם א' ס"ד): "זבעוד דאיהו בלחודי עם מלכא, שאל ליה כל צרכי ויהיב ליה, וחדי מלכא עם רחמיה בלחודי, ולא אתערבין אחרנין בינייהו, כך ישראל עם קב"ה, בגין כך כתיב, 'ביום השמיני, עצרת תהיה לכם'". ומבואר שביום זה עם ישראל מתייחד עם ה', ויכולים לבקש ממנו כל צרכם- 'שפע רוחני וגושמי'. ויש להוסיף, שלכן מתפללים ב'שמיני עצרת' על הגשמים והפרנסה [גשמים היינו פרנסה (תענית ב:)]- תפלת גשם, כיון שהוא מסוגל לקבלת תפילותינו ולהשיג שפע רוחני וגושמי מאת ה'. ומעתה מתבאר היטב השייכות של 'ברכה' ו'ברכת המלך והרב' ל'שמיני עצרת', כיון שיום זה מסוגל לקבלת השפע האלוקי- 'ברכה', והמלך והרבנים הם צינורות השפע להשפיע לקהילות ישראל, לכן עם ישראל מברכים אותם, שישפיע ה' את שפעו וברכתו להם דרכם.

decree to be annulled!" Indeed, he lived to a ripe old age. **נמשל**: The Skulener Rebbe, R' Eliezer Zisha Portugal ZT"l would tell people, "This story represents the underlying idea of *Simchas Torah*. After our intense prayers

למעשה

הכלכה

מאת מו"ה גרוד הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

(and similarly in all the *Shemona Esrais* of *Shemini Atzeres*) instead of mentioning *Shemini Atzeres* (this mistake can be quite common after saying "רג הסוכות הזה" over 40 times), there is a big discussion if he has to repeat it. The **Chayei Adam** (7) and others hold he doesn't have to because: **1)** Outside Israel, we do sit in the *Sukkah*. **2)** It is called "*Shemini* (eighth day) *Atzeres*" indicating that for certain laws, it is considered an eighth day of *Sukkos*. **3)** Once he already said the words "למעדים לשמחה", he has already declared it to be a special *Yom Tov* day and nothing he may say after that can ruin it. The **Chid"א** (8) holds that he must repeat it, because this day has it's own name both in *halacha* and what people mean when they talk. The later *Poskim* rule that because of the doubt (ספק) one should not repeat it. **The Third Shabbos Meal.** This year when *Shemini Atzeres* comes out on *Shabbos*, one must eat a third meal (שלוש סעודות). Two weeks ago, (in the *Rosh Hashana* issue) we explained the options of how and when to do so. **Kiddush on Simchas Torah.** Everyone agrees that on *Simchas Torah* night, *Kiddush* should only be made after nightfall (9). **Bentching on Simchas Torah.** If a person made a mistake on *Simchas Torah* in *bentching* or in *Shemona Esrai* and said the words "רג הסוכות", many *Poskim* (10) say that he definitely must repeat it. (This would seem to depend upon the three reasons mentioned above by *Shemini Atzeres* and indeed it seems that **Aruch Hashulchan** (11) is lenient even on *Simchas Torah*.)

הוא היה אומר ...

R' Tzvi Hirsch Friedman ZT"l of Liska (Hayashar Vehatov) would say:

"The Torah states: 'The eighth day shall be an assembly for you.' This teaches us that on *Shemini Atzeres*, we are now on our own. Until now, we have sat in the protective shade of the *sukkah*, like children sitting comfortably at their father's table. But on *Shemini Atzeres*, we leave the *sukkah* and now the responsibility rests squarely on our shoulders. This is the meaning of 'לכם' - Now, YOU have to earn *Hashem's* protection."

R' Avrohom Menachem Fischhoff Shlit'a (Nesivei Emes) would say:

"Everything - 'לכל זמן ועת לכל חפץ תחת השמים' (ג-א). In *Koheles*, *Shlomo Hamelech* so eloquently portrays the value of time. For everything that a person desires, 'תחת השמים', one can find enough time, 'זמן ועת', relaxation, temptation. For these, one channels all his energy into *gashmius* and matters of little importance. But when it comes to important issues, matters of spiritual purpose that actually matter up in Heaven - suddenly he has no more time!"

A Wise Man would say:

"Live your life as an exclamation, not an explanation!"

לעילוי נשמת האשה מינדל בת ר' ישראל ע"ה - נפ' כ"ד תשרי - תשצ"ה

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מעשה אבות ... סימן לבנים

שאתה הוא ה' אלקינו משיב הרוח ומוריד הגשם – לברכה ולא לקללה וכו' (תפילתגשם)

On the day of *Shemini Atzeres*, Jews recite the special prayer known as "תפילתגשם" - the prayer for rain. Since rain signifies the success of our crops and due to the falling rain, we will, *B'ezras Hashem*, be sustained with plentiful bounty throughout the entire year, it is undoubtedly one of the most significant and awe-inspiring prayers to be recited throughout the Jewish calendar year, and is treated appropriately with extreme reverence and serious contemplation. It also inaugurates the “winter” cycle during which we recite "משיב הרוח ומוריד הגשם" (to be followed in a few weeks by "ותן טל ומטר לברכה") which extends from *Shemini Atzeres* until the first day of *Pesach*.

The special prayer for rain is recited all over the world, in every community where Jews reside. It wasn't always this way, however. Back in the 1800's, as more and more people began to populate the continent of Australia, Jews found their way to this “land down under” on the other side of the world. Small communities were established at first, but they soon grew in cities like Melbourne and Sydney, until today thousands of *Torah*-true and G-d-fearing Jews live there.

Australia is unique in that the summer and winter seasons are reversed from those in the Northern Hemisphere. The months from June until September are the cold, rainy winter months, whereas December through March are hot, dry and summer-like. This poses a problem with regard to the תפילתגשם and reciting הגשם מוריד. Thus, when the first Jews came to Australia, they sent a halachic query to the Chief Rabbi of London, **R' Nosson Adler ZT"l**, inquiring when to say the prayer for rain, since the rest of the Jewish world says this prayer between *Sukkos* and *Pesach* as it is their rainy season. In Australia, however, rain at this time is detrimental to the crop and would appear to be anything but a blessing.

R' Adler ruled that they should not say it at all - not between *Sukkos* and *Pesach*, the Australian summer - because rain was detrimental at that time - and not between *Pesach* and *Sukkos* - because *Chazal* never instituted this prayer to be said at that time. The matter remained as such for quite some time until a certain Rav HersHKovitz came to Australia and was perturbed by the ruling. How could it be that Jews should never recite this special prayer? So he wrote to **R' Yitzchok Elchanan Spector ZT"l** of Kovna, the leading *posek* of the generation, asking what should be done.

R' Yitzchok Elchanan mulled over this question, taking into consideration the *gemara* (תענית יד:) which asserts that if a certain community needs rain at a time when the regular prayer for rain is not recited, it may be inserted into the blessing of "שומעתפילה" in *Shemona Esrai*. In the end, though, he overturned the previous ruling and ruled that the prayer should be said in Australia, although only between *Sukkos* and *Pesach*, so as not to be different from the rest of the world.

Naturally, this didn't sit well with long-standing members of the community who were used to the previous *psak* (ruling) and they wrote a *shailah* to the great *Rov* of Jerusalem, **R' Shmuel Salant ZT"l**, explaining that rain was harmful in their summer and to pray for rain at this time seemed to be inappropriate.

R' Shmuel ruled that R' Nosson Adler had been right all along and it should not be said at all. However, Rav HersHKovitz then wrote to R' Shmuel Salant and told him what R' Yitzchok Elchanan had said. He also brought proofs to his claim that, unlike Brazil (also in the Southern Hemisphere) where certain *gedolim* had ruled that this *tefillah* shouldn't be said after *Sukkos*, in Australia rain, although not necessary, was definitely not detrimental.

Upon hearing this, R' Shmuel changed his mind and ruled that the Australians should say the prayer for rain at the same time as the rest of the world.

Today the custom in both Australia and Brazil is to say the prayer from *Sukkos* to *Pesach* just like the rest of the world.

משל' למה הדבר דומה

ושמחת בהנך והיית אך שמח וגו' (דברים טז-יד, טז)

משל' A *chassid* once traveled to the **Chozeh of Lublin ZT"l** to spend *Yom Tov*. When he came before the *Rebbe*, he was shocked when the Chozeh told him, “Go home! You don't belong here!” When the *chassid* tried again the next day, the *Rebbe* exclaimed. “Didn't I tell you to go home?”

Deeply dejected, the *chassid* set out on his journey home. On the way, he stopped at an inn to spend the night. There he met a group of *chassidim* traveling to the Chozeh. After a few rounds of *l'chayim*, the *chassidim* cheerfully started to dance, drawing the disheartened *chassid* into their circle.

Round and round they went, joyfully singing *Hashem's* praises. Gradually the *chassid's* gloom turned into *simcha* as he danced mightily. At the height of their ecstasy, the *chassidim* said to him, “Come back with us to the *Rebbe*!”

The *chassid* decided to give it another try. To his great surprise, the Chozeh was delighted to see him, Embracing him warmly, the Chozeh said, “When you came the first time, I saw Heaven had decreed that you were to die shortly. I sent you home, because I didn't want you to die here on *Yom Tov*. But with your *simcha*, you caused the heavenly

כשם שקימתי ושבתי בסוכה זו, כן אוכה לשה
הבאה לישב בסוכת ערודי של ליתן (ויציאהמזוסוכה)

There are different customs regarding eating in the *sukkah* on *Shemini Atzeres*. Some eat in the *sukkah*, omitting the *beracha* (ל"שב בסוכה" (רא"ש סוכה מז)). Others don't eat in the *sukkah* on the night of *Shemini Atzeres*. In *Kiddush* we say "שהחיינו" on the new *Yom Tov* of *Shemini Atzeres* signifying that it is not *Sukkos* anymore, and thus the *mitzvah* of eating in the *sukkah* does not apply (בית יוסף תרס"ח). Yet, others do not eat in the *sukkah* at all because on *Shemini Atzeres* we pray for rain. Eating in the *sukkah* implies that we don't want rain, and the prayer for rain would then be insincere.

According to all opinions, though, the time when we “say goodbye” (גועזעגענען) to the *sukkah* with a special *tefillah*, is on the afternoon of *Shemini Atzeres*. This universal custom would seem to be out of place for those who do not eat in the *sukkah* on this day. Wouldn't it make more sense to take leave one day earlier - on *Hoshana Raba* - which is the last time the *sukkah* will be utilized this season?

The **Bover Rebbe, R' Benzion Halberstam Shlit'a**, clarifies the purpose of this custom. We find that when *Yaakov Avinu* left his parents' home to go to Charan, the *posuk* tells us a second time "ויצא יעקב" - “*And Yaakov went out*,” implying that even after he left, he came back a second time. He did this because he realized that he was leaving *Eretz Yisroel* and his parents' home, a source of holiness that can never be made up. He came back for one last “shot” of spiritual energy and sanctity which, he hoped, would tide him over in the long years he was to spend in *Chutz L'aretz*.

In much the same way, we too, come back a second time - even after we've officially left the *sukkah* behind - to gather up a few more remnants of *kedushah*, a final burst of purity and holiness which only the *sukkah* can afford us. When we've done that - now - we can finally say “goodbye”!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קבלות

On *Simchas Torah* we honor the *Torah* by expressing an outpouring of love to the *Torah* and those who learn it. We have two *Chasanim* - “Grooms” on this special day whom we honor. There is a *Chasan Torah* and a *Chasan Bereshis*. Why do we need two grooms? The reason, says **R' Avrohom Pam ZT"l**, is that at this special time, we celebrate our accomplishments in *Torah* - yet we do not rest on our laurels. We also celebrate our future goals and aspirations in *Torah* growth.

“*Beraishis*” literally means, “*In the beginning*” and also symbolizes the beginning of a new cycle of the *Torah*. There is always a tremendous excitement and feeling of renewal at the start of something new. It is a time of great inspiration and fortunate is the one who utilizes the opportunity to achieve great levels in spiritual growth!

How do we make inspiration into realization? R' Pam explains that renewal begins with קבלות (resolutions). Just as we all made resolutions before *Rosh Hashana* to solidify our *teshuvah* into real growth, so too, as the holiday of *Sukkos* comes to a close with the exuberance and joy of *Simchas Torah*, it is imperative not to lose that “high” feeling by making new *kabbolos* in *Torah* learning. Maybe start going to a *shiur*, learn *chumash* with a new commentary, or get a new study partner! The goal of *Simchas Torah* is the literal meaning of the words: Happiness of the *Torah*! As much as we rejoice with the *Torah*, the main goal is when the *Torah* rejoices with us! If we renew our dedication to *Torah*, and strive to upgrade our learning and performance of *mitzvos*, we will dance with the *Torah* on the holiday itself but the *Torah* will rejoice with us all year long.

TORAH GEMS

ולכל יד החזקה ולכל המרדא הגדול אשר
עשה משה לעיני כל ישראל וגו' (דברים לד-ג)

The final words of the *Torah* are an enigma: “*And for all the strong hand and all the awesomeness that Moshe performed before the eyes of all Israel.*” What is the everlasting message in these final words of the *Torah*?

R' Avigdor Miller ZT"l writes: Our records state that the plagues were openly visited on and experienced by the entire nation of Egypt and were witnessed by all of *Bnei Yisroel*. Our records state that we witnessed the splitting of the Red Sea, through which we passed and the Egyptians were drowned. For forty years, our entire nation witnessed continually the cloud of glory by day and the pillar of fire by night and every soul ate food which descended from the sky. These facts were not related to them by individuals but were witnessed by millions and millions of people.

The Jewish People were stiffnecked and opposed their leaders on a number of occasions; they accepted only what they saw. They accepted the *Torah* not because Moshe showed them miracles but because they heard the voice of the Almighty speaking to them from *Har Sinai*. Millions of people witnessed with their own eyes and ears the presence of the Almighty and our writings do not record a single instance when anyone ever challenged these facts.

After receiving the *Torah*, they spent forty years in the wilderness with almost no contact with other nations so that they consolidated their knowledge of the *Torah* without infiltration of foreign influence. Unlike man-made religions, based on one central prophet, the *Torah* was not preached by individuals who afterward succeeded in persuading or coercing multitudes. From the first day, the *Torah* was studied and accepted by the entire nation without exception.

“The fact that such an expression is put at the very end of the *Torah* is evidence of its extremely great importance.”

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

עמוד עמוד חתן התורה מרשות כל הקהל הקדוש הזה והשלם התורה (רשות לחתן תורה)