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34 MARINER WAY
MONSEY, NY 10952

שבת קודש פרשת האזינו – חג הסוכות – זמן שמחתינו Shabbos Parshas Haazinu - Chag HaSukkos - Zman Simchaseinu י"ג תשרי, ט"ו-י"ט תשרי תשע"ג - September 29, October 1-5, 2012

ההוצאה גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים ע"ה"ק

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובטחון מאת

הד' מינים מרמזים שאנחנו רוצים להיות קשורים ומחוברים לבורא כל עולמים בכל מקום ובכל זמן

קודש שעושים חניה גדולה בהליכתה לטהר עצמה לפני החופה. כך גם כלל כל נשמות ישראל מטהרים עצמם ב'זורקתי אליכם מים טהורים'. עד כדי הכרות: 'תטהרו' של הכה"ג בקודש הקדשים בעבודת היום של יום הכיפורים. ומכאן ואילך הכול מתחיל להתכונן לשלב החתונה.

ובראש וראשונה תחת ד' כלונסאות החופה. שיה עניין כניסתם של כלל ישראל תחת סכך הסוכה והחופה. כאשר כל השבעה אושפיזין עילאין, שבעת הרועים, באים לברך את החתן והכלה בשבעת ימי המשתה בשבעת ברכות הנישואין. ובכל יום ויום לוקחים את הד' מינים בידיים, שהם כלולים מכל הנציגים של כלל כל המינים של הצמחים הקיימים בעולם. כי הרי חלקם נותנים טעם וריח וחלקם נותנים טעם בלי ריח וחלקם נותנים ריח בלי טעם וחלקם אין להם לא טעם ולא ריח. ואת כולם לוקחים בידיים ומנענעים אותם לכל השש קצוות.

ובכוח כל זה אנו משתדלים לעורר רחמי שמים אצל החתן העליון באופן שישיפע השפעת שפע הכתובה והמזונו לשהה החדשה על כל ההצטרפויות. שיביא גשמי ברכה ונדבה באופן שנוכל לברך ברכת המזון והנהנין על כל השפע שיתן לנו מתוך התחייבות הכתובה של: אגא איוון ואפרנס ואכלכל. כי כל הד' מינים הללו מרמזים גם לעניינים רוחניים נעלים של ספירות הקודש כמובא בספרים, שהאתרוג הוא בסוד ספירת המלכות של היסוד, והלולב הוא בסוד ספירת היסוד עצמו, והערבות הם בסוד הנצח וההוד, וההדסים הם בסוד חסד גבורה תפארת. שהם כלל כל שבעת הספירות. וכאשר אנחנו לוקחים אותם בידינו ומנענעים אותם לכל הששה קצוות הרי בכך אנו מראים על רצונו העז והחזק להמשיך עליהם ועליו שפע חדש ממרומים. שאור הדעת העליון ישפיע הארתו לכל השבעה הספירות. לכל כלל הששה קצוות.

כל זה בעצם בא לרמוז שאנחנו רוצים להיות קשורים ומחוברים לבורא כל עולמים בכל מקום ובכל זמן. כי מנענעים אותם ג' נענועים כאשר מולכים אותם לכל צד, ומיד מחזירים אותם עד הלב והחזה. לומר: אוי! טאטע אין הימל. אוי! אבא שבשמים. אני רוצה להיות מחובר אליך בגשמיות ורוחניות, גם מצד דרום וגם מצד צפון, גם מצד מזרח וגם מצד מערב, גם מלמעלה וגם מלמטה. שבכל מקום ומקום ובכל זמן וזמן אזכה להיות מחובר אליך. עם כל הד' מינים הללו משתובבים גם שבעת הקפות סביב הבימה עם הס"ת.

אשר נתבונן היטב בתוך מכלול הימים והמצוות של חג הסוכות, הרי נגלה שהמצוות והימים של החג מורכבים ובלולים משבעה עניינים: שבעת ימי חג הסוכות, מצוות ישיבה בסוכה, מצוות נטילת ד' מינים, יום הושענא רבה, מצות חבטת ההושענות, יום שמיני עצרת, יום שמחת תורה. כל המצוות הללו הם, לכאורה, שונים אחד מהשני, אבל בפנימיותם קשורים המה אחד לשני וכולם כאחד מטרה אחת ותכלית אחת יש להם: להביא, כמה שיותר, לידי גילוי את מלכות השם יתברך בעולם בכלל ובפרט.

בספרי הקבלה מבואר, שבעצם, כל העניינים הללו של חג הסוכות, הם כתוצאה והם נמשכים מהימים הנוראים של ראש השנה עשרת ימי תשובה ויום הכיפורים. כי מתחילת חודש תשרי ועד סיום יום שמיני עצרת ושמחת תורה זה כעין חתונה אחת גדולה. החתונה של קודשא בריך הוא ושכינתיה. החתונה של כלל ישראל עם ריבון כל העולמים. כפי הבידורים החדשים השייכים לשנת ה'תשע"ב. כי גם כל חתונה, כפי שאנחנו מכירים, מורכבת מהרבה חלקים והרבה עניינים. החל מתחילת השידוכים בין החתן והכלה. ונמשך בקשירת הקשרים ומשלוח הסבלונות והמתנות מצד לצד. ועד שלב ההיטהרות של הכלה לקראת יום כניסתה לחופה. ואז מגיעים כבר יחד החתן והכלה תחת החופה יחד וגם ברכות האירוסין והנישואין ושבע הברכות. ומשם לחדר הייחוד והתפוצות שמחת החתונה בריקודים ושירים המלווים אותם, את החתן והכלה, לכניסתם החדשה של בניית בית נאמן בישראל. כך גם כל נשמות ישראל, בכלל ובפרט, כל אחד מהם הוא חלק מגילוי שכינתו ית' בעולם. חלק מגילוי מלכותו ית' בעולם. שזה עניין הכלה של הקב"ה. כפי שבא לידי ביטוי באריכות גדולה בכל ספר שיר השירים אשר לשלמה.

בכל ראש השנה מכריזים אנחנו בקול רם: המלך!! שהוא כעין הכרות הכלה בשעת הצעת השידוכים: ובשאלת פיה ואמרה ה'!! ימי עשרת ימי תשובה הם ימי שליחת המתנות והסבלונות. כאשר בכל יום ויום משתדלים להתקרב יותר ויותר אליו יתברך ולשלוח, כביכול, סבלונות ומתנות של: שובו אלי ואשובה אליכם!! ואז, מגיע יום הכיפורים. יום עליית השכינה הקדושה תחת כנפיה של אימא עילאה. שהוא בסוד הבת הנכללת באמה. האימא לוקחת אותה להיטהר במקווה הטהרה. ולקשטה בקישוטים רבים נאים ויפים. וכפי מנהגים מסוימים בקהילות

A SERIES IN HALACHA
LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (1)
New Series. Introduction. As we enter into the new year, it is appropriate to begin this column, which focuses on practical halachic issues, with a brand new general topic. It is unfortunate that there are many *halachos* and important laws that have become forgotten over time. Some were never well known in the first place. Likewise, we encounter many good *manners* of conduct which are not absolute obligations - that are quoted and brought down in halachic works, although many people have never even heard of them. It is quite a shame that these *halachos* and *hanhagos* are not properly observed and every effort must be made to restore them to the public's attention.

At this time of the year, each one of us should be on the "look-out" for ways to upgrade our service of *Hashem*, especially at the beginning of the month, and we can be inspired by learning and performing these *hanhagos*. This new series is therefore an effort to go through the order of the *Shulchan Aruch* - not attempting to give a comprehensive guide to all the codified laws and *halachos* - but rather to concentrate on certain aspects and areas that are not as well known.

A Word of Caution. Some people ignore basic *halacha* and jump to fulfill "חומרות" - stringencies, for they feel the need to be stricter in their observance. A person should be careful not to "grab" new customs without first consulting

הוא היה אומר

R' Shamshon Raphael Hirsch ZT"L (Trumas Tzvi) would say:

"For it is not a word empty of you." In the *Torah*, there is not a word that does not have you yourselves (Israel) as its content. Hence the interpretation of this *posuk* would be, that this summons you to understand the Law of the *Torah* and to observe it. It is not a word to which you should remain indifferent, for it encompasses all of your existence and all of your aspirations. Another interpretation is: In all of this Teaching, there is not one word that does not relate to you, to all of your existence and your aspirations. Not one word of the *Torah* is irrelevant. Every word in it contains truths vital to all of your existence and all of your aspirations."

R' Yeshaya Levy Shlit'a (Khal Bais Elazar) would say:

Knowledge is something we transmit from generation to generation. Using Knowledge and understanding to get closer to the *Ribono shel Olam* is our purpose on this world. It is what allows us to draw close to *Hashem* and raise ourselves up spiritually. It is what *Hashem* wants from us, His beloved nation. That is why in *Shemona Esrei* the *Beracha* of 'Chonein Hadas' is followed by 'Hashiveinu' the *Beracha* of *Teshuva*, drawing close to *Hashem* (מגילה יז). This understanding gives new meaning to the famous yiddish expression that goes: 'A mentch tracht; un G-d lacht.' When a person uses his *Daas* and truly thinks about what it means to come close to *Hashem* and His *Torah*, this causes *Hashem* to laugh - for it greatly pleases him."

A Wise Man would say:

"When you jump for joy, beware that no one pulls the ground out from beneath your feet."
MAZEL TOV TO RABBI AND REBBETZIN MOSHE OELBAUM ON THE BAR MITZVAH OF THEIR SON YITZY.
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לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

מאוצרותיו של המגיד

כי לא דבר רק הוא מכם כי הוא חייכם וגו' (לב-מו) – בעניין ניצול ימי חי עולם הזה כראוי

בַּיָּאָר ה'אָבֵן **עזרא**, "טטעם, 'יראת ה' תוסיף ימים'" (משלי י כ"ז), ופירש **רבינו בחיי** (שמות ל' י"ב), "לפי שהדאגה והיראה מחלשים כוח האדם בדרך הטבע, ומקרבים ימי מיתתו, אמר שלמה, כי מי שיש בו יראת ה' דוואג על עוונותיו, יארכיו ימיו-היינו, שלא יתקצרו, והנה זה נס נסתר". אבל ב**ש"ה הק'** (שער האותיות, אות ת, תשוקה) פירש, "העניין, אם נעשה פעולה טובה ביום, אז קנה את היום חיות ודביקות לחיי הנצחיות, כי בחר בטוב, ואז קנה את החיים וכו', אבל אם יושב בטל ואינו עושה טוב, אזי לא קנה חיות וכו', והצדיק (הירא מעונשו של ה' על אי ניצול ימי חייו כראוי), מדקדק על כל יום ויום לקנות בו חיות, ונמצא שכל זמן שהוא חי, הוא איש חי רב פעלים, ומוסיף חיות בכל יום ויום, וזהו 'יראת ה'-היינו מכוח יראת עונש ה', כנתבאר', תוסיף ימים'-היינו, שיתווספו ימים שקנו חיות ודביקות לחיי הנצחיות' וכו'".

ונד"ז ביאר בספר **”דעת סופר”** (ליקוטים, תהילים ל"ט ה'), את הכתוב (שם), "הודיעני ה' קצץ, ומידת ימי מה היא, אדעה מה חדל אני", 'נראה לפרש הכוונה במה שאמר 'ומידת ימי מה היא', שקשה להבין, שאחר שכבר ביקש שידעו קיצו, ממילא ידע כמה שני חייו. ונראה לפרש, דהנה אמרו במדרש (בראשית רבה נ"ט ו'), 'יש לך אדם שהוא בזקנה אינו בימים וכו', אבל כאן, זקנה כנגד ימים וכו', והיינו, שיש אדם שנראה כזקן ושבע ימים, אבל באמת שנים לו רק מעט, כי הימים שלא עסק בהם בתורה ובמצוות כלא נחשבים, אבל כאן אצל אברהם אבינו, שנאמר לגביו 'ואברהם זקן בא בימים', 'זקנה כנגד ימים', כיון שניצל כראוי את כל ימיו.

ואמרתי מכבר לפרש, מה שאמר משה ב'ן מאה ועשרים שנה אנכי היום' (דברים ל"א ב'), ואמרו חז"ל (ו"ה י"א), שכוננו בזה לומר ש'היום מלאו ימי ושנותי, וצריך להבין, איזה דבר תוכחה ומוסר היה נכלל בזה, כי אמרו במדרש תנחומא (וילך א') 'איין וילך אלא לשון תוכחה', אבל יען כי משה רבינו ע"ה שהיה איש אלוקים, כל רגע ורגע היה נחשב לו, ולא הלך לאיבוד, וזה שאמר כדי להוכיח את ישראל, ב'ן מאה ועשרים שנה אנכי היום-היום מלאו ימי ושנותי', היינו שאפילו ימי נתמלאו, ולא נחסר מהם עד אחד.

והנה, הימים שהולכים לאיבוד בלי תכלית, אינם נחשבים לימיו של האדם, כפירוש ה**זוהר הק'** על הכתוב 'ואברהם זקן בא בימים' (בראשית כ"ד א'), דהיינו, שבא עם כל ימיו, שימיו שנוצלו כראוי על דו, היו שלו וברשותו, וזה שביקש דוד המלך ע"ה, 'הודיעני ה' קצץ, ועוד, 'ומידת ימי מה היא', היינו, מידת הימים שהם שלי וברשותי, ולא הלכו לאיבוד, כמה הם".

ומוסיף ה'**תורת מהרי"ץ** (ריש פרשת וילך), להסביר עפ"ז את מה שנאמר בהמשך הכתוב 'אדעה מה חדל אני', "היינו, אדעה כמה מימי

למען ידעו דורותיכם

(פאה) word "אפאיהם" refers to a corner, fringe, or remnant. The surviving number of Jews in the world today is only a small percentage - a fringe - of what the natural increase in population under normal circumstances should warrant. Josephus’ estimate of over 10 million Jews in the Roman Empire should indicate a current Jewish population of over 500 million Jews! And yet the Jewish world population is not much larger today than Josephus’ estimate almost two thousand years ago. *Hashem’s* forecast of a numerically

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

כי לא דבר רק הוא מכם כי הוא חייכם וגו' (לב-מו) – בעניין ניצול ימי חי עולם הזה כראוי

הם חסרים כיון שחדלתי מעשות בהם טוב, ואמלא אותם ע"י שאתעורר להרבות בעשיית הטוב מכוח יראתי מעונש ה' עליהם, ובכך הם ישמשו כחלק מעשיית הטוב ויתמלאו".

וכמו שכתב ה'**באר מים חיים'** (בראשית כ"ה ז'), "ואמנם על כל פנים, אם דבר טוב נמצא באדם בימי חייו, שכאשר נזכר ביום מימיו במעשה יום האתמול שעבר מאתו בלתי עבודת קונו, ונותן זאת על לבו, כי הוא עתיד ליתן דין וחשבון בעד זה, ומתמרמר בלבו ומתחרט מאוד, ועל ידי זה נתלהב לבו לגשת אל הקודש באהבה עזה לברוח מבחינת הרע כל עיקר, ולקבל עליו מחדש בהתלהבות לבו עבודת שמו יתברך וכו', בזה הוא מתקן את יום האתמול שעבר עליו בביטול עבודת קונו, כי אחרי שעל ידי ביטולו ביום האתמול בא עתה לעבודת ה' כראוי, נמצא שנעשה טפל למצוה, והירידה היתה לצורך עליה, ומתחברים יחד יום האתמול והיום, ונתעלים לרצון לפניו יתברך וכו'.

וזהו שאמר הכתוב, 'יראת ה' תוסיף ימים', פירוש, כי מי שהוא ירא מעונש ה', ומתחרט על הזמן אשר נחסר מאתו, ועושה תשובה על כך לפני קונו באמת, אז 'תוסיף ימים', היינו, שהוא מוסיף לעצמו הימים שעברו עליו, ולא ייחסרו ממנו אף יום אחד מכל ימיו וכו'".

והנה עניין חג הסוכות הוא, להשריש בלב שעוה"ז אינו אלא מקום הכנה לחיי עוה"ב, וכמו שכתב ה'**בני יששכר'** (מאמר חודש תשרי, מאמר י', אות י"ט), "הנה נתן לנו ה' מצות סוכה, כדי לרמוז לנו לא לדמות את עולם הזה לעיקר הבית, אלא לחוש בו כאורח שנטה ללון באוהל וכו', ע"כ שיעור הסוכה הוא ז' טפחים בגובה י' טפחים, שהרי אלו שבעים טפחים, לרמוז על 'ימי שנותינו בהם שבעים שנה' (תהילים צ' י'), שעלינו לחוש בהן כאורח שנטה ללון באוהל, הוא הנרמז בכתוב 'הנה טפחות- 'כמספר הטפחים של הסוכה-שבעים' תת ימיו וכו'".

וא"כ עלינו לנצל כראוי את ימי חיינו בעוה"ז, כדי לקנות בהם את החיים הנצחיים של עוה"ב, וכנתבאר, ונמצא שקיום מצות ישיבת סוכה יביא אותנו אל ניצול כל ימינו כראוי, לבל יחסר מהם עד אחד.

ולפ"ז יש לבאר את הכתוב (תהלים כ"ז ה'), "כי יצפנני בסכה- 'רמז לסוכות' (**קיצור שולחן ערוך**, סימן קכ"ח סיף ב') ביום רעה, ויסתירני בסתר אהלו וגו'", והיינו, שזמכוו ישיבת סוכה הנמוררת אותי אדותי ניצול ימי החיים כראוי, אנצל מלהיות לי 'יום רעה', היינו 'יום שאינו מתקיים לנצח, כיון שלא נוצל כראוי, וכ"כ החת"ס בספרו 'תורת משה' (לר"ה, ד"ה ושמעת בקול וכו'), "והימים האלו- 'שנוצלו כראוי' נקראים ימי חיים וכו', **וההיפוך-היינו, יום שאינו מתקיים לנצח, כיון שלא נוצל כראוי נקרא יום רעה'**.

יה"ד מלכני אבינו שבשמים, שאכן ישיבת הסוכה תעורר אותנו לנצל כראוי את ימי חיינו, כדי לקנות בהם את החיים הנצחיים של עוה"ב!!!

אמרתי אפאיהם אשבייתה מאנוש זכרם וגו' (לב-כו)

In the *Shirah* (song) of *Haazinu*, the destiny and history of *Klal Yisroel* are outlined. All the fearsome events and great accomplishments of Jewish history are presented, albeit in cryptic and poetic fashion. **R’ Berel Wein Shlit”a** posits that implicit in the words of Moshe is the patent lesson that the Jewish people will remain small in numbers, both on an absolute and on a relative world scale. *“I said I will diminish them.”* The

his good fortune and the fact that he could command any price for these prized commodities, his greed knew no bounds.

The very next day, he set up a stand in the town marketplace and began charging exorbitant prices for the *esrogim*. A few prospective buyers came by, but they blanched when they heard the price. The gentile did not fret for he knew in his heart that it was only a matter of time before he would have the entire city of Warsaw paying any price he asked!

The Jews of Warsaw - and especially the local *esrog* dealers - were worried about the turn of events and they turned to the **Rebbe of Ger, R’ Yitzchok Meir Alter ZT”L (Chiddushei HaRim)** for advice. The *Rebbe* listened quietly to their plight and then he came up with a plan of action. A few moments later, the dealers left his home smiling from ear to ear.

Very early the next morning, the gentile set up his stand expecting that day to be the day he sells out, when he noticed a number of signs in the windows of the Jewish *esrog* merchants. The signs read: “Esrogim Mehudarim - Cheap Prices.”

He was shocked. How could it be? He looked in the windows of their shop and lo and behold, there were piles upon piles of bright yellow and green *esrogim* - beautiful in shape and appearance - some even nicer than his! He was sunk!

He had no idea how they managed to get these *esrogim* but he knew that now that the Jewish dealers were selling *esrogim*, nobody would buy from him - and surely not at his high prices. When the next Jew happened by his stand and asked how much were his *esrogim*, he quoted a ridiculously low price and the Jew bought it on the spot. A few more Jews came and he continued to “give away” his merchandise until he had none left. It wasn’t until it was too late that he learned that the “*esrogim*” in the Jewish dealers windows were nothing more than brightly painted wood chips and rocks - and he had been duped!

משל למא הדבר דומה

משל: A father of a five-year-old child came home one evening, and his little son Ari asked him if they could “play shul.” Not having ever “played shul” before, he asked how they were going to play. Ari pulled out a sturdy plastic chair and told his father to sit down. Then, he handed him a children’s book. He said he would be the rabbi (“Rabbi Ari”), his father would follow the services, and the Clifford book in his hands was to sub as the prayer book.

And then, very officiously, Ari began his sermon, which he took very seriously. When Ari began to speak, his father thought he would have no problem remembering his son’s words. He was proven wrong very quickly. A few moments into the playtime, he realized there was no way that he could remember all the things his son was saying, and he scurried for a pencil and a piece of paper on which to take notes.

In Ari’s exact words, and in the order it was presented, what follows is what “Rabbi Ari” said during his first ever rabbinic sermon: “You pray to *Hashem*. You pray for anything in your heart that you want to. You pray for the mountains. You pray for doggies that are alone. You pray that doggies won’t run away. You pray that anything that stays safe is in your hearts. You pray that your bodies won’t bleed. You pray for friends that we love. You pray for our teachers. You pray for grandmas and grandpas. You pray for prayers. You pray for big ships. You pray for kitties. You pray for houses so they won’t break. You pray for doggies’ houses. You pray for windows that won’t break....”

At this point, Ari paused to let his words take effect. They sure did. “...You pray for glasses so you can see. You pray to not get eaten by a shark. You pray for water from *Hashem* so he can do a blessing. You pray so he can call your names to know that you are not dead or hurt. You pray for little

kids you love. You pray for firemen so they can put out fires.

You pray for flags. You pray for birds so they won’t get dead. You pray for ice cream. You pray for mommies and daddies. You pray for daddies to pray for kids. You pray so you don’t get scratchy throats while you sleep. You pray for songs and trees. You pray for animals You pray for eyes and ears for Hashem. You pray for everything. You pray even if you don’t love it, you still pray for it!”

Rabbi Ari then proceeded to sing *Oseh Shalom*, the classic prayer for peace, and *Adon Olam*. His father sat there and was brought to tears - stunned to learn that while Ari may at times appear to be completely oblivious to what is going on during davening, this is what he internalized.

משל: On *Chol Hamoed Sukkos*, once every seven years (at the conclusion of *Shemittah*), the entire assemblage of *Klal Yisroel* would gather in the *Bais HaMikdash* for *Hakhel*, a communal reading of the *Torah* by the King of Israel. The *posuk* states: “*Gather the people - the men, the women, and the small children.*” (דברים לא-יב) Rashi spells out the details of *Hakhel*, based on the *Gemara* (ג. חגיגה) *Rav Elazar ben Azaryah said: “Men would come to learn, the women came to listen. And why do the children come? To provide a reward for those who brought them.”*

When we bring our little ones to *shul*, do we know what they are gaining from the experience? Clearly we teach them about priorities, about what is right and what is wrong, and about how to treat others every minute of every day. But certain things cannot be taught: they are internalized. The value of what our children gain when we bring them to *shul*, from the lofty prayers, the words of *Torah*, the decorum and *Yiras Shamayim*, is immeasurable. And the value of what our children can teach us is nothing short of amazing.

owned the local factory and employed most of the town. His house was large, and he did not lack anything in the way of materialism. But he was not happy. In fact, he was more than just not happy. He was downright miserable.

The rich man’s *sukkah* was a wonder. It was cavernous, with an oak table, candelabra and running water. The *sukkah* had everything one could imagine. Nonetheless, every year the wealthy man sat in his *sukkah*, and when he would hear the Karliner *chasid* singing from across the field, it drove him absolutely crazy. There is nothing that makes a sad person so sad as to meet a happy person, and there is nothing that makes a sad person happier than to meet another sad person.

One year as the festival of *Sukkos* approached, the wealthy man was struck by an idea. He approached everyone in the town and told them, “Listen here. You are all employed by me and I give you all that you have. This year, when the Karliner *chasid* comes around asking for rotted boards or rusted nails, you are not permitted to give him.” Now when the wealthy man issues such a directive, what was anyone to do? After all, the wealthy man did own the town.

When the *chasid* requested from the townspeople if they could spare a leftover piece from their *sukkah*, the people would just shrug their shoulders, turn their palms up, and shake their heads. “I am sorry,” they would say, “but this year I cannot even spare a rusty nail.” The *chasid* was rejected by every single person in town and was about to despair of building a *sukkah* that year, when suddenly he had a brainstorm. Immediately, he ran to implement his plan.

Sukkos arrived and the wealthy rich man sat at his oak table in his *sukkah*, with his candelabra and everything he could imagine. The wealthy man recited *Kiddush* in peace and blissful quiet. He was happy that he would not be disturbed this year by the Karliner *chasid*. Suddenly, from across the field, he heard singing! The wealthy man quickly jumped up!

“How can it be?” he wondered aloud. He looked outside and lo and behold, across the field, a shabby *sukkah* was propped against the Karliner *chasid*’s house. The wealthy man ran across the field and burst in on the *chasid*. “Where did you get the wood for this *sukkah*?” he exclaimed.

The Karliner *chasid* received the wealthy man with a glowing face. “*Shalom Aleichem!* Come in! Sit down!” Still standing, the rich man repeated his question, “Where did you get this wood from?”

“I will be glad to tell you,” the *chasid* said, his face aglow. “But first, allow me to tell you a story. Yesterday, I was looking around town for a way to build a *sukkah*, and I asked people if they could spare a board or a nail. It was the strangest thing that ever happened to me. It seemed like everyone had used up their materials and there was nothing left over. It was already getting late in the afternoon and I was still walking around town without even the first board to use for a *sukkah*.”

The rich man knew all this and smiled inwardly. The *chasid* continued. “And then, who do you think I should run into? None other than the *Malach HaMaves*, the Angel of Death himself! I was fearful, but I mustered up the courage and asked him, ‘Angel of Death! What brings you to town?’ The Angel of Death responded, ‘Oh, I just have one more pick up today until after the holiday.’ I said to the angel of Death, ‘Would you mind if I ask you who it is?’”

The rich man was now listening intently. “Now, you will not believe this,” the Karliner *chasid* continued, leaning forward, staring right at the rich man. “The Angel of Death mentioned your name!”

Now it was the rich man’s turn to get excited, but the Karliner *chasid* said, “I told the Angel of Death, ‘That guy? You came to get that guy? Don’t even bother.’ The Angel of Death asked me, ‘Don’t bother? Why not?’ I said to him, ‘Because he is so sad, it is like he is already dead.’” The *chasid* looked at the ghastly white face of the rich man. “‘Well,’ said the Angel of Death, ‘if he is that sad, I guess I do not even have to bother. And with that, he turned and left.’”

“Now,” said the Karliner *chasid*, “I know that the Angel of Death is not returning until after *Sukkos*, and I also know that the *chevra kadisha* (burial society) keeps wooden stakes that say “Here lies” which they put in a new grave before they put up the headstone. I decided to ‘borrow’ these stakes since no one was using them anyway, and with them, I built my *sukkah*!” With that, the Karliner *chasid* burst into a joyous song.

The rich man sat there like a stone. The *chasid*’s words pierced the man’s heart like arrows and he began to cry from the depths of his heart. Finally, he asked the *chasid*, “Please tell me. What can I do? I cannot remove the sadness from my heart. I have everything in life except for joy. And you, who has nothing - from where do you get all this joy?”

The *chasid* responded: “If you want to be joyous, you must go to the *Karliner Rebbe*. There you can learn what true *simcha* is.” The wealthy man went to Karlin, and was transformed into a new person - full of joy and happiness. He became one of the greatest Karliner *chasidim*. All that he needed was for someone to ignite the spark that was hidden deep inside him.

ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וכו' (ויקרא כג-ט)

The time-honored tradition of acquiring a beautiful and spotless *esrog* expresses more than the general rule of "זה קלי" - “this is my G-d and I will beautify him.” (שמות טו-ב) With regard to the four *minim*, we have a Biblical

of Glory, for which the *sukkah* represents, will assure that any ill person will surely merit a “*Refuah Shleima*” there.

The *mitzvah* of *sukkah* is derived from the *posuk*: “בסכות תשבו שבעת ימים”. The **Belzer Rebbe ZT”L**, (Sar Shalom) derives from here the acronym **ת' ש' ב' י'** - which is the name for *Eliyahu HaNavi*, the one who will come and herald the *Moshiach*. If *Bnei Yisroel* will fulfill the *mitzvah* of *sukkah* properly and for its proscribed period of time, *Eliyahu HaTishbi* will then announce our final

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

ענה

The *gemara* in *Rosh Hashana* tells us that on *Shabbos* in the *Bais HaMikdash*, when the *kohanim* would bring the *Korban Tamid*, the *Leviim* would sing a section from *Parshas Haazinu*. Each *Shabbos*, a different section was sung and the *parsha* was divided (and still is today according to the *aliyos*) in the format of “HAZIV LACH” (הזי'ולך). The first *aliya* starts with the letter “ה”, the second with a “ז”, the third with a “ל”, and so on and so forth, with each first letter spelling out the words “הזי'ולך”.

The holy **Chasam Sofer, R' Moshe Sofer ZT”L**, writes that these letters are not coincidental and they are referring to the “זי'וקרני הוד” - the special glorious shine that radiated from the holy face of *Moshe Rabbeinu*. If so, why does it say “לך” (YOU), it should say “הזי'ול” - HIS shine? The Chasam Sofer answers that the word “לך” in numerical value equals 50, and the shine on Moshe’s face was a result of his having attained the fifty *בניה* - Gates of Wisdom and Understanding.

However, the Chasam Sofer takes this idea one step further. He points out that the true greatness of *Moshe Rabbeinu* was his tremendous *Anava* - Humility, which is hinted at in *Parshas Vayikra* where the *Torah* writes the word “ויקרא” with a small “א”. This little “*Alef*” is meant to teach us that although *Hashem* called out to Moshe and spoke to him face to face, Moshe still saw himself as small and insignificant. This is also the reason for the shining glow on his face, for it was his humility that allowed him to achieve the fifty gates of *Bina*.

מעשה אבות ... סימן לבנים

ושמחת בחגך ... והיית אך שמח וגו' (דברים טו-ד,טז)

There was once a *chasid* of the *Rebbe, R' Shlomo of Karlin ZT”L*, who lived in a small town near Karlin, in a small broken-down house. This *chasid* did not have much of anything, but nonetheless he was happy with his lot. Every year when the festival of *Sukkos* arrived, the *chasid* would wait until everyone else had built their *sukkos*, and he would then go around and ask for whatever they had left over. People would offer him a rotted board or a rusted nail, and it was from these leftovers that he would build his *sukkah*. For seven days the *chasid* would sit in his *sukkah* and sing with great joy.

Across the field from where the *chasid*’s rundown shack stood, there lived a very wealthy man. This wealthy man

redemption from this bitter *golus* - our “*Geulah Shleima*.”

These four expressions of *shleimus* - **אמונה, תשובה, רפואה, גאולה** - also spell out the word “אתרג” - and as a result, one of the *mitzvos* that we extend ourselves above and beyond to obtain a perfect specimen, a **שלם**, is none other than an *esrog*. With our perfect belief (**אמונה**), we will come to an absolute repentance (**תשובה**), which will heal us completely (**רפואה**) and bring forth the coming of *Moshiach* (**גאולה**), speedily and in our days. (**אור הצני**)

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

האזינו השמים ואדברה ותשמע הארץ אמרי פי (לב-א)

This is all hinted to in the word “האזינ” for this word can be divided into separate parts: “זינ” - the shining glow on Moshe’s face; “נ” which represents the fifty *Shaarei Bina*; and “א” which symbolizes the tremendous humility of *Moshe Rabbeinu*, like the small “א” in the word “ויקרא”.

It is noteworthy to point out that the word “*Vayikra*” means to call out to someone, while the word “*Haazinu*” means to listen, which can give us a practical tool for how we ourselves can achieve the greatest level of *Anava* - Humility, and strive to reach the fifty gates of *Bina*, which means true understanding. If you want to understand another person, you have to truly listen to them. One must put himself and his own needs aside in order to truly listen and heed the call of others.

On *Rosh Hashana* we humbled ourselves before the King and Master of the world. On *Yom Kippur* we humbled ourselves even more by crying, praying and begging Him for forgiveness. Now, on the beautiful *Yom Tov* of *Sukkos*, we once again humble ourselves - but this time by leaving our furnished and homely dwelling places and moving into a small and temporary abode. By doing this, we LISTEN (**האזינ**) to the CALL (**ויקרא**) of our neshamos, our inner spirituality, that tells us that the materialism of this world is vanity, and that our only pursuit should be to live a humble and spiritual life in the service of *Hashem*. With these thoughts uppermost in our consciousness, we pray that every *Yid* enjoys a beautiful, meaningful, spiritual, joyous and humble holiday.

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diminished Nation of Israel has certainly come to pass, especially in this past century of World Wars I and II, Hitler, Stalin, raging assimilation and intermarriage in the Western world. Thus, although at first glance, this prophecy of Jewish paucity of numbers appears to be completely dire and negative, the words of *Torah* have many facets to them, and to see the matter as purely bad news would be a distorted vision of Jewish life and history.

Being small in numbers, says R’ Wein, lends itself to creating a sense of importance and singularity in the group. The realization that there is a sense of urgency and responsibility in one’s actions is enhanced by the comprehension that one is part of a very small group, and therefore every individual counts enormously in the fate and success of the group. Judaism is built upon the principle of “בשבילי נברא העולם” - “*the entire universe was created only for me.*” There are billions of people in this world, but there is no one else who is me; who has my personality, my particular talents and my potential contributions to society. Therefore, my responses to the challenges of life are of enormous importance to my Creator, my people, and humanity in general.

But, human nature being what it is, people almost enjoy being lost in the crowd, in achieving blessed anonymity, thus believing they have escaped confrontation with their challenging destiny. The message of the song of *Haazinu* is that such a belief in the possibility of escaping from one’s ultimate responsibility is wrong. The destiny of *Klal Yisroel* is associated with each and every one of us, and our personal lives and achievements are measured against that standard. Our national contributions can occur only when one has a sense of individuality, uniqueness, and self-worth. The realization of the Jewish nation’s small population certainly contributes to the formation of this attitude. If there were massive numbers of Jews, the miracle of Jewish survival would not be impressive. The very smallness of Jewish numbers is a great testimony to the eternity of Israel and the *Torah* values it represents.

כי יצפנני בסוכה ביום רעה יסתירני ... (תהלים כז-ה)
The consecutive holidays of *Rosh Hashana*, *Yom Kippur*, and *Sukkos* can be compared to the cleansing of a baby. A baby must be unclothed in order to be properly washed for this is the preparatory stage. For *Bnei Yisroel*, this cleansing process takes place on *Rosh Hashana* and *Yom Kippur*. It is the rigorous spiritual purification of body and soul that occurs on the High Holidays, when our sins are laid bare before the Almighty and mercifully erased. *Dovid Hamelech* said: “לדוד ה' אורי וישעי” - “*Hashem is my light and my salvation.*” *Chazal* learn out that *Rosh*

we bask in the light of *Hashem’s* royalty and thus merit to “*walk in the path of His light,*” so that He may shine His countenance upon us. Yet we remain burdened by the sins and spiritual debts that must be repaid. Then comes *Yom Kippur*, which parallels “ישעי” - “*my salvation,*” when *Hashem* redeems us from the prison of spiritual indebtment, leaving us cleansed of the dirt of impurity.

Now, says **R’ Dovid Kviat Shlit’a (Sukkas Dovid)** finally on *Sukkos*, we become akin to the “baby” who is clothed and given a place to live, in order to protect him from harmful elements. As it says: “*For He hides me in His sukkah, during bad times He covers me in the concealment of His tent.*” The *sukkah* serves as a protective shield against the forces of spiritual evil and impurity. When one performs the *mitzvah* of *sukkah* with every one of his 248 limbs, then each of his limbs are shielded spiritually by the greatness of the *mitzvah*. This is the concept of, “*I shall dwell in Hashem’s house.*”

Yet one is also required to go out into the world. Thus, we are given the additional *mitzvah* of taking the four species, and waving them in all directions, symbolically meriting *Hashem’s* protection not only in the *sukkah* but throughout the four corners of the earth.

ותהא חשובה מצות סוכה וכו' וכל המצות התלויים בה
In the Jewish lexicon, there are four well-traversed expressions that all add the word “שלמה” as a suffix. We have: “אמונה שלמה” - “*A perfect belief.*” “תשובה שלמה” - “*An absolute repentance.*” “רפואה שלמה” - “*A total recovery.*” “גאולה שלמה” - “*The final and complete redemption.*” The word “שלמה” conglomerates the idea of absolute, complete and total perfection into one simple word - “שלם”.

These four statements, although each a concept all unto itself, can all find a connection to the *Yom Tov* of *Sukkos*, as well. We step outside, under the *Kippas Hashamayim* - the Heavenly veil, and sit in the *sukkah*, to demonstrate our “*Emunah Shleima*” - our perfect belief that *Hashem* is protecting and watching over us. (**Divrei Shaul**) After the *Yimei HaDin*, when our *Teshuvah M’Yirah* - our repentance out of fear of retribution and punishment, has been uppermost and preeminent, we now welcome the *Zman Simchaseinu* of *Sukkos*, a time when we joyously embrace the *mitzvos* of *Hashem*, and demonstrate that now our *Teshuvah*, borne from joy and happiness, is truly a “*Teshuvah Shleima.*” (**Toras Avos**)

Chazal teach us (סוכה כה-) that one who feels pain, is exempt from the *mitzvah* of *sukkah*. Thus, writes **R’ Shlomo Hakohen ZT”L** of **Radomsk (Tiferes Shlomo)**, it follows that a *sukkah* is not a place of pain, suffering or any type of sickness in the world. The Divine Clouds of

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requirement of “פרי עץ הדר” - the fruit of a citron tree. People will spend hundreds of dollars towards the purchase of a beautiful *esrog*, for just as a dry *lulav* is unacceptable because it lacks in the fulfillment of beautifying a *mitzvah*, the requirement of purchasing an *esrog* of beauty is an absolute requirement, halachically indispensable.

Rabbi Yisroel Horowitz served as the *Rav* of Cong. Mishkan Israel in Astoria, Queens, for over twenty years. As a *talmid* of R.J.J. on the lower east side of Manhattan, he was well-trained for the *rabbonus*, and still is a proficient *Talmid Chacham*. Thus, it was no wonder that when *Sukkos* came along, Rabbi Horowitz sought to fulfill the requirement of purchasing a beautiful *esrog* of the highest quality, and when he would eventually find just the right one, he would take every precaution to safeguard his prized *esrog*.

His young son, Sholem Dovid, however, was curious as many young children are and one year, when he heard his father talking about the “perfect” *esrog* he had found, he felt that he needed to get a look for himself. When his father wasn’t around, he climbed up on a table and took down the box containing the *esrog*. He opened the box and in that split second, disaster struck! He lost his balance and the box containing the *esrog* went tumbling to the ground. Terrified, little Sholem Dovid hastily scooped up the *esrog* and put it back into the box before anyone could see what he had done.

It was only when his father took the box down on *erev Sukkos* to prepare his *Arba Minim*, that he noticed the box had been tampered with. When he opened it up and saw the *esrog*, now damaged with its *pitum* only semi-attached, literally “hanging on” for dear life, he was appalled. A little investigation uncovered the truth about his son’s exploits, but now what was he to do? *Yom Tov* was to begin in a few short hours and he needed an *esrog*!

Rabbi Horowitz was a man of action and did not allow despondency to sink in. Immediately, he grabbed the box with the *esrog* and together with his contrite son accompanying him, he hopped into his car and sped towards the lower east side, to the home of his *Rebbi*, the *Gaon R’ Moshe Feinstein ZT”L*.

It was getting late in the day and most people were making their final last-minute preparations before the *chag*, when Rabbi Horowitz’s beat-up station wagon screeched to a halt in front of R’ Moshe’s apartment building.

The *Rav* and his son ran up the few flights of stairs and stood before the door to the Feinstein residence. Rabbi Horowitz rang the bell and the two waited. The door wasn’t answered right away and Rabbi Horowitz thought that perhaps he had made a mistake by coming and disturbing his *rebbi* so close to *Yom Tov*. But then, the door swung open and the *Rebbetzin* stood there in her *Yom Tov* finery.

Rabbi Horowitz nervously asked if R’ Moshe was available as he had a *shailah* pertaining to *Yom Tov* to ask. The *Rebbetzin* paused for a moment before shaking her head. “I’m truly sorry, but the *Rav* is not available right now. Perhaps you’d like to wait?” *Yom Tov* was fast approaching and waiting around did not seem like such a great option. Father and son stood at the door for what seemed like an eternity, trying to decide what to do.

But in truth, it wasn’t an eternity. It was just a few short seconds and suddenly, their decision was made for them. “Please, please come in,” a soft voice from the back of the apartment called out. And then, R’ Moshe himself walked into the room and approached the door. He was wearing a robe and *yarmulke*, and his hair was soaking wet. Obviously, he had just been in the shower! In fact, he had just stepped into the shower moments before, but when he heard the bell ring, he quickly emerged, wet and dripping, and hastily put on a robe. When his *rebbetzin* shot him an inquiring glance, he said, “I heard the bell ring and I assumed that a *yid* had a problem that was urgent. How could I not go to him and help him out?”

R’ Moshe stood in the entranceway of his apartment - literally standing in a puddle of dripping water - as he checked the *esrog* that Rabbi Horowitz handed him. With a smile, he nodded his head and ruled that the *esrog* was still kosher, as a piece of “*eitz*” was still attached. Then, he bade them a good *Yom Tov* and walked back into his apartment - presumably to finish bathing and complete his preparations for *Yom Tov*. Father and son walked down the steps and out to the car in wordless awe. Many years later, they still recount this most amazing encounter with a *Gadol Hador* - who understood that the priorities of the public always came before his own personal needs.

וכמו בעץ הדר ריח טעם כן בעם זו בעלי מצות ודע נועם ... (ויצרות לחג הסוכות)
Jewish Warsaw was in a state of panic! It was less than two weeks till *Sukkos* and not a single *esrog* could be found! Drought and other unfavorable conditions had conspired to create a dire situation where it seemed impossible to procure an *esrog* - any *esrog* - let alone a beautiful *esrog mehudar*. *Rabbanim* and *askanim* held meetings with dealers throughout the countryside to come to some sort of resolution, but there was none. But just when it seemed all was lost, salvation arrived in the form of a gentile merchant who rolled into town one afternoon with a wagonload of clean unblemished *esrogim*! Apparently, this goy had the foresight to import high quality citron fruit from a neighboring country, and when he realized