

בראתי יצר הרע ובראתי

תורה תבלין

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חג הסוכות - זמן שמחתינו - Chag Hasukkos

שמיני עצרת - שמחת תורה

Shemini Atzeres - Simchas Torah

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מדעת עליון

ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וכו' (אמור כג-מ)
במצות ארבעה מינים בסוכות, הננו נוטלים בקיום המצוה שבעה דברים מן הצומח - שהם אתרוג אחד, לולב אחד, שלושה ענפי הדס, ושני ענפי ערבה. בסך הכל, שבעה דברים הם, כנגד שבעת הרקיעים התלויים על פני העולם. ומכאן אומרים חז"ל בגמ' (חגיגה יב:), שכל המקיים כראוי מצות ארבעה מינים בסוכות, נפתחים לפניו כל שבעת הרקיעים שבעולם ותפילתו מגעת עד לכסא הכבוד.

וכיוצא בו אמרו חז"ל, ששקולה מצות ארבעה מינים כנגד כל תרי"ג מצות שבתורה. ורמז לדבר מתיבת "אתרוג", שהוא בגימטריא שש מאות ועשר. ובצירוף שלושת המינים האחרים מגיעים לשש מאות ושלוש עשרה - כמנין אותיות תרי"ג.

ועל מצוה זו מעיר בעל הרוקח, הגמ"ר אליעזר מגרמיזה זצ"ל, אחד מחכמי הראשונים, שהתורה מתחילה באות "ב" - מקרא "בראשית ברא", ומסתיימת באות "ל" - מקרא "לעיני כל ישראל". וכן ספרי הנביאים וכתובים מתחילים באות "ו" - מקרא "ויהי אחרי מות משה" (יהושע א-א), ומסתיימים באות "ל" - מקרא "לועל" (סוף דברי הימים ב'). אותיות הפתיחה והסיום של ספרי התורה וספרי נ"ך מצטרפות אפוא לאותיות "לולב". הרי לך רמז, שכל המקיים מצות לולב כהלכתה, כאילו קיים כל הכתוב בתורה הקדושה ובשאר כתבי הקודש.

ביום השמיני מקרא קדש יהיה לכם עצרת היא וכו' (שייך לשמיני עצרת)
עין משפטי וז"ל עצרתי אתכם אצלי כמלך שזמן את בניו לסעודה לכך וכך ימים, כיון שהגיע זמן להפטר, אמר בני בבקשה מכם עכבו עמי עוד יום א'

קול מבשר מבשר ואומר וגו' (סדר הושענות להושענא רבה)

The Medrash compares the *four species*, to four different groups within *Klal Yisroel*. The *esrog* has a distinctive flavor and fragrance which is comparable to the *tzaddikim* who are filled with *Torah* and good deeds. The *lulav* bears fruit with flavor, but without fragrance which compares to people who possess *Torah* knowledge but lack good deeds. The *hadassim* are fragrant but have no flavor; they are comparable to Jews who perform good deeds without *Torah* knowledge. *Eiruvim* lack both flavor and fragrance; they are compared to people who have neither knowledge of *Torah* nor good deeds. By giving us the *Mitzvah* of taking the four *minim* together, *Hashem* advised us that it is beneficial to all groups to act in unison. The merits of each group will offset the lacks of the other.

R' Moshe Sternbuch Shlit"a explains, based on this *medrash*, that on *Hoshana Rabbah*, we take the *aravos* alone, without the other *minim*, and bang them on the ground. We can see the following symbolism in our custom: The group that is represented by the *aravos* can only elevate itself if it is willing to join the rest of the Jewish people and to learn from them. But if the members of this group persist in disassociating themselves from the *tzaddikim*, they must be smashed on the ground so that their influence will not affect the rest of *Bnei Yisroel*.

הוא היה אומר.....

R' Chaim of Zanz ZT"L (the Divrei Chaim) would say:

"People are accustomed to decorating their *sukkah* with all kinds of pretty ornaments. But the beauty of my *sukkah* is different; The *צדקה* - *charity*, that I collect - that is what makes my *sukkah* so beautiful!"

A wise man once said:

"You can never achieve perfection, but to strive for it you achieve excellence."

R' Yitzchok Meir Alter ZT"L (Chiddushei Hari"m) would say:

"If one locks the strength of one's youth behind iron and brass so as not to squander it uselessly, that strength will be preserved into his old age."

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When R' Yissochar Dov had finally washed away his unhappy thoughts and decided that most people had by then finished eating in their *sukkos* and probably returned to their homes, he left the *shul* and walked home. As he entered his *sukkah*, however, he was overjoyed to see candles and *challos* on the table. His wife told him what she did and he thanked her warmly. Then, without another word, he immediately recited *kiddush*, washed his hands, and sat down to eat. At this point, he was just about starving, and he devoured the potatoes which his wife served him with a ravenous appetite.

While he was eating in such a hurried manner, though, a sudden thought flashed through his mind. "Berel," he exclaimed to himself, "You're not sitting in the *sukkah* - you're sitting in your plate!"

And right then and there, he stopped eating.

TORAH GEMS

ושמחת בחגך והיית אך שמח וגו' (ראה טז-טו)

We are commanded to rejoice on *Sukkos*, by eating festive food and drink, and wearing nice clothing. But why this great stress on material joys, when the true feature of *Yom Tov* is *Ruchnius* - spirituality?

The **Dubno Maggid, R' Yaakov Krantz ZT"L** explains with a parable: A crippled and handicapped man had a friend who was quite deaf. It occurred, though, to the lame man that if he and his friend would do certain things together, it would be an advantage for them both. They agreed that the deaf man, who was quite strong, would carry the crippled man on his shoulders, while the lame man would be the guide.

One day, they went out together and passed a house where music was playing and people were dancing. The lame man was very fond of music and wanted to stop, even though he couldn't dance. But his friend, who could not hear, would not stand still. The cripple man was smart and he filled a cup with vodka and offered it to the deaf man. He then gave him a second and third cup, so by this time the deaf man was tipsy and began to dance by himself. The cripple was happy as well, for he could enjoy the music while the deaf man waltzed on in his stupor.

So too, our *neshomos* - souls become truly joyous with spirituality, only when the body cooperates. It is therefore necessary to gladden the body with good food, drink and clothing to achieve the proper harmony of pleasure that is expected of us during *Yom Tov*.

קשה אלי פרידתכם עכ"ל. והנה כתב הגמון זלמן סורוצקין זצ"ל בס' **אזנים לתורה**, שירדה התורה לסוף דעתם של בני אדם, שהדבר המצוי לו לאדם אינו לוקח כל כך אל לבו ורק דבר הנפרד או שעתיד להפרד ממנו, אותו הוא מחשיב עוד יותר בעיקר.

וכבר מצאו לזה סמוכים מהאמור, "לתאוה יבקש נפרד בכל תושיה יתגלע" (משלי י"ח), וביארו, שהאדם מתאוה לדבר נפרד ובדברים המצויים לו - "תושיה" מלשון "יש" - גאלה נפשו בהם. והענין הוא, שבכל משך עשרת ימי התשובה, פתוחות שערי רחמים ואין איש שם על לב. רק ביום הכיפורים בשעה שעומדים לנעול אותן, אנו צועקים מעמק הלב, "פתח לנו שער בעת נעילת שער". וכן הוא בימי החגים, כשבני ישראל באים לראות "את פני האדון ה'", אין ההרגשה וההתפעלות גדולה כ"כ, כמו ביום הפרידה, מכיון שבית ה' פתוח ומצוי להם כל ימי החג. אמנם ביום האחרון של חג, שאז הם מרגישים געגועים לחצרות בית ה', ואז מרגיש גם הקב"ה כביכול, געגועים לבניו, לכן אומר להם "עצרת תהיה לכם" - קשה אלי פרידתכם.

מעשה אבות....סימן לבנים

בסוכות תשבנו שבעת ימים וכו' (אמור כג-מב)

The story is told over by many *chassidim* throughout the years, that in the days before the famous **Sava Kaddisha, R' Yissochar Dov of Radoschitz ZT"L** became well known as a *Rebbe*, he was so impoverished that he was often forced to fast simply because he had not even a slice of bread to eat. Things became so bad, that one year he had eaten nothing for a few days before *Yom Kippur*, and even after the fast was over, he had nothing better than meager rations of bread and water. Not only that, he could not even afford to prepare anything at all for the oncoming *Yom Tov* of *Sukkos*.

After the evening *tefillos* on the first night of *Yom Tov*, R' Yissochar Dov remained in the *Beis Medrash*, davening and learning, for he knew that there was nothing at home to eat. He was too depressed to come straight home, especially on this holiday of joy, and felt the need to wait a while until he could reconcile himself with the situation. What he did not know, was that on the eve of the festival, while he was preparing himself for the oncoming holiday, his righteous wife went out to the marketplace and managed to sell a few items from her modest jewelry that she had found amongst her possessions, and with the proceeds that she was able to acquire, she bought braided *challos*, candles and a few potatoes for the holiday meal.