אinterest in a professional setting. A, B, C, and D are the four main topics discussed in the document.

A. barrel up.

B. centered up.

C. barrel.

D. centered.

- צירוף פעיל במערכת/Linux (ל-מגמדים)
- פונקציות שונות.
- כל המגמדים.
- פעיל בשתי מערכות.
- פעיל במערכת/Linux (ל-מגמדים)
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- פעיל בשתי מערכות.

(שמאלה)
פי lakh

מתכתי שקאית בפואר קולמי היה שלוש בצמרם רודים, שבמי
הממלכתו ההופורתה בשעון אל תניי אשליה, כי לברק הלוכד את הרוח
שד החושש שיקיו גזענו ק밌 שכל ים לפני ובלואות זעקה.

-but והذهب נוח בפיקוחו התרחש חיר, וקנת גשאם שוקרי. חמק דה
הוקה הפיקוס, והאבר 시행 לויחד לעזירה חביב, כי לברק הלוכד.
橛מק מזג, ועמד חוף לכייש קמל מביך, אל מה חבל הלוכד וכרדה.
מארבר מנה לצלינה מהבירה, להאבר ממקש דוחה, כשפ Cbd
מקודש, והחית ביאליק לקהל, שובו את מה חבל הלוכד, והושג ראש
בגון חוכמ. האבר כי עריאים מhabi את צורי חרב (ורוקמי)
"האמן, ליאני איש, הפיקוס בבל יהינה בלבך: והיא פשט
וכב אל מחמת להזיפשים. אבל אשתו תתמך ים אהל, ואכן את התחכם
על ע🏧חת המקסש..."

ולא בושה, شيء רודים מוא נשים מיהראת חורה ומזזה, חיו ביסימה. וגו
לא חבל על דימת לעב מזמור שהתרד בו נקה (וסבי). הז חיפה על
הפסד, וזו מחציו ההופורתה שיקיה אל עיניץ בעי הצרדים, בוססת, חולצת
לكاميرا מקסש בביית משפחות המלב, עלשם חורה המדברת וה büפתית האמונת
לא היה זה פסק והפו נשים. התחלד חלמה להזיפשים ולפיים את
אתה לשבוע, ולסベース שוער חורה לעבר המדברת וה büפתית להזיפה
themn MODIFY.

וזהה, לאех מстью מתכתי. אך בת בקיע, ישעיה טו רכפת תכפ
במשבחים. על מי ברא הודיעה: "החלת ילדה את המדברת וה büפתית
שביתות לבודר לידיה, עליה זני יערר ה, מרצי תשויב, סוף
התקסב be עשיא תקינא לכלים, וכל גוזי של מות ללא בר
השכונה לבודר..."

אברב ההוז או התשלות טקף, מקיחת תכפי, אך כל הגזע והודיעה
נפסת מ_WIDGET: "החלתם כי טעמת של המדברת יזה לעב עם
cסבב תכפתי נגשה ו_aspect בשיאה בטבעה בטבעה, ב_rgb, גוזע
אות הקור של סבב תכפתי, עם כיד התודעה ליכולת של עמק ו/or
הגיור..."
לא ה👏 קמύ משלי לקטב בכתיב, ואני לא תוחה ריב י詹姆ך ילךarentשך! מתיNZ� יושב "የSupportFragmentManager ו dhcpذه מתכ兩個 תוחה שאל. "የنعم לך לקטב בכתיב שלבעי הקטלשון?..."
Earlier this week, a number of people called me to express their very deeply held feelings. Considering the difficult position of Israel, the carnage, the dangers, and the grim outlook, how can we possibly sing and dance when we celebrate Simhat Torah? When all American Jews walk around distraught, depressed, and unhappy, how can we bring ourselves to be cheerful and joyous? Is it not inappropriate to act merry at a time of this sort?

I confess that I too am troubled by this conflict of emotions and sentiments. How, indeed, shall we participate in a joyous Simhat Torah when Israeli soldiers have suffered such high casualties? How shall we sing while Jewish mothers weep? How shall we dance while Jewish families in Israel grieve?

So, shall we act on these sentiments and therefore mute, moderate, or even cancel our Simhat Torah celebrations?

1. October 18, 19–3. This sermon was given during the Yom Kippur War.
The answer is: No, most certainly no. My conclusion issues not only from halakhic considerations, but from my reading of the spiritual judgment of Judaism as well. What is simha (joy, happiness)? Maimonides tells us (Laws of the Holidays 6:20) first what it is not—it must never be frivolous and levity. Rather, true Jewish joy must contribute to service to the Creator of all that exists.

We can, I believe, discern at least four specific strands in this complex emotion called simha. First, Jewish joy is a sign of faith. It is an expression of our commitment to existence of God as the source of all. We are told to be joyous “before the Lord” (Deuteronomy 16:11). Halakhically, the presentation of oneself “before the Lord” occasions simha. The very knowledge that you stand in the presence of the Lord, that it is the greatest source of joy. That is why our holiday is called Simhat Torah, the happiness with the Torah. How happy are we that we are people of Torah, a people whose base passions are restrained and whose aspirations are refined by Torah.

In the psalm that we usually recite on Saturdays and holidays before the Grace after Meals, we say the following words: “Then it was said among the nations, the Lord has done great things for them. The Lord has done great things for us, we rejoiced” (Psalms 126:2-3). Rabbi Samson Raphael Hirsch makes a most incisive comment on these two verses. The nations of the world were able to appreciate God’s greatness to us after they saw the full victory of Israel’s restoration. However, we Jews were able to be happy even before that, even during the bitterness of exile, even during the long oppression which the nations visited upon us. Only then, at the time of triumph, were the nations able to understand happiness. But we ourselves were able to rejoice and achieve happiness, even before our liberation and triumph, even at the time that adversity surrounded us from all sides. For Jews are possessed of faith, and this is what gives us simha.

The second strand in simha is bitahon, confidence in the Almighty that He will help us. As we shall say tomorrow during the hakafot around the synagogue: “God who helps the poor and the downtrodden and the disadvantaged will help us.”

Just yesterday, a nurse returned to the United States directly from serving with the Israeli army at the Suez front. What she reported was most revealing. She served with a group of young Sephardi soldiers, most of whom were so-called secularists or non-religious. She described how they gathered on the eve of Sukkot to daven Maariv without lights but under the full moon over the Sinai. Afterwards they retired to a sukka, and there they ate their festive meal. She described the utter devotion of the soldiers who prayed fervently and ate in the sukka performing the mitzva with great attentiveness and love. Then they left the sukka—and the sukka traveled away on the back of a truck! She was asked: What did you find most unnerving, most upsetting? Her answer speaks volumes. She replied, “When I returned to New York and saw the long, drawn, sad faces on the Jews of the United States!”

Many of us were rightly disturbed by the unwarranted over-confidence and even cockiness of the Israeli spokesmen in their initial reactions to the Yom Kippur attack. But the Israelis are not fools. They learn quickly. And they are not fools when they refuse to succumb to depression and despair. They are greater realists than we are. Consider how wise their perspective is. They know that although the situation today is not as good as in 1967, it is better than in 1948! And it is a million times better than in 1940, or 1941, 1942, 1943 or 1944!

The third component of simha for the Jew issues from a recognition of the complexities, ambivalences, and ambiguities of life. The Jew knows that there is no sorrow without consolation, no joy without sadness. The Jew's simha is one that has been tested in the crucible of life; it is not a blind fiction that is created as a means of psychological self-defense.

The Rabbis taught in Avot: “Do not despair of retribution” (1:7). This can be interpreted in two ways. One is that when things are going well, when good fortune smiles upon you and you bask in influence and good health, do not imagine that it will always remain thus. Do not forget the underlying misery and sadness and insecurity of life. Do not give up on the possibility that adversity may strike, cruelly and suddenly. But there is another way to interpret the same mishna: Never despair because of adversity! When misfortune strikes, when life seems to crowd you in, when you are caught in narrow straits, when the sun has set and life seems to have darkened—nevertheless, do not give up, do not yield to despair, do not imagine that help will never come!
That is why we break a glass at a wedding, at the time of supreme joy, in memory of the destruction of the Temple. And that is why on Tisha B'Av, the day of national calamity, we do not say the Tihun prayer, because this very day is called a mo'ed, a holiday! We introduce a note of sadness during the wedding, and a note of joy during Tisha B'Av. Yet, we do weep on Tisha B'Av and we do dance at weddings! Our sorrow is never untouched by a realistic recognition of the disaster of life. To be sad does not mean to interpret all of existence as an unmitigated evil, and to be happy does not mean to ignore the tragic dimension of life. No wonder the Halakha teaches that there are times we must recite two blessings simultaneously – the blessing over good news and the blessing over evil tidings (such as when we receive an inheritance after a relative passes away)!

A great Sephardic sage, Rabbi Haim Alfantari, was once asked why we recite the Ma Nishtana on Passover and not on Sukkot. After all, with all the differences of the Passover Seder, there is something much more blatantly unusual, and that is the Sukkot festival – especially leaving one’s home and repairing to a little booth built outdoors. He answered that the nature and the meaning of the Sukkot festival is about leaving your permanent home and going into a temporary domicile. The symbol of the sukka signifies temporariness, exile, wandering. It is a sign of galut, exile. And that is the answer: Galut, wandering, exile, suffering – all this is nothing new, no surprise to a Jewish child! When he sees this he is not moved to ask, “Why is this night different?” And nevertheless, despite the symbol of exile and wandering and persecution, it is a holiday that is called “the time of our happiness.” And we sing. And we dance.

For this is the Jewish way – we recognize the interpenetration of sadness and joy, of fortune and misfortune, of adversity and gladness.

Simha is a paradoxical phenomenon, especially with us Jews. We are usually happy because things are going our way, but not always. Often we manage to retain our emotional equanimity and spiritual composure despite adversity, and sometimes even because of adversity. If Jews had decided to spurn simha because of misfortune, we would have had a year-long Tisha B'Av for the last 1,900 years! After the destruction of the Temple in the year 70, there was indeed a group of people who declared that they would never again eat meat or drink wine or celebrate at weddings because of their disconsolate grief at the destruction of the Temple and loss of national independence. Certainly, their hearts were in the right places. But the Halakha disagreed with these mourners. It declared that we institute various ceremonies to memorialize the destruction – but not a life-long reenactment of the destruction.

Furthermore, if simha is to be expressed only when our joy is complete and unmarred, by what moral right has any Jew in this country, or any other country, sung or danced or gone to the theater or watched television or made a party these past thirty years?!

In reading the various diaries of the survivors of the Holocaust, and in talking to members of this congregation – some of whom are here this morning – who lived through the death camps, I learned that in the very concentration camps, during Simhat Torah, when the Nazis increased their viciousness and their bestiality, nonetheless Jews continued to sing and, if possible, dance and will themselves into a happy frame of mind! They did not yield to the grief and the depression that the enemies wished and visited upon them!

Of course we will not forget the soldiers who fell on the Golan Heights or in the Sinai desert. They are our flesh and blood. We weep with their broken-hearted parents, their bereaved wives, their orphaned children. They are part of us; their pain is our pain. After the sermon, and before beginning the Yizkor service, we shall recite a special memorial prayer for them. And of course we will do things – we will pray, we will give more than we promised to UJA and Bonds, and perhaps we will even try to use our automobiles less often, saving gas, thus depriving the Arab oil blackmailers of their nefarious devices. But we will also be happy and we will dance. Because this is the Jewish way.

The fourth element is this: Simha is itself a weapon with which to forge good news and battle evil. The author of the Tanya asks the following question: The Rabbis taught us that on Sukkot, during the days of the Temple, seventy sacrifices were offered up, equivalent to the traditional number of nations in the world. But why should that be so? Do we not know that the overwhelming majority of them hate Israel? In that case, if they are our mortal enemies, why should we offer sacrifices for them? The answer is this: The sacrifices were expressions of simha.
And with a Jew, simha trumps sina, happiness overcomes hatred; joy is the Jew’s secret and most effective line of defense.

If we give in now to depression and despair and gloom we will hand a psychological and spiritual victory to our enemies. But when we dance on Simhat Torah, that is the greatest expression of Jewish defiance. Am Yisrael hai, our people of Israel will live!

We all saw that picture in *The New York Times* last week, the picture of an Israeli soldier, carrying a Torah scroll, surrendering to the Egyptians at the Suez. I wept when I saw it, as I am sure you did. It reminded me of those painful pictures of Jews, enrobed in tallit and tefillin, and carrying Torah scrolls as they were taunted by the Nazis. Furthermore, I felt a special connection to that young man, because I have been told that there was an exceptionally large number of yeshiva students (coming from the yeshivot header, schools like Kerem b’Yavneh, Yeshivat HaKotel, Yeshivat Har Etzion, Yeshivat Sha’alvim) who happened to be manning the lines on that fateful Yom Kippur day. I know quite a number of these youngsters, and I know their friends. So I wept, and I still do, for that boy and for his Torah scroll. But I will also sing for that boy this Simhat Torah. And I will dance with other Torah scrolls for that Torah scroll which now lies in captivity. Because no one can take our Torah from us – and no one can take us from our Torah. And no one can take Israel from us – and no one can take us from Israel.

Of course it is not easy to engage in simha when your heart is sitting shiva (mourning). But Torah wasn’t made for convenience, for emotional luxury. Torah demands of us not only a discipline of action and appetite, but an iron discipline of emotion as well. It commands us to laugh even when we want to cry, to dance when we want to faint, to sing when we want ashes and sackcloth.

So we shall be happy tomorrow on Simhat Torah. We shall be happy because it is an act of faith. We shall be happy because it is an expression of bitahon, confidence in things to come. We shall be happy because our happiness issues not from childish and naive simplicity but from a recognition that life is complicated and complex and paradoxical. We shall be happy because our joy itself will overcome enmity and adversity, animosity and hostility. We shall try to restrain the sobs and sing out. And if a tear falls, we shall wipe it away and continue to dance.

Because when we hold the Torah, we know that no defeat is permanent, and that victory will surely come. "When you go out to war against your enemies" (Deuteronomy 20:1) and you will see all his armies gathered against you, horse and chariot, tank and jets and missiles, an army far greater in number than yours, outnumbering and overwhelming you – you shall not be afraid of them, for the Lord your God is with you, the God who took you out of the land of Egypt, and who let you triumph three times in the last twenty-five years against Egypt.

"And it shall be when war draws near" (Deuteronomy 20:2) that the spiritual leader, the kohen (priest), shall come forth and speak to the people and say unto them, "Hear O Israel, you are approaching this day war against your enemies. Do not let your heart melt and become faint, Do not be afraid. Do not panic. Do not buckle down in from of them. For it is the Lord your God who goes together with you to do battle with you against your enemies, and He will help you, redeem you, and bring you your victory" – and ultimately, bring shalom, peace.