

עדותיך אתבונן

למדרש סגרת דרב אברהם זיטל
אבשמיץ שליט"א, במסגרת שיעור אברכים

כסכת תשבו שבעת ימים כל האורח בישראל ישבו כסכת. למען ידעו דרתיכם כי כסכות הושבתי את בני ישראל בהוציא אותם מארץ מצרים ... (ויקרא כג-כג.)

כתב הטור (ס' תרכ"ח): "בסוכות תשבו שבעת ימים וגו' למען ידעו הדרותיכם כי בסוכות הושבתי את בני ישראל בהוציא אותם וגו' והסוכות שאומר הכתוב שהושיבנו בהם הם ענני כבודו שהקיפן בהם לבל יכה בהם שרב ושמש ודוגמא לזה צוננו לעשות סוכות כדי שנוכר נפלאותיו ונודאותיו ואף על פי שיצאנו ממצרים בחדש ניסן לא צוננו לעשות סוכה באותו הזמן לפי שהוא ימות הקיץ ודרך כל אדם לעשות סוכה לצל ולא היתה ניכרת עשייתנו בהם שהם במצות הבראה יתברך ולכן צוה אותנו שנעשה בחדש השביעי שהוא זמן הגשמים ודרך כל אדם לצאת מסוכתו ולישב בביתו ואנחנו יוצאים מן הבית לישב בסוכה בזה יראה לכל שמצות המלך היא עלינו לעשותה", עכ"ל.

ועמד ה**ב"ח** על דברי הטור, שאין זה דרכו לבאר טעמי המצות, א"כ מדוע כאן במצות סוכה כתב הטור טעם מצות סוכה, וביאור, דכיון דכתיב בתורה בקיום מצות סוכה, "למען ידעו דרתיכם", לא קיים המצוה כתיקונה אם לא ידע כוונת מצות הסוכה כפי פשטה ולכן ביאר לפי הפשט דעיקר הכוונה בשיבת הסוכה שייכוד יציאת מצרים. וע"כ כתב הטעם שהסוכה היא זכר לענני הכבוד שהקיפן כלל ישראל.

והנה הק' המפרשים, דכשיצאו כלל ישאל מארץ מצרים היו להם ג' מתנות טובות שנתן להם הקב"ה, ה"מן" שאלכו, וה"באר" ששתו ממנו מים, וגם היה להם הענני הכבוד, שהיה מגינם מכל הרעות שבעולם, א"כ קשה, מדוע אין אנו עושים יום טוב לזכר ה"מן" או ה"באר". והמפרשים תי' ק' זה בכמה וכמה אנפי ובעוה"ת גם אני אענה את חלקי בישוב קו' זו.

ונראה בעוה"ת ליישב הקו', נבאר במשלי: אם מלך בשר ודם הזמין את ידידיו ורעיו, להתארח בבית המלך לכמה ימים, להתגורר שם עם המלך. הרי מילתא דפשיטא, שאם אחד מקבל הזמנה לבית המלך, אינו צריך להביא עמו שום דבר, שהרי המלך יתן לו כל צרכו, מה שהוא צריך לאכול ולשתות, וגם יזמין לו כל שאר צרכיו. ולא עוד, כשאנשים אלו יוצאים מבית המלך, מה הם מספרים לכל

דרגה יתירה

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM
THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

עמוד עמוד חתן התורה מרשות כל הקהל
הקדוש הזה והשלם התורה ... (רשות לחתן תורה)

As we prepare for the great and awesome holiday of *Simchas Torah*, we must realize that the entire period leading up to this point has been preparation. We have performed so many *mitzvos*; *Teshuva*, *Shofar*, fasting, sitting in the *sukkah*, shaking the *lulav* and *esrog*, etc. Just going through the motions without any intention is in itself inspiring! But there are layers and layers of deep, rich and beautiful meaning in every single aspect of every single action that we are commanded to do as Jews.

The more one takes out the time to delve into the revealed and hidden meanings of our *mitzvos*, the greater effect it will have on our *neshamos*. Listen, we have to do it anyway, we might as well get the most out of it! All it takes is a little understanding and a little extra contemplation.

One can hear the sound of the *shofar* or one can LISTEN to the message of the *shofar*. One can sit in a wooden and flimsy shack or one can BASK in the shadow of *Hashem's* glory. One can shake a *lulav* and *esrog* without meaning or one can DEEPLY inculcate the many beautiful ideas hidden within. For example, a *lulav* that is dried out (יבש) is

תורת הצבי על הפטרות

ואספתי את כל הגוים אל ירושלם למלחמה

persecuted. The gentiles took a particularly savage pleasure in torturing their Jewish neighbors. But when *Hashem* eventually turned the tables and punished them for their crimes, they always tried to deny their actions. They would make excuses and say that they were doing it for the sake of heaven or even more shockingly, for the sake of the Jews so that we would repent from our errant ways.

But not anymore. Says Rashi, *Hashem* intends to finally weed out the true righteous believers amongst the nations. For that reason, He will bring them all to *Yerushalayim* – His capital city – and see if they will have the audacity to plunder it. As *Zechariah HaNavi* says further, they will do exactly that, and *Hashem* will then punish them once and for all, right there in *Yerushalayim*.

As Rashi intimates, the temporary destruction of *Yerushalayim* is a small price to pay for eternal peace.

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

הפטרה ליום ראשון של סוכות ... (זכרי' יד-ג) -

In the *Haftorah* of the first day of *Chag HaSukkos*, *Zechariah HaNavi* describes the apocalyptic battle of *Gog U'Magog* which *Hashem* will wage against His and *Klal Yisroel's* enemies. The battle which will be of epic proportions at the dawn of *Mashiach* will usher in a period of eternal peace and the messianic era. *Zechariah* says that *Hashem* will gather all the nations in *Yerushalayim* and only then will he begin to wage war. But why is it necessary to bring them all to *Yerushalayim* first? Would it not be better for the Jews if the battle took place elsewhere?

Rashi, in his great wisdom, provides us with a stunningly simple understanding. He explains that one of the main goals of this apocalyptic war is to weed out those who are faithful to *Hashem* and those who are not. This applies not only to *Klal Yisroel* - but rather to every living being on earth. Throughout the generations the Jewish people are always constantly

להיות אלוקינו עמנו ... יומם ולילה ... דבר יום ביומו (מלכים א' ח-נו-נט) - הפטרה לשמיני עשרת

The *Haftorah* of *Shemini Atzeres* is the continuation from the *Haftorah* of the second day of *Chag HaSukkos* when *Shlomo HaMelech* dedicated the *Bais HaMikdash* in grand fashion. In his *tefillah*, *Shlomo* asked that *Hashem* always remain with *Klal Yisroel* and cause their hearts to turn to Him at all times, both by day and by night. The question is, why did the king specify both day and night – obviously we need to adhere to *Hashem's* word at any given hour of the day. So, does it really matter if it is the day or the night?

R' Sholom Mordechai HaKohen Schwadron ז"ל (Techeles Mordechai) explains that night and day are often

בין הריחים – תבלין מדה היומי – עניני חג הסוכות

[מקראי קודש, סוכות ח"ב, ס' ט'] **Rav Tzvi Pesach Frank ז"ל** - "שני אתרוגים אחד מהודר אבל ספק מורכב ואחד ודאי בשר אבל אינו מהודר" writes that following situation occurred to him and **Rav Chaim Soloveitchik ז"ל**. Rav Zevin had 2 *esrogim*, one was 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 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 בהמה מעשר ברהמא and the other one is treated like a בעיירה. One is treated like a בעיירה and the other one is treated like a שלמים. Since we don't know which is which, they both must take on the חומריות of each other. This means that the *maaser* animal now needs סמיכה and תנופה 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 *ברכה* on this תנופה and תנופה even though after making the *beracha* he will be doing the *maaser* one that doesn't require it, it is considered a *hefsek* and the הפסקה. If so, that an action 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?

and he defended his father and said that since one may take the *esrog* after the לולב (בזה 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 תנופה.

answers similarly that the *ברכה* is "על נטילת לולב" and since we take the *lulav* immediately and both *esrogim* are in front of him at the time of the ברכה, it is not a הפסקה. The *ציץ אליעזר* says that he told this סברה over to both **הגר"י** [גם עיין שו"ת בית הלוי ח"ב, ס' מז. בענין ציצין המעבין]. ע"ש. and the two *Gedolim* liked it. **ציץ אליעזר** and **ארבמסקי**

How do we make inspiration into realization? R' Pam explains that renewal begins with קבלות (resolutions). Just as we all made many resolutions before *Rosh Hashana* to solidify our *teshuva* into real growth, so too, as the holiday of *Sukkos* comes to a close with the exuberance and joy of *Simchas Torah*, it is imperative not to lose that "high" feeling by making new *kabbolos* in *Torah* learning. Maybe start going to a *shiur*, learn *Chumash* or *Navi* with a new commentary, or get a new *chavrusa*, study partner!

The goal of *Simchas Torah* is the literal meaning of the words: Happiness of the *Torah*! As much as we rejoice with the *Torah*, the main goal is when the *Torah* rejoices with us! If we renew our dedication to *Torah*, and strive to upgrade our learning and performance of *mitzvos*, if we put in that extra effort to grow in *Avodas Hashem*, we will dance with the *Torah* on the holiday itself but the *Torah* will rejoice with us all year long.

There is much to be learned from everything we do as

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

לעגלו נשמח אבטו מורעו ורבעו הרב חיים
וסף בן ר' ישראל אברום קופמאן זצ"ל

מחשבת הלב

The *Yom Tov* of *Sukkos* lasts for a total of seven days. We can understand that *Chag HaPesach* has seven days, as it also commemorates קריעת ים סוף which took place seven days after we left *Mitzrayim*. What, though, is the significance of the seven days of *Sukkos*? *Sukkos*, it would seem, serves a dual function. It is the last of the שלש רגלים and also, it is the last segment of the *Yamim Noraim*. Are these two coincidental ideas, or one consistent theme?

Perhaps we might offer the following *machshava* that can both resolve the above question, and give us a modicum of insight into the essence of the holiday of *Sukkos*. The שלש רגלים are like a ladder, each holiday taking us ever higher in our rapport with *Hashem*. On *Pesach*, *Hashem* chose us. He betrothed us. On *Shavuot*, *Matan Torah* was our wedding day. *Sukkos* is like our *chupah* and *yichud* with the Almighty. Similarly, it is the climax of the Days of Awe, תשובה מאהבה. We return and solidify our connection to our Maker, rededicating ourselves to Him with renewed loyalty. The *sukkah* is like the *yichud* room. And now we can understand why *Sukkos* is seven days- it is our very own *sheva berachos*!

It is no small wonder that the **Vilna Gaon ז"ל** said that the shape of the *sukkah* - with three walls - resembles a man with outstretched arms forming a hug. So, this *Yom Tov*, as we walk into the *sukkah*, let us realize that we are entering His holy embrace, and cherish every single minute of this opportunity.

לבנימן אמר ... ישבן לבטח עליו ... ובין בתפוזי שבן ... (דברים לג-יב)

The *Gemara* in *Yoma 12a* references this *posuk* in regard to how the *Bais HaMikdash* was divided amongst

Yidden, and it is all to help us grow and be the best children possible to our Father in Heaven. The more one infuses himself with the life-changing *mitzvos* we are given, the more one will truly feel the "Grand Finale" of *Simchas Torah*, which will give us strength throughout the year to serve *Hashem* with meaning and joy.

R' Pam adds that on *Simchas Torah*, we rejoice at the completion of the yearly cycle of weekly *Torah* readings and immediately begin a new cycle with *Parshas Bereshis*. It is a time to contemplate the central role that *Torah* study plays in a Jew's life and the vital importance of supporting the growth of *Torah* scholarship. From where will the future *Torah* leaders - its scholars and *poskim* - come, if not from the great *yeshivos* and *kollelim*? As we dance with the parchment-and-ink *Sifrei Torah*, we must remember the self-sacrifice of the living *Sifrei Torah* - the *Torah* scholars. They are the future leaders of our Nation who will lead us toward the coming of *Moshiach* ב"ב.

the *Shevatim*. Yehuda received the *Har Habayis*, *Lishkos*, and *Azarah*. Binyamin got the *Heichal*, *Ulam*, and *Kodesh Hakadoshim*. The *Gemara* continues and states that there was one narrow strip belonging to *Shevet Yehuda* which jutted out into the portion of Binyamin, on which the *Mizbeach* was built. Binyamin was "pained" by this and wanted it to be part of his portion. Because of that angst, he was *zoche* to become the host of the *Shechina*, by having the *Aron Hakodesh* placed in his portion.

The **Maharsha** (*Zevachim 53b*) asks: Binyamin had *ruach hakodesh*, and knew that he would receive the *Kodesh Hakadoshim*. So how can the *Gemara* in *Yoma* say he was *zoche* to it because of the *tzaar* he displayed?

Many explanations are given (see *Mesivta* on *Zevachim*). In the **Sefer Mishchas Shemen**, he quotes from **R' Betzalel Rakov ז"ל**, the **Gaavad** of **Gateshead**, who offers the following *machshava*. The *Gemara* is imparting an invaluable lesson. A person may be predestined to receive a gift, heavenly or otherwise, but the key to unlocking this *beracha* and actualizing its receipt is through heartfelt *tefillah* and a true deep yearning for it. Hence, although Binyamin foresaw that he would receive the *Kodesh Hakadoshim*, he still needed to want it enough to the point of being pained, in order to actually receive it.

At the outset of the year, we all hope that our Heavenly *חתימה* was *Letov*, only for good. Nevertheless, to tap into it and become the recipient of the *beracha*, we must continue to *daven* and truly yearn for it, so that *Hashem* will shower us with His kindness. May we be *zoche* to וברכותיה with much needed *yeshuos*, *berachos*, *simchos*, *gezunt* and *nachas* (and *parnassah* too!)

did not recognize with a *lulav* in his hand. He asked me to give him my opinion regarding the *lulav*. The moment I looked at the top of the *lulav* I realized that this was the most *mehudar lulav* I had seen in a long time.

"It reminded me of an old story from decades ago in Europe. One year in Brisk, Rav Meir Friedrich brought my father a *mehudar lulav* from Krakow. It was straight and green and closed completely without *kora*, the soft brown material around the top of a *lulav*. My father was so pleased with it that every year afterward he used to say to me, 'Bring me a *lulav* like the one Rav Meir Friedrich brought me that time.'

"This *lulav* reminded me of that one; my father would have been delighted. The man told me he was giving it to me as a 'gift on condition to return it' and that he would come to get it tomorrow morning at eight after *Hallel*. I asked him what his name was and he told me Eliyahu. (At this point Rav Yitzchok Ze'ev HaLevi understood that this must have been R' Eliyahu Kobin, the well-known *lulav* merchant.) *Nu*, isn't that considered *Giluy Eliyahu*?"

Some time later one of R' Dovid's grandsons met R' Eliyahu Kobin, and asked him to explain what had happened with the *lulav*. "Well," he began, "We start to cut *lulavim* a long time before *Sukkos* and we send those to *chutz la'aretz*. During the *Aseres Yemei Teshuvah* we harvest *lulavim* again and those are the ones we sell to the people who are the most meticulous in fulfilling the *mitzvos*. We know that the longer we wait, that is, the closer to *Sukkos* it gets, the more desirable and the more *mehudar* the *lulavim* will be. However, customers want to get their *lulavim* already at the beginning of the *Aseres Yemei Teshuvah*. We therefore cut them the day after *Rosh Hashana* so that we have stock to meet the demand when it is high.

"This year, on *erev Yom Tov*, all my stock had been sold and I said to myself that now was the time to go out to the field and pick a *mehudar lulav* for myself; as I said, this is the best time to find a beautiful, fresh *lulav*. I went and cut down a few dozen *lulavim* and suddenly I saw among them a beautiful *lulav*, the likes of which I had not seen in years. I was so moved that I wanted to show it to someone and share my excitement. I decided that the one to show it to was R' Dovid. He was the maven on *lulavim*, and he would certainly appreciate my good fortune and celebrate it with me.

"The truth is that I came just to show it to him and hear his impression of it. However, when I saw his great joy at the beauty and *hiddur* of the *lulav*, I decided to give it to him as a gift 'על מנת להחזיר' - 'on condition to return it,' so that he too could make a *beracha* on a rare *lulav* like this one. I couldn't withhold such joy from him." (Excerpt from "Reb Dovid" Feldheim Pub.)

משל למה הדבר דומה

והסכל ירבה דברים לא ידע האדם מה שיהיה ואשר יהיה מאחריו מי יגיד לו ... (פגילת קהלת י-ד)

משל: Actions lead to consequences. *Koheles* tells us: "A man does not know what will be, and what will be behind him, who will tell him?" Often one thinks he understands, but in the end, it is proven that he does not. Case in point: A young man by the name of Peter Davies was on holiday, vacationing in Kenya after graduating from Northwestern University. One day he decided to take a hike through the bush where he suddenly heard the sound of an animal in distress. Hurrying, he came across a young bull elephant standing with one leg raised in the air. It appeared to be in great pain, so Peter approached very carefully.

Having studied zoology in the university, he thought he should help the creature out. He got down on one knee and inspected the bottom of the elephant's foot. He was surprised to find a large jagged piece of wood deeply embedded in it, causing the elephant great pain. As gently as he could, Peter grabbed the piece of wood and began working it out with his hunting knife. Slowly, he was able to dislodge the wood, after which the elephant gingerly lowered its foot back to the ground. Suddenly, the elephant turned to face Peter who had been sitting on the ground, and with a rather strange look in its eye, stared at him for several tense seconds. Peter stood up slowly, frozen in place, thinking of nothing else but being trampled by the huge creature. The elephant trumpeted loudly, turned, and gingerly walked away. Peter never forgot that elephant or the events of that day.

Years later, Peter was walking through the Chicago Zoo with a couple of friends. As they approached the elephant enclosure, one of the large bull elephants suddenly turned and scampered over to where Peter was standing. He brought his long trunk right up to Peter's face and looked into his eyes curiously. The elephant lifted her front foot off the ground several times and stamped it on the ground. It appeared to be trying to communicate with Peter. It remained this way for a few more seconds and then trumpeted loudly, all the while staring directly at Peter.

Remembering the encounter in the bush from years ago, Peter was fascinated. Perhaps this was the same elephant he had rescued back in Kenya. He summoned up his courage, climbed over the railing and walked right up to the elephant. He looked the beast in the face and held its gaze. The elephant looked at the man and trumpeted again. Then, it wrapped its trunk around one of Peter's legs, lifted him off the ground, and slammed him against the railing!

The last thing Peter thought before he blacked out was: Probably wasn't the same elephant!

במשל: *Sukkos* is a time of *achdus*, togetherness. The *Gemara* teaches that all of the Jewish people are fit to reside in one *sukkah*, together. That is the essence of *sukkah*, as well as the *arba minim* that we bind together. Each represents a different Jew and their unique qualities, all coming together in one collective binding, as one unified bunch, all under one roof!

An example of R' Klonymos Kalmish's courage and compassion came to light in one of the darkest moments of his life. In the first days of the war, in early September 1939, the German air force attacked the city of Warsaw with a ferocious "blitzkrieg" that decimated the historical city and brought it to its feet in shockingly swift fashion. Horribly, thirty-four thousand Jews were killed in the span of a few days. At the time, life seemed to become unbearable for the Jews of Warsaw; little did they suspect that the worst was yet to come.

Two days before the *Yom Tov* of *Sukkos* was to begin, R' Klonymos Kalmish's beloved and exceptional son was mortally wounded by a shell. A few hours later, his son's wife, Rebbetzin Gittel, was killed while standing outside the hospital where her husband lay wounded, and at almost the exact same time, the *Rebbe's* sister-in-law, Rebbetzin Chana, was also killed in a horrible fashion. Death and destruction lay everywhere.

A young Chassidic boy, an ardent follower of the *Piacieczna Rebbe* - known to many as the "children's *Rebbe*" due to his active interest in the religious well-being of not only his adult *chassidim*, but especially the children - knowing that it was usual for the two *Rebbetzins* to carry their jewelry with them at all times (in case they needed it to save themselves), found their lifeless bodies and removed their jewelry. He had recognized these two *Rebbetzins* and wanted to give their possessions back to the *Rebbe* before the gentiles had a chance to rob them.

Unfortunately, the boy was caught in the act by a German patrol and taken to Gestapo headquarters charged with the heinous crime of robbing the dead. The Germans had no compunction about killing people but woe unto the person who thought to steal from the dead! This was a crime which carried the most severe punishment, especially in those moments of anarchy as the conquering monsters were taking control of the city.

Suddenly, R' Klonymos Kalmish was confronted with a number of very difficult tasks: he must transfer his wounded son to a regular hospital where there was a better chance for his survival; he also had to arrange for the burial of his daughter-in-law and sister-in-law. However, when he heard of the young boy's arrest, he immediately dropped these other matters and risked his life to run to the Gestapo and vouch for the boy's honesty.

Everyone trembled with fear, because it was well known that whoever stepped into Gestapo headquarters did not generally make it out alive. Undaunted, the *Rebbe* presented his case to the Gestapo and somehow managed to find favor in their murderous eyes. After a brief consultation, he was told to return the next day and they would see what could be done.

The next day, the first day of *Sukkos*, the *Rebbe's* son's condition worsened. R' Klonymos Kalmish was desperate to transfer his son to a better facility where the care would be much better, but he knew that the time it took to accomplish this would not allow him to plead on behalf of the young child in the Gestapo prison.

The *Rebbe* made his decision. It was one of the most difficult choices he ever faced. He asked one of the young *Chassidim* to go to the cemetery, to his wife's grave, and ask her to pray for her son's life, while he himself set out for Gestapo headquarters once again to plead for the release of the arrested boy. He hoped his son could hold on for a bit longer until he could redeem the child. With the Almighty's help, he accomplished his mission: his sincere pleading won the boy's release and he brought him home that day. Amongst the many tragedies that were taking place all around him, witnesses would testify that the happiness that shone on the *Rebbe's* face because he'd merited to save a Jewish life was indescribable. The *Rebbe* of *Piacieczna* was undoubtedly a "hero" of the Jewish People. (Excerpt from "Heroes of Spirit" IBS Pub.)

ותהא חשובה מצות ארבעה מינים אלו כאילו קימתיה בכל פרשותיה ושרשיה ותרו"ל מצות התלויים בה ... (פרד נפילת לולב)

Preparations for the *Yom Tov* of *Sukkos* began toward the end of the summer in *Yerushalayim*, when the search began to find the most *mehudar Arba Minim*. R' Dovid Soloveitchik ז"ל was especially concerned about the quality of the *esrogim* and it was widely known that while performing the *mitzvah* on *Sukkos*, he would normally take *esrogim* of around twelve different types in order to fulfill all the *hiddurim* of his father, the **Brisker Rav** ז"ל. In the latter half of the 1950's, the *Arba Minim* center where one could find *lulavim* for sale was an area next to the *Machaneh Yehudah* market. Vendors would come there with thousands of *lulavim*. The *Rebbetzin* recalled that one of the sellers told her with amazement that her husband, R' Dovid, was always the first customer to arrive, and he would excitedly check the new produce that was for sale that day. In that way he was assured of finding a good *lulav*.

On the first night of *Sukkos* one year, R' Dovid's son Rav Yitzchok Ze'ev HaLevi came to the *yeshiva* as always to *daven maariv*. As he walked near his father's seat at the front of the *Beis Medrash*, R' Dovid looked up and said to him, "Du veist? Ich hob heint gehat Giluy Eliyahu - Do you know? I had a revelation of *Eliyahu HaNavi*." His son looked at him in amazement, as if he didn't understand what he was telling him.

"What?" his father asked, "You don't believe me that I merited *Giluy Eliyahu*?"

Rav Yitzchok Ze'ev HaLevi did not know what to respond, so R' Dovid continued as follows: "About an hour before *shkiah*, after I had already completed tying my two *lulavim*, I heard a knock at the door. When I opened it, I saw a person

מעשה אבות ... סימן לבנים

ובזכות צאתי מביתי החוצה ודרך מצותיך ארוצה וכו' ותזכנו לישב ימים רבים על האדמה ... (תפילה בשננוסן לסוכה)

In the post-Holocaust generation, many of those who came of age in the 50's, 60's and even the 70's, were not always so fortunate to grow up in environments that are suffused with *Torah* and *Yiras Shamayim*. Even those who grew up in homes where they were educated to keep *Torah* and *mitzvos* and did not lose their basic observance along the way, could go through life without having tasted the sweetness and truth of *Torah* and without truly recognizing and following the real *derech Hashem*. Those who were *zoche* to become *bnei Torah*, know and understand from their own experiences what it means to have a *Rebbi* who brought them to *Chayei Olam Haba*.

Outside culture was powerful and the Jewish community then was weak. The lure of the street and the university was strong. The temptation of American wealth was almost overwhelming. The vital links to the deep *Torah* tradition were in ruins. The Jewish community was dominated by the secular and anti-religious. It was in this context that the renowned *Rosh Hayeshivah* of *Ner Yisroel* in Baltimore, MD, **R' Yaakov Weinberg ז"ל**, stepped in and brought *ruchniyus* to so many who would otherwise almost certainly have joined the American rat race.

He was a much beloved figure to all who knew and the *petirah* of the *Rosh Hayeshivah* in the summer of 1999 was a terrible blow to the Baltimore community. A father figure to many, R' Weinberg had a dynamic personality that endeared him to his students and so many others.

Although life seemed to have stopped that fateful Thursday, everyday tasks still had to continue. As Mrs. Michal Seidemann was doing her weekly shopping, she noticed a woman with tears streaming down her cheeks putting food in her shopping cart. The woman kept repeating, "Who will I now turn to for advice?"

Mrs. Seidemann barely knew this woman but felt compelled to try to comfort her. But her efforts were futile; the woman was inconsolable.

"You don't understand," sobbed the woman. "I called the *Rosh Hayeshivah* with all of my problems, and he was always there to guide me. Let me tell you something extraordinary that he did for my family that will give you an idea why I am so distraught. As you know, I am a single mother of five young children, and money is always tight. When *Sukkos* was approaching, I realized that I had no money for a *sukkah*. I called the *Rosh Hayeshivah* to ask him if it was necessary for me to build a *sukkah*, since my children were all under the age of *Bar Mitzvah*. The *Rosh Hayeshivah* explained to me that technically I wasn't required to have a *sukkah*. However, it is wonderful for children to have memories of family meals in their own *sukkah*. Therefore, it would certainly be marvelous if I could obtain one.

"After our conversation, I understood the importance of building a *sukkah*, yet I had no idea how I would get the money to buy one. I barely had time to think about it when a truck pulled up in front of my home the next day. A young man appeared at my door and asked my name. Within minutes, he began emptying panels of wood from his truck. Tears welled up in my eyes as I watched him assemble the most beautiful *sukkah* in my backyard.

"I found out that immediately after I had spoken with the *Rosh Hayeshivah*, he had called this fellow who builds *sukkahs* and asked him to build one for me at the *Rosh Hayeshivah's* expense. Although I had never once mentioned to him that I did not have money to pay for a *sukkah*, he understood my dilemma simply from my question. This is just one example of how the *Rosh Hayeshivah* looked out for my family. There were so many more."

Yes, the *Rosh Hayeshivah* was absolutely correct. This family was able to create many years of memories in their own *sukkah* and when they sit in their *sukkah* each year, they remember R' Weinberg's wisdom, kindness, and concern. (Adapted from For Goodness' Sake)

כי יצפנני בסכה ביום רעה יפתירני בסתר אהלו בצור ידוממני ... (תהלים כו-ה)

The Warsaw Ghetto evokes memories of resistance; the rare instance where Jews attempted to fight back against the Nazi oppressors, where Jews behaved like "heroes" and the world took stock of their efforts.

Heroes? If one would want to talk of heroes, there are many more Jews who fit that description, Jews who never lifted a gun in their lives. Jews who did not have the wherewithal to do battle in physical terms against the Germans, yet fought with the courage of a lion to their fullest spiritual capacity. Are these people any less deserving of the title "Heroes"?

The great Chassidic leader, **R' Klonymos Kalmish Shapiro ז"ל Hy"d of Piacieczna**, was one such hero, one of the most powerful spiritual forces in the Warsaw Ghetto. He suffered no less than anyone else - if not more, in fact - but he never lost his faith in *Hakadosh Boruch Hu* and never lost his unique ability to project this faith onto others and give them hope. He exemplified the type of courage that is so often overlooked by those who are fond of describing the Jewish reaction to Hitler and the Nazis in terms of passivity and resignation.