



חג הסוכות / שמיני עצרת / שמחת תורה

Chag HaSukkos / Shemini Atzeres / Simchas Torah

י"ד-כ"ג תשרי תשפ"ב – September 21-29, 2021

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

טיב התבלין

רעינות ופירושים לעורר את האדם לעבודת הש"ת והתחזקות באמונה ובטחון מאת

אזגמרא בתחלת מסכת עבודה ודה מתארת את מה שיהיה לאחריית הימים הקב"ה מביא ספר תורה ומניחו בדיקו ומכרזו ואומר: 'מי שעסק בתורה יבוא וישול שכרו, מיד מתקבצים כל אומות העולם לפני הקב"ה ומתחילים למנות את כל הדברים הטובים שהם עשו מאז ומעולם ומבקשים שכר על כך, אולם הקב"ה דוחה אותם ולא מקבל את טענותיהם. כי סוף כל סוף לא רצו לקבל את התורה בשעה שסיבב הקב"ה בין כל העמים ואפילו שבמשך השנים נהנו בני ישראל מכמה וכמה מפעלות שלהם בכל זאת לא נתכוונו כלל להיטיב לישראל בזה אלא את טובת עצמם בלבד. לאוד מכן טוענים האומות אל הקב"ה שהם אינם אשמים במה שלא קיבלו את התורה, שהלא גם בני ישראל לא היו חפצים לקבל את התורה עד שכפה הקב"ה עליהם הר כניגית, ואילו היו חופים עליהם גם הם היו מקבלים אולם הקב"ה דוחה את טענותיהם מכל וכל, ואמר להם ששבע מצוות בני נח יוכיחו, שאף על פי שקבלו עליהם את אלו השבע מצוות בכל זאת לא קיימו אותם. ועל אותה כחה וכמה שלא היו מקיימים את כל התרי"ג המצוות הכתיובות בתורה. מבקשים אומות העולם. תן לנו עתה את התורה ונעשה, ואמר להם הקב"ה, 'שׂוטים שבעולם, מי שטרדה בערב שבת יאכל בשבת, מי שלא טרדה בערב שבת מהכן יאכל בשבת?' אולם בכל זאת ולפנים משורת הדין נתן להם הקב"ה מצוה אחת לראות האם בדעתם לקיים באמת את מצוות התורה הקדושה ואומר להם, 'מצוה קלה יש לי וסוכה שמה, לכו ועשו אותה'. נחפזו אומות העולם לבנות להם סוכות ומתיישבים בצילה, מה עשה הקב"ה, הקדיד עליהם תמה כבתקופת תמוז, וכל אחד ואחד מבעט בסוכתו ויוצא שנאמר (תהלים ב. ג) 'נתתק את מוסדותינו וגשליכה ממנו עבותימו'. מיד, הקדוש ברוך הוא יושב ומשחק עליהן, שנאמר (שם ב. ד) 'יושב בשמים ישחק וגו'.' אמר רבי יצחק, אין שחוק לפני הקדוש ברוך הוא אלא אותו היום בלבד. עד כאן תוכן דברי הגמרא, ועתה נשאלת השאלה כמאליה, מפני מה בודד הקב"ה דווקא במצוות הסוכה יותר משאר כל המצוות שבתורה, מה יש בה במצוה זו שבאות ייחוונו אומות העולם האם הפצתם הם באמת לקבל עליהם את עול התורה והמצוות ולקיים אותם בלב שלם ובנפש חפה ואם לאו.

אלא יתבאר הדבר על דרך שביארו חכמינו ז"ל במסכתא סוכה (ב.) את הכתוב (ויקרא כג. מב) 'בסוכות תשבו שבעת ימים', ופירשו בגמרא: 'אמרה תורה - כל שבעת הימים צא מדידת קבע ושב בדירת עראי'. כלומר, שבהגיע חג הסוכות צריך כל איש ממשאל לצאת מביתו ודירת הקבע שלו, ולהיכנס אל תוך הסוכה שהיא דירת עראי בלבד, שם יתגורר במשך שבעת ימי החג וצריך להביך, לאיזה דבר כיוונה הגמרא באמרה שב בדירת עראי? מהו ההגדרה של עראי, הרי לא יתכן לומר שדירת עראי הכוונה שצריך להצטער בה עד שלא יוכל לאכול או לישן שם כדבעי, כי אם כן ה"י מצטער ומצטער הרי פסוד מן הסוכה, כמובא בגמרא (סוכה כה.) וכנפסק בשולחן ערוך (א"ח סימן תרמ סעיף ד.).

אלא והוא צריך לומר שהכוונה היא אחרת, ודירת ארעי מורה על כך שאין דירה זו המקום העיקרי והקבוע של הדר בתוכה כי אם תפלה היא לו. ולעולם

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Halachos of Sukkos to Merit Success

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 *hoשענות* 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 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 (and also

הוא היה אומר

Slonimer Rebbe, R' Shmuel Berzovski *shlita* (Darchei Noam) would say:

"There are many different feelings in the air during *Chag HaSukkos* but the concept of *אהבה* is from the most pervasive. In fact, on *Sukkos*, *Hashem* bestows an abundance of love for *Bnei Yisroel*, going so far as to add on a day to the *Yom Tov*. It is this very concept, which is echoed in the *mitzvah* of *Nisuch HaMayim*, the 'Pouring of the Water' which was performed on all seven days of *Sukkos*. Since *Nisuch HaMayim* is based on the idea of raising the waters and then pouring them to the ground, it is reminiscent of *Hashem's* deep love for us up in heaven, which he then 'pours' down on top of us during *Chag HaSukkos*."

R' Tzvi Hirsch Marinover *shlita* would say:

"On *Shemini Atzeres/Simchas Torah* all members of the Jewish nation - men, women, and children of all ages - join together in *shul* to celebrate the holy *Torah*. With great zeal and fervor, we set down our holiest of objects, a *Sefer Torah*, and dance around it in a circle. This signifies that the holy *Torah* is and always will be the focus of a *Yid's* life, and that anything left outside of the circle is meaningless in comparison."

A Wise Man would say: "If you see in your wine the reflection of a person not in your range of vision, don't drink it."

<p>Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)</p>	<p>THE FROGS??? *Who then will Carefully study HIS Greatness?* A Must for שמים ! (Please sign Too!)</p>	<p>103,777 apprx verifiable signatures 855.400.5164 kvodshomayim.org</p>	<p>This issue is dedicated by the Massel Family as a token of our gratitude to the Torah Tavlin. Wishing you a Chag KasherV'Sameach</p>
---	--	---	---

(1) משנה ראש השנה טו. (2) תענית ב. (3) שמות כביטו (4) באר יוסף (5) ויקרא כגמ (6) פרשת אמור לא (7) שם

עדותיך אתבונן

מאת הרב אברהם דניאל אבשיין שליט"א מחבר ספר שדה אברהם

ימצאהו בארץ מדבר ובתהו ילל ישמן יסכבנהו ויבנהו יצרנה באישון עיניו (לב-ו) - הענייני הכבוד היו בזכות האמונה והבטחון של כלל ישראל

ל"ש" ו"בתהו ילל ישימון - ארץ ציה ושממה מקום יללת תנינים ובנות יענה אף שם נמשכו אחר האמונה, ולא אמרו למשה האיך נצא למדברות מקום ציה ושממון, כענין שנאמר (ידמיה ב, ב) לכתך אחרי במדבר". ובר"ה יסכבנהו כתב וז"ל, "שם סבבם והקיפם בעינים וסבבם בדגלים לארבע רוחות וסבבו בתחתית החר, שכפהו עליהם כגניזת", עכ"ל. הרי מבואר מדברי רש"י שהזכות שכלל ישראל זכו להעניני הכבוד היה מתוך האמונה והבטחון בהש"ת, שיצא למדבר ולא דאגו על מה יאכל למחר, שהאמינו באמונה שלימה בהש"ת שהוא ית' יפרנסם במדבר, הגם שלא היה שום אופן על פי דרך הטבע באיזה אופן יהיה להם מה יאכל, מ"מ בטחו בו ית' באמת, ומכח בטחון זה, זכו לשמירה מעולה ע"י העניני הכבוד.

ויש לבאר זה, דהנה עיקר הכשר הסוכה הוא רק אם "צילתא מרובה מתמחה" אבל אם הסוכה "חמתה מרובה מצילתנה" הסוכה פסולה. והמפרשים כ' הטעם לזה, שהסוכה מורה שהש"ת הוא צילתן של כלל ישראל, והוא ית' מגינם מכל רעות שבעולם, שלא יהיה הקר וחום יכולין להויקם, וכמו כן לא היו יכולין האומות העולם להויקם - שהש"ת תמיד מציצ עליהם צילתו, ומי שהוא בצילתו של הש"ת זוכה לינצל מכל צרות שבעולם. ומטעם זה איתא בוודר (ה"ג דף ק"ג) שסוכה היא: "צלא דמיהמנותא", צל של אמונה".

והאופן שיכול כל אחד ואחד לזכות להך "צל" היינו אם הוא משים בטחונו בהש"ת. דידוע דברי המדרש (הובא בנפש החיים שער א, פרק ז) ז"ל, "הי 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 נותן לך כך. אף הקדוש ברוך הוא ה' צלך כשם שאתה הוה עמו הוא הוה עמך", ע"כ. הרי להדיא בדברי המדרש, שהש"ת נוהג עם כל אחד ואחד כפי שיעור שפונה להש"ת. ומי שפונה להש"ת ובוטח בו באמת, הש"ת יעזרהו כפי אותו שיעור.

וכן איתא בדברי המדרש (ילקוט שמעוני פרשת אמור רמז תרנ"ג): "בסוכות תשבו שבעת ימים זהו שאמר הכתוב וסוכה תהיה לצל יזמם, אמר רבי לוי כל מי שמקיים מצות סוכה בעולם הזה אומר הקדוש ברוך הוא הוא קיים מצות סוכה אני מסך עליו מחמתו של יום הבא ... דבר אחד וסוכה תהיה לצל יזמם כל מי שמקיים מצות סוכה בעולם הזה הקב"ה מסך עליו מן המזיקין שלא יזיקו אותו שכן הוא אומר: באברתו יסך לך", ע"כ. וכ' המפרשים לבאר דברי המדרש, שיכול כל אחד ואחד לזכות להך שמירה של העניני הכבוד, הגם שעשכזו אין לנו העננים, מ"מ אם מקיים מצות סוכה, ר"ל שפונה להש"ת ובוטח בו, יזכה שהש"ת מצילו ומיגנו מכל צרות שבעולם.

ואיכ"ש לומר דוהו כוונת רש"י, שהטעם שכלל ישראל זכו לעניני הכבוד, היה משום שהיו בוטחים בו, וחזינו גודל מרת הבטחון, מזה שלא דאגו מה יאכל במדבר, זכו להשגרת הש"ת, והיה מגינם ומצילם שאם אחד פונה להש"ת, הש"ת הוא כמו הצל, שכפי שפונה אליו, כן מראה לו, וזכו שהש"ת היו מצילן שהיו בצילו. אולם יש

תורת הצבי על הפטרות AND THE WEEKLY HAFTORAH R' TZVI HIRSCH HOFFMAN SHLITA

The *Haftorah* of the first day of *Chag HaSukkos* and *Shabbos Chol Hamoed* both pertain to the cataclysmic battles in the times of *Moshiach* – better known as the war of *Gog U'magog*. In those times *Hashem's* majesty will be universally recognized and accepted, and each subsequent year following their ignominious defeat, the Nations of the world will pay homage to the Almighty on the *Yom Tov* of *Sukkos*. Those who fail to show deference will be punished with drought-like conditions and eventually die of thirst – a horrible way to die.

So, while this all sounds great for the Jewish Nation who will undoubtedly benefit from not having the gentile Nations harassing them, what connection do the gentile Nations have to the *Yom Tov* of *Sukkos*?

R' Shmuel Ahron Irons shlitā (B'tzeil HaEshel) explains that *Chazal* detail the importance of the battles of

The *Haftorah* for the second day of *Chag HaSukkos* as well as the *Haftorah* for *Shemini Atzeres* both discuss the completion of the building of the *Bais Hamikdash* and the seven-day dedication ceremony which was immediately followed by the *Yom Tov* of *Sukkos*. *Chazal* say that during this period the people experienced the radiance of the *Shechinah* and became joyous, but couldn't the cause of their joy simply have been due to the two weeks of celebrations as opposed to a supernatural reason?

R' Avraham HaKohen Pam zt"l explains that there is a fundamental difference between physical joy and spiritual joy. When a person experiences physical joy he feels alive and exhilarated, but as soon as the cause of his physical joy

Gog U'magog and how they were meant – in part – to bring out the greatness of the Jewish people as well as the loving and caring way *Hashem* dotes on His children – the *Bnei Yisroel*. Out of all the wonderful miracles *Hashem* has done for the Jewish people over the years, the series of miracles pertaining to the *Ananei Hakavod* and *Klal Yisroel's* travels through the desert with just *Sukkah* huts to protect them, are by far the greatest show of *Hashem's* mastery of the world. Imagine, for forty straight years millions of people were kept alive through *Hashem's* grace and mercy and His performance of miracle upon miracle.

It is for that reason alone that the Nations of the world will be forced to pay homage to *Hashem* thereby acknowledging His dominance and complete control over the entire world. And those who refuse to submit will suffer a terrible fate befitting their refusal!

is removed the joy will altogether dissipate as well and he will suffer from a "hangover" with feelings of despondency. On the other hand, spiritual joy is far more deep-rooted than that and it takes a far longer time for the effects of a true spiritual high to dispel.

When *Klal Yisroel* spent two weeks basking in the presence of the *shechinah* at the *Chanukas HaBayis* of the *Bais Hamikdash*, their joy emanated from the spiritual aspects of the proceedings and not from the lavish banquets, singing, dancing, and festivities. It was a spiritual awakening that they experienced. Therefore, *Chazal* chose to highlight the more important supernatural reason for the cause of their joy as opposed to the physical one.

בין הריחים – תבלין מדף היומי – ביצה דף יט:

"אמר להם הקב"ה לישראל בני לוו עלי וקדשו קדושת היום והאמינו כי ואני פורע ע"כ."

אמר להם הקב"ה, לוו עלי ואני יקדשו קדושת היום והאמינו כי ואני פורע ע"כ." Rav Yochanan says that if one doesn't have money for *Shabbos* he should borrow & *Hashem* will help him pay it back: *Tosfos* answers that our *Gemara* is talking about someone that is not "liquid" at the moment but does have assets; this person may borrow the cash. *Tosfos* explains that first the *Gemara* where עקבא ר' יוס' says "עשה שבתך חול ואל תצטרך לבריות" This seems to contradict our *Gemara* that says one may borrow to make *Shabbos*. *Tosfos* explains that our *Gemara* is talking about someone that is not "liquid" at the moment but does have assets; this person may borrow the cash. *Tosfos* explains that first the *Gemara* where עקבא ר' יוס' says "עשה שבתך חול ואל תצטרך לבריות" This seems to contradict our *Gemara* that says one may borrow to make *Shabbos*. *Tosfos* answers that our *Gemara* is talking about someone that is not "liquid" at the moment but does have assets; this person may borrow the cash.

ע"כ. וכ' המפרשים לבאר דברי המדרש, שהטעם שכלל ישראל זכו לעניני הכבוד, היה משום שהיו בוטחים בו, וחזינו גודל מרת הבטחון, מזה שלא דאגו מה יאכל במדבר, זכו להשגרת הש"ת, והיה מגינם ומצילם שאם אחד פונה להש"ת, הש"ת הוא כמו הצל, שכפי שפונה אליו, כן מראה לו, וזכו שהש"ת היו מצילן שהיו בצילו. אולם יש

S' Akiva & *meforshim* explain that when R' Akiva says not to come on to other people for one's *Shabbos* needs, he is referring to a poor person that has enough for only 2 meals & nothing for סעודות. In this case one should not take from other people for the 3rd meal. If he is so poor that he is already taking from *Tzedaka* for all his meals, he should be given enough for all 3 *Shabbos* meals from *Tzedaka* funds. The **טור** adds: "צריך אדם לרצו עצמו כנמר וכנשר לכבוד שבתות ביותר" & one should skimp on weekday meals to save something for *Shabbos*. The Tur writes that he asked his father the **רא"ש** a few times, if he is in the category of one who should borrow, since he is so poor that he depends on others. He says that the Rosh never gave him a definitive *Psak*. Imagine, the Tur did not have enough food for סעודות, yet had the wherewithal to write the Tur!

The **הלווי** was once asked by an עני if he may use milk for the כוסות on *Pesach*. The *Bais Halevi* gave him money for wine & meat. When asked why he gave him money for meat also, he responded that from the *shaila* he could tell that the man wasn't planning on becoming *fleishigs*, and one should have בשר ויין, so he gave him enough for both. The **Rambam** [שביתת יו"ט פ"ו י"ח] says although one should have fine delicacies for *Yom Tov*, if he doesn't share them with less fortunate people than himself [גר יתום ולאכמנה] it's not a שמחת יו"ט rather it's a שמחת כריסו, a *simcha* only for his stomach! **Rav Yosef Chaim Sonnenfeld zt"l** points out that the הקב"ה says, "והאמינו בו" - this is contingent on the הבטחה "בי ואני פורע",

דרגה יתירה EDITORIAL & INSIGHTS ON ONE'S MIDDOS TOVOS

שובה אלינו בהמך רחמיך בגלל אבות שעשו רצינוך (מסכת שלח ג'ה"ט)

Isn't it interesting that the number three plays a big part in our *Yom Tov* celebration? We find that there are three basic themes that run through the holiday of *Sukkos*. These three ideas also happen to be the three pillars - Amudim - upon which the entire world stands. They are: *Torah*, *Avodah*, and *Gemilus Chassadim*. Furthermore, these three ideas are also the same three principles upon which all of *Klal Yisroel* have been focused throughout these past few weeks of the *Yomim Noraim* - the incredible Days of Awe. How so? Because, as we know, the three things that remove an evil decree are: *Teshuvah*, *Tefillah* and *Tzedakah*.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

To take this concept one step further, these three ideas are also represented by our forefathers, the three *Avos*, Avraham, Yitzchok and Yaakov. *Avraham Avinu* represents the *middah* of *Tzedakah*, or *Gemilus Chassadim*. *Yitzchok Avinu* is the symbol of true *Avodah*, which we know is *Tefillah*. *Yaakov Avinu*, the "B'chir Ha'Avos" is the man of *Torah*, and the pillar of truth.

Chag HaSukkos is referred to as "Zman Simchaseinu" - the time of our greatest rejoicing, because it encompasses the entire depth, purpose and meaning of this world. True happiness only comes from spirituality and *Sukkos* epitomizes this *Ruchniyos* with three distinct messages.

The first message of *Sukkos* is the idea of “*Torah*” as represented by *Yaakov Avinu*. In order to properly learn Torah, we must do *Teshuvah* on *Rosh Hashana* and *Yom Kippur*. Now, we are ready for *Sukkos*, a time when we uplift the mundane. In the *sukkah* itself, everything becomes holy! Eating, sleeping, just being in the *sukkah* is a *mitzvah*! Because *Chag HaSukkos* is a time when we leave the material world behind. We move into a small shack without all the “baggage” that distracts us from a true *Torah* life. We return to *Hashem* by moving into the *sukkah* which is truly the embrace of *Hashem*.

The second message of *Sukkos* is the message of “*Avodah*” as alluded to by *Yitzchok Avinu*. It is his manner of *Tefillah* which teaches us how to forge a lasting relationship with *Hashem*. *Tefillah* is known as עבודת שכלב - “*the service of the heart,*” for it is truly the heart that *Hashem* wants in our service to Him. The *Arba Minim* which we take in our hands on the *Yom Tov* of *Sukkos*, represent the four main parts of the body which we subjugate to *Hashem*. The *Esrog*, which represents the heart, is held separately and then combined with the head

CONCEPTS IN AVODAS HALEV AND HEMSHECH HADOROS

מחשבת הלב

FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT”L

ולקחתם לכם ביום הראשון פרי עץ הדר ... וענף עץ אבט (ויקרא כג-כ) *Chazal* tell us that the *Arba Minim* (four species) correspond to various human organs. The *esrog* is connected to the heart. The *remez* is from the *sof teivos* (end letters) of “פרי עץ הדר” which spell the word “יצר”.

Perhaps the deeper meaning is that we should realize that it is totally normal for our hearts to have a *yetzer hara*. The question is only what we do with it? In *Krias Shema* we say “ואהבת את ה'... בכל לבבך”. We must love *Hashem* with both our hearts - the *yetzer tov* and the *yetzer hara*. We must realize that *Hashem* placed us on this earth to confront our evil inclination and to ultimately triumph over it (even if we sometimes fail) in order to earn eternal reward.

The *Hadasim* represent our eyes, as they are shaped as such. However, we know from the *Gemara* that the *hadass* must be *meshulash*. Its leaves must grow in groups of three. Now, as we know, people only have two eyes; so why does the *hadass* have to have three? It should have two, like our eyes! I once heard a *pshat* from a *chaver* of mine, R' Nachi Bohenski. He said two leaves are *kneged* our own eyes. The third is for *yenem* - to have an *ayin tova* for a fellow Jew. The *hadass* teaches us to always be on the lookout for ways to help out others.

There's an interesting phrase in *halacha* regarding the *hadass*. If it grows “*three leaves in a pattern of two leaves on top of a single leaf*” and not three evenly sprouted leaves, it is called a “*Hadas Shoteh.*” Why the name calling? The *pshat* could be, that if the two leaves (our

(the end of the spine) the lips and the eyes, as if to say, “*Hashem*, I put my heart into every single thing I do, for all of my actions are done out of love for You!”

The third and final message that *Sukkos* represents so beautifully, is the idea of “*Chessed*” which is the attribute of *Avraham Avinu*. It is the idea of love, kindness and unity amongst the Jewish people. *Chazal* teach us that the *Arba Minim* also represent every type of Jew - totally righteous, somewhat righteous, somewhat wicked, totally wicked - and by banding them all together, each member of *Klal Yisroel*, with his or her unique contribution to the Kingdom of *Hashem*, do we truly achieve our purpose in this world. It is only through acts of *Tzedakah* and *Gemilus Chassadim* (acts of kindness) that we can bring joy and *nachas* to our beloved “*Tatte in Himmel.*”

Is it any wonder that the joy of *Sukkos* is palpable when we raise ourselves up, thereby raising up the entire world through the *mitzvos* and good deeds that we do at this time? And is there any greater joy in life than knowing that we are fulfilling our mission and achieving true closeness - קרבת אלקים - bringing joy and *nachas* to *Hashem Yisbarach*?

eyes) are looking down at the single leaf below, it is indeed worthy of a demeaning name. Rather, all the leaves must be on the same level. And that is how *Hashem* wants us to look at our fellow *Yid*. We are all equal.

May we all soon be *zoche* to the rebuilding of the *Bais HaMikdash* and הנפלת!

המלאך הגואל אתי מכל רע יברך את הנערים (קל נקדים בשמחת תורה) *On Simchas Torah*, at the culmination of our dancing the joyous and spirited *Hakafos*, we gather the children, young and old, under a *Talis* in a poignant moment, and recite the words, “המלאך הגואל אתי מכל רע”. Why was it chosen as the time to do this, and why *davka* on *Simchas Torah*?

“שאל אביך ויגדך זקניך: This is a reference to three *doros*, which brings to mind the *posuk* in *Koheles*: “והחוט המשולש לא במהרה ינתק”. *Chazal* explain that if there are three generations following in *Hashem's* ways, there will be an unbroken continuity going forward. Therefore, the next *posuk* continues with “בהנחל עליון גויים” an inheritance (based on **Baal HaTurim**).

We, as *frum Yidden*, recognize that our future depends on our children, who we valiantly inculcate with our rich *mesorah* and heritage. In *Birchas Kohanim* - which is recited by the *Kohanim* on *Yom Tov* - the first *beracha* ends with the word “וישמרך”. The *meforshim* say that this hints to *Hashem* blessing us with children. How does the word “וישמרך” (to watch) allude to children? Perhaps we can say that through having *ehrlliche children* we are watched and

from a long and illustrious career. His beloved *Rebbetzin* had passed on, and he lived alone in a one-room apartment. As his health deteriorated, he could no longer handle the chores of cooking and cleaning for himself. For the most part he was home bound and required assistance from members of the community.

One of the local women, Mrs. Tzirel Roznik, heard of the aging *Rebbi's* plight. It broke her heart. R' Zevulun had taught her own children. Indeed, he was the best *Rebbi* they had ever had. She took it upon herself to prepare meals, which she would send over with one of her children. Each week, one of her children would show up with a week's worth of meals, and would stay to clean and straighten up the apartment and do the laundry.

This practice went on for the remainder of R' Zevulun's life. Upon his passing, the whole Jewish community was in mourning. The Roznik family was also broken up, it was as if they themselves were sitting *shiva*.

The Jewish community of the town remained vibrant and populous all the way up until the invasion of the Nazi beasts. The once proud Jewish community was in turmoil trying to flee from the Nazi hoards, but there was no way out. The Nazis methodically surrounded the city and all of the Jews were being herded into the town square.

Max Frankel and his wife managed to slip out of the back of their home with their children. They were hiding in an alley not sure what to do. Suddenly, they saw a Jewish friend of theirs running past. He told them about two hiding places in town where Jews were holing up. One was in the building to the right and the other was in a cellar to the left. the man dashed off to the left. The Frankel's quickly decided to go to the one on the left. It was closer to them and easier to get to.

Suddenly, Mrs. Frankel halted in her tracks. She insisted that they switch to the other hiding place. Her husband didn't understand why she halted; in fact, proceeding to the other place presented more peril. Mrs. Frankel herself didn't understand what came over here. Logically, going to the left made sense. And yet, her inner premonition told her to take her family to the right. She simply had this powerful feeling that this was the right way to go and she was adamant.

They safely found their way to the other place and managed to hide there with some other families, among them, Mrs. Frankel's first cousin and his family. They remained there till the “storm” passed, and were eventually able to get out of Nazi Europe. They later learned that the hiding place on the left was actually a Gestapo trap and all who hid there were deported to the death camps. The inexplicable sense that caused Mrs. Frankel to turn around actually saved their lives.

It turns out that Mrs. Frankel and her cousins are grandchildren of Mrs. Tzirel Roznik, and the room they hid in - the chamber that shielded them from the Nazi tempest - was the very apartment lived in by R' Zevulun - the man whom their grandmother fed and cared for, in his old age. The *mitzvos* she performed there many years earlier, saved her family years later.

משל למה הדבר דומה

שישו ושמחו בשמחת התורה ותנו כבוד לתורה ... אהודנו בסוד עם קרובו אלקי צורי אחסו בו (פיוט לשמחת תורה)

משל: A story is told about the legendary *Lubavitcher Chasid, Reb Mendel Futerfas z”l*, during the time he was imprisoned in a Siberian Gulag. Reb Mendel was known to find a lesson in everything he encountered.

Reb Mendel's cellmates were not Jewish and had little to keep themselves entertained. However, one man smuggled a deck of cards into the prison and at night, the men would sit around and play cards. Reb Mendel didn't play with them but he was just happy that their attention was diverted from bothering him to their card games. Of course, in Siberia, a deck of cards was contraband and if the men were caught, they would face stiff punishment. The warden had a suspicion when he heard lots of talking and fun being had in the cell, but no matter how many times he came in to check the cell, he could never find the actual deck of cards. Even Reb Mendel could not figure out how they managed to conceal it time and time again from the warden's prying eyes.

One time, the warden heard sounds of fun again and swiftly came running in. It all happened so fast. This time he ordered everyone to stand back and empty their pockets and not move until he kicked over all the flimsy mattresses. He searched each man as well as the entire cell. But once again,

he was unsuccessful. Reb Mendel was so curious. How did the cards disappear so quickly and so thoroughly?

Later, he approached one of his cellmates, Gregory, and asked him the question.

The Russian smiled and said, “You see that guy over there?” He pointed to a small, scurrilous man, who was moving quickly from side to side. “Do you know who he is? He was the best pickpocket in Moscow. He stole so much from people because he has the quickest hands. So, when the warden comes in looking for the cards, he hides them in the only place the warden would never think to look - the warden's own pocket! The warden checks the whole cell and then, on his way out, the pickpocket takes the cards back.”

נמשל: The *Yemei Hadin* and *Sukkos* have passed and now, on *Simchas Torah*, we exult with *Hashem's* most precious possession. Why? Because all year long, we are searching for the *Torah*, we are longing for it and we wish to learn it and follow it. Suddenly, today it all becomes clear. It was with us, actually inside of us all along! The realization that we have the *Torah* and all that we need to fulfill it properly, is a cause for so much joy and celebration that we dance deliriously on this holiday and we thank *Hashem* for this precious gift.

“Look, Shia, if there’s any way I can help you, I surely will. Tell me, what items do you need to store?”
 “A folding bed ... and if it’s not asking too much, we also have a highchair we won’t be needing for a good few months.”
 Mayer’s jaw dropped!
 Mayer has told this story to many skeptics, so he knows how to emphasize the *hashgachah pratis*. “Maybe he heard we were looking for a mattress, but there was absolutely no way that Shia could have known that the night before, Sarah and I were talking about needing a highchair! Clearly our needs were known by the One Who takes care of all our needs!” (M. Wikler)

ובנענועו אתם תשפיע שפע ברכות מדעת עליון ... ותהא חשובה לפנדך מצות ארבעה מינים (סדר נטילה לולב)

In today’s day and age, if one wants an *esrog*, he goes out to the local “*shuk*” - usually a marketplace where the *Arba Minim* and everything conceivably related to the *Yom Tov* of *Sukkos* is sold, and in a few minutes he can have for himself a choice specimen. But it wasn’t always like this and in years’ past, weeks of advance preparation were often required just to procure a single *esrog*. Professional *Arba Minim* merchants would travel far and wide scouring city after city looking for “*schora*” to be able to sell, and in some cases, to deliver as a guest to an honorable rabbi or distinguished guest.

In the village of Mogelnitz, right after *Rosh Hashana* was over, **R’ Chaim Meir Yechiel Shapira ז”ל** would give a sizable sum of money to an agent and send him out to purchase the most beautiful *esrog* he could find for the entire community. More than one *esrog* could not be expected and the custom in town was that after the *Rebbe* performed the *mitzvah* on *Yom Tov*, the townspeople would then line up and fulfill it for themselves.

One year, it was extremely difficult to procure a beautiful *esrog*; they were all blemished. As *Yom Tov* approached, the agent traveled from place to place, but without much success. Finally, he arrived at a village where he heard that a certain rich man had managed to buy the most exceptional *esrog* imaginable. The agent hurried to the rich man’s house. But he was nervous. How could he convince this stranger to part with his *esrog*? All he could do was express his feelings.

When he knocked on the door, the rich man asked him what he wanted. He explained to the householder about R’ Chaim Meir Yechiel Shapira; that he was a great *tzaddik*, an exalted person for whom performing every *mitzvah* in an enhanced manner was an integral aspect of life. He wished to buy the man’s *esrog* for the great *Rebbe*.

The wealthy man sat silently for a few minutes, thinking deeply. Then he said, “You say your rabbi is a big *tzaddik*? Well, I’ll tell you what, I have a deal for him” said the rich man. “I paid a handsome sum for this *esrog*. Thank G-d, I can afford it. But there is one thing I cannot buy with all the money in the world. My wife and I have no children. I am prepared to ‘sell’ you my *esrog* but my non-negotiable price is that your holy rabbi should bless us to have a child, and that his blessing should come true within a reasonable period of time. If it does, the *esrog* is my gift to him. But if not, then retroactively your great rabbi and your entire community will not have fulfilled the *mitzvah*.”

Silence filled the room as the stunned agent was unable to respond. How can he take responsibility for such a proposition? Finally, he decided that he had no choice and accepted the proposal, after which he set off straight for home.

R’ Chaim Meir’s joy knew no bounds when he saw the *esrog* - until the agent told him the condition of the “transaction.” For a long time R’ Chaim Meir sat still, head in his hands, engulfed in his lofty thoughts.

“All right,” he finally stated, softly but firmly. “I accept upon myself this difficult condition. I will do that which I am able so that this man and his wife should have a child. Now it is up to the Almighty to do His part.”

About a year later, a small package arrived for R’ Chaim Meir. Inside was an *esrog* of superior quality, along with a note from the rich man announcing that a son had been born to him and his wife. R’ Chaim Meir was overjoyed at the news, as he could now fully rejoice over his *mitzvah* of the previous *Sukkos*, which no longer had a shadow of doubt cast over it. Every year, from then on, the *Rebbe* would receive a beautiful *esrog* from the grateful rich man.

One year, the messenger who delivered the *esrog* was a young *yeshivah* student. “My father requested that I deliver this *esrog* to the honorable Rabbi,” said the young *bochur*. R’ Chaim Meir stared at the youth. Tears welled up in his eyes. He placed his hand on the boy’s head. “Not only are you the bearer of an *esrog*,” he said, “you are the son of an *esrog*!”

כי יצפנני בסכה ביום רעה יסתירני בסתר אהלו בצור ידוממני ועתה ירום ראשי על איבי סביבותי ... (תהלים כז-ה)

When we sit in the *sukkah* - a temporary structure with an open roof - it reminds us that it is not the building that protects us, but, it is *Hashem* Who is protecting us. The more and more *mitzvos* that we do, the more and more Divine protection we merit, often in the most unexpected ways. The following story brings this point home.

In the late 1800’s, there lived a *Rebbi* in a small city in Poland. R’ Zevulun as he was affectionately known, was one of the best and most beloved *Torah* teachers in the local *Yeshivah*. He was known for his erudition, dedication and gentle warmth. He and his *Rebbetzin* never merited having children, and indeed he treated his *talmidim* as if they were his own children.

The years rolled on, and eventually R’ Zevulun could no longer handle the physical demands of teaching, so he retired

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

protected, secure in the knowledge that *Klal Yisrael* will go and deliver the message of what our *mesorah* is all about and flourish. and what is truly important in life. May we all utilize this auspicious time to *daven* for our children, others’ children, and for those who have not yet been blessed with children, and may הקב"ה listen to our supplications, and shower us with *yeshuos*, *refuos*, and a *git kvittel*.

On *Simchas Torah*, the culmination of *zman simchaseinu*, we dance with the holy *Torah*, our everlasting legacy, and for those who have not yet been blessed with children, and may הקב"ה listen to our supplications, and shower us with *yeshuos*, *refuos*, and a *git kvittel*.

מעשה אבות ... סימן לבנים

בסוכות תשבו שבועת ימים כל האזרה בישראל ישבו בסכות ... (ויקרא כג-טב)

Mayer Isaacs * is a tall, low-keyed, somewhat reserved *kollel yungerman* who lives in the Har Nof neighborhood of Jerusalem, with his wife Sarah, and son Pinny. Mayer and Sarah are models of *emunah* and *bitachon* - faith and trust in *Hashem*. This is how they live their lives. A good example of the Isaacs’ *middos* is their commitment to *hachmasas orchim*. Even before they got married, Mayer and Sarah agreed that their home must always be open to guests. However much or little they would have, they felt, was a gift from Heaven which must be shared with others. So even though there were times when they did not know exactly how they would make ends meet, they still made it a point never to refuse a guest.

A few weeks before *Sukkos*, Zev Eisner, a *Baal Teshuva* studying in *Aish HaTorah* in Jerusalem and a frequent *Shabbos* guest, asked Mayer if it was alright if he came for *Chag HaSukkos*. Mayer was thrilled to have him but told Zev that he needed to just okay it with his wife first. That evening, Mayer told Sarah of Zev’s request. “He wants to come for *Sukkos*?” Sarah could not contain her surprise. “Of course, I’d love to have him for the week. But where would he sleep?”

“He’ll be sleeping with me in the *sukkah* all week,” Mayer explained. “So I don’t think he’ll really be in the way.”
 “I’m not concerned about him ‘being in the way’! I love having guests. But we have no extra bed,” Sarah pointed out.

“That’s true,” Mayer acknowledged. “But I’m sure that between now and *Sukkos*, we’ll be able to borrow at least a mattress for him. If he was asking us this much in advance, he must really want to be with us. How could we not agree?”

Sarah agreed. Mayer called Zev the same evening to confirm that he would be coming for the entire week of *Sukkos*.

As *Yom Tov* approached, Sarah found that the presumably simple task of borrowing a mattress proved more formidable than she and Mayer had anticipated. The neighbors across the hall were having company and could not spare any beds. Other friends across the street were planning to be away for *Yom Tov* but they were renting out their apartment to a family who would need every bed. And so it was with everyone else Sarah asked. Two days before *Sukkos*, Sarah began to get worried. She still had no bed or even a mattress for Zev. Sarah mentioned her concern to Mayer. “It’s almost *Sukkos* and we haven’t been able to find a bed for Zev,” Sarah noted uneasily. “What will we do?”

“I’m sure *Hashem* will help us,” Mayer encouraged his wife. “We are only trying to do His will. *Hashem* has been so good to us in the past. I’m certain He will help us now, too.”

“I just wish I had your *bitachon*, Mayer,” Sarah confided. “But you know, a bed for Zev is not the only furniture we need now. Little Pinny is getting bigger and I can no longer feed him in his infant seat. What we really need now is a highchair.”

“I wish we could afford to buy one, Sarah. But you know how impossible it is for us to buy something that expensive now. If we do not have the money to buy a highchair it means that we can probably manage for a little while longer without one. *Hashem* has always given us whatever we really needed in the past. Look, we were childless for almost nine years. Then *Hashem* answered our *tefillos* and Pinny was born. I know He will help us now, too.”

The next day was *Erev Sukkos*. Even Mayer had begun to feel that his *emunah* was being tested. He still had no bed for Zev, who would be arriving in a few hours to spend the week with them. Not one to waste a minute, Mayer went out onto the porch to complete building his *sukkah*. All the materials were there, but not yet assembled. Since it rarely rains in *Eretz Yisrael* during that time of the year, Mayer planned to spend *Erev Sukkos* erecting his *sukkah*.

Two hours into his construction work, Mayer was high atop a ladder with three nails in his mouth, a hammer in one hand and a heavy cross beam in the other. That’s when the doorbell rang. Mayer got down from his perch to see who was at the door. It was Shia, another transplanted American *kollel yungerman*, who lived down the block.

“I’m sorry to bother you on *Erev Sukkos*, Mayer, but I need a favor. You know we’ve been a bit crowded at home since our baby was born. And now my younger brother will be living with us for a few months until he can find a bed in the *yeshivah* dormitory. What I really need is a little storage space.”

“Okay, Shia, tell me how I can help.”

“Well ... we have a couple of things we don’t need right now but we’d rather not sell because we’ll probably need them in the future. And if you have room to store them in your apartment for a while, it would give us a bit more room while my brother is with us.”

* All Names have been changed for privacy