

הלכה למעשה

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certainly the *mitzvos* of the *Arba Minim* - which is not cheap and one does many *mitzvos* with them - can bring wealth. The *Eitz Yosef* (5) writes that the *Medrash* explains the *posuk* regarding the four *mitzvos* of *lulav*, *esrog*, *hadass* 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 zt"l** (גרסם ספרים).

Shemini Atzeres: Geshem. On *Shemini Atzeres*, we "Bentch *Geshem*" - the lengthy *tefillah* for rain which is an introduction for us as we now begin mentioning, in the second *beracha* for *shemona esrai* during the entire winter, about the benefits of rain. One can have in mind various aspects that bring about *parnassa*, as symbolized by the rain: 1) Just as rain comes down from heaven to earth, so too, all *parnassa* "comes down" from heaven to us. 2) Just as the falling rain depends upon our actions and merits (as we say in the second *parsha* of *Krias Shema*), so too, *parnassa* depends upon our actions and merits.

Hakafos on Simchas Torah. I have heard - although I have not found in any written source - that participating fully in the sixth *hakafa* on *Simchas Torah* is a *segula* for good *parnassa*. It is in this *hakafa* that we say, "עוזר דלים הושיעה נא" - "(Hashem) Who helps the poor (with *parnassa*), please save us." It is possible that this might be connected to the idea (mentioned in the *hakafa tefillos* of the **Chida**) that the sixth *hakafa* corresponds to *Yosef HaTzaddik* - רמב"ם - who sustained and ensured *parnassa* for all of *Bnei Yisroel* while they were in *Mitzrayim*.

(1) שמות כג:טו (2) באר יוסף (3) ויקרא כג:מ (4) פרשת אמור לא (5) שם

A SERIES IN HALACHA LIVING A "TORAH" DAY

Segulos and Minhagim for the Yom Tov of Sukkos

Chag Ha'asif: The Festival of Gathering. *Chag Ha'asif* is one of the names the *Torah* ascribes to the holiday of *Sukkos* (1). This refers to the "gathering-in" of the harvested grains which had been drying out in the fields during the summer. This is a time of joy about *parnassa*, since one was able to store a year's supply of food after toiling during the seasons of the year. This is also why we celebrate *Sukkos* in the month of *Tishrei*, and not in the time of *Nissan* when *Bnei Yisroel* left *Mitzrayim* and merited the protection of the *Shefa*. 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 (2).

Thanking for Parnassa. The **Abarbanel** (3) 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 (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* (4) says that fulfilling the *mitzvah* of *Arba Minim* can bring a person good *parnassa*. This is learned as follows: "משכר לקחה אתה לומר שכר" - "משכר לקחה אתה לומר שכר" - "From the reward given for the *mitzvah* of **taking** (the *four minim*)."
If, for taking the cheap *arava* 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.

הוא היה אומר

Gerrer Rebbe, R' Yehudah Aryeh Leib Alter zt"l (Sefas Emes) would say:

"Only regarding the *Yom Tov* of *Sukkos*, does the *posuk* state, 'You shall observe it for seven days in the year,' implying that these seven days of joy constitute a vessel of *simcha* radiating joy throughout the year. Similarly, in our *Kiddush* on *Yom Tov*, we refer to our festivals as 'מועדים לשמחה' (appointed times for rejoicing) rather than 'מועדים בשמחה' (appointed times of rejoicing) to teach us that Jewish festivals are not only days of rejoicing, but storehouses of joy and gladness for the remainder of the year."

Chacham Rabbeinu Yosef Chaim of Baghdad zt"l (Aderes Eliyahu) would say:

"We yearn and pray for the *geula* every day and while we might like to believe that *Moshiach* will come in our *zechus*, *Chazal* tell us that the purpose of the *geula* is for *Hashem* and His holy *Shechinah*, which is also called 'Tzedek.' The word *Tzedek* means 'just' thereby insinuating that the exile was justified. The amazing thing is that this also insinuates that *Hashem* 'went into galus with us' and based on this we can believe that just as *Hashem* justified Himself going into exile with us, the Almighty will eventually justify redemption and redeem Himself thereby warranting our redemption as well, may it be speedily and in our days."

A Wise Man would say:

"This year, *Parshas Bereishis* is read the day after *Simchas Torah*. Since it is a long *parsha* and the *Baal Koreh* may not have enough time to fully prepare, don't jump all over him if he makes a mistake!"

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מקדוש על מכונו, להרגיש גענועים גדולים לבנין בית המקדש. שהי צדיקים לדרוש ולבקש את בנין ציון וירושלים, ולשפוך דמעות כמים על זאת, כי מפני הטאנו גלינו מארצנו, וכמו שדרשו חז"ל (ר"ה ל, א), מן הפסוק: 'ציון היא הודש אין לה' - מכלל דבעי דרישה, ולכן מסיימים את אמירת החושענות בתפלה: למען דעת כל עמי הארץ כי ה' הוא האלקים אין עוד, היינו שנוכה לבנין בית ה' ומלכותו תהיה בהתגלות, שגם הגויים כבר יכירו וידעו כי ה' הוא האלקים.

שמחתנו בטורת ה'. ביום שבו שמחים ישראל עם התורה, הם קוראים בתורה מקרא זה, ויאמר ה' מסיני בא ורחק משערי למו הופיע מדר פארן ואתה מרבבת קדש מימינו אשרת למו", שבו נאמר גודל אושרם ומעלתם וכותם אחר שזכו לקבל את התורה, והנה זה הכתוב מדבר על אי רצונם של בני עשוי ושמעאל לקבל את התורה, והמדייק בלשונו רואה שהכתוב גילה לנו גודל חיבתו של הקב"ה לישראל, כי לא רצה הקב"ה לתת את התורה כי אם לישראל בחזיון, אולם לא רצה שיהיה פתוחין פה להאומות לשמען למה יתנה דוקא בישראל ולמה יגרע האלק, ולכן העלך מקורם עם התורה אצל האומות לבקש מהם שהם יקבלו את התורה, אך העלים אורה וזויה מהם, וזו היתה סיבה שימאסו בה, ויסכימו בפה מלא לתת אותה לישראל.

ומבואר מהמדרש שהאומות יש להם יצה"ר כה גדול, עד שכלל לא היו יכולים לכופ את רצונם להגביל עצמם, ולכן מיאנו בקבלת התורה, ומה שנתנו להקב"ה עצה טובה לתת אותה לישראל, י"ל שלא היה זה כי אם מתוך שנאתם ויראתם מישראל, שהי מעת שיצאו ישראל ממצרים וגם זכו למעמד קריעת ים סוף, התחילו כל האומות להתירא מישראל, ומסיבה זו רצו שהקב"ה יתן את התורה לישראל והם יתחייבו לקיימה, וכשלא יעמדו בה יחד אף ה' בהם, ושוב לא יגן בעדם ולא יגביד כוחם על האומות, כי זאת הבינו האומות, שאם הם אינם מוכשרים לקבל את התורה, ודאי שלא יהיו ישראל מוכשרים לכך, כיון שהם 'עוין שבאומות' (ראה ביצה כה).

אולם כפי המבואר בגמרא היתה זו סיבה שכן יקבלו את התורה, וכמו שדרשו חז"ל (ביצה כה) כוננת הכתוב 'מימינו אש דת למו', תנא רבי רבי שמעאל, מימינו אש דת למו' אמר הקב"ה ראויים ההלוי שתנתן להם דת אש, והוא **במד"א** שפרש שהדת של אש שתנתן להם היא זו שתתיש עזותן, כלומר על אף שהתורה מגבילה את האדם ודורש ממנו לכופ את יצדיו, היא גם נותנת הכוחות לכך, ואז זוכה האדם להיות המאושר שבבריאה, כי זוכה הוא לדרך ישרה בעולם הזה ולשכר טוב בעולם הבא, והאת העלים הקב"ה מן האומות, כנרמז במקרא שלפנינו 'זורה משערי למו' כלומר, משעת עקדתו משערי או נתגלה אורה של תורה, והופיע' והאיד 'מדר פארן', מאדד סילוקו מפארן, אז האיד הקב"ה לאלו שהפך לתת להם תורה ומצוות, ונתן להם להבין ש'מימינו אש דת למו', שהתורה הנתונה להם היא 'אש שחורה על גבי אש לבנה' ובכך אש התורה יכולים לכלות את כל היצרים הרעים.

לאוד האמור נגיל ונשיש בזאת התורה, ובה היום שבו מתחילים אנו התורה מ'בריאת' יקבל כל יחיד ויחיד להתחנך בלימודי ה' ולהתעמק בהם ויתקיים בנו מקרא שכתוב (דברים כח ו): 'ברוך אתה ה' ברוך ברוך ברוך אתה בראתך וכפיש', שתנה יציאתך מן העולם בלא חטא כביאתך לעולם.

טיב התבלין

רמז הנוענים של ארבעת המינים: בימי הסוכות נוטלים אנו את ארבעת המינים עליהם מחילים בית ישראל ממיטב כספם, "אותיות שמך המיוחד", כידוע ליודעי ח"ן שגורמו בהם שם הוי"ה הקדוש, ובנוענוט שאנו מנוענים אותם בהולכה והבאה לכל רוחות השמים, דרום צפון ומזרח מעלה מטה ומערב, ורומים אנו שבכל צד שהאדם פונה תמיד הוא ביהוד עם הקב"ה, כמ"ש נעים ומירות ישראל (תהילים קלט, ה-ה): "אחור וקדם צרתני...אנה אלך מרוחק...אסך שמים שם אתה, ואציעה שאול הנך", ואם הליהה מתרחק השם יתברך מאיתנו, שזו ההולכה, בהדקת שם הוי"ה מן האדם, מחמת מעשיו שאינם ראויים לקרבת אלקים, הרי מיד מושכים אנו אותו בחזרה אלינו, וטבים בתשובה ותיקון המעשים שזו ההבאה, שמתקרב שמו יתברך אל ליבנו.

בימים אלו אנו כבתוך ביהמ"ק: כשאנו מתבוננים בעבודת ימים אלו, הנה בשולחן ערוך נפסק (או"ח תרסב, ב) שהאבל אינו עושה ההקפות עם הארבעה מינים, וכתב **השנה בירודה** הטעם, לפי שגזירת 'שמחתם' אינו עושה תבלין לפני ה' (ויקרא כג, ג), הוא בשעת ההקפה, ואבל ל"ע אין שייך אצלו 'שמחת'. וי"ל מה ענין ההקפות עם הולב, ולאיוו שמחה התכוונו? אכן, כאשר נתבונן נראה שההתקרות הגדולה ביותר שיש לו לאדם היא בחג הסוכות, ובפרטים מסיימים יש בו התגלות יותר מראש השנה ויום הכיפורים ושאר הימים טובים, כיון שבהג הסוכות נותן לנו הבורא ית"ש מתנה, שאנו נמצאים בבחינה מסיימת בתוך בית המקדש, שגם בזמן החורבן יש לנו בית המקדש, שהסוכה הרי היא כנגד ענין הכבוד, ואין זה רק זכר לענין הכבוד, אלא האדם נמצא בתוך ענין הכבוד, כי ארבעת המינים מרמזים לשם הוי"ה, וכשארם לוקח בידו את ארבעת המינים ומנוענוט אותם, וסובב ומקיף באמירת 'הושע נא', עליו לדעת להעריך ולהוקד את גודל הרגע שהוא עומד בו.

והנה, **בסידור הא"י** הק' רובאו כוננת לסדר ההקפות ב'הושע נא', הן לאדם עצמו, הן למילים הנאמרות בהושענות, והן לארבעת המינים הנאווים בידינו בזמן זה, ואפילו אם לא נכוין את כל הכוונות והיחודים, רק נתבונן במעשים שאנו עושים ובמילים שאנו מבטאים, כבר נגיע להרגשת דבקות בה', כי כשארם מחזיק את ארבעת המינים הוא קרוב להקב"ה בקרבה נוראה, ואז הוא כאומר: רבון העולמים, עודד הושע בלי שום פניות ונגיעות עצמיות, רק למענך ית', למענך אלקינו, למענך בראנו, למענך גואלנו, למענך הוושנו', אך ורק למענך! זוהי מדרגה נפלאה של אהבת ה' שאפשר להגיע ברגעים אלו, כאשר מתבונן האדם בכוח העצומה העומדת לפניו, לדבר אל הש"ת, ולבקש על גאולה אמיתית ובנין בהמ"ק, לא מפני שהוא רוצה להיפטר מצרותיו הפרטיות, אלא אך ורק למען שמו ית', כדי לאוקמא שכנינתא מעפרא, ויכירו וידעו הכל הכל כי לה' המלוכה, וזו למעשה ההגדרה האמתית של 'תשובה מאהבה'.

גם עצם ההקפות הן זכר להקפות שהקיפו הכהנים את המזבח בכל יום מהג הסוכות, וב'הושענא רבה' הקיפו שבע פעמים, וכעת אנו עושים זכר לזה, וכל יהודי הוא הכהן המוטבב את כימת בית הנבטת שהוא זכר למזבח, כמה צדיק היהודי להתעורר ברגעים אלו בתשוקה עזה ולבקש בכל ליבו: 'בנה ביתך כבתחילה, וכונן

עדותיך אתבונן

למרחם מאת חרב אברהם ונשא אבשהמו שלמה, כעשר שנה אברהם

למען ידעו דתתיכם כי בנסבת הישבתו את בני ישראל כהוציא אותם מארץ מצרים ... (ויקרא כג-ג) - **המעם שהג הסוכות נקבע בחדש תשרי** כבר יודע ומפורסם קי' המפרשים, שאם הסוכה הוא לומר לענני הכבוד, מודע אנו חוגגני חג הסוכות בחודש תשרי, ולא בחודש ניסן שבאותו חודש יצאו ממצרים וזכו לענני הכבוד. ויש כמה וכמה תי' לקי' זו. ה**הטור** (סי' תרכ"ה) כתב ליישב קו' זו וז'ל: "והסוכות שאומר הכתוב שהשיבנו בהם הם ענני כבוד, שהקיפו בהם לכל ימה בהם שרב ושמש ודוגמא לזה צונו לעשות סוכות כדי שנוכח נפלאותיו וגודאותיו, ואף על פי ש'יצאנו ממצרים בחדש ניסן, לא צונו לעשות סוכה באותו הזמן, לפי שהוא ימות הקיץ ודרך כל אדם לעשות סוכה לצל ולא היתה ניכרת עשייתנו בהם שהם במצות הברוא יתברך, ולכן צוה אותנו שנעשה בחדש השביעי שהוא זמן הגשמים, ודרך כל אדם לצאת מסוכתו ולישב בביתו, ואנחנו יוצאין מן הבית לישב בסוכה בזה יראה לכל שמצות המלך היא עלינו לעשותה", עכ"ל. הרי הטעם שמצות סוכה הוא דוקא בחודש תשרי, הוא משום שהוא הזמן שמורה שאנו יוצאים מתוך בתינו, ואין דרך העולם לעשות כן, ועי"כ מורה שאנו עושים מצות המלך.

ויש עוד תי' לקי' זו מדברי ה**גר"א** (שה"ש א, ד) תי', דכשחטאו כללי ישראל בחטא העגל נסתלקו מהם הענני הכבוד. כדכתיב (שה"ש ב, ז): "עד שיפוח היום ונסו הצללים סב דמה לך דודי לצבי או לעפר האילים על הרי בתר". וז"ל התרגום: "ובוערות יזמא עבדו בני ישראל ית עגלא דהבא ואסתלקו ענני יקרא די מטגללין עליהון ואשתארו מפרסמן". עי"כ. ורק אחר שנתכפר להם חטא העגל ביה"כ אז חזרו להם הענני הכבוד, וזה היה בחודש תשרי, ועי"כ מטעם זה אנו עושים הי"ט בחודש תשרי ולא בחודש ניסן. [ועי' הגר"א שכתב השבון שהענני הכבוד חזרו בטי"ו תשרי].

ויש לעמוד על דברי הגר"א, שאה"נ חטאו כללי ישראל בחטא העגל ומחמת אותו חטא נסתלקו העננים וחדרו בתשרי, אבל מדוע זהו סיבה שיקבע החג לומר הענני הכבוד דוקא בתשרי ולא בניסן, אה"נ היה שמחה גדולה שחזרו העננים אחר שחטאו ונכפרו ביום כיפור, אבל מדוע הוקבע כל החג דוקא בתשרי לומר לזה.

וגראה לבאר דברי הגר"א שמבואר מדבריו יסוד גדול, ונבאר הענין בהקדם ביאור בעיקר הכשר הסוכה, והנה בעינינו - "צלתה מרובה מחמתה", ואם אין צילתה מרובה מחמתה עי' הסכך, ליכא שום הכשר סוכה מצד הדפנות. וביאר **רבינו בחי' (סכך הקמח**, ע' סוכה) הטעם לזה וז"ל: "כל המקיים מצות סוכה ונכנס בה עיניו אל הסכך העשוי לצל, ומסכים בדעתו כי הקב"ה צלן של ישראל והוא המגין עליהם כצל המגין מפני החמה הוא שכתוב (תהלים קכא, ה): "ה' שומרך ה' צלך עד יד ימינך". וכתבי (שיר השירים ב, ג): "בצל חמדתי וישבתי", וזה שאמרו (סוכה ב:) ושחמתה

דרגה יתירה

and start thinking about others! This is one of the ways to truly achieve the goal of *Yom Tov*: "ישמחת בחגך והיית אך". One of the greatest ways to achieve real *simcha* in this world is by thinking about other people rather than thinking only about yourself!

"בשבילי נברא העולם": There is a famous *chazal* that tells us: - "*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 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 the world a better place! I must use to help others! unique talents and abilities that I must use to help others!

R' Yissachar Frand *shlit'a* 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

מרובה מצלתה פסולה, ואמרו במדרש שיר השירים רבה (שם) ונסו הצללים אלו שרי אומות העולם כי הכח המנהיג את האומות נקרא "צל", עכ"ל. הרי, הטעם שהכשר הסוכה הוא רק אם "צלתה מרובה מחמתה", כי הצל מודה שהי"ת הוא צלן של ישראל, ומגין עליהם תמיד מכל רע. כמו שהגין עליהם במדבר מן השרב והשמש. וידועים דברי **הוודר** (ד"ג דף ק"ג) שסוכה הוא: "צלא דמיהמנותא" - "צל של אמונה". כמו שהצל מגין מפני החמה, כן הבא לחסות בצלו של הקב"ה, הקב"ה מגין עליו ושומרו מכל רע. מכל פגע וצרה וצוקה ומחלה. וכיון שכן, שמבואר שהיסוד ותכלית של מצות סוכה הוא להורות שחסדו וטובו של הקב"ה מגין כלל ישראל, וזה מורה על גודל הרחמים של הקב"ה, שהוא אוהב עמו ישראל. אי"כ י"ל דברי הגר"א, דזהו הטעם מדוע אנו עושים הי"ט דוקא בחודש תשרי שאז נתכפרו כללי ישראל וחדרו להם הענני הכבוד. שזוהו מורה גם על גודל החסדו וטובו יתברך.

ונבאר זה במשל, אילו היה אדם א' שהיה בעל חסד נפלא, ובא לו עני אחר ואמר שאין לו מקום ללון, ואין לו שם כסף לקנות מאכלים וכו', ובעל חסד זה הכניסו לביתו, ונתן לו מקום ללון, וגם מה לאכול וכו'. ושוב חטא ומרד העני עם הבעל הבית, ובראי מדת בשר ודם הוא שיאמר לעני: "לך מפה", ולא תחשוב לבא כאן עוד. וזהו מדת בשר ודם אבל מדת הקב"ה אינו כן, שאפילו אחר שבנ"י חטא ונתכפרו להם על חטא העגל, שוב זכו לענני הכבוד, ושוב זכו ליישב "בצלא דמיהמנותא". וזהו גופא מורה על גודל הרחמים והאהבה שהקב"ה אוהב עמו ישראל. וזהו גילוי על חסד הנהגת השי"ת במה שניתן להם הענני הכבוד שמגינם מכל רעה, שאינו עול עקד כמו שעושה בשר ודם, רק הוא למעלה מהנהגת הטבע, ואין סוף לרחמי השי"ת. ואפילו אם אחד חטא, עדיין הקב"ה מרחם עליו, ואינו נוהג כמדת בשר ודם.

ושוב ראינו שכל זה מפורש **בערוך השולחן** (תרכ"ה, ה) וז"ל: "ועוד י"ל. לפי שרצה הוא יתברך להראות שאעי"פ שחוטאים אנחנו מ"מ לא סרה השגחתו מעלינו, ובצלו אנחנו יושבים ובמחסה כנפיו נתלונן וכמו שאמר מתן תורה עשו את העגל ועי"כ נתרצה להם הקב"ה בלוחות אדורות והיה זה ביה"כ ולאודר ייה"כ צונו לעשות המשכן ששיכניתו תשכון בינינו כדכתיב (שמות כט, מה) ושכנתי בתוך בני ישראל, ולא חסד מעליהם ענני הכבוד... כמו כן עשה לנו הקב"ה במצוה זו דוגמתה להורות שאעי"פ שאנו חוטאים כל השנה מ"מ ביה"כ מכפר עונותינו כשאנו שבים בתשובה וסימן לדבר שתיכף אחר יוה"כ צוה עלינו לעשות סוכה שנשב בצלו של הקב"ה כדכתיב (שיר השירים ב, ג): "בצל חמדתי וישבתי זו מצות סוכה, ופירו מתוק לחכי זו מצות אתרוג כמו שאמרו חז"ל במדרש חזית ולהורות שכל החטאים הוא יתברך באהבה עמנו ומשגיח עלינו להצילנו מכל צרה ופגע והושבי אותנו בצלו הקדוש והטהור והוא יתברך סוכך עלינו", עכ"ל. בברכת חג ושמוח

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO
צא מדירת קבע ושב 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 *zt"l*** 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

תורת הצבי על הפטרות

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

ולא יכלו הכהנים לעמד לשרת מפני הענן כי מלא כבוד ה' את בית ה' ... (מלכים א ה-יא) - הפטרה ליום שני של סוכות

On the second day of *Sukkos*, the *Haftorah* depicts the great *Sukkos* celebration during the times of *Shlomo HaMelech*. The *Navi* tells us: "*And the Kohanim were not able to remain and perform the service because of the cloud - for the presence of Hashem filled the House of G-D.*" Interestingly, *Chazal* question this and say that the *kohanim* were always performing the service with the Almighty present; why now were they unable to do the *avodah*?

The **Biala Rebbe, R' Menachem Mendel Landau *zt"l*** explains that a *Yid* must always strive to raise his standards to new levels. When one is on a high spiritual plane, he may "get accustomed" and wish to stay there out of comfort. However, he must realize that he must continue to strive for higher standards. Prior to the *Bais Hamikdash* being built, there was a permeated feeling of *kedusha* in the very land of *Eretz Yisroel*. During construction, the level escalated, and

משה עבדי מת ועתה קום עבר את הירדן הזה ... (יהושע א-ב - הפטרה לשמחת תורה)

In the beginning of *Sefer Yehoshua*, *Hashem* instructs *Yehoshua Bin Nun* saying: "*My servant Moshe has died. Prepare to cross the Yarden, together with the nation ...*" While context is important, the very *posuk* before tells us that this message from *Hashem* came after the death of *Moshe Rabbeinu*. So, why does *Hashem* deem it necessary to tell *Yehoshua* that *Moshe Rabbeinu* had passed?

Chazal tell us how the very purpose of *Hashem* creating the world was so that the Jewish people would learn *Torah*. Based on this, *Chazal* say that the survival of the holy *Torah* is paramount. As such, the concept of a "*mesorah*" becomes

בין הריחים - תבלין מדף היומי – ענני חג הסוכות

[מקראי קודש, סוכות ח"ב, ס' ט'] **Rav Tzvi Pesach Frank *zt"l*** - "שני אתרוגים אחד מהודר אבל ספק מורכב ואחד ודאי בשר אבל אינו מהודר" writes that following situation occurred to him and **Rav Chaim Soloveitchik *zt"l***. Rav Zevin had 2 מהודר (beautiful), but might be *posul* [ספק מורקב] and the other *esrog* was certainly kosher but was not very מהודר.

Because if it really is כשר, he was יוצא with a *Mehudar esrog*. However, if he would take the כשר ודאי one first, once he takes it, he was יוצא the מצוה at that point, so there would be no purpose to take a second *esrog* which is more מהודר, since he was already יוצא.

There the *Gemara* discusses if during ברמה מעשר ברכה and the other one is treated like ברמה מעשר. One is treated like "עשירי". One is treated like a שלמים. Since we don't know which is which, they both must take on the חומרות of each other. This means that the *maaser* animal now needs התנפה and סמיכה, even though normally it doesn't need it, since it might be the שלמים.

We see from רש"י that ברכה לבטלה as it might be a סמיכה and התנפה on this ברכה not to make a "לבי אומר לי" says [שם ד"ה הרי"ר רש"י] that even though after making the *beracha* he will be doing התנפה and סמיכה on both animals, since the first animal might be the *maaser* one that doesn't require it, it is considered a הפסק and the הפסק is considered a *hefsek*, how can ר' חיים say to take the *esrog* first? If it's *posul* it is a *hefsek* before he takes the one? ודאי כשר one?

and he defended his father and said that since one may take the *esrog* after the לולב (ביה אחר זה), once he takes the *lulav*, it's considered in middle of the **מעשה מצוה**, so doing another action is not a *hefsek*. Only if the *hefsek* is between the ברכה and the מעשה is it a problem, like by the סמיכה and התנפה.

answers similarly that the ברכה "על נטילת לולב" is נוסח הברכה [ש"ר ח"ו, ס' לט' אות י'] **ציץ אליעזר** and both *esrogim* are in front of him at the time of the ברכה, it is not a הפסק. The **ציץ אליעזר** says that he told this סברה over to both **הגר"י** [גנם עיין ש"ר בית הלוי ח"ב, ס' מז. בענין ציצין המעבדין]. ע"ש. and the two *Gedolim* liked it. **ציץ פסח** and **אברמסקי**

3 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 all these Jews 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.

עולו אושפיזיון עלאין קדישין עולו
אבהן עלאין קדישין ... (כדר אושפיזיון)

We are obligated to convert our דירת ארעי, the *sukkah*, into a דירת קבע, a permanent dwelling, for the duration of the *Yom Tov*. The Duke of Mannheim once asked R’ Tzvi Berlin ז”ל the following query. Why do we have the children asking the proverbial “מה נשתנה” בפסח, when it would seem more logical while eating outside of our comfortable homes on *Sukkos*? Reb Tzvi replied, “For a *Yid* to live in a ‘not so ideal’ environment isn’t a *chiddush*. However, seated like royalty, acting as dignitaries as we do on *Pesach* is, for a Jew, a stranger phenomenon. Hence they ask נשתנה.”

In a similar vein we can understand another interesting difference. On *Sukkos* we invite the *heilige Ushpizin* to join us. Wouldn’t it perhaps be more befitting to invite them to our spacious dining room table, comfortable chairs, large *seforim shrank* etc... than to our small crowded makeshift *Sukkah*? The answer is that although a Jewish home is sacred and pure, it pales in comparison to the *mesiras nefesh* of a *Sukkah* - devoid of excess *gashmius*. That is the environment in which the *Ushpizin* ultimately feel more comfortable.

Our fervent hope is that the holy aura we enjoy and revel in during our week-long *Sukkah* experience should accompany us back into our homes. And this “home improvement” should allow the *Ushpizin* to dwell with us year-round. Through that, may we very soon be *zoche* to replace the Iron Dome with “הפורש סכת שלום עלינו ועל כל עמו ישראל ועל ירושלים”.

ויאמר לא ידעתי השמר אחי אנכי ... (בראשית ד-ט)

In *Parshas Bereishis* we encounter the tragic episode of Hevel’s demise, as he was killed by Kayin. *Hashem* called

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 special and unique time when we truly feel the Name of *Hashem* smiling down on His beloved children.

The *sukkah* also represents humility and the need for a person to be yielding and מוותר in the way he deals with others. From the halachic requirements of the *sukkah*, we can learn out the meaning of the *sukkah*. לכתחילה, one should have four walls. However, if he can’t manage that, it’s okay, no problem, three walls are okay too! And if he is unable to build three walls, that too, is not a problem! Even two walls and a *tefach* (handbreadth) is still kosher. It’s all about flexibility and compromise. As the *Vilna Gaon ז”ל* famously writes, the “ס” of the word “סכה” represents all four walls. The “כ” comes second for this alludes to three walls. And the “ה” symbolizes the two walls and a piece!

May we take these lessons of thinking about others, of compromise and ותרנית, to heart and may the joy of this beautiful *Yom Tov* spill over into our entire lives.

לעילוי נשמת אבינו מרדכי ורבינו חרב חיים
חיסף בן ר' ישראל אברהם קופמאן זצ”ל

מחשבת הלב

out to Kayin asking him, “Where is Hevel, your brother?” He responded with the famous words when he said, “השומר” “השומר” - “Am I my brother’s watchman?”

In the *Medrash* we find an elaboration on Kayin’s response. He said, “*Hashem*, You are the watchman of the world. Why are you asking me? The watchman clearly didn’t do His job.” *Hashem* responded, “You have said nothing.” The *meforshim* explain that *Hashem* was saying, “I wasn’t questioning where he is as I, of course, know that you killed him. Second of all, that’s why I created the world; to give people the power of *bechira*, free choice. And you chose to make the wrong decision.”

Earlier in the *parsha* we recount the unfortunate transgression of eating from the עץ הדעת. *Hashem* comes to *Adam Harishon* who responds it wasn’t my fault - “האשה אשר - נתנה היא נתנה לי” Had he owned up, the future of the entire universe may have been different!

Two different episodes with a shared flaw, that although we cannot begin to fathom their greatness, we can take from them a lesson for life. It’s called accountability. Not making excuses, but taking the blame for doing something wrong; accepting to change and fix it. There’s a cute anecdote that accentuates this point. A man bumped into a peddler and exclaimed “It’s you! You’re still selling excuses”?! The peddler replied with a most profound line. “You don’t get rich selling excuses!”

So as we begin this new year, perhaps it would behoove us to commit to a year of accountability, acceptance and change. And maybe, hopefully, as we accept the fact that we aren’t perfect, *Hashem* too, will accept us as we are, and bring *Moshiach* even if we aren’t deserving.

6 see again. Somehow, a speech came out that was full of praise for the bridegroom, whose name I only heard a few minutes before, and who went far in his learning and *avodas Hashem*... and in relation to friends. I even gave examples from his life (which I heard a moment before), in which Mordechai proved himself to be noble and special in the *midda* of giving.

My words made a great impression on those present, and to be honest, myself too. I praised the wonderful *chossan* by stating that this is what they say about him. Everyone shook my hand, and the bridegroom embraced me with many thanks. No one stood up to speak after me, and it seemed that my speech saved a *sheva berachos* that had almost been shut down.

The *Yid* sitting next to me asked for my name. He wanted to propose a *shidduch*. ‘How are you related to the groom?’ He was interested. ‘I am not related to the groom - or the bride,’ I explained to him. ‘I don’t even know what the bride’s surname is.’ ‘So, what are you doing here?’ he asked. ‘*Chessed*,’ I told him. ‘I was asked join and make the *minyana*.’

He laughed heartily and said: ‘I am also a passer-by who came here at the request of one of the relatives, and since we are both in the same ‘family situation’ towards the *chossan* and *kallah*, this already makes us *mechutanim* - kind of!’ He smiled kindly. ‘In short, I want to suggest to you my sister’s daughter,’ he tells me. ‘What makes you think of proposing your sister’s daughter, before you even know me?’ ‘To tell you the truth, after your special speech, I feel like I know you a little, and after I hear that you are here voluntarily - I know you even more and appreciate you. And thirdly ... why not give it a try?’

Indeed, the third claim tipped the scales. I gave him my parents’ phone number and we went our separate ways. Everything else is already history. That evening produced a match, and today I am married with three children, *baruch Hashem*.

“And why did I remember this story? Because a week ago, I met someone familiar on the bus. He looked at me and I stared at him. ‘I know you from somewhere,’ he says. ‘Yeah, you too,’ I answer him. We both looked at each other. It is clear to us that we saw and talked and even had something nice and funny between us, but we couldn’t remember what it was.

‘Well, well,’ he suddenly taps his forehead. At that moment, I do the same. We both remembered! ‘It was you who spoke at the *Sheva Berachos* of my brother, Motti, in *Bnei Brak*, without even knowing him! How could I forget that? I have never heard such praise from someone who does not know the groom at all. It might have been the best *Sheva Berachos* speech of all time! It was a very sad evening that did not contribute to the happiness of the *chossan* and *kallah*, and you saved it with your appearance and your wonderful words.’ I remember that night well. We both laughed.

‘*Oy vey*,’ he says suddenly. ‘What’s the *Oy vey*?’ I asked. ‘I promised you a prize, remember? One has to keep his promise.’ I laughed and said to the kind man, ‘Don’t worry, *Hashem* has kept your promise. I received my prize...’

משל למת הדבר דומה
כי יברכך ה' אלקיך בכל תבואתך ובכל מעשה ידיו והיית אך שמח (דברים טז-טז)

משל: A very well to do individual made frequent business trips far and wide. He tried his best to make them as short as possible so as not to be away from his family too much, but sometimes he just didn’t have a choice.

On one particular trip he had an opportunity to become extremely wealthy, but it required a much longer stay abroad. He mulled over his options but ultimately decided it was worth it. After packing the necessary provisions for his long journey, he bid farewell to his wife, his kids, and his wife’s kids from a previous marriage who lived with them. He was off to a far-away land.

The weeks turned into months but thanks to the flurry of letters back and forth, they were able to keep in touch. How they longed to see each other once again. It was only after many months that he was finally able to wrap up his business dealings and begin heading back home. Naturally he notified his family of his upcoming arrival, and they in turn, were delighted their father was finally coming home.

Finally, the day arrived. The entire house was draped with adornments and each of the kid’s prepared signs of excitement and love, welcoming home their beloved father. A surge of exuberance capitulated the air; the excitement was tangible. As soon as he walked through the front door, a crowd of young little faces jumped at him with

exhilaration; their mother watched with tears of joys streaming from her face - he was finally home!

When everyone calmed down a bit, the father unpacked many presents he brought back for the kids. First, he presented his wife’s kids with some of the amazing things he picked up in the far-away land, befitting for such a profoundly wealthy individual as himself. Then he presented his own kids with souvenirs he brought back.

Later that night his wife questioned him why he gave such elaborate presents to her children, whereas their children received much smaller ones. “I’ll explain the discrepancy,” he explained to her. “Your children need larger presents, because they don’t have a natural father of their own. Our kids should be happy I am back!”

משל: The *Dubno Maggid ז”ל* explains this is the reason for the discrepancy we find throughout the duration of the *Yom Tov of Sukkos*. Each day, many offerings were brought in the *Bais HaMikdash* corresponding to the seventy nations of the world, but on the eighth day, corresponding to the Jewish nation, only one *korban* was brought. We are lucky to be home with our Father, our King - the Omniscient Creator of heaven and earth! For this reason, we ought to treasure this day and utilize it to draw closer to Him. *Hashem* has much to offer for those close and intimate with Him.

removed his *Talis* from his head. With all eyes on the great *Tzaddik*, he again placed the *Talis* over his head, and after an extra few seconds, he once again removed it. This happened a few more times until finally, R' Levi Yitzchok called out in a loud voice, “If you are a such a great *Torah* scholar and *chasid*, then you go to the *Aron* and say *Ata Hareisa!*”

With that, he turned and walked back to his seat. In the end, someone else was called up who recited *Ata Hareisa*.

His father-in-law was in attendance in *shul* and was frankly embarrassed by his son-in-law’s behavior. However, R’ Levi Yitzchok returned from the *Beis Medrash* in a particularly joyous mood. During the meal, his father-in-law asked, “Levi Yitzchok, why did you humiliate me publicly?”

“Let me explain what happened,” said R’ Levi Yitzchok. “When I put my *Talis* over my head to go to the *Aron*, I saw the *yetzer hara*, the *Satan* himself, standing next to me. ‘Who are you?’ I asked him.

“‘Who are you?’ he asked me in return.

“‘Me? I am a Torah scholar,’ I said.

“‘I, too, am a *Torah* scholar,’ he told me.

“‘Really? And where,’ I asked him, ‘did you learn to be a scholar?’

“‘And where,’ he asked me, ‘did you learn to be a scholar?’

“‘I studied under the **Rebbe, R’ Shmelke of Nikolsburg ז”ל**,’ I told him.

“‘And I too,’ he said, ‘was with you, and my hand did not leave your side for a moment.’

“‘But,’ I went on, ‘I am a *chasid*.’

“‘I, too,’ he said, ‘am a *chasid*.’

“‘Where,’ I asked him, ‘did you learn your way in *chasidus*?’

“‘And where,’ he asked me, ‘did you learn?’

“‘I learned it all from the *Sefer Yereim*,’ I said.

“‘I was with you,’ he said, ‘and we learned it together.’

R’ Levi Yitzchok turned to his father-in-law and smiled. “I saw that he refused to leave me alone. I therefore took the *Talis* off my head and said, ‘Okay, if you are a *Torah* scholar and a *chasid*, then you say *Ata Hareisa*....”

על בן יעקב איש את אביו ואת אמו ודבק באשתו והיו לבשר אחד ... (בראשית ב-כד)

The following story was recently told over by a *yungerman*, married with three children. The story occurred when he was twenty-seven years old. The *shidduch* period was a real *Krias Yam Suf* for him. It’s not that he was overly picky; the appropriate offers just didn’t happen and the right date hadn’t come along. After so many offers that ended in nothing, one can easily reach despair. What’s more, most of his friends were married and one of them already had a six-year-old child.

“On one of the days of *Bein Hazmanim*, I went to *Bnei Brak* to attend the wedding of a friend. I arrived at the *Chupah*, stayed for the food and dancing, and at ten o’clock, left the hall for the nearest bus station to Jerusalem. I met a friend and started talking to him at the entrance of a building. It turns out that he was at a *Sheva Berachos* of his relative. Suddenly, a man comes down from the building and says to my friend, ‘Why are you out here? Go upstairs, it’s really empty and sad up there.’ Then he turns to me, ‘Come upstairs, they’re waiting for you there.’ Waiting for me? Waiting for what? I try to tell him that he is mixing me up with another person, but he interrupts me: ‘Look, I’m currently looking for ten men to complete the *minyán* for *Sheva Berachos*, so please come upstairs. There is a *chosson* and *kallah* there who are supposed to be happy but it’s already 10:30 PM, and there are only six participants for the *simcha*.... If you go up, you’ll get a prize.’

I open my mouth to answer him that I’m in a hurry, and besides, I wasn’t looking for a ‘prize’ but something in his voice sounded kind and innocent and I decided to comply. It was a basic *Sheva Berachos* in a regular house, it was also rather shabby with the bride and groom, the two in-laws, one grandfather, two boys and several babies in a stroller sitting there. No one sang or even spoke loudly. No music was played. It was quite “*Nebechdik*,” to be quite honest. I thought to myself, how are they going to pass the time here? Little by little, individual family members arrived until finally a *minyán* was formed.

The man who had called me up looked at me and said, ‘Sing something.’ I looked left and right and realized he was talking to me. I had no choice. I started with ‘*Od Yishama*’ and ‘*Mehaira*’ and then lapsed into ‘*Invei haGefen b’Invei haGefen*’ and ‘*V’yizku livnos bayis ne’eman B’yisroel*.’ A few members of the bride’s family (it might have been the groom’s family - who knew?) hummed along and this went on for a few moments. After these songs, the same man approaches me and whispers in my ear: ‘Say a few words for the *simcha*.’ I looked at him dumbly. ‘I know you didn’t prepare a *dvar Torah* but go ahead, start to speak, say something about the *chosson* ... You will receive a prize!’ Again, with the prize - what does he want from me?

The man tells me that the *chosson*’s name is Mordechai and he learns in such and such *yeshivah*, the *Mesechta*, his *Rosh Yeshivah*, and a few other pertinent details. ‘Say a few words, *L’kavod* the *simcha*,’ he again urges me. And here I act bravely, get up and begin to sing the praises of a man named Mordecai whom I have never seen before, and most likely will never

מעשה אבות ... סימן לבנים

ותתן לי לב מזהר להבין תורה שעולה במנין אתרוג עם הכולל ... (תפילה בשעה שאוגדין את הלולב)

In 1877, during the war between Russia and Turkey, there were no *esrogim* available throughout the entire Russian Empire, as their enemy, the Turks, was the main supplier. In the city of Vilna, they managed to find one *esrog* for sale - one for which a sailor had smuggled it through, even swimming with it attached to his person, through the Black Sea into Russia.

A middle-class man by the name of Reb Leib was determined to purchase it. “Whatever it entails, I’ll see to it that I buy that *esrog*,” he declared. There was just one simple problem. How was he going to come up with the 150 rubles needed for its purchase? He wasn’t rich, or even mildly wealthy. The only belonging of such value was his house. But he really wanted that *esrog* so he and his wife agreed to put their house up for sale just so they could shake an *esrog* on the forthcoming *Yom Tov*. Within a short time they found a customer and were soon holding the complete sum to cover the cost of his prized *esrog*.

On the night of *Sukkos*, Reb Leib was twisting and turning from excitement. The hours went by and soon it was time for him to perform the mitzvah of a lifetime. As dawn was nearing, Reb Leib fervently ran to the *mikvah* in preparation for the *mitzvah*, and then back home. As soon as dawn broke, Reb Leib made a *beracha* and shook the *esrog* in all directions.

He looked out his window and saw lines of people waiting outside his newly rented apartment, waiting to shake his *esrog*. He happily handed it over to them granting them permission for its use. Shortly thereafter, the eager crowd pushed and shoved mightily, causing a jostle that caused the *esrog* to fall on the ground, breaking off its *pitom*.

The people standing there were filled with pain - they were unable to *shuckle* the *esrog*. The air thickened with their agony. On top of that, they now had to break the news to Reb Leib, and they were afraid of his reaction.

Seeing the crowd standing in silence, Reb Leib sensed that something was wrong. “What happened?” questioned R’ Leib. When someone built up the courage to disclose what had occurred, they were shocked to hear the soft-spoken voice of Reb Leib respond, “Well, if there is no *pitom*, then there is no *beracha!*” Meaning, that up until now our obligation was to shake it, and now our obligation was not to shake it - a true acceptance of the situation.

The audience was in awe over Reb Leib’s humility.

The story was told over to the great **Chofetz Chaim ז”ל** in Radin. He was noticeably shocked by what he heard, and he proceeded to question all those around him, “Tell me, which act shows his true greatness? Is it the fact that he sold his house to purchase an *esrog*, or is it his acceptance of the loss of the *esrog*?” The people standing there were under the impression that selling his house for this *mitzvah* was surely greater, but that was not the opinion of the *Chofetz Chaim*.

“In my opinion, his reaction and calm demeanor was surely greater,” continued the *Chofetz Chaim*. “Accepting the way *Hashem* runs the world is a demonstration of *emunah*, and that is the foundation of all the *mitzvos*. That was a proclamation how he understood that *Hashem* is conducting the world, and that’s the root to all the remaining *mitzvos!*” The great Sage concluded, “So yes, he passed two great challenges, but the second challenge was the greater one.” (*Printed with permission from the Zichru Toras Moshe – Shabbos Table Stories. To subscribe email: The.Zichru.Toras.Moshe@gmail.com*)

אתה הראית לדעת כי ה' הוא האלקים אין עוד מלבדו ... (נוסח התפילה לפני הקפות)

The 25th of *Tishrei*, two days after the conclusion of *Sukkos*, is the *yahrzeit* of the great **Rebbe, R’ Levi Yitzchok of Berditchev ז”ל**. R’ Levi Yitzchok is best known as the advocate of the Jewish people (סניגורן של ישראל). He is famous for his ability to find a positive point in every Jew and in advocating in favor of the Jewish people as a whole in front of the Almighty and His Heavenly tribunal. In his early years, however, the Berditchever was misunderstood and often ridiculed. What was there to ridicule about the Berditchever’s behavior? Well, because of his tremendous arousal and excitement in worshiping the Almighty, R’ Levi Yitzchok would often act with abandon and without any regard for décor. It was common to see him jumping on tables, turning over dishes, etc. This caused numerous *Misnagdim* and opponents of *Chassidim* to ridicule and mock him and R’ Levi Yitzchok was driven out of a number towns until he settled in Berditchev. At the time Berditchev was a town full of Jews who had been influenced by the enlightenment and had all but abandoned their Judaism, so much so that the nature of R’ Levi Yitzchok’s ecstatic service of the Almighty furnished material for the local theater which would regularly put on a performances, satirizing him and traditional Judaism. Still, as the advocate for the Jewish people, R’ Levi Yitzchok felt that it was imperative for him to live in a place like Berditchev and accepted the difficult task of being the *Rav* there with great aplomb.

One year, on *Simchas Torah*, the *gabbai* of the main *shul* honored R’ Levi Yitzchok with reciting the *posukim* of “*Ata Hareisa*” that are said before *Hakafos*. The *shamash* of the synagogue called up the *Rav* using all kinds of fancy musical flourishes and compliments. Everyone leaned forward expectantly to hear the young sage.

R’ Levi Yitzchok rose from his place, put his *Talis* over his head, and then paused. A minute went by and suddenly, he