



PART I: THE DEEPER MEANING OF THE SIMCHA OF SUKKOS

WHY JUDGMENT OF WATER ON SUKKOS?

We see in the gemara Rosh Hashanah (16a) that on the *chag* of Sukkos we are judged regarding water. It says: **בחהג נידונים על** המים. Now, *lechorah* on Rosh Hashanah, a person was already judged regarding all his personal matters and all of it was sealed on Yom Kippur. So what is the idea of **בחהג נידונים על המים**?

WHY IS THERE SIMCHAH YESEIRAH?

Second of all, you have to know something about Chag HaSukkos, the name of this chag is called *zman simchaseinu*. Pesach is called *zman cheiruseinu*. Shavuot is called *zman matan Toraseinu*. Sukkos is called *zman simchaseinu*. Because there was a special simchah that was in play in the Beis Hamikdash. This simchah, a very joyous event called *simchas beis hashoevah* was mainly given over to the hands of the *chachmei Yisrael*, the heads of the Sanhedrin, the *chassidim* and the *anshei ma'aseh*. The average person did not participate and partake in this simchah. They were just in the crowd watching. This is different to how people participate at the usual simchos whether at *chasunos* or at *simchas beis hashoevahs* where you find all the simple folk jumping around and doing cartwheels. Usually the bigger the *am ha'aretz* is, he's the guy who is usually rolling on the floor. You see at those simchos, the *talmidei chachamim* and the *chassidim* and *anshei ma'aseh* are standing on the side watching, if they are there at all. In the Beis Hamikdash on Sukkos, the gemara says it was *punkt fakhert*. Everybody stood and watched, while the *roshei yeshivah*, *chassidim* and *anshei ma'aseh* partook; they were the main central figures in this simchah *yeseirah*. We need to understand where this is coming from.

WHY WAS NISUCH HAMAYIM HELD ON SUKKOS?

Third point. The *simchah* of the *chag* in the *Beis Hamikdash* was not related to the *mitzvos* of the *Yom Tov*; it was not related to the *mitzvah* of having *sukkos*, or to the *mitzvah* of having a *lulav*. It was related to the *nisuch hamayim* which came in conjunction to the pouring of the water libation on the *mizbeach*. Once a year in the *Beis Hamikdash*, they poured water on the *mizbeach* in addition to the wine that normally accompanied the *korbanos*. And the *simchas beis hashoevah* comes from the *simchah* that surrounded the drawing of the water. That's what it was.

WHY CELEBRATE THE ANANEI HAKAVOD ON SUKKOS?

Another *mitzvah* related to *sukkah*, is the point about the *nes* of the *ananei hakavod*. The reason we sit in the *sukkah* is a *machlokes* in the *gemara*. There is a *mitzvah* of *sukkah* to remember the *ananei hakavod* that Hakadosh Baruch Hu gave us. That's why we sit in the *sukkah* itself. Now, we don't find a *mitzvah zecher l'mann*. In the *midbar* there was *mann* also for forty years. Angel foodstuff was falling from the *shamayim* which is a pretty big *nes*. Why do we make a holiday for the *zecher* of *ananei hakavod*, the clouds of glory and not for the *mann* or *be'er Miriam*; there was a water source that came from a rock throughout the desert? We don't find a holiday for that. It was also from the great *tovos* that Hakadosh Baruch Hu did for us!

WHY IS SUKKOS ON 15TH OF TISHREI?

Another thing we need to understand is that Klal Yisrael began to enjoy the *ananei hakavod* when they left *Mitzrayim*. That was in the month of Nissan. So why do we celebrate Chag HaSukkos on the fifteenth of Tishrei?

WHAT IS THE CONNECTION TO YAAKOV AVINU?

Another thing we can ask is that in the Tur it says that Chag HaSukkos relates to Yaakov Avinu. Every one of the *shalosh regalim* relates to a different one of the *Avos*. Pesach is related to Avraham, Shavuot to Yitzchak and Sukkos is related to Yaakov. What *shaychus* does Yaakov have with Sukkos? It actually says in the Torah the words that Yaakov traveled to a place called Sukkos. That's where the Torah alludes to the *shaychus* of Yaakov with Sukkos. It wasn't just a coincidence that Yaakov happened to go to a place called Sukkos. But the *shaylah* is what's the *shaychus* of Yaakov Avinu with Sukkos?

SUKKOS: THE RETURN OF THE ANANEI HAKAVOD

Now, we'll try to explain the questions above over here. There's a famous Vilna Gaon; he revealed the reason for the holiday of Sukkos, and he turned it into a totally new holiday.¹ He explains that the Sukkah relates not to the *ananei hakavod*

¹ כתב הגר"א בפ' על ש"ש א"ה ו"ל: סוכות הוא זכר להיקף ענני כבוד שהיה תלוי בבנין המשכן כידוע. ובוהו יתורץ מה שהקשו למה אנתנו עושים סוכות בתשרי כיון שהוא נגד היקף ענני כבוד היה ראוי לעשות בניסן כי בניסן היה תחילת היקף עננים, אבל נראה לפי שכשעשו ישראל את העגל נסתלקו העננים ואז לא חזרו עד שהתחילו לעשות המשכן ומשה ירד ביום"כ ובמחרת יר"כ וקהל משה וציוה על מלאכת המשכן, וזה היה ב"א תשרי וכתוב והעם הביאו עוד נדבה בבקר בבקר ב' ימים הרי י"ג בתשרי ובי"ד בתשרי נטלו כל חכם לב ממשא את הזהב במנין ומשקל ובט"ו התחילו לעשות ואז חזרו ענני כבוד ולכך אנו עושין סוכות בט"ו בתשרי (ועוד כתוב בט"ו עבודת הגרשוני על ש"ש מאת בן הרב אברהם אחי הגר"א, ו"ל: הטעם מה שמצות סוכה הוא בט"ו לחודש השביעי וכו' ששורש הטעם של מצות סוכה הוא על מה שחזר הקדוש ברוך הוא ונתרצה לשכון בתוך בני ישראל, ולא למסור אותם למלאך, כמ"ש בתחילה (שמות כג ב) הנה אנכי שולח מלאך לפניך, רק שהשכינה תהיה תמיד בתוכם ולישב בצל, והתחלת חזרת השכינה לישראל היה בט"ו תשרי. כי ביום הכיפורים ירד משה מן ההר להגיד לישראל ציוה הקדוש ברוך הוא לעשות המשכן, ולשכון בתוך בני ישראל לעולם, ולא יסור מהם לעולם, כמ"ש (ויקרא טז) השוכן אתם בתוך טומאתם, וביום מחרת יום הכיפורים צוה להביא נדבה עוד המשכן, הרי י"א, וביום י"ב וי"ג הביאו נדבות וכתוב והם הביאו אליו נדבות בבוקר בבוקר כדאייתא במדרש וכו', וביום י"ד הכריזו שלא יביאו עוד, וביום ט"ו התחילו לבנות המשכן, וחזרה השכינה על ישראל. ועל זה צוה לנו השם לעשות את חג הסוכות בט"ו לחודש השביעי, ע"ש שזכינו לישב תחת כנפי השכינה, וזהו פירוש הכתוב כי בסוכות הושבתי את בני ישראל, וזה הוא ענן הכבוד שחזרה השכינה לישראל, וזה הוא מה שאמר דוד המלך ע"ה ויהי נועם ה' אלהינו עלינו ומעשי ידיו זה מעשה המשכן, כוננו עלינו פי' להיות לכן, למקום השכינה, ומעשי ידיו כוננו, פי' על ידינו תהיה הכן, ומיד נתקיים וישב בסתר עליון בצל שדי יתלונן, אפילו לינת לילה, דהיינו על יום אחד ויומיים גם כן לא סר מהם.

themselves and to their existence, but rather to the return of the ananei hakavod. When the Yidden sinned with the eigel, they lost the ananei hakavod, and after Hashem forgave us and we appeased Hashem, Hashem gave us a present of the ananei hakavod, This is the key to the secret of Sukkos. Once you know that Sukkos is predicated on the return of the ananei hakavod, that's the key to understanding the many details of Chag HaSukkos.

THE COMPLAINT OF THE MAYIM HATACHTONIM

The *simchas beis hashoeivah*, we said, is related to the *nisuch hamayim*. On Chag HaSukkos we said we're judged for water, and the *gemara* (Rosh Hashanah) states: אמר רבי עקיבא, what's the reason why Hashem said to pour the water libation in the *Beis Hamikdash*? Why do we do that? גשמי השנה כדי שיתברכו לכם אמר רבי עקיבא, that the rains of the year become blessed for you. We have to understand why is Sukkos the time we are judged for water. You could say it's seasonal, so it happens on Sukkos. But why specifically water? Also, we asked before since a person is judged on Rosh Hashanah, what's this judgment all about? Why are we being judged again on Sukkos?

You have to know that Hakadosh Baruch Hu separated between the *mayim hatachtonim* [lower waters] and the *mayim ha'elyonim* [upper waters] on the second day of Creation. Hashem separated between the water on top of the *rakia* and the water below the *rakia*. Chazal say that you know what happened on that day? The *mayim hatachtonim* were crying, בכו מים התחתונים. And what did they say? They said as follows, אנן בעינן, we would like, למהוי קדם מלכא, to be before Hashem. The *havdalah* separated them. It means it created a distance between Hakadosh Baruch Hu and the lower *mayim*.

Tosfos in their commentary on the Torah explain that if you look in the chumash it says ויהי ערב ויהי בקר יום שני, but there's one thing that stands out between yom sheini, the second day, and all the other days. It doesn't say כי טוב. On every day of Creation, the passuk says Hashem saw it was good. On יום שני - no tov. They say you know why? לפי שהיו בו מחלקת, because on that day Hashem created machlokes. Machlokes means division. Because when Hashem divided between the *mayim tachtonim* and the *mayim elyonim*, געו בבכיה, they broke out in tears, שיהיו במקום טומאה, that the *mayim hatachtonim* were now relegated to live their existence in a makom of tumah. אמר להם הקב"ה, Hakadosh Baruch Hu said to them, שתקו, be quiet, ואני אצווה עליכם ניסוך, and I'm going to command for you a mitzvah of *nisuch hamayim*, ולא נתפייסו, they were not appeased. We don't want *nisuch hamayim*. You know what they said? Tosfos says בשנה אחת פעם אלא פעם אחת בשנה, כי אינם אלא פעם אחת בשנה, it's only one time a year. Once a year. It's not enough for us. וברית להם הקב"ה, Hashem made a covenant with them, שימלחו הקרבנות, Klal Yisrael is going to take the salt from the sea and they're going to salt the korbanos every day, like it says על כל קרבנך תקריב מלח. And then they were appeased. But וכיוון ומחלקת, since there was machlokes, לא נאמר בו כי טוב, it doesn't say כי טוב.

So we have to understand what was the complaint of the water, "We want to be before Hashem," and how did Hashem appease them through *nisuch hamayim* and the salt on the korbanos? It seems that through bringing the korbanos with melach and through having the water on the mizbeach, the water now became kadam Hashem, it now became elevated to being before Hashem.

The *gemara* also says that there is a question as to how to call this *simchah*, whether it's called *beis hashoeivah* or *beis chashuvah*. The *gemara* says one opinion used to call it *beis hashoeivah*. *Shoeivah* comes from drawing water. And one called it *simchas beis chashuvah*. The *gemara* says there's no machlokes here. They're both correct because everybody agrees what it is. The one who calls it *chashuvah*, the *gemara* says, called it so because it was *chashuvah* because it was באה מששת ימי בראשית, the *inyan* of *nisuch hamayim* already came from the second day of Creation. One of the earliest mitzvos. It has an old history. So you see the *ikar simchas beis hashoeivah* is because of the *nisuch hamayim*.

Now it's interesting, in the Rambam it doesn't seem like that. The Rambam, in *hilchos lulav* (8:12-13), writes that even though all the *moados*, all the holidays, one has a mitzvah to take them, on Sukkos in the *Beis Hamikdash* there was a tremendous extra *simchah*, as it says in the passuk ושמחתם לפני ה' אלקיכם שבעת ימים. From the Rambam it would seem that the *simchah* in the *Beis Hamikdash* was related more to the general *simchas*

hachag as opposed to specifically the *nisuch hamayim*.²

UNIQUE RELATIONSHIP WITH HASHEM

The *Vina Gaon* in *Shir Hashirim* explains why Chag HaSukkos is in Chodesh Tishrei and not in Chodesh Nissan. But before we see what he says, we're going to be preface with a famous *yesod* from the Ramban. The Ramban, in *Parshas Acharei Mos*, explains a *passuk* in *Parshas Ha'azinu*. The *passuk* says כי חלק ה' עמו, Hashem's *chelek* is His people, ויעקב חבל נחלתו, and Yaakov is Hashem's *nachalah*. What does that mean that Yaakov is Hashem's *nachalah*?

The Ramban explains that it means that all the nations of the world are under the *hashgachah* of what we call the astrological signs and the order of the constellations. That's called *hanhagas hateva*. Each nation has a *malach*, or a *sar*. It's called the *sarei umos haolam*. They're the leaders of each *umos haolam* and they are in the *shamayim* and they represent them. However, Klal Yisrael was chosen to be directed ובעצמו בכבודו ה' על ידי הקב"ה. We don't have any *sarim*. We're not subject to any *mazalos* as the *passuk* says עמו כי חלק ה' עמו; we have a special place where Hakadosh Baruch Hu is the One that leads us, and that is Eretz Yisrael, where there is no *malach* there's no officer or any *sar* whatsoever that dictates what's going to be in Eretz Yisrael. Rather it's directed by Hakadosh Baruch Hu Himself. Therefore, Eretz Yisrael was chosen for the Am Yisrael because that place is directed only by Hakadosh Baruch Hu. It says עיני אלקים בה, the eyes of Hashem are on that place, מראשית השנה עד אחרית השנה,

² אף על פי שקבל המועדות מצוה לשמח בהן. בחג הסוכות היתה במקדש יום שמחה יתרה שנאמר (ויקרא כג ז) "ושמחתם לפני ה' אלהיכם שבעת ימים". וביצד היו עושין. ערב יום טוב הראשון היו מתקנין במקדש מקום לנשים מלמעלה ולאנשים מלמטה כדי שלא יתערבו אלו עם אלו. ומתחילין לשמח ממוצאי יום טוב הראשון. וכן בכל יום יום מימי חלו של מועד מתחילין מאחר שיקריבו תמיד של בין הערבים לשמח לשאר היום עם כל הלילה. והיאך היתה שמחה זו. החליל מכה ומנגיניו בכנור ובנגבלים ובמצלתיים וכל אחד ואחד בכלי שיר שהוא יודע לנגן בו. ומי שיועד בפה בפה. ורודקין ומספיקין ומטפחין ומפזיזין ומקרקרין כל אחד ואחד כמו שיועד ואומרים דברי שירות ותשבחות. ושמחה זו אינה דוחה לא את השבת ולא את יום טוב.

from the beginning of the year until the end of the year. What does that mean? It means that it's directed without any intervening *malachim*.

Many people are unaware of this fundamental principle. They just think a Yid has more *mitzvos*. Of course, they call it a chosen nation. But like many Yidden have asked me over the years, since when is more the same as chosen? It's a very nice thing when you give your kid a punishment, and you tell him it's because he's a special kid, that's why you're giving him a lot of punishments and a lot of responsibilities, but the other guy can have this enjoyable life. We have to understand what the *emes* is: we are עמו ה' חלק, we have to understand we are the *cheilek* of Hakadosh Baruch Hu. We have direct communication with Hakadosh Baruch Hu. If we would only employ that and reach out for that and appreciate that.

Could you imagine if we were in a country, and imagine it's a country that you can never get to the president or the king of the country. The only thing you could do is you could go to the offices. You can apply for welfare, for immigration, for housing. Whatever you needed you always had to go to some local office. And then imagine there was a group of people who didn't have to go to the office and were able to go straight to the palace, the *beis hamelech*. Could you imagine what kind of a feeling of euphoria, a feeling of elevation, of *romemus* they would feel?

APPEASEMENT, KAVOD, AND ETERNAL CONNECTION

Now, with this information we can understand a little of what the Vilna Gaon is going to say. The Vilna Gaon says as follows. The reason for mitzvas sukkah is not because Hakadosh Baruch Hu gave us a gift of clouds of glory. The root of the mitzvas sukkah is the fact that Hakadosh Baruch Hu returned the *ananei hakavod*. It's the fact that Hakadosh Baruch Hu chose once again to dwell amongst Klal Yisrael. At first Hashem said, "Now that you have sinned with the *eigel*, okay I'm going to forgive you, but from now on, I'm sending a *malach*." The *passuk* says ושלחתי לפניך מלאך, I'm putting a *malach* to lead you, and the *malach* is going to guide you (Shemos 32:2) You're going to be directed by a *malach* like all the other nations of the world. Moshe Rabeinu appealed to Hakadosh Baruch Hu and Hakadosh Baruch Hu said, "Okay I'm going to come back, and I'm going to dwell amongst you in a special, unique way – without a *malach*." That was the greatness of the *ananei hakavod*. When the *ananei hakavod* came back, Hashem told us, "Even though you sinned, even though you fell, you are still עמו ה' חלק." And even though Hashem initially said, ושלחתי לפניך מלאך, I'm going to send a *malach* before you. Hakadosh Baruch Hu now said, "Okay I'm going to dwell with you, and you're going to live in My shadow."

Now, the beginning of the return of the *Shechinah* to Klal Yisrael began on Tes Vav Tishrei, the fifteenth of Tishrei, which is Sukkos. On Yom Kippur what happened was Moshe Rabeinu came down from the mountain to tell Klal Yisrael that Hakadosh Baruch Hu commanded them to build this *Mishkan* and that He was going to reside within Klal Yisrael forever and Hashem would never remove Himself from Klal Yisrael regardless of what they did. "I accomplished," Moshe said. "I was able to daven to Hakadosh Baruch Hu. We got a *matzav* that's called השוכן אתם בתוך טומאתם, Hashem is going to dwell with us even when we're *tamei*." That's an unbelievable closeness. The only one who would have that *kirvah*, the Vilna Gaon explained, is you know who? It's not even a father to a child. The only one who is able to deal with all the dirty diapers is the mommy. That's the love of a mother to a child. It's like a *meshal* where the father is playing with the kid and having a good time and then he says, "Oh boy. He's got a load here." He says. "Imma!! Here's your child back." The father likes playing but not בתוך טומאתם. Hakadosh Baruch Hu lives with us השוכן אתם בתוך טומאתם.

15TH TISHREI: BUILDING THE MISHKAN

What happened was that Moshe Rabeinu came down from Har Sinai, for the third time, and told us about the commandment of building the *Mishkan* on the day after Yom Kippur - which was the eleventh of Tishrei. On the tenth of Tishrei, Moshe was told about the *Mishkan*. On the eleventh of Tishrei, Moshe Rabeinu related the *tzivuy* to all the Jews, "Start bringing your *nedavos* of the *Mishkan*." On the twelfth and thirteenth of Tishrei, the Yidden started bringing *nedavos*. They brought *nedavos*, *baboker baboker*. There was a rush on the *nedavos*, like it says in the *medrash*, and they brought so many, that on the fourteenth of Tishrei, Moshe Rabeinu made an announcement, "Don't bring any more. We have more than enough." In two days they raised all that they needed for the *Mishkan*. They started building the *Mishkan* on the fifteenth of Tishrei.

THE SHECHINAH RETURNED!

That was the day that the *Shechinah* came back to Klal Yisrael. They made an announcement not to bring any more donations, and they were ready to build. The actual building began on the fifteenth. And that's why Hakadosh Baruch Hu commanded us to make Sukkos on the fifteenth of the *chodesh hashvi'i*, because that's when we were *zocheh* to dwell under the *kanfei hashechinah*, the wings of the *Shechinah*.

That's the *pshat* in the *passuk* והי נעם ה' אלקנו עלינו ומעשה ידינו כוננהו - כי בסוכות - הושבתי את בני ישראל. And that's why they're called *ananei hakavod*. They're the clouds that restored our glory. Not only restored, it showed our *kavod*. The *anim* now showed our *kavod*. It was the ultimate *kavod* we got.

Dovid Hamelech says, ויהי נעם ה' אלקנו עלינו ומעשה ידינו כוננהו. That's a reference to the *ma'aseh haMishkan*. *כוננה עלינו* means it should be established upon us. That means we should be able to fix a place for the *Shechinah*, and *ומעשה ידינו כוננהו* means it should come about through our hands. You know what happens? The next thing it says? יושב בסתר עליון בצל שקי יתלונן. After Hashem agrees to rest His *Shechinah* on the *Mishkan*, we merit to shelter in the shadow of Hashem.

So it comes out that the mitzvah Sukkah does not correspond to the first time that we had *ananei hakavod*. It doesn't correspond to the fact that Hashem introduced us to the *ananei kavod* after we left Mitzrayim. That's why we don't celebrate the *mann* and we don't celebrate the *be'er*. We don't celebrate the *ananei hakavod* either. What we celebrate is the *ritzuy*, the appeasement, the fact that Hakadosh Baruch Hu was *nesratzei* to Klal Yisrael after they did *teshuvah* from the *cheit ha'eigel* and

Hakadosh Baruch Hu chose to be with them once again. On Yom Kippur, we were promised it and on Sukkos is when it started.

If so, the *ikar* of Chag HaSukkos is the fact that the Shechinah came back and resided among Klal Yisrael. The main *chiddush* of Sukkos is that we became established permanently as עמו ה' חלק. The עמו ה' חלק was established, restored and solidified *leolam vaed* – and that is our unique *shaychus* to Hakadosh Baruch Hu. So it comes out it's not the existence of the *ananei hakavod* but it's the *chazarah* of the *ananei hakavod*. It's the *ritzuy*, the appeasement, the love that Hakadosh Baruch Hu has for Klal Yisrael on Sukkos, that's what we're celebrating.

Now, you should know that the light of this *ritzuy* that we get, you know what it means? That we were established to be forever guided by the *hanhagah lema'aleh min hateva*, unlike everyone else. On Yom Kippur, Hakadosh Baruch Hu says *salachti kidvarecha*. "I accept your words. I'm going to direct them and I'm going to forgive them, *lefi* the *madreigah* you want Me to forgive them."

THE BEIS HAMIKDASH: HANHAGAH LEMA'ALEH MIN HATEVAH

That's why the special mitzvah of simchah on Sukkos takes place you know where? In the Beis Hamikdash. What *shaychus* does it have to the Beis Hamikdash? Why is it a special thing in the Beis Hamikdash?

The answer is because, as Rav Chaim Volozhiner says on the mishnah in Avos (5:5), that says נעשו לאבותינו - there were ten miracles that happened to our fathers in the Beis Hamikdash. And Rav Chaim Volozhin asks why does it say נעשו לאבותינו? Most of the miracles weren't for avoseinu. They were for the Beis Hamikdash itself. They were for Hakadosh Baruch Hu. Let's say no rain came down on the mizbeach. That was so Hashem's mitzvah could be fulfilled. There were no flies buzzing around. That was for the kavod of the Beis Hamikdash. It would look like a slaughterhouse otherwise. So why does it say נעשו לאבותינו?³

Rav Chaim Volozhiner says the following answer. The whole idea of why there were miracles in the Beis Hamikdash was to show how Hakadosh Baruch Hu relates to Klal Yisrael. When they did the ratzon of Hashem, Hashem conducted Himself with them *lema'aleh miderech hateva* and above any mazel. That was the Beis Hamikdash. In the Beis Hamikdash, there was no teva at all. He says the main reason was that there should not be a *pischon peh*, an excuse, for a person to say that, "I'm not able to be osek beTorah."

From time immemorial there was always a concern in Klal Yisrael that people would say we can't be osek beTorah. Why? Parnasah. So Hashem always said, there's a Beis Hamikdash. Hashem made this miracle, as a lesson for our fathers that they should know there's a *hanhagah lema'aleh miderech hateva*. Don't give the *derech hateva shmooze*. Don't tell me about what your grandmother said to you, "How are you going to make a living if you're sitting in yeshivah and wearing out your parents." Because if a person knows there's a Beis Hamikdash and there's *lema'aleh miderech hateva*, you say, "My dear Bubbie, with all your great wisdom that you have and your great experience of life, there's something you never discovered. You don't even know what a Beis Hamikdash is. You don't know what a Beis Hamikdash represents. You don't understand this *נעשו לאבותינו*." There's a concept of *pashut hanhagah lema'aleh miderech hateva*.

Therefore it's *davka* in the Beis Hamikdash on Chag HaSukkos. Since the whole concept of Sukkos is to show the *hanhagah* of *lema'aleh miderech hateva*, that we're עמו ה' חלק, we go to the place of the Beis Hamikdash which represents that whole *inyan*. That's what the Rambam says, *ושמחה יתרה היתה שם במקדש*, the extra simchah took place in the Mikdash, *davka* over there. That was the place where Hakadosh Baruch Hu demonstrated *lema'aleh miderech hateva*.

That's one of the losses we had. When we lost the Beis Hamikdash, we lost that awareness. It's not the same, but we have that *hanhagah* still. If you live up to that level, you could have that *hanhagah*.

SUKKOS AND YAAKOV AVINU

It says the *moadim* were established *keneged* the avos. Pesach *keneged* Avraham, Shavuot *keneged* Yitzchak and Sukkos *keneged* Yaakov. What is the *pshat* of *keneged*? What does the word *keneged* mean?

Do you know what "keneged" means? There are certain characteristics of the avos that are related to Pesach, characteristics of the avos that are related to Shavuot, to Sukkos. The Bach on the Tur סימן תיז says an interesting thing. He says that there are no common characteristics between Pesach and Avraham, or Shavuot and Yitzchak, or Sukkos and Yaakov. The word *keneged* means *bezchus*. That means we got Pesach *bezchus* Avraham, Shevuot *bezchus* Yitzchak, and Sukkos we got *bezchus* Yaakov.⁴

What's the *shaychus* between Yaakov and Sukkos? According to the *Viña Gaon* we could understand it. You know why?

It says in the *passuk*: עמו ה' חלק, in that *passuk* that says the uniqueness of Klal Yisrael, it says Yaakov – it calls us Yaakov, and it says חבל נחלתו, *נחלה*, inheritance (Devarim 32:9). So Rav Yitzchak Isaac Chaver explains, what is the meaning, what is the *shaychus* between this *hanhagah lema'aleh miderech hateva* to Yaakov Avinu? Why does

³ עשרה נסים נעשו לאבותינו בבית המקדש. ידוע כי כל ענין הבית המקדש רומז לדברים עליונים, והכל תיקון גדול לכלל ישראל. ולכבוד הדרך לפנייהם להורתם דרך אשר יוכלו להתגבר על הרע. והנה המפרשים הקשו מה בא להודיענו במה שאמר לאבותינו והלא לכאורה רובם צורך גבוה. אבל הענין הוא, כי כל הנסים היו כדי להראות לישראל התנהגות השי"ת עם האדם בעשותו רצונו ית"ש. שהוא מתנהג עמו למעלה מהטבע כמו שהיה בבית המקדש, ושלא יהיה פתחון פה לאדם לומר שאינו יכול לעסוק בתורה, שלא יזיק לו לבריאותו, כי היא מתשת כח. על זה היה הרמז שלא הפילה אשה מריח בשר הקודש, אע"פ שמשבע המעוברת שהריח מסוכן לה, שלכן מותר להאכילה מהמאכל שהריחה אפילו ביה"ב, אף על פי כן לא הזיק לה ריח בשר הקודש. [והנה בשר הקודש הוא כולו טוב וכמו"ש לעיל פ"ג מ"ג וא"ך יגרום מיתה שהוא מצד הרע]

⁴ כתב הסו"ר, ח"ל: ושמעתי מאחי הר"י טעם לדבר לפי שהמועדים נתקנו כנגד אבות פסח כנגד אברהם דכתיב (בראשית יח) לוישי ועשי עוגות ופסח היה שבועות כנגד יצחק שתקיעת שופר של מתן תורה היה בשופר מאילו של יצחק סוכות כנגד יעקב דכתיב (בראשית לד) ולמקנתו עשה סוכות וי"ב ראשי חדשי השנה שגם הם נקראים מועדים כנגד י"ב שבטים וכשחטאו בעגל ניסלו מהם וניתנו לנשותיהם לזכר שלא היו באותו חטא. [וכתב שם ב"ח וז"ל: ושמעתי מאחי וכו' נראה דלפי דאיכא לשאול למה ניתן לנשים שכר זה ולא שכר אחר על כן אמר דשמעו מאחיו הר"י טעם לדבר וכו' פי' דכיון שר"ח שגם הם נקראים מועדים ניתנו בזכות י"ב שבטים כשם שניתנו ג' רגלים בזכות האבות וכשחטאו בעגל נתבטלו זכותם והגון היה לבטל ג' כ"כ מועדים דר"ח אלא לפי שלא היו הנשים באותו חטא וקנו להם זכות גדול ניסלו מהם כלומר נתבטלו מועדי ר"ח מ"ב שבטים לגמרי דכיון דבטל זכותם בטלו גם ר"ח דתלמי בזכותם אלא שחזרו וניתנו מחדש לנשותיהן בשביל זכות הנשים ועיין בב"י שכתב שני פירושים אחרים וע"ש]

specifically Yaakov Avinu have a shaychus to lema'aleh miderech hateva? So he says as follows. You know what Yaakov Avinu is very famous for? In the Torah, what's the famous story with Yaakov Avinu? The ladder, the sulam. He had a famous dream. What was the explanation of that dream? What was the gist of that dream?

Rav Yitzchak Isaac Chaver says that the pschat is, Hakadosh Baruch Hu showed Yaakov Avinu who was considered the bechir of avos, the choicest of all the avos and that his whole family was 100% pure, and that he was chosen for avodas Hakadosh Baruch Hu. Hashem showed him how everything was run in the world by malachim. He showed him by the fact that Hashem was standing over him with the ladder, with malachim going up and down, Hashem showed him, you're above zman. You're lema'aleh min hazman. That's why I stopped the moon for you. You're lema'aleh min hamakom. We did a miracle of kefitzas haderech to get you here. And you had such a dream of **מגיע השמימה וראשו ארצה** and **סולם מוצב ארצה**. You saw that everything is run min hashamayim. And you saw all the malachim and all the kochos Elokim.

And that's why Hashem says **שמרתיך עמך אנכי** ויהנה בך, I'm going to be with you. I'm going to guard you. It's a remez to Klal Yisrael that they're going to be directed in hashgachah nissis. Yaakov Avinu was zocheh to this ma'areh hanevuah, this was his famous prophecy. This is the legacy he left for Klal Yisrael. So Yaakov Avinu is the one who the Torah tells us got hanhagah nissis for Klal Yisrael. Therefore what? Sukkos is keneged Yaakov Avinu. That's the pschat.

The ladder showed that everything in this world is connected upstairs. That Hashem was standing on a ladder over Klal Yisrael watching. That's what it's all about.

PART II: SHABBOS: FEEDING YOUR NESHAMA ON SHABBOS (5770)

YES, THE BODY CAN EXPERIENCE SPIRITUAL TA'ANUG!

We've been speaking now be'ezras Hashem the last few weeks on understanding a little bit of the menuchah that exists on Shabbos between the guf and the neshamah. We spoke about how the neshamah yeseirah is accepting of the fact that we eat and drink on Shabbos. **אין נפשו קצה בהם** (Rashi on Beitzta 16a).⁵ And we saw that the main mitzvah of לעונג לשבת לעונג is pashtut to be meaneg the Shabbos **על ידי הגוף**. We saw from the Beis Halevi that Shabbos is a day that's shayach to do that. Instead of ignoring the guf we include the guf.⁶

But the *shaylah* is why is that necessary? I understand that the *neshamah yeseirah* tolerates the *guf* today. He's not bothered by the *guf* and its indulgence in good tasting food on Shabbos. I understand that today is a day that a person is "safer" - there's a *menuchah* between the *guf* and the *nefesh*. But why does it have to be that the Torah demands that this is the way of being *meaneg* Shabbos? Why should it be like this? If you want to *meaneg* Shabbos in that fashion okay. But *vus epes davka* that way? Why is this an obligation?

We saw from Rabeinu Saadya Gaon (as brought down by Radak) where he said that if a person is meaneg the Shabbos with a ta'anug gufni a person can pashut sense Hashem.⁷ He can feel a tremendous ta'anug haguf, spiritual ta'anug haguf. He can feel a physical pleasure in the ziv hashechinah which is something that's the realm of the next world! Not like the Radak, who says the pschat is this will come from a ta'anug haguf to a ta'anug haruchni. Ta'anug haguf is a stepping stone, in other words. But according to Rabeinu Saadya Gaon the pschat is the ta'anug haguf itself is going to be ruchni!

CAN YOU EAT WITH HASHEM?!

What is the explanation of this ta'anug haguf ruchni? **Vus is dos?** So I want to share with you an amazing shtickel from Rav Chaim Volozhiner on the mishnah in Pirkei Avos (3:3) that sheds a lot of light to us on this subject.⁸ In the mishnah it says that if you have a person who is sitting together with others and **שלוש שאכלו על שלחן אחד**, three people who ate at

⁵ אמר רבי יוחנן משום רבי שמעון בן יוחי: כל מצות שנתן להם הקדוש ברוך הוא לישראל - נתן להם בפרהסיא, חוץ משבת שנתן להם בצענא, שנאמר: "ביני ובין בני ישראל אתה עולם". אי הכי, לא לענוש גוים עמך? שבת - אודיעי אודיעינהו, מתן שכרה - לא אודיעינהו. ואי בעית אימא: מתן שכרה נמי אודיעינהו, נשמה יתירה - לא אודיעינהו. דאמר רבי שמעון בן לקיש: נשמה יתירה נותן הקדוש ברוך הוא באדם ערב שבת, ולמוצאי שבת נוטלין אותה הימנו, שנאמר: "שבת וינפש", כיון ששבת ויו אבדה נפש. (רש"י ד"ה נשמה יתירה - רוחב לב למנוחה ולשמחה ולחיות פתוח לרוחה ויאכל וישתה ואין נפשו קצה עליו) ⁶ בית הלוי (בראשית פרק ב'), וז"ל: והנה אמרו כל המענג את השבת נותנין לו נחלה בלא מצרים, והענין דהמצות הלוקים על שני בחי', יש מצות שהם נגד הטבע כמו שבירת התורה וההרחקה מהם. ובשבת המצוה להתענג בתענוגים דבשבת אין המצוה לשובר הטבע רק לקדש הטבע ולתקנו ולהעלותו לקדושה, כיון הדשבת מורה דכל מה שהוא הקדוש ברוך הוא מורה אותו וע"כ צריך לקדש הטבע ולקשרו לעבודתו. וידידי הרב הגאון וכו' מוהר"ר איסר שיחיה אב"ד דק"ק מעורטיש כששמע דברי אלה אמר ד"ל דהוה כוונת המדרש קהלת (רבה ד - י) טוב מלא כן נחת ממלאו חפנים עמול, ואמרו מלא כן נחת בשבת ממלאו חפנים עמול בימי החול, דעבודה זו טובה מזו. ⁷ אז תתענג על ה'. אם תתענג את השבת תתענג על ה' כלומר ישפיע לך טובות עד שתתענג עליו ותודה בו ובטובו כי מאתו הכל נבדו, ותתענג על ה' הוא תענוג הנפש, והגאון רב **סעדיה פירש** תענוג הגוף כלומר תענוג גופך יהיה על ה' לא ככסילים שנאמר בהם לא נאה לכסיל תענוג אבל המשכיל לא ירבה בתענוג יותר מדאי כי אם במשפט בעבור כי הוא מתעסק בחכמה ובה יתענג יותר אלא שתענוגי הגוף במשפט יטיבו שכלו ויחזקו כחותיו השלשה והם כח הזכרונות וכח הבחינה וכח המחשבה.

⁸ ג' שאכלו בו'. יובן על פי הכתוב (תהלים קז, ח) "ויצמדו לבעל עשור ויאכלו זבחי מתים", ואמרו חז"ל (סנהדרין סד) פטור עובדתה בתרודה. והנה מה כיונו בזה לעשות דבר בזוי כזה לאלקיהם. אך ידוע דברי קדושה ה' מוכרז האלקי מוהר"ח וויטאל ז"ל על פסוק "כי לא על הלחם לבדו יחיה האדם כי על כל מוצא פי ה'". העניין הוא כי על כל מוצא פי ה' "העניין הוא כי על כל מוצא פי ה'". וזהו המהלך הנשמי, אך בשעה שאמר הקב"ה "ותוצא הארץ דשא", וכן כל המאמרות, נוצר מהבל פיו ית"ש כח להדבר ההוא, ומקיים הדבר. והנה ענין אלהים הוא ומתקן, לא לבד שאינו מתקן לרעבתנות, לא לבד שאינו מתקן הגשמי, אך גם הרוחניות שבה ג"כ מקלקל ומכניס לקליפה, וכמו שאמרו (ברכות לה): האוכל בלא ברכה ורוחני. ולזה יצאו ג"כ חז"ל באמרים (בר"פ פ"י, י) אין לך כל עשב בקרקע שאינו לו מלאך ברקיע בו'. וזהו האדם ניוון, גוף האדם ניוון, ורוח אלקים ניוון מרוחניות כח המקיים את הדבר. לזה אמר "לא על הלחם לבדו", ר"ל גשמינותו, רק על כל מוצא פיו ית"ש כ"נ"ל. ולכן ע"י אכילה. יחבור הגוף והנפש. מה שאין כן שאר רוחניות כתורה ותפלה הוא בלא גשמינות כלל ולא יתחבר הגוף עמו. [והנה עוד דבר אחד כי קודם חטא של אדם הראשון היה מאכלו רוחני. וכן כוונת חז"ל (סנהדרין נ"ט): כי מלאכים רוחניים היו בשר בו'. אך מעת חטאו, נעשה כל מאכל מעורב טוב ורע. כי ענין עץ הדעת טוב ורע, הקשה המורה נבוכים (ח"א פ"א ב') היעלה על הדעת כי במרדו הוסיף לו שלשמות. אך נאמר כי מקודם חטאו ג"כ נברא בחי'ר, אך היה יכול להיות או כולו טוב או כולו רע. ועוד ועודא ויכוהו, שעשו מכולו טוב רק רע. אך מהעץ נעשה טוב ורע מעורב, ובאכילתו נארה הארץ ג"כ, להיות כל אשר עליה נהפך לטוב ורע מעורב יחד. ולבד שהקליפה קדמה לפרי, הנה גם הפנימי מעורב טוב ורע, והטוב ניוון הנפש, והגשמי נהפך לרע, והרע יוצא בצוואה והוא חלק הרע וכהו. ולכן אסור להרהר בדברי תורה במקום הטינות, וכן אין זה מקום לזה. וענין הקרבן היה כן כי על ידי האש אשר על המזבח שהוא מלמעלה סר הרע, ונותר חלק הבעלים ומה שנהנין כולו טוב. וכן היה המן היורד מן השמים כולו טוב, כי אין רע יורד מן השמים, ולכן לא היה בו פסולת ונבלע באיברים. וכן בשר הקרבן נבלע כולו באיברים, ואינו מוציא ממנו פסולת. וכן מוכח מחז"ל (וימוא עה): "לחם אביבים" כו' שנבלע באיברים, ואלא מה אני מקיים "ויהי תהיה לך על אוניך וגו'" דברים שהענינים היו מוכרים להם. ולאכורה נהי דנימא דס"ל להתבאר בשר תאווה נאסר במדבר (חולין יז), מכל מקום למה לא תירצו מבושר שלמים. אלא ודאי דגם הוא נבלע באיברים. וכאמרו חז"ל (סנהדרין קנ) על אמון שאמר כלום אני עושה אלא להכניס את בוראי, וכן היוקיע ע"ש. ולאכורה מה עשה להם ה' אשר עוד יסיפון סרה להכניסו, אך מכוונים להחזיק בזה הרע והיה דרכם צלחה. לכן האוכל ועוסק בתורה הרי מראה באכילתו שמכוין בה לכוונה טובה, שהחלק הטוב יוסיף קדושה בנפשו והעסק בתורה ישרוף הרע, כי התורה טבעה כאש, כמו שכתוב (ירמיה כג, כט) "הלא כה דברי כאש" של מעלה, כמו שאמרו (ברכות נה). פתח במזבח וסיים בשולחן כו' כי הוא כמזבח ומשולחן גבוה קא זכה והנה האוכל ככוונה אמיתית לקיים גופו ונפשו לעבודת אלהים ית"ש, ויברך ברכה הראויה, ויעסוק בתורה באכילתו כי זה כל פרי תכלית אכילתו. הוא ממש כמו המקריב קרבן, שנוטל הבהמה ומקריב לגבוה הרוחניות שבה מעת הבריאה, וגם גשמותה נתקדש, וכן חוברו כל הדצ"מ בקרבן. מלא הוא הדומם. מנהה ונסכים צומח. והוא עצמו חי. והכחן המקריב הוא המדבר. והמה הד' מיני הבריאה הנשפעים מדי מלאכי מעלה הגבוהים הממונים עליהם, מיכאל גבריאל רפאל אוריאל, וגבוה על גבוה עד ד' אותיות של הו"ה ב"ה, הרי מעלים הבהמה ומתקנים אותה וגם הגשמי שבה נתקדש ונתעלה. וכן הצדיק האוכל לשבע נפשו לחיותה לעבודת ה'. ולחפץ חלילה האוכל לרעבתנות, לא לבד שאינו מתקן הגשמי, אך גם הרוחניות שבה ג"כ מקלקל ומכניס לקליפה, וכמו שאמרו (ברכות לה): האוכל בלא ברכה כאלו גזל כו'. ר"ל נוטל הקדושה ומכניסה לאבדון וממש נוטל הוא. וכבר אמרו חז"ל (סנהדרין קן) כל מקום שנאמר וישבו לאכול לחם, היה צרה, כי באמת רע ומר לענין מנוחה כאכילה לעשות ממנה קביעות. אך יאתה הקביעות אם יעסקו בתורה בקביעות, אשר התורה גמלתו טוב ולא רע, ר"ל שכלה הרע. אבל בלאו הכי הרע מתגבר ה', והו' כאלו אינם אוכלים החיות שבמאכל הזה, רק חלק הרע והמת שבו. והוא ממש זבחי מתים, כי הטוב הוא המחיה את הדבר, והרע והמת כ"ל ד"ל.]

one table, and they didn't say divrei Torah, it's as if they ate from korbanos that were offered up lemeisim. And there's a passuk Hashem rebuked Klal Yisrael on this specific inyan and He said as follows. He says, "Tell Klal Yisrael that they eat at tables full of heaping feces." That's what the tables are full of, **כי כל שולחנות מלאו קיאה צואה בלי**, "all tables are covered with vomit and filth, so that no space is left" (Yeshaya 28:8). There's no space for anything else. Not that there's bread and excrement. Or dips and excrement. No! The entire table is excrement! **מלאו קיאה צואה בלי מקום**. Imagine getting a message like that from Hashem! Yeshayah Hanavi brought this message from Hashem. "Kinderlach, let Me tell you how your tables look in front of Me." It's a peledike zach!

but the Mishna continues, that if these three people shared divrei Torah, it is as if they ate from Hakadosh Baruch Hu's table. **וידבר אלי זה השלחן אשר לפני ה'** (Yechezkel 41:22). Yechezkel Hanavi once gave a nevuah on this inyan.

He said Hashem said to me, "Ah, **זה השלחן אשר לפני ה'**, these people are eating with Me."

DOES BREAD ALONE SUSTAIN YOU?

Says the *heilegeh* Rav Chaim Volozhiner, how do you understand **זבחי מתים**? There's a *passuk* in *Tehillim* that says: **ויצמדו פערור לבעל פערור** - "they attached themselves to Baal Peor" (Tehillim 106:28). The Yidden became drawn and attached to Ba'al Peor, **ויאכלו זבחי מתים**, and they ate **זבחי מתים**. Our *chachamim* say in *Sanhedrin* what was the *avodah* of Peor? The *avodah* of Peor was **עבודה בהתרוה**, by taking a diuretic and you let loose a *shpritz* from the intestines. Your whole intestinal content comes out on the Peor. So he says what was the *kavanah* in this strange behavior, to do such a *davar bazoy* to the *getchkes*? Supposedly they're worshipping it. Rav Chaim Volozhiner next quotes Rav Chaim Vital whom he calls *kedosh Hashem*, *mechubad Elokim*, honored by Hashem. So Moreinu Harav Chaim Vital says an insight into a *passuk* from Devarim (8:3): **כי לא על כח לא על הלחם לבדו יחיה האדם** - "a human being does not live on bread alone, but he lives based solely on the decree of Hashem." So what does that mean? You learn it means you don't live only by eating bread. You've got to do *mitzvos*. *Zugt* Rav Chaim Volozhiner you should know, when a person eats he needs sustenance for his physical *guf* and he also needs sustenance for his *neshamah*. We think that when we eat food, it sustains our *guf* and *memeilah* our *neshamah* stays alive. It's a *memeiladike din*. But when I'm eating, does my food somehow directly sustain my *neshamah*? The answer is no. It's an *agav orchadike zach*. So he says that, *vadai* the *neshamah* is not *nezoneh* from the *lechem hagashmi*, the physical *lechem*. **אך**, however, when Hakadosh Baruch Hu gave the *tzivuy* in the beginning of the *briah* and he said **תוציא הארץ דשא**, "let the earth give forth greenery," **והכלל פיו יתברך שמו**, from the *hevel* of Hakadosh Baruch Hu's, His *hevel piv* it was created **היהוה הוא**, a power for that creation. In other words, that thing now has a *koach* in it, **ומקים הדבר**, that *devar Hashem* that exists within a vegetable is the *devar Hashem* that's *mekayem* that creation.

A BROCCOLI WITH A NEFESH?

Rav Chaim is saying a great lesson here. You know what he's telling us? He says when you look at a piece of broccoli what you're looking at is a *guf* with what we would call a soul. There's a soul in this broccoli he says. There's a soul in a piece of lettuce. You know what that soul is? It's the *pi Hashem*. So just like Hashem was **ויפה באפיו נשמת חיים** in a *mentsch*, He, too, breathed in a soul into every other creation He created. The *hevel piv* of Hakadosh Baruch Hu said to the lettuce, "Grow." So that *devar Hashem* went into the lettuce. It went into the barley. It went into the gefilte fish. It went into all the food and it's *mekayem* that thing.

And he says **ובהעדר השגחתו**, if Hashem would remove His *hashgachah*, His attention or His *koach* from that piece of broccoli do you know what would happen? **יעדר גם נשמיית הדבר**, the *gashmiyus*, the physical aspect of that thing would disappear. Just like a *mentsch*. If Hashem takes away the *neshamah* you know what happens to the *mentsch*? The *mentsch* becomes *batel*. He's history. He's over with.

So it comes out that every single food is made up of two things, *gashmi* and *ruchni*. There's a *gashmiyus* and there's a *ruchniyus* in that food. He says that's what Chazal (Bereishis Rabbah 10:6) meant when they said **אין לך כל עשב בקרקע**, there's not one piece of grass in the ground, **שאין לו מלאך ברקיע**, that doesn't have a *malach* upstairs driving him.⁹ That *malach* is the *pi Hashem*. That's Hashem's command. Hashem carries out His *tzivuyim* by *malachim*. That's a *malach*. That's what *pi Hashem* is. So it's not *mamash* a soul. It's not a *neshamah*. My *neshamah* is not a *malach*. My *neshamah* is me. Here the *pshat* is the *pi Hashem* is the word of Hashem but it's what sustains this tree, this broccoli, or this piece of fruit. So if you get a bad piece of fruit you know what you know? What can you learn from the fact that it's a bad piece of apple? That the *pi Hashem* in this piece of apple is weak. Have you ever seen a rotten piece of fruit? You said, "Uch! What's in there? What's this?" You have to know the *pi Hashem* was taken out from it, and when *pi Hashem* comes out, it goes down levels. One loses the taste. One loses its color. The *pi Hashem* has many things to it. It's *mekayem* the physical thing and that is what sustains a person. So if you take a fruit and you smell ahhh! You're smelling *pi Hashem*.

WHAT REALLY HAPPENS WHEN YOU EAT?

you know what sustains you? You know where the vitamins come to a person from the food? They don't come from physical food. Not at all! We think, "Hashem puts vitamin A in this. He puts vitamin B in that. And now that Hashem puts those vitamins in these foods, you are **ניזון**." No! He says the *pshat* is a *mentsch* is *nizon pashut* from the *pi Hashem*. So he says as follows. The physical aspect of the food gets into your system, the physical *guf*, he says, and the physical *guf* is *nizon* from the *gashmiyus halechem*. There's vitamin A in here. But it's the *pi Hashem* that says there should be vitamin A in it. How

⁹ בר סירא אמר, אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקה את המרקחת. אמר רבי סימון אין לך כל עשב ועשב, שאין לו מזל ברקיע שמכה אותו, ואומר לו גדל, וכו'.

much vitamin A should be in it? ורוח אלקים, and the *ruach* of Hashem, the *pi Hashem*, ניוון מרוחניות כח המקיים הדבר, the *ruach Elokim* that's in me it *pashut* gets vitamins, every piece of food a person has is *pashut* getting vitamins to his *neshamah* and that's the *pi Hashem* and the physical is giving to his physical. But the physical aspect in a physical food only exists as long as the *pi Hashem* is in it, and if the *pi Hashem* goes out of it then it's *batel umevutal*.

So that's the *lamdus* of how it works, he says. What happens when a person eats? When a person is not eating, you know what a person feels? He feels *shvach*. What exactly feels *shvach*? His finger feels *shvach*? That too. You know what he feels? His *nefesh* feels like it's going out of him. A guy who is starving feels his *neshamah* leaving him. "Oh, I have no *kochos*," he says. Then he eats so what does the guy think? "I put something in my tummy. Now that my tummy is okay, I've got my strength." *Nein zugt*. ולכן על ידי אכילה יחובר הגוף והנפש - there was a *chibur* between the *guf* and the *nefesh*. It's a *peleh* how it works! He says that is the *shidduch* that happens when a person eats. When you eat your *neshamah* is getting direct injections of "neshamah vitamins." Someday maybe on the foods they'll have to write on the side what it does for the *neshamah*. So on the *treif* you're going to say 0000. Maybe you'll see a negative, a minus. It could be that it has vitamin A. Maybe it has vitamin B.

הוא בלא גשמיות כלל ולא יתחבר הגוף, מה שאין כן שאר רוחניות בתורה ובתפילה, all other *ruchniyus*, he says, like Torah and like *tefilah*, עמו, he says because Torah and *mitzvos* are a *mazon* for the *neshamah*.

I want to tell you it works *fakhert*. We once explained this here. It works *fakhert*. כי הם חיינו ואורך ימינו, when a person takes Torah and he "eats" Torah so the *pshat* is he's being *meizen* his *neshamah* with that thing and *memeilah* he gets *chiyus*. He gets freshness and health for his *neshamah*. But when a person eats food, this is for this and this is for this. This is *shlav alef* in this *sugya* of food. There's another tremendous *shlav*. We'll go *vaiter* in this.

HAVING THE MINDSET OF EATING WITH HASHEM

For today we want to explain this concept. On Shabbos Hashem told us וקראת לשבת עונג. Hashem told us, "I want you to delight your body with food. I want you to connect with Me through the physical world." A person on Shabbos could be *nesaneg* with that *pi Hashem*. That's what Hashem wants. *Pi Hashem* a person could be *mesaneg* with on Shabbos.

I'll tell you what happens. He explains this later on. If you don't make *brachos* properly and you don't eat properly so that messes up the system. If you're not connecting to the *pi Hashem* then it doesn't arrange your system properly. But the first *yesod* is that a *mentsch* has to know that on Shabbos when he eats a piece of fish or he eats a piece of *challah* today and he thinks, "וקראת לשבת עונג - I want to be *mekayem* the *mitzvah leaneg* my *guf*." This thought is supposed to remind him, he says, of Hakadosh Baruch Hu who is the Borei Olam. What does a person think? What does he mean? Since Hashem is מוציא לחם מן הארץ, so that reminds you of Hashem. No! It's much deeper than that! When you eat the *challah* on Shabbos Hashem says, "I want you to see the *pi Hashem* in this *challah*!" That's what Hashem wants. "I want you to enjoy My *pi Hashem*. I'm going to give your *neshamah mezonos*. I'm going to give your *guf mezonos*. I'm giving you *mamash* an injection of tremendous sustenance for your *guf* and for your *neshamah*." That's what the physical *oneg* is. Hashem wants you to be *meizen* your *neshamah* and your *guf* together! That's the *shalom bais* that *ner* Shabbos represents on Shabbos! The *shalom* over here, the *menuchah* on Shabbos is that the *chibur* of the *guf* and *nefesh* is together and the *neshamah* says, "We're working in tandem." That's what the *neshamah* says. "We're both enjoying the *pi Hashem*." Because when a person is *mekadesh* his eating, because a person thinks when he eats he's eating *lekovod Shabbos* - he's eating to be *meaneg* the Shabbos. I'm doing the *ratzon* of Hashem today to be *meaneg* the Shabbos. That's why the *ma'achalim* on Shabbos are much healthier, because the food that a person eats on Shabbos is food directly from Hashem.

That's what a person has to know. Hashem says today you could eat, זה השלחן אשר לפני ה', Today you're eating with Hashem. ומשלחן גבוה קא זכו כמו כהנים, ונקרא סעודתא דמלכא (Pri Tzaddik, Metzora 1:2). It's not coming out of your pocket. Shabbos is on Hashem's credit card. Shabbos is Hashem's food. You're eating Hashem's food and you're eating the *pi Hashem*.

Therefore let us *mechazek* ourselves. The aspect we discussed today is that a person should think, "Be'ezer Hashem that I want to be *meaneg* with Hakadosh Baruch Hu on Shabbos because You want me to be *meaneg Shabbos* על ידי תענוגי הגוף, *al yedei physica* eating, Hakadosh Baruch Hu, and I understand that when I eat this *challah*, and when I eat other foods on the Shabbos table, I should think, 'This food this *pi Hashem*. This food this *pi Hashem*. This food this *pi Hashem*.'" It's this *malach*. And Hakadosh Baruch Hu right now is being *meizen* you. He's being *meizen* your *guf* and being *meizen* your *neshamah* through these good foods. On Shabbos Hakadosh Baruch Hu tells us, "If you do that, you know what you can have? You can actually feel a physical *ta'anug haguf*." Not one of these sluggish feelings that is *merachek* you from Hashem but I'm feeling that it's *mekarev* to Hakadosh Baruch Hu and a feeling where you feel *mechaber* to the *shoresh hachaim* because when you have the *pi Hashem*, כי עמך מקור החיים, and a person feels he's with Hakadosh Baruch Hu and then he gets a taste of what it means 'להתענג' על ה' which is the whole *matzav* in *olam haba* to be מזיו שכינתו. Everybody should have a wonderful Yom Tov and Shabbos!

As we enjoy our Shabbos meals this Sukkos, may we be *zoiche* to have this mindset when we share our Divrei Torah with our families and guests, and in that *zechus*, we will all experience, iy"H, a palpable spiritual *ta'anug* with our *guf* and fulfill the *pasuk* of זה השלחן אשר לפני ה'!

✂ THE BOTTOM LINE ✂