

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

לישב בסוכה" The Beracha of

Proper Kavanah During the entire *Yom Tov* of *Sukkos*, whenever a person sits down in the *sukkah* to eat and says the *beracha* of "לישב בסוכה", he should have in mind:

- 1) To fulfill the *Mitzvah D'oraysa* of *Sukkah* (1).
- 2) To remember the miraculous clouds of protection that sheltered *Bnei Yisroel* when we left *Mitzrayim* (2).

When to make the Beracha

- We make this *beracha* when:
- 1) Eating a *kezayis* (half-egg volume) on the first night within a four-minute span of time (3).
 - 2) Eating a bit more than an egg's worth, within an eight-minute span, the rest of *Yom Tov* (4).
 - 3) Eating a *kezayis* of *Mezonos* (baked grain goods) to fulfill *mitzva* in the *sukkah* for a while after he finishes his snack, to justify making the *beracha* (5).
 - 4) Eating more than an egg's worth of *mezonos* within an eight-minute span during the rest of *Yom Tov*. In this specific case, since there is a bit of doubt as to requiring a *beracha*, one should sit in the *sukkah* for a while after he finishes his snack, to justify making the *beracha* (6).

When NOT to make a Beracha

- The *beracha* is not made:
- 1) If one eats a non-*mezonos* snack in the *sukkah*.
 - 2) If one eats an entire meal without washing or *mezonos*.
- In this case, since there is a bit of doubt regarding the *beracha*, if one could, he should try to be *mu'at*

אור"ת רכ"ה (2) משנה ברוחה תרכ"א (3) שם תרל"ג (4) שם (5) שם טו (6) שם (7) שם יג (8) שם טו (9) שמירת שבת כהלכתה מחמה (10) משנה ברוחה שם טח (11) שם טו (12) שם (13) שער הציון תרל"ד (14) מ"ב תרמ"ב

הוא היה אומר...

R' Eliyohu Kramer of Vilna ZT"l (Vilna Gaon) would say:

"Which of the 613 *mitzvos* is the most difficult to observe? It is the *mitzvah* of 'שמחת בחגך' - being joyous on *Sukkos*, because for seven consecutive days a person must be in constant joy. Regardless of what might occur during these days that might make it difficult for a person to feel happy, the *mitzvah* to rejoice requires one to overcome all obstacles to joy. Thus, it is the most difficult *mitzvah* to accomplish."

R' Avrohom Shapiro Shlit"a (Chief Rabbi of Israel) would say:

"The *halachah* that one who is מצער (in discomfort) is free from the obligation of dwelling in a *sukkah* is derived from 'תשבו כעין תדורו' - 'your sitting should be as your dwelling,' for one does not dwell in a place where he is in discomfort. Similar standards to those used in determining whether one is required to dwell in a *sukkah* at a particular time, can also be applied to the duty of living in Israel at a time when conditions there are unfavorable."

A Wise Man once said:

"People today 'need' so much. I say, tell me what you 'need' and I'll tell you how to get along without it!"

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למען ידעו דורותיכם כי בסכות השבתי את בני ישראל וכו' (ויקרא כג-מג)

כבר חקרו רבותינו, מדוע נצטוונו לעשות זכר לענני הכבוד ע"י הסוכה, ולא לעשות זכר להמן ולשליו ולמי הבאר? ועוד, למה לא סיפרה לנו התורה בפירושו על הנס הגדול הזה שהקב"ה סובב והקיף את בני ישראל בענני הכבוד? ולמה קראו לאלו "ענני הכבוד"? ומתוך החכם הספרדי, כמהר"ר יהודה צדקה זצ"ל, על כל השאלות כאחד. הנה עם ישראל אינו מציין ניסים, לא את ירידת המן ולא את נביעת הבאר מן הסלע, והטעם כי מהו הפלא בשבילנו לדעת שהבורא עולם ויוצרו - כל יכול - מחולל נס? הלא אין זה פלא! האב תמיד דואג למזונות של ה' את המן, והמציא לנו מים. בענין מקומות הלילה, כי הם אם הקב"ה דאג לנו גם לרווחה נפלאה למגורינו וסובבנו בענני שמים, הרי זה אות וסימן עד כמה הוא ית' אוהבנו ודואג תמיד לנו. הרי זה אות ועדות לגדולתו וחשיבותו, כי העננים הגנו עלינו מחום ושרב היו חסד מיוחד ועל ידם ראינו שעלה זכרוננו לטובה, ומזכירים אנו חסד זה וגילוי חיבה. לפיכך, לא את העננים אנו מעלים על הנס, אלא את הכבוד הרמוז בהם!

לקחתם לכם ביום הראשון פרי עץ חד וכו' (כג-מג)

חז"ל דרשו: "ביום הראשון" - ראשון לחשבון עונות. ותמוה, וכי מיום הכיפורים עד חג הסוכות לא היה רגע של בטלה, לא היה דיבור אחד שאינו הגון, לא עברנו חלילה על שום עבירה? ואם אמנם היו הימים קודש ממש להתעלות ולהכנה לחג, מדוע דוקא בחג הזה של סוכות ייעשו חטאים ועונות? לכאורה למה לנו להתחיל דוקא בחג הזה בעבירות וחטאים ועונות? אלא מפרש האדמו"ר הרה"ק מו"ה לוי יצחק מברדיטשוב זצ"ל, בס' קדושת לוי, עפ"י הגמ' (יומא פו:) שתשובה מיראה זדונות נעשות כשגגות, ותשובה מאהבה נעשות זדונות כזכויות. והנה מתחילת חודש אלול החל תהליך של תשובה מיראה, מפחד יום הדין, והתשובה מיראה הגיע לשיא בחרדת תקיעת השופר. ביום כיפור, מבקשים שהקב"ה משליך במצולות ים כל חטאתינו, ולא יסתכל גם אל אותן השגגות, יתעלם מהן ולא יפקדן. אמנם בחג הסוכות, שהגיע "זמן שמחתנו", ובו אנו מודים ומהללים להש"ת על הזכייה בדין, ועל כל הטובות אשר גמלנו. למול אותן טובות חשים אנו בושה על התנהגותינו וכפיית טובותינו, ושבים בתשובה מאהבה, ואז "זדונות נעשות כזכויות". לפיכך, מבקשים אנו שישלו אותן חטאות ממצולות הים, ויוסיפו אותן למנן זכויותינו. לכן, זהו "ראשון לחשבון עונות".

בחמשה עשר יום לחדש השביעי הזה וכו' (ויקרא כג-לד)

מדוע כשמיידי בקרא ענין חג הסוכות, נא' בתחילה "בחמשה עשר יום לחדש השביעי הזה חג הסוכות", ואילו בפעם שניה (לעיל פסוק לט') נאמר "בחדש השביעי" ולא נזכר "הזה"? וכתב המב"ט, הרה"ג מו"ה משה בן יוסף מטרנאי זצ"ל, בס' בית אלקים, שאפשר שאף שחג המצות וחג השבועות נהגו בני ישראל כשהיו במדבר, אבל חג הסוכות לענין ישיבה בסוכה לא נהגו, שהרי היו מסככים בענני הכבוד, ואיך יעשו סוכה תחת הסוכה? שהרי טעם הישיבה בסוכה הוא לזכר מה שישבו אז במדבר בסוכות של ענני הכבוד, כמשכנ' בקרא "למען ידעו דורותיכם כי בסכות הושבתי את בני ישראל בהוציא אתם מארץ מצרים" - כי לא נצטוו במצוה זו מיד, אלא לדורות הבאים אחרי דור המדבר, שהרי אז ישבו בפועל בצל ענני הכבוד. ולכן, זה הטעם לב' הפסוקים העוסקים בחג הסוכות. בתחילה אמר משה רבינו לישראל "לחדש השביעי הזה" - כלומר, בהיותם עדיין במדבר, יחגגו שבעת ימים, כאשר היום הראשון והיום השביעי הם מקרא קודש. אמנם, לאחר מכן מצוה את העם על המצות שיקיימו בחג הסוכות לאחר שייכנסו לארץ, שהם ישיבה בסוכה, וגם נטילת הד' מינים, שהיא מצוה רק בבואם לארץ, כמשנא' "באספכם את תבואת הארץ ולקחתם לכם".

Though perhaps not decorated, they were all *kosher l'mehadrin*, testifying to the tremendous love the Jews had for *Hashem's mitzvos* and their devotion to Him at all times and under all conditions.

On that very same day, *Erev Sukkos*, the **Brisker Rov, R' Yitzchok Zev Soloveitchik ZT"L**, who was living in Warsaw at the time, was notified that an *esrog* was waiting for him by the **Lubavitcher Rebbe, R' Yosef Yitzchok Schneerson ZT"L**, who lived at the other end of town, well over an hour's walk from his house. A brave young Gerrer *chasid* volunteered to go, at great risk to his own life, and bring the *esrog* for the Brisker Rov. Through a series of miraculous events, he was successful in procuring the *esrog*, and word quickly spread that there was a kosher set of *arba minim* in the vicinity, in the possession of the Brisker Rov.

It was still dark, very early the next morning, when the Brisker Rov woke up to the sound of a great crowd outside his home. He opened his door a crack to see what was going on and discovered, to his amazement, a long line of people stretching from his doorway into the distance. It was truly inspiring to see just how precious the *mitzvos* of *Yom Tov* were to the downtrodden Jews of Warsaw.

Suddenly, just before dawn on the first day of the *chag*, out of nowhere, the sound of trucks rolling in and horns honking broke the stillness. The trucks were full of German soldiers coming to break up the illegal gathering. They lashed out right and left, striking defenseless Jews dressed in holiday garb, viciously with the butts of their rifles. The Jews scattered in all directions, and many suffered painful injuries, moaning and bleeding in the street. Having finished the job, the soldiers piled into the trucks and just as quickly sped off. No more than a few minutes passed before the crowd of tenacious Jews had reassembled in their places, waiting in silence for the sunrise and their chance to fulfill the *mitzvos* of the *arba minim*.

The sun came up and the people began taking the *arba minim* one after the other. Each one made a *beracha*, shook the *lulav* and *esrog*, and quickly handed it to the next person. The Germans returned, again and again, throughout the day, to disperse the crowd, and some people at the end of the line did not even manage to perform the *mitzvah* before sunset. They did not despair, though, and came back the next day to try their luck again; perhaps they would merit the *mitzvah* on the second day of *Yom Tov*.

Among the many people who came to make a *beracha* over the *arba minim*, the Brisker Rov noticed one man who, when he took the *lulav* and *esrog* in his hands, made a heartfelt *beracha*, and his joy in performing the *mitzvah* was extraordinary. R' Yitzchok Zev asked for an explanation, and, in response, the man recounted that all his family had been killed in the bombings over the last month. His last child left alive had been killed by an exploding shell a few hours before the beginning of *Yom Tov*! He had nothing left but the *mitzvos* that he performed and his gratitude to *Hashem* for allowing him to do so!

The Brisker Rov would later describe the length of the line of people, comparing it to the distance from his Jerusalem home on Press Street to the Zichron Moshe shul. "It was then that you saw," he added emotionally, "what a Jew really is!"

משל למח הדבר דומה

פרי עץ הדר כפת תמרים וענף עץ עבות וערבי נחל וכו' (ויקרא כג-מ)

משל: As was the custom each year, messengers were sent out far and wide to find the most perfect set of *arba minim* for the **Bobover Rebbe, R' Shloime Halberstam ZT"L**. And indeed, the *lulav, hadassim* and *aravos* of the *Rebbe* were of the highest quality that year. But nothing compared to the *esrog*! An *esrog* that was so pure, spotless and as perfect as an *esrog* can be. R' Shloime was satisfied and his *chassidim* were happy that they had located the absolute perfect set of *arba minim* for their *Rebbe*.

The first day of *Sukkos*, the *Rebbe* followed by an entourage of hundreds of *chassidim* made his way to the large *sukkah* to make the *berachos* on the *lulav*

and *esrog*. It was then that the *chassidim* noticed that the *Rebbe* was not using the "perfect" *esrog* that they had worked so hard to get for him! No one said anything at the time, but later when they went to check on the *esrog*, they found that their "perfect" *esrog* was not so perfect after all. Someone had touched it, it had fallen, and now it was *posul*!

נמשל: There is no such thing as perfection in this world, other than *Hashem* Himself! No person, no job, no food, and no, not even an *esrog* can be entirely שלם - perfect, in its entirety. Said R' Shloime, "I was hesitant to use this 'perfect' *esrog* - only *Hashem* is truly 'perfect' - and השמים they agreed!"

בסוכות תשבו שבעת ימים כל האזרח
בישראל ישבו בסוכות (ויקרא כג-מג)

TORAH GEMS

All seven days of *Sukkos*, one is required to make the *sukkah* his permanent abode and his house his temporary abode. Whence do we know this? From what *Chazal* have taught: "You shall dwell" - in the same manner as you ordinarily live. (סוכה כו.)

R' Shamshon Raphael Hirsch ZT"L notes that just as we must adhere to the principle of "תשבו כעץ" - "Your sitting (in a *sukkah*) should be as your dwelling (at home)" - so conversely we should adhere to the principle of "תדורו כעץ תשוב" - A Jew's dwelling at home should be as his sitting in a *sukkah*.

Rosh Hashanah is only two days for the "Teruah" mood, and *Yom Kippur* is only one day for fasting and repentance, while *Sukkos* is seven days, an entire cycle of days, for the joyful dwelling in our huts, and for enjoying our possessions before *Hashem*. This is what is most characteristic of what a Jew is all about; the normal mood of one's life is not the bowed down broken feeling of despair, but the perfect joy of life which runs equally through the year of a life of a Jew faithfully devoted to duty. Hence, "תדורו כעץ תשוב" - one should endeavor to live throughout the year in the spirit of true *simcha* as generated during the joyous festival of *Sukkos*.

מי שלא ראה שמחת בית השואבה לא ראה שמחה מימיו (סוכה גא)

The *gemara* (סוכה ג:) tells us that during the rejoicing of the *Simchas Beis HaShoevah* (Drawing of Water) on *Sukkos*, *Hillel Hazaken* (the Elder) would declare on behalf of the Almighty: "אם אני כאן" - "If I am here, everyone is here."

Rashi explains these words that as long as *Hashem* favors the Holy Temple and His *Shechinah* dwells there, all will come there. But if the Jews sin and

Hashem removes His *Shechinah*, who will come there? **Tosfos**, in

citing the *Yerushalmi*, interprets Hillel's words in a different manner: It is *Klal Yisroel* who is speaking, saying. "If I (*Bnei Yisroel*) am here in the *Bais Hamikdosh*, everyone (that is worthy) is here."

In *Mesivta Torah Vodaath*, **R' Shraga Feivel Mendelowitz ZT"L** would often direct the singing and dancing on *Yom Tov* in the *yeshivah*. On *Sukkos*, one of his favorite songs was to these words of Hillel: "אם אני כאן הכל כאן" - "If I am here, everyone is here." He would urge on the students by saying, "Bochurim, tantz Rashi's p'shat." - "Boys, dance Rashi's version." (that 'I' refers to *Hashem*). Then after a few minutes, he would say, "Bochurim, yetz tantz Tosfos's p'shat" - "Boys, now dance Tosfos's version!" (that 'I' refers to *Bnei Yisroel*)

סוף דבר הכל נשמע את האלקים ירא... כי זה כל האדם (קהלת יב-ג)

What is meant by the words of *Koheles*, "For that is the whole (essence) of man?" Rabi Eliezer said, "The entire world was created only for such a man." **R' Elchonon Wasserman ZT"L** explains that a person might think that *Yiras Shomayim* - Fear of Heaven, is merely one of several human virtues, that one may be a good and complete man even though he does not fear G-d. *Koheles* teaches us that this is not so. Fear of Heaven is the totality of man. Without it, one is not a man at all - he is merely one more animal!

The human aspect of a man can be measured only by his Fear of Heaven, whether more or less. Whoever possesses abundant Fear of Heaven is a great man; one who possesses little is small. If someone lacks every vestige of *Yiras Shomayim* and does not fear *Hashem*, then he is not truly a human being, but an animal in the guise of a human.

מעשה אבות ... סימן לבנים

ותהא חשובה לפניך מצות ארבעה מינים אלו כי כונתי ליחדא שמא רקדשא בריך הוא (סדר נטילת לולב)

On the day before *Sukkos*, 1939, after being thoroughly demolished by the fierce German onslaught - the "Blitzkrieg" - which began only four short weeks earlier, the hapless Polish army surrendered unconditionally and a ceasefire was established. The people of Warsaw emerged from bomb shelters grateful for the quiet, and the following wonderful scene took place: Thousands of Jews, who had just come out of cellars in every corner of the city, hurried to pull planks and doors out of the debris, and began building kosher *sukkos* for the coming *Yom Tov*. Many *sukkos* went up, only to be torn down by furious German soldiers who would then chase the Jews away. The Jews of Warsaw, bursting with love for the *mitzvah*, would find another place and build a *sukkah* there, The Germans, joined by enthusiastic Poles, would knock down that *sukkah* as well. But the spirit of the Jews won out in the end, and by the time *Yom Tov* began, hundreds of *sukkos* were standing.