

חזון בני

סוכות תשפ"ג

פ' האזינו



סוכות

בסוכות תשבו שבעת ימים

is *Sukkot* a time of rejoicing. But what is the source of this joy? The *Mefarshim* offer various explanations. One understanding is based on the idea that the *Sukkah* represents the *ענני הכבוד*, Clouds of Glory in the *מדבר*. The *חיד"א זצ"ל* writes that the *ענני הכבוד* signify the proper attitude a *Yied* is supposed to apply to living in this world – *we are but fleeting clouds*. When a person understands that their time in *עולם הזה* is not the most important and that they are only here temporarily in order to “chupp” *mitzvos* so that they may enter their true, eternal existence, then they bring “כבוד” to *ה'*. This is referenced in the *posuk*: *Yaakov* was focused on building his future home in *עולם הבא*; his *“מקנהו”*, earthly acquisitions, were merely *סוכות*, temporary instruments for achieving his real goal.

A wealthy visitor to the *חפץ חיים זצ"ל* was shocked at the *גדול הדור*'s simple living standards. “Where are all your things?” he asked. The *חפץ חיים* returned the question: “Where are all *your* things?” “Mine?” asked the man, “I’m just travelling through”. The *חפץ חיים* replied: “So am I. So am I”.

The *חיד"א* goes on to explain the *posuk* *כל האזרח* as to mean that one who lives as a *ישראל*, with *רוחניות* as his goal, *ישבו*... will always make his physical existence as something merely transitory. And this is an important foundation for *שמחה*, as *חז"ל* teach us “*אין אדם מת*” there is no point trying to achieve happiness through *גשמיות*, nobody has ever managed it. All earthly matters are a distraction and never worth getting really bothered about. Rather, with an outlook like that of the *חפץ חיים*, practised in the transient atmosphere of our *סוכה*, a person is able to find true joy and carry the *זמן שמחתנו* into the rest of the year.

הושענות

One of the highlights of davening on *סוכות* is the *הושענות*. Every day (apart from *שבת*) we encircle the *בימה* with our *ד' מינים* and on *הושענא רבה* we go round a full seven times. What is this all about and what are we meant to take from this procession?

The *Yerushalmi* (*סוכה דג'*) explains that the *הקפות* are representative of the *הקפות* of *יריחו* (one time each day and seven on the seventh day), but how does this help us?

The *רבינו בח"י* in his *ספר* develops the idea, saying that the *הקפות* of *יריחו* represent the destruction of the *מדת הדין* on *כלל ישראל*. When the *ביהמ"ק* was standing, the *הקפות* were a way of protecting the *Yieden* from their enemies and the *הקפות* that we do nowadays are a *רמז* to what will be in the future when all our evil enemies will be destroyed.

The *נוסח* of *אני ו-הו* (*ח"א סוכה מה .*) adds that the *הושיעה נא* instead of *אנא ה' הושיעה נא*, is highlighting the fact that the *הקב"ה* is with us in our suffering – *עמו אנכי בצרה* – and the *הקפות* represent the *הקב"ה* protecting us from our oppressors, similar to the *הקפות* of *יריחו*.

The *הושענות* are therefore yet another way to sense *ה'הקב"ה*'s protection on *סוכות*, which is something we are meant to feel every time we step into the *סוכה*.

Q. HOW CAN I FULFIL THE מצוה OF BEING HAPPY ON סוכות IF I'M JUST NOT FEELING PARTICULARLY HAPPY?

A. IT IS INDEED NOT EASY TO CONTROL ONE'S FEELINGS, BUT WITH A BIT OF INTROSPECTION, WE CAN HOPEFULLY FULFIL THIS מצוה QUITE EASILY. WE HAVE JUST HAD A יום כיפור, A DAY WHEN ה' HAS FORGIVEN ALL OF OUR עבירות AND HAS

GIVEN US THE CHANCE TO START AGAIN WITH A NEW SLATE. WHAT A TREMENDOUS טעם AND OPPORTUNITY! NOT ONLY THAT, BUT ה' THEN BRINGS US INTO THE סוכה, HIS HOME, AND WANTS US TO CELEBRATE WITH HIM FOR 8 DAYS! IF WE BEAR THAT IN MIND, HOPEFULLY WE CAN FEEL TRUE שמחה AND HAVE A WONDERFUL יום טוב.

CHIZUK FROM OUR CHACHOMIM



This Thursday, י"ח תשרי, Chol Hamoed Sukkos, marks the Yohrzeit of **Rav Meshulam Igra** ראש ישיבה and רב, זצ"ל of Pressburg.

Born in 1752 to R' Shimshon and Reizel in the town of Buchach, Galicia, young Meshulam was an exceptionally bright child. At the age of nine he was set to be engaged to the daughter of the wealthiest man in Brody, R' Shmuel Bick, and the prospective father-in-law asked for the boy to be brought to the town's בית המדרש. Whilst there, he became involved in an intense Halachic argument with the רב, Rav Yitzchok Horowitz זצ"ל, and to the astonishment of all present, young Meshulam emerged victorious! Rav Yitzchok returned home, and when his daughter came out to greet him, he placed his hand on his daughter's hand and said, 'May you be זוכה to marry a man of the calibre of Meshulam Igra'. After his בר מצוה Rav Meshulam married a girl from a different town, but his new wife soon found that Rav Meshulam's צדקות and התמדה was too much for her and sadly their marriage ended. At the age of 16, Rav Meshulam remarried to none other than Chaya Rivka Horowitz, the רב's daughter!

At the age of 17, he was appointed רב in Tismenitz where he opened a ישיבה. He would end up teaching some of the greatest minds of the next generation including Rav Mordechai Banet, Rav Naftoli Ropshitzer, the קצות and נתיבות. His עמילות in תורה was legendary. Once, while walking in the marketplace immersed in תורה thoughts, he was knocked to the ground by a team of horses who were pulling a heavy carriage. The townspeople rushed to pick Rav Meshulam up, and as they got to him they heard him mumbling, 'and from this we can prove that the הלכה is like the ראב"ד and not the רמב"ם'!

Many prestigious קהילות offered him the רבנות but in his humility he refused and remained in small Tismenitz. After 27 years, when a bitter dispute erupted with the ראשי הקהלה regarding the draft law, he decided the time had come to leave and he accepted the position as רב in Pressburg. There too, he opened a world-famous ישיבה. He was נפטר in Pressburg in 1801, and is buried there. His successor, the חתם סופר, said in his הספד that his two arms were like ספרי תורה and that there was no way to comprehend his בקיאות and חריפות.

יהי זכרו ברוך

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CHIZUK IN OUR LIVES



Rav Michel of Zlotchov זצ"ל, was a great צדיק whose family lived in great poverty. He owned a sought-after pair of תפילין from his saintly father, and his wife would repeatedly beseech him to sell the תפילין to buy food, but Rav Michel couldn't imagine parting with the holy תפילין.

One year as אתרוג סוכות approached, there was not one אתרוג to be found in the entire town! But on ערב סוכות, Rav Michel came home, his face radiant, holding a beautiful אתרוג. His wife inquired how on Earth he had managed to get hold of it. Rav Michel had no choice but to admit that a merchant had come to town demanding 50 raynish for the exquisite אתרוג. Faced with no choice, he sold his precious תפילין in order to afford the אתרוג. His wife shouted at him, 'For our family's food you couldn't sell your תפילין but for an אתרוג you did?!' In a fit of fury, she grabbed the אתרוג out of his hand, bit off the פיטום and threw it to the ground, rendering it פסול!

Rav Michel calmly picked up the אתרוג, closed his eyes and whispered, "ה, I don't have my תפילין anymore. I don't have food for יום טוב and now I don't even have my אתרוג either. Should I get angry and lose my temper too?!" He turned to his wife and apologised. That night Rav Michel's holy father appeared to him in a dream. He said, 'You should know that when you sold my תפילין to buy the אתרוג it made a tremendous רושם in שמים. But when your wife threw the אתרוג on the floor and you controlled your anger, the entire פמליא של מעלה stopped in wonder and amazement!'