

מאת מו"ה ברוך הירשפלד שליט"א
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הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Krias HaTorah on Simchas Torah

Receiving an Aliya The prevalent custom on *Simchas Torah* is for every male, both young (of reasonable age) and old, to receive an *aliya* to the *Torah*. In order to facilitate this practice, certain leniencies which are not relied upon the entire year may be employed on *Simchas Torah*:

- 1) A *Sefer Torah* may be moved from place to place, both for *Hakafos* and *Kriah*, even for temporary usage (1).
- 2) Some *shuls* lain on the night of שמחת תורה with ברכות, although this *kriah* is not mentioned in ח"ל or ש"ע.
- 3) The *laining* is repeated over and over again (2).
- 4) 4) If there are less *Levi'im* than *Kohanim* present, after the first cycle, a *Yisroel* is called up directly after the *Kohen*, even without a *Levi* in between and without the *Kohen* receiving two *aliyos* in a row, as is normally done (3).
- 5) 5) After starting a cycle with *Kohen, Levi, Yisroel*, it may be finished even with *Kohanim* and *Leviim* (4).

NOTE: It is important to ensure that at every single *kriah*, a minimum of eight or nine men (besides the *Baal Koreh* and the *עולה*) must be present, listening to the *Kriah* and the *berachos*. It is best to appoint people for this (5).

Hagba'ah The custom is to raise the *Torah* (הגבה) in the opposite way, with the letters facing away from the lifter, out towards the people. This reminds us of the words of *Chazal*: "Toil (turn over) in it, הפך בה והפך בה דכלא בה" (1).

- (1) משנה ברורה תרס"ט (2) אורח תרס"א (3) שו"ת משיב דבר במח (4) מ"ב קה"ל (5) שם תרס"ט (6) אשל אברהם תרס"ט (7) שערי אפרים י"ד (8) שו"ת אלקי לך שלמה (9) משנה ברורה תרס"ט (10) שם קה"ק קמא (11) אשל אברהם אורח תרס"ח

הוא היה אימר...

R' Shmuel Zvi of Alexander ZT"l (Tiferes Shmuel) would say:

"*Hashem* tells *Bnei Yisroel*: 'קשה אלי פרידתכם' - The word 'פרידתכם' refers to the separation of Jews from each other. Each Jew traveling to his own home after being so close to each other during the festival in Yerushalayim - this separation, says the Almighty, is difficult for Me!"

Rabbeinu Yosef Kanafo ZT"l would say:

"The simple translation of the word 'ויכלו' means '*it was completed*.' However, in the *posuk* the word here is written without the letter 'vav' in the middle, and therefore relates to the word, 'כליה' which means 'destruction.' This is a frightful lesson for every Jew to remember: The *posuk* is telling us clearly that Shabbos has a dual capacity - it can bring destruction in the advent of its desecration, but also has the potential, through its observance, to help one complete his work and see the fruits of his labor."

A Wise Man would say:

"An opinion is like bad breath. Most everybody has it and it stinks most of the time!"

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תורה תבלין

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ביום השמיני עצרת תהיה לכם כל מלאכת עבודה לא תעשו וכו' (במדבר כט-ל)

פירש"י "אמר ה' לישראל, התעכבו עמי עוד יום, כבנים הנפטרים מאביהם, והוא אומר להם, קשה עלי פרידתכם, עכבו עוד יום אחד". והיינו, שאחרי ההתעלות העצומה במשך הימים הנוראים וחג הסוכות, ועומדים לצאת לימות החורף שהם ימים של חולין ואין בהם שום חג, יש לחשוש שיפלו ממדרגתם הנשגבה שקנו להם בימים אלה, ויתרגלו לחיי החולין, וכשיצטרכו להתמודד בנסיונותיהם, לא יוכלו להחזיק מעמד. לכך אמר הקב"ה "קשה עלי פרידתכם", וקבע יום שמיני עצרת, לשמך ההתעוררות וההתרוממות שזכו להם בימי חודש תשרי, שלעולם ימשיכו להיות קרובים לה', גם בימות החולין.

והנה, ביום הזה גם חוגגים שמחת סיום התורה הקדושה בארץ ישראל, ועושים סעודה לגמרה של תורה, ומפזזים ומרקדים עמה, ונקראת "שמחת תורה" (על שו"ע אורח ס' תרס"ט ב'). ולפי מה שביארנו במהותו של שמיני עצרת, שעניינו להבטיח שישאר

מאת הרב שלום פערל שליט"א

נ"נ בשיבת הגר"צ קושלובסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות

נסדרו עפ"י פרשיות השבוע

הרוממות והתעלות הרוחנית למשך ימות החורף, לכך שמחים בו עם התורה, שגם ע"י שעמלים בתורה ודבקים בה, נשארים במשך כל השנה במצב של רוממות. כי הנה ידוע שהתורה מסיימת באות ל' ('לעני כל ישראל') ומתחלת באות ב' ('בראשית ברא אלקים') שהיא 'לב'. ונרמז בזה שע"י שיעמול בתורה הוא נדבק באמת, ויתמלא לבו באמונה ובטחון. ומכוח התענוג האמיתי שחש בעמל תורתו, לא ימשכנו לבו אחר תענוגי החומר המזדמים, אלא אחר עמל התורה וקיום המצוות, שלא ישבע נפשו מהם.

והאדם ידע את חוה אשתו ותר ותרל את קין ותאמר קניתי איש את ה' וגו' (בראשית ד-א)

מון הרב שך זי"ע מייסד, שאין התורה ספר חוקים בלבד, אלא שהיא גם מדריכה אותנו להנהיגה מרוממת. נעיין במעשה שבפרשתנו. קין קם על הבל אחיו והרגו, שקינא בו, על שהקב"ה שעה למנחתו ואל מנחת עצמו לא שעה. והנה קין נקרא על שם "קניתי איש את ה'" (בראשית ד, א), מלשון קנין, המורה על מידת הקנאה השולטת בו [קנאה מלשון קנין [מהר"ל, דרך החיים ד, כ"ב], שחש שהכל צריך להיות קניו ושייך לו. מכח שימוש לא נכון במידתו זו, נענש ב"ע ונד תהיה בארץ" (בראשית ד, יד) מידה כנגד מידה. והיינו, שענשו הוא שאין לו מקום קבוע בעולם, שהרי המקנא חש שהזולת תופס את מקומו שלו, לכן ענשו שינטל ממנו מקומו בעולם. ועוד, שקנאתו נובעת מכך שאינו מכיר ייעודו ומקומו בעולם, [שהרי אם היה מכיר את מקומו וייעודו, היה מבין שלצורך תפקידו ניתנו לו הכלים הנצרכים לו, ואינו זקוק למה שאצל חברו]. ומי שאינו מכיר את ייעודו אינו מסוגל למלא אותו, אם כן אין לו מקום בעולם, וכדאיתא באבות (ד, כא) "הקנאה וכו' מוציאין את האדם מן העולם".

ומצאנו שלאחר מכן נתגלגל קין בקרח, [אריז"ל] שגם הוא התאווה לקבל חלק שאינו שלו, "נתקנא בנשיאותו של אליצפן בן עוזיאל" (רש"י בתחילת פרשת קרח), וגם הוא, סופו שאיבד מקומו בעולם, ובלעה אותו האדמה.

והנה ידוע שעל האדם להשתמש בכל מידותיו לטוב. וגם במידת הקנאה, אם ישתמש בה לעורר בו השאיפה להתעלות יותר, בידעת והבנת התורה, ביראת שמים, ובמידות טובות, אז ישיג תועלת עצומה ויתעלה מאד מכח מידה זו, וכמבואר בדברי חז"ל "קנאת סופרים תרבה חכמה" (בבא בתרא כא). וא"כ נוכל לבאר בזה מה שאמר הקב"ה לקין כשראה אצלו מידת הקנאה, "אם יטייב [אם תשתמש בה לתורה- שהרי "אין טוב אלא תורה"], "שאת" [תתנשא ותתרומם], ואם לא יטייב, לפתח חטאת רובץ" (שם ד, ז), וכפי שקרה אחר כך. שהקנאה גרמה לו להרוג את אחיו. ויהי רצון. שנתחנך במידות טובות, ונזכה לחיים נעימים בזה וברא:

The *rebbe* looked and then with a dismissive shrug, he answered, “Oh, that boy? He is a weak student. In fact, he learns absolutely nothing in class, I don’t know why he’s even in my class. He knows nothing, his ability is nothing - he is basically a nothing!” Harsh words from the mouth of *melamed*, and the Chazon Ish appeared disturbed to hear it. Without another word, he walked over to the boy and beckoned for him to come and sit down at the table. The bewildered boy did as he was told, panic-stricken that he was singled out and about to be tested by the great *tzaddik* himself.

But R’ Avrohom Yeshaya set his mind at ease with a warm and caring smile. Then he went over to the bookcase and pulled out a volume of *mishnayos*. He sat down next to the boy, smiled easily, and said, “Come, little one, let’s learn a bit of *mishnayos* together.” He opened up the *sefer* to the first page, put his finger on the place and slowly began to read the words. Patiently, he translated and explained every word of the *mishnah*, so clear and concise that the young boy had no trouble following and understanding every word. The Chazon Ish learned the *mishnah* in its entirety with the boy, then went over it once again to make sure that he truly understood every word. When he was satisfied, he closed the volume and bid the boy good-bye.

The story now fast forwards approximately ten years. The night of *Simchas Torah* arrived and many of the residents of Bnei Brak would come to the huge hall of the *Ponovezher Beis Medrash* for *hakafos*. The exuberance of the students was a spectacle to behold and hundred of people would attend the *hakafos*, which lasted well into the night hours. The *rebbe*, with his children and family, also attended the *hakafos*. After dancing for a short time, the *Rebbe* stood on the side and was watching with tremendous admiration the sight of one student, who was so caught up in the excitement of the night. He clasped the *Sefer Torah* in his arms with a love that burned bright and the *rebbe* found out that this boy was considered the best *bochur* in the *yeshivah*. How shocked and amazed he was to learn that this *bochur* - the best *bochur* in *yeshivah* - was the very same student from his class years ago, the one he classified to the Chazon Ish, as a “nothing”!

His shock soon turned to distress. How could he have been so wrong? What happened that brought about this incredible change in the young man’s character and, even more telling, his learning ability? Instantly, he ran out of the *yeshivah* and headed straight to the home of the Chazon Ish.

Upon greeting him warmly, the Chazon Ish welcomed the *rebbe* into his home. The *melamed* explained what he had seen and why this bothered him so much. R’ Avrohom Yeshaya nodded for a minute and then, as if recalling the entire incident from ten years ago, he said, “Every person is given the ability to study *Torah*. This is the hallmark of a Jew. Some people, though, need to have their G-d-given ability unmasked by tasting a bit of the sweetness of *Torah*. I couldn’t believe that this boy was a ‘nothing’ - he just hadn’t yet tasted the sweetness of *Torah*. Therefore, I sat down to learn with him one *mishnah* - one single *mishnah* that he understood perfectly in its entirety, was all it took to open up his mind and allow him to *shteig* in learning!”

משל למח הדבר רומח

בראשית ברא אלקים את השמים ואת הארץ וגו' (א-א)

משל: In Europe, at the turn of the twentieth century, life was simple. People didn’t need much and, for that matter, people didn’t have much. So when a package arrived from America to the home of the famed *mashgiach*, **R’ Yechezkel Levenstein ZT”L**, containing some sort of electrical appliance, the family really had no idea how it worked.

They took the funny looking apparatus out of the box and sat it on the table. Then they looked at it, up and down, and still they could not figure it out.

Finally, R’ Yechezkel said, “Where’s the box it came in? It must have come with some sort of instructions to teach people how to use it.”

Sure enough, they turned the box upside down and found the instructions. After that, it wasn’t too hard to figure out how to use the appliance.

גמשל: The *Medrash* tells us: *הקב"ה הסתכל באורייתא: "Hashem looked into the Torah before creating the world."* The *Torah* was, in fact, the “blueprint” that *Hashem* used in order to produce this glorious and magnificent edifice. That day, holding the instructions in his hand, R’ Yechezkel shook his head and said, “If a minor appliance such as this, must come with instructions in order to use it, how much more so does an entire world need a blueprint of instructions - the *Torah* - in order to make it work!”

TORAH GEMS

סימני הקדשה בתוכו זכותא דאברהם
עמנו וטוב נשמח כלנו וכו' (סדר הקדשת)

יום השמיני מקרא קדש יהיה לכם
והקדבתם אשה לה' עצרת היא (כג-ל)

The basis for the entire *Yom Tov of Shemini Atzeres* is contained in the famous words of Rashi: קשה עלי "Your parting is difficult for me." The Almighty declares to His children on the festival of *Shemini Atzeres*, “I have detained you with Me like a king who invited his children to feast for a certain number of days and when their time came to depart he said, ‘My children, I request of you, tarry with me one more day, for your parting is difficult for me.’”

R’ Moshe Amiel Shlit’a applies this unique longing of the Almighty for His children to the ‘longing’ that many observant Jews experience on *Shemini Atzeres* towards their less observant brothers. It has unfortunately become the practice of many “congregants” during the month of *Tishrei*, to attend prayer services on *Rosh Hashanah* and *Yom Kippur*, for the sounding of the *Shofar*, *Kol Nidre*, *Yizkor*, and *Neilah*. This season of holidays is blessed with many religious events culminating in the *Sukkos* festival and the *Hakafos* on *Simchas Torah*, which is a major draw and attraction for many Jews to the Synagogue. However, after *Simchas Torah*, when the *siyum* (conclusion) is made for the *Torah*, we Jews who attend the synagogue each and every day, week in and week out, must wait for a long and cold winter to pass before the entire congregation of the Jewish People reconvenes for the festival of *Pesach*. Hopefully, at the *seder*, we will once again be together, praying, singing and enjoying one another’s company. Why must we wait so long? Why can’t we be together in the presence of the Almighty all year round? Indeed, this is what *Hashem* is sad about - “Your parting is difficult for me.”

מעשה אבות ... סימן לבנים

פתח לבי בתורתך ואחרי מצותיך תרדוף נפשי (בסוף תפילת שמונה עשרה)

The *gemara* (תענית לא) tells us: עתיד הקב"ה לעשות: "In the future (when *Moshiach* comes) the Holy One Blessed Be He will make a circle for the righteous and He will sit in the middle, in Paradise. And each and every one will point with his finger, as it says, “And he will say on that day, behold this is our Lord, we trust in Him and He will give us salvation.” Our custom of *Hakafos* on *Simchas Torah*, when we carry the *Sefer Torah* in our arms and dance lovingly in a circle, is learned from this *gemara*. As a result, the holy **Vilna Gaon ZT”L** was very strict against people standing by the *Bimah* in the middle of the dancing during the joyous *hakafos*. Since we dance in a circle to represent the future circle that will surround *Hashem*, how can we dare stand in the middle of the dancing - as if we are taking the Almighty’s place!

R’ Chaim Soloveitchik (Brisker) ZT”L was honored with the first *hakafah* each year, as befitting the *Rov* of the city. One year, however, the *Rov* held onto the *Sefer Torah* for all seven *hakafos*, singing and dancing for many hours in a row! When someone later asked him why this year he took all seven *hakafos*, he shrugged and replied, “The *gemara* in *Berachos* (נה) writes that three things can shorten the lifespan of an individual. One of those things is if someone gives a person a *Sefer Torah* to read from and he does not read it. I believe that the same applies if someone gives another a *Torah* to hold by *hakafos* and he gives it away to another. Thus, I will not give over a *Sefer Torah* that I am holding to another person unless they ask to take it from me. Since no one offered to take it from me, I held it the entire time!”

In Bnei Brak, there was a custom among many of the *yeshivos* and their *rebbeim* at the end of a school year, to take their entire class of students to the home of the *tzaddik* and *posek hador*, **R’ Avrohom Yeshaya Karelitz ZT”L**, the **Chazon Ish**. The boys would eagerly look forward to this opportunity to see and hear the great *Gaon*, in person, while the Chazon Ish, in turn, would speak to the students about the importance of *Torah* learning and dedication that is required to attain great heights in diligence and *Yiras Shomayim*.

A remarkable story is told about a *rebbe* who brought his class to the home of the Chazon Ish for their annual trip. After they had spent some time there, the *rebbe* motioned that it was time to leave and the boys stood up and began filing out. The Chazon Ish pointed discreetly at one of the boys at the end of the line and asked the *rebbe* quietly, “Who is that boy? What type of student is he?”