



RA'ANANA COMMUNITY KOLLEL

Torah Bytes

דבר תורה שבועי מפי רבני הכולל הקהילתי ברעננה

סוכות התשפ"ו

גליון 106



בס"ד

In memory of Chava bat Shlomo Hakohen, mother of Adam Foley Comer, for her yartzheit
In memory of Gavriel ben Baruch z"l, father of Alon Shalev, for his yartzheit

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A weekly Dvar Torah on the Parsha by Rabbi Dovid Horwitz
and the Rabbanim of the Ra'anana Kollel

Sukkot 5786

Issue 106



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Why Sukkot Follows Yom Kippur

The question is asked why Sukkot is observed at this time of year when in truth it would make more sense to celebrate it straight after Pesach. For it was immediately after the Jewish people left Egypt that they merited to be enveloped in the clouds of glory, for which we observe the festival of Sukkot!

There are a number of answers found in the commentaries, but I would like to focus on one brought in the name of the Dubner Maggid. In his classic fashion, he explains by way of a parable.

There was once a king who married off his daughter to a pleasant fellow. The new couple moved far from the king's palace, to the degree that the king was only able to visit his daughter after they had been married for an entire year. The king visited for the day and found everything to be fine. His son in law was gracious and respectful and the relationship between the husband and wife seemed perfect. As the king was about to leave, his daughter came crying to him, revealing that her husband was abusive and nasty to her and he was only putting on an act for the king's benefit.

The king, not wanting to pass judgment before he saw for himself that her allegations were true, decided to invite the couple to spend a week with him in the royal palace. The king reasoned that it was possible that his son in law was performing an act, trying to fool him into believing that their marriage was fine. However, keeping up such an act for an entire week would be impossible.

Hoshana Rabba

The day when the verdicts leave the King's Palace!
On Rosh Hashanah we were written; on Yom Kippur we were sealed. And now – it's time for the verdicts to be sent.

It happens on the night of Hoshana Rabba.

The holy Zohar reveals: "On the seventh day of the festival, the notes with the verdicts go out from the King's palace."

This is the night when Hashem sends out our notes, so we arranged the perfect night just for that! A night of Torah, tefillah, and unity.

We've taken care of everything – all you need to do is come.

Be there when the notes leave the King's palace.

We invite you to join us for Hoshana Rabba Night at RCK. There will be inspiring shiurim and a warm atmosphere. You can learn with a chavrusa or join one of the classes. At the end of the evening, we'll celebrate together with a kumzitz, dancing and live music, with true joy in our hearts.

We can't wait to see you there!

The RCK Team.

שאלה: יש לי סוכה מצומצמת שיש בה מקום לאדם אחד ושולחן צר. עקב כך שהשולחן צר לא נוח לי כל כך לאכול בסוכה מאחר שאין מקום בשולחן להניח דברים נוספים מעבר לצלחת ולסכו"ם.

חשבתי לעצמי שאביא שולחן יותר רחב ואניח אותו באופן שחלק ממנו (לפחות טפח) יהיה בתוך הסוכה ושאר השולחן יהיה מחוץ לסוכה, שאלתי היא האם במקרה כזה גם שייכת גזירת חז"ל 'שמה ימשך אחר שולחנו'?

תשובה: מבואר בהלכה שאין לאדם לאכול בסוכה כשהוא נמצא בתוך הסוכה ושולחנו מחוץ לסוכה מחמת החשש שמא ימשך אחר שולחנו ונמצא אוכל מחוץ לסוכה.

והנה יש להסתפק כמה מהשולחן צריך להיות בסוכה כדי שיותר לא נחשוש שמא ימשך אחר שולחנו ופשוט שאם רוב השולחן נמצא בסוכה שוב לא חוששים, אולם 'בחיי אדם' כתב שאף אם רק 'טפח' מהשולחן (8 ס"מ ו"א כ-10 ס"מ) אין חשש אף אם רובו מחוץ לשולחן, אמנם דעת 'הברכי יוסף' (החיד"א) שצריך שרוב השולחן יהיה בתוך הסוכה.

ומעתה לשאלתך – לדעת הח"י אדם מותר לעשות כך, אך לדעת הברכי יוסף אין לעשות כך, ומאחר שמדובר באיסור דרבנן יש למקל על מה לסמוך ובפרט כשאין אפשרות אחרת.

הרחמן הוא יקים לנו את סוכת דוד הנופלת אמן! חג שמח!

צוות RCK מאחלים לכם חג סוכות שמח

בספר מוסר יהיה אפשר למצוא פרק על הלב ועל השפתיים ועל העיניים. אבל בשום ספר מוסר אין על ה'שדרה' כלום.

זה נראה מאוד מאלץ. כי יש כבר לולב ואין למה לדמות - אז מקשרים את זה למשהו בגוף שקשור. ודאי שאפשר להתחיל למצוא שהשדרה היא הקומה של האדם וכל מיני תירוצים, אבל יש כאן דוחק.

ועוד לא ברור מה הקשר בין כל ארבעת המינים, כי לפי הרמז הזה, אין רעיון מרכזי שמכנס את כל המינים לדבר אחד.

לפני כמה שנים התארחתי בחג הסוכות בירושלים, ושם בעלון מקומי שיוצא בשכונת רמת שלמה בצד שמאל למטה כתב אברך עלום שם רעיון קצר של כמה שורות. והוא פשוט פיצח את זה.

אם נחפש טוב, הרצף הזה של לב שפתיים עיניים שדרה, מופיעה בעוד מקום, ב"נשמת כל חי".

"כי כל פה לך יודעה, וכל לשון לך תשבע, וכל עין לך תצפה וכל בֶּרֶךְ לך תכרע, וכל קומה לפניה תשתחוה, וכל הלבוש ייראה, וכל קרב וכליות יִזְמְרוּ לְשִׁמְךָ, כְּדֵר שְׁתֹּבוּ: כָּל עֲצָמֶי תִּאֲמַרְנָה יי, מי כְּמוֹ מַצִּיל עָנִי מִחֶזֶק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגָּזְלוֹ". פה עין קומה לב. "כל עצמותי תאמרנה".

והוא ציטט שם את המדרש של הארבעת המינים במדרש תנחומא. "ולקחתם לכם". זה נֶאֱמַר הַתֹּבוּ: "כָּל עֲצָמוֹתֵי תִאֲמַרְנָה ה' מי כְּמוֹךָ" (שם לה, י). יפה אִמְרוּ דָּוִד נֶאֱמַר הַפֶּסֶק הַזֶּה. תִּדַּע לָךְ, שֶׁהַלֹּבֵב הַזֶּה דּוֹמֶה לְשִׁדְרָה שֶׁל אָדָם, וְהַדָּס הַזֶּה דּוֹמֶה לְעֵינַיִם, וְהַעֲרֵבָה דּוֹמֶה לְשִׁפְתַּיִם, וְהָאֶתְרוֹג דּוֹמֶה לִלְבָב. אִמְרוּ דָּוִד, אֵין לָךְ אֵיבָר אֲחֵר גָּדוֹל מֵאֵלוֹ. שְׁקוּלִין הֵן כְּנָגֵד הַגּוּף. הֵיוּ, כָּל עֲצָמוֹתֵי.

בשתי המקומות מופיע הרצף הזה ביחס ל: "כל עצמותי תאמרנה". השדרה כאן היא השתחווה לפני ה' בהודאה.

רק לפי זה גם העין והלב ושפתיים משתנה. העיניים של ההדסים לא קשור לקדושה או לשמירת העיניים, העיניים כאן מביטות אל ה' בציפייה ובקשה, כי המודה - מבקש. והלב כאן מלא ברגשות שמחה והלל, והשפתיים מודות ומשבחות. שקולין הן כנגד הגוף. כי כל הארבעה הם אברי השיר והשבח - שהכל לחי העולמים.

מאיפה הגיעה השדרה
הרב משה אריאל מרגי

לכל מצווה יש כמה טעמים, הטעם המרכזי והעיקרי - על פי הפשט, ועליו מוסיפים דרשות ורמזים. אחת המצוות המרכזיות של חג הסוכות היא מצוות ד' מינים.

מצוות ארבעת המינים היא מופלאה בריבוי הרמזים שנאמרו עליה. המדרש מביא לפחות שישה רמזים שונים על מצוות ארבעת המינים. חלק מוכרים יותר כמו הרמז שהאתרוג שיש בו טעם וריח מרמז לצדיקים המושלמים שיש בהם גם תורה וגם מעשים טובים, הלולב שיש בו טעם [תמרים] ואין בו ריח ואין בו טעם מרמז לאנשים שיש בהם מעשים טובים אבל אין ההדס שיש בו ריח ואין בו טעם מרמז לאנשים שיש בהם מעשים טובים אבל אין בהם תורה, והערבה מרמז לאנשים שאין בהם לא תורה ולא מעשים טובים. ואמרה תורה לעשות את כולם אגודה אחת, ויבואו אלו ויכפרו על אלו.

וחלק מהרמזים שמובאים במדרש כלל לא מוכרים - שארבעת המינים כנגד ארבעה אימהות. אתרוג שנקרא "פרי עץ הדר" כנגד שרה אמנו שהדרה הקב"ה בשיבה טובה שנאמר "ואברהם ושרה זקנים". "לולב שנקרא "כפות תמרים" כנגד רבקה, כמו עץ הדקל שיש בו פרי מתוק - התמר, אבל יש בו גם קוצים כך רבקה העמידה צדיק ורשע -יעקב ועשיו. הדס נקרא "ענף עץ עבות" כנגד לאה, שההדס מרובה עלים כך לאה מרובה בבנים. "ערבי נחל" זאת רחל - כמו שהערבה כמשה לפני שאר כל המינים, אף רחל נפטרה קודם אחותה.

אחד מהרמזים שנאמרו בארבעת המינים זה הרמז שמדמה את אברי האדם. האתרוג דומה ללב הערבה לשפתיים ההדס לעיניים והלולב לשדרה.

ותמיד היה קשה לי, מה הקשר שדרה?

בכל השנה שרוצים להתחזק בעבודת ה', אפשר לדבר על טהרת הלב והרגשות לקדושה. אפשר גם לדבר על שמירת העיניים. ואפשר גם לדבר על השפתיים, שמירת הלשון בסור מרט ותורה ותפילה בעשה טוב.

אבל אין אפשרות לדבר על ה'שדרה' מה זה בכלל?

Citizens of Israel! I'm in Control!

Rabbi Isaac Bernstein



“On the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of Hashem for seven days: a complete rest on the first day, and a complete rest on the eighth day.”

It is specifically at this time—when the crops are gathered, the pantries are full, and the bills have been paid—that we celebrate Sukkos.

The Menoras HaMeor explains why Hashem chose this time for the holiday of Sukkos. Every Yom Tov has its defining middah: Pesach = Emunah, Shavuos = Torah, Yom Kippur = Teshuva, and so on. What is the middah of Sukkos? Bitachon—our trust in Hashem. We leave our comfortable homes, the safety of strong, secure walls, and enter into a diras ara'i, a temporary dwelling, exposed to the elements of the world around us. In doing so, we demonstrate to Hashem that we place our trust solely in Him.

But, says the Menoras HaMeor, there is one time that especially challenges our ability to place our trust in Hashem: when things are good! When the stock portfolio is rising, the debts are paid, and we're less concerned about the price of groceries. In the spring, when the produce is just beginning, we daven that it will grow well—it's out of our control. In the summer, we daven that it won't rain too much, so the produce can dry in the fields—it's out of our control. But once the crops are successfully gathered and stored, we begin to feel like **we** are in control.

That is precisely when the Torah tells us to strengthen our middah of Bitachon. To remind ourselves that Hashem runs the show. You're comfortable? Your home keeps you warm and safe? For

the next seven days, things will be less predictable. You won't be able to adjust the thermostat in the sukkah. There's no alarm system. No top floor, no basement. Just one room—the family together, placing their trust in the true Master of the World.

The Kli Yakar sees this idea hinted in the pasuk: Kol ezech b'Yisrael yeishvu basukkos—“Every citizen of Israel shall dwell in sukkos.” Why does the Torah refer to the Jew as an “ezech,” a citizen?

The Kli Yakar explains: a citizen is someone established, someone important, who feels comfortable in his environment. When we are visitors in a foreign country, we don't know the streets, the shops, or how to navigate public transportation. That lack of familiarity makes us acutely aware that we are not in control. In contrast, in our hometown, where we are citizens, we know every corner, not only what stands there now but what used to be there as well. Our intimate knowledge gives us comfort—and a sense of ownership.

It is precisely this citizen who needs to be reminded of who is the true Owner. Even in our own homes, where we feel most in control, Hashem commands us to leave. To go out into the sukkah and remind ourselves who is really in charge.

As Israeli citizens, we are known as Ezrachei Yisrael. That same word which appears in the pasuk about sukkos. Perhaps we can extend the Kli Yakar's idea to our own reality. We are comfortable here—we know the towns, the streets, the politics. We are among the first generations in thousands of years to call ourselves Ezrachei Yisrael. We are citizens! But Sukkos reminds us: you may be citizens, but I, Hashem, am the true Owner of the Land. No Prime Minister, President, or King can ever outrank Me.

This Sukkos, let us strengthen this holy middah of Bitachon in our lives—showing Hashem our devotion to Him and our recognition of His role in every aspect of our existence.

Sukkos: Gathering in for a Hug

Rabbi Yosef Postelnek



The Ari'zal teaches that Sukkos is not only Zman Simchaseinu, but also a time of embrace. He explains that the minimum structure of a sukkah - two full walls and a partial third - resembles an arm wrapping around in a hug. Many seforim connect this to Shir HaShirim's “וְיָמִינוּ תְּחַבְּקֵנִי – His right arm embraces me” (2:6), indicating that Sukkos is the moment when Hashem embraces us with love after the awe of Rosh Hashanah and Yom Kippur.

The embrace is more than symbolic. The Gemara (Sukkah 27b) learns from “כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יָשֵׁבוּ בַסֻּכֹּת” that ideally, the entire Jewish nation could sit in one sukkah. Thus we see, in a sense, the sukkah is a collective mitzvah, a place where the entire Jewish people can be surrounded by Hashem's presence together.

The Torah highlights this through an unusual order. It lists the mitzvah of arba minim - the four species - before the mitzvah of sukkah (Vayikra 23:40-43). Yet practically, we first enter the sukkah on the night of Sukkos and only take the arba minim the next morning. Why the reversal?

The Midrash (Vayikra Rabbah 30) teaches the arba minim symbolize different types of Jews bound together as one. Only once we unite, despite differences, do we merit Hashem's forgiveness and embrace. First comes our expression of unity through the arba minim and only after do we enter the sukkah.

But it is not just unity - it is unity with a purpose. On the Yamim Nora'im we davened: וְיַעֲשֵׂנוּ בְּכֵלם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם - let them become one unit to do Your will wholeheartedly.” Our plea was not merely to come together, but to unite in one mission of serving Hashem. That is why Sukkos begins with binding (מאגד) the arba minim into a single bundle and culminates with entering

Hashem's sukkah together.

In an interview, Yair Einsbacher, a fighter in the IDF's counterterrorism unit, shared how after a full day of heavy fighting on October 7th his unit entered a house in Nir Yitzchak where Jews were hiding in a sealed room. At first, the civilians inside did not believe it was the IDF. Only when Yair cried out “Shema Yisrael” did they open the door.

Sobbing as he told over this moment, Yair described, “We fell on each of their shoulders crying and hugging as if [they were] our own children that we had just rescued.” In that same interview he then cried, “אני יצא משם אם רצון אחד: לחבק ולנשק כל יהודי בעולם! אל, אני left there with only one wish: to hug and kiss every Jew in the world! Don't talk to me about any separation! I don't care!”

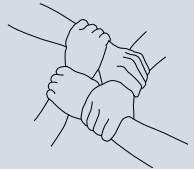
That is the embrace of Sukkos. To hug another Jew is to allow Hashem to hug us. To gather in unity with a shared mission is to merit Hashem's presence.

Just as the Clouds of Glory surrounded us in the desert in the merit of Aharon Ha'Kohen, the one who promoted peace in the Jewish nation, so too the sukkah surrounds us when we bring peace and achdus among ourselves.

This year, as we sit in our sukkas, let's look around and remember: every wall and every piece of schach is Hashem's hug!

And when we embrace one another, when we live our Yamim Nora'im tefillah of becoming agudah achas – one unit - to do His will, that's when we can truly feel His embrace.

May we merit to dwell together in the sukkah of peace, סוכת שלום, united in mission, accepted by one another and embraced by Hashem.



Going the Extra Distance!

Rabbi Dovid Horwitz

The Torah tells us to celebrate the festival of Sukkot in order to remind ourselves how Hashem sheltered us in little huts as we journeyed through the desert. There is a machloket between Rabbi Eliezer and Rabbi Akiva whether these huts were miraculous by nature, being comprised of the clouds of glory themselves, or whether they were physical booths.

Either way, we use Sukkot as an opportunity to thank Hashem for providing us with booths for each family to live in. The Chida asks a question. Why are we celebrating, by way of a seven day festival, the booths that Hashem provided, yet we do not celebrate the miracle of the manna falling everyday from Heaven, or the miracle of Miriam's well travelling with them through the desert to provide them with water to drink.

He answers that although the manna and the water were indeed provided to us in a miraculous fashion, Hashem was, so to speak, obligated to provide these things. He was the one that ordered us to enter a desert without food or water. Since He was the one who placed us in this predicament, it is only fair that He be the one to sustain us while we were there.

The Sukkahs that we dwelled in, however, were not a necessity. They were a luxury. It showed the people that Hashem wanted us to be comfortable while we were living in the desert. The harsh elements of desert life had no effect on them, for they were protected on all sides by Hashem's housing.

The timing of the festival is also not coincidental. Hashem wants to show us that after experiencing 40 days of judgment, coupled with fear and awe, we can now relate to Hashem as loving children who crave a love relationship with Him. It is this unique relationship that we are celebrating on Sukkot! May we merit to attain it fully!

RA'ANANA COMMUNITY KOLLEL

Bar Mitzva program

Our Bar Mitzvah Program prepares boys for the Bar Mitzvah milestone, offering spiritual, ethical, and practical skills to guide them into adulthood, informed by mitzvot and Jewish values, fostering significant personal growth and community connection.

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No Reward? No Problem!

Rabbi Yisroel Zaslow



How much would we pay for an esrog? Probably not more than the Vilna Gaon. Rabbi Avraham J. Twerski shared just how much the Gaon spent on his esrog:

“In earlier days, esrogim were not as plentiful as they are now. Some towns had only a single esrog, and some had none.

One year, there was a dearth of esrogim, and the Vilna Gaon was very upset because he would not be able to fulfill the mitzvah of the Four Species. He instructed his students to search through Vilna, and if they found an esrog, they should pay whatever price was asked.

The students did indeed find a wealthy man who had an esrog, but he was unwilling to sell it for any amount of money. When they pleaded with him, he said, ‘I will give it to you on one condition: the reward the Gaon has for doing this mitzvah goes to me.’ Having been told to offer any price asked, they agreed.

When they brought the esrog to the Gaon and told him the terms of the deal, he was overjoyed. ‘We are supposed to do mitzvos because Hashem commanded them, not because of reward. However, since there is a reward for doing mitzvos, one can never completely eliminate that thought from one's mind.

Now that the reward has been promised to someone else, I won't be bothered by it, and I can do the mitzvah wholeheartedly. (Life's Blessings, pp. 189–90)”

Sukkos is a time for mitzvos. We call the month of Tishrei “Yerach Ha'eisanim,”

the month of strength, because there is a surplus of mitzvos that accompany us into the new year (Rosh Hashanah 11a), including the Daled Minim and Sukkah. At the same time, we not only have a mitzvah of Simcha during Sukkos, as we do on the other chagim, but the Rambam (H. Lulav 8:12) describes that there is “simcha yeseirah - extra simcha!” What is the source of this extra simcha? The Rambam explains in one of the ensuing halachos (H. Lulav 8:15) that the source of this joy is “simcha shel mitzvah,” the happiness we feel in fulfilling mitzvos.

The Maggid Mishneh, one of the Rambam's primary commentators, clarifies that this simcha is the feeling one experiences when doing mitzvos with no ulterior motive, only to serve the Ribbono Shel Olam.

The Rambam and the Vilna Gaon teach us that after a long and beautiful Yom Tov season, the climax is expressed on Sukkos through the emotion of Simcha—a joy characterized by doing mitzvos as part of our relationship with Hashem.

That is the final message of the Yamim Nora'im, and what we hope to carry with us throughout the entire year.



Wishing you a Happy Sukkot
from the RCK Team