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הגדעירי גמליאל הכהן רבינוביץ שליט"א
ראש שיבת שער השמים בירושלים עיה"ק

טיב התבלין

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

ובנענוני אתם תשפיע שפע ברכות מדעת עליון לזנה אפריון וכו' (תפילה קדם נטילת חלב) - להודות, להתפלל, ולהודות

יוצא לו צד ימין לצד דרום וצד שמאל לצד צפון. וידוע בשם הארז"ל (שער הפסוקים, שה"ש דף מא ע"א) שימין מורה על רחמים ושמאל מורה על דינים, וככל ההנהגה שהקב"ה מתנהג עם בריוותו צריך האדם להודות על הטוב, היינו להכיר את הטוב ולהלל ולהודות. מצד שני עליו לדעת גם שלא מצד מעשיו הוא ראוי לטובה, ואדרבה, יש לפחד תמיד ולבקש רחמים שיהגו עמו ברחמים מצד החסד.

עוד מבואר בכתבי הארז"ל (עץ חיים שער העקודים פרק ח), שלעולם "פנים" מורה על "חסדים" ו"אחור" מורה על "גבורות", ולכן ישנם נענועים ב"הודו לה" שהם מורים על הודאה על הטוב, וישנם נענועים גם ב"אנא ה' הושיעה נא" שהם מורים על הבקשה והתחנונים על העתיד, שההנהגה תהיה מצד החסד.

והנה הגע עצמן: כשאדם עומד בנענועים לצד מזרח, פניו לצד מזרח לזמן על צד החסד, אבל בצד מזרח עצמו יש לו נענועים בהודו להודות על החסדים, וגם נענועים באנא ה' לבקש על ההנהגה לעתיד, שתהיה מצד הרחמים. וכך גם כשהופך פניו לצד דרום, שהוא צד ימין המורה על החסדים, יש לו גם נענועים באנא ה' להורות על התפילה של בקשת הרחמים, וכן כשהופך פניו לצפון, שהוא שמאל המורה על הגבורות, יש בו גם צד טוב שכל הגבורות באים ג"כ מצד הרחמים המרובים עליו, ונכחו שאמרו חז"ל (ברכות דף נד ע"א) "חייב אדם לברך על הרעה כשם שמברך על הטובה", וע"כ צריך לנענע בהודו לה' להודות על החסדים, וזה יורה לנו שבכל צד שהוא, תמיד הופכים את הפנים לצד שמנענעים בו, להורות שהכל בא מצד הפנים המורים על רחמים.

ויש לנו ללמוד מזה ועי"ז גם כן יורה לנו הדרך בעבודה, שבכל צד שהוא, היכן שהאדם נמצא - תמיד יש בו נקודות טובות להתחזק בעבודה, ואל לו ליפול ברוחו לומר אבדה תקותי, כי אפילו בנענועים למטה, שהם מורים על המדרגה השפלה ביותר - גם בהם ישנם נענועים של "הודו לה' כי טוב כי לעולם חסדו", להורות על ההודאה על החסדים שעשה ה' עמו.

מאידך צריך לדעת, שאפילו ברום המדרגה, אל יתגאה אדם ולא יבטח ברוב טובו, אלא יתפלל למי שהחסד שלו, שיהגו עמו בחסד ומרחמים, אמן כ"ר.

שאוברים הלל בחג הסוכות, מחזיקים ביד את ארבעת המינים, ולדעת הארז"ל (שער הכוונות ענין סוכה דרוש ה דף קג ע"ב, וכן הובא בסידור הארז"ל דף צט ע"ב) נוהגים שבפסוק "הודו לה' כי טוב" מנענעים את הלולב לארבע רוחות השמים ולמעלה ולמטה, אח"כ מנענעים בפסוק "אנא ה' הושיעה נא", ולבסוף מנענעים שוב בפסוק "הודו לה' כי טוב כי לעולם חסדו".

וחשבתי שהנענועים מרמזים לאדם, שגם אם הוא במצב של טלטולים וצרות, מנענעים אותו לכל הרוחות שבעולם, והוא מתנווד מצד לצד על גלים של צרות - עם כל זאת עליו לדעת שכל מצב שה' הביא עליו, הוא רק לטובתו, וקודם כל עליו להודות לו ולהכיר שהכל לטובתו, וכמו שאמרו בגמ' (ברכות דף נד ע"א) "חייב אדם לברך על הרעה כשם שמברך על הטובה", מפני שהכל הוא לטובה. לכן, מנענעים ואומרים "הודו לה' כי טוב כי לעולם חסדו", פירושו: בכל מצב שנמצאים, בכל רוח שנמצאים, צריכים להכיר ולהאמין שהכל לטובה.

ובכל זאת, מוטלת על האדם חובת התפילה, ואין זו סתירה לאמונה שהכל מאתו יתברך, אלא צריך אדם לבקש מהקב"ה שיושיע אותו מצרותיו. לכן מנענעים גם בפסוק "אנא ה' הושיעה נא", ומבקשים שיתן לנו הקב"ה חסדים מגולים, שנראה בחוש שהכל לטובה.

אחרי כן מנענעים פעם נוספת את הלולב ב"הודו לה' כי טוב כי לעולם חסדו", כי כך יסדר אדם תפילתו - שבת, בקשה, הודאה, וכמו בתפילת שמונה עשרה שמתחילים בשלוש ברכות ראשונות של שבת, אח"כ מתפללים ומבקשים את הבקשות, ולבסוף נותנים שוב הודאה, ומודים לה' בברכות אחרונות (עי' כגמ' ברכות דף לד ע"א).

הנענועים בראי האמונה

הנה יש ליתן עוד טעם נוסף לענין הנענועים ב"הודו לה' וב"אנא ה'" לארבע רוחות שנראה שבאו כאן חז"ל לרמוז לנו שאפילו אם מנענעים לאדם באיזה צד שהוא - תמיד עליו להתחזק באמונה שודאי יש במצבו גם צד טוב, לחפש את הנקודות הטובות הטמונות במצב שהוא נמצא. וכשאדם יבקש את הטוב באמת ובתמים - הוא ודאי ימצאנו, וזה יועיל לו מאוד שלא יפול ברוחו.

ואופן עשיית הנענועים ילמדנו דבר נפלא. כשאדם עומד לצד מזרח,

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (16)

Saying Tanach by Heart. One should not say *posukim* of *Tanach* (תורה, נביאים, כתובים) by heart (1). This is learned out in the *Gemara Gittin* (ס:) based on the *posuk*, "כתב לך את הדברים, (The *Rishonim* suggest different reasons for this prohibition. The **Tosfos Rid** (2) says that we are afraid that one will make mistakes in the exact divine text of *Tanach*. The **Beis Yoseph** (3) writes that since *Tanach* has many words with varied and unusual spellings (קרי וכתוב וחסירות ויתירות) for special reasons and *halachos*, these might become forgotten by people if they ignore the text and just say the words from memory. There are some other reasons given by the *Rishonim* and the *Mekubalim* that one should observe (4).

Exception. The **Shulchan Aruch** (5) rules that *posukim* from *Tanach* that everyone (observant Jews) knows by heart, such as *Krias Shema*, *P'sukei D'zimra*, *Birchas Kohanim*, and *Parshas Hatamid*, are permitted to be said by heart. However, even if one knows certain *posukim* by heart, if they are not known by everyone, he still cannot say them by heart (6).

Tehillim. The **Chavos Yair** (7) permits saying any part of *Tehillim* by heart, because since it was composed by *Dovid Hamelech* to awaken the mercy of *Hashem*, it is more like prayer than like *Torah* study. The **Chasam Sofer** (8) permits *Tehillim* for a slightly different reason. The chapters were composed to be sung by the *Leviim* and those who brought the *Korbon Pesach* in the *Beis Hamikdash*. Since it is not practical

הלכה למעשה

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

for them to say it from a written text of *Tehillim*, therefore it must be that *Tehillim* was written with divine consent as an exception to the rule and may be recited by memory. The **Mishna Berura** (9) accepts this leniency and therefore one who says *Tehillim* for the sick by heart has plenty to rely upon.

Advice of מו"ה דודלי הדורות (10). Even though one can say *Tehillim* for the sick by heart as just explained, there are a number of valid reasons not to do so. Firstly, not all agree that *Tehillim* is different than other parts of *Tanach*. Also, when one reads the words from a text he doesn't make mistakes and deletions. Additionally, it is easier to concentrate and avoid distractions when reading. Understanding how this works will help us use this advice by all the davening and *bentching* that we say.

Four Advantages of Saying from a Text. When one davens by memory, he requires a certain amount of concentration to always keep in mind exactly where he is holding and what chapter comes next. Also, a person's eyes tend to roam and distract him from concentrating. On the other hand, when one looks into a *siddur*: 1) No concentration is necessary to remind him where he's holding and what's next, 2) his eyes see nothing else, and 3) the external act of following with one's eyes (and finger as the **Manchester R"Y ZT"L** would do) guides his inner mind to follow. The **Nefesh Hachaim** (11) adds from the sages of *Kaballah*, that visualizing the form of the holy letters of the *Alef-Beis*, while one is thinking of the simple explanation of the *tefillos*, elevates the words even further.

הוא היה אומר

(1) א"ח מט"א (2) מגילה יז (3) א"ח מט (4) עיין יראים השלם רס"ח, מהר"ל תפארת ישראל סח" (5) א"ח מט"א (6) משנה ברורה מט"ד (7) שו"ת חת יאיר קעה (8) שו"ת חתם סופר יו"ד קצא (9) משנה ברורה מט"ו (10) שם קפה"א ועוד (11) ביג

R' Yehonason Eibenschutz ZT"L (Yaaros Dvash) would say:

"Praiseworthy is the person who learns *Torah* in the *sukkah*. He who sits in the *sukkah* for the sake of the *mitzvah* alone and rejoices in the *Yom Tov* will be surrounded by a Heavenly cloud. He may not see it - but it surely exists!"

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

"The *sukkah* is a symbol of universal peace and brotherhood, as we recite in the evening service on *Shabbos* and festivals: 'Spread over us, Your *sukkah* of peace.' The term *sukkah* in this prayer is not used to describe the outdoor huts that we sit in but rather to symbolize peace and brotherhood, which shall be based, not on economic and political interests, but on a joint belief in the one true G-d."

R' Menachem Mendel Schneerson ZT"L (Lubavitcher Rebbe) would say:

"Although a *sukkah* is only a temporary dwelling, in certain respects we treat it as if it were our regular home - eating, drinking, and studying *Torah* in it. This, too, is the way we should treat the world at large. We should not regard the world as an end unto itself, but rather as a means of furthering our spiritual development and refinement. By properly utilizing the physical world, and making the most of it in a spiritual manner, we bring G-dliness into our surroundings, transforming the temporary into something lasting and eternal."

A Wise Man would say:

"Wise people talk because they have something to say; fools talk because they have to say something!"

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לקחי חיים ודברי התעוררות
נסדרו ענףי פרשיות השבוע

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א
נר"צ בישיבת הגר"צ קושלנרסקי

בחמשה עשר יום לחדש השביעי הזה חג הסוכות שבעת ימים לה' (ויקרא כג-לד) – השמחה המיוחדת שיש בחג הסוכות

לָרֵךְ להבין כוונת המילה 'הזה'. (וכן הקשה ב**משנת ר' אהרן'** חלק ג' ריש מאמרי חג הסוכות)

ויש ליישב, בהקדם ביאור עניין השמחה המיוחדת שמצינו אצל חג הסוכות, שהרי רק בו מזכירים בתפילה ובקידוש שהוא 'זמן שמחתנו', על אף שבכל החגים יש חיוב לשמוח, וכדברי הרמב"ם (חגיגה א' א'), "שלש מצוות עשה נצטוו ישראל **בכל רגל משלש רגלים**, ואלו הן וכו', **והשמחה** שנטאמר ושמחת בחגך", הרי שבחג הסוכות יש שייכות מיוחדת אל השמחה.

ואכן מצינו, שחיוב השמחה בחג הסוכות נאמר בתורה שלוש פעמים, אשר המספר שלוש מורה על חוזק העניין, וכמו שכתב **המהר"ל** (חידושי אגדות סנהדרין צ"ו: ד"ה תלת מאה), "מספר ג' בכל מקום מורה על החוזק, וכמו שאמר הכתוב (קהלת ד' י"ב), 'והחוט המשולש, לא במהרה ינתק', ובכל דבר כאשר ירצה להחזיק דבר, מתחזק בשלשה, ולכך ג' שנים היו חזקה וכו'", נמצא כי יש תוספת ויתר חוזק לשמחה בחג הסוכות ויתר משאר החגים.

ויש לבאר זאת עפ"י דברי **השע"ת לר"י** (א' מ"ב), שכתב, "ועוד יתפלל בעל התשובה אל ה', למחות כעב פשעיו וכענן חטאתי, **ושיחפוץ בו וירצוהו וכו' כאשר אם לא חטא**, כי יתכן להיות העוון נסלה, ונפדה מן הייסורים ומכל גזרה, ואין לה' חפץ בו וכו'. **ותאווה הצדיקים**, מן ההצלחות, **להפיק רצון מהשם ושיחפוץ בהם, ורצונו**-החיים הקיימים והאמתיים, **והאור הגדול הכולל כל הניעמות**, כעניין שנאמר (תהלים ל' ו'), 'חיים ברצוני וכו'. ועל כן תראה בתפלת דוד בעת התשובה, אחרי שאמר (תהלים נ"א, ד') 'הרב כבסני מעוני, ומחטאתי טהרני', התפלל עוד על הרצון, להיות רצון השם יתברך בו כקודם החטא, ואמר (שם פסוק יג), 'אל תשליכני מלפניך, ורוח קדשך אל תקח ממני' וכו'.

וכן יש להקדים, שביום הכיפורים לבד מן המחילה יש בו אף ריצוי

למען ידעו דורותיכם

150 feet tall - lit up the entire Temple area. All of Jerusalem glowed! Learned scholars juggled flaming torches. Others somersaulted and sang with harps and cymbals. Nobody could sleep during the entire week of *Sukkos*! Was it any wonder that Chazal said: “*Whoever has not witnessed this celebration has not seen true rejoicing.*”

It is said that the **Koloshitzer Rav, R’ Chuna Halberstam ZT”L** once visited **R’ Meir Arik ZT”L**, and the two great scholars began a discussion in *Torah*. R’ Meir asked, “Please explain to me the words of the great masters (**Baal Shem Tov, Shinover Rav**) who have said that the *mitzvah* of sitting in a *sukkah* is the most unique *mitzvah* in the *Torah*, for it is the only one which involves one’s entire body. Every other *mitzvah* is done with a single limb, whereas one must sit with his entire body in the *sukkah*.” He paused for a moment. “But what about the *mitzvah* of ‘*Oleh Regel*’? When a Jew would go up to the Temple, his entire body would be immersed in the *mitzvah*

ועל דרך זה יש לפרש את מה שנטאמר לגבי חג הסוכות, "ושמחתם לפני ה' אלוקים וגו'" (ויקרא כ"ג מ'), והיינו ששמחת חג הסוכות היא על זה שאנו 'לפני ה', מרוצים וקרובים אליו.

ויש להביא לזה רמז בפסוק, "ושאבתם מים בששון-ש'מחת בית השואבה", [וזה מכוח] ממעיני הישועה-"כפרת יוה"כ, שישע"י היינו יוה"כ 'ע' מדרש תהילים מזמור כ"ז).

ולפי זה מתבארת כוונת 'הזה', והיינו ששמחת חג הסוכות היא מכוח הכפרה ביוה"כ שהיא בחודש הזה.

שלוש פעמים בשנה יראה כל זכורך את פני ה' אלקיך במקום אשר יבחר בחג הסכות וכו' (דברים-ג)

Our early ancestors experienced the *mitzvah* of “*Aliya L'Regel*” (going up to the *Beis Hamikdash* three times a year for the *Sholosh Regalim*) to its fullest. During the week of *Sukkos*, the gathering in the Temple in Jerusalem, and the immense celebration was exceptional. People came in camel caravans from Egypt. They came by boat from distant cities in the Mediterranean. They came on donkeys and in chariots. But those who traveled on foot received the greatest reward. It is said that Rabbi Hillel, himself, walked all the way from Babylonia!

Once in Jerusalem, the pilgrims were dazzled! There were wooden booths in every courtyard and on every roof. Thousands of men paraded in the streets, each one carrying his very own *lulav*. At dawn, silver trumpets blew and *kohanim* with golden pitchers poured water on the altar.

At night, the flames from enormous golden *menorahs* -

Russia. For this reason, he did not fully understand the fierce struggle of the *gedolim* of the time against the dangerous threat posed by the *maskilim*. For instance, when a delegation sent by the *gedolim* of Poland came to request him to appeal before the Czar (who ruled over Poland at the time) to rescind a decree mandating modern dress for all citizens, he told them that he did not understand why they thought it was so important to them to wear hats made from bearskin.

When Montefiore arrived in Lithuania, the Orthodox lay leaders came to escort R’ Itzele, who was the leader and spokesman of the Jewish community, to greet the magnate. R’ Itzele went along with them, but with mixed feelings. On the one hand, it was important and proper to greet the benevolent Jewish baron, and to encourage him in his mission to the Czar, hoping that he would meet with some degree of success in alleviating the plight of the Jews. As a religious Jew, he would be in an excellent position to request a repeal of some of the anti-religious legislation that had been passed. But on the other hand, there was the possibility that the *Maskilim* would influence Montefiore to agree to their own insidious plans, which they had presented to him cloaked in a deceptively alluring mantle. In that event, the *Maskilim* would falsely portray R’ Itzele’s greeting of the nobleman as an endorsement for their objectives.

In the end, R’ Itzele did go with the Orthodox delegation, but his heart was not in it. On the way, R’ Itzele happened to meet **R’ Yisrael Salanter ZT”L**, who asked him, “To where is the *Rav* being accompanied?”

R’ Itzele answered, “I am not sure! When a wicked man gets to the next world and is being led to *Gehinnom*, is he aware of where they are leading him?”

משל' למה הדבר דומה

ולקחתם לכם ביום הראשון פרי עץ הדר כפות תמרים וענף עץ אבת וערבי נחל וכו' (ויקרא כג-מ)

משל: During World War II, **R’ Benzion Halberstam ZT”L HY”D**, the previous **Bobover Rebbe**, fled Bobov for the relative safety of Lemberg. En route, he stopped in Lutzk, where he spent the *Yom Tov* of *Sukkos*. Due to war conditions, it was impossible to obtain an *esrog*; the only one available was a dried one from the previous year. The Bobover Rebbe sat together with other *rabbanim*, who had fled to Lutzk, all of them despondent at the thought that they could not fulfill the *mitzvah* of taking the *Arba Minim* that year. Seeking to allay their sorrow, the Bobover Rebbe proceeded to tell the following story which his grandfather, **R’ Chaim Sanzer ZT”L**, had related on *Sukkos*:

Once, *sheker* (falsehood) was walking down the street when he met the *yetzer hara* (evil inclination) who was looking very ill. “What is the matter?” *sheker* asked him.

The *yetzer hara* replied, “Don’t you realize that it is now the month of *Elul*, and the Jewish people are all occupied with doing *teshuvah* wholeheartedly? No matter how hard I try to get them to sin or prevent them from repenting, I cannot succeed! They’re putting me out of business!

“And then comes *Sukkos*,” he continued to lament, “when they will rejoice in their *sukkah* and fulfill the *mitzvah* of taking the *lulav* and *esrog* - that will finish me off!”

After thinking for a moment, *sheker* told his friend that he had a wonderful idea which would solve the problem: “The *esrogim* are imported by boat from Greece. Why not sink the ship? That way there will be no *esrogim* available, and the Jews will not be able to fulfill the *mitzvah*!”

Delighted with this nefarious plan, the *yetzer hara* hurried off to implement it immediately.

Some time after *Sukkos*, *sheker* again encountered the

yetzer hara on the street. This time he looked, even worse then he had the last time! When they met, the *yetzer hara* shouted, “You’re no friend of mine! The advice you gave me backfired - it had the opposite of the desired effect!”

“Calm down,” soothed *sheker*. “Tell me what happened.”

“Well, in previous years, when the Jews had their *esrogim* for *Sukkos*, they fulfilled the *mitzvah*, but I was still able to score the occasional victory. There were some people who only had in mind that everyone should notice what a beautiful, expensive *esrog* they had; others wanted those around them to notice with what great *kavanah* (intent) they were performing the *mitzvah*. However, this year, since there were no *esrogim*, they were all heartbroken at being unable to fulfill the *mitzvah*, and cried out to *Hashem*, repenting wholeheartedly, remorseful that they did not merit performing this important *mitzvah*.

“Under such circumstances, *Hashem* considered it as if they had fulfilled the *mitzvah*, as it says: “*When a person is prevented from doing a mitzvah, Hashem considers it as if he had indeed fulfilled it.*”

משל: “This is very relevant to our situation today,” concluded R’ Benzion. “We are unable to properly fulfill the *mitzvah* because we are in the category of “*one who is prevented from fulfilling the commandment.*” Thus, *Hashem* will perform the *mitzvah* for us in Heaven, and it will be considered as if we had fulfilled it in the best possible way!”

Said the **Stutchiner Rebbe** later, “The Bobover Rebbe’s story comforted us, for we were shattered that we could not fulfill the *mitzvah* of taking the *Arba Minim*. Thanks to him we were able, despite the terrible circumstances, to feel some *simchas Yom Tov*.”

Tov with him) was standing, and said to him eagerly, “Come and help me find the *esrog* which is permeating the whole *shul* with the fragrance of *Gan Eden* (Garden of Eden)!”

And so together they went from person to person sniffing the air until they reached the far corner of the *shul* where a quiet looking individual was standing, obviously engrossed in his own thoughts. “Here he is,” called out R’ Elimelech delightedly. “Please, dear friend, tell me who are you and where you obtained this wonderful *esrog*?”

The man, looking somewhat startled and bashful, was hesitant to reply. He carefully chose his words. “My name,” began the man in a soft voice, “is Uri, and I come from the town of Strelisk. The *mitzvah* of *esrog* is very dear to me and each year I do my utmost to procure a beautiful *esrog*. Although I am not wealthy and cannot afford to buy an *esrog* according to my desire, my wife helps me by hiring herself out as cook. She is independent of any financial help from me, and thus I can use my own earnings for spiritual matters. I am employed as a *melamed* (teacher) in the village of Yanev, which is not far from my native town. Each year, before *Sukkos*, I use one half of my earnings for our needs and with the other I buy an *esrog* in Lemberg. In order to save as much money on the journey, I usually go on foot.

“This year, during the Ten Days of Repentance, I was making my way on foot as usual, with the hefty sum of fifty gulden in my wallet with which to buy a perfect *esrog*, when on the road to Lemberg I passed through a forest and stopped at a wayside inn to have a rest. It was time for *mincha* so I stood in a corner and began davening. Suddenly, I heard a terrible moaning and groaning, the sound of one in great anguish. I hurriedly finished my davening and turned to see a most unusual and rough looking person, dressed in peasant garb with a whip in his hands, pouring out his troubles to the inn-keeper at the counter. From between his sobs, I managed to gather that the man with the whip was a poor Jew who earned his living as a *baal agalah* (wagon driver). He had a wife and several children and he barely managed to earn enough to make ends meet. And now, a terrible calamity had befallen him; his horse, without which he would have nothing to drive and nothing to live, had suddenly collapsed in the forest and was unable to get up.

“The man’s anguish was so tangible that I tried to encourage him by telling him that he must not forget that there is a G-d above us who could help him in his trouble. But he was in the depths of despair. Finally, the inn-keeper told him that he had another horse that he could sell him for the paltry sum of fifty gulden, although it was worth at least eighty. “‘I don’t have fifty cents, let alone fifty gulden!’ the man cried bitterly.

“I realized that here was my chance to do something good for this man in such a desperate plight that his very life, and that of his family, depended upon getting a horse. I said to the inn-keeper, “I’ll give you forty-five gulden, cash down. Will you sell him the horse?” The inn-keeper thought for only a moment and took the deal. The *baal agalah* was watching with eyes wide with astonishment. He was just speechless with relief, and his joy was absolutely indescribable!

“After he thanked me and left, I traveled on to Lemberg with the remaining five gulden in my pocket, and had to content myself with buying a very ordinary looking - but kosher *esrog*! My *esrog* is usually the best in Strelisk, and everyone comes to my home to *bentch* with it, but this year I was ashamed to return home with such a poor-looking specimen, so my wife agreed that I should come here to Lizhensk, where nobody knows me.”

“But my dear Reb Uri,” cried R’ Elimelech, now that the former had finished his story, “Your *esrog* is indeed exceptional; it has the fragrance of *Gan Eden* in its perfume! Now, let me tell you the sequel to your story!

“When the *baal agalah* whom you saved thought about his unexpected good fortune, he decided that you must have been none other than *Eliyahu Hanavi* whom the Almighty had sent down to earth in order to help him in his desperation. Having come to this conclusion, the happy man looked for a way of expressing his gratitude to the Almighty, but since he is illiterate and unable to recite any prayers, he racked his simple brain for the best way of giving proper thanks.

“Suddenly his face lit up. He took his whip and lashed it into the air with all his might, crying out, ‘Dear Father in Heaven, I love You very much! What can I do to convince You of my love for You? Let me crack my whip for You as a sign that I love You!’ Saying which, the *baal agalah* cracked his whip into the air three times.

R’ Elimelech’s face turned serious. “Now, on the eve of *Yom Kippur*, the Almighty up above was listening to the prayers of the Day of Atonement. **R’ Levi Yitzchok of Berditchev ZT”L**, who was acting as the Counsel for Defense on behalf of his fellow Jews, was pushing a wagon-full of Jewish *mitzvos* to the Gates of Heaven, when the *Satan* appeared and obstructed his path with piles of Jewish sins. R’ Levi Yitzchok became stuck. My brother, R’ Zusia, and I added our strength to help him move his wagon forward, but all in vain; even our combined efforts proved fruitless.

“Suddenly, there came the sound of the cracking of a whip which rent the air, causing a blinding ray of light to appear, lighting up the whole universe, right up to the very heavens! There we saw the angels and all the righteous seated in a circle, singing praises to the Almighty. Upon hearing the *baal agalah’s* words as he cracked his whip in ecstasy, they



Mann Shach ZT”L, writes: “Someone who studies (this *sefer*) will see the value in this work, for it has cost me effort.” On the margin of his own copy of the *sefer*, the *Rosh Yeshivah* recorded the following comment of the **Rashb’a** (in the name of **Rav Hai Gaon**) in this connection: “Take care with this interpretation, for it was revealed to me after great exertion.”

The *Torah’s* secrets are only revealed to those who toil in it. *Chazal* comment on the verse, “אף חכמי עמדה ל” - “*My wisdom also stood for me*”: ‘The wisdom which I learned with hard breathing (אף) stood for me’ (קהלת רבה (ב-יג). Similarly, on the *posuk*, “*A soul’s work toils for it*” (משלי טז-כ), the *gemara* (סנהדרין צט:) states: “A person

strives in *Torah* in one place, and the *Torah* he has acquired exerts itself on his behalf in another place.” Rashi explains that the *Torah* a person has learned asks its Owner - *Hashem* - to reveal to the person who has learned it the underlying logic of the *Torah* and its order.

The **Rambam**, likewise, explains the famous *Mishna*, “לפום צערא אגרא” - “*According to the exertion is the reward*,” (אבות ה-כ) as follows: “According to the extent you exert yourself in *Torah* will be your reward. The Sages said that the only wisdom that remains with you is that which you learn with effort, exertion and fear of the teacher, whereas things you read for pleasure and relaxation do not last or bring any benefit.”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
על דחיסותא

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

הרחמן הוא יקים לנו את סכת דוד הנפלת וגו' (הנוסח בברכת המזון)

As we begin the joyous festival of *Sukkos* and enter our individual *sukkos* with real hope and happiness expressed in our mannerisms, there is a deep concept which we must ponder. The **Ksav Sofer, R’ Avraham Shmuel Binyamin Sofer ZT”L** notes that when *Avraham Avinu* was sitting outside his tent looking to invite guests, three angels appeared. Avraham ran to them and bade them to sit down under a tree where he served them a meal. He told them: "השענו תחת העץ" (בראשית יח-ד) - “*Rest yourselves under the tree*.” *Avraham Avinu* had a very special thought in mind. Although he certainly wanted his guests to be comfortable in a shady spot, protected from the scorching sun, it was much deeper than just that.

After the guests had enjoyed a hearty meal, Avraham told them, “*Bless Hashem! For everything is from Him*.” Avraham wanted to bestow physical nourishment upon his benefactors, but his goal was to bring them to the realization that there is a G-d from Whom all sustenance flows. For this very reason, explains the Ksav Sofer, Avraham specifically placed his guests under a tree, outside of the tent to hint to them that even though this tree was planted and tended by man, it was only because *Hashem* brought rain upon the earth and watered it, that it grew.

מעשה אבות ... סימן לבנים

ושמחתם לפני ה' אליכם שבעת ימים וגו' (ויקרא כג-ב)

It was the first day of *Sukkos*, and the spirit of the *chag* was pervasive. The *chassidim* and congregants in the *shul* of the revered **Rebbe, R’ Elimelech of Lizhensk ZT”L**, were in a festive mood. As R’ Elimelech stood at the *amud* and began reciting *Hallel*, all eyes turned upon him in anticipation. However, it was clear that there was something unusual in his manner this *Sukkos*. With *lulav* and *esrog* in hand, he began sniffing the air! It was evident that something was on his mind, something rather exciting by the look on his radiant countenance!

The minute the davening was over, R’ Elimelech hurried to where his brother **R’ Zusia** (who had come to spend *Yom*

So it is with all activities with which man is involved. All his business affairs, all the running around, traveling in cars, airplanes, subway trains - all the comings and goings, give and take. A person should never say, כרחי ועוצם ידי - “Look what I have accomplished! It is all from the work of MY hand! No, rather, he should adopt the mentality of his *Zaide Avraham* and say “*Let me bless Hashem because everything is from Him!*”

This concept is truly the essence - the ענין and the טעם - of the *mitzvah* of sitting in a *sukkah*. We go out of our homes and sit under the *schach*, through which we can feel and see the open sky and remember our Father in Heaven.

This beautiful and holy *mitzvah* was given to us as a gift and we owe a debt of gratitude to our dear grandfather, *Avraham Avinu*, for his kindly actions and elevated intentions. The Ksav Sofer further explains that it was in the merit of these words - “*Rest yourselves under the tree*” - that *Hashem* gave his children and all future generations of grandchildren and great-grandchildren, this beautiful present called *Sukkos*. So, when we sit in our *sukkah* and serve our guests (and remember *Avraham Avinu* is one of the *Ushpizin* guests!) Let us fulfill the original intention - “*Let us bless Hashem – everything is from Him!*”

since he would be standing inside the holy Sanctuary!”

R’ Chuna shook his head vehemently. “How can you compare the two?” he asked. “When a person would go up to the holy Temple to be *oleh regel*, he was required to take off his shoes upon entering the holy site. A person may not enter with his shoes. Whereas the *mitzvah* of *sukkah* must be greater since a Jew goes into his *sukkah* even - *מיט די שטיוול* - ‘*With his boot-straps*’ on!”

**למען דעו דורותיכם כי בסכות השבתי את בני ישראל
בהוציא אתם מארץ מצרים וכו' (קרא כג-מג)**

The temporary booths we sit in during the holiday of *Sukkos*, known by the same name, commemorate the special הכבוד *עניי* - *Clouds of Glory*, which encircled the Jewish People as they traveled through the wilderness. There were seven such clouds: one which traveled ahead of the camp, four on each side surrounding the people, one above them and the seventh cloud beneath them for comfort (רש"י במדבר י-לד) *posuk*: “*And your feet did not wear out these forty years.*”

Many *meforshim* ask the universal question: why are we commanded to build a *sukkah* to commemorate the Clouds of Glory which encircled us in the desert, but we were given no *mitzvos* to commemorate any of the other miracles which *Hashem* performed for us in the desert, like the *mann*, the quail (שליו), and the well (באר)?

The *Sephardic Chacham*, **Rabbeinu Chaim Kefusi Baal Haness ZT”L** answers with a beautiful insight. We do not commemorate miracles so that we remind ourselves of *Hashem’s* unlimited power. We know that full well already! Rather, we commemorate miracles because through them *Hashem* manifests His infinite love for us. In order for *Bnei Yisroel* to survive in the desert, the Almighty had to provide us with *mann*, quail, and the well so that we wouldn’t die of hunger or thirst. Therefore, His extraordinary love for us was not manifest through these phenomena. The Clouds of Glory, by contrast, signified His special affection for His people, as they served as extra protection - and even unexpected luxury - from the uncomfortable conditions of the desert. We therefore commemorate this manifestation of our unique relationship with *Hashem*, in order to reciprocate and show Him a measure of our love and affection for Him!

אשר קדשנו במצותיו וצונו לישב בסוכה (ברכת המצוה)

The blessing recited in the *Sukkah*, “*Leshev baSukkah*,” does not mean “to sit in the *sukkah*.” If the *mitzvah* was really about “sitting,” the *beracha* would “לשבת בסוכה” for in Hebrew, “לשבת” means to sit. The *mitzvah* on *Sukkos*,

however, goes far beyond sitting. We are commanded to “live” (לישב) in the *sukkah*. As *Chazal* taught (סוכה כח): “תשבו כעין תדורו” - “*You shall reside in the sukkah the way you (ordinarily) live.*” The word “תשבו” teaches us that one lives in the *sukkah* in the same manner as one ordinarily lives; to eat all meals in the *sukkah*, to study *Torah* in the *sukkah*, and to sleep in the *sukkah*.

Fulfilling the *mitzvos* connected with *Sukkos* in Auschwitz was unthinkable, for an attempt at religious observance carried the death sentence. Yet there were those who did their utmost to perform the *mitzvos* in spite of the mortal danger, displaying an extraordinary degree of self-sacrifice. When a new shipment of barracks came in, **R’ Tzvi Hirsch Meisels ZT”L**, the *Veitzener Rav*, spirited one bed out of the storage room and used an axe to break it into pieces. Several boards were used as *sukkah* walls; other sections were broken into splinters, to be used as *schach*. Miraculously, no one noticed or heard the loud sounds of the axe during the day. Of course, under such conditions, there were no decorations in this *sukkah*!

The location of the *sukkah*, outside where the walls of two barracks nearly met, was kept a closely guarded secret. To the uninitiated observer it appeared to be merely a pile of boards. Only a person who knew the secret would be able to traverse the maze that led into the *sukkah* itself. Each person would make his way inside, quickly eat a *kzayis* of bread, and then quickly run out.

During the course of the preparations, a unique question arose: is one allowed to make a *berachah* “לישב בסוכה” in this situation? The *Shulchan Aruch* (ארו"ח תרמ-ד) rules that if one is afraid of robbers or bandits while sitting in the *sukkah*, he has not fulfilled his obligation Since in Auschwitz, some argued, we are in mortal danger as we sit in the *sukkah*, can this be fulfilling the *mitzvah*?

After much debate, the *Veitzener Rav* ruled that the *berachah* should be said. He based his decision on the *gemara*, “*You shall reside in the sukkah the way you (ordinarily) live.*” Explained R’ Tzvi Hirsch: “We ordinarily live under dangerous conditions - living in the barracks in Auschwitz is no less dangerous than sitting in a *sukkah* in Auschwitz. The Germans could come at any minute and take us to the gas chambers, no matter where we are! Our lives are endangered in exactly the same way - whether we are in the *sukkah*, or in our ‘house’ - our barracks. Therefore, this *sukkah* is quite identical to the way we ordinarily live and it is kosher!”

אף חכמתי עמדה לי וגו' (קהלת ב-ט)

In the introduction to his masterpiece, “*Avi Ezri*”, the great *Ponovezher Rosh Yeshivah*, **R’ Elazar Menachem**

responded in unison: ‘Happy is the King who is thus praised!’

“All at once, the Angel Michael appeared, leading a horse, followed by the *baal agalah* with whip in hand. The Angel Michael harnessed this horse to the wagon of *mitzvos*, and the *baal agalah* cracked his whip. The wagon gave a lurch forward, flattened out the Jewish sins that had been obstructing the way, and drove it smoothly and easily right up to the Throne of Honor. There, the King of Kings received it most graciously and, rising from the Seat of Judgment, went over and seated Himself on the Seat of Mercy. A happy New Year was assured!”

“And now, dear R’ Uri,” concluded R’ Elimelech, “you see that all this came about through your noble action! Go home, and be a leader in Israel for you have proved your worthiness! And you shall carry with you the approval of the Heavenly Court! But before you go, permit me to hold this wonderful *esrog* of yours, and praise *Hashem* with it.”

A number of days before the start of the *Yom Tov* of *Sukkos*, an announcement was proclaimed throughout the entire city of Vilna, emanating from the holy lips of the great **Vilna Gaon, R’ Eliyahu ZT”L**. He issued a directive to his students informing them that it was their duty - an absolute obligation on the part of each and every one them - to study well and thoroughly familiarize themselves with a specific *mesechta* in *shas* - and even memorize it by heart! By doing so, they can minimize any possible *bitul Torah* as well as constantly fulfill the *mitzvah* of “והגית בו יומם ולילה” - “*You shall ponder in it (learn Torah) day and night*” when they find themselves traveling on the road or where they have no *seforim*.

One of the students, who would later become a leading light of his generation, heeded his *rebbe’s* call and took upon himself to memorize the entire *Mesechta* of *Sukkos*. He studied and reviewed it countless times until he truly believed that he had mastered the entire folio. He even asked his fellow students to test him on the *Mesechta* and all were duly impressed with his thorough grasp and knowledge of the Talmudic material.

On the first day of *Chol Hamoed Sukkos*, when many people would visit their *rabbanim* and *rebbeim*, the *sukkah* of the Vilna Gaon was crowded to overflow with students and well-wishers coming to greet and see the great Gaon. This young *talmid* was among them and when it was his turn to speak to his *rebbe*, he informed the Gaon that he had memorized the entire *Mesechta Sukkos*. The Vilna Gaon looked at him intently and then asked with the hint of a twinkle in his eye, “Is that so? Would you like me to test you on it?” The *talmid* was confident of his knowledge and agreed.

R’ Eliyahu then asked, “Tell me, please, how many *machlokes* (Talmudic arguments) are there in this *Mesechta*, between Rav Meir and Rav Yehudah? And how many between Rabbi Akiva and Rabbi Tarfon? Abaya and Rava? Rav Papa and Rav Huna brei D’Rav Yehoshua?” The Gaon could have gone on and on but mercifully he stopped.

The young student tried as best as he could to answer the questions but it simply was beyond his scope of knowledge. Indeed, he may have memorized every line in the *gemara* and knew the concepts well enough, but he still could not manage to count up all the Talmudic arguments that are found in the *Mesechta*.

The Gaon smiled and began to answer his own question. He started by listing every single *machlokes* between the various *Tannaim* and *Amoraim*; the arguments and the counter-arguments. He pointed out every single halachic principle that was mentioned, as well as every Mishnaic, Aggadic and Talmudic dictum that was discussed by the Sages. Like a skilled surgeon, he neatly dissected the entire *Mesechta*, page by page and line by line, until he had clearly laid out the entire contents of *Mesechta Sukka* before the awestruck wonderment of all those present.

By the time he had finished, the Gaon had listed off 85 examples of a non-kosher *sukkah* (סכה פסולה) which amounted to the exact numerical value of “סכה” (without the “*vav*”). He also counted out 91 examples of kosher *sukkos*, which is the exact numerical value of “סוכה” (מלאה). In this way, the Gaon proved what he meant by “knowing a *Mesechta*”!

הכל חודך אל מקום אחד והכל היה מן העפר והכל שב אל העפר וגו' (קהלת ג-כ)

R’ Itzele Volozhiner ZT”L, son of the famed **R’ Chaim Volozhiner ZT”L**, was the successor to his father as *Rosh Yeshivah* of Volozhin, and also the rabbi of that town. Whenever anyone spoke of “the *Rav*” in that generation, they meant R’ Itzele, for he was the undisputed *gadol hador* of the time.

Once, Sir Moses Montefiore traveled to Russia to visit the Czar in order to appeal to him to alleviate the miserable plight of the millions of Jews living in his country. At that time, the Orthodox leaders were vying with the *maskilim* for Montefiore’s attention, each camp seeking to influence the powerful philanthropist with its own version of what the future of the Jewish nation in Russia should look like. Montefiore was known to be a devout and scrupulously observant Jew, but his appearance and educational background were totally different from that of the old-time Orthodox Jews of