

# 'Yaakov's Yerusha'

## סוכות תשע"ח

2

<sup>15</sup> Then Esau said, "Let me assign to you some of the people who are with me."

And he said, "To what purpose? Let me just have favor in my lord's eyes!"

<sup>16</sup> So Esau started back that day on his way toward Seir. <sup>17</sup> But Jacob journeyed to Succoth\* and built himself a house, and for his livestock he made shelters; he therefore called the name of the place Succoth.

<sup>18</sup> Jacob arrived intact\* at the city of Shechem which is in the land of Canaan, upon his arriving from Paddan-aram, and he encamped before the city. <sup>19</sup> He bought the parcel of land upon which he pitched his tent from the children of Hamor, Shechem's father, for one hundred kesitahs. <sup>20</sup> He set up an altar there and proclaimed, "God, the God of Israel."\*

### 4a Shevili Pindas

After the prosecutor goes on his way, HKB"H wishes to rejoice with his children. This is indicated by the possuk (ibid. 33, 17): "ויעקב נסע סוכותה ויבן לו בית" — then Yaakov journeyed to Succos and built himself a house. These words allude to the mitzvah of Succoh. The Zohar concludes: "כיון דיתבו בסוכות" — when Yisroel sit in the Succoh they are spared from the prosecutor and HKB"H rejoices with his children.

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It appears that the words of the Tur, citing his brother, that the festival of Succos corresponds to Yaakov, are founded on this explicit teaching of the Raiyah Mehemnah. The wicked Eisav pursued Yaakov intending to kill him. Yaakov was spared in the merit of hiding within the protective confines of the Succoh. Signifying this fact, it states: "ויעקב נסע סוכתה" — and Yaakov journeyed to Succos. Similarly, we, the descendants of Yaakov, are spared from the prosecutor pursuing us by sitting in the Succoh.

4c

Nonetheless, in light of the words of the Raiyah Mehemnah, an obvious question must be asked. Yisroel have just completed the teshuvah process associated with Rosh HaShonoh and Yom HaKippurim and supposedly HKB"H has forgiven them for all of their transgressions. HKB"H has promised us (Vayikro 16, 30): "כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאותיכם" — for on this day He shall provide atonement for you to cleanse you; from all your sins before Hashem shall you be cleansed. This being the case, why do we still require protection and sparing from the prosecutor by means of the Succoh's "ohr makif"?

1

מועדות כנגד האבות

בסוד (אורח חיים סימן תח) כתב בשם אחיו הר"י "שהמועדות נתקנו כנגד האבות, פסח כנגד אברהם דכתיב לוישי ועשי עונות, ופסח היה, עבודות כנגד יצחק, שחקינת שופר של מתן תורה היה בשופר מאילו של יצחק, סוכות כנגד יעקב דכתיב ולמקנהו עשה סוכות". וצריך ביאור כמובן בענין דמיו סוכות לענינים של הסוכות שעשה יעקב למקנהו.

3

**ראיתי** מביאים מהזוהר הקי בפרשת אמור שהפסוקים ויירא יעקב מאד וכי עד סוף הפרשה ההיא הכל מרמז על סדר העבודה של עם ישראל מראש השנה עד יוה"כ וסוכות. ונצטט כאן מתרגום הסולם מה שנוגע לנו לפי דברינו "יושב ביום ההוא עשו שעירה..." וכי וז"ל (שם ס"י רכ"ג)... אז וישב ביום ההוא עשו לדרכו מתי נהיה זה בשעת תפלת נעילה כי אז נפרד מעם הקדוש והקב"ה סולח לעונותיהם ומכפר עליהם, כיון שהמקטרג חלך במנחה ההיא ונפרד מהם רוצה הקב"ה לשמוח עם בניו מה כתוב ויעקב נסע סוכותה ויבן לו בית וכי על כן קרא שם המקום סכות כיון שישבו ישראל בסכות הרי ניצולו מן המקטרג והקב"ה שמח בבניו אשרי חלקם בעולם הזה ובעולם הבא, עכ"ל. הרי האים כאן דבר נפלא שלא רק חג הסוכות מרומז בפסוקים אלו של פרידת עשו מיעקב אלא גם יום הכפורים ובפרט תפלת נעילה נעוצים בסוד שרשם.

5

The Chasam Sofer focuses on Rav Acha bar Yaakov's statement: "דין גירא בעינא דסטנא" — this is an arrow in the eye of the Soten. He could have simply said that the lulav is an arrow aimed at the Soten. Instead his statement insinuates a direct frontal attack on the Soten -- בעינא דסטנא — in his eye, in his face. The Gemara (Yoma 20a) teaches us that the Soten does not reign on Yom HaKippurim. Hence, the Chasam Sofer suggests that one might think that we have already been

victorious in battle on Yom HaKippurim; the Soten has turned tail and fled; why bother pursuing him and engaging him in battle? We are better off leaving him alone.

This is a totally erroneous assumption. With the conclusion of Yom HaKippurim, the Sofen — the yetzer hora — doubles its previous efforts and immediately returns to the battlefield. In fact, we have learned in the Gemoreh (Succoh 52a): "כל הגדול מחבירו יצרו גדול הימנו" — the greater the person, the greater is his yetzer hora. Consequently, after becoming bigger and better human beings on Yom HaKippurim, the yetzer hora intensifies its efforts. This necessitates that we prepare ourselves appropriately for this intensified assault.

every human being is obligated  
to Rectify His Part in the Sin of the Etz HaDa'as

Thus, we have clear-cut evidence that the basis for Rosh HaShonoh being instituted as the Day of Judgment dates back to the sin of the Etz HaDa'as — when Adam HaRishon ate of the forbidden fruit on that very day. One might ask what that has to do with us; why must we also stand in judgment on Rosh HaShonoh? The reason is because all of humanity — all of the neshomos of future human beings — were contained in Adam HaRishon's being at the time of the sin. Hence, the death decree was decreed on all of creation as explained in the Arizal's Sefer HaLikutim (Ha'azinu):

of Yaakov's exile. It compares Yaakov to a person who inadvertently killed another human being. Just as that person must flee for his life and go into exile — seeking protection in a "city of refuge" — so, too, Yaakov had to flee for his life to Choron — fearful that his evil brother Eisav would kill him.

At first glance, this is puzzling and difficult to comprehend. Where do we find that Yaakov killed anyone accidentally necessitating his exile to Choron? We can solve this puzzle by referring to the following Gemoreh (B.M. 84a): "שופריה דיעקב: אבינו מעין שופריה דאדם הראשון" — the radiance of Yaakov Ovinu resembled the radiance of Adam HaRishon. The Zohar hakodosh (Bereishis 35b) adds that this implies that Yaakov Ovinu was the tikun for Adam HaRishon: "דהא יעקב דוגמא דאדם הראשון הוה דיעקב שופריה דאדם הראשון הוה". The Arizal explains in Shaar HaPesukim (Vayigash) that Yaakov Ovinu was a "gilgul" — a reincarnation — of Adam HaRishon and was thus obligated to rectify his failures and transgressions.

Now, when Adam HaRishon sinned with the Etz HaDa'as, he brought the reality of death to the world. We know this from the following possuk (Bereishis 2, 17): "וּמִעֵץ הַדַּעַת טוֹב — וְרַע לֹא תֹאכַל מִמֶּנּוּ, כִּי בְיוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת" — but of the Etz HaDa'as Good and Bad, you must not eat; for on the day you eat of it, you will surely die. Our blessed sages state that although he had no intention of bring the reality of death to the world, nevertheless he is viewed as one who killed accidentally and requires atonement. As a consequence, HKB"H banished Adam from Gan Eden, as it is written (Bereishis 3, 24): "וַיִּגְרֶשׁ" — and He drove the man out. Addressing this act, the Midrash teaches (Bamidbar Rabbah 23, 13): "ולמה נתגרש על שהביא מיתה על הדורות, והיה חייב למות מיד אלא שריחמת עליו וגירשתו, כדרך הרוצח בשגגה למקומו לערי מקלט" — he was driven out of Gan Eden, because he brought death to future generations; in truth, he should have died immediately, but Hashem had mercy on him and drove him out instead — just as one who kills inadvertently is exiled from his home to a "city of refuge."

Thus we have learned a very novel idea. We already learned from the Midrash presented by Rabeinu Nissim that Adam HaRishon repented on the very same day that he sinned — on Rosh HaShonoh. Also, HKB"H acquitted him and promised to acquit his descendants on Rosh HaShonoh. Nevertheless, Adam still required atonement for having brought the reality of death to the world. Precisely for this reason HKB"H drove him out of Gan Eden as if he had accidentally killed another human being and needed to be exiled.

In this manner, we have merited to decipher our sages' enigmatic message: "כך שנו רבותינו, ההורג נפש בשגגה גולה לערי מקלט... ויעקב אבינו גלה לחרון בורח בנפשו, ונתייאם שלא יהרג אותו" — הרשע עשו אחיו — just as one who kills accidentally is exiled to a "city of refuge," so, too, Yaakov Ovinu was exiled to Choron — to save his life and spare him from his wicked brother Eisav. Seeing as Yaakov was the tikun for Adam HaRishon — who brought death to the world — he had to atone by being exiled from his home — as befits one who kills inadvertently.

Dwelling in the Succoh Is Considered like  
Exile for the Sin of the Etz HaDa'as

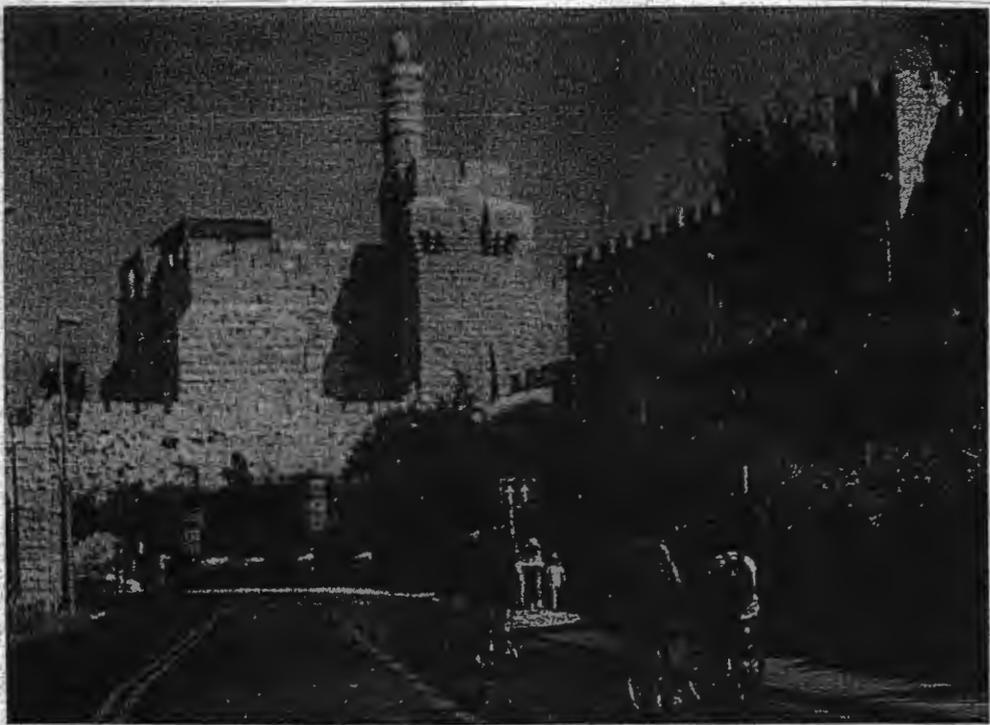
We can now rejoice at having shed some light on the words of the Rajyah Mehemnah. We learned that the prosecutor pursues us just like Eisav pursued Yaakov. His salvation was associated with dwelling in Succos: "ויעקב נסע סוכותה" — and Yaakov journeyed to Succos. In similar fashion, we are spared from the prosecutor by dwelling in the Succoh. Furthermore, our blessed sages provided us with the remarkable revelation that leaving our houses on this festival to dwell in the Succoh is a form of exile.

Based on what we have established, we can explain the matter as follows. Eisav pursued Yaakov with the intent to kill him for being the "gilgul" of Adam HaRishon — who brought the reality of death to the world. Yaakov countered by cleverly dwelling in the Succoh — representing atonement by means of exile; this saved him from Eisav. We, the descendants of Yaakov Ovinu, are also obligated to dwell in the Succoh during this time of the year to make amends for the parts we played in the sin of the Etz HaDa'as.

While it is true that we received atonement on Yom HaKippurim, nevertheless the prosecutor continues to pursue us. He does so claiming that we are still liable for bringing death to the world — albeit inadvertently. Therefore, HKB"H in His infinite mercy saw fit to provide us with the remedy prior to the malady. He provided us with the festival of Succos so that we would leave our homes for the confines of the Succoh. Doing so is considered as if we have wandered afar as if in exile; this affords us complete atonement.

At this point, we can better appreciate the words of the Tur citing his brother. The festival of Succos corresponds to Yaakov. Yaakov sought refuge in Succos, because Eisav wished to kill him for being a "gilgul" of Adam HaRishon — who brought death into the world. Similarly, we, the children of Yaakov, are exiled from our homes to Succos in order to rectify the parts we played in the sin of the Etz HaDa'as.

In effect, with HKB"H's banishment of Adam HaRishon from Gan Eden, He intended to teach Adam an important lesson. It was as if HKB"H was saying: "צא מדירת קבע" — leave your permanent dwelling in Gan Eden, "ושב בדירת עראי" — and sit instead in the temporary dwelling known as "this world"; you can no longer remain in Gan Eden on a permanent basis, since it has been decreed that you must die. In similar fashion, HKB"H gave us the mitzvah of Succoh: "בסוכות תשבו שבעת ימים" — you shall dwell in Succos for seven days. This is a form of exile to atone for our participation in the sin of the Etz HaDa'as.



### EASY RIDERS

People ride their bicycles on a road free of cars outside the walls of Jerusalem's Old City on Yom Kippur, approaching the Tower of David. See story, Page 3. (Yonatan Sindel/Flash90)

①

## Israeli tennis player Sela retires mid-match due to Yom Kippur

By ALLON SINAI

Dudi Sela, Israel's top-ranked men's singles tennis player, was one set away from reaching his first ATP Tour semifinal in almost nine months, when he quit due to the imminent start

of Yom Kippur.

The 32-year-old, ranked No. 77 in the world, was in the third set of his quarterfinal match against Alexandr Dolgoplov of Ukraine in Shenzhen, China.

Sela had asked for his match to start earlier due to the fast, but his request was not met and there was not enough time to complete the match before the advent of the holiday. He therefore withdrew and saw his tournament come to an end.

See full story, Page 12.



DUDI SELA (Facebook)

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01/10/2017

פוסט חול

AVROM SILVER JCA  
3-10-17  
13 TISHREI 5778  
R. GOLD

מדעת עושים — כמעט לא נחשב להם לעון, דהם אנוסים על הכל, כיון שלא נתגדלו על רוח התורה, וכמו שכתב הקדוש מקומרנא ד"ל. ועוד יש לומר, עפ"י דברי הרמב"ם (בהלכות תשובה<sup>425</sup>), דאין הקב"ה שוקל הזכויות לפי דעתינו, אלא לפי אל דעות ה', והוא יתברך יודע לשקול זכות אחת המכריעה הרבה רעות. ועתה, אלו העוסקים בישובה של הארץ הקדושה, ששקולה נגד כל התורה כולה, כמו שמבואר בספרי (פרשת "ראה"<sup>426</sup>), יכול להיות שזכות זו תכריע הרבה עבירות. ומה גם, שבא להם זאת הרבה פעמים ממש במסירות נפש, ואינו דומה לעת שהיו יושבין על אדמתן והרעו לעשות כמעשה הגוים, או קטרג עליהם חטא זה עד שהקיא אותם. אבל, כעת שהארץ בידי טמאים, והם מוסרים נפשם עליה לפדותה מידם ולבנותה, זכות גדולה נחשבת להם, עד שמכריעה את החטאים שעושים עליה, מה גם שהוא בלא דעת וכמו שכתבתי. והארץ מחבבת אותם ומחכה להם, ואומרת: מוטב שאשיא עצמי להם ממה שאשיא לעבדים ולשפחות דעלמא. וכמו שהבאתי לעיל<sup>427</sup> בשם המדרש. וזה אמת לדעתי.

⑩  
EIM HABONIM  
SMEICHA

3. What many readers of this essay may question is, if *chibbas Eretz Yisrael* is such a central value, why was it barely mentioned or encouraged by many recent *Gedolim*? The answer is that, painfully, the holy, exclusive relationship between the Jewish people and the Jewish land had been hijacked by alien forces who raised Eretz Yisrael as the banner of a secular nationalist movement, emptied of any religious content. Despite the tradition of the students of the Baal Shem Tov, the Vilna Gaon and the

"SACRED SOIL"

Chasam Sofer, *tzaddikim* feared encouraging the settling of the land, because the danger of being alienated from the giver of Eretz Yisrael and the Torah of Eretz Yisrael by living in an Eretz Yisrael hijacked by anti-Torah forces was very real.

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As a result, many people — lacking sufficient intellectual sophistication to make the delicate intellectual distinction between the holy ideal of *chibbas Eretz Yisrael* and the anti-Torah secular Zionist movement — developed the sense that Eretz Yisrael is not so important, that it is not so central to a Torah life.

"THE VECKER"  
The last DRASHA  
of  
HARAV TEKHAL  
HYD

Today we have much less to fear than *tzaddikim* of the last generation because the realities are very different. We can finally begin reacquiring the ancient love of Eretz Yisrael that is our nation's legacy.

עכ"פ, מבואר בחז"ל ובתורה, שלעולם הוא רצון הכורא שישראל ישכנו בה בארצנו הקדושה, אפילו בעת שח"י המה בבחינת אין עושין רצונו של מקום ואינם ראויים מצד עצמם לכך.

שוב מצאתי בפירוש כן, במדרש איכה<sup>394</sup> בפסוק "זכור תזכור"<sup>395</sup>, שאמר הקב"ה: "הלוא יהו בני עמי אע"פ שמקניטין אותי, הה"ד מי יתנני במדבר מלון אורחים"<sup>396</sup> — אמר הקב"ה: הלוא יהו בני עמי כמו שהיו במדבר שהיו מלינין עליי, ודוק.

(7)

**כ"מ.** עוד אמרו שם<sup>397</sup> וז"ל: "בית ישראל יושבים על אדמתם ויטמאו אותה"<sup>398</sup> — אמר הקב"ה: הלוא יהו בני עמי בארץ ישראל אע"פ שמטמאין אותה, עכ"ל. וזה המדרש הוא מופלא מאד, איך יצפה הקב"ה על זה — שיהיו בניו עימו בארץ ישראל אע"פ שיהיו מטמאין אותה — הלא אין הארץ סובלת אותם בשעה שהם מטמאים אותה, כאשר הכתוב אומר "ולא תקיא הארץ אתכם בטמאכם אותה"<sup>399</sup>, והוא פלא גדול. ובתחילה חשבתי אולי אין הלכה כמדרש זה בעבור פליאתו הגדולה. אבל אח"כ מצאתי בספר הקדמון "כפתור ופרח" (בפרק י) שמביא את דברי המדרש הזה. הרי לך, שאחד מרבנותינו

AMAZING MIDRASH

ועפ"י הקדמה זו יאירו לנו דברי חז"ל במדרש הנ"ל כאור הבהיר, בלי שום קושיא ופליאה על דבריהם. שודאי בעת שישובו ישראל על אדמתם, והיתה לנו סנהדרין גדולה וקטנה, ובכל עיר ועיר היו יושבין ב"ד, כמבואר בסנהדרין<sup>400</sup> שהיו מורין ומלמדין את ישראל, וכל בני ישראל נתגדלו ברוח התורה והיו יודעים את דיני התורה ואת משפטיה, ואז אם אחד עבר על מצות השם — ידע והכיר את הלאו שיש בו העשיה, והיו עליו דין "לקח מן הקבוע". אבל אחר שהלכו בגולה ונתפזרו בין העמים, שאין לנו מורה ולא נביא, "וייתערבו בגוים וילמדו מעשיהם"<sup>410</sup>, ולרוב אחינו בני ישראל, בעוה"ר, אין בגלות הכרה אמיתית בערך מצוות התורה. ומה גם באלו שנתגדלו ונתחנכו בבתי חכמי העמים, שיצא מהם כל זיק ולחלוחית התורה, ויש מדינות ומחוזות ששכחו לגמרי כל דרכי התורה, בעוה"ר. ופשוט, דלאנשים כאלה — דין תינוק שנשבה בין העכו"ם יש עליהם, ככתוב ברמב"ם (הלכות ממרים<sup>411</sup>), וכאשר האריך בזה ולימד עליהם זכות, המקובל האלקי מרנא

(8)

11. *Tosafos* (*Kesubos* 110b) cites Rabbeinu Chaim's ruling (about 850 years ago) regarding living in Eretz Yisrael: "There is no mitzvah to live in Eretz Yisrael today, because there are many land-related mitzvos and restrictions [with which we who live in *chutz la'Aretz* are unfamiliar and therefore] we would not be able to perform

(9)  
"SACRED SOIL"

properly [and would inevitably violate]." Even though religious Jews who dwell in *chutz la'Aretz* today, eight-and-a-half centuries later, are more familiar with those

(MAHARIT)

And in logic, the religious Jew's position is straightforward. In His Torah, G-d says that various sins will cause the Land of Israel to spit out its inhabitants and bring all the curses of the Tochachah to come to pass. And in that same Torah, G-d says that keeping the Torah's commandments will protect us from our enemies and all evil, and that the greatest protection of all is afforded by the greatest of those commandments, Torah study.

A

MISHPACHA

3

Then there are the facts. Never has Eretz Yisrael faced greater mortal

B

danger than today: Iran and Russia in cahoots in Syria and Lebanon. An Iranian nuclear bomb in the offing. Savage enemies with tens of thousands of missiles encircling us.

And never has the spiritual disintegration been greater: Hundreds of thousands parade annually to celebrate the very sins for which the Land spits Jews out, funded by the city that is the foremost destination in the world for such sinners. A losing battle is being fought to hold back the floodgates of massive *chillul Shabbos*. The Court is about to open the Kosel, from which the Shechinah has never departed, to public displays of the very sins that chase the Shechinah out of our midst.

C

The army neither needs nor wants nor can accommodate a massive influx of religious Jews. The draft is presented as a high-minded pursuit of equality of burden, when in fact it is a vehicle for the purpose that the army has always served: to feed young men and women into its bowels to be Jewishly and mor-

D

ally pulverized and homogenized, emerging at the end of three years as full participants in secular Israeli society.

4

A

" SACRED SOIL "

RESPONSE

CHOFETS CHAIM !

5

B

" SACRED SOIL "

( " THE MIDRASH SAYS " FOOTNOTE )

Sites that have been built strictly for amusement and entertainment should be avoided and removed from your itinerary; indeed, anyone who goes to Eretz Yisrael for fun and excitement stands to lose a lot, but to gain very little. Moreover, just as a person who goes to shul to engage in idle chatter desecrates the sanctity of that holy place, so does a person who goes to Eretz Yisrael to while away time on empty pursuits desecrate the sanctity of the Holy Land.

Eretz Yisrael is appropriate for Torah study, *tefillah*, *chesed* and *ma'asim tovim*. For someone who seeks to grow closer to Hashem, Eretz Yisrael is a haven. Those with other goals would do better to stay in *chutz la' Aretz*.

earnest *yarei Shamayim*. Although they may initially face spiritual, emotional and physical hardships,<sup>13</sup> their persistence will eventually overcome any obstacles and Eretz Yisrael will reveal her charms to them. They will then experience a deeper dimension in every area of *kedushah*: learning Torah, Shabbos, *tefillah*, *tefillin*, *chesed*, *emunah*, *bitachon*, etc.

On the opposite end of the spectrum are young people who come to Eretz Yisrael to escape authority; to find freedom from responsibility; to run around and "have fun." They waste their nights hanging out or partying with the guys at best or, *chas ve'chalilah*, staring at immoral sights on digital screens or on the wrong streets. Young people can rapidly deteriorate spiritually during the time they spend in Eretz Yisrael if they do not go there with the proper preparation and commitment to self-improvement

1 pm pickup Amur

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