

Torah Life

Weekly

שבת חול המועד סוכות תשע"ג

בנשיאות הרב שמואל לניאדו

20 Tishrei, 5773 – October 6, 2012

Torah Thoughts

ולכל היד התזקה... המורא הגדול אשר עשה משה לעיני כל ישראל

And by all the strong hand and awesome power that משה performed before the eyes of all ישראל. (Devorim 34:12)

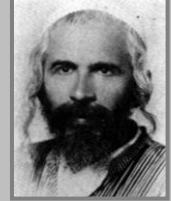
This last episode in the תורה is also חספד משה's רבינו. It is a tribute to כָּלל ישראל's legendary leader and רבי רש"י explains that התזקה משה, the strong hand, refers to the first set of לוחות which משה received on הַר סיני in his hands. משה shattered these לוחות before the eyes of all ישראל. משה took it upon himself to perform this courageous deed, an act which was affirmed by הקב"ה.

Why does this act serve as such a great testimonial to משה's characteristic of leadership? Is it more critical than his role in יציאת מצרים and the ensuing 40 year tenure as leader, mentor and source of inspiration to כָּלל ישראל? Is the fact that the תורה is endearingly referred to as משה תורת less of a tribute to him?

Horav Mordechai Ilan זצ"ל offers the following profound insight. משה's act of shattering the לוחות created the line of demarcation which distinguishes כָּלל ישראל from the gentile world. יציאת מצרים was not a goal in its own right; it was a vehicle which enabled כָּלל ישראל to reach הַר סיני. It purified them from the base lifestyle that made up their environment in Egypt. It paved the way for קבלת התורה, receiving of the תורה. Receiving the תורה was the culmination of the creation and the redemption that followed. קבלת התורה was still not sufficient, however, to insure that כָּלל ישראל would understand its distinctiveness from the rest of the world. It was only when משה broke the לוחות, demonstrating that the תורה and עגל הזהב are not compatible, that this concept became apparent.

This is the "strong hand" that seals the תורה and ensures it will remain unchanged as it is passed down from generation to generation. The breaking of the לוחות shields against the notion of developing any alteration of the תורה, as well as any foolish addition to it. It is by demonstrating his ability to break the לוחות if they are in danger of being transformed that משה רבינו showed the true character of his leadership.

רב נחמן מברסלב זצ"ל



"You will take for yourselves, on the first day, the fruit of a citron tree...and you will rejoice..." (Leviticus 23:40).

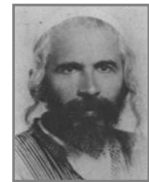
"It is not good to be old; even to be an old chassid or an old tzaddik is not good. You must renew yourself each day, always making a fresh start. Only one thing improves with age. The Talmud (Shabbat 77b) teaches that 'that other thing' [a pig] becomes stronger as it grows older" (Rabbi Nachman's Wisdom #51).

"When a person maintains a positive attitude throughout the day, it is easy for him to set aside some time during the day to feel and express his heartache before God" (ibid., #20).



גדולי ישראל

(י"ח תשרי)
5532-5571
1772-1810



Rebbe Nachman was born in Medzhybizh, Ukraine. He was the grandson of the Baal Shem Tov. At the age of 13, he married Sashia, daughter of Rabbi Ephraim, and moved to Ossatin. He teaches and attracts followers in the Medvedevka region in the years that followed. In 1798 he moves to Israel, in 1800, to the town of Zlatopol and in 1802, Rebbe Nachman moves to the town of Bratslav, Ukraine, also known as "Breslov". Rebbe Nachman and his wife Sashia had six daughters and two sons. Two daughters died in infancy and the two sons both died within a year and a half of their births. Sashia died of tuberculosis on 1807. The following month, Rebbe Nachman became engaged to a woman from Brody. Right after the engagement, he contracted tuberculosis. In May 1810, a fire broke out in Bratslav, destroying Rebbe Nachman's home. After that he moves to Uman, Ukraine. Rebbe Nachman died of tuberculosis at the age of 38 on the fourth day of Sukkot 1810.

שבת / שמ"ע / ש"ת			Los Angeles, CA
7:05	6:11	6:13	הדלקת נרות
עש"ק	ליל שמ"ע	ליל ש"ת	
9:09	9:09	9:09	סוף זמן קריאת שמע
9:46	9:46	9:46	
10:44	10:44	10:44	סוף זמן תפילה
6:25	6:27	6:29	שקיעה
7:03		7:07	מוצאי"ט מוצש"ק
7:38	ליל ש"ת	7:42	

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Living with the Torah



תורה צננה... משה, מורשה קהלת יעקב

The תורה that משה commanded us is the heritage of the Congregation of Yaakov (Devorim 33:4).

Do not read the word מורשה (heritage), rather [read it as if it is spelled] גאורקה [married, meaning that the תורה is "married" to the entire congregation of Yaakov] (Pesachim 49b with Rashi).

The תורה is like a groom and every single Jew is like its bride. Every individual, rich and poor alike, has an equal share in תורה and deserves an equal opportunity to study its holy words. It is the community's responsibility to ensure that every child, regardless of his background or abilities, is provided with a תורה education.



Rabbi Yaakov Zaretsky זצ"ל was an outstanding חכם תלמיד who spent the last twenty years of his life studying in בני ברק's Kollel Chazon Ish. He related the following:

He grew up in the Polish city of Lechovitch and attended the local חדר. When he was eleven years old, his class was visited by a young man who looked about twenty-five years of age. The young man was on his way to the ישיבה in Kletzk and had to switch trains in Lechovitch. His next train would not be leaving for another few hours, so he had decided to use the time to visit the local חדר.

The young man asked permission of the class's רבי to test the boys orally in their studies. His request was readily granted.

The test proved to be an uplifting experience for the entire class. A number of the boys in the class showed themselves to be sharp and quite knowledgeable in their learning. Afterwards, the young man asked the רבי where the boys would be continuing their learning when they would outgrow the חדר, which would be soon. The רבי replied that, unfortunately, there was no השיבה of higher learning in Lechovitch and the boys' parents had no intention of sending them away to study. Upon leaving the חדר, each boy would probably be taught a trade and hopefully would remain an observant Jew who would make תורה study a fixed part of his day.

The young man was most distressed by this answer. This group of precious children showed such promise in their learning — and their תורה education was going to end at such a young age? He felt strongly that something had to be done.

The young man looked at his watch. He still had some time to spare before his train was due to depart. He asked the רבי to summon the students' parents for an emergency meeting at the חדר.

At the meeting, the young man told the parents how impressed he had been by the knowledge which their children had shown. These boys all had great potential and were only beginning to blossom. How tragic it would be if they would not be able to continue their תורה education after leaving the חדר.

The young man offered to arrange for the placement of these boys in a ישיבה גדולה. The only thing that the man requested from the parents was their consent.

The parents of six of these boys agreed to go along with the young man's proposal. He took down their names, discussed some details and hurried to the train.

Each of the six boys did go on to study in a ישיבה גדולה and all of these boys became outstanding תלמידי חכמים. Rabbi Yaakov Zaretsky was one of them.

And who was the young man who made it all possible? It was none other than the late Ponovezher ראש ישיבה, Rabbi Eliezer Menachem Man Shach זצ"ל.



A Chofetz Chaim Moment: ספר ח"ח הלכות רכילות כלל א' סעיף ב'

*The 4th grade class room buzzed with excitement! R' Fried had just announced that the boys would present a סוכה fair for the entire school. All work had to be their own, original ideas, illustrating one or more of the משניות that they had learned. During recess, Ari asked Eli if they should ask Avi to join their group. Eli said, "No way!...Avi told me many times 'Eli always likes to boss people around.' He will never want to together in a group together with you!"

Answer: Relating what others have said/done against another person is רכילות, regardless of whether the speakers intentions are good or evil. In this case, Eli should have avoided giving the true reason why Avi should not be included and rather respond with a 'just feeling it's not a good idea' type answer.



Focus on Middos

Dear Talmid,

In the yeshiva of the חתם סופר there was a young boy who was known as Itzik Aharon Shlusberger. He became the רב in Grossverdein and the רבי of the Munkatcher Rov זצ"ל.

At only 12 years old he was famous for his phenomenal memory. The learning was on a three years cycle. Being poor, he thought of an innovative way to support himself. He offered to write the שיעורים of the חתם סופר, from memory, word for word for the בחורים, for five gold coins.

Realizing that he had captured the בחורים' attention he added an interesting twist. For another five gold coins, he would list every movement the חתם סופר made as he had said the words. He noted that the חתם סופר consciously made every motion. The בחורים agreed.

The חתם סופר began his first שיעור. He used the same words and every motion Itzik had remembered. The בחורים smiled. The חתם סופר realized something was wrong and after asking a few questions found out exactly what happened. He closed his אקרא and walked out saying, "Yitzchok Aaron has taken from me my שיעורים!". The בחורים sat in their places shocked.

The next day the חתם סופר called every בחור to come to the בית המדרש. He began crying, "My beloved children, yesterday I reacted the wrong way! Instead of praising Yitzchok Aaron for his obvious love of his רבי's תורה, I wrongly embarrassed him in public. One who embarrasses someone in public has no portion in עולם הבא. Please, Yitzchok Aaron, please forgive me!..."

My תלמיד, three hundred and ninety בחורים listened as the חתם סופר stood crying. His asking for מחילה, forgiveness, was a clear indication of his true greatness, not his weakness!

בדידות

Your רבי



Halacha Corner

הלכות עניני דיומא: משיב הרוח ומוריד הגשם

- The 2nd ברכה is שמונה עשרה ברכה and since rain is referred to as גבורת ה', we add משיב הרוח in the 2nd ברכה.
- One who remembers neglecting to say הרוח משיב before ending the ברכה, should say משיב הרוח at the place that he is up to when he realizes the error.

Question on: קהלת

1. דברי קהלת starts with the words קהלת קהלת. What is general rule when a ברכה starts with the words דברי קהלת?
2. What was the reason why שלמה המלך was referred to by the title of קהלת?

Answers

1. Whenever a ברכה starts with the words דברי קהלת it means that it will follow with an admonition. (ד"ה דברי קהלת א, א).
2. קהלת קהלת was given the title קהלת, from the root קהל - gathering - either because he amassed many types of wisdom or these words were all said in public. (ד"ה קהלת א, א).

Leiluy Nishmat Zikind ben Yerachmiel Shraga Faibl

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