

Vechol Maaminim

"A Weekly Leaflet From 'Bnei Emunim"



401

SUKKOS

תשפ"ב

Pearls of Emunim

Reciting Hoshanos on Sukkos

Reasons for Saying Hoshanos on Sukkos

"הושע נא למענך אלקינו"

Why did Chazal institute that we recite special *tefillas* and *Hoshanos* on Sukkos more than on any other Yom Tov?

The *Sfas Emes* explained:

The mitzvah of sukkah, which instructs a person to leave his permanent home and move into a temporary home for the seven days of the holiday, reminds a person that he must never place his trust in his wealth or assets. Rather, he should always put his faith in the One who created the world. In order to further emphasize a person's dependence on his Creator, Chazal instituted that we add *Hoshanos* to the *tefillah* of Sukkos. It was established that specifically on those days that a person harvests his crops to his home, he should daven for *parnassah* and success. Through that he will recognize that the blessing of the entire year depends on the Creator, and he should not put his faith in his own strength and success. Instead, he should trust Hashem, Who gives him the strength to accomplish.

The *Imrei Emes* explained:

On the days after Yom Kippur, the Zman Kapparaseinu, the words that come out of our mouths are pure and clear of any impression of sin. Therefore, it is fitting that we take advantage of this time to pray pleadingly, because *tefillah* that emerges from a pure mouth is surely heard better and accepted more willingly. An allusion to this can be derived from the proximity of the *pesukim* in *Tehillim*: (19:14-15): "*Venikeisi mipeshah rav*," and I will be cleansed from great sins, and "*Yihyu leratzon imrei fi*" – may the words of my mouth be accepted willingly. This means to say that when I will be clean of sin, then my words will rise up and be accepted willingly.

Sfas Emes Sukkos 5641, 5645; Imrei Emes, Sukkos 5674

Everything Is Ready for the Redemption

"הושע נא מוכן לשבתך"

The Kozhnitzer Maggid said: In our

100 Brachos Lead to Dveikus

"הושע נא חבוקה ודבוקה בך; הושע נא טוענת עלך"

One who is careful to make one hundred *brachos* each day, with *kavanah*, merits to cleave to HaKadosh Baruch Hu and to fear Him, as the *Rambam* says (*Brachos* 1:4): "We find that all the *brachos* are categorized in three types: *brachos hanayah* [*hana'ah* – enjoyment], *birchos hamitzvos* and *birchos hoda'ah*, of gratitude... In order to remember the Creator all the time and to fear Him." The *sefer Shemen Rosh* (*Yamim Noarim* Vol. I, *Shabbos Shuvah*, *Drush* 4), notes that the renowned words of Chazal (*Shabbos* 112a): "*Ner l'echad ner l'meah*" alludes to this. One who wants his soul [which is called a *ner*, a candle (*Mishlei* 20:27)] to cleave to the Echad – Hashem, should illuminate with one hundred *brachos* by saying them with enthusiasm and *kavanah*. He further explained the words: "*ba'al hameah hu ba'al hadeah*" – one who makes one hundred a day properly will merit that he should have true wisdom and *de'ah*, because "*Reishis chochmah Yiras Hashem*." (*Tehillim* 111:10)

Based on this we can explain why these two requests are placed alongside one another: The *passuk* (*Shmuel* II, 23:1) "*Ne'um Dovid ben Yishai une'um hagever hukam al*" is explained by Chazal (*Bamidbar Rabbah* 18:21) to refer to the *takanah* of Dovid Hamelech to recite one hundred *brachos* a day, because "*al על*" is numerically equivalent to 100. Here, too, we ask "*hosha na to'enes ulach עלך*" – referring to Am Yisrael who are careful to recite *על brachos* each day, and through that they merit to be elevated to the level of "*chavukah udevukah Bach*" – cleaved to and embraced by You.

Ohr Yitzhar, Yamim Noraim, Introduction [by grandson of the author, Harav A. Shapiro] p. 27

times, almost everything is ready for the Redemption, and all we have to do is a bit of preparation. This is what we are asking for here: "*Hosha na*" – and redeem us quickly because for a long time already everything is "*machon* [*muchan* – ready] *leshivtecha*" – to dwell inside us, like it used to be; so why should the Geulah be delayed any longer?!

Divrei Elimelech, Hoshana Rabbah

When There Is No Choice

"הושע נא אדון המושיע, הושע נא בלתיך אין להושיע"

When reciting this request, the Rebbe **Harav Asher Yeshaya of Ropshitz** would weep bitterly and say:

I am embarrassed to ask you "*hosha na Adon hamoshia*" because how many times have I promised to improve my deeds, and I did not keep my word. But what can I do if "*biltecha ein lehoshia*" – without You there is no salvation, and therefore, I must suppress my shame and ask.

Imrei Yehudah [Brezhan] Parashas Bo

A Generation that Is All Guilty

"הושע נא דלותי ולי הושיע"

Harav Eliyahu Schick, the Rav of Lida, explained:

Chazal say (*Sanhedrin* 98a): "Ben Dovid does not come unless the generation is completely innocent or completely guilty." The reason HaKadosh Baruch Hu hastens to redeem Am Yisrael in a generation that is all guilty is because that is the way of the world. When a father sees that his son is mired in sin, he hastens to save him before it is too late. That is what we are asking: Specifically because "*dalosi*" I have been poor in *mitzvos*, and we are classified as a "*dor shekulo chayav*," a generation that is all guilty, please hasten to redeem us, as Chazal say, so that we will not sink even further into the sins.

Ein Eliyahu, Pesachim 118b

Pele Yoetz

20 Tishrei 5588/1828.

Sunday, 20 Tishrei, the fifth day of Chol Hamoed Succos, is the 194th *yarhtzeit* of the *tzaddik* Rav Eliezer ben Rav Yitzchak Papo, the Raavad of Silištra, Bulgaria, and author of *Pele Yoetz*. He passed away at the age of 44 on 20 Tishrei 5588/1828.



"שש אנכי על אמרתך כמוציא שולל רב" (תהלים קיט קטב)

He wrote in *sefer Pele Yoetz* (Entry: *Aniyah*):

"If those who refrain from answering amen would know the tremendous reward for answering amen...they would run to listen and answer...and they would rejoice over one answering of amen as if they had found great booty."

ברכות השחר: בקול בקנה בחברותא

A Collection of Insights on Amen for Sukkos

Rav Yaakov Ettlinger, author of *Aruch Laner*, begins his *sefer Bikkurei Yaakov* on the *halachos* of sukkah and *lulav* with the following words: "The upright should rejoice...on this holy festival that is called Yom Simchaseinu, and his joy is doubled. And they should be very cautious to fulfill the mitzvah of sukkah whose numerical equivalent is 91, which is equal to the two Holy Names that are included in "amen", and its holiness is twofold, and one who fulfills it according to *halachah* will receive twofold reward from Heaven."

Much has been written about the connection between sukkah – referred to in the holy *Zohar* (*Emor* 103 1) as "tzela d'meheimnusa", to the mitzvah of answering amen. Here we present a compilation of thoughts – just a small number of the holy words of the giants of the generations - on this subject:

The 'Sukkah' Is not Complete Until the Progeny of Amalek Are Wiped Out

The *sefer Pri Eitz Chaim* (*Chag Hasukkos* Chapter 4) states that the word סוכה is numerically equivalent to 91, which is equal to the value of the Names Hava-yah and Adnus, and of amen. Harav Shlomo Hakohen of Vilna points out that this numerical equivalence is only accurate if the word is written in the full form סוכה, but in actuality, throughout *Tanach*, it is written as סכה.

He explained: Indeed, throughout *Tanach* it is written without the *vav*, but in *Sefer Tehillim* (76:3) it is written in the full form, in the *passuk* "Vayehi beshalom sukko (בסוכו) uma' onaso beTzion." [Although many editions write it without the *vav*, in the *Sefer Tehillim* written on parchment in Vilna, which the Gra reviewed, it is written סוכו.]

From the words of this *passuk*, we can also understand the reason that the entire *Tanach* is not written with the *vav*. "ייהי בשלם סוכו" - when will the סוכה – whose essence alludes to the Holy Names – be complete? When the end of that *passuk* is fulfilled: "And His dwelling is in Zion" – when Hashem returns to Zion, with compassion, because then the Name of Hashem will be written in its complete form. As Chazal say (*Tanchuma Ki Seitzei* 11): "As long as the progeny of Amalek are in this world, the Name of Hashem and the Throne of Hashem are not complete."

Hagahos Cheishek Shlomo, beginning of *Maseches Sukkah*

The Mitzvah of Sukkah Is Easy in the Merit of Amen

Chazal (*Avodah Zarah* 3a) call the mitzvah of sukkah an 'easy mitzvah' as it does not involve great expenditure. The question is asked: Even if it is possible to build a sukkah without it costing money, isn't there a great effort involved? How then, can it be called a 'mitzvah kallah', an easy mitzvah?

Harav Tzvi Hirsch Horowitz, the Rav of Frankfurt, explains:

The *Gemara* (*Brachos* 53b) states: "One who answers amen is greater than the one who makes the *brachah*." The *Rocheach* explains (*Hilchos Seudah*, 330) that the reason for this is because the one who makes the *brachah* only mentions the Name of Adnus, but when answering amen, the Name of Hava-yah is also referred to. Amen is numerically equivalent to 91, which is the value of both Names, Hava-yah and Adnus, together. We can explain that the Name of Adnus mentioned in the *brachah* is the *Middas Hadin*, while the Name Hava-yah that is added and alluded to in the answering of amen is *Middas Harachamim*. So we find that when answering amen to a *brachah*, the judgment is sweetened by compassion, and thus the prosecuting forces are stilled.

Hence, we can understand why sukkah is called an easy mitzvah – it is because סוכה is also numerically equivalent to 91, like amen. So in contrast to other *mitzvos*, where the prosecuting forces disrupt their observance, the name of the mitzvah of sukkah that alludes to sweetened judgement neutralizes these prosecuting forces who usually disturb the observance of *mitzvos*. So we find that anyone who has this *kavanah* in mind when observing the mitzvah of sukkah finds it easy to observe. This is also alluded to in the words of the *Gemara* (ibid): 'I have an easy mitzvah וסוכה שמוך' – its name is sukkah. The name of the mitzvah is what causes it to be an easy mitzvah.

The Rebbe Harav Shlomo fo Bobov added an allusion from the words of the *passuk* (*Tehillim* 34:9): "Ta'amu ure' u ki tov Hashem ashrei hagever yechesh bo." The words ויטה בו are numerically equivalent to 91 to teach us that when we are sitting in the sukkah, basking in the Presence of Hashem, we must be *meyached* the Holy Names that are alluded to in the name סוכה.

Indeed, it is told that great *gedolim*, such as Harav Naftoli of Ropshitz and the Divrei Chaim of Sanz, lit 91 candles in their sukkahs. Similarly, the Divrei Yoel of Satmar instructed that 91 electric bulbs be hung in his sukkah, as an allusion to the *yichud* referred to in the name sukkah.

Lachmei Todah p. 210; Milin Yakirin Tehillim 34:9; Pri Hakerem p. 3; Machzor Divrei Yoel, Minhagei Kodesh 3

A Tefillah at Home Bore Fruits in the Orchard

This year, as well, at the end of the summer, they waited patiently for his arrival. Like each year, he came to visit them. But this time, the visit was different. This time, they did not glow in all their glory. Dusty, with broken branches and lacking all charm, they stood to welcome him, somewhat abashed at their appearance.

They did not know that for Boaz, the *esrog* man as he was known, their appearance brought him so much joy. The mitzvah of *shemittah* that he scrupulously adhered to each seven years, with every detail, infused him with special pride and made him stand up straighter.

No one knew the secret of Boaz's *esrogim*. How did his trees give such beautiful fruits, clean, and twice the size of other *esrogim*? Make no mistake: Boaz did not have a secret that he was hiding from his friends. On the contrary, with his kind heart, he distributed advice liberally to anyone who sought it, drawing on his many years of experience. But the secret of his success could only be described with one word: "Emunah." Boaz loved his trees and their fruits with all his heart. If this would not have been his source of livelihood, he would not have sold even one *esrog*. Because how can a person sell something he has invested all his heart into?

Boaz loved his trees, and they returned the love with the most delightful fruits.

Yet, during *shemittah*, his love for his Creator overpowered his love for his trees. When *shemittah* began, Boaz bid his trees farewell, silently apologizing to them. Then he left the orchard without locking the gates behind him. For the coming year, he would be ignoring them completely; only towards the end of the year would he come to visit them.

This year, Boaz had to be like everyone else. Every other year, he would choose the most select of his fruits, one that he put his eye on and nurtured for a number of months. When he came to shul, there would be a line of distinguished people pleading with him to shake his *esrog*. But this year, he had to work and expend effort to obtain a *mehudar esrog*.

In contrast to previous *shemittah* years, this year Boaz knew where he would go and that he would certainly find what he was seeking. During the other six years, Hashgachah had sent him Mahmoud, an elderly Arab, a tenth generation farmer, who Boaz insisted on calling a "chassid umos ha'olam," a righteous gentile. Mahmoud, in contrast to many others who Boaz employed and dismissed over the decades he was in the business, had proven to be extremely loyal and displayed uncompromising professionalism.

Some time after beginning his work, when Boaz wondered about Mahmoud's expansive knowledge on the subject of *esrog* breeding, Mahmoud related that his family had a small *esrog* orchard that it has been tending to for generations. Many years earlier, many Yahuas would come to the village and buy *esrogim* from his orchard – beautiful fruits at relatively low prices. But in recent years, since the intifada and the establishment of the Palestinian Authority, entry to his village was blocked to Jews. The source of the family's livelihood was wiped out, and he had to find a job working for someone else in the field he knew so well.

Late one night, the lights on Mahmoud's battered Peugeot flashed in the back yard. Boaz, who had been waiting for the signal, hurried to climb into the back seat. Before any of the family noticed, Mahmoud began driving quickly towards his village.

An hour later, with the lights off and the motor humming quietly, the vehicle drove through the path that led to Mahmoud's orchard. Behind him sat Boaz, almost paralyzed with fear, but his heart soaring with the knowledge that this year, in *shemittah*, he would merit to make a *brachah* on a beautiful, *mehudar esrog*, like he did every year.

At the entrance to the orchard, Mahmoud cut the engine. The darkness was inky and Boaz had to grope his way among the trees. The thorns scratched at his hands, but he did not back down until he felt the smooth surface of the fruits. "Mahmoud," Boaz asked, "bring me a flashlight."

"A flashlight?" Mahmoud gasped. "Are you crazy? In one second, we'll have Hamas and Jihad down here, and what they will do to us..."

But Boaz insisted: "Without a flashlight, I cannot

take even one *esrog* from here."

Having no choice, Mahmoud went back to the car and took out a tiny flashlight that emitted a dim glow. Using the light and his sense of touch, Boaz was able to choose ten *esrogim*. But then a new problem came to light: Mahmoud had forgotten to bring a carton to hold the *esrogim*. At first, Boaz tried to use his pockets, but when they filled, and it wasn't enough, he pleaded with Mahmoud to go home and bring a properly padded cardboard box. This time, as well, the frightened Mahmoud tried to object, but Boaz was like a drunk in a wine cellar, and he would not back down on his request.

A quarter of an hour passed – which to Boaz felt like eternity – until Mahmoud returned with the carton, and a frightened look in his eyes, along with two uninvited guests....

"I told you it wasn't good to turn on the flashlight..." Mahmoud muttered under his breath. He was silenced by a slap on the cheek from one of the armed young men behind him. The other one hissed in Arabic, "We'll take care of you yet, you traitorous old man!"

Even before Boaz could absorb what had happened, he was on the ground with a loaded gun aimed at his face.

Meanwhile, in Boaz's house, his oldest son Eliezer sat with an old *Sefer Tehillim*, as his tears moistened the yellowing pages, and his mouth murmured the words of the *tefillah* without letup.

Eliezer had a good reason to worry. A short time before, he had been told that his father had left of the house. With his honed senses, he realized where his father could have disappeared to. The ties his father had forged with his Arab worker had bothered him for some time already, and something in his heart made him think that there was a connection between that bond and his father's sudden disappearance.

Eliezer called the police, but the tired desk sergeant claimed that not enough time had passed to classify this as a disappearance. He asked Eliezer to update him if his father did not return by morning. Meanwhile, all Eliezer could do was daven, and he did so with all his heart.

In the orchard, Boaz lay face down, his ears listening to the murderous plans of the two young armed men standing over his back. His mind was flooded with the memories of the horrors of long ago days, when he was a persecuted youth, and was almost murdered by the Nazis who had destroyed his family...

Boaz felt that his end was near, and consoled himself that at least he would merit to die in the Holy Land, while doing a mitzvah that he loved so much. His lips murmured the words of *Krias Shema*....

Boaz prepared himself for the worst. Without realizing it, he lovingly stroked the fruits of the mitzvah nestled in his pockets, and waited for the gunshot that would end his life. Suddenly, he held his breath as he heard a cry in Arabic, which was followed by a rapid pounding of footsteps.

For a number of seconds, there was silence in the orchard. Then a dim flashlight shone into Boaz's face. It was Mahmoud, leaning over him, and urging him to run to the car that still waited at the entrance to the orchard.

Mahmoud skillfully skirted all the obstacles that potentially could block him, and within a short time, his car was back in Boaz's backyard, where it had been just a few hours earlier...

Before they parted, Boaz asked Mahmoud to explain what had suddenly thwarted the terrorists' plans. Mahmoud did not understand Boaz's surprise. "What do you mean? They realized that there are grenades in your pocket and they ran away in fright!"

"Grenades?" Boaz was puzzled. But then he stuck his hand into his pocket, and burst out laughing as he pulled out two beautiful *esrogim*.

Only at home, when he found his son engrossed in tearful prayer, did Boaz realize what was the real *zechus* that had saved him from a near certain death.

The chapters of *Tehillim* offered on his behalf had protected him, and had planted the sudden, foolish idea in the minds of the murderers, who then abandoned him and left him alive.

Sippur LaChag, Vol. II, p. 89