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חג הסוכות / שמיני עצרת / שמחת תורה – ט"ו-כ"ג תשרי תשפ"ד Chag HaSukkos / Shemini Atzeres / Simchas Torah

9:42 פלג המנחה עיו"ט – 5:28 ו הדלקת נרות שבת ויו"ט – 6:24 ומן קריאת שמע / מ"א ב 1:9 ומן קריאת שמע / הגר"א – 9:49 סוף זמן תפילה/הגר"א – 10:48 שקיעת החמה שבת ויו"ט – 6:40 יום ראשון צאת הכוכבים – 7:30 צאה"כ / לרבינו תם – 7:52

שליט"א, ר"י שער חשמים ירושלים עיח"ק

טיט ורפש. בכל זאת כולם כאחד נכנסים לתוך הסוכה לשהות בצל כנפי השכינו המסוככת על בניה רחומיה. בביאור זה לא ייפלא כלל מדוע נקראו ימים אלו "זמו שמחתנו". היש לד שמחה גדולה מזו שכל אחד זוכה לחסות ולהסתופף בצל כנפי השכינה, ולהמשיך עליו אורות מופלאים וקרושות עליונות לתוך חיי המעשה? הרי בכל אכילה ואכילה. בכל משקה ששותה או תנומה שנותז לעפעפיו בתור הסוכה. מקיים הוא בזה מצוה, רק יפקח את עיניו ולבו ויבחיו ויראה כמה מצוות זוכה הוא לקיים בתור הסוכה כלאחר יד, ללא שום מאמץ וללא כל קושי.

במקום גילה שם תהא רעדה. אך לצד זאת עלינו לזכור הא דאמרו חז"ל (ברכות ל, ב) שבמקום גילה שם תהא רעדה. הנה הסוכה רומזת כל כולה לשמות הקדושים. כידוע מספרים הקדושים (פרי עץ חיים שער חג הסוכות פ"ג), הדפנות, הסכך ואפילו קרקעיתה. כולם מכוונים כנגד שמות הקודש. ומשום כז רובצת עלינו אחריות גדולה ויתירה להתנהג בסוכה באופן הראוי ובדרך ארץ. בפרט שאנו זוכים ומסבים עמנו לשולחו שבעת הרועים אותם אנו מזמינים לשהות במחיצתנו. כמובא בזוה״ק (חלק ג׳ קג. ב) שיש להזמינם בפה: ״תיבו אושפיזיז עילאיז תיבו. תיבו אושפיזי מהימנותא תיבו״ [= שבו אורחים עליונים, שבו. שבו אורחי האמונה, שבו], והם אכן באים לשהות עמו כמו רעים אהובים. עד שיש שכתבו שצריר להעמיד כיסא מיוחד עבור האושפיזין של אותו יום. צא וחשוב, דרי כמה נזהר האדם בסוכתו לא להרים את קולו בסוכה שלא ישמעו שכניו הסמוכים את קולו ורוגזו. על אחת כמה וכמה כשמסב לשולחן יחר עם שבעת הרועים, ודאי שתהיה הנהגתו בקדושה ובטהרה כראוי וכיאות.

שגב מעלת השמחה ובפרט שמחה של מצוה. ידוע מה שגילה סודו רבינו האר"י ז"ל, שמה שזכה להשגת החכמה הנפלאה הנסתרת. ולהשגת רוח הקודש. הכל בשביל שהיה שמח שמחה רבה בעסק התורה ובקיום המצוה, יותר ממוצא שלל רב (עי' פלא ועץ ערך שמחה). וכן כתב **בשער רוח הקודש** (ח"ג ש"ד) שמכוח השמחה יבוא לרוח הקודש, והיפר השמחה ומידת הכעס מונעים ומפריעים חלות רוח הקודש. וזל"ק שם: "כי אין דבר מונע רוח הקודש יותר מהכעס. [ולהתרחק] מן ההקפדה בתכלית האחרוז. אפילו עם בני ביתו. ומז העצבות בתכלית האחרוז. כי איז נבואה שורה כלל. אפילו על הראוי אליה, מתוך עצבות. ויהיה שמח בחלקו, אפילו בשעה שיסורין באין עליו. כמו שכתוב (דברים ו, ד) ואהבת את ה' אלהיך בכל לבבר וגו'. ואחר כל זה יהיה עוסק בכל כוחו בתורה לשמה לגמרי. לעשות נחת רוח ליוצרו בלבד".

"כשיעסוק בתורה ובמצוות יהיה שמח עד קצה האחרון, כמו שכתוב (תהלים קיט, קסב) שש אנכי על אמרתר כמוצא שלל רב. כי על ידי כן ימשיר שפע בכל העולמות" עכל"ה. ומקרא מלא דיבר הכתוב. בסיבת כל התוכחה שבמאה קללות חסר שתיים. שלא הזכירה תורה שום צבירה או צווז שתבוא הקללה מחמתו. כי אם: "תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב. מרב כל" (דברים כח. מז). שדבר זה בלבד גורם כל ארורים קשים הללו. וכנראה שזה מביא לכל העבירות האדם אלי פי שחת. ומבואר כאז ברור, שאפילו כשעובד השי"ת ומקיים התורה והמצוה. אלא שלא עבדת את ה' אלקיר בשמחה. זה מספיק להביא את כל הקללה רח"ל.

מאת הגה"צ רבי גמליאל הכהן רבינוביץ 🦘

יומן שמחתנו' על שום מה. כתב הרמב"ם (הל' לולב ח'): "אע"פ שכל המועדות מצוה לשמוח בהו. בחג הסוכות הייתה שם במקדש שמחה יתירה. שנאמר (ויקרא כג. מ) שמחתם לפני ה' אלקיכם שבעת ימים". והדבר אומר דרשני, מה יש בה בחג הסוכות שמשום כר נקראה "זמז שמחתנו" מה נשתנה? הרי הקב"ה נתז לנו שלש רגלים: פסח יום שיצאנו ממצרים. שבועות – בו קבלנו את התורה. סוכות - זכר לענני הכבוד. אר לא ראינו שאחד מימים טובים אלו מכונה "זמז שמחתנו" זולת חג הסוכות.

כמלאר הנצב על ראש דרך. אך בכדי שנוכל להבין מהו השמחה המיוחדת שיש בחג הסוכות. נשוב כמה ימים לאחור. ליום הקדוש - יום הכיפורים. כל אחד שרוי במצב שונה לגמרי. לבוש בגדי לבז כמלאר. ללא אוכל וללא משקה. כל כולו שקוע בעבודת התפילה, ברעיוניו משוטטות מחשבות אחרות לגמרי, נעלות לאיז ערור ממה שהוא רגיל אליהו כל ימות השנה. כולו רוחניות. מלא בקבלות טובות ורצוו אמת לשיפור המעשים. כמעט ולא ניתן להכירו שהוא אותו אחד משכבר הימים.

בכתבי האר"י ז"ל מבואר (שער הכוונות – דרושי יום הכיפורים דרוש א), שביום הכיפורים מתעלה כל אחד לדרגה עליונה ביותר המכונה – 'אימא עילאה'. וכאשר מגיעים לדרגה זו איז צורך באכילה ושתיה ושאר צרכי הגוף, בעת הזאת צריך רק מזוז רוחני היוצא מהבל הפה. ומטעם זה תקנו ביום הכיפורים חמשה תפלות. שהם המזוז והקיום ביום זה. חלף חמשת צרכי הגוף שנאסרו בו. דהיינו. אכילה ושתיה וכו'. בי ביום קדוש זה אין צורך בהם אלא במזון הרוחני. אך אויה, רק העריב עליו השמש ופנה יום. שב הוא לביתו ופונה לעסקיו השונים. חיי היום יום תובעים ממנו את שלהם. נבוד הוא לגמרי, איך נפלו גיבורים, מאיגרא רמא ונישאת לבירא עמיקתא ינמוכה, איה הם כל אותם השגות נעלות ודרגות עליונות בהם היינו שרויים?

בצלו חמדתי וישבתי. אולם אין חולפים להם אלא ימים מועטים והנה מתקדש עלינו החג – חג הסוכות. ומבואר בזוהר הק' (ח"ג קג. א). שבסוכות הקב"ה מקיף אותנו ב'צילא דמהימנותא' – צל האמונה, בזמן זה אנו חוזרים לשכון בטח אצל דרגה עליונה זו של "אימא עילאה", כאותו ילד קטן שרק בעת ששרוי בחיק אמו המסוככת מגוננת עליו מרגיש הוא בהרגשת בטחון ושלווה, שום דבר אחר לא ישווה לזה ולא יעניק לו את אותה הרגשה, כך הקב"ה מקיף אתנו בחג הסוכות עם ה'אור המקיף' כאם המסוככת על בניה באהבה ובחמלה (ע"פ שער הכוונות דרושי חג הסוכות ד).

זמן שמחתנו – על שממשיכים הקדושה לתוך חיי המעשה. זהו אם כז השמחה הגדולה. שאנו זוכים לחסות תחת צל כנפי השכינה בדרגות העליונות ביותר כמו שהיינו ביום הכיפורים. אר בשונה מיום הכיפורים בו צריר לענות את עצמו לעבוד את השי"ת על ידי הימנעותו מצרכי העולם, הרי שבחג הסוכות עובדים אנו את השי״ת יחד עם הגשמיות. על ידי אכילה ושתיה ושינה, אנו מכניסים את הקדושה והטהרה לתוך חיי המעשה והחוליו. לא לחינם הפליגו הצדיקים את חג הסוכות, באמרם שמעלת הסוכה היא שנכנסים לתוכה עם ה"בלאטע" [=טיט] דבוק על כפות הרגליים. דהיינו, בכל מצב שהאדם נמצא ואפילו אם דבקו בנשמתו

A SERIES IN HALACHA LIVING A "TORAH" DAY

Minhagim and Customs of the Yamim Noraim (7)

The Correct Way to Shake the Lulay 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 "אנא [ה'] הושיעה נא" 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 (תרנא-לו) brings from the Magen Avraham that it should be divided into two directions per word. This means that the three -syllable word "הר-שי-עה" and the one syllable word "מא" 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 "א" when one waves six times to the appropriate two directions.

Simchas Torah Night: The Unnecessary Shehechevanu. A common mistake that comes up on the night of Simchas Torah might cause people to say a ברכה לבטלה - 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 -

מאת הגאוו מו"ר הרב ברוד הירשפלד שליט"א. ראש כולל עטרת חיים ברוך, קליבלנד חייטס

when he makes the beracha of "Shehecheyanu." The ladies are also yotze with that beracha when they say Amen. It is important, therefore, to remember that when the ladies come home after the *Hakafos* and light candles before the *seudah* of Simchas Torah night, they should not repeat the beracha of "Shehecheyanu" again. It should be announced in shul before Kiddush is made out loud, that that ladies should not say "שהחיינו" later, or alternatively, they should have in mind not to be yotze with the beracha being said now in Kiddush, and then they can make it themselves at candle lighting.

Note: Even though *Yom Kippur* is over, it is good for next year to remember the following important halacha related to the above. Ladies say "שהחיינו" when they light candles before Yom Kippur. If they come to shul, when the congregation says "שהחיינו" after Kol Nidrei, they should not say it a second time (Shaar Hatziyon 619:7). In many shuls, the Ray announces this right before the *chazan* and the congregation say "שהחיינו".

The Proper Time Between Meat and Milk. Another unusual scenario could - and has - happened and people should be made aware of it. On Simchas Torah night, after the long hakafos, many eat a late Yom Tov meal. The last meat eaten at the meal could easily take place at 1:30-2:00 a.m. It is possible that a person might wake up quite early the next morning to be on time for an earlier *minyan*, which many people do so as not to finish the davening so late. A person might want to take a coffee with milk as he usually does and not remember that he is still within six hours from his meat meal last night. One must be careful what he consumes as he may still be *fleishig*.

הוא הנה

R' Yitzchok Hutner zt"l (Pachad Yitzchok) would say:

"On Pesach, Klal Yisroel was created as a divine agent charged with becoming a nation worthy of being chosen by the Almighty. On Shavuos, with Kabbolas HaTorah, we became this "Chosen Nation." Chag HaSukkos, is when we return to our Creator and tell Him, "We have accomplished the task. Here we are - Am Yisroel - and we are prepared to return what we have harvested for You, Master of the World." Sukkos crowns both the Shalosh Regalim, as well as the Yamim Noraim. It is the moment when we report back to *Hashem*, with joy and overflowing song, that we have completed our mission and are looking forward to representing the Almighty once again in the future. This particular joy extends from the depths of the overflowing heart of the Baal Teshuvah after the Season of Repentance, to the essence of the world of אחרית הימים End of Days, when we will walk proudly with our lular and esrog and proclaim eloquently the victory of Klal Yisroel."

R' Chaim Soloveitchik (Brisker) zt"l (Toras Chaim) would say:

(או"ח תרסטיסא) - The **Shulchan Aruch** writes (אי"ח תרסטיסא) that the reason it is called *'Simchas Torah'* is because on this day, 'we are joyously happy and make a feast of drinking (סעודת משתה) to celebrate the completion of the Torah.' This is why it is called 'Simchas Torah'? For this reason, the holiday should be called 'Simchas Yisroel' since it is *Bnei Yisroel* who are rejoicing and celebrating! It is clear, though, that the *mitzvah* on this day is not just that *Klal* Yisroel should rejoice with the Torah - the most important thing is that the Torah should rejoice with the Jewish people!"

A Wise Man would say:

"The problem is that we are afraid to care too much, for fear that the other person does not care at all."

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A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' IZVI HIRSCH HOFFMAN תורת הצבל על הפטר

ואספתי את כל הגוים אל ירושלם למלחמה ... (זכרי' יד-ב) - הפמרה ליום ראשון של סוכות

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 *Yerushalavim* 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 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 Yerushalayim is a small price to pay for eternal peace. ***************

יהי ה' אלקינו עמנו ... להמות לבכנו ... יומם ולילה ... דבר יום ביומו (מלכים א' ח-נו-גמ) - הפמרה לשמיני עצרת

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 zt"l (Techeles Mordechai) explains that night and day are often

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 Yerushalavim.

As Rashi intimates, the temporary destruction of

used as metaphors to refer to poverty and wealth – and by extension, good and bad. In fact, we find that the Navi writes that Shaul HaMelech came to the home of the Ov and Yidoni witch at night, however, Chazal say that he came during the day; but since the situation was so bleak that it felt as though it was as dark as the night. Shlomo HaMelech was asking Hashem to ensure that even during times of poverty and darkness. He should help *Klal Yisroel* turn their hearts to him in the merit of the holy Bais HaMikdash.

May we merit to enjoy the benefits of having the *Bais* HaMikdash rebuilt speedily and in our days.

ומקראי קודש. סוכות ח"ב. ס' ט'ז Rav Tzvi Pesach Frank *zt"l* . "שני אתרונים אחד מהודר אבל פפק מורכב ואחד ודאי כשר אבל אינו מהודר" writes that הגרש"י חוין צ"ל once told him that the following situation occurred to him and **Rav Chaim Soloveitchik zt"l**. Rav Zevin had 2 esrogim, one was מהדר (beautiful), but might be posul [ספק מורקב], and the other esrog was certainly kosher but was not very מהחדר.

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

a savs this *psak* seems שווער from a *Gemara* in עירוביו ונ.ן. There the *Gemara* discusses if during מעשר בהמה. two animals come out of the corral at the same time and the owner calls them both "עשירי". One is treated like מעשר בהמה treated like a שלמים. Since we don't know which is which, they both must take on the חומרות of each other. This means that the maasel animal now needs ממכה and סמיכה, even though normally it doesn't need it, since it might be the שלמים.

that רש"י אומר לי" says שם ד"ה והרין **רש**"י not to make a סמיכה and מענפה as it might be a "ל**בי אומר לי**" says (שם ד"ה והרין **רש**"י even though after making the beracha he will be doing ממיכה on both animals, since the first animal might be the maaser one that doesn't require it. it is considered a הפסק and the ברכה and the ברכה branch trequire it. it is considered a hefsek, how can בי חיים sav to take the ספק כשר esrog first? If it's posul it is a hefsek before he takes the דאי כשר one?

reports that he asked this question to the נטילת לולב one may take the esrog c' זוויץ reports that he asked this question to the נטילת לולב one may take the esrog after the מעשה מצוה. once he takes the lulav. it's considered in middle of the מגשה 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 מעפה.

The שי"ת ח"ו,ס' לט' אות י') **ציץ אליעזר"** and since we take the [ulav immediately "של **נטילת לולב**" and since we take the lulav immediately and both e*srogim* are in front of him at the time of the הפסק. The ציץ אליעזר savs that he told this סברה over to both הפסק. and אברמסקי and the two *Gedolim* liked it. די, ס' מז. בענין ציצין המעכבין] א"ע, בית הלוי ח"ב, ס' מז. בענין ציצין המעכבין] וע"ט

העולם? אינם מספרים שהמלך נתז להם לאכול ולשתות. רק הם מספרים שהיו בבית המלך! ואם היו בבית המלך אין שום צורך להגיד שהמלר האכילם כסעודת שלמה בשעתו. והזמיז להם כל צרכיהם. שכל זה איכלל בכלל היותם בבית המלר. כן הוא הדין כשכלל ישראל היו במדבר. היו בתוך מחיצתו של הקב״ה. תוך ענגי הכבוד - "צילא דמהימנותא". וכיוז שהיו בבית מלד מלכי המלכים הקב"ה. פשוט. שממילא המלד יספיק להם כל צרכיהם. לחם לאכול. ומים לשתות וכדומה. וא"כ נראה דיש לומר,דאיכלל בכלל מצות סוכה הוא ההכרה שהשי"ת הוא צילו של ישראל. והוא ית' סיפק לנו כל צרכינו במדבר ארבעים שנה. האכילנו "מו" מז השמים. וגם סיפק לנו מים לשתות מצור החלמיש. ומשום הכי. אין אנו עושין יו"ט לזכר ה"מן" והבאר. שכולם נכללים בכלל מצות סוכה.

ונראה דיש מזה לימוד לדורות. שיש לכל אדם היכולת לחיות ממש עם הקב"ה - עם "צילא דמהימנותא". כלומר. שאם האדם חי עם אמונה ובטחוז בהשי"ת. הרי השי"ת יהיה לו למחסה ולמגין מכל רעה. וכדאיתא בדברי המדרש ילקוט שמעוני פרשת אמור רמז תרנ"ג): "בסוכות תשבו שבעת ימים - זהו שאמר הכתוב: "וסוכה תהיה לצל יומם". אמר רבי לוי: כל מי שמקיים מצות סוכה בעולם הזה, אומר הקב״ה הוא קיים מצות סוכה אני מיסר עליו מחמתו של יום הבא ... דבר אחר וסוכה תהיה לצל יומם. כל מי שמקיים מצות סוכה בעולם הזה הקב"ה מיסר עליו מז המזיקיז שלא יזיקו אותו שכז הוא אומר: באברתו יסר לר". ע"כ. ודברי המדרש צ"ב, מדוע דוקא במצות סוכה מצינו דמי שמקיים המצוה זוכה להיות נשמר מכל רעות שבעולם. ולפי הנ"ל מובז היטב. שעיקר קיום המצוה כתיקונה אינו רק בעצם ישיבת סוכה. אלא בהבנת המצוה. כמו שביאור הב״ח כוונת הטור. וא"כ, ע"י קיום מצות סוכה כראוי, יבא לידי האמונה שלימה בה". וכמו שכתב רבינו בחיי (כד הקמח, ע' סוכה) וז"ל: "כל המקיים מצות סוכה ונכנס בה עיניו אל הסכך העשוי לצל. ומסכים בדעתו כי הקב״ה צלו של ישראל והוא המגין עליהם כצל המגין מפני החמה הוא שכתוב (תהלים קכא, ה): ״ה׳ שומרך ה׳

צלר על יד ימינר". וכתיב (שיר השירים ב. ג): "בצלו חמדתי וישבתי". עכ"ל. הרי מבואר מדבריו להדיא. שהסוכה מורה שהקב"ה הוא צילו של ישראל. והוא ית' מגין את עמו מכל רעות שבעולם. ומי שמקיים מצות סוכה הרי הוא מאמיז את זה. וממילא זוכה להיות נשמר מכל רעות שבעולם שזהו סגולת

בסבת תשבו שבעת ימים כל האזרח בישראל ישבו בסבת. למעז ידעו דרתיכם כי בסכות הושבתי את בני ישראל בהוציאי אותם מארץ מצרים (ויקרא כג-מבג)

תב **הטור** (סי׳ תרכ״ה):״בסוכות תשבו שבעת ימים וגו׳ למעז ידעו דורותיכם כי בסוכות הושבתי את בני ישראל בהוציאי אותם וגו' והסוכות שאומר הכתוב שהושיבנו בהם הם ענני כבודו שהקיפו בהם לבל יכה בהם שרב ושמש ודוגמא לזה צונו לעשות סוכות כדי שנזכור נפלאותיו ונוראותיו ואף על פי שיצאנו ממצרים בחדש ניסן לא צונו לעשות סוכה באותו הזמן לפי שהוא ימות הקיץ ודרר כל אדם לעשות סוכה לצל ולא היתה ניכרת עשייתנו בהם שהם במצות הבורא יתברר ולכז צוה אותנו שנעשה בחדש השביעי שהוא זמז הגשמים ודרר כל אדם לצאת מסוכתו ולישב בביתו ואנחנו יוצאין מן הבית לישב בסוכה בזה יראה לכל שמצות המלר היא עלינו לעשותה". עכ"ל.

ועמד **הב״ח** על דברי הטור. שאיז זה דרכו לבאר טעמי המצות. א״כ מדוע כאן במצות סוכה כתב הטור טעם מצות סוכה. וביאור, דכיון דכתיב בתורה בקיום מצות סוכה "למעו ידוע דרתיכם". לא קיים המצוה כתיקונה אם לא ידע כוונת מצות הסוכה כפי פשטה ולכז ביאר לפי הפשט דעיקר הכוונה בישיבת הסוכה שיזכור יציאת מצרים. וע"כ כתב הטעם שהסוכה היא זכר לענני הכבוד

והנה הק' המפרשים. דכשיצאו כלל ישאל מארץ מצרים היו להם ג' מתנות טובות שנתן להם הקב"ה, ה"מן" שאכלו, 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"מו" או ה"באר". והמפרשים תי ' קו' זה בכמה וכמה אנפי. ובעזהי"ת גם אני אענה את חלקי בישוב קו' זו.

ונראה בעזהי"ת ליישב הקו'. נבאר במשל: אם מלר בשר ודם הזמיז את ידידיו ורעיו. להתארח בבית המלד לכמה ימים. להתגורר שם עם המלד. הרי מילתא רפשיטא. שאם אחד מקבל הזמנה לבית המלך. אינו צריך להביא עמו שום דבר. שהרי המלד יתז לו כל צרכו. מה שהוא צריר לאכול ולשתות. וגם יזמיז לו כל שאר צרכיו. ולא עוד. כשאנשים אלו יוצאים מבית המלר. מה הם מספרים לכל 🦰 האמונה ובטחוז בהשי״ת. כידוע. חג כשר ושמח!

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 *lulay* and *esrog*, etc. Just be like the HEAD and not the tail! 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 *lulay* 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

posul because a Jew must be filled with life and enthusiasm!

A lulav that is נקטם ראשו (cut off) is also posul for a yid must never "lose his head!" Our heads must remain intact in order to rule our emotions - "שנהיה לראש ולא לזנב" - we should

On Simchas Torah we honor the Torah by expressing an outpouring of love to the *Torah* and those who learn it. We have two *Chasanim* - "Grooms" on this special day whom we honor. There is a Chasan Torah and a Chasan Bereshis. Why do we need two grooms? The reason, says R' Avraham Hakohen Pam zt"l, is that at this special time, we celebrate our accomplishments in *Torah* - yet we do not rest on our laurels. We also celebrate our future goals and aspirations in *Torah* growth.

"Bereshis" literally means, "In the beginning" and also symbolizes the beginning of a new cycle of the *Torah*. There is always a tremendous excitement and feeling of renewal at the start of something new. It is a time of great inspiration and fortunate is the one who utilizes the opportunity to achieve great levels in spiritual growth.

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.

לעילוי נשמת אבינו מורעו ורבינו הרב חיים לעילוי נשמת אבינו מורב חיים יוסף בן ר' ישראל אברהם קויפמאן זצ"ל

בסוכות תשבו שבעת ימים כל האזרח בישראל ישבו בסוכות ... (ויקרא כג-מב)

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 Shavuos, 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 is our very own sheva berachos!

It is no small wonder that the **Vilna Gaon** zt"l 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 ... ישכן לבמח עליו ... ובין כתפיו שכן ... (דברים לג-יב)

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

How do we make inspiration into realization? R' Pam *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 parchmentand-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 There is much to be learned from everything we do as coming of Moshiach "בב"א.

The Yom Tov of Sukkos lasts for a total of seven days. 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 Hakodoshim. 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 zt"l, 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 שמה 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 תחל שנה 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, Ray 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 lulay. My father was so pleased with it that every year afterward he used to say to me, 'Bring me a lulay like the one Ray 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 Ray Yitzchok Ze'ev HaLevi understood that this must have been R' Eliyahu Kobin, the well-known *lulay* 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 lulay. "Well," he began, "We start to cut lulayim 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 lulay for myself; as I said, this is the best time to find a beautiful, fresh lulay. 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 mayen 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 'יעל מנת לחחאר' '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." (Except from "Reb Dovid" Feldheim Pub.)

משל למה הדבר דומה

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

משק': 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' Klonymous 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 *Piaczeczna 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' Klonymous 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' Klonymous 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 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 Piaczeczna was undoubtedly a "hero" of the Jewish People. (Except from "Heroes of Spirit" IBS Pub.)

ותהא חשובה מצות ארבעה מינים אלו כאילו קימתיה בכל פרמותיה ושרשיה ותרי"ג מצות התלוים בה ... (סדר נטילת 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 zt'l 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 zt'l. 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 *yeshivah* 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 כשנכנסין 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** *zt"l*, 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 יסתירני בסתר אהלו בצור ירוממני ... (תהלים כז-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** *zt''l* **Hy''d** *of* **Piaczeczna**, 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.