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תורה תבלין

שבת חול המועד סוכות – שמיני עצרת – שמחת תורה

Shabbos Chol Hamoed - Shemini Atzeres - Simchas Torah

October 6, 8-9, 2012 - כ"ב-כ"ג תשרי תשע"ג

הגד צרבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עי"ה

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טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת הש"י והתחזקות באמונה ובטחון מאת ידעתי כי אין טוב בם כי אם לשמוח ולעשות טוב בחייו וגו' (קהלת ג' יב) – כי אם לשמוח את דברי ה"י שמחה יותר משמחה על השגת אלפי זהב וכסף. כל הנאות עולם הזה אינן משמחות באמת, והשמחה האמתית היא רק בעבודת ה'! גם בשער הכוונות (א' טור ב') כתב מוה"ר חיים וויטאל ז"ל, וז"ל: אסור לאדם להתפלל תפילתו בעיצבון, ואם נעשה כך, אין נפשו יכול לקבל האור העליון הנמשך עליו בעת התפילה. אמנם, בעת שמתודה הוידוי ומפרט חטאיו, אז טוב להתעצב בלבד, אבל בשאר התפילה נמשך לו נוק נפלא גדול ע"י עצבותו. אבל צריך להראות לפניו ית' הכנעה גדולה, באימה ויראה, אמנם היתה בשמחה יתירה וגדולה בכל האפשר, כדמיון העבד המשמש את רבו בשמחה יתירה, ואם משמשו בעצבות עבודתו נמאסת לפניו, וכמעט שעיקר המעלה והשלמות והשגת רוח הקודש תלויה בדבר זה, בין בעת תפילתו, ובין כשעשה איזה מצוה משאר המצוות וכו'. ומסיים שם: ואל תבזו לענוי זה, כי שכרו גדול מאד.

ואפשר, שזה מה שמרמז לנו שלמה המלך בפסוק שהובא לעיל: ידעתי כי אין טוב בם' - הגשמייות אינה משמחת את האדם, כי אם לשמוח' - אין עצה אחרת להשגת שמחה אמיתית רק ע"י שמחה בהש"י, ולעשות טוב בחייו' - לעשות מצוות ומעשים טובים בעבודת ה'. אלו שתי העצות האמיתיות שעל ידן ניתן להשיג שמחה בעולם הזה, ולהגיע לשלמות האמיתיות.

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

מאוצרותיו של המגיד

קדקוד וגו' (לג-כ) – בביאור כוונת 'ברוך מרחיב גד' דכתיב 'ומקנה רב היה וגו' ולבני גד', והטעם כמו שאמר שם הכתוב 'אנשי הצבא בזו איש לו, ולהיות שבני גד היו גיבורי כוח, בזו יותר מכולם, והוא מה שסמך למאמר 'ברוך מרחיב גד', ש'כלביא שכן, וטרף זרוע אף קדקוד'. והנה יש להבין, איזה זכות עמדה לו לגד שקיבל הרחבה זו? וי"ל ע"פ דברי הכל יקר' על הפסוק, 'ולגד אמר, ברוך מרחיב גד וגו', לפי שאמר בסמוך, צדקת ה' עשה וגו', ולעושה צדקה בידך גד-ד' ר"ת גומל דלים, והקב"ה מרחיב לו כהנה וכהנה פי שנים וכו'. ועדיין שכן פירש, מה הצדקה שעשה גד, ע"כ המשך ואמר 'וירא ראשית לו וגו', ותא- 'ויבוא ראשי עם', כי הוא בעצמו ראה-ה'ייען, הבין לנכון' לפסוק על עצמו לצאת בראש החלוצים, ואכן עשה כך, וזה דבר שלא היה מחויב לעשותו מצד הדיון, ובכך 'צדקת וגו' עשה וכו'', והיינו שיזכות צדקתו עמדה לו לקבל הרחבה זו. ועל דעת זה פירש החתם סופר בספרו 'תורת משה', 'יש לפרש בדרך המוסר, דגד לשון מזל טוב (ע' רש"י בראשית ל' י"א) וכו', וחז"ל דרשו ג'ד-גומל דלים' (שבת קי"ד). והיינו, 'ולגד-היינו, למזל טוב' אמר ברוך-שנחשב לברכה, אם 'מרחיב ג'ד', היינו שמרבה לגמול עמו דלים, וזה כאשר הוא מבין ש'כלביא-ר'ת, כי לא במוות יקח אחריו, וכו'.

was able to see from one end of the world to the other.

במשל: The *Seforim Hakedoshim* tell us that on *Simchas Torah*, a Jew's role is to reach the highest level of *Dveikus* to *Hashem*: the level of "אתה הראית לדעת" - a clear knowledge that *Hashem* is the Almighty G-d, Master of the

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (2)

Introduction. Although this brand new topic is entitled: "Forgotten and Little Known Halachos and Customs," it is incumbent upon us to recognize that the *halachos* we will discuss are "less kept" than most others, and therefore, it is important that they are mentioned and brought to light, to enable people who are not aware of them, to keep these *halachos* and customs.

Getting up in the Morning. Rabbeinu Yosef Karo ZT"l, starts off his monumental work, *Shulchan Aruch* (Guide to Torah Observance), with the following phrase: "*One should arise with might like a lion, early in the morning to serve his Creator.*" There are many points to consider in this amazing introductory phrase.

The Foundation for the Day and for Life. The commentators on the *Shulchan Aruch* (1), as well as the *mussar seforim*, see this as a basic rule in serving *Hashem* and performing *mitzvos*. Getting up in the morning with enthusiasm, swiftness and a sense of Divine mission, activates Heavenly assistance for one to succeed the entire day (and one's entire life).

Bilaam's Prophecy. The comparison to a lion is based on the true prophecy of Bilaam (2): "ר' עם כלביא יקום וכארי יתנשא" - "*Behold, this is a nation that arises like a (lion) cub, and lifts up like a lion.*" Rashi explains that this is referring to getting up in

World, and King of all Kings. When a Jew sings out these auspicious words - and with great joy and *simcha* no less - he is thereby attesting to the primacy of *Hakadosh Boruch Hu* in the world, and he declares that his only objective in life is to fulfill the רצון הבורא - will of his Creator.

מאת מו"ה ברוך הירשפלד שליט"א

ראש כול עשרת חיים ברוך, קליבלנד הייטס

the morning to quickly and energetically begin doing *mitzvos* (*Krias Shema, Tefillin, Tefillah*, etc.). Bilaam obviously saw this as a nationally ingrained characteristic of the Jewish people.

Going to Sleep Correctly. Starting off the day properly depends, of course, on going to sleep the night before in a timely manner and having in mind to awaken the next morning like a lion (3). Getting enough sleep to start off the day fresh and energetic, is "prime" service of *Hashem*. (See **העור כ"ה**)

Advice of the Pri Megadim. In the *sefer Mishbitzos Zahav* (4), the following advice is given: "*One should not overeat at night, because heavy foods deter a person's ability to rise early and swiftly.*" This mode of planning is truly eating **לשם שמים**

Training One's Thoughts for Mitzvos. Every human being has three individual realms of activity: מחשבה, דיבור מעשה - Thought, speech and action. The *seforim* stress the importance of making one's first thought, speech and act each day, one of *mitzvah* performance. This may be done in the following ways:

- 1) Thinking thoughts of gratitude to *Hashem* first thing.
- 2) Saying *Modeh Ani* (which in itself is thanking *Hashem*).
- 3) Sanctifying oneself by washing his hands (*negel vasser*) as halachically proscribed.

We will elaborate further on these concepts in the coming issues.

(1) עיין ספר חסד לאלפים לבעל פלא יועץ סימן א' (2) במדבר כגכד (3) עיין מכתב מאליהו ד' עמ' רנב (4) א"ב

הוא היה אומר

The Gaon, R' Eliyahu of Vilna ZT"l (Divrei Eliyahu) would say:

"In *Koheles*, we find two conflicting *posukim*. In one place it says: '*He who finds a wife has found (מצא) goodness.*' In another, it says: '*I find (מוצא) a woman more bitter than death.*' Because when things go well for a person, he generally mentions it once. But when things are bad in one's life, he tends to focus on it and talk about it every day. The *posuk* uses the same terminology. When a man has a good wife and he is happy with her, the *posuk* states that he 'found' - past tense - a good wife (he takes her for granted). With regard to an evil wife, however, a man continually finds her more and more troublesome. For this reason, the *posuk* uses the present tense, '*I find - continually - a woman more bitter than death.*'"

R' Akiva Eiger ZT"l (brought in *Toras Emes*) would say:

"The custom to dance *hakafos* in a circle on *Simchas Torah* is based on the dictum, "*In the future (time of Moshiach), the Holy One blessed be He will make make a circle for the righteous and He will sit in the middle in Gan Eden.*" In this world, every *tzaddik* worships the Almighty in his own manner, and the way of one righteous person is unlike that of another. In the future - the World to Come - it will be revealed that all these ways are in reality one, and all will revolve around one central point - *Hakadosh Boruch Hu* - Who represents truth. This is the 'מחור' (circle) that the Almighty will make for the righteous in the future, and on this holiday, we get to taste a bit of what will be in the World to Come."

A Wise Man would say:

"Carve your name on hearts, not tombstones. A legacy is etched into the minds of others and the stories they tell of you."

מוקדש לזכר נשמת ר' צבי בן ר' שמחה בונים הכהן בערעגר ז"ל, נפ' ד' לחול המועד סוכות, כ' תשרי תשס"ו

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מעשה אבות סימן לבנים

טובה חכמה עם נחלה ויתר לראי השמש (קהלת ז-יא)

The words of *Koheles* are penetrating: “*Wisdom is good with a heritage, and it is a bonus to those who see the sun.*” Rashi explains that “Wisdom” - the knowledge gleaned from our holy *Torah*, will remain with the Jewish people, only if they maintain the “heritage” that they’ve inherited from, and in the merit of, their forefathers. This is the secret that has allowed our nation to survive and flourish from one generation to the next. The moment we lose this “heritage” and we discontinue to follow the ways of our forefathers, is G-d forbid, the moment we lose our “wisdom.”

One of the great events of the early 19th century was the conquest of much of the European continent at the hands of Napoleon Bonaparte, the military general turned Emperor of France. Napoleon’s dream was to create a society based on equality for all people, Christian and Jew alike, and he tore down the Ghetto walls, allowing the Jews of Western Europe to enter European society for the first time. These new freedoms allowed Jews to prosper and have a great impact on European society, but also led to a wave of secularization, assimilation and even conversion to Christianity.

Napoleon’s personal attitude towards the Jews was not always clear. Some say his outward tolerance and fairness toward Jews was actually based on a grand plan to make them disappear entirely by means of total assimilation, intermarriage, and conversion. On the other hand, his liberation and insistence on treating Jews as equals in French and Italian society indicates that he was sincere in his feelings and affiliations with the Jews, and his hope to make all his citizens and subjects free.

One incident in particular sheds a bit of light on the minute monarch’s attitude. The famous *Sephardic Gaon, Chacham Chaim Yosef Dovid Azulai ZT”L*, was renowned as a world traveler, who visited Jewish communities in an effort to collect money for worthy institutions in the Holy Land and to give *chizuk* - strengthen the morale and observance of his brethren all over the world. Wherever he went, he was accorded great respect and he usually delivered sermons on moral ethics and *Torah* concepts to the delight of both scholars and laymen alike.

While traveling in France, he was granted an audience with the Emperor Napoleon, who wished to interview a bonafide Jewish scholar and ask him questions about his faith. One of the questions Napoleon asked related to his own role in shaping world events. “How is it possible,” asked Napoleon, “that with all the many prophecies handed down to the Jewish people throughout their history, not one of them made reference to my incredible military prowess nor my grandiose accomplishments, and that I, the great Napoleon Bonaparte, will be ruler and emperor over a large majority of the world?”

The Chida had met many types of people in his travels but none with the ego of Napoleon and he knew he had to tread carefully. With the proper reverence due a monarch, the Chida explained: “Our holy sages have taught that there is nothing in this world that is not hinted at in the *Torah*. Indeed, even the name of your majesty, the emperor, is alluded to. The wise King Solomon was the one who said in the Name of G-d, ‘*For a good portion I gave to you, My Torah you shall not abandon.*’ What is interesting is that if one were to take the words ‘לקח טוב’ which means ‘*a good portion*’ and translate them into French, he would say, ‘Parti Bon.’ Now, as everyone knows, the Hebrew language writes from right to left, unlike French which goes from left to right. Thus, in Hebrew, when we take ‘Parti Bon’ and switch it around, we have ‘Bon Parti’ - which is the Biblical allusion to his majesty’s name, Bonaparte.”

This was exactly what Napoleon wanted to hear, and his smile beamed from diminutive ear to ear. “Aha, you see,” he told his closest advisors, “I knew the Jews were smart and that I was surely mentioned in their prophecies!”

But the Chida wasn’t finished. The *Chacham* continued, “His royal majesty must know that this is only the first half of the verse, and there is a second part. It says that when is the Emperor deemed ‘*a good portion*’? Only when, ‘*My Torah you shall not abandon.*’ The Jewish people must never lose their attachment to the *Torah* - their source - and you, as our kind ruler, must make sure of that!”

משל למה הדבר דומה

מלכות כל עולמים ומשלתך בכל דור ודור (בהקפת לשמות תורה)

משל: *Rebbes* and מופתים (wonders) often go together. It’s not often, though, that a *Rebbe* will give away his secret. On one occasion after the **Sadigerer Rebbe, R’ Avraham Yaakov Friedman ZT”L**, had displayed an uncanny and accurate knowledge of local affairs in the American city of Philadelphia (back in the 1800’s before the advent of widespread media), even his *gabbaim* (attendants) were amazed, and asked him in wonder how the *Rebbe* knew what was going on in such a remote city.

The *Sadigerer Rebbe* did not understand what the fuss

was all about. In a matter-of-fact tone, the *Rebbe* answered, “Every morning when one wakes up, he must declare that *Hashem is Melech HaOlam* - King of the World. Now if a person doesn’t know and understand what is in the world, he won’t be able to appreciate what it means to be King of the World! Therefore, every morning I concentrate and look through the world to see what is in it, and whilst I was looking, I happened to see what was doing in Philadelphia!”

Indeed, when the *Rebbe* was still a small child, his father, the holy **R’ Yisroel Rizhiner ZT”L**, declared that his son

אף ברי אתת שם שר משר להעביב ולהענין להדיק להמטר ... אמונים גנון בם שואלי מטר ... (תפילת גשם)

The holiday of *Shemini Atzeres* is referred to in the *gemara* (סוכה מו:) as “*a holiday unto itself,*” with six specific and unique *halachos*, known by the acronym **פ"ר קש"ב** (Lottery), when the twenty-four משמרות - priestly rotations in the Temple, would draw lots to determine which group would conduct the services for that day, unlike *Sukkos* when all the *kohanim* were needed all seven days; **זמן** (Day) with the recitation of the *Shehechayanu*, as on the first day of *Sukkos* and unlike *Pesach*, where the last day is considered part of the same *Yom Tov*; **רגל** (Festival). This refers to the law that one does not dwell in the *sukkah* on *Shemini Atzeres* and does not describe the day as “*Chag HaSukkos*” in his prayers; **קרבן** (Offering) On *Sukkos*, the additional מוסף offerings included 2 rams and 14 lambs each day, along with 70 bulls in decreasing numbers over the week. On *Shemini Atzeres*, it included just one ram, 7 lambs and one bull. **שיר** (Song), refers to the “שיר של יום” (psalm of the day) recited by the *Leviim* in the Temple. The song sung on *Shemini Atzeres* was entirely different than those sung on *Sukkos*; **ברכה** (Blessing) Rashi (quoting the **Tosefta**) explains that this refers to the blessing that the people gave to *Shlomo Hamelech* at the dedication of the First *Bais HaMikdash*.

On *Shemini Atzeres* we recite the all-important *Tefillas Geshem* (Blessing for Rain) and it is considered a very special day for *tefillah* in general, when all our heartfelt *tefillos* are answered. The **Sar Shalom of Belz, R’ Shalom Rokeach ZT”L**, writes that we see this in the words spelled out by the acronym “*PZR KSHV.*” The word “פזר” means scattered and “קשב” means to listen. Not only does *Hashem* listen (מקשיב) to our *tefillos* on this special day, but it is also the day that He responds to all of our previous *tefillos* that had been scattered (פזר) and unanswered throughout the year. Thus, it is imperative that we utilize this holiday to its fullest.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

עשיית מצות

As we prepare for the great and awesome holiday of *Simchas Torah*, we must realize that the entire period leading up to this point has been preparation. We have performed so many *mitzvos*; *Teshuva*, *Shofar*, fasting, sitting in the *sukkah*, shaking the *lulav* and *esrog*, etc. Just going through the motions without any intention is in itself inspiring! But there are layers and layers of deep, rich and beautiful meaning in every single aspect of every single action that we are commanded to do as Jews.

The more one takes out the time to delve into the revealed and hidden meanings of our *mitzvos*, the greater effect it will have on our *neshamos*. Listen, we have to do it anyway, we might as well get the most out of it! All it takes is a little understanding and a little extra contemplation. One can hear the sound of the *shofar* or one can LISTEN to the message of the *shofar*. One can sit in a wooden shack or one can BASK in the shadow of *Hashem’s* glory. One can shake a *lulav* and *esrog* or one can deeply inculcate the many beautiful ideas hidden within. For example, a *lulav* that is dried out (יבש) is *posul*, because a Jew must be filled with life and enthusiasm! A *lulav* that is נקטם ראשו (cut off) is also *posul* for a *yid* must never “lose his head!” Our heads must remain intact in order to rule our emotions - “שנהיה לראש ולא לזנב” - we should be like the HEAD and not the tail!

There is much to be learned from everything we do as *Yidden*, and it is all to help us grow and be the best children possible to our Father in Heaven. The more one infuses himself with the life-changing *mitzvos* we are given, the more one will truly feel the “Grand Finale” of *Simchas Torah*, which will give us strength throughout the year to serve *Hashem* with meaning and joy!

TORAH GEMS

שהחיינו וקיימנו בידאנתו השהודרה, והגיענו לשמחת בשמחת התורה (רשות לחזן תורה)

We celebrate the *Yom Tov* of the conclusion of the *Torah* with great joy and dancing. But we must understand: why is the holiday of *Simchas Torah* not on *Shavuos*, the day when the *Torah* was given on *Har Sinai*? Is it not a redundancy to celebrate both *Simchas Torah* and *Shavuos*? Why must we have two separate holidays commemorating the *Torah*?

There are two types of gifts in the world, explains **R’ Simcha Zissel Broida ZT”L** (*Rosh Yeshiva of Chevron*). There are gifts that have value because of the value of the gift (diamond, car, painting) and there are gifts that are valuable by virtue of the fact of who gives it to you. The *Torah* is the most valuable gift in the world, as well as something that was given by the Greatest Being in the universe? Thus, in order to celebrate it, we need two separate days: one to contemplate the gift and one to contemplate the Giver. *Shavuos* is the *Yom Tov* of the *Torah*. It is the holiday when we come to the realization that our lives would be entirely different without the *Torah*. Imagine a week without a *Shabbos*. Imagine a year without our spiritually uplifting holidays! What would our children look like if we did not have the *Torah*?

But on that same day, we cannot try to fully understand who the Giver is. That requires a second day, the day of *Simchas Torah*. On *Sukkos*, we offer sacrifices on behalf of the 70 nations of the world. It is a universal *Yom Tov*. *Shemini Atzeres* and *Simchas Torah* is a time when *Hashem* says, “Everyone has left. The party is over. I just want you to stay with Me one extra day.” There are no special *mitzvos*, no *lulav*, *esrog* or *Sukkah*. No 70 nations. Just the Almighty and His Nation getting together for a time of intimate connection.

This is the day when we concentrate on the Master of the Universe. This is the day dedicated to the Giver of the gift of *Torah*. *Shavuos* allows us to celebrate the “*cheftza*” of *Torah* (the item itself) and *Shemini Atzeres / Simchas Torah* allows us to contemplate the greatness of the Giver of the *Torah*.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

כי יברכך ה' אליך בכל תבואתך ובכל מעשה ידיך והיית אך שמח (דברים טז-טז)