

טיב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Succos

5781

No.

535.434

טיב המערכת

צילא דמהימנותא – Shade of faith

A wealthy man merited to have a large beautiful family. He married off all his children and they moved away far from him. Every year the man the man wanted to see his children so once a year his children would come and gather in their father's house and they would stay a full week with their father, who so looked forward to this visit.

Once, the father saw that one of his sons, as soon as he got there and got settled, he started calling his friends to see who was around in the neighborhood, and who was available for a visit. The father saw and remained silent, but to his consternation, the son continued like this all week long. He was busy with visits and getting together with his friends and hardly spent any time with his father and family. Finally, the father turned to his son and said to him, "My dear son, really? You don't like being near me? I anxiously wait all year for my annual visit with my children, and finally the week arrives, and you all come to me, but you always run away, instead of being with me?!"

The succah is called 'tzila d'mehimnusa' – 'shade of faith'. They explain in the name of the holy Baal Shem Tov that the succah has a unique light that surrounds the person who sits in it, like a child sitting in his mother's lap, and he feels happy and calm. Similarly with us, 'כגמל עלי אמו כגמל עלי נפשי' – 'like a suckling at his mother's side, like the suckling child is my soul' (Tehillim 131:2), when we sit in the succah we wrap and cover ourselves with a cloak as if with HaKadosh Baruch Hu, and we are supposed to feel this way, literally like a small child in his mother's lap.

It is famously known that for every great thing of sanctity, there is a great strengthening against it from the *yetzer hara*. It is the same with the Chag of Succos. It works hard when we are involved in all the various mitzvos, going here and there, visiting relatives and friends, and the main thing is to hold us back from sitting in the succah more than we have to. However, we must not be idle and we must remember, that we are not the only ones waiting an entire year for this week, our Father, HaKadosh Baruch Hu has been waiting an entire year for this week, when He visits us as id in His shadow, thus the succah is called 'tzeil emunah' – 'shade of faith', for when we sit in it we remember our faith in Yisbarach as He covers and protects us and we are calm and happy in His shade.

- Tiv HaMoadim - Succos

טיב ההשגחה

'מכלכל חיים בחסד' – 'He sustains the living with kindness'

Our family is blessed with children. Over the last few years we have accumulated close to half-a-million shekel in debt, mostly to banks. We opened our ledger to try to get a handle on the debt that was choking us. One day they withheld 6,000 shekel from my salary. The blow was terrible for us and we did not know how we could avoid foreclosure before the next paycheck. I must say that we have become very strong as a result of the enormous pressures that have been thrust upon us. We have become stronger in all areas. We have become strong in thanking Hashem for the situation that He brought on us, I sat alone, and I thanked Hashem that He did this, and surely everything is for the best. Together with this, we asked Hashem for salvation. I must say that the whole month passed for us with immense difficulties and great tension. I turned the world upside down asking experts for advice and how to stop the coming withholding, but no one had a solution for us to solve the problem. The first of the month came with my new salary, and this time they withheld 7,000 shekel. For us, this was a very painful blow. This was the beginning of the last *bein hazmanim*. The children knew and understood everything. I told them that this was a kiss from HaKadosh Baruch Hu, though they did not understand. We were not broken, and we continued to thank and pray to Hashem. Along with that we tried everything possible to get them to return the money to us. Everyone – including experienced lawyers – said this was pointless and a waste of time. But we did not give up hope and we were not broken. We kept getting stronger and praying. Despite the hardship, with the advice of our Rav we began to separate *ma'aser* – a tenth, and even a fifth so that we would not have debt. So began a race against time, each passing day reducing the chance of recovering the money, and I must mention for a family that was a matter of survival. With inexplicable Heaven's help, we began to see hidden miracles turn into open miracles, the bank suddenly began to help us, offering advice and help. We went to the bank branch and the officer told us that we would not get the money back, but he called the main office three times for more than 40 minutes trying to help us, as we patiently waited. We said Tehillim and *mizmor l'soda* non-stop. Suddenly, he stood up and told us they freed up the money and handed us 7,000 shekel. We could not believe our eyes. We came home and made a *seudas hoda'ah* for the children and we told them what happened. The lawyer could not believe it, nobody could. We gladly took off a fifth from the 7,000 shekel. Now we are keeping another promise, to publicize the miracle of *chasdei Hashem*. From this miracle we began to save from the paychecks to be able to repay without any further withholding. With Hashem's help we hope to be totally out of debt.

Hodu l'Hashem ki tov ki l'olam chasdo.

תבאינה בהיכל מלך
They enter the palace of the king

טיב הפרשה

קדושת הסוכה וקדושת האיש ישראל היושב בצל כנפי השכינה
The sanctity of the succah and the Jew who sits in the shade of
the wings of the Shechina

You shall dwell in succos seven days – בסוכות תשבו שבעת ימים

The root of the mitzvah of succah in our holy Torah is (Vayikra 23:42-43) 'בסוכות תשבו שבעת ימים כל האזרח בישראל ישבו בסוכו' למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל בהוציא אותם ממצרים אני ה' אלקיכם' – 'You shall dwell in succos for seven days, every native in Israel shall dwell in succos, so that your generations will know that I caused *Bnei Yisrael* to dwell in succos when I took them from the land of Egypt, I am Hashem, your G-d'. The Sefer HaChinuch explains the reason for the mitzvah very well (Mitzvah 325), "The root of the mitzvah as explained in the Torah (23:43), so that we remember the great miracles that G-d Baruch Hu did for our fathers in the wilderness when they left Egypt, surrounded by the Clouds of Glory, so the sun would not harm them by day or the cold at night. Some explain that *Bnei Yisrael* actually made succos in the wilderness. By remembering the wonders that He did with us and with our fathers we are reminded of His mitzvos Baruch Hu, and we were fit to receive the goodness from Him, and this is what Baruch Hu wants to benefit us."

Israel is more beloved due to this holy mitzvah of succah. Not only this that we enter to sit in its shade for seven days, but we accustom ourselves to beautify it with one adornment after another as we find explained in the Gemara (Succah 10a) 'If one covered his succah halachically, and he decorated it with colored cloths and embroidered linens, or hung in it nuts, almonds, peaches or pomegranates, clusters of grapes or wreaths of grain, wine, oil or fine flour' to show how beloved the mitzvah is to them.

כל רגע שיושב בסוכה זוכה לעוד מצוה דאורייתא

Every moment in the succah earns another mitzvah in the Torah

The main mitzva is that for the duration of the seven days of the holiday, the person leaves his house and his sturdy roof, and establishes his residence in the shade of the succah. He does this not just for eating and drinking, but everything his body and soul needs are done in the succah. We learn in the Gemara (Succah 28b) 'The Rabbis taught: All seven days of Succos a man makes his succah his fixed residence and his house his temporary residence. How does he do this? If he owned beautiful utensils, he brings them up into the succah; if he has beautiful linens, he brings them up into the succah. He eats, drinks, and relaxes in the succah.' This is the source for all seven days a person makes his succah his fixed residence and his house his temporary residence. It is ruled liked this in practice in Shulchan Aruch (siman 639).

We also found many *poskim* who wrote that the mitzva of succah is not a combined mitzva that extends for seven days of the holiday, rather, every moment that a Jew sits in the shade of the succah he fulfills a separate mitzva, and the more one sits in the shade of the succah, he finds he has more mitzvos 'לקובץ על יד' 'but that gathered by hand will increase' (Mishlei 13:11).

Thus, it is fitting for everyone to prepare the succah to the best of his ability before the holiday, that all his needs will be met, and he will be able to stay in the succah as much as possible. This requires much planning, but one who intends for heaven will earn help from heaven and he will see fruit from his effort.

ההנהגה בתוך הסוכה צריכה להיות מתוך כוונת ראש
One must conduct himself seriously in the succah

When you stand ready to enter the succah, pause for a moment and think about where you are about to enter since the place you are standing is holy. The air of the succah is not like the air of the rest of the world, rather, it is filled with holy and pure influence of the spirit of Hashem hovering there. The Zohar HaKadosh states (Cheilek 3 309a) that the word 'succah' has the numerical value of 91, which equals the two names of HaKadosh Baruch Hu – 'הו"ה ואדני' – meaning that when the person enters the succah, he is entering into the dwelling of the holy names, and whose heart will not shudder on a day like this?

Therefore, we must be very careful in the succah, that there should be no levity and one should not waste precious time speaking nonsense, rather, utilize every moment with words of Torah and *yirah*. The mitzva of succah is very sacred, to the point that the wood of the succah is holy and prohibited from use all seven days as our Rabbis said (Succah 9a).

The Maharil wrote (Hilchos Succah os 6, brought in Be'er Heitev Orach Chaim 30:6), whose teacher the Maharash was accustomed to mark the boards of the succah to know where they were positioned and the next year he would set it up in the same order. He explained the reason for his actions, that the sanctity of the boards of the succah is compared to the sanctity of the boards of the Mishkan. Just as they did not change the order of the boards of the Mishkan so too, he did not change the order of the boards of the succah. It is taught in the Yerushalmi (Shabbos 12:3) that a board placed in the north will always be placed in the north, and the same in the south as it states (Shemos 26:30) 'והקמות את המשכן כמשפטו' – 'you shall erect the Mishkan according to its manner'.

True, the Torah was not given to the *Malachei Hashareis*, and the person must deal with mundane things, this is not prohibited, therefore, anything that he does in his house he can do in the succah, eating and drinking, and other such things, but together with this he must be careful not to lose focus of the main thing, study of Torah and *avodas* of the Creator Yisbarach Shemo.

It is also written in Mishna Berurah (639:2): 'And so, if one wants to have a conversation with his friend, they should have it in the succah, as the succah must be like his house is the rest of the year. Because the sanctity of the succah is very great, it is fitting to decrease the mundane conversation, but rather, try to keep it in Kedusha and Torah, and most certainly he should be careful not to speak *lashan hara* and gossip and other prohibited talk.

Hashem Yisbarach should help that in the merit of this mitzva we should truly merit the holy influence to elevate to holy and pure levels. The succah should be a shade of faith for us in this world and the World to Come, and protect him from any distress or tribulation, or any travesty that might come into the world, 'ופרוש עלינו סוכת' 'רחמים וחיים ושלו' – 'and spread over us the shelter of compassion, life and peace'.