

PARSHA INSIGHTS

This day of the Festival of Sukkos, the time of our gladness. (Musaf)

Why is Sukkos referred to as “the time of our gladness”? What makes Sukkos a time of gladness more than any other Yom Tov?

The holidays were established in correspondence with the Avos. Pesach corresponds to Avrohom, Shavuot to Yitzchok, and Sukkos corresponds to Yaakov. (Tur Orach Chaim 417)

Yakov journeyed to Sukkos and built himself a house, and for his livestock he built shelters; he therefore called the name of the place Sukkos. (Vayishlach 33, 17)

The more important of the two structures that Yakov built was his house, as it housed his family. Why would he name the city Sukkos which commemorates a structure of lesser importance?

The Chida answers that Yakov specifically built huts for his possessions to point out that one should view physical possessions as temporary, which don't need first class protection. Yakov called the city Sukkos to remind people that their attitude toward worldly possessions should be one of non-priority.

Esav said, “I have plenty, my brother...” Yakov responded, “Please accept my gift which was brought to you (Esav), in as much as G-d has been gracious to me and I have everything.” (Vayishlach 33, 9 - 11)

The Rashba (Responsa 5, 55) explains that Esav was only able to say that he had plenty, while Yakov said he had everything. This does not mean that Yakov had more than Esav. On the contrary, Yakov had less, however, he was satisfied with what he had. His focus was not on accumulating physical possessions; therefore, he was happy and content with what he had.

On the other hand, Esav's focus on life was to amass physical possessions. Therefore, no matter how much he had, it was not enough. This left his ‘plenty’ without happiness nor contentment.

With the above, we can understand why Sukkos is the time of gladness. When a person enters a Sukka, he realizes the temporal aspect of the physical world and the permanence of the spiritual world. He thereby becomes content with the possessions he has

and can feel that he has everything he needs. With that feeling, a person gains true happiness, which makes Sukkos a unique time to feel glad.

You shall dwell in Sukkos for a seven-day period... (Emor 23, 42)

A stolen Lulav is invalid for use on Sukkos... Rav Yochanon said in the name of Rebbi Shimon bar Yochai because it is a mitzva that is being performed through a transgression... (Sukka 29b)

Concerning a Sukka though, there is no concept of ‘a mitzva performed through a transgression’, even if one would steal a Sukka, it does not become invalid. (Meiri)

What is the difference between a Lulav and a Sukka? Why is a Lulav subject to the invalidation of ‘a mitzva performed through a transgression’ and a Sukka is not?

Rav Reuven Grozovsky zt”l answers with the following preface. The mitzva of dwelling in a Sukka can be viewed in two ways. 1) One must dwell in a permanent state - in a Sukka, 2) When one is in a permanent state, he must be surrounded by a Sukka?

The difference between these definitions is whether being in a Sukka is a mitzva of action or not. According to the first understanding that one must live in a Sukka, it means that being in a Sukka is a mitzva of action.

However, if one is only obligated to be surrounded by a Sukka, then being in a Sukka is not an act of performing a mitzva, as it happens automatically.

The invalidation of ‘a mitzva performed through a transgression’ only invalidates a mitzva of action. Since according to the second understanding there is no act of a mitzva, therefore, it cannot be invalidated through the invalidation of ‘a mitzva performed through a transgression.’

TABLE TALK

PARSHA DILEMMA

In the merit of the son (Yitzchok) who was bound upon the wood and fire. (Piyut L'man Aisan - Hoshano Rabba)

לעילוי נשמת ר' זאב מאיר בן ר' יעקב שמעון ז"ל

MR. MICHAEL POLLACK A"H
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When Yitzchok was bound there was no fire, because had there been a fire, he would have been burned?

In the merit of (Yakov) the first with a gift for the blessing, who was hated but who yearned for Your Name, he stimulated with rods at the troughs of water... (Piyut – L'man Tomim – Hoshano Rabba)

Yakov schemed in order to have the sheep spotted, according to the deal with Lavan that Yakov would get the spotted sheep. Why is a scheme a merit for Bnai Yisroel that we should be saved?

WHO AM I ?

1. I commemorate the return of protection
2. Do the opposite of what the world does
3. I am at the full mark
4. Move please

Last week's clues: I cause fear, I must be fit for your mouth, Give me a hand, I am headed.

Answer: *Tefilin*

WHO AM I ?

1. Double decker is no good
2. You must make me
3. I am similar to a planetarium
4. Two and a fist, three, or four

Last week's clues: I am not a shoe, Don't confuse me with tie, Number five, Closing time.

Answer: *Neilah*

TORAH RIDDLE

What is one permitted to do with his esrog on Shabbos and not permitted to do on Yom Tov?

Last week's riddle and answer: How can one fulfill the mitzva of Bikurim nowadays?

Answer: When a person gives of his property to Torah Scholars, he fulfills the mitzva of Bikkurim.

Please send "Who Am I" and "Torah Riddle" answers to onegshabbos@beachwoodkollel.com by next Wed.

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The answers will IY"Y appear in next week's issue

A GLIMPSE OF GREATNESS

Leave your permanent dwelling for a temporary dwelling... (Sukka 28b)

A traveler from a distant place came to visit the Chofetz Chaim. He was shocked to see the Chofetz Chaim's home sparsely furnished. Only the bare necessities were in the house, with amenities non-existent. "Where are all the furnishings of the house? Where are all your possessions?" the traveler asked the Chofetz Chaim.

"Did they supply you with the bare necessities in the hotel you are staying in or did they also provide extras?" the Chofetz Chaim asked the traveler. "Only with the bare necessities," the traveler answered. The guest continued, "I understand those provisions, as a hotel is a place where people only reside temporarily. However, in my home which is permanent in nature, I have many possessions and a lot of furniture."

"I am just like you," the Chofetz Chaim responded. "I view myself in this physical world as in a temporary situation, therefore I only have the bare necessities and not a lot of furniture. However, I am building my permanent home - my place in Olam Habo. That home I am building with full furnishings - all the extras of spirituality. I dedicate my life to the acquisition of permanent possessions, not temporary ones."

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