

**COMMUNITY HAKHEL EVENT**

The Rebbe requested in a very personal and heartfelt way, that we gather together during the Festival of Sukkos in the Shnas Hakhel.

The Mitzvah of Hakhel took place on the first day of Chol Hamoed Sukkos.

All of Anash will be joining together on the first day of Chol Hamoed Sukkos for a Hakhel event.

5:00-6:00pm on Wednesday in the Yeshiva Shule.

All of Anash –men, women and children are encouraged to attend.

After Pesukim and a video presentation in the Shule, there will be Simchas Beis Hashoeiva dancing for the children in the Werdiger Hall, while the program of speakers continues in the Shule.

**For more Hakhel events and opportunities to host your own Hakhel Shiur, visit**

[www.kollelmenachem.com.au/hakhel](http://www.kollelmenachem.com.au/hakhel)

**KINNUS TORAH**

In keeping with the Rebbe's directive, we will be holding a Kinnus Torah on Shabbos Chol Hamoed Sukkos - after Mincha in the Yeshiva Shule. Various speakers on different Halachic topics.

**CHOL HAMOED LEARNING**

Kollel will be hosting daily Chassidus Shiurim on each morning of Chol Hamoed. For times and location details, contact Rabbi Johnson

A collection of Torah thoughts produced by Kollel Menachem

**In this Edition**

Which Sukkah will you be in? **P.1**

The Kavanah when we Sit in the Sukkah **P.2**

**Which Sukkah will you be in?**

למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל בארץ מצרים

*"That your generations should know that I caused Bnei Yisroel to dwell in Sukkos when I was taking them out of Egypt".*

This Posuk is the source of the Mitzvah do dwell in a Sukkah during Sukkos. The Torah gives a reason for this Mitzvah; because Hashem caused the Jewish people to dwell in Sukkos while in the desert.

What were these Sukkos in the desert that we are recalling with our Sukkah? This question was debated by two of the great Tanaim.

Rabbi Eliezer says that the Sukkos refer to the ענני הכבוד, the miraculous Clouds of Glory which surrounded Bnei Yisroel in the Midbar. Rabbi Akiva maintains that they were סוכות ממש, actual Sukkah booths or huts built by Bnei Yisroel.

Whilst the Halacha according to most authorities follows the view of Rabbi Eliezer, in a deeper spiritual sense, both of them have relevant application.

Chassidus explains that there are two modalities in which Hashem conducts the happenings within our world and interacts with us.

טבעית refers to the natural order, when Hashem operates within the laws and limits of the order of nature. Rabbi Akiva's interpretation that the Sukkos were man-made booths, reflects this natural mode of operation.

In contrast, הנהגה נסית refers to a miraculous conduct. This is when Hashem's revelation and blessings transcend the limitations of nature. Rabbi Eliezer's view that the Sukkos were the Clouds of Glory, is aligned with this miraculous conduct.

Chassidus explains that these two modalities are reflected in two of the names of Hashem; Ado-nai and י-ה-ו-ה (Havayah).

The name Ado-nai, means Master and refers to how Hashem is the Master of the world. This refers to Hashem's presence and operation within the limitations of Creation where His Master-hood is manifest. This is the source of the natural order.

The name Havayah is a composite of היה הוה ויהיה the past, present and future simultaneously. This represents revelation of G-dliness that is completely beyond the limitations of nature. The name Havayah is the source of miracles.

The word סוכה has the Gematria of 91. This is the combined value of these two name אדני (65) and יה-ו-ה (26).

One aspect of the Sukkah represents Hashem's conduct within the natural order of Ado-nai, in the form of booths. It also embodies the miraculous conduct of Havayah, in the form the Clouds of Glory.

In Tehillim it says צלך, "Hashem is your shadow". The Baal Shem Tov explains that the metaphor of a shadow reflects how Hashem relates to us. A shadow mimics the movements that a person makes. Hashem is like our shadow because He mirrors our conduct towards Him and reflects it back to us.

The 'natural order' with a person represents a service of Hashem that is based on understanding and calculations; when our service of Hashem is defined and limited by logic and what 'makes sense'.

The 'miraculous' is when we transcend the limitations of our own nature; when we go beyond the constraints of intellect. This is expressed in the service of Kabbolas Ol and Mesiras Nefesh, an irrational devotion and surrender to Hashem.

Similarly, when we live our lives with worry, making calculations as though we are masters of our own destiny, we are allowing ourselves to be defined by the limitations of nature. To have Bitachon, absolute and implicit trust in Hashem that things will be good, is a 'miraculous' and illogical expression of faith.

Hashem is our shadow. When we operate on the plain of the natural, Hashem will give to us within that system. But when we go beyond our limits, Hashem will shower us with miraculous success beyond what would ever seem possible.

Our Sukkah can be the natural man-made booth or the miraculous G-dly Cloud. Which Sukkah we will sit in is ultimately in our hands.

## The weekly Halacha analysis

# The Kavanah when we Sit in the Sukkah

Rabbi Yonason Johnson

Concerning all Biblical Mitzvos we say מצות כונה, צריכות כונה, that Mitzvos require Kavanah. The Kavanah that is required is that we are fulfilling a commandment from Hashem that He has commanded us to do.

In addition to this generic Kavanah, there are specific Kavanos for each Mitzvah as well which are the טעמי מצוה, the 'reasons for the Mitzvah'. The specific Kavanos are not generally integral to the fulfillment of the Mitzvah itself.

There are a number of unique Mitzvos where their specific Kavanah is expressly recorded in the Torah. One such Mitzvah is the Mitzvah of dwelling in a Sukkah.

### The specific Kavanah for Sukkah

The source of the Mitzvah to dwell in a Sukkah is the Posuk;

למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל בארץ מצרים

"That your generations should know that I caused Bnei Yisroel to dwell in Sukkos when I was taking them out of Egypt".

In addition to the Mitzvah itself, the Posuk teaches "in order that your generations will know" – למען ידעו. The Bach explains that the use of the word "למען" "in order", suggests that the reason given in the Posuk is part of the fulfillment of the Mitzvah.

The Kavanah is to know "that I caused Bnei Yisroel do dwell in Sukkos when I was taking them out of Egypt".

So what is the Kavanah that we are supposed to have? Is this stress of the remembrance the fact that Hashem caused us to dwell in Sukkos or the fact that He took us out of Egypt? Further, if the intent is to recall the Sukkos in the desert, what are these Sukkos that we have to remember?

There is a Machlokes of Tanaim over what these Sukkos were. Rabbi Eliezer says that the Sukkos refer to the ענני הכבוד, the miraculous Clouds of Glory which surrounded Bnei Yisroel in the Midbar. Rabbi Akiva maintains that they were סוכות ממש, actual Sukkah booths or huts built by Bnei Yisroel.

The Acharonim write that the Kavanah that we must have when sitting in the Sukkah on the first night, depends on this Machlokes between Rabbi Eliezer and Rabbi Akiva.

Since the Shulchan Aruch rules like Rabbi Eliezer, the Kavanah we must have will be based on his opinion that the Sukkos refer to the Clouds of Glory.

### What are we supposed to have in mind?

In his commentary on the Shulchan Aruch, the

Turei Zahav (Ta"z) explains that according to Rabbi Eliezer since the Sukkos in the desert were miraculous (the Clouds of Glory), the Kavanah should be to remember this miracle. According to Rabbi Akiva's view there was nothing miraculous about these Sukkos. Therefore, the Posuk must be indicating a requirement to remember the Exodus in general, which was miraculous.

The Taz's opinion is diametrically opposed to that of his father-in-law, the Bach. The Bach rules that the Mitzvah requires us to remember the Exodus and not specifically the Clouds of Glory. The Sukkah itself which resembles the Clouds of Glory serves to cause us to remember the miracles of the Exodus which included the Pillar of Cloud that led the Jewish people in their journey out of Egypt on the 15th of Nissan.

We recall the Exodus because it is "something that we saw with our own eyes and heard with our own ears. It is something that no one can deny and testifies to the truth of Hashem's existence and that He created everything according to His will and He has the power and dominion above and below, to do as He decides".

This is based on the view of Rabbi Eliezer. According to Rabbi Akiva's explanation, there is no connection between Sukkah booths to the Exodus itself. Therefore, the intention of the Posuk is to remember the Sukkos themselves and not the Exodus.

He supports this logic because if the Mitzvah was to remember the miraculous Clouds of Glory, why do we only make a Zecher for this miracle and not for the other miracles in the desert such as the Manna or the Well of Miriam?

Further, if the mitzvah is to remember the clouds why is the requirement of Schach material only for the roof when the clouds surrounded Bnei Yisroel on all sides? Additionally, our Sukkah does not even require 4 walls (or a floor), even though the clouds surrounded from all 6 directions?

The Magen Avraham and the Alter Rebbe follow the explanation of the Bach. They write that Sukkos refer to the Clouds of Glory. However, the Kavanah that one should have when eating in the Sukkah is that Hashem commanded us to dwell in the Sukkah לציאת מצרים.

Because of the dispute between the Ta"z and the Bach, the Pri Megadim writes that we should have in mind both Kavanos – to remember the Exodus and also to remember the miraculous Clouds of Glory that Hashem caused us to dwell in. The Mishna Berura follows the Pri Megadim, writing that we should have in mind

both Kavanos.

### Bedieved

The Pri Megadim writes that this Kavanah is only Lechatchila, to fulfil the Mitzvah in the best possible way. Bedieved, if one failed to have this Kavanah, one is still Yotzei the Mitzvah. This is also the ruling of the Mishna Berura. The Shulchan Aruch does not mention the Kavanah at all. Although one needs to have the generic Kavanah of all Biblical Mitzvos.

In contrast, the Bikurei Yaakov writes that the Kavanah is Meakev – that if one did not have this Kavanah in mind, they have not fulfilled the Mitzvah at all. This is also the opinion of the Bnei Yissaschar.

The Alter Rebbe writes that one must have Kavanah to remember the Exodus. He does not write whether this is only Lechatchila or whether one is not Yotzei without the Kavanah.

On the first night of Sukkos there is an obligation to eat a Kzayis of bread in the Sukkah. During the remaining days of Sukkos, there is no active obligation to fulfil the Mitzvah of Sukkah. One just cannot eat or do any activities that require a sukka, unless they are in the Sukkah. However, one could eat fruit all week and be Patur from Sukkah.

Therefore, whilst the discussion on Kavanah applies anytime one 'dwells' in a Sukkah during the week of Sukkos, on the first night it is more acute.

The Bikurei Yaakov writes that if one ate on the first night of Sukkos without the Kavanah of Yetzias Mitzrayim, they should be stringent and eat again with the proper Kavanah. One should also instruct their family members and teach them the Kavanah that they should have on the first night of Sukkos.

Even according to the Pri Megadim and Mishna Berura one needs to have the general Kavanah that by dwelling in a Sukkah we are fulfilling a Mitzvah of Hashem. If not, one has not fulfilled their obligation.

During the remaining day of Sukkos, if one ate without the specific Kavanah, according to the Bikurei Yaakov (or without any Kavanah according to the Pri Megadim), one has not violated a positive Mitzvah (this only applies on the first night).

However, in the absence of the Kavanah, they have not fulfilled the positive Mitzvah either. This would be akin to someone who does not wear a four cornered garment. They have not done any Aveirah, but at the same time they have not fulfilled the Mitzvah of Tzitzis.