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חג הסוכות/שמיני עצרת/שמחת תורה/פרשת בראשית Chag HaSukkos/Shemini Atzeres/Simchas Torah/Parshas Beraishis טו–כד תשרי תשע"ח – October 5-14, 2017

רעיונות ופירושים לעורך את האדם לעבודת השׁיׁת וחתחזקות באמונה ובטחון מאת הגה״צ רבי גמליאל הכהן רבינובין שליט״א ראש ישיבת שער השמים בירושלים עיה״ק

טיב התבלין

חג הסכת תעשה לך שבעת ימים באספך מנרגך ומיקבך וגו' (דברים לו-ג) – מצוות החג וסגולתן

חצר מרקלינו, מאחר ששם הוא המבצר הטוב ביותר עבורו, שהרי לאלו המשיטנים אין שום רשות להיכנס לכאן, ואכן שומע זה האדם לקול המלך ונכנס הוא לחצר המרקלין, וכיון ששורה הוא בחצר המלכות ממלא זוכה הוא לכל הטוב אשר בבית המלכות, והמשיטנים הרואים שהמלך בעצמו מטיל את חסותו על זה האיש שוב אין להם פתחון פה להשיב דבר, כי אם יפצו פיהם לומר שהוא ראוי לעונש מתמת איזה סיבה, נמצא שמטילים דופי בהנהגת המלך, כי לדבריהם נמצא שהמלך מטיל את חסותו לאדם אינו הגון, ומי פתי רוצה להטיל דופי בהנהגת המלך, הרי יודע הוא כי בזה ממשיך עליו עונש כבד, וכי דבר של מה בכך הוא להטיל דופי בהנהגת המלך?

סתימת פי המקטרג מכות מצות סוכה, כל זה הוא ענינו של מצות סוכה, כי בעשרת ימי תשובה דנים את בני״ והקב״ה הוא אוהב משפט לכן ביכולת המשיטנים לבוא ולקטרג עליהם, על כל המכשולים שעברו תחת ידם במשך כל ימות השנה, אך מאידך יש כמה וכמה מלצי״ יושר אשר באים להמליץ בעדם כי אין בכך כל און, מאחר שבני ישראל נמצאים במצבם השפל, ועוברים עליהם כמה וכמה תלאות, אשר מחמתם אין דעתם מיושב כל צרכם, והקב״ה אכן מקבל דבריהם ומכריע לטובת ישראל, אל אלו המקטרגים עדיין מקוים הם להתגרות בישראל, וכיון שכן מצוה הקב״ה את ישראל להיכנס תחת צילו, ושם לא יהיה ביכולת המשיטנים להרע להם, וכשהמשיטנים רואים אין שהקב״ה מכניס את ישראל תחת צילו, נסתתמו טענותיהם, כי מי פתי יבוא וישעון כי הקב״ה כביכול מתנהג שלא כראוי?

קיום מצוה בלא עשיה כל שהוא, הרי לנו כי מצוה זו כל כולה מורה על אהבת השיׁת לבניו, וכיון שכן שונה מצוה זו מכל שאר המצוות וכפי מה ששמעתי **מאבי מורי וצ״ל** שנודמן לו פעם לדבר עם **מן הראב״ד הגאון רבי דוד יונגריין וצ״ל** בשגב מעלת מצוה זו, ומתוך התרגשות דקדושה אמר לו ר' דוד שמצוה זו היא בגדר מתנה מן השמים, כי בכדי לקיימה אין אנו נזקקים לשום פעולה גופנית, אלא עצם השווה בין כותלי הסוכה מוכה אותנו במצוה, יכולים אנו להיכנס לסוכה כדי לעשות את צרכינו אכילה ושינה ובהו בלבד מוכה אותנו הקב״ה במצוה, והמתבונן בזה יבין כי הוא דבר פלא, כי אין לך שום מצוה שבתורה שבעת קיומה אין אנו מצווים לעשות איזה פעולה מלבד מצוה זו, ולפי דברינו מובנים פני הדברים, כי כאמור זוהי כל ענינו של סוכה לשחות בצילו של הקב״ה, ולהתגונן מפני כל המסטינים, ובעצם כניסתינו לסוכה כבר נתקיימה תכלית מצוה זו, ושוב אין צורך להוסיף בדברים.

קדושת בית המקדש הנמשך בתג הסוכות, לאותה בחינה זוכים אנו גם ע״י קיום מצות נטילת הד' מנים, דהנה איתא בחו״ל (סוכה מא) בראשונה היה לולב ניטל במקדש שבעה, ובמדינה יום אחד, משהרב בית המקדש התקין רבן יוחנן בן זכאי

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY - The Greatest Mitzvah of All (47) **Learning Mussar (cont.)**. The study of *Mussar* is part of the *Teshuvah* process. Although *Yom Kippur* has passed, and it is now the “*Zman Simchaseinu*” of *Chag HaSukkos*, we are still officially in the “*Teshuvah* season” before *Hoshana Rabba*. (In addition, *Teshuvah* is a *mitzvah* during the whole year.) In our ongoing series, it is important to bring out another aspect of learning *Mussar* - how it is part of the process of *Teshuvah*.

The *mitzvah* of *Teshuvah* is a gift that was provided by *Hashem* for a person who sins, is lacking in his performance of *mitzvos*, or does not display *middos tovos*. Through the three-step process of *Teshuvah* - (1) regret, (2) accepting to improve in the future, (3) verbal confession of the misdeed - a person can wipe off his record anything undesirable. The acceptance to improve must be real and tangible, not vague and theoretical. If one accepts to learn *Mussar* regularly, this is an automatic acceptance to improve because all of the above categories (sin, performance of *mitzvos* and *middos tovos*) are discussed in the *Mussar Seforim* and learning about them is the best way way to improve upon them.

Mussar with a Chavrusa. There are definite advantages to learning *Mussar* with a *chavrusa* (study partner), as with other parts of the *Torah*, because the understanding of the text is always greater when two study together. However, some areas of *Mussar* study should be done alone, so that an individual can personally apply the lessons he learns to his own *Avodas Hashem*. Also, as mentioned previously, one of the methods of learning *Mussar* successfully, is to learn with passionate verbalization and repetition (some even have a special tune), which is easier done when learning alone.

Mussar from the Weekly Parsha. Apart from *Sefer Devorim*, which is almost entirely *Mussar*, one can learn *Mussar* from all the stories of the great *Tzaddikim*, and even the not-so-great people mentioned. If one takes on the attitude that everything written in the *Torah* is meant to teach people how to think, talk and act, he is absorbing the *Mussar* of the *Torah*.

Does Mussar put one in a Bad Mood? A common misconception among people is that since in the process of *Mussar*, faults and negative attributes are pointed out in a person, it can make him feel down and blue. This is untrue! The *Baalei Mussar* explain that this is indeed a mistake and that as one learns *Mussar* he is fulfilling the *posuk*: *"ומלמם את ערלת לבבם"* Rather than being a negative experience, learning *Mussar* is an inspiring experience of perfecting oneself and growing spiritually, which as the **Vilna Gaon ז״ל** says in *Mishlei* (4:13) is the real purpose of life. (The **GR׳A** uses a very strong expression: *“If not for this (mode of) self-improvement what is life for?”*) As soon as one opens a *Mussar sefer*, his mood should be one of accomplishment, which is always uplifting.

הוא היה אומר

R’ Naftali Tzvi Hurvitz ז״ל of Ropshitz (Zera Kodesh) would say:

“*In order that future generations will know ... ‘when I brought them out of Egypt.’ Bnei Yisroel* had fallen to the 49th level of *Tumah*, the very abyss of spiritual contamination, in the Land of Egypt. By taking them out of Egypt and giving them the *Torah*, however, *Hashem* lifted them up to the peak of *kedushah*. This *posuk* is telling us that future generations should know that the same thing happens every single year. By forgiving our sins on *Yom Kippur* and bringing us into the holy environment of the *sukkah*, *Hashem* takes us from the depth of *Tumah*, raising us to the peak of *kedushah*.”

R’ Chaim (Brisker) Soloveitchik ז״ל (Toras Chaim) would say:

“The **Shulchan Aruch** writes (או״ח תרסט:טא) - *‘ישיו ושמחו בשמחת התורה’*” that the reason why we call the final day of the *Yom Tov*, ‘*Simchas Torah*’ is because on this day, *‘we are joyously happy and we make a feast of drinking to celebrate the completion of the Torah.*’ This is why it is called ‘*Simchas Torah*’? For this reason, the holiday should be called ‘*Simchas Yisroel*’ - since it is *Bnei Yisroel* who are rejoicing and celebrating! It is clear, though, that the *mitzvah* on this day is not just that *Clal Yisroel* should rejoice with the *Torah* - the most important thing is that the *Torah* should rejoice with the Jewish people!”

A Wise Man would say:

“Success is to be measured not so much by the position that one has reached in life as by the obstacles which he has overcome.”

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Mazel Tov to Akiva & Miri Topper on the birth of twin girls, and to the Mehl and Topper grandparents. May they only see nachas from them and from the entire mishpacha

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שיהא לולב ניטל במדינה שבעה, זכר למקדש. כשנתבונן במחותה של אותה תקנה ניוזכר כי גם בה זכינו לאותה בחינה, כי בזה התקנה המשך רבן יוחנן בן זכאי קדושת בית המקדש בימי החג הסוכות בכל בתי כנסיות הפזורים בכל מקומות משבותם של ישראל, כל בית הכנסת זוכה באלו הימים לבחינה יתירה של בהמ"ק, ורתיבה האמצעית שבה היא בבחינת מוכת, ומשמעותו של דבר כי ישראל הבאים באלו הימים בבתי כנסיות נחשב הדבר כאילו באו בצל השכינה בבית המקדש, כשמקפים את התיבה נחשב הדבר כאילו מקפים הם את המזבח במקדש.

הנעוצים המתבטא על דרך, ומלבד מה שגם פעולת מצוה זו מורה על רצונינו להתרברק בבוראינו, כי איתא שאלו המינים מכונים לשם הוי"ה, כי הג' הדסים

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

כי יצפנני בסכה ביום רעה יסתירני בסתר אהלו בצור ירוממני
כתב הסוד ("אוח" ס" תי"ז), "שהמועדים נתקנו כנגד האבות, פסח כנגד אברהם דכתיב 'לושי ועשי עוגות' ופסח היה, שבועות כנגד יצחק שתקיעת שופר של מתן תורה היה בשופר מאילו של יצחק, סוכות כנגד יעקב דכתיב 'למקנהו עשה סוכות', וכן אומרים במערבית לליל א' דחג הסוכות (ב'אמונה כל זאת וכו'), "סוכה תהיה לצל, עבור (יעקב איש) תם המפצל (מקלות), חנה בסוכות", וכתב ה'בני יששכר' (מאמרי חדשי כסלו, טבת מאמר א' ריש אות א'), ש"יעקב אסף רגליו אל המיטה ביום א' דחג הסוכות, כפי הקבלה שבידינו, מן הרמז בפסוק 'יעקב נסע (לעולם שכולו טוב) סוכותה-בחג הסוכות'", ויש לומר שזאת משום שייכותו אל חג זה.

ויש להבין את השייכות של 'חג הסוכות' ל'יעקב'?

והנה בקובץ **"קול התורה"** (חלק מ"ט, מדור מחשבה ואגדה, עמ' ש"ה) ביאר עניין 'חג הסוכות', ומתוך עבודת ראש השנה ויום הכיפורים הבנויה על היסוד של הכרה במלכותו יתברך ושהוא שליט ומשגיח על הכל ונותן שכר טוב ומעניש לאדם על כל מעשיו (שהרי חז"ל דרשו את המילים 'ה' אורי" שבזממור 'לדוד ה' אורי וישעי' [תהילים כ"ז א'] 'זה ר"ה, והיינו, דבמשך כל השנה שורר בבריאה מצב של חושך והסתר מלכותו יתברך, ואילו ב ראש השנה שורר בה מצב של אור וגילוי מלכותו יתברך, ולכן בו כל אדם לפי מדיריגתו מרגיש שהקב"ה הוא מלך העולם ושליט ומשגיח על הכל ונותן שכר טוב ומעניש לאדם על כל מעשיו, וכל עבודת היום של ראש השנה היא להשריש יסודות האמונה האלו בתוך לבבנו, אשר זהו עניין אמירת 'מלכויות, זכרונות, ושופרות, שבו מזכירים את השכר העתיד לבוא לעם ישראל' בו ... ומתוך הרגשה והשרשה זו, אנו נגישים לעבודת היום של עשרת ימי תשובה ויום הכיפורים, והיה לשוב אליו יתברך, שהרי רק אחר שאנו מכירים במלכותו יתברך ושהוא שליט על הכל וענינו משוטטות בכל הארץ ועל כל דרכי איש ונותן שכר טוב ומעניש לאדם על כל מעשיו, אנו יודעים שאין לנו כל אפשרות לנוס ולברוח ממנו יתברך, וההשועה היחידית שבשילנו ביום הכיפורים היא רק לשוב אליו ולזכות לסליחתו ולהיוושע, וכלשון **הרמב"ם** בפירוש המשניות במסכת ר"ה [ד' ז'] לגבי אי אמירת הלל בר"ה ויוה"כ, שזאת משום שה'ם ימי עבודה והכנעה ופחד ומורא מהשם ויראה ממנו, ומברח ומנוס אליו ותשובה ותחנונים ובקשת כפרה וסליחה, ובכל אלו העניינים אינו הגון השחוק והשמחה ואמירת הלל, וזהו עיקר עבודת היום של יום הכיפורים, וזה עניין מה שדרשו חז"ל את מילת "ישעי" שבזממור 'לדוד ה' אורי וישעי' [תהילים שם], 'זה יוה"כ, ובהו מובן מה שהזממור משייכת את יוה"כ לר"ה, 'לדוד ה' אורי-זה ר"ה וישעי-זה יוה"כ, דרק אחר שמאיד אור מלכותו יתברך כראש השנה, מכיר האדם שרק ע"י שישוב אליו יתברך יוושע ביום הכיפורים, ובסתמא, אנו נכנסים לחג הסוכות.

והעניין בזה הוא, דהנה **בספר 'אמונה וביתוכו' (להחזריא**, פרק ב' אות ב') מבאר את החילוק בין אמונה ל'מידת הביטחון', וז"ל, האמונה בבחינת הלכה, והביטחון בבחינת למעשה, עכ"ל, והיינו, כי ה'אמונה' היא מה שהאדם מאמין בלבו שהכל נעשה מאתו יתברך, אבל עדיין שייך שמעשיו יסתרו לאמונה זו,

מכונים ל'י שבהוי"ה והב' ערבות מכונים לה' ראשונה שבו, והלולב לאות ו' והאתרוג מכון לה' האחרונה, ונמצא כשאוחזים אנו באלו המינים הרי כביכול יש בידינו בחי' הוי"ה ב"ה, ועפ"י האר"י ז"ל כשעושים הנענועים עלינו לעשותה לכיוון הלב, ורמז ש בדבר, כי ברצונינו להמשיך הקדושה העליונה לתוך פנימיות הלב. **התקפות לכל השנה**, ועל פי האמור ראוי לציין מה שאיתא מצדיקים על מאמר הכתוב (שמות לר, כב) 'והג האסוף תקופת השנה, שבוה החג יכולים אנו לאסוף תקופת נגד היצר לכל השנה. מכאן יראה כל אדם ויבין את אשר לפנינו, עד כמה מסוגלים אלו הימים להתעלות במעלות העבודה וכשאכן יצלל את אלו הימים, זוכה על ידה להתעלות ולהיות תמיד רבוק בבורא.

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

של המגיד

... (תהלים כו-ה) - בעניין התחזקות ב'מידת הביטחון' בחג הסוכות

הביטחון הוא מה שהאדם חי בפועל על פי האמונה שקנה בלבו, ועל פי זה נבין את כל סדר העבודה של חודש תשרי, שבר"ה ויוה"כ העבודה היא לחזק בלבנו הכרת מלכותו יתברך המביאה אל תשובה וכנתבאר, ואחר שנתחזקו עניינים אלו אצלנו, אנו באים לעבודת היום של חג הסוכות, שהיא לחזק אותנו ב'מידת הביטחון', שהרי בו יוצא האדם מתחת קורות ביתו, ויושב בצל סוכתו, 'צילא רחמימינותא' העשויה מפטולת גורר ויקב, וזאת כדי להראות שאינו בוטח על חוזק ביתו רק על ה', והוא מאמץ שכל מה שמתרחש תלוי בגזירת עליו, ובכך הוא משריש בלבו את 'מידת הביטחון'.

ולכן, מיד אחר המילים 'לדוד ה' אורי-זה ר"ה וישעי-זה יוה"כ' יש רמז ל'התחזקות במידת הביטחון' בחג הסוכות, שהרי נאמר שם 'ממי אירא, ה' מעוז חיי ממי אפחד. בקרוב עלי מרעים לאכול את בשרי, צרי ואויבי לי, המה כשלו ונפלו. אם תחנה עלי מחנה לא יידא לבי, אם תקום עלי מלחמה בואת אני בוטח ... כי יצפנני בסכה, ביום רעה יסתירני בסתר אהלו, והיינו, שאחר שבר"ה ויוה"כ הכיר האדם במלכותו יתברך ושהוא שליט על הכל, הוא בוטח בו ואומר לעצמו 'ממי אירא (הלא אני מכיר ש ה') מעוז חיי (ואם כן) ממי אפחד', וגם 'בקרוב עלי מרעים לאכול את בשרי (להמיתני, איני פוחד מהם, כיון שה' מעוז חיי, ומשום שכבר ראיתי שפעמים רבות כשהיו באים) צרי ואויבי לי (כלומר, בעבורי, להכשילני ולהמיתני) המה כשלו ונפלו' (דר"ק שם), וכן 'אם תחנה עלי מחנה לא יידא לבי, אם תקום עלי מלחמה בואת אני בוטח', וזאת היא עבודת היום של חג הסוכות, להשריש בלבו את 'מידת הביטחון' שלא יידא ולא ידאג משום דבר שבעולם, אלא ישים בטחונו בה' לבד, וזה מה שממשיך המזמור, 'כי יצפנני בסכה, ביום רעה יסתירני בסתר אהלו', והיינו, שעל ידי שיבה בסוכה תחת צל ה', אני משריש בלבי 'מידת הביטחון' וחש שה' יצפנני ו'סתירני' בסתר אהלו', ויצילני מ'יום רעה'.

וגם בספר **"פנים יפות"** (ויקרא ט"ז כ"א ד"ה ונראה לפרש כל המזמור וכו') כתב שהמילים 'ה' מעוז חיי' רומזות על חג הסוכות - 'ה' מעוז חיי - רומז על ימי חג הסוכות, שהם שבע (וכל יום מהם הוא כנגד עשר שנים, ובכך הם) כנגד שבעים שנות חייו של האדם', (ובהם הוא קונה את 'מידת הביטחון' שיחיה בהתאם לה במשך כל 'שבעים שנות חייו').

וכיון שענין חג הסוכות הוא 'תחזקות במידת הביטחון', יש לבאר את שייכותו ל'יעקב', כיון שגם אצל יעקב מצינו התחזקות זו, שהרי איתא במדרש (בראשית רבה ס"ח ב'), 'דבי שמואל בר נחמן פתח, שיר למעלות, אשא עיני אל ההרים - אשא עיני אל ההורים, מאין יבוא עזרי' (אשתך, שהיא 'עזר כנגדו' [בראשית ב' ז']), אליעזר (עבד הור') בשעה שהלבי את רבקה מה כתיב ביה, 'ויקח העבד עשרה גמלים וגו', ואני לא גזם אחד ולא צמיד אחד ... שעמד אליפו בן עשו ונטלה ממנו, חזר ואמר, מה אנא מובד סברי מן בריי, חן ושלום לית אנא מובד סברי מן בריי, אלא 'עזרי' (אשתי תבוא) מעם ה' עושה שמים וארץ, אל יתן למוט רגלך, אל ינום שומרך. הנה לא ינום ולא יישן שומר ישראל. ה' שומרך ... ה' ישמרך מכל רע - מעשו ומלבן וכו'.

קול מבשר מבשר ואומר

כשם שאני רוקד כנגדך ואיני יכול לנגוע כך כך לא יוכלו כל אויבי לנגוע בי לרעה וגו' (קידוש לבנה)

The following story took place on *Simchas Torah* 5758 (1998). **R' Nassan Einfeld *shlit'a***, the *Rosh Yeshivah* of *Yeshivah Be'er Sheva*, was in the middle of *davening Shacharis* when he suddenly felt a sharp pain in his left leg. At first he tried to ignore the pain but as *davening* went on, it got stronger and ever more painful. Throughout *Hallel*, R' Nassan winced as the pain intensified and by the time the *yeshivah* was up to *Hakafos*, R Nassan was barely able to walk, let alone dance, and he could not join in the festivities. He was called up to the *Torah* for his *aliya* and it took a great deal of effort, patience and assistance by the men and students around him to simply walk up to the *Bimah*.

In his *sefer* “*Minchas Nassan*,” the *Rosh Yeshivah* recounts the rest of the story in intricate detail: how he managed to hobble through *davening*, how he was forced to be taken home in a wheelchair since he could not walk at all, and how he suffered greatly from the throbbing pain in his left leg the rest of the day. On *Motzei Yom Tov*, he went to the nearby hospital where he was seen by a specialist who probed and prodded his leg - every slight touch made R' Nassan practically jump in agonizing pain. The doctor conducted a series of tests, scans and x-rays until finally he made the devastating prognosis: Rabbi Einfeld had contracted a rare form of cancer in his leg.

The excruciating pain in his leg was now coupled with the gripping and intense fear in his heart. R' Nassan struggled with both. Turning to the most prominent expert in the field, he contacted **Reb Elimelech Firer *shlit'a***, an angel in the form of a man, who devotes his very existence to providing medical knowledge and assistance to whomever he can. Reb Elimelech put him in contact with Professor Benjamin Dekel from Ramat Gan, a specialist in the area of stem cell research, cancer development, and nephrology. Professor Dekel agreed to look at R' Nassan's case and after studying his scans, he was not convinced of the cancer prognosis. In fact, he concluded that it was not what the previous doctors had assumed and in his educated opinion, an application of novel therapeutic regimens is what the rabbi needed. He prescribed a six-week course of treatment, which he said would take away R' Nassan's pain forever, however, it would need to be supplemented with a year-long treatment of Physiotherapy.

R' Nassan asked a friend of his to go into **R' Chaim Kanievsky *shlit'a*** and ask the *Rav* to *daven* on his behalf. The pain had not subsided in the least, and after close to a week, nothing seemed to help. No pills, shots or painkillers were able to alleviate R' Nassan's pain and he suffered immeasurably. He lay in bed much of the day and was barely able to stand up.

On Thursday afternoon, a few days after *Simchas Torah*, Rebbetzin Einfeld told her husband she was going to the local *makolet* (grocery store) to purchase food for *Shabbos*. As he was unable to walk to the door, he told her to lock it from the outside. A short while after she left, R' Nassan suddenly heard noise coming from downstairs. It sounded like someone was knocking on his door and calling his name! He listened closely - yes, someone was definitely calling him. “Harav Einfeld, Harav Einfeld ... the *Rav* is here in the car. He wants to come upstairs to visit you!”

R' Nassan was in shock; the great *Gaon*, R' Chaim Kanievsky had come all the way to his home to visit him! With incredible difficulty, R' Nassan stood up and barely hobbled around the apartment looking for a key to open up the door. But he couldn't find one since the *Rebbetzin* had taken the key and locked the door from the outside!

In the end, R' Chaim did indeed perform the *mitzvah* of *Bikur Cholim* - albeit from behind the locked front door! R' Nassan sat down on a chair. “*Rebbe*,” he called out in anguish, “the pain is tremendous! I don't know what to do!” From behind the closed door, R' Chaim responded, “Rav Nassan, *Refuah Shleimah! Refuah Shleimah!*” And then he left.

R' Chaim walked down the stairs and got into the waiting car. R' Nassan forced himself to stagger out onto the porch to see the great *Tzaddik* leave. As R' Chaim was getting into the car, he looked up at R' Nassan, and once again said, “*Refuah Shleimah!*” Then, he got into the car and was driven back to his home in *Bnei Brak*.

Standing there in awe, rooted to the spot, R' Nassan contemplated the incredible *zechus* he merited to have R' Chaim Kanievsky come to visit him! He was humbled by the experience and was unable to take his eyes off the car as it receded down the street. Finally, as it turned the corner, R' Nassan turned and walked back into his home! He walked back into his home! He was suddenly thunderstruck - without even thinking, he had walked back into his apartment and he did not feel any pain! He looked down - he was standing on both feet - and there was no pain! He thought he was dreaming. He lifted his left leg and brought it back down - still no pain! He touched it and poked it - nothing! His pain was gone!

In a spontaneous burst of joy and gratitude, R' Nassan began to dance! He could not only stand on his left leg - he could dance and spin - and he still felt no pain! He didn't even hear the door open and his *Rebbetzin* walked in shocked to find her husband laughing and crying - and yes, dancing! “What are you doing?” she asked incredulously.

“I am completing the *Hakafos* that I missed on *Simchas Torah!*” replied R' Nassan, and he continued dancing.

When R' Chaim was told the news, he did not look surprised. “What's the wonder?” he asked. “*Chazal* already told us: “*The blessing of a simple person should not be light in your eyes.*” - “אל תהי ברכת הדייט קלה בעיניך”

למען ידעו דורותיכם כי בסוכות הושבתי

ושמחת בחגך ודיית אך שמח ... (דברים מז י. טו)

During the holiday of *Sukkos*, we must be full of joy. Of course you have to learn how to enjoy things. You have to enjoy the *Yom Tov*; not only the *seudos* (meals). You have to learn how to enjoy the celebrations of *simchas bais hashoeiva* (*Sukkos* water-drawing festival) and *Simchas Torah*. All these things require a certain amount of acclimation. You have to learn how to rejoice, but when you have learned how to rejoice, understand that the rejoicing is a means of *shleimus*. Use the *simcha* that *Hashem* gives you.

learn how to rejoice and come closer to *Hashem*. *Sukkos* comes after *Yom Kippur* because it's a test. The *Yom Hadin* is important, the day of *teshuva* is important. Now comes the great test. Are you ready for the *avodas Hashem* of *simcha*? Writes **R' Avigdor Miller זצ"ל**, THAT'S *Zman Simchaseinu!* In the ancient times, when they brought in their harvest, they were so full of happiness that they began to thank *Hashem*. They brought in their grain, barley, oats, spelt, and rye. They brought in the grapes and olives and they pressed them, and they had full barrels of olive oil and wine cellars full of wine. ואכלת ושבעת וברכת. "You will eat, you will be satiated, and you will bless Hashem, your G-d." Everybody agrees that if you are satiated, you must say this blessing to thank *Hashem*.

That's the great function of serving *Hashem*: enjoying and using every happy occasion in life. From this you can take a model to rejoice on other happy occasions. You have *nachas* (pride) from your children, you're able to sleep well, your health is great, you're succeeding in everything that *Hashem* is giving you to do, you're learning well, your children are going in the *derech hayashar* (path of *Torah*). There are many ways of being happy. Use all your happiness for the purpose of showing that you love *Hashem* greatly, more than ever before, just because He's giving you these opportunities to serve Him in joy and in happiness.

מצוה קלה יש לי וסבה שמח לבו ועשו אתה ... (עבודה זרה ג.)

In the future, *Klal Yisroel* will be granted their reward in the Next World. The nations will come to *Hakadosh Baruch Hu* and demand that they also be given an opportunity to gain their reward. "It's not fair," they will claim, "that the *Torah* was given only to *Yisroel* and we didn't have a chance. Let us also perform the *mitzvos* of the *Torah*." *Hashem* will agree. "I have one easy *mitzvah* - *Sukkah*. Go and perform it." They will all run to build a *sukkah* on their roofs. *Hashem* will send out a scorching hot summer sun. Each one will kick his *sukkah* down and run away. Then *Hakadosh Baruch Hu* will sit and laugh. (*Avodah Zara 3a*)

The nations were given a last opportunity to gain the Next World and they failed. Why? They kicked the *sukkah* down.

The *Gemara* poses the obvious question: when it's that hot you no longer have an obligation to sit in the *sukkah*! True, says **R' Eliezer Parkoff שליט"א** (*R"Y Medrash Chaim*), but look at the difference. When *Klal Yisroel* suffer a scorching hot *Sukkos*, they leave the *sukkah* humbly. They find it difficult to leave and feel bad upon losing the *mitzvah*. But the gentiles kick it down and run away.

After studying this *Gemara* we are still left perplexed. The nations were given a *mitzvah* and then it was taken away from them. They were placed in a situation where they no longer had any obligation, and so, they weren't given a fair chance. They never got their opportunity to perform a *mitzvah*. Why did *Hashem* only give them one chance, and then make it a scorching hot day? Furthermore, they didn't really do anything wrong. The only claim against them was the degrading way they treated the *sukkah* as they left. There was no sin. It was merely an expression of a subconscious attitude. Why should they lose *Olam Haba* for an attitude?

The answer is really quite simple. The claim against them had nothing to do with the performance of *mitzvos* or lack thereof. Rather, *Hakadosh Baruch Hu* wanted to prove to them that they had no claim to begin with. At the time of *Matan Torah*, *Hashem* offered all the nations an opportunity to accept the *Torah*. He never prevented them from doing *mitzvos*. It was their rotten attitude that prevented them from receiving it together with its *mitzvos* and *Olam Haba*. *Mitzvos* and *Olam Haba* represent the connection between a person and the Creator. This isn't expressed in the dry performance of *mitzvos*. It is one's subservience and humility towards his Creator. With such a humble attitude one comes to fulfill *mitzvos* and abide by his Creator's commands.

When a Jew is faced with the realization that the Creator isn't interested in his *mitzvos* וְרָ, and sends down a burning hot sun (or rain) to force him out of his *sukkah*, or when he is faced with temptation and violates the *Torah* by doing a sin, his heart breaks inside of him. He starts examining his soul and his actions and humbles himself even further. In that way he now merits the ability to truly perform *mitzvos*.

The non-Jews are different. When they see that G-d is not interested in their performance of a *mitzvah*, they kick it down and run away. They refuse to be humiliated. They cannot humble themselves. In this way they prove that they have no relationship to the service of the Creator or the performance of His *mitzvos*. This is why Heaven prevents *teshuvah* from one who disgraces and laughs at *mitzvos*.

ולקחתם לכם ביום הראשון ... וענף עץ אבת (ויקרא כג-ט)

In **Shulchan Aruch** (O.C. 646:6-9) it states that if the leaves of the *Hadassim* are slightly wilted they are still acceptable for use in the bundle, as they are still considered

מחשבת הלב

ורא אלקים את כל אשר עשה והנה טוב מאד (בראשית א-לא)

In this world nothing is perfect. Life consists of successes and failures. The *Torah* tells us that on the first day of creation, *Hashem* announced, "Let there be light! And there was light. And Hashem saw it was good."

Rashi quotes the *Medrash Raba* which states that this original light was far too intense to be used for this world so *Hashem* removed it and hid it away it for *Olam Haba* (אור הגנוז). On the third day of creation, *Hashem* created fruit trees, decreeing that the bark should have the same taste as the fruit itself (עצו כטעם פריו). However, the *Medrash* says that this is not exactly what happened. The trees produced fruit but the bark did not retain the fruit's taste. Rashi says that because of this failure to follow *Hashem's* command, the earth was cursed. On the fourth day, *Hashem* created two great lights - the sun and the moon. Immediately, an argument arose and *Hashem* had to reduce the size of the moon because it was impossible for "two kings to rule with one crown" at the same time.

Notwithstanding all these seeming "setbacks," upon completion of the sixth day of creation, the *Torah* says that *Hashem* saw all He had made "and it was very good." Not merely good, but VERY good. My *machshava* here is that

היוצא מבית הכנסת אל יפסיע פסיעה נסה (ברכות ו:) - נעילת הדג

While sitting in *shul* during the *simcha* of "נעילת הדג" and looking out the window, it's easy to notice that the *Yamim Tovim* of *Tishrei*, the period of enormous opportunity for spiritual growth, is coming to an end. We can't stop thinking what will happen tomorrow. How can we somehow retain the *kedusha* and take it with us as we approach the long winter season ahead?

When someone asks me, "How did your *Yom Tov* go?" I always respond, "*Boruch Hashem*, it isn't gone and hopefully it will remain with me throughout the year!" I don't translate "נעילת הדג" as the ending of *Yom Tov*, but rather it is a time when we are "נעילת הדג" - we close the door and lock in the *Yom Tov*! We shut out the outside influences and attempt to permanently absorb all the wonderful השפעות and spiritual עליות that we've gained over the past month, so that it stays with us throughout the entire year.

Based on this, my *machshava* here is an insight into the *Gemara* (ברכות ו:) which teaches us that when a person leaves a *shul*, he should walk out slowly and not take long strides (היוצא מבית הכנסת אל יפסיע פסיעה גסה"). Rashi explains that when a person runs out of *shul*, he shows that he impatiently wishes to be released, to get away from the *Bais Hashem*, like a child who waits for the bell to ring so he can run out of the classroom - "כתינוק הבורח מבית הספר" - (שבת טז). Homiletically, a new interpretation can be offered as well. A *shul* and *Bais Hamedrash* is a *Makom Kadosh*.

this is a great lesson throughout our lives. It is a rare occasion when a public speaker will inspire his audience with pearls of wisdom for the entire duration of his address. The same applies to a well-written, thought-provoking book where one or two chapters miss the mark. This does not make the entire book a failure. If a wife works hard and prepares a sumptuous *Shabbos* meal and one dish may be over-salted, it is certainly unfair to overlook the hours of preparation and planning she invested to satisfy her husband and children.

One doesn't need large sums of money to do acts of *chessed*, explains **R' Avraham Hakohen Pam זצ"ל**, this can be accomplished with a single word and brief compliment; telling a *Baal Tefillah* or *chazzan* that he *davened* nicely, thanking a speaker for a moving speech, or a wife for a delicious meal. A person must always look at the "צד הטוב" (good side) and offer kind words - even just a few. This is no less a *chessed* than an actual good deed.

Let us not lose the opportunity to do *chessed* with words and learn from the *Ribono shel Olam* to focus on the positive of a situation, and not the reverse. Learn from the *Ribono shel Olam* Who said, "*Tov Meod*" - it is very good, even when He knew it might have been lacking a bit.

Every time we say *Borchu*, *Kedusha*, *Amen* and *Yehei Shmei Rabba*, our *neshama* grows and we can sense a unique spiritual uplifting. Therefore, when the *davening* concludes, one should not just pack up and leave this great oasis of *kedusha*. The transition should be undertaken slowly so that the *kedusha* we sustained is not lost.

Likewise, for one full month - the month of *Tishrei* - we have been living in a special, spiritual world. We have cried and prayed, fasted and feasted, bowed and begged, pounded our chests and danced with the *Torah*! But this incredible period of time is coming to an end and tomorrow is *Isru Chag*, when we return to our regular mode of existence. Although we cannot expect to be on a *Yom Kippur* "high" all year round, we should try to cling to the accomplishments we've gained over the *Yamim Noraim* and avoid taking long strides that can quickly remove us from this exalted existence and turn the *Yamim Noraim* into a very distant memory.

This *Shabbos* is called "*Shabbos Beraishis*." Traditionally, it is the time of year when Jews start to learn new *sugyos*, hear new *shiurim* and renew old ones. There is a certain freshness in the air as we try to channel the energy of *Yom Tov* to become part of our daily lives by learning a bit more, doing a bit more *chessed*, and most importantly, spending more time with our children and family, and growing together. May the *Ribono shel Olam* help carry us through the winter months ahead.

and customs that have kept us going for all these years. They should make us proud to be a Jew and we should feel that confidence and security in their symbolic beauty.

הקהל את העם האנשים והנשים והמך וגרך אשר בשעריך (לא-יב)

The *shmittah* year provided *Klal Yisroel* with a glorious opportunity to immerse themselves in *Torah* study. Forbidden to work the fields, they had an entire year to occupy themselves with the pursuit of *shleimus*, complete subservency to *Hashem*. The end of the year, however, presented a *nisayon* for many people. Eager to return to their fields and commence working with vigor, their enthusiasm might diminish the effects of the spirituality they had attained during *shmittah*.

R’ Meir Simcha Hakohen זט”ל, (Meshech Chochma), writes that that is one reason why *Hashem* gave the *mitzvah* of *Hakhel* - to gather on *Sukkos* immediately following the *shmittah* year to hear the Jewish king read from his *Sefer Torah* in the *Bais HaMikdash*. This reinforced the level of *ruchniyus* they had attained during the *shmittah* year before they recommenced their regular commercial activities, and insured they would act in accordance with *Hashem’s Torah*.

We see from this that when something new is initiated, it must be approached according to *halacha* and in the spirit of *Torah*. *Shlomo Hamelech* tells us in *Koheles* (ו-ח) טו, “*The end of something is better than its beginning.*” Rashi explains that when a project is started with the proper intention, it will be completed successfully.

We are now standing at the threshold of a new year. If we desire the coming year to be one of *hatzlacha* in *ruchniyus*, we must approach it properly at its outset. Then we can look forward, with *Hashem’s* help, to a year of great *hatzlacha*. (**R’ Yissochor Dov Loriner זט”ל**)

fresh. If the majority of the *Hadassim’s* leaves are totally dried out but one is left with a group of three fresh leaves at the top of each of the three stalks, they are also acceptable. However, if these too are wilted they are all invalid.

The **Chofetz Chaim, R’ Yisroel Meir Hakohen Kagan זט”ל** applies these rulings allegorically to the worldwide situation of *Klal Yisroel*. Just like the *Hadassim*, when the majority of the Jewish people are fresh, i.e. committed to the *Torah’s* values, then even if they are somewhat flawed, it is acceptable to *Hashem*. If however, the majority is totally dried out, i.e. behaving in a manner that has no semblance to fulfilling the *Torah’s* precepts, then the few who are faithful must be fresh, totally committed to *Hashem’s Torah* with no shortcomings, to be able to protect the rest of the nation.

When a Jew takes his *Arba Minim* (four species) in a bundle and performs the “נענעיעס” (waving), the *Medrash* compares this to a person who emerges victorious from a courthouse and waves his hands up in triumph. Similarly, once the judgment has been sealed on *Yom Kippur*, we are confident of victory and passing the *din* securely and thus we wave the *Lulav*, *Esrog*, *Hadas* and *Arava* on *Sukkos*.

But even more than that, says **Rabbi Shmuel Choueka שליט’א**, we should take our *Arba Minim* and wave them as a symbol that we are proud of our *mitzvos* and we want them to be seen by others. Unfortunately, there are Jews who are embarrassed by our customs and try to keep them hidden, like holding the *Lulav* and *Esrog* in an inconspicuous manner so as not to be seen with them. From the *Medrash* it is clear that we must hold them upright in a way that shows we are proud of our *mitzvos* and customs. Indeed, the *Lulav* is akin to the spine of a human being which symbolizes the backbone of a Jew, which must remain straight and tall. A Jew must be proud of the *mitzvos* and hold them up straight and tall - for all to see and recognize that it is these *mitzvos*

GEMATRIYOS AND RAMAZIM

רמזי הפלאות On this *posuk*, the *Gemara* (סוכה ב.) teaches: “*That your generations may know that I settled the children of Israel in booths.*’ A *sukkah* (booth) up to twenty amos high, a man ‘knows’ that he is dwelling in it, but higher than twenty amos he does not ‘know’ that he is dwelling in a booth, since his eye is not trained on it.”

The *Gematria* of the words: “למען ידע דורותיכם כי בסכות הושבתי את בני ישראל” (3205) is exactly equal to the *Gematria* of “עד כ’ אמה האדם יודע שדר בסוכה, למעלה מכ’ אמה אין האדם יודע שדר בסוכה, שאין העין שולטת בו” (3205)

Rashi quotes the *Medrash*: “*These are My four, corresponding to your four ... ושמחת בחגך אתה ובנך ובתך ...* (דברים מז-יד) *Your son, and your daughter, your manservant, and your maidservant*.”

The *Gematria* of: “ושמחת בחגך אתה ובנך ובתך ועבדך ואמתך והלוי והגר והיתום והאלמנה אשר בשעריך” (ע”ב): “the *Gematria* of “אלו הארבעה שלי הם כנגד ארבעה שלך ... אם אתה משמח את שלי, אף אני משמח את שלך” the *Gematria* of

Rashi quotes the *Gemara* (נה): “*During the days of the festival (Sukkos) the Jews brought offerings symbolizing the seventy nations, and (on Shemini Atzeres) when they came to leave, the Omnipresent said to them, “Please make Me a small feast, so that I can have some pleasure from you (alone).*”

The *Gematria* of the words: “ביום השמיני עצרת תהיה לכם” (1473) is exactly equal to the

(1473) “בבקשה מכם עשו לי בזה סעודה קטנה כדי שאהנה מכם” of *Gematria*

Meyer. “Until today, I don’t know what I believed. But I promise you that I can go home tonight and tell my wife and kids that there must be a G-d because of your Gali. We are doctors who use statistics and proofs. But this is clearly the working of G-d!”

The doctors left and Charlene knew that now would be the best time to inform Jonathan of the changes she had committed to. But she didn’t know how to break it to him. Finally, she mustered up the courage to broach the subject.

“Jonathan,” she said, “there are a few things I need to tell you. First of all, no more bathing suits for me. Second of all, I will no longer be able to shake any of your business partners’ hands because I am *shomer negia*. Thirdly, all my gowns and clothes that have slits will have to be closed. Additionally, the movie theater which you just finished building in our basement is not going to be plugged into cable. And lastly,” she said, holding her breath, “I am going to cover my hair.”

He thought for a moment and just stood there. Charlene could only imagine what was running through his head. Then he spoke. “When you reached over for your shawl, I realized right away what you were about to do. To be honest, I was so happy with your decision because I knew that there was no way I would be able to get Gali back on my own. And in fact, you actually inspired me to offer a little sacrifice of my own. As I saw you wrapping your shawl, I turned to *Hashem* and said, ‘*Hashem*, I have given You 20 years of work in *Hatzalah*. Now I am cashing in all those merits. If You give me back my daughter, I promise You 20 more years in *Hatzalah*. At the moment I finished with my promise for *Hatzalah* and you finished with your *Shehechyanu*, I felt Gali’s pulse! So ... I am going to be in *Hatzalah* until I am 58 years old!”

When they later arrived back home in New York, they hosted a huge *seudas hoda’ah* (meal of thanks) as per one of the vows Charlene made. They also hosted a private meal for local rabbis and some other rabbis from Israel. Telling them that they had been the recipients of an enormous, open miracle from *Hashem*, the rabbis suggested that they accept upon themselves something uniquely special as a sign of thanks and appreciation for Gali’s survival. And so, Jonathan and Charlene went on to create Gali’s Contour Wigs, a *shaitel* company based out of Great Neck, New York.

One year, it rained incessantly, and the **Sar Shalom of Belz, R’ Sholom Rokeach זט”ל**, was very distressed that he had been prevented from eating in the *sukkah*. His *Rebbetzin* begged her husband to eat but he just couldn’t. Suddenly, in an anguish-filled voice, he cried, “How can I eat? Look how it is raining - it is obvious that *Hashem* is angry with me!”

The *chassidim* were astonished: How could the *Rebbe* take the blame for the rain? Perhaps it was actually because of their sins that *Hashem* had sent the rain! Realizing the seriousness of the situation, each one engaged in introspection, pondering thoughts of *teshuvah*. When R’ Shalom saw that his *chassidim* were repenting wholeheartedly, he sent someone out to see if the rain had stopped. The messenger returned, declaring that it was still pouring; it would doubtless continue raining for days! Ignoring this dire prediction, the *Rebbe* waited a few moments and then sent his scout out again to report on weather conditions, certain that since his *chassidim* had turned the tide. They had done *teshuvah* the sky would clear.

This time the person returned with the joyous tidings that the rain had stopped!

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

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ”י פרשיות השבוע

בראשית ברא אליקים את השמים ואת הארץ וגו’ (א-א) - בעניין ‘קיום העולם מכוח עסק התורה’

לפי ערך קדושתו שיכול לקבל ולסבול, ואם חו” עסקנו בה ברפיון, מתמעטים הקדושה ואור העליון של התורה מכל העולמות, כל אחד לפי ערכו הולך וחסר חו”.

ואם חו” היינו כולנו מניחים ומזניחים אותה מלחזקתה בה מכל וכל, גם העולמות כולם כרגע היו מתבטלים מכל וכל חו” (ועי’ מה שהאריך בזה בשער ד’ פרק כ”ה ד”ה אבל וכו’), ומשא”כ לגבי שאר המצוות ואפילו מצות התפילה (אשר בשעתה המיוחדות לה, היא עיקר המזון לעולמות ... שהיא ממשכת תוספות של קדושה וברכה ונחרזו לכל עלמין [לעיל שער ב’ פרק טז], שגם אם היו חו” כל ישראל מניחים ועוזבים מלהתפלל לו ית’, לא היו חוזרים העולמות עבור זה לתורו ובורו, ולכן התפלה נקראת ברבדי דו”ל חיי שעה; והתורה נקראת חיי עולם; כמאמדם ו”ל בפ”ק דשבת וי), דבא חזייה ל”ב הונא דקא מאריך בצלותא, אמר, מניחין חיי עולם ועוסקין בחיי שעה; שענין התפילה הוא תוספת תיקון בעולמות בתוספות קדושה וברכה באותו עת הקבוע להם, ואם עברה שעתן לא יזיעלו כלל להוסיף תת בעולמות תוספת קדושה וברכה, אמנם, ענין העסק בתורה הוא נוגע לעצם החיות וקיום ועמידת העולמות לכל יחדיו לגמדי, ולכן האדם חייב לעסוק ולהגות בה בכל עת תמיד, כדי להעמיד ולקיים כל העולמות בכל רגע וכו’, ולכן הדין פסוק בש”ס (מגילה כ”ז), שבי”ת הכנסת מותר לעשותו בית המדרש, משום דעלויי קא מעלי ליה’ לקדושה יותר תמורה של התורה, שרק היא נותנת שפע חיות וקדושה ואור לכל העולמות” (ולא רק תוספות קדושה וברכה ונהירו לכל עלמין, כמו התפילה).

”תב רש”י, בראשית, בשביל התורה שנקראת דאשית דרכו” והוסיף ב”בעל הטורים, ש”לךך פתח בב”ית ולא באל”ף...על שם שתי התורות, תורה שבכתב, ותורה שבעל פה; ללמדך שבזכות התורה ולומדיה נברא העולם (והיינו, שבשביל ב’ התורות הנקראות דאשית דרכו’ ברא אליקים את השמים ואת הארץ). בראשית - בגימטריא בתורה יצר’, שבשביל התורה שנקראת דאשית דרכו’ נברא העולם. בראשית’ נוטריקון בראשונה ראה אליקים ש”קבלו ישראל תורתו”.

וכן איתא בגמרא (שבת פ”ח), “אמר חזקיה, מ”ד משמים השמעת דין, ארץ ידאה ושקטה; אם ידאה למה שקטה, ואם שקטה למה ידאה, אלא, בתחילה ידאה ולבסוף שקטה; ולמה ידאה, כדריש לקיש, דאמר ר”ל, מאי דכתבינן יידי ערב ויהי בקר יום הששי, היא יתירה למה לי, מלמד שהתנה הקב”ה עם מעשה בראשית ואמר להם: אם ישראל מקבלים התורה (ביום הששי של חודש סיון) אתם מתקיימין, ואם לאו אני מחזיר אתכם לתורו ובורו”, ובגמרא (פסחים ס”ח: נדרים ל”ב), “אמר רבי אליעזר, גדולה תורה, שאילמלא תורה לא נתקיימו שמים וארץ, שנאמר אם לא בריתי (שהוגים בה ישראל) יומם ולילה, חזקות שמים וארץ לא שמת”.

והוסיף **בנפש החיים** (שער ג’ כ”ז), ש”חיותם וקיומם של העולמות כולם, היא כפי רוב עסקנו והגיונינו בתורה, שאם אנחנו עוסקים בה ומוחיזקים ותומכים אותה כראוי בלי רפיץ כלל, אנו מעוררים מקור שורשה העליון מקור הקדושות והברכות, להמשיך ולהריק תוספת ברכה וחיי עולם וקדושה נוראה ע”כ העולמות, כל עולם

בסכות תשבו שבועת ימים - כל שבועת ימים צא מדירת קבע ושבו בדירת עראי (סוכה ב.)

One of the most important messages from *Chag HaSukkos* is appreciation! We leave our comfortable and pleasant residences and move into our small makeshift homes for one week. Why? So that we may realize just how much we have and how thankful we must be for the bounty in our lives that we take for granted. **R' Avraham Hakohen Pam זצ"ל** provides an extraordinary explanation for the permanent dwelling and the temporary dwelling. He says that the permanent dwelling of a person is his own thoughts which primarily revolve around himself. The temporary dwelling of a person is his thoughts about others. He visits that “place” from time to time but usually he is focused on his own needs.

The physical manifestation of the *mitzvah* of *sukkah* - to move into your temporary dwelling place and remain there for a full seven days - is equal to the spiritual comprehension of *sukkah* - to stop thinking about yourself and start thinking about others! This is one of the ways to truly achieve the goal of *Yom Tov*: "ועשמת בחגך והיית אך שמח". One of the greatest ways to achieve real *simcha* in this world is by thinking about other people rather than about yourself!

There is a famous *chazal* that tells us: "בשבילי נברא העולם" - "*The world was created for me.*" This quote is often misinterpreted. It does not mean that the whole world was created just for ME and therefore the world owes ME and should treat ME a certain way. That is the selfish interpretation. The selfless interpretation is that the whole world was created for me to make the world a better place! I was given unique talents and abilities that I must use to help others!

R' Yissachar Frand שליט"א has a term he uses for the singleminded servicing of the self: I-DOLATRY! When life is all about the I. One of the main causes for depression is when people take themselves too seriously. When people are overly concerned about their honor, their money, their feelings and needs, they can never truly be happy. There is always going to be someone who steps on their toes. But if a person realizes that “it’s not about me - it’s about us,” then their proverbial “toes” - their needs, feelings and honor will not get easily stepped on, since they put others before themselves.

These are the KAVANOS (intentions) we must have as we hold the *Arba Minim* each day of *Sukkos* in our hands. They represent all types of Jews. There are the “*Esrog Jews*” who have a good taste and a good smell - the righteous Jews who contain both *Torah* and good deeds. But there are also the “*Arava Jews*” who have no taste and no smell. These people have no *Torah* and no good deeds. Then there are “*Lulav Jews*” and “*Hadassim Jews*” who represent all the various Jews in between. On *Sukkos*, we hold them all together and raise them up in the air, because all Jews are special and only with unity and love for one another, can we truly bring *nachas* to *Hashem*, and *simcha* to ourselves.

Just as the name of *Hashem* is made up of two *yuds* together, may the combined efforts of all Jews to tolerate, accept and truly love each other make this a time when we truly feel the name of *Hashem* smiling down on His beloved children.

משל למת הדבר דומה

ופרום עלינו סבת שלומך ותקננו בעצה מובה לפניך והושיענו למען שמך ... (תפילת מעריב)

משל: One year, on *erev Sukkos*, a boy whose father had passed away, was walking along a Jerusalem street, while another lad ran towards him, carrying a large bundle of *schach*. In his haste, the lad with the heavy bundle bumped into the orphan boy, scraping the boy’s face in the process.

With warm blood streaming down his cheek, the unfortunate orphan cried out in pain. Upon seeing her son’s face, the orphan’s mother took his arm and ran with him to the house of **R' Shmuel Salant זצ"ל**. With bitter tears she lodged a complaint against the other boy and insisted that he be duly punished for his recklessness. R’ Shmuel sat the boy down and spoke with him in a soothing voice, asking him what had happened and calming him down.

Subsequently, R’ Shmuel asked the boy which *Mesechta* he was learning, to which the boy replied, “*Bava Kama.*”

“Have you learned the third *perek* (הרמניח)?” asked the *Rav*. The boy nodded. “And do you remember what the *Mishna* said about two people walking in the street?”

“Yes,” stated the boy, his head bobbing up and down now with excitement. “It says that if one person is walking

in the street and bumps into another person, he is exempt (פטור) from paying damages.”

R’ Shmuel smiled and nodded. “Why is he exempt?” asked R’ Shmuel. The boy thought for a moment, trying to recall the case. Suddenly remembering, he jumped up and declared, “Because in that case he was justified in running, as it was *erev Shabbos*!”

R’ Shmuel beamed with joy. “Excellent. That is exactly right.” Then, he turned serious for a moment and continued. “Now, think carefully. Since the other boy was running with the *schach* today in such great haste only because it is *erev Sukkos*, don’t you think that he should also be exempt for accidentally bumping into you?”

The boy was thoughtful before he replied, “Yes.” Together with his mother, he left the *Rav*’s house, feeling very satisfied that he had been able to arrive at the correct resolution of the case all by himself, even if it meant giving up his claim.

נמשל: There are many ways to get a point across, but as we have seen, a good teacher does not just convey

using his faculty of Divine intuition and *Ruach Hakodesh* that this was “his” *Esrog*.

סוף דבר הכל נשמע את האלהים ירא ואת מצותיו שמור כי זה כל האדם ... (קהלת יב-ג)

The convictions of a mother and father can save their little daughter. A modern-Orthodox family from Long Island, New York, was spending some quality time together in Miami Beach, Florida. They chose to spend a day at the beach, going wave running on jet-skis. The teenage boys were looking forward to the excitement and the three-week-old baby was asleep in her crib. The 2-year-old girl, Gali, however, had fallen asleep next to the pool. Not wishing to disturb her daughter and wake her up, Charlene, asked her housekeeper if she could keep an eye on her while they were away. She said of course.

The jet-skiing was fun - it didn’t all work out as planned - but they had fun and by 3:30 pm, they decided to call it a day. The family headed back to their hotel where they decided to make their way down to the pool and have a late lunch.

Walking closer to the pool, as they arrived, they were met by yelling and screaming. “Somebody call 911! Somebody call 911!” Jonathan, the father, an experienced medic for *Hatzalah* for over 20 years, immediately sprang into action. Turning to the man screaming, he asked, “What’s the matter? I can help you!” It was at that moment that they saw what the source of the commotion was. There stood a man holding the lifeless body of a little girl in the pool. It was 2-year-old Gali, who was supposed to have been sleeping. Jonathan grabbed Gali from the man’s arms and started performing CPR. Yet although he was keeping his cool, he was yelling, “Gali, come back to daddy! Gali, come back to daddy!” As for Charlene, all she could do was stand there and stare at her daughter. Her eyes were open, face was blue and nails, purple. At that moment, one thought raced through Charlene’s mind. While she hadn’t been religious her whole life, one major connection she always had with Judaism was *Tehillim*. She thought of the *posuk*, “*And I cried out with all my heart, answer me Hashem; I will keep Your ways.*” Instantly, she realized what she had to do. She would have to give something back to *Hashem*. She would have to offer something big of herself to *Hashem* if she wished to change the circumstances.

There was only one thing she could think of, though: her long, beautiful hair. She didn’t really cover her hair properly and always felt that her luxurious blond locks stood out as her identity. She loved her hair and although she knew she must cover it according to *Torah* law, she just kept on pushing it off. Until one day, when that all changed.

That day was July 26, 2010. As she stood watching her husband perform CPR on her little daughter, she grabbed her shawl and started screaming and sobbing, “*Shehechyanu, v'kiymanu, v'higianu laz'man hazeh!*” And with that, she wrapped her long, thick blond hair. It took a few moments to wrap it all and she continued screaming, sobbing and wrapping over and over again. All she could imagine was how all the jewelry, money and luxuries she owned would not matter at all if she would wake up tomorrow and not have Gali. At that moment, all her priorities in life drastically shifted.

She looked over at her husband. He recognized what she had done and knew that she had just accepted upon herself a lifelong vow, regardless of Gali’s outcome. She was going to be covering her hair for the rest of her life!

As for Jonathan, he too realized that now was the time to turn to *Hashem*. And so, he began storming the heavens. Shaking and begging *Hashem* to revive his daughter, he was having an intensely emotional conversation with G-d. He had seen Charlene wrapping her hair, and he knew that he needed to do something if he wished Gali to stay amongst the living.

By the time she finished saying *Shehechyanu* and tucking the last strand of hair into her shawl, Jonathan had finished his short *tefillah* to *Hashem*. And then, at that very moment, he started screaming, “I got her pulse! I feel her pulse!”

To this day, those four words, “I got her pulse!” were the best words he ever spoke. The stretcher was waiting, and they quickly loaded Gali into the ambulance and headed off for the hospital. A tense few minutes passed before a doctor came out and told Jonathan that he had saved Gali’s life. She would live! The doctors explained that they had carefully reviewed the entire event on a DVD. Using the pool-side camera which captured the entire incident, the doctors were able to replay the episode from beginning to end to see if there had been any trauma. Did Gali bang her head? How long was she underwater for? They found that Gali was clinically dead for 3 minutes and 10 seconds. A little 2-year-old weighing 22 pounds remained underwater without taking a breath for 3 minutes and 10 seconds. And somehow she had survived!

Over the next eight hours, Jonathan flew down some of the most prominent neurologists to Miami Beach. They knew that Gali was alive, but knew nothing about her neurological state. It took hours of tearful waiting to hear a definitive result. Finally, the doors opened, and out walked the senior neurologist, Dr. Keith Meyer, joined by his entourage.

“Charlene and Jonathan,” he said, “we are doctors and we practice medicine. And the basis for medicine is science.” Right there and then, Dr. Meyer started crying. “But your daughter, Avigail Chana, is not science. She is a miracle!”

No trace of brain damage, her lungs were clear and no trace of abnormal blood gas results. “We cannot make sense of this,” Dr. Meyer said. But Charlene, with her shawl tightly covering her head, pointed upward. She turned to Dr. Meyer and asked him, “Are you Jewish?” He nodded affirmatively. “Do you believe in G-d?” she asked again.

Dr. Meyer looked at the other doctors, and together they all nodded. “Look, I am going to be honest with you,” said Dr.

“What is it? What’s the big rush?” asked R’ Kook. He urged his friend to calm down.
Instead, R’ Shimshon Aharon launched into a detailed plea about a wonderful young man, a *Talmid Chacham* and individual of sterling character, whose house was positively bare. “They literally have nothing to eat,” cried R’ Shimshon Aharon, “let alone the basic necessities for *Yom Tov*. If we do not help them, how will they make *Yom Tov*? How will they feed their children? Hurry, R’ Raphael, let’s go out and raise money for these people - whatever we can, so they can have at least some sort of *Simchas Yom Tov*!”

R’ Raphael stood there for a moment and then said, “*Tepliker Rav*, of course I want to help. But must it be right at this very moment? As you can see, it’s *erev Sukkos* and so many things still need to be taken care of. I haven’t even chosen my *Aravos* for the *Arba Minim* yet, or completed decorating my *sukkah* as I usually do. Perhaps, when I finish all my preparations, we can go out a little later and collect money for this unfortunate *Talmid Chacham*?”

The *Tepliker Rav* stood straight and tall but he would not be denied. He looked around at the simple house and saw the work that needed to be done. Then with a voice imbued with a deep sense of *Ahavas Yisroel*, he exclaimed, “You need *Aravos*? You need to decorate your *sukkah*? Believe me, *Hashem* does not care if we have the most perfect *Arba Minim*, or if our *sukkos* are *Mehadrin min Hamehadrin*! Even if we did not have a *Lulav* or *Esrog* at all - *Hashem* does not care. Do you know why? Because people like you and me have a ‘*chazaka*’ (presumption) that we will fulfill the *mitzvos* properly. We can walk into any *shul* and people will give us their beautiful *Arba Minim* and we can make a *beracha* on it and fulfill our obligation. We have nothing to worry about nor do we need to stress over it!” R’ Shimshon Aharon was infused with emotion and his passion for *mitzvos* seemed to have carried him away. “But this young *Talmid Chacham* this wonderful, righteous man ... what does he have? He is so poor, he is sitting in his bare house right now worrying how he will make *Yom Tov*. Believe me, if this pauper will go hungry tonight in his empty *sukkah* and even one single tear will he shed *Hakadosh Boruch Hu* will cry along with him! And then, what will we have to say?”

The moment he heard these fervent words, R’ Raphael dropped whatever he was doing, and went around with the *Tepliker Rav* raising money for the poor *Talmid Chacham* and his family.

ותתן לי לב מחור להבין תורה שעולה כמנין אתרוג עם הכולל (תפילה בשעה שאוגרין את הכולל)
Year after year, **R’ Chaim Elazar of Pietrokov זי”ל** would send **R’ Yechiel Dancziger of Aleksander זי”ל** a beautiful *Esrog* for the upcoming *Sukkos* holiday. It was a special honor for R’ Chaim Elazar. One year, though, the *Aleksander Rebbe* took a long look at the *Esrog* which the *Rav* of Pietrokov had sent him and decided that this *Esrog* was not for him. He handed the *Esrog* to his *shamash* and asked the attendant to return it and ask for a new one in exchange.

When the attendant arrived with the *Rebbe’s* request, R’ Chaim Elazar was distressed, since he had no other *Esrogim* of equal beauty to offer the *Rebbe*. Then he had an idea. He told the *Rebbe’s* attendant, “Come let us visit a certain rabbi in town whom I also sent a beautiful *Esrog*. I am sure that when he hears that we need it for the *Aleksander Rebbe*, he won’t be able to refuse us!” They arrived late at midnight and when they knocked on the door, they roused the sleeping rabbi in a fright. When he saw who his guests were and heard the reason why they had come he was sorely disappointed to part with the beautiful *Esrog*, but he had no choice; how could he turn away the *Aleksander Rebbe’s gabbai* like that?"

The *shamash* was delighted and he set off for the *Rebbe’s* home. However, no sooner did he arrive in Aleksander and his foot crossed the *Rebbe’s* threshold when R’ Yechiel turned to him in dismay and said, “What despair and foul waves of depression have you brought with you when you entered? Tell me what happened to you during your journey!”

When the attendant related the entire episode to his *Rebbe*, R’ Yechiel urged him, “Quick, make the return trip to Pietrokov and give that poor despondent rabbi back his own *Esrog*!” The *shamash* hurried to do as the *Rebbe* had said.

Sukkos was fast approaching but the *Aleksander Rebbe* still had no *Esrog*. Suddenly, he remembered something and called his son. “Please come here,” he called. “You know that every year, the *Rav* of Pietrokov sends me a beautiful *hadar Esrog*, but he also sends me a box of simple *Esrogim* to hang in the *sukkah* for decoration. Perhaps, we can check that pile and examine it’s contents. Maybe there is an *Esrog* in there for me, who knows?”

They opened the box and sure enough the *Rebbe* took out one of the *Esrogim* and held it up. He proceeded to sing its praises and describe its beauty. Now they say that beauty is in the eyes of the beholder, but standing there looking at the *Rebbe* praise the *Esrog*, the *shamash* looked at the *Esrog* and was disappointed. Compared to the *Esrog* the *Rebbe* had given back and the other one he had returned to the local rabbi, this one did not seem nice to him at all!

Suddenly, R’ Yechiel turned to the *chasid* and saw the expression of doubt on his face. He declared: “And what do you know about *Esrogim* anyway, eh? You think you know what a beautiful *Esrog* is, do you? Well, let me tell you - an *Esrog* alludes to the heart! Are you a maven in hearts? Do you understand a Jewish heart?”

The *shamash* turned white and stammered a response. All those present understood that the *Rebbe* could discern

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information; he or she makes sure that the students are able to apply their learning to real life situations. Of course, one must be vigilant not to harm others in the haste of pursuing

כי העשק יהולל חכם ויאבר את לב מתנה. מוב אחרית דבר מראשיתו מוב אךך רוח מנבה רוח (קהלת ו-ז. ה)
משל: There was once an ignorant farmer who decided to visit the big city for the first time. When he arrived at the city he was amazed by the hustle and bustle, the gigantic buildings, and the endless congestion of traffic. He spent his day staring at the crowds who hastily brushed him by without giving him much of a second glance.

When he arrived at the outskirts of the city, he began to walk through the fields that ran adjacent to the city limits. While doing so, he noticed a long metal pole at his feet that continued as long as his eyes could see. About two feet away he noticed a parallel pole that was embedded in the ground evenly distanced with the first one. In between the two poles were slabs of wood attached to the poles with shiny looking buttons. The farmer decided that one of those shiny buttons would make a perfect memento for his trip to the big city. So he set to work trying to pull out the stubborn button.

What the farmer didn’t see was while he busied himself with the “button”, a locomotive was barreling down the tracks at full speed. When the conductor noticed a man on the tracks in the distance, he urgently tugged on the train’s whistle with all his might. Two powerful blasts resonated and caught the attention of the naive farmer.

In the farmer’s town they only played music at a wedding or a festive occasion. The farmer decided that a celebration must be approaching so he folded his arms across his chest and began dancing the “kazatzka” on the tracks. The conductor could hardly believe his eyes; some

and performing *mitzvos* - even when they pertain to the *Yom Tov* preparations. Our *simcha* should never be expressed at the expense of another individual.

lunatic was dancing on the tracks! He frantically tugged on the whistle with all his might. But the more he blew the whistle, the faster the farmer danced.

The conductor was forced to pull the emergency brake. The locomotive stopped inches from the dancing farmer. Two security guards immediately jumped off the train and began hauling the farmer off the tracks. As they did so, one commented to the other that the crazy dancer must be deaf. The other one disagreed, “He is not deaf at all. In fact, he is dancing because he heard the whistle. It’s not that he didn’t hear; it’s that he doesn’t understand what it is that he is hearing!”

נמשל: On this *posuk*, Rashi writes: “*The end of a thing is good from its beginning: when it is good from its beginning, i.e., that they had good intentions when they started it.*” *Torah* education is defined as impressing others with a greater appreciation for *Hashem’s* wisdom. One must not force an answer, for the sake of an answer. This lacks comprehension - both in the teacher and the student. A wise rabbi once said we should offer answers that are “demanded” by the texts - not half-baked ideas that we come up with to “make it fit”! Let us strive to uncover *Torah* gems, withholding our tongues if our theories are not demanded by the texts. In the words of **R’ Shalom Schwadron זי”ל**, the famed *Maggid* of *Yerushalayim*, may we not be deaf or misunderstand the beautiful music of the *Torah*.

מעשה אבות סימן לבנים

זה קלי ואנוהו - התנאה לפניו במצות עשה לפניו סוכה נאה ורולב נאה ע”כ (שבת קלג:)

The days between *Yom Kippur* and *Sukkos* are traditionally characterized by frenzied activity, as Jews all over the world prepare for the upcoming holiday. This period is described in the *Medrash* as a time when the Jewish people are “*preoccupied with mitzvos ... this one is occupied with building his sukkah, this one is occupied with purchasing and tying his Lulav ...*” Jewish men and boys eagerly begin the construction of the *sukkah*. Building a *sukkah* is a *mitzvah* in and of itself and non-assuming studious young men - scholars and students all year-round - suddenly become transformed into master builders, replete with tool belts, diagrams, work gloves and of course, the ever present electric drill. It is also a time when a careful scrutinizing and selection of the most beautiful *Arba Minim* (four Species) takes place - often costing more than people can afford. All in all, it is a time of joy, festivity and hours of exhaustive and sometimes back-breaking labor - all in the name of preparing for the *Chag HaSukkos*.

R’ Raphael Kook זי”ל, Chief Rabbi of Tiberias (*Teveria*) and head of the Rabbinical Court of *Tzefas*, lived in Jerusalem for a long period of time, and was a close confidant of the renowned **Tepliker Rav, R’ Shimshon Aharon Polansky זי”ל**. R’ Polansky immigrated to *Eretz Yisroel* in 1922 from the city of Teplik, Ukraine, where he served as *Rav*, and settled in the *Beis Yisroel* area of Jerusalem. The two great *Tzaddikim* would often collect money, door to door, for needy individuals, as well as organizations, and the two collaborated on numerous *mitzvah* functions.

As R’ Kook tells it, he was once in the midst of his *Yom Tov* preparations, when he heard an urgent knock at his door. It was his good friend, the *Tepliker Rav*, and the moment he entered the room, he quickly called out, “Hurry, we must run! We have a *mitzvah* to attend to!” He was breathing heavy from the exertion but he would not sit down.