



## THE DUAL NATURE OF SUKKOS

Let us take a look at the end of Parshas Emor where the Torah discusses the Yom Tov of Sukkos. The pasuk says: *דבר אל בני ישראל לאמר בחמשה עשר יום לחדש השביעי*: on the 15<sup>th</sup> day of this 7<sup>th</sup> month, it is 'חג הסוכות שבעת ימים' לה (Vayikra 23:34). The Torah then mentions the *issur melachah* and about bringing *korbanos*. A few *pesukim* later (v. 39) it says: *אך בחמשה עשר יום לחדש השביעי באספכם את* however, on the 15<sup>th</sup> day of the 7<sup>th</sup> month, when you gather in your harvest, you should celebrate a חג ה' שבעת ימים. ה' שבעת ימים.

The obvious question is why does the Torah repeat these dates twice? Also, the first time it says, *בחודש השביעי הזה*, in "*this chodesh hashevi'i*" (verse 34). The second time, when it repeats, it says *אך בחודש השביעי הזה*, where it doesn't say *בחודש השביעי הזה* (verse 39). Why the difference?

The *teretz* is as follows. Sukkos really has a dual nature, it is a two-way yom tov. Number one, it is a yom tov which is as part of the *shalosh regalim*, and secondly, it is a yom tov that is *shayach* to *yamim noraim*. Rav Meir Simcha of Dvinsk says an interesting thing. He points out that in some places the Torah refers to Sukkos as *Chag Ha'asif* and in other places as *Chag HaSukkos*.<sup>1</sup> In the Parshas Mishpatim (Shemos 23:16) and in Ki Sisa (Shemos 34:22), Sukkos is referred to as *Chag Ha'asif*, but later on in the Torah (Devarim 16:13), it is referred to as *Chag HaSukkos*. Why is this yom tov called *Ha'asif* the first two times it is mentioned in the Torah, and later on, the Torah calls it *Chag HaSukkos*? He explains that this can be understood with the Vilna Gaon. The Vilna Gaon says that when we celebrate Sukkos, we are celebrating the return of the *ananei hakavod*, which took place after the *chet ha'egel*. That's when this yom tov became known as Sukkos. So it comes out as follows. The first time the Torah mentions it is in Shemos, Parshas Ki Sisa, which is before the *chet ha'egel* so it is referred to as *Chag Ha'asif*, but after the *chet ha'egel* the Torah starts to refer to it as *Chag HaSukkos*. That means there was always going to be a *regel* of Sukkos; however, before the *luchos sheniyyos* which were received on Yom Kippur and placed into the *mishkan* - it was only called *Chag Ha'asif* (not *Chag HaSukkos*), because it was not yet related to the *ananei hakavod*. Before *ananei hakavod*, this yom tov was just an *inyan* related to the time of harvest which was a *zman* of *simchah*. After the *ananei hakavod* returned, another *inyan* of Sukkos was *nischadesh*, when it became known as Sukkos. Accordingly, we can also understand why the Torah breaks it up into two *tzivuyim*: first the Torah says, 'בחמשה עשר יום לחודש השביעי הזה חג סוכות לה' (ibid., verse 34) and then it says, 'אך בחמשה עשר יום לחודש באספכם את תבואת הארץ' (ibid, verse 39), "when you gather in your harvest," because it has these two separate aspects. And that is why the first time it says *hazeh*, because *hazeh* refers to this *chodesh hashvi'i* which is related to

<sup>1</sup> וחג האסיף, וכן בכי תשא, לא כן בדברים כתיב חג הסוכות, הטעם עפ"י דברי הגר"א שכשניתן לוחות השניים ומשה ירד מן ההר, וחזרו עניי הכבוד בט"ו לחדש תשרי נצטוו על סוכות כידוע, ולכן אז קודם דברות שניות נקרא חג האסיף ולא חג הסוכות ומסולק קושיית ר' חנינא ב"ה דף י"ג ע"א יעו"ש והבן. ולא שייך לקרותו חג האסיף על סוכה ועיין (משך חכמה, משפטים, פא)

Rosh Hashanah (Vayikra 23:23-25) and Yom Kippur (Vayikra 23:27-32), whereas the second time it doesn't say *hazeh* because it referring to the aspect of the Yom Tov that is not related to Rosh Hashanah and Yom Kippur. So it comes out that on Sukkos there are two types of *simchah*. There is what you call a *gashmiyusdike simchah* (i.e. verse 39) and there is a *ruchniyusdike simchah* (i.e. verse 34). The *simchas hagashmiyus* is related to a harvest time - it is the *chag* of Hashem הארץ תבואת הארץ תבואת - we thank Hashem that we are ready for the new year, we have what to live on for the winter. And we also have a *simchah* because of the cleansing of the *neshamah*; we are ready to start a new year also in a clean spiritual state.

## HUTS OR CLOUDS?

Now, the gemara says that the idea of Sukkos is for the commemoration of two historical occurrences. We know that when the *yidden* came out of Mitzrayim, it says that Hashem "made us dwell in Sukkos" to protect us. R' Eliezer says that refers to the *ananei hakavod*, the clouds of glory, and R' Akiva says it refers to the physical, simple huts called Sukkos. So the famous *shaileh* is: Who cares about that? We can understand that - if sukkos are represented by *ananei hakavod*, which was something out of the ordinary and was a special *kirvah* to Hashem - it is worthy of commemoration. So, according to R' Eliezer, it makes a lot of sense. But according to R' Akiva, Hashem said "go build yourself huts," so why make a holiday based on that? If sukkos are represented by flimsy huts where we sat when we came out of Mitzrayim (i.e., *sukkos mamish*), why do we commemorate this?

## A REMINDER AGAINST ARROGANCE

There is a Rashbam in Parshas Emor who addresses this.<sup>2</sup> The passuk says למען כי בסכות הושבתי את בני ישראל - "in order that your generations should know," "that I made Bnei Yisroel dwell in sukkos" (v. 43). The Rashbam says that the *pashtus* of the *passuk* is that Sukkos means *sukkos mamish*. He explains that Hashem wants everybody to know that when we dwelled in the desert, we didn't live in hotels, we didn't own land or live in cultivated areas; we simply had *sukkos*. And that's why the time to make the *sukkah*, he says, is during the time of harvest. You are harvesting all your vineyards and your oil and your corn, and all the other food, and your houses are full of *kol tuv*. At that point in time, Hashem wants you to remember את בסכות הושבתי את בני ישראל במדבר בלא יישבו ובלא נחלה, the Yidden didn't have a dwelling, they didn't have a land, they didn't have a place, they didn't have two nickels to rub together. "Remember your origins," says Hashem, "remember your poor beginnings when you had nothing and now you have a large home, you got yourself a big shed in the backyard, you got yourself a big playground in the back, you got yourself a big lawn." The Rashbam says that from this you are going to give *hoda'ah* to the One who gave you the נחלה ובתיכם and you will not say ידעו דורותיכם כי בסכות הושבתי את בני ישראל במדבר בלא יישבו ובלא נחלה, they didn't have a place, we didn't have fields, we didn't have *batim*. That is why Hashem was *kovei'a* the *chag HaSukkos bediyuk* at the time of a harvest, and the Rashbam says. Not in Nissan. Hashem

<sup>2</sup> למען ידעו דורותיכם - פשוטו כדברי האומרים במסכת סוכה סוכה ממש. וזה טעמו של דבר: חג הסוכות תעשה לך באספך מגרנך ומייקרבך - באספך את תבואת הארץ ובתיכם מלאים כל טוב דגן ותירוש ויצהר. למען תזכרו - כי בסוכות הושבתי את בני ישראל במדבר ארבעים שנה - בלא יישבו ובלא נחלה ומתוך כך נתנו הודאה למי שנתן לכם נחלה ובתים מלאים כל טוב ואל תאמרו בלבבכם כחי ועוצם ידי עשה לי את החיל הזה. וכסדר הזה נמצא בפרשת עקב תשמעון. וזכרת את כל הדרך אשר הוליכך ה' אלהיך זה ארבעים שנה וגו' ויאליך את המן וגו'. ולמה אני מצוה לך לעשות זאת? כי ה' אלהיך מביאך אל ארץ טובה ואכלת ושבעת ורם ללבך ושכחת את ה' וגו' ואמרת בלבבך כחי ועוצם ידי עשה לי את החיל הזה וזכרת את ה' אלהיך כי הוא הנותן לך כח לעשות חיל. ולכך יוצאים מבתי מלאים כל טוב בזמן אסיפה ויושבין בסוכות לזכרון שלא היה להם נחלה במדבר ולא בתים לשבת. ומפני טעם הזה קבע הקב"ה את חג הסוכות בזמן אסיפת גורן ויקב לבתלי רום לבבו על בתיכם מלאים כל טוב, פן יאמרו ידעו עשו ולא את החיל הזה.

made Klal Yisrael dwell in sukkos in Tishrei because it is the *zman asifah* רומבלתי, in order that they should not become arrogant על בתיהם מלאים כל טוב, lest they should say, "the work of our own hands produced all this wealth." זהה, "the work of our own hands produced all this wealth."

## THE BLESSING OF DEPENDENCY

It's amazing. People say their whole life: "When we left Mitzrayim, we lived in huts." So what? The whole idea here is that a man should not become attached to his physical surroundings, become dependent upon them and become arrogant from them. A *mentch* has to know that tomorrow, he could have nothing, he could lose everything. But when you are feeling full, you are feeling secure, so to speak, "Hashem, I don't need you anymore," that's when the danger starts. I always say, you know what most people daven to Hashem for? "Hashem, give me a million dollars. I promise You I won't bother You anymore. I won't have anything to do with You anymore." Hashem says, "Excuse me?! I want you to come to Me. What do you mean you won't bother Me? I want you to bother Me every day! I'm not going to give you one penny." You see, we feel that we are bothering Hashem. "Hashem, I don't want anything to do with You really. Give me the check, You won't bother me, I won't bother You." We want security. The Rashbam is saying over here that the whole essence of Sukkos is that it's the *zman ha'asif*, and we need to remember what we had in the 40 years in the desert.

Here's a guy who makes himself a *sukkah* that's almost fancier than his house. "Look at my *sukkah*, look at my *sukkah*!" He takes the whole כוחי ועוצם ידי and he puts it in his *sukkah*, he brings it into the *sukkah*. The whole idea of a *sukkah* is that it should **not** be in the mode of כוחי ועוצם ידי. Now you understand why it says את הושבתי כי בסוכות הושבתי את כוחי ועוצם ידי. Hashem says, "I put you in *sukkos*. That's what you had. I could have brought you out of Mitzrayim and given you first class service," Hashem says. "I wanted you to have humble beginnings so that you appreciate and remember where everything you have comes from."

## "JUST DO IT" ATTITUDE

Now we could understand the whole idea behind the *mitzvas netillas daled minim*. On Sukkos, we take *daled minim*. The *daled minim* have in themselves also the two aspects. There is a famous principle in the *Sefer Hachinuch*.<sup>3</sup> He says: האדם a person is impacted or influenced by his actions. This is probably the most famous principle in the *Sefer Hachinuch*. A person is influenced based on the

<sup>3</sup> מצות נטילת לולב, וכו'. משרשי המצוה. הקדמה. כבר כתבתי לך בני כמה פעמים במה שקדם, שהאדם נפעל כפי פעולותיו שיעשה תמיד, ורעיונו וכל עשתותיו נתפשות אחרי פועל ידיו, אם טוב ואם רע. ועל כן כי רצה המקום לזכות את עמו ישראל אשר בחר הרבה להם מצות להיות נפשם מתפעלת בהן לטובה תמיד כל היום. ומכלל המצות שצונו להתיישב במחשבתנו בעבודתו בטהרה, היא מצות התפלין להיות מנחות כנגד אברי האדם הידועים בו למשכן השכל. והם הלב והמוח, ומתוך פעלו זה, תמיד ייחד כל מחשבותיו לטוב, ויזכור ויזהר תמיד כל היום לזכור כל מעשיו בישר ובצדק. וכמו כן מצות הלולב עם שלשת מיניו מזה השרש היא, לפי שימי החג הם ימי שמחה גדולה לישמו ולכבודו, והיה מרצונו להיות המזכיר מין ופרות האילן לבית, ואז ישמחו בני אדם שמחה רבה, ומפני כן נקרא חג האסיף. וצוה האל לעמו לעשות לפניו חג באותה העת לזכותם להיות עקר השמחה לשמו יתברך, ובהיות השמחה מושכת החמר הרבה ומשכחת ממנו יראת אלוקים, בעת ההיא צונו השם לקחת בין ידינו דברים המזכירים אותנו כי כל שמחת לבנו לשמו ולכבודו, והיה מרצונו להיות המזכיר מין המשמחה כמו שמחת עת שמחה, כי צדק כל אמרי פיו, וידוע מצד הטבע כי ארבעת המינים כלם משמחי לב רואיהם. ועוד יש בארבעה מינים אלו ענין אחר, שהם דומים לאברים שבאדם היקרים (עי' מדרש רבה ויקרא פ' ל' ומדרש תנחומא אמור אות יט). שהאתרוג דומה ללב, שהוא משכן השכל, לרמז שיעבד בוראו ויזכור אתו, ואם כן אין צריך זכרון אחר. וזאת הפסח אין צריך הזכרה לרמז שיישיר כל גופו. לעבודתו ברוך הוא, וההדס דומה לעינים, לרמז שלא יתור אחר עיניו ביום שמחת לבו, והערבה דומה לשפתים, שבהן יגמר האדם כל מעשהו בדבור, לרמז שישים רסן בפיו ויזכור דבריו ויירא מהשם יתברך אף בעת השמחה. וטעם שאינו נוהג במדינה אלא יום אחד, לפי שידוע, כי עקר השמחה, ביום ראשון הוא, ואם תשאל שמיני עצרת שיש בו שמחה גדולה לישראל, למה לא היה נטל בו התשובה, כי יום שמיני עצרת כולו לשם יתברך וכמו שאמרנו זכרונם לברכה (במדבר ובי' פ' כא אות כב ובמדרש הגדול שמות טו לו) משל למלך שעשה סעודה וכו'. כדאיתא במדרש, ולסופך אמר להם עכבו עמי יום אחד, שקשה עלי פרידתכם, ולפיכך נקרא עצרת, ואם כן אין צריך זכרון אחר. וזאת הפסח אין צריך הזכרה בלולב, שהרי מצה ומרור וגופו של פסח בין ידיו, ועוד שאינו זמן שמחה כמו חג האסיף, וזאת השבועות גם כן אין צריך הזכרה אחרת, כי עקר הרגל אינו אלא מצד מתן תורתנו, והיא זכרוננו הגדול לישר כל ארחותינו. זהו הנראה לי בעינינו אלו על צד הפשט, והאמנתי כי יש אל המקבלים סודות נפלאים במצות הלולב ושלשת המינים.

way he acts. This comes to challenge the theory of: “Hashem, I know I should daven, I just don’t feel like it. I know *tefillin* is a big mitzvah, I just don’t feel like it. When I feel like it, I will get into it. Learning is not for me, I don’t feel like it’s for me.” The Sefer Hachinuch tells us that the whole purpose of mitzvos is just the opposite - it is to train you to create in you this interest, the right feeling, because נפעל כפי פעולותיו האדם ונפעל כפי פעולותיו.

## THE RIGHT RATZON IS THE KEY

Here’s another fellow who says to me, “It doesn’t work.” I say, “I’ll tell you what the *klal* is. Let’s say a guy goes to the army, but he was a bum and a degenerate beforehand. Now he goes to the army and for three years he wakes up at 5 o’clock in the morning like a *tatteleh*. Now, one guy comes out of the army and the next day he wakes up at 5 o’clock in the morning also. Another guy comes out of the army and then the next day he sleeps until 1 o’clock. Two weeks later, it was like he never went to the army. What was *pshat*? I thought נפעל כפי פעולותיו?! Here’s the answer. Whenever you **want** to be trained, you will be נפעל כפי פעולותיו. But if I don’t want to learn, then even with all the learning opportunities in the world I won’t want to learn. If I don’t want to *daven*, I can *shukel* from today to tomorrow - I’m just not going to enjoy davening. But if I want to *daven* and I want to learn (and I would like to have an interest) - even though right now I don’t have that interest - then you will change. So if you *want* to be a *mentch*, then the army will make you a *mentch*.

## DUALITY OF DALED MINIM

This is similar to a rubber band. When you pull back a rubber band, I don’t care how long you hold it back, but as long as there is pressure against it, there is pressure against you. But the second you let it go, it’s going to go back to where it started. If you are applying a pressure against your *ratzon* - i.e., if you are trying to train yourself, you will become trained. Therefore, says the *Sefer Hachinuch*, *HaKadosh Baruch Hu* chose to give Klal Yisroel many mitzvos so that the *nefesh* should be *nispo’el* from them לטובה תמיד (influenced positively, on a regular basis). And he says that’s the idea of *mitzvas lulav* and its three *minim*. He explains that the הגם הגדול are great days of joy because it’s a time of gathering the *tevuah* (produce) and *peiros ha’ilan* (fruits of a tree) into the house. People are *mamish* full of *simchah* during this time. *HaKadosh Baruch Hu* said, “Make a *chag* at this time, in order to take that *simchah* that you have and direct it to Hashem.” Since this *simchah* is motivated by *pe’ulah*, by a physical act (*lemaaseh*, what makes me joyous is a good steak, or a pocket full of money), so Hashem said that the *simchah* that you now have - be *moshech* (pull) it to *yiras Elokim*. Hashem says, “Take these four species in your hands and they will remind you that the whole *simchah* of our heart should be *lishmo ulichvodo*.” And why with these *minim*? Because these things, *mitzad hateva*, are all *mesamchei lev* (gladden the heart). Also he says, they all represent the different *avaram* of an *adam* (i.e. the *esrog* is *domeh lalev*, the *lulav* is the *shedrah*, the *hadas* are the eyes and the *aravah* is the mouth). So I want to take that *simcha* that I have now when gathering my *tevu’ah*, and give myself *yiras Hashem*. When you are shaking the *lulav* and you look at the *esrog*, you should say: “*HaKadosh Baruch Hu*, this *esrog* represents my *machshavah* and my *lev*, והשבות אל לבבך, *HaKadosh Baruch Hu*, I want to have a *lev* directed to אבי שבשמים. I want my *shedrah*, my whole self to be a representative of *HaKadosh Baruch Hu*. I want my eyes to be in the *geder* of אחרי לבבכם ואחרי עיניכם, לא תתרו אחרי לבבכם, not straying after my heart and eyes. Because the *aravah* is *domeh* to the mouth, I don’t want to use my mouth to speak any *lashon hara*.” A person has to know at the time of the *simchah* that is what we are supposed to be *mechaven*.

So it comes out that the Chinuch is explaining the aspect of *Chag Ha’asif*. He

explains how Sukkos is the time for *asifah*. You are involved in the gathering of your produce and you are feeling that *simchah*. And Hashem says, "Take that *simchah*, these *minim*, and get *yiras shamayim*." When a person is *besimchah* he is able to be more open-hearted, to be *b'achdus* with Klal Yisrael, to be a *mentch*, to behave properly - in short, to try to get yourself into the right mode.

But then we find in the *Yalkut Shimoni*, Parshas Emor (651:4), there is another aspect to the *daled minim*; they are related to the *yom hadin*.<sup>4</sup> It says two people come into the *dayan* and they are having a court case. How do we know which guy won? When one guy walks out with a bottle of champagne in his hand, we then know he has won his case. So too, Klal Yisrael and the *umos ha'olam* come *bedin lifnei* HaKadosh Baruch Hu on Rosh Hashanah. We don't know who is winning. When Klal Yisrael comes out with the *lulav* and *esrogim* in their hands, then we know who won. It turns out that the *daled minim* also have a connection to the *gemar din*. So we see that both the Sukkah and the *daled minim* each have the two aspects - the aspect of *Chag Ha'asif* and the aspect of *Chag HaSukkos*.

## DUALITY OF SIMCHAH ON SUKKOS

But if we delve into this further, we see that the mitzvah of *simchah* on the *chag* also has a dual nature. There is a Tosafos in Parshas Emor (23:29) who says that after you had gathered in your *tevuah* on Sukkos, and you have all your needs, and you had also achieved your *mechillas avonos* on Yom Kippur, you now have to be *moisif simchah al simchah!* (increase *simchah* upon *simchah*). If you notice in the Torah, the mitzvah of being happy on the holidays is only written by Sukkos. There is a mitzvah of *simchah* on all the other holidays also but the mitzvah of *בְּחֵג בְּחֵג* - "and you should rejoice on your festival" (Devarim 16:14), is only stated in the Torah regarding the holiday of Sukkos. The passuk of *וּשְׂמַחְתֶּם לִפְנֵי ה' אֱלֹהֵיכֶם* - the mitzvah of *simchah* of all the holidays - is also stated only regarding Sukkos (Vayikra 23:40). Why not on Pesach? Why not on Shavuot? Why *davka* on Sukkos? The answer is because Sukkos has a double *simchah*. The mitzvah of *simchah* on Sukkos is a double *simchah*. The whole Yom Tov has to be focused around these two *inyanim*: the fact that HaKadosh Baruch Hu provides for my physical needs, and whatever I have is because He has given it to me. That makes me feel thankful, and therefore I say, *תּוֹדִים אֲנִי לך* to HaKadosh Baruch Hu for those physical aspects of my life. But you also have to think about the fact that your *aveiros* were *nimchal* on Yom Kippur. The *Yalkut Shimoni* (654:1-2) says this *klohr*.<sup>5</sup> The Midrash Rabbah says this as well. The Midrash points out that the Torah mentions the mitzvah of *simchah bechag* three times by Sukkos (Vayikra

4 וכו', ותודיעני אורח חיים אמר דוד לפני הקדוש ברוך הוא רבונו של עולם הוודיעני ביאזה פילון מפולש (לעתיד לבוא) [לחיי העולם הבא] אמר ליה הקדוש ברוך הוא אמר ליה הקדוש ברוך הוא לדוד אמן חיים אתה מבקש צפה ליראה שנאמר יראת ה' תנסיף ימים. רבי עזריה אמר אל הקדוש ברוך הוא לדוד אמן חיים אתה מבקש צפה ליסורין דבר אחר את תתקרי שובע מוסר. שובע שמחות את פניך, שבענו בה' שמחות משנה מקרא תלמוד הלכה ואגדה, וכו'. דבר אחר את תתקרי שובע שמחות אלא שבע שמחות אלו שבע נכות של צדיקים שהן עתידין ליקביל פני שכינה ופניהם דמות לחמה ולבנה אייבר לברקים לכוכבים ולשושנים ולמנורת בית המקדש, וכו'. דבר אחר שובע שמחות את פניך אלו שבע מצות שבחג ארבע מינין שבלולב וסוכה וחגיגה. אם שמחה למה חגיגה ואם חגיגה למה שמחה. אמר ר' אבין משל לשנים שנכנסו אצל הדיין ולית אן ידעין הידין נצוחיא אלא מאן דנסיב ביין בידיה אגן ידעין דהוא נצח. כל פ' שישראל ושרי אומות העולם נכנסים (ומקטרגין) [לדין] לפני הקדוש ברוך הוא בראש השנה לית אן ידעין מאן אינון נצוחיא אלא ממה שישראל יוצאין מלפני הקדוש ברוך הוא ולולביהן בידיהן ואתרוגיהן בידיהן אן ידעין דישראל אינון נצוחיא.

<sup>5</sup> אתה מוצא שלש שמחות כתיב בהגן ושמחת בחגך. והייתי אך שמח ושמחתם לפני ה' אלהיכם שבעת ימים. אבל בפסח אין אתה מוצא שכתוב בו אפילו שמחה אחת למה. אתה מוצא שבפסח התבואה נידונית ואין אדם יודע אם עושה השנה (תבואה) אם אינו עושה [לפיכך אין כתוב שם שמחה]. דבר אחר בשביל שמתו בו המצריים. וכן אתה מוצא כל שבעת ימי החג אתה מקורין בהן את ההלל אבל בפסח אין אתה מקורין את ההלל אלא ביום טוב שכינה אמת שהנפשות נידונית ומבקש אדם את נפשו יתיר את השמחה וכו'. וכן אתה מוצא שאין כתוב בעצרת אלא שמחה אחת דכתיב ועשית חג שבועות אל' אלהיך ושמחת אתה וביקר ולמה כתב בה שמחה אחת [מפני] שהתבואה נכנסת בפנים. ומה טעם אין כתוב שם שתי שמחות לפי שפירות האילן נידונין אבל בראש השנה אין כתוב שם אפילו שמחה אחת שהנפשות נידונית ומבקש אדם את נפשו יתיר ממומו אבל בחג לפי שנטלו הנפשות דימוס ביום הפורים כמו שנאמר וכו' ביום הזה יכפר עליכם ועוד שהתבואה ופירות האילן בפנים לפיכך כתב שלש שמחות, ושמחת בחגך. ושמחתם לפני ה' אלהיכם. והייתי אך שמח. מהו את שמח את מוצא אף פי ש' אדם שמח בעולם הזה אין שמחותו שמחת שלמה. היאך. נולדו לו בניו הוא מוצר עליהן לומר שמח אתה של קיימא. אבל לעתיד לבוא דקבא מבלע את המות לנצח אותה השמדה תהיה שלמה שנאמר אז ימלא שחוק פינו ולשוננו רנה.

23:40, Devarim 16:14, Devarim 16:15): ושמת בחגך, והיית אך שמח ושמתם לפני ה' אלקיכם: But by Pesach you don't even find it once. So the Midrash asks why? And the Midrash answers, because on Pesach the world is judged on the *tevuah* (produce), and a person doesn't know if he is going to have *tevuah* or not, so therefore on Pesach, *simchah* is not mentioned. By Atzeres it only says *simchah* once. Whereas by Sukkos the *simchah* is a double *simchah* because you have your *tevuah* and you have your *mehilah*. This is the uniqueness of the *simchah* of Sukkos.

## MAKING A CONNECTION THROUGH SIMCHAH

Therefore, you have to put together all these things in your life. You should always be *besimchah*. I'm telling you there is a mitzvah of *ושמתם*. You have to thank *HaKadosh Baruch Hu*. You have to look back at the past year and if you are *besimchah* for what you had and what you have, then *HaKadosh Baruch Hu* gives you more. That's what Hashem says: "If you take that *simchah* that I give you and you connect it to Me, then why shouldn't I give you more?! But if every time I give you blessings you forget about Me, I'd have to be nuts to give you more blessings. I love you too much. I would be doing you the greatest disservice by giving you, because the only thing that gets you connected with Me is when I withhold things from you. You always like it the hard way. You get it either the easy way or the hard way. It's your choice. You like it the hard way? Fine, I'll give it to you the hard way. You like it the easy way, I'll give it to you the easy way." Hashem says, "I want to give you the easy way, I want to be *meitiv* with you, I want you to have a *shaychus*. I want you to have a *yachas* with Me."

## A FORCED SHOWER

A person has to think during Sukkos the following: "*Baruch Hashem*, I went through a Yom Kippur, a Rosh Hashanah, I feel *mamish*..." You have to feel that *HaKadosh Baruch Hu* has done such a *chessed* for you, not *stam*, that you'll do anything for him. And it's only because Hashem forced me! If there would not have been a mitzvah of Yom Kippur, I'm not sure if I would have observed Yom Kippur. If Hashem would have said, "Choose your own day for Yom Kippur," a person would say, "Maybe next year. This year is not the right time, this month is not the right month." Hashem says, "Rosh Hashanah is right now, Yom Kippur is right now. Get in the 'shower' son, it's that time, you've gotta get into the shower, hurry up." So Hashem 'forced' me into the shower by commanding the mitzvah of Yom Kippur. It's *pashut* amazing that Hashem forces you into the shower of Yom Kippur. It's an amazing *simchah*! You have to daven to the *Ribbono Shel Olam* that if you die you should die *mamish* around this time of the year. It says a person should daven for *misah tovah*. It says, על זאת תפלה, *על זאת תפלה* (Tehillim 32:6).<sup>6</sup> Chassidim daven for this, that they should die at the right time. What if a guy would die right before Rosh Hashanah, you know what kind of baggage that guy has? A person has to ponder the feeling he has now from being clean, from being light. You have to get into that mode. Then you walk in the street and you think, "*Mamish*, I am not getting messed up before Sukkos. Not happening! I am not listening to this, I am not going here, I am not looking at that. Not getting messed up." So you try not to even let the *yetzer hara* in the door. I see *mamish* how the *yetzer hara* works in the most amazing ways. Yesterday, I had to be somewhere.

<sup>6</sup> איתא במס' ברכות [ח']. על זאת יתפלל כל חסיד אליך לעת מצוא, חד אמר זה אשה וחד אמר זה תורה וחד אמר זה מיתה וחד אמר זה בית הכסא. וכתוב בס' פלא יועץ (קל"ב) ז"ל: ברם זכור לטוב עטרת ראשי אבא מארי זכרונו לברכה לחיי העולם הבא, כי בכל יום מימי חליו (ההוא) אמר בקשת לך אלי תשוקתי, ושאר דו"ים ותחנון של יום הכפורים ופליגי מים ירדו עיניו, אשרי עין ראתה אלה. ולכל מי שהיה נכנס אצלו היה אומר לו, ראו סופו של בשר ודם, עין ראתה ותאשרהו, אשרי ואשרי חלקו. וכבר אמרו רבותינו ז"ל (ברכות ח, א) על זאת יתפלל כל חסיד אליך לעת מצא (תהלים לב ו) זו מיתה, כי אז הוא עת צרון העת הנאות להשתדל ברב עז ותעצמות לשוב בתשובה ולצוות את בניו ואת ביתו אחריו ושמריו דרך ה', שאז דבריו נשמעים, ויותר שומרים מצות אביהם מאשר ישמרו עשרת הדברות, וזכות בניו) תלוי בו, ועת לחננה על נפשו ורוחו ונשמתו, שאם לא עכשיו אימתו.

The *yetzer hara* was starting up. I had to go somewhere to get something, so if I go there it could be I'll look at a computer. Ay, I was going for the right reasons. So my *yetzer hara* says, "What are you going to look at? You're not going to look at anything bad over there." He says, "You'll see what's going on in Eretz Yisrael." I said, "No, I don't care about what's going on right now in Eretz Yisrael." I said, "I could easily wait for another couple of days to find out what's happening in Eretz Yisrael." You have to always think how the *yetzer hara* gets you. You don't let him in the door, לפתח טמא, רבץ - "sin crouches at the door" (Bereishis 4:7). You open the door, that's all you have to do, open the door and he gets in. Fully kosher. A *mentch* has to know himself. You have to know yourself 100%.

## ENGAGEMENT THAT LASTS FOREVER

The gemara in Brachos (4b) says: במערבא מתרצי לה הכי נפלה ולא תוסיף לנפול עוד קום - "arise besulas yisrael." קום בתולת ישראל - "she falls and she won't fall anymore," בתולת ישראל.<sup>7</sup> This is a reference to Klal Yisrael in the *galus*, that they will fall and they won't be able to fall anymore, and then it will be state of *galus* ישראל. The Nesivos says, what's the *pshat* in the expression, קום בתולת ישראל. He says the *pshat* is, in the *midrash* it says, ואני בעלתי אתכם. Hashem says, "I 'cohabit' with you, I became your *baal*, I became your husband." What does that mean? The *midrash* gives a *mashal* that there are two stages, there is *eirusin* and there is *nisu'in*. The *eirusin* was usually 12 months apart from the *nisu'in* so at the *eirusin* they used to give small *matanos*, and *besha'as* the *nisu'in* they gave bigger *matanos*. כן ישראל, he says, at *matan Torah* they were like an *arusah*. It says וארשתיו לי לעולם, but the *nisu'in* got messed up with *egel ha'zahav*. He says the *geulah ha'asidah* is going to be the *nisu'in*. He says Klal Yisrael right now is called the *besulas yisrael*. Why are they called *besulas yisrael*? Because right now they are only *bechinah* of *eirusin*. However, with regard to the *geulah ha'asidah* it says כי בעליך עשיר, "when the One who made you" (Isaiah 54:5), then we are going to be called *be'ulah* because we are going to be *bibechinas nisu'in*. That is why it says וארשתיו לי לעולם, Hashem promises that the *eirusin* will be *le'olam* but the *nisu'in* won't be *le'olam*. The *nisu'in*, which was the *mishkan*, could be *batul*. In other words, the *yachas*, the *kesher* that we have with HaKadosh Baruch Hu as far as *eirusin* is concerned, is *le'olam*, is forever. But the *kesher* regarding the *nisu'in* is not *le'olam*. When we had the *mishkan*, we first had it, then we lost it. But *le'asid lavo* we will get it back again. "I'll never get rid of you," Hashem says, "we will always stay engaged. But the *nisu'in*, whether you live with Me, which is the *nisu'in* part, that's going to be a different story."

Now, Chag HaSukkos represents the *mishkan*. It represents the *nisu'in* of Klal Yisrael. Since the *shleimus* in the *nisu'in* will only come *le'asid lavo* when the *Beis Hamikdash* gets rebuilt, Chag HaSukkos - which has an aspect of *le'asid lavo* - also represents the *mishkan*. That's why the whole *mehalech* of the *geulah le'asid lavo* is going to be a *mehalech* of Sukkos.

It says that Hashem is going to make *chupos* of *sheva*, He is going to make *sukkos* of *oro shel livyasan*. Why is it called Sukkos? Because the whole Sukkos represents the *nisu'in* of Klal Yisrael to HaKadosh Baruch Hu. That's the *pshat*. There is a passuk in Yeshaya (4:5-6). It is talking about the future and it says: על כל כבוד חופה וסכה תהיה לצל - "over all the glory shall hang a canopy which shall serve as a pavilion for shade from heat by day and as a shelter for protection against drenching rain." All the *kavod* that is going to be then is called *sukkah*, it is going to be

<sup>7</sup> אמר רבי יוחנן: מפני מה לא נאמר נון ב"אשרי" - מפני שיש בה מפלתן של שונאי ישראל, דכתיב: "נפלה לא תוסיף קום בתולת ישראל." במערבא מתרצי לה הכי: "נפלה ולא תוסיף לנפול עוד, קום בתולת ישראל." אמר רב נחמן בר יצחק: אפילו הכי, חזר דוד וסמך ברוח הקדש, שנאמר "סומך ה' לכל הנפלים".

a *sukkah le'asid lavo*. We say: הרחמן הוא יקים לנו את סוכת דוד הנופלת. People want to know what *shaychus* does that song have to do with Sukkos. *Sukkas David* refers to the *Beis Hamikdash*, now I am sitting in the *sukkah*, what *shaychus* does one have to the other? The *teretz* is that it's one and the same! The *sukkas David* is the *Beis Hamikdash*. So on Sukkos, when we are sitting in the *techilas hamikdash*, the *mishkan*, we say הרחמן הוא יקים לנו את סוכת דוד הנופלת.

Everyone should have a great Yom Tov!

## IN SUMMARY

Initially, the Torah refers to Sukkos as *Chag Ha'asif*. Later, the Torah refers to it as Chag HaSukkos. In Sukkos-*Chag Ha'asif*, we move into flimsy huts to make us more aware that Hashem still takes care of us now and gives us everything we have - just as He did when we were in the *midbar*. The most effective time to make a *chag* that will bring us to *yiras Shamayim* is at harvest time, when we left Mitzrayim. Dependence on Hashem, and continually, humbly, asking Him for all we need is a prime goal of Yiddishkeit, as it ensures we build a connection with Hashem. On Chag HaSukkos we celebrate the return of the *ananei hakavod*, which is related to forgiveness for the *chet ha'egel* and the *Yamim Hanoraim*. It is a *chessed* that Hashem commanded us to take stock of our actions on Rosh Hashanah and Yom Kippur. The fact that our *aveiros* were forgiven on Yom Kippur leads to our *simchah*. We rejoice in our spiritual purity which is conducive to having a connection with Hashem. On Sukkos, we hope and *daven* for that time when Klal Yisrael will be united with Hashem with the Third *Beis Hamikdash*, סוכת דוד הנופלת. In *galus*, Klal Yisrael is considered 'engaged' to Hakadosh Baruch Hu. By the *Geulah Sheleimah*, Klal Yisrael will be 'married' to Hashem. The *shleimus* of that 'marriage' will come *le'asid lavo* when the *Beis Hamikdash* is rebuilt, may it happen speedily in our days. This week, during Sukkos, I will (bli neder) focus on being *moisif simchah al simchah* as I do the mitzvos of the *chag*, with *simchah* for Hashem's gifts of *gashmius*, and *simchah* for my newly-achieved *mechilas avonos*.

## PART 2 - SHABBOS: BRING MORE ONEG INTO YOUR LIFE (5770)

### ENJOYING SHABBOS BRINGS EXPANSIVENESS

The *gemara* in *mesechta Shabbos* (118) says: אמר רבי יוחנן משום רבי יוסי, Rabbi Yochanan says in the name of Rabbi Yosi, כל המענג את השבת, anyone who is *me'aneq* the Shabbos (as we already pointed out that it doesn't say you're *me'aneq* on Shabbos, but you're *me'aneq* the Shabbos - you have *oneg* because it's Shabbos), נתנים לו נחלה בלי מצרים, they give him a *nachalah*, an inheritance, without any *meitzarim*. *Meitzarim* means *gevulos*, boundaries.

All of the *mefarshim* struggle with understanding what the *middah keneged middah* is in this *sechar*? Our behavior in life influences us via *middah keneged middah*, measure for measure. So the *shaylah* is what is unique about *oneg Shabbos* that it brings you to נחלה בלי מצרים?



The Maharal (Chidushei Aggados) explains the *pshat*.<sup>1</sup> He says a *noradiké yesod*. He says, כי העונג אין לו צר, *oneg* does not have *tzar* with it. *Tzar* means when a person feels a pressure in his life. It means, "I feel pressure. I feel tight." Let's say a person has bills to pay. He feels a pressure from the bills. A person has somebody sick; he has pressure. It doesn't allow him to enjoy his life. He says, וכל דבר שיש לו צר, because anything that has *tzar*, you feel constricted in some way, אינו בעונג כלל, you're not in a *matzav* of *oneg* at all. On the other hand, he says, מי שהוא בעונג, if a person is in a *matzav* of *oneg*, אין לו צרות, he has no *tzaros*.

The Maharal is *megaleh* to us a *davar nifla* here. There is a unique *briah* that Hakadosh Baruch Hu created in a person's life and that's called the *middah* of *oneg*. And that *middah* is a *matzav*, it's a situation that a person gets into and in that sphere, in that *olam haoneg*, *olam hata'anug*, there is no *makom* for any *tzaros* whatsoever. There is no constriction whatsoever. When you are in a *matzav* of being *me'aneh* the Shabbos, that means you get into a *matzav* in which you feel: There are no worries in my life. There are no *tzaros* in my life. There are no bills to be paid. There are no costs that are too high. There is no suffering. There is no *choli*. There is no *tzar*. There's nothing. That's the *yesod* of being *me'aneh* the Shabbos. Eating good food on Shabbos puts a person into the *matzav* of *oneg*.

## NO PLACE FOR TZAROS AT A CHASUNAH

You get a little taste of this when you go to a *chasunah*. When you go to a *chasunah*, and you're close, hopefully you get into a *matzav* of *oneg*. The *chosson* and the *kallah* especially – when they get married, the world is forgotten. Who is paying for the wedding? How they're paying for the wedding? What are the costs? The world is *geshtorben*. I've been at poor *chasunos*. It doesn't make a difference. I've been at *chasunos* where there are *geferlichen tzaros* in the family. I've been at *chasunos* where one of the parents was dying imminently. They carried him in

<sup>1</sup> וכתב שם בח"א [א, ד:]; וז"ל: "נותנין לו נחלה וכו'. יש לך לדעת, כי העונג אין לו צר, שכל דבר שיש לו צר אינו בעונג כלל ומי שהוא בעונג אין לו צרות, ושאר הימים העונג הוא רשות, ואין ראוי לאדם במה שהוא אדם מוכן אל הפסד להתענג זולת שבת, משפני מנחת היום שזה היום ראוי למנוחה ולעונג, ומאחר שהוא ראוי למנוחה ולעונג [ולכך] אמר מי שמענג השבת נותנין לו נחלה בלי מצרים ובלי גבול. וכל זה מחייב כי העונג הוא בלי מצר, ולכך ראוי שיהיה נחשב חלקו ונחלתו בלי מצר. והיינו דקאמר נותנין לו נחלה בלי מצרים, כי הנחלה שיש לה גבול הנה מה שחוש לגבול נחשב צר ומתנגד לו עד שאין הגבול מתפשט יותר, והנחלה שאין לה גבול אין לה צרות רק היא מתפשט בכל צד. ולפיכך האדם שהוא בעונג ואין לו צרות בדעתו רק בעונג, דומה לנחלה שהיא בלא צר וגבול. ולפיכך אמר לשון זה נותנין לו נחלה בלי מצרים, ולא אמר נותנין לו נחלה בלי גבול, מפני שבא לומר טעם הדבר למה נותנין לו נחלה בלי מצרים, כי האמת כי יעקב היה נחלתו בלי מצרים והוא שנקרא בשביל זה ישורן [ישעי' מ"ד] כי היושר [אין] מציק לו והוא דומה לנחלה שאין לה מציק ומציר ולכך נותנין לו נחלה בלי מצרים. ועוד יש בזה דבר חכמה מאד מה שנותנין לו נחלה בלי מצרים, כי האמת כי יעקב היה נחלתו בלי מצרים והוא שנקרא בשביל זה ישורן, כי היושר הוא בלי קצה ולא כן הבלתי יושר שהוא הולך לקצה. ומדת יעקב הוא השבת ורמזו ז"ל דבר זה במה שכתבנו [ב"ר פ"ט] [יוחנן] את פני העיר מלמד שכנס עם מדמוני ממה וקבע חומותיו לעיר. ובראשו [במקום אחר] [תפארת פ"ב] דבר זה [כי] הקדושה בעולם הוא יום השבת שקדש אותו והקדושה הוא מדת יעקב כמו שנתבאר פעמים הרבה כדכתיב [ישעי' כ"ט] והקדישו את קדוש יעקב. וכנגד האבות ג, ברכות, וכנגד אברהם מגן אברהם וכנגד יצחק מתיבתא שהחיה הש"י [אותן] מן העקידה, וכן אמרו במדרש [פדר"א פ"א] כי יעקב תקן ברכה זאת, וכנגד מתיבתא קדוש כי הוא הקדוש. והקדוש הנבדל אין לו גבול, כי הגשם אין [יש] לו קצה בעבור כי הגשם יש לו רוחק אשר לו רוחק אחר בעל קצה בודאי. ולפיכך יעקב שהוא בפרט הקדוש אין לו גבול לנחלתו, כי במה שיעקב היה קדוש ונבדל מן החומר ביותר אין לדבר זה גבול. ודוקא המענג את השבת, מפני כי המענג את השבת [דבר זה הוא קדושתו של השבת והוא העונג]. וזה כי כל צער הוא גם כן יום העליונים הנבדלים בהם צער, כי הצער הוא באותם שנפלו אחת הזמן שהם מקבלים התפעלות, ומזה נבא הצער. וכאשר אין [כאן דבר] המתפעל יש כאן עונג, וזהו עונג עולם הבא שבת רמז אליו, וכמו שאמרו ז"ל [אבות פ"ד מט"ז] יפה שעה אחת בעולם הבא מכל חיי עולם הזה. ומפני זה המענג את השבת והוא שורה בלי צער, אשר מדה זאת הוא שייך לקדושה הנבדלת מן החמרי, ולכך כל יום טוב שהוא קדוש אסור להיות בצער ואסור בהספד, ולפיכך המענג את השבת נותנין לו נחלה בלי מצרים שאין גבול אליה. וכל זה מפני קדושת שבת, שכבר בארנו ענין הקדושה הגמורה כמו שהוא קדושת שבת שהיא קדושה גמורה יותר מקדושת כל המועדים, ומפני זה המענג את השבת נותנין לו נחלה בלי מצרים, כי הדבר שהוא קדוש לגמרי אין לו ענין הגשמי שהוא בעל רוחק וגבול אבל הוא מבלי גבול. ויש לך להבין דברים אלו, כי אי אפשר לכתוב יותר מזה כלל אבל יבין האדם מעצמו. [ויש לך לדעת עוד כי המענג השבת בעולם הבא, כי השבת היא מעין עולם הבא [ברכות נ"ז, ב'] ועונג שבת היא מעין עולם הבא שהיא כלה עונג טוב, לכך נותנין לו נחלה בלי מצרים כאשר דבק בעולם הבא שאין לו קץ וסוף והבן זה]. (\* ע' על תפארת פ"ב)

on a bed. I was thinking, “What kind of *chasunah* is this going to be?” I was at a *chasunah* where the mother was there and she died three days later. I was once by a *chasunah* where the father was there. He died a short while later. I was thinking the *chasunah* is going to be terrible. You come to a *chasunah* and there is no place for *tzar*. There’s a new *briah* called *oneg*, and the whole world is *geshtorben*. There’s only a positive energy. You see no constraints, no *tzar*.

## THE RESULT OF MENCHAH ON SHABBOS

The Maharal (ibid) says Shabbos demands such *menuchah* that a person should feel there is no *meitzar*. He has no constraints in his life. So, if a person is *me’aneh* the Shabbos properly, what is the *sechar* that they give him? They give him מצרים, נחלה בלי מצרים, a boundless portion. If you could be *me’aneh* the Shabbos, Hashem says I’m going to give you a *brachah* that you’re going to have in your life a sense of *oneg* that you’re not going to feel any constraints.

Let me give you a *mashal*. The Maharal really explains this point. He says, let’s say a person has a piece of property. If you ever buy a house, especially in the city, you’re going to be surprised that the parcel of land that you are going to get is a relatively small one. They give you a very minimal parcel of land. And even on that piece of property you can only build in a limited way. You can’t build until the end of your property. We wanted to expand our house last year. The local government told us, “You can’t because your house is too big. You have already built beyond the limit.” I said, “It’s on my property. Who am I *shterring*?”

Says the Maharal, when there’s a concept of a *gevu*, a boundary, what does it mean? What is a boundary? You know what a boundary means? A boundary means one of two things. Firstly, it means ‘I’m limited up until here.’ Secondly, it means that there’s somebody next door, just beyond the boundary, who I see as infringing on me. There’s a concept in the *gemara* of צרות זו לזו. When you have two wives, co-wives, they’re called צרות זו לזו. (In the times of the Gemara, you could have two wives.) Why are they *tzaros*? Because each one is fighting for the husband’s time. So he’s limited in how much he can be with this wife because there’s another wife also screaming and demanding his time. And a person only has so much time. He can only give so much, so her *matzav*, her life becomes *tzar*. It becomes narrow. It becomes constricted. A person who is *sameach bechelko*, oh, what a wonderful *middah* that is, a person that’s happy with his lot! “*Baruch Hashem* I have a lot.” He doesn’t see his friend as competing with him, *misnaged* to him, or constricting him. He doesn’t see that. “This is mine, and *baruch Hashem*, as far as I’m concerned, it’s endless.” That’s a *middah* of *oneg*.

The *middah* of *oneg* on Shabbos is when Shabbos comes, a person sits down and eats his *shtickel challah* as if there’s no *tzarah* in this world. The fellow goes all out for Shabbos; he spends money for Shabbos. It’s brought down in *halachah* (Orach Chaim 242) that a person should spend money for Shabbos.<sup>2</sup> Most people are really unaware of what it costs for a Shabbos.

## HOW MUCH DOES A SHABBOS COST?

When you live alone as a *bachur* in a *yeshivah* in the US, generally speaking, you don’t know anything about expenses. But when you live alone as a *bachur* in Eretz Yisrael, you become more or less aware of what things cost, because you are living on an allowance. Most people who live on allowances, have to *cheshbon* their

<sup>2</sup> אפילו מי שצריך לאחרים אם יש לו מעט משלו צריך לזרז עצמו לכבד את השבת ולא אמרו עשה שבתך חול ולא תצטרך לבריות אלא למי שהשעה דחוקה לו ביותר על כן צריך לצמצם בשאר ימים כדי לכבד את השבת מתקנת עזרא שיהיו מכסים בגדים בחמישי בשבת מפני כבוד השבת.

money, how much they are spending for this and how much for this. As a *bachur*, I remember once trying to make Shabbos. It blew my mind. I said, “How do people afford Shabbos?” I was one *bachur* in a group. A couple of the guys were trying to buy the best challah. There were different bakeries. We tried to buy a good bottle of wine. We were already broke after buying the wine and the challah - we had nothing left! You want a *shtickel* fish. It’s amazing. A person doesn’t realize what a *shtickel* fish costs. Then you make soup. You have to have some chicken. You have to have a pot. You have to have vegetables. And so on. And then you want a piece of chicken too, on top of that?! I mean, Ribono Shel Olam! Then you want *basar* and you want side dishes. You start to make a *cheshbon* and it’s like, wild!

I remember way, way, way back, I asked my wife, “What do you think it costs for a Shabbos?” She tells me, “You don’t want to know. It’s better that way. I’ll take care of Shabbos. You just enjoy it.”

But I wanted to know what it costs. You know why? Because I wanted to see if I could feel in my life that it’s not constricting at all if I end up spending a few hundred dollars for a Shabbos. Now, a guy who lives on a *kollel* check, gets a couple of hundred dollars a month. That’s what a *kollel* check is. You realize you’re spending your money on Shabbos. But Hashem tells you, “Shabbos is on My *cheshbon*. You’re not spending your *kollel* check on Shabbos.” What you’re doing is you’re laying out money and Hashem says *ליו עליו ואני פורע*, “I’ll pay you back” (Beitzah 15b).<sup>3</sup>

I remember one *yungerman* got married. He said, “You know what, I’m not buying liver. Liver is too expensive.” He made a *cheshbon* that if he had three hard-boiled eggs and he could chop them up and put a little spices in, he could still get by. You know what I told him? “*Nebach*. That’s not how Hashem wants you to live on Shabbos. Hashem will take care of it.” I didn’t say to buy twenty pounds of liver, but the extra dollar you’re going to pay for the extra little liver if that would be *me’aneg* your Shabbos? Not spending that is part of the constriction. That’s part of the person’s feeling that he’s constricted. He feels limited. If a person is *me’aneg* the Shabbos, Hashem will look after him in the best way. Now, there are some people who are just carefree. There are some ladies who don’t care about money at all. They just use the credit card like it’s free money. We’re not talking about that. We’re talking about a person who is aware, and *be’emes*, he comes out of his *tzimtzum* and he becomes a broad-minded person on Shabbos. This is all with *da’as*.

I know people who makes *simchos*. I once had a *talmid* who made a *chasunah*, and all he could do was count the money. He couldn’t stop - even though he tried. Making a *chasunah* is very expensive. I remember thinking, “How is this person making a *chasunah*?” You have to set a couple up with *kol tuv*, clothing, furniture, etc. *Mamash*, there’s no end, no limit. Thousands and thousands of dollars. You make a *chasunah* and you think, “It’s one night.” The fellow calls me up and says to me, “Rebbi, why do they call these things *simchos*? It’s not a *simchah* to me. It’s so expensive.” There are some people who come to their own wedding, and they can’t even enjoy it because they sit there thinking ka-ching, ka-ching (imagining the sound of money pouring out). They look at the band, ka-ching, at this guy, ka-ching. They can’t enjoy themselves. But a *mentsch* who has a *middah* of *harchavas hada’as*, a *mentsch* who has the *middah* of *oneg* understands it doesn’t happen every day. It happens once in a blue moon, and Hashem gave you a child and

<sup>3</sup> מאי כ"י חדות ה' היא מעצבם? אמר רבי יוחנן משום רבי אליעזר ברבי שמעון: אמר להם הקדוש ברוך הוא לישראל: בני, ליו עליו, וקדשו קדושת היום, והאמינו בי ונאני פורע.

Hashem gave you a *simchah*, *baruch Hashem* and Hashem wants to take care of it also. The *tzaros* are all in the person's mind.

What we need to do is understand that when it comes to Shabbos, you have to be *me'aneq* the Shabbos, *l'kovod Shabbos l'shem Shabbos*.

One guy says, "I could do it cheaper. What do I need this for? I'll skip it." That's called, you're putting a *gevul* on yourself. I don't say you have to buy things you don't like, but if you have a normal Shabbos, you should buy and prepare things you like, even if it is costly. One guy tells me, "When I'm home alone with my wife, we have very simple Shabbosos." I told him, "That's a shame. That's a shame. You know why? Because you also have to be *me'aneq* the Shabbos if you're alone, too. You're *me'aneq* the Shabbos for the guests. You're *me'aneq* the Shabbos for yourself." You want to buy some soda? I remember in my house, when we grew up, we didn't have soda during the week. There was no such thing as soda during the week. But for Shabbos we bought soda. I remember on Shabbos, getting that cup of soda poured for you was *mamash* wonderful!

### SHABBOS IS NOT A DAY FOR CRYING

Let me explain a *nafka mina lehalachah* that comes out from this concept. The *gemara* (Shabbos 12a) says *הנכנס לבקר את החולה*, when a person visits a sick person on Shabbos, what does he say to the *choleh*? *אומר שבת היא מלזעוק ורפואה קרובה*. לבא. That means he tells him, it's Shabbos, *מלזעוק*, we can't do *ze'akah* now, we can't cry out, *לרפואה קרובה*, but don't worry, you're going to get better soon. In other words, usually, you say *refuah sheleimah*, and you *daven* for the *choleh*. The *mitzvah* of *bikur cholim* is not just to come visit the sick. The *ikar mitzvah* is to *חולה לפני החולה*, to *daven* to *Hakadosh Baruch Hu*. You normally do *ze'akah*, but on Shabbos, you can't do that. So you say: *שבת היא מלזעוק ורפואה קרובה* לבא.

What's the *pshat*? Now, we know that the word *ze'akah* has to do with *tzarah*. If you look in the Rambam in the beginning of *Hilchos Ta'anis* (1:1) he says, it's a *mitzvas aseh lizok*, to cry out, *al hatzaros*.<sup>4</sup> That's when you cry out. It's a *mitzvah* from the Torah *לזעוק ולהריע על כל צרה*. The whole concept of coming to a *choleh* is to realize you're facing a constriction. You're facing someone who is limited. You're encountering a *matzav* that is the opposite of *oneg Shabbos*. So you can't cry. Like the *rishonim* speak out, the Ran speaks out and the Me'iri speaks out, if you're going to start to cry out on Shabbos, what's that going to do? You're going to be *metza'er* yourself. If you're going to start *davening* to Hashem to help this person, you're going to feel yourself constricted because you're going to be *margish* the situation of someone else having a limitation and you're going to feel for that person. You're going to feel limited. On Shabbos, there's no limitation. So what you say is *שבת היא*, today is not a day for crying. Don't worry about it. Your sickness? *ורפואה קרובה* לבוא. Today is only positive. Today is only positivity.

Here is a person who doesn't work on Shabbos. He starts to calculate how much income he's losing. "How much of this. I couldn't make this. I couldn't make that." That's not *oneg Shabbos*. *Menuchas Shabbos* is *כאילו מלאכתך עשויה*, all your *melachah* is done. *Baruch Hashem*, we have an opportunity to be *me'aneq* the Shabbos.

So our job on Shabbos is not that when you see on the Shabbos table what your wife bought, you say, "Oh, boy, that was expensive." Or you say, "What do you need this for? What do you need that for?" Then she pulls out more stuff. You say,

<sup>4</sup> מצות עשה מן התורה לזעוק ולהריע בחצוצרות על כל צרה שתבא על הצבור. שנאמר על הצר הצורר אתכם והרעותם בחצוצרות. כלומר כל דבר שייצר לכם כגון בצורת דבר וארבה וכיוצא בהן זעקו עליהן והריעו.

“What have you been doing?” No, you cannot say that. You have to understand, this is a day of being *me’aneq* the Shabbos, even if you don’t like the expense.

I remember once, a very poor couple called me up. The man’s wife had a *meshugas*. His wife’s *meshugas* was she couldn’t eat regular chicken. She couldn’t eat chicken on the bone. If they *shlepped* the chicken off the bone, and now they called it schnitzel, then she could eat it. Schnitzel was more expensive than a piece of chicken. He was trying to tell her, “You buy a piece of chicken, and I’ll rip it off the bone for you,” and she said, “No. I don’t want to rip it off the bone. I want to buy it ready-cut. It’s for Shabbos.” Friday night, she allowed herself to have it. Every Friday night would be schnitzel. The guy was bothered by it. He thought it was a waste of money. I told the fellow, “When it comes to Shabbos, let it go.” The *teretz* is he didn’t need it, so he had to be *me’aneq* his wife on Shabbos. But that, he couldn’t handle. If it was for himself, maybe he wouldn’t mind, but for his wife, he couldn’t spend it.

## TWO TYPES OF PEOPLE AT A CHASUNAH

If you ever go to a wedding, you’ll see there are two types of people. There is one person who feels he’s stuck. Those are the people who look at their watch all the time. “Where are they? It’s so late. Where’s my supper? Where’s my food? That’s all you’re serving? I want more food.” He’s not a *mentsch*. Then there’s another type of person. “I’m at your *simchah*. I’m happy. I’m so happy. I’m happy to be here. My friend is getting married. My brother is getting married. My sister is getting married. I’m happy to be here.” The way how this person feels is how you have to feel on Shabbos.

I’ll tell you what the difference is. The first type came to your wedding for himself. They didn’t come for you. They didn’t come to honor you. They came to feed their faces. They came to get a good supper. So what are they thinking? “I came to get a good supper. Where is my supper? I don’t like to eat supper at 10 o’clock. I want supper at 5 o’clock. I came out of my comfort zone for this.” One man told me, “This is what I got dressed up for? To eat like this? In my house, I could eat in my pajamas. What do I need this for? You get all dressed up. You’ve got to shave. You’ve got to shower. You come, and you have to deal with parking to come to a guy’s *chasunah*.” But a *mentsch* who understands does it because it’s his friend. You come from miles away. “Ah, *nisht gefערlech*. Whatever they serve, whatever time they serve.” You’re very happy.

It’s the same thing on Shabbos. In *Tanna D’vei Eliyahu* it says: כל מענה את השבת כהקב"ה, anyone who honors Shabbos, it’s like he’s being *mechabed* Hakadosh Baruch Hu. The whole idea of Shabbos is to bring *kavod* to Hashem. “Hashem, I’m not going to mince on any expense for Your *kavod*. *Fakhert*. For me, I could do without it. But Hashem, if I’ll put this on my table, if I’ll have chopped liver instead of just regular chopped eggs, it’s going to be a bigger *kavod* to You, Hashem. That’s more of a royal meal.” If you went to a *chasunah* and they gave you chopped eggs, you’d say, “What is this, chopped eggs? What is this? A cheap *chasunah*? Even at a cheap *sheva brachos* they give you a little bit of chopped liver.” You want side dishes. It’s a *kavod* for Hakadosh Baruch Hu. If a person is constricted, then he feels limited, but if you’re *me’aneq* the Shabbos, and you’re *mechabed* Hakadosh Baruch Hu, ooooh, then נותנים לו נחלה בלי מצרים.

Let us try to get into that place this Shabbos. Let us think this Shabbos, “Hakadosh Baruch Hu, I’m in a place that knows no *tzarah*. I’m in a place that knows no constriction. I’m in a place that knows no *gevulos*. I feel like I have everything in the world that I possibly can eat. I have everything I would want to be *mechabed* Hakadosh Baruch Hu this Shabbos. If we’ll do that, *im yertzeh Hashem*, we’ll be *zocheh* to have מידה כנגד מידה, in the future. Hashem will give us מידה כנגד מידה.

Hashem will say, “You know what? You were *me’aneg* Me, so I’m going to give you that feeling too.” Because all of this is just a feeling. I have talked to many people in my life who have all kinds of *tzaros* and I feel terrible for them. You know why? Because it’s not *tzaros*. I spoke to rich people who have *tzaros*. What’s their *tzaros*? They don’t have enough. They say they have *tzaros*. You say *nebach* because it’s all in the person’s *da’as*. It’s in your mind. But if a person is *zocheh* to Hakadosh Baruch Hu’s *brachah* and he’s happy in his life, that means Hakadosh Baruch Hu is giving him a *middah* of *oneg*, בלי מצרים, he feels, “I have everything I need.”

Can you imagine somebody coming to you and saying, “What can I do for you?” You say, “Nothing.” What?! I remember somebody once came to me, I was in a good mood and somebody said to me, “Rabbi, what can I do for you?” I said, “Right now, nothing.” He said, “You have everything you need?” I said, “Yeah. *Baruch Hashem*, right now, I feel like that. Maybe tomorrow I’ll feel different but right now I feel like that. Right now, I feel like I have everything I could possibly need or want.” *Baruch Hashem. Halevai vaiter* I should be like that. I can’t say I always feel like that, but every time a person feels like that, that’s a tremendous *brachah* from Hashem.

Hakadosh Baruch Hu should help us be *zocheh* to this and if we’ll work on our being *me’aneg* Shabbos, we’ll definitely be *zocheh* to that *brachah*.

### ✧ IN SUMMARY ✧

*Middah keneged middah*, the Gemara tells us, whoever enjoys themselves on Shabbos, for the sake of Shabbos and for the sake of *kavod Hashem*, is granted a בלי מצרים, an inheritance without boundaries. This means that the more we enjoy Shabbos for the sake of Shabbos, the more we can bring expansiveness into our lives. Automatically, when we have more *oneg*, there is a noticeable lack of limitations, feeling pressured and constricted. Instead, we will feel there are no worries, no *tzaros*, or even worries about bills to be paid. Enjoying oneself on Shabbos influences our lives positively as we can reach a place where we feel, “I have everything I need,” which is a sure sign of Hashem’s *brachah*. This week, as I prepare for Shabbos, I will (*bli neder*) focus on preparing or buying some things that will give more *oneg* Shabbos on Shabbos, such as treats for your children, your family, or yourself, and higher quality fish, chicken or wine.