

פאת מזה"ר ברוך זירשפלד שליט"א  
ראש כולל עשרת חיים ברוך קליבלר הייטס

# הלכה למעשה

A SERIES IN HALACHA  
LIVING A "TORAH" DAY

Common Mistakes to Avoid Over Chag HaSukkos

**The Correct Way to Shake the Lulav by Hallel.** During parts of the *Hallel* prayer, that we recite each day all throughout the *Yom Tov of Sukkos*, we shake the *Arba Minim* to all four sides, up and down (either the *Ashkenaz* order or the *Sephard* order). This totals three waves to each of the six directions. When we say *Hashem's* name, we don't wave it at all because when saying His holy Name, we need to fully concentrate and cannot be distracted with waving. All the verses are quite simple because they contain six words (without *Hashem's* name). However, the verse "אִם [ה'] הוֹשִׁיעָה נָא" has only three words for the six directions. Many people naturally split them up by the six syllables, two in the first word, three in the second word and one in the third word. However, the *Mishna Berura* (תרס"ג-לי) brings from the *Magen Avraham* that it should be divided into two directions per word. This means that the three-syllable word "אִם" and the one syllable word "נָא" both take up two directions. This makes it much harder to do and takes a bit of practice so as not to deform the word "אִם" when one waves six times to the appropriate two directions.

**Simchas Torah Night: The Unnecessary Shehecheyanu.** A common mistake that comes up on the night of *Simchas Torah* might cause people to say a *bracha* - a blessing made in vain. It is due to following scenario: during the long *Hakafos* of *Simchas Torah* night, many *shuls* make a *Kiddush* so that people should not get too hungry and be fresh for the singing and dancing. One person makes *Kiddush* for everyone and the "mekadesh" has everyone in mind - both men and women -

## הוא היה אומר ...

**R' Yehoshua Horowitz of Dzikov zt"l (Ateres Yeshuah)** would say:

"The *Seforim Hakedoshim* tell us that the source of sickness in the world is when the four foundational elements of the world - Earth, Water, Air, and Fire - overcome one another and disease breaks out. *Hashem* sends His *Middas Hadin* to take over the *Teva*, and the only way to inject a *Refuah* into the world is when the *Tzaddikim* are able to overturn the *Din* into *Rachamim* through their *tefillos*. The *mitzvah* of *Sukkah* also has the ability to bring about healing, and turn the *Din* into *Rachamim*, particularly stomach ailments and the like which are considered the most severe. The four walls of the *Sukkah* amount to four times 'דופן' (wall) together with 'ככך' which equals 660, the *gematria* of 'שלשל' (diarrhea). And the *Gemara* states: 'שלשל' דפנות מלמעלה למטה - which alludes to the walls of the *sukkah* healing the sickness of 'שלשל'."

**R' Noach of Lechovitz zt"l** would say:

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

**A Wise Man** would say: "During the *Yom Tov* of *Sukkos* we leave our materialistic houses and reside outside because when we aren't surrounded by our 'stuff' we can see how much we really have!"

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# חג הסוכות / שמיני עצרת / שמחת תורה CHAG HASUKKOS / SHEMINI ATZERES / SIMCHAS TORAH ט"ו-כ"ב תשרי תשפ"א - OCTOBER 3 - 11, 2020

פלא המנחה עיו"ט - 5:23 | הדלקת נרות שבת ויו"ט - 6:18 | זמן קריאת שמע / פ"א - 9:15 | זמן קריאת שמע / חג"א - 9:45  
סוף זמן תפילה/חג"א - 10:47 | שקיעת החמה שבת ויו"ט - 6:34 | יום ראשון צאת הכוכבים - 7:24 | צאה"כ / לרבינו זמ - 7:46

## טיב התבלין

רעשית ופירושם לשור את האדם לעבודת  
הש"ת וזנותו וזנותו באמונה ובטחון פאת

ולקחתם לכם ביום הראשון פרי עץ הדר כפות תמרים ... (ויקרא כג-ב) - רמזי ארבעת המינים

שעבודתו הוא רק לשמים, בין אם הוא זוכה להארה ומתיקות בה, ובין אם לא. מה שאין כן אם אינו עובד את בוראו כי אם כשזוכה להארת המוחין, דרי מגלה בזה כי אין הוא בגדר עבד, ונמצא שאין עבודתו תמה לשמים.

גם בסדר הנענועים לכל הדוחות מורים על כללים שונים בעבודת הש"ת. ונסה לבאר מהלך אחד בזה (לפי סדר הנענועים לנוסח ספרד). דהנה, האדם עומד כשפניו כלפי מזרח, ומנענע בסדר זה: דרום, צפון, מזרח, מעלה, מטה, ומערב. הנה, ימין רומז למידת החסד, שהיא מדתו של אברהם אבינו, שעבד את בוראו במדת אהבה. ושמאל רומז למדת הגבורה, שהיא מדתו של יצחק, כי יצחק עבד את בוראו בידאה ופחד. והמנענע בין שניהם, היא מדת התפארת, המורה אל העבודה הכלולה מחסד וגבורה יחד. וזו המדה מתייחסת ליעקב שאחזו בבי' קצוות אלו, יראה ואהבה, ובשתייהן עבד את בוראו.

והו עיקר עבודת איש ישראל, שיקלול את מדות גבורה וחסד יחדיו, ויעבוד בשניהם יחדיו, כי רק מכוח שני בחינות אהבה ויראה יהיה ביכולת האדם להתעלות במעלות העבודה, וכמבואר בספרה"ק שב' מדות אלו מסייעות אחת לחברתה. ומפני כך מכונה יעקב 'בחידי האבות', כי דרכו בעבודת ה' היא הדרך הנבחרת. לעבוד את הש"ת במידת החסד בענין עשה טוב, אך גם בזה השעה לא לשכוח מיראה ה' המסייע לסדר מדע. ולזה מורים אלו הנענועים, כי הנה גם כשמנענע המינים לצד צפון שהיא ימינו של אדם ומורה על מדת החסד, וגם כשמנענע לצד דרום שהיא שמאלו ומורה על מדת הגבורה, עומד האדם כשפניו כלפי מזרח, המורה על המנענע בין שניהם שהיא תפארת. להורות, כי לא יעבוד האדם במדת החסד לבד, או במדת הגבורה לבד, כי אם בתפארת הכלולה משניהם כאמור.

בהמשך מכון האדם בנענועיו אל מדתו של משה הנקראת נצח, ומדה זו מורה כי התורה שנתנה על ידו היא נצחית, ונעשים אלו הנענועים כלפי מעלה, לרמז שהאדם העוסק בה מתעלה מעלה מעלה. ולאחר מכן פונה למטה ומנענע, ומכוון בה למדת 'זרד', שהיא מדתו של אהרן הכהן, שהיה אוהב שלום ורוחף שלום, ובנענועיו כלפי מטה בא להורות כי האדם הרוצה לחיות בשלום ולהשכין שלום בין אחרים, חייב להנמק ולהקטין עצמו. כי הגאווה היא זה שגורם הפירוד. כי כ"א אינו רוצה להיכנע לפני חברו, וממילא אין חבירו חפץ להתרצות עמו.

הנענועים האחרונים הנעשים לצד מערב, מכוונים אל מדת היסוד, שהיא מדתו של יוסף, כי יסוד הוא הקדושה, והנה אז כשעושה הנענועים המכוונים לזו המדה, עוקף גם את עצמו, ומסב פניו וגם כן כלפי מערב, ומורה הוא בזה, כי הרוצה לקדש עצמו ולהתעשר במדה זו, חייב להסב פניו מהבטה על איסורים הליליים, כי רק על ידי זה יהיה ביכולתו לשמור על קדושת עיניו ומחשבתו.

ג' מדרש (ויקרא רבה ל, ט) איתא: 'פרי עץ הדר' - זה הקב"ה, שכתוב בו (תהלים תהלים קד, א): הוד והדר לבשת. כפות תמרים - זה הקב"ה, שכתוב בו (תהלים צב, ג): צדיק כתמר יפרח. וענף עץ עבות - זה הקב"ה, דכתיב (זכריה א, ח) והוא עומד בין ההדסים וערבי נחל - זה הקב"ה, דכתיב ביה (תהלים סח, ה): סולו לרוכב בערבות ביה שמו. וכוננת המדרש הוא, שכל אחד מאלו הד' מינים, מורים על עניני אלוקות, וכדאיתא בכתבי האר"י הק' (שער הכוונות ענין סוכה דרוש ה) שארבעת המינים מרמזים לארבע אותיות שם הו"ה: י' - רומזת לג' הדסים, ה' ראשונה - לב' ערבות, ו' - רומזת ללולב, וה' אחרונה - לאתרוג.  
עוד איתא בכתבי האר"י הק' (שם), שארבעת המינים רומזים לשבע מידות העליונות: שלשה הדסים - חסד גבורה תפארת, שתי ערבות - נצח והוד, לולב - יסוד, והאתרוג הוא מלכות. רואים אנו מכל האמור שאלו המינים מורים על ענינים עליונים של אלקות. ובדרך אפשר יש לומר, כי אחיות אלו המינים המורים על אלקות, ועבודת הנענועים בהם, מורים על הדרכים המוטל עלינו בעבודת הבורא, ושעל ידם אחזים אנו ומקושרים אל הש"ת, כי המתבונן יזוכח כי בכל פרט מעניני הד' מינים, יכולים אנו לראות רמז בעניני העבודה.

ומתחילה עלינו להתבונן בצורת הנענועים, שהם נעשים בהולכה והבאה. וכוננתו בזה לרמז את המוטל על האדם להתקרב אל בוראו, וכוננתו בעבודתו יהיה לשם מטרה זו, כי כאמור מורים אלו המינים על שם הו"ה הק', וההולכה היא סימן של התרחקות מהו"ה, והבאה היא סימן של התקרבות להו"ה. ואות היא לנו, כי אף בזמני שההסתר גדול, ורחוקים אנו מאוד מרקב"ה, אל יתיאש האדם, ועליו לדעת כי בכוח מעשיו ועבודתו יכול הוא שוב להתקרב אל בוראו, ולהינות מזיו אורו. וכמאמר התנא (עדיית ה, ז) מעשיך יקרבוך ומעשיך ירחקוך.

גם ענין הנענועים בכל צד שלש פעמים, בא להורות דרך בעבודת הש"ת והוא, כי בשלש פעמים נעשה חזקה (ע"י ב"ב כח, א), ולענינינו בא הדבר להורות, כי על אף שמחמת גודל ההסתר נדמה לו לאדם שלא פעל כלום בעבודתו, ולא נראה לו שהתקרב על ידי מעשיו הטובים אל הש"ת, אף על פי כן יתגבר על רגשותיו ושוב יתאמץ לעבוד את בוראו, וכשיתאמץ כך ג' פעמים, ולא יפול ברוחו, אז יעשה הדבר רושם בלבו, ומכוח חזקה זו יהיה ביכולתו להתגבר על פתוי היצר, בכל עת שינסה להיניעו מאיזה ענין שבעבודת הש"ת.

ומה שנדמה לו שלא פעל כלום במעשיו, אין זה כי אם נסיון, כי היצר שרוצה לבטל האדם מעבודת בוראו, מנסה להעלים ממנו האור הנמשך מכוח עבודתו, ואדרבה בזה הזמן שנדמה לו שאין עבודתו רצויה, יבין שזוהו הזמן האמיתי שעבודתו רצויה מאוד, כי עיקר מעלת העבודה היא בזמני חושך, כי בזה מראה

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<sup>2</sup> כללו של דבר, אלו הנועזים נעשים הם לכל הרוחות, כי כל אחת מהרוחות מורה על מדה אחרת, ולהורות הם באים דרכי העבודה ע"י כל מדה ומדה.

עוד יש לומר, כי סדר ננועזים לכל הרוחות, המרמז על ששת המידות, בא ללמד את האדם שעליו לעבוד את ה' בכל המידות, בבחינת: טוב אשר תאחוז בזה וגם מזה אל תנה את ירך (קהלת ז, יח), כי כל אלו המידות הן הכנה לתורה, כמו שכתב מוה"ד חיים ויטאל ז"ע (בס' שער הקדושה), הטעם שעניני המידות לא נכתבו בתורה, משום שעבודת המידות היא העבודה של ירך ארך קרמה לתורה' (ראה ויקרא רבה ט, ג), כי בלא הכנה של עבודת המידות אי אפשר לזכות לתורה! גם אלו המקומות שמנועזים בקריאת ההלל, להורות הם באים. כי על פי דעת האר"י הק' (שער הכוונות ענין סוכה דרוש ה: סידור האר"י צט, ב) הם בתחילה בפסוק 'הורו לה' כי טוב' ושוב ב'אנא ה' הושיעה נא, ולבסוף מנועזים שוב בפסוק: 'הורו לה' כי טוב כי לעולם חסדו.

וי"ל שהכוונה בזה היא, שגם אם הוא נמצב של טלטלים וצרות, מנועזים אותו לכל הרוחות שבעולם, והוא מתגודד מצד לצד על גלים של צרות, עם כל

**לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע**

## עדותיך אתבונן

מאת הרב אברהם דניאל אבשטיין שליט"א מחבר ספר שדה אברהם ותפארתינו, אמן.

**מאת הרב אברהם דניאל אבשטיין שליט"א מחבר ספר שדה אברהם**

למען ידעו דרתיכם כי כסכות הושבתי את בני ישראל בהוציא אותם מארץ מצרים ונגו' – (ויקרא כג-נג)

בענין סוכה מורה על במחון בהש"ת "ה' צילך"

"ה' צלך כצלך – מה צלך אם אתה משחק לו הוא משחק לך. ואם אתה בוכה הוא בוכה כנגדך. ואם אתה מראה לו פנים ועומות או מוסברות אף הוא נוהג לך כך. אף הקדוש ברוך הוא ה' צלך כשם שאתה הוה עמו הוא הוה עמך". ע"כ.

וזהו ענין של כל חג סוכות להורות על "בטחון בהש"ת". הגה כתוב (תהלים כז, ה): "כי יצפנני בסכו ביום רעה יסתדני בסתר אהלו בצרו ידומנני". ואיאת במדרש (שם) שזה קאי על "סוכות". ועיי' במה שפי' רבינו אברהם בן הגר"א (שם) בא"ד וו"ל, "ואנג אורחיה רמז לנו כי חג הסוכות מורה על מדריגת הבטחון כמש"ל: כי צפנני בסכר", עכ"ל. [וע"ע במש"כ האברבנל (דברים כ"ב, ו) וו"ל, "זו"י ימי הסכות המורים על הבטחון בהש"י", עכ"ל.]

ויש להוסיף דברי **מזן המשגיח ר' נתן וואכטפוגיל זצ"ל** (לקט רשימות אלול ימים נוראים עם' קמא) ז"ל, "איאת בגמרא (בבא מציעא פה, ע"א): ההוא עגלא דהוו קא ממטו ליה לשחיטה, אול תליא לרישיה בכנפיה דרבי וקא בכי, אמר ליה: "זייל, לכך נוצרת". אמרי הוואיל ולא קא מרחם ליחו עליה יסורין. והקשה המשגיח, מה הטענה על רבי, הא קי"ל סוף בהמה לשחיטה (ברכות ז, ע"א) וכי כל השוחט בהמה נידון ליסורין? וביאר המשגיח, אע"ג דכל מקום עומדת לשחיטה ובודאי אין טענה על מי שנוטל בהמה לשחיטה, מכל מקום אם העגל בורת, ובא בצל כנפיך ומבקש רחמים שתציל אותו מדת הרחמים מחייבת שצריך לשמור אותו בצלך ולא לזרוק אותו. לפי זה ביאר המשגיח, זהו ענין הסוכה, שהיא 'צילא דמהימנותא' כדאיאת בחז"ל, וענינה החיסיי בצל ה', ואדם הווכה לחסות בצלו ית' וזכה לרחמים מיוחדים, אף שעל פי דין אינו ראוי להם. והיינו שאנחנו באים בצלו של הקב"ה, ומבקשים רחמים. ואף אם ח"ו נגוד עלינו משחו, מכל מקום מדת הרחמים מחייבת שלא זורקים מי שבא לתוך רשותך כי אתה ה' מחסיי". עכ"ל.

ונראה לכאר, דזהו עצם עצמיותו של הטבע של בטחון. למשל, מי שבוטח על חבירו שיעשה לו איזה דבר, הדרגה שהוא בוטח עליו לעשות מה שרוצה ממנו, זהו מה שמחייביתו לעשותו. אי"כ קור"ח בן בנו של קור"ח אצל קוב"ה שאוהב לנו מעל ומעבר להשתנותו. אם נהיה בטוחים בו שיעשה לנו צרכנו, בודאי הוא יעשה, שדרי סומכים עליו. אבל אם ח"ו יבטח בוולתו, וכאילו אינו צריך לו יתב"ש, אז מסיד הקב"ה את השגחתו מעליו. וכאשר נתבונן בזה, כמה נחוץ הוא לאדם לבטוח בה', שכמו שהוא בוטח בה' – כן תהיה ה' מבטחו.

וכן ביאור הענין **מרגא הופך חיים** (וזכר למרים פרק כ) וו"ל, "עוד מצינו בתורה ראייה עד כמה גדולה מדת הבטחון, ממעשה דלוט עם שני המלאכים שבאו אליו. וכאשר נסבו על ביתו אנשי סדם והפצו להרגם, יצא אליהם לוט בטענה, שלא יעשו להם רעה, כי על כן באו בצל קורתך. רוצה לומר, שהם בטחו

## אשר בחר בנביאים טובים ... תורת צבי על הפטרות

ביום השמיני שלח את העם ... (מלכים ה-טו. הפטרה לשב"ע)

The crowning achievement of *Shlomo Hamelech's* reign was without a doubt the erection of the magnificent *Bais Hamikdash*. The King spared no expense for the building's creation, and the result was a massive edifice that was, and has until this day, been unparalleled in the scope of its beauty, splendor and glory. Upon the building's completion, *Shlomo Hamelech* specified a seven-day *Chanukas Habayis* (dedication ceremony) to celebrate the amazing temple. As the celebration concluded on *Shemini Atzeres*, the nation came before Shlomo to take leave of their beloved King before they would embark on their respective journeys home. Ironically, the *Navi* notes that instead of leaving immediately thereafter, the people actually stayed in the city overnight which created a need for them to take leave of the King once again the following day. If they had the intention to leave right away, what caused them to change their minds?

**R' Shmuel Eidels זt"l (Maharsha)** explains that the people intended to leave *Yerushalayim* on *Yom Tov* itself and then wait in the outskirts of the city until they were allowed to travel longer distances back to their homes. However, *Shlomo Hamelech* explained to them that there is a requirement to eat a *Korban Shelamim* - peace offering,

on the day of *Shemini Atzeres*, and so the people remained in *Yerushalayim* for one more day.

The **Malbim** adds that a profound lesson in respect can be learned from the way *Klal Yisroel* took leave of *Shlomo Hamelech*. He explains that as King, Shlomo was also the "*Rabban Shel Yisroel*" – the teacher of Israel, and as such, *Klal Yisroel* did not want to abandon their *Rebbi* in his moment of joy. When they first came to take leave and *Shlomo Hamelech* explained to them the *mitzvah* of offering a *Korban Shelamim* on *Shemini Atzeres*, the people immediately understood that their beloved leader and teacher wanted them to stay a bit longer to bask in the joy of the *Yom Tov*. He really wanted them to stay. Therefore, out of respect for their beloved King, they remained by his side in *Yerushalayim*. However, when *Shemini Atzeres* was over the following day, the "extra" joy that Shlomo felt the day before dissipated and it was then time for the Nation to take leave and return to their homes.

While we sometimes feel like we did what was asked of us fully, and it is unfair for a parent, teacher or elder to ask us to do more, it is important to remember that there are times when just "paying your dues" and doing what is required of you is simply not enough, and we must go that extra step for the people we care about.

## בין הריחים – תבלין מדרף היומי

**אמר רבה יצאו שנים בעשירי וקראן עשירי. עשירי, ואחד עשירי. מעורבין זה בזה ...** (עירובין דף ג.)

**Hagaon Rav Tzvi Pesach Frank זt"l** (מקראי קודש,סוכות ח"ב, ס' ט') writes that the following situation once occurred to him and **Rav Chaim Soloveitchik זt"l**: Rav Zevin had 2 *Esrogim*, told him (beautiful), but might be *posul* (מורכב [ספך מורכב]), and the other *esrog* was certainly kosher but was not מהודר.

Rav Chaim told him he should take the ספך פסול which is מהודר first. 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.

Rav Tzvi Pesach Frank says that this *psak* seems שווער from our *gemara*. [ד"ה והרי] **רש"י** here explains if when separating שלמים, two animals come out of the corral at the same time and the owner calls them both "עשירי", 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 and stringencies of each other. This means that the *maaser* animal, although it normally doesn't need it, will now need טניפה & תנופה since it might be the שלמים.

Rashi says: "לבי אומר לי" not to make a ברכה on this תנופה & סמיכה as it might be considered a ברכה. We see from that even though after making the *beracha* he will be doing תנופה & סמיכה on both animals, since the first animal might be the *maaser* one that doesn't require it, it's considered a הפסק and the *beracha* is לבטלה. If so, that an action is considered a *hefssek*, how can חיים say to take the ספך כשר first? If it's *posul* it is a *hefssek* before he takes the כשר או דאי כשר?

Rav Zevin reports that he asked this question to the **Brisker Rav** and he defended his father, Rav Chaim, and said that since by נטילת לולב one can take the *esrog* after the *lulav* (בזה אחר זה), therefore, once he takes the *lulav* it's considered in middle of the מצוה מעשה, so doing another action is not a *hefssek*. Only if the *hefssek* is between the *beracha* and the מעשה it is a problem, like by the סמיכה & תנופה.

The [שר"ת ח"ו ס' לט, אות י'] **ציץ אליעזר** answers similarly that the נוסח הברכה that we recite is "על נטילת לולב" and since we take the *lulav* immediately and both *esrogim* are in front of him at the time of the *beracha*, it is not considered a *hefssek*.

The **Rav Chatzkel Abramsky זt"l**, and they [וגם עיין שר"ת בית הלוי ח"ב,ס' מ: בענין ציצין המעכבין.] both liked it.

5663 (1903) and he remarried two years later. His second wife, Miriam Freida, was the daughter of Rav Hillel, the *rav* of the city of Lapis.

A number of weeks before *Sukkos*, not long after his remarriage, the Chofetz Chaim put together his *sukkah* as he did every year, in the same corner of his yard next to his house in Radin. Just as he was finished, his new wife came outside and said to him, “I don’t think the spot you chose to build the *sukkah* is such a good place. I believe if you moved it there, it would be better,” and she pointed to an empty spot on the other side of the yard.

The Chofetz Chaim was then close to seventy years old and had been erecting his *sukkah* in the same spot for many years. It had never occurred to him that there was anything wrong with the spot he built his *sukkah* on. Nevertheless, without the slightest bit of annoyance or dismay, he nodded to his wife and without a word, went to dismantle the *sukkah* and move it to the location his wife chose. He then reassembled the wood panels and rebuilt the *sukkah*.

He was just about finished when his new *Rebbetzin* came outside again and looked at his handiwork. She stood there for a moment - and she changed her mind! “Reb Yisroel Meir,” she said, “I think I was wrong. I’m sorry but you were right all along and the first location really was a better location for the *sukkah*.”

What would any of us do in such a situation? Would we shout? Would we get angry? Would we let the beautiful *mitzvah* of *Hakamas Hasukkah* be destroyed because our wife, or husband, or child, or friend, keeps changing their mind? Or would we smile and not react, retaining control over our faculties and not becoming upset? Well, said R’ Chaim Ozer, the Chofetz Chaim did exactly that! He walked over to the newly erected *sukkah* and for the second time that day, took it apart. He refused to let a negative word leave his lips. He simply followed what his new wife told him and put all the panels back together in the original spot - the same spot he had been building his *sukkah* in for decades.

R’ Chaim Ozer would conclude and say that of all the incredible lessons to be learned from this story, the one that moved him the most was that after the great *Tzaddik* finished building his *sukkah* for the third time that day, he made sure that his new *Rebbetzin* didn’t feel bad about making him do the extra work and he made a point of telling her that in the end, she was right all along!

אין טהור כה' / אין ישר כבן עמרם. אין כבוד בתורה. ואין לומדיה כישראל ... (ניגון שמחה לשמחת תורה)

The following story was related by R’ Yisroel Reisman *shlit’a* at the *hesped* of Rav Yisroel Belsky *zt”l*, *Rosh Yeshivah* of *Torah Vodaath*: One year on *Simchas Torah* in the *yeshivah*, Rav Belsky, who had recently undergone back surgery, had limited mobility. During the first *hakafah*, he stood in the center holding a *Sefer Torah* while standing in one place and swaying from side to side as the *talmidei hayeshivah* danced around him with great energy and zeal.

They began singing a well-known song with *Yiddish* words: “*Olam Haba is a gutte zach* (The World to Come is a good thing), *Lernen Torah iz a beser’e zach* (But learning *Torah* is a better thing), *Varf avek yeden yoch* (Cast away every yoke) *Lernen Torah noch un noch* (Learn *Torah* more and more), *Olam Haba is a gutte zach* (The World to Come is a good thing).” In their desire to express their love of *Torah* on that joyous night of *Simchas Torah*, the *bachurim* changed the end of the song, omitting the last phrase and instead singing, “*Lernen Torah noch un noch un noch un noch...*”

Suddenly, Rav Belsky lifted his hand as a signal for silence. In his inimitable manner, the *Rosh Yeshivah* proceeded to relate an amazing story about the song’s origin: It is well-known that the **Vilna Gaon *zt”l*** passed away in 5718 (1797) during *Chol HaMoed Sukkos*. A few days later, on *Simchas Torah*, the *talmidim* of the *Gaon’s* famed disciple **R’ Chaim Volozhiner *zt”l*** told their *Rebbi* that they had no desire to dance that year. The *Gaon*, whose greatness was a throwback to earlier generations, had taken leave of this world. How could they rejoice? With a loss of such massive proportions just a few days earlier, singing and dancing was the last thing on their minds.

R’ Chaim replied, “True, the loss is great, but the *Gaon* is now in *Olam Haba*, which is truly a good place to be. So at the very least, with that knowledge we can rejoice.”

“But *Rebbi*,” the *talmidim* countered, not yet convinced, “*Olam Haba* may be a good place, but learning *Torah* is better, and we will never again hear the *Gaon’s Torah*. So again, how can we rejoice?”

“Nevertheless,” said R’ Chaim, “with the knowledge that the *Gaon* is resting in *Gan Eden*, which is a good place to be, we can and we should rejoice.” Said Rav Belsky, “The song you were just singing originated from this exchange between R’ Chaim Volozhiner and his *talmidim*. However, if you change the words, you are changing the meaning of the song.” R’ Belsky paused for a moment and then said to the cluster of boys around him, “Don’t change the words.”

In his *hesped*, R’ Reisman continued: “Rav Belsky is now in a good place, he is surely in *Gan Eden*. But we miss him, we miss his wide-ranging, all-encompassing knowledge, we miss the vitality with which he learned *Torah*. We have to become inspired to emulate him. This does not mean that we should try to match his *yedios haTorah* (breadth of *Torah* knowledge) for we are unable to do so. Rather, it means that we should become filled with a desire to know as much *Torah* as we can, to expend effort to acquire knowledge in the many different areas of *Torah* study.” (Rav Belsky by R’ S Finkelman)

בי שאנכי אוכל להצילם מידכם, על כן בבקשה מכם, שזה יהיה שכרם, שינצלו מכל רע. והנה נחזה אנן, הלאו ידעינן מעשיו של לוט, שלא היה אדם כשר כלל, כדכתיב (בראשית יג, יא): “ויסע לוט מקדם”, ואמרו חז"ל: מקדמונו של עולם, ואף על פי כן שפט בשכלו, שעבוד ענין זה ראויים הם שינצלו [ונכתב זה בתורה]. על אחת כמה וכמה, קל וחומר בן בנו של קל וחומר, הקדוש ברוך הוא בעצמו, שהוא

מקור הרהמים והחמלה, כאשר יבטח בו האדם באמת, בודאי יעורנו הקדוש ברוך הוא להנצל מכל רע. על כן אחי ורעי, אף שבזמננו תקפו עלינו צרות רבות עד שנלאינו נושא, מכל מקום אם אך נתחזק ונבטח בה' בכל לבבנו, בודאי יעורנו הקדוש ברוך הוא ונזכר לפניו לטובה, כדכתיב (תהלים קטו, יב): “ה' זכרנו יברך, יברך את בית ישראל וגו'”, עכ"ל. בברכת הג כשר ושמוח!

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

EDITORIAL AND INSIGHTSON THE MIDDAH OF ... הכרת הטוב

בסכות תשבו שבועת ימים - כל שבועת ימים צא מדירת קבע ושב בדירת ערא' ... (טובה 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.

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

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

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

*Chazal* tell us (*Sanhedrin* 4-5): “*The world was created for me.*” This quote is often misinterpreted. It does not mean that the whole world was created just for ME and therefore the world owes ME and should treat ME a certain way. That is the selfish interpretation. The selfless interpretation is that the whole world was created for me to make the world a better place! I was given unique

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

אשר בחר בנביאים טובים ... תורת צבי על הפטרות

ואספתי את כל הגוים אל ירושלם למלחמה ... (זכריה ד-ב)

Seventeen years after King Koresh (Cyrus) of Persia had given permission for the Jews to rebuild the holy *Bais HaMikdash*, the well-known King Achashveirosh halted the construction after being convinced that the Jews were acting unfaithful and were planning on staging a rebellion.

of approval to resume construction.  
Ironically, while *Zechariah Hanavi* was the catalyst of the belief in a brighter future for the Jewish people, in the *Haftorah* of the first day of *Chag HaSukkos*, the *Navi* speaks of the cataclysmic war of *Gog U’Magog* which will climax with our final redemption and the acknowledgment by all nations that *Hashem* alone is the Master of the World, and *Klal Yisroel* are His chosen people.

Morale plummeted and despair was prevalent in the bedraggled Jewish settlement. But then, *Hashem* sent *Zechariah HaNavi* to instruct the Nation to ignore their fears of retribution and resume construction of the holy Temple. The *Navi* assured them that *Hashem* would grant them success in their endeavor, and indeed, soon afterward, King Daryavesh (Darius) of Persia gave his official stamp

*Chazal* explain that these bloody battles will take place in the month of *Tishrei* and the final defeat of the enemy will take place on *Hoshana Raba*. Ironically, *Chazal* also say “*in (the month of) Nissan we went into exile, and in Nissan we will be redeemed.*” How can both sayings be true?

# מעשה אבות ... סימן לבנים

ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וענף עץ אבת וערבי נחל .... (ויקרא כג-ב)

One of the most famous *Medrashim* on the *Torah* concerns the *Arba Minim* which we take on *Sukkos*. “‘Fruit of the *hadar tree*,’ symbolizes Israel: Just as the *Esrog* has taste as well as fragrance, so Israel has among them those who possess learning and good deeds. ‘Branches of palm-trees,’ also applies to Israel: Just as the palm tree has taste but no fragrance; so Israel has among them those who possess learning but not good deeds. ‘And boughs of a myrtle tree,’ likewise applies to Israel: Just as the myrtle has fragrance but no taste, so Israel has among them those who possess good deeds but not learning. ‘And willows of a brook,’ also applies to Israel: Just as the willow has no taste and no fragrance, so Israel has among them those who possess neither learning nor good deeds. What does the Holy One, blessed be He, do to them? To destroy them is impossible. ‘However,’ says the Holy One, blessed be He, ‘let them all be bound together in one bundle and they will atone one for another.’” (ויקרא רבה ל-ב)

A young man living in Israel was a *chasid* of *Chabad*. He was a remarkable fellow, jovial and pleasant, and always looked to try to help others. He lived not far from a road junction where many buses stopped on a typical day, picking up and letting off passengers who were going to various places in Israel. Good-naturedly, he used to go there to assist people as they got on and off the bus and also put *Tefillin* on people’s arms who hadn’t done so yet. He met all types of interesting people and loved helping people do this *mitzvah*.

On the *Yom Tov* of *Sukkos*, he had an idea to go to the bus stop with his *Arba Minim* and offer people who hadn’t shaken them yet, to do the *mitzvah*. Every day of *Chol Hamoed*, he would stand at the junction and indeed, many people took him up on his offer. Often he would teach them the correct blessing to make and how to hold the *Lulav* and *Esrog*. But he didn’t mind. They would make the *berachos* and he would yell out “*Amen*” for all to hear. He beamed with joy. He did this even on *Hoshana Rabba*, the last day of the *Sukkos* festival.

One year he went to the road junction as usual on his bicycle and offered to make a blessing for people over the four species. He stood in his place almost the entire day, enjoying his interaction with people and the *zechusim* he was accruing. When he saw that the sun was beginning to set and nightfall was fast approaching, when the *mitzvos* are not performed, he loaded his basket with his *Lulav*, *Esrog*, *Hadassim* and *Aravos*, his *siddur*, some food he had brought along, vodka, cookies and some of his pamphlets that he gave out. He mounted his bike and turned in the direction of his house.

It was already quite late and the shadows deepened, but he wanted still to have time to go to the *mikveh* before sundown, so the young man began to ride at high speed on his bike. He was cruising through the streets, making good time. When he approached one of the major crossroads, somehow, the cuff of his pants suddenly got caught in the chain of his bicycle. He felt the pull but he was unable to stop, and he suddenly panicked as he was riding through a busy intersection at high speed. Quickly, and with little alternative, he maneuvered his handlebars to the right, swerving onto a side road he had never known existed, which led to an industrial area which was empty at this time of day.

As he rushed down the small dirt road, he began to maintain control once again over his bicycle and he let himself ride until he gradually slowed down and came to a halt. He was inside the industrial area now, with huge factory-like buildings before him. He looked down and his cuff was still stuck but he was afraid to pull too hard without tearing his good suit pants.

The place looked deserted and he didn’t know what to do. But then, he noticed off in the distance, a man walking towards a car. It appeared that the man was going home for the day. Urgently, the young *Chabad chasid* called out, “Hello? Hi, can you please help me over here?” The man looked up and saw the boy on the bike and walked over to him.

The young man explained what had happened and showed him the cuff of his pants. The worker smiled and easily managed to free the pants. Heaving a sigh of relief, the *chasid* thanked him and wanted to turn the bicycle around in order to ride back to his house, when the worker asked him: “What is that in your basket? Is that a *Lulav*?”

“Yes,” he answered. “I have here a full set of *Arba Minim* for *Sukkos*.” To his surprise, the man said, “That is great! Just perfect. You see, they have me working night shifts and I sleep during the day. I did not get a chance to make a blessing over the *Lulav* and *Esrog* yet this holiday of *Sukkos*. Perhaps you can let me hold the four species and make the blessing!”

What *hashgacha pratit*! The young *chasid* was absolutely thrilled and the worker said the *beracha* of “*Shehecheyanu*” in addition to the regular *beracha* over the *Lulav* and *Esrog*, a few short minutes before sundown.

“*Hashem* directs the steps of man” - thought the *chasid* - even when riding a bicycle!

יה"ד שתשרה שכינתך בינינו ותפרום עלינו סבת שלומך בזכות מצות סוכה שאנו מקיימין ... (תפילה כשנכנסים לסוכה)

The great Chief Rabbi of Vilna, **R’ Chaim Ozer Grodzensky zt”l** used to relate the following story about the holy **Chofetz Chaim zt”l**. The Chofetz Chaim was married twice. His first wife was his step-sister; his mother had married Rav Shimon Halevi Epstein, and young Yisroel Meir Kagan married his daughter Freida a few years later. She passed away in

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**R’ Yitzchok Sorotzkin *shlit”a* (Rinas Yitzchock)** quotes the words of the **Vilna Gaon zt”l** who explains that indeed, in a perfect world, *Bnei Yisroel* will be meritorious and our ultimate redemption will begin and be completed in the month of *Tishrei*. However, if *Klal Yisroel* are lacking in merits due to their sins, the redemption will begin in *Tishrei* however, there will then begin a six-month break where *Moshiach* will hide himself from sight. During this six-month

period, the armies of *Gog U’Magog* will harass the Jews relentlessly thereby cleansing our people of their iniquities, and only when the month of *Nissan* comes around will *Moshiach* reappear and complete the redemption.

Of course, we hope to see the *Geula* “בעתה אחישנה” so in order to avoid having to go through that arduous six-month period, it is imperative to be cognizant of our faults beforehand and correct them as soon as possible.

## CONCEPTS IN AVODAS HALEV AND HEMSHTECH HADOROS

# מחשבת הלב

## FROM THE FAMILY OF R’ CHAIM YOSEF KOFMAN ZT”L

למען ידעו דרתיכם כי בסוכות הושבתי את בני ... (ויקרא כג-ב)  
*Chag HaSukkos* is a *Yom Tov* meant to commemorate the manner in which *Hashem* displayed His love for the *Yidden* by protecting us from the harmful elements of the desert. The following famous question is asked by the **Tur**. If these events played out in the spring, why then don’t we celebrate the *Yom Tov* in *Nissan* rather than *Tishrei*? Another point to reflect on is the seemingly mystifying *Medrash* that refers to *Sukkos* as “ראשון לחשבון עונות” when in reality, “*Rishon*” is actually several days earlier?

The **Chiddushei Harim** of **Ger**, **R’ Yitzchok Meir Alter zt”l**, explains as follows. A main proviso of the *mitzvah* of *Sukkah* is “למען ידעו דורותיכם”. To realize and internalize what *Hashem* did for us, but not just we must internalize this, but all generations as well, need to be cognizant. The ideal time to really focus on this is when our heads and hearts are clear and pristine. Now, after the *Yimei Hadin*, we have a fresh slate and a clear mind. Whereas by the time *Nissan* rolls around, our minds aren’t as clear to think and thank properly.

Similarly, while sitting in the *Sukkah*, the shade of *Hashem*, we can make a *cheshbon*, a proper reckoning, of our

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ושאבתם מים בששון ממעיני הישועה ... (תפילה לשמחת בית השואבה)

The *Gemara* in *Sukkah 48b*, while discussing the joyful procession of the *Simchas Bais Hashoeiva*, interjects with an interesting anecdote of two heretics, one named *Simcha* and the other *Sasson*. They would squabble and bicker as to who was greater, referencing *posukim* that quoted *Sasson* before *Simcha*, or vice versa. One *posuk* that they quoted was “ושאבתם מים בששון” which the *Gemara* used to describe the *Simchas Beis Hashoeiva*, but otherwise seems rather unimportant for both the relevance to the *Gemara* in general, and to be part of our text for all eternity.

I would like to offer the following *machshava*. The pursuit of happiness is the dream of people who think they’ve “made it” and think they’re now “happy.” As a result, they may put others down in an attempt to convince themselves that they are actually the ones on top. Like *Simcha*, who thought that by putting down *Sasson*, he would be happy. But conflict ultimately ensued once *Sasson* attempted to do

the same. And you know what? Neither was really happy.

*Chag HaSukkos*, the *Yom Tov* of happiness, is a holiday which teaches us that happiness is not about putting your friend or neighbor down, but rather thanking *Hashem* for the *beracha* He has bestowed upon you. It’s about realizing at the outset of the year, don’t be complacent with my precious *Sukkah*. I don’t need extravagance to make me happy, though I may enjoy the luxuries He has blessed me with.

The *Simchas Beis Hashoeiva* featured the *Chachamim* and *Gedolim* dancing and singing. For I realize that I can step back and let someone else do his/her thing. The culmination of it all is during *Simchas Torah* when we all dance in a circle. A circle shows we are all equidistant from the center. I don’t come before you; all *Yidden* are equally precious. As we prepare for possibly re-quarantining, let’s remember to reflect on the importance of our families, friends and people close to us and try to be truly happy with what we have and what they have.