

אומר...

“Only a lack of imagination saves some people from immobilizing themselves with imaginary fears.”

הוא היה אימר...

6:05 - הדלקת נר שבת
 9:17 - סוקר"ש / מג"א
 9:53 - סוקר"ש / גר"א
 10:50 - זמן תפילה/גר"א

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א
משפיע רוחני בק"ק בית שמש

**לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע**

ךְתב רש"י שם סיבבם והקיפם בעניים וכו'". ומבואר שהכוונה לענני כבוד שהקיפו את ישראל בנוסעם במדבר. והנה עה"פ "כי בסוכות הושבתי את בני ישראל", תירגם אונקלוס, "ארי במטליות ענני אותי בית ית בני ישראל", היינו שהכוונה לענני כבוד (ע' רש"י), נמצא שחג הסוכות הוא זכר לענני הכבוד שהקיפנו. **והמגלה עמוקות** (ואתחנן אופן ק"ד) מוסיף, שלכן ישנם שבעת ימי חג הסוכות, כי הם כנגד שבעת ענני כבוד.

הרמח"ל בספרו דרך ה' (ד', ח') כתב לבאר עניין "ענני כבוד", "כי הנה ענני הכבוד שהקיף הקב"ה את ישראל, מלבד תועלתם בגשמיות, שהיה לסכך עליהם ולהגן בעדם, עוד היתה תולדה גדולה נולדת בהם בדרכי הרוחניות, והוא, כמו שעל ידי העננים ההם היו נמצאים ישראל מובדלים לבדם ונשואים מן הארץ, כן היה נמשך להם מציאות הארה המשכנת אותם לבד, נבדלים מכל העמים, ומנושאים ומנוטלים מן העוה"ז עצמו, ועליונים ממש על כל גויי הארץ. ודבר זה נעשה בשעתו לישראל, להגיעם אל המעלה העליונה הארצית להם". היינו שענני הכבוד רוממו את ישראל במובן הרוחני, כי כמו שחצצו בין ישראל והארץ, והרימו אותם מעל הארץ, והקיפו אותם לגמרי באופן שחצצו ביניהם לבין אויר העולם, בזה מורה על ההתרוממות מעל הארציות, היינו

הגדה "צרכי גמליא" לרבינו ביץ שליט"א
ראש ישיבת שער השמים בירושלים

שיב התבליך

רעניעות פירוש'ים לעורר האדם לעבודת
השי"ת והתחזקות באמונה ובטחון מאת

[תרגום: בא וראה, בשעה שאדם יושב במדור הזה של הסוכה בקביעות, שהוא צל האמונה, אז השכינה העליונה ואברהם וחימשה צדיקים אחרים שמים דירתם עמו, ורבי אבא מוסיף ואומר, שאברהם

וחמשה צדיקים עם דוד המלך שמים דירתם" - עמול).

הרי מפורש, שמצות סוכה עניינה אמונה, ולכן מקיימים מצוה זו דוקא בחדש תשרי, אחר יום הכיפורים, משום שביום כ"ה קב"ה מכפר לנו על כל עונותינו, וכל אחד רוצה לפתוח דף חדש בחייו ולהתחיל לעסוק בעבודת ה'. לכן המצוה הראשונה שעלי להתחיל לעסוק בה היא 'האמונה', שזו מצות סוכה. וזהו עומק כוונת חז"ל במס' ע"ז (ג.ג.). שלעתיד לבוא קב"ה ינסה את האומות, ויאמר "מצוה קלה יש לי וסוכה שמה, לכו ועשו אותה", והקב"ה מקדיר עליהם חמה תקופת תמוז, וכל אחד מהם מבטבט בסוכתו ויוצא. ומדוע באמת ניסה אותם קב"ה דוקא במצוה זו? אלא משום משום שמצות סוכה עניינה האמונה בהש"ת, והקב"ה ירצה לנסות את הגויים אם מאמינים הם בה' או לא.

עתגדג לזכות רפואה שלימה בעד החולה מאיר יעקב בן רבקה ז"י בתוך שאר חולי ישראל

מעשה אבות סימן לבנים

All of Berditchev was in a quandary. *Sukkos* was just around the corner, and there was not a solitary *esrog* in the whole town. **R' Levi Yitzchok of Berditchev ZT"l** told a group of his *chassidim* to wait at the nearby crossroads in the hope that they would encounter some passerby who owned an *esrog*. Sure enough a wagon soon trundled by, and the man inside it had an unusually beautiful *esrog* with him. He was on his way home. The trouble was that his home was in some far-off town, and he was only bypassing Berditchev. They brought the stranger to their *Rebbe*, who immediately entreated him to spend the festival with them, and by lending his *esrog*, enable the whole community, including the *tzaddik* himself, to carry out the *mitzvah* of pronouncing a blessing over the Four Species. The stranger would not agree. He was on his way home to spend *Yom Tov* with his family. How could he upset their festive joy by not being there?

The *tzaddik* promised him wealth and children, but even this did not help. He had wealth and children, thank G-d, and was in need of nothing. Then the *tzaddik* said: "I hereby promise you that you will share my lot in the World to Come!"

The stranger immediately changed his mind. This was worth staying on in Berditchev for the duration of the festival. The *tzaddik* was overjoyed, and the community was enabled with all the *mitzvos* of the *Arba Minim*.

Right before *Yom Tov*, R' Levi Yitzchok issued a secret order to all the townsfolk of Berditchev: no one was to allow this guest to eat in their *sukkah*. Not a soul could guess what the reason could be, but it was an order from the *Rebbe*.

On the first night of the festival, the unsuspecting fellow returned from the synagogue to the room which he had rented in someone's house. There, indoors, he found everything prepared - wine for *Kiddush*, two loaves, candles, and a festive meal. He was dumfounded. Could it be that the householder, such an upstanding and observant Jew, did not have a *sukkah*? He went out to the yard, and duly found a *sukkah* set up exactly as the *halacha* requires. Inside it he could see his host and all his family sitting happily around the table. He asked to be admitted, but was refused. Why so? There was no answer. Somewhat downcast, he proceeded to call on the neighboring families, each of which he found sitting happily in their *sukkos*. He begged to be admitted - but in each case the response was the same baffling refusal.

It finally came out that behind all of this was an order from the *tzaddik*. He ran off to R' Levi Yitzchok's house in consternation, and asked, "What's this all about? How have I sinned to deserve this?"

R' Levi Yitzchok replied, "If you will waive your claim to the promise I made to you about the World to Come, then I'll straight away give the order that you should be admitted to a *sukkah*."

The stranger was shocked and dismayed. What was there to do now? On the one hand there was the promise of the *tzaddik* that he would share his lot in the World to Come. On the other hand, there was a *mitzvah* waiting to be fulfilled - to eat in a *sukkah*. In the end, the *sukkah* won the day. It was unthinkable that a Jew like himself, who all his days had observed the *mitzvah* of the *sukkah*, should miss it this year. He would be eating like a *goy*, indoors, G-d forbid!

He told the *tzaddik* that he released him forthwith from his promise about the World to Come, and (at the *tzaddik's* request) even gave him his hand in confirmation. Then off he went and quietly ate his festive meal in someone's *sukkah*. As soon as the festival came to an end, R' Levi Yitzchok called for him.

"Now," he said, "I hereby return my promise to you. I wanted you to learn, my son, that I didn't want you to pick up your portion in the World to Come cheaply through an easy bit of bargaining. I wanted you to earn it, through your deeds. That is why I arranged matters that you should be put to the test with regard to the *mitzvah* of the *sukkah*. Now that you have withstood this test, and demonstrated great *Mesiras Nefesh* for the sake of fulfilling this *mitzvah*, you truly deserve to share my portion in the World to Come!" (R' S. Y. Zevin)

משל למח הדבר דומה

ופרס עלינו סכת שלומך וגו' (תפילת מעריב)

משל: A simple villager was once walking in the big city and came across a store with an interesting display.

"What are those colorful sticks you have in the window?" asked the villager. The storekeeper replied, "Those are umbrellas. They protect a person from rain."

The villager was enthralled and immediately purchased one which he brought back to his village. There he was the center of attention as he showed off his new umbrella.

Suddenly, someone called out, "Hey! It's starting to rain.

Let's see how your new umbrella works."

The simpleton grabbed his colorful stick and dangled it over his arm like he saw people in the big city do. But to his shock and embarrassment, he was soon soaked to the bone from the drenching rain. His umbrella was useless.

He ran back to the store in the big city and complained that his umbrella did not protect him during the heavy rain.

"An umbrella is useless when closed," he was told. "You must open and stand under it so the rain doesn't hit you."

יערף כמטור לקחי תולכטל אמרתי
כשעוירים עלי דשא וכו' (לב-ג)

"My teachings shall pour like rain, my words shall flow like dew." As opposed to rain, which often pours down forcefully and in large quantities, dew descends slowly and peacefully, just a little bit at a time. **Rabbeinu Ovadia Seforno ZT"l** notes that the same applies to *Torah* study. Those who devote their lives to *Torah* scholarship are like the seemingly endless waters of a storm. However, through the wisdom which they generate, the rest of *Klal Yisroel* receives gentle droplets, in the form of *halachic* rulings, *Torah derashos*, even understanding a *blatt gemara* or an idea in *agadah*. As a *tzaddik* once said, "The *Torah* is not too big for even the smallest in *Yisroel*, and it's not too small for even the greatest among *Yisroel*."

In the **Rambam's** words (הל' לולב ח:טו) the joy of *Sukkos* is "that a person experiences joy in the performance of *mitzvos* and in the love of Hashem Who commanded them." This is a recognition of what a privilege it is to observe *mitzvos*, for this is the primary purpose of creation. We recall the "ענני הכבוד" - "clouds of glory" in which we, *Bnei Yisroel*, basked in the desert, when all of our daily needs were met through the direct intervention of *Hashem*.

Thus, writes **R' Michel Barenbaum ZT"l**, specifically in *Tishrei*, during the harvest season, *Hashem* commanded us to leave our secure, comfortable homes and move into flimsy, temporary dwellings where we are exposed to the forces of nature and dependent on the grace of *Hashem* to protect us from them. This is to remind us, in the midst of harvesting the bounty of the year's crops, that we are indeed dependent upon *Hashem* for our daily sustenance, no less than in the days of the *mann*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

ביקור

דודגה יתירה FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO
אחת שאלתי מאת ה' אתה אבקש ... לחזות בנועים ה' ולבקר בהיכלו וגו' (תהלים כז-ד)
Dovid Hamelech in *Tehillim* makes a famous request: "שבתי בבית ה' כל ימי חיי... ולבקר בהיכלו" - "I shall sit in the House of Hashem all my days and visit His sanctuary." The *seforim* explain that "visit His sanctuary" refers to sitting in the *Sukkah*, the private and intimate chamber of *Hakadosh Boruch Hu*, where a person is fully embraced in the "Heavenly shade" (צל אדהימננה). The **Ariza'i** compares the *halacha* that a *sukkah* must have 2 walls plus a little bit, to an embracing arm. From the shoulder to the elbow is one wall, the elbow to the wrist is a second wall, and the hand is the extra little bit. When a Jew sits in the *sukkah*, it is as if he is literally being "hugged" by the *Yad Hashem*!

How much must a Jew appreciate this privileged and intimate relationship - being allowed to visit the King in His sanctuary? If you think about it, that's the reason why if one is "מצטער" (lit. in pain), he is not required to be in the *sukkah*. Why? Because if a Jew feels pain or discomfort when entering into *Hashem's* private chamber, he doesn't deserve to be there altogether! Imagine being allowed into a room where \$100 bills are given out to everyone in the room every minute. You come inside but right away, you feel hot and stuffy. If being uncomfortable is enough to drive you away from this great opportunity, then you are a fool - and *takeh* - you don't belong there!

The *Sukkah* is a place where we receive much more than \$100 bills. We soak in infinite amounts of spirituality and holiness from the *Ribono Shel Olam*. Let us visit our King for the next seven days and really get to know Him!

TORAH GEMS

ותתן לנו ה' אלקינו באהבה מעדים
לשמחה... חג הסוכות הזה זמן שמחותנו

Every *Yom Tov* is a time of happiness and elation. However, only *Chag HaSukkos* is called שמחתנו - *Season of our gladness*. Why, indeed, is *Simcha* associated with *Sukkos* more than with *Pesach* and *Shavuot*?

The **Manchester Rosh Yeshivah, R' Yehudah Zev Segal ZT"l** explains the meaning of this joy: The season of soul-searching and introspection which commences with *Rosh Chodesh Elul* becomes more intense with the advent of *Rosh Hashanah* and reaches its climax with *Yom Kippur*, when we enumerate our sins in confession upon confession and beg forgiveness. Those who approach this season with the seriousness that it demands might well become dispirited after having spent so much time pondering their spiritual failings. **R' Yisroel Salanter ZT"l** writes that in days past, "every man was seized with dread by the voice which proclaimed the blessing of the month of *Elul*." Forty days and countless tears later, such a man might find it hard to mend his broken heart.

Chag HaSukkos is a time of special closeness between *Hashem* and His people; this closeness is the source of the joy that permeates the *Yom Tov* experience. The *mitzvah* of *sukkah* symbolizes this closeness in a most unique way. *Chazal* tell us that the *sukkah* represents the Clouds of Glory, through which *Hashem's* Presence was manifest during *Bnei Yisroel's* sojourn in the Wilderness and which sheltered them from harm. Thus, *Sukkos* is the season of our gladness because its arrival revives our broken spirit and infuses us with joy, both because it is a holy day, a *Yom Tov*, and also because its primary *mitzvah* - *Sukkah* - represents the special bond that exists between *Hakadosh Boruch Hu* and *Klal Yisroel*.