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

טוב התבלין

רעיונות ופרושים לעורר את האדם לעבודת
הש"ת והתחזקות באמונה ובטחון מאת

מזי רעב ולחמי רשף וקטב מרידי וישן בהמת אשלח בם עם חמת וחלי עפר (לב-כד) - קריאת שמע שעל המטה - ענינה וכוהה

מכאן ולהבא, ולעשות תשובה על כל מה שפגם באותיותיה.

ומהאי טעמא תיקן האר"י הקדוש לומר כל לילה לפני השניה את נוסח הוידי, כי הוידי הלוא מיוסד ע"פ סדר הא"ב, והבטיעו אותה על זה הסדר כדי להורות על תיקון אלו האותיות ע"י התשובה, ומאחר שתכלית קריאת שמע שעל המטה הוא לתקן את אלו האותיות, לכן קבע אמירת הוידי אחר קריאה זו.

לאחר האמור מובן גם מאמרו של ר"י הנזכר, כל הקורא קריאת שמע על מטתו מוסיף בדרים הימנו, כי הגורם למוזיקים שיסבבו את האדם, הלוא הוא החטא, כי כל חטא בורא משחיתים ומוזיקים ר"ל, והכה לבטל את אלו המוזיקים היא התשובה, כי על ידה בטל החטא, וממילא מתבטלים המשחיתים, וכיון שתכלית הנרצה של קריאה זו היא התשובה, ממילא זוכה מכוחה שמוזיקים בדיקין הימנו.

ובענין כוח זה האירכו המקובלים הרבה בספריהם, ובוא רואה מה שכתב אחד מגדולי המקובלים בספרו 'עמק המלך' (שער ט"ז - פרק ל) וז"ל: בקראו קריאת שמע בכוונה, הוא הורג בכל לילה, אלף וקכ"ה מהם, הם המעכבים לעלות הנשמה למעלה במתיבתא דגן עדן.

כוחה של קריאה זו, מלבד תועלתה על העבר, יש בה גם תועלת עצומה גם על העתיד, כי אילו עולה האדם על יצועו בלא תשובה, הרי שבקומו בבוקר הוא עדיין בגדר חוטא, כי חטאיו מיום שעבר עדיין נותנים בו רישומם, וממילא גורמים הם כי גם ביום המחרת ישנה באיולתו, כי ידוע מאמרים ז"ל (אבות ד, ב) עבירה גוררת עבירה, אך אם אכן עשה תשובה בלילה, מתבטלים חטאיו, ושוב אין אלו החטאים נותנים בו אותותם, וכידו הכוח להטות את עצמו לטובה.

ואכן, עובדא דיענא בשני בחורים, ששניהם כאחד גלשו מדרך אבותיהם והלכו יחד לשרת בצבא, ועברו שם רח"ל על כל איסורי התורה ממש, רק הבהל אחד היה ביניהם, שאחר מרם נשאר לו המנהג לקרוא כל יום לפני שכבו לישון את הקריאת שמע שעל המטה, משום שכך לימדו אותו אבותיו לא ללכת לישון לפני שקורא ק"ש, ואילו השני לא ראה בזה שום ענין, ואף ששניהם כאחד עברו ממש על כל איסורי תורה, זכה זה הבהור שהיה נודר בקריאת שמע לפני השניה לחזור ליהדות בזכות והזרות במצוה זו. ואף שבהור זה לא כיון לשוב בקריאה זו, בכל זאת מצד אחריותו במצוה זו שענינה ביטול החטאים, עשתה רישומה עליו וחזר למחצבתו.

לאחר האמור, צריך כל אחד לחזור לקרות קריאת שמע שעל המטה בכוונה, ולמרות שהוא עי"ף ותשוש מעמל היום, בכל זאת יאזור כוח ויאמר קריאת שמע בכוונה. וכידוע שיפה אחד בצער ממאה שלא בצער, וייחשב לו כאילו קרא מאה קריאות שמע שעל המטה בכוונה, כיון שקרא בצער ומתוך עייפות, ושכב וערבה שנתו. אשריו בעולם הזה וטוב לו לעולם הבא.

A SERIES IN HALACHA
LIVING A "TORAH" DAY
Common Mistakes to Avoid Over Chag HaSukkos
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 "אֶצֶק [ה'] הוֹשִׁיעָה נָא" 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** brings from the **Magen Avraham** that it should be divided into two directions per word. This means that the three-syllable word "רו-שי-עה" and the one syllable word "נָא" 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 "נָא" 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

R' Yaakov Dovid Kalish ZT"l of Amshinov (Beis Yitzchok) would say:
"Save us, (because of) the three hours, save us." We can explain this according to what the Talmud says that חסידים הראשונים - the early pious Jews, used to prepare themselves for prayer one hour before beginning. During this time, they would also pray that they should correctly direct their hearts to their Father in Heaven. Similarly, we pray three times a day, and since each prayer requires the same hour, we have three hours in preparation. Thus, we ask *Hashem* to save us so that He may find our hearts prepared for Him. And that we should direct our thoughts in those three hours so that the *Yetzer Hara* will not destroy us."

R' Noach of Lechovitz ZT"l would say:
"The theme of *Shemini Atzeres* may be better understood if we think of it in terms of a bride and groom. During the wedding, they are both decked out in a wardrobe of exquisite, elegant clothes and jewelry. However, when they come together in their private chamber, they remove their fancy garments and jewelry. It is the same with *Shemini Atzeres*. During the seven days of *Chag HaSukkos*, the Jewish people offered a profusion of seventy bulls, but on *Shemini Atzeres* - the moment they achieve complete unification with *Hashem* - they brought only one bull."

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- "Blondini" - May he
see many more years of
happiness, health and
Yiras Shamayim.

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

מאוצרותיו של המגיד

בל תהי מצות סוכה בעיניך קלה כי כנגד כל מצות (ה)דת (ו)חוקותיה (היא) שקולה (ויצרת ליום שני דסוכות)

שאוהב את עצמו, מפני שזה דבר הנמנע בטבע, וגם, שרבי עקיבא בעצמו סבידא ליה ד'חיץ קודמין לחיי חברך' (ע' ב"מ ס"ב), ולכן דריש, שהאהבה הואת פידושה העדר השנאה, והיינו שלא יעשה נגד רצונו, ואם לאדם כך מכל שכן להקב"ה, וזו היא גם כוונת הדל הזקן, וכיעוין בדברי רש"י שם, ונמצא, שקיום מצות 'זאהבת לדעך כמור' – דעלך סני לחברך לא תעביד' מביא אל קיום כל מצוות התורה. ולפי זה יש לבאר מדוע מצות סוכה שקולה כנגד כל מצוות התורה, וזה על פי מה שכתב ב'**דדשות רבינו אברהם חדיף'** (סוף דרוש ב', לשבת שובה, ד"ה סוכה מרמו על שלום וכו'), "שמצות סוכה מורה על 'אחדות', דהרי ה'סוכה' מורה על מה שבני ישראל חוסיים בצילא דהקדוש ברוך הוא, דהלא ה'סוכה' מיקרי 'צילא דמהימנותא' וכו', וזה ידוע, שאין יכול להיות המרכבה שלימה על ישראל, אלא אם כן יש אחדות בישראל".

וכ"כ **ב'מגן דוד' (לרבי דוד מטאלנא ויצע'** לשבת חול המועד ד"ה דברי קהלת וכו'), "מי חג הסוכות, אז הוא זמן אסיפה לכול, (ויש להוסיף, שזה נרמז במה ש'חג הסוכות' הוא 'חג האסיף), כי **בחינת ה'סוכה' היא בחינת 'אחדות' עם כלל ישראל**, כמו שנאמר 'כל האזרח בישראל ישבו בסוכות', (ואיתא בגמרא [סוכה כ"ז], 'כל האזרח בישראל ישבו בסוכות-מלמד שכל ישראל ראויים לישב בסוכה אחת), וזהו שרמזו ר"ל במה שאמרו 'כל שבעת ימי חג הסוכות, אדם עושה את ביתו ערא; ו**סוכתו קבע'**, והיינו, שבחינת ה'סוכה' שמרמות על 'אחדות' צריך לעשות קבע וכו', (ויש להוסיף, שזה נרמז במה שנאמר 'חג הסוכות תעשה לך', והיינו, **שעליך להיות תמיד** עם בחינת ה'סוכה' שמרמות על 'אחדות), ובייחוי **יוסף' (להרב יוסף גרינוואלד מפאפא וצ"ל**, על המועדים, חלק א', חג הסוכות, מצות ארבעה מינים אות ה'), "הסוכה מביאה את בני ישראל לידי אחדות, שהרי היא זכר לענין כבוד שבאו בזכותא אדרתך כהנא קדישא, וכדאיתא בגמרא (ר"ה ג.), 'זישמע הכנעני, מה שמועה שמע, שמע שמת אהרן ונסתלקו ענני הכבוד וכו', והענין הוא, כי אהרן היה 'אוהב שלום ורודף שלום', וכדאיתא במסכת אבות (א' י"א), 'הלל אומר, הוי מתלמידיו של אהרן, אוהב שלום ורודף שלום וכו', וכמו כן, ענני הכבוד הקיפו את בני ישראל, והביאו בהם אחדות, כיון שהיו כולם באותו ההיקף וכו'.

ובזה יש לפרש, את מה דאיתא בספרים הקדושים (ע' **באר משה** דרושים לסוכות ד"ה א"י בסוכות [השליש]), ש'**בסוכות תשבו שבעת'** הוא ר"ת '**שבת'**, דהנה מצות שבת מורה על אהבה, כמאמרינו (קידוש ליל שבת) 'זשבת קדש באהבה וכו' הנחלתנו, וידוע מספרים הקדושים (ע' נתיבות עולם למהר"ל, נתיב אהבת ריע פרק א'), דלאהבת ה' אי אפשר לזכות אלא ע"י אהבת ישראל (ד'קודשא בריך הוא ואורייתא וישראל חד הוא' [עפ"י דברי חזו"ק ח"ג ע"ג – ד'תנינן, תלת דרגין אינון מתקשרן דא ברא קודשא בריך הוא אורייתא וישראל]), וא"כ, קיומה מביאה 'אחדות' בבני ישראל, ולפי זה מובן שפיר הרמז – 'בסוכות תשבו שבעת' – ר"ת שבת', כיון דשניהם מורים על 'אחדות' ומביאים אותה בבני ישראל'. ומבואר, שמצות סוכה מאחדת את בני ישראל, ובכך יתחשבו זה בזה, ויקיימו מצות 'זאהבת לדעך כמור' – דעלך סני לחברך לא תעביד' שמביאה אל קיום כל מצוות התורה, וכנתבאר. ונמצא, שמצות סוכה מביאה לקיום כל מצוות התורה, ולכן היא שקולה כנגדם.

וידי רצון מלפני אבינו שבשמים, שאכן מצות סוכה יאחד אותנו לתמיד, ויבטל מלבנו כל 'שנאת חינם' שגרמה לחורבן בהמ"ק (ע' יומא טז), ובכך יתקיים בנו מה שמבקשים 'רחמן הוא יקים לנו את סוכת דוד הנופלת, במהרה בימינו אמן!'

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וידבר ה' אל משה בעצם היום הזה לאמר ... (דברים לב-מה)
The term "*on this very day*" – "בעצם היום הזה" is used in three places – when the wicked tried to stop Noach from entering the ark; when the Egyptians tried to stop the Jewish

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למען ידעו people from leaving their country; when *Klal Yisroel* tried to prevent Moshe from ascending the mountain to meet his demise – to prove that *Hashem's* will was carried out specifically on a certain day, in the face of great opposition.

as long as his heart is directed towards Heaven....

Even water alone which is not worth anything – if you will but do a *mitzvah* for the sake of Heaven with it, *Hashem* will bless the rains of the year.

R' Moshe concludes that this is the reason why there was so much joy by this *mitzvah* of "ניסוך המים" – when a water libation was poured on the Altar during the *Korban Tamid* (daily morning sacrifice) more than by all the other *mitzvos* of the *Torah*, because this encourages and teaches each and every Jew that we can reach our perfection with what *Hashem* has granted us even without money and without bother as long as whatever we do is for the sake of *Hashem*. Even when one eats, drinks and enjoys physical pleasure, as long as he does it for the sake of Heaven it is a preparation for a *mitzvah* and true perfection. What an encouragement for a *mitzvah* and true perfection. What an encouragement this is for all of us that *Hashem* only wants us to use our potential to its fullest, and not to underestimate our potential.

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11 makes it clear that this unique *avoda* during the Festival of *Sukkos* was also done for the purpose of asking for the rains of winter by pouring water on the Altar.

The *Gemara* (ראש השנה טז) states: “*Rabbi Yehuda says in the name of Rabbi Akiva, ‘Why does the Torah say pour water before Me on Sukkos? In order that there should be a blessing in the rains of the year.’”* R’ Moshe explains: we pray for rain at this time, for without rain, plants will not grow and we could be faced with a famine, *chas v’sholom*. Now, a poor man may wonder what can I do to help merit a rainy year? I do not have much and thus, I cannot give much charity or sacrifices. Therefore, *Hashem* said, “*Pour water before Me on Sukkos*” – in other words, *Hashem* is saying, “I do not ask much from you, only that you should do whatever you do for the sake of Heaven.” "רחמנא ליבא בעי" - *Hashem* wants our heart, as we find in the *Gemara* (מנחות קז). Whether one brings a lot or a little,

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אניל ואשמה בשמחת התורה בא יבא צמח בשמחת התורה תורה היא עץ חיים לכולם (סדר הקפות לשמחת התורה)
One year, the Reform Temple of Springfield, NJ, decided to show their members what authentic “*Simchat Torah Hakafot*” looked like. A group of temple members took a bus to the grand *Beis Medrash* of the **Bobover Rebbe, R’ Shloime Halberstam ZT”L**, to witness the famous Grand Rabbi’s sublime dancing on this special day. It was a truly uplifting experience. Many temple members were impressed with the intensity of the singing and even joined in. One Reform Jew stood up on a table, clapping his hands, singing and shouting alongside the *chassidim* - until he suddenly heard a name he had long-forgotten being called. “Zaleski. I give the honor of holding a *Sefer Torah* to Commander Zaleski.”

The man was stunned. He hadn’t heard that name in decades – since the time he was masquerading as a Catholic in the Polish army during the war years. How could this *chasid* know his name? “I owe you a debt,” the *chasid* replied when asked this question. “I am glad to repay some small part of it by giving you this honor.” When the Reform Jew still did not move, the *chasid* continued, “don’t you remember, back in Krakow, when you rescued two boys who were being held in a coal bin in the police station...” Before America, before emigrating, back in Poland. Two boys in the coal bin – yes, he did remember.

It was the winter of 1945. Having advanced within the Polish security forces to the position of head of state security for the County of Krakow and its neighboring communities, only a handful of people knew that he was Jewish. To the rest, he was Tadeusz Zaleski. After Russian forces liberated Poland, the few Jewish survivors gradually began to drift back into the cities. Krakow was no exception, and they organized themselves into Jewish committees to look after Jewish interests.

Zaleski was made aware of a situation that two Jewish boys who had been arrested by police for black-marketeering had disappeared. The police had caught them transporting sugar, had confiscated their vehicle and its cargo, and had taken the boys into custody. After that, the two had vanished and nobody knew where they were. Zaleski inquired of the chiefs of each of the Krakow precincts whether they knew anything of the fate of these two brothers, but none did. He decided to take matters into his own hands and conduct a surprise inspection of the city’s jail cells, undertaken for bureaucratic reasons.

For two days, he went from jailhouse to jailhouse, inspecting numerous dingy prison cells. He was finally led to one building in the precinct called Wolnica. The inspection was proceeding just as the others had, except at the end of the dark basement corridor, there was one door that remained locked tight. The police chief assured Zaleski that it was just a bin used for storage of coal. Nevertheless, the security head persisted in being allowed to look inside.

Excuses were made and foot-dragging ensued. The keys are lost, he was told, whereupon Zaleski backed everyone away, took out his side-arm, and shot the padlock off the door. As the door swung open, he was able to discern in the dim light of the bin, two filthy figures – the missing Jewish boys he was seeking. As the alarmed chief rambled on about lost records and confused paperwork, Zaleski berated him for incompetence. “Clean them up and bring them to my headquarters. Now!”

The elderly *chasid*, with the long red beard, looked at the Reform Jew and exclaimed, “Commander Zaleski, I am one of those two boys whom you rescued that fateful day! I will never forget you – I will never forget your face, your eyebrows. I have constantly thought about how we were delivered from that coal bin. The minute you walked in, I knew it was you!”

And while the people from the Springfield Reform Temple in New Jersey stared through the window of the *shul* in Brooklyn, their neighbor, who had danced with the *Sefer Torah*, arm in arm with the *Bobover Rebbe*, now fell into the embrace of a red-bearded *chasid* dressed in a black silk coat and fur *shtreimel*, his face wet with long suppressed tears of joy.



הוא בחשכות גדול, והיצר העורב לנפשו מנסה להוכיחו כי שוא עבוד אלוקים ח'ו'.

השתוקקות הצדיק לעבודת בוראו

לעומת זאת, שתל הקב"ה צדיקים בכל דור והאדם המתבונן מבחין שבסיבותיו ישנם כמה וכמה אנשים מודמים מעם, וכשמתבונן במעשרים רואה שהללו מדותיהם מתוקנים ביותר, וגם בעבודתם את בוראם ניכרים הדברים כי אין הדבר בא להם מתוך יגיעה גדולה ומרובה, אדרבה משתוקקים הם לעבדו, ולפעמים אם נבצר מהם מלעשות איזה מצוה, אם משום שעדיין אין הזמן גרמא, אם משום עיכוב אחר, רואים איך שהם מיוחלים ומצפים מתי יבואו לידי מצווה זו ויקיימוהו.

התמודדות האדם בנסיונות

ואחד שמתבונן הרואה כל זאת, הרי נחמץ לבו בקרבו, ומתמרמר מאוד על מצבו, חפץ הוא לדעת מה זה ועל מה זה, מה נשתנה מהותי ממהותו של זה, למה עלי להתמודד ביצר הרע קשה כל כך עד שאוכה לעבוד עבודת מה ליוצרי ובורא, וגם אז כשכבר זוכה אני לזה, אין העבודה מתוך תענוג, ואילו זה אין לו שום קושי לעבוד את בוראו, ולא עוד אלא שתענוגו הוא לו, היתכן כזאת?

לזה באו חו"ל בדבריהם הנכבדים, לישב את רוחו של זה האדם, ולהודיעו כי אין לפניו ית' משוא פנים ח'ו'. רק שההבדל בינו לבין זולתו אינו כי אם במצב הנסיון, זה שעדיין מתמודד בקשיים גדולים עדיין אווזו בתכלית הראשון שבנסיון, והשני שזוכה הוא להתענג על השי"ת, גם עליו היתה המשימה מקודם לשרש אחד מדותיו הרעים, וגם הוא נתנסה מקודם בנסיונות קשים עד שאכן הצליח להתגבר על כל הקשיים, רק שאז אחד אחר שעמד בנסיונו ולא נתרפה בעבודתו, זכה לתכלית השני שבנסיון, וזכה להתרוממות ולקרבת אלקים, ונמשך עליו אורו ית' מלעילא, וזכה על ידה לבטל כל המניעות והקשיים שעמדו בדרכו, ושוב לא נראו באופק, וזה מה שכוונו חכמינו ז"ל בדבריהם במדרש הנזכר, כי הנה אברהם אבינו זכה להרבה מתנות שעי"י זכה לסייע בעבודת השי"ת, שהרי זכה לעושר ולמלכות, והמה הלא ביטלו הימנו כל טרדה שעמד בפניו, והנה אם יתבונן האדם במצבו של א"א באותו זמן יתמה לעצמו ויאמר, וכי גם עלי לעבוד את השי"ת כמו אברהם אבינו, הרי זכה לכל הגדולה הזאת, וממילא אין לו כל נסיון בדבר, ואילו אני הלא כמה וכמה טרדות מסבבים אותי, ומתחנן אין דעתי פנוי כעת לעבודת שמים...

חיזוק לעבודת ה' בעת הדחק

ולזה משיבים חו"ל לזה האדם, אכן, כעת אחד שעמל אברהם אבינו כל ימיו זיכה אותו השי"ת וסייע בעדו שיהיה ביכולתו לעבוד אותו כרצונו, אך מעולם עבר אברהם אבינו עשרה נסיונות קשים ומרים ועמד בהם, והקשה שבכולן היתה נסיון העקידה, מאה שנים ציפה אברהם עד שזכה ונולד לו יצחק, ואחר כל הצער הזה נאמר לו: 'קח נא את בנך את יחידך' ולא עיכב, הרי שגם בו נתקיים ענין האמור 'נתת לידיאך נס להתנוסט'.

בתשובה זו כוונו חו"ל ב' דברים, א. למנוע ממנו פתחון פה על מה שהוא בטל מעבודת ה'. ב. לעודדו ולהודיעו שאף שכמה מיני טרדות מקיפין אותו, ולעת עתה צריך הוא הרבה יגיעה להתאזר במלחמתה של תורה נגד יצרו, בכל זאת לא יתרפה בעבודתו, ויידע כי זהו דרכו של נסיון, וכשעומד איתן בדעתו זיכה לבסוף שכל הקשיים יתבטלו כלעומת שבאו. ואז גם זיכה לתכלית השני שבנסיון, וזיכה להתרוממות וקרבת אלקים.

מעלת שבט לוי ועמידתם בנסיונם

ענין זה רמזו משה רבינו בזה המקרא, 'וללוי אמר תומיך ואוריך לאיש חסדיך' שבט לוי נבחר מכל שבטי ישראל לשאת את האזניים ותומים, הם אשר זכו וה לימוד לכל אחד משראל, אם מודמן לפניו איזה נסיון ומניעה בעבודת השי"ת, הן בסוד מרע, והן בעשה טוב, עליו לדעת כי בהתגברו על יצרו הינו גורם נח"ד

גדול במרומים, וכגודל הנסיון כך זיכה עי" עמידתו בה להתקרב אל השי"ת להתעלות ולהיות קרובים אל השי"ת ולשרתו, וכל זה למא, כי במשך ארבעים שנה ששהו ישראל במדבר נתנסו בכמה וכמה נסיונות של חשכות, אך מעשה שטן הצליח רובן נכשלו בהם, אך שבט לוי היו היחידים שהתחזקו בכל מצב, וכפי שממשיך הכתוב ואומר 'אשר נסיתו במסה' נתנסו ועמדו בנסיונם, וכפידשו של רש"י, שלא נתלוננו עם שאר המלינים, וכן 'תריבילו על מי מריבה' גם בנסיון של המי מריבה לא נמשכו אחר ההמון, וכן בחטא העגל היו הם היחידים שלא נתפתו לזה, וכפי שמתאר הכתוב בהמשך 'האומר לאביו ולאמו לא ראתיו' וגו' שקאי על עמידתם בנסיון זה, שבט לוי ידעו והבינו את תכלית ההסתר, ידעו כי רצון ההורא היא לעת כזאת לעמוד איתן בדעתם, מבלי להתפעל מן ההסתר הגדול שבו הם נמצאים, ואכן אחד שנתנסו בכל זאת וגרמו נחת רוח גדול לשמים, זכו לקדיבה יתידה ולגדולה יתידה. וזה לימוד לכל אחד משראל, אם מודמן לפניו איזה נסיון ומניעה בעבודת השי"ת, הן בסוד מרע, והן בעשה טוב, עליו לדעת כי בהתגברו על יצרו הינו גורם נח"ד גדול במרומים, וכגודל הנסיון כך זיכה עי" עמידתו בה להתקרב אל השי"ת ולהיות יותר במעלה.

נסיונו של קרח

וידועה היא אמרתו של ה'**חידושי הרי"ם יו"ע** שקרח היה ראוי להיות 'לוי גדול', כמו שאחרון הכהן היה 'כהן גדול'. והרגיש קרח וראה שיש בו כחות עצומים ושהוא מסוגל וצריך להגיע למדרגה עצומה ונפלאה שעדיין לא זכה בה, והמדרגה הזו של 'לוי גדול' היתה כל כך נשגבה שרק קרח היה ראוי לה. אבל כדי שגיע למדרגה זו היה צריך לעבור נסיון גדול בענין המידות, ואילו התגבר עליה היה זוכה להגיע למדרגת 'לוי גדול', אך למעשה לא עמד בנסיונו ונבצר ממנו לזכות למדרגה זו.

מעלת העבודה מתוך הדחק

אמנם, הגם שחפצו של אדם הוא לתכלית השני שבנסיון, והיא המחזק אותו לעמוד בה כדבעי, בכל זאת מוטל עליו לדעת, כי עיקר מעלת העבודה היא דוקא בזה השעה שבו היצר עומד בפניו, ומעמידו בפני כל מני קשיים ומניעות, כי בהתגברותו לעת כזאת זוכה לגלות 'קרא דמלכא', מגלה הוא כי נאמן הוא לבוראו, ולעת כזאת גורם הוא נחת רוח גדול להקב"ה, ואם יתרפה לעת כזאת, ויניח את העבודה לימים טובים יותר שיבואו, מחמץ הוא בזה תכלית ימיו, כי גם אם אכן יבואו ימים מעין אלו, וזיכה לעבוד או את בוראו, מכל מקום לא יהיה ביכולתו לגרום בזה נחת רוח גדול כל כך, כי אין בזה שום רבועא, כי הלא נתחנן הוא על ברכי התורה, ומאמין הוא בהשי"ת ובשכר ועונש, וממילא מקיים הוא את רצונו, אך עדיין לא הראה בכך כי מוכן הוא למסור את נפשו על כך, ורק אם ישכיל לעת כזאת, בשעה שהוא מוקף בתבליץ דמעיקר, ויתגבר על כל הקשים העומדים בפניו, ויעבוד את השי"ת אז יגרום נחת רוח גדול לאין ערוך.

המעלה היתידה שבאברהם אבינו

וזה היתה עיקר מעלתו של אברהם, שעמד בעשרה נסיונות וכדאיתא בספר 'האמונה והבטחון' לרמב"ן (אות ו), וז"ל: ואל תחשוב כי מעלתו של אברהם אבינו היתה גדולה כל כך לפני המקום מצד שקיים כל התורה, שאם בשביל כך היתה, נמצאת אומר גדול מי שאינו מצווה ועושה ממי שמצווה ועושה, שהרי אי אפשר שלא היה בישראל מי שקיים כל התורה באחד מכל הדורות, שכבר היו בהן שמתו בעטיו של נחש. אבל חיבתו היתה לפני המקום לפי שעמד בעשרה נסיונות. וכן אמרו בפירושו (אבות ה', ג): עשרה נסיונות נתנסה אברהם אבינו ועמד בכלם להוריע כמה חיבתו של אברהם, עכ"ל.

השי"ת יהיה בעורניו שנוכה להתגבר על כל הקשיים בעבודת השי"ת, ושנוכה על ידי זה לקרבת אלקים ולהתרומם מעלה מעלה בדרכי העבודה.

קול מבשר מבשר ואומר

On *Shemini Atzeres*, water plays a prominent role in our prayers. We *Bentch Geshem*, recite the prayer for rain, and we begin to ask for heavenly sustenance that will irrigate the fields and allow mankind to exist. Rain is

doing so, the nations of the world will respect us.

Years ago, an interesting event took place in New York City. The largest development project in the city in the 1980’s was awarded to the Canadian development firm, Olympia & York, then headed by **Paul (Moshe) Reichman Z”L**, the legendary philanthropist and observant Jew from Toronto. The project known as Battery Park City, located next door to the World Financial Center, was completed in 1985 and was a great financial success for New York City and Olympia & York. Mr. Reichman, flew to New York to inaugurate the opening of Battery Park and the governor of New York, Mario Cuomo, rode in his chauffeured limousine to the airport to pick him up.

Along the way, a reporter asked the governor why he felt the need to personally greet Mr. Reichman since he hardly ever met visitors at the airport. The governor replied, “If Mr. Reichman can allow himself considerable financial inconvenience by closing down his operations before every Sabbath (3:00 p.m. every Friday), surely I can inconvenience myself slightly to the extent of meeting him once at the airport!”

When we go out to the *sukkah* we are coming face to face with our real status in this world - the status of Jew in *golus*. As such, it serves as a reminder for us to be a conscience to the nations by being principled Jews and examples to the world. (**Rabbi Reuven Semah**)

ושאבתם מים בששון ממעיני הישועה ... (ישעיה יב-ג)

The *Talmud Yerushalmi* states: “*Why was the water drawing ceremony called ‘Shoeiva’ (drawing)? Because from there they would ‘draw’ the Holy Spirit. As it is written (ישעי יב-ג) ‘You shall draw water with joy from the springs of salvation.’*” (סוכות ה-א)

Chazal tell us that the *Simchas Bais Hashoeivah*, when the Jewish people rejoiced at the water-drawing ceremony in the *Bais HaMikdash* on the holiday of *Sukkos*, was the one occasion reserved for the sinners who had repented to sing a special *Shirah* - a song of the penitent. It was at this joyous time that they would incant, “*Happy is our old age which has atoned for our youth.*” (סוכה ג.)

R’ Yitzchok Hutner ZT”L (Pachad Yitzchok) analyzes this remarkable *Shirah* at this festive occasion. He asks: *Shirah* is the ecstasy of the soul overflowing from joy in the performance of the Will of the Almighty. *Simchas Bais Hashoeivah* was the one occasion reserved for the special song of the repentant sinner. Why?

In **Sha’arei Teshuvah (ח-ד), Rabbeinu Yonah** writes: “*The simcha associated with having achieved repentance is a special joy that is not added to embellish the mitzvah, but is an integral part of its inner dynamics. Moreover, the anguish of having sinned can be assuaged only by the joy of having been forgiven. Thus, simcha is a fundamental*

(Rashi) The comparison between Moshe’s death, Noah’s ark and the redemption from Egypt is astonishing. We can well understand how a mob of people could think they would be able to prevent Noah from entering the ark or how a multitude of Egyptians could have prevented *Bnei Yisroel* from leaving Egypt. But how could the Chosen Nation ever think they would be able to prevent Moshe from dying? After all they had witnessed, did they think they had the ability to stop the Almighty?

R’ Chaim Shmuelevitz ZT”L notes that *Klal Yisroel*, having come to the profound recognition of Moshe’s role as their teacher and liberator, as the man who guided them in this world and afforded them the opportunity to merit the World-to-Come, truly believed that could cling to him and to prevent his death. They were so tightly bound to him that nothing but a special miracle of *Hashem* would be able to tear Moshe away from them. This, on a smaller scale, was the thrust of the remarks quoted in the *gemara* (סנהדרין קא) by the *talmidim* of Rabbi Eliezer when they visited him before his death. Rabbi Tarfon said that his *Rebbi* is more valuable than rain; Rabbi Yehoshua said that he was more important than the sun; Rabbi Elazar ben Azarya felt that he was more precious than a father or mother. By emphasizing and acknowledging his role as their mentor and teacher, in reality, they were attempting to prevent his death.

We too are obligated to apprentice ourselves to a *Rebbe* or a mentor. Let no one say that there isn’t an individual living today worthy of serving, for each generation is endowed with men fit to be its leaders.

בסבת תשבו שבַּעַת יָמִים בַּל הָאוֹרָה בִּישְׂרָאֵל ... (ויקרא כג-כב)

The *sukkah* symbolizes *Golus* - exile. A Jew in a *sukkah* is akin to the wandering Jew of thousands of years. By its very nature, a *sukkah* is a temporary dwelling. It is exposed to the cold and the elements. While we eat our meals inside of it, bees often buzz around the food and spiders crawl down from the roof into our wine cups. At night, we have to bring the chairs into the house because of the possibility of rain, or worse, we have to grab our dishes and anything else we can carry and make a mad dash for the warmth and comfort of our homes - when the rain starts to pour down. This transient reality of the *sukkah* symbolizes out temporary status in our society, our feeling of not belonging. We lack a place we can really call home.

Golus is defined by the fact that the Jewish people are dispersed all over the world. Why is it necessary to disperse us all over and not just to one place? The *Talmud* (פסחים א:) implies that the reason is to bring awareness to the gentiles of the world of our Jewish values. In this way we fulfill our mission to be a “light unto the nations.” But we cannot do this if we assimilate. We can only fulfill this mission if we remain distinctive in dress and behavior. By

Moshe Rabbeinu from Sinai on *Yom Kippur*, with the evidence of forgiveness in hand - the *Luchos Shniyos* - the Second Tablets. Hence, *Sukkos* is the holiday of rebirth and rejuvenation through *Teshuvah*. Can there be, then, anything more natural than a song for *baalei teshuvah* on *Sukkos*? At the lofty moment of *Simchas Bais Hashoeivah* - a song for penitents was inevitable.

FROM R' CHAIM YOSEF KOFMAN

מחשבת הלב

ויעקב נסע סבתה ויבן לו בית ולמקנה עשה סבת על בן קרא שם המקום סוכות (בראשית לג-יז)

CONCEPTS IN AVODAS HALEV

The **Tur** (א"ח תי"ז) writes that the *Shalosh Regalim* (three pilgrimage festivals) correspond to the *Avos*, our holy Patriarchs. *Chag HaPesach* corresponds to *Avraham Avinu*, as alluded to in the *posuk*, "לשני ועשי עוגות". *Chag HaShavuot* corresponds to *Yitzchok Avinu*, since the *shofar* blast at the time of *Matan Torah* was done with a ram's horn, the same ram that was sacrificed in place of *Yitzchok* at the time of the *Akeida*. *Chag HaSukkos* corresponds to *Yaakov Avinu*, as it says, "למקנהו עשה סכת על בן קרא שם המקום סוכות" (בראשית לג-יז).

If you think about it, we can understand how *Pesach* fits with *Avraham*; because he told Sarah to bake *Matzos* - "עוגות". Similarly, the *Yom Tov* of *Shavuot* is connected to *Yitzchok* because the *shofar* of *Har Sinai* came from the ram of the *Akeida*, and just as *Yitzchok* represented the attribute of self-sacrifice (*mesiras nefesh*) by the *Akeida*, so too, the ram that was his replacement was prepared to offer of himself. However, in what way does making huts for sheep embody the essence of *Yaakov Avinu*? What is the deeper meaning of *Sukkos* corresponding to *Yaakov*?

I had a *machshava* here, which I later found in **Sefer Shaarei Orah** from **R' Meir Bergman ZT"l**. The **Ohr HaChaim HaKadosh** asks the same question as above: Can it be that the place is called “*Sukkos*” just because *Yaakov Avinu* built small huts there for his cattle? The **Ohr HaChaim** answers that *Yaakov* did something unique for his animals, a revolutionary concept that no one had ever done before in the history of the world. *Yaakov* was the first person to build shelters for his animals. He cared for them and protected them. To commemorate this precedent-setting action, the location was given the name *Sukkos*.

However, the answer of the *Ohr HaChaim* still begs for further explanation. The explanation is as follows: When *Yosef* was still a poor slave, being tempted by the wife of *Potiphar*, his master, our Sages tell us that just before *Yosef* gave in to the terrible act of adultery, he said to her, “How can I do this? Your husband was so nice to me. He gave me a job, he gave me a place to live - how can I be so ungrateful by committing this treacherous act?”

What prompted *Yosef* to say these words? *Chazal* tell us that at that exact moment, the image of his father *Yaakov*

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

דרגה יתירה

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

Every moment in a person's life is filled with choices. Daily choices, hourly choices.... And on the choices that we make, there is a *DIN* and a *CHESHBON*. What is the difference between *Din* and *Cheshbon*? The **Vilna Gaon ZT"l** famously explains that a *Din* is judgment on a sin that one has committed, while *Cheshbon* is an accounting for the fact that during the time one was committing the sin, he could have done a *mitzvah*! He is not only judged for the sin but also for the lack of the positive actions he could have and should have done at that time.

Rosh Hashana is the *Yom HaDin* and right up until *Yom Kippur* we are busy with *DIN*. We are utilizing the power of *Teshuva* to achieve a level of "סור מרע" - removing ourselves from evil and negative behavior and cleansing ourselves from sin. But now, as we begin the *Yom Tov* of *Sukkos*, we begin a whole new level, a greater more accomplished level in our *avodas Hashem*. *Sukkos* begins the "עשה טוב" - the ability to come closer to *Hashem* through the performance of *mitzvos* and positive actions. In fact, these days are invested with the powers of "סור מרע" and "עשה טוב" from the time that *Bnei Yisroel* received the *Torah* on *Har Sinai* over 3000 years ago.

On the day that *Moshe* came down with the *Torah*, the Jewish people did not realize their potential to serve *Hashem* with the *mitzvos* as they sinned with the Golden Calf. The *Luchos* were tragically broken and for the next 40 days *Moshe* led the people in *Teshuva* and *Tefilla*. They begged *Hashem* to be given another chance and He bequeathed this to them on *Yom Kippur*. Up until *Yom Kippur*, they were occupied completely with the *Din*. And

then, the moment *Hashem* told them "סלחתי בדברך", they spent the next four days collecting material to build a *Mishkan* for *Hashem*. After four days, on the 15th of *Tishrei*, they began to actually construct a home for the *Shechina*! Now, *Klal Yisroel* could make a *Cheshbon* of the *Chet Haegel*. They did not focus on the terrible sin they committed, but rather, the great things they COULD have accomplished had they not sinned. They COULD have received the *Torah* 80 days earlier! They COULD have already been in the *Mishkan* doing the glorious *avoda* enveloped in the loving embrace of *Hashem*!

The *Cheshbon* of the sin of the golden calf took place on the first day of *Sukkos* and each year we go through the same cycle. From *Rosh Chodesh Elul* we have been busy doing *Teshuva* for our sins. We analyzed them, regretted them, verbally confessed them and resolved not to repeat them again. This repentance cycle ended on *Yom Kippur* and we have now entered a new category called *Cheshbon*. We realize that it just wasn't worth it and we recommit ourselves to *avodas Hashem* through *mitzvos* and good deeds. We occupy our time with positive actions and ways of truly coming close to *Hashem*.

Therefore the very first *mitzvah* that we do after *Yom Kippur* is build a *sukkah*. We make a personal *Mishkan* near our homes so that we can personally invite *Hashem* in. We perform positive *mitzvos* so that we truly bond with our Beloved and Merciful Creator! May our entire lives be filled with the *din v'cheshbon* necessary to truly actualize our awesome potential as the *am Hashem* and very soon merit the *geulah shleima*. *Gut YomTov!* (**Rabbi Z. Leff**)

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

טוב התבלין

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

וללוי אמר תמיד ואוריד לאיש חסידך אשר נסיתו במסע תריבתו על מי מריבה (דברים לג-ה) - נתת ליראדך גם להתנוסס

בעולם. בשביל לגדל בעולם כנס הזה של ספינה. וכל כך למה? מפני קושי' – בשביל שתתקשט מדת הדין בעולם. שאם יאמר לך אדם למי שהוא רוצה להעשיר – מעשיר, למי שהוא רוצה – מעני, ולמי שהוא רוצה – הוא עושה מלך. אברהם כשרצה עשאו מלך, כשרצה עשאו עשיר. יכול את להשיבו, ולומר לו: יכול את לעשות כמו שעשה אברהם אבינו. והוא אומר: מה עשה? ואת אומר לו: 'אברהם בן מאת שנה בחולד לו', ואחר כל הצער הזה נאמר לו: 'קח נא את בנך את יחידך' ולא עיכב, דרי – 'נתת ליראדך גם להתנוסס', עכ"ל.

חסידות בתחלתה – הקשיים בה

ומן הראוי להאריך כדי לבאר כוונת חכמינו בזה המאמר, דהנה, הרי יודע צדיק נפש בהמתו, וכל אחד באשר הוא שם, כשיתבונן היטב במצבו יראה כי הוא מלא חסרונות, ומקדקדו ועד רגליו אין בו מתום. לקוי הוא בדבריה מדות רעות, וגם מקצת מדותיו הטובים אין בהם שלימות, רואה הוא כי בפרטים מסויימים מתמודד הוא בנסיגות שונים גם באלו המדות, ועדיין לא השלים את המלאכה להתגבר ולשרש אחידים ולבטלם, וגם בעבודת קום ועשה רואה הוא כי רחוק הוא מאוד מבוראו, כי החשק לעבוד הוא ממנו והלאה, ועל אף שלפעמים זוכה להארה כל שהוא ומתעורר על ידי זה לעבודת הש"ת, בכל זאת רוב ימיו מצוי

מאמר הכתוב הזה למרים אנו מה הש"ת דרש מהאדם בשעה שההסתר מכסה את עולמו, ואת המעלות והמדריגות שעתיד הוא ליכות בהם כשימלא את תפקידו בשעה קשה זו. ומקודם ראוי לבאר את המבואר בספרי מחשבה ומוסר, כי תכלית הנסיון הם ב' דברים. האחד הוא בעת הנסיון גופא, והיא, עמידת האדם איתן ברעתו, לכל יתפתה לעצת היצר המנסה להכשילו, ובוה גורם הוא נחת רוח גדול להש"ת, כי על אף שהיצר מעמיד לפניו דרים וגבעות, בכל זאת אינו מתפתה לו לעבור על רצון קונו. ומשמעות תיבת 'נסיון' מורה על זה התכלית, כי הוא מלשון ניסוי ומבחן, והיינו שענין הנסיון הוא לנסות את האדם אם נאמן הוא לבוראו גם כשהשעה דחוקה לו.

תכלית השני שבו, הוא אחר הנסיון, והיינו שאם אכן עמד בזה הנסיון, זוכה להתעלות בזכותה, גם דבר זה טמון במשמעות תיבת 'נסיון' שהוא מלשון 'נתת ליראדך גם להתנוסס' (תהלים 110) ופירושו נסיון להתרומם על ידה.

אברהם אבינו ונסיונותיו

על אלו שני הענינים רמזו רבותינו ז"ל במדרש (בראשית רבה, פרשה נ"ה) וז"ל: יידי אחר הדברים האלה והאלקים נסה את אברהם, כתיב: 'נתתה ליראדך גם להתנוסס מפני קושי סלה; נסיון אחר נסיון וגידולין אחר גידולין בשביל לנסותו

מעשה אבות ... סימן לבנים

ותהא חשובה מצות ארבעה מינים אלו כאילו קימתה בכל פרטותיה ושרשיה ותר"נ מצות התלויים בה ... (סדר נשילת לולב)

One of the most renowned traits of the great *Volozhiner Rosh Yeshivah*, **R' Naftali Tzvi Yehudah Berlin ZT"l**, otherwise known by the acronym of his name, **Netziv**, was his intense diligence. Even as a teenager, he developed a reputation as a tremendous *Masmid*. He studied *Torah* with great fervor, and it was this trait that enabled him to acquire universal renown. Still a boy, at the age of 11 he was sent to study at the famous *Volozhin Yeshivah*, where **Reb Itzele Volozhiner ZT"l**, the *Rosh Yeshivah*, took him as his son-in-law at the tender age of 13 years old. The Netziv came to live in Volozhin, and there he once again isolated himself in incessant study and made his nights into days of *Torah* study. Truly extraordinary stories are told concerning his diligence in study. For example, when he felt sleepy he would put his feet in a bucket of cold water to continue studying.

Many years later, his great-grandson, **R' Yitzchok Zev Halevi Soloveitchik ZT"l, the Brisker Rav**, would comment on his great-grandfather's renowned diligence. He once picked up the *sefer Ha'amek Sheila*, written by his great-grandfather, and in a casual moment, asked some people: "Did you ever wonder why the Netziv always signed his name with the words: 'כנפש הממוס בעבודה' - '*Like a soul who collapses under his work*'?" It is quite an unusual expression." He asked this question and answered it at the same time, recounting a story told to him by his father, the great **R' Chaim Soloveitchik ZT"l**.

This story took place in a year following the *Shmitta*. The Netziv was a man who professed his love of *Eretz Yisroel*, and on *Sukkos*, he was careful to always recite a *beracha* on an *esrog* from the Holy Land. Year after year, he would follow this practice and R' Chaim (who was married to the Netziv's granddaughter) would also recite a blessing on the same *esrog*. The year following *Shmitta*, the Netziv did not change his custom, and he recited a blessing on such an *esrog*. However, R' Chaim had a doubt with regard to an *esrog* from Israel in the year following the *Shmitta*. The many laws involved with exporting produce from Israel and the fact that R' Chaim, the progenitor of the famed "Brisker" methodology of Talmudic study, which included an overall stringency towards the fulfillment of *mitzvos*, precluded him from following his standard practice. As a result, he found another *esrog* upon which he said the blessing. Furthermore, he did not go to his grandfather, the Netziv, as he usually did every year, to recite the blessing on his *esrog*.

On the first day of *Yom Tov*, immediately after prayers, R' Chaim walked to the home of the Netziv to wish him a good *Yom Tov*. As soon as he entered, the Netziv said to him, "I know why you didn't come to recite the blessing on my *esrog*. It's because of a halachic doubt that you have. But listen here, G-d willing, I will show you that even according to your opinion, there is no problem." R' Chaim replied, "I realize that this is the *Zaida's* (grandfather's) opinion, but it seems to me that a doubt still exists." They spoke for a few more minutes. Then, they said their goodbyes, and R' Chaim departed.

At three o'clock in the morning, the *Shamash* came knocking at R' Chaim's door to tell him that the *Zaida* wanted to see him. Afraid that something had happened to the Netziv, who was extremely old at the time, R' Chaim woke up all his children, and everyone rushed to see the Netziv. As they approached his *sukkah*, they saw a light coming from inside and on the table they saw a great pile of *seforim* that reached up to the *schach* on the roof. The Netziv was pouring over these books, leafing through them and consulting one after another. Everyone calmed down at that point, for it was clear that there was nothing to worry about.

R' Chaim sent his children home, and he entered the *sukkah*. The Netziv immediately said to him, "I called you here to show you that even according to your opinion, there is no problem in reciting a blessing on my *esrog* in the year following the *Shmitta*." R' Chaim excused himself and said, "Please forgive me, *Zaida*, but first I would like to say the blessing on the *Torah*, and then I can discuss it."

The Netziv was stunned. "What? Is this what I've merited in my old age? That my grandson has not yet said the blessing on the *Torah* at three in the morning?" He clasped his hands together and let out a giant sigh. "*Vey iz mir* (woe is me) that at three in the morning, you have not yet said the blessing on the *Torah* because you were still sleeping!" R' Chaim recounted that the sigh of the Netziv shook him so greatly that he had nothing to say in response. He turned back and went home.

"Now we can fully understand," concluded the Rav of Brisk, "why the Netziv signed his name: '*Like a soul who collapses under his work*.'"

וסבה תודה לצל יומם מחורב ולמחסה ולמסתור מורם וממטר ... (ישעי' ד-ו)

The *sukkah* of the *Tzaddik*, **R' Mottele Twersky ZT"l** of *Rachmistrivka* was likely the most famous *sukkah* in the Old City of Jerusalem. Its panels were made of the finest wood. When R' Mottele emigrated from Russia, he brought along the panels which he had inherited from his saintly ancestors. Its walls were full of inscriptions and carvings, and those who knew said that its drawings depicted combinations of letters and esoteric meanings which mortal eyes could

auditorium where the *Rebbe* was speaking to thousands of *Chassidim*, the *Rebbe* actually stood up for him. Afterwards, they had a private audience with the *Rebbe* that was videotaped. During the audience, he thanked the Shakis for their bravery, especially thanking Mrs. Shaki for supporting her husband. But then when the professor complained of how he was fired from his party position and the media was descending on him, the *Rebbe* waved it away and replied, "Pay no attention to the media. And regarding your job; you are like a professional athlete; you are just taking a step back in order to jump ahead with doubled and redoubled power and success." It was very encouraging words but they never understood why the *Rebbe* talked about athletes. He was a politician - not a professional athlete.

Sure enough it was just like the *Rebbe* said. It took a few years, but eventually, Professor Avner Shaki, was asked by the National Religious Party to return, but this time as its leader! He truly jumped to redoubled success.

Fast forward twenty-five years. Tamir Goodman was sitting in the Chabad House near the *Ohel* wondering what to do about his operation, when suddenly the video with Professor Shaki and his wife came on the screen. Clearly, he heard the *Rebbe* speak - it was as if he was talking directly to him: "Pay no attention to the media. You are like a professional athlete; you are just taking a step back in order to jump ahead with doubled and redoubled power and success."

The words perfectly fit his predicament! The *Rebbe* was encouraging him. He returned to Israel and underwent the operation. It was, thank G-d, a complete and miraculous success! Tamir Goodman went on to play until 2009, retiring and establishing himself as a motivational speaker, coach, and educator. He is also the co-founder of Coolanu Israel, which strengthens ties to Israel through innovative seminars and sports programs for athletes, college students, and coaches.

משל למח הדבר דומה

למען ידעו דורותיכם כי נכסות הושבתי את בני ישראל בהוציא אתם מארץ מצרים (ויקרא כג-כג)

משל: **Chacham Chori ZT"l** was the *Rosh Av Beit Din* in Gerba, Tunis, and author of *Sefer Motza Chaim*. He guided his flock ably for many years, distinguishing himself as a *Torah* scholar and miracle worker. His followers adored him and appreciated his complete devotion to his G-d and his people. He eventually immigrated to the Land of Israel in 1955 and settled in Beer Sheva. He passed away two years later and is buried in the Beer Sheva cemetery.

On one occasion, Chacham Chori traveled to a distant city in Tunis and spent the holiday of *Sukkot* there. One day, as he was walking back from the holiday prayers, he was accompanied by one of the prominent members of the congregation, Mr. Shalom Yonah.

Shalom inquired of the *Tzaddik*, "What is the purpose of the *sukkah*? Why does the Almighty wish that we Jews sit in it for seven days?"

The Chacham replied, "It is to demonstrate our complete and utter trust in Him."

"But *Rabbeinu*," Shalom persisted, "do we not do enough to demonstrate our trust all year?"

The *Tzaddik* smiled and remarked, "So you think you know what trust is? Come, I will show you how to properly trust in *Hashem*. During my visit here, I am staying at a certain inn and today is the day that I must pay the innkeeper and return home. Unfortunately, I do not have the money to do so, but the day is yet young and I have ultimate faith in *Hashem* that by the time I return to the inn, I will have all the money I need."

Shalom Yonah was a man of means and could have easily given the *chacham* the money he needed, but he decided to wait and see what would happen. A few

minutes later, a Jew approached the *Tzaddik* and asked for a *beracha*. Chacham Chori stopped and blessed him warmly, and the Jew presented him with one thousand coins. As they continued walking, another Jew approached asking for a *beracha* for his son. The man received his blessing and proceeded to offer the rabbi a respectable amount of money. As they walked further, a Jew came every few steps for a *beracha*, and each gave the *chacham* money for his blessing. In no time, the *chacham* had enough money to pay for his inn.

"So you see," said the *Tzaddik* to his astonished escort. "These people were all sent from Heaven, in fulfillment of the *posuk*, '*One who trusts in Hashem kindness will surround him*.' Anyone who has genuine faith in the Almighty, at every moment, under any circumstance, will receive unlimited blessing!"

משל: The *sukkah* commemorates the Clouds of Glory which protected *Bnei Yisroel* through the desert. After leaving Egypt, they demonstrated unbridled trust in *Hashem*, going out into the wilderness with no food or water. The Almighty, in His mercy, cared for all their needs, he led their way them with a cloud and the pillar of fire, provided manna, quail, and water from the well which traveled with them, and He encircled them with the Clouds of Glory. In commemoration, we leave the security of our homes and enter the unstable environment of the *sukkah*, thereby demonstrating our faith in the protection of the Almighty, for divine kindness surrounds he who trusts in *Hashem*! For this reason, *Sukkot*, the festival of our faith in *Hashem* as we sit under His protection, is also known as "*Zman Simchateinu*" - the festival of joy, for faith carries with it divine kindness and intense joy, with no worry or anxiety.

“I am not a prophet,” said R’ Aharon with a grin. “What I told you was simply an elementary principle in serving *Hashem*. A person must always do all that he can do - and *Hashem* will do the rest!”

כי מי יודע מה טוב לאדם בחיים מספר ימי חי הבלו ויעשם כצל אשר מי יגיד לאדם מה יהיה אחריו תחת השמש ... (קהל 1-י)
 Tamir Goodman, an observant Jew, is well known in Jewish circles as a star basketball player from Baltimore. In high school, he was dubbed the “Jewish Jordan,” was featured on the cover of Sports Illustrated and interviewed by numerous sports and news outlets. In 11th grade, he was ranked the 25th-best high school player in the country. In university, all the games his team played were re-scheduled so as to not fall on *Shabbos*; an unheard-of precedent in America.

But what was most outstanding, was that Tamir, a follower of Chabad, wore both a *kippah* and a *talis katan* during all his games. His goal was not just to excel in basketball but to make a *Kiddush Hashem* doing it. When he graduated college, the best team in Israel, Macabbee Tel Aviv, signed him to a long-term contract. It was in all the papers. He became the darling of the Israeli media and was interviewed countless times in all the newspapers and on television. He made *aliyah*, served in the IDF, married and had two children.

But suddenly his luck changed. He began having trouble with his left knee. It was giving him such pain and discomfort that the team doctors were pessimistic. He had to sit out many games. The team that brought him over traded him away, he was demoted to a minor league, and the future looked dim. The Israeli media that once adored him began attacking him like crows. Every week someone had a vicious remark to make about him which made his life almost unbearable.

Intense physical therapy helped only temporarily. There was no other recourse than to operate. But the experts told him that the chances for success were very small ... maybe five percent. So, being a follower of the *Lubavitcher Rebbe*, he decided he needed the *Rebbe’s* advice and blessing. He went to the *Ohel* (the place in Montefiore Cemetery in Queens, N.Y. where the *Lubavitcher Rebbe* is buried), wrote a letter asking for help and read the letter aloud. He poured his heart out asking for some sign as to whether he should do the operation or not.

Then, exhausted, he left the *Ohel* and went to the Chabad House which is located adjacent to the cemetery. He sat down to rest in the reception room, where a screen shows around-the-clock thousands of hours of videos of the *Rebbe* speaking, often to individuals. His mind began to wander a bit until he focused on the screen and watched the *Rebbe* as he was talking to a distinguished gentleman. Suddenly, he jumped out of his seat! He had his answer! He knew exactly what to do! He had just heard the words he needed from the mouth of the *Lubavitcher Rebbe*.

It was much later before the mystery was revealed. In 1963, an officer in the Israeli Navy married a gentile woman from Ireland who underwent a illegitimate conversion and bore him several children. He brought them all to Israel and wanted the government to register them as Jews to make them eligible for government benefits. And although by Jewish law, only one whose mother is Jewish or converted to Judaism according to *halacha* is considered Jewish, in this case, the Israeli Supreme Court agreed to change the law! They decided five to four that the *Torah* was no longer a factor and anyone called “Rabbi” whether truly observant of the *Torah* or not, could perform conversions. The decision had to be ratified by the Israeli parliament, but at that time the Knesset was controlled by a leftist coalition of nearly one hundred out of 120 members who were all for the change.

The National Religious Party was a member of this coalition, and although they were considered a “religious” party, one that officially adhered to *Torah* law, in this case, the senior members advised the party to abstain from voting, which everyone understood to be token support of the change. The night before the vote, a ranking member of the NRP (National Religious Party), an observant Jew by the name of Professor Avner Shaki, received a long distance telephone call from New York. When he picked up the receiver, he was shocked to learn that the man on the other line was none other than **R’ Menachem Mendel Schneerson ZT”L**, the *Lubavitcher Rebbe* himself!

The *Rebbe* introduced himself and then pleaded with Professor Shaki to stand up and vote no in the next day’s ballot. The professor explained that to do so would mean the end of his political career. The leftist media would make mincemeat of him, and he would almost certainly get expelled from his party. And in any case his nay vote wouldn’t be significant; one hundred votes were against him and the law would go through in any case.

But the *Rebbe* replied, as only the *Rebbe* could. He said someone had to be willing to sacrifice themselves for the truth, to be *Mekadesh Shem Shamayim* - to publicly sanctify *Hashem’s* Name.

After a bit of coaxing, the professor agreed and the next day, when the vote was called, he actually stood up, raised his hand and voted no. Such a thing had never happened before in Israeli politics. The newspapers and television programs ridiculed him; his fellow party members were blazing mad! They despised him. He made hundreds, if not thousands of political enemies. He was suddenly alone. But with the *Rebbe’s* words in his ears, he refused to sell out.

Shortly thereafter, Professor Shaki and his wife, flew to New York to visit the *Rebbe*. When he entered the huge

not discern. There were seven panels, corresponding to the seven *Sefiros* (Heavenly spheres). It was said that one merely had to walk past the *sukkah* and he would instantly become enveloped in an aura of holiness. Furthermore, legend had it that **R’ Shmuel Salant ZT”L**, the venerable chief Rabbi of Jerusalem, once passed the *sukkah* of R’ Mottele and stopped in his tracks. R’ Shmuel was already blind but he turned to his attendant and remarked, “I sense the aroma of *Gan Eden*!”

How shocking it was when in the year 5676 (1915), the sublime *sukkah* of R’ Mottele Twersky never went up. Many people walked by the place where it normally would have been but there was nothing there. During the entire *Yom Tov* of *Sukkos*, Jerusalemites talked, discussed, argued and hypothesized about what had become of the famed panels. They even asked R’ Mottele himself but he had nothing to say. It was a mystery that looked as if it would never be solved.

It was only months later that another well-known *Yerushalmi*, the elderly **R’ Yisroel Meir Gottlieb Z”L** revealed the answer to the mystery, at a meal he hosted at his home. “I have a story that must be told,” he began to a suddenly quiet crowd. “Several months ago, my grandson Shlomo became critically ill. The doctors had all but given up hope. Thanks to *Hashem’s* great mercy, he has in fact had a complete recovery. It is necessary that I tell you how this transpired.

“The doctors concurred that the only way to save the boy’s life was to bathe him several times a day with hot water. But from where was one to squeeze a drop of kerosene or a branch of firewood in these bitter times? In my desperation, I turned to R’ Mottele, pouring out my tale of woe. He immediately rushed and led me to the place where his marvelous *sukkah* was stored, saying, ‘Quickly, Yisroel Meir, take these boards and use them for firewood!’ At first I was appalled at the suggestion. These were famous wood panels! But R’ Mottele demanded that I obey by virtue of his rabbinical status. I had no choice. We burned the panels to prepare hot baths for the boy whose life was thereby saved.”

R’ Shaul Yitzchak Freund Z”L, another prominent member of the community, who was also at the meal, was suddenly reminded of another story concerning the *sukkah*. When the wealthy magnate, Heshel Genichovsky, arrived in Jerusalem for a visit, he heard about the celebrated *sukkah* and offered R’ Mottele a price that could have supported him and his family for the rest of their days. Yet R’ Mottele refused to even hear of it. “Yet now,” R’ Shaul Yitzchak concluded, “when the *mitzvah* of saving a life presented itself, he did not hesitate for even a minute, but immediately gave his priceless *sukkah* away to burn! How great is his love for a *mitzvah*!” (Adapted from **The Heavenly City**)

ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרם וענף עץ עבת וערבי נחל ... (ויקרא כג-ט)

In the years between the two world wars, obtaining a full set of the *Arba Minim* - *Lulav*, *esrog*, *hadas* and *arava* - was not always possible in many Polish and Lithuanian towns and villages. Often, entire communities had to share a single set, and in extreme cases, *lulavim* and *esrogim* from previous years had to be reused. It is said that when **R’ Chaim Halberstam (Sanzer) ZT”L** received a beautiful new *esrog*, the entire city came to see it and make a blessing over it. By the time R’ Chaim got his prized *esrog* back, it had literally turned black from being touched by so many hands!

One year in the town of Kletzk, it was impossible to obtain the Four Species. Neither the *baalei batim* nor the *yeshivah bochurim* had the means or the wherewithal to locate and purchase these precious *mitzvos*. The only thing available was an old *lulav*, left over from the previous year. Somehow, it had stayed in relatively decent condition but it surely was not fresh. It was depressing that this would be the only one of the four *minim* that they would use for *Sukkos*.

A few days before *Yom Tov*, a number of boys came to the *Rosh Yeshivah*, **R’ Aharon Kotler ZT”L** with a question. A few of them knew of an *Aravos* (willow) tree several miles away from Kletzk, but they didn’t think it would be worth their trouble to walk all that distance and pick *aravos*, since in any case they would not have all four species. Should they go anyway or not bother.

R’ Aharon answered unhesitatingly. “You should definitely go and pick as many *aravos* as you can for we must do all that we can do in honor of the coming *Yom Tov*.” The *bochurim* heeded his words and set off to pick *aravos*.

Of course, the words of a *Tzaddik* bear great weight - not only on this world, but even in the Heavenly spheres. The day before the holiday of *Sukkos* was to begin, a student from another *yeshivah* happened to be traveling through Kletzk on his way home for the *chag*. Improbably, his train was delayed and eventually, it broke down altogether. To the student’s dismay, he realized that he would never make it home on time for *Sukkos* and was forced to spend *Yom Tov* in Kletzk.

Amazingly, he had purchased an *esrog* and *hadassim* and was expecting to use his father’s *lulav* and *aravos* when he arrived home. How surprised he was to learn that in Kletzk, not a single resident had an *esrog* or *hadas*, but *aravos* were in great supply and the *lulav* they had was kosher. Over *Yom Tov*, R’ Aharon, his *talmidim* and all the townspeople of Kletzk merited the accomplishment of all four *mitzvos* of the *Arba Minim*, thanks to the *Hashgacha Pratis* of this single yeshivah student.

At one point, someone asked R’ Aharon how he knew to tell his students to go pick *aravos*. Was he prophet? Was it *ruach hakodesh*?