

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Succos 5779

סוכות תשע"ט

כי יצפנני בסוכה: (תהלים כו ה)

'For He will conceal me in His Succah.' (Tehilim 27:5). The *Sifsei Chaim* questions the Tefillah of Dovid HaMelech: **אחת** *"One thing I ask of Hashem, that I seek – I shall dwell in the house of Hashem all the days of my life..."* How could the head of state daven that he would desire to dwell in the house of Hashem all the days of his life? But Dovid wanted to constantly feel that he was in the house of Hashem, that he was sheltering under Hashem's protection. His life was devoted to Hashem; it was as if he was always in His house. Hence his request: **כי יצפנני בסוכה** – 'For He will conceal me in His Succah.' So too, man must continuously see himself sitting underneath Hashem's shelter. On the festival of *Succos*, he brings his entire life – eating and drinking, sleeping, even his conversations – inside to nestle under the shade of the *Succah*. Therefore post-Yomim Noraim, this is his perfect protection against the *Yetzer Harah*. How does this work? He does this by dragging his whole self, body and soul, in an act of *avodas Hashem* into the *Succah* to be joyously enveloped for one week within a mitzvah. This tangibly brings the resolutions of Yom Kippur until they become 'real'. It proves that Yom Kippur wasn't just an act. It was the real thing! It was the real me. This finds full expression on *Succos*.

## Succos is like Sheva Berachos

The Mashgich of Lakewood compares *Succos* to the *Sheva Berochos* week. Just as the *Sheva Berochos* celebrations is the launch of uniquely lifelong relationship between husband and wife, *Succos* similarly marks the start of a new stage in the everlasting relationship between Klal Yisroel and Hashem. Here the new *avodah* is building upon the previous year following the atonement of Yom Kippur. The expression of personal dedication to *avodas Hashem*, which lies at the heart of *Succos*, goes to show that our *teshuvah* was not an external exercise. Our very essence cried out: **רבון העולמים גלוי וידוע**: "Master of the Universe, it is revealed and known before You that our will is to perform Your will" (*Berachos* 17a). That is why Hashem granted us forgiveness on Yom Kippur. (*Rav Mattisyahu Salomon shlita*)

לא הביט און ביעקב: (במדבר כג כא)

"Hashem does not overly examine our sins". Bamidbar 23:21. The *Nesivos Sholom of Slonim* explains this Posuk in relevance to *Succos*: Hashem is prepared to forgive and wipe away our sins, because they do not represent who we really are. The essence of the *Neshamah* (soul) is represented by

the *Taharah* (purity) of Yom Kippur, not by the sins that we accumulated during the year. *Succos* is the confirmation of this – such that even the physical body participates in the joy of the *neshamah*. It is brought from the heilige Parshischa that *Succa* is the the only Mitzvah where the whole body is involved. This will reinforce our resolve to change for the better and to not repeat the mistakes of the past. (*Nesivos Sholom Succos*)

## A note on the meaning of Succos

The Torah states **וְהָיִיתָ אֶף שְׂמֵחַ וְשִׂמְחָתָ בְּחַגֶּךָ** and **וְהָיִיתָ אֶף שְׂמֵחַ** there is a mitzvah to be happy on all Yomim Tovim, however the Rambam says that this is especially the case on *Sukkos*. This may lead us to wonder why, we are commanded to leave our nice warm home and enter a temporary structure which may not be so nice and depending on where you live, may not be so warm? To answer this we must first understand the message behind the *Sukkah* as elaborated by the *heilige seforim*. The idea is s meant to represent to us the true nature of our existence in this world. However we are faced with our own survival. We chase pleasure and power as if they are the only thing that matter, **חַיִּי שְׂעָה**. When in fact these only bring momentary gratification and will count for nothing once we pass on. Living in this way, thinking that we will always be here, cannot bring true internal happiness. Someone only seeking physical pleasures can never be truly satiated because there is always more to experience and someone who has more than you. **מי שיש לו מנה רוצה**. And someone believing that this is where we shall always remain, can never learn to bridge the gap between how they think their life should be and the realities of life including all its challenges and sorrows. The *Sukkah* teaches us that the path to true happiness is by realising that we are here for only a short amount of time and that seeking spiritual goals is the only means to achieving a sense of true worth and accomplishment. This is not to push away the true importance of this world, or to discourage the appropriate use of physical pleasures according to Halacha. But true joy is not found in materialistic pursuits but in our goals and higher aspirations. It lies in sharing meaningful times with Torah and Mitzvos and developing our relationship with our Creator. The *Sukkah* represents the warm embrace of Hashem. All that under one roof!

## Succos is doing Teshuva from our Love of Hashem Reb Zisha did Teshuva and caused a Yid to do teshuva

There was once a Jew who heard about the great Rebbe Reb Zisha of Hanipoli, it was during the days of awe and repentance around Rosh HaShannah time and he traveled to

meet the Rebb in person. When he arrived in the beis midrash he found Reb Zisha wrapped in Tallis and Tefillin reciting viduy, the confession while at the front of the shul an amazing spectacle was taking place: a man lay there on the floor wracking with sobs and crying out "O woe for me I am a sinner and a criminal and a good for nothing," as he sobbed and cried he banged his fists into the floor and writhed in sheer agony! Witnessing the newcomer's obvious bafflement, Reb Zisha turned to him and explained, "there

was this man that was a grievous sinner, finally they caught him in the act and they brought him to Zisha, but he still refused to confess and own up. Zisha tried to get him to repent to no avail, finally Zisha saw no choice so I bound and attached my soul to his and as Zisha recited viduy and confessed all of his terrible sins, the man became a baal teshuva." Eventually he became a true baal teshuva. (Siach Sarfei Kodesh)

## STORY OF THE WEEK (by Yehuda Z. Klimick)

\*\*\* ***Nobody allowed the Yid to enter their Succah on Yom Tov*** \*\*\*

All of Barditchov was in a quandary. Succos was just around the corner, and there was not a solitary esrog in the whole town. The Rebbe, **Rabbi Levi Yitzchak**, 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 Barditchov. 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 suddenly upset their festive joy and his own? The *tzaddik* promised him the blessings of 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: "If you will oblige, I hereby promise you that you will share my lot in the World to Come!" The stranger immediately changed his mind, and agreed to stay on in Barditchov for the duration of the festival. The *tzaddik* was overjoyed, and so was the whole community - and so was the stranger.

Now at this point a secret order was issued by the *tzaddik* to all the townsfolk of Bardichov: no one was to allow this guest to eat in their *Succah*. 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 that unsuspecting fellow returned from the synagogue to the room that 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 dumbfounded. Could it be that the householder, such an upstanding and observant Jew, did not have a *Succah*?

He went out to the yard, and duly found a *Succah* set up exactly as the Law 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 its *Succah*. 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 there was an order from the *tzaddik*. He ran off to his house in consternation, and asked: "What's this all about? How have I sinned to deserve this?"

Reb Levi Yitzchak replied: "If you will waive your claim to that promise I made you about the World to Come, then I'll straight away give the order that you should be admitted to a *Succah*." The stranger was shocked - but held his peace. What was there to do now? On the one hand there was this 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 the *Succah*. The *Succah* won the day. Unthinkable, that's what it was - that a Jew like himself, who all his days had observed the *mitzvah* of the *Succah*, this year shouldn't? All the House of Israel were sitting in their *Succos* on this night - and he would be eating like a gentile, 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 *Succah*. As soon as the festival came to an end, Reb Levi Yitzchak 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 so arranged matters that you should be put to the test with regard to the *mitzvah* of *Succah*. Now that you have withstood the test, and demonstrated the ultimate self-sacrifice for the sake of fulfilling that *mitzvah*, you truly deserve to share my portion in the World to Come.

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***Wishing all a Simchas Yom Tov We will be closed on Chol Hamoed***