



AVAILABLE IN YOUR LOCAL JUDICA BOOKSTORE

Special Double Issue

תורה תבלין

TORAH TAVLIN Publication

34 MARINER WAY MONSEY, NY 10952

לעילוי נשמת ר' אברהם נוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

הדלקת נרות לשבת - 6:00

זמן קריאת שמע/מ"א - 9:11

זמן קריאת שמע/הגרי"א - 9:55

סוף זמן תפילה / הגר"א - 10:50

שקיעת החמה ליום השבת - 6:16

מוצע"ק צאד"כ/ מעריב - 7:06

צאד"כ/לשית רבינו תם - 7:28

חג הסוכות - זמן שמחתינו / שבת חול המועד Chag HaSukkos / Zman Simchaseinu / Shabbos Chol Hamoed ט"ו - כ"א תשרי תשע"ב - October 13 - 19, 2011

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

טיב התבלין

ושמחת בחגך והיית אך שמח וגו' (דברים טז-טו) - סיבה לזמן שמחתינו

בפועל המראים על קבלת עול מלכותו עלינו.

לכן משנה כל אחד מקומו, יוצא מביתו - אליו הורגל כל השנה, ונכנס לתוך הסוכה, כדי שנכיר שיש עלינו מלך והוא מצוה לנו מה לעשות. והוא כעין שמצינו ביוסף הצדיק שהעביר את כל המצריים ממקומם למקומות אחרים, כדי שידעו ויכירו שיש עליהם מלך (בראשית מז, כא וברש"י שם). וכך ציוונו הקב"ה לשנות את מקום מגורנו בימים אלו, כדי שכיכירו וידעו כל באי עולם כי ה' הוא מלכנו ולו אנו עבדים.

בשמחה וטוב לבב

הנה, לכל חג וחג משלש הרגלים יש את סגולתו המיוחדת המאירה ליהודי לכל השנה, כדלהלן: חג הפסח - הוא זמן חרותנו, שבועות - הוא זמן מתן תורתנו, וסוכות - הוא זמן שמחתנו, כמו שכתוב (דברים טז, טו): **ושמחת בחגך והיית אך שמח**. והרמב"ם מפליג מאד בגודל חשיבות העבודה מתוך שמחה, וזו לשונו (סוכה ולולב ח, טו): השמחה שישמח אדם בעשיית המצוה ובאהבת הא-ל שציווה בהן - עבודה גדולה היא, וכל המונע עצמו משמחה זו - ראוי להיפרע ממנו וכו', וכל המשפיל עצמו ומיקל גופו במקומות אלו - הוא הגדול, המכובד, העובד מאהבה. וכן דוד מלך ישראל אמר (שמואל ב' ו, כב): 'ונקלותי עוד מזאת והייתי שפל בעיני'. ואין הגדולה והכבוד אלא לשמח לפני ה', שנאמר (שם) פסוקים יד (טז): 'והמלך דוד מפאז ומכבד לפני ה'."

ומה"ר חיים וויטאל זצ"ל (בהקדמה ל'שער המצוות') כתב, ששמחת המצוה היא העיקר והשורש בכל המצוות, דכתיב: 'ותחת אשר לא עבדת את ה' אלקיך בשמחה'. ובספר **'עבודת הקודש'** (יא, קסא) כתב **החיד"א**, שעיקר שכר המצוה הוא על השמחה, יותר מאשר על עצם קיום המצוה [ובשם תלמידי **הבעש"ט** מובא, שכשיהודי אינו בשמחה ח"ו, עליו להתבונן אם אמר באותו יום 'שלא עשני גוי' כראוי].

ויש לדעת [וכן מבואר בדברי **הגר"א ז"ל**], שמצות השמחה בחג היא מן העבודות הקשות, שכן אסור לאדם להתעצב כלל בימים אלו, אפילו לרגע. כשם שבפסח - חמץ אסור במשהו, כך בסוכות - אסורה העצבות במשהו, והם דברים שבלב שקשה מאד להיזהר בהם, ויש להתאמץ ביותר להרגיש שמחה אמיתית בכל רגע ורגע, כי כל דקה של שמחה היא מצוה בפני עצמה!

A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (27)

Chag HaSukkos. The *Yom Tov* of *Sukkos* is the time of the year when we are judged on water (amount of rain that will fall) (1). The *Gemara* in *Taanis* (2) says that rain and *parnassa* are equated as one. This was certainly true when we were a farming society, and even now it has much to do with *parnassa* and the price of commodities. The *Gemara* there adds that we do the *mitzvah* of *Arba Minim* which grow on water to appease *Hashem* to continue giving us water. Many of the *ruשעות* that we say during *Sukkos* and - especially on *Hoshana Raba* - are direct requests for rain and for the foods we eat to grow well.

Chag Ha'asif: The Festival of Gathering. *Chag Ha'asif* is one of the names the *Torah* ascribes to the holiday of *Sukkos* (3). This refers to the "gathering-in" of the harvested grains which had been drying out in the fields during the whole summer. This is the time of a farmer's joy about his *parnassa*, since he is able to store away a year's supply of food after toiling during the seasons of the year. This is also why we celebrate the *simcha* of *Sukkos* in the month of *Tishrei*, and not in the time of *Nissan* when *Bnei Yisroel* left *Mitzraim* and merited the protection of the ענני כבוד. The month of *Tishrei* is more conducive to celebrating with great joy and happiness, since our homes are full of food and *parnassa* for the coming year (4).

Thanking for Parnassa. The *Abarbanel* (5) writes that the *Yom Tov* of *Sukkos* was given in order to thank *Hashem* for the *parnassa* that enabled *Bnei Yisroel* to store away a year's food

הלכה למעשה

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קלובלנד הייטס

(and also for the atonement of *Yom Kippur*). It would seem that even though in our non-farming society, when *Sukkos* is not a *parnassa* milestone season, it is still a good idea to use this time to thank *Hashem* for the past and present *parnassa* that He has granted us. This is a merit to have future success in *parnassa*.

The Mitzvah of Lulav, Esrog, etc. The *Medrash* (6) says that fulfilling the *mitzvah* of *Arba Minim* can bring a person good *parnassa*. This is learned as follows: שכן "מנשכר לקיחה אתה לומר שכן *From the reward given for the mitzvah of taking (the plant in Mitzrayim), you can learn the reward for taking (the four minim).*" If, for taking the cheap *אזוב* plant and doing one *mitzvah* with it (putting the blood of the *Korban Pesach* on their doorposts), *Bnei Yisroel* merited the wealth of spoils that washed up on the shores of the *Yam Suf*, the spoils from the war with Sichon, as well as the spoils of the conquest of the 31 kings, certainly the *mitzvos* of the *Arba Minim* - which is not cheap and one does many *mitzvos* with them - can bring wealth. The **Eitz Yosef** (7) writes that the *Medrash* explains the *posuk* regarding the four *mitzvos* of *lulav, esrog, hadas* and *arava* of "ולקחתם לכם" to mean "*You should take - לכם - for your own benefit,*" which refers to the wealth that can come along with it.

Hoshanos. There is a *segulah* for good *parnassa* to take - after *Sukkos* - some of the leaves from the *Hoshanos* that were banged on *Hoshana Raba*, and carry them around in one's wallet or pocket. This is brought down in the famous "דבר בעתו" calendar from **R' Chaim Kanievsky Shlit"a** (בשם ספרים).

הוא היה אומר

R' Tzvi Elimelech Shapiro of Dinov ZT"l (Bnei Yissaschar) would say:

"The *Medrash Raba* (ויק"ר ל) teaches that the entire world - Jews and Gentiles alike - are judged on *Rosh Hashana*. However, when *Bnei Yisroel* walk outside with their *Arba Minim* on the first day of *Sukkos*, it is then known that they have succeeded in their judgment. How does the *Arba Minim* prove that we have been meritorious in *din*? Because unlike every blade of grass that has its own guardian angel telling it to grow (ב"ר י), the four species are under the direct protection of *Hakadosh Boruch Hu* Himself. Similar to the Jewish people, who are elevated above the other nations and enjoy unique Divine protection. Thus, when Jews carry the *Arba Minim*, it demonstrates the uniqueness of our relationship with the Almighty and it is then clear to all that He has judged us favorably."

R' Nosson Adler ZT"l (Chasam Sofer's Rebbe) would say:

"A person should strive to attain the four species of *lulav, esrog, hadas* and *arava* from the Holy Land. This is derived from the *posuk* in *Tehillim* (קלז-ה): 'My tongue should cleave to my palate if I do not remember; If I do not set (the thought of) Jerusalem at the height of my joy.' The word 'שְׁמַחְתִּי' and 'עַרְבִּי, עֵרְבֵה, לֵוֶלֶב, הַדָּס' spells out the first letters of the *דס*

A Wise Man would say:

"Be prepared. Be responsible. The less you leave to chance the less bad luck has to work with."

לומר נשמות הרב יהושע נח בן החבר יחיאל גוטמאן ז"ל, ורב אברהם זעליג ב"ר חנוך העניני קראתו ז"ל נב"ע שמיני עצרת והאשה הינדא בת פסח יוסף קראתו ע"ה נב"ע א' דחול המועד סוכות - תנצב"ה - DEDICATED BY THE GUTMAN FAMILY - TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAH TAVLIN@YAHOO.COM.

לְקַח חַיִּים וּדְבָרֵי הַתְעוּרָרוֹת
וּסְדָרוּ עִפּי פִרְשִׁיּוֹת הַשְּׁבִיעַ

מאוצרותיו של המגיד

בעניין מדוע מצות סוכה שקולה ככל מצוות התורה

"בל תהי מצות סוכה בעיניך קלה, כי כנגד כל מצות (ה)דת (חוקותיה) (היא) שקולה" (ויצרות לשחרית יום שני דסוכות, תפילה לשליח צבור בקול). והיינו, שמצות סוכה שקולה כנגד כל מצוות התורה. וכן נאמר בתפילה, "אשרי אנוש יעשה זאת, ייחשב לו כשמר כל התורה הזאת".

וכתב ה'**מטה לוי'** (על המחזור), שיש להוכיח כך מהא דאיתא בגמרא (ע"ז ג.), "אמרו לפנינו-אומות העולם אל ה', לעתיד לבוא, רבונו של עולם, תנה לנו מראש ונעשנה, אמר להן הקב"ה, שוטים שבעולם, מי שטרח בערב שבת יאכל בשבת, מי שלא טרח בערב שבת מהיכן יאכל בשבת, אלא אף על פי כן, מצוה קלה יש לי וסוכה שמה, לכו ועשו אותה וכו'", שיש להבין, הלא אז אומות העולם מבקשים לקיים את כל מצוות התורה כדי לקבל עליהן שכר רב, והכיצד מתקיימת בקשתם זו כאשר ה' נותן להם לקיים רק מצוות סוכה, ומוכח מזה, שסוכה שקולה כנגד כל מצוות התורה, ואשרי אנוש יעשה זאת, ייחשב לו כשמר כל התורה הזאת, ויקבל עליה שכר רב כאילו קיים כל מצוות התורה.

ולפי זה מבאר ה'**פרדס יוסף'** (בראשית ל"ב ה'), את מה שאמר יעקב לעשו, "עם לבן גרתי", ופירש רש"י, "גרתי בגימטריא תרי"ג, כלומר, עם לבן הרשע גרתי, ותרי"ג מצות שמרתי וכו'". שיש להבין, הכיצד אמר יעקב לעשו שקיים כל תרי"ג המצוות, הלא כתב הרמב"ם (ספר המצוות, מצות עשה, מצוה רמ"ח), "וכשתסתכל, כל אלו המצות שקדם זכרם, הנה תמצא מהם מצות שהם חובה על הצבור, לא לכל איש ואיש, כמו בנין בית הבחירה והקמת מלך והכרתת זרעו של עמלק, ומהם מצות שהם חובה לאיש האחד אם עשה הפעולה הפלונית או שימצאאו העניין הפלוני, כגון קרבן שוגג וקרבן מזיד, ופעמים יעמוד אחד מן האנשים כל ימי חייו ולא יעשה הפעולה ההיא ולא ימצאאו העניין ההוא וכו', ומהם גם כן מצוות שאינן נוהגות אלא בהיות הבית קיים, כגון חגיגה וראיה ומצות הקהל וכו', ומהם מצות מתחייבות לכל איש בהכרח בכל זמן ובכל מקום, כגון ציצית ותפילין ושמירת שבת, ונקרא המצוות שהן מזה המין, המצוות ההכרחיות, מפני שהם מתחייבות לכל איש שהגיע לפרקו מיישראל בהכרח בכל זמן ובכל מקום, והם שישים וכו'", והיינו, שהמצוות ההכרחיות שאפשר לכל איש לקיימן בכל זמן ובכל מקום הם רק שישים.

ומתוך ה'פרדס יוסף', שכוונתו היתה שקיים מצוות סוכה שהיא שקולה ככל תרי"ג המצוות. וכן פירש ה'**אמרי נועם'** לסוכות (מבן המחבר, אות ז'), "יש לומר, כי שלח לו שקיים מצות סוכה שקולה ככל התרי"ג מצוות, כמו שיסד הפייטן, בל תהי מצות סוכה בעיניך קלה וכו', ולזאת שלח לו מלאכים דווקא. (וכמו שנאמר, וישלח יעקב מלאכים וגו' [בראשית ל"ד ב']), שכן מלא"ך מספר סוכ"ה".

אלא שיש להבין, מדוע מצוה זו שקולה ככל מצוות התורה. ויש ליישב, בהקדם מה דאיתא בגמרא (מנחות מ"ג:) לגבי מצוות ציצית, "וראיתם אותה, וזכרתם את כל מצות ה', שקולה מצוה זו כנגד כל המצות כולן", ופירש רש"י, "מדכתיב, את כל מצוות. ועוד, דציצית בגימטריא ת"ר, וה' קשרים וחי' חוטינן, הרי תרי"ג, ויש להבין, מדוע מצוה

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

מצוה זו שקולה ככל מצוות התורה. ויש לומר, שזאת גם משום שמצות ציצית גורמת לאדם לקיים כל מצוות התורה, וכמו שנאמר "וראיתם אותה, וזכרתם את כל מצוות ה', ועשיתם אותם" (במדבר ט"ו ל"ט). ולפ"י יש לבאר גם מה שכתב הבעה"ט (דברים ל' י') לגבי מצות התשובה, "כי תשוב אל ה' אלוקיך, וסמך ליה, כי המצוה הזאת-היינו כל מצוות התורה', לומר, שקולה היא מצות התשובה (אל ה' וקיום רצונו) כנגד קיום כל מצוות התורה', והיינו משום שגורמת לכך.

וכן יש לבאר הא דאיתא בירושלמי (ברכות ט.) לגבי מצות שמירת שבת, "למען תזכור-את יום השבת, שנאמר עליו זכור את יום השבת לקדשו", ועשיתם את כל מצוותי, רבי אומר, זו מצות שבת שהיא שקולה כנגד כל מצוותיה של תורה, דכתיב, ואת שבת קדשך הודעת להם, ומצוות וחקים ותורה צוית להם, ביד משה עבדך, להודיעך-מזה שדימה הכתוב מצות שבת לכל המצוות וכו' שצויה ה' את ישראל' שהיא שקולה כנגד כל מצוותיה של תורה". והיינו גם משום, שהשבת המורה על שביתת-הפסקת עולם החומרי, ועל עולם הבא הנצחי, מלמדת לא להשקיע בעניינים החומריים שיש להם הפסק, אלא בעניינים הרוחניים הנצחיים-קיום כל מצוות התורה, (וכמו שנאמר [ישעיה נ"ו ד'], אשר ישמרו את שבתותי [ובכך] ובחרו-מ'רצונם' באשר חפצתי-בעניינים הרוחניים), ובכך היא גורמת לקיום כל מצוות התורה. ומעתה יש לבאר מדוע מצות סוכה שקולה ככל מצוות התורה, שזאת משום שגם היא גורמת את קיומן, כיון שהיהודי היושב בסוכה שהיא ד'ירת עראי, במשך שבעת ימים, משריש בלבו ששבעים שנות חייו בעולם הזה הם ארעיים, ובכך לא ישקיע בעניינים החומריים העראיים, אלא בעניינים הרוחניים הנצחיים-קיום כל מצוות התורה.

ע' **דרש משה'**, דרוש כ"ב, שביאר עד"ז).

ולפ"י-ש'התבאר שהסוכה מלמדת על ארעיות חיי האדם, ושהוא רק גר בעולם הזה' יש לומר, שמה שביארו ה'פרדס יוסף' וה'אמרי נועם' בדברי הפסוק 'עם לבן גרתי, ותרי"ג מצוות שמרתי, כיון ששמרתי את מצות סוכה השקולה ככולן', נרמז במילה 'גרתי', והיינו, שקיימתי את מצות סוכה שלימדה אותי שגר אנוכי בעולם הזה, ובכך 'ותרי"ג מצוות שמרתי, כיון ששמרתי מצות סוכה השקולה ככולן', משום שמלמדת על כך וגורמת לקיומן, וכנתבאר.

ונמצא שבכוחה של מצוות ישיבת סוכה לשנות את השקפתו של היהודי על עולם הזה, ובכך לרומם את כל שנתו וחיינו, וכן כתב ה'**יערות דבש'** (ח"א דרוש ו', ד"ה אבל האיש), "אבל האיש הירא וחרד לדברו של מלך מלכו של עולם, לא תהיה לו סוכה זו לבד בחג הסוכות, כי אם כל השנה יהיה לו הכול לדירת עראי, וילין בצל סוכה ויצא מדירת קבע, ויהיה הכול בעיניו כגר וכאורח בעלמא וכו'". ולפ"י יש לבאר את הנאמר אצל חג הסוכות (ויקרא כ"ג מ"א), "וחגותם אותו חג וגו', שבעת ימים בשנה", והיינו, שבכוחו של חג זה לרומם את כל השנה.

יעזור הקב"ה, שבעת כניסתינו לסוכה, נוכה לקנות בקניין עולמי את מעלותיה של הסוכה בכלל, והגירות בעוה"ז בפרט.

EDITORIAL AND INSIGHTS
ON THE TOPIC OF MIDDOS

Chag HaSukkos is the holiday when we utilize this world - with all its physicality - in the service of *Hashem*. *Sukkos* is a time when we realize that everything physical

7

Chaim allowed a moment to pass before responding. “In a way, you are right,” he said to the surprise of all present, “but there is a difference. The word 'שינה' (sleep) is written with a *‘shin’* - which has a dot on its right side, whereas the word 'שיחה' (conversing) is written with a *‘sin’* - which has a dot on its left side.”

R’ Chaim focused his gaze on the brazen young *yeshivah* student and concluded, “To paraphrase *Shlomo Hamelech*, the wisest of all men: *‘A wise man’s heart (is disposed) to his right side, while a fool’s heart (is disposed) to his left.’* It appears that rather than follow the example of the wise man and lean toward the right (the *‘shin’*), you have chosen to steer yourself to the left - to the side of the fool!”

A man came to the *tish* of **R’ Menachem Mendel of Kotzk ZT”L**, hoping that the *Rebbe* could help him out of his difficult financial situation. When the fish course was served, the Kotzker called him to the head of the table, saying, “Come, *ess roig, ess roig.*” (“*eat calmly, eat calmly*”) The *chassidim* present all wondered what the *Rebbe* meant with these words and why this particular visitor should be told to “eat calmly.”

Later that year, the man tried his hand at selling *esrogim* for *Sukkos*. He managed to obtain some of the most beautiful *esrogim* in the land and as a result, he earned a handsome profit in the business, which kept him going for most of the next year. It was then that people understood the Kotzker’s cryptic comment “*ess roig*” (אתרוג) as a hint to the source of the man’s financial turnaround.

משל למא הדבר דומה

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

משל: A father once engaged his sons in a conversation regarding what they thought was the most important thing in life. The eldest son said money was the most important thing. It can provide and sustain you for your whole life, help you achieve the greatest things in the world, and put you on your feet. Money provides a person with security and social status, and money can even make you look smart!

The father did not respond. He asked his second son for his opinion. The son replied emphatically, “Education! Education brings many good things. It created civilization. If not for education, we’d still be living a backward life.”

Again the father did not respond. Now, the third son spoke up, “Raising a fine family, in my opinion, is the most important. Look, father,” he said in support of his two brothers, “we have money and we are educated, and consequently we are able to conduct a fine family life.”

The father, who had remained silent throughout, took out a bundle of sticks held together with a well-knotted cord. He handed it to his children and asked them to try and break the bundle. All of his children, grown and strong men, tried in vain to break the bundle. Removing the cord, the father then handed each child some individual twigs and told them to break them, which they did easily. The children looked at their father wondering what this was all about.

The father sensed that he had gained their undivided attention and told his children the purpose of his experiment. “You have seen that when the sticks were all bound together, you were unable to break them. But when they were taken one by one, you broke them easily. What does this tell you? That unity is the most important thing of all.”

Turning to his two eldest sons, the father conceded that money and education are very important in life. But the

most important thing, he emphasized, is unity. Unity is the cement that holds a family together, holds a nation together, and even holds together a group of nations.

“A day will come, my beloved children, when each one of you will go out into the world to build a home of your own. You will each establish your own family and make your own living. But I bid you to remember, dear children, stick together and remain unified and at peace with one another. This will make you strong and nobody will be able to break you. If unity is lacking among you, however, you may be sure that the lightest breeze will blow you over.”

במשל: In order to properly fulfill the *mitzvah* of taking the *Arba Minim* (four species), they must be bound together as one unit. The *Medrash Yalkut Shimoni (Nitzavim)* commenting on the *Torah’s* command to take the four species explains that the four species represent four types of Jews. The *esrog* represents the Jew who is both learned in *Torah* and performs good deeds. The *lulav* represents one who is learned in *Torah* but is not rich in deeds. The *hadassim* represent one who is ignorant of *Torah* but rich in deeds. The *aravos* represent a Jew who lacks both *Torah* knowledge and good deeds.

The *Torah* mandates that unity is the means of survival and a prerequisite for redemption. Only the unity of all types of Jews will guarantee the integrity and survival of the Jewish people. The same *Medrash* further states that proper performance of the Four Species requires that the four must be bound into one single unit. By the same token, the Final Redemption and the restoration of the Jewish people in *Eretz Yisroel* will come about when all Jews are united. There is no greater blessing for a nation than genuine unity and our final redemption will come about when the Jews are united.

5
this *derasha*. Would you really not sleep in the *sukkah*, or would you stay in the *sukkah* despite the illness?”
The Satmar Rebbe stood up with a smile on his face. Then, he said, “Kapischnitzer Rebbe, I give you my *beracha* (blessing) that you should be able to sleep in the *sukkah* and that no harm shall befall you!”
The *Rebbe* slept in the *sukkah* the entire *Yom Tov* and not only did he not get sicker - he got better!

ותהא חשובה לפניך מצות ארבעה מינים אלו כי כוננתי ליחדא שמא דקדשא בריך הוא (סדר נשילת לולב)
The great love with which the saintly **Vilna Gaon ZT”L** observed *mitzvos* is well known, as is the story of how he was prepared to sell his *olam haba* - his place in the world to come in order to observe a single *mitzvah*. In fact, in the last minutes of his life, on the fifth day of *Sukkos* in the year 5558 (1797) at the age of seventy-eight, the Gaon asked for a *lulav* and *esrog* in order to perform this great *mitzvah* one last time. R’ Eliyahu managed to recite the *beracha* and he breathed his last breath on this world while clutching tightly to the *Arba Minim*, as if he was trying to take these precious *mitzvos* with him onto his eternal reward.

Many scholars and students would come from all over to visit with the Gaon and ask him their unresolved *Torah* questions. Others came just to see him and bask in his “*four amos of halacha*.” It is told that one bright young student once came on *Yom Tov* morning, just before the prayer service, to wish the Vilna Gaon, “*A Gut Yom Tov*.” The Gaon, who was always absorbed in his learning, did not notice that he had a visitor. The young man thought that the Gaon was deliberately ignoring him due to something he might have said or done. He relayed to his father-in-law, one of Vilna’s leading laymen and a close acquaintance of the Vilna Gaon, the episode of what had happened.

After the festive *Yom Tov seudah*, the father-in-law accompanied his son-in-law to the Vilna Gaon’s home. The Gaon greeted the layman cordially and wished him a good *Yom Tov*. The man asked the Gaon whether he had any complaint or grievance against his son-in-law, mentioning what had happened that morning. R’ Eliyahu replied, “*Chas Vsholom!* What are you saying? Me, angry? For what?” The father and son-in-law were satisfied and got up leave. In parting, the Gaon turned to the young man and added, “אלסט דו לעבען ביא הונדרד” - “*May you live to be a hundred.*”

Decades passed, and that young man reached a ripe old age, well into his nineties. At the age of ninety-eight, he fell sick. His family wanted to call a doctor, but the man said it wasn’t necessary, because he was going to live for two more years just as the Vilna Gaon had blessed him many years ago. And so it was. No doctor was called. The man recovered and went on to live the full hundred years with which the Gaon had blessed him.

The festival of *Sukkos* somehow found its way into Hassag. During the second world war, Hassag was called a labor camp, but in truth, it was a slaughter-house - no more, no less. The Jews who were brutally imprisoned there lived in overcrowded barracks. Many died of starvation, cruel treatment or typhus. Their task was the manufacture of millions of bullets for the German army. Day and night, they stood over their machines as each piece of metal went through seven stages of preparation until it was perfected into its death-dealing form. The Jewish captives were a slated to be a part of this vast mechanism of destruction: destroying and being destroyed at the same time.

There was an unused corner between two factory buildings in Hassag and a number of prisoners co-opted the space for their use. Lumber was piled up, as if in storage, for the *sukkah* walls, and somewhat above these walls, branches were unobtrusively stacked for the *schach*. Jews slid in and out of this temporary dwelling with their treasured crusts of bread, thinking of the protective *sukkos* in the wilderness thousands of years previously, and treasuring those stolen moments, for the experience of eating in the *sukkah*, no matter how makeshift it was, was a genuine experience. They had no *Torah* scroll, and joy was absolutely foreign to Hassag. Worse yet, on that date, just one year earlier, many of them were witnesses to the liquidation of the Czestochowa Ghetto and the demise of their loved ones.

On one of the days of *Chol Hamoed Sukkos*, a whispered message flitted around the camp: the shoemaker had been delayed in his return from the ghetto. The shoemaker was one of the “fortunate Jews” in the camp who had special status. As “Skilled Valuable Jews” these Jews had special talents and consequently enjoyed certain privileges, such as assignment to ungarded factories or performing various personal services for high-ranking German officers. He was an expert shoemaker, whom the Germans actually honored with the title “*Schuster Meister*” - Master Shoemaker. Very little was known about him personally, but it was clear that he was unsurpassed in the craft of boot-making and as a result, his talents were much in demand by the high-ranking German officers. It was this unassuming man, whose life was so assured (comparatively), who risked his life two weeks earlier to smuggle in a *shofar* for *Rosh Hashanah*.

Some members of the the *Aufraumungs Kommand* - the clean-up squad - guessed that he used his special status with

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead

crafted, thought-out and drawn-up דירת עראי - temporary edifice, out in the yard or on the porch is another link in the chain to bringing about the ultimate peace. May *Hashem* grant us this year, soon, that renewed bond with all of *Klal Yisroel* and peace for ourselves and the entire world.

לכל זמן ועת לכל חפץ תחת השמים.... עת לאהוב
ועת לשנוא עת מלחמה ועת שלום וגו' (קדלת ג-א,ה)
The *Torah* and all areas of Judaism in fact are not only timely - as in relevant - but also deeply concerned with time itself. Time as a commodity. Time as a boundary -setter. Time as a vehicle for holiness. Time, above all, as a precious resource that is not to be squandered. In *yiddishkeit*, every moment counts. Consequently, punctuality, order and self-discipline are encouraged in our tradition, while laziness, disarray and procrastination are, of course, frowned upon.

The overriding message is this: So much to do, so little time. So many distractions. So many impediments to holy service, good deeds and *Torah* study. Procrastination is chief among them, which no doubt prompted Hillel to issue this famous warning: אל תאמר לכשאפנה אשנה שמא לא “Do not say, ‘When I am free I will study (*Torah*), for perhaps you will not become free.’” (אבות ב-ה)

מעשה אבות ... סימן לבנים
בסכת תשבו שבעת ימים כל האזרח בישראל ישבו בסכות וגו' (ויקרא כג-טב)
In his later years, the **Kapischnitzer Rebbe, R’ Avraham Yehoshua Heschel ZT”L**’s health deteriorated and he suffered a heart attack. The *Rebbe*, however, ignored all his family’s pleading that he give up his work for the *klal*. On one occasion, when the *Rebbe* announced his intention to go to a certain fundraising event, the family called the *Lakewood Rosh Yeshivah, R’ Aharon Kotler ZT”L*, in desperation and asked him to try to make the *Rebbe* change his mind. R’ Aharon immediately canceled his *shiur* and traveled to New York to speak to the *Rebbe*.

The *Rebbe*, realizing that his family had been responsible for R’ Aharon’s visit, told them bitterly, “Tell me, my children, don’t you all need air to breathe? Why can’t you understand that a *mitzvah* is to me like air to breathe? Why am I alive if not to perform *mitzvos* and to help others? If I cannot continue to do *mitzvos*, why do I need to live? If you are all truly interested in my health, then you must make sure that I can carry on doing *chessed* and *tzedakah!*”

The *Rebbe’s* selfless *mesirus nefesh* in the performance of all *mitzvos* knew no bounds. One year, a few days before *Sukkos*, the *Rebbe* fell ill with pneumonia. His family knew that he would want to eat and sleep in the *sukkah* regardless of his condition. The family phoned up the **Satmar Rebbe, R’ Yoel Teitelbaum ZT”L**, who was a close friend and admirer of the *Rebbe* and begged him to talk the *Rebbe* out of it.

On *erev Sukkos*, the Satmar Rebbe arrived at the home of the Kapischnitzer Rebbe and informed the *Rebbe* in no uncertain terms that it was strictly forbidden for him to eat and sleep in the *sukkah*. A person has an obligation to look after his health, especially a leader of *Klal Yisroel* who has to set an example for others. For twenty minutes, the Satmar Rebbe elaborated on the severity of guarding one’s health, and he ended off saying that if the *Rebbe* would eat and sleep in the *sukkah*, it would not be a *mitzvah* but in fact an *aveira*.

After the Satmar Rebbe had ended his long discourse, he turned to R’ Avraham Yehoshua and asked, “*Nu*, Kapischnitzer Rebbe, are you going to sleep in the *sukkah* this year?”

The *Rebbe* looked the Satmar Rebbe squarely in the face and replied, “Tell me, Satmar Rov. What would you do if the positions were reversed, *chas v’sholom*, if it was you who was lying in bed with pneumonia and I had just given you

we experience a taste of the world to come. Without doing anything one is rewarded for simply being in the *sukkah*.

Each day of *Sukkos* we have a special *mitzvah* to take the *Arba Minim* - the four *mitzvos* pertaining to this *Yom Tov* - and hold them together. **Rabbi Zev Leff Shlit'a** quotes the *medrash* (בראשית רבה טו-ח) that the עץ הדעת - *Tree of Knowledge*, was actually an *esrog* tree. Adam was created on *Rosh Hashana* and was commanded not to eat from the *eitz hada'as*, because he needed to go through ten days of preparation, the *Aseres Yimei Teshuvah*, culminating with the purity of *Yom Kippur* in order to be able to eat from the *eitz hada'as*. This would have taken place on the first day of *Sukkos* the special time appointed for uplifting the physical world to the spiritual. But Adam failed in this lofty endeavor and therefore *Hashem* gave us the special *mitzvos* of the *Arba Minim*, taking four different species of plants and utilizing them, in the service of *Hashem*.

The *esrog* represents the heart of a man, the place of all feeling and emotion and the organ that pumps life throughout the body. The *lulav* represents the spine, which symbolizes intellect, since it is connected to the brain and it also has the power to think and understand.

The *hadassim* and *aravos*, which are bound to the *lulav*,

למען ידעו דורותיכם ...

ופרוס עלינו סכת שלומך ... (תפילת ערבית)

The *mitzvah* that characterizes the holiday of *Sukkos* is *simcha* - pure joy and happiness. On top of that, it's also a very “fun” holiday, in that we go outside and build a temporary hut, covered in branches or bamboo, and we camp out in it for a week. For an “outdoorsy type” what could be a more fun religious observance? But just as every thing a Jew does has a purpose, there must be a purpose to our “fun” as well! Otherwise, *Hashem* would not have commanded us to do it this way!

R' Raphael Leban Shlit'a (Torah Today) shares the following observation. Having built many *sukkos* in my life, I can tell you that it is next to impossible for one person to do it alone. You have to put up walls, attach them, support them and cover them with a layer of *schach*. How do you hold it up and hammer it at the same time by yourself? It's a big project, and it takes more than one person. Invariably, what ends up happening is that neighbors, friends and relatives, help each other out. Whether it's holding up the walls while they're being attached, lending a drill bit or downright building a *sukkah* for someone who doesn't know their regular from their Philips screwdriver, we neighbors build their *sukkos*.

Then, once they're up, we're all out in our backyards

represent the eyes and the lips of a person which are both part and parcel of the head and helps a human being see, understand and express his intelligence.

The goal of every Jew is to take all his knowledge and understanding of *Hashem* and **make it real**. He must make it a part of his heart so that he serves *Hashem* with emotion and feeling in a true bond of love. We say each day in the *tefillah* of *Aleinu*, “יודעת היום” – “*And you will know today*,” “השבת אל לבבך” – “*and you will return to your heart*.” The longest journey of a *yid* is the million miles from his head to his heart. It takes incredible effort to transform our knowledge into an emotional, vibrant, feeling and loving relationship. When we bring the *lulav* and *esrog* together we are expressing our ability to traverse the millions of miles and serve *Hashem* with all our heart and soul, uplifting every physical part of our body to a place of holiness.

In the *sukkah*, our eating becomes holy, our sleeping becomes holy, our plants become holy and just existing in the confines of the *sukkah* becomes a spiritual endeavor. Let us use our own free will to elevate all our thoughts, words, actions and feelings during this time so that we can experience true closeness to *Hashem* - which is in essence what *zman simchasenu* is really all about.

together, on opposite sides of the picket fence. You could practically smell what the neighbors are having for their *seudah* over there. I'll never forget the sound of *Sukkos* in Yerushalayim, where a dozen different festive songs waft from the neighbors' temporary homes into the thin wooden walls of our own.

In fact, the differences between your own *sukkah* and “the Jones'” are almost negligible. We may be on distant ends of the economic spectrum throughout the years but for this week, out in the *sukkah*, we're all pretty much equal. A sanctified tent with firewood or a rough mat for the roof is hardly something to be prideful of. Outside and away from the comfort of our homes, some of the distinctions that separate us fall away.

So in truth, the “fun” of *Sukkos* is in fact an essential characteristic of *Sukkos* - it brings us together. Part of the joy of the celebration is that it is shared with our community of neighbors. When we go out from the home into the *sukkah*, we become a part of the *Bais Yisroel*, the house of the Jewish People.

In the *Maariv tefillah* we daven each night, we recite: “פרוס עלינו סכת שלומך” - “*And spread out over us Your Sukkah of peace*.” On the *Yom Tov* of *Sukkos*, we reconnect with the Jewish people. And every carefully

the S.S. command to be allowed to search for special materials for his craft among the stores of ghetto plunder, which were kept under particularly heavy guard. Once inside, it was quite simple to slip the *shofar* under his loose clothing. Simple, but risky, for would he have been apprehended by the guard, few questions would have been asked, and little heed given to the answers. The sentence would have been swift - a rifle bullet on the spot or perhaps a prolonged torture followed by a public hanging. But *Boruch Hashem* the cobbler was not caught and the *shofar* was delivered.

Now, during the holiday of *Sukkos*, he was looking to fulfill the dictum of the Sages: “*One mitzvah brings on the fulfillment of another*.” Fortified by the success of his first venture, the shoemaker was prepared to further the *Yom Tov* celebration. He had gone off to work in the morning like any other day. When he finally came back, he did not head for the kitchen for his especially generous portion, but instead hurried into his hut. What had happened? The impossible ... no... the incredible had come to pass for the second time in a month! He had successfully spirited a *Sefer Torah* out of the clutches of the dreaded Gestapo and smuggled it into camp. He simply rolled it around and around his body, let his loose tunic hang over it, and then walked into the camp. Where he had gotten it from, he adamantly refused to reveal.

It was later learned that he had literally saved the *Sefer Torah* from desecration because a short while later the Gestapo burned all the *Sifrei Torah*, *seforim*, and various sacramental cloths and articles in one gigantic bonfire. This one *Sefer Torah* was the sole surviving remnant of the sacred articles of the Czestochowa Ghetto. The intrepid cobbler decided to bribe one of the guards and offered the Nazi something that he could never have purchased for any sum: a pair of officer's boots! (The Germans seemed to have regarded hand-crafted boots as a singular luxury and thus reserved for high-ranking officers. Hence, too, the shoemaker's privileged status.) The shoemaker was allowed to select one item from the pile and he took this *Torah* scroll because of its small size, which made it feasible for him to wrap it around his stomach without causing a tell-tale bulge, and later, in camp, its size permitted easy concealment.

A regular *minyan* on *Shabbos* had already been instituted in one of the barracks, and it was there, on *Shabbos Chol Hamoed Sukkos*, that the heroic shoemaker demanded: “Who wants to hide the *Sefer Torah*?”

Two brave Jews decided to assume the responsibility. They immediately removed a board from the head of one of the wooden cots that was used for sleeping, and in the hollow underneath it, they concealed the scroll.

The news of the *Sefer Torah*'s arrival had naturally electrified the entire camp. All *Sukkos*, the *Torah* was used - sparingly, of course - and on *Simchas Torah* night, crowded *hakafos* in the cramped run-down shack were held. These *hakafos* would have been outlandish in any other situation. Carrying the *Sefer Torah* in their arms as in conventional *hakafos*, was impossible, as they would have been running quite a risk. Being caught carrying the *Torah* would have meant sure death, but what value did their lives have, anyway? It would have been worth it! But the scroll would have also been destroyed G-d forbid and this was a loss they would not risk. The *Sefer Torah* remained safely ensconced in its hollow behind the board. The inmates stealthily walked around the wooden cot that contained its sacred treasure. As they passed it, they leaned over and kissed the board that lay directly above the *Sefer*.

And so it went, far into the night. The silent “dancers” held themselves strenuously in check, as the joyous songs surged repeatedly to their lips. One song echoed softly in their ears. Because of its obvious relevance, they could not contain it inside. As they walked around the *Sefer*, they were almost deafened by the silent screaming that enveloped each and every one of them: “*Rejoice on Simchas Torah, because it (the Torah) is our strength and our light!*”

The *Sefer Torah* miraculously survived the war, although the whereabouts of the heroic shoemaker are unknown. Today, the *Sefer* is safely ensconced in the *Aron Kodesh* of the *Gerrer Bais Medrash* in Bnei Brak.

לב חכם לימינו ולב כסיל לשמאלו (קהלת י-ב)

One *Shabbos*, **R' Chaim Volozhiner ZT"L** was walking down a narrow alley when he overheard a few *yeshiva* students chatting about mundane matters. This bothered him and he made a point of going over to the students.

“I couldn't help but overhear that you were conversing about things that do not pertain to *Shabbos*. I am quite surprised. I think you would do better if you spend your time sleeping,” R' Chaim commented. “After all, our sages tell us that the word *Shabbos* is an acronym for שנה בשבת תענוג (Sleeping on *Shabbos* is a pleasure). Why must you violate the words of the sages when you can just as easily fulfill them?”

Most of the boys were embarrassed at “being caught” by the *Rosh Yeshiva* and lowered their eyes in shame. One boy, however, mustered up his nerve and attempting to lighten the situation, he joked, “*Rebbe*, we go according to a different acronym. That is: שיחה בשבת תענוג (Conversing on *Shabbos* is a pleasure).”

The other boys were shocked and even R' Chaim was a bit taken aback at the brazenness of the young student. But R'