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תורה תבלין

Rabbi Tavlin

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י"ג-כ"ג תשרי תשפ"ג – October 8-18, 2022

רעינות ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת יעקב כמטר לקחי תול כמל אמרתי בשערים עלי דשא וברביבים עלי עשב ... (לב-ב) - התורה מחזיקה ומגדל את לומדיה

רק מכה התורה זוכה האדם להודוך ולהיטהר. וגם משה רבן של ישראל שכבר זכה לשמש כנביא ה' קודם 'קבלת התורה' היה זקוק להתרבה באותה 'זמרה גנוה' שהוריד לישראל כדי להוסיף השגות על השגותיו. כי אין לך עבודה שבאמצעותה יכולים לעודד יחוד קב"ה ושכינתה יותר מהעסק בתורה. וכנרנו במאמר הכתוב (משלי ו כב) 'כי נר מצווה ותורה אור', כלומר: כל המצוות הם בחינת 'תורה' היינו 'כלים' [כי 'נר' פירושו הכלי המקבל השמן והתפילה], ומשמשים כהכשר להשגת האור, אבל התורה היא האור' היינו תכלית הנר, כי רק על ידי יזכה האדם להשגת של אלקות גם בתחום הגשמי או רואים שהתורה מועילה מאוד לישראל, וכדאי אלה הלך בפרשתך (לב, כח) שהקב"ה אומר 'כי גוי טבר עצות המה ואין בהם תבונה, ופירשיו: 'אברו תורתו שהיא להם לעצה'. הרי לנו מכאן שכשהאדם כן עוסק בתורה, הוא זוכה שהתורה מכניסה בו תכמה ותבונה, ויכולתו לקחת מהתורה עצות נבונות עבור עצמו וגם עבור אחרים. וכך אכן איתא בספרים הקדושים, שכשעוברים על האדם מצבים שונים, והאדם אינו יודע האין עליו לנהוג בהם, או ביכולתו לקחת עצה מהתורה שעסק בה באותו היום, ודאח בספ"ק 'בני יששכר' (מאמרי חדש סיון, מאמר ה) מה שכתב על מאמר חז"ל ('ליקוט שמעוני' משלי רמז תתקס"ט): 'אם בקשת לטיול עצה מן התורה הוה נטול'. גם פרנסת האדם מתברכת בזכות עסקו בתורה, ודאח בפי"ש" בפרשת בשלה (שמות טז, לב), שמביא שכשימיהו הנביא הוכיח את ישראל על אשר אינם עמלים בתורה, השיבו להם בני ישראל שאם נניח מלאכתנו ונעסוק בתורה לא תהיה לנו מהיכן להתפרנס, ואז הוציא להם ירמיהו את צנצנת המן ואמר להם בזה תפרנסו אבותיכם, ואם כן גם עליכם להשליך בטחונם בבוראכם, ועשו כרצונו והוא כבוד. ומציא להם פרנסתם, כי הרבה שלוחין ין לו למקום להכין מן ליראיו. וכתנ"ר דברי ירמיהו לא נאמרו רק לאנשים רמי מעלה שברדו, שכן הוכיח דבריו מצנצנת המן, והלוא היא הוכחה מן התורה הנצחית שנתנה לכל אחד מישאל. ואכן ישראל קדושים צברו נסיון דבר, ויכולים להחיות על מקרים שראו איד נתקיימו דבריו. וידוע שגם מן החזון איש ידע העיד על עצמו באחת מאגרותיו, שכל ימיו מיעט בהשתדלות לפרנסתו, ואף על פי כן לא היה לו חסרון בפרנסה. ואין אנו יכולים לסיים דברינו כל עוד שלא נזכיר שכל האמור הם רק תוצאות מלימוד התורה, על ידה הוא אכן זוכה להתעלות מאוד ועומד במעלותו גם בהזמנים שאינו עוסק בה, אבל בו בשעה שהאדם עוסק בתורה הוא במעלה נשגבה שאי אפשר כלל לתאורה, כי כך איתא בספרים הקדושים שהתורה היא ממש עצמותו של הקב"ה כמרום תבנית אנוכי' שהוא ר"ת א"נא נפשי כתיבת הידיה והדברים מבהילים הקב"ה כביכול אומר לישראל 'את עצמי אני נתון לכם ומשמעות הדברים הוא כי הוזהר בתורה יש לו אוזיה באלוקות יתב'. הקב"ה יזיה בעדני שנתנה להתחדש בתורה ולעסוק בה באופן שאכן נזכה לכל המעלות הנצחיות לעמלי התורה.

פ"ש"י: כשעדים - לשון רוח סעדה, כתרנומו כרוחי מטרא. מה הרוחות הללו מחזיקים את העשבים ומגדלין אותם, אף דברי תורה מחזיקין את לומדיהן ומגדלין אותם. הנה דבריו של רש"י מקורם הם בחז"ל, (ספרי, פיסקא שו) וז"ל: 'כשעדים עלי דשא' - מה שעדים הללו יורדים על העשבים ומעלים אותם ומגדלים אותם, כך דברי תורה מעלים אותך ומגדלים אותך, וכן הוא אומר: 'סלסלה ותורומך'.

דבר זה שהתורה מחזיק ומגדל את לומדיה מקבל ביטוי הן בתחום הגשמי והן בתחום הרוחני. בתחום הרוחני אנו רואים שתחילה לכל מטרת התורה את האדם, והיא מעלה אותו מכל הארציות והחומריות, וכמו שאמרו חז"ל (סוכה נב, קידושין ל): 'תנא דבי רבי ישמעאל: אם פגע בך מנוול זה - משכחו לבית המדרש. אם אבן הוא - נימית, אם ברול הוא - מתפוצץ. אם ברול הוא - מתפוצץ, דכתיב הלא כל צמא לכו למים, וכתיב אבנים שחוקו מים. אם ברול הוא - מתפוצץ, דכתיב הלא כל דברי כאש נאום ה' וכפטיש יפוצץ סלע'. כהמחשה לדברי חז"ל אעתיק לפניכם מה ששמעתי לפני יותר מיובל שנים מהרה"ח רבי מאיר גרוסמן זצ"ל, הוא לא היה ידוע כי אם לעוסק בצרכי ציבור, אבל בדבריו עמדי אז הוכר הדבר כי הינו בעל תורה ומוקדי תורה. אז כשהבחין כי הוא קרא לעברי גמליאל התקרב אליו אכן נישגתי אליו, ואז אמר לי: הנה נכנס לו אברך לבית המדרש, לוקח הוא לעצמו גמרא ומתיישב ללמוד 'שור שנגח את הפרה' וכו'. כלום יש לו לאותו אברך שור או פרה? יודע הוא כלל להבחין בין שור לפרה? לפעמים גם זה לא! ובכל זאת כשהוגה באלו התיבות הינו שורף ומכלה את היצר הרע שלו.

ואחר שהאדם זוכה לטורר עצמו בכח התורה הקדושה, הוא מכשיר את עצמו להשיג השגות רמות וקדושות, כי רואים אנו שהמקום אשר הועיד הקב"ה לצמצם בו את שכינתו ולהוויע בו עם המשותף, היה מעל הארון, ואנו רואים שבו בשעה שהודיע הקב"ה שהארון יזיה המקום המיועד להוויע עם משה, הקדים והוכיח שהארון הוא המקום שהתורה נתונה שם, וכמאמר הכתוב (שמות כה, כא כב): 'זאל הארון תתן את העדות אשר אתן אליך. ונועדתי לך שם ודברת אתך מעל הכפורת מבין שני הכרובים אשר על ארץ העדות'. והנה לא הועיד הקב"ה לכך לא את המזבח החיצון שבאמצעותו נתקדו בני ישראל אל בוראם, ולא את המזבח הפנימי או השולחן או המנורה שגם עליהם עבדו עבודות קדושות המעוררים נחת רוח אליו יתברך, ודבר זה טעמא בעי, למה יתקדש הארון יותר מיתר הכלים שבמקדש, שעוררו על ידם נחת רוח לעילא. ובהכרח עלינו לומר, שהזכייה להשראת השכינה ולהשגות קדושות אינה תלויה כי אם בניגעת התורה, ועל אף שגם על ידי יתר העבודות היו ממשכים אודות גדולים ונפלאים לא היו בכח אלו האודות ליכות את האדם להתרבה אל הקדושה העליונה ולהיות מוכשר להשגות רמות שבקדושה, כי הן אמת שהקדושות היו מותרות את האדם, ועל ידם זכו בני ישראל לעמוד על מעמדם הרוחני, אולם כדי ליכות להשגות היו צריכים גם לזכור החומר. ולשם כך היו זקוקים לתורה, כי

night, one will still get a מצוה with every כזית of matza that he eats all 7 days of Pesach. The Gra משי"ב says he is uncertain, but maybe according to the Gra since we compare Sukkos to Pesach, one should make a point of eating bread in the sukkah every day to be מקיים a mitzvah.

א"ת מיקיים a mitzvah של שטיינמן זצ"ל [מ'רפסיץ איגרי דף קטור] was asked 'הגרא' שטיינמן זצ"ל asked the Gra, that although there is no special מצוה to eat in the sukkah or to eat מצה on Pesach after the first night, but if one eats he is still מקיים a מצוה, why on Sukkos when we do eat bread in the sukkah even after the first night, we make a ברכה לישב בסוכה, yet on Pesach if we eat matza after the first night we don't make a special bracha even though we are being מקיים a מצוה? פסחים?

מאת מוה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Halachos of Zmanim Relevant to Chag HaSukkos.

Earliest Time for Sukkah. There is a Torah obligation to eat bread in the Sukkah on the first night of Sukkos. Preferably one should eat a bit more than an egg volume (כביצה) within an eight minute span or at least a one half egg volume in a four minute span. Outside of Eretz Yisroel we must do this again on the second night. We learn this from the mitzvah to eat matza on the night of Pesach. Therefore, Sukkah has the same time limitations as matza; just as one cannot fulfill the mitzvah of matza till nightfall (Tzeis Hakochavim) even if he accepts Yom Tov early, so too, one cannot fulfill the mitzvah of eating bread in the Sukkah on the first night until nightfall (1).

Latest Time. We also learn Sukkah from matza regarding the deadline by which time one must finish eating. By matza, one must try very hard to eat it before halachic midnight (חצות). If midnight passed, there are different opinions as to whether one can still fulfill his mitzvah of matza. He therefore eats without a beracha on the mitzvah. Similarly, by Sukkah, every effort must be made to eat the above amount by halachic midnight. If that wasn't done, he should eat a bit more than an egg volume within 8 minutes, which is the amount and timespan that one should use every time that he says the beracha of "Leishev B'Sukkah" throughout the whole Yom Tov of Sukkos (2). (Note this halacha, that during the entire Sukkos when making the beracha, one should eat a bit more than the volume of an egg of bread in an 8

הוא היה אומר ...

R' Chaim Yosef Kofman zt"l (Machsheves Halev) would say: "Why do we invite the Ushpizin specifically on Sukkos? The concept of the Ushpizin is a mystical one but perhaps we can say that when we leave the comfort of our homes, throwing away a bit of *Olam Haze* and going outside, displaying *mesiras nefesh*, our Forefathers and *Zaidas* feel welcomed, for they too led lives of *mesiras nefesh* for *Yiddishkeit*. They come to join us in our Sukkah to tell us, 'We are proud of you!' Let's keep making them and Hashem proud!"

R' Menachem Mendel Schneerson zt"l (Likutei Sichos) would say: "Many miracles occurred when *Klal Yisroel* were *oleh regel*, making their pilgrimage to the *Bais HaMikdash* on *Sukkos*, *Pesach* and *Shavuos*. Among them, when they stood shoulder to shoulder inside the Holy Temple, it was so crowded one could barely move, yet when they prostrated themselves on the ground, there was plenty of room. The revelation of G-dliness was not only apparent when they bowed down, however. *Bnei Yisroel* standing together in complete unity and harmony was unparalleled anywhere else, yet when it came time for each individual to prostrate himself and serve *Hashem* in his own unique way, there was enough room for each person's unique individuality."

A Wise Man would say: "The way to succeed is to make improvements, not excuses. Seek respect, not attention."

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אזנה ידוע דברי הגמ' ריש מס' עבודה זרה, שלעתידי לבא יבואו כל אומות העולם ויבקשו שכר, והקדוש ברוך הוא יתן להם מצוה קלה - והיא מצות סוכה. וכל אחד חולך ועושה סוכה בראש גגו, והקדוש ברוך הוא מקדיד עליהם האמת כמו בתקופת תמוז, וכל אחד ואחד מבעט בסוכתו ויצא. והק' הגמרא, "והא אמרת אין הקדוש ברוך הוא בא בטרוניא עם בריותינו, משום דישראל נמי וימנן דמשכא להו תקופת תמוז עד חגא, והוי להו צערא והאמר רבא מצטער פטור מן הסיכה". ותיריך הגמרא "נהי דפטור בעוטי מי מבעטי". הרי זה שהם מפסידים השכר של מצות סוכה היינו משום, שהגם שהם פטורים מן המצוה משום שהם מצטער, מכל מקום לא היה להם לבעוט בהסוכה.

ונראה שיש לעמוד על דברי גמי אלו, שיש כאן חילוק גדול בין יהודי לעכו"ם. שאפילו אם יהודי השתדל בכל כוחו לקיים איזה מצוה שהיא, ואינו יכול לקיימא, אינו מפריע לו כלל, שהרי אם הוא עשה מה שביכולתו לעשות, ויש לו איזה סיבה שהיא שיש כאן אונס בקיים המצוה, וע"כ אינו יכול לקיים המצוה, הרי העדיין קיים רצונו ית'; ויש לו שכר על השתדלותו. וכן אמרו חז"ל (ברכות ו, א): "חשב אדם לעשות מצוה ונאנס ולא עשה - מעלה עליו הכתוב כאילו עשהה", ע"כ. ומשמע זה כתב החובת הלבבות (שער הבחחון, פרק ד') שעל כל מצוה שהדם משתדל לעשות [וגם עשה למעשה], יש לו שכר על עצם הבחירה לעשות המצוה, ואם למעשה עשה המצוה בפועל יש לו עוד שכר על זה. והביאור בזה, האריך החובת הלבבות, שאין ביכולתינו לעשות רק הבחירה, וכל מה שהוציא לפועל הוא רק מן השמים [ועל כן יש להתפלל להצליח בגמר של מעשה מצוה], וע"כ יש לנו שכר על עצם הבחירה.

אמנם העכו"ם חושב שיש לו היכולת לפועל איזה דבר, ואומר "כוחי ועוצם ידי", ע"כ הוא חושב שכל שכרו הוא רק על קיים המצוה, ולא על עצם הבחירה. וכיון שכן, מכיון שהיו כל האומות העולם היה אונס בקיים מצות סוכה, מיד הם בוטע בהסוכה, שהרי הם חושבים שלא קיימו את המצוה.

וזהו יסוד גדול שכל יהודי צריך להבין כדי לעבוד את השי"ת כראוי. שכל מה שמוטל עליו לעשות היינו רק הבחירה, והשתדלות לפעול המעשה מצוה, וכל התוצאות הוא אך ורק מאת השי"ת. ומשמע זה, כלל ישראל נקראו בשם "ישראל", שאחר שיעקב אבינו נלהם עם המלאך כתיב (בראשית לב, כט): "ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כי שרית עם אלהים ועם אנשים ותוכל". והק' המפרשים, שהרי היה ליקרא שמו על שם שהיה לו נצחון עם המלאך, ולמה נקרא על שם עצם המלחמה, שהרי כל המלחמה הוא רק היכא תמצא לנצח ואין שום

תכלית בעצם המלחמה. ותי' המפרשים שמבואר כאן יסוד גדול, שאין זה אמת בעבורת ה', אה"נ במילי דעלמא שכל מה שישתדל האדם הוא רק לתכלית של התוצאה, אבל בעבודת ה' עצם העמילות בהשתדלות הוא העיקר של העבודת ה', שהרי ע"י זה שאדם עמל ויגע לעבוד את ה', הרי זהו מה שהמורה שהרי הוא עבד נאמן להבורא ית', וכל התוצאה הוא מילתא שאינו ביכולתו לפעול. ועל פי יסוד זה, ביאר הבינה לעיתים (דרוש לג) מאמרו של חז"ל (דמגילה ו, ב): "געתיה ולא מצאתי - אל תאמין" וז"ל: "וכן נמליך בכוננתם, וז"ל על צד החידוד, באמרם (פרק קמא דמגילה ו, ב): יגעתיה ולא מצאתי - אל תאמין. כלומר: אם, כשיגעת בתורה, לא יכולת למצוא בה מאומה, כי לא הגיעי שכלך לעומקו של אותו דבר, או לאיזה מונע אחר - אל תאמן שהוא כן באמת שלא מצאתי; כי אדרבה, מצאת הרבה, לפי שהיגיעה עצמה היא המציאה, ותיחשב לך להשגת תכלית. ואולי לכוננה זו אמר דוד המלך, ע"ה (תהלים קכת, א-ב): "אשרי כל ירא ה', ההולך בדרךיו; יגיע כפיך כי תאכל, אשריך וטוב לך". ומאליו יתבאר בנלק', עכ"ל. הרי כוונת חז"ל במה שאמרו "יגעתיה ולא מצאתי אל תאמין", אין הכוונה משום שלבסוף ישיג את המציאה, ובלסוף, יוכה שיבין את התורה ע"י היגיעה והעמילות, אלא כוונת חז"ל הוא שעצם היגיעה הוא המציאה, ואם יגע בתורה זכה למציאה - שהיגיעה עצמה היא המציאה! שזוה התכלית האמיתית, להשתדל לעשות רצונו של הבורא ית', ועצם השתדלות אפילו אם לא עשה המעשה מצוה בפועל הוא עשיית רצונו ית', ויש עליו שכר כנ"ל.

ועל דרך זה ביאר החפץ חיים מה שאנו אומרים בהדרן בסיום מסכתא, "אנו עמלים והם עמלים, אנו עמלים ומקבלים שכר, והם עמלים ואינם מקבלים שכר". והקשה החפץ חיים (על התורה, פרשת בחוקת) תמוה מאוד, דרואים שגם הם עמלים ומקבלים שכר, שגם הם עמלים, כמו החייט התופר בגד, ויש לו שכר למלאכתו, ועל כל מלאכה שבעולם יש להם שכר במה שהם עמלים. וכתב לבאר, דאילו אחד שוכר פועל למלאכה מסוימת, כגון לתפור לו בגד וכדומה, והפועל עמל כל היום וכל הלילה, אבל לא עשה הבגד כהוגן, כלום יש לו שכר? בודאי אין לו שכר שהרי לא עשה מלאכתו, אבל לא כן הוא בעמילות בתורה, שאפילו מי שעמל בתורה ולא עשה מלאכתו, אבל לא כן הוא בעמילות בתורה, יש לו שכר גדול על עצם העמילות והיגיעה שעסק בתורה הקדושה, שאין התכלית של העסק והעמילות בתורה רק להבין את התורה הקדושה, ולעמוד על הפשט או המסקנת הדברים לבד, רק יש תכלית בעצם העמילות מצד עצמו, שזוה עשיית רצונו יתברך.

EDITORIAL & INSIGHTS ON ONE'S MIDDOS TOVOS **דרגה יתירה** FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

והגתם אתו הג' לה' שבעת ימים בשנה ... (ויקרא כג-כד)
Chag HaSukkos is the holiday when we utilize this world - with all its physicality - in the service of Hashem. Sukkos is a time when we realize that everything physical we experience is a taste of the world to come. Without doing anything, one is rewarded for simply being in the sukkah. Each day of Sukkos we have a special mitzvah to take the Arba Minim - the four mitzvos pertaining to this Yom Tov - and hold them together. Rabbi Zev Leff shlita quotes the Medrash - Tree of Knowledge, was actually an esrog tree. Adam was created on Rosh Hashana and was commanded not to eat from the eitz hada'as, because he needed to go through ten days of preparation, the Aseres Yemei Teshuvah, culminating with the purity of Yom Kippur in order to be able to eat from the

eit hada'as. This would have taken place on the first day of Sukkos, the special time appointed for uplifting the physical world to the spiritual. But Adam failed in this lofty endeavor and therefore Hashem gave us the special mitzvos of the Arba Minim, taking four different species of plants and utilizing them, in the service of Hashem.

The esrog represents the heart of a man, the place of all feeling and emotion and the organ that pumps life throughout the body. The lulav represents the spine, which symbolizes intellect, since it is connected to the brain and it also has the power to think and understand.

The hadassim and aravos, which are bound to the lulav, represent the eyes and the lips of a person which are both part and parcel of the head and helps a human being see, understand and express his intelligence.

The Torah states: "בסכת תשבו שבעת ימים כל האזרח בישראל - for seven days all the inhabitants of the Land of Israel should dwell in sukkos ..." (Vayikra 23:42). From a purely speculative perspective, this seems to imply that Chag HaSukkos is mainly a Jewish festival intended to be celebrated in Eretz Yisroel alone. However, Chag HaSukkos also has a universal aspect to it, in that Chazal describe the seventy oxen that were sacrificed over the course of the Yom Tov which were meant to correspond to the seventy nations of the world (Sukkah 55b).

Furthermore, in the Haftorah of the first day of Sukkos, the vision of Zechariah HaNavi concerning the nations of the world is read in which the Navi predicts: "And it shall come to pass that everyone that is left of all the nations who came against Yerushalayim shall go up from year to year to worship the King, the Lord of hosts, and to celebrate Chag HaSukkos." Chazal relate that in the time of Moshiach, everyone - gentile and Jew alike - will be mandated to go up to Yerushalayim on Chag HaSukkos each year to observe the holiday and pay homage to Hashem and bow down to Him. And if they don't go up, they will suffer dire consequences.

However, Chazal (Avodah Zara 3a) also relate the futuristic story where the surviving nations of the world will come to Hashem and say that had they been given the Torah and mitzvos like the Jewish people, they would surely have kept it as meticulously as Klal Yisroel. Hashem will then test them by giving them the relatively "easy" mitzvah of sukkah to fulfill. Immediately, each gentile will take materials and go and construct a sukkah on top of his roof. Hashem will then set upon them the heat (makdir) of the sun in the season of Tammuz (the summer), and each gentile sitting in his sukkah will be unable to stand the heat,

בין הריחים - תבלין מדף היומי - כתובות דף קג.

ל'א ילעות אדם חמין ויניה על גבי מכתו בפסח" ע"כ
Our Gemara quotes a Mishnah in Pesachim that rules that one may not chew wheat on Pesach and put it on a wound to heal, as it may become חמץ. From this halacha from Hilchos Pesach, we learn that this is a recommended procedure to heal a wound (other than on Pesach). As this week is the Yom Tov of Sukkos and some of its laws are also learned out from פסח, we proceed as follows: The Gemara in [כז] סוכה makes a גיירה שוה from "חמשה עשר" that's written by פסח, to "חמשה עשר" that's written by סוכות. Just like by פסח there is a מצה אכילת מצה only on the first night of Pesach and after that, מצה רשות and one doesn't need to eat מצה, so too by sukkah, there is a חיוב to eat in the סוכה only on the first night after that if one chooses, he can only eat עראי and there is no חיוב to make a seuda and eat it in the sukkah. The paskens [תרלכ ס"ג] שו"ע adds that even though this חיוב is derived from the above ג"ש from פסח, and אכילת מצה only requires a חיוב, it is still best to eat more than a כביצה in the sukkah to be רושש for those who hold the חיוב אכילה בסוכה because פשט או סברה, מכל מקום יותר מכביצה is required to eat in the sukkah on the rest of the days of Sukkos, which is יותר מכביצה.

In [ד"ה בליל] ביאור הלכה the חפץ חיים brings that many poskim wonder what the חיידוש is that רישון is ליל י"ט ראשון is a חיוב to eat in the sukkah. Afterall, it's a יו"ט and on Yom Tov one is required to eat פת, so ממילא one will have to eat in the sukkah anyways. Why the special drasha? The ח"ח says he doesn't understand this question. We know that if one is מצטער to eat on שבת ויו"ט he doesn't have to, because the point is for עונג and for him it's not pleasurable. But according to our לימוד, this person would have to eat a כזית in the sukkah, because it's a מצד מצות סוכה and not a דיץ. עונג in דיץ is very necessary!

The גר"א holds that since by התמצות it says "שבעת ימים תאכלו מצות", this means that although התעשה is specifically for the first

The goal of every *Yid* is to take all his knowledge and understanding of *Hashem* and make it real. He must make it a part of his heart so that he serves *Hashem* with emotion and feeling in a true bond of love. We say each day in the *tefillah* of *Aleinu*, "וידעת היום" – “*And you will know today,*” "השבת אל לבבך" – “*and you will return to your heart.*” The longest journey of a *Yid* is the million miles from his head to his heart. It takes incredible effort to transform our knowledge into an emotional, vibrant, feeling and loving relationship. When we bring the *lulav* and *esrog* together

we are expressing our ability to traverse the millions of miles and serve *Hashem* with all our heart and soul, uplifting every physical part of our body to a place of holiness. In the *sukkah*, our eating becomes holy, our sleeping becomes holy, our plants become holy and just existing in the confines of the *sukkah* becomes a spiritual endeavor. Let us use our own free will to elevate all of our thoughts, words, actions and feelings during this time so that we can experience true closeness to *Hashem* - which is in essence what *zman simchasenu* is really all about. Good *Yom Tov*.

CONCEPTS IN AVODAS HALEV AND HEMSHECH HADOROS

מחשבת הלב

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

עלה אל הר העברים - והאסף - כאשר מת אהרן ... (לכ-מגנ) This year, *Parshas Haazinu* falls on the *Shabbos* preceding *Sukkos*. I saw a *pshat* on this *posuk* that aptly connects the two. On *Sukkos*, we extend an invitation to the *Ushpizin* to come visit our *sukkah*. There are two customs as to the precise order these guests appear. Some maintain that they follow the chronological order. The **Ariza'i** though, holds that the correct order, *al pi kabalah*, is Avraham, Yitzchok, Yaakov, Moshe, Aharon, Yosef, and Dovid.

understood. The fact that *Hashem* protected us with the heavenly clouds is a reason to annually recall the neis. But what's so unique about real huts? What was the alternative? Camping under the stars? (see **Rashbam** and **Ramban**)

One of the **Sanzer Rebbes** said that the *inyan* of *Ushpizin* is alluded to in this *parsha*. Every year, the day of the week of Moshe's and Aharon's *yahrzeit* will be the day of their *Ushpizin* the following *Sukkos*. For example, this year, *Rosh Chodesh Av* (Aharon's *yahrzeit*) was Friday. That will be the day this year of Aharon's *Ushpizin*. The same goes for *Moshe Rabbeinu*. This is found in the *posuk*: "ומת" - the day you die, "והאסף" - on *Chag Ha'asif*, "והאסף אל עמך" - your *Ushpizin* will be and you will visit the *Yidden's sukkah*, "כאשר מת אהרן" - just as Aharon's *yahrzeit* is his *Ushpizin* too! It seems like there is a correlation between them and *Sukkos*, which therefore behooves us to analyze and learn from their legacies in particular.

In the *tefillah* of “*Ribbono Shel Olam*” that many recite before taking out the *Torah* on *Yamim Noraim* we *daven* that *Hashem* grant us *parnassa tova v'chalkala, v'lechem le'echol, uveged lilbosh*. The obvious question is: once we asked for *parnassa tova* isn't it superfluous to request bread? *Parnassa* should encompass that too?

Moshe Rabbeinu was the quintessential *anav* while Aharon was the paradigm of *lev tov*, “*farginning*” another person On *Sukkos*, as we gather our crops, amassing our wealth, we are in jeopardy of thinking, “*Kochi v'otzem yadi*” - it's all my doing! To counter that, we are gently reminded of Moshe's *middah* of humility, and giving credit to the One in charge. Additionally, even if someone has more piles of grain, we must remember the trait of Aharon, to *fargin* each other.

I once saw a *pshat* (I believe from the **Vilna Gaon**) and I'll elaborate. Imagine an extremely wealthy man on a luxury cruise. The ship capsizes and he is left stranded on an island. He may have lots of money in the bank, but right now he's struggling to put bread in his mouth. Hence, we *daven* that we should never lack even the basics.

As we emulate their ways, the *heilege Ushpizin* will be” *H* be *meilitzei yosher* for us all.

In a similar vein, we cannot thank *Hashem* enough, even for the roof over our heads. Thus, even “*sukkos mamash*” is a reason for celebration. So as we enter the *sukkah*, let's remind ourselves to thank *Hashem* for all that we have. Yes, even for the basics. We must count our blessings and not take any of them for granted. We will then attain the level of *simcha* we need this *zman simchaseinu*!

למען ידעו דורותיכם כי בסוכות הושבת את בני” ... (ויקרא כג-כג) The *Gemara* (*Sukkah 11*), cites a *machlokes* regarding what exactly it is that we are commemorating. R' Eliezer says we are remembering the *ananei hakavod* in which *Hashem* enveloped us. While R' Akiva says it means *sukkos mamash*. At a first glance R' Eliezer is more easily

שישו ושמחו בשמחת התורה ... (הקפות בשמחת תורה) In the *piyutim* for *Simchas Torah* we say the above refrain. What is the double *lashon* of “*seesu*” and “*simchu*”? The **Vilna Gaon** on *Iyov* explains, that the word *simcha* is used when beginning a mission. *Sasson* is used when it's “mission accomplished” - successfully. For example, we say in *davening* regarding the sun and galaxies, “*S'maichim b'tzeisam v'sasim b'voam*.” When they start out on their travels, they're *b'simcha*. When they return to their Maker at the end of their journey, it's *sasim b'voam*. Usually, though, *simcha* precedes *sasson*, as we say היתה אורה ושמחה וששון” “יהודים היתה אורה ושמחה וששון” Why over here do we lead with *simcha*?

I saw a *pshat* as follows. *Simchas Torah* marks the celebration of the culmination of this year's cycle of reading the *Torah* as we finish *V'zos Habrachah*. Additionally, it

One year, at the **Sanzer Rebbe's Leil Hoshana Rabba tish**, a distraught woman entered the *sukkah* and began crying, yelling that the holy **Divrei Chaim** must help her on this auspicious night. Her only son, her sole source of income and sustenance, was called up to report for the military draft tomorrow morning and as the Polish military commander was a well-known anti-Semite who relished heaping scorn and pain upon his Jewish conscripts, it is imperative that the *Rebbe* bless him to get out of the draft. R' Chaim was in an exalted state of mind. His body was in this world, but his thoughts and consciousness was somewhere in the upper spheres of heaven. The *chassidim* tried to get his attention but his murmured response was that on this exalted night, one cannot think of personal issues, only issues pertaining to the needs of the *klal*. No amount of cajoling from the woman could shake the *Rav* out of his reverie and it wasn't until **R' Dovid K'shanover zt"l**, the *Sanzer's* son and a *tzaddik* in his own right, finally stood up and blessed her with success, did she leave the *sukkah* in an utter state of panic.

Hours later, as the *Rebbe's tish* was coming to a conclusion, R' Chaim arose and began walking into his private room. Suddenly, he stopped in the doorway and pronounced the famous words of *Chazal*: “*Halacha B'yedua, Sh'Esav Sonei L'Yaakov Ela Shenichmiru Rachamav B'osah Shaah - The law is known that Esav hates Yaakov, but at that moment (when Yaakov met Esav and his 400 men - Parshas Vayishlach), he was filled with mercy.*” Then, he turned, kissed the *mezuzah* and entered his room. Nobody understood the message and no one had a chance to ask the *Rebbe* what he meant.

The next morning, the young man reported to the military tribunal to face the hostile commander who would be conducting his interview. As soon as he saw the young Jew step forward, he smiled wickedly and stood up from his seat. He strode forward and towered over the boy menacingly, as if to further intimidate him. In response, the young man burst into tears and began shaking uncontrollably. He wailed and trembled and the commander laughed out loud at the perceived cowardice of the Jewish conscript. He continued to laugh and heap scorn on the boy while the Jew cried and cried without end.

This went on for another minute or two, until the commander tired of his intimidation tactics and stopped laughing. But the Jewish boy went right on crying, wailing loudly and weeping incessantly. The commander did not what to do. The Jew would not stop crying. With a little less harshness in his tone, he told the boy to stop crying but to no avail. Softer now, he asked him why he was crying so much and the young man blurted out his family details amidst a fresh torrent of tears. His words were practically unintelligible and the commander strained to make them out. Still, the boy continued crying and now, the military leader was soothing him with words of comfort. The commander had gone from a harsh madman to a merciful comforter - and with his last move, he led the boy outside, saying, “Go, young man, you are free from military service.”

The boy did not even have time to compose himself and the commander turned sharply and went back into the tent. With an unburdened heart, the young man ran all the way home and told his family the good news. When word reached the court of the *Sanzer Rav*, the *chassidim* now understood the cryptic words of the great R' Chaim Halberstam on the night of *Hoshana Rabba*, and the power this day has to soften even the most ardent anti-Semite's heart.

משל למה הדבר דומה

כל האורח בישראל ישבו בסוכות - מלמד שכל ישראל ראוים לישב בסוכה... (סוכה כז ע"ב)

משל: R' Moishe Kalenkovitcher zt"l, was well known for his great hospitality. He not only received the poor and downtrodden with a cheerful countenance as is directed by *Chazal*, but in a good-natured manner he always managed to call attention to breaches of etiquette which his wayward guests sometimes inadvertently committed.

R' Moishe paused a moment and said, “We are also told by *Chazal* to judge others from the most favorable side. Thus, I presume your friend just turned forty today and can therefore avail himself of the advantages of both sides of the rule!”

There were once two *Maggidim* (preachers) walking from town-to-town preaching and inspiring the townsfolk wherever and whenever they could. On one journey, they somehow got lost between towns for a few days. Somehow, they eventually found their way to R Moishe's house, famished and exhausted. Immediately, upon being served a hot meal, one of them ate and drank in excess while his companion, desiring to check him, turned to R' Moishe with a question.

נמשל: As *Rosh Hashana* and *Yom Kippur* pass, we emerge clean and purified. This means that all our fellow Jews are cleansed and purified too. No more grudges or ill feelings on either side. One Nation, one *Torah*, united as children of *Hashem*. This is the theme of *Sukkos*, when we take the *Arba Minim*. *Chazal* explain that each *min* corresponds to a different type of Jew. The *esrog* represents one who studies *Torah* but doesn't perform *mitzvos*; the *lulav* represents one who studies *Torah* and doesn't perform *mitzvos*; *hadassim* represent one who fulfills *mitzvos* but doesn't study *Torah*; *aravos* represent the lost Jew who neither studies *Torah* nor observes *mitzvos*. On *Sukkos* they are all bundled together in a “unity-bond.” For this reason, we are taught (*Sukkah 27b*) that in reality the *mitzvah* of *sukkah* was supposed to be “one *sukkah* for one nation,” united and collective despite our many differences! May we always merit to see the good in everyone.

“Reb Moishe, the *Gemara* states that up to forty years old, a man sees more benefit from eating than drinking, and after forty, from drinking more than eating. But I cannot understand under what theory my friend, here, is conducting himself; if he is under forty, why does he drink so liberally? And if he is over forty, why does he eat excessively?”

items that he could use and share with his fellow survivors.

The general took this request personally and a special U.S. military plane was sent to Italy on Eisenhower's command to pick up *lulavim* and *esrogim*, which were brought back to the Feldafing DP camp for the *Rebbe* and his followers. Survivors who were present that first *Sukkos* in the DP camp would recall with awe the ethereal glow that was permanently plastered on the *Klausenberger Rebbe's* face from the performance of the *mitzvos*.

ותהא חשובה לפניך מצות ארבעה מינים (סדר נמילת לולב)

In the city of *Bnei Brak*, there are many *esrog* merchants and one has numerous options to choose from while purchasing an *esrog*. **R' Chaim Greineman ז"ל**, a renowned *Talmid Chacham* and the nephew of the **Chazon Ish ז"ל**, distinguished himself by referring to himself as "*Lulav Socher*" (merchant), although he carried all the other *Minim* as well. Everyone knew that he sold only the highest quality *Arba Minim* and his honesty and caring knew no bounds.

After his passing, a woman traveled from a town in the north of Israel to be *menachem avel*. She insisted on relating a story that occurred many years ago and affected her family deeply.

The woman related that she lost her husband while her children were young and she struggled mightily to not only feed and clothe her family, but see to their education and *Torah* learning as well. It was not an easy task and she could not afford the best *yeshivos* and schools for her children with the little that she had, but she did her best.

A number of days before *Sukkos*, her 13 year-old son asked her for some money to buy *Arba Minim*. He had never had one before but this year, he was a *Bar Mitzvah*, and really wanted to perform the *mitzvos*. Tearfully, she explained that she didn't have the money, perhaps he could borrow from a friend? Her young daughter came to the rescue and offered to babysit and with the money she earned, her brother could buy a *lulav* and *esrog* for the *chag*. She worked diligently for a few days and put together a small amount of money. On *erev Sukkos*, she handed her older brother the money and he thanked her for her sacrifice. He then took the money and headed out to the street to purchase a full set for *Yom Tov*.

With youthful exuberance, he set out on his quest. After perusing a number of tables, he finally found an *esrog* that he liked. He took out the money he had and told the merchant that he wished to buy the *esrog*. The man laughed at him and said, "Do you want an *esrog* or a *hadas*? With this amount of money, I'm afraid that's about all you're going to get!"

Dejected, the boy walked away and his sensitive heart cried out in pain. He walked down the street and couldn't hide the tears as they rolled down his cheeks. A sympathetic *yungerman* noticed the boy with a *kipah* and *tzitzis* crying and asked him what was wrong. The boy explained that he only had a small amount of money and did not know where he could purchase *Arba Minim* for the *chag*. The *yungerman* pointed to a street up ahead and said, "Try *Rechov Yerushalayim*. Harav Greineman sells *Lulavim* there. Maybe he can give you a discount."

The boy followed the directions and came to Rav Greineman's home. He told the *Rav* that he was learning in a local *Beit Sefer* and he was hoping to buy *Arba Minim* for *Sukkos*. Rav Greineman was curious and asked the boy, "Your father is not buying you a set?" The boy responded practically in tears again, "My father is in *Gan Eden*."

Rav Greineman quickly understood the situation and acted decisively. "You should know," he told the boy, "I am a *lulav* merchant, but I will only take money from someone who is working. A boy who learns in a *yeshiva* does not have to pay. I don't take money from him. A boy who learns *Torah*, the entire world is kept alive because of him!"

The boy smiled when he heard these words and inside his heart soared. He was not an unfortunate orphan who could not even afford to buy a *lulav* and *esrog* for the *chag*. He was special - he learned *Torah* in *yeshiva* and according to the *Rav*, he was deserving of a set of *Arba Minim*. Rav Greineman picked out a beautiful *esrog* and accompanied it with a *lulav*, *hadasim* and *aravos* of superior quality. The boy was beaming from ear to ear.

But that was not all that Rav Greineman did. He made it his mission to look after the child and after *Sukkos*, he got him accepted in *Yeshiva Tiferes Zion*, a higher caliber *yeshiva* in *Bnei Brak*, where the boy's *Torah* learning career took off. He became a solid *ben Torah* and raised his family's level of observance immeasurably.

The woman who had traveled a great distance to the Greineman home during the *shiva* concluded her story. "Today, *Boruch Hashem*, all my grandchildren are *bnei Torah*, learning in prestigious *yeshivos* - in the *zechus* of the *Rav's Arba Minim*!"

אנא ק-ל נא הושע נא והושע נא אבינו אתה (נוסח התפילה בהושענא רבה)

The **Zohar** writes that on *Hoshana Rabba* all the decrees that were sealed on *Yom Kippur* are dispatched. An unfavorable sentence can still be torn up through a sincere repentance. It is a very serious time There is a widespread custom to read the entire *Sefer Devarim (Mishne Torah)* on the evening of *Hoshana Rabba*, and some remain awake the whole night to study *Torah*. In many *Chassidish* circles, the *minhag* assumed the character of a *tikkun* by reciting *Tikkun Leil Hoshana Rabba*, the purification of the night of *Hoshana Rabba*. It is common for *Rebbes* to conduct a *Leil Hoshana Rabba tish*, where food, drink and *divrei Torah* are dispensed to the devoted followers.

marks the commencement of a new round of *Torah* reading, as we begin *Bereishis*. Hence, since we first finish and then we begin anew, we say "*sissu*", first marking the completion and then "*simchu*" marking the beginning.

Perhaps there's another *machshava* to be said here. *Yidden* as a whole, are comprised of many diverse people. We have *talmidei chachamim* who spend their days and nights toiling in *Torah*. But we also have the laymen who are *kovea itim* while spending the majority of their day involved in their

parnassah b'emunah. They may not have finished the *Torah*, yet their portion is a cause for celebration and triumph as well. We, therefore, mention both types of euphoria - the "*sissu*" people who have completed and the "*simchu*" people who also hold high the banner of *Torah* proudly. Not to mention the *nashim tzidkaniyos* who may not have been *sissu* but are surely *simchu*.

May we all achieve our unique portion in *Torah*, *v'sein chelkeinu b'sorasecha*, thereby attaining *sasson* as well *be"H*.

מעשה אבות סימן לבנים

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

The dominant figure in the Feldafing DP camp immediately after the conclusion of WWII, was the **Klausenberger Rebbe, R' Yekusiel Yehudah Halberstam ז"ל**. What he did for the broken survivors was immeasurable. Although he himself had lost a wife and eleven children in the war, he was a constant source of strength and inspiration to his fellow survivors. He cared for them not only in a physical and mental sense, but even more so, in a spiritual sense. The story of how he managed to obtain a set of *Arba Minim* in the DP camp is legendary, and for the broken survivors of the Nazi inferno, shaking a *lulav* and *esrog* that first *Sukkos* after liberation was a soothing balm for their collective souls.

On the first *Yom Kippur* after the war, the *Rebbe* held a *minyana* for the survivors and, after *Kol Nidrei*, he delivered a tremendously powerful speech. When he had finished, more than two hours later, there was not a dry eye in the *shul*. The following day, the Feldafing DP camp residents were visited by the Supreme Allied Commander, General Dwight D. Eisenhower, who later became president of the United States. The camp residents all gathered to greet him at the entrance to the camp. The *Klausenberger Rebbe* also came to welcome the general with a braided *challah* and salt, the customary gift for a gentile ruler, in one hand, and a *Torah* scroll in the other.

In honor of General Eisenhower's visit, a welcoming ceremony had been organized and speakers were introduced. The majority of the survivors wanted the *Rebbe* to be the main speaker, feeling that he could best express the survivors' feelings and needs. Lieutenant Meyer Birnbaum *ob"m*, a religious Jew and member of the 59th Signal Battalion, United States Army, accompanied the general and served as his personal translator.

When the *Klausenberger Rebbe* reached the platform in front of eight thousand people, he unfurled his *talis* in the air, recited the blessing loudly and wrapped the *talis* around himself in full view of the entire crowd. The *Rebbe's* actions made an enormous emotional impact on the crowd. Seeing the *Rebbe* adorned in a *talis* reminded all the survivors, even the non-religious ones who hadn't *davened* with the *Rebbe* earlier, of their beloved parents and other loved ones who had been murdered in the sanctification of *Hashem's* Name. No one dared to utter a sound.

As total silence reigned, the *Rebbe* began to speak. Although he began his speech by blessing General Eisenhower, the honored guest, who had been chosen by heaven to perform the great kindness of liberating an innocent people taken to slaughter, his words were directed primarily to the survivors, challenging them never to forget their heritage. He also demanded of the "enlightened" and "cultured" countries of the world to not lose sight of what the Nazis had done to the Jewish people. He spoke with an extraordinary strength, and his emotions heightened moment by moment. The crowd of some eight thousand survivors was swept along with him. Tears streamed down every face; grown men wept like babies.

When the *Rebbe* finished speaking, he instructed the *chazzan*, Aharon Miller, to recite *Keil Malei Rachamim* for the merit of the holy martyrs. As the words were recited, the crowd wept bitterly. The welcoming ceremony had become an extraordinary sanctification of G-d's name. The atmosphere of the crowd changed completely. Lieutenant Birnbaum translated every word of the *Rebbe's* speech for Eisenhower, who was visibly affected and promised to do everything in his power to help the survivors. A special relationship of mutual respect developed between the *Rebbe* and General Eisenhower, a relationship which lasted many years and was utilized several times for the benefit of the religious community.

At the conclusion of the ceremony, the general asked the *Rebbe*, "In what way can I help you now?" The *Rebbe* responded that he had but one request. Could the general arrange for the *Rebbe* and the rest of the survivors to receive a set of the *Arba Minim*, the four species for the holiday of *Sukkos*? The general had no idea what this was and looked on in amazement as Lieutenant Birnbaum explained in basic terms what the *mitzvos* of *Sukkos* were all about. Upon hearing this request, General Eisenhower was deeply moved. He realized that the exalted man, a survivor, standing before him was so much more than that - he was a true man of G-d. There was no other way to explain why a former prisoner in a DP camp, when asked personally by the Supreme Allied Commander for anything that he wished, would ask only for a set of religious