

Sukkot

Moadim L'simcha

15-23 Tishrei 5777 / October 17-25, 2016

Daf Yomi: Bava Metzia 21-29; Nach Yomi: Yechezkel 41 - Hoshea 1

Weekly Dvar Torah

A project of the

NATIONAL COUNCIL OF YOUNG ISRAEL

*SPONSORED BY THE HENRY, BERTHA AND EDWARD ROTHMAN FOUNDATION
ROCHESTER, NY, CLEVELAND, OHIO, CIRCLEVILLE, OHIO*

Sukkot 5777

Rabbi Aharon Ziegler

Associate Member, Young Israel Council of Rabbis

Every day, from the first day of Chol HaMo'ed Sukkot, including Shemini Atzeret, the Torah reading is from parashat Pinchas. We read a short (especially here in Israel) portion which lists the special korbanot that were offered that day, and so too throughout the Chag. As a matter of fact on the first day of Chol HaMo'ed, which is the second day of Sukkot, we read three pesukim that list the Temple sacrifices for the second day of Yom Tov. Now these three same pesukim we read for the Kohen, the Levi and two Yisraelim. Four times we read the same three Pesukim, and we do this every day until Shemini Atzeret.

What is most interesting and strange about this daily Torah reading is that nothing about Sukkot as a unique holiday is mentioned; not its name, not the mitzvah of Sukkah, and not the mitzvah of Etrog and Lulav. The Abarbanel notices this and simply says that these Mitzvot were already mentioned in parashat Emor. However, that answer is not that simple. Because throughout Pesach the Keriat HaTorah does mention eating Matzah, and Bikurim is mentioned for Shavu'ot, as well as Shofar blowing for Rosh HaShana and fasting for Yom Kippur, even though all of these Mitzvot were mentioned in Emor. Leaving Sukkot to be the only Chag in which the Torah reading is devoid of any mention about the theme or Mitzvot of the Chag.

I would perhaps suggest that every Yom Tov is focused exclusively on us, the Jewish people. Pesach **WE** were liberated from Mitzrayim and on Shavu'ot **WE** received the Torah. But Sukkot is different. True, the Sukkah certainly reflects our acknowledgement to HaShem for our forty year survival in the desert and our eternal survival throughout the exile; while the 4 Species represent our gratefulness for Eretz Yisrael. But the korbanot, namely the seventy parim (bulls) that we read about on Sukkot correspond to the seventy nations of the world. (Mesechta Sukkah 55b).

The Torah readings therefore remind us that we have an obligation to pray for the welfare of all nations of the world. We are deeply concerned when nations suffer from floods, fires, earthquakes and blood-shed. We are descendants of Avraham Avinu, who declared at the purchase of land to the people of Chet, I am a GER – VETOSHAV, a foreigner and a resident in your land (Bereishit 23:4). I am different by keeping my own way of life, yet at the same time I am a resident of your community. My uniqueness does not prevent me from fulfilling all obligations of being a productive and useful citizen.

So too on Sukkot, the Torah reminds us that although we are an AM LEVADAD YISHKON, a nation that lives in solitude (Bamidbar 23:9) and not even counted together with them. It is not written that there are 71 nations of the world, but rather, 70 plus 1- we are not counted together with them. But, we are also citizens of the world, we are members in the society of nations and it is our obligation to be mitpallel for all mankind. That is the message of Sukkot. May it be a Chag of Shalom and Simcha for Klal Yisrael.

Chag Samayach to all, Rabbi Aharon and Libby Ziegler

Sukkot 5776

"The Return of the Clouds of Glory"

Rabbi Moshe Greebel

Associate Member, Young Israel Council of Rabbis

Concerning the *Yom Tov* of *Sukkos*, which falls on the fifteenth of *Tishrei*, the *Tur* (Rabbeinu Ya'akov Ben Asher (1270- c. 1340) of blessed memory, in *Siman 625* explains why it is celebrated in the Fall:

"And, even though we left Egypt in the month of Nisan (Spring), we were not commanded (in the Torah) to construct a Sukka in that season. For, those (Spring) days are days of warm weather, when it is the manner of all men to (enjoy the outdoors by) making a Sukka for purposes of shade, and it would not be recognizable that our constructing (of the Sukka) would be part of the Mitzvos of the Blessed Creator. Hence, He commanded us to make it (the Sukka) in the seventh month (*Tishrei*), which is a time of rain, when it is the manner of all men to leave their Sukka and live in the house again."

Now then, while the *Tur* provides us with this well known answer to celebrating *Sukkos* in the Fall, other notable *Rabbanim* have given us additional solutions to this query, such as the *Vilna Gaon* (his Excellency, Rabbeinu Eliyahu Kramer 1720- 1797) of blessed memory, also known as the *Gra*.

To begin, the concept of *An'nei HaKavod* (clouds of glory) must be understood. Describing some of the miracles that took place when the *B'nai Yisroel* left Egypt, the *Midrash Vayikra Rabbah 34-8* has this to say:

"..... The Manna fell for them, the well came up for them, the quails were provided for them, the *An'nei HaKavod* encircled them (to protect and even carry them), and the pillar of cloud journeyed before them...."

In fact, according to one opinion of *Tannayim* (*Mishna Rabbanim*), the entire reason we were given the *Yom Tov* of *Sukkos*, as seen in the *Gemarah* of *Sukkos 11b*, was to commemorate these *An'nei HaKavod*:

"It has been taught, "For I made the *B'nai Yisroel* to dwell in *Sukkos*." (*Vayikra 24:43*) These were clouds of glory.' These are the words of Rabbi Eliezer. Rabbi Akiba says, 'They made for themselves real *Sukkos*.'"

Now then, according to the *Gra*, when the *B'nai Yisroel* sinned with the *Egel HaZahav* (golden calf) on the seventeenth of *Tammuz*, the *An'nei HaKavod* temporarily disappeared until the *B'nai Yisroel* were forgiven by *HaKadosh Baruch Hu* on the tenth day of *Tishrei*, *Yom Kippur*, and commanded to work on the *Mishkan* (Tabernacle). Only then did the *An'nei HaKavod* return.

Subsequently, continued the *Gra*, on the day after *Yom Kippur*, which was the eleventh of *Tishrei*, for the first time *Moshe* commanded the nation to donate to the construction of the *Mishkan*. And, within a span of two days all brought their donations, as the Torah relates:

"And they received of *Moshe* all the offering, which the *B'nai Yisroel* had brought for doing the work on the sanctuary, and they still brought to him free offerings in the morning, in the morning." (*Sh'mos 36:3*)

That is, instructed the *Gra*, these two days were the twelfth and thirteenth of *Tishrei*. Now, on the fourteenth of *Tishrei* all the skilled workers took the donations from the hands of *Moshe*. And, on the fifteenth, they began the work of the *Mishkan*, the exact day on which the *An'nei HaKavod* returned.

Hence, concluded the *Gra*, the fifteenth of *Tishrei* in the Fall season then, is the precise and accurate time of the miracle of the *An'nei HaKavod* returning to the *B'nai Yisroel*. This is why the Torah states, "For I made the *B'nai Yisroel* to dwell in *Sukkos* (*An'nei HaKavod*)," after they lost them due to the *Egel HaZahav*. And, the *An'nei HaKavod* would remain with the *B'nai Yisroel* until the death of *Aharon HaKohain*.

So conclude the words of the *Gra* on this subject. One way or the other, the *Yom Tov* of *Sukkos* has a very unique perspective to it. While many other miracles are recounted in the Torah, they are for the most part, life giving factors. Water from a rock and Manna and quail from heaven to name just a few, were necessary to sustain life. However, when it comes to *Sukkos*, even though a lack of shade in a wilderness might not necessarily be life threatening, yet, *HaKadosh Baruch Hu* went so far as to provide even that for His nation. May He always provide us with all our needs.

May we soon see the *G'ulah Sh'laimah* in its complete resplendence- speedily, and in our times.

Shabbat Chol HaMoed

Rabbi Yirmiya Milevsky

Associate Member, Young Israel Council of Rabbis

The Torah states that one of the four species we take on the holiday of Sukkoth is the "Pri Etz Hadar" – literally, "a fruit of a beautiful tree," known to us as the Etrog. The Talmud, seeking to identify the fruit that the Torah has in mind, comments that by switching the vowels, "Hadar" (beautiful) it can be read "Hador" (that dwells). Thus, the verse can be translated as "fruit of a tree that dwells." This refers to the fact that, unlike other fruits, the Etrog doesn't simply grow, blossom, and fall off the tree within a short period of time. Rather, it lives on its tree from year to year, and when the new crop grows, the one from the previous year still exists on the tree. Commentators explain that we can learn an important lesson from this.

We will now examine another aspect of the Etrog. The *halachah* mentions many problems that will invalidate the Etrog. For example, it may not be shriveled, or contain certain types of spots. This is because *halachah* requires the Etrog to be "Hadar" (beautiful) and these flaws invalidate its status of "Hadar." Interestingly, this is the only mitzvah we find in the Torah for which beauty is an essential condition for the performance of the mitzvah, and not just an enhancement. So, in the Jewish tradition, the Etrog is the symbol of beauty.

Concerning the commandments and practices of our heritage, there is an often-repeated question: "Why is this done in such an old-fashioned manner; wouldn't it be much nicer if we could upgrade and practice in a more contemporary fashion?" This way of thinking has led many to reform our tradition, believing it would help to make Judaism more attractive and appealing. In fact, there was a time that some people maintained that the appeal and inspiration of the shofar on Rosh HaShanah would be largely enhanced were it to be covered in gold, which of course is prohibited according to *halachah*. At a different time in Jewish history, with the same goal, there was a movement to make some changes to the appearance of the synagogue. For instance, the *bimah*, from where the Torah is read, was removed from the center of the synagogue to the front, facing the congregation.

On the surface, these changes may seem beautiful – the look of the shofar may appear nicer for the Holiday, the synagogue may be structured in a manner so that everyone can more easily hear the Torah reading. But the message of the Etrog is a message of the Jewish approach to beauty – the Etrog symbolizes beauty which is a very important attribute to absorb when relating to the Al-Mighty. However, its development took place when on the same tree there remained a representative from the earlier generation. Torah beauty observes the past and, from it, learns how to continue in the future.

Every morning when we recite "Az Yashir" (the song that the Jews sang following the crossing of the Reed Sea) in which we say: "*Zeh* – This is my G-d and I will beautify Him, the G-d of my father and I will exalt Him." The verse "I will beautify Him" is a source for beautifying the Mitzvot. But, as we are making the mitzvot beautiful, we should be mindful that He is the G-d of our Fathers and we must remain loyal to the tradition handed down to us, to accomplish the beauty that G-D desires.

Chag Samayach and Shabbat Shalom

Shemini Atzeret/Simchat Torah

Rabbi Chaim Lobel

Associate Member, Young Israel Council of Rabbis

If you seek her as silver and search for her as for hidden treasures, then shall you understand the fear of the Lord and find the knowledge of G-d (Proverbs 2: 4-5).

This verse is in reference to the study of Torah. The Medrash Rabba (Shir Hashirim Rabba 1:9) explains the verse through a parable. If a man loses a valuable stone within his house, he would make sure the house is well lit while

continuing his search until the stone is found. If he would go to such lengths for an object that could be enjoyed only in this world, it stands to reason that he would exert himself all the more for the study of Torah which will benefit him in both this world and the world to come. The Medrash is not saying here that a person searches for Torah the same way in which he would search for a lost object. Rather, the parable compares a person's outlook between finding a valuable object and studying Torah.

When someone loses a valuable object in the house, he feels certain he will find it if he just looks longer and harder. With that certainty, he will continue to look until he finds the precious item. So too, when studying Torah, a person should have the mindset that, with time and effort, he will acquire the Torah's riches. To develop that mindset, however, a person must learn to value the Torah and have faith that the Torah will yield its riches to anyone who perseveres.

Rabbi Yochanan ben Zakai says: "If you studied Torah, do not take personal credit because this is the reason for which you were created" (Avot 2:8). Rabeinu Yona adds that a person cannot take personal credit for Torah study because the Torah is infinite – no one can fully grasp even a single aspect.

The Alter of Slobodka (Ohr Hatzaphoon; Chelek 1, pp 63-64) quotes the Talmud (Succah 42a): "As soon as a child learns to speak, he is taught Shema Yisrael and the Torah." The Talmud asks: "Which section of the Torah is the child taught first?" Rav Hamnuna says it is the verse "The Torah that Moses commanded us is the heritage of the Congregation of Jacob" (Deuteronomy 33:4). The Alter explains that no prerequisites are required to study Torah. As soon as the child learns to speak, he can begin to learn the Torah, even if only on a very simple level.

The Alter then cites the verse: "Educate the child based on his ability, and even when he is old, he will not depart from it" (Proverbs 22:6). The Alter explains there is no beginning or end to the study of Torah. Each person has the capability to expand his knowledge and continue to grow.

The Medrash Rabba (Devarim Rabba 8:3) relates an incident in which a fool entered a house of Torah study and asked to be instructed as to how he could also study and master the Torah and its laws. The students answered that he must start with the basic foundations – the Five Books of the Torah, the Prophets, and the General Writings, after which he moves on to the Mishna and the Talmud. The fool, realizing the daunting task ahead of him, gave up and walked out. Rabbi Yanai explains that the fool thought there was no time and no way to master so much information, so why try. A reasonable person, however, would have said: "I will start slowly and do as much as I can day by day so that, over time, I will have amassed a wealth of information that will allow me to persevere towards my final goal."

One may feel that Torah is distant and concealed from him because it contains too much detail and information. But through perseverance and consistence, one can be successful in any endeavor. Every small step towards understanding and observing Torah is a giant leap towards consistency; and consistency is the key to success.

Just like that precious stone in the house, the Torah is a treasure waiting to be found by those who search for it. As the Torah teaches: "This commandment which I (G-d) command you today, it is not too hard for you, neither is it distant" (Deuteronomy 30:11). *Chag Samayach*

Meafar Kumi

Rabbi Ronen Shaharabany

Gradute, NCYI Rabbinic Training Program

וקלחנ (אי תוכוס) ארמגבו. (גמ, גכ ארקיו) כתוב בתורה, "כי בסוכות הושבתי את בני ישראל בהוציאי אותם מארץ מצרים בפירוש הפסוק: רבי אליעזר אומר ענני כבוד היו. רבי עקיבא אומר סוכות ממש עשו להם, ע"ש. מקשה רבינו מאיר יחיאל הלוי נס של ענני מאוסטראווצא (מאיר עיני חכמים ח"ב, סוף הספר עמ' כה) לפי רבי אליעזר מובן מדוע אנו עושים סוכות היום, זכר ל הכבוד. אבל לפי רבי עקיבא, שלא היה נס, אלא סוכות ממש עשו להם, למה לנו לעשות סוכות? ועוד, כתב האריז"ל (שער הכוונות דף קג, הובא בכף החיים סימן תרנא ס"ק מו) שיש לקיים מצוות ד' מינים דווקא בסוכה, ואף שאין לי יד בנסתרות, יש להבין את הענין על פי הפשט.

כתוב במדרש (ויקרא רבה ל, ט): "פרי עץ הדר" זה הקב"ה, שכתוב בו (תהלים קד) "הוד והדר לבשת". "כפות תמרים" זה

הקב"ה, שכתוב בו (תהלים צב) "צדיק כתמר יפרח". "וענף עץ עבות" זה הקב"ה, דכתיב (זכריה א) "והוא עומד בין ההדסים".
(ח) "סולו לרוכב בערבות ביה שמו", ע"כ. פירש ה"בלבבי משכן אבנה" (ח"י, עמ' ס סילהת) וב ביתכד, ה"בקה הז' "לחנן יברעו"
(צב): והמשכיל האמיתי ישכיל ויבין עומק הדבר, שדברי המדרש הללו הם גילוי לכל הבריאה כולה, שהיא בגדר "אין עוד מלבדו"
וד מלבדו" דווקא בארבעת המינים? ממש, עכ"ל. צריך ביאור מדוע התורה מגלה ענין בזה שכל הבריאה היא בגדר "אין ע

דח לארשיו ה"בק" לש יוליגה ילב מלשומ וניא, "ודבלמ דוע ניא" גשומה, נכ סא. "קב"ה וישראל חד הואנראה לבאר: כידוע, " הוא", שהרי חלק ממנו יתברך הוא ישראל.

דרש (ויקרא רבה ל, יב): "פרי עץ הדר" אלו לפי זה נבין מדוע המושג "אין עוד מלבדו" מתגלה דווקא בארבעת המינים. כתוב במ
ישראל. מה אתרוג זה יש בו טעם וריח, כך ישראל יש בהם בני אדם שיש בהם תורה ומעשים טובים. "כפות תמר" אלו ישראל.
ו מה תמרה זו יש בה טעם ואין בה ריח, כך ישראל יש בני אדם שיש בהם תורה ואין בהם מעשים טובים. "וענף עץ עבות" אלו
ישראל. מה הדס יש בו ריח ואין בו טעם, כך ישראל יש בני אדם שיש בהם מעשים טובים ואין בהם תורה. "וערבי נחל" אלו
ישראל. מה ערבה זו אין בה טעם ואין בה ריח, כך ישראל יש בהם בני אדם שאין בהם לא תורה ולא מעשים טובים. ומה הקב"ה
ינא העש התוא ככ סתישע סאו. ולא לע ולא נירפכמ והו תחא הדוגא מלוכ ורשקוי ה"עושה להם, לאבדן אי אפשר, אלא אמר הקב
מתעלה. ואימתי ה' מתעלה, כשהן עשוין אגודה אחת, ע"כ.

נמצינו למדים שארבעת המינים הם גם הקב"ה וגם ישראל, ובהם מתגלה בחינת "קב"ה וישראל חד". לכן המושג של "אין עוד
ברעת המינים, כי חלק מ"אין עוד מלבדו" הוא "קב"ה וישראל חד". מתגלה דווקא בא

לפי דברינו מובן היטב ענין אגידת הד' מינים יחד, המורה על אחדות ישראל, הרשעים והצדיקים יחד. אחדות ישראל היא מצד
כל ישראל מאוחדים נשמתם, שהם חלק אלוה ממעל, ומצד זה, הרשע והצדיק שווים. וזה גופא מה שאומר המדרש, שכאשר
"ודבלמ דוע ניא"ו "אוה דח לארשיו ה"בק" יוליגל סוקמ שי זא יכ, ה מתעלה" הקבבאגודה אחת,

הקשנו, מדוע לפי רבי עקיבא עושים זכר לסוכות שהיו במדבר אם לא היה בהם נס. מפרש הרבי מאוסטראווצא, שגם רבי עקיבא
בני ישראל צדיקים כאלו שאמרו אין אנו ראויים לנס ואין אנו כדאים לשבת מודה שהיו ענני כבוד במדבר. אלא שהיו אז בתוך
אלו ואלו בצל ענני הכבוד, ויצאו מן ענני הכבוד. והיו גם כאלו שהענן פלט אותם מחמת חטא שחטאו, ומחוץ לענן עשו תשובה.
ובקדושת אותה לל שחטאו. גב ולא, סייורא סניאש ובשחש ללגב ולא. עשו לעצמם סוכות ממש וישבו בהם בלב נשבר
כ"ע, שפלות ושבירת הלב נעשתה מצוות סוכה, זכר לדורות

לפי רבי עקיבא, ענין הסוכה היא שפלות וענוה. מכאן נבין מדוע יש לקיים את מצוות ארבעת המינים דווקא בסוכה. כתוב "אנכי
אוות האדם, היא הדבר החוצץ בינו לבין אביו שבשמים. עומד בין ה' ובינכם" (דברים ה, ה), ופירשו בספרים שה"אנכי", דהיינו ג
הגאווה היא סתירה מוחלטת לגילוי של "אין עוד מלבדו". בעל הגאווה מחשיב את עצמו ואינו מתבטל לה'. וכן הגאווה היא סתירה
וע יש לקיים לגילוי של "קב"ה וישראל חד". בזמן שכל ישראל מאוחדים, אין מקום לגאווה זה על זה. וממילא מובן היטב מד
מצוות אברעת המינים, שהם הגילוי של "אין עוד מלבדו" ו"קב"ה וישראל חד", דווקא בסוכה. מהות הסוכה היא שפלות וענוה,
את אלוקותו וזהו גופא התנאי לגילוי של "אין עוד מלבדו" וקב"ה וישראל חד". יהי רצון שנזכה לאחדות אמיתית ולגלות
יתברך בכל דבר ודבר

ואחר כך ראיתי במאמרי התנאים על רבי עקיבא פרשת אמור שרבי עקיבא הוא זה שאמר אתרוג זה הקב"ה. ונפלא.....

מאמר החכם

"וכ הכוס" "הכוסה נמ רוטפ רעטצמה)

יהודי המסוגל להרגיש בסוכה את הגשם, ולהצטער על כך,

אינו ראוי לשבת בסוכה

האדמו"ר מקוצק

Insightful Yom Tov questions to add to your Chag discussion formulated by **Rabbi Edward Davis, mara d'atra Young Israel of Hollywood-Ft. Lauderdale.**

Here is the link: [Sukkot 5777 click here](#)

[Wishing Klal Yisrael a Chag Kasher V'samayach](#)