

אוהל אברהם

Volume 11

A Journal of Divrei Torah

in Honor of

הימים הנוראים

וחג הסוכות

תשרי תשע"ה - September 2014

Congregation Beth Abraham

Bergenfield, NJ

אוהל אברהם

~~~~~

# *Dedications*

~~~~~

אוהל אברהם

Dedicated by

Claire Strauss and family

in memory of Claire's father

Edmond J. Lang A"H

יוסף בן חיים ע"ה

in commemoration

of his yahrzeit on

כ"א אלול

In honor of

Rav Neuburger and Peshi

and

Rav Tanchum and Yaffa

for all they do for our community.

Gershon and Aviva Distenfeld

Dedicated

in honor of

*our children
and grandchildren*

Nechie and Heshie Schulhof

Dedicated

in honor of our parents

Dr. Samuel and Arlene Kaye

and

Mr. and Mrs. Yosel Rabinowitz

Dena and Alex Kaye

Dedicated in memory of

Barbara Feintuch A”H

Eva and Mordy Rothberg



Dedicated by

Aryeh and Rochel Leah Glatter

and family

*Dedicated in memory of
our beloved grandparents*

יצחק בן משה ע"ה

נפטר ב' תשרי תשמ"ז

יעקב בן מאיר יצחק ע"ה

נפטר ה' תשרי תש"ע

*Aaron and Tzipora Ross
and family*

~~~~~

*Dedicated by Goldie and Bob Kikin*

*in commemoration of  
Bob's father's Yahrzeit*

שלמה בן קלמן יהודה ז"ל

ט"ו תשרי תשנ"ו

*Dedicated in honor of  
everyone who teaches us Torah at*

*Beth Abraham*

*Jonathan and Yaffa Leah Field*



לעלוי נשמת

לב חיים בן זאב ע"ה  
שמואל יעקב בן זאב ע"ה

*Ira and Grunny Zlotnick*

*Dedicated in memory of  
our beloved grandmother*

שיינדל בת אשר אנשל ע"ה

*in commemoration of her yahrzeit  
on Yom Kippur*

*Mayer and Sara Crystal  
and family*



*In honor of*

*our wonderful grandchildren -*

*in America and in Israel*

*Toby and Philip Bardash*



*In memory of our beloved parents*

*Miriam's parents*

יצחק אייזיק בן זלמן ע"ה

פרומא בת מרדכי ע"ה

*Mark's parents*

שאול בן אלתר יעקב דוד ע"ה

חנה ביילע בת פנחס אליעזר ע"ה

*Mark and Miriam Taber and family*

*Mark and Miriam Taber and family*

*Dedicated by the Pfeiffer family*

*In memory of*

Mrs. Tillie Goldberg A”H

טובה חנה בת שמואל הלוי ע”ה

~~~~~

Dedicated by

Betti and Ari Jacobson

With הכרת הטוב for our children

Dov, Yoel, Asher, and Chaim Yisroel

~~~~~

*Dedicated l'zechut refuah shelaimah for:*

שלוה עדינה בת שרה חנה

*and*

אליהו אהרון בן יוכבד יוטא עטל

*Elissa and Barry Finkelstein*

*In memory of my father*

*Harav Moshe Yosef Ben Chaim Tzvi  
Strulowitz, A"H*

*Mendy and Rena Strulowitz*



לזכר נשמת

טאבא בת ר' חנן זאב ע"ה  
ו' מרחשון תשל"ה

ר' ישראל שלמה בן ר' אברהם אבוש ע"ה  
כ"ד תמוז תשמ"א

ר' חנן זאב בן ישראל שלמה ע"ה  
י"ט מנחם אב תשע"א

משפחת לייטמאן



**לעילוי נשמות**

הח' ר' יהודה בן הח' ר' מאיר הלוי ז"ל  
מרת גרסיה בת הח' ר' רפאל ע"ה

*Levi*

**ולעילוי נשמות**

ר' יקותיאל בן ר' יוסף הלוי ז"ל  
מרת שרה זלדא בת ר' דוד הכהן ע"ה

*Stempel*



**לעילוי נשמת**

*our beloved grandparents:*

חיה רייזל בת אליהו דב ע"ה

שמואל בן אפרים פישל ע"ה  
רחל בת יוסף ע"ה

David and Rivkah Felman and family

## ~ Editors' Note ~

The Mishna (Avot 3:3<sup>1</sup>) teaches in the name of Rabbi Chananya ben Tradyon that the exchange of words of Torah between members of a group has a powerful effect. When a group meets and exchanges words of Torah, they transform themselves from a company of scoffers ("מושב לצים") to a group that attracts God's presence ("שכינה עמה").

The Ohel Avraham journal is a reflection of our community's striving to have "שכינה עמה." This journal is a periodic reflection of our community's year-round and day-in and day-out commitment to interest in Torah, to committing time to Torah, to sharing Torah ideas, and to generous support of Torah endeavors. May our community continue to grow in its desire to be accurately described by the words "שכינה עמה," and may our efforts toward this goal be rewarded.

Thank you to all those who contributed articles for sharing their ideas and for their hard work, and thank you to all the sponsors for their generosity. A special thank you goes to Rabbi David Flamholz and Dr. Barry Finkelstein for their editing help. *K'tiva v'chatima tova* to the entire community.

חג שמח!

Avie Schreiber

Seth Lebowitz

---

1. According to the Rambam's manuscript.

~ **Rabbi's Message** ~  
*Moreinu HaRav Neuburger, shlit" a*

This year I am thrilled to report that I have become aware of three shuls from Long Island, Baltimore, and Los Angeles that have modeled shul publications after our Ohel Avrohom!! It would be hard to imagine a greater reward to our editors, sponsors and authors than to have a hand in encouraging creative Torah study across the continent.

Personally, I am so grateful for the quality and appreciation of Torah study that this journal represents in our own Kehilla; and for the concomitant growth that we are experiencing in the hours, number of participants and vibrancy of our own *bais hamedrash*. The participants in the virtual *bais hamedrash* of the Ohel Avrohom and in the very real *bais hamedrash* at New Bridge and Westminster and their spouses should take a moment to reflect that their dedication is generating an all-embracing atmosphere of Torah study. We pray that Hashem gives us the strength to continue to grow our *bais hamedrash* and that it continues to set the culture of the primacy of Torah study for our children

I thank all those who took the time to contribute. Obviously we are once again indebted to Rabbi Avie Schreiber and Seth Lebowitz and their team for their remarkable diligence and efforts, and remain thankful to Navi and Tiffany and their families for allowing them the time for this project.

We all know and appreciate how hard it is to find the time for communal projects, how daunting volunteering for communal work can be and how all-consuming projects can become. May Hashem bless Seth and Tiffany and Avie and Navi and their families with all the *berachos* that communal work can bring. May they and all our contributors enjoy beautiful *yamim tovim* replete with much *nachas*, good health and prosperity.

We are particularly grateful to our editors for giving us the opportunity to take pride in the Torah that we learn, research, write, discuss and share.

Most notably the Ohel Avrohom adds a dimension to the Biblical mandate to make our holidays into “*mikra’ai kodesh*” as explained by the Ramban. He interprets this phrase to refer to the holy ventures - perhaps the pure and holy conversations - that bring people together, such as learning and davening together as a community.

We are especially thankful to all our sponsors for their generosity and graciousness that have made this project possible. In the merit of the Torah study and *simchas yom tov* generated by this booklet, may Hashem fulfill all of your prayers *l’tovah l’yomim tovim va’aruchim*.

אוהל אברהם

~~~~~

Table of Contents

~~~~~

אוהל אברהם

~ *Table of Contents* ~

~ דברי הרב ~

**The “Humility” of Majesty --the Torah Readings of Yom  
Kippur and Succos**

*Moreinu Harav* Yaakov Neuburger 1

~ ראש השנה ~

**So Many Holidays In So Little Time**

Richard Gans 7

**Shmita’s Opportunities**

Rabbi Neal Turk 9

**Hearing the קול ה' in the Shofar-**

**The Connection between שיר של יום חמישי and Rosh Hoshana**

Rabbi David Flamholz 15

**The Relationship between זכרונות, ושופרות and *Tekias  
Shofar***

Rabbi Jason Finkelstein 21

**Insights into *Tekiat Shofar***

Rabbi Avie Schreiber 24

**The Mitzvah of שמחה on ראש השנה**

Josh Gelernter 28

**Rosh Hashana- How do I feel?**

Allen Pfeiffer 34

**An Essential Ingredient for a Happy Marriage**

Mark Taber 38

|                                                            |    |
|------------------------------------------------------------|----|
| אוהל אברהם<br>עיונים בסדר התקיעות<br>ישראל ברוך פינקלשטיין | 40 |
|------------------------------------------------------------|----|

~ תשובה ויום הכפורים ~

|                                                                                                     |    |
|-----------------------------------------------------------------------------------------------------|----|
| מעשה דרבי מאיר וברוריא - ומחילה בלי רצוי<br>Rabbi Duvie Weiss                                       | 60 |
| <b>Is Teshuva a “Given” or Isn’t It?</b><br>Dr. Elly Gamss                                          | 63 |
| <b>Return Again</b><br>Benjamin Rubin                                                               | 65 |
| <b>Cynicism-What Could be Wrong With It?</b><br>Rabbi Michael Zauderer                              | 71 |
| <b>The Bright Spots</b><br>Yossi Markovitz                                                          | 79 |
| <b>Goals of Teshuva - an Analysis of the Piyut "יעלה"</b><br>Yossi Prager                           | 84 |
| <b>A Tale of Two Goats: The <i>Seir la’Hashem</i> and the <i>Seir Le’azazel</i></b><br>David Felman | 89 |
| <b>סיכה כשתיה ביום כפור</b><br>Avi Gurell                                                           | 95 |

~ סוכות ~

|                                                                             |     |
|-----------------------------------------------------------------------------|-----|
| <b>ושמחת בחגך - The Search for Happiness</b><br>Dr. Aliza Frohlich          | 100 |
| <b>Succot - The Time of Our Rejoicing</b><br>Jonathan Kaplan                | 108 |
| <b>Succah: An Insecure Defense</b><br>Daniel Fischer                        | 113 |
| <b>Why is Succos the Only Seven Day Yom Tov?</b><br>Rabbi Elchonon Grunwald | 116 |
| <b>Is there a mitzvah to build a succah?</b><br>Yossi Kra                   | 119 |
| <b>סוכות - A Mathematical Holiday</b><br>Daniella Lejtman                   | 127 |
| <b>A Rainproof Succah: Is it possible?</b><br>Yaniv Goldman                 | 130 |

אוהל אברהם

~~~~~

דברי הרב

~~~~~

אוהל אברהם

**The “Humility” of Majesty --**  
**~ the Torah Readings of Yom Kippur and Succos ~**  
*Moreinu Harav Yaakov Neuburger*

Every Motzai Shabbos we complete maariv with a quick review of one of the closing passages of masechta megila: “Rav Yochanan says, ‘Wherever you find the greatness of Hashem, there you will find His humility as well.’ ” Rav Yochanan continues to record three proof-texts, one from each part of Tanach, establishing at once the depth of this teaching and the relevance and meaningfulness that he attached to it.

If Rav Yochanan intended to instruct us to remember our humble origins even as we grow in power and prestige, then we can well understand the prominence attached to his words. Perhaps reciting them after Shabbos each week comes to remind us to carry some of the humility, gained through the spirituality of Shabbos, into the take-charge, fast-paced upcoming week.

Yet the proof-texts quoted to uphold the principle focus on Hashem’s benevolence rather than His humility, and in fact relate His charity, rather than His modesty, to His greatness. “It is written in the Torah (Devorim 10) ‘For Hashem is a great, mighty and awe inspiring G-d....He upholds the cause of the orphan and widow, loves the stranger, giving him food and clothing.’ It is repeated in the Nevi’im (Yishayahu 57) ‘...I live in a high and holy place.... to revive the spirit of the lowly and to revive the heart of the contrite’ .... It is stated a third time in the Kesuvim, (Tehillim 68) ‘... extoll Him who rides the cloud...’ immediately afterward it is written, ‘Father of the fatherless and Judge of widows is Hashem...’ ”

Thus it would be more accurate to translate Rav Yochanan’s tradition as teaching us that we find Hashem’s benevolence juxtaposed to the descriptions of His greatness. Indeed, to charge ourselves to have our benevolence and generosity grow with our successes of the upcoming week is also an important lesson that could accompany us into the work week, albeit not one uniquely related to Shabbos.

Yet the original context of the gemoro presents Rav Yochanan as a commentary on the *haftora* selection of Yom Kippur and perhaps as a bridge between the readings of Yom Kippur and those of Succos, which follow soon after.

How does the *sugya* see Rav Yochanan's observation as deepening our understanding of the Yom Kippur and Succos readings? How is he commenting on Yishayahu's stinging rebuke of a fast day that is superficial, that stresses our communications with Hashem without inspiring a commitment to be more empathetic and giving? "Can such be the fast I choose, a day when man afflicts himself?... Surely this is the fast I choose.... Share your bread with the hungry, and bring the terribly downcast to your home, when you see the naked, give him clothes...."

In light of the theme of this *haftora*, it is striking to note the final comment of the *sugya*, which traces the Torah readings of Tishrei from Rosh Hashono through Simchas Torah. The *sugya* insists that the reading of Shmini Atzeres, the final reading before we resume the regularly scheduled conclusion of Devorim, is expanded to include a section that addresses our responsibilities to the poor. The central part of the selection to be read focuses on "*aliya leregel*," the mandated ascent to Yerushalayim for Yom Tov, but the central part is introduced by reading the laws of tithing for the poor and leaving them with some provisions in our fields. This "introduction" significantly increases the length of the reading.

These two shifts from the celebration of the spiritual highs of Yom Kippur and from the Bais Hamikdosh experience of Yom Tov to extending ourselves to the vulnerable and needy are bridged by Rav Yochanan's comment.

Consequently, Rav Yochanan reminds us that whereas the spiritual moments of the *yomim tovim* still leave us at a distance from the "Great and Mighty," we can still emulate Him in our efforts on behalf of the orphan and the defenseless. We are certainly far from "His high place," but that should not deter us from trying to cheer up the hearts of the lonely and bereft. Hashem encompasses

both majesty and benevolence according to Rav Yochanan, and being G-d like in our benevolence is far more accessible to us.

That lesson may not only be recorded explicitly at the end of our weekly appointment with the spirituality of Shabbos, but may also give meaning to a phrase in the *nishmas* prayer.

"מציל עני מחזק ממנו ועני ואביון מגודלו"

How jarring is it that we praise Hashem for saving the poor from those who rob them and the weak from those who overpower them, instead of thanking Him for reducing the thieves and bullies to begin with? The answer to this question is beyond our grasp, but the opportunity to act in a G-d like fashion is now readily at hand.

אוהל אברהם



# ראש השנה



אוהל אברהם

## ~ So Many Holidays In So Little Time ~

Richard Gans

As one moves through the time period of Rosh HaShana, the *aseres yimei teshuva*, Yom Kippur, and Succos one naturally wonders why there are so many holidays grouped together in such a short period of time. Having Rosh HaShana and Yom Kippur together in a short time period makes sense, but why not have Succos a little later in the year?

Rav Shimshon Dovid Pincus z"tl explains that the placement of Succos immediately after Rosh HaShana and Yom Kippur is no coincidence. He explains this point by referencing words we say multiple times a day in Shemoneh Esrei, "*Melech Ozer Umoshia Umagen*" ("King, Helper, Savior and Protector"), explaining that each word represents one of the time periods we are currently going through. *Melech* represents Rosh HaShana, a time period when we accept Hashem's *malchus*. Once we've done this we implore Hashem to help us – *Ozer* – via the *aseres yimei teshuva*. We then come to Yom Kippur and daven that Hashem should save us completely – *U'moshia*. However, once we reach this point and have been cleansed of all of our sins, we need a form of protection to make sure we don't revert back to our previous situation. This is where Succos comes in, as the *U'magen*, to protect us from losing all that we have accomplished.

How is this accomplished? The Gemara in succah (9a) states that just as the name of Hashem falls on the *korbon chagigah*, so does it fall on the succah because the pasuk says "*Chag HaSuccos Shivas Yamim Lashem.*" Rabbi Matis Blum in the sefer Torah Ladaas asks why we need a pasuk to teach us that Hashem's name rests on the succah. Isn't it obvious once we are doing the mitzvah of *yeshivas succah* that the succah automatically gains *kedusha*? He quotes the *Divrei Shaul* that the Gemara means even though only the *eimurim* of the *korbon chagigah* go to Hashem, that alone makes the whole *korbon* holy; so too the mitzvah of succah transforms all of our general activities, such as eating, drinking, and sleeping, into acts of *kedusha*. This is the protective power that Hashem provides through the chag of Succos – transforming all of our everyday activities into acts of *kedusha*, making it even easier for us to

אוהל אברהם

maintain the high level we recently achieved during the *yamim noraim*.

Succos is not merely about protecting and maintaining the level we have already achieved; it is the beginning of moving forward and growing even more. Rabbi Zev Leff, in his sefer *Festivals of Life*, quotes the Yalkut Shimoni as explaining that when we take the *arba minim* on the first day of *yom tov* and praise Hashem, Hashem responds that "I already forgave you on what was past. From now on take account of the sins before you." The Yalkut Shimoni explains this is why the pasuk says "וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ" "וְלִקְחֶתֶם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ" - namely, the first day of accounting for any new sins from the first day of Succos onward.

Rav Pincus explains based on this same pasuk that we can learn from the *arba minim* how to maintain this high level of kedusha that we worked so hard to achieve. The Midrash Tanchuma states that the *arba minim* represent the spine, heart, eyes, and lips of a person – namely the parts of a body that connect a person to their surroundings. The 3 *hadasim* are symbolic of the three *avos* – Avraham, Yitzchok, and Yaakov. When we look at the *hadasim* with our eyes we are supposed to think about how to emulate the actions of the *avos* in our daily life, namely to have our sights set on Hashem and not get distracted by everything in the world around us. The lips, represented by the 2 *aravos*, are symbolic of the power of *tefillah*. The *lulav* is symbolic of a person's spine, the limb which facilitates a person's ability to control their other limbs, such as their arms and legs. This is why the main aspect of the mitzvah of *arba minim* is the *lulav*, because a person's impact and personality are based on the actions he/she does. However, these actions are meaningless without the proper intention. This is why we join the *lulav* together with the *esrog*, the symbol of a person's heart, to demonstrate how a person's actions and intention have to be in the same place – namely all towards serving Hashem.

May we be *zocheh* not only to maintain the level achieved during the *yamim noraim*, but also to continue to grow through the *chag* of *Succos* and the mitzvah of *arba minim* by ensuring that our hearts and actions are always directed towards Hashem.

## ~ *Shmita's Opportunities* ~

Rabbi Neal Turk

The year 5775, הבא עלינו לטובה, is a shmita year. We are all familiar with the basic idea of what this means. The Torah commands:

“Speak to the children of Israel and say to them: When you come into the land that I give you, the land shall observe a Sabbath rest for Hashem. For six years you may sow your field and for six years you may prune your vineyard, and you may gather in its crop. But the seventh year shall be a complete rest for the land, a Sabbath for Hashem; your field you shall not sow and your vineyard you shall not prune. The after-growth of your harvest you shall not reap and the grapes you had set aside for yourself you shall not pick; it shall be a year of rest for the land. The Sabbath produce of the land shall be yours to eat, for you, for your slave, and for your maidservant, and for your laborer and for your resident who dwell with you. And for your animal and for the beast that is in your land shall its crop be to eat.” (Vayikra 25:1-7)

The application of the laws of shmita is a complex matter, requiring mastery of its many halachot and familiarity with modern farming. For the most part, we find ourselves seeing shmita from afar, not really involved in the full performance of this beautiful mitzvah. This is one of the מצוות התלויות בארץ, a commandment of the Torah performed only in the Land of Israel. Produce of other places is not subject to the restrictions of shmita. For those living in Eretz Yisrael, of course, it is different. Even if one is not involved in growing anything at all from the ground, the shmita year requires an observant Jew to be cognizant of a different reality than during the other six years of the cycle. Should one rely upon the sale of the land to non-Jews, a technique used in modern day Israel to circumvent the shmita restrictions, since the laws do not apply to land of Eretz Yisrael which is owned by non-Jews? Alternatively, should one purchase from *otzar beit din*, wherein produce which grows but was not planted during the shmita year is collected? The price of these fruits (vegetables are often not available) is often higher than usual

אוהל אברהם

because there is relatively little yield. Does one wish to grow vegetables indoors in a pot unconnected to the ground? If one does decide to consume produce with *kedushat sheviit* (the holiness of produce of the shmita year), great care must be taken with the leftovers, as they must be discarded only in certain, dignified ways.

However, even though one who lives in Eretz Yisrael must take all of this into consideration, even that Jew is somewhat removed from the actual performance of the mitzvah of shmita, because the mitzvah itself is felt most acutely in the fields. To be sure, a resident of Israel has the privilege of living with the consciousness of the mitzvah much more than we do, but it is the person working the land who actually puts this into effect. In modern day Israel, this is a small fraction of the population. We, in the diaspora, must make much more of an effort to feel that we are a part of the mitzvah of shmita.

Can this be accomplished? Is there a way for us to feel that we are a part of this great mitzvah of shmita even though we do not work the land of Israel, and even live outside of the land altogether? The answer is yes, and in various ways.

The last lines of Masechet Megillah teach us that Moshe Rabeinu instituted that the Jewish people study "עניינו של יום", the halachot relevant to that particular holiday - the laws of Pesach on Pesach, of Succot on Succot, etc. In the spirit of that rule, it would be appropriate during this coming year to set aside time for the study of the laws of shmita, through the study of Masechet Shviit or with one of many *seforim* available for this endeavor.

There are, however, other ways to be involved with the mitzvah of shmita without the performance of the mitzvah itself, or even anything having to do with the land at all. We can have the benefits of the mitzvah of shmita by living up to the "*ta'amei hamitzvah*." Throughout the ages, our great sages have offered possible rationales for the mitzvot. These explanations give us insight into the possible meanings and purposes of the commandments. Of course, whether we have a rationale for a

mitzvah or not, we are obligated to observe it. But these reasons which are offered can deepen our appreciation of a mitzvah, and being conscious of a possible purpose for the commandment can indelibly imprint a positive spiritual benefit onto us.

Many suggestions have been offered to explain and give rationales for the mitzvah of shmita. If there is one overarching reason that the Torah commands us not to work the land in the seventh year, it is summed up in one phrase - "כי לי הארץ", "for the land is Mine" (Vayikra 25:23). Hashem commands us to cease our work and our display of ownership over the land in order to impress upon us that the land is, ultimately, His. In much the same way that we cease our creative behaviors on Shabbat to show that we accept the one, true Creator of all, we make a similar declaration by stepping back from the land one year in seven, in order to pay homage to the One upon whose land we are living.

Within this grand idea of the land belonging to God, we find suggestions for how the mitzvah of shmita is meant to develop wonderful spiritual traits within us. By being cognizant of this, and by finding ways to implement these concepts into our lives, we will be taking the message and purpose of shmita and improving ourselves through the rationale for the mitzvah. A review of some of the ideas put forth by our great authorities will demonstrate how we can try to adopt that which shmita was meant to instill within us.

Rambam suggests that the mitzvah of shmita is meant to be a way to show concern for the poor. The land is essentially ownerless, and all who wish may partake of whatever grows there. The rich and the poor are on the same plane. Everyone can take. According to this rationale, shmita is one of many mitzvot designed to care for the less fortunate among us. There is an obligation to give tzedaka, to leave dropped or forgotten sheaves in the field, to leave a corner of the field from which the poor may collect, and other requirements. Rav Aharon Lichtenstein explains that the land must not be worked during this period of time so that the poor person not feel that he is receiving from the owner who is taking care of him. The land during the shmita year belongs no

more to the rich person who controls it during the other six years than to the poor person who is collecting from whatever grows there during the seventh year. There is, essentially, no giver. There is no sense of being above another person, and no sense of being below.

In addition to stating that the mitzvah of shmita is meant to impress upon us the belief that the land belongs to God, the Sefer HaChinuch says that it is also trying to instill within us the ability to concede, to do without and to give things up. We live in a materialistic society, and we are bombarded with advertisements and messages which often succeed in convincing us of how much more we need. Particularly in America, the value of a person is often measured by how much he owns. This, of course, is antithetical to a Torah way of thinking, and the mitzvah of shmita, by forcing us to give up what we do own and to consider it ownerless, helps to cultivate a more spiritual view of life where material things are put into the proper perspective.

In another suggestion, the Sefer HaChinuch says that shmita also gives us the opportunity to develop greater faith and trust in God. It is not easy for someone who lives off the land to simply step back and believe that his need for food for himself and his family will be satisfied. The Torah says that when shmita is properly observed the land will yield enough in the sixth year for two years, and when it is a *yovel* year, even for a third year. Trust in Hashem is not something which one either possesses or lacks; it can be developed and strengthened, and shmita is meant to do just that.

When considering these explanations for the mitzvah of shmita, we can see how it is possible to live up to the ideal of shmita even without the ability to observe the mitzvah itself. Perhaps during the year 5775 we can, in addition to the acts of chesed that we do regularly, do things for others which are reminiscent of renouncing ownership. We could make items or services which we would normally charge for, free or at a discount as a form of tzedaka. This would be a way of reminding ourselves that what we have actually belongs to Hashem, and it is for our use only as long as we recognize that ultimately it is all His. As mentioned earlier, it is not easy to give away what is normally a source of sustenance or

income for ourselves, but it would certainly inculcate within us the trait of being able to concede (in Hebrew, *לומר*) which the Sefer HaChinuch says is what shmita is all about.

If one does not have the resources to give away more, it is possible to give away more of one's time to others, and to make oneself available for chesed projects more than usual. This, too, can be a valuable way to show that we believe that what we have must be used in His service.

The shmita year is an appropriate time to deepen our commitment to ideas that we already believe. The Chinuch states that a purpose of the mitzvah of shmita is to inculcate within us the knowledge that the world was created by God and was not always in existence. Today, the philosophical belief that nature as we know it was always in existence no longer challenges us. The modern day equivalent that is a challenge is that the universe came into existence through random scientific forces, and that there is no Creator directing the universe. This year we should go and appreciate the natural world and all its beauty and continually impress upon ourselves "מה רבו מעשיך ה'"! The world was created by God and is His.

Not only must we reiterate that the world is God's, the shmita year is the most appropriate time to constantly emphasize the special place of Eretz Yisrael in the world. This past summer gave us ample opportunity and reason to show the world what this little slice of earth means to us. But now, during shmita, extra effort should be made to impress this even upon ourselves and our children. This is where Hashem does for us miracles like nowhere else in the world. And shmita is a way that we do something for Him on His land. It is our responsibility to continue to bring this message to the world and into our homes as well.

Rav Kook taught that on Shabbat we refrain from weekday activities in order for our spiritual side to shine forth. This happens every week. Similarly, once every seven years we have a *Shabbat Ha'Aretz*, where the spiritual side of the entire nation is apparent. When we place aside the farm tools and refrain from

אוהל אברהם

this form of work in order to pay homage to the Creator, the soul of the Jewish people comes to the fore. We, as a people, allow the spiritual beauty of our nation to be seen. This can only happen on our land.

But we do not want to miss out on the opportunity to feel, if only a bit, the radiance of this magnificent mitzvah. We will learn the laws of shmita, but we can also take the meaning of it into our lives. By doing so, we can emerge from this year less materialistic, less competitive, more concerned with what truly matters in life, and most importantly, more strongly connected to God, His Torah, and His land.

## ~ Hearing the 'קול in the Shofar ~

### The Connection between שיר של יום חמישי and Rosh Hoshana Rabbi David Flamholz

The גמרא ראש השנה ל: points out the significant connection between the holiday of ראש השנה and the שיר של היום that we recite every Thursday - למנצח על־הגתית לאסף (תהילים of פרק פ'א). The גמרא explains that on every ראש השנה the פרק of למנצח על־הגתית לאסף was the designated שירה ליום would sing when the קרבן מוסף was brought. It therefore behooves us to take a close look at this פרק of תהילים to get a better understanding of its meaning and hopefully thereby obtain a deeper understanding of its connection to the theme and spirit of ראש השנה.

Upon close examination of this chapter, it becomes clear that the chapter can essentially be divided into three distinct parts.

#### Part I

The chapter begins with five very uplifting and upbeat verses, discussing the exuberance and excitement associated with the sounding of the שופר and other musical instruments.

א למנצח על־הגתית לאסף: ב הרנינו לאלקים עוזנו הריעו לאלקי יעקב:  
ג שאר־זמרה ותנו־תוף כנור נעים עם־נבל: ד תקעו בחדש שופר בכסה ליום חגנו  
ה כי חק לישראל הוא משפט לאלקי יעקב:

*For the Conductor, upon the gittis<sup>1</sup>, by Assaf. Sing joyously to the G-d of our might, call out to the G-d of Jacob. Raise a song and sound the drum, the sweet harp with the lyre. Blow the shofar at the moon's renewal, at the time appointed for our festive day. Because it is a decree for Israel, a judgment day for the G-d of Jacob.<sup>2</sup>*

---

1. A type of musical instrument.

2. Translation follows the translation provided in the ArtsScroll Siddur.

אוהל אברהם

## Part II

The chapter then continues with a reference to יוסף's exhilarating salvation during his time in מצרים when the burdens of servitude and incarceration were removed from him.

ו עדות | ביהוסף שמו בציאתו על-ארץ מצרים שפת לא-ידעתי אשמע: ז הסירותי מסבל שכמו כפיו מדוד תעברנה:

*He imposed it as a testimony for Joseph when he went forth over the land of Egypt - "I understood a language I never knew!" I removed his shoulder from the burden, his hands let go of the kettle.*

## Part III

The chapter then suddenly shifts significantly in a more negative direction, bemoaning our failure to listen to the word of Hashem.

ח בצרה קראת ואתלצת אענד בסתר רעם אבתנד על-מי מריבה סלה: ט שמע עמי ואעידה בד ישראל אם תשמע לי: י לא-יהיה בד אל זר ולא תשתחוה לאל נכר: יא אנכי ה' אלקיך המעלה מארץ מצרים הרחב-פיה ואמלאה: יב ולא-שמע עמי לקולי וישראל לא-אבה לי: יג ואשליחו בשרירות לבם לכו במוצותיהם: יד לו עמי שמע לי ישראל בדרכי יהלכו: טו כמעט אויביהם אכניע ועל-צריהם אשיב יד: טז משנאי ה' יכחשו-לו ויהי עתם לעולם: יז ויאכיליהו מחלב חטה ומצור דבש אשביעך:

*In distress you called out, and I released you, I answered you with thunder when you hid, I tested you at the Waters of Strife, Selah. Listen, My nation and I will attest to you; Oh Israel, if you would but listen to Me. There shall be no strange god within you, nor shall you bow before an alien god. I am Hashem, your G-d, who elevated you from the land of Egypt, open wide your mouth and I will fill it. But my people did not heed My voice and Israel did not desire Me. So I let them follow their heart's fantasies, they follow their own counsels. If only My people would heed Me, if Israel would walk in My ways. In an instant I would subdue their foes, and against their tormentors turn My hand. Those who hate Hashem lie to Him - so their destiny is eternal. But He would feed them with the cream of the wheat, and with honey from a rock sate you.*



אוהל אברהם

inner inspiration. *Harav* Gifter refers to this necessary “inner inspiration” as “התעוררות מלמטה.” However, without the voice of ה’ “calling” to the person through his or her observance of תורה and מצוות along with his or her keen awareness of the subtle hints and messages resonating in everyday events, it would be nearly impossible to obtain התעוררות מלמטה. The תורה therefore frequently exhorts us “לשמע בקול ה’” - to look for our own sources of inspiration by way of שמירת התורה and שמירת המצוות and through our acute observance of regular events. According to *Harav* Gifter, the opportunities to experience התעוררות מלמטה are readily available, but a person must be attuned to them and proactively seek them out. This requires open eyes and the extension of our proverbial antennas to receive the signals hidden in our daily lives that can become sources of inspiration but are not easily perceived. It is for that reason that the תורה so frequently emphasizes the need for שמיעה בקול ה’ - to seek out inner inspiration within the מצוות we observe and the experiences we have.

Rabbi Avishai David שליט”א applies this message of שמיעה בקול ה’ in an effort to explain the connection between the feelings of exuberance and relief portrayed in parts I and II of פרק פ”א and the more downbeat tone of part III.<sup>5</sup>

Rabbi David explains that latent within the sound of the שופר there are really two messages: The first is that of a musical instrument as part of band or symphony typically expressing joy and merriment. However, the שופר as used on ראש השנה is also used to express a completely different emotion and elicit a more somber and introspective reaction.

As the הלכות תשובה (פרק ג’ הלכה ד’) famously writes in רמב”ם:

אע”פ שתקיעת שופר בראש השנה גזירת הכתוב רמוז יש בו כלומר עורו ישינים משנתכם ונרדמים הקיצו מתרדמתכם וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם, אלו השוכחים את האמת בהבלי הזמן ושוגים כל שנתם בהבל וריק אשר לא יועיל ולא יציל הביטו לנפשותיכם והטיבו דרכיכם ומעלליכם ויעזבו

---

5. Rabbi David’s shiur can be found on [www.naaleh.com](http://www.naaleh.com)

כל אחד מכם דרכו הרעה ומחשבתו אשר לא טובה.

*Although blowing the Shofar on Rosh Hashana is a mandate of the Torah, there is a hint in it. As if to say, “wake up sleepy ones from your slumber and the dozing ones arise from your sleep and examine your deeds and return with Teshuva and recall your Creator, those people who forget the truth with the silliness of the times and waste all their years on foolishness and emptiness that will not help and not save. Look to your souls and improve your ways and mistakes and abandon each one of you his mistaken path and his intention that is not good.”*

Thus, embedded in the musical chords of the שופר blasts is both the exuberance of the day manifested by the excitement and pleasant sound emanating from the שופר and the call to awake from our slumber and examine our deeds.

According to Rabbi David, it is because of these two extreme themes of the שופר that the true message of the שופר the תורה wishes us to perceive on ראש השנה can get lost and muddled. One can enter ראש השנה and view it is an ordinary holiday, with time spent with family and in shul but nothing more. One can sit in shul and listen to the piercing sound of the שופר viewing it merely as another ritual obligation mandated by the תורה albeit this time with an instrument that happens to makes a musical sound.

However, the תורה really wants us to hear within the sound of the שופר an opportunity for התעוררות מלמטה - an opportunity for introspection and concentration on the path we are headed. It asks us to take the few minutes of the שופר blowing to contemplate the direction we are in as the previous year draws to a close and the direction we are headed as the new year begins. It is an opportunity "לשמע בקול ה'" - to proactively try to hear within the melodious tune of the שופר a call to take inventory of our acts and accomplishments in the prior year and hear in it a call to inspire us to improve and, as the רמב"ם states, to “look at our souls and improve our ways.” With its frequent allusion to שמיעה בקול ה' in part III of the פרק preceded by the discussion of the excitement of

אוהל אברהם

the blast, פ'א of פרק - תהילים of Thursdays - is then a most appropriate song for the לויים to sing on ראש השנה. It is the ה' בקול ה' שמיעה that can hopefully help us uncover the true message of the שופר and truly maximize the opportunity for התעוררות מלמטה that the holiday of ראש השנה brings.

## The Relationship between ~ זכרונות, מלכויות, ושופרות ~ and *Tekias Shofar* ~ Rabbi Jason Finkelstein

Rashi comments in *Parshas Emor* on the *pasuk* (23:24) בַּחֲדָשׁ... יְהִי לָכֶם שְׁבִתוֹן זָכְרוֹן תְּרוּעָה... that we are obligated to recite the *berachos* of זכרונות and שופרות on Rosh Hashana. Seemingly this would be a biblical commandment, meaning that beyond the obligation to blow the shofar, there is also a mitzvah to recite the *berachos* of זכרונות and שופרות (מלכויות) as well but its source is based on a *pasuk* in *parshas baha'aloscha* as brought down in *Maseches Rosh Hashana* 32).

The Ramban takes issue with Rashi in three different places. In his commentary on the Torah, he maintains this obligation can only be Rabbinic in nature. In *Sefer HaMitzvos* he uses this as an example of times when חז"ל use a language that implies דאורייתא even though the mitzvah is clearly rabbinic. Also, in his *derasha* for Rosh HaShana he disagrees with Rashi and says that at times Rashi quotes *asmachtas* in his *perush* to Chumash as if they were דאורייתא. The Ramban's main proof against Rashi is the Gemara in Rosh Hashana 34. The gemara says that if there is a person who can only go to one of two towns on Rosh HaShana in a situation where one town has the possibility of having the shofar blown and the other town has a *chazzan* who will recite the *berachos* of זכרונות, מלכויות, ושופרות - what should he do? The Gemara determines that he should go the shul with the shofar because it is דאורייתא as opposed to the *berachos* which are דרבנן. This seems to be a direct contradiction to Rashi who holds that the *berachos* are דאורייתא!

There are a number of approaches taken to defend Rashi. Rav Shlomo Zalman Auerbach based on the wording of Rabbenu Chananel, says that to fulfill the *chiyuv min hatorah* (biblical obligation) one need only say a brief statement including מלכויות, זכרונות, ושופרות. The gemara, however, is discussing a choice between the entire *nusach* which we say in *mussaf* versus hearing the shofar with a short statement including all three *berachos* of

אוהל אברהם

and therefore concludes that one should say and hear the shofar as opposed to *mussaf* which is only דרבנן.

The Sefer Yom Teruah answers that when the gemara says that the *berachos* are דרבנן, it really means what the Rambam often means when he says "מדברי סופרים" - a biblical obligation that is learned from *Torah sheb'al peh*. This is a difficult approach because it is one thing to say that "דברי סופרים" means דאורייתא but the gemara clearly uses the term "דרבנן."

The Yom Teruah offers a second approach based on the Gemara in Rosh HaShana on *daf* 29. The gemara explains that the term זכרון תרועה in the *passuk* refers to Rosh HaShana that falls on Shabbos. He explains that when there is no *tekias shofar* then there is a Torah obligation to recite זכרון, תרועה, ושופרות. The gemara on *daf* 34 is obviously discussing a day of Rosh HaShana when there will be *tekias shofar*.

In contrast to this approach, it is quoted in the names of both Rav Yitzchak Zev Solovetchick and Rav Yosef Dov Solovetchick that the obligation to recite the *berachos* is דאורייתא only when they accompany the תקיעות, but *berachos* said on their own, not in the context of shofar, are only Rabbinic.

This idea expressed by *beis Brisk* can be taken one step further. There is a *machlokes* between the Baal Hamaor and the Ramban regarding the nature of the second set of תקיעות that we say during *mussaf al seder haberachos*. The Baal Hamaor holds these are the main תקיעות. He goes so far as to say that originally the *beracha* we recite nowadays on the shofar - אשר קדשנו במצותיו וצונו לשמוע - was not the original *beracha* on shofar, but rather the זכרון, תרועה, ושופרות were the *berachos hamitzvah*. Later, when חז"ל separated and instituted different sets of shofar sounds, they established a regular *beracha*. Assuming that these *berachos* are indeed considered *berachos hamitzvah* that integrate with the shofar, we can understand our Rashi in light of another Rashi in *parshas Ki Savo*. On the *passuk* in וידוי מעשר - "ולא שכחתי" - Rashi explains that it means, "I have not forgotten to recite a *beracha* on

the מעשר שני.” Rashi seems to be saying the *birchas hamitzvah* on מעשר שני is דאורייתא. This is difficult in light of the Gemara in Berachos that says that *berachos hamitzvah* are Rabbinic. As an answer it is possible to suggest that while not all *mitzvos* warrant a *beracha min hatorah*, certain types of *mitzvos* do. One such *mitzvah* may be מעשר שני. The mitzvah of eating מעשר שני is to eat מעשר שני as a קיום - a fulfillment - of its *kedusha*. Perhaps a *beracha* is needed to differentiate this from a mundane “snack” of fruits. The *beracha* transforms the act of regular eating into eating a meal of *kedushas maser shenei*. Similarly, *tekias shofar* is not only a *ma’aseh mitzvah* like lulav, succah and matzah but it is a זכרון תרועה, a vehicle of tefillah that brings our זכרונות - our memorable thoughts and actions לפני ולפנים. The gemara in Rosh HaShana further says that the rule of אין קטיגור נעשה סיגור applies to shofar because it is as if the sounds of shofar enter לפני ולפנים like the כהונה בגדי כהונה. The Gemara also compares one’s posture of tefillah to the shape of the shofar. These *gemaros* show that there is an aspect of tefillah in shofar. The *beracha* integrates with the mitzvah because by describing the themes of the shofar and the themes of the day of Rosh Hashana, we transform the shofar from קול תקיעתנו into קול תפילתנו - from sounds into supplications.

## ~ Insights into *Tekiat Shofar* ~

Rabbi Avie Schreiber

### **Our First Breath and Tekiat Shofar**

With the blast of the shofar we coronate Hashem as our King and as the King of the world. Rav Hutner זצ"ל explains that there is a deep connection between Rosh HaShanna, *tekiat shofar* and the declaration of our acceptance of מלכות ה'. He explains that the Torah ordained Rosh Hashanna specifically as the day on which the Jewish People accept and declare Hashem's sovereignty due to an event, a moment in time, that occurred at the dawn of human history. Further, the very manner in which we coronate Hashem - by blowing shofar - is also rooted in that ancient moment.

According to the Gemara, the world was created in the month of Tishrei. By this, the Gemara means that **Adam** was created on Rosh Hashanna. (the first day of creation was actually the 25th of Elul.) Since - "אין מלך בלא עם" - "there is no king without a nation," Hashem was not "King" until Adam was created. Only upon the emergence of humankind does Hashem take His place as King of the world. For this reason, the יום שישי של יום begins with the words - "ה' מלך" - "Hashem has reigned," because on this day Man was created and as a result, Hashem first became King.

Rav Hutner develops this idea further. When exactly did Adam become human and consequently, when precisely did Hashem's מלכות begin? At what moment did the "lump of clay" become a person? The Torah tells us ויפח באפיו רוח נשמת חיים ויהי אדם לנפש חייה" - "And Hashem breathed the living spirit into his nostrils, and Adam became a living being." With the נשימה - the "breath" of Hashem, Adam was granted a נשמה - a soul. At this point in time, Adam became human and in turn, Hashem became King.

The mitzvah of shofar is unique in that we fulfill the mitzvah with our breath - with נשימה. In order to blow the shofar, we breath strongly through the mouthpiece. In essence then, the breath that was breathed into us during creation which animated us and defined us as people becomes the means through which we fulfill

the mitzvah of shofar. Hashem's "נשימה" - "breath" created us, which in turn, led to Hashem becoming King (אין מלך בלא עם). It is therefore fitting that we utilize our breath to blow the shofar and coronate Hashem as מלך העולם - directing our "נשמה" to the service of Hashem.



### Lessons from the Silver Trumpets

The Torah prescribes a mitzvah for the כהנים to sound the trumpets on four primary occasions.

#### **In the מדבר:**

1- When the Jewish People needed to be assembled, the כהנים should blast the sound of תקיעה from the two silver חצוצרות - trumpets.

2- When it was time for the Jewish People to disassemble their camp and begin to travel to their next ordained destination, the כהנים should blow a תרועה sound signalling to begin the process of journeying.

#### **For all future generations:**

3- At times of war, the trumpets should be sounded and the כהנים should blow a תרועה sound.

4 - On festive occasions such as Rosh Chodesh and *Yamim Tovim*, the תקיעה sound should be blasted.

Clearly, there is a relationship between the assembly of the Jewish People and times of festivity - as both are accompanied by the תקיעה sound. There is also an association between the journeying of the camps and times of war as both were mandated to be attended by the תרועה sound.

What is the underlying connection between these pairs of events? In addition, why are assembly and festivity specifically associated with תקיעה, while travel and war are associated with תרועה? Perhaps the answers to these questions can also shed light on the mitzvah of *tekiat shofar*.

Due to both the nature of the sound of the תקיעה and the context in which it was sounded, it seems clear that the תקיעה represents strength. The powerful blast of the תקיעה mirrors the feelings of vitality and endurance we feel at times. There is strength in unity and therefore it was fitting for the תקיעה to signal a meeting of all of the Jewish people together. There is also strength in joy and happiness, and so on days of communal celebration the sound of תקיעה reverberated throughout Yerushalayim.

On the other hand, the תרועה conjures up feelings of instability and change. The rattling and shaky sound of the תרועה reflects feelings of fear and uneasiness within us. There are two main types of destabilizing events in life.<sup>1</sup> There are events that are natural and part of the regular cycle of living - such as moving locations, a child being born or a change of one's job. And then there are events that are near catastrophic, events that shake us to the core and that instill overwhelming feelings of weakness and vulnerability within us.

In the מדבר, the תרועה sound was mandated for these two types of events. It signalled a move, a change of location. However settled the Jewish people were feeling, when they heard the תרועה, it was time to begin anew the process of transition and resettlement. Likewise, at times of great crisis, the תרועה was sounded via the trumpets. The Jewish people were bidden to acknowledge their fear and vulnerability and thereby turn to Hashem in prayer.

On Rosh HaShanna as well, as we hear the various sounds of the shofar, we are meant to experience a gamut of emotions. Perhaps the archetype sets of sounds - תרועה, שברים, תקיעה and תקיעה again, lead us through these emotions. It is interesting that the in the section in the Torah about the trumpets, the sounds are presented in the following order: תקיעה (for assembly), תרועה (for travel), תרועה (for a war), תקיעה (for holidays). The תשר"ת set (תקיעה, שברים, תרועה, and תקיעה) follows this same sequence - a straight unbroken sound, followed by two broken sounds, culminating with a straight unbroken sound.

---

1. Thank you to Rabbi Duvie Weiss for discussing this with me and helping to flesh out these ideas as well as adding insights.

We can explain the meaning of this set of sounds as follows: we begin with the תקיעה - a sound of strength. “Jewish People - assemble!” calls the Shofar. “Find strength in unity, in connectivity and in oneness.” The שברים sound reminds us that inevitably though, there are times in life when we will experience vulnerability. The שברים corresponds to regular life-cycle changes and challenges. Though somewhat anticipated, they can still be frightening and even debilitating. The שברים tells us and warns us that life is dynamic and changing. We need inner-strength and faith in Hashem to confront these challenges. The תרועה sound, a sound that is completely broken, conveys the message that at times, in life, we are confronted with times of great crisis, difficulties that rise above the normal cycle of life and truly test our ability to survive and grow in the aftermath of such events. This realization humbles us and leads us to feel completely reliant on Hashem.

Finally, we conclude with another תקיעה - the תקיעה of happiness and celebration. If we heed the earlier three sounds: תקיעה - unify our family, our community, our people; שברים - with Hashem’s rise up to meet life’s challenges and opportunities; תרועה - face crises with faith in Hashem and perseverance, then we will conclude with a תקיעה - then we will experience the joy and celebration signalled by the final תקיעה sound.

## ~ The Mitzvah of שמחה on ראש השנה ~

Josh Gelernter

There are two *pesukim* in *Parshas* ראה that command us to be “happy” on יום טוב. In *Devarim* 16:11 the *pasuk*, in the context of the holiday of Shavuot states: “ושמחת לפני ה' אלוקיך” and in 16:14-15, in the context of Succot: “ושמחת בחגיך והיית אך שמח”. The gemara extends the mitzvah of שמחה to Pesach through various methods of exegesis. We will analyze two related questions in this essay:

1. How does one fulfill the mitzvah of שמחה on יום טוב and is it a דאורייתא מצוה nowadays?
2. Does the mitzvah apply on Rosh Hashana?

The analysis begins with a גמרא in *Moed Katan* 14b. The גמרא there comments that the שמחה of יום טוב nullifies and cancels the observance of אבלות for a mourner. Tosafos comments and says that today, the mitzvah of שמחה is only מדרבנן because the mitzvah from the Torah can be fulfilled only through קרבנות - specifically the שלמי שמחה as is brought down in *Maseches Chagiga* 8a.<sup>2</sup>

The Rambam seems to argue on Tosafos. In *Hilchos Yom Tov* 6:17, the Rambam lists off the days that are holidays on which it is forbidden to fast and eulogize. The Rambam then states:

חייב אדם להיות בהן שמח וטוב לב הוא ובניו ואשתו ובניו וכל הנלוים עליו שנאמר ושמחת בחגך וגו'. אף על פי שהשמחה האמורה כאן היא קרבן שלמים כמו שאנו מבארין בהלכות חגיגה יש בכלל אותה שמחה לשמוח הוא ובניו ובני ביתו כל אחד כראוי לו.

In this halacha the Rambam seems to indicate that there is a mitzvah from the Torah nowadays to have שמחה on the *yamim*

---

1. A large portion of this essay comes from a shiur delivered by Rabbi Zvi Sobolofsky in Elul 5771.

2. The gemara in *Pesachim* 119a quotes a *pasuk* from *Devarim* 27:7 which indicates that in the times of the *mishkan* and *beis hamikdash* the only way to fulfill שמחה was through *karbanos*.

*tovim* and the method to fulfill this mitzvah depends on who you are as he continues on in the next halacha:

כיצד? הקטנים נותן להם קליות ואגוזים ומגדנות. והנשים קונה להן בגדים ותכשיטין נאים כפי ממונו. והאנשים אוכלין בשר ושותין יין שאין שמחה אלא בבשר ואין שמחה אלא ביין.

Thus, one could argue that whether there is a mitzvah of שמחה on Rosh Hashana is dependent on what the mitzvah of שמחה is altogether. If you hold like Tosafos that שמחה is only through *korbanos*, we know that there is no mitzvah of עליה לרגל on Rosh Hashana and thus no obligation to bring *korbanos*. Apparently, according to Tosafos, there is no mitzvah of שמחה on Rosh Hashana. If you hold like the Rambam, however, that even from the Torah there are other ways to fulfill שמחה, then perhaps this would extend even to Rosh Hashana. We can see this even more clearly from the continuation of the Rambam in 6:17 not quoted above. The Rambam begins that Halacha as follows:

שבעת ימי הפסח ושמונת ימי החג עם שאר ימים טובים כולם אסורים בהספד ותענית.

The *meforshim* on the Rambam analyze what the Rambam means by the phrase עם שאר ימים טובים. The plural form of the word clearly indicates more than one other holiday. The Rambam must mean that in addition to Shavuot (which he doesn't spell out explicitly), on Rosh Hashana as well fasting and eulogizing are forbidden because of the שמחה inherent in those days.

The רא"ש at the end of *Maseches Rosh Hashana* brings an argument amongst the *geonim* on the topic. *HaRav* Sar Shalom Gaon says that the *nusach* of davening and kiddush on Rosh Hashana includes the words מועדים לשמחה חגים וזמנים לששון clearly indicating that Rosh Hashana has a similar status to the שלוש רגלים. However, Rav Hai Gaon argues and says that we do not include this phrase in the Rosh Hashana davening or in kiddush. The רא"ש *paskens* like Rav Hai, indicating that perhaps there is no שמחה on Rosh Hashana.

The Shaagas Aryeh<sup>3</sup> in *Teshuva* 102 brings a proof that the mitzvah of שמחה applies even on Rosh Hashana. The Shaagas Aryeh says that the allowance on יום טוב to cook food is related to the obligation of שמחה. Really, cooking should be forbidden on יום טוב just like on Shabbos but because we have an obligation of שמחה which is fulfilled by eating freshly cooked foods, the Torah allows us to prepare food on יום טוב. According to this line of thinking, the question of whether there is שמחה on Rosh Hashana will be answered by whether it is permissible to cook on Rosh Hashana. Since it is well known that it is permissible to cook on Rosh Hashana, the Shaagas Aryeh posits that there must be a mitzvah of שמחה on Rosh Hashana.

There is a Ramban on the Torah that seems to argue with the premise of the Shaagas Aryeh. In Vayikra 23:7 the Torah states:

בַּיּוֹם הַרְאִשׁוֹן מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ.

The Ramban comments on the usage of the phrase מְלָאכָת עֲבֹדָה and explains that the word מלאכה and the term מְלָאכָת עֲבֹדָה mean two very different things. Regarding Shabbos, מלאכה forbids all manner of work including food preparations. By contrast, on יום טוב, the phrase מְלָאכָת עֲבֹדָה only forbids non-food preparation activities but food preparation activities are not included in the prohibition to work on יום טוב. The Ramban analyzes the *pesukim* in *Parshas Bo* to prove this. The first time *hilchos yom tov* are presented in the *pesukim*, the Torah uses the word מלאכה to forbid work on יום טוב.<sup>4</sup> Immediately thereafter, the Torah allows food preparation.<sup>5</sup> All subsequent times where the Torah forbids work on יום טוב, it uses the phrase מְלָאכָת עֲבֹדָה, indicating that the definition of forbidden work on יום טוב does not include food

---

3. R. Aryeh L. Ginzburg was a Rav in Lithuania during the 1700's. He wrote the Shaagas Aryeh, Gevuras Ari and Turei Even which we will cite later.

4. See Shemos 12:16

5. Ibid.

preparation.<sup>6</sup> If this premise is correct, then there is no definitive proof that the היתר of אכל נפש proves that there is שמחה on Rosh Hashana.

It would appear based on the *teshuva* cited above that the Shaagas Aryeh holds that there is a mitzvah of שמחת יום טוב on Rosh Hashana. However, in his commentary on *Maseches Chagigah* in the Turei Even, the Shaagas Aryeh appears to contradict his position in his *teshuva*. The גמרא in *Maseches Kesuvos* 47a discusses a father's ability to marry off his minor daughter. During the course of the discussion the גמרא suggests that a father can marry off his daughter on Shabbos and יום טוב. Tosafos asks how can the גמרא suggest that the marriage can take place on יום טוב, there is a well-known rule that marriages cannot occur on יום טוב because of the drasha ולא באשתך - בחגך - בשבת. Tosafos suggests two answers. First, they suggest that the wedding occurs right before the onset of יום טוב, before the mitzvah of שמחת יום טוב exists. As an alternative they suggest that the marriage occurred without a wedding party. The *Rashash*, commenting on the Tosafos, suggests that perhaps the גמרא refers to the יום טוב of Rosh Hashana and cites the commentary of the Turei Even on *Chagigah*.<sup>7</sup> The גמרא in *Chagigah* discusses the *drasha* cited above. The Turei Even brings a question on the גמרא from a *sugya* in Moed Katan regarding *yibum*<sup>8</sup> and in answering the question he states:

"דגזרינן על היבום ביום טוב משום שבות נפקא מינה ליום טוב של ראש השנה דאין מצות שמחה נוהג בו ואפילו הכי גזרו משום שבות שמא יכתב..."

How can the Turei Even suggest this when in the Shaagas Aryeh he was the proponent of the opinion that there is שמחה on Rosh Hashana? It must be that the Shaagas Aryeh holds that there are two components of the Mitzvah of שמחה on יום טוב from the Torah

6. See Vayikra 23:7; 23:21; 23:25; 23:35 as examples. The notable exception is in 23:30 in the context of Yom Kippur where the word מלאכה is used because it is forbidden to prepare food on Yom Kippur.

7. Why Tosafos did not suggest this answer is beyond the scope of this essay.

8. The details of the question posed by the Turei Even are also beyond the scope of this essay.

as the Rambam suggests. With respect to שמחה through the *korbanos*, there is no mitzvah of שמחה on Rosh Hashana because there is no obligation to be *oleh l'regel* and therefore one could theoretically get married on Rosh Hashana. However, with respect to other avenues of שמחה, known in halacha as שאר שמחות, the Shaagas Aryeh holds that these do apply on Rosh Hashana. This makes sense if we understand the *drasha* cited above in a novel way: when the Torah states ושמחת בחגך it doesn't mean as we typically interpret "and you shall rejoice in your holidays." The word בחגך here means "in your *korbanos* that you bring" as evidenced by the *pasuk* in parshas Ki Savo. Accordingly, the *drasha* of ולא באשתך - בחגך does not apply on Rosh Hashana and therefore it is a possible answer to Tosafos' question in Kiddushin as suggested by the Rashash.

The final matter is whether we see any of this in practical halacha today. The question as to whether we have an obligation of שמחה on Rosh Hashana will play itself out with respect to how we are supposed to act on the days of Rosh Hashana. If there is a mitzvah of שמחה, then it would be forbidden to fast on Rosh Hashana; if there is no mitzvah of שמחה then fasting is a viable option for how to spend the day. The question of whether it is advisable to fast on Rosh Hashana is an age old question from the times of the *geonim*. Some *geonim* permitted and even advocated the idea. Others, quoting the famous *pasuk* in Ezra<sup>9</sup>, hold that we are obligated to have *seudas yom tov* on Rosh Hashana.

In conclusion, we apparently *pasken* that we do have the obligation of שאר שמחות on Rosh Hashana. Nonetheless, it is not a complete *psak*, for we find a major difference in our practical behavior on Rosh Hashana as compared to the שלוש רגלים. On the שלוש רגלים, we go out of our way to ensure that we say Kiddush before חצות because fasting until חצות is akin to fasting the entire day and we want to avoid that on שלוש רגלים. On Rosh Hashana we do not practice this and in fact, in most years, davening extends

---

9. The *pasuk* is in the *sefer* we call Nechemia in the 8<sup>th</sup> *perek*, *pasuk* 10:

וַיֹּאמֶר לָהֶם לְכוּ אֲכִלוּ מִשְׁמַנֵּי וּשְׂתוּ מִמֵּתְקִים, וְשַׁלְּחוּ מְנוֹת לְאֵין נָכוֹן לָו--כִּי-קָדוֹשׁ הַיּוֹם, לְאֲדִינֵינוּ; וְאֵל-תַּעֲצְבוּ, כִּי-חֲדָוֹת ה' הִיא מַעֲזָכֶם

past חצות and as a result, we don't end up saying kiddush until much later in the afternoon. This is consistent with a scaled down mitzvah of שמחה which is exactly what we find when we analyze the topic carefully.

May we be זוכה to share true שמחה, by having all of our tefillos answered appropriately and by being zocheh to a כתיבה וחתימה טובה and a *gut g'bentched yor*.

## ~ Rosh Hashana- How do I feel?<sup>1</sup> ~

Allen Pfeiffer

There is an interesting *machlokes* among the *geonim* regarding fasting on Rosh Hashana. The Mordechai, a late German *rishon*, quotes *Rabbenu Nachson Gaon* who holds that fasting is prohibited because Rosh Hashana is considered a Yom Tov and referred to as a *mikraei kodesh* in *parshas Emor*. In addition, it is called a *chag* as the *posuk* says תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּיּוֹם הַזֶּה לְיוֹם חֲגֹג. Lastly, it says in *Sefer Ezra* that we should “go eat and drink and enjoy the great day” referring to Rosh Hashana. Fasting would not fulfill those requirements or be appropriate given those *pesukim*. Note that *Rabbeinu Nachshon* does not say that the reason for the prohibition to fast is because of *simchas yom tov*. Rather, he says it is because the *posuk* refers to Rosh Hashana as a Yom Tov.

The *Kol Bo*, on the other hand, another late *rishon*, quotes other *geonim* who say that one is allowed to fast on Rosh Hashana. The *Terumas Hadeshen* goes even further to say that not only is one allowed to fast, but it is a mitzvah to fast on Rosh Hashana to elicit *teshuvah* and focus on it. What is the deeper issue here? What does this *machlokes* revolve around?

There is another *machlokes* among the *geonim* that is quoted by the *Tur* in *siman* 582. The *Tur* discusses whether in the davening for Rosh Hashana we should say לששון וזמנים חגים לשמחה. It depends on whether Rosh Hashana is a day of *simcha*. Is there a halachic requirement of *simcha*? Rosh Hashana is called *mikraei kodesh*, but is there is a *din* of *simcha*?

The Rambam quotes an *isur* of *hesped* and *taanis* on “Pesach, Succos and the rest of the *yomim tovim*” - one must be happy on those days because it says in the *posuk* ושמחת בחגך. One should also buy special clothes, buy treats for the kids, etc.. Does this Rambam include Rosh Hashana or not? The Rambam uses the term “*yomim tovim*” in plural - so it must refer to more than just

---

1. Based on a shiur heard by the Pfeiffer family from Rabbi Aryeh Leibowitz in Yeshivat Sha'alvim.

Shavuot! It seems according to this Rambam, that there is a *din* (requirement) of ושמחת on Rosh Hashana.

The Gemara in *Erchin* describes that we say *hallel* when two criteria are met: it is called a *moed* in the *posuk* and there is *issur melacha*. The *gemorah* asks - why don't we say *hallel* on Rosh Hashana and Yom Kippur? Both are referred to as a *moed* and have an *issur melacha*! The *gemorah* answers that the *malachim* will point out how inappropriate it is to say *shira* when Hashem is deciding on these days between life and death. The *sifrei chayim* and *sifrei meisim* are open. It is not a time to say *shira*.

There is a third criteria according to the Rambam as well. The day must be a day of *simcha*, or "*simcha yisera*" - exceptional happiness - which we do not have on Rosh Hashana. Rosh Hashana is a day of *pachad*, not *simcha yisera*. According to the Rambam, it seems that there is a *din* of *simcha* on Rosh Hashana - but not *exceptional simcha*.

This can be understood in two ways. One is that there is a *din* of *simcha* on Rosh Hashana (and Yom Kippur). However, we can't say Hallel because *sifrei chaim* and *sifrei meisim* are open. A second way to understand the Rambam is that Rosh Hashana is not a "*yom simcha*" at all and doesn't fulfill the third criteria.

What is the difference whether it is a *yom simcha*? What are some *nafka minos*? Some practical halachik differences may be:

1. May one fast on Rosh Hashana?
2. Do we say "*moadim lisimcha*" in davening (and in greeting people)?
3. Can an *avel* daven for the *amud* on Rosh Hashana? (see Maharil.)
4. Can one give a *hesped* within thirty days of Yom Tov which can take away from the *simcha* of the Yom Tov? (*sefer hisorirus teshuva*.) Can a *hesped* be given before Rosh Hashana? (If the reason is to be *mivatel aliya liregel* then this *nafka mina* would not apply.)

5. Getting married on Yom Tov is not allowed because on “*ein m'arvin simcha bisimcha.*” May one get married (theoretically) on Rosh Hashana?

Regarding this issue, there seems to be a contradiction in the *Shulchan Aruch*. The *Shulchan Aruch* declares that we don't fast on Rosh Hashana which indicates that he believes there is *simcha*. However, the *Shulchan Aruch* also says that we don't say “*moadim l'simcha*” in davening. Is there *simcha* or not?!

Two suggestions that help us understand the *Shulchan Aruch* and the essence of Rosh Hashana are as follows:

1. Based on the *Bach* explaining the lack of “*moadim l'simcha*” in davening - we don't say *moadim l'isimcha* because doing so would give the impression that the exclusive purpose of the day is *simcha*; we don't say these words because that is not the purpose of the day. Rosh Hashana has a *din* of *simcha* but not in the same way as other holidays. We want to limit and confine the *simcha*. Since the focus is *teshuva* and not *simcha*, the *simcha* must be controlled by the *teshuva* theme. In fact, the *Magen Avraham* says that meals should not be as extensive as a feast because then we may lose the focus of the day; we shouldn't indulge too much in food letting our physical enjoyment get out of hand.
2. Sometimes we need to live with conflicts in life and develop emotional sophistication. Rosh Hashana is a paradigm for that. The *simcha* and the *yira/pachad* coexist. One is not more of a focus than the other. It is **both**. We are called upon to live with these contradictory feelings - joyful trepidation. We recite a *piyut* on Yom Kippur which captures this feeling - “*Evrach mimcha eilecha*” - “I run from you Hashem toward you Hashem.” We run from Hashem and also toward Hashem. How is this possible? We are scared of Hashem's punishment. Yet we take protection from Hashem too. This describes well

our feelings on this day. We live with this conflict and embrace it.

This conflict is found in the shofar too. As found in the *Navi*, by *Tzifania*, the scariest days of reckoning is referred to as a “day of shofar.” And in *Amos*, the shofar is referred to as a call to war. These *pesukim* provide us with one view of shofar. The Rambam says the shofar is to wake us up to do *teshuva*. However, the shofar can also signal happiness such as the shofar blowing at *matan Torah*, in *Sefer Shmuel* when *Dovid Hamelech* is dances in front of the Aron accompanied by the sounds of shofar, and by the coronation *Shlomo Hamelech*. In *Yishayahu*, the shofar signifies *kibbutz golius*. In recent times it may also remind us of the image of Rav Goren at the Kotel in 1967.

The Gra has a beautiful *pshat* on the difference between *sason* and *simcha*. The *malachim* are described as *smechim b'tzeisam* and *sasim b'vao'am* - *simcha* while they leave and *sason* when they return. What is the difference? *Simcha* is about looking toward the future. *Sason* is the sense of accomplishment while looking back at success. Rosh Hashana has a unique element of *simcha* in anticipating future success.

The Yerushalmi says that the Jewish people are so incredible as they wear white even when they are being judged on Rosh Hashana because they are confident in the future. We are *sameach* and confident. This highlights the idea of *simcha* on Rosh Hashana. It is a *simcha* of anticipation looking forward, but at the same time, we are nervous about doing everything properly. We are ready. All we need to do is execute - like a diver who is highly skilled and has faith in what is ahead of him, but is anxious and nervous as well, knowing that he must execute his task well.

## ~ An Essential Ingredient for a Happy Marriage ~

Mark Taber

The 7th of Elul marked Miriam's and my 20th wedding anniversary. I would like to quote Rabbi Moshe Bogomilsky, who wrote a fascinating article titled "Ingredient for a Happy Marriage" that explains this ingredient's relationship to Rosh Hashanah.

On Rosh Hashana, in addition to wishing each other a "*k'sivah v'chasimah tovah*," it is also appropriate to wish each other a hearty Mazel Tov. Why a Mazel Tov? Rabbi Bogomilsky states that the reason is that on Rosh Hashanah a great wedding took place. Adam and Chavah were born, and Hashem introduced them to one another, and they immediately got married in the Garden of Eden, all on Rosh Hashana. In Bereishit Rabbah 14:7, the chachamim state that Adam and Chavah were created as 20 year olds, and ironically this is the same number as our wedding anniversary.

Rabbi Bogomilsky states that after the story of Adam and Chavah eating the forbidden fruit and being punished for it, the Torah tells us "*veha'Adam yada et Chavah ishto*" – "and the man **had known** his wife Chavah." According to Rashi and other commentaries, "yada" in this formulation is in the past-perfect, and this pasuk is telling us that the conception and birth of Kayin occurred before the sin and expulsion from the Garden of Eden.

The word "*yada*" can refer to understanding. Adam knew Chavah all the time, but now he gained insight about her, and the Torah is telling us that immediately after their expulsion, Adam did not cast blame on Chavah and divorce her, but rather Adam knew his wife and understood her. He knew that she was only human and understood that a mortal human being is prone to error. Due to this realization, Adam remained Chava's husband for many years, and the world continued on for generation after generation.

Rabbi Bogomilsky states that one of the reasons for the unfortunate situation of marital discord is the lack of *yada*. The fact that one spouse does not want to understand that the other

spouse is human, and that the **ingredient for a happy marriage is “yada” – “understanding.”** He concludes his article by talking about the mitzvah of Mezuzah. When a Mezuzah is affixed to a doorpost, it is placed on a slant. The reason for this is that there is a difference in opinion in Halachah, whether the Mezuzah should be affixed vertically or horizontally. According to the Rema in Yoreh Dei’ah 289:6, a compromise was made by putting the Mezuzah on a slant.

If one wants their home to be protected and long lasting, then everyone must bend a bit. Bending is based on understanding, and if everyone wants to stand upright because they are willing only to understand their own needs and desires, and not those of their spouses, their home will not endure. On the other hand, if there is understanding and one “bends” and is ready to make a compromise, then their home will be blessed and protected by Hashem for many years.

I would like to conclude by saying that I am very fortunate to be married to such a caring and special woman in Miriam, and blessed with two beautiful boys in Yitzi and Ephraim.

Our family wishes all of you a “K’sivah V’chasimah tovah.”

## ~ עיונים בסדר התקיעות ~

ישראל ברוך פינקלשטיין

### א. שיטת רש"י תוס' רשב"א והג"א

תנן (ר"ה לג:): "סדר תקיעות שלש של שלש שלש [פרש"י אחת למלכיות אחת לזכרונות ואחת לשופרות, תקיעה ותרועה ותקיעה לכל אחת ואחת] שיעור תקיעה כשלש תרועות שיעור תרועה כשלש יבבות [פרש"י שלש יבבות, שלש קולות בעלמא כל שהוא]". ובגמ' (שם) "והתניא שיעור תקיעה כתרועה, אמר אב"י תנא דידן קא חשיב תקיעה דכולהו בבי ותרועות דכולהו בבי [פרש"י והכי קאמר שיעור השלש תקיעות כשיעור שלש התרועות] תנא ברא קא חשיב חד בבא ותו לא [פרש"י שיעור התקיעה כשיעור התרועה ותרוייהו חדא מילתא אמרי]. שיעור תרועה כג' יבבות. והתניא שיעור תרועה כשלשה שברים [פרש"י שברים ארוכים מיבבות] אמר אב"י בהא ודאי פליגי דכתיב יום תרועה יהיה לכם ומתרגמינן יום יבבא יהא לכוון וכתיב באימיה דסיסרא בעד חלון נשקפה ותיבב אם סיסרא. מר סבר גנוחי גנח [פרש"י כאדם הגונח מלבו כדרך החולים שמאריכין בגניחותיהן] ומר סבר ילולי יליל [פרש"י כאדם הבוכה ומקונן קולות קצרים סמוכין זה לזה]. ומנין שפשוטה לפניה ת"ל והעברת שופר תרועה ומנין שפשוטה לאחריה ת"ל תעבירו שופר".

### סיכום:

#### שיעור תקיעה כתרועה

**לפי המשנה, שיעור תרועה כג' יבבות**

**לפי הגמרא, שיעור תרועה כג' שברים**

ובגמ' (לד.) "אתקין ר' אבהו בקסרי תקיעה שלשה שברים תרועה תקיעה מה נפשך אי ילולי יליל לעביד תקיעה תרועה תקיעה ואי גנוחי גנח לעביד תקיעה שלשה שברים ותקיעה מספקא ליה אי גנוחי גנח אי ילולי יליל. מתקיף לה רב עורא ודלמא ילולי הוה וקא מפסיק שלשה שברים בין תרועה לתקיעה דהדר עביד תר"ת מתקיף לה רבינא ודלמא גנוחי הוה וקא מספקא תרועה בין שברים לתקיעה דהדר עביד תש"ת אלא רבי אבהו מאי אתקין אי גנוחי גנח הא עבדיה אי ילולי יליל הא עבדיה מספקא ליה דלמא גנח ויליל אי הכי ליעבד נמי איפכא תקיעה תרועה שלשה שברים ותקיעה דלמא יליל וגנח סתמא דמילתא כי מתרע באינש מילתא ברישא גנח והדר יליל".

ובפשטות, מה שאמר בגמרא "שיעור תרועה כשלשה שברים" אין הכונה למה שקראו חז"ל "תרועה" אלא הכונה היא לתרועה דקרא (יום תרועה יהיה לכם) ובאה הברייתא לבאר מהו זה שנקרא תרועה, שהרי אמרו בגמ' דמר סבר גנוחי גנח ומר סבר ילולי יליל. כלומר, שנחלקו המשנה והברייתא במהותו של קול של תרועה הנאמר בקרא. ו"שיעור" תרועה אין הכונה לאורך של התרועה אלא

למהותו של התרועה. וכ' הגר"מ וויליג שליט"א (בית יצחק כרך כ"ז עמ' 84) ונראה כגירסת ר"ח "שיעור תרועה ג' שברים" (ולא כ' כג' שברים). והוסיף שגם מה שכ' במשנה 'שיעור תרועה כשלוש יבבות' "י"ל לרש"י שהכונה למהות התרועה דקרא, שגרס שיעור תרועה ג' יבבות ולא כג', דלא מדובר באורך של התרועה אלא במהותה, וממילא נ"מ לאורכה". (וכ' שכל זה מבואר בר"ן ד"ה מתני').

לפי רש"י, למסקנא, שיעור תקיעה אחת היא שוה לשיעור של תרועה אחת, ותרועה היא כשיעור ג' יבבות (דהיינו ג' כחות כל שהוא), וממילא תקיעה נמשכת כשיעור ג' כחות כל שהוא. ושברים הם ארוכים מיבבות וא"כ כל שבר נמשך כשיעור ב' כחות.

היוצא לפי רש"י שכך הוא סדר התקיעות:  
תש"ת, תר"ת, תשר"ת

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 9 | 3 | 2 | 2 | 2 | 9 | 3 | 3 | 3 | 6 | 2 | 2 | 2 | 6 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|

ובתוד"ה שיעור, הביאו את דברי רש"י וכ' שצריכים לקצר בכל שבר, וז"ל "וצריך לזוהר בשברים שלא יהא מאריך על כל אחד בפ"ע כג' יבבות של שלשה קולות כל שהוא דא"כ נעשה תקיעה ולא שברים דהא שיעור תקיעה כתרועה ושיעור תרועה כג' יבבות [דהיינו שיעור ג' כחות כמו שכתבנו למעלה בשיטת רש"י].

ובהג"א (ברא"ש סי' י') חולק על זה שכ' שלא להאריך בכל שבר בפ"ע כג' יבבות וז"ל "ול"נ שא"צ לזוהר שלא יאריך בשברים כשיעור שלשה קולות כל שהוא דהא דעבדין שברים היינו משום גנוחי גנח א"כ תקיעה לא הוי אלא כשיעור שלשה גניחות והם גדולות יותר ובשביל קשר"ק לא הוי אלא כשיעור ג' גניחות וג' יללות א"כ לא צריך רק שלא ימשוך כשיעור ג' גניחות וג' יללות". הרי דס"ל שמשערים כל שבר כנגד התקיעה המיוחסת לה ולא כנגד התקיעה של תרועה, ושיעור תקיעה של שברים היינו ו' כחות (בפשטות, כמו שכתבנו למעלה בשיטת רש"י אבל ע"ע מה שכתבנו למטה) וא"כ שיעור כל שבר יכול להיות עד ה' כחות.

[ונראה לפרש המחלוקת, שלדעת התוס' שיעור תקיעה הוא כג' יבבות אלא שבתש"ת צריכים להאריך בתקיעה עד ו' כחות מדין שני של "שיעור תקיעה כתרועה" (אבל בעצם, דין תקיעה הוא כג' יבבות). ולהג"א הדין ש"שיעור תקיעה כתרועה" אינו דין שני אלא שזה מגדיר התקיעה עצמה. עכ"פ ברור שלכו"ע יש דין שלא להאריך בשבר אחד להיות כשיעור של תקיעה, אלא שנחלקו בפרטי הדין].

## אוהל אברהם

ומוכח מדברי התוס' דס"ל שלדעת רש"י כל שבר שיעורו ב' כחות שהרי כ' שלא להאריך על כל שבר אחד בפ"ע כג' יבבות. ובפשטות, ההג"א סובר כתוס' בנקודה זו אבל יש מפרשים את כונת ההג"א דס"ל שכל שבר צריך דוקא להיות כשיעור ג' כחות שהמשיך שם וז"ל "גניחות פי' בקונטרס כדרך החולים שמאריכין ואם יקצר בשברים הרבה נ"ל דלא יצא". ופשוט הוא שא"א לקצר עד שיעור קול א' וא"כ מה הוסיף בכתבו שלא יקצר הרבה אם לא שכונתו היא שצריך להיות עד ג'. (ואע"פ שלפ"ז שיעור של שבר אחד הוא כשיעור של תקיעה דתר"ת, להג"א לית לן בה ומובן למה כתב ב' הדינים ביחד). וההסבר הוא ששברים הם כנגד גניחות, וגניחות אינם קצרים כל כך. [וצע"ק שהרי כ' שא"צ לזוהר שלא יאריך בשברים כשיעור שלשה קולות], ולא כ' שצריכים דוקא להאריך].

והמשיכו בתוס' לבאר שיטת רש"י וז"ל "ונראה שחייב אדם להאריך בתקיעה של קשר"ק יותר משל קש"ק ובשל קש"ק יותר משל קר"ק דהא שיעור תקיעה כתרועה וקשר"ק אנו עושים משום ספיקא דגנוח ויליל נמצא שצריך להאריך בתקיעות של קשר"ק כשיעור שלשה שברים וג' יבבות ובתקיעות של קש"ק כשיעור ג' שברים דהא עבדינן קש"ק משום ספיקא דגנוחי גנח ובתקיעות של קר"ק כשיעור תרועה שהוא ילולי יליל. ומיהו אם מאריך בכל התקיעות כתקיעות קשר"ק אין לחוש דיכול להאריך כמו שירצה כדתנן ומשך בשניה כשתים אין בידו אלא אחת ומטעם זה נמי אין לחוש אם עשה ארבעה וחמשה שברים שהשברים במקום תרועה והוי לה תרועה אריכתא כמו שאנו מאריכין ביבבות".

ובתוס' (שם) חלקו על רש"י בשיעור התרועה, וז"ל "וריב"א והר"י בן הר"ר מאיר מפרשים דיבבא היא שלש כחות כל שהוא נמצאת תרועה תשע כחות ושיעור תקיעה כך היא ולפירושם אין לחוש אם מאריך קצת בשברים [כלומר, עד ה' כחות בפשטות (ששיעור תקיעה הוא כשיעור של הקול המינימום, וקול המינימום לפ"ז הוא שברים ולא תרועה דהיינו ו'. עוי"ל דיכול להאריך עד ח' כחות לפי באור השני בדעת ההג"א ושאר פוסקים שהבאנו בסמוך]. וצריך למשוך לתקיעה של קשר"ק לפירושם כשיעור ג' שברים ותשע כחות ומי שלא משך התקיעות כשיעור הזה ומשך קצת בשברים לא קיים מצוה לא כמר ולא כמר".

ובתוס' לא מבואר מהו אורך השבר. וי"ל ששיעורו כו' קולות שהרי כתבו כן בפירוש בבאורם לשיטת רש"י (כמו שכתבנו למעלה) ולא מצינו שחלקו עליו. אבל הרשב"א כ' דתקיעה דתשר"ת היא י"ח טרימוטי ומוכח דשיעור השבר ג' כחות. וכ"כ המג"א (סק"ג) והט"ז (סק"ג, ד).

היוצא לפי ריב"א וריב"ם בתוס' שכך הוא סדר התקיעות:

תש"ת, תר"ת, תשר"ת:

|    |   |   |   |   |    |   |   |   |   |   |   |   |   |
|----|---|---|---|---|----|---|---|---|---|---|---|---|---|
| 15 | 9 | 2 | 2 | 2 | 15 | 9 | 9 | 9 | 6 | 2 | 2 | 2 | 6 |
|----|---|---|---|---|----|---|---|---|---|---|---|---|---|

או

תש"ת, תר"ת, תשר"ת:

|    |   |   |   |   |    |   |   |   |   |   |   |   |   |
|----|---|---|---|---|----|---|---|---|---|---|---|---|---|
| 18 | 9 | 3 | 3 | 3 | 18 | 9 | 9 | 9 | 9 | 3 | 3 | 3 | 9 |
|----|---|---|---|---|----|---|---|---|---|---|---|---|---|

וא"כ אם תקע לתש"ת כגון:

|   |   |   |   |   |
|---|---|---|---|---|
| 6 | 3 | 3 | 3 | 6 |
|---|---|---|---|---|

לרש"י ע"פ תוס' לא יצא (כי השברים ארוכים הם כשיעור תקיעה של תר"ת), להרשב"א לכאור' לא יצא דס"ל ששיעור השברים כט' כחות מעיקה"ד וא"כ התקיעה של תש"ת (בפשטות) ג"כ צריך להיות כשיעור ט' כחות. ולהג"א ולריב"א וריב"ם בתוס' יצא (להג"א, משום דמשערים כל שבר כנגד התקיעה של אותו סדר, ולריב"א וריב"ם משום שהתקיעה של תרועה ארוכה היא יותר ולכן התקיעה הקצרה ביותר היא של שברים).

עכ"פ, לדעת רש"י ותוס' (וריב"א וריב"ם) והג"א, שיעור של התקיעה שוה לשיעור של התרועה. אבל הרי"ף והרמב"ם חולקים.

### ב. שיטת הרמב"ם

כ' הרמב"ם (פ"ג מהל' שופר ה"ד) "שיעור תרועה כשתי תקיעות. שיעור שלשה שברים כתרועה". וצ"ע, שהרי כ' בגמ' "שיעור תרועה כתקיעה" וזאת אומרת, בפשטות, ששיעור תקיעה ושיעור תרועה שוים הם. ועוד קשה, שכ' בגמ' שיעור תרועה כשלשה שברים, והרמב"ם הפך את סדר הלשון. וי"ל שמזה שהפך הרמב"ם את הסדר וכ' דשיעור ג' שברים כתרועה, ע"כ כונתו לתרועה בלשון חז"ל (ולא תרועה דקרא כמו שפרשנו למעלה בשיטת רש"י) וע"כ מיירי באורך של הקול ולא במהותו. וע"כ ששיעור התרועה הוא ט' כחות כל שהוא ושיעור של כל שבר הוא ג' קולות כל שהוא (דאל"כ א"א לעשות האורך של השברים שוה לאורך של התרועה).

ומש"כ שיעור תרועה כשתי תקיעות היינו תקיעות דכולי בבי אלא שחשיב כל התקיעות וכל התרועות והיינו ג' תרועות וו' תקיעות וממילא שיעור תרועה כשתי תקיעות.

ובאר הגר"מ וויליג שליט"א די"ל ששיטת הרמב"ם מקורו ברי"ף. ז"ל הרי"ף (י). שיעור תקיעה כדי שלש תרועות והתניא שיעור תקיעה כתרועה אמר אביי תנא דידן קא חשיב תקיעות [וגירסת גמ' שלנו היא תקיעה] דכולהו בבי כתרועות דכולהו בבי [וגירסת גמ' שלנו היא ותרועות דכולי בבין] תנא ברא קא חשיב חד בבי ולא פליגי [וגירסתא שלנו היא ותו לא]. ורש"י פי' שיעור השלש תקיעות כשיעור השלש תרועות. וי"ל דנדחק מזה שכתוב תקיעה (בלשון יחיד) דכולו בבי. ולכן פי' שמדובר רק על תקיעה אחת של כל בבי [דהיינו תקיעה ראשונה] וממילא שיעור התקיעה ושיעור התרועה שוים הם. אבל להרי"ף שכ' תקיעות (לשון רבים) י"ל שהתקיעה שלפני התרועה והתקיעה שלאחרי התרועה ביחד הם כשיעור התרועה. וממילא, אורך תקיעה אחת הוא חצי אורך התרועה. ולפי רש"י, המובן של "קא חשיב" הוא "הזכיר" שהתנא של המשנה הזכיר תקיעה דכולו בבי (ולא תקיעות דכולו בבי שרק הזכיר התקיעה שלפניה דכולו בבי) והזכיר תרועות דכולו בבי, ותו לא, כלומר לא הזכיר התרועות שלאחריה. אבל להרי"ף, ה"כ" של כתרועות מגלה שהמובן של "קא חשיב" היינו שעשה חשבון, והאורך של כל התקיעות (בין שלפניה בין שלאחריה) הוא כאורך של כל התרועות. וכיון שכלל כל התקיעות לא הצטרך לומר "ותו לא" וכ' ולא פליגי (תנא דידן ותנא ברא).

ולענין התרועה, כ' הרי"ף "שיעור תרועה כדי שלש יבבות". והר"ן (ד"ה מתני') כ' "ורבנו חננאל גורס שיעור תרועה שלש יבבות ובגמרא נמי גריס שיעור תרועה שלשה שברים ולא גריס כשלש דהא תרועה עצמה לתנא דידן שלש יבבות ולתנא דבריייתא שלשה שברים והיכי שייך למתני כשלשה אלא שאפשר שלפי שיעוקר שברים ויבבות בפיו קאמר דשיעור תרועה כשלשה יבבות או כשלש שברים שאדם מיילל או מגנח בפיו".

היוצא לפי הרמב"ם שכך הוא סדר התקיעות:

תש"ת, תר"ת, תשר"ת:

4.5 9 3 3 3 4.5 4.5 9 4.5 4.5 3 3 3 4.5

ובס' זכרון תרועה באר שמשלשון הרמב"ם שכ' "שיעור תרועה כשתי תקיעות" משמע שהאורך של תקיעה אינו משתנה לתשר"ת, ולכן הוא 5.4 גם בתשר"ת. (וי"מ שבתשר"ת, אורך של התקיעה הוא 9).

אבל קשה להרמב"ם (דס"ל שמה שכ' בגמ' שיעור תרועה כג' שברים היינו תרועה בלשון חז"ל ולא תרועה דקרא) איך אפשר לפרש הברייתא והלוא לתנא דבריייתא לא תוקעים תשר"ת כלל אלא תש"ת. וכ' הגר"מ וויליג שליט"א דאולי ס"ל כר' האי גאון (מובא בר"ן י. ד"ה אתקין) שכ' "שנשאל לר' האי גאון ז"ל וכי עד שבא ר' אבהו לא היו ישראל יוצאין ידי תקיעות ובלשון הזה השיב אל

תחשבו בלבבכם כי בימי ר' אבהו נפל ספק בדבר זה שהרי משניות קדומות הן א' אומרת תרועה ג' יבבות וא' אומרת תרועה ג' שברים והא אמרינן בהדיא אמר אבוי בהא ודאי פליגי וכך היה הדבר מימים קדמונים מנהג בכל ישראל מהן עושין תרועה יבבות קלות ומהן עושין תרועה יבבות כבדות שהן שברים ואלו ואלו יוצאין ל"ח ... ומר כי אתריה ומר כי אתריה ... וכשבא ר' אבהו ראה לתקן תקנה שיהיו כל ישראל עושין מעשה אחד".

וכ' הגר"מ וויליג שליט"א (שם) דאולי ס"ל להרמב"ם כרה"ג. וכ' וז"ל "והנה מבואר מדברי רה"ג דבמשנה ובברייתא מדובר במהות התרועה ולא באורכה, ודלא כהרמב"ם. אבל אם הרמב"ם סובר כרה"ג שגם להתנא שתקע תש"ת כמנהגו מ"מ יוצא בתר"ת, וכן להפך, מובנת לשון הברייתא שיעור תרועה כג' שברים. ור"ל דבעינן ט' יבבות לתרועה דחז"ל הנהוג במקומו, ואורכו שוה לג' שברים הנהוג במק"א. אך קשה דהב"י כ' דהרמב"ם (ה"ב) חולק על רה"ג, וס"ל דספק הוא, ולמ"ד תר"ת לא יצא בתש"ת. וצ"ל דמ"מ תנא דברייתא דס"ל תש"ת ידע מתנא דמתני' דס"ל תר"ת, ולכן קבע שיעור השברים כשיעור תרועה דמתני', אף דלדבריו לא יוצאים בתרועה כלל, ודו"ק".

עכ"פ מוכח לפירוש הרמב"ם שחלק על רש"י בב' נקודות; שצריכים ט' יבבות לתרועה כשיטת ריב"א וריב"ם בתוס'; ושכל שבר שיעורו ג' כחות כהרשב"א.

### ג. שיטת הראב"ד והמ"מ

ודעת הראב"ד (ג:ד) הוא ששיעור תקיעה אינו משתנה כפי תר"ת תש"ת תשר"ת ולעולם הוא שיעור ט'. ולא פליגי תנא דמתני' ותנא דברייתא בשיעור תקיעה אלא בשיעור "תרועה". תנא דמתני' סבר תרועה היינו ג' יללות (ג' קולות קטנות) ומובן מש"כ שיעור תקיעה כג' תרועות. ותנא דברייתא סבר תרועה היינו ג' גניחות (שהאורך שלו הוא ג' פעמים של תרועה) וא"כ מובן מש"כ שיעור תקיעה כתרועה. וז"ל "כל זה שיבוש המעתיק הוא אלא שיעור תקיעה כג' תרועות שיעור תרועה כג' שברים. ודע שאין מחלוקת בין התנאים אלא בענין התרועה מה היא וכמה שיעורה כי התנא האחד אומר כי התרועה היא טרימוט ושיעורה ג' טרימוטות פירוש קולות קצרים ביותר והוא שיעור קטן והתנא האחר אומר כי התרועה היא שלשה שברים והוא שיעור גדול אבל שיעור התקיעה אחד הוא לשניהם כט' טרמוטות או כג' שברים הכל שיעור אחד ומי שאומר שברים הוא שאומר שיעור תקיעה כתרועה ומי שאומר טרמוטות הוא שאומר שיעור תקיעה כג' תרועות". ולפ"ז התקיעה של תש"ת שוה לקול האמצעי של אותו הסדר, והתקיעה של תר"ת הוא ארוך מהקול האמצעי של אותו הסדר והתקיעה של תשר"ת הוא קצר מהקול האמצעי של אותו הסדר.

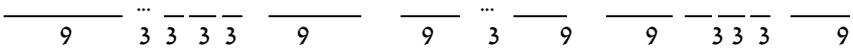
ובר"ן מבואר שיטת הראב"ד. כ' במשנה שיעור תקיעה כג' תרועות. והקשה בגמ' ששיעור תקיעה כתרועה ודחקו לתרץ שבמשנה הכונה היא ג' תקיעות כג'

אוהל אברהם

תרועות וכו'. אבל אח"כ בארו בגמ' שנחלקו תנא דמתני' ותנא דברייתא במהותו של תרועה דקרא דלתנא דמתני' היא תרועה ולתנא דברייתא היא שברים וא"כ למסקנא אין צורך לדחוק ולומר שכונת המשנה היא שתקיעות כג' תרועות. אלא, כך היא למסקנא: כ' במשנה שיעור תקיעה כג' תרועות דס"ל לתנא דמתני' שתרועה דקרא היינו ג' יללות וא"כ תקיעה (שהיא כשיעור ט' קולות לעולם ואינה משתנית) היא ג' תרועות. וכ' דברייתא שיעור תקיעה כתרועה דס"ל לתנא דברייתא שתרועה דקרא היינו שברים וא"כ שיעור תקיעה כתרועה. והברייתא השנית מגלה את התירוץ למסקנא דברייתא ראשונה.

היוצא לפי הראב"ד שכל סדר התקיעות:

תש"ת, תר"ת, תשר"ת:



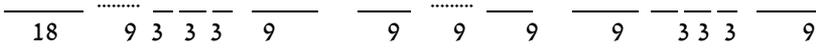
והמ"מ (שם) כ' שהרמב"ן והרשב"א ס"ל כהראב"ד וכן עיקר, ודלא כהרמב"ם (דס"ל ששיעור תקיעה הוא חצי שיעור של תרועה) ודלא כהמחמירים דבתקיעה דתשר"ת צריך י"ח טרמיטין.

ולא מצינו שיטה בראשונים להצריך תקיעה ששיעורו י"ח.

והמגיד משנה (פ"ג מהל' שופר סוה"ד) כ' "ויש מי שהחמיר בתקיעה של תשר"ת שצריך להאריך כשיעור שלשה שברים ותרועה שהם י"ח טרימוטות ואין זה עיקר".

ולפ"ז כך הוא סדר התקיעות:

תש"ת, תר"ת, תשר"ת:



ולכאור' ההסבר לשיטה זו (שדחה המ"מ) הוא דס"ל להרמב"ם ששיעור של תרועה הוא שוה לשיעור של שברים, וממילא התקיעה צריכה להיות י"ח. אבל הרמב"ם בעצמו כ' ששיעור תקיעה הוא חצי של תרועה (כמו שכתבנו למעלה) וצ"ע.

ד. שיטת הרמב"ן

דעת הרמב"ן הוא ששיעור התקיעה שוה לשיעור של הקול שבאמצע, כרו"ר (ודלא כהרמב"ם והראב"ד). ופ' שתרועה צריכה להיות ג' כחות קטנות (כרש"י), ושברים הוא שיעור ג' (כהמ"מ). ויוצא שכל שבר שוה לשיעור תקיעה של תר"ת. אבל ברור מדברי הרמב"ן שהקול של שבר אינו דומה במהותו לקול של תקיעה אלא הוא כגון  $\frac{9}{333}$ .

וז"ל הרמב"ן "והוי יודע שאין פירוש השברים שישבור הקול ויפסיק אלא שבר כאדם הגונח משברו מכאב לב והן יבבות ארוכות, וטועין התוקעין המפסיקים אותם לגמרי".

היוצא לפי הרמב"ן שכך הוא סדר התקיעות:

$$\begin{array}{ccccccc} & & \wedge \wedge \wedge & \dots & & & \wedge \wedge \wedge \\ \hline & 9 & 3 & 3 & 3 & 12 & 3 & 3 & 3 & 9 & 3 & 3 & 3 & 9 \end{array}$$

ועוד כ' הרמב"ן בשם י"א שהתקיעה של תשר"ת אינו צריך להיות כשיעור השברים והתרועה ביחד אלא כשיעור אחד מהם. וכ' עוד שבתשר"ת א"צ ג' שברים וג' תרועות אלא ג' ביחד, כגון שבר א' וב' תרועות. ואע"פ שאנו מחמירים לתקוע ג' מכל אחד מהם, שיעור התקיעה א"צ להיות אלא כשיעור העיקה"ד.

היוצא לפי ה"א ברמב"ן, כך הוא סדר התקיעות:

$$\begin{array}{ccccccc} & & (\dots) & \wedge \wedge \wedge & & & \wedge \wedge \wedge \\ \hline & 5 & 2 & 3 & 5 & 3 & 3 & 3 & 9 & 3 & 3 & 3 & 9 \end{array}$$

ה. שיטת השו"ע רמ"א

בשו"ע (ס' תקצ ס"ג) כ' ב' דעות, ודעה הראשונה היא שיטת רש"י. וגם כ' שיטת התוס' להחמיר אליבא דרש"י בשבר של ג' כחות דפסול, והרמ"א כ' שיטת ההג"א. וז"ל השו"ע "י"א ששיעור תקיעה כתרועה ושיעור תרועה כשלשה יבבות דהיינו ג' כחות בעלמא כל שהוא והם נקראין טרומיטין. ולפ"ז צריך ליהזר שלא יאריך בשבר כשלשה טרומיטין". רמ"א: "וי"א דאין לחוש אם האריך בשברים קצת ובלבד שלא יאריך יותר מדאי (וכן נוהגין)" מחבר: "שא"כ יצא מכלל שבר ונעשה תקיעה".

דעה שניה היא שיטת ריב"א וריב"ם בתוס', וז"ל השו"ע "וי"א ששיעור יבבא ג' טרומיטין ושיעור תקיעה ג"כ תשעה טרומיטין כתרועה ולפ"ז אין לחוש אם

אוהל אברהם

האריך קצת בשברים. וצריך להאריך בתקיעה של תשר"ת כשיעור י"ב טרומיטין ומי שלא האריך בתקיעה כשיעור הזה והאריך בשברים לא קיים מצוה לא כמר ולא כמר".

והמ"ב (סק"י) כ' "ולפי דעה זו [דעה ראשונה, דס"ל דתרועה הוא ג' קולות] די אם נעשה התקיעה של תשר"ת כשיעור י"ב כחות ... ובשל תש"ת ... שיעור התקיעה די בזה כתשעה כחות ובשל תר"ת די בתקיעה כשהיא של ג' כחות". הרי דס"ל להמ"ב ששיעור תרועה הוא ג' כחות ושיעור של כל שבר הוא ג' כחות [ושיעור שברים הוא ט' כחות] ודלא כפשטות ברש"י (ודלא כפשטות בהג"א כמו שפרשנו למעלה בעיונים א' שכל שבר שיעורו ב' כחות. וניחא לפי הפשט השני בהג"א שכל שבר צריך להיות שיעור ג' כחות). וכ' בשעה"צ (סק"ד) "ובדיעבד די אם עשה אותה [התקיעה של תשר"ת] כט' כחות. ופחות מזה אפי' בתש"ת לא יצא וצריך לחזור ולתקוע שהרי מנהגנו להאריך בשברים כל שבר יותר מג' כחות עד ט' [ולא עד בכלל] וא"כ הוי תרי קולי דסתרי אהדדי שהרי כיון שאנו עושין השברים כשמהם כחות וע"כ שאנו תופסין דשיעור תקיעה הוא כט' כחות דוקא ולא פחות מזה [מ"א].

[והמנהג להאריך בכל שבר עד שיעור ח' כחות הוא לקיים שיטת הגר"א. כ' הגר"א לענין שיעור תקיעה דתשר"ת שצריך להיות יותר מעט משיעור י"ח קולות דשברים יותר מתרועה" [וס"ל שתרועה פירושו ט' קולות קצרים] וכ"כ במ"ב (סק"ד)].

פירוש הדברים: דעת המ"ב הוא שהמנהג להאריך בכל שבר עד ח' (לקיים שיטת הגר"א). וממילא שלא יקצר בשום תקיעה של תש"ת ותשר"ת להיות פחות מט'. ולכתחלה בתקיעה של תש"ת לא יפחות משיעור ט' ובתקיעה של תשר"ת לא יפחות מ"ב. (ובתקיעה של תר"ת אינה צריכה להיות ארוכה מח'). וכיון שמאריכין בכל שבר עד ח' למה אין צריכים להאריך בתקיעה של תש"ת עד יותר מכ"ד ובשל תשר"ת יותר מכ"ז? מפני שעיקר שיעור של כל שבר הוא שיעור ג' כחות, ושיעור תקיעה הוא כנגדו. וכל זה לפי דעתו שכל שבר הוא ג' כחות (מעיקה"ד), אבל בדיעבד יש לסמוך על שיטת רש"י ודעימיה ששיעור של כל שבר הוא ב' כחות (כמש"כ בשעה"צ), וממילא די בתקיעה של תשר"ת שהוא שיעור ט'. ובתקיעה של תש"ת היה מקום לומר שאפשר לקצר עד ו', אלא שצריך להיות שיעור ט' (כמו שאמרנו) לקיים מנהגנו להאריך בכל שבר עד ח'.

ובמ"ב ציין מקורו במג"א (סק"ב). ועיי"ש שכ' "ואם לא האריך בתקיעה של תשר"ת ותש"ת כט' כחות צריך לחזור ולתקוע". הרי כ' ששיעור תקיעה של תשר"ת שוה לשיעור תקיעה של תש"ת (ודלא כתוס' ושו"ע), והיינו שיטת הראב"ד ששיעור תקיעה אינו משתנה, ולעולם שיעורו ט' כחות [והמ"מ כ' שהרמב"ן והרשב"א ס"ל כהראב"ד וכן עיקר]. ולפי"ז מובן, שהמ"ב פסק כהראב"ד מעיקר הדין ולכן יצא בדיעבד בתקיעה של תשר"ת כשיעור ט'

(החמיר לכתחלה לשיעור י"ב כחות לקיים שיטת התוס' (ושו"ע) שיש להאריך בתקיעה של קשר"ק יותר משל קש"ק וכו'), וא"כ אין הכרח לומר שפסק מעיקה"ד כרש"י, ומובן למה פסק שלכתחלה אין לקצר בכל שבר להיות פחות מג' כחות. וזה שכ' בשעה"צ שמנהגנו להאריך בשברים כל שבר עד ח' וא"כ אין בתקיעה של תש"ת פחות מט' דהיה תרתי דסתר, אין הכונה שהמנהג בשברים קובע השיעור בתקיעה, אלא שמנהגנו בשברים להאריך עד ח' (כהגר"א) **מגלה** שאנו תופסים מעיקה"ד כהראב"ד.

ולפ"ז מובנים דברי המ"ב בסקי"ג שכ' לענין פיסול השברים, וז"ל כיון דשיעור תקיעה הוא כט' טרומיטין לפחות ממילא יוכל להאריך בשבר אחד מהשברים עד כדי ח' טרומיטין ולא יחשב כתקיעה אבל יזהר שלא יעשה כשיעור ט' טרומיטין דאז פסול אף בדיעבד דנחשב כתקיעה לכו"ע". וכ' עוד (שם) שבתשר"ת אולי יש להקל אם האריך בשבר עד י"ח.

עכ"פ יוצא לפי המ"ב שיש להאריך לכתחלה בכל שבר (בין בשל תש"ת בין בשל תשר"ת) להיות יותר משיעור ג' כחות ואפ"ל עד שיעור ח' קולות), ולעשות התקיעה של תש"ת יותר משיעור ט' כחות. וְכ"כ בסוס"ק י"ג, ובדיעבד יצא אם עשה כל שבר כשיעור ב' קולות (כמש"כ בשעה"צ סק"ח בשם מטה אפרים, וזהו שיטת רש"י).

והנה הגר"א כ' לענין שיעור תקיעה דתשר"ת שצריך להיות יותר מעט משיעור י"ח קולות "דשברים יותר מתרועה" [וס"ל שתרועה פירושו ט' קולות קצרים] וכ"כ במ"ב (סקי"ד). ולא נודע מקורו לומר ששברים ארוכים קצת מתרועה. ואולי י"ל שלמד כן מהגמרא שאמר אביי בהא ודאי פליגי (נא דמשנה ותנא דברייתא בפירושו של"תרועה") וא"כ שברים צריך להיות ארוך מתרועה. [ואולי זהו כונת הט"ז (סק"ג) שכ' "ע"כ ג' גניחות אינם שוים בשיעור עם ג' יללות לכל הדיעות דהא אמר אביי דתנא דמתני' פליג בזה עם תנא ברא דמתני' תנא גניחות וברייתא תנא יללות"]. אבל קשה לפרש כן שברור מהמשנה והברייתא שלא נחלקו באורך של הקול אלא בגדר של הקול שכ' במשנה שיעור תרועה כשלש יבבות וכ' בברייתא שיעור תרועה כשלשה שברים, ואמר אביי בהא ודאי פליגי. ואין הכרח לומר דפליגי באורך שלהם שבפשיטות י"ל דפליגי בקולם שתרועות הם קולות קצרים ושברים הם קולות ארוכים. וזה שפרש"י "שברים ארוכים מיבבות" אין הכונה שהאורך של השברים הוא יותר מהאורך של התרועה אלא שכל שבר הוא ארוך מכל יבבא. ויותר מזה, י"ל להיפך, דמסברא אולי י"ל ששברים ותרועה שוים הם באורכם. (ע"ע למעלה מה שכתבתי בשיטת ריב"א וריב"ס).

ולכאוף אם מאריך בכל שבר להיות יותר משיעור ג' כחות וגם פחות מו' כחות (אם אפשר לצמצם במציאות), ועושים התרועה ט' קולות כל שהוא, ועושים התקיעה של תש"ת ותר"ת קצת יותר משיעור ט' כחות והתקיעה של תשר"ת

אוהל אברהם

קצת יותר משיעור י"ח כחות, בזה יוצא לכמעט כל הדעות (כמש"כ במ"ב סקט"ו). לפי רש"י, תרועה היינו ג' כחות כל שהוא ומותר להוסיף עליהם, כל שבר שיעורו ב' כחות ומותר להוסיף עליהם עד פחות מו' (דא"כ נעשה תקיעה), תקיעה שיעורו ג' לתר"ת וו' לתש"ת וט' לתשר"ת ומותר להאריך בהם. ורק לדעת התוס' בפירושם לשיטת רש"י שצריכים לקצר בכל שבר (עד פחות מג') לא יוצאים בזה, אבל לדעת ההג"א א"צ לקצר כ"כ. ובפשטות, לדעת ההג"א השיעור המינימום של שבר הוא ב' כחות, אבל י"מ שהוא ג' כחות וא"כ גם לדבריהם יצא. ולדעת התוס' (ריב"א וריב"ם) תרועה היינו ט' קולות, ולא כתבו בפירוש מהו שיעור השבר וי"מ ב' וי"מ ג' וממילא השיעור של התקיעה הוא ט"ו או י"ח, ובפסק של המ"ב יוצאים בין לזה בין לזה. דעת הרשב"א הוא ששיעור תקיעה של תשר"ת הוא י"ח וממילא שכל שבר שיעורו ג' והתרועה ט'. ולדעת הרמב"ם כל תקיעה שיעורו ד' וחצי (ואולי ט' בתקיעה של תשר"ת) ומותר להאריך בהם, והתרועה ט' וכל שבר ג'. והמ"מ הביא דעת יש מחמירים (וחלק עליהם) שכל שבר ג', תרועה ט', ותקיעה של תשר"ת י"ח. וגם לדעת הגר"א ש"שברים ארוכים מתועה".

וכ' עוד בשו"ע (שם), וז"ל "וצריך להאריך בתקיעה של תשר"ת יותר מבשל תש"ת ובשל תש"ת יותר מבשל תר"ת ומיהו אם האריך הרבה בכל תקיעה אין לחוש שאין לה שיעור למעלה וכן בתרועה יכול להאריך בה כמו שירצה וכן אם מוסיף על ג' שברים ועושה ד' או ה' אין לחוש".

ולענין מספר השברים כ' במ"ב (סקי"א) "ויש מן הפוסקים שמחמירין בזה ונכון לחוש לדבריהם לכתחלה שלא לעשות יותר מן ג' שברים".

ובדעה ב' של בשו"ע (ששיעור תרועה כט' טורמיטין) כ' שצריך להאריך בתקיעה של תשר"ת כשיעור י"ב טורמיטין, כ' במ"ב "ט"ס וצ"ל י"ח דתרועה הוא ט' טורמיטין וגם שברים לפחות הוא כן וא"כ הוא י"ח וגם יותר מעט דהא שברים ארוכין יותר מעט". ולפי דברנו צ"ל ט"ו, אבל לדעת המ"ב הוא קצת יותר מי"ח דס"ל ששברים ארוכים קצת מט'. וי"ל שחשש המ"ב לדעת הגר"א שג' שברים הם ארוכים קצת מט' תרועות. ע"ע למעלה מה שכתבנו בזה.

[ושמעתי מפי הגר"מ וויליג שליט"א שי"ל שמקורו של הט"ס הוא בב"י (ד"ה וכתבו) שכ' "וצריך למשך בתקיעה של תשר"ת כשיעור שלשה שברים וג' כחות ומי שלא משך בתקיעה כשיעור הזה ומשך בשברים לא קיים מצוה לא כמר ולא כמר" ומקורו של הב"י ברא"ש (סי י', שורה 61 בתור השני) אבל הרא"ש כ' תשע כחות]. וכ' הט"ז (סק"ד) "... בעינן שיעור ג' שברים שהן ט' כחות ועוד שיעור תרועה דהיינו ט' כחות, דהא עכשיו הוה שברים ותרועה הכל אחד, וא"כ בעינן י"ח כחות בתקיעה כנגדם. וכן כתבו התוס' [ר"ה לג: ד"ה שיעור] בהדיא שיעור ג' שברים וט' כחות". הרי שפי' הט"ז שגם דעת התוס' כן. וגם

המג"א (סק"ג) כ' שיעור י"ח. והגר"א (סק"ח) כ' "י"ב, צ"ל י"ח. ולאו דוקא אלא יותר מ"ח דשברים יותר מתרועה"].

### שיעור השברים, החידוש של הגר"ח והגר"ד

הזכרנו למעלה, שלדעת הרמב"ם והראב"ד כל שבר צריך להיות שיעור ג', ולדעת רש"י (כמו שפרשו בתוס' בדעה א') שיעור כל שבר הוא ב', ואם האריך עד ג' לא יצא דהיינו שיעור תקיעה של תש"ת. וא"כ א"א לקיים שניהם. [ושמעתי מפי הגרמ"ו שליט"א שברוב קהילות תוקעים שברים ארוכים (ויש קהילות שחוזרים אחרי התפלה ותוקעים שברים קצרים כשיטת רש"י).

ואומרים בשם הגר"ח שאפשר לקיים שניהם אם תוקעים ה' שברים, וכ"א שיעור ב'. שיוצאים לפי רש"י שהשברים קצרים הם ואינם שוים לשיעור תקיעה דתשר"ת, ויוצאים לפי הרמב"ם והראב"ד שביחד השיעור יוצא ליותר מט'. (ושמעתי מפי הגרמ"ו שליט"א ששמע מפי השמועה שחידוש זה אמר הגר"ד זצ"ל בצעירתו, וקבלו זקנו הגר"ח). ובס' מועדים וזמנים חלק עליו לדעת הגר"א צריכים דוקא שברים ארוכים דאל"כ לא נקרא גנוחי. וז"ל הג"א (ברא"ש סי' י') "ואם יקצר בשברים הרבה נ"ל דלא יצא ומתני' דקתני ג' יבבות קסבר דילולי לילל כדאי' בגמ' ולפ"ז פל' בקונטרס דהו"ג קולות בעלמא אבל גניחות פירש דהוי טפי מתרועה". ויש להקשות על המו"ז דיש לפרש, שאם זה שצריכים שברים ארוכים הוא משום שצריכם להיות שקולים כנעד התרועה, כמש"כ הרמב"ם והראב"ד, שפיר יש לתקועה חמש קולות של ב', ורק אם זה שצריכים שברים ארוכים הוא משום שזהו גנוחי, י"ל שאין לתקוע המש קולות של ב'. (אבל אפי' לדעת הגר"א לא ברור דלא מהני שבר של ב' אלא של יקצר הרבה).

שיטת הרשב"א הוא שמותר להאריך כל שבר כל מה שירצה ובלבד שיאריך יותר בתקיעות שלהם. ורו"ר חולקים. כ' הר"ן (יא: ד"ה וממתני') "וממתני' שמעינן שאם רצה להאריך בתקיעה ואפי' כמה מאריך אבל אם רצה להאריך בשברים יש מי שכתב שהרשות בידו ובלבד שיאריך התקיעה יותר מן השבר להכיר ביניהן [שיטת הרשב"א] ולדידי לא סבירא לי הכי אלא צריך שלא יאריך בשבר כדי שלשה שברים בינונים דכיון דאי גנוחי גנח שיעור תקיעה כשלשה שברים כל שהאריך בשבר אחד כשלשה שברים אין זה שבר מענין גניחה אלא פשוטה היא".

### שברים תרועה

כ' הרא"ש (סי' י') "ושברים ותרועה יש לעשות בנשימה אחת משום דלמא גנוחי גנח וילולי לילל והכל תרועה אחת הן. ואע"פ שאין דרך האדם לגנוח וילל בנשימה אחת מ"מ תרועה היא גנוחי וילל בעינן שתהא התרועה כאחת בלא הפסק. ואם עשה תקיעה ותרועה ותקיעה בנשימה אחת לא יצא מפני שאין

## אוהל אברהם

כאן לא סוף ולא ראש. ומיהו בירושלמי לא משמע הכי דגרסי' התם (הל' י) תני עשאו בנפיחה אחת יצא". הרי לדעת הרא"ש שברים ותרועה צריך להיות בנשימה אחת.

ובמרדכי (למעלה בעמ' 27) כ' בשם ר"ת "דג' שברים בנשימה אחת כג' יבנות דמתנני' דבמקום תרועה קיימי אבל שברים ותרועה דקיעה שברים תרועה תקיעה לא מסתבר דגנוחי ויליל לא עבדי אינשי בנשימה אחת וכ"פ ראבי"ה". משמע שצריך לעשותם בב' נשימות. [והריטב"א כ' דדרך בנ"א לגנוחי ויליל בנשימה אחת].

וכ' בהג"א (שם) "ושמעתי שאומר שצריך לעשות בנשימה אחת שברים ותרועה דהוּו חדא תרועה [דעת הרא"ש] ובפרק החליל (דף נג:) אומר דאין בין תקיעה לתרועה ותקיעה ולא כלום [שיטת ר' יהודה] ומסיק דלגמרי לאו כלום א"כ היה לו לעשות בנשימה אחת א"כ לרבנן נמי דמודו מיהא בשברים ותרועה דחדא מילתא היא וצריך בנשימה אחת ולא נהירא ורש"י פי' התם בסוכה ולא כלום שלא יפסיק אלא כדי נשימה ר"ל דכדי נשימה מיהא מפסקין אפי' לר' יהודה". הרי לדעת הג"א צריך ב' נשימות בכדי נשימה.

והנה בתוס' (שם) כ' "ועכשיו נוהגין לתקוע בישיבה לאחר קה"ת ל' קולות ג' קשר"ק וג' קש"ק וג' קר"ק ובתפלה תוקעין אמלכיות קשר"ק ואזכרונות קש"ק ואשופרות קר"ק ולפום סוגיא דכולה פירקין היה ראוי לתקוע בשעת התפלה אמלכיות קשר"ק קש"ק קר"ק וכן אזכרונות וכן אשופרות או לאחר תפלה כולו אבל קודם תפלה לא אשכחן כדתנן מי שבירך ואח"כ נתמנה לו שופר אלא אשכחן בפרק קמא לעיל (דף טז:). למה תוקעין ומריעין כשהן יושבין ותוקעין ומריעין כשהן עומדין כדי לערבב את השטן והיינו כדעבדינן ומיהו לכאור' נראה לתקוע בתפלה כמו כן אמלכיות וזכרונות ושופרות קשר"ק קש"ק קר"ק אכל חד וחד כדי לצאת מספק דרבי אבהו [כלומר, שמסתבר יותר לתקוע קשר"ק קש"ק קר"ק למלכיות ולזכרונות ולשופרות שכן הוא עיקר הדין]. ובערוך פי' שהיו עושין כן שפי' בערך ערב דהלן דמחמרי ועבדי שלשים כדיתבין ול' בלחש ול' על הסדר כנגד מאה פעיות דפעיא אימיה דסיסרא ואלין [עשרה] אינון כשגומרין כל התפלה קול תקיעיא זיחידאי מיתבעי למיהוי [עשרה] תשר"ת תש"ת תר"ת והם מאה. ועל מנהג שלנו היה תמיה ר"ת דקשר"ק של מלכיות וקש"ק דזכרונות וקר"ק דשופרות סותרין זא"ז דאי גנח ויליל כולו בעי למיעבד קשר"ק ואי גנח לחוד כולו בעי למיעבד קש"ק ואי יליל כולו קר"ק והנהיג ר"ת במקומינו לתקוע גם אזכרונות ואשופרות קשר"ק כמו במלכיות דהשתא נפיק מכל ספיקי וליכא אלא הפסק ובהכי סגי שלא לשנות המנהג ביותר דהא אמרינן שמע תשע תקיעות בט' שעות ביום יצא [וצע"ק דלפ"ז אם השברים לחוד הוא הקול הנכון או התרועה לחוד הוא הקול הנכון, הקול השני אינו הפסק. וא"כ למה לא היה מתקן ר' אבהו תשר"ת ותו

לא. ולכאור אין ראייה מהגמ' דשמע תשע תקיעות בט' שעות ביום, ששם היה רק הפסק של זמן ולא של קול אחר[.].

[וברוב קהילות אשכנז אנו נוהגים לתקוע מ' קולות בסוף התפילה. ובבי"כ שלנו, וכן ראיתי במקומות אחרים, תוקעים ל' קולות באמצע קדיש תתקבל, וי' אחרי קדיש תתקבל].

וכ' הר"ן (י: ד"ה מתקיף) "וא"ת וכי מפסקי [בקול האיני נכון בין תרועה לתקיעה] מאי הוי והא תניא בסמוך שמע תשע תקיעות בתשע שעות ביום יצא ואפי' לרבי אבהו דאמר בעמ' לא יצא ה"מ כששהה לגמור את כולה אבל הכא לא שהה תירצו בשם ר"ת ז"ל דהכי פרכינן דכיון דר' אבהו חייש לכולהו ומכניף לכולהו מנהגי וכדברי ר' האי גאון ז"ל וכמו שכתבתי למעלה הוה ליה למיחש נמי לר' יהודה דאמר אין בין תקיעה ותרועה ולא כלום כדאייתא בפרק החליל (דף נג.) [הקשה מו"ר שליט"א דצ"ע שאין אנו חוששים לר' יהודה שאנו מפסיקים בין תקיעה לתרועה] ועוד דלרבנן נמי נהי דשמע תשע תקיעות בתשע שעות יצא בדיעבד אבל לכתחלה ודאי משמע שאינו רשאי להפסיק] ור"ת לשיטתו שסבר שמעיקה"ד מותר להפסיק, שכך היה נוהג שהיה תוקע תשר"ת למלכות ולזכרונות ולשופרות].

אבל הרמב"ן ז"ל כ' דלרבנן נמי אי מפסקי שברים או יבבות בין תקיעה לתרועה לא יצא [כפשטות בר' אבהו, ודלא כר"ת] דנהי דאם הפסיק ביניהם יצא אפ"ה אם תקע ביניהם לא יצא דאנן פשוטה לפנייה ולאחריה בעינן וליכא דהא תקע ביניהן תקיעה אחרת לשם מצוה והביא ראייה לדבריו מדתניא בתוספתא תקע והריע וחזר והריע ותקע אין בידו אלא אחת כלומר תקיעה אחרונה בלבד.

אבל הרשב"א ז"ל כ' שמצא גירסא בההיא תוספתא וכך היא תקע והריע ותקע וחזר והריע ותקע אין בידו אלא אחת והכי פירושה שלאחר שתקע בראשונה תשר"ת הראשון חזר והריע וחשב שתעלה לו אותה תקיעה משום פשוטה שלאחר תשר"ת הראשון ומשום פשוטה שלפני תשר"ת השני ומש"ה קאמר שאין בידן אלא אחת דהיינו פשוטה שלאחר תשר"ת הראשון דאנן פשוטה לכל חד וחד בעינן כדקתני שלש של שלש הלכך אין תקיעה זו עולה לשתים [כלומר, לגירסת הרמב"ן], זה תקע תר"ת, ולגירסת הרשב"א זה תקע תרתר"ת וכשכ' "אין בידו אלא אחת" הפשט הוא שא"א לחלק תקיעה אחת לשתים, ואין ראייה שהפסק קול בין תרועה לתקיעה חשיב הפסק] ומ"מ יש לחוש ולהחמיר כדברי הרמב"ן ז"ל.

ומסתברא שאם בא לרבות בשברים ולעשות מהן ארבעה או חמשה או יותר עושה ואינו נמנע שהרי שברים לתנא דברייתא כיבבות לתנא דידן ותנן שיעור תרועה כשלש יבבות והמנהג הפשוט שמוסיפין ביבבות ועושיין מהן אפי' כמה וה"נ בשברים וכ"כ הר"ר יצחק אבן גיאית בשם הגאונים ז"ל.

ומ"מ צריך להזהר לעשות השברים כולן והיבבות כולן בנשימה אחת דשברים ויבבות לדידן ודאי מצוה אחת ניהו כתיקעה ותרועה לר' יהודה וכי היכי דלר' יהודה צריך שיעשה תיקעה ותרועה בנשימה אחת כדמוכח בפ' החליל (שם) ה"נ בשברים ויבבות לדידן דמצוה אחת ניהו [כשיטת הג"א] ואם הוסיף שבר אחד ועשאו בנשימה אחרת לדברי הרמב"ן ז"ל פסול כל הסימן דכיון שהפרידו לעצמו אינו מן השברים והפסיק בין שברים לתקיעה.

ור"ת ז"ל כ' בתשובה דשלשה שברים בנשימה אחת עבדין להו דבמקום תרועה ניהו אבל ג' שברים ותרועה דתשר"ת לא מסתבר דגנוחי וילולי בחדא נשימה לא עבדי אינשי [כשיטת המרדכי] והרמב"ן ז"ל חולק עליו דהא תרועה אחת היא ואין ראוי להפסיק בה ואע"פ שהן קולות מוחלקין הרי אינן יותר מוחלקין מפשוטה ושברים או תרועה אליבא דר' יהודה שהוא מצריך לעשותם בנשימה אחת משום דס"ל דמצוה אחת הן וה"ה בשברים ותרועה לדידן.

וכ' בשו"ע (ס"י תקצ ס"ד) ג' שברים צריך לעשותם בנשימה אחת אבל ג' שברים ותרועה דתשר"ת י"א שא"צ לעשותם בנשימה אחת והוא שלא ישהה בהפסקה יותר מכדי נשימה. וי"א שצריך לעשותם בנשימה אחת. ויר"ש יצא ידי כולם ובתקיעות דמיושב יעשה בנשימה אחת ובתקיעות דמעומד יעשה בב' נשימות. רמ"א: "והמנהג הפשוט לעשות הכל בב' נשימות ואין לשנות".

ולכאור' סתר המחבר א"ע שבתחלה כ' שא"צ לעשותם בנשימה אחת, משמע שאם עשה בב' נשימות ש"ד. וא"כ כדי לצאת ידי כולם, היה לו לתקוע הכל בב' נשימות, ולא לעשות בדרך א' בתקיעות דמיושב ובדרך ב' בתקיעות דמעומד.

ועי' בשער הציון (ס"י תקצ סקי"ז) שהביא דעת התורה"ד וז"ל "והיינו (שמקפידים דוקא לב' נשימות) במקומות שנוהגין כר"ת לתקוע רק תשר"ת למלכיות וכן לזכרונות וכן לשופרות דבזה יוצא ממ"נ אי כונת התורה לשברים לחוד או לתרועה לחוד ולהפסק לא חיישינן וא"כ אי עביד שברים תרועה בנשימה אחת דלמא תר"ת אמת היא ושברים לאו כלום היא ואי הוי מתחיל בשברים באותה נשימה של תרועה לא חשיבה תרועה כלל בכה"ג".

### מעשה דמגנצא

כ' הרא"ש (ס"י יא) "מעשה אירא במגנצא שנת תתק"ה שתקע התוקע פעמים קשר"ק ובשלישי תקע ב' שברים והתחיל להריע והחזירוהו קצת הקהל לראש ומקצת הקהל אמרו לו תקע שבר אחד וסיים והוא התחיל לתקוע כבתחלה ותקע שלש פעמים קשר"ק ובסדר קש"ק תקע שני פעמים קש"ק ובשלישי תקע ארבעה שברים ותקיעה והחזירוהו לראש אותן שהחזירוהו כבתחלה ותקע עוד שלש פעמים קש"ק וכעס עליהם רבי אליקים בר יוסף ז"ל ואמר אם חכמה אין כאן זקנה יש כאן ושלא כדין החזירוהו. ור"א בר נתן חתנו הסכים לדבריו ואמר

שלא כדין החזירוהו וגם התוקע עבר על שבות דרבנן ואותו שחיסר מן השברים והתחיל בתרועה לא הפסיד סדרו בכך כיון דתרועה ושברים שניהם משום תרועה דקרא הוא דקא עבדינן דמספקא לן דלמא גניח ויליל והכל תרועה אחת היא והוה ליה כנתקל בשברים שחוזר עליו והכא נמי יחזור ויתקע שבר א' ויריע (עי' ק"נ) ולא ברור מדבריו אם היינו דוקא אם לא נשם באמצע] ויתקע תקיעה דכיון שלא נגמרה התרועה לא הוי הפסק וכאילו נעשו בזה אחר זה דמי אבל ודאי אם נגמרה תרועה הוי הפסק כיון דשלשה שברים יש לו להיות זה אחר זה והופסק בתרועה הוי הפסק והוי כתרועה שנחלקה לשתיים שאינה כלום וצריך לחזור ולתקוע קשר"ק. אבל שני הקשרקי"ם הראשונים לא הפסיד שהרי לא שהה בין ראשון לאחרון כדי שיעור שהייה דהיינו כדי לתקוע קשר"ק כולה. ואפי' לר' אבהו דאית ליה שהיות מפסקינן ה"מ בשהה כדי לגמור את כולה וכ"ש לר' יוחנן דלית ליה שהיות מפסקינן במצות כלל דלא הוי הפסק ע"כ. [היוצא, שיש ב' מחלוקתים בין הראב"ן וחכמי מגנצא: א- אם תקע תרועות נוספות באמצע השברים אם הפסיד השברים או שיכול לתקנו; ב- אם טעה בשברים אם חוזר לתקיעה שלו או לראש כל הסדר]. ומה שכ' שיחזור שבר אחד ויריע משמע מדבריו שא"צ לעשות שלשה שברים בנשימה אחת [שמסתמא אותו שטעה נשם באמצע] אבל לפי מה שכתבתי לעיל צריך לעשותן בנשימה אחת היה צריך לחזור ולתקוע שלשה שברים ויריע. ומה שכתב אבל ודאי אם נגמרה התרועה הוי הפסק וכו' עד הוי כתרועה שנחלקה לשתיים ואינה כלום וצריך לחזור ולתקוע קשר"ק אינו נ"ל דכיון שלא גמר הקשר"ק אם אין התרועה כלום בשביל שנחלקה לשתיים יחזור ויתקע שלשה שברים ויריע ואין ההפסק של תרועה פסולה מפסקת. ולא דמי להא דמתקיף רב עזירא ודלמא ילולי הוא וקמפסקי שברים בין תקיעה לתרועה דהתם אי ילולי הוא קא פסקי דאין השברים מעין התרועה כלל והוי לגמרי קול אחר ובעינן פשוטה לפניו בלי הפסק קול אחר כדפירשתי לעיל. אבל קשר"ק עושין משום ספק דלמא גנח ויליל והוי הכל תרועה אחת וקול אחד אלא שקיצר בתרועה שלא עשה שברים כה"ג לא הוי הפסק דאין כאן הפסק קול אחר ופעמים רבות שהתוקע מתחיל לתקוע ואין הקול עולה לו יפה ופוסק ומתחיל לתקוע או להריע ולא מיפסיל בשביל שהפסיק בקול קצר שהשמיע בשופר דלא מקרי הפסק כיון שאין זה קול אחר כיון שהוא מעין התקיעה או התרועה אלא שלא היה כשיעור] הרי שחלק הרא"ש על הראב"ו שכל שהיה בכונתו לתקוע הקול הנכון אלא שנתקל, א"צ לחזור אלא לאותו הקול, (וכגון הדבר המצוי שתקע תקיעה כראוי ונתקל בתרועה א"צ לחזור אלא לתרועה); ועוד, שאם היה בקשר"ק השברים והתרועה שניהם הם הקולות הנכונים]. ואותו שתקע ארבע שברים לא קלקל כלום כמו שכתבתי למעלה (סי' י') דתקיעה ושברים אין להם שיעור למעלה וכמו שעושין בתרועה כמה כחות כך יכול לעשות כמה שברים".

ראינו מח' הראשונים אם שברים ותרועה יש לעשותם בנשימה אחת או בב' נשימות.

ונחלקו הפוסקים בשיטת הרא"ש שיש לעשותם בנשימה אחת. באב"נ (ס"ל תמג סק"ה) כתב דבהפסק מעט לא יצא, אלא צריך דוקא הפסק כל שהוא (כלומר, בלי שום הפסק, אלא דמפסיק רק משהו שצריך להבדיל בין הקולות, בין שבר לשבר, ובין שברים לתרועה). ולדעת התה"ד (מובא בשעה"צ סק"ז) צריך דוקא הפסק מעט.

כ' בב"י (ס"ל תקצ ד"ה ונראה) "ונראה לדעת האומרים לעשותן בנשימה אחת מ"מ צריך לתפסיק ביניהם מעט דבסוף פ"ק דחולין (כ"ז): גבי תקיעה בי"ט שחל להיות בע"ש דקאמר רב אשי תוקע ומריע בנשימה אחת פירש"י בנשימה אחת ומ"מ מפסיק הוא בינתיים וכתבו בעל תה"ד". והיינו דבגמ' (שם כ"ז): נחלקו בי"ט שחל בע"ש, אם תוקע ומריע תוך תקיעה, או דתוקע ומריע בנשימה א', ופרש"י דמפסיק הוא בינתיים, כל דאל"כ הוי כמריע מתוך התקיעה".

והאב"נ כ' שמוכח מהרא"ש דצריכים להיות בהפסק כל שהוא שכ' הרא"ש שהג' שברים צריכים ליות בנשימה אחת, וע"כ ר"ל בלי שום הפסק, וג"כ כ' (ס"ל י') שש"ת צריך להיות בנשימה אחת שהכל תרועה אחת, וכונתו לכאן כמש"כ גבי ג' שברים.

וכ' הגר"מ וייליג שליט"א (בית יצחק כ"ז) "ויש לדחות, דגם בין שבר לשבר הפסק מעט אינו פוסל להרא"ש דבמעשה דמגנצא כשטעה ותקע ב' שברים והפסיק בתרועה וחזר ותקע שבר אחד, לא היה פוסל הרא"ש אלא מפני שמסתמא נשם כשנדע לו טעותו (וכ"כ במג"א וט"ז), אבל משמע שאם לא נשם באמצע, כשר אע"פ שפסק בתרועה בין השברים, וק"ו שהפסק מעט אינו פוסל את השברים. [ויש ליישב שיטת האב"נ שהרא"ש כ' טעמו שאין התרועה חשיב הפסק מפני שתרועה ושברים היינו הך, וי"ל שהפסק של שקט גרע טפי מהפסק של תרועה י.ב.פ.].

עוד כ' האב"נ ראייה מהר"ן שא"צ הפסק מעט, דתנן (לג): תקע בראשונה ומשך בשני' כשתים, אין בידו אלא אחת. וכ' הר"ן וז"ל "ומיהו דוקא בתקיעות שהן קול א'. אבל עשה תקיעה שברים ותרועה בנשימה א' יצא שהרי הו קולות מופרשין וכבר ניכר בין תקיעה לשברים והיינו דגרסינן בירושלמי תקע והריע ותקע בנשימה א' יצא". והאב"נ פירש (ס"ל תמד סק"ח) דר"ל כהרמב"ן (כ"ז). דשברים ותרועה שונים במהותם מתקיעה, ולא רק בארכם, דקול שבר קול שבור, ותרועה קול המתרעש. ומדהקשה הר"ן מתקיעה א' לתקיעה שברים ותרועה, ולא תי' שע"כ הפסיק מעט, ש"מ דא"צ הפסק מעט.

והקשה הגרמ"ו שליט"א (שם) דלכא' אין ראייה ואולי הוא ראייה הפכית וצריכים דוקא הפסק (כלומר, שאינו מפסיק בנשימה אבל מפסיק בזמן), וז"ל "והנה לפי הרמב"ן יתכן שבשברים ותרועה אף הפסק משהו פוסל, דא"צ הפסק משהו להבדיל ביניהם, דשונים במהותם. אבל בעיקר ראינו מהר"ן דא"צ הפסק משהו יש לפקפק, דנראה דהר"ן לא ס"ל כהרמב"ן כלל, שהרי הרמב"ן כ' בדרשה לר"ה דא"צ ליהזר שלא להאריך השבר יותר מדאי דנעשה תקיעה, וכתוס', שהרי שונה במהותן. ואילו הר"ן פוסל שבר ארוך, אף שהתקיעה ארוכה יותר (ודלא כהרשב"א). ומעתה נראה, דזהו גופא תירץ הר"ן דבתקיעה שברים ותרועה ע"כ יש הפסק בזמן בין הקולות, ולא במהותם. וא"כ יתכן דצריכים הפסק מעט ולא די במשהו. [כלומר, אם נניח דלא ס"ל הר"ן כהרמב"ן, א"כ זה שכ' שתקיעה שברים ותרועה הם קולות מופרשין אף בנשימה אחת, ע"כ הם מופרשין בהפסק של זמן, וז"ל דהיינו בהפסק מעט]. וכן נראה לפרש לשון הריטב"א שג"כ סובר דשברים ותרועה קולות פשוטים ודלא כהרמב"ן וע"כ ר"ל שיש הפסק זמן ביניהם".

עוד כ' הגרמ"ו שליט"א (שם) "עו"ל, דכונת הר"ן, דעשה תקיעה שברים ותרועה בנפיחה א' יצא, כשתקע תש"ת או תר"ת, וראינו מהירושלמי, דלא מיירי בתשר"ת כלל, ובריטב"א כ' תקיעה ותרועה. ואולי ט"ס בר"ן וצ"ל תקיעה שברים ותקיעה [ולא הבנתי, שגם בתר"ת אם לא הפסיק בין התקיעה והקול הראשון של התרועה, א"א להכיר החילוק, וכמו בין שברים לתרועה] עכ"פ אם לא מיירי בתשר"ת יש לדחות ראיית האב"נ כמש"כ התה"ד לר"ת דרק בתשר"ת צריך הפסק מעט משום כדעבדי אינשי, אבל לא בתר"ת".

ונחלקו הפוסקים גם בדעת ר"ת (שתוקעים שברים ותרועה בב' נשימות).

וכ' עוד בב"י (שם) "ובתה"ד כ' אע"ג דמייתי ראייה אשירי [כלו' הג"א] מן הירושלמי שאם עשאן כולם בנפיחה אחת יצא לא תיקשי מהא דר"ת [כלומר, כ' בירושלמי שאם תקע תר"ת בנפיחה אחת יצא, וה"ה בשברים תרועה] איכא לאוקומי בקש"ק או בקר"ק דבדידהו אין קפידא דליכא למימר בהו דלא עבדי אינשי הכי דמ"מ תרועה ותקיעה תרי מילי ניהו אבל שברים ותרועה תרוייהו במקום תרועה קיימי ובחד נשימה לא עבדי אינשי ולא מיקרי תרועה. [פירוש הדברים: שת"ת אינו תלוי בדעבדי אינשי ולכן א"צ ב' נשימות, אבל שברים ותרועה תלוי בדעבדי אינשי ולכן צריך דוקא ב' נשימות]. ונראה לצאת ידי חובתו אליבא דכולהו במקום שתוקעין ל' קולות בסדרים נקל הדבר שיתקע בישיבה בנשימה אחת שברים ותרועה ובסדרים בשתי נשימות או איפכא". משמע שלדעת התה"ד לפי ר"ת אין יוצאים י"ח בנשימה אחת.

היוצא, שיש ב' דעות בדעת ר"ת. דלדעת ההג"א הכונה להפסק של כדי נשימה ולדעת התה"ד אין יוצאים בכדי נשימה אלא צריכים דוקא ב' נשימות. ולכא' ו

אוהל אברהם

גם לדעת הג"א אם תקע ש"ת בב, נשימות יצא. (אבל כ' החזו"א דלדעת הג"א לא יצא).

#### סיכום

נשימה אחת = הפסק משהו [אב"נ]

נשימה אחת = הפסק מעט [תה"ד]

ב' נשימות = בכדי נשימה [הג"א]

ב' נשימות = ב' נשימות ממש [תה"ד]



תשובה  
ויום הכפורים



~ מעשה דרבי מאיר וברוריא - ומחילה בלי רצוי ~

Rabbi Duvie Weiss

The גמרא ברכות דף י' tells of an interesting exchange between the Tanna רבי מאיר and his wife ברוריא.

To paraphrase the גמרא, There were some gang members who were causing ר' מאיר tremendous anguish. As a result, ר' מאיר prayed that they should die. Upon hearing his prayer, ברוריא challenged her husband, רבי מאיר, and based on a דיוק in the פסוק – פסוק מן – יתמו חטאים מן – הארץ, she suggested that ר' מאיר should pray that these sinners do תשובה, not that they should die, for the pasuk reads that the “sins” should be eradicated from the earth, not the “sinners.” ר' מאיר acceded, prayed that they should do תשובה, and in fact in the end they did תשובה.

The question that arises from this גמרא is what was the הוה אמינא of רבי מאיר? Was he not aware of the דיוק in this פסוק? Did he not understand the power of תשובה? Surely if רבי אליעזר בן דורדיא can do תשובה, if מנשה can do תשובה, then these local gang members could do תשובה as well! Why then would he not pray, as ברוריא eventually suggested, that these people should repent – and not die?

In a sense, we are asking – what is the מחלוקת between ר' מאיר and ברוריא? A number of years ago, I ended כל נדרי *drasha* by saying that each person in the shul should find it in his heart to forgive any person who had wronged him during that year and hopefully in that זכות, ה' would “encourage” those whom we had wronged to forgive us for any misdeeds and pain we may have caused them.

After מעריב a תלמיד חכם who was present at the דרשה came over to wish me a good Yom Tov and then proceeded to tell me that he thought my suggestion was incorrect. The משנה יומא פ"ו says that במצוות שבין אדם לחבירו אין יום הכיפורים מכפר עד שירצה את חבירו. The power of Yom Kippur is unable to atone for אדם לחבירו type of sins unless the wrongdoer seeks forgiveness from the victim for his actions. The implication being clear that if there was no attempt by the wrongdoer to seek forgiveness then no forgiveness can be

offered. There needs to be a רצוי, without which there appears to be no forgiveness. מחילה בלי רצוי אינו מחילה.

I responded that while the דיוק was well taken there were many sources that implied that מחילה can be granted without any רצוי from the sinner. Firstly, in תפלה זכה we say clearly that we are מוחל with a full heart anybody who had sinned against us in any fashion or form and that no one should be punished on our account. It sounds like this statement is not just words but that מחילה is actually being granted. In addition the גמרא מגילה דף כ"ח מר זוטרא who would never go to sleep without first granting forgiveness to anyone who may have wronged him during the day. This גמרא is the basis for the נוסח המחילה we say during המטה שמע על המטה when we grant מחילה to anyone who had wronged us during that day.<sup>1</sup> Moreover, I explained that in fact, I did not invent this מנהג but the בן איש חי, כל נדרי, would ask the חזן to announce that every person should forgive those who have wronged him.<sup>2</sup>

In truth, this issue is a long debated one with sources pulling in both directions.<sup>3</sup> The גמרא יומא פ"ז רב tells us that רב made himself available on ערב יום כפור to a butcher who had wronged him during the year, hoping he would ask forgiveness, at which point רב would forgive him. The implication is clear, without the רצוי there could be no forgiveness. On the other hand, one may suggest that רב was not ready to forgive unless the butcher was ready to express his regret for the pain he caused. However, if one were ready to completely forgive without being asked forgiveness, this too would be acceptable.<sup>4</sup>

The רבינו בחיי<sup>5</sup> says something incredibly frightening. He posits that יוסף never fully forgave his brothers because they never asked

---

1. עי' גמ' מגילה דף כ"ח, כי הא דמר זוטרא כי הוה סליק לפורייה אמר שרי ליה לכל מאן דצערן

2. עי' בן איש חי פרשת וילך

3. עי' דברי יציב חלק א"ח סימן רנ"ח

4. עי' ספר כפות תמרים לביאור אחר במעשה דרב והטבח

5. רבינו בחיי בראשית פרק ז' פסוק י"ז

אוהל אברהם

forgiveness properly, and as a result they were never forgiven by יוסף. This sad fact is what resulted in the עשרה הרוגי מלכות! Again, the implication is that forgiveness is not possible unless it is preceded by a sincere and regretful apology from the sinner.

The ספר חסדי השם<sup>6</sup> suggests that this issue was in fact the underlying discussion and disagreement between רבי מאיר and ברוריא. ברוריא understood that forgiveness is not possible if the sinner does not come to ask forgiveness and apologize for his misdeeds. ר' מאיר knew the people in his town and understood that they were not asking forgiveness under any circumstances, and therefore תשובה was not possible. As a result, his only option to stop their harassment was to pray for their death.

However, ברוריא explained to ר' מאיר that in fact, it was possible that he, ר' מאיר, could jumpstart the process for these wrongdoers. If he could find it in himself to take the initiative and forgive them, then this would open the doorway for them to do תשובה.

Another way to say it is as follows: ברוריא was telling ר' מאיר that as long as the injured is unforgiving, no תשובה is possible. The עבירה remains in the category of בין אדם לחבירו of which יום הכפורים אין יום הכפורים. מכפר עד שירצה את חבירו. However, if forgiveness is granted by the injured party then the עבירה becomes transformed from a בין אדם לחבירו issue to a בין אדם למקום. The injured has effectively taken himself out of the equation, opening up the possibility of תשובה for the sinner without beseeching forgiveness.

It appears that this is the מסקנת הגמרא - conclusion of the gemara - in ברכות י', as ברוריא forgave without being asked forgiveness and opened up the door for them to do תשובה. And so, the מנהג of the בן מנהג lives on - we can forgive those who have wronged us even if we were not specifically asked for forgiveness, and even though this is probably at most a מדת חסידות - it may be a מדת חסידות worth considering specifically during this time of year.

כתיבה וחתימה טובה.

---

מס' ברכות דף י' 6.

## ~ Is *Teshuva* a “Given” or Isn’t It? ~

Dr. Elly Gamss

With repentance and salvation being a major focus of the approaching *Yomim Noraim*, I would like to address the question: Can a person be *so* bad as to be unable to do teshuva? Is there a point of no return after which the avenue of teshuva can be closed to a person?

The Rambam (Hilchos Teshuva 6:3) writes that a person *can* be bad enough to lose the ability to do teshuva and cites examples to prove his point. He refers to Hashem’s treatment of Pharaoh as an example. Hashem’s hardening of Pharaoh’s heart resulted from Pharaoh’s repeated offenses which necessitated his punishment. Hashem therefore inhibited him from doing teshuva, thereby ensuring he receive a punishment for his actions.

Lest you think this can only apply to gentiles, the Rambam also refers to examples where Jews were treated the same way by Hashem. *Eliyahu Hanavi, kevayachol*, criticizes Hashem for not allowing the Jewish people to see the error of their false-prophet-following ways which brought upon them severe punishment. וְאַתָּה הִסַּבְתָּ אֶת-לִבָּם אֲחֵרֵינִי. (Melachim 1 18:37) The Rambam understands from Eliyahu’s words that Hashem had made it impossible for the Jews to do teshuva, thereby ensuring they receive punishment.

The Rambam also refers to a request Yeshayahu makes of Hashem: "הַשְׁמַן לִב־הָעַם הַזֶּה וְאַזְנֵי הַכֹּהֵן וְעֵינֵי הַשֹּׁעַ פֶּן-יִרְאֶה בְּעֵינָיו וּבְאָזְנָיו" "יִשְׁמַע וּלְקַבֵּוּ יָבִין וְיִשָּׁב וְרָפָא לוֹ" (Yeshayahu 6:10), to prevent the Jews from noting their evil doing and thereby make them subject to Divine punishment.

Rabbeinu Yonah in Sharei Teshuva (Shaar aleph), appears to fundamentally disagree. No matter how far one has strayed, teshuva is always available. Even to the worst of offenders, "... *Lo sagar baadom dalsei teshuva.*"

Indeed, the position of the Rambam is one that the *baalei mussar* have had difficulty embracing/reconciling. It would seem to them inconceivable that a person not have an opportunity to rectify his wrongdoing and thus avoid punishment.

Rav Eliyahu Lopian, in *Lev Eliyahu* (Parshas Bo), demonstratively asserts that one always has the ability to do teshuva in line with *Rabbeinu Yonah*. His *talmidim*, in editing and footnoting his *sefer*, note that his position is squarely in opposition to the Rambam's, which is bothersome to them. They suggest that even according to the Rambam, who is of the opinion that the ability to do teshuva can be withheld from a person, the ability to effect change through tefila still remains. In fact, the Rambam in the following Halacha (6:4) notes that *Dovid Hamelech* davened that his *aveiros* not cause him to lose his ability to do teshuva and thereby avoid punishment. *Shaarei tefilla*, it seems, are always open.

Indeed, even the Rambam's examples are subject to varying interpretation by *meforshim*. When Eliyahu and Yeshaya are preaching, is their primary goal to have an impact on their audience or to address Hashem, as the Rambam posits?

Even the example of Pharaoh appears to have many levels of interpretation. What was the primary goal of the makos? Who was being taught a lesson? Pharaoh, the Egyptians, the Israelites, the rest of the world? All are suggested by commentators. So the example of Pharaoh is, at best, a complicated, multi-factored one and, at least, a *yotzai min haklal*, never to apply again in the future.

What then is one to learn from the Rambam? Perhaps, we need to be reminded that the ability to do teshuva is a gift from Hashem. If the letter of the law were to apply, one who sins would necessarily suffer the consequence of that action. We are the beneficiaries of Hashem's beneficence. But we should not be complacent as we do things all year, figuring Elul and teshuva are inevitable. If we consider the possibility of not having the ability to do teshuva, maybe we can effect changes that will last long after this *Yomim Noraim* season. *Ksiva vachasima tova*.

## ~ Return Again ~

Benjamin Rubin

What is teshuva? And how does it work? At first glance, this is a fairly straightforward question with a similarly straightforward answer. People sin, they do teshuva, daven, confess their sins, and Hashem grants them forgiveness. However, the simplicity of the answer belies the depth of this question and masks the complexity of the teshuva process.

The Yerushalmi in Makkos (2:6) records that the sages sought to understand the nature of the concept of teshuva. They asked *chochma*, wisdom, what is the punishment for one who sins? *Chochma* answered that the sinner will be pursued by evil. Subsequently, they asked *nevuah*, prophecy. *Nevuah* answered that the sinner is to be punished with death. Next, the sages inquired of *Torah*. *Torah* responded that the sinner can bring a *korban* and achieve atonement. Finally, the Yerushalmi states, the sages asked הקדוש ברוך הוא, what is the punishment for one who sins? הקדוש ברוך הוא replied that the sinner may do teshuva and he will be forgiven. Although they lived centuries apart, both the Maharal of Prague (1520-1609) and the Telzer Rosh Yeshiva, R' Yosef Yehuda Leib Bloch (1860-1930), wrote similar interpretations of these words of חז"ל. They note that the Yerushalmi does not state that the sages asked wise men, *chochamim*, to respond to their query. They asked *chochma*, wisdom itself. That is to say, חז"ל analyzed the issue from the perspective of wisdom and its tools of understanding; specifically: logic, reasoning, and intellect. From this vantage point, חז"ל came to the conclusion that logically speaking, the sinner deserves a terrible fate. This means that according to the most stringent application of objective reason, the concept of teshuva does not exist. Similarly, when the question is addressed from the view of divine revelation and even of the Torah itself, which contains the antidote to all that ails man, there is no room for a notion of teshuva. Only when חז"ל approached the question from the perspective of הקדוש ברוך הוא, as it were, were they able to talk about the idea of teshuva.

The Maharal (Nesiv Hateshuva, perek 1) provides an allegory to explain this puzzling Yerushalmi. It is like a human king who asked someone to watch over a precious cup or bowl. To the chagrin of the watchful individual, the vessel fell and shattered. The person was highly distraught and terribly afraid of facing the king after having failed in his task. Completely unsure of what to do, the man sought the advice of a wise man. The wise man informed him that it is wholly inappropriate to return broken shards of pottery to a king, and the vessel cannot be returned as is. Now even more troubled, the man reasoned that maybe the wise man did not possess a close knowledge of the king and his particular preferences. Instead, it may be more sensible to ask a close advisor of the king, who is familiar with the king and his personality. When the man approached the advisor, he was told that a broken vessel cannot be returned to a king, and especially not the awesome and mighty king with whom the advisor was familiar. Finding himself now in an even deeper bind, the man thought to visit the craftsman who had made the vessel in the first place. Maybe it could be fixed. When he arrived at the home of the craftsman, the two looked over the broken pieces together. The man's hopes were lifted when he was told that the vessel could be fixed. However they were quickly shattered as the craftsman qualified that the process would be very difficult and would not succeed in completely returning the vessel to its original state. Finding himself at a total loss, the man came to the painful realization that there would be no way to fix or erase what he had done. With great fear, the man ventured into the palace of the king to find out what would be his fate. As he approached the king, embarrassed and afraid, the man held out the broken vessel and declared that he would submit himself to the will of the king. To his utter astonishment and relief, the king declared, "it is my desire to use this vessel, broken as it is."

The Maharal explains that the truth of the matter is that sin cannot be erased or made as if it never happened. The profundity of wisdom, divine revelation, and even Torah cannot make a sin disappear. Sin, explains the Maharal (Nesiv Hateshuva, perek 1) is a flaw in man and the world. It is like an arrow that has missed its mark, or an imperfection in a sculpture. Such defects do not simply disappear on their own, no matter how sorry one is, or how

much regret one experiences. Nor is it the will of Hashem to gloss over these blemishes. As חז"ל say, whoever asserts that Hashem ignores the sinful acts of man will suffer the fate of being discarded (Bava Kama 50a). Only the Torah, the medium of creation of both man and the world, offers the ability to fix one's imperfections. However, this process is fraught with difficulty, and may not be completely successful. There does exist another path. That is the path of teshuva.

The Gemora in Yoma 86b records that Rav Masya Ben Charash asked of Rabbi Elazar Ben Azaryah in Rome, "Have you heard the four varieties of atonement that were taught by Rabbi Yishmael?" Rabbi Elazar Ben Azaryah responded, "Yes, there were three of them, and there is teshuva to accompany each one. If a person violates a prohibition and does teshuva, then teshuva will delay the punishment and Yom Kippur will bring atonement. If a person violates a prohibition whose punishment is *kareis* or execution by *beis din*, then teshuva and Yom Kippur can delay the punishment, and suffering can wipe away the sin. However, one who commits an act that profanes the name of Hashem can achieve neither a delay through teshuva and Yom Kippur nor a cleansing through suffering. Only the combination of teshuva, Yom Kippur and suffering can delay the punishment, and the sin is wiped away with the person's death." A superficial analysis of this teaching reveals that there are differing levels of sin with increasing severity, and so the requirements for forgiveness are correspondingly increasingly demanding. Viewing the Gemora's teaching in this manner would lead one to the conclusion that there is no intrinsic relationship between the type of sin and the atonement process but rather each has a corresponding level of gravity, and the two are equated almost in a quantitative rather than qualitative manner. The Maharal (Nesiv Hateshuva, perek 3) explains that incorporated in this Gemora is an implied difference between one who violates a prohibition and one who does not fulfill a positive commandment. For the latter, teshuva is sufficient, while the former requires both teshuva and Yom Kippur in order to achieve atonement. Why is this so? Are not both positive commandments and prohibitions of similar stature and importance? The answer is that an error of omission is different from an error of commission.

A person who fails to live up to expectations and does not meet his goals, has in fact fallen short. In the context of positive commandments, this means that the person has not achieved the level of closeness with Hashem that he could have, or that he did not acquire for himself the refined character and spirituality that are available through performance of mitzvos. In this case, teshuva is an effective means to compensate for what is lacking. In teshuva, the individual can deepen his relationship with Hashem, and make up for what is missing. On the other hand, one who has violated a prohibition, has, as it were, stained himself. A sin of this sort is the act of creating a fault or blemish in one's soul. In this case, the Maharal explains, teshuva alone is insufficient because teshuva is, "the process of returning to Hashem. However to remove the lack, the flaw, and the impurity is something that cannot be accomplished through teshuva alone."

The Maharal teaches us that teshuva is not a magical rewind button. Events that have occurred cannot be wished or pretended away. Much like a flaw that has developed in a diamond, the sin cannot be made to "go away." Instead, teshuva is the process of "returning to Hashem." Teshuva is a process of growth. The comparison can be made to a husband and wife who have just had a terrible argument as they began their day. After the argument, each one goes to work and they understand that upon returning home at the end of the day, the events of the morning will have to be discussed. Could one imagine that the two will come back home, and the upsetting morning will be as if it never happened? Certainly not. Even if the two could agree to move on or pretend that the argument had never happened, this would not be an ideal strategy. Hurt and resentful feelings have a tendency to fester and come out at later times, even when unbidden. A disruption in a relationship needs to be worked out and processed through. The couple will rework their bond, slightly or greatly, depending on the context, such that it is not affected by the negative impact of an argument. Through this course, the tie between the couple is deepened and strengthened.

Returning to Hashem means refining and enhancing one's connection to **הקדוש ברוך הוא**. It means reworking how one understands oneself, the world, and how **הקדוש ברוך הוא** is a relevant part of daily life. In teshuva one grows closer to Hashem and the bond becomes more profound and meaningful. This is about returning to an authentic core. As the Maharal writes (Nesiv Hateshuva, perek 4), “the *baal teshuva* returns to his original source, that is Hashem, because He is the origin of all.” As Reb Shlomo Carlebach used to say, “return to who you are, return to what you are, return to where you are born and reborn again.”

In this sense, we understand why teshuva alone does not remove the blemishes of man. Although a relationship can transcend its difficult and troubling moments, these do not go away. A Yom Kippur is necessary in order to effect a true atonement. On Yom Kippur, Hashem purifies the impure and draws close those who have become distant. **“כי ביום הזה יכפר עליכם לטהר אתכם...לפני ה' תטהרו”**. The combination of teshuva - a person's attempt to move his relationship with Hashem beyond the experiences of sin, and Yom Kippur - Hashem's acceptance of and purification of the person despite his failings, is necessary in order to achieve complete atonement.

Now, we are able to return to the words of **חז"ל** in Yerushalmi Makkos with a better appreciation of their message. The Yerushalmi had described **חז"ל**'s analysis of teshuva from a variety of perspectives. The conclusion reached by **חז"ל** was that from the points of view of objective reason, of divine revelation, and of Torah, there is no room for the notion of teshuva. This means that there is no logical way to repair a breach in one's relationship with the Creator. No tools or methods available to man would allow him to move beyond unilaterally the damage done to his soul. Therefore, in teshuva one does not attempt to fix the damage that has been done. Such an attempt would be an impossible and limited approach to dealing with the problem. Instead one offers himself to Hashem as best as he is able. In turn, Hashem offers us the opportunity to return to Him, to truly return to ourselves, and achieve some forgiveness. Then, it is only the willingness of Hashem to accept man as is, broken and flawed, that gives hope to

אוהל אברהם

humanity. We are told that Hashem will receive us and draw us close despite our failings. Our King, as it were, makes use of broken vessels.

Rather than attempting to wish away our sins, may we instead acknowledge our faults. May we recognize the ways in which we have all developed flaws and harmed our relationship with the Creator. And may we all work to repair that relationship; to strengthen, deepen and develop that relationship so that we may transcend our imperfections and grow closer to the *Ribono Shel Olam*.

## ~ Cynicism-What Could be Wrong With It? ~

Rabbi Michael Zauderer

The *שובר* of *חודש אלול* ushers in the *תשובה*. However, how often do we feel like we are just going through the motions of *תשובה*? We make promises that we do not always keep. We sometimes cannot help but have a cynical attitude towards ourselves and what we are hoping to accomplish. Is there anything wrong with being a cynic? Do cynical comments affect us on a deeper level? What is *חז"ל*'s view of a cynic?

In Tanach there are many verses that depict a cynic, a *לץ*, negatively. For example<sup>1</sup>:

- א- ועתה אל תתלוצצו פן יחזקו מוסריכם כי כלה ונחרצה  
שמעתי מאת אדני ה' צבקות על כל הארץ (ישעיהו כח:כב)  
ב- אשרי האיש אשר לא הלך בעצת רשעים ובדרך חטאים  
לא עמד ובמושב לצים לא ישב (תהלים א:א)  
ג- עד מתי פתים תאהבו פתי ולצים לצון חמדו להם  
וכסילים ישנאו דעת: (משלי א:כב)  
ד- אם ללצים הוא ילץ ולעניים יתן חן: (משלי ג:לד)

The *gemara* (Avodah Zarah 18b), expanding on the above verses, writes that a cynic will receive affliction, his sustenance will be reduced, he will go to *gehenom*, and he will bring destruction to the world. Furthermore, a cynic is one of four individuals who will not merit seeing the face of G-d (Sotah 42a). The *שער תשובה* (שער) expands on this *גמרא* and explains that within cynicism there are five levels, each level being worse than the preceding level:

1. A joker who tries to attract attention by making jokes.
2. One who devotes his time to non-productive talk and activities.

---

1. For other examples see:

תהלים קיט:נא, משלי ט:ז-ח, ט:יב, יג:א, יד:ו, יד:ט, טו:יב, יט:כח-כט, כ:א, כא:יא, כא:כד, כב:י, כד:ט, ישעיהו כט:כ, הושע ז:ה.

3. One who constantly scoffs at specific items or actions without intent to shame the people.
4. One who degrades others because of what they lack.
5. A person who slanders others in order to degrade them.

Rabbi Yaakov Molin (מהרי"ל מנהגים הלכות עשרת ימי תשובה) writes that it is a great sin to be a cynic and one should guard himself from it. Rabbi Meir Simcha of Dvinsk (משך חכמה ויקרא כד:כג), comments that it was the cynical attitude of the מקלל that led him to curse G-d. At first the מקלל mocked the showbreads that were left on the *shulchan* for an entire week by asking, "Is it the normal way of a king to eat cold bread"? In the end he cursed G-d Himself. Rabbi Moshe Chaim Luzatto (מסילת ישרים פרק ה) writes that a cynic is irrational and does not accept guidance or rebuke, similar to one who is drunk.

הוא מאבד את לב האדם, שכבר אין הטעם והדיעה מושלת בו, והרי הוא כשכור או שוטה אשר אי אפשר לתת להם ערמה או להנהיגם, כי אינם מקבלים הנהגה

The *איש פסוק* explains that the נרגן found in the *pasuk* "A perverse man sows quarrels; and a whisperer separates close friends" refers to a cynic. The effect of cynical remark is far reaching and long term. In support of his interpretation he quotes the פסוק of "and they mocked in their tents." The מצודת ציון is explaining that the mockery the spies spread throughout the camp was based on their cynical attitude towards the land of Israel. The tragic result of their cynicism was that the entire generation would not be able to enter Israel, and that day was to become etched into the Jewish national experience as a day of tragedy (Ta'anit 29a).

The *gemara* (Megilah 25b, Sanhedrin 63b) writes that all forms and usages of cynicism are prohibited with the exception of cynicism used in reference to idolatry - כל ליצנותא אסירא בר - מליצנותא דעבודה זרה דשריא. The simple reading of the *gemara's* statement implies that the one and only permissible form of cynicism is cynicism toward idolatry. This seems to be the opinion

of Rabbi Yosef Caro, who records this law among the laws of idolatry (שלחן ערוך יורה דעה הלכות עבודת כוכבים קמ"ה). Similarly, רבינו בחי derives the source of this law about mocking idolatry from the requirement of "שקץ תשקצנו" (דברים ז"כ) which requires one to debase all forms of idolatry (שקץ). However, the אורחות צדיקים at the end of שער השתיקה expands the permissibility of using cynicism to all forms of sin, "אבל בעובדי עבודה זרה יכול להתלוצץ ויכול להתלוצץ בעושי עבירות כדי למנעם מן העבירה". In the same way, Rabbi Yitzchak Hutner in the Pachad Yitzchak on Purim permits cynicism against any negative sin. Based on Rabbeinu Yonah's (שערי תשובה 3:148) understanding of the *pasuk* "איש לפי מהללו" (Mishlei 27:21), Rabbi Hutner explains that "a person's character is determined by what a person praises and by the values he holds dear." A cynic is one who devalues everything; nothing is important, not even his own life. Idolatry, representative of all sins, is when an item that is worthless is given importance; a piece of wood or stone is elevated to a position of power and significance. Cynicism against idolatry devalues the object and returns it back to its prior state of worthlessness.

Rabbi Hunter further expands his definition of cynicism and differentiates between mockery used against sin and general mockery. General mockery increases cynicism, highlights the negative, and "pushes away all admonition, all significance, and all importance." In contrast, mockery of sin is rooted in the positive, in the כוח ההילול. The individual concentrates on raising the status of Torah and Mitzvot, to "elevate the importance of correcting things that require correction... to acknowledge that which is true, real, and important in a G-d-centered world." The use of cynicism is a by-product of the positive focus on praising items that have חשיבות. General cynicism is rooted in the כוח ההילול, and the individual's negative focus causes him to be impervious to rebuke and change which would require the individual to have the כוח ההילול, a trait that values that which is חשוב, important. It is for this reason that the Torah and חז"ל negatively depict a cynic and highlight the negative effect he can have on himself and others.

Once cynicism takes hold of an individual it prevents anything else from flourishing. It is because cynicism is rooted, according to Rabbi Hutner, in the כח החילול, the power of derision and profaning. An individual governed by the כח החילול has a downward perspective and is caught in a spiral of negativity which prevents him from accepting rebuke, changing, and being optimistic. The (שער ה) מסילת ישרים writes that a cynic is comparable to המגן המשוח בשמן אשר ישמיט ויפיל מעליו החצים "an oiled shield that repels everything shot at it, and that one cynical remark repels all inspiration and motivation. The negativity imparted by cynicism makes it impossible to change and see the positive, the כח ההילול.

The Biblical source of cynicism, according to Rabbi Hutner, is rooted in the actions of עשו. The reason עשו sold the firstborn right was because it was valueless in his eyes. He was cynical about its importance as the Torah writes (בראשית כה:לד) "ויבז עשו את הבכורה" that עשו was cynical towards the firstborn right. The character trait of cynicism would come to personify Esav's grandchild Amalek. The miracle of the Jewish people's leaving Egypt reintroduced חשיבות, the importance of G-d, back into the world. Amalek rushed to be the first to attack the Jewish people not because they thought they could win, but rather so that they could diminish the importance of G-d that had just been reintroduced. A careful reading of the texts suggests that winning was not their goal. Rashi (Devarim 25:18) comments that the word describing Amalek's attack is "*korcha*" which means to cool down, and the Ohr HaChaim HaKadosh (Shemot 17:8) explains that the location of the battle, "*Refidim*" is a compound word from the phrase "*rifyon yadaayim*," which means weak hands. Amalek's goal was to weaken the light of G-d in the world. In Messianic times all the nations of the world will repent when they recognize the truth of G-d, yet Amalek will be unreceptive and unable to repent due to their ingrained cynical nature (see Rashi, Bamdibar 24:20).

Rabbi Samson Raphael Hirsch, in his commentary on Tehillim chapter 1, writes that the word לץ is derived from the root לץ, which means to not stay true to the same course. It is similar to the word מליץ, or interpreter. A cynic is one who interprets events or a

person in a negative light, “the לץ represents the base and mean as being lofty and of high moral value, and mocks or ridicules as idle folly all that is spiritually and morally exalted.” Rabbi Hirsch continues: “their prattle serves to undermine in the hearts of their fellow-men the respect for all that which is sacred and holy.” It is no surprise that often leadership is the target of the cynic.

Rashi introduces the concept of ליצני הדור or generational cynics in three locations. In each incident the cynics are directing their scorn towards disparaging generational leaders. The first occurrence is in regards to the birth of Yitzchok. Rashi (בראשית כה"ט ד"ה אברהם) (הוליד את יצחק) writes that the cynics claimed that Avimelech was really the father of Yitzchok. They claimed that Sarah was married for many years to Avraham and was childless. Yet it was only after Sarah's encounter with Avimelech that she bore a child. Rabbi Velvel Soloveitchik (חידושי הגר"ז סימן מד) explains that the cynics admitted that Yitzchok's birth was a miracle. Their goal was to deny that the miracle was attributable to Avraham, who was publicly known as G-d's chosen messenger. Detaching the miracle from Avraham was an attempt to reject G-d.<sup>2</sup> The second time Rashi introduces the ליצני הדור is in reference to the birth of כלאב (רש"י שמואל ב פרק ג פסוק ג ד"ה ומשנהו כלאב). Again the cynics claimed that David was not the father of כלאב, but rather the father was Naval, Avigail's first husband. By mocking David, the cynics attempted to devalue his kingship. The third incident of ליצני הדור is in reference to King Yoshiyahu. Rashi (ירמיהו ד"ד ד"ה והיה ביום) (ההוא) details that the generation of Yoshiyahu succeeded in removing the presence of idolatry from the Jewish people.

---

2. The בית הלי בראשית כה"ט understands the problem of ליצני הדור in a different fashion. He explains that they are called ליצני הדור and not רשעי הדור because intrinsically the cynics did not say anything wrong. They admitted that the miracle occurred to Avraham. Their jest was to reframe the miracle in that it occurred as a result of the event with Avimelech. The danger is that in the future people will only remember the jest, which they will think is what actually occurred, and they won't remember the actual miracle. The בית הלי offers the following parable, if an individual becomes rich by selling butter and cynics call him the butter king or his house is the house that butter built, in the future people will only remember the butter and not the man or his work ethic.

However, the *ליצני הדור*, the cynics, mocked the king's attempt to remove idolatry. They would engrave half the image of an idol on each door so that the image would only be noticeable when the doors were closed. When the doors were open only half the image could be seen and the idols remained undetected. The cynic's goal was to devalue and mock the attempt of Yoshiyahu to remove idolatry. It was their cynicism that removed G-d's protection and eventually led to Yoshiyahu's death at the hands of the king of Egypt.

Even Moshe, the greatest Jewish leader, was the target of cynics. The Midrash (מדרש תנחומא ורשא פרשת פקודי סימן ז) explains that the reason that Moshe provided an itemized list of all the material donated for the Tabernacle was because the generational cynics, *ליצני הדור*, intimated that the source of Moshe's wealth was from his access, as overseer, to the Tabernacle donations.<sup>3</sup> In another example, the *אלשיך* (שמות לב:לה) writes that it was Hashem and not Moshe who brought the plague that killed those involved in the sin of the golden calf. This was to prevent the *ליצני הדור* from claiming that Moshe knew a secret way to prevent his brother Aaron from being killed for his role in constructing the golden calf. For a cynic, there are no limits on his target. The Midrash (מדרש תנחומא) comments that the *ליצני הדור* were even cynical towards G-d, for they mocked when they asked why, if the construction of the Tabernacle was completed three months after it began, was it taking another three months to erect. What began as cynicism towards Moshe eventually led to a cynical approach towards G-d. What strategies can be used to combat cynicism?

ל"ל highlight three different *מדות* that can be used to prevent or counteract cynicism:

---

3. Although the term *ליצני הדור* is not used to describe the episode of קרח's rebellion, it appears that קרח used this tactic. Rashi (במדבר טז:ד"ה) describes how קרח was cynical about Torah laws. קרח and his cohorts approached Moshe wearing blue garments and asked if the garment needed a blue string. They reasoned that if one blue string exempts a regular garment then should not a blue garment be exempt from having a blue string.

- 1) זריזות – enthusiasm
- 2) זהירות - self-reflection
- 3) הודאה - gratitude

The Orchof Tzaddikim writes about זריזות that it is a trait that “is the foundation of all traits” and is the “ornament to all the other traits and it perfects all of them.” Both the טור (אורח חיים סימן א) and the שלחן ערוך (אורח חיים סימן א) begin their monumental works with the encouragement to be zealous and enthusiastic. According to Rabbi Hutner, the various mitzvot associated with the holiday of Purim are to enhance the כוח ההילול by encouraging enthusiasm, which counteracts the cynicism of Amalek, the enemy of the Purim story. In addition to זריזות, the attribute of זהירות, watchfulness or self-reflection, is a weapon that can be used against cynicism. The מסילת ישרים (chapter 5) lists cynicism as one of the elements that detract from זהירות. Furthermore, the מסילת ישרים’s placement of his discussion on cynicism is found between his discourses on the *middot* of זהירות and זריזות. This highlights the positive role each of these attributes has in countering a cynical attitude. Rabbi Wolbe (שיעורי חומש: בראשית) writes that zeal needs to be tempered with thought to prevent mistakes and a cynical outcome.<sup>4</sup> Ironically, the source for gratitude as a cure for cynicism is derived from Amalek’s closest friend, Yitro.<sup>5</sup> Rashi (Shemot 18:1) explains that the destruction of Amalek is juxtaposed to Yitro’s arrival to indicate that Amalek’s defeat was the impetus for Yitro joining the Jewish people. Yitro’s blessing and recognition of all the good that G-d provided the Jewish people (Shemot 18:10) was precipitated by cynicism’s (i.e. Amalek’s) defeat. Later in history, King Saul is gracious to Yitro’s descendants, who still seem to have a relationship with Amalek,

---

4. It is interesting to note that the ארחות הצדיקים discusses the concept of cynicism in the שער השתיקה, the gate of silence, for just as there is a time to open your mouth there is also a time to close your mouth. Perhaps not verbalizing cynical statements prevents the attitude of cynicism from taking hold of a person.

5. The *midrash* Shemot Rabbah (Parshat Yisro 27:6) further highlights the close connection between Yitro and Amalek as they were both advisors involved in Pharaoh’s initial plot to enslave the Jewish people.

## אוהל אברהם

for he instructs them to leave the battle area when he wages war with the nation of Amalek (Samuel 1 15:6). Yitro's attribute of gratitude is repaid with gratitude. The midrash (Shemot Rabbah 27:5) explains the pasuk "לץ תכה, ופתי יערם" – "strike the cynic, the simple one will become clever" (Mishlei 19:25) as contrasting Amalek's cynicism, לץ תכה, which requires destruction for it cannot be fixed, to Yitro's gratitude, ופתי יערם, which makes him wise.

As the ימים נוראים approach, let us take the time to self-reflect on our actions, זהירות. We should be מכיר טוב and give הודאה to Hashem for everything that He has done for us this past year. This will rejuvenate us and allow us to enter the new year with זריזות and enthusiasm. With these three traits of זהירות, הודאה, and זריזות we will succeed in making the necessary changes in ourselves so that we may merit a שנה טובה תכתב ותחתם לאלתר לחיים טובים.

## ~ The Bright Spots ~

Yossi Markovitz

In 1990, Jerry Sternin was working for Save the Children, an international organization that helps children in need. He was asked by government officials in Vietnam to create an effective, large-scale program to combat child malnutrition and to show results within six months. More than 65 percent of all children living in Vietnamese villages were malnourished at the time. Sternin knew that any previous results that were achieved by traditional supplemental feeding programs were rarely maintained after the programs ended. Sanitation was poor. Poverty was nearly universal. Clean water was not readily available. The rural people tended to be ignorant about nutrition. With limited staff and budget it was hard to imagine that Sternin was going to effect change.

Change is hard. Most of us don't even attempt to improve ourselves or those around us because it's too challenging. On an institutional level, change becomes even harder. There is an entire field of **change management** dedicated to transitioning individuals, teams, and organizations to a desired future state.<sup>1</sup> This discipline has been formally studied since the 1960's and is researched by great academic minds.

Perhaps one of the difficulties of change stems from our logical assumption that *every problem needs an equal sized solution*. Clearly a hole with a 20-inch diameter in the bottom of a sinking ship requires a 20-inch plug to fill it. It should follow, therefore, that a defect in one's character or situation would require a complete reversal to be corrected. A paradigm shift may suffice. A life altering epiphany should do it. Anything less is destined to fail. And we've experienced time and again that our feeble attempts at change keep failing because we haven't yet found a solution as large as the problem we are attempting to fix.

---

1. Kotter, J. (July 12, 2011). "Change Management vs. Change Leadership -- What's the Difference?" *Forbes online*.

However, there is another approach to wrestling with big changes. Rather than searching for a giant solution, look for an attainable victory. Small wins are the first step in any major victory. As Rabbi Chaim Friedlander wrote in *Siftei Chaim*:

Every transgression has a number of parts and aspects to it. Furthermore, there are certain times and situations where it is easier to avoid the transgression, and other times when it is a tremendous moral struggle (*nisayon*)... Therefore, a person should identify the easiest parts of a transgression in order to address and correct them first. This is not only because he will find them easier to correct, but also because his resolution for the future will be firmer.<sup>2</sup>

Rabbi Friedlander is suggesting what is known in modern day psychology as the **theory of amplifying positive deviance**. It is described by Chip and Dan Heath as finding the bright spots and using them as a catalyst for change. They write:

Big problems are rarely solved with commensurately big solutions. Instead, they are most often solved by a sequence of small solutions, sometimes in weeks, sometimes over decades. These flashes of success - these bright spots - can illuminate the road map for action and spark the hope that change is possible. To begin, simply ask yourself, “What is working and how can we do more of it?”<sup>3</sup>

In the case of the Vietnamese children, Jerry Sternin and his wife helped mothers identify the **positive deviants** (bright spots) within their villages -- the mothers whose children were not malnourished, the mothers who had discovered ways to feed and care for their children effectively.

They compiled a list and determined that there were some children who came from poor families but were well nourished. This

---

2. *Siftei Chaim*, Volume 1, Page, 269 “Suggestions for achieving absolution on Yom Hakippurim.”

3. Heath, Chip and Heath, Dan (2010). *Switch: How to change things when change is hard*. New York, Broadway Books

conclusively illustrated to the locals that it was possible for a very poor family to have a healthy child. The Vietnamese women were amazed by the discovery. Their reaction: Let's go see what those mothers are doing!

Sternin brought his village volunteers to observe the mothers of the well-nourished children. Immediately they noticed three **bright spot behaviors**:

1. The mothers were going to rice paddies and collecting tiny shrimps and crabs to mix with the rice. They were supplementing the carbohydrates with protein and vitamins.
2. They also collected sweet-potato greens (which conventional wisdom considered a low-class food) and mixed them with the rice.
3. Lastly, these mothers were actively feeding, rather than leaving a plate of food in front of their children.

Those who discovered the bright spots didn't need much encouragement. They didn't need additional information. They immediately went home and changed their feeding behaviors. When their neighbors saw the improvement, these new practices spread rapidly through villages.

"It was wildly successful," Sternin says. "We saw malnutrition drop 65% to 85% throughout the villages in a two-year period. But that's not all that's thrilling: The Harvard School of Public Health came to the four original villages and did an independent study. They found that children who hadn't even been born when we left the villages were at the exact same enhanced nutritional levels as the ones who benefited from the program when we were there. That means that the behavior sticks."

The **theory of amplifying positive deviance** can be applied in all areas of our lives, and should be given special attention during *Yimei HaDin*. Regarding our relationship with Hashem and His

commandments, Rav Eliyahu Dessler<sup>4</sup> famously writes that life is like an endless football field.<sup>5</sup> If your ball is currently at the twenty yard line, that becomes your point of conflict (*nekudat ha'bechira*). If you win the battle at the line of scrimmage you advance the ball, if you succumb at that point you lose yardage. His message is that we should not focus on the other areas of the field of life because there is no battle taking place there. Concentrate on the everyday decisions and achieve small victories.

**Finding the bright spots** has even more significant applications in interpersonal relationships. Bonds are formed when we focus on the worthiness in others. As Rav Kook writes:<sup>6</sup>

If we call attention to the positive traits of our fellow Jews, we will come to love them with an inner affection. This is not a form of insincere flattery, nor does it mean ‘white-washing’ faults and foibles. But by concentrating on the positive characteristics — and every person has a good side — the negative aspects become insignificant.

Perhaps the most important application of **amplifying positive deviance** applies to parenting. Being a sympathetic listener is very important. However, allowing our children to indulge in self-pity too often can create a handicap. Often it breeds a “fixed” mindset, the feeling that they have a certain amount of brains and talent and nothing can change that. “As a result,” Dr. Carol Dweck<sup>7</sup> explains, “they don’t reach their full potential and their beliefs feed on themselves. They don’t change or improve much with time, if at all, and so to them this confirms that ‘they are as they are.’”

A better approach is to guide children to neutralize retelling their negative experiences with positive ones. This inspires them to look

---

4. Michtav M’Eliyahu (Strive for Truth), Vol. 1, “Kuntras Habechira” pp. 111-116.

5. The analogy provided is solely that of the author. Rabbi Dessler lived in England between 1928 and 1948 and would have more likely been familiar with the Gateshead Football Club (a soccer team).

6. Orot HaKodesh, vol. III p. 325

7. Dweck, C. S. (2006). *Mindset: The new psychology of success*. New York: Random House.

for solutions and strive for successes. Rabbi Dr. Abraham J. Twerski recommends the following:<sup>8</sup>

Although we cannot expect young children to keep a journal, we can help them make use of some suggestions. For example, in the evening, ask the child about the events of the day. Sometimes you might ask, “What did you like best about today?” or “Was there anything you didn’t like today?” These are openings to give a child the opportunity to look at the positives and a chance to get help with the negatives. To do this, parents must set aside some time to talk with the child, which is in itself a good self-esteem builder.

---

8. Twerski, Rabbi Dr Abraham J (2004). Ten Steps to Being Your Best. New York: Artscroll

## ~ Goals of Teshuva - an Analysis of the Piyut "יעלה" ~

Yossi Prager

The *tefillot* of Ma'ariv for Yom Kippur contain beautiful *selichot* that we sing together. In addition to inspiring us, the *selichot* provide a framework for each of us to set our individual goals for the next twenty four hours. The opportunity begins even before the actual *selichot*, when we will say an opening *piyut*, יעלה תחנונונו, מערב, which frames not only the Maariv *selichot* but also our entire Yom Kippur davening. I would like to explore this *piyut* together and see how it can expand our thinking and shape our goals for Yom Kippur.

The structure of the *piyut* draws from יעלה ויבוא, which of course we say in our silent *Shmoneh Esreih*. The *piyut* contains eight stanzas, and each is divided into three phrases containing three or four words. Each phrase consists of an opening word from יעלה ויבוא – first יעלה then ויבוא and then ויראה – followed by a substantive word representing what we seek and then a closing reference to one of three time frames of Yom Kippur: the first night, the morning or ne'ila time. The middle word in each phrase follows reverse alphabetical order. As an example:

יעלה תחנונונו מערב/ ויבא שועתנו מבוקר/ ויראה רנונונו עד ערב

It all appears straightforward. But it's not that simple. I want to ask three questions whose answers can illuminate the *piyut* and perhaps give new meaning to our individual goals for Yom Kippur.

1) Why is this framing *piyut* of Yom Kippur in reverse alphabetical order, when almost all of the *piyutim* go from *aleph* to *taf*?

2) If the *piyut* tracks יעלה ויבוא, shouldn't the third part of each stanza begin "ויגיע" ("Yaale v'yavo v'yagi'a")? And if we want to choose a word that implies not just that our requests **reach** Hashem but are actually accepted, shouldn't we choose the next

word in יבוא after יעלה ויראה – and it shall find favor? Why ויראה?

3) Let's look at the last stanza.

יְעֹלָה אֲנִקְתְּנִי מֵעֶרֶב / וְיָבוֹא אֱלֹהֵי מִבְּקָר / וְיִרְאֶה אֱלֵינוּ עַד עֶרֶב

This stanza departs from the pattern in that all three parts of the stanza use the same letter, *aleph*, which is necessary because there are only twenty two letters in the Hebrew alphabet but twenty four lines in the *piyut*. The first two parts of this stanza make sense: “May our outcry ascend to you from evening and arrive to you in morning,” but what is the meaning of וְיִרְאֶה אֱלֵינוּ עַד עֶרֶב - “And it should appear to us by evening?” WHAT should appear to us by evening- our outcry??

How can we understand this *piyut*?

Let's start by distinguishing two different levels or purposes of *teshuva*. The first relates to repentance from sin – regretting our bad behavior, confessing, and resolving never to undertake the behavior again. Say we violated the most frequent of the *al cheits*: using a wicked or hurtful tongue. We ask forgiveness from the person we offended, we ask forgiveness from Hashem and promise never to do it again. And we pray that Hashem sees our resolve and grants us the quality of life we seek for the coming year. This purpose of *teshuva* is the baseline. If we leave shul after Yom Kippur without having resolved to be better people, more faithful servants of Hashem, Yom Kippur will have been wasted.

There is another level of, or purpose for, *teshuva*, however: to bring us to emotional and spiritual closeness to *Hashem Yitbarach*. The opportunity provided to us, mere mortals, is not only to imitate the actions of the Divine but also to develop *and experience* a relationship with Hashem. Rather than use my words, let me quote the Rav zt”l:

Although this revelation cannot be apprehended visually or through the other senses, it is nonetheless very real. Every Jew must develop within himself the ability to experience the presence of God, to feel that he is never

really alone, even though he can neither see nor hear Him.... A Jew is required to develop within himself the ability to feel a sense of closeness with God, to see Him in every phenomenon, in historical events as well as in the majesty of nature...and especially in one's own historical destiny.

The sensation of experiencing God is not an abstract concept but is actually a halachic imperative.... Tefilla requires that man feel that he is in the physical presence of God.... During prayer, one must feel that God is in the immediate physical proximity.

True joy is felt only when man feels that he is close to his origin, when he feels rooted. He then senses not transience but stability. Man can attain this sense of self-worth, however, only by being close to God.

How many of us experience this sense of closeness to God on a regular basis, or even ever? Our focus – to good effect – is on intellectual study and positive actions. These are important, even essential facets of Judaism. But there is also an experiential side. Most of us don't even think to practice trying to feel Hashem's proximity when we daven daily. We have a chance, on this long day of tefilla, to close our eyes and open our hearts to Hashem.

There is of course another factor that impedes our feeling Hashem's closeness. As חז"ל explained, *cheit*, sin, creates a barrier between us and Hashem. We can frame this abstractly, spiritually, as Hashem distancing Himself from us. But we can also understand it psychologically. So long as we are focused on the *mitzvot* as discrete actions, we can celebrate the *mitzvot* we do and ignore our shortcomings. However, if we perceive ourselves as in physical proximity, in a profound relationship, with the Almighty, we would have to struggle with the gap between His aspirations for us and our spiritual challenges. In order to be able to face ourselves and God, we would have to more fully align our lives with His will. It is easier to keep God compartmentalized – except

that this deprives us of the emotional and spiritual benefits of feeling Hashem's presence.

In this light, the goal of *teshuva* is not only obtaining forgiveness but also removing barriers between ourselves and God so that we can feel His closeness and draw strength from His presence and His love. If we resolve to align our lives with His will, the catharsis of *teshuva* leaves us in an emotional and psychological frame of mind to experience, in the language of the Rav, the true joy of being rooted.

Let's return to the opening *piyut*. I'd like to suggest that the *piyut* represents a progression. I once heard the Rav explain the message of a normal alphabetic acrostic such as *Ashrei*: by exhausting all the letters of the alphabet, we make the point that our praise of God should really continue. We end only because we have run out of letters. Perhaps a reverse alphabetic *piyut* contains the opposite message: our goal is to work our way toward a definite end: *aleph*, representing the unity of Hashem. When we get to *aleph*, we have reached the end, for we have found Hashem. The reverse alphabet in this *piyut* models a Yom Kippur that begins with *teshuva* and ends with Hashem's presence.

And that is why the *piyut* uses the word *ויראה* rather than *ויגיע* or *וירצה*. Our goal is not only to have our *tefillot* reach or be accepted by Hashem. We want Hashem himself to appear to us, as the *pasuk* in the *akeidah* says: *בהר ה' יראה*. The last stanza, all *alephs*, seeks the acceptance of our outcry in the morning, with the result that *וַיִּרְאֵה אֱלֹהֵינוּ* – not that our outcry should appear to us, but that Hashem Himself should appear to us and make His presence felt. By *nei'la*, we hope not only to be forgiven for our sins, but also to have entered into a perceptible relationship with the *Ribbono Shel Olam* that we can experience.

This *piyut* sets forth a possible goal for Yom Kippur. We need to start with *viduy* and resolve to align our actions with God's will. We can also resolve to try to feel Hashem's presence. As our resolutions and Hashem's forgiveness transform our souls and our psychology, we hope that Hashem will make His presence seen

אוהל אברהם

and felt by each of us as individuals, as we try to experience Him. I know that this is possible, and not only for *gedolei Yisrael*. I was recently moved by a poem written by a member of Congregation Rinat Yisrael, Ron Ennis. It is titled **Embrace**, and here are two stanzas:

So fortunate/ Get one every day.  
Feel warmth and love/ support and help.

The white cloth/ with black stripes  
wrapped around me/ like a cocoon  
Receiving His love/ As I start my day.

When I read this poem, I experience a sense of jealousy and also the hint of possibility for growth in my own experiential relationship with God.

May the *tefillot* of *Kol Nidrei* inspire us to new levels of closeness to Hashem. As the Kotzker Rebbe said, "Where does Hashem reside? Wherever you let Him in."

*Gmar chatima tova.*

## A Tale of Two Goats: ~ The *Seir la'Hashem* and the *Seir Le'azazel* ~

David Felman

One of the most prominent aspects of the *avodat Yom HaKippurim* (the sacrificial service) in the *beit hamikdash* is the service of the *s'hnei hase'irim*, the two goats. The Mishna in Yoma requires them to be identical in value, height and appearance (*Yoma* 6:1). A lottery was performed on them with one being designated as a *korban la'Hashem*, its blood being sprinkled in the *kodesh hakodashim*. The second was designated as the *seir la'azazel* to be thrown off a steep cliff and which, in the language of the Mishna, “did not reach halfway [down] until it was turned into a pile of limbs” (*Yoma* 6:6). This extraordinary service is one of the *chukim* of the Torah, with no explicit reason given for it. Nevertheless, many approaches have been suggested attempting to describe some of the messages inherent within this rite. I would like to explore some of these approaches.

### **The Azazel Service**

The *azazel* service is an essential component of the *kapparah* (atonement) process of Yom Kippur. Yet, the *azazel* is a very unusual service.

In *Parshat Acharei Mot* (Perek 16, Passuk 5), Aaron is first instructed to take two male goats for a *chatat* (sin offering). He then took the two goats and stands them before Hashem, at the entrance of the *Ohel Moed*. Aaron then placed two lots in a box, one marked “for Hashem” and the other “for Azazel.” One goat was at Aaron’s right and the other at his left. He drew one lot with his right hand and placed it on the head of the animal at his right and take the other lot with his left hand and place it on the other animal.

The goat “for Hashem” was sacrificed as a sin offering. In contrast, with respect to the goat “for Azazel”, the Kohen Gadol recited a confession on behalf of the entire *B'nei Yisrael*. However, the Azazel was not sacrificed upon the *mizbei'ach*. This goat was delivered into the hands of an “*ish iti*,” an appointed

individual. According to Rashi, the man who would lead the *seir le'Azazel* was only appointed on the day before Yom Kippur. The appointed individual led the Azazel into the wilderness and pushed it over a cliff.

When the *Beit Hamikdash* existed and this *avodah* was performed, Hashem provided a miraculous demonstration of the atonement. The Gemara in Yoma 67a explains that a scarlet thread was broken into halves. One half was tied between the horns of the *seir la'Azazel*. The other half was tied to a rock near the cliff. As the goat was pushed from the cliff, the *kapparah* was demonstrated through the scarlet thread. With the destruction of the goat, the thread would turn white.

As part of the *avodah*, the *Kohen Gadol* would enter the courtyard and read portions of the Torah related to Yom Kippur. According to the Rambam in *Hilchot Avodat Yom HaKippurim* (3:8), the *Kohen Gadol* was not permitted to leave the *azarah* and begin the reading until the *seir le'Azazel* had reached the wilderness.

### **The approach of the Aruch Hashulchan**

The Aruch Hashulchan is perplexed by the fact that both the *seirim* were brought in order to atone for the sins of B'nei Yisrael, yet the way in which they are sacrificed is diametrically different. The blood of the *seir La'Hashem* is sprinkled in the *Kodesh Hakodashim* and only its skin is burnt outside the *azarah*. In contrast, the *seir le'Azazel* enters the *Mikdash* when it is still alive, only to then be sent outside to die the wilderness.

The Aruch Hashulchan explains that the *seir La'Hashem* atones for the defilement of the *Mikdash* itself, those that entered the *Mikdash* in a state of impurity or those that ate *kodshim* in a state of impurity. On the other hand, the *seir le'Azazel* atones for all of the sins of the Torah, including the gravest of such sins.

On this basis, the Aruch Hashulchan suggests that one who sins by defiling *kodshim* can be thought of as a person who would ordinarily be “*kasher*,” but who due to a momentary lapse of

intention causes the *korban* to become impure. Accordingly, the *korban* that comes to atone for such a momentary lapse, the *seir la'Hashem*, is fit to be brought into the *mikdash*, and for its blood and its fats to be placed on the *mizbei'ach*. Only its skin, representing the physical aspects of the person, is taken outside the *azarah*.

On the other hand, the second goat which atones for the entire *B'nei Yisrael*, some of whom have transgressed the most serious sins in the Torah, must not be brought into *Mikdash*, but rather must be taken away to the desert. Unlike the *seir la'Hashem*, this *korban* atones for one whose entire *nefesh* has become defiled - not merely for someone who has suffered a momentary lapse. The Rambam in *Moreh Nevuchim* explains that the *seir le'Azazel*, while still considered a *korban*, atones for sins which are so grave that they cannot be burnt on the *mizbe'aich* because they would not be a *re'aich nichoach l'Hashem* (a pleasant fragrance to Hashem). He further explains that due to the gravity of the sins that were committed and for which the *seir la'Azazel* brings atonement, we don't want to remind Hashem of such sins by bringing the *korban* on the *mizbe'aich*. This explains why the *korban* is ultimately banished to the desert. Nevertheless, to demonstrate that even a person who has committed the gravest of sins is able to rectify his sins through *teshuva*, the *seir le'Azazel* is brought into the *mikdash* while still alive and only then sent out to the wilderness.

### **The Rav's approach: The *seirim* as an illustration of *kedushat hazman* and *kedushat hamakom***

In developing the concepts of *kedushat hazman* (time consciousness) and *kedushat hamakom* (place consciousness) in his famous essay "Sacred and Profane," the Rav described how the two *seirim* which were prepared on Yom Kippur symbolize the contrast between time as a fleeting moment and time as one living, creative stream.

The Rav pointed out that the *seir la'Hashem* had two essential qualities that were missing in the *seir le'Azazel*. First, the *seir*

אוהל אברהם

*la'Hashem* was brought by the *Kohen Gadol*, a figure who represented the past, present and future of *B'nei Yisrael*. On the other hand, the *seir le'Azazel* was under the supervision of the “*ish iti*,” a man of the moment and a symbol of transience. In this way, the Rav explained that the *seir La'Hashem* symbolized the notion of *kedushat hazman*.

Second, the Rav explained that the *seir la'Hashem* was confined to the *azarah*. If it had been sacrificed outside of the *azarah*, it would become *passul* and treated as *shechutei chutz*. In contrast, the *seir le'Azazel* became a wanderer. Unlike the *seir la'Hashem*, it had no specified place. In this aspect, the *seir La'Hashem* symbolized the notion of *Kedushat Hamakom*.

From the Rav's perspective, the *avodah* of the two *seirim* illustrates the halachik perspective on *kedushat hazman* and *kedushat hamakom*. Only the *seir la'Hashem*, which possessed both types of *kedusha*, was a fitting *korban* to Hashem. The other *seir* became a nomad with no past, present or future.

### **Rabbi Haber's approach: Uncovering Man's true personality**

Rabbi Yaakov Haber describes that Hashem originally created Man in a pure form without a tendency toward evil (see *Koheles* 7:29). The *yeitzer hara* was external to Man. When man sinned in Gan Eden, the *yeitzer hara* became internalized. This led to a state of “*tov u'ra*,” where good and evil are seemingly intermingled within Man. Confusion, lack of clarity, and indecision became the new reality for mankind.

Ultimately, Hashem's plan is to restore the original state. Yet, even before the realization of Hashem's ultimate plan to restore the original state of perfection, we are able to obtain a glimpse of our original pure selves on Yom Kippur. Rabbi Haber suggests that the two *seirim*, so similar in appearance, both represent the same individual. In his view, each of us has what he terms, a “split-personality”: our core, true personality and a superimposed personality infused into us with the entrance of the *yeitzer hara*. On Yom Kippur, we separate the real from the superimposed. The

real personality, represented by the *seir La'Hashem*, is brought into the *Kodesh Hakodashim*. The superimposed persona, represented by the *seir le'Azazel*, is dispatched to the wilderness.

### **Rav Moshe Mordechai Epstein: A fundamental lesson in raising our children**

Rav Moshe Mordechai Epstein suggests another hidden rationale for the two *seirim* on Yom Kippur, maintaining that this *avodah* provides a powerful lesson in raising our children.

He analogizes the two *seirim* to two identical trains that are sitting idle next to each other at a train station. Each train begins to travel slowly on its track, one traveling eastward and the other westward. As the trains continue on their journey, the distance between them slowly begins to increase until ultimately there is a large distance between the two trains. Even though the trains began from the same spot, a slight variation at the start of the journey causes this great distance between the two trains.

When *B'nei Yisrael* come to the *Mikdash* on Yom Kippur to accept the yoke of Hashem for themselves and for generations to come, the Torah teaches us a fundamental lesson in how to raise our children. Like the two trains, the two *seirim* that stood side by side in the *ohel moed* were identical in height, appearance and value. Yet, one of them was destined to be *la'Hashem*, to be brought into the *Kodesh Hakodashim*, to the holiest of places. Its compatriot, whose destiny was to go *le'Azazel*, was taken to the barren wilderness. Two essentially identical goats, yet each one would ultimately end up in a completely different place, enduring a completely different fate. Rav Epstein explains that the concept can equally apply to the development of a person. Often, two people will have similar backgrounds, drives and levels of ability, yet one may end up in the *Beit Midrash*, while the other takes a completely different course. When one analyzes how each ended up in a different place, it can sometimes be traced back to a subtle difference in the direction in which they were steered as children.

אוהל אברהם

May we be *zoche* to successfully direct our children in their formative years, towards the *goral la'Hashem* to enable them to learn Torah in the *Beit Midrash*, so that, like the *seir La'Hashem*, they ultimately become *kodesh La'Hashem*.

## ~ סיכה כשתיה ביום כפור ~

אבי גורעל<sup>1</sup>

כתוב בגמרא ביומא (עו:) שמנין שרחיצה וסיכה נקראו עינוי. הגמרא מביאה פסוק מדניא-ל שמשם לומדת סיכה נקראת עינוי. וגמרא מקשה איך יודעים שרחיצה נקראת עינוי? ומתוך מפסוק מתהלים "ותבא כמים בקרבו וכשמן בעצמותיו". ולכן יש היקש בין מים (אפשר שזה רחיצה) ושמן (שזה סיכה). אבל הגמרא מקשה שאפשר המים בפסוק הוא שתיה ולכן לומדת שסיכה כשתיה; ותירצה הגמרא שהמים דומה לשמן בעינין - "מאבראי" פרוש חוץ ומעל הגוף. אבל זה סותר משנה שתנא "מנין לסיכה שהיא כשתיה ביום הכפורים? אף על פי שאין ראייה לדבר, זכר לדבר - שנאמר "ותבא כמים בקרבו וכשמן בעצמותיו". ולכן מביאה הגמרא עוד ראייה שרחיצה נקראת עינוי.

ובאמת יש הרבה חלקים שאנו צריכים לבאר. ראשון, האם דין זה של "סיכה כשתיה" מעוחד ליום כפור או נמצא במקומות אחרים בתורה? תוס' ישנים (יומא עו; ד"ה מנין לסיכה) כתב בשם רבנו יעקב שהדין זה מיוחד ליום כפור ולא לשאר דינים. וכן משמע מתוס' שם. אבל הרדב"ז (על הרמב"ם פ"י מהלכות תרומות ה"ב) כתב שהדין של סיכה כשתיה ג"כ שייך לשאר מקומות כמו האיסור לזר לסוך תרומה.

וגם כן לברר למה הדין הזה רק "זכר לדבר" ולא ראייה לדבר? הריטב"א כותב שהפסוק הזה של "ותבא כמים" אין מדבר בענין שתיה כסיכה, אלא עשה משל לקללה הנכנסת בקרבם של רשעים. ולכן אין מביא ראייה מפסוק שכתב בדרך משל ולכן רק זכר לדבר.

ובענין הזכר לדבר של "ותבא מים", כתבו תוס' (יומא עו; ד"ה דתנן) שיש ברייתא בנדה (לב:) שכתב שלומד סיכה כשתיה מהפסוק של "ולא יחללו את קדשי בני ישראל"; והנפקא מינה בין הפסוק בנדה והפסוק ביומא - שבנדה הפסוק מהתורה אבל ביומא הפסוק מנ"ך! ותוס' מתרצים שאם אין לנו פסוק מנדה לאסור סיכה מדאורייתא עדיין יש איסור מדרבנן מפסוק שמביאה הגמרא ביומא של ותבא מים. ותוס' מוסיפים וכתבו שג"כ יכול לתרץ שהפסוק של "ולא תחללו" רק אסמכתא בעלמא. ונראה מתוך א' של תוס' שסיכה כשתיה מדאורייתא אבל לפי תרוץ ב' סיכה כשתיה רק דרבנן (עיין בריב"א שכתב שהאיסור דרבנן לגבי יו"כ אבל דאורייתא לגבי תרומה. וג"כ עיין בכפות תמרים קונטרס תוספות יו"כ שכתב שהאיסור ביו"כ יש דאורייתא.)

וכתב בגמרא בשבת (פו.) שלומד שסיכה כשתיה ביו"כ מהפסוק של "ותבא מים בקרבו" (וג"כ כתב שאין זה ראייה לדבר אלא זכר לדבר). תוס' שם מקשים בשם

---

1. Avi is currently a senior at Yeshivas Yesodei Hatorah. (Editors)

אוהל אברהם

רשב"א שלמה לומד מהפסוק "ותבא" שרק זכר לדבר, למה לא לומד מהפסוק בדניאל של "וסוך לא סכתי" שיש דרשה גמורה: ואין תוס' שם מביאים תרוץ לזה; ובענין הפסוק של "ותבא מים" כתבו תוס' ביזמא (עו: ד"ה מנין לסיכה) שלמה צריכה הגמרא ללמוד דבסיכה יש עינוי מהפסוק "וסוך לא סכתי", ילמד מ"ותבא מים", זה אוסר אפילו סיכה שלא לשם תענוג כשתיה ולכן כתב הפסוק מדניאל, שלומד מזה שרק נמנע מסיכה של תענוג. ואם כתב רק הפסוק מדניאל, אין אוסר סיכה כי יש הרבה עיונים של צער כתוב בזה (ולא לומד משם כי אפשר אוסר עינוי אחר) ולכן הפסוק של "ותבא מים" מלמד אותנו שסיכה כשתיה. ועוד צריך הפסוק של "ותבא מים" ללמד לנו גבי תרומה שסיכה בתרומה כמו ששותה (ואין יכול ללמוד זה מהפסוק בדניאל).

ויש שתי דינים ברמב"ם שכתב בענין סיכה כשתיה:  
1) פ"ו בהלכות תרומות ה"ב - אסור לסוך בתרומה מהפסוק של "ולא יחללו שם קדשי". ופרוש הרדב"ז על זה שהסיבה לזה שסיכה כשתיה (ואפשר שדין זה דאורייתא).

2) פ"א בשביתת עשור ה"ה - סיכה אסור ביו"כ משום הפסוק של "שבת שבתון". ויש להקשות על שני דינים ברמב"ם: למה הרמב"ם בשביתת עשור לא כתב שהסיכה לאסור סיכה כי סיכה כשתיה (שיש דין דאורייתא)? ויש לתרץ לזה לדברי הגר"ז שחלק בין תרומה ליו"כ. בתרומה, יש דין בהחפצא, דהיינו המאכל של תרומה, ובדין של איסור חפצא אומר שסיכה כשתיה מדאורייתא. אבל ביו"כ זה אסור בגברא, דהיינו האיסור באכילה עד כדי תענוג, ולכן אינן אכילה שווה לסיכה. וזה הסיבה שהמשנה אומר שסיכה כשתיה ביו"כ רק יש רמז לדבר כי זה מדבר באיסור גברא ואין יכול לומר ראייה בזה שסיכה כשתיה.

ולפ דברי הגר"ז יש קושיא, כי הגמרא כתבה (במשנה בשבת) שיש סיכה כשתיה ביו"כ: ויש לתרץ שאין גירסא בזה בגמרא (כמו שכתבו תוס' וג"כ יכול לתרץ שיש מח' תנאים מה המקור של העיונים (כמו בדף עד.) והרמב"ם פוסק כמו הנרייתא בשאר סיפרי דבי רב (ע' שם) דלומדים העיונים מ"שבת שבתון".

אבל עדיין יש קושיא על זה כי יש הלכה שלישית ברמב"ם (פ"ג בשביתת עשור ה"ט) שכתב שאסור לסוך מקצת גופו ככל גופו בין של תענוג או לא של תענוג ביו"כ. אבל אם אמר הפסוק של "שבתון" (כמו שכתב הרמב"ם שני), מבואר שמותר לסוך שלא לשם תענוג! ויש לתרץ לזה לדברי ר' מנחם שכתב שלא לשם תענוג, פרוש, לא תענוג לעשיר כי בזמן הרמב"ם אדם עשיר סך בשמן (כמו שאנחנו רחץ במים) ואין תענוג לעשיר לסוך בזה אבל יש תענוג סתם אדם שלא עשיר.

אבל ג"כ יש עוד שתי קושיות שיכול לשאול על הרמב"ם.  
1) הרמב"ם כתב (פ"ה הלכות תענית ה"י) שבתשעה באב אסור בסיכה של תענוג

כמו יו"כ והכסף משנה כתב שדבר ברור הוא שת"ב לא עדיף מיו"כ. ולכן, שאם אומר שסיכה בת"ב שווה ליו"כ, אפילו סיכה שאינה של תענוג אסור!

2) ועוד קשה, שיש גמרא בפסחים (נד:): שכתב שאין בין תשעה באב ליו"כ אלא שזה ספיקו אסור וזה ספיקו מותר. וזה משמע שמה שאסור ביו"כ ג"כ אסור בת"ב. אבל סיכה שאינה של תענוג אסור ביו"כ ומותר בת"ב?

ויש לתרץ לפי דברי המחנה אפרים ודברי יחזקאל שבדעת רמב"ם. סיכה של יענוג אסור מדאורייתא וסיכה שאינה של תענוג רק דרבנן. ורבנן אסרו בת"ב רק סיכה שאסור דאורייתא (שזה סיכה של תענוג) ואין איסור בת"ב אסורי דרבנן של יו"כ (סיכה שלא לשם תענוג). וג"כ זה כוונת הגמרא בפסחים שבדני דאורייתא אין בין ת"ב ליו"כ.

אוהל אברהם



## ושמחת בחגך

### ~ The Search for Happiness ~

Dr. Aliza Frohlich

The search for happiness has been the subject of a plethora of psychological research studies since the 1990's when the field of Positive Psychology developed, focusing on living a more fulfilled life. In the U.S. today, rates of depression are 10 times higher than they were in the 1960's, and the average age for the onset of depression is 14 1/2 compared to 29 1/2 in 1960. It is therefore logical that achieving happiness has been a topic of interest.

The Torah and חז"ל uncovered some secrets to happiness long before the research began. Even the research maintains that in fact "religious" people are happier than "non-religious" people. Rabbi Neuburger pointed out last year in a dvar Torah that the Organization for Economic Cooperation and Development conducted an international study regarding happiness and well-being. The study concluded that Israel, in a constant state of stress, ranked as 8<sup>th</sup> happiest out of 34 countries, (higher than, for example, Australia) in their index.

Does the Torah contain some secret to happiness? Absolutely!

Succot as זמן שמחתנו can perhaps provide us with sense of what true happiness is and how to achieve it.

דברים טו:טז

שבעת ימים תחג לה' אלקיך במקום אשר יבחר ה' כי יברכך ה' אלקיך בכל ימי חייך ויבטל מעשה ידיך והיית אף שמח:

What can we learn from simcha inherent in *simchat* Yom Tov that can lead us to a lifetime of happiness?

What is the Jewish view of happiness that can assist in our search for this goal?

### The Jewish obligation of happiness

עבדו- Tehillim 100:2 We are obligated to be happy as it states in  
את ה' בשמחה בואו לפני ברננה

"Serve Hashem with happiness and come before Him with joyous

song.”

Similarly, the statement of Rabbi Nachman of Breslov asserts “*Mitzva gedola lihyot be-simcha tamid,*” “It is a great mitzva to be happy always.”

In Devarim 28:47 the Torah highlights one reason the Jewish people might earn destruction in the future.

תחת אשר לא עבדת את ה' אלוֹקֶיךָ בשמחה ובטוב לב מרב כל

“For you did not serve Lord your God amidst happiness and goodness of the heart, when everything was abundant.”

Perhaps this *pasuk* means that the Jewish people do not earn destruction simply by not following the *mitzvot*, but rather due to their failure to do the *mitzvot* with *simcha*.

In fact, the Rambam in *Hilchot Teshuva*, *perek* 9 stresses this aspect, stating that serving Hashem with happiness is a prerequisite for receiving many of the *berachot* of plenty, peace, financial security etc. However, if we do not do so, illness, war, famine and other “curses” are the result.

הקדוש ברוך הוא נתן לנו תורה זו, עץ חיים, וכל העושה כל הכתוב בה, ויודעו דעה גמורה נכונה--זוכה בה לחיי העולם הבא; ולפי גודל מעשיו וגודל חכמתו, הוא זוכה. והבטיחנו בתורה שאם נעשה אותה בשמחה ובטובת נפש, ונהגה בחכמתה תמיד--שיסיר ממנו כל הדברים המונעים אותנו מלעשותה, כגון חולי ומלחמה ורעב וכיוצא בהן. וישפיע לנו כל הטובות המחזקים את ידינו לעשות את התורה, כגון שובע ושלוש ורבות כסף וזהב--כדי שלא נעסוק כל ימינו בדברים שהגוף צריך להן, אלא נשב פנויים ללמוד בחכמה, ולעשות המצוה, כדי שזוכה לחיי העולם הבא. וכן הוא אומר בתורה אחר שהבטיח בטובות העולם הזה, "וצדקה, תהיה לנו ..."

### **The Jewish view of the human need for happiness**

Judaism maintains that humans need happiness for survival. The Sefer HaChinuch, in Mitzvah 488, talks about the Mitzvah of *Simchat Yom Tov* and highlights this physiological need:

אוהל אברהם

[[משרשי]] המצוה. לפי שהאדם נכון על ענין שצריך טבעו לשמח לפרקים, כמו שהוא צריך אל המזון על כל פנים, ואל המנוחה ואל השנה, ורצה האל לזכותנו, אנחנו עמו וצאן מרעיתו, וצונו לעשות השמחה לשמו למען נזכה לפניו בכל מעשינו. והנה קבע לנו זמנים בשנה למועדים, לזכר בהם הנסים והטובות אשר גמלנו, ואז בעתים ההם צונו לכלכל החמר בדבר השמחה הצריכה אליו, וימצא לנו תרופה גדולה, בהיות שובע השמחות לשמו ולזכרו, כי המחשבה הזאת תהיה לנו גדר לבל נצא מדרך הישר יותר מדאי, ואשר עמו התבוננות מבלי החפץ בקטרוג ימצא טעם בדברי.

“ A person has an essential, natural, internal need to be joyous at regular intervals- in the same way that he needs food, rest and sleep. Hashem wanted to give us, His people, merit for all our deeds. Therefore, He commanded us to designate that happiness for His name. He determined the times of the festivals, when we commemorate the miracles and favors that He bestowed upon us. At those particular times, He commanded us to provide our physical beings with things that are necessary to bring happiness.”

G-d created man with an internal need for happiness, and the *chagim* are the designated times to express that *simcha* so that happiness is given meaning through attachment to spirituality.

In fact, one's health is integrally connected to one's happiness. Rabbi Nachman M'Breslov, in *Likkutei Moharan* 11, 24 states, “Eminent physicians, too, have spoken at length about this, that all illness is the product of gloom and depression. And joy is a great healer... In the future, all sickness will be remedied through joy...” Based on the pasuk in *Devarim* 4:9, “השמר לך ושמור נפשך” - “Take care of yourself and guard your soul diligently” which requires one to take care of one's health, Rav Nachman “requires” happiness. (Psychological research supports the assertion of Rav Nachman that every aspect of health and even life-span is affected by happiness).

### **Judaism is not a religion of suffering**

“*Shver tzu zayn a yid*” - “It's hard to be a Jew” was an often used phrase of generations past. Clearly, it is antithetical to the Jewish view of *simcha*, as asserted above. Rabbi Shlomo Wolbe in his עלי

שור discusses the contrast between two pesukim - Tehillim 100:2 "עבדו את ה' בשמחה" and "וגילו ברעדה" - "be joyous with trembling" in Tehillim 2:11. How can we mesh the two?

A similar contradiction is seen in the laws of davening. The Gemara Berachot 31a it states :

תנו רבנן: אין עומדין להתפלל לא מתוך עצבות...אל מתוך שמחה של מצוה.  
 We daven with happiness not from sadness. On the other hand, אין"  
 "עומדין להתפלל אלא מתוך כבוד ראש"  
 There is no contradiction, maintains Rabbi Wolbe.

"(Berachot 30b) What is this trembling that one should have with happiness? Rabbi Wolbe gives a beautiful parable. It is like a father who is dancing with his son on his shoulders. While dancing, he is extremely careful that his son should not fall. This is the happiness of the Jew who serves Hashem. His happiness is bound with "zehirut" and "yirah" to "ensure that the connection between him and his creator will never break while he is worshipping Him." Serving Hashem and יראה do not mean suffering, rather being extra diligent.

Rabbi Wolbe adds that one of the ways the *yetzer hara* leads us to failure is by convincing "bnai Torah" of two things. The first delusion is "that *simcha* is only the realm of the truly free and we, the Torah observant, are to keep *mitzvot* with seriousness, without happiness. Second, *mitzvot* that are connected to *simcha*, i.e. Yom Tov, *simchat Chatan V'Kallah*- that is where *simcha* is, through outward dancing, singing."

We know, however, that these two assertions of the *yetzer hara* are not true. *Simcha* is clearly an integral part of *Avodat Hashem* all throughout the year. However, Succot as זמן שמחתנו can provide us with a sense of what that true happiness is and how to achieve it.

## Two- pronged Simcha

The Gemara in Beitza 15b highlights a disagreement between R' Eliezer and R' Yehoshua on whether one should spend one's day on spiritual or physical pleasures or divide one's time to fulfill *Simchat HaChag*.

“R. Eliezer says: On a Festival, a man has should either eat and drink or sit and learn. R. Yehoshua says: Divide it- half of it for Hashem and half of it for yourselves. R. Yochanan said: Both drew their inference from the same pasuk. One verse states: “ A solemn assembly to the Lord your G-d” (devarim 16:8) and another verse reads: “You shall have a solemn assembly (Bamidbar 29:35). How is this to be reconciled? R. Eliezer is of the opinion: Either the whole of it is for Hashem or the whole of it is for yourselves. While R. Yehoshua is of the opinion: Divide it- half of it is for Hashem and half of it is for yourselves”

R. Yehoshua says that one must divide one's time between personal and spiritual enjoyment. Divide one's time on Yom Tov between one's personal (*Lachem*) and spiritual (*Lashem*) activities. This division serves as a model for *Simchat HaChayim* in general. The key to happiness is making sure that one's life is is “chetzyo lashem, v'chetzyo lachem.”

Dr. Tal Ben Shahar, a psychologist in the field of positive psychology, has spent his career researching happiness and how to find true happiness. A professor at Harvard University, he noted that despite his students having achieved academic and financial success, they were not happy. This realization motivated him to research this field. In his book Happier he states, “Happy people live secure in the knowledge that the activities that bring them enjoyment in the present will also lead to a fulfilling future” (p. 15). True happiness, according to Ben Shahar, is “Pleasure = present benefit + Meaning = Future Benefit.” Without meaning, happiness cannot be achieved.

Although not intending to do so, Dr. Ben Shahar clearly agrees with R' Yehoshua- without “*lashem*” this is no *Simcha*.

Yom Tov is clearly the paradigm for this type of happiness that has “pleasure and meaning.” The Rambam in *Hilchot Yom Tov* 6:20 stresses that even the physical manifestations of happiness in which we engage on Yom Tov must be infused with “*lashem*”

כשאדם אוכל ושותה ושמח ברגל לא ימשך בין ובשחוק ובקלות ראש ויאמר שכל מי שיוסיף בזה ירבה במצות שמחה, שהשכרות והשחוק הרבה וקלות הראש אינה שמחה אלא הוללות וסכלות ולא נצטוינו על ההוללות והסכלות אלא על השמחה שיש בה עבודת יוצר הכל שנאמר (דברים כ"ח) תחת אשר לא עבדת את ה' אלהיך בשמחה ובטוב לבב (מרב כל) הא למדת שהעבודה בשמחה, ואי אפשר לעבוד את השם לא מתוך שחוק ולא מתוך קלות ראש ולא מתוך שכרות.

“When a person eats, drinks, and celebrates on a festival, he should not let himself become overly drawn to drinking wine, mirth, and levity, saying, ‘Whoever indulges in these activities more is increasing [his observance of] the *mitzva* of rejoicing.’ For drunkenness, profuse mirth, and levity are not rejoicing; they are frivolity and foolishness.

And we were not commanded to indulge in frivolity or foolishness, but rather in rejoicing that involves the service of the Creator of all existence. Thus, [*Devarim* 28:47] states, “Because you did not serve God, Your Lord, with happiness and a glad heart with an abundance of prosperity.”

Happiness does not mean empty frivolity. True happiness involves both “*lachem*” and “*lashem*.”

Likewise, the *pasuk* in *Devarim* 16:14 stresses that balance,

וְשִׂמְחֶתָּ בְּחִגְדְּךָ אֶתְּךָ וּבְנֶדְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי וְהַגֵּר וְהַיְתוּם וְהָאֱלֻמִּנָּה  
אֲשֶׁר בְּשַׁעְרֶיךָ.

“You shall be happy on your festival together with your son and your daughter, your male and your female servants, the Levite, the stranger, the orphan and the

widow in your gates.”

The Rambam in *Hilchot Yom tov* 6:18 again reminds us of what true *Simcha* is based on this *pasuk*.

וכשהוא אוכל ושותה חייב להאכיל (דברים ט"ז) לגר ליתום ולאמנה עם שאר העניים האמללים, אבל מי שנועל דלתות חצרו ואוכל ושותה הוא ובניו ואשתו ואינו מאכיל ומשקה לעניים ולמרי נפש אין זו שמחת מצוה אלא שמחת כריסו, ועל אלו נאמר (הושע ט') זבחיכם כלחם אונים להם כל אוכליו יטמאו כי לחמם לנפשם, ושמחה כזו קלון היא להם שנאמר (מלאכי ב') וזריתי פרש על פניכם פרש חגיכם.

“When a person eats and drinks [in celebration of a holiday], he is obligated to feed converts, orphans, widows, and others who are destitute and poor. In contrast, a person who locks the gates of his courtyard and eats and drinks with his children and his wife, without feeding the poor and the embittered, is [not indulging in] rejoicing associated with a *mitzva*, but rather the rejoicing of his gut. And with regard to such a person [the verse, *Hoshea* 9:4] is applied: ‘Their sacrifices will be like the bread of mourners, all that partake thereof shall become impure, for they [kept] their bread for themselves alone.’ This happiness is a disgrace for them, as [implied by *Malakhi* 2:3]: ‘I will spread dung on your faces, the dung of your festival celebrations.’”

Helping bring joy to others is a quintessential way of achieving genuine *simcha* and meaning on the *chag* and on each day of the year. (Psychological research substantiates this fact, as studies indicate that people tend to be happiest when selflessly helping others and not when devoted to self-gratification).

Succot is the model for true happiness, but is also the culmination of the season of the ימים נוראים. Rabbi Wolbe highlights that specifically during the ימי הדין all of our worship is with happiness, an emotion not typically associated with judgment. “...Lucky is he who can awaken happiness in his heart during the time of shofar blowing. When we approach the blowing of the

shofar we say, ‘For the conductor, by the songs of Korach, a song. All you nations, join hands- sound the shofar to G-d with a cry of **joy**.’ And, after the shofar blows we say, ‘In Your Name they will **rejoice** all day long.’ A tremendous happiness in His kingship accompanies the blowing of the shofar. And, our rabbis have put in our prayers the essence of accepting the yoke of heaven, ‘And, His kingship with desire they accepted upon themselves, Moshe and Bnai Yisrael exclaimed a song to You with great joy...’ That is complete עול מלכות שמים - specifically with great happiness!!!” (It is interesting to note that Rabbi Wolbe specifically uses the term "עול"- “yoke” - as typically a yoke placed on an animal is a burden. Yet, he stresses that it is not meant to be a burden, but rather a joy!)

May we merit on this חג הסיכּוּת to find true happiness, and to usher in the days of ultimate happiness, "קול ששון וקול שמחה."

## ~ Succot - The Time of Our Rejoicing ~

Jonathan Kaplan

“The time of our rejoicing” - this is how we identify the holiday of Succot. Whereas Pesach is the time of our freedom and Shavuot the time of our receiving the Torah, Succot is our time of joy. This is striking as all three holidays have a directive to be happy. Apparently, Succot has an added dimension of joy. Why is this the case?

Another oddity that we find with Succot is when it is celebrated. Pesach is celebrated on the 15<sup>th</sup> of *Nissan* as it is the day that Hashem took us out of Egypt. Shavuot is celebrated on the 6<sup>th</sup> of *Sivan*, fifty days after leaving Egypt, because that is when we received the Torah at Mount Sinai. Succot is celebrated on the 15<sup>th</sup> of Tishrei for no apparent reason. As opposed to the deliberate timing of Pesach and Shavuot, it seems that Succot was placed arbitrarily on the 15<sup>th</sup> of Tishrei.<sup>1</sup>

The Torah does give us a reason why we celebrate the holiday. In *Vayikra* Chapter 23 *Pasuk* 43, it states:

לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסּוּת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵמִצְרָיִם.  
מִצְרָיִם אֲנִי ה' אֱלֹהֵיכֶם.

In order that your [ensuing] generations should know that I had the children of Israel live in booths when I took them out of the land of Egypt. I am the Lord, your God.

The gemarah in succah 11b presents two opinions concerning what exactly we are commemorating. Rabbi Eliezer states that we celebrate the “clouds of glory” that Hashem protected us with while we were in the desert. Rabbi Akiva states that the succot

---

1. Although there is no stated reason given, the Gra suggests that Succot is celebrated on the 15<sup>th</sup> of Tishrei because that is when the clouds of glory returned after the sin of the golden calf. The clouds had departed on the 17<sup>th</sup> of Tammuz. We were given the second set of tablets on Yom Kippur and it was five days later that the construction of the Mishkan began. It was on that day that the clouds returned.

referred to in the Torah are actual succot - huts. We are commemorating that Hashem housed us in huts while we were in the desert.<sup>2</sup> Why is this cause for great joy? Hashem taking us out of Egypt was miraculous, definitely a reason to be happy. The giving of the Torah on Sinai was awesome, also a cause for major rejoicing. What is it about Succot that should elicit even greater joy?

How do we define *simcha*? Is it something positive or negative? In *Sefer Kohelet*, which we read on Succot, King Solomon seems to have a conflicted view on this matter. The Talmud Shabbos 30b observes that in one place King Solomon praises *simcha*<sup>3</sup> and in another place he criticizes it.<sup>4</sup> The gemarah answers that it depends on the context. *Simcha* is praiseworthy when it is “*simcha shel (of) mitzvah*” but is not praiseworthy when it is not in the context of a mitzvah. What is “*simcha shel mitzvah*?” Rashi explains that *simcha* is praiseworthy when joy is associated with the mitzvah itself, such as the celebration of a bride. The problem with this explanation is that the gemarah quotes a *pasuk* that doesn't seem to fit with the explanation.<sup>5</sup> It appears that “*simcha shel mitzvah*” is a directive that obligates us to be happy and with this joy we are to connect to and experience Hashem in a context of *ruach*

---

2. It is strange that the holiday that emphasizes added joy would commemorate our living in huts in the desert. The miraculous clouds of glory on the other hand would seem to make more sense.

3. וְשִׂבְחָתִי אֲנִי אֶת הַשְּׂמֵחָה אֲשֶׁר אֵין טוֹב לְאָדָם תַּחַת הַשָּׁמַשׁ כִּי אִם לֵאכֹל וְלִשְׂתוֹת וְלִשְׂמוֹחַ וְהוּא יִלְוֶנּוּ בְעַמְלֹו יָמֵי חַיָּו אֲשֶׁר נָתַן לֹו הָאֱלֹקִים תַּחַת הַשָּׁמַשׁ.

And I praised joy, for there is nothing better for man under the sun than to eat and to drink and to be merry, and that will accompany him in his toil the days of his life that God gave him under the sun. Kohelet 5:15

4. Kohelet 2:2

“לְשׂוֹחַק אָמַרְתִּי מֵהוֹלֵל וְלִשְׂמֵחָה מָה אֵה עֲשֶׂה”

“Of laughter, I said, ‘[It is] mingled’ and concerning joy. ‘What does this accomplish?’ ”

5. וְעַתָּה קַחְו לִי מְנַגֵּן וְהִנֵּה כְנָנֹן הַמְנַגֵּן וְתִהְיֶה עֲלָיו יַד ה’

“And now fetch me a musician. And it was that when the musician played, the hand of the Lord came upon him.”

Melachim 2 3:15

*hakodesh* and prophecy.<sup>6</sup> The mitzvah of *simcha* is fully accomplished by connecting to Hashem.

If we take a close look at the three holidays as recorded in the Torah, we find a number of different presentations. Of the four times that *simcha* is mentioned in context of the holidays three are found in *sefer Devarim*. This is significant as it is in the context of Moshe's final speech to the generation that is about to enter the land of Israel. These people were not the one's who left Egypt. Their life experience was not of slavery but rather of freedom in the desert. They lived in succot and were protected by the clouds of glory. This vantage point was far different from that of the generation that left Egypt. It is incredible that *simcha* is only mentioned in the Torah concerning Shavuot and Succot. There is no explicit mention of *simcha* associated with Pesach.<sup>7</sup> Why would this be the case? Perhaps we can explain this when we understand the experience of each holiday. When the Jews left Egypt they were at the beginning of a journey. Their goal was twofold: revelation at Mount Sinai and entry into the Land of Israel. When we are at the beginning of any process it is very difficult to experience joy. It is only when we get to the final goal that we are able to reflect and rejoice. This explains why the Torah only commands joy for the holidays of Shavuot and Succot. Shavuot was the first stop in the culmination of the exodus story. Therefore the Torah directs us to be happy. The commandment of Succot in the final year in the desert is when *simcha* is emphasized. It was then that we were able to appreciate and see the full picture and were able to understand the process of our journey.<sup>8</sup> I think that the dispute between Rabbi Eliezer and Rabbi Akiva in succah 11b is actually an expression of two aspects of our experience in the desert. Rabbi Eliezer's clouds of glory represent our experience of 'לפני ה' - before Hashem. Rabbi Akiva's actual

---

6. I would suggest that *ruach hakodesh* can be understood as clarity of vision. It is when we are able to see things with clarity that we are able to get closest to Hashem and experience the highest level of satisfaction.

7. The directive for *simcha* on Pesach is learned from the other holidays.

8. The only other reference to *simcha* is found in Parshat Emor which is specifically in the context of "וְשִׂמְחֶתֶם לִפְנֵי ה'": and you shall rejoice before the Lord your God for a seven day period.

succot, temporary dwelling places, are the expression of the transitional period that we needed to go through to be able to create a new mindset that would prepare us for our entry into the Land of Israel.<sup>9</sup> It is on Succot that we experience the greatest joy, as we achieve closeness to Hashem with our elevated clarity. Now we can understand why *simcha* is not mentioned in the Torah in reference to the holiday of Pesach. Only once we have attained a sense of clarity and purpose on Shavuot and Succot are we able to infuse *simcha* into Pesach. It is at that point that the exodus from Egypt becomes complete.<sup>10</sup>

This leaves us with our second question. Why is Succot celebrated on the 15<sup>th</sup> of *Tishrei*? The gemarah in succah 27a discusses the reason that there is an obligation to eat in the succah on the first night of Succot. The gemarah explains that we learn the obligation from the first night of Pesach. The connection is made using a *gezera shava*.<sup>11</sup> What we see from this *gezera shava* is that there is a deep connection between the two holidays. If we take a step

---

9. This explains a pattern we see later in our history. There is a difficult pasuk in *Nehemia* Chapter 8 Pasuk 17 :

”וַיַּעֲשׂוּ כָל הַקְהָל הַשְּׂבִיִּים מִן הַשְּׂבִי סֻכּוֹת וַיֵּשְׁבוּ בַסֻּכּוֹת כִּי לֹא עָשׂוּ מִיָּמֵי יִשְׂרָאֵל בֶּן נֹחַ בֶּן בְּנֵי יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וַתְּהִי שְׂמֵחָה גְדוֹלָה מְאֹד.”

“And all the congregation of the returnees from the captivity made booths and dwelt in the booths, for they had not done so from the days of Jeshua the son of Nun until that day, and there was exceedingly great joy.”

Is it possible that the Jews did not observe Succot from the time of Yehoshua? Rav Yitzchak Twersky explained that the pasuk is telling us that the nature of the celebration at the time of Ezra was similar to the time of Yehoshua in the nature of the joy that was experienced. The commonality between the two periods was that they were the culmination of exile periods. If the nature of Succot is the celebration of growth through transition then these two points in our history were times when we truly experienced this idea. It is for this reason that we find in *Zechariah* that at the end of days Succot will be celebrated at the culmination of the exile.

10. We have hints of this idea in the Haggadah in *Dayanu*.

11. *Gezera shava* works as follows: If a [seemingly superfluous] word or phrase appears in two disconnected passages, it may indicate that these passages are to inform each other and become sources for information - filling in the gaps, as it were - for each other.

back and look at the calendar from a twelve month perspective we notice how Pesach and Succot are exactly six months apart. Perhaps we can suggest that Succot was placed exactly on the opposite side of the calendar year from Pesach as it is the flip side of the same coin. What Pesach begins Succot finishes. Hashem promised *Avraham Avinu* two things. He would take his children out of exile and He would bring them to the Land of Israel. The two go hand in hand. In the *brit bein habetarim*, *Bereishit* chapter 15, Hashem tells Avraham that his children will be foreigners in strange lands and will suffer enslavement. Hashem was answering Avraham's question - "How will I know that they will inherit it?" Avraham's concern was how will he know that his children will follow in his footsteps. In order for Avraham's children to attain his level of relationship with Hashem they will have to go through a process. The ultimate goal is to have a close relationship with Hashem which Avraham had achieved. It is on Succot that we celebrate this process and what it ultimately brings us to, an evolving and growing relationship with Hashem.

## ~ Succah: An Insecure Defense ~

Daniel Fischer

On the 15<sup>th</sup> of *Tishrei*, we begin the *Yom Tov* of *Succot*, in which *Hashem* commands us to live in temporary dwellings, outside of our homes, for seven days. These short term residences, or *succot*, mentioned in *Parshat* Emor as part of the holiday laws, are mentioned elsewhere in *Tanach* as well. In fact, during the month of *Elul* and most of the month of *Tishrei*, we recite one of these *Pesukim* twice a day: *כִּי יִצְפְּנֵנִי בַּסֹּכֶה בְּיוֹם רָעָה* - *Hashem will conceal me in His Succah on an evil day (Tehillim 27)*. In addition, the word is also mentioned in *Tehillim* 31: *תִּצְפְּנֵנִם בַּסֹּכָה* - *Hashem will conceal them in the Succah*. Both of these *pesukim* describe the *succah* as a place that *Hashem* uses to provide protection. The *gemara* in *Erchin* (32b) also mentions the word protection as it offers an interpretation of a *pasuk* in *Nechemia* (8:17). The *Gemara* there says: Ezra's merit protected the people like a *succah*.

Therefore, it is apparent from various sources in *Tanach* and *Gemara* that the word *succah* implies safety, security, and protection.

However, Rav Gideon Weitzman points out (in an essay based on teachings of Rav Kook) that these implications of strength, durability, and defense do not seem to correspond to some of the most fundamental laws that describe the structure of the *succah*.

Some examples are:

1. The *Gemara* in *Masechta Succah* (2a) explains the *Mishna's* law that a *Succah* **may not be taller than 20 amot**. The *Gemara* says that a building that is higher than 20 *amot* is no longer considered a temporary building, but instead it becomes a permanent building.
2. According to the *Shulchan Aruch* (Orach Chaim 631), **the sechach, or cover of the Succah, cannot be too thick.**

Someone standing inside the *Succah* must be able to see the stars while looking through the *sechach*.

3. The *Mishna* clearly states that the *succah* needs to have three walls. The *Gemara* (*Succah* 6b), however, explains that **only two of the walls need to be complete**. The third wall can be a partial wall, even as small as a *tefach*, a handbreadth.

Evidently, some of the *halachos* of the height, roof, and actual structure of the *succah* guarantee that the huts we build are impermanent and weak. So how do we resolve this irony? How does this building which is made to be temporary and fragile become the symbol for stability and enduring protection?

Rav Weitzman explains that by sitting in the *Succah* we are reminded of where the ultimate protection comes from. Throughout the year we live in sturdy homes and use locks, alarms, and other devices to shield us from any harm (and we should be encouraged to use them). However, all of these tools have limitations. The real protection, which is absolute, has no restrictions, and can never malfunction, is *Hashem*. *Hashem* has supplied us with physical protective measures so that we can alleviate any worries or fears (I am not suggesting we stop using locks or alarms). However, for one week during the year we leave our secure homes and we live in flimsy and seemingly defenseless structures. These temporary dwelling allows us to remember that outward appearances are deceiving. *Hashem* is the ultimate protector, and He is the one watching over us wherever we may be. Whether we live in a fragile hut or a secure fortress, we cannot forget that the protection is provided by the same Source.

This explanation also offers an answer to a famous question raised by the *Tur*. The *Tur* points out that the holiday of *Succot* should be celebrated in the month of *Nissan*. Our *Succot* commemorate either the Clouds of Glory (R' Eliezer) or literal huts that *Bnei Yisroel* built in the desert (R' Akiva). Either way, both of these "*Succot*" began when *Bnei Yisroel* left *Mitzrayim*. Therefore, why

don't we celebrate the *Yom Tov* in the Spring, immediately after *Pesach*?

Now that we understand that the *Succah* is a symbol of our *bitachon* in *Hashem* we can appreciate why we should celebrate its *Yom Tov* following *Yom Kippur*.

On *Rosh Hoshana*, we spend two days recognizing that *Hashem* is the King, and that He controls everything. After *Rosh Hoshana*, we spend several days immersed in *Teshuva* and focusing on introspection and improvement. These *Aseres Yimei Teshuva* lead up to *Yom Kippur*, the Day of Atonement. On that day, we literally pray to *Hashem* with our lives on the line asking *Hashem* to seal us in the Book of Life. Following an intense and attentive day of *Tefillah*, many of us feel confident that our *tefillot* were answered. With our nerves placated, we return to our normal routine, and perhaps we are not as spiritually focused as we had been during the *Aseres Yimei Teshuva*. As we move further away from the *Yamim Noraim* and become slightly detached from its spiritual atmosphere, we could potentially develop some level of complacency, not recalling everything we had proactively acknowledged on *Rosh Hoshana*. Therefore, we have the *Yom Tov* of *Succot* following *Yom Kippur* (actual building of *Succah* should begin immediately after *Yom Kippur*, *Shulchan Aruch Orach Chaim*) so that we can actively partake in a *mitzvah* proving our faith in *Hashem* - a *mitzvah* that we prayed about during the *Yamim Noraim*. The message of the *Succah* is that we are nothing without *Hashem*. We recognize that this temporary and fragile structure is just as safe as our sturdy and secure homes because it is *Hashem* who is the ultimate Power and Protection.

## ~ Why is Succos the Only Seven Day Yom Tov? ~

Rabbi Elchonon Grunwald

Yes, you saw correctly. The Chizkuni<sup>1</sup> asks this question on *parshas Re'eh*. Why is Succos the only Yom Tov that is seven days and not Pesach or Shavuot? Yes, of course Pesach lasts seven days as well. But if we read the *pesukim* in *parshas Re'eh* (which we *lein* on *Shemini Atzeres*) we will find that regarding Pesach the Torah tells us, “Come to *Yerushalayim*, bring your *korban Pesach* and eat it. And on the morrow [the sixteenth of *Nissan*, the first day of *chol hamoed*] you can go home.” Of course *chol hamoed* and the seventh day of Pesach have *kedusha* and an *issur melacha*. However, the primary celebration of Pesach lasts only one day. On Succos the celebration lasts the full duration of the Yom Tov.

Now let me quote the full Chizkuni. Why is it that on Succos one is *chogeg* for seven days, while on Pesach and Shavuot for only one day? The first answer is that on Pesach people are still busy with the barley crop, on Shavuot people are busy with the wheat crop, but on Succos the harvest complete and people are not pressed for time. A second answer the Chizkuni gives is that since by the time of Succos the harvest has been gathered, and therefore people have much more food in general to celebrate with, plus *ma'aser sheini*. The third answer the Chizkuni gives is that since every day of Succos there is a different *korban*, there is a new celebration every day, unlike Pesach, when on all 7 days the same *korban* is brought.<sup>2</sup> This is also probably why the Mishna refers to Succos (and only Succos) by the generic name “*chag*.”

We really should define the word *chag*. The Radak in *Sharashim* brings from Rav Hai Gaon that *chag* means to go around in a circle, to dance. Rav Samson Raphael Hirsch in *Shmos*<sup>3</sup> also explains *chag* to mean a circle,<sup>4</sup> but he understands to make a circle around *Hakadosh Baruch Hu*. (Perhaps this is the essence of

---

1. The Chizkuni is one of the Rishonim from France, written approximately 1240.

2. This answer may be tied to the others.

3. 5:1

4. A ‘*mchugah*’ in *Yeshayahu* (44:13) is a compass.

being *oleh laregel*.) The Malbim understands that the essence of the word *chag* is to bring *korbanos*, as in *chagigah*. So we have three interpretations of what it means to have more “*chag*” on Succos than any other Yom Tov; either there should be more rejoicing and dancing, or on Succos people should remain in Yerushalayim longer (perhaps visit the Bais Hamikdosh more) or bring more *korbanos*. This probably means that in addition to the communal Mussaf, individuals should voluntarily bring more.

The reason for this might be that since Succos comes after the harvest has been gathered, man naturally is in a happier frame of mind. Therefore the Yom Tov is there to remind people to use their happiness for serving Hashem and also to remember that their financial success is only because of Hashem’s blessing.

For most of us, however, who are not involved in agriculture, and Succos does not necessarily come at the end of a season of financial success, why should we have a longer *chag* specifically at this time of year? Perhaps we should look at the first time Bnai Yisroel celebrated a *chag*. When Moshe Rabbeinu went to Par’oh, he asked him for three days in the Midbar to make a *chag*. At first Par’oh refused; later after seven *makkos* he was partially ready, and he asked Moshe Rabbeinu, “Whom does He expect to come for the *chag*?” And Moshe’s immediate response was, “We will take our young and our old, we will take our sons and our daughters, because it is a *chag* to Hashem.” Par’oh could not comprehend this. “Only the men should go,” he responded.

Why does a *chag* require everybody? Moshe Rabbeinu may have meant that the celebration is a mitzva and is incumbent on everybody. That is how Ibn Ezra, Ramban, and Chizkuni learn. But the Kli Yakar explains that Par’oh’s conception of connecting with God was only through service; therefore he thought that only men need be involved in the *chag*. But Moshe Rabbeinu’s response is; the happiness and rejoicing is also part of the Hashem’s expectations, so the only way to have a true *chag* is with one’s entire family present. A true *chag* is only one celebrated together with one’s family.

Perhaps I could extend this and say that not only with one's immediate family, but also with one's extended family and with Klal Yisroel at large is the way to rejoice. Perhaps this is why Succos follows immediately after Yom Kippur. We all ask each other for *mechila* before Yom Kippur. We usually understand that we want a *kappara* for all *aveiros* and the sins against fellow man are not forgiven by Hashem unless the person who was hurt forgives. While this is definitely true, the Tur (*Hil' Erev Yom Kippur* 606) gives a different source. He quotes the Pirkei dR' Eliezer that on Yom Kippur even the Satan praises Bnai Yisroel. "They are just like the *malachei hashareis*. Just like the *malachim* are barefoot so are Bnai Yisroel. Just like the *malachim* are clean from sin so are Bnai Yisroel. Just like the *malachim* live in peace, so do Bnai Yisroel." And when Hashem hears this praise from the Satan, he forgives Bnai Yisroel. The Tur writes that this is the source to make up with everybody before Yom Kippur, so all Klal Yisroel will be at peace with each other.

So perhaps this is why Succos is the Yom Tov with the most simcha. Following Yom Kippur, when you are together with everybody, when there is the most Shalom between all, that is the most opportune time to fully rejoice.

## ~ Is there a mitzvah to build a succah? ~

Yossi Kra

The Rama records that immediately after Yom Kippur one should build a succah.

“The careful ones begin immediately on the night following Yom Kippur with the making of the succah in order to go out from a mitzvah to a mitzvah” (O.C. 524:5, Final halachah of Hilchos Yom HaKippurim)

“And there is a Mitzvah to prepare the succah immediately after Yom Kippur, because ‘*mitzvah haba lyado al yachmitzenah*’, a mitzvah that come to one’s hand don’t ferment it” (O.C 525:1, First halachah of Hilchos Succah)

The Rama repeatedly refers to the building of a succah as a “mitzvah”, but is there really a mitzvah to build a succah? In other words, does one fulfill an independent mitzvah by constructing a succah or is the building of a succah a hechsher mitzvah, only a preparation for being able to fulfill the mitzvah of dwelling in the succah on *Chag HaSuccos*? As an analogy, is building a succah similar to the mitzvah to hear the shofar on Rosh Hashanah or does it parallel cutting a horn off an animal and hollowing it out for future use as a shofar?

### Evidence of an independent mitzvah

It seems from the words of Rama that there is a bona fide mitzvah to build a succah. In both quotes above, building a succah is referred to as a mitzvah. Perhaps the first quote above could be interpreted that one should transition from Yom Kippur to another religiously purposeful action rather than a formal mitzvah. However, the second ruling applies the requirement to immediately taking action when presented with the opportunity to fulfill a mitzvah.<sup>1</sup> Application of that concept more strongly indicates that the Rama maintains there is an absolute mitzvah. We

---

1. See Rashi Shemos 12:17 and Chayay Adam volume 1 68:1 for the source of this requirement.

typically don't find specific directions for the time to fulfill a preparatory mitzvah act (e.g., when to make a shofar, when to buy and clean marror, etc.).<sup>2</sup> If the true mitzvah is only to dwell in a succah, one is not confronted with a mitzvah opportunity following Yom Kippur and one does not expedite his fulfillment of a mitzvah by building a succah specifically on the 11<sup>th</sup> of Tishrei. Regardless of one when builds his succah, he will need to wait until the 15<sup>th</sup> of Tishrei to fulfill the mitzvah of dwelling in a succah.

Similarly, Rashi classifies building a succah as a mitzvah. The gemarah Makkos (8a) records that one does not go into *galus* in an *ir miklat*, exile in a designated city of refuge, if one kills accidentally while performing a mitzvah. However, this exemption does not extend to a preparatory act intended to enable the future fulfillment of a mitzvah. As an example, a murderer must go into *galus* if he kills accidentally while chopping wood for the purpose of building a *succah* or for sustaining the fire on the *mizbayach*. The gemarah explains that the chopping of wood is not an actual performance of a mitzvah as one could use wood that was previously chopped. Rashi there distinguishes between chopping wood and the actual constructing of the succah. Rashi says that if one murdered accidentally while building a succah then one would not go into *galus* since building a succah is considered a mitzvah action<sup>3</sup>.

There also seems to be an explicit mishna that there is a mitzvah to build a succah. The mishna in Shavuos (3:8) teaches that one

---

2. However, I heard from Rabbi Michael Rosensweig that the Netziv maintains there is a concept of *zerizin makdimin lamitzvah* by a *hechsher mitzvah* if the *hechsher mitzvah* is explicitly mentioned in the Torah.

3. The explanation of Rashi above represents the straightforward interpretation of his commentary on the Gemarah in Makkos. However, perhaps Rashi is distinguishing between categories of preparatory actions. According to this approach, Rashi is explaining that chopping wood may be wholly unnecessary because one could access alternate sources of wood while the construction of a succah is an essential preparation because one cannot use a succah that is formed naturally. Based on this approach, Rashi could maintain that building a succah is not actually a mitzvah.

violates the prohibition against taking a *shavuas shav*, a pointless oath, if one swears to violate a mitzvah. The mishna provides three examples of such oaths: not to make a succah (“*shelo la’asos succah*”), not to take a lulav and not to put on tefillin. Nonetheless, the mishna is interpreted by some as referring to a case where someone took an oath not dwell in a succah, rather than not to build a succah<sup>4</sup>. According to this interpretation, the language of the mishna, “*la’asos*,” is peculiar if it’s only referring to an oath not to dwell in a succah.

### **Evidence there is NO mitzvah to build a succah**

If building a succah is a mitzvah obligation, we expect one must build his own succah just as one is obligated to take a lulav or wear tefillin. We could contemplate whether one may designate another person who is obligated in the mitzvah in his stead. However, this reasoning seems to contradict an explicit gemarah. The gemarah (Succah 8b) teaches and the Shulchan Aruch (635:1) codifies that a succah is kosher even if it is built by “*Ganvach*,” a non-Jew or others who are not obligated in the mitzvah of succah. How could that be? A non-Jew can’t recite Kiddush or blow shofar to enable someone to fulfill their obligation. Does this mean that there is no mitzvah to build a succah? How do we reconcile with all of the prior sources?

It is possible that our gemarah excludes a critical detail. The following mishna in *Maseches Succah* records an argument between Bais Shamai and Bais Hillel in the case of an “old succah,” one that was built more than 30 days in advance and was not built explicitly for the mitzvah of succah. Bais Shamai rules that a succah must be built for the holiday and is therefore invalid. Bais Hillel disagrees and rules the succah is valid even though it was built without explicit intent for the holiday<sup>5</sup>. Tosafos adds from the Yerushalmi that even according to Bais Hillel one should reconstruct a small section of the *sechach* before using the old

---

4. See Kehati on that mishna

5. The opinion of Bais Hillel alone does not necessarily demonstrate there is no mitzvah to build a succah. This relates to the topic of *mitzvos tzrichos kavannah* which is outside the scope of this article.

אוהל אברהם

succah. The Shulchan Aruch (636:1) rules like the Yerushalmi's version of Bais Hillel that an old succah requires minor reconstruction. Further, the Bais Yosef as well as the Rama in the Darchei Moshe Ha'aroch record opinions that we follow the Yerushalmi as an absolute requirement rather than just a preferred practice.

Several commentaries, including the Bach and ultimately the Mishna Berura, extend the requirement for partial reconstruction to the succah built by the non-Jew. They reason that a succah built by a non-Jew is no better than the case of an old succah. According to this approach, we can continue to maintain there is a mitzvah to build a succah as a non-Jew is not actually permitted to complete the building of a succah.

However, the Rama in the Darchei Moshe Ha'aroch also quotes the opinions of the Ran and Rabbainu Yerucham that reconstruction is merely preferred but not truly required, and one can use an old succah even if no further construction takes place. The Mishna Berurah rules like this position. Perhaps these two opinions regarding whether one must reconstruct part of the succah disagree on our question regarding whether there is a mitzvah to build a succah.

### **ברכה: A *nafka minna*?**

Another *nafka minna*, practical difference, between the varying views of whether there is a mitzvah to build a succah should be whether one says a ברכה at the time of construction.

The Yerushalmi (Succah 1:2 and Berachos 9:3) states that one says a ברכה “*la'asos succah*” when building a succah. However, this ברכה does not appear in the Bavli<sup>6</sup>. We could explain that

---

6. The Bavli (46a) separately discusses whether one says a shehechyanu on building a succah and concludes with our practice to include the building of the succah in the shehechyanu of kiddush. However, a berachah on the actual action is a better indication of whether one is performing a mitzvah. According to one approach in Tosafos there, shehechyanu is triggered by a state or object of happiness. Tosafos lists a

these positions are consistent with the prior discussion. The Yerushalmi seems to consistently maintain there is a mitzvah to build a succah. Therefore, the Yerushalmi presents that even Bais Hillel requires the final construction of the succah should be completed by someone obligated in the mitzvah, and similarly the Yerushalmi requires the recitation of a ברכה. The Bavli could hold there is no mitzvah to build a succah and therefore one does not need to reconstruct part of the succah according to the opinion of Bais Hillel, and there is no ברכה on building a succah.

However, the Yerushalmi in Berachos continues that one also says separate berachos when one makes a lulav, mezuzah, tefillin and tzizis. Therefore, we don't have a compelling proof that Yerushalmi considers building a succah to be a separate mitzvah action based on the requirement to recite a ברכה. Rather, the Yerushalmi seems to require the recitation of ברכה whenever one creates an object for the performance of a mitzvah.

### **A third approach: One integrated mitzvah**

This article started by showing that the Rama considers the building of a succah to be a mitzvah. However, the Rama does not require a ברכה on the building of a succah. Is that inconsistent?

The Shulchan Aruch himself in the Bais Yosef provides two reasons why we don't recite a ברכה: either because a succah built by a non-Jew is valid<sup>7</sup> or because construction is not the "*gemar*

---

number of mitzvos that do not require a shehechyanu while one does say a shehechyanu on a significant new purchase.

7. See Menachos 42a

אוהל אברהם

*mitzvasah*,” completion of its mitzvah<sup>8</sup>. The Mishna Berurah quotes the second explanation.

A new understanding of the concept of building a succah emerges from the second answer of the Bais Yosef. This approach assumes that building a succah is part of the mitzvah to live in a succah during the holiday of Succos. Building a succah is neither independent nor just a means to an end; rather, it is part of an extended mitzvah. What is the explanation of this concept? How can one start to fulfill his obligation to dwell in a succah before the holiday starts? I think we can explain based on an apparent redundancy in the Rambam.

The Rambam (Hilchos Succah 6:5) asks, how does one fulfill the mitzvah of dwelling in the succah? He then responds that one eats, drinks and lives in the succah just as he lives in his home the rest of the year. The Rambam continues that for seven days one makes his home temporary and his succah into a permanent residence, and accordingly, one should bring his fine utensils, platters, drinking glasses and candelabra into the succah.

The Rambam in the next halachah (6:6) repeats that one must eat and drink in the succah and then clarifies when one is permitted to eat snack types of foods outside the succah.

The Rambam is meticulous in his organization and does not repeat unnecessarily. Why does the Rambam record that one must eat and drink in the succah in two consecutive halachos? I don't think the Rambam added a second halachah merely to be able to clarify when one must eat in the succah and when one can eat outside the succah. The Rambam could have found a way to fully present the

---

8. See Ohel Avraham, Volume 5, “Birkas Halulav Ovair La’asiyasan” where I presented three opinions regarding the placement of the berachah when a single mitzvah spans multiple events. In summary, the Rambam maintains that the berachah is recited before the first action. The Shaar Hatziun understands that Tosafos maintains one recites a berachah before fulfilling one's obligation. The Ri holds that one recites the berachah before the climactic action, which may not be the first action and could take place after fulfillment of the mitzvah. The Bais Yosef is aligned with Tosafos or the Ri but does not seem consistent with the Rambam.

obligation to eat in the succah in one halachah. Rather, the Rambam first presents a broad concept of establishing a succah as one's primary residence. Subsequently, the Rambam details practical rules and requirements regarding when one must utilize a succah.<sup>9</sup>

Therefore, we can explain that one accomplishes two goals when building a succah. On a basic level, one is preparing for the ability to eat, drink and sleep. In addition, more profoundly, one initiates the process of creating a new primary residence for the holiday of Succos. The process continues with moving one's utensils into the succah and is ultimately concludes when one eats in the succah. One performs the mitzva of establishing a succah as his primary residence for the upcoming holiday of Succos when he builds a succah prior to the holiday.

The notion of creating a succah with the status of a primary residence is consistent both with the evidence presented earlier that there is a mitzvah to build a succah as well as with the counter evidence:

- The Rama and Rashi in Makkos consider building a succah to be a mitzvah, but that does not necessarily mean it is an independent mitzvah.
- The mishna in Shavuot discusses a mitzvah of “making a succah” and some explained this refers to eating in the succah. Based on the Rambam, we can understand that eating can be described as “making” a succah, regardless of whether actually building a succah is part of that process.
- We presented several opinions regarding whether one obligated in the mitzvah must or should physically participate in the building of the succah. Clearly, the opinions that require active involvement in the construction are consistent with our new approach. According to a straight reading of Bavli, Bais Hillel does

---

9. I found a similar approach in notes from a shiur by Rabbi Rosensweig.

not require any supplemental construction. Bais Hillel still may subscribe to the concept that one transforms his succah into his home without viewing the initial construction as part of that process.

### **The succah experience**

The gemarah (Succah 27a) connects the Seder on Pesach with Succos based on a *gezeira shavah* of “*tes vuv, tes vuv.*” The 15<sup>th</sup> day of the month is mentioned by both holidays, and the gemarah derives that one must therefore be certain to eat in the succah on the first night of the holiday just as one must eat matza on the first night of Pesach.

We now see a more fundamental common denominator between these mitzvos. In both, we recreate and relive how Hashem directly cared for us when we left Egypt and while we were in the desert. The seder is an experiential event when we relive our servitude in Egypt and our transformation into a free nation. Similarly, on Succos we relive the experience of being protected by Hashem’s clouds of honor while travelling through the desert.<sup>10</sup> If we view the succah as simply a *matir*, a device to permit one to eat and drink, we have overlooked the ultimate purpose of the mitzvah. Rather, by physically and mentally relocating our home to the succah, we relive Hashem’s divine intervention when He cared for us in the past and in turn refresh our consciousness of how He continues to protect and guide us to this day.<sup>11</sup>

---

10. See Tur 625:1 and Bach there

11. Rabbi Neuburger discussed in his drasha on Parshas Shoftim how we are starting to recognize the multiple ways Hashem saved our brothers and sisters living in Eretz Yisroel throughout the most recent war in Gaza.

## ~ סוכות - A Mathematical Holiday ~

Daniella Lejtman<sup>1</sup>

Although most people associate mathematics with the four sons and the famous “אחד מי יודע” song of פסח, the שמיני עצרת/סוכות holidays are also, in actuality, intricately connected to mathematics. A close approximation of the Pythagorean theorem (remember,  $a^2 + b^2 = c^2$ ?) is found in מסכת סוכה, various shapes form the very structure of the חג (think: circle, הקפות, square, סוכה), and numbers abound (e.g. 4, 7, 8, 70). Let’s take a few moments to delve into the deeper meaning behind some fun mathematical concepts that relate to these חגים.

### Pythagorean Theorem

The גמרא in סוכה (7b-8a) discusses the case of a round סוכה, its required area, and its kosher status. רבי states that a סוכה must be able to contain within it 16 square אמות. Therefore, the גמרא tries to solve how much greater is the area of a circle than that of a square inscribed within it. In other words, the גמרא tries to deduce what would be the smallest size circle that would still be able to hold a 4 x 4 אמה space, and thus, be fully kosher. The גמרא begins a mathematical discussion, and states that the diagonal of a square is approximately “אמתא ותרי חומשא באלכסונוא”, one and two-fifths אמה. The fact that the גמרא estimates the length of the hypotenuse of a right triangle as a value very near to the square root of two ( $1.4 \sim 1.414\dots$ ) is fascinating, and fits Pythagoras’s formula, as  $1^2 + 1^2 = (\text{Sq. rt. of } 2)^2$ . The rest of the discussion involves חז”ל’s approximation of  $\Pi$  and a further consideration by the גמרא about why חז”ל approximated certain measurements, like  $\Pi$  or the diagonal of a square.

---

1. Thank you so much to my family, specifically Mommy and Daddy, for encouraging me to follow my dreams and combine my passion for תורה and Judaism with my love for mathematics.

### Geometric Shapes

Cone/pyramid: The גמרא (19b סוכה) discusses the possibility of a conical or pyramid סוכה, focusing on the lack of distinction between the walls of the סוכה and its roof.

Ellipse: הדסים.

Shapeless?: ערבות. Mathematicians may argue that some ערבות are oblong ovals and/or rectangles. Additionally, Beth Abraham הושענות/הקפות may fall under this category.

Triangle: See Pythagorean theorem discussion above.

Square/Rectangle: I think it's safe to assume that most סוכות are in the shape of a square, rectangle, or some version of a square/rectangle.

Circle: The circle is one of the most symbolic shapes in Judaism and appears during this חג during our beloved הושענות/הקפות. The symbolism of a circle is beyond the scope of this article, but here are some tidbits about the circle. A circle has no beginning, middle, or end, just like on שמחת תורה, when we start the תורה cycle again to show that תורה is endless. Every point on a circle is equidistant from the center; so too, on סוכות all of the Jews dance in a circle around the תורה, in the center, symbolizing the fact that although we may all be at different points in life, תורה is equally loved by and accessible to all. Furthermore, as all of the points are necessary if a circle is to remain unbroken, so too in כלל ישראל, unity amongst our people is a must.

### Numerical Themes

(1) ביום הראשון, מקרא-קדש: (1) - The **first** day of סוכות is the official day of טוב. In the times of the המקדש, בית המקדש, the **first** day was the only day when Jews across Israel would take the ארבע מינים. Today, we have the מנהג of taking the ארבע מינים all seven days; this is a later תקנה, established as a זכר למקדש. There is also **one** לולב and **one** אתרוג.

(2) There are **two** ערבות. Also, on סוכות, the קרבנות are **doubled**, as we offer fourteen sheep and two rams in place of the usual offerings on most other חגים of seven sheep and one ram.

(3) There are **three** הדסים. Also, סוכות is the **third** of the **three** רגלים.

- (4) There are, of course, **four** ארבע מינים.
- (5) We do **five** singular הושענא רבה, excluding שבת and הושענא רבה.
- (6) We wave the ארבע מינים in all **six** directions. The **sixth** day of סוכות is a holy day, הושענא רבה.
- (7) There are **seven** days of the official סוכות holiday, which is in the **seventh** month. **Seven** holy guests, אושפיין, visit us on each of these **seven** nights. On הושענא רבה, we do **seven** הקפות and on שמחת תורה we complete two more rounds of **seven** הקפות.
- (8) שמיני עצרת is the only holiday in the Torah whose name contains a number --**eight**.

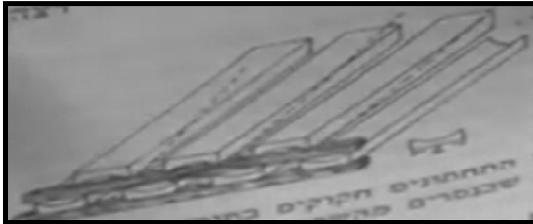
And of course, the fascinating world of numerical sequences enters the סוגיא of bringing **thirteen** bulls, **twelve** bulls, **eleven** bulls, **ten** bulls, **nine** bulls, **eight** bulls, and **seven** bulls throughout the days of יום טוב. The גמטריאות are numerous as well.... Connections between the חגים and mathematics abound! At your סעודה, see if your family can come up with any more fun connections. חג שמח!

## ~ A Rainproof Succah: Is it possible? ~

Yaniv Goldman<sup>1</sup>

Imagine sitting in your succah and hearing it start to rain. Your neighbors run inside to continue their meals but you remain sitting comfortably in your succah because you installed rainproof *schach*. Is that possible? Is it kosher?

In Antwerp it rains a lot. On Succos this poses a particular problem because the halacha states that you are not supposed to sit in a succah when it is raining and if you do sit in your succah when it is raining, you are called a *hedyot*, a fool. Before there were tarps or retractable roofs, this was a major problem because people were often unable to eat in the succah during the *chag*. There was one *chochom* in Antwerp who finally had enough. He designed a new type of *schach* that made the succah mostly rainproof. His succah had multiple layers of *schach* as shown in the diagram below.



Each layer of *schach* was made out of wooden boards with a space between the boards so you could see the stars. In between the two layers of *schach* he placed a gutter made out of wood to remove the rain water. The water runs from the upper layer to the lower layer then to the gutters and out of the succah. His design blocked out ninety five percent of rain from entering the succah.

---

1. Yaniv is currently a student in the 6th grade at RYNJ. This article was written by Yaniv and edited by his father. (Editors)

This design caused a big dispute that tore the city apart. Rav Kreisworth was *matir* it based on a *psak* of Reb Elyashav, but the Bobover Rav (Rav Moshe Halberstam) said it was *pasul* based on a *psak* from Rav Meir Bransdorfer.

In order for the *schach* to be effective it would need to have thick, almost overlapping *schach* with very limited spaces between the boards, as well as a design that would keep the rain out. This could pose two problems. The first is whether such thick *schach* is kosher and the second is whether a succah into which rain cannot run is kosher at all.

According to Shmuel (whom the halacha follows) in the Mishna in *Mesechet Succah* (*daf* 22a) a succah with *schach* on top of *schach*, which has more shade than sun, whose *schach* is thick like a roof of a house - even if you can't see the stars - is still a kosher succah. On *daf* 22b, in discussing the requirement to see stars from inside a succah, the gemarah quotes a *braisa* which says that according to *Beis Shamai* if the "*kochvai chama*" (see below for definition) cannot be seen, the succah is *pasul* but according to *Bais Hillel*, it is still kosher.

The Rambam explains that when Shmuel said a succah is still kosher even if you can't see stars through the *schach*, this only refers to regular stars which can only be seen at night. If you can't see regular stars, a succah can still be kosher. However, the Rambam *paskens* like *Beis Shamai* with regard to the requirement to see the *kochvai chama* and rules that if you can't see *kochvai chama*, the succah would be *posul*. Most *rishonim* understand "*kochvei chama*" to refer to the sun but the Rambam and Meiri understand it to refer to big stars that can be seen even during the early morning hours. The Shulchan Aruch quotes this Rambam as the halacha, even though this is a *daas yachid* (a lone opinion). So you can have thick *schach* and still have a kosher succah, but you will need to be able to at least see the *kochvai chama*.

In addition to the spacing of the *schach*, Rabbeinu Tam says that if rain cannot come into a succah because the *schach* is so thick, the succah is *pasul* for that reason alone because it is like a house which is built so the rain cannot come in. Most *achronim*

understand the Rabbeinu Tam to mean that it is not the fact that the rain cannot come in that *pasuls* the succah, but it is based on the thickness of the *schach* if it is built like a regular roof.

Reb Elyashav *paskened* that the new design was kosher because it was not like a house because of the space between the boards. He felt that if you build a roof to a succah that lets air, bugs and wind in, even if it blocks out most of the rain, it is not considered like a house because you would never live in it year round. Therefore, this design was kosher.

Reb Meir Bransdorfer, a member of the *Edah Hachareidis*, disagreed and opposed this design and said it was like a permanent living place. He said if you sit in a succah like this you would be *mevatel a mitzvas aseil* (not fulfilling a mitzvah). He quotes a story from the *sefer Haravyah* about Rabbeinu Tam who went to his brother-in-law's house for *Succos*. He had a big succah set up that had a complicated dome on top of the succah with open space to see the stars but it blocked out the rain. Rabbeinu Tam *pasuled* the succah saying since it was nice enough that people would live in it, it was like a house and therefore not a kosher succah.

Reb Sternbuch wrote that people said in his name that this design was *pasul* but he added that he never said such a thing. He brought both the *psak* from Reb Elyashav (and he writes that many *tzadikim* used thicker *schach*) and the *psak* from Reb Bransdorfer who *pasuls* such *schach*. Ultimately, Reb Sternbuch concludes that he should not be counted on either side of the argument and people should feel comfortable following which ever *gadol* they are more comfortable following.

Although Reb Wosner brings some reasons to conclude that a succah with this type of *schach* is kosher (based on the Tur in *siman* 631), he then brings many reasons to *pasul* it (based on Rabbeinu Tam). He concludes that in practice you should not sit in such a succah, unless it is a *sha'as hadchak* (which Reb Wosner understands to mean that if you don't use this design you won't have succah at all which will be a *bitul mitzvas aseil*). He felt it was too much of a change from the way the earlier generations

built their succahs to use it, but he did not want to outright *pasul* it because of Reb Elyahsiv's *psak*.

Even Reb Elyashiv who was *matir* it says you should not use such a design throughout the entire *chag* of Succos, but only when it is raining. The solution is for a portion of the succah (depending on the size and the amount of men) to be built with this special *schach* and the rest to be built with traditional *schach*. When it is not raining, one should sit under the traditional *schach* and when it is raining one can sit under the special *schach*.

The conclusion of the story in Antwerp is that *Chasidim* followed Reb Moshe Halberstam (the Bobover Rav) not to use the *schach* and most of the rest of the frum community followed the *psak* of Rav Kreisworth and sat in *succos* built with the newly designed *schach*. Nowadays, with tarp and retract able roofs, even in Antwerp these succahs are not commonly seen even though this design is better because you can be *mekayim* the mitzvah of succah even while it is raining.

Have a Great *Succos* and stay dry.

*B'hatzlocha Rabba,*  
Shmuel Yaniv

אוהל אברהם



אוהל אברהם

אוהל אברהם  
Congregation Beth Abraham