

Special Expanded Chag HaSukkos Triple Issue!



**NOW AVAILABLE
ONLINE AT
WWW.TORAHTAVLIN.ORG
TO VIEW ARCHIVES,
STORIES, ARTICLES
OF INTEREST OR
TO SUBSCRIBE
TO RECEIVE
THIS EMAIL
WEEKLY**

טיב התבלין

רעיונות ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת

מתפילת ואלוה, כי תפילת כל יחיד היא בלחש כי יראים פן יקטרגו המשתנים
והחטפו החיצונים את התפילה, אך תפילת הש"ץ מחמת גודל תוקפה יכולים
לאומרה בקול, ואין אנו יראים מן החיצונים, וכיון שכן יכולים אנו לצאת אותה מפי
הש"ץ, כי לאמתו של דבר מחייב כל אחד להתפלל בכל תפילה ב' פעמים שמונה
עשרה, אך בפעם הראשון מוכרח כל יחיד להתפלל לעצמו, כי מאד שיראים מן
המקטרגים אי אפשר לאומרה בקול רם, ולא שיך שהש"ץ יכוון להוציא כל
המתפללים בתפילתו, אך תפילת הש"ץ כיון שכוחה עצום ואין אנו חוששים מן
המקטרגים ונאמרה בקול רם, וממילא יכול הש"ץ להוציא
ידיו חובת כולם ודי יוצא לנו מאלו הדברים עמך כחה חשובה היא תפילת הש"ץ.
וכיון שכוחה גדול כל כך מובנים הדברים למה זוכים להיענות על ידו.

לעניות דעתי זוהי אחת הסיבה שעבדורה מצויה מכת הוצעות בינינו, כי איתא במהר"י ז"ל, שעל אף שמצות תלמוד תורה הוא כנגד כולם, אך לעורר את השפע בתחתונים אי אפשר כי אם על ידי כח התפילה בלבד. והנה בימינו אנו שנשם כמה וכמה המזלזלים בתפילת הש"ץ, והלאו כפי שהבאנו למעלה חלק זה כוחה עצום, ודורב כי הדכה יכול כל אחד לפעול את מבוקשו, וכיון שמזלזלים בה מתמעט השפע, כי מי הוא אשר יכול לומר שראוי הוא להעניתר רוב בבח תפילות הפרטית, הלאו יצל פי הדורב אי אדם אשר עשוי טוב ולא יחטא, ובכל חטא גורמים מסכים המבדילים, ובדאי יזקוקים אנו לחלק הארץ שבתפילה, ואילו היו בני אדם נזהרים בה כדבעי, והיו מכוונים לתיבות היוצאים מהש"ץ היתה הברכה מצויה להם.

אשר על כן מוטל עלינו להתרגל לשמוע ולכוון היטב לתפילת השליח ציבור, ובזכות זה יהיה השם יתברך בעזרינו, ונזכה להמשיך על ידה כל צרכינו, ותהיה הברכה מצויה במעשי ידינו.

פרש"י: כשאקרא ואזכיר שם ה' אתם הבו גודל לאלהינו וברכו שמו. מכאן אמרו שענין ברוך שם כבוד מלכותו אחד ברכה שבמקדש. בזה הכתוב נצטוונו לקדש את בוראנו כשאנו מוכיזים שמו המיוחד, ובמקדש קיימו מצוה זו ע"י עניית ברוך שם כבוד וגו' אך גם אנו מקיימים מצוה זו על ידי עניית "ברוך הוא וברוך שמו" כשמוזכר הש"ץ שם המיוחד בתפילתו, ומעלה נשגבה יש במצוה זו מה שאינו בשאר מצוות. כי לאמיתו של דבר מתרבה כבוד שמים מעצם קיום מצוותיו. כי עצם הדבר ששומעים אנו לפקודותיו הוא לו לכבוד, אך בכל אלו איך הכבוד אלא כתוצאה ממעשיו. כי בפועל איך אנו עוסקים בכבודו, אלא מאחר ששמעישנו הוא כרי לקיים מצוה ממילא נתגדל שמו, אך נמצאנו מוכיזים את שמו ואת השגות' בפועל ממש. וזכות גדול הוא עבורינו שקדוץ' חומר זוכים לכבוד להמלך מלכי המלכים.

בעוונותינו הרבים מתהלכים בינינו אנשים אשר משום מה אין הם מכירים בגדול הזכות שנפל בחלקם, ולא די שאין הם מכוונים לדברי הש"ץ כדי לענות אמן וברוך שמו, אלא מוסיפים חטא על פשע, ובאותה שעה משוחחים ומספרים זה לזה את ענייניהם, ודבר זה הוא זלזול גדול בכבוד שמים, ולא בכדי רואים אנו איך מתבטא מרן הבית יוסף בשולחן ערוך (א"ח קכד, ז) למי שעובר על הלכה זו, וזה לשונו: לא ישיח שיחת חולין בשעה ששליח ציבור חוזר התפלה, ואם שח הוא חטא, וגדול עונו מנשוא, וגוערים בו. על שום עוון לא התבטא בדברים חריפים כעין אלו **גדול עונו מנשוא!** קשה לו להקב"ה לסבול את חטאו, והסיבה לכך הוא כי אין לו שום חטא וזולתו, והחטא שפוגם על ידה כל כך בכבוד שמים, כי כאמור בזה הגדול המצוה מקיימים אנו בפועל כבוד שמים, משא"כ שאר המצוות שכבוד שמים אינה כי אם תוצאה מהם.

ומלבד חומר העץ הזה, הלא אלו האנשים הפסדם גדול מאוד, כי תפילת ששליח ציבור כוחה גדול למאד, וראה נא את דברי **הנאמן מוילנא זצוקל**, על הא דאיתא בגמרא (ברכות לב): אמר רבי חמא ברבי חנינא: אם ראה אדם שהתפלל ולא נענה תחזור ויתפלל שנאמר (תהלים כו יד) קוה אל ה' חזק ויאמץ לבך וקוה אל ה'. ותוכן דבריו הם כי כוונת רבי חמא ברבי חנינא הוא על חזרת הש"ץ, כי לפעמים גם אחד שפצץ האדם בתפילתו, וביקש רחמים על כל צרכיו בני חיי ומוזני, לא עלתה תפילתו כחוגן מחלוב איזה פגם שבה, ותיקונו לכוון בתפילתו השליח ציבור החוזר על כל אלו הבקשות, ויענה אמן על כל אלו הכרחות, ואז יובטח לו שישע, כי גדול כוחה של חזרת הש"ץ וגם אדם אשר אינו ראוי שימלאו משאלות ליבו מן השמים נענה הוא על ידו.

והדברים מובנים היטב על פי תורת הנסתר, כי על פיה חשובה חזרת הש"ץ יותר

הלכה למעשה

The Correct Way to Shake the Lulav by Hallel. During parts of the *Hallel* prayer, that we recite each day all throughout the *Yom Tov* of *Sukkos*, we shake the *Arba Minim* to all four sides, up and down (either the *Ashkenaz* order or the *Sephard* order). This totals three waves to each of the six directions. When we say *Hashem's* name, we don't wave it at all because when saying His holy Name, we need to fully concentrate and cannot be distracted with waving. All the verses are quite simple because they contain six words (without *Hashem's* name). However, the verse "אֶצֶן [ה'] רוֹטְתִיעָה נֶאֱ" has only three words for the six directions. Many people naturally split them up by the six syllables, two in the first word, three in the second word and one in the third word. However, the **Mishna Berura** (תרנ"ו) brings from the **Magen Avraham** that it should be divided into two directions per word. This means that the three-syllable word "הוֹשִׁיעָה" and the one syllable word "נֶאֱ" both take up two directions. This makes it much harder to do and takes a bit of practice so as not to deform the word "נֶאֱ" when one waves six times to the appropriate two directions.

Simchas Torah Night: The Unnecessary Shehecheyanu. A common mistake that comes up on the night of *Simchas Torah* might cause people to say a ברכה לבטלה - a blessing made in vain. It is due to following scenario: during the long *Hakafos* of *Simchas Torah* night, many *shuls* make a *Kiddush* so that people should not get too hungry and be fresh for the singing and dancing. One person makes *Kiddush* for everyone and the “mekadesh” has everyone in mind - both men and women -

הוא היה אומר...

“*Boruch Hashem*, I have been very successful with the *Arba Minim*. I always manage to procure the most beautiful *Esrogim*! What is my secret? When they bring me an *Esrog* before *Yom Tov*, I don’t even look at it until after the recitation of *Selichos* of the י"ג מידות הרחמים (thirteen attributes of mercy). I wait so that with the tears I shed reciting those *Selichos*, I wash away any stain or blemish that may have been found on my *Esrog*!”

“On *Motzei Simchos Torah*, many *chassidim* become depressed (knowing that the long dark winter months are upon them). I wish to give them *chizuk*. My brothers please remember that it is the very same *Hashem* who is the 'אתה בחרתנו' (said on *Yom Tov*) and the 'אתה חוננתנו' (said on *Motzei Yom Tov*). *Hashem* demonstrates to us His *midda* of 'Ata V'chartanu' - 'You have chosen us,' with the special feelings of joy that we experience on *Yom Tov*, but he also shows us His *midda* of 'Ata Chonantanu' - 'You have graced us,' by giving us the wisdom, insight and understanding to get through and even succeed during all of the weekdays of the year!”

“This is ‘Zman Simchaseinu’! We could all do with a bit more joy in our lives couldn’t we? The wonderful thing is that when we start spreading joy, we begin to actually experience more joy in our lives too!”

Sponsored by Mr & Mrs Heshy Schlosser
לעילוי נשמת ר' אליעזר בן ר' אברהם משה ז"ל
נפטר י"ד תשרי תשס"ד
תהא נשמתו צרורה בצרור החיים

when he makes the *beracha* of “*Shehecheyanu*.” The ladies are also *yotze* with that *beracha* when they say Amen. It is important, therefore, to remember that when the ladies come home after the *Hakafos* and light candles before the *seudah* of *Simchas Torah* night, they should not repeat the *beracha* of “*Shehecheyanu*” again. It should be announced in *shul* before *Kiddush* is made out loud, that that ladies should not say “*שחרייט*” later, or alternatively, they should have in mind not to be *yotze* with the *beracha* being said now in *Kiddush*, and then they can make it themselves at candle lighting.

Note: Even though *Yom Kippur* is over, it is good for next year to remember the following important *halacha* related to the above. Ladies say "שחריי" when they light candles before *Yom Kippur*. If they come to *shul*, when the congregation says "שחריי" after *Kol Nidrei*, they should not say it a second time (*Shaar Hatziyon* 619:7). In many *shuls*, the *Rav* announces this right before the *chazan* and the congregation say "שחריי".

The Proper Time Between Meat and Milk. Another unusual scenario could - and has - happened and people should be made aware of it. On *Simchas Torah* night, after the long *hakafos*, many eat a late *Yom Tov* meal. The last meat eaten at the meal could easily take place at 1:30-2:00 a.m. It is possible that a person might wake up quite early the next morning to be on time for an earlier *minyan*, which many people do so as not to finish the long davening so late. A person might want to take a coffee with milk as he usually does and not remember that he is still within six hours from his meat meal last night. One must be careful what he consumes as he may still be *fleishig*.

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

מאוצרותיו של המגיד

אך בחמשה עשר יום לחדש השביעי באספכם את תבואת הארץ תחגו את חג ה' שבעת ימים (ויקרא כג-לט)

והתוספות (ראש השנה כ"א, ד"ה עברה לההיא שתא וכו') כתבו, דעל תקופת תשרי (לפי שנת החמה, שתתחיל בזמן שהלבנה של חודש תשרי מתחדשת) לבד אין מעברין את השנה, ואם כן, יתכן שהתקופה (תתחיל) בתוך החג (ונמצא, שהחג הוא בתוך שתי תקופות), ורק בתוך שנה אחד הוא וכו'.

אולם **בשם משמאל'** (חלק המועדים: סוכות תרע"ח ד"ה במדרש הובא ברש"י וכו') ביאר כוונת מילת 'שבעת ימים בשנה' על דרך העבודה, "במדרש (הובא ברש"י במדבר כ"ט י"ח) איתא, כי צ"ח הכבשים שמקריבין בתג הסוכות, הם כדי לבטל צ"ח הקללות שבמשנה תורה, וכן בפייט ליום שני דחג הסוכות אומרים רציתי (היינו, שהבאתי לפניך לדצון) שיים שמונה ותשעים, קלוע (י-להשלך, [ע' דימיה י' י"ח-כ' כי כה אמר ה', הנני קולע את יושבי הארץ בפעם האחד', וכתב רש"י 'קולע-כוה שהוא זורק אבן בקלע', והוסיף הדר"ק, ש'כמו שמשליכן אבן בקלע, הפעם הזאת יושלכו כל גוי וגוי ממקומו, ויגלו כולם ולא רק בני ישראל]) במ תוכחות שמונה ותשעים, והטעם הגיד **כ"ק אבי אדמר' וצללהה (האבני נור)**, כי בתוכחות כתיב 'תחת אשר לא עבדת את ה' אלוךיך בשמחה וגו', ואילו חג הסוכות הוא 'זמן שמחתנו' שישראל שמחים בעבודתם את ה', ועל כן מתבטלות מהם בו התוכחות, עד כאן דבריו. אמנם עדיין יש להבין, מדוע זה הוא בשביל הכבשים שמקריבין, דמשמע שהקרבת הכבשים גורמת זה, ולא משום שמחת היר"ט לבד, או מצוותיו-”ישבת סוכה ונטילת לולב”, ונראה, דזאת משום שהשמחה באה מצד השלימות, וזהו כל עניין 'שמחת נישואין', ומה שהשרוי בלי בלי אשה שרוי בלי שמחה, כי האיש לבדו הוא פלג גופא, ואיננו אדם שלם.

והנה, שלמות האדם היא כאשר הוא נקי מפסולת ונדרה חלק הרע מקרבו, כי צורת האדם היא מחברת ובעוד חלקי הרע שוכנים בקרבו הם מקלקלים את כל החיבור, וכמו שהגיד כ"ק אבי אדמר' וצללהה', ודייק לה מש"ס סנהדרין (פ"ח), דאי 'לולב צדיך אנך (ומוסיף באגד מין אחד שאינו מארבעת המינים), גרוע ועומד הוא, וכבר הזכרתי זה, וזהו העניין דאמרו ז"ל (מנחות כ'): ”כפרה ושמחה” (ופרש"י, דמי שנתכפר חטאו שמוח), וכמו שפירש כ"ק אבי אדמר' וצללה"ה את הכתוב (תהלים נ"א י') ”תגלגלה עצמות דכית, והיינו, שטיהדרת, ד'טהור' מתורגם דכ"י, ומהאי טעמא הוא.

והנה האבות, כאשר עדיין יצאה מהם פסולת ישמעאל וכל בני קטורה מאברהם, ועשו מיצחק, אף שהם בעצמם היו שלמים, מכל מקום, לא היה ביכולתם להשפיע שמחה בורעם אחיהם, כמו יעקב שהיהת מטתו שלימה, ועל כן, השמחה בישראל שמתיהסת לעולם ליעקב, וכמו שנאמר (ירמיה ל"א ו') דנו ליעקב שמחה; והנה פרים ואילים וכבשים איתא ברש"י (עקב ו' כ"א, כ"ח י"ט), שפרים כנגד אברהם, אילים כנגד יצחק, כבשים כנגד יעקב, ועל כן, השמחה בישראל שמתיהסת ליעקב באה באמצעות צ"ח הכבשים שהם כנגד יעקב, ונראה, שכל השמחה של החג הזה היא מחמת שמתיהס ליעקב, וכמו שבא ברמז ז'יעקב גסע סוכותה, ועל כן, הוא 'זמן שמחתינו', וצ"ח הכבשים שמקריבים בו הם אמצעים לשמחה.

ונראה עוד לומר, שעל ידי שמחת החג מתקנן כל העבודות של כל השנה שהיתה חסרה בהן השמחה, ונחשבות עבודות כל השנה כאילו הן בשמחה, ועל כן, היא מבטלת צ"ח הקללות, ולא משום שמחת החג לבד (אלא גם מחמת תיקון זה שהיא מתקנת), וזהו שכתוב 'וזתגותם אותו חג לה' שבעת ימים בשנה', ואף שבפסח ועצרת נמי חוגגין (ומכל מקום לא נאמרה לגביהם מילת 'בשנה'), ומשמע מזה, שחגיגת חג הסוכות נוגעת לכל השנה (והיינו, לגבי תיקון עבודותיו שהיתה חסרה בהן השמחה) יותר מחגיגת חג הפסח וחג השבועות'.

למען ידעו דורותיכם

שאל אביך ויגדך וזקנד ויאמרו לך ... (דברים לב-ז)

The **Baal HaTurim** writes: ”*We see here (in this posuk) three generations (a child, father and grandfather) ... Any time he, his son and his grandson, study and become*

quipping and immediately burst into peals of laughter. The soldier, however, did not laugh. He looked down at the bullet around his neck. “Your honor,” he declared with sincere humility, “The ornament that dangles from my watch chain, does not tell me the time. Rather it is a bullet.”

“A bullet!” scoffed the king. “Why on earth would you wear a bullet instead of a watch?”

“To me your honor, there are no hours, minutes or seconds. My watch tells me that every moment of my existence, I am willing to take a bullet - even if it means my life - for your Majesty.”

Fredrick the Great was so impressed with the soldier’s reply that he promptly removed his exquisite royal watch and presented it to the soldier.

Mortals look for accolades that personify their own wisdom, wealth, and accomplishment. The *Torah* looks for accolades to identify the accomplishment of man's reason for being. The greatest praise that the Creator can reap upon his beloved are two Hebrew words - "עבד ה'" - Servant of G-d. Moshe was totally subservient to the will of his Creator making him a mortal extension of His immortal existence. Those two words say a lot. They say more than hundreds of pages of eulogy or tomes of accolades. They tell the raison d’etre of mortal man - to serve *Hashem*.

As we ponder our existence while we enter the new year, it is wonderful to know those words. They help us focus on the meaning of life while keeping its complexities quite simple. All we have to yearn for is to reach that great level of simplicity.

request, the Rav answered with incredulity: “A memorial journal? The Rambam died? This is the first time that I have heard that he passed away!”

Moshe Rabbeinu, the Sages of Israel and even parents and loved ones, did not pass away, for they continue to live on in our daily lives. Their teachings and lessons are the guiding light in our service of *Hashem*, and in our immersion in the study of *Torah*. On *Simchas Torah* we read and conclude the *parsha* of “*V’zos Haberacha*.” The reason for reading this *parsha* is not only due to the individual character of the day, but also because of its position at the conclusion of the *Yamim Noraim* period. As we take leave of this awesome time of year, we carry with us the message that the teachings of *Moshe Rabbeinu* are alive and well, and are constantly challenging us to do better. Indeed, *Moshe Rabbeinu* may have died in a physical sense, but his legacy, his righteousness, his teachings and his laws will never “pass away” and will always remain with us, his Nation *Yisroel*.

It is with this sense of hope and awe that we approach the new year, full of faith, strength, and anticipation for a renewed beginning - *Beraishis*.

וימת שם משה עבד ה' בארץ מואב עַל פִּי ה' ... (דברים לד-ה)

Towards the end of *Parshas Vzos Haberacha*, we read about the death of *Moshe Rabbeinu*. “*Servant of G-d*” are the two words chosen to encapsulate the life of the greatest living being in biblical history. No words that describe his remarkable humility, his unstinting devotion, and his amazing powers of calm and sensibility. Just two simple words - servant of G-d. Do those words truly do Moshe justice? How could the simplest of compliments, calling the greatest prophet a “servant” help us understand *Hashem’s* adulation for his greatest follower?

Rabbi Mordechai Kamenetzky shlit’a (Parsha Parables) relates the following story. Fredrick the Great, King of Prussia during the late 1700’s, was once reviewing his troops when he noticed a middle-aged soldier wearing an interesting ornament around his neck. Dangling from what appeared to be an heirloom watch-chain was the spent casing of a bullet. It had been polished and shined as it replaced a watch that the soldier obviously was unable to afford.

The king, in a playful mood, pulled his diamond-studded pocket-watch from his vest and held it in the sunlight. As the rays glinted off the diamonds that surrounded its face, he stared at his piece intently. Then he looked at the soldier. “My dear soldier,” he said with mock concern, as he tugged on the exquisite piece attached to its chain. “My timepiece says that it is half-past one. What time does yours say”?

The officers around him recognized that the king was

וידי אחריי מות משה עבד ה' ... (תפמרה לשמחת תורה)

Tosfos in Megillah (א') cites the position of **Rav Hai Gaon** that the *Haftorah* we read on *Simchas Torah* begins with the words, "ויחי אחריי מת משה" - commemorating the death of *Moshe Rabbeinu*. We must understand, though, that since *Simchas Torah* is a *Yom Tov*, in which there is a special *mitzvah* of *simcha*, happiness, how then can we conclude the reading with the death of Moshe, which is most assuredly a traumatic experience for the Jewish people? In the same vein, we would also ask why there is a custom on *Yom Tov* to recite *Yizkor*, which is a prayer in memory of our departed loved ones? Surely this is a practice that evokes painful memories and even tears - not in line with the theme of *Yom Tov* which is *simcha*?

Rabbi Yitzchak Sender shlit’a answers these questions with the following incident. In the lead up to the 750th *yahrtzeit* of the **Rambam** in 1954, a committee was formed in the Land of Israel, to commemorate the occasion by publishing a memorial journal. Many scholars were asked to contribute to the journal, including **R’ Joseph Ber Soloveitchik zt”l**, who was contacted and asked to write an article for inclusion. When he heard the

ובשמחה זו מגלים אנו כי מקבלים אנו את גזירותינו בשמחה, וגם אחר שעברו אלו הימים הקדושים בו היינו מפצידים לשנה טובה הניכרת בחיצוניות, בכל זאת אם הוא ית' רואה שאין זה לטובתינו וכתב וחתם את גורתו כרצונו, מקבלים אנו זאת בשמחה.

ענין זה בעצמו יכול להביא לידי המתקת הדינים גם אחר שנחתם כפי שנחתם, כדאיאת רבות בספרים הקדושים, וביניהם הוא מאמרו הנודע של מרן בעל התניא זי"ע 'להשכילך בינה' (תניא, אגרת הקודש, יא), שבו מבאר הוא בארוכה שכאשר האדם חושב שהכל הוא רחמים, הנפך הכל לרחמים. ולאור אלו הדברים מובן מה שאית בספרים הקדושים אודות מעלת זה היום, כי הוא מסוגל לבקש כל אשר יחפוץ, ואף כי עומדים אנו כעת אחר מסירת הפתקין, ומה שייד לשנות אחר שהדברים נחתמו בחותם בתוך חותם, אך מאחר שי כאן ענין של 'סמא דיסודי קבולי' ממילא נתהפך הכל לטובה, ויכולים לחוש את הטוב שבכל דבר.

ומידי דברי בענין זה ברצוני לספר מה ששמעתי מאחד ששמע זאת **מדרה"ח הנודע רבי אליהו ראטה זצ"ל**, שהוא שמעו מפי בעל המעשה הלוא הוא **הרה"צ רבי נחום מעיד יאס** (המכונה **ר' נחום יאסער**) לרבי נחום זה לא היה כי אם בת אחת ויחידה בלבד, ויהי היום ואותה בת יחידה נפלה למשכב, ואושפה בבית החולים ביקור חולים, ובבואו לבהרה פנו אליו הדופא ואנשי הצוות ואמרו לו כי אין לאל ידם לעשות מאומה בדבר מחלתה של הבת, ושעליו לדעת ששעותיה ספורות הם.

תיכף כששמע את המצב הלך לטבול במקוה, כי ירא היה שאם ח"ו יצטרך להתאבל לא יהיה ביכולתו לטבול כל ימי אבלו, ואחר כך שם פעמיו לעבר ביתו שם התיישב ללמוד מתוך ישוב הדעת הלכות אבלות, וכשגמד יצא את הבית והדלת סגר אחריו כשבדעתו ללכת לעבר בית החולים, עודו עומד בחוץ נזכר כי יתכן ויצטרך לקרוע קריעה על כן מיהר להיכנס שוב לביתו לקח

מספריים ושוב יצא את הבית.

בדרכו לבית החולים הרחר לעצמו, הרי אמרו חז"ל חייב אדם לברך על הרעה כשם שמברך על הטובה, ועל כן עליו לעורר עצמו בשמחה, ולשמוח בגזירת המקום, וכך התחזק בינו לבין עצמו, עד שהיה מוחלט אצלו כי אכן שמה הוא בגזירת המקום, אך תיכף ומיד הרחר לעצמו כי לא ראוי לאיש אשר כמותו שלא זכה כי אם לבת יחידה אחת לגלות שמחתו במקרה כעין זה, כי נראה הדבר כיוהרא, על כן החליט כי על אף שמקבל את הדבר בשמחה מכל מקום לפנים יעשה פנים כמיצר לו ובאלו ההחלטות הגיע שוב בשערי בית החולים, תיכף בבואו קבלו צוות הרפואה את פניו והודיעו לו כח לפתע חל שינוי גדול לטובה, ויצתה הבת מכלל סכנה, ואכן מאותה שעה התחילה להתרפאות עד שאכן חזרה לאיתנה בריאה ושלמה.

ר' נחום היה הוגה תמידין כסדרן בספר באר מים חיים, ספר זה לא ירד מעל שולחנו, וכשחזר ר' נחום לביתו מביקורו האחרון, פתח את הספר כדי להגות בו, ובהשגחה פרטית נזרמנה לידו קטע אשר בו היה כתוב כי באם מקבל עליו האדם גזר דינו מן השמים, מיד נמתקים הדינים מעליו, ונהפך הדבר לטובה. ר' נחום בעצמו סיפר סיפור זה לר' אליהו ראטה, וסיים שמן השמים סיבבו שיראה קטע זה מתוך הספר, כדי שיבין שזה היה הסיבה להחלמת הבת.

ענין זה ראיתי גם אני, כי מכידאני איזה אדם המוקף עם כמה וכמה חבילין דמעיקין, ופעם הראיתי אותו האגירת הנ"ל ממרן בעל התניא, ההוא התחזק למאוד מאלו הדברים הנאמרים בה, ותיכף קיבל על עצמו לפרסם את תוכן מכתב זה לזיכוי הרבים, ואכן הוציא מחשבתו אל הפעל, ולא עבר כי אם זמן מה, וחזר אלי ואמר לי שמאו שקיבל עליו גזר דינו באהבה, התחיל לראות אך שכל אלו הדברים הם ממש לטובה.

השי"ת יעזור שיהיה לנו השכל לקבל רצון בוראינו באהבה, ושנוכח אך ורק לחסידים נגלים.

קול מבשר מבשר ואומר

ושמחת בחגך ... והיית אך שמח וגו' (דברים מז-טז)

Chazal learn that there is a unique *mitzvah* of *simcha* on *Shemini Atzeres* which is derived from the *posuk*, "And you will only be happy." How do we know that this does not refer to the *mitzvah* of *simcha* for *Chag HaSukkos*? The *Gemara* answers: “*We apply (this posuk) to the last night of Yom Tov (Shemini Atzeres) since it is preceded by rejoicing - שיש שמחה לפניו - and exclude the first night of Yom Tov (Sukkos) which is not preceded by rejoicing.*”

The **Aleksander Rebbe, R’ Yerachmiel Yisroel Dancyger זת"ל** (Yismach Yisroel) provides a unique insight based on this dictum of *Chazal*. The *mitzvah* of *simcha* (rejoicing) that applies to the "ליל ירט אחרון" - the last night of *Yom Tov*, is an allusion to the night of our long and interminable *Golus* (exile). It is dark and treacherous, and seemingly never ending - and yet, a Jew must find a way to rejoice, to be “*B’simcha*”! How is this possible? How can one feel joy amidst the pain and suffering of two thousand years? The answer is "שיש שמחה לפנינו" - we can always rely on the great rejoicing that came before us - when we had a *Bais HaMikdash*, when the *Kohanim* were doing the *avodah*, when the sacrifices were being brought and when *Klal Yisroel* came up to Jerusalem to "be seen”

R’ Chaim Halberstam זת"ל, was even more strict about this, as he felt it was a continuation of the custom of his great grandfather, the “**Chacham Tzvi**” who ruled that women should not make a blessing on any time-bound *mitzvah*.

The *Divrei Chaim* is quoted as saying, “Any woman who does not sit in the *sukkah*, I guarantee she will give birth to fine children.” When the *Ropshitzer Rebbe* heard this proclamation from his student, the *Divrei Chaim*, he smiled and gave the following explanation: When the three angels came to visit *Avraham Avinu* at the beginning of *Parshas Vayera*, the *posuk* says he served them: "תחת העץ ויאכלו" - “*under the tree and they ate.*” The *Medrash* informs us that “*under the tree*” really means under the *schach* of a *sukkah*, and that Avraham served them a meal inside the *sukkah* he had built. As we know, the angel inquired of Avraham, “*Where is your wife, Sarah?*” to which Avraham responded, “*She is in the tent.*” In other words, she is not required to sit in a *sukkah* - like *Minhag Sanz* - so that is why she is in her tent. In response to this, the angel said, *והנה בן לשרה*, the angel said, “שוב אשוב אליך כעת חיה והנה בן לשרה, *I will surely return at this time, and your wife Sarah will have a son.*” We see that Sarah was blessed with a fine son like Yitzchok on account of the fact that “*she was in the tent*” - and not in the *sukkah*!

ולקחתם לכם ביום הראשון פרי עץ הדר ... (ויקרא כג-ט)

As countless photos from space can attest, Earth is round - the “Blue Marble” - as astronauts have dubbed it. Appearances, however, can be deceiving. Planet Earth is not, in fact, perfectly round. Sir Isaac Newton, a 17th century physicist famous for his theory on gravity, first proposed that Earth was not perfectly round. Instead, he suggested it was an oblate spheroid - a sphere that is squashed at its poles and wider at the equator. He was correct and, because of this bulge, Earth has a bit of “plasticity” that allows the shape to deform very slightly.

Our Sages did not need scientific theories to determine the true shape of the Earth. According to *Chazal*, Planet Earth is shaped like an *Esrog*! The renowned *Tzaaddik, R’ Aryeh Leib of Shpola זת"ל* (Shpola Zaida) is quoted in *Sefer Dor Deah* as saying something remarkable: “When I pick up my *Esrog* on *Chag HaSukkos*, I see on the face of the *Esrog* a reflection of the entire Earth, and what has been decreed upon each and every country. The *Pitum* (tip) on top corresponds to the Northern Pole, while the *Uketz* (stem) corresponds to the southernmost tip or Pole. For this reason, we hold an *Esrog* with the *Pitum* facing upward for this is how the Earth moves in its gravitational orbit, as explained by those knowledgeable in the science of Geography. The upper half of the *Esrog* is considered the more esteemed half because it compares to the upper half of the Earth, in which *Eretz Yisroel* and *Yerushalayim* are

but a *Zaida*, a grandfather - he can give you *mussar* directly without even asking him! He has earned the right! A father often needs to say it with harsh words - but "ויאמרו לך" - ל' - a *Zaida* never needs to speak in strong terms - a grandparent says what he does softly and with love.

לא ימושו (כתובות סב) **Tosfos** states that the *beracha* of the *Torah* will remain in your family (future generations) for all time - is only applicable if the grandchild is *zoche* to live and learn together with his father and grandfather. A *remez* to this is found in the words - such a remarkable *zechus* of preserving *Torah* generations will only take place if the *einiklach* (grandchildren) speak directly to their grandparents and learn from their sage advice.

A question was once posed to the **Chazon Ish זת"ל** by a person who had a choice to daven in a *shul* on *Rosh Hashana* where he would be able to bring his child, or to daven in a *yeshivah minyan* where the *tefillos* are perhaps more intense and more of an uplifting experience - but he could not bring the child along. The *Chazon Ish* made it very clear that he should daven in the *shul* with his son sitting next to him since it is very important for a child to see the tears of a *Tatte* or *Zaida* and the *kavanna* he davens with during the *Yamim Noraim*. This will create an everlasting impression with the child as he grows up and will imbue him with *Yiras Shamayim*. May we all be *zoche* to the *beracha* of "בנים ובני בנים עוסקים בתורה ובמצות ... עד עולם"

בסכת תשבו שבועת ימים כל האזרח בישראל ... (ויקרא כג-כב)

Women are not obligated in the *mitzvos* of *Sukkah* and the *four minim* - *Lulav, Esrog, Hadas, Aravah* - because they are "מצות עשה שהזמן גרמא" - “*Positive commandments that are time related*” for which all females are exempt. However, many halachic authorities, including the **Magen Avraham, Levush** and even the **Chasam Sofer זת"ל**, have stated that it is customary for women and girls to sit and eat the *Yom Tov seudos* in the *sukkah*, and they should recite the *berachos* on the four *minim* and shake them, just like men do. In fact, when a *sefer* was released which stated that the *Chasam Sofer* did not allow women to eat in the *sukkah*, one of the daughters of the Chasam Sofer took umbrage and made a public declaration that this *sefer’s* claim is totally made up. She testified that each year on *Chag HaSukkos*, she, her mother and her sisters, would eat all the *Yom Tov* meals inside the *sukkah* together with her saintly father, and he was careful to eat with his entire family.

Some *Chassidic Rabbes*, however, did not subscribe to this custom and not only did they not eat with their wives and daughters, but would not allow them to eat in the *sukkah* even if there was room. The **Minchas Elazar of Munkatch זת"ל** and the **Ropshitzer Rebbe, R’ Naftali Tzvi Hurvitz זת"ל** were of this opinion. The **Sanzer Rav,**

the four *minim* may be picked up and moved on the first night. In fact, it is known that **R’ Yisroel Salanter זת”ל**, would practice the "נענעעים" (waving) on the first night of *Sukkos* in preparation for the morning. R’ Yisroel explained that we should look at the military which undergoes training and exercises in preparation for the actual battle, so that when the time comes, their actions are conducted with care and precision. Most certainly, he continues, should we do the same for the "נענעעים" which is a great service to our Creator with each and every movement!

R’ Yechezkel Abramsky זת”ל provides a beautiful lesson relating to the "נענעעים" during *Hallel*. He explains that the "נענעעים" are intended to indicate that we thank *Hashem* for all that He does for us in this direction, in that direction, that direction, etc. If we demonstrate our thanks of *Hashem* with our "נענעעים", *Hashem* in turn will provide us with more blessing and prevent harm and difficulties from coming to us from these very directions.

We can take this thought another step and reflect upon how important it is to have *kavannah* and/or positive thoughts when undertaking activities which could be *mitzvos*, but instead are undertaken mindlessly or because one feels required to do so (just as the "נענעעים" can be thoughtlessly performed). Cleaning the home and dishes, traveling to work in the rain, running an errand in which others will benefit, all can bring greater *beracha* to you if performed with thought and purpose. Furthermore, just as with the "נענעעים" we may not even fully understand all that we are achieving, so too when helping others or performing another *mitzvah* we can never fully fathom what we are really accomplishing.

At the very least, the **Sefer Yesod V’Shoresh Ha’avodah** writes, with the performance of this task or that act we should have in mind that by doing it we want to give *Nachas Ruach* to *Hashem*!

located. Therefore, during the seven days of the *Yom Tov* of *Sukkos*, anyone with a clear vision and deep eyes can see on the face of his *Esrog* all that he will need for the entire year from whichever country, and he will not need to use (Geographical) charts or maps at all!"

עולו אושפיזין עלאין קדישין עולו אבהן עלאין קדישין...**(סדר אושפיזין)**
The Satmar Rebbe, R’ Yoel Teitelbaum זת”ל writes that the *Yom Tov* of *Sukkos*, more than any other *Yom Tov*, is a time of joy, because on *Sukkos*, *Hashem’s* love of *Klal Yisroel* is plainly evident. With ardent fondness He sheltered *Bnei Yisroel* inside the ענני הכבוד - seven Clouds of Glory, that surround His throne. The **Zohar** writes that when *Yidden* celebrate and sit in the shelter of their *sukkos*, the *Avos Hakedoshim* (Patriarchs) are sent down from *Gan Eden* to share in their children’s joy. For this reason the *Avos* come as “*Ushpizin*” - esteemed guests, into our *sukkos* to join us in our *simcha* and exhilaration.

The **Kotzker Rebbe, R’ Menachem Mendel Morgenstern זת”ל** was known for his razor sharp wit and logic. On one occasion, he was told that one of the great *Chassidishe Rebbses* claimed to have actually seen the *Avos* coming into his *sukkah* as *Ushpizin* on the night of *Yom Tov*. The Kotzker did not appear impressed. He retorted, “I cannot speak for others, but I don’t actually see the *Ushpizin*. I do believe that they are present in my *sukkah* and believing is greater than seeing!” The Kotzker’s point is clear: Faith creates a reality that is more powerful than anything that is perceived with the physical eye.

ובנענעוץ אותם תשפיץ שפע ברכות מדעת עליון ... **(נטילת לולב)**
Although there is an opinion in *halacha* that one should not pick up his *Lulav* and *Esrog* the first night of *Sukkos*, as it is not yet time for the *mitzvah* to be performed and they would otherwise be *muktzah*, most *Poskim* rule that

FROM R’ CHAIM YOSEF KOFMAN

מחשבת הלב

כי יצפנני בסכה ביום רעה יסתירני בסתר אהלו בצור ירוממני (תהלים כז-ה)

Three times a day we daven *Shemona Esrai* and recite the words, "מלך עוז ומשיע ומגן". Even young school children know this and say it each day. *Chazal* tell us that these four words correspond to the four significant time-periods in the month of *Tishrei*. The word “*Melech*” (King) corresponds to *Rosh Hashana*, when we crown *Hashem* as the King of all Kings; “*Ozer*” (Helper) alludes to the *Aseres Yimei Teshuvah*, when *Hashem* helps us do *Teshuvah* and draws us closer to Him; “*Moshia*” (Savior) refers to *Yom Kippur* when *Hashem* accepts our *Teshuvah* and saves us from a harsh punishment. Finally, the word “*Magen*” (Protector) alludes to *Chag HaSukkos*, when we leave our secure homes, domiciles that are equipped with locks and alarm systems, and go outside to live in the unprotected *sukkah*, where we are exposed to the elements and predators, placing our trust in *Hashem*, confident that He will protect us.

My *machshava* here is another understanding of how to connect the concept of “*Magen*” to the *Yom Tov* of *Sukkos*. Throughout the period of the *Yamim Noraim*, the Jewish people have elevated themselves through *Teshuvah*, *Tefillah* and *Tzedakah*, and we have hopefully ascended the ladder and reached high spiritual levels. Therefore, upon the conclusion of these days, we need protection in order to preserve these precious achievements and not return to our ordinary ways of life.

Sukkos is the *Yom Tov* that helps us protect these great achievements of the last ten days. Immediately after *Sukkos* we

9
for in royal fashion. All his needs are seen to, his pleasures and desires are fulfilled and he lives in the palace of the world. If he is wise, he wonders what is going on here and takes counsel with his trusted advisor, the Intellect. His brain, the source of his intellect, tells him that there is definitely something going on here, and it’s unrealistic to believe that life is indefinite - very soon it all has to end.

What should he do? Since he knows that he’s inevitably bound to leave this world of fun and good times, the

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

דרגה יתירה

**FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO**

יקרה ... והגיענו לשמוח בשמחת התורה (רשות לחתן התורה)
If *Rosh Hashana* is the climax of *Elul*, and *Yom Kippur* is the climax of *Aseres Yimei Teshuva*, then *Chag HaSukkos* and *Shemini Atzeres*, which represent the “*Zman Simchaseinu*” - time of joy - is the climax of the entire month of *Tishrei*. The tremendous levels that we attain during the high holy days are achieved through a continuous upward spiral of drawing closer and closer to *Hashem*, which peaks on the final day of this lofty period. This most lofty and joyous day is called *Simchas Torah*.

Why is this day the highlight of all the exquisite *Yamim Noraim* and *Tovim* that precede it? What is it that makes it so special? The reason, explains **Rabbi Zev Leff Shlit’a**, is because the happiness of *Simchas Torah* bridges the gap between the great days before it and provides the practical avenue of taking this lofty joy of true *avodas Hashem* into the long winter months ahead.

After we were elevated by the sound of the *shofar*, purified by our fasting and refraining from the five prohibitions, were embraced by *Hashem* in the *sukkah*, and raised up to be waved about by the *Arba Minim*, we

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו וגו' (תקפת לשמחת התורה) - **סוד ההקפות**

היום, כי בו מרבים אנו בבקשות על כל הענינים הגשמיים, ובחיצוניות נראים פני הדברים כאילו יודעים אנו מה טוב עבורינו, ומה לא, לכן באים אנו בזה היום, ומגלים כי אכן ביקשנו את אשר אוותה נפשנו אך כל זאת הוא כי על פי ראייה חיצונית נדמה לנו כי זהו הטוב, אך למעשה הפצנים אנו בחטוב האמיתי שזה אין אנו יודעים, ורק הקב"ה הוא היודע תעלומות מהו באמת טוב עבורינו. לכן באים אנו ביום זה אחר אשר ביקשנו מקודם כל הבקשות הגשמיים, ואומרים בקול גדול 'אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו' וכיון שכן מבטלים אנו את דעתינו לדעתו, וחפצים אנו רק במה שהוא רצונו מתוך אמונה ובטחון שזוהי טובתנו, ומה שבקשנו בעבר את הטוב בנוונים השונים, אין זה אלא מפני כי מצד הטבע שהוא ית' הטבעי בבריאה נראה שזוהי הטוב, אך לאמיתו של דבר אין אנו יודעים מהו הטוב האמיתי, ומבטלים אנו את דעתנו לדעתו ית'.

לאחר מכן מוציאים אנו את התורה ורוקדים אנו בה ושמחים אנו בה, גם בזה כוונתנו להורות כי מקבלים אנו גזירת שמים, כי אירייתא וקב"ה חד הוא, וכיון שברצונו לבטא כי מדוצים אנו מגזירותיו ושמחים אנו מתוך אמונה כי כוונתו לטובתנו בכל גזרותיו, על כן מוציאים אנו את התורה ורוקדים בה,

sensible thing to do is to export everything of value that is exportable - the non-physical commodities of *Torah* and *mitzvos*. The wise man spends his adult life, that phase which begins when he is able to take counsel with his intellect, engaged in spiritual growth. And when the brief period is over and he is bidden farewell and sent off in a small wooden container, naked and alone, his heart sings within him for he has family and untold wealth in a great land where existence is permanent. (**Rabbi Akiva Tatz**)

מרשות הא-ל הגדול הגבור והנורא ומרשות מפו ומפנינים

put all of those wonderful activities aside because they no longer have the power to help us achieve greatness. Each *mitzvah* was done in its proper time and now that time has marched on. But when we put all of these objects of *mitzvah* away, what are we left with? What can we take with us going forward? What you ask? Only the greatest of all treasures that we as a people can attain. It is the singular most precious gift that will enable us to retain and build upon the great level of *kirvas Hashem* - of the deep and close relationship we have established with the Almighty, that we have attained until now. We sing and dance with our most prized possession - the SEFER TORAH - because we know that only through learning and living a true *Torah* life can we achieve real *simcha* in this world, the kind of joy that is deep, lasting and satisfying.

This great and awesome day of *Simchas Torah* will pull us through the entire year until we can begin the upward spiritual trek once again, next *Elul*, on a higher and more exalted level after a year of growth through serving *Hashem* with true *Torah* joy

רענות ופירושים לעורר את האדם לעבודת

השיל"ת והתחזקות באמונה ובטחון מאת

אֲזֵנָה, יְדוּעַ הוּא מַה שְׁאִיתָא בִּסְפָרִים קְדוּשִׁים, שְׁתַּכְלִית כָּל הָעֲבוּדָה מֵאֵלּוּ הַיָּמִים שֶׁעָבְרוּ עָלֵינוּ לְטוֹבָה בִּידָה הָאִיתָנִים הוּא הַכֵּנָה לַזֶּה הוֹמָן בּו פּוֹתִחִים אֲנוּ אֶת הָאָרֶז הַקָּדוֹשׁ וּמִכְרִיִּים 'אֶתֶּה הָרֵאָת לְדַעַת' וּמֵן הָרָאִי לְהִתְבּוֹנֵן מִדּוּ הַקֶּשֶׁר בֵּין אֵלּוּ הַיָּמִים לְבֵין אֹתָהּ שַׁעָה שְׁבוּ מִתְכַּוְּנִים אֲנוּ לְשִׁמוּחַ בְּשִׁמְחַת הַתּוֹרָה, הֲלֹא בְּרֵאִיָּה שִׁטְחִית אֵין שׁוּם קֶשֶׁר בֵּין אֵלּוּ הוֹמָנִים מִלְּבַד עֲצֵם הַיּוֹתֵם סְמוּכִים זֶה לַזֶּה, שְׁהֲרִי כִשְׁפּוֹתִחִים אֲנוּ אֶת הָאָרֶז הַקָּדוֹשׁ הַלּוֹא כּוֹוֹנְתֵינוּ הוּא לְהוֹצִיא סֵפֶר הַתּוֹרָה וּלְשִׁמוּחַ עִימָהּ, עַל שׁוֹכִינוּ לְסִימָהּ, וְשׁוּב לְהִתְחִילָה מִבְּרֵאשִׁית, וְכָל כּוֹלָה אֵין לָהּ קֶשֶׁר עִם מַה שֶּׁעָבַר עָלֵינוּ עַד אֹתָהּ שַׁעָה, וְאִם כֵּן מִדּוּ הַקֶּשֶׁר בֵּין אֵלּוּ הַיָּמִים עַד שְׁאוּמְרִים אֲנוּ כִי הַכֵּל הוּא הַכֵּנָה לְאוֹתָהּ שַׁעָה.

אֵין הָאֵמֶת הוּא כִי שִׁמְחָתֵנוּ בְּתוֹרָה בּוֹה הַיּוֹם אֵינוּ רַק עַל עֲצֵם זְכִייתֵנוּ לְסִיִּים אֶת הַתּוֹרָה, אֲלֹא הִיא אֲכֵן עֲנִין אֶחָד וְהַמֶּשֶׁךְ אֶחָד עִם אֵלּוּ הַיָּמִים שֶׁעָבְרוּ עָלֵינוּ, כִי בִימֵי הָרֵדָן אֲכֵן מִמְּלִיכִים אֲנוּ אֶת הַקֶּב"ה עָלֵינוּ אֵךְ בַּד בְּבַד מִזְכִּידִים אֲנוּ אֶת רְצוֹנֵינוּ לִיכּוֹת לַחַיִּים טוֹבִים, וְהָגַם שִׁגֵּם אִזְ הִיָּה כּוֹוֹנְתֵנוּ 'לְמַעַן אֵלְקִים חַיִּים' כִי אֶדְרַת הַלּוֹא הִדְבַּר הוּא בְּגֵדֵר אִיסוֹר כְּמוֹבֵא בּוֹוֹהֵר הַקָּדוֹשׁ, אֵךְ בְּכָל זֹאת מִבְּקֵשׁ הָאָדָם אֶת אֲשֶׁר נִפְשׁוּ חֲפִיצָה, רַק שְׁלִדְעָתוּ נִרְאֶה כִי בְּאֵלּוּ הִדְבָּרִים יִהְיֶה בִּיכּוֹלָתוּ לְעַבּוֹד אֶת בּוֹרֵא, וּבִיּוֹתֵר נִיכֵר הִדְבַּר בְּיּוֹם הַשּׁוֹעֲנָא רַבָּה הַסְמוּךְ לַזֶּה

have the *Yom Tov* of *Shemini Atzeres*, when we *bentch Geshem* and begin saying "משיב הרוח ומוריד הגשם". The simple understanding of these words is that *Hashem* causes the wind to blow which then brings down the blessing of rain. However, I once heard a quip, a play on words of “*Mashiv Haruach ...*” Once the holiday of *Sukkos* is finally concluded, “*Mashiv Haruach*” - it’s time to put away the *Ruchnius*, the high spiritual levels we have attained and “*Morid Hageshem*” - it’s time to bring back the *Gashmius*, the mundane, and return to our materialistic pursuits.

Of course, this is just a quip and we must avoid this tendency and see to it that all the hard work we have invested during the *Yamim Noraim* should not be for naught. In this *zechus*, *Hashem* should *bentch* us with a *רוח ובושם*.

מתוקה שנת העקב אם מעט ואם הרבה יאכל והשבע לעשר איננו מניח לו לישון ... (מגילת קהלת ה-יא)

The **Rema** in **Shulchan Aruch** (תרסג-ב) brings down the *Minhag Yisroel* to read *Megillas Koheles* on *Shabbos Chol Hamoed Sukkos*. The main reasoning behind this is that *Koheles* - *Shlomo Hamelech*, the wisest of all men - is teaching us the futility in pursuing great wealth and worldly pleasures, rather than placing compete faith and trust in the Almighty. This is the exact lesson we are meant to learn during the *Yom Tov of Sukkos*, a time when we are commanded to leave our comfortable homes and temporarily dwell in the uncertain and uncomfortable shade of the *sukkah*.

The *posuk* in *Koheles* tells us: “*The sleep of the laborer is sweet, whether he eats little or much, but the satiety of the rich does not allow him to sleep.*” When a laborer comes home from a hard day of work, no matter how much or how little he eats, he will still sleep well. On the other hand, a satiated and rich man is not able to rest properly. Why is this so? Because at the end of a hard day, the laborer is only too happy to leave the field and get some much needed rest. His work is done for the day and he can’t wait to get home and go to bed. Whereas the rich man, who already has all the conveniences and luxuries that money can buy at home, has difficulty sleeping. His many business interests and worries occupy his mind and cause him much anxiety, thereby depriving him of his sleep. This is the realization of the famous *Mishna* in *Pirkei Avos* which states: “מרבה נכסים מרבה דאגה” - “*More possessions cause more worries.*”

That is the simple understanding. In a homiletical play on words, the **Ksav Sofer**, **R’ Avraham Shmuel Binyamin Sofer zt”l**, as well as the **Bover Rebbe**, **R’ Shloime Halberstam zt”l** both offer a fascinating insight on this *posuk*. They translate it as follows: “השבע לעשר אינו מניח לו לישון” - “*The satiety of the rich does not allow him to sleep.*” The word “ל” is not referring to the rich man, but to the day laborer. Thus, although the laborer should have no problem sleeping, when he see the rich lifestyle of the wealthy man, “*it does not allow HIM to sleep*” - in other words, it disturbs his sleep, the sleep of the laborer, even though he is exhausted. He becomes jealous of his affluent friend, neighbor or boss, who seems to have everything while he struggles to make ends meet on a daily basis, and he becomes bitter with resentment and green with envy. These feelings plague him day and night, causing him to lose his much-needed sleep.

The wise and knowledgeable *Koheles* is thus teaching us a great lesson, a lesson that encompasses the entire ideal of *Chag HaSukkos*. A person must have *Emunah*, he must believe that in Heaven there is a “Master Plan” and everything comes from *Hashem*. He may be struggling while his friend is living large - but it is not his problem and it is not up to him. *Hashem* is dealing with the matter and he certainly should not lose any sleep over it!

The *Torah* commands every Jew: “לא תחמוד” - Do not ever become jealous of others. Do not covet what is his - be happy with what is yours! This *Emuna Shelaïma* will lead us to a lifelong ideal of “זמן שמחתנו”!

מעשה אבות ... סימן לבנים

מצות לולב כיצד? יום טוב הראשון של חג שחל להיות בשבת מוליכין את לולביהן לחדר הבית ... (פוכה ד-ד)

According to *Torah* law, the *mitzvah* of *Lulav* (and *Esrog*) is to be performed in the *Bais HaMikdash* for all seven days of *Chag HaSukkos*. Outside the *Bais HaMikdash*, the *mitzvah* to shake *Lulav* and *Esrog* was only applicable on the first day. The *Mishnah* in *Masechta Sukkah*, however, teaches that it is possible that the *mitzvah* would apply in the *Bais HaMikdash* for either six or seven days of *Sukkos* depending on the year. If the first day of *Yom Tov* was *Shabbos*, then the *mitzvah* was performed for seven days. If the first day was not *Shabbos*, meaning that *Shabbos* was on one of the remaining days of the *chag*, then the *mitzvah* was performed for six days as it was not shaken on *Shabbos*. The *Gemara* (סוכה מב:) explains that the *Chachamim* instituted a *Takana* (rule) to refrain from taking the *Lulav* and *Esrog* on *Shabbos* out of concern that one might carry them to an expert while seeking guidance in the correct performance of the *mitzvos* and thereby desecrate *Shabbos* having carried in the public domain (הוצאה ברשות הרבים).

R’ Shlomo Zalman Baharan zt”l, one of the foremost *Tzaddikim* of *Yerushalayim* close to one hundred years ago, was known as an expert on the validity of *Lulavim* and *Esrogim*. He had grown up watching the merchants selling the *Arba Minim* and he would walk through the marketplace studying all the various types of species. There was barely a

stories from the *Torah* and *Medrash* to him.

Watching this for three straight months, the man decided that this woman had, sadly, lost her mind. After all, she was going through this daily ritual for a child that had no ability to acknowledge anything that she was doing. After a few months, the man gathered together his courage, approached the woman and asked, “*Giveret*, why are you doing this? Every day you come amidst much hardship to visit your son. You act toward him as if he could listen and understand you. Are you not aware that he is not well? Your son’s body does not function. Why are you doing this to yourself?”

The woman looked deep into the man’s eyes as she replied, “You think I am speaking to his body. Do you think that I am unaware that his body does not hear nor understand what I am saying? Do you think that I am insane? No! I am very normal. I am speaking to my child’s *neshama*, soul. His soul is eternal and, thus, transcends the constraints of his limited body. It is not impeded by mental or physical infirmity. It is that miniscule part of *Hashem*, our G-d, which resides in every human being. I am talking to my son’s *neshama*, which derives great spiritual pleasure and satisfaction from my words of *Torah* and *Tefillah*.”

The *Ger* concluded by saying, “I decided to join the Jewish people. I want to be part of a nation that talks to the soul.”

(Peninim al HaTorah)

טוב שם משמן טוב ויום המות מיום הולדו ... (מגילת קהלת ו-א)

The *Medrash* in *Koheles* discusses the importance of a good name and states that even following a person’s death, *Hashem* instructs His angels to record, “מה הבריות אומרים עליו?” - “*What are people saying about him?*” If indeed the individual was a righteous person with Fear of Heaven, his *neshama*, his soul, is immediately elevated.

In this vein, **R’ Meir Hershkowitz shlit’a** (*Rosh Yeshivah* of Stanford) once related the following incident: “In 1986, I was told about a certain *bochur* who needed some encouragement in his studies and his *Yiddishkeit*. I was in *Bnei Brak* and I mentioned this to **HaGaon R’ Elazar Menachem Mann Shach zt”l**. He told me to send the youth in to him.

“One Friday, right after *Mincha*, I informed R’ Shach that the young man was planning to see him that afternoon, and I mentioned a few points that I felt should be raised in the conversation. R’ Shach said that he would discuss those points. However, later that evening after *Maariv*, when I said ‘*Good Shabbos*’ to the *Rosh Yeshivah*, he mentioned to me that the young man never came. I told him that I was surprised, since the youth said he was eager to go.

“When I ran into the young man the next day, he turned to me excitedly and told me that he had gone to R’ Shach on Friday afternoon, that the *Rosh Yeshivah* had given of his busy schedule speaking to him for 20 minutes, and that he felt he had gained a lot from the conversation. I understood from this that R’ Shach had apparently not connected him with the young man of whom I had spoken. Therefore, I told R’ Shach that the young man had come to him yesterday along with another student and that they had spoken for 20 minutes. R’ Shach stroked his beard, “I don’t remember a thing.”

R’ Meir continued. “Well, as long as I was talking to him already, I decided to ask R’ Shach a question of my own. ‘There is a difficult Rashi in the second *perek* of *Sanhedrin*’ I began but he immediately cut me off.

“‘I don’t understand,’ R’ Shach said to me confused. ‘You already asked me about that Rashi six weeks ago!’”

R’ Meir smiled at the memory and concluded. “*Torah* matters, even those from many weeks ago, were more clearly imprinted on R’ Shach’s mind than simple day to day events that had just occurred one day earlier!”

משל למה הדבר דומה

כי מי יודע מה טוב לאדם בחיים מספר ימי חי הבלו ויעשם כצל ... (מגילת קהלת ו-יב)

משל: A man is shipwrecked, and swims to shore. On the shore he is greeted by a group of people who dress him in royal robes and make him their king. He enjoys wealth, marries and begins to raise a family. He finds everything very strange but doesn’t confide in anyone. Finally, he decides to ask one of his advisors. He takes him to a private chamber and asks him, “What’s going on here?”

The advisor was wondering when he would ask. He tells the king an interesting thing. “Every year, someone gets washed up onto our shore and we make him king for the year. At the end of the year we take him down to the shore and strip him of his royal garments. He is then pushed out in a small boat, penniless and naked as the day he arrived.”

Shocked, the king asks his trusted advisor what he should

do. “Export,” replies the advisor. “During this year, send your wife and family and everything you own overseas and export all the wealth you can. Send everything to a secure place overseas. That is the only sensible course of action.”

The king follows this wise advice and exports all he can throughout the year. Sure enough, at the end of the year he is marched down to the shore, disrobed, and sent out alone in a small wooden boat. But far from heartbroken, he begins rowing for the mainland - for he has somewhere to go where he is a very wealthy man.

נמשל: This, of course, is the story of life. **R’ Avigdor Miller zt”l** would say over this parable in the a name of the **Chofetz Chaim zt”l** and explain that a person is born into this world naked and finds himself dressed and cared

esteemed father at the conclusion of davening. As is customary by many *Torah* scholars and men of respect, they were carrying their *Lulavim* and *Esrogim* proudly in their hands for all the world to see. Just as they were making their way down the street, a regal carriage transporting the Caliph himself happened to pass by. The carriage slowed and the Caliph, in an unusually jovial mood, called out, “What is going on today by you Jews? Why are you walking around looking like fools and idiots with that stuff in your hands?”

Young Moshe might have been a bit impetuous and quickly responded, “Your royal majesty, this is not the custom of fools. The real custom of fools and idiots is to throw stones at the wall. We are just performing the commandments as given to us by our leader Moses, the way it is done in Jerusalem.”

The Caliph smiled at the youth and continued on his way. He didn’t realize at first the grumbling of his advisors behind him. Finally, he looked at them for an explanation. “Your majesty,” they said in voices full of objection. “What did you think of the young Jewish boy’s answer that he gave you?”

The Caliph nodded and said, “Well, I think he made a good point. They weren’t acting foolish, carrying those objects in their hands. Real fools are people who carry around rocks and throw them at people. They were just following some silly Jewish custom.”

“Your majesty,” they cried out incredulously, “the boy was poking fun at our customs! He was literally mocking our practice, ‘Stoning of the Jamarat’ which we do when we go up to Mecca. (The Muslim custom is to throw stones at three walls on the third day of their pilgrimage. This ritual is the most dangerous part of the pilgrimage and on several occasions, thousands of participants have suffocated or been trampled to death in stampedes.) When he said the real custom of fools is to throw stones, he was referring to us who perform this holy ritual in the name of G-d. This was his true intention!”

When the Caliph realized that they were right, he became enraged. Immediately, he ordered the arrest of the entire Maimon family, with their execution to be followed swiftly thereafter. Rabbeinu Maimon became aware of the warrant for his arrest and that very day, during the *Yom Tov* of *Sukkos*, the entire family escaped Cordova and began their years of wandering, before they eventually settled in Egypt.

מקץ שבוע שנים במועד שנת השמיטה בהג הסבות ... הקהל את העם האנשים והנשים והמך וכו' (דברים לא-יב)

On *Chol HaMoed Sukkos*, following a *Shemitah* year, the entire *Klal Yisroel* would gather in the outer courtyard of the *Bais HaMikdash* for the *mitzvah* of *Hakhal*. At this assembly the king would read from the *Torah* to the Nation major portions of *Sefer Devarim*. The *posuk* stipulates that men, women and children are included in this *mitzvah* - even tiny babies according to some commentators. The idea that a child benefits from hearing *Torah* even before he is old enough to understand the words is clear from this *mitzvah*. Although too young to comprehend, babies were brought to the Temple, in order to instill *Yiras Shamayim* (Fear of Heaven) in them. Looking at an infant in a carriage, it is hard to believe that he could grow spiritually by hearing words of holiness or be scarred spiritually from hearing words of impurity. After all, he is only an infant, who cannot speak or understand anything being said. However, the lesson that the *mitzvah* of *Hakhel* demonstrates is that even a tiny baby’s *neshama* is affected by what it experiences well before he or she is old enough to understand the experience. A young child’s childish behavior and immaturity stem from physical limitations. His soul, however, is not limited by these physical constraints and discerns every bit of *kedusha*, benefiting from even the smallest pinpoint. Similarly, it discerns every bit of impurity, and is impoverished accordingly.

The following story is quoted in **Sefer Yalkut Lekach Tov**, about a *Ger Tzedek* (righteous convert) who lived in Jerusalem. A while back, he was asked what led him to convert to Judaism? What specifically appealed to him about the Jewish Nation? He explained the following: After the second world war, he found himself living in Amsterdam, Netherlands. Upon reading about the atrocities committed by the German people during the war, he became terribly distraught. How could his people - Christians - have acted so demonically? Why did they commit such atrocities if they believed in G-d? He then decided that, as his own personal act of contrition, he would move to newly formed State of Israel and and serve the Jewish people. He was able to obtain a position in a home for severely challenged children. These children were, for the most part, incapacitated both physically and mentally.

For a number of months, continued the convert, he had noticed a woman who came daily to spend time with her sixteen-month-old child. The baby was severely handicapped, unable to move and mentally disabled. Sadly, the baby just lay in his crib, for all intents and purposes totally oblivious to its surroundings. His mother would take three buses for two hours each way to come to the home to visit with her son. When she came, she went over to the child and kissed him on his forehead. She combed his hair and then placed a small pair of *Tzitzis* on him, while reciting a number of *berachos*. She then proceeded to recite *Modeh Ani*, *Shema* and other blessings with him. This was followed by reading

form of *Esrog* that he hadn’t seen. From all over the holy city of *Yerushalayim* and beyond, people would come to him to ask his opinion as to the kosher status of their *Lulav* and *Esrog* and if he would exclaim that a certain *Esrog* was “beautiful” you can be sure people would run to try to buy it.

One year, a young man came to R’ Zalman right after *Yom Kippur* in order to have his *Esrog* inspected. He had paid a considerable amount for his prize and he was confident in its beautiful shape and form. He waited his turn and then handed his *Esrog* to R’ Zalman, anticipating the *Rav*’s enthusiastic appreciation of his discerning selection.

R’ Zalman held it up and peered at it closely. He turned it over and side to side in his hand. Then, he looked at it once again. Upon this last close inspection, however, R’ Zalman noticed a miniscule hole in the *Esrog*, a tiny crack that seemed to go through and through. He looked up and shook his head. He informed the young man that his *Esrog* was considered “חסר” (lacking) and was therefore invalid.

The young man was shocked. He paid good money and was sure he had purchased a perfect specimen. Now, he was being told that not only was it not perfect - it was *posul*! It was clear that the young man was performing mental gymnastics, trying to conjure up a way to salvage his prize. Suddenly, he straightened his back, collected himself and began to breathe normally again. Then, he looked at R’ Zalman and responded, “I just realized that the first day of *Sukkos* this year falls out on *Shabbos*, and an *Esrog* is *forbidden* to be taken. So the first time that we will be picking up and blessing the *Lulav* and *Esrog* will be on the following day, Sunday. The *halacha* in this scenario is that an *Esrog* is acceptable (from the second day of *Sukkos* and on) even if it is a ‘חסר’. As such, I have no need to purchase a new *Esrog*; in fact, I bought this *Esrog* with the intention that if it would be deemed ‘חסר’ and therefore invalid for use on the first day, I would still be able to use it from the second day and on.” The young man’s smug expression bespoke his intention to “one-up” the *Rav* and make use of his expensive *Esrog*.

R’ Zalman was visibly taken aback by this answer. Immediately, he inquired as to the young man’s occupation, to which the young man replied that he was an *Avreich* who studied all day in *yeshivah*. Transfixing the young man with his steady gaze, R’ Zalman then admonished him with the following words: “There are four days between *Yom Kippur* and *Sukkos*, during which time *Moshiach* might arrive at any moment. Following his long-awaited arrival, the *Bais HaMikdash* will be rebuilt and the application of the associated *halachos* will be resumed once more. This includes the prohibition against taking the *Arba Minim* on *Shabbos*. As a result, each and every Jew must surely anticipate that this year we will be taking the *Lulav* and *Esrog* in the *Bais HaMikdash* on *Shabbos*, the first day of *Yom Tov*, and only a kosher *Esrog* will be allowed.”

The young man lowered his eyes as he recognized the truth of these words. R’ Zalman concluded, “You, however, will have a problem. Your *Esrog* will be invalid and you will not be able to perform this *mitzvah* in the *Bais HaMikdash*. Don’t you believe that *Moshiach* can come at any time, and that we must anticipate his imminent arrival every single day?”

ובוכות צאתי מביתי החוצה ודרך מצותיך ארוצה יחשב לי בואת כאילו דרחקתי נדוד ... (תפילה בשבנסין לסוכה)

The **Rambam, Rabbeinu Moshe ben Maimon zt”l**, was born on the 14th of *Nisan* in the year 1135, in Cordova, Spain. His father, Rabbeinu Maimon, served as *Dayan*, a judge in the Jewish court of Cordova and was famous not only for his vast *Torah* knowledge, but also for his general scholarship in all areas including mathematics and astronomy. In fact, it was at the suggestion of his father that young Moshe studied philosophy and medicine - fields in which he was to later attain world renown. The young Moshe was gifted with a brilliant mind and showed great promise. He was barely *Bar Mitzvah* when the fanatical Almohades conquered Cordova in 1148. These ruthless, savage Muslims offered the Jewish population the excruciating choice of conversion to Islam, death, or expulsion from their homeland where they had lived for many centuries, leaving behind all their possessions. The vast majority of Jews, among them Rabbeinu Maimon and his family, chose exile and left Cordova. They wandered from city to city, and country to country, for numerous years before arriving in Egypt. In Fostad, near Cairo, the family of Rabbeinu Maimon at last found a haven. Jews in Egypt, under the tolerant and enlightened rule of the Fatima Caliphate, were granted complete religious and civil freedom. It was here that the Rambam was to create the masterworks for which the Jewish people are forever indebted to him.

Much of the historical information about the life of the Rambam is culled from *sefer Divrei Yosef*, written in 1673 (5033) by **Chacham Rabbeinu Yosef Sambari zt”l**, who compiled a comprehensive history of the Jewish community in Egypt, and particularly that of Cairo, discussing relations between Jews and Muslims, communal institutions and the intellectual achievements of outstanding personages who lived in Egypt. He recounts a little known, if not fascinating anecdote, about the exact circumstance which forced the Maimon family to flee Cordova.

It happened on one of the days of *Chag HaSukkos*. Young Moshe was leaving the local synagogue in Cordova with his