



TORAH WEEKLY

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Sukkos 5782

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A Taste of Torah

Property Management

by Rabbi Yosef Melamed

The holiday of Sukkos is the final chapter of the *Shalosh Regalim* (Three Festivals) of Pesach, Shavuos and Sukkos. The Tur (Orach Chaim 417) quotes his brother Rav Yehuda who explains that these three holidays correspond to the three Patriarchs. Pesach is represented by Avraham, who asked his wife Sarah to bake cakes to serve their three angelic guests (Bereishis 18:6). As explained by the Pesikta Rabasi (6), those cakes were actually matzos, as the angels visited them on Pesach. Shavuos connects to Yitzchak, as Chazal (Pirkei DiRabi Eliezer 31) explain that the shofar used at the Giving of the Torah was that of the ram that Avraham substituted for Yitzchak at *Akeidas Yitzchak* (the Binding of Isaac). Finally, Sukkos is embodied by Yaakov, as the verse tells that after encountering Eisav, Yaakov travelled to a place called Sukkos where he made huts for his animals (Bereishis 33:17).

Rabbi Matisyahu Salomon in his work *Matnas Chaim* (Moadim) points out that the correlation of Pesach to Avraham's matzos and Shavuos to the shofar of the Giving of the Torah are readily understood. What, however, is the significance of the huts that Yaakov made for his animals, and, more specifically what is the connection between those huts and the holiday of Sukkos, which celebrates our Exodus from Egypt and the protection that G-d granted the Jews in the desert?

Rabbi Salomon explains the words of the Tur's brother Rav Yehuda based on the Medrash (Tana Divei Eliyahu Zuta 19) which focuses on the verses discussing Yaakov's reunion with

Eisav, which preceded Yaakov's arrival at Sukkos, after residing with Lavan for twenty-two years.

The verse (Bereishis 33:5) describes that when Eisav saw Yaakov and his entourage of men, family, and many possessions, he asked Yaakov, "Who are these for you?" Yaakov replies, "These are the children that G-d has granted your servant."

The Medrash explains this cryptic dialogue as follows: When Yaakov bought the first-born-rights from Eisav, Yaakov and Eisav made a pact wherein Eisav would be the sole possessor of the material riches of this world. Yaakov, on the other hand, would be the sole holder of the spiritual riches and rewards of the World to Come. When Eisav asked Yaakov "Who are these for you?", he was accusing Yaakov of renegeing on their agreement by having indulged in the riches of this world, as manifested by Yaakov's large family and abundance of possessions. However, Yaakov answered that "These are the children that Hashem has granted your servant." The Medrash explains Yaakov's reply: While it is true that the physical world and all of its pleasures are to be Eisav's, this is only so when that enjoyment is seen and used as an entity of its own. However, Yaakov's material success and earthly possessions were not an ends unto themselves, but a means to performing mitzvos, serving Hashem and attaining spiritual perfection, which was indeed Yaakov's domain, not Eisav's.

Based on this Medrash, Rabbi Salomon explains the significance of the huts that Yaakov built for

Stories for the Soul

Horse Trading

Rabbi Mordechai of Neshchiz (1740-1800) saved money the entire year in order to have sufficient funds to buy an esrog for Sukkos, which tended to be in short supply and quite expensive in Eastern Europe.

One year, on his way to buy his esrog, he encountered a man who was weeping bitterly. Upon inquiring as to the cause of the man's trouble, he discovered that the fellow made his meager living as a porter, hauling things by horse and wagon. That day his horse had unexpectedly perished, and he could not afford a new one; he was now without a means of livelihood.

Rabbi Mordechai promptly gave the man the entire of sum of money he had saved throughout the year so that he could purchase a new horse. The man rushed off overjoyed; Rabbi Mordechai was left without the means to purchase his esrog.

Rabbi Mordechai turned his eyes to Heaven and said, "Hashem, other Jews will fulfill the mitzvah of the Four Species with an esrog. I, however, will do so with a horse."

Our Sages teach that one may not estimate the value of one mitzvah over another. Sometimes, one must "sacrifice" a mitzvah in order to perform another, less "exciting" mitzvah. That is what Hashem asks of us - to fulfill His will, not simply what makes us happy.

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Kollel Happenings

AVOS UBANIM ON SHABBOS AFTERNOON CONTINUES

The Kollel's Avos Ubanim program continues this Shabbos afternoon at the West Denver Kollel Torah Centers. Learning begins one hour before mincha, followed by nosh and prizes. For sponsorships and more info, email info@denverkollel.org.

CHOL HAMOED LEARNING AT KOLLEL TORAH CENTERS

Join the Kollel for breakfast and learning during Chol Hamoed Sukkos! Breakfast served following shacharis, with a shiur on a timely topic delivered by various speakers. For times and details, contact info@denverkollel.org.

BUILD YOUR LEGACY AND SECURE THE FUTURE OF TORAH WITH LIVE ON/LIFE & LEGACY

The Kollel is one of 28 local organizations selected to be part of Rose Community Foundation's Live On/LIFE & LEGACY program, which focuses on creating financial stability for the future through planned giving. Think it's not for you? Think again! Anyone can make a planned gift, no matter the amount. Visit www.denverkollel.org, email rmh@denverkollel.org or call 303-820-2855 for more information.

Halacha Riddles

Last week's question: How would a Sukkos-related blessing be affected by the number of people present?

Answer: When eating in the sukkah, the *leisheiv basukkah* blessing is recited when the eating is *kavu'a*, (lit., established; i.e., a meal-type eating), but not for *ara'l* (lit., temporary; i.e., a casual type of eating). The details of this halacha are complex, but if one eats *pas haba'a bikisnin* (a category that includes bread-type baked goods that only require a *mezonos* unless

one is eating them as a meal), one does not recite the *leisheiv* blessing unless the eating is *kavu'a*. One way to create the *kavu'a* status is when at least three people sit down to eat together. Thus, the number of people present for the meal create the *bracha* obligation. (Shulchan Aruch Orach Chaim 639:2 with Mishna Berura 15-16).

This week's question: When would erroneously reciting *al hamichya* instead of *borei nefashos* not require recitation of the proper *borei nefashos*?

Lives of Our Torah Leaders

Rabbi Meir Shapiro - Part XVIII

Because of all the upheavals, the communal structure of the Jewish communities completely crumbled, and chaos reigned. On top of this, Russia

and Poland fought a war from 1919 into 1921; here again, Jews were often attacked, communities destroyed and structured Jewish life ceased to exist.

A Taste of Torah

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his animals immediately after his encounter with Eisav. Although upon meeting Eisav, Yaakov explained that his avoidance of worldly possessions was limited to their use for pleasure in and of itself, Yaakov was still concerned that he and his children should not fall prey to the test of using affluence and materialism in the wrong way. The Torah describes that before building huts for his animals, Yaakov built a house for himself. Targum Yonasan ben Uziel interprets that the house that Yaakov built for himself was actually a *bais medrash* for learning Torah.

Rabbi Salomon explains that Yaakov purposely built these two dwellings in the above order to show that he was first building a permanent structure to serve his spiritual needs, in contrast to the secondary and temporary huts that he built for his animals, his earthly possessions, because spirituality is our true purpose in this world, and although we are allowed to engage the physical world, the physical world is

only of value when used as a means to enhance spirituality and service of Hashem.

The commentators explain that one aspect of the holiday of Sukkos, when we leave the comforts of our permanent homes and go to the temporary dwelling of the sukkah, is to establish this idea. Although we are here in this world to live physical lives and partake of the physical bounties of this world, we must remember the temporary nature of our current existence. Truly meaningful pleasure and enjoyment of the physical aspects of this world occur when the material aspects of our lives are used in the framework of serving Hashem and in building the eternal life we can achieve through elevating our physical existence.

May we all be blessed with a wonderful and enjoyable Yom Tov, wherein we partake of Hashem's beautiful world, and wherein we use out all of our physical comforts and wealth to serve Hashem and fulfill His mitzvos!

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