

לעילוי נשמת
מרת עקא עדנה
צפורה ע"ה וסרטל
בת משה מנחם הלוי ז"ל



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Weekly Torah Insights and inspiration on the Parsha from the Rosh Yeshiva Shlit"a of Gur

Remembering the Ananei Hakavod

We sit in a sukkah to remember the *ananei hakavod* that Hashem provided to shelter us upon leaving Mitzrayim.¹

The *ananei hakavod* were not the only life-sustaining gift we received upon leaving Mitzrayim. The Gemara (*Taanis* 9a) lists two other items Hashem provided for us in the *midbar*: Miriam's well and the *mann*. Why does the Torah instruct us to commemorate

we can tie ourselves to Hashem out of love. On Sukkos we do teshuvah me'ahavah and tie ourselves to Hashem with love.

Yisrael followed wherever the *amud ha'anan* led them.² The *Navi* describes (Yirmiyahu 2:2) Hashem's feelings *k'vayachol* for Klal Yisrael as they left Mitzrayim לך זכרתי: כזה אמר ה' זכרתי לך את חסד נעורייך אהבת כלולתיך לכתך אחרי במדבר חסד נעורייך אהבת כלולתיך לכתך אחרי במדבר – So said Hashem: I remember for you the kindness of your youth, your love as a bride; how you followed me in the wilderness in a land not sown. Klal Yisrael followed Hashem blindly through the *midbar*; they became uplifted and had complete *emunah* in *Hakadosh Baruch Hu*.

The *Sfas Emes*³ writes that this aspect of the *ananei hakavod* was far more important than the physical protection they provided. Klal Yisrael was treated royally, as the *ananim* paved the way for them in the *midbar* and protected them from the elements. But the *emunah* Klal Yisrael gained was immeasurable.

The Torah tells us to make *sukkos*, not to recall the historical event, but to show us the path forward. We must follow in the ways of our fathers and follow Hashem in every situation and under all conditions. It is not necessary to remember each *nes* that happened in the *midbar*, but the *ananei*

A Minor's Acquiring

לא ליקני איניש הושענא לינוקא ביומא טבא קמא מאי טעמא דינוקא מקנא קני אקנויי לא מקני ואשתכח דקא נפיק בלולב שאינו שלו.

A person should not transfer ownership of the arba'ah minim to a child on the first day of Sukkos. What is the reasoning behind this halachah? Because a child is able to acquire objects; yet, he is not able to transfer ownership to others. If so, the adult would be fulfilling his obligation with a lulav that is not his (Sukkah 46b).

A *katan* is not able to make acquisitions. However, if a *gadol* transfers his ownership to a *katan*, the *katan* is able to complete the *kinyan* that was started by a *gadol*. This *kinyan* works *mid'Oraisa*. In the case of this Gemara, when a *gadol* gives his *arba'ah minim* to a *katan*, the *katan* can make a *kinyan mid'Oraisa*. Once the *katan* owns the *arba'ah minim* he is not able to transfer his ownership to another person, including the *gadol* who gave it to him originally.

(Although *mid'Rabbanan* the *katan* is able to initiate an acquisition once he has reached a certain age, *mid'Oraisa* the acquisition is not valid, and it cannot undo the *katan's d'Oraisa* ownership. Normally, this would be irrelevant. Since the *gadol* now owns this item *mid'Rabbanan*, it remains his for all purposes. However, in the case of the *arba'ah minim*, the *gadol* must own his *arba'ah minim* on a Torah level. Since the *katan* cannot return the *arba'ah minim mid'Oraisa*, the *gadol* does not own them and cannot fulfill his mitzvah.)

the *ananei hakavod* and not the other two?

The *pesukim* in *Parshas Behaalos'cha* (Bamidbar 9:17-23) describe how Klal Yisrael followed the *amud ha'anan*. Whether the *amud ha'anan* traveled before they had a chance to settle in, or it left where they would have liked to remain longer; Klal

1 Sukkah 11b, see Rashi; Tur O.C. 625.

2 See Ramban to Bamidbar 9:19.

3 5647 s.v. b'inyan harevii.

Remembering the Ananei Hakavod

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hakavod, in particular, teach us how to follow Hashem.

During the *Yamim Nora'im* we did *teshuvah mi'yirah*, out of fear for Hashem. Now, after the *Yamim Nora'im* have passed, we become full of love for Hashem, and do *teshuvah* out of love: *teshuvah me'ahavah*.⁴ With this love we make *ananei hakavod* and follow Hashem with total *emunah* as our fathers did when they left Mitzrayim.

אף כי עשו להם עגל מסכה וגו', ואתה ברחמיך הרבים לא עזבתם במדבר את עמוד הענן לא סר מעליהם – *Even when they made a molten calf for themselves... You in Your great mercy did not abandon them in the wilderness; the Pillar of Cloud did not depart from them* (Nechemiah 18-19). Even after the terrible sin of the *eigel*, the Yidden still had the *ananei hakavod*.⁵ This demonstrates the power of *teshuvah*. Even after a person has sinned, he may return to love Hashem and take shelter under His wings.

The Gemara (*Taanis* 9a) says that Klal Yisrael enjoyed the *ananei hakavod* in the *zechus* of Aharon Hakohen. The Mishnah (*Avos* 1:12) teaches that Aharon

loved peace, pursued peace, loved people, and brought them close to Torah.

When two people had a dispute, Aharon would approach each party separately and tell him his friend loved him and wished to regain his friendship. The *Sfas Emes* teaches that just as Aharon would make peace between people, so too would he increase the 'friendship' and love between Hashem and Klal Yisrael: He would tell people how much Hashem loves them, and He would entreat Hashem to forgive the Yidden's sins. It is fitting that the *ananei hakavod* which foster love between us and Hashem came in the *zechus* of Aharon.

There is a discussion in the Gemara (*Sukkah* 31a) whether a *lulav* must be bound together with the *hadassim* and *aravos*. Rabi Yehudah, who holds that they should be bound, derives this from the words of the pasuk referring to the *lulav*: כִּפֹּת תִּמְרִים. Rashi explains that כִּפֹּת means bound, and he proves this by citing a Mishnah in *Makkos* (22b) that uses the word כּוּפֵת to describe how one is tied before they receive the *malkos* punishment—כּוּפֵת שְׁתֵּי יָדָיו עַל הָעֲמוּד. Every proof and example in Rashi

contains great depth. If Rashi proved a halachah of *arba'ah minim* from the *malkos* process, surely there is a lesson to be learned.

There are two ways to become tied to Hashem. We can bind ourselves to Hashem out of fear, like the sinner who was tied down to receive his punishment, or we can tie ourselves to Hashem out of love. On Sukkos we do *teshuvah me'ahavah* and tie ourselves to Hashem with love.

This is especially the case with the *arba'ah minim*. לולב is made up of the words לו לב – *our heart is to him*.⁶ The *arba'ah minim* help us tie and connect our hearts to Hashem.

(סעודה שלישית שבת חול המועד)

סוכות תשפ"ב, מאמר ב)

⁴ See *Kedushas Levi*, Haazinu.

⁵ Although the Gra writes (*Aderes Eliyahu*, Shir Hashirim 1:4) that the *ananei hakavod* departed after the *eigel*, the pasuk in Nechemiah seems to contradict that. Many answers have been suggested, and we are attempting only to explain based on the simple understanding of the pasuk.

⁶ See *Tikunei Zohar*, Tikkun 21, 56b; *Berachos* 57a; *Sukkah* 45b.

A Minor's Acquiring

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On the first day of Sukkos, there is a requirement that *arba'ah minim* must belong to the person performing the mitzvah. The Gemara cautions not to give one's *arba'ah minim* to a *katan* on the first day of Sukkos.⁷ If one were to give his *arba'ah minim* to a *katan* before he himself has fulfilled the mitzvah, the *katan* would gain ownership of the *arba'ah minim*, while being unable to return them. The *gadol* would then have no way to fulfill the mitzvah.

It seems from the Gemara that if one gives his *arba'ah minim* to a *katan* as a present, on condition that they be returned (i.e., if they are not returned, the present will be voided retroactively), the *gadol* has no recourse to reclaim his *arba'ah minim*. Since the condition is not fulfillable, the condition is deemed void—allowing the present to remain permanently in effect.⁸

The *Ketzos Hachoshen*⁹ speaks of a case where one gave an esrog as a gift on condition that it be returned, but he failed to make the condition properly. (He didn't make a *tenai kaful* specifying that if the esrog is returned, the gift takes effect, but if not, the gift is void.) Since the condition is not valid, the receiver should not have to return the esrog. However, the *Ketzos* writes that the recipient would have to return the esrog for a different reason. Since the giver only gave the esrog to receive the esrog in return, it becomes like a sale, with the esrog serving as the payment for itself.

Rav Yissachar Shlomo Teichtal reasons, in his *Mishneh Sachir*,¹⁰ that the *Ketzos's* rule should apply in the case of a *katan* as well: If a

katan receives a gift on condition of its return, he is not required to fulfill the condition; however, he should be required to return the gift as payment for the gift itself. Since the *katan* has an obligation to return the gift, it becomes a debt. Although, usually, a *katan* is not able to effect an acquisition, in the case of a debt, the *gadol* should have the ability to reclaim what is rightfully his, and make a *kinyan mid'Oraisa* without the involvement of the *katan*.

How can the Gemara say that there is no way to reclaim one's *arba'ah minim* once they were given to the *katan*? The *gadol* should be able to step in, take back his *arba'ah minim*, and gain complete ownership. He would then be able to fulfill the mitzvah of *arba'ah minim*. It would seem from the Gemara, contrary to the *Ketzos*, that there is no debt, as there is absolutely no obligation for the *katan* to return the *arba'ah minim*.

The *Mishneh Sachir's* question hinges on his idea that a *gadol* is able to collect a debt from a *katan* even without the involvement of the *katan*. He proves this from a *Minchas Chinuch*.¹¹

May a firstborn son whose father never redeemed him, perform his own *pidyon haben* while he is still a *katan*, or must he wait until he becomes a *gadol*? The *Minchas Chinuch* makes this contingent on the nature of *pidyon haben*: Is it a mitzvah requirement, or is it a monetary obligation? If it is a mitzvah, the *katan* is not obligated in *mitzvos* and he must wait until he becomes a *gadol*. But if it is considered a

monetary obligation, the *katan* may discharge his monetary obligation while he is still a *katan*. Although a *katan* has no power to transfer his money to the *kohen*, the *kohen* has the right to collect the debt without the transfer of the *katan*. The *Minchas Chinuch* clearly holds that in the case of a debt, one can make a *kinyan* to reclaim his debt from a *katan*.

The *Mishneh Sachir* seeks to prove his point from the case of *pidyon haben*, but the comparison is not simple. In the case of *pidyon haben*, the *katan* has an obligation *mid'Oraisa* to redeem himself. The *kohen* has the ability to collect the money owed from the *katan's* property even without the intervention of the *katan*. However, in the case of the *arba'ah minim*, the obligation to pay for the *arba'ah minim* using the *arba'ah minim* originated from the condition made with the *katan*. This obligation, just as any other obligation of the *katan*, only takes effect *mid'Rabbanan*. Once the *katan* makes a *kinyan* on the esrog which is effective *mid'Oraisa*, how can the obligation, which is only *mid'Rabbanan*, allow for the *gadol* to take the item back from the *katan*?

An alternative suggestion for how a *katan* would be obligated to return the *arba'ah minim mid'Oraisa*: If a *katan* borrows and receives benefit from the money, perhaps, according to some Rishonim, he becomes obligated *mid'Oraisa* to return that which he benefitted from (*mishtarshi*).¹² However, many Rishonim hold that even in such a case the obligation would only be *mid'Rabbanan*.¹³

(שיעור בחול המועד סוכות תשע"ט)

⁷ Technically, one could give his *arba'ah minim* to a *katan* after he himself has fulfilled the mitzvah. He is not required to do the mitzvah again until the second day, at which point it is no longer a condition that he own the *arba'ah minim*. He then if effect would be borrowing the *arba'ah minim* from the *katan* for the duration of Yom Tov. However, in *chutz la'aretz*, one must own his *arba'ah minim* on the second day of Yom Tov as well. A person would thus not be able to give the *katan* his *arba'ah minim* until after he fulfilled the mitzvah on the second day.

⁸ *Ran*.

⁹ 241:9.

¹⁰ *O.C.* vol. 2, 188:2.

¹¹ 392:1.

¹² See *Doreish Mishpat* (96:3) who seeks to prove this from the words of the *Ri Migash* quoted by the *Rosh*, *Shevuos* Ch. 6 #22.

¹³ See *Rosh*, *Kesubos* Ch. 13 #7; *Rambam*, *Maggid Mishneh Hilchos Toen V'nitan* 5:12; *Shulchan Aruch C.M.* 96:3; *Sema* *ibid.* 13.



Sukkos First Days	Candle Lighting	Motzei Yom Tov
Brooklyn	6:11	7:18
Lakewood	6:13	7:19
Baltimore	6:22	7:18
Chicago	6:03	7:02
North Miami	6:43	7:34
Los Angeles	6:11	7:05

Sukkos Tidbits

Chazal say that the first day of Sukkos is ראשון לחשבון עוונות – the first day that *aveiros* are counted. The simple explanation is that in *shamayim* they only begin counting our *aveiros* from this day. Many explanations have been given for this.

The Mishnah in *Avos* (2:1) teaches: הוי מחשב הפסד מצוה כנגד שכרה, ושכר עברה כנגד הפסדה – *One should calculate the loss that comes from performing a mitzvah against its reward, and the gain that comes from performing an aveirah against its loss.*

When we try to calculate whether it is

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worth performing a mitzvah or an *aveirah*, we find ourselves biased. It is difficult to see the great value of every mitzvah and the great harm that comes from any *aveirah*. On the first day of Sukkos, when we draw close to Hashem, and we do *teshuvah me'ahavah*, it is easier to see things clearly. We can now feel the sweetness of each mitzvah and how important it is to stay away from *aveiros*.

The first day of Sukkos is the best day to make this *cheshbon*: it is ראשון לחשבון עוונות.

(קידושא רבא, יום טוב א דסוכות תשפ"ג)



יגיע כפריך כי תאכל אשריך וטוב לך.

You shall enjoy the fruit of your labors; you shall be happy, and you shall prosper (Tehillim 128:2).

The Targum¹⁴ explains that אשריך refers to *Olam Hazeh*, and וטוב לך refers to *Olam Haba*: one who eats from his own hard work will benefit both in this world and in the next.

Esav wanted to enjoy *Olam Hazeh*, and to continue that same enjoyment after death. But the Yiddishe outlook is completely different. The pleasures of this world are physical and last 70, 80, maybe 90 years. But the pleasure of *Olam Hazeh* is *ruchni* and lasts forever.

When we say that someone 'will enjoy both tables' (*zocheh l'shtei shulchanos*) we don't mean to compare *Olam Hazeh* to *Olam Haba*; only that in addition to *ruchniyus*, the person also merited success in this world. But here the Targum seems to compare the success of *Olam Hazeh* with that of *Olam Haba*—the person is tremendously happy "both in this world and the next." How could the Targum place *Olam Hazeh* on equal footing with *Olam Haba*?

This would seem to be the outlook of Esav!

The Rebbe R' Elimelech says¹⁵ that *tzaddikim* need abundant *parnassah* in this world so they may fulfill mitzvos properly. *Hachnasas orchim*, sukkah, lulav, tzitzis, and mezuzah are all mitzvos which require money.

The word אשריך

connotes

following a

path: ואל תאשר בדרך רעים – *Do not walk on the way of evil men* (Mishlei 4:14). While we recognize the value of wealth in this world, we must remember why we need it. It is not a goal in itself, but a means to give us the ability to fulfill mitzvos and merit *Olam Haba*.

The pasuk tells us that Yaakov Avinu made a home for himself and *sukkos* for his livestock (Bereishis 33:17). The *Otzar Hachaim* explains that sukkah alludes to the temporary dwelling of *Olam Hazeh*, while a home is a permanent dwelling. Yaakov Avinu built for himself, for his *neshamah*, a permanent dwelling in *Olam Haba*. But his worldly possessions were only necessary to enable him to fulfill mitzvos; he did not need to establish a permanent structure for them. All he built were *sukkos*.

In *L'Dovid Hashem Ori* we say: כי יצפנני ביום רעה – *For He sheltered me in His sukkah on an evil day* (Tehillim 27:5). We must traverse this world on our way to *Olam Haba*. We ask that Hashem protect us while we are in this sukkah, and save us from the *yetzer hara*.

May Hashem bless us with abundance in this world—even more than in the days of the Rebbe R' Elimelech.¹⁶ And may we recognize that all our abundance is for אשריך וטוב לך—all our wealth is just to enable us to do the mitzvos properly and merit *Olam Haba*.

(שמחת בית השואבה, ליל ב דחול המועד סוכות תשפ"ג)

14 Chazal explained in a similar fashion: *Avos* 4:1; *Berachos* 8a; *Chullin* 44b.

15 *Likutei Shoshanah*, *Dibbur Rishon*.

16 We may need more abundance because we are weaker than they were in those times.