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ט"ז - כ"ד תשרי תשע"ה - October 9 - 18, 2014

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

העניינות ופירושים לעורך את האדם לעבודת הש"ת והתחזקות באמונת ובטחון מאת

טיב התבלין

ולקחתם לכם ביום הראשון פרי עץ הדר כפות תמרים ... (ויקרא כג-ט) - רמזי ארבעת המינים

האמיתי שעבודתו רצויה מאוד, כי עיקר מעלת העבודה היא בזמני חושך, כי בזה מראה שעבודתו הוא רק לשמים, בין אם הוא זוכה להארה ומתיקנות בה, ובין אם לא. מה שאין כך אם אינו עובד את בוראו כי אם כשזוכה להארת המוחין, הדי מגלה בזה כי אין הוא בגדר עבד, ונמצא שאין עבודתו תמה לשמים.

גם בסדר הנענועים לכל הרוחות מורים על כללים שונים בעבודת הש"ת. ונגסה לבאר מהלך אחד בזה [לפי סדר הנענועים לנוסח ספרד]. דהנה, האדם עומד כשפניו כלפי מזרח, ומנענע בסדר זה: דרום, צפון, מזרח, מעלה, מטה, ומערב. והנה, ימין רומז למדת החסד, שהיא מדתו של אברהם אבינו, שעבד את בוראו במדת אהבה, ושמאל רומז למדת הגבורה, שהיא מדתו של יצחק, כי יצחק עבד את בוראו ביראה ופחד. והממוצע בין שניהם, היא מדת התפארת, המורה אל העבודה הכלולה מחסד וגבורה יחד. וזו המדה מתייחסת לעיקב שאחזו בב' קצוות אל, יראה ואהבה, ובשתיהן עבד את בוראו.

וזהו עיקר עבודת איש הישראלי, שיכלול את מדות גבורה וחסד יחדיו, ועבוד בשניהם יחדיו, כי רק מכוח שני בחינות אהבה ויראה יהיה ביכולת האדם להתעלות במעלות העבודה, וכמבואר בספרו"ק שב' מדרות אלו מסייעות אחת לחברתה. ומפני כך מכונה יעקב 'בחיר האבות', כי דרכו בעבודת ה' היא הדרך הנבחרת, לעבוד את הש"ת במידת החסד בענין עשה טוב, אך גם בזו השעה לא לשכוח מיראה ה' המסייע לסוד מרע. ולזה מורים אלו הנענועים, כי הנה גם כשמנענע המינים לצד צפון שהיא ימינו של אדם ומורה על מדת החסד, וגם כשמנענע לצד דרום שהיא שמאלו ומורה על מדת הגבורה, עומד האדם כשפניו כלפי מזרח, המורה על הממוצע בין שניהם שהיא תפארת. להורות, כי לא יעבוד האדם במדת החסד לבד, או במדת הגבורה לבד, כי אם בתפארת הכלולה משניהם כאמור.

בהמשך מכון האדם בנענועיו אל מדתו של משה הנקרא נצח, ומדה זו מורה כי התורה שנתנה על ידו היא נצחית, ונעשים אלו הנענועים כלפי מעלה, לרמו שהאדם העוסק בה מתעלה מעלה מעלה. ולאחר מכן פונה למטה ומנענע, ומכוון בה למדת 'הדר', שהיא מדתו של אלה הכהן, שהיה אוהב שלום ורדוף שלום, ובנענועיו כלפי מטה בא להורות כי האדם הרוצה לחיות בשלום ולהשקיף שלום בין אחרים, חייב להנמיך ולהקטין עצמו. כי הגאווה היא זה שגורם הפיירה. כי כ"א אינו רוצה להיכנע לפני חברו, וממילא אין חבירו חפץ להתרצות עמו.

הנענועים האחרונים הנעשים לצד מערב, מכונים אל מדת היסוד, שהיא מדתו של יוסף. כי יסוד הוא הקדושה. והנה אז כשעושה הנענועים המכוונים לזו המדה, עוקר גם את עצמו, ומיסב פניו גם כן כלפי מערב, ומורה הוא בזה, כי

ללקחתם לכם ביום הראשון פרי עץ הדר כפות תמרים ...

במדרש (ויקרא רבה ל, ט) איתא: 'פרי עץ הדר' - זה הקב"ה, שכתוב בו (תהלים קד, א): הוד והודר במדתו. כפות תמרים - זה הקב"ה, שכתוב בו (תהלים צב, ג): צדיק כתמר יפרח. וענף עץ עבות - זה הקב"ה, דכתיב (זכריה א, ח) והוא עומד בין ההדרים. וערבי נחל - זה הקב"ה, דכתיב ביה (תהלים סו, ה): סולו לדוכב בערבות ביה שמו. וכוונת המדרש הוא, שכל אחד מאלו הד' מנים, מורים על עניני אלויות, וכדאיתא בכתבי האר"י הק' (שער הכוונות ענין סוכה דרוש ה) שארבעת המינים מרמזים לארבע אותיות שם הוי"ה: י' - רומזת לג' הדסים, ה' ראשונה - לב' ערבות, ו' - רומזת ללולב, וה' אחרונה - לאתרוג.

עוד איתא בכתבי האר"י הק' (שם), שארבעת המינים רומזים לשבע מידות העלינויות: שלשה הדסים - חסד גבורה תפארת, שתי ערבות - נצח והוד, לולב - יסוד, והאתרוג הוא מלכות. רואים אנו מכל האמור שאלו המינים מורים על ענינים עליונים של אלקות. ובדרך אפשר יש לומר, כי אחיות אלו המינים המורים על אלקות, ועבודת הנענועים בהם, מורים על הדרכים המוטל עלינו בעבודת הבורא, ושעל ידם אחוים אנו ומקושרים אל הש"ת, כי המתבונן יזוכה כי בכל פרט מעניני הד' מינים, 'כולים אנו לראות רמז בעניני העבודה.

ומתחילה עלינו להתבונן בצורת הנענועים, שהם נעשים בהולכה והבאה. וכוונתנו בזה לרמו את המוטל על האדם להתקרב אל בוראו, וכוונתו בעבודתו יהיה לשם מטרה זו, כי כאמור מורים אלו המינים על שם הוי"ה הק', וההולכה היא סימן של התרחקות מהוי"ה, והבאה היא סימן של התקרבות להוי"ה. ואות היא לנו, כי אף בזמנינו שההסתר גדול, ורחוקים אנו מאוד מהקב"ה, אל יתיאש האדם, ועליו לדעת כי בכוח מעשיו ועבודתו יכול הוא שוב להתקרב אל בוראו, ולהינות מזיו אורו. וכמאמר התנא (ערוית ה, ו) מעשיך יקרבוך ומעשיך ירחקוך.

גם ענין הנענועים בכל צד שלש פעמים, בא להורות דרך בעבודת הש"ת והוא כי בשלש פעמים נעשה חוקה (עי' ב"ב כח, א), ולעניינינו בא הדבר להורות, כי על אף שמחמת גודל ההסתר נדמה לו לאדם שלא פעל כלום בעבודתו, ולא נראה לו שהתקרב על ידי מעשיו ה טובים אל הש"ת, אף על פי כן יתגבר על רגשותיו ושוב יתאמץ לעבוד את בוראו, וכשיתאמץ כך ג' פעמים, ולא יפול ברוחו, אז יעשה הדבר רושם בלבו, ומכוח חוקה זו יהיה ביכולתו להתגבר על פתויו היצר, בכל עת שינסה להניעו מאיזה ענין שבעבודת הש"ת.

ומה שנדמהה לו שלא פעל כלום במעשיו, אין זה כי אם נסיון, כי היצר שרוצה לבטל האדם מעבודת בוראו, מנסה להעלים ממנו האור הנמשך מכוח עבודתו, ואדרבה בזה הזמן שנדמה לו שאין עבודתו רצויה, יבין שזוהי הזמן

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

הלכות למעשה
A SERIES IN HALACHA LIVING A "TORAH" DAY
Keeping the Jewish Camp Holy (23) - והיה מחניך קדוש
Taking Arba Minim in an Unclean Place. In our general topic of maintaining Jewish sanctity - "והיה מחניך קדוש" - we briefly talked about performing a *mitzvah* in a bathroom, bathhouse, or in a place where there is a bad smell. We will now try to explain this idea by quoting from the sources. The first *Posek* to write about this topic at length is the **Chida, Rabbeinu Chayim Yosef Dovid Azulai ZT"l** ⁽¹⁾. He was asked the following question: A Jew found himself in a prison where the cell also contained a toilet, and he was unable to daven or learn there. When it came the *Yom Tov* of *Sukkos*, he received permission to have a *Lulav* and *Esrog* in his cell. The question was, could he perform the *mitzvah* of *Arba Minim* without a *beracha*, and serve *Hashem* in such a putrid place? The Chid'a answered that in fact, the prisoner could do the *mitzvah*, and he proved it from a *Gemara* ⁽²⁾ which discusses if one must stand up for an elderly person - the *mitzvah* of "נפמי עומד ע"פ" - in a toilet. The *Gemara* learns from a *posuk* that standing up in such a place does not really show honor to the elderly person, and there really is no point in standing up there. It seems that without this reason, a person could have done the *mitzvah* of "קומה" (standing up) in a bathroom.

Different Types of Mitzvos. One could argue that there really is no way to prove the point from standing up in the bathroom, to *Lulav, Esrog*, and the like. *Mitzvos* that are "pure" service of *Hashem* - actions that one would never do from logic - are possibly holier, or appear holier, and have a *beracha* said on them. Therefore, they might be prohibited in an unclean place. On the other hand, actions based on human logic that people,

הזאת היא צמר
R' Mordechai Gifter ZT"l (Telzer Rosh HaYeshiva) would say:

"The Jew is blessed with the great guests who visit him in the *sukkah*, the seven *Ushpizin*, the *Avos*, Avrohom, Yitzchok, Yaakov, *Yosef Hatzaddik*, Moshe, Aharon, and David. The invitation extended to the *Ushpizin* prior to the *Yom Tov* meal tends to enhance the sanctity of the *simcha*. A *Yom Tov* replete with so many acts of *mitzvos* should give an opportunity for every child to enjoy its benefits. If possible, the child should have his own *Lulav* and *Esrog*. We can well imagine the sense of pride in the *mitzvah* this would give him. Have him participate in the *Simchas Beis Hashoevah*. Let him sing and make merry, knowing that this is a *mitzvah*, a Divine service. Have him study *Torah* in the *sukkah*. What other opportunity is there to actually "breathe" and "inhale" *mitzvos* directly into the Jewish soul?!"

R' Itzikel of Pshevorsk ZT"l (quoted in Tehilas Chaim) would say:

"It is important that we allow the *Nashim Tzidkaniyos* (righteous women) to come to *shul* and take part in our *Hakafos* by watching the dancing on *Simchas Torah*. Anyone who has a problem that the women's section is open on *Purim* and *Simchas Torah*, gives a clear indication that he did not do a complete *Teshuvah* on *Yom Kippur*!"

A Wise Man would say:

"If we are ungrateful for what we already have, what makes us think we'd be happy with more?"

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הרצוה לקדש עצמו, ולהתעטר במדה זו, חייב להסב פניו מהבטה על איסורים חלילה, כי רק על ידי זה יהיה ביכולתו לשמור על קדושת עיניו ומחשבתו. כללו של דבר, אלו הנענועים נעשים הם לכל הרוחות, כי כל אחת מהרוחות מורה על מדה אחרת, ולהורות הם באים דרכי העבודה ע"י כל מדה ומדה. עוד יש לומר, כי סדר נענועים לכל הרוחות, הזמרמו על ששת המידות, בא ללמד את האדם שעליו לעבוד את ה' בכל המידות, בבחינת: טוב אשר תאחו בזה וגם מזה אל תגה את ירך (קהלת ז, יח), כי כל אלו המידות הן הכנה לתורה, כמו שכתב מוה"ר חיים ויטאל זי"ע (בס' שער הקדושה), הטעם שעניני המידות לא נכתבו בתורה, משום שעבודת המידות היא העבודה של דרך ארץ קדמה לתורה (ראה ויקרא רבה ט, ג), כי בלא הכנה של עבודת המידות אי אפשר לזכות לתורה! גם אלו המקומות שמנענעים בקריאת ההלל, להורות הם באים. כי על פי דעת האר"י הק' (שער הכוונות ענין סוכה דרוש ה; סידור האר"י צט, ב) הם בתחילה בפסוק 'הודו לה' כי טוב' ושוב ב'אנא ה' הושיעה נא', ולבסוף מנענעים שוב בפסוק: 'הודו לה' כי טוב כי לעולם חסדו'.

וי"ל שהכוונה בזה היא, שגם אם הוא במצב של מלטולים וצרות, מנענעים

**לקחי חיים ודברי התעוררות
וסדרו עפ"י פרישיות השבוע**

מאצרותיו של המגיד

קדושת הסוכה היא מעין קדושת המקדש

שנקראת ביתו של מקום, שהרי 'אל שם שמים על הסוכה' (וכנתבאר), 'עוד יהלוך סלה' ע"ד ר' המינים המשמחים, המאפשרים להלל ולשיר לפניו בשמחה'. והמשך וכתב (סוכות תרמ"ג ד"ה ימי הסוכות וכו'), "ימי הסוכות נקראים 'זמן שמחתינו', כי הש"ת זיכה אותנו לישב בצילו, והיא (-הסוכה) מעין בחינת הגן עדן שעליו נאמר (בראשית פרק ב' פסוק ח) 'זיטע ה' אלוקים גן בעדן וגו', וישם שם את האדם אשר יצר', ועיקר הבריאה היה להיות דירת האדם שם, וסם היה השמחה כמו שאומרים 'כשמך יצריך בגן עדן וכו', והגם שנאמר (שם ג' כ"ד) 'זיגרש את האדם, אעפ"י יש זמנים שמתנוצץ בהם קצת הארה מבחינת הגן עדן, והש"ת הכניסנו לדירה זו (-הסוכה) שחל עליה שם שמים כדאיתא בגמרא (סוכה ט.), ו'השמחה במעונו' (ברכת הוימוץ לחתן וכלה), ולכן דירה זו מביאה השמחה'.

ולפי הנתבאר, שמה ש'חל שם שמים על הסוכה' הוא מעין מה שהורה ה' את שכינתו במשכן ובבדמ"ק, ביאר **המוד"ד מבעלזא זי"ע** (ע' בילקט אמרי קודש מבית בעלזא, חג הסוכות, עמ"פ פ"ד ד"ה ושמעתי מאזי וכו') את מה שכתב הטור (אורח סי' תי"ז), "שהמקדים נתקנו כנגד האבות וכו', סוכות כנגד יעקב דכתיב זיעקב נסע סוכותו וגו', ולמקנהו עשה סוכות", וי"ל, דהנה שמעתי כמה פעמים מאדוני אבי ז"ל (-'המהר"י) בשם אדוני אבי וקני ז"ל (-'המהר"ש), דענין הסוכה הוא, שה' מקף אותנו מכל צד, ככ"מ ואף בחוץ לארץ, ויש בה מעין קדושת ארץ ישראל והמקדש, ואירה היא מעין אוירה דארץ ישראל שמחים (ע' ב"ב קנ"ח) וכו', ועי' אפשר להבין לשון התפילה שאומרים קודם שונכנסים לסוכה, אשר נהגו אא"ל ואאז"ל לאומרה בזה הלשון, 'ותזכני לישב ימים רבים על האדמה אדמת הקודש', דיש להבין האץ שייך כאן תפילה זו, אך להנתבאר, דבסוכה יש מעין קדושת ארץ ישראל, מובן מה שמתפללים בה 'שנוכה לישב ימים רבים (-ימי חג הסוכות בכל שנה ושנה) בסוכה שיש בה מעין קדושת האדמה אדמת הקודש'.

והנה אף דכל האבות הקדושים זכו לקדושת ארץ ישראל והמקדש, אך לקדושת ארץ ישראל והמקדש גם בחו"ל זכה רק יעקב אבינו ע"ה וכו', וכדאיתא במסכת חולין (צ"א), 'כתיב ויצא יעקב מבאר שבע וילך דרנה, וכתוב ויפגע במקום (-הר המוריה), כי משא לחרן אמר: אפשר שעברתי על מקום שהתפללו בו אבותי ואני לא התפללתי בו, מיד יהיב דעתיה למיחדר, וכד יהיב דעתיה למיחדר, מיד קפצה ליה ארעא (-הר המוריה), ומיד 'זיפגע במקום', והרי שבאה קדושת ארץ ישראל והמקדש אליו לחרן שהוא בחוץ לארץ וכו', וזה ששר רמז לבניו לדורות, שיוכלו להשיג מעין קדושת ארץ ישראל והמקדש אף כשהם בגלות בחוץ לארץ, וכדמצינו לגבי עניין מצות סוכה, וכנתבאר, ועל כן 'סוכות' (שבו גם בחו"ל יושבים בסוכה שיש בה מעין קדושת ארץ ישראל והמקדש, וכנתבאר) כנגד יעקב' (שוכה לקדושת ארץ ישראל והמקדש גם בחוץ לארץ, וכנתבאר)".

ויברך אלקים את יום השביעי ויקדש אותו כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות (ב-ג)

Some 200 years ago, the legend of **Chacham Rabbi Yaakov Bensabbat ZT"l**, was born. He acquired the name “Bensabbat” following an amazing incident. He was once on a journey with a caravan of Jews, who were riding on donkeys. It was late Friday afternoon, and R’ Yaakov did not know what to do. As *Shabbat* was about to start, R’ Yaakov turned to his companions and said, “*Shabbat* will soon begin, and we cannot ride on *Shabbat*. We must stop here in the forest until tomorrow night. We can then continue on our journey.”

However, his traveling companions refused to listen saying, “This place is dangerous! We have to continue moving because of the wild animals here.” Hence the group journeyed on, leaving R’ Yaakov behind, and all alone.

R’ Yaakov, who was infused with powerful faith, took some stones and laid them in a circle around him. He tied his donkey to a tree, lit two candles for *Shabbat*, and began to pray. He was deeply immersed in his prayers and did not see the approach of a huge lion, before it was too late! (It was well known that lions roamed the Moroccan wilderness some 200 years ago). R’ Yaakov was afraid, and so he raised his hands to heaven and beseeched the Almighty to save him. Suddenly, he saw an old man standing before him, and he said, “My son, do not fear!”

R’ Yaakov continued to pray, and then he ate the *Shabbat* meal with a content heart. During all this time, the lion was standing outside the circle of stones, carefully watching him.

With his great faith, R’ Yaakov went to sleep that night, and all through the next day, the lion remained, eyeing him the entire time. At the end of *Shabbat*, R’ Yaakov saddled his donkey and prepared to continue his journey. Just then, the lion made his move and ran up to the terrified man. But as he approached, the lowered its back, as if to say, “Climb up on me.” R’ Yaakov understood and climbed upon the lion’s back. He placed all his things upon the lion and the lion began to run at full speed. A journey that should have taken days, took the lion only a few short hours. Soon, R’ Yaakov came to his destination.

When they saw R’ Yaakov, the residents of the town immediately accused him of desecrating the *Shabbat*, by embarking on his journey the holy day had ended. However, when they saw him riding on the back of a huge lion, and he recounted everything that had happened to him since parting ways with the caravan on the eve of *Shabbat*, they believed him. This incredible story quickly became the focus of conversation in town. As it turned out, the other members of the caravan who had continued their journey on *Shabbat* never even made it to the town and were attacked by a pack of ravenous lions. Only R’ Yaakov survived from the original caravan, and they realized that he was a very special and unique *Torah* scholar. From that day on, people began to call him R’ Yaakov ben Shabbat, which was later conjoined to become “Bensabbat.” May the Holy One, blessed be He, also perform miracles and wonders for us!

**DRUSH V'CHIDUSH
ON AVODAS HALEV**

מחשבת הלב

**CONCEPTS IN TEFILLAH BY
R' CHAIM YOSEF KOFMAN**

The **Bluzhever Rebbe, R’ Yisroel Spira ZT”L**, once told me the following: The first two words of the *Torah* - "בראשית ברא" - allude to the first *beracha* that we *bentch* a person with: "בני, חיי, מזוני" - "*Children, health, sustenance*." The word "ברא" has three connotations: "ברי" which means children in Aramaic, "בריאה" which means health, and "בר" which is a term for grain (בראשית מב-ג) and this is "*Bereishis*" - the blessing that is first and foremost. After I did a bit of calculation, I went back to the *Rebbe* and told him that the *gematria* of "ברא" is 203, and the words "בני,חיי,מזוני" collectively amount to the number 203, as well.

The *Rebbe* had not realized this and he was astounded. He wrote the calculation in his notebook.

.... **"כי לא המטיר ה' אלקים על הארץ ואדם אין לעבר את האדמה" (ב-ה)** After creation, the grass did not grow because there was no rain. Rashi says that the reason it did not rain was because there was no one to pray for rainfall! But why not? Why was was everything else created and operating without *tefillah*? Why does rain specifically depend on *tefillah*? *Chazal* tell us that whenever there was a dry spell, *Torah* scholars would go outside and daven for rain. This is one of the three keys that whenever there was a dry spell, *Torah* scholars would go outside and daven for rain. This is one of the three keys that *Hashem* retained under His control and He only disperses it when we daven for it. A ראייה to this is from the words of *Krias Shema*, where we say: "ותתי מטר ארצכם בעתו" ... And to *serve Hashem with all our hearts and souls (service of the heart which is Tefillah)* *And I will send rain to your land in its time.*" Rain absolutely depends on our davening. That is why the original grass did not grow - because "אדם אין לעבד" - there was nobody to *serve Hashem* with שבלב to *pray* for rain, which would make the grass grow! Likewise, we recite the special and holy prayer of *Geshem* on *Shemini Atzeres*, when we ask for the proper amount of rainfall for the entire year, in its proper time. *Geshem* also means "*Gashmius*" - *parnassa*, making a living, and this most definitely goes into our davening. May *Hashem* answer all of our heartfelt *tefillos* for *Geshem* – rainfall and *parnassa*!

למען ידעו דורוֹתֵיכֶם

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

We have been given two *mitzvos* for the holiday of *Sukkos* which seem to be contradictory: *Simchas Yom Tov*, experiencing the joy of the holiday, as it is written: "ושמחת" (דברים טז-יד) - "*You shall rejoice on your festival.*" And "שיבת סוכה" - dwelling in a *sukkah*, which according to our Sages, is a directive: "*For the entire seven days, leave your permanent abode and dwell in a temporary abode.*" (סוכה ב.) The question is: if it is a *mitzvah* to experience the utmost joy during *Sukkos*, why does the *Torah* command us to live in a temporary dwelling during this time, an action which seemingly hinders this joy?

R' Yaakov Neiman ZT"l (Darchei Mussar), offers the following reply: In truth, one cannot attain true joy unless he is prepared to recognize that this world is but a temporary place. A person who believes that man's goal is found in this world, cannot possibly achieve inner peace, because, generally speaking, a person who is immersed in the vanities of this world will not experience joy, which is spiritual in nature. Only those who strive to come closer to *Hashem* will attain true joy, as the *Navi* says: "*Strength and joy are in His place.*" (דברי הימים א' טז-כז) All the desires and vanities of this world, can only lead a person to sadness, which is at the very heart of impurity. Jealousy and desire prevent one from being happy, for he always has the feeling that he is missing something. If he has one hundred, he wants two hundred; when he sees that others have more, this makes him sad. However, if a person were to understand that this world is but a temporary dwelling place for his body, and it is not necessary to get everything one desires in life, he will not experience jealousy. Instead he will be happy with his lot.

R' Moshe Rosenstein ZT"l, the **Lomza Mashgiach**, cites the reason why we read *Koheles* during *Sukkos* is for fear of expressing too much happiness, since this is the time of our joy. Hence we read *Koheles* to remind ourselves that this world is nothing but vanity, which tempers our joy. The real reason, however, says R' Moshe, is precisely the opposite. We read *Koheles* on *Sukkos* because it is a *mitzvah* to be happy during this time, and as long as a person clings to the vanities of this world, it will be impossible for him to be truly happy. He will constantly be jealous of others, and his desire and love for honor will plunge him into sadness. We read *Koheles* to enable us to see that the vanities of this world are utterly futile. When we realize that they are not worth pursuing, we can fully accomplish the *mitzvah* of *Simchas Yom Tov*.

כל האזרח בישראל ישבו בסוכות וגו' (ויקרא כג-מב)

What is the significance of the word "אזרח" which literally translates as "native"? Why does the *Torah* specify

that only a "native" son of the Jewish people should perform the *mitzvah* of *sukkah*?

R' Yehoshua Asher Rabinowitz ZT"l of Perisov, son of the **Yid Hakadosh, R' Yaakov Yitzchok of P'shischa ZT"l**, understands the word in a totally different light. In fact, says the *Rebbe*, this *posuk*, "כל האזרח בישראל, Every native (Yisroel) shall dwell in booths," is a *remez*, a hidden allusion to those Jews who have not yet entered into the service of *Hashem Yisbarach*. It is a reference to the one for whom the sun has yet to shine upon (אזרח השמש), who has just recently accepted upon himself to follow the ways of *Hashem* with all of his heart, and begin to serve Him. After the repentance of *Yom Kippur*, many Jews are now true "*Baalei Teshuvah*" and feel the urge to serve *Hashem*. The word "אזרח" is in future tense, a look to the future, in other words, a Jew who accepts upon himself that from today and on he will begin to shine in the service of *Hashem*. Such a righteous person, says the *Torah*, is assured that he will merit the *mitzvah* of *sukkah*. He will be graced from heaven, to sit in a "סכת שלם" - "*a complete (perfect) booth,*" a clear reference to the *sukkah* of *Hakadosh Boruch Hu*, Who shines His holy light from above on those who serve Him properly.

תקרב אחד אל אחד והיו לאחדים ביד ... (תפילה קודם נמילת לולב)

At the *Pesach Seder* we are told that the correct approach towards the "wicked son" is to "break his teeth" and inform him that had he been in Egypt he would not have been redeemed. On *Sukkos*, too, there is a symbol of the wicked. *Chazal* tell us that the willow branches - *Aravos* - that are taken together with the *Lulav*, *Esrog* and *Hadassim*, have no taste and no fragrance. They represent the kind of Jew who does not contain any particular *Torah* learning (taste) nor any particular good deeds (fragrance). However, in contrast to *Pesach* (when the wicked son is rejected out of hand), on *Sukkos*, we bind the wicked and welcome them as full members of the "ארבע מינים". What is the explanation behind these two differing approaches?

Rabbi Yitzchok Sender Shlit'a gives a remarkable answer. The *Pesach Seder* is an occasion when all present are given free reign to speak their minds openly and honestly. In fact, the name "פסח" itself can be interpreted as a composite of the phrase "פה סח" - "*the mouth speaks.*" Consequently, at the *Pesach Seder* it is correct to take a wary approach to the *rasha* and his evil speech, out of concern for the negative influence that his words may have on the others who are present. On *Sukkos*, however, we merely join the *Aravos* in proximity with the other species. Since there is no direct "interaction" between this "*rasha*" and his close environment, though, we need not be concerned that he may influence the others. On the contrary,

קזל מבשר מבשר ואומר

שמיני מומן לעתיד לבוא. לשמח בו עם קרובו ... (פיוט לשמיני עצרת)

Sefer HaChinuch writes that according to the Sages, *Shemini Atzeres* is not the eighth day of *Sukkos*, but rather a separate holiday, which occurs at the end of the *Sukkos* holiday. What was the reason why *Hashem* commanded us to observe this day as its own holiday? The *Sefer HaChinuch* explains that *Sukkos* is the last *Yom Tov* of the Jewish calendar year. By giving us this *Yom Tov*, *Hashem* is telling us "Please, stay with me one more day, as it is difficult for me to part with you." *Hashem*, out of His great love for *Klal Yisroel*, finds it hard to "leave" his children at the end of the holidays. Therefore, He added on one more day, so we, the nation of Israel, can spend one more day with *Hashem* before our "departure."

The **Kozhnitzer Maggid, R' Yisroel Hopstein ZT"l** would quote the words of the *gemara* (ראגא ד.): "*Who is considered a fool (שוטה)? One who loses things that are given to him.*" This may be applied to those who do not understand or make use of the holy day of *Shemini Atzeres*. For weeks, we have been drawing closer and closer to *Hashem* and our level of spirituality has grown immeasurably. Now, on this holy day, *Hashem* does not want us to leave, to see it all go to waste, ח'ו", and we must work extra hard to maintain this pure level, for otherwise, we are no different than the fool who simply loses things!

One year, as the **Rebbe of Hornsteipel, R' Mordechai Dov Twerski ZT"l**, was conducting his special *Shemini Atzeres tish*, surrounded by hundreds of loyal and devoted *chassidim*, one man became overly enthusiastic and walked up to the *Rebbe's* seat and began to bless him. Lofting his cup of *schnapps* high in the air, he looked at the *Rebbe* and called out "*Rebbe, L'Chayim!*"

Immediately, the *Rebbe*, followed by the *chassidim*, replied, "*L'chayim Tovim U'lesholom*" (To good life and peace) a standard reply. But this man was not finished. Before anyone could say another word, he blessed the *Rebbe* with "אריכות ימים ושנים" - "*Long days and a long life.*" Expecting an immediate reply, the man was dismayed when the *Rebbe* remained quiet and did not reply.

The *chassidim* began to squirm uncomfortably in their seats and an instant murmur began to circulate all throughout the large hall. Why didn't the *Rebbe* respond to the blessing of a long life? Was he intimating that he knew something hidden - through *Ruach HaKodesh* - that this would not be a year of life for him? Would their beloved *Rebbe* depart his earthly existence in the near future and thus, he would not accept the man's blessing?

It was not until after *Yom Tov* had finished and someone had the temerity to ask the *Rebbe* what it all

meant and why he had ignored the simple *beracha*.

R' Mottele smiled for a moment and then he began to laugh. "Is that what people thought? That I would not live out the year? No, of course that's not what I meant and in fact, I look forward to a '*shana tova*' - a good year, filled with the best that the *Aibishter* has to offer. So you want to know why I didn't respond? It was because at that moment, on *Shemini Atzeres*, when we were all flying high on the holiest level of *Ruchnius*, sitting at the *tish* with the *Shechinah* herself at our side - and this man goes and wishes me '*Arichus Yamim*' - a long life! He looked like a fool to me; why would anyone want a long life in this small and earthly existence, precisely at a time when he is feeling the true meaning of life on a spiritual level, in *Olam Haba*?"

אתה רואת לדעת כל ה' הוא האלקים אין עוד מלבדו ... (הקפות)

On the eve of *Simchas Torah*, after *Maariv* had concluded and people were scurrying about moving benches and preparing the *shul* for *Hakafos*, **R' Pinchos of Koretz ZT"l** turned to one of his disciples and said the following words: "You should know, Raphael, that until now we have been doing *Hakafos*, with our hands full of powerful weapons; the *Arba Minim*, which allowed us to perform the *mitzvos* with a true *shleimus*.

"But now, Raphael, our hands are empty. Although we do carry the *Sefer Torah*, it is not a biblical requirement like the *Lulav* and *Esrog*. So, nu ... tell me, how shall we do this *mitzvah*? ואס פאר א פנים האט א מענטש אז ער מאכט *mitzvah*? הקפות מיט ליידיגע הענד? (How does a person look when he does *Hakafos* with empty hands?)"

Still gazing off into the distance, R' Pinchos smiled and said, "Ahhh, the answer is that now, as we dance with the *Sefer Torah*, we have to sanctify ourselves to the point that our physical bodies take the place of the four species. Our hearts must be as clean as the *Esrog* we once held. Our backbones must be ramrod straight, so as to take the place of the *Lulav*. Our eyes must be filled with a spiritual light, to replace the *Hadassim*, while our lips must be pure and untarnished, instead of the *Aravos* we had been holding. When we have turned our bodies into an actual set of *Arba Minim*, then we are not empty-handed; on the contrary, we are now ready to hold the holy *Sefer Torah* in our arms, and dance the *Hakafos* with the purest of joy!"

Raphael heard his *Rebbi's* words, but rather than be consoled, he burst into tears, crying, "*Rebbi*, how will I ever reach that *madreiga* - how will I ever be able to dance?"

Turning to face his *talmid*, R' Pinchos smiled and said, "Raphael, stop crying. I will carry you on my shoulders and we will dance together!" Raphael wiped away his tears and danced that year like he never danced before.

only be proven at a time when the weather turns cold, for otherwise we would have slept outside anyway (כי ברחוב נלין). Now that we do so in *Tishrei*, it is clear that *Bnei Yisroel* only sat in the *sukkah* in the desert for the purpose of a *mitzvah* (כי נר מצוה) and to fulfill *Hashem's* decree.

בסכות תשבו שבעת ימים ... (בג-מג)

Once, a certain *shadchan* successfully completed a *shidduch* and was paid his fee. However, during the engagement period, the couple unfortunately decided to break off their commitment, and the wedding was called off. Subsequently, another man interceded and brought the couple back together again. As a result, this second man claimed that he was entitled to receive a payment that was equivalent to the fee that was paid to the original *shadchan*. However, the *chosson* disagreed, stating that bringing about the couple's reunification after their previously established engagement had been broken, did not warrant the same level of payment that was called for by someone who had initiated an entirely new *shidduch*.

The dispute came before the *Tzaddik of Yerushalayim, R' Aryeh Levin ZT"l*, who ruled in favor of the viewpoint expressed by the *chosson*. R' Aryeh explained that his decision was based on the *halacha* that a *sukkah* that is erected on *Chol Hamoed Sukkos* is deemed not kosher, since a *sukkah* must be built for seven days, as it states: "בסכות תשבו שבעת ימים" - whereas a *sukkah* that is erected on *Chol Hamoed* does not have the prerequisite amount of time, the seven days necessary, for a kosher *sukkah*. Notwithstanding the above, if a *sukkah* was built before *Yom Tov* but subsequently fell apart during the holiday, then it may be rebuilt on *Chol Hamoed* and remains a kosher *sukkah*. The reason is that in such a case, the rebuilt *sukkah* is not considered to be a “new” construction, but rather a continuation of the “old” *sukkah*.

Similarly then, ruled R' Aryeh, reconciling a couple who had suffered a broken engagement would not be considered equivalent to constructing a “new” *shidduch*, but rather a continuation of the “old” *shidduch*.

יבא במשפט על כל נעלם אם טוב אם רע ... (קהלת יב-יד)

Sefer Kohelos concludes with: “*For Hashem will judge every deed - even everything hidden - whether good or evil.*” *Chazal* interpret “whether good or evil” to refer to deeds which may appear to be “good” but in fact are tainted with “evil.” Heaven will hold a person accountable for the negative aspects of that which is done with the best of intentions. For example, giving *tzedakah* to a poor person in public where he is caused embarrassment (חגיגה ה). Says the **Manchester Rosh Yeshivah, R' Yehuda Zev Segal ZT"l**, when performing a *chessed*, or any other good deed, one must ensure that it is free of any sort of negativity.

there is good reason to hope that the *Aravah* may in fact be inspired to follow the example set by the *Torah* learning and works of good deeds that are exemplified by the other members of the four *minim*.

When Rabbi Sender was teaching in a Yeshiva High School, his practice was to take a peek ahead at the group of students that was slated to enter his class in the coming semester. One year, he took particular note of a certain student who was known to be a troublemaker. Yet, the following year this student ceased making trouble, for his class was now overwhelmingly comprised of well-behaved students who refused to pay any attention to the kind of antics for which this student had previously been famous. Thus, deprived of an audience for his trouble-making repertoire, the student steadily learned from the positive example set by his new peer group and eventually, became just like one of them.

למען ידעו דורותיכם כי בסכות הושבתי את בני ישראל ... (בג-מג)

The *mitzvah* of *sukkah* is one that is “לדורותיכם” - for all generations. The renowned **Chacham Yehuda Elbaz ZT"l (Shevus Yehuda)** cites three individual *posukim* ג) that employ the term "כי" to explicate a specific point: “*Because Hashem provided the Children of Israel with booths when they were redeemed from the Land of Egypt*”; “**כי ברחוב נלין**”; “*Because we (the angels) shall sleep in the street*”; “**כי נר מצוה ותורה אור**” (משלי ו-כג); “*Because the flame is a commandment and Torah is light.*”

In fact, says Chacham Elbaz, all three *posukim* are connected in a way that alludes to the famous treatise of the *Baal HaTurim*, with regard to the *mitzvah* of *Sukkah*. In the beginning of the laws of *Sukkos* (א"ח סימן תשכ"ה) the **Tur, Rabbeinu Yaakov ben Asher ZT"l**, asks the following question: Although the Jewish people left Egypt in the month of *Nisan* and experienced the protection of the Divine Clouds of Glory immediately, nevertheless the *mitzvah* of *Sukkah* was postponed for six months, until the month of *Tishrei*. Why do we not observe this commandment in *Nisan*? The Tur explains that *Nisan* marks the beginning of spring when the weather becomes warmer, and people naturally leave their homes to sit outdoors. *Tishrei* marks the beginning of fall when the weather turns colder and people naturally return to the shelter of their homes, no longer spending their days outdoors. Thus, it is *Hashem's* will and desire that we sit in a *Sukkah* in *Tishrei* to demonstrate that we do so solely to fulfill His commandment and not for our own convenience.

Thus, we see from here that our purpose for sitting in the *sukkah* is to show all future generations how the Almighty chose to protect His children when we came out of Egypt and this can

רעיונות ופירושים לעורר את האדם לעבודת הש"ת ותחתזקות באמונה ובסתות מאת

רבי גמליאל חכהן רבינוביץ שליט"א

הגה"צ רבי גמליאל חכהן רבינוביץ שליט"א

ראש ישיבת שער השמים בירושלים ע"ה"ק

ביום השמיני עזרת תהיה לכם כל מלאכת עבודה לא תעשו וגו' (במדבר כג-לה)

“הבוחר בעמו ישראל באהבה” - אני ואתם נשמה יום אחד

תרגום הוחר וכן תוכן הדברים היא: בעוד שאוהב המלך שוהה עמו ביחידות מבקש הוא ממנו כל צרכיו, והוא נותן לו, ושמו המלך עם אוהבו ביחידות, ולא מתערבים אחרים עמהם, והוא נמשל לייוחד הקב"ה עם כנסת ישראל, לכן נאמר ביום השמיני עזרת תהיה לכם. עכתו"ד.

והיינו שלא די להם לישראל שווכים למתנה כה יקרה שהקב"ה מתייחד עמהם ומראה להם כמה חשובים הם בעיניו, ולא רק זה שמורים להם השפעות עליונים שהמלכות עוצרת עמה, אלא רשות ניתן להם בו ביום לבקש ככל אשר תאוה נפשם, והקב"ה ממלא בקשתם.

מכל האמור עומדים אנו על מהותו של יום נעלה זה, שבו נעשה ייחוד כנסת ישראל אם הקדוש ברוך הוא, ובוה מגלה הקב"ה כמה חשובה היא כנסת ישראל בעיניו. ובו ביום מגלה שהם עיקר העולם, ובצנעה מוריק להם השפע המעולה ביותר.

ומכוח זה מתעורר בלבות בני ישראל שמחה עצומה ביום זה, ומתלהבים לקלס לפניו ית' ולשבחו, וכמואב במדרש (פסיקתא רבת) חו"ל: **ביום השמיני אמר הקדוש ברוך הוא לישראל בניי יודע אני שכל שבעת ימי החג הייתם עסוקים בקרבות של אומות העולם ועכשיו אני ואתם נשמה יום אחד, אני מטריח עליכם הרבה, אלא פר א' איל א', כיון ששמעו ישראל כך, והתחילו מקלסים להקב"ה ואומרים זה היום עשה ה' נגילה ונשמחה בו (תהלים קיח, כד) עכ"ל**. והוה עצם ענינו של החג הזה, והיינו, כמו שכל חג מורה על איזה ענין, פסח זכר ליציאת מצרים, וסוכות וזכר לעניי הכבוד, כמו כן מורה שמיני עזרת על גודל האהבה של הקב"ה לעמו.

וזהו אכן גם עצם העבודה המוטלת עלינו ביום נעלה זה, לשמוח עם הקב"ה בזה שאנו אוהבים לפניו, כי כמים פנים אל פנים צריכים אנו להחזיר אהבה כביכול אל הבורא יתברך, וכמו שרואים בתפילת שחרית שבכל יום, שמיד ממסיימים ברכת הבורח בעזמי ישראל באהבה, אומרים אנו ואהבת את ה', אלקיך. וכן בערבית סומכים אנו אהבה לאהבה, ותיכף אחר ברכת אוהב עמו ישראל, פורסים על שמע ואומרים ואהבת את ה' אלקיך וגו', כי מיד אחר שהוכרנו את אהבת הבורא עלינו, המתבטא בזה שבחר בנו מרוב אהבתו אותנו, אומרים אנו פרשת ואהבת, שהוא החיוב שלנו לאהבת הבורא.

וזהו ג"כ ענין השמחה ורדיקודים עם ספרי התורה, לגלות אהבתינו אליו, ומן הראוי היה מצד שמחתינו עם הקב"ה לרקוד כביכול עם הש"ת בעצמו, אבל מאחר שאין דבר זה ביכולת האדם, ולכן לוקחים התורה הקדושה ורוקדים עמה, שהרי איתא בווזר הק' (ח"ג ע.א) ש'קודשא בריך הוא ואורייתא וישראל חד הוא'.

וביותר מצינו בווזר הק' (ח"ב ס.א) והובא ב'**נפש החיים**' (שער ד פרק י') דהקב"ה אקרי' תורה: וז"ל הווזר: ואולפינא דקודשא בריך הוא תורה' אקרי', ואין תורה אלא הקב"ה. תרגום: למדנו שהקב"ה נקרא תורה, ואין תורה אלא הקב"ה. נמצא, שלוקחים אנו את התורה שהיא כביכול עצמותו יתברך ורוקדים עמה ביחד, ובוה אנו מבטאים שמחתנו מהייחוד הנעשה בעולמות העליונים בין הקב"ה לכנסת ישראל.

ואו, בוז השעה שאנו שמחים עם התורה, שהוא מעין היחוד העליון, ביכולתינו להתחנן ולבקש מלפניו יתברך שמו כל משאלות לבינו, וכפי מאמר הווזר הנזכר. ועל כן עלינו להתחנן ולשפוך שיח תפילתנו, שנוכה לשמור מצוותיה, ולא תמוש התורה הזאת מפינו ומפי זרענו עד עולם. וכיון שהיא דוגמת יחוד עליון ביחודא שלים, עלינו לבקש גם שיימשך הייחוד ולא יפסק, ויתחנן ויתעורר הייחוד, עד שיגיע לתכלית התיקון בשלימותו, בביאת גואל צדק במהרה בימינו אמן.

וְזֶה, בכדי להבין גודל מעלת יום שמיני עזרת, נקדים לפניכם את דברי **הוזהר הק'** (ח"א סד, א) המדבר בשגב מעלת יום זה, חו"ל: **ביום השמיני עזרת תהיה לכם, מאי עזרת כתרומו כנישו, כל מה דכנישו מאינון ברכאן עלאין, לא ינקן מניה עמין אחרנין בר ישראל בלחודיהו. ובגין כך כתיב עזרת תהיה לכם, ולא לשאר עמין, לכם ולא לשאר ממנן, ועל דא אינון מרצין על המים למיהב לון חולק ברכאן דיתעסקון ביה, ולא יתערבון לבתר בחודותא דישראל כד ינקין ברכאן עלאין. ועל ההוא יומא כתיב דודי לי ואני לו, דלא אתערב אחרא בהון, עכ"ל.**

תרגום הוחר וכן תוכן הדברים הוא: כתוב בתורה (במדבר כט, לה) ביום השמיני עזרת תהיה לכם. תיבת עזרת משמעותה אסיפה, וכוונת התורה בזה כי כל הברכות העליונים שנתאספו אל המלכות, לא יינקו מהן אומות אחרות מלבד בני ישראל, ולכך כתיב עזרת תהיה לכם, לכם ולא לשאר אומות, לכם ולא לשאר ממונים עליונים. ודבר זה פועלים בני ישראל, על ידי עבודת ניסוך המים. כי על ידן מרצין הם שתינתן להאומות חלק מה של ברכה, כדי שיהיו עסוקים בה, ולא יתערבו אחר כך בשמחת ישראל בשעה שיונקין ברכות עליונות. ועל זה היום נאמר (שיר השירים ב, טז) דודי לי ואני לו, שאין מתערבין אחרים עמהם. עד כאן תו"ד.

והיינו שמאחר שזכה מדת מלכות לברכות עליונות, משתוקקת היא להמשיכה לישראל, ונקבע יום זה, שבו יתייחדו מדת מלכות עם כנסת ישראל, כדי להוריק אצלה כל האוצר העצור בתוכה. כי אין ברוצן המלכות שגם האומות יקחו חלק בה, אך מקודם מוטל על כנסת ישראל לסלק את כל מי שעלול לבוא ולתבוע שיתנו גם לה חלק בשלל, ולואת מקדימים בני ישראל בימי החג, ובעבודת ניסוך המים ממשיכים ברכות גשמיים להאומות שרויהם, כדי שיסורו דעתם מישראל, בשעה שהם מתוועדים עם המלכות לקבל שפעה.

ובהמשך דברי הווזר מבאר ענין זה על פי משל באופן שונה קצת, חו"ל: **למלא דומן רחימי בסעודתא עלאה דעביד ליה ליומא רשימא, הא רחימי דמלא ידע אתרעי ביה, אמר מלאכ השתא אנא בעי למחרי עם רחימאי, ודחילנא דכד אנא בסעודתא עם רחימאי יעלון כל אינון קסטורי ממנן, ויתיבון עמנא לפתורא למסעד סעודתא דחדוה עם רחימאי, מה עבר אקרי' ההוא רחימי קוסטורין רידוקי ובשרא דתורי, ואקריב קמיהו דאינון קסטורי ממנן למיכל, לבתר יתיב מלאכ עם רחימי, לההיא סעודתא עלאה מכל עדונין דעלמא, עכ"ל.**

תרגום הוחר וכן תוכן הדברים היא: משל למה הדבר דומה, למלך שזימן את אוהבו לסעודה חשובה שעשה לו ביום מסוים, ועל ידי אותה הזמנה הבין אוהבו של המלך שהמלך חפץ בו. אמר המלך רצוני, כעת להתייחד עם אוהבי לשמוח עמו, אך חושש אני שבשעה שאתיישב עמו לסעודה יכנסו כל השוורים הממונים ויתיישבו גם הם עמנו כדי ליטול חלק בסעודת השמחה עם אוהבי, מה עשה אוהב המלך? הקדים תבשילין של ידק ובשר שור, והקריב אותן לפני אותן הממונים, [ואחר שאלו קבלו מנת חלקם] התיישב המלך עם אוהבו לאותה סעודה ואכלו מכל מעדני עולם. עכתו"ד.

והכוונה בזה שאותן השבעים פרים שמקריבים כנסת ישראל משך ימי החג, בזה ממשיכין הם שפע מה לשבעים אומות העולם, ואחר שקבלו הם מה שראוי להם, שוב אין מי שיקטרג על השפע העצום המיועד לישראל, ואז יכול מדת המלכות להתייחד עם ישראל בכדי להמשיך עליה כל ההשפעות והברכות העליונות.

ומסיים הווזר בזה"ל: **בעוד דאיהו בלחודי עם מלאכ, שאיל ליה כל צרכוי, ויהיב ליה, ואחרי מלאכ עם רחימי בלחודיהו, ולא אתערבין אחרנין ביניהו, כך ישראל עם קודשא בריך הוא, בגין כך כתיב ביום השמיני עזרת תהיה לכם.**

שׁוֹבָה אֵלֵינוּ בְּרֵמֶזֶן רַחֲמֵיךְ בְּגִלְגָּל אֲבוֹת שֶׁעָשׂוּ רִצּוֹנְךָ (מוֹפֵת שֶׁלֹּא הָיִלָּם)

Isn't it interesting that the number three plays a big part in our *Yom Tov* celebration? We find that there are three basic themes that run through the holiday of *Sukkos*. These three ideas also happen to be the three pillars - Amudim - upon which the entire world stands. They are: *Torah*, *Avodah*, and *Gemilus Chassadim*. Furthermore, these three ideas are also the same three principles upon which all of *Klal Yisroel* have been focused throughout these past few weeks of the *Yomim Noraim* - the incredible Days of Awe. How so? Because, as we know, the three things that remove an evil decree are: *Teshuvah*, *Tefillah* and *Tzedakah*. To take this concept one step further, these three ideas are also represented by our forefathers, the three *Avos*, Avraham, Yitzchok and Yaakov. *Avraham Avinu* represents the *middah* of *Tzedakah*, or *Gemilus Chassadim*. *Yitzchok Avinu* is the symbol of true *Avodah*, which we know is *Tefillah*. *Yaakov Avinu*, the “*B’chir Ha’Avos*” is the man of *Torah*, and the pillar of truth.

Chag HaSukkos is referred to as “*Zman Simchaseinu*” - the time of our greatest rejoicing, because it encompasses the entire depth, purpose and meaning of this world. True happiness only comes from spirituality and *Sukkos* epitomizes this *Ruchniyos* with three distinct messages.

The first message of *Sukkos* is the idea of “*Torah*” as represented by *Yaakov Avinu*. In order to properly learn *Torah*, we must do *Teshuvah* on *Rosh Hashana* and *Yom Kippur*. Now, we are ready for *Sukkos*, a time when we uplift the mundane. In the *sukkah* itself, everything becomes holy! Eating, sleeping, just being in the *sukkah* is a *mitzvah*! Because *Chag HaSukkos* is a time when we leave the material world behind. We move into a small shack without all the “baggage” that distracts us from a

מַעֲשֵׂה אֲבוֹת... סִימָן לְבָנִים

וְאֵתָהּ ה' מִגֵּן בְּעֵדֵי כְבוֹדִי וּמְרִים רֹאשִׁי ... אֲנִי שֹׁכֵנִתִּי וְאִישָׁנָה הַקִּיצוֹתִי כִּי ה' יִסְמְכֵנִי וְגו' (תהלים ג-ד)

The Yom Kippur War descended on the entire Jewish nation like a thunderbolt out of the blue. The heady intoxication of the period after the Six-Day War, and the euphoria that had Jews the world over in its grip, was still in the air six years later. People were proud - and more than a little smug - in the accomplishments and abilities of the Israeli Army to defend the Land of Israel. On the night of *Yom Kippur* 5734 (1973), as the Jews of Jerusalem stood and davened as usual, they never dreamed of what was about to take place on the morrow, at the Egyptian border, and what a tragedy waited in the wings. The next day, *Yom Kippur* morning, rumors began to circulate about a wide-spread draft, of men being summoned hastily from their *shuls*, and called into active duty.

“A draft, on *Yom Kippur*?” people asked, confused and incredulous. “Why must it be today, right now?”

Suddenly, at midday, sirens began sounding all throughout the city and thousands of people hurriedly descended from the synagogues and *Batei Medrashim* where they were praying, to the safety of the bomb shelters. People were numb, at a loss, apprehensive and hopeful at the same time. How bad can it be, everyone thought? It was only on *Motzei Yom Kippur*, when everyone heard the news and the extent of the enemies’ gains, that the shock hit them. It grew stronger and stronger, exploding their lighthearted sense of security in the I.D.F.’s strength and training. Many casualties were reported

true *Torah* life. We return to *Hashem* by moving into the *sukkah* which is truly the embrace of *Hashem*.

The second message of *Sukkos* is the message of “*Avodah*” as alluded to by *Yitzchok Avinu*. It is his manner of *Tefillah* which teaches us how to forge a lasting relationship with *Hashem*. *Tefillah* is known as עֲבֹדַת שֹׁבֵלֵב - “*the service of the heart*,” for it is truly the heart that *Hashem* wants in our service to Him. The *Arba Minim* which we take in our hands on the *Yom Tov* of *Sukkos*, represent the four main parts of the body which we subjugate to *Hashem*. The *Esrog*, which represents the heart, is held separately and then combined with the head (the end of the spine) the lips and the eyes, as if to say, “*Hashem*, I put my heart into every single thing I do, for all of my actions are done out of love for You!”

The third and final message that *Sukkos* represents so beautifully, is the idea of “*Chessed*” which is the attribute of *Avraham Avinu*. It is the idea of love, kindness and unity amongst the Jewish people. *Chazal* teach us that the *Arba Minim* also represent every type of Jew - totally righteous, somewhat righteous, somewhat wicked, totally wicked - and by banding them all together, each member of *Klal Yisroel*, with his or her unique contribution to the Kingdom of *Hashem*, do we truly achieve our purpose in this world. It is only through acts of *Tzedakah* and *Gemilus Chassadim* (acts of kindness) that we can bring joy and *nachas* to our beloved “*Tatte in Himmel*.”

Is it any wonder that the joy of *Sukkos* is palpable when we raise ourselves up, thereby raising up the entire world through the *mitzvos* and good deeds that we do at this time? And is there any greater joy in life than knowing that we are fulfilling our mission and achieving true closeness - קִרְבָּת - bringing joy and *nachas* to *Hashem Yisbarach*?

and moved far away from his parking space. He even made veiled threats to report him - and his oversized *sukkah* - to the authorities if his wish wasn't granted.

The family was in an uproar. Some of the sons felt that the man was being unfair and they should just ignore his rants and tirades; let the *sukkah* stand and they will deal with the angry neighbor later. But most of the boys, including Reb Yehuda himself, felt that if the neighbor was so insistent on keeping his parking space and refused to budge even an iota, then they would have no choice but to take down the entire structure and rebuild it in their usual spot, no matter how uncomfortable or restrictive it was.

In the end, that is exactly what they did. With a heavy heart and another monumental effort consisting of many hours of heavy labor, Reb Yehuda and his sons took apart their “masterpiece” and, conforming to the original specifications, rebuilt their *sukkah* in its usual place. Reb Yehuda again apologized to the neighbor who was now mollified, saying that he could not imagine going into *Yom Tov* knowing that he had caused another Jew to be unhappy.

Of course, serendipity always has a way of showing up and playing a major role in every aspect of a Jew's life, and this case was certainly no different. On the second night of *Yom Tov*, in the quiet stillness of the fresh autumn air, and Jerusalem in the midst of a restful slumber, suddenly, a loud crash broke the black calm. Reb Yehuda and his boys were startled out of their sleep and rushed out of their tiny *sukkah* to see what had happened.

Indeed, what had happened was nothing short of miraculous. For absolutely no other reason other than the fact that *Hashem* pays back those who deserve payment - whether for good or for bad - a huge chunk of Jerusalem stone dislodged from the side of the apartment building above and crashed down into the parking lot with catastrophic force. And wouldn't you know ... the huge block of stone landed on one single car in the lot, demolishing it entirely! It was the car of the neighbor who insisted on parking his automobile in the place where Reb Yehuda and his family had built their spacious *sukkah*, and would have been inside sleeping there, if not for the obnoxious insistence of the unyielding neighbor!

מִשַּׁל לְמַת הַדָּבָר דּוֹמָה

בַּסְּכּוֹת תִּשְׁבוּ שְׁבַעַת יָמִים - כָּל שְׁבַעַת יָמִים צֵא מִדִּירַת קִבְעַ וּשְׁבַ מִדִּירַת עֲרָאִי (סוכה ב.)

מַשָּׁל: In the year 5723 (1963), the great *Tzaddik*, **Chacham Rephael Boruch Toledano ZT”L** immigrated to *Eretz Yisroel*, from Morocco, the land of his birth, and settled in the city of *Torah*, Bnei Brak. Despite his advanced age, he traveled throughout the land, visiting remote villages to bring their Jewish citizens closer to *Hashem*. Chacham Rephael Boruch also authored the *Sephardic Kitzur Shulchan Aruch*, a practical synopsis of the authoritative work of the *Shulchan Aruch*. He devoted his entire life to helping others; his own needs and wishes simply did not factor into the equation.

In fact, an amazing story is related about the *Tzaddik*, that when he arrived in *Eretz Yisroel*, his son bought an apartment for him. When the son asked his father to move into the apartment, Chacham Rephael Boruch refused to move in claiming that he did not wish to live in his own house. In Morocco he didn't live in his own house and he won't live in his own house here either. He would rather rent it out and use the money to rent an apartment from someone else. When he was asked why, he explained that when he lives in a rented apartment and can be thrown out by the owner, he feels that he is just a temporary resident here in this world. If he would live in his own apartment, said the *Chacham*, he was afraid that he may mistakenly think that this world is his permanent dwelling place!

Chacham Rephael Boruch returned his pure *neshama*

to his Creator on the 18th of *Cheshvan*, 5731 (1971), leaving behind a large family of great *talmidei chachamim*. His legacy continues to live on in *Yeshivat Ohr Baruch* in *Bayit Vegan*, a *Torah* institution led by his grandson, **Chacham Gavriel Toledano Shlit’a**.

נִמְשָׁל: The *Chag* of *Sukkos* serves as a reminder that we only live in this world temporarily. Just as the flimsy structures we sit in for seven days are temporary dwellings and we would never wish to end up there permanently, so too, our entire sojourn in this world is but a temporary existence. The **Alshich Hakadosh, R’ Moshe Alshich ZT”L** explains that this is the reason why the holiday is called “*Chag HaSukkos*” and not any of the other *mitzvos* that we do at this time, like *Arba Minim* or *Nisuch HaMayim*. It is because all the elevated levels of saintliness and righteousness that a person wishes to reach in this world are dependent on one thing, and one thing only: How much he internalizes the fact that he is a living in this world as a temporary resident. All his possessions are meaningless; in fact, they aren't even his. A Jew must come to the realization that all his money and assets in this world are temporary and minor, and *Olam Haba*, the future world, is the enduring and permanent dwelling.

For this reason, the name “*Sukkos*” which refers to our temporary dwellings, is also the name of the *Yom Tov*, to emphasize this all-important lesson.

In the town of Nadvorn, there lived a gentile who was appointed as a local commander, to govern and oversee the territory. He was no friend of the Jewish populace and was determined to spite them wherever and whenever possible. Thus, when the *chassidim* of R’ Mordechai erected their massive *sukkah* outside the *Rebbe’s* home, right in the middle of the street, just as they did every year, this gentile decided that he would not permit the Jews to get away with this.

He sent one of his trusted deputies to the *Rebbe’s* home with a direct order to dismantle the huge booth that had been set up there, immediately. The deputy arrived and before he could utter a single word, he took a look at the radiant face of the *Nadvorna Rebbe*, R’ Mordechai, and was overcome by a sudden fear and awesome respect for the *Tzaddik*. When the commander realized that his deputy did not get the job done, he sent another of his minions, and told him in the strictest terms to see that the booth is dismantled. However, just like the first officer, this man, too, could not get one word out of his mouth the moment he took one look at the saintly visage of the *Nadvorna Rebbe*.

The commander was furious at this point, assuming that the Chasidic Jews had bribed his officers to stay the order. Putting his cap and boots on, he decided that he alone would go there and make sure that his order gets done. Well, he sauntered right into the *Rebbe’s* home and R’ Mordechai quickly invited him in to sit down and have a bite to eat and drink.

The commander sat down and was instantly plied with tantalizing delicacies and alcohol. But he refused to be swayed. Shaking his head, he explained, “I will not allow you to bribe me like you did my officers. I have issued a direct order to dismantle the large hut you set up in the middle of the street, and I will not leave here until I see that it is done!”

The room went still as all eyes turned to look at the *Rebbe* for guidance. The commander, too, waited impatiently for a sign that his order will be carried out to the letter of the law.

R’ Mordechai sat silently for a few moments, before turning pleasantly to the commander. “Honored sir, you are the appointed leader of this town. As such, I will follow your command just as soon as you allow me to tell you a short story.” The gentile nodded in agreement, and R’ Mordechai looked at him pensively.

“This story is about an army officer in the Austro-Hungarian military, who lived in Nadvorn some time ago, and had no children. Life was hard for him and he dreamt of one day having a son to dote upon. He heard about a righteous Jew, a *Tzaddik* in town, who happened to be my father (**R’ Yissachar Dov Ber Leifer ZT”L**, author of *sefer “Sisrei Torah”*) and decided to ask him for a blessing. This was quite unusual as gentiles did not often receive blessings from *Chassidic Rebbes*, but in this case, my holy father saw something in the man’s eyes and took pity upon him. With great intent, he blessed him and lo and behold, within a short period of time, the man and his wife had a son.”

The commander was staring at the *Rebbe* with huge open eyes. R’ Mordechai stared at him and asked, “I am sure you know who this son is? The boy who was born through a blessing from my father. It was none other than you!” The people in the room gasped in unison and the commander himself did a double-take. R’ Mordechai concluded with one final sentence. “And I am also sure that you know that just as my father can give his son can just as easily take away!”

The ashen-faced commander stood up, mumbled a form of apology, and walked out, never saying another word about dismantling the *Nadvorna Rebbe’s sukkah*.

לך ודוע עם גבורה תעוז ירך תרום ימינך ... (סדר השענות)

The well known *mashpia* and brother of the current *Lelover Rebbe*, **R’ Elimelech Biderman Shlit’a**, recounts an amazing story that he heard first-hand. One of the most respected families in all of Jerusalem, a large and prominent household with a lineage dating back to many of the original members of the old *yishuv*, lived in an apartment building and would build their *sukkah* in the parking lot of the building every single year. *Boruch Hashem*, as the family grew and more and more children were born, the *sukkah* became ever more tighter until there was literally not enough space to fit another Jewish soul. Reb Yehuda, the father of this wonderful clan, decided one year, to expand the *sukkah*, and he added a few more panels to increase the space, ensuring that there was enough room for everyone.

The family was delighted ... however, one of his neighbors was most definitely not! The day after Reb Yehuda and his sons worked with great effort, pulling and pushing, measuring and cutting, sweating and shlepping extra wood to create their larger temporary abode, the neighbor who lived one floor above them came down and began shouting that the new *sukkah* was encroaching on his parking space in the parking lot. It seems that when they built the *sukkah*, some of the beams protruded into the area where this man parked his car, and he was furious at the infringement on his beloved space.

Reb Yehuda saw that the man was indeed correct but he tried to play to the man’s sensitivities by saying that it was an oversight and he was sorry. However, he and his family worked for days, hour after hour, to build this structure and it would be such a waste of time to have to take it all down. Reb Yehuda pleaded his case, hoping that for the duration of the *chag*, the man would relent, but the neighbor wouldn’t hear of it! He adamantly insisted that the *sukkah* be taken

and the prayer, “*Acheinu kol beis Yisrael*” - “Our brothers, the entire House of Israel, distressed and imprisoned...” became doubly meaningful. Tensely, Jews worldwide followed the news, to hear every bit of new information about the missing and the dead. The news was not good. Meanwhile, the war dragged on.

After *Yom Kippur*, many students of the *Chevron Yeshivah* decided to remain in *yeshiva*, foregoing their much anticipated *Sukkos* vacation. They did not go home for they felt that this was a time for redoubling their efforts in learning and davening, and not for vacation. Additionally, many *bochurim* lived in and around homes of families whose sons were out fighting, and women whose husbands were risking their lives on the battlefield. How would they all feel at such a time, at the sight of young men “on vacation” - especially since much of Israel’s populace does not understand the reasons for exempting *yeshivah* students from military service in the first place.

Many *yeshivah bochurim* spent the first days of *Sukkos* in *yeshivah*, eating their *Yom Tov seudos* either in the *yeshivah* dining hall or at the homes of *Rebbeim* and *Roshei Yeshivah*. On *Shabbos Chol Hamoed*, two boys, Tzvi Aryeh Binder and his brother, were guests at the table of **R’ Boruch Mordechai Ezrachi Shlit’a**, today the *Rosh HaYeshivah* of *Ateres Yisroel* in Jerusalem. Rebbetzin Ezrachi’s parents, the famed *Chevron Mashgiach*, **R’ Meir Chodosh Shlita** and his *Rebbetzin*, had joined them for the meal, as well as a number of other guests. Suddenly a siren wailed. Everyone hurried out of the *sukkah* and into the house, frightened and apprehensive. Amidst the din and tumult of the mass exodus, one could almost hear each person wondering in his heart: “What is happening? Has enemy aircraft penetrated Israeli airspace; are they nearing Jerusalem? How soon before our lives will be in danger?”

The *Mashgiach*, R’ Meir, however, remained completely calm throughout. He showed no sign of fear or tension. Quietly and peacefully he stood up, left the *sukkah*, and entered the house. He neither shouted, nor hurried his step, and he maintained a look of complete acceptance and peaceful tranquility on his face. His daughter, Rebbetzin Ezrachi remembers thinking that such moments of trust and calm at a fearsome hour are reminiscent of a story she had heard firsthand, a number of years previously about the **Brisker Rav, R’ Yitzchok Zev Halevi (R’ Velvel) Soloveitchik ZT”L**, during the Second World War.

When the war broke out, the *Brisker Rav* was far from home. He tried to return to Brisk but was unable to do so and was stuck in Warsaw, at the height of the German bombardment. Those first few days of the war were deathly frightening days. The German Luftwaffe (airforce) carpet bombed large tracts of the city and sowed death and destruction everywhere. The number of dead and injured grew. Again and again came the wails of the sirens, and people would hurry, terror-stricken, down to the bomb shelters many times a day.

During this time, R’ Yitzchok Zev was the only person who put on his night clothes each night and went to sleep in his bed. People who knew him could not understand this. One person asked him, “Teach us, *Rebbi*. The ‘*velt*’ (world) says that the *Brisker Rav* is not the calmest of men. There are even those who tell tales about his worries and anxieties over everything connected to the most scrupulous observance of *halacha*. How, then, is it that the *Rav*, of all people, sleeps calmly in his bed, wearing his pajamas, at a time like this?”

The *Brisker Rav* replied: “This is the very thing that we say in the *Krias Shema* before one goes to bed each night: ‘*A Psalm by David, as he fled from his son Avshalom.*’ What was Dovid thinking during this difficult time, when such a terrible tragedy had befallen him? ומרים ראשי...מגן בעדי. ואתה ה' מגן בעדי. *And You, Hashem, protect me ... and you raise up my head.*’ *Dovid Hamelech* davens to *Hashem*, knowing that He will protect him and raise his head. Then, and only then, after Dovid makes his effort through *Tefillah*, he entrusts his ultimate fate to *Hashem*. ואני (תהלים פרק ג) ‘*I layed down and slept, yet I awoke, for Hashem supports me.*’ שכבתי ואישנה, הקיצותי כי ה' יסמכני

Concluded the *Brisker Rav*: “And if ‘*I layed down and slept*’ - then I might as well wear pajamas!”

The Binder brothers watched as the great *Mashgiach*, R’ Meir Chodosh, walked out of the *sukkah* and into the house, amidst the panic and ear-splitting sound of the sirens, placing his fate, with full trust, in the hands of *Hakadosh Boruch Hu*. That was why he was so calm. And it made them calm too.

ופרום עלינו סבת שלומך ותקננו בעצה טובה לפניך והושיענו למען שמך ... (תפילת מקריב)

The first day of *Sukkos* is the *yahrzeit* of the holy *Tzaddik*, **R’ Mordechai Leifer ZT”L of Nadvorn** (1894/5655). R’ Mordechai was perhaps the most famous *Rebbe* of a dynasty that yielded an extraordinarily large number of *Chassidische Rebbes*, including many from around the world today. He was raised by his great-uncle, the famed **R’ Meir of Premishlan ZT”L**, and he was known as a “*Himmeldicke Mensch*” (Heavenly Man) and one who possessed *Ruach HaKodesh*, the Divine Spirit. *Chassidim* from all over Hungary and Romania would come to receive his blessings and advice. He lived a life of poverty and simplicity, and he would donate all the money that came his way to the needy.