

The Kedushah of the Succah Nullifies the Yetzer Hara Who Confuses Us Regarding the Proper Identification of Mitzvos and Aveiros

The joyous days of Succos are rapidly approaching. During the days of this festival, we are commanded to sit in the protective shade of the succah, as it is written (Vayikra 23, 42): **בסוכות תשבו**: “שבעת ימים כל האזרח בישראל ישבו בסוכות, למען ידעו דורותיכם כי בסוכות—**you shall dwell in Succos for seven days; every citizen of Yisrael shall dwell in Succos; so that your generations will know that I caused Bnei Yisrael to dwell in Succos when I took them from the land of Mitzrayim; I am Hashem, your G-d.**

Therefore, it is only fitting to examine a passage from the Zohar hakadosh (Emor 100b) pertaining to Succos. It states that Eisav is the prosecutor always pursuing Yaakov—i.e. Yisrael—with accusations. The passuk expresses this idea as follows (Bereishis 27, 41): **“וישטום עשו את יעקב”**—**Eisav hated Yaakov**. During the period extending from Rosh HaShanah to Yom HaKippurim, Yaakov flees and seeks refuge from Eisav by means of teshuvah. He continues these efforts until Yom Kippur; then Yaakov pacifies Eisav by sending him the “sa’ir la’azazel” as a peace-offering—so that he will go away and desist with his defamatory claims against Yisrael.

Upon reaching the time of the Ne’ilah prayer, the following occurs (Bereishis 33, 16): **“וישב ביום ההוא עשו לדרכו שעירה”**—the prosecutorial Eisav goes his own way, while HKB”H pardons Yisrael for their transgressions. In the aftermath of these events, HKB”H wishes to rejoice with his children. This is expressed by the following passuk (ibid. 17): **“ויעקב נסע סוכותה ויבן לו בית”**—Yaakov journeys to Succos and builds himself a house. This passuk alludes to the mitzvah of succah. In the merit of dwelling in Succos, Yisrael are saved from the prosecutor and are able to rejoice with HKB”H, their Father in Heaven.

We learn from this Zohar that in the merit of dwelling in the succah, Yisrael are spared. Additionally, we find in the Raiyah Mehemnah (Pinchas 256a) that dwelling in the succah is tantamount to dwelling under the protective wings of the Shechinah: **“השכינה היא סוכה מגינה עליהם ופורשת כנפיה עליהם”**

“כאם על בנים—the Shechinah is a succah protecting them; she spreads her wings over them like a mother over her children. Nevertheless, this raises a baffling question. The Torah states explicitly (Vayikra 16, 30): **“כי ביום הזה יכפר עליכם—for on this day He shall provide atonement for you to purify you from all your sins; before Hashem shall you be purified.** According to the Zohar hakadosh just quoted, toward the conclusion of Yom Kippur the prosecutor is appeased and goes away to tend to other pursuits. This being the case, why do Yisrael still require protection from him in the form of the succah?

Furthermore, let us examine what the Tur (O.C. 417) writes in the name of his brother, Rav Yehudah, concerning the correspondence of the “shalosh regalim” to the three holy Patriarchs: **“פסח כנגד אברהם דכתיב (בראשית יח-ו) לושי ועשי עוגות ופסח היה, שבועות כנגד יצחק, שתקיעת שופר של מתן תורה היה בשופר מאילו של יצחק, סוכות כנגד יעקב דכתיב (בראשית לג-ז) [ויעקב נסע סוכותה ויבן לו בית]—Pesach corresponds to Avraham; Shavuot corresponds to Yitzchak (the shofar blown at Matan Torah was from Yitzchak’s ram); Succos corresponds to Yaakov, as alluded to by the passuk quoted above. It behooves to understand the connection between Yaakov Avinu and the festival of Succos.**

The Illumination of “Da’as” Prevails in the Succah

Let us begin to resolve our inquiries based on the writings of the Sefas Emes (Succos 5649). He presents an idea from his elder, the Chidushei HaRim, that on Succos HKB”H provides all of Yisrael with “Da’as”—heavenly knowledge. This phenomenon is alluded to by the following (Vayikra 23, 42): **בסוכות תשבו שבעת ימים, כל האזרח בישראל ישבו בסוכות, למען ידעו דורותיכם כי בסוכות הושבתה—**you shall dwell in Succos for seven days; every citizen of Yisrael shall dwell in Succos; so that your generations will know that I caused Bnei Yisrael to dwell in Succos when I took them from the****

land of Mitzrayim; I am Hashem, your G-d. The passuk states explicitly: “למען ידעו דורותיכם”-- **so that your generations will know.** This teaches us that on Succos, HKB”H influences us with the “Da’as” of kedushah.

We can better appreciate this incredible idea by presenting what the sefer Likutei HaRim (Succos) discusses at greater length in the name of the great author of the Chidushei HaRim, zy”a. He discusses why HKB”H gave us the mitzvah of succah specifically after Rosh HaShanah and Yom HaKippurim, based on the following Gemara (Sotah 3a): “אין אדם עובר עבירה אלא אם כן נכנס” **“אין אדם עובר עבירה אלא אם כן נכנס”**—**a person does not commit an aveirah unless he was possessed by a whim of insanity.** Consequently, as long as a person has failed to perform proper teshuvah, he is incapable of fulfilling the mitzvah of succah and drawing upon the “Da’as” of kedushah. For, his state of madness and foolishness stands in direct opposition to the “Da’as” of kedushah.

Therefore, HKB”H established the “Aseres Yimai Teshuvah,” extending from Rosh HaShanah to Yom HaKippurim, as a prerequisite. During this period HKB”H pardons Yisrael for all of their transgressions, as it is written (Vayikra 16, 30): “כי ביום הזה” **“כי ביום הזה”**—**for on this day He shall provide atonement for you to purify you from all your sins; before Hashem shall you be purified.** Subsequently—after being cleansed of all impurities and purged of the whim of insanity within them—they are capable of fulfilling the mitzvah of succah properly. Thus, they are ready and able to receive the “Da’as” of kedushah, in keeping with the passuk: “למען ידעו” **“למען ידעו”**—**so that your generations will know.**

Now, it remains for us to clarify and define the nature of this “Da’as” that is revealed via the mitzvah of succah. It is essential to understand what “Da’as” is, since we have learned in the Gemara (Nedarim 41a): “אמר אביי נקטינן אין עני אלא בדעה. במערבא אמרי דדא ביה כולא ביה, דלא דא ביה מזה ביה, דא קני מה חסר, דא לא קני מה” **“אמר אביי נקטינן אין עני אלא בדעה. במערבא אמרי דדא ביה כולא ביה, דלא דא ביה מזה ביה, דא קני מה חסר, דא לא קני מה”**—**Abaye said: There is no truly poor person except he who lacks knowledge. In Eretz Yisrael, they said: He, who has this inside him, has everything inside him. He who lacks this inside him, what does he have? If he acquires this, what does he lack? If he fails to acquire this, what has he acquired?** Furthermore, we know that the members of the Great Assembly instituted a specific berachah to be recited thrice daily in the Shemoneh Esreh related to “Da’as”: “אתה חונן לאדם דעת ומלמד” **“אתה חונן לאדם דעת ומלמד”**—**You graciously endow man with “Da’as” and teach mortals insight . . . Blessed are You, Hashem, gracious giver of “Da’as.”**

We can learn the definition of “Da’as” from what we have learned in the Yerushalmi (Berachos 39b). Explaining why our blessed sages instituted the recitation of Havdalah on motzai Shabbas in the berachah of “chonen haDa’as,” it states: “אם אין” **“אם אין”**—**without knowledge there is no “havdalah.”** In other words, “Da’as” is a prerequisite for differentiating between things—such as that which is holy and that which is secular and mundane, or that which is “tamei” and that which is “tahor.” Still, we have yet to explain what specific “Da’as” and power of differentiation we are dealing with here. What aspect of “Da’as” is revealed on Succos, as reflected by the passuk: “למען ידעו” **“למען ידעו”**—**so that your generations will know?**

For What Is the “Shochet” Culpable?

It appears that we can explain the concept of “Da’as” based on a wonderful idea presented by the Vayaged Yaakov (Succos 31) in the name of his famous father, the author of Arugot HaBosem, zy”a. He addresses the following words of the prophet (Yeshayah 4, 6): “וסוכה תהיה לצל יומם מחורב ולמחסה ולמסתור מזרם וממטר” **“וסוכה תהיה לצל יומם מחורב ולמחסה ולמסתור מזרם וממטר”**—**and there will be a succah for shade from the heat in the daytime, as a protection and refuge from storm and from rain.** [In the Gemara (Succah 2a), Rabbi Zeira elucidates this passuk in relation to the mitzvah of succah.]

He interprets the passuk based on an explanation the Orach L’Chaim (Lech Lecha) presents in the name of the holy Baal Shem Tov, zy”a, regarding the Gemara in Shabbas (75a): “שוחט” **“שוחט”**—**משום מאי מחייב, רב אמר משום צובע**—the Gemara inquires as to when the “melachah” of slaughtering was performed during the construction of the Mishkan and what is the nature of the liability? According to Rav, the slaughterer is liable for dyeing. Tosafos, however, interpret this statement as a reference: “אשוחט” **“אשוחט”**—**דעלמא קאי.** He explains that the “slaughterer” at large in the world is none other than the yetzer hara. He slaughters those who live on earth by tempting them and encouraging them to sin. The Gemara explains (Succah 52a): “לעתיד לבא מביאו הקב”ה ליצר הרע” **“לעתיד לבא מביאו הקב”ה ליצר הרע”**—**“le’atid la’vo” HKB”H will slaughter the yetzer hara.** In other words, the Gemara is interpreted as follows: Why is the yetzer hara—the “shochet of the world”—guilty and deserving of the death penalty le’atid la’vo? After all, isn’t this the purpose for which it was created?

Rav answers accordingly: “משום צובע” **“משום צובע”**—here a play on the word “צובע” is employed. Rather than translating it as “dyeing,” it is translated as being deceptive and portraying something as something else. In other words, HKB”H created the yetzer hara initially with a specific purpose. Its job was to tempt mankind

openly to perform transgressions—not to hide its intent or employ deceptive tactics. For, a person is able to arm himself and combat a yetzer hara whose intent is obvious. Unfortunately, however, the yetzer hara rebelled against the Creator of the Universe and traps man in its net of deception. It tricks a person by disguising the aveirah as a mitzvah; this it was not authorized to do. It is extremely difficult to combat this type of yetzer hara. For it deceptively disguises itself as the yetzer tov, claiming to assist mankind in the observance and fulfillment of Mitzvos. Therefore, it will be slaughtered deservedly in the future by HKB”H. This concludes his explanation.

When the yetzer hara paints his deceptive picture and turns an apparent mitzvah into an aveirah, it is in effect abolishing one of the 248 positive commandments. As a result, only 247, רמ”ז, Mitzvos aseh remain instead of 248, רמ”ח. Conversely, when it paints an aveirah and transforms it into a mitzvah aseh, a false mitzvah is being added to the total sum of Mitzvos aseh—resulting in a total of 249, רמ”ט, instead of the actual 248, רמ”ח. Notwithstanding, the mitzvah of succah possesses an amazing power. It opens up the eyes of the person sitting in the succah, allowing him to differentiate clearly between a real mitzvah and a real aveirah. Thus, the destructive yetzer is unable to confuse him into wrongly identifying a mitzvah or an aveirah.

This then is the allusion contained in the passuk: וְסוּכָה תְּהִיָּה “ז”ר—the word “ז”ר is an anagram for רמ”ז, alluding to 247 Mitzvos aseh; while the word “ז”ר is an anagram for רמ”ט, alluding to 249 Mitzvos aseh. Thus, the passuk states that the succah constitutes a safeguard and refuge for the person dwelling in it. It prevents the yetzer hara from adding or subtracting from the true number of Mitzvos. This is the gist of his marvelous interpretation with some added clarification.

Nevertheless, some additional explanation is required. Why, in fact, does the mitzvah of succah possess the power to open a person’s eyes, allowing him to discern the yetzer’s deception? It appears as if this power is transmitted via the illumination of “Da’as” that is revealed during the festival of Succos. For, this is truly the power of the “Da’as” of kedushah; it allows one to differentiate between a real mitzvah and an apparent mitzvah—which is in truth an aveirah misrepresented by the deceptive yetzer. Concerning this reality, the Gemara states: אִם אֵין דִּיעָה “אם אין דיעה—only by means of the illumination of “Da’as” is a person capable of differentiating between the light of a mitzvah and the darkness of an aveirah.

This, indeed, is the amazing power of the succah. It is a shelter “מזרם וממטר”—from the yetzer who reduces the number of Mitzvos by one to 247--רמ”ז—or increases the number of Mitzvos by one to 249--רמ”ט. Owing to the illumination of “Da’as” that prevails in the succah, the following objective is accomplished: “למען ידעו דורותיכם”—a person is able to discern between the light of a mitzvah and the darkness of an aveirah.

Only with Hashem’s Help Is It Possible to Overcome the Yetzer

After much thought, I would like to explain in greater detail why the mitzvah of succah is capable of acting as a safeguard and refuge from the yetzer hara—who portrays an aveirah as a mitzvah. Let us refer to the Arvei Nachal (Ki Seitzei) who addresses an apparent contradiction in the statements of Chazal. In one place, they state (Kiddushin 30b): כִּךְ הִקְבִּה אָמַר לָהֶם לְיִשְׂרָאֵל, בְּנֵי בְרָאִתִּי יֵצֵר הָרַע וּבְרָאִתִּי לֹא תוֹרָה תִּבְלִין, וְאַתֶּם עוֹסְקִים בַּתּוֹרָה אֵין “כך הקב”ה אמר להם: לְיִשְׂרָאֵל, בְּנֵי בְרָאִתִּי יֵצֵר הָרַע וּבְרָאִתִּי לֹא תוֹרָה תִּבְלִין, וְאַתֶּם עוֹסְקִים בַּתּוֹרָה אֵין “כך הקב”ה אמר להם: לְיִשְׂרָאֵל, בְּנֵי בְרָאִתִּי יֵצֵר הָרַע וּבְרָאִתִּי לֹא תוֹרָה תִּבְלִין, וְאַתֶּם עוֹסְקִים בַּתּוֹרָה אֵין—thus has HKB”H said to Yisrael: “My son, I have created the yetzer hara and I have created the Torah as its antidote. If you engage in Torah-study, you will not be delivered into its hand. This statement leads us to conclude that it is within man’s power to overcome the yetzer through his occupation with Torah.

Later on, the Gemara states (ibid.): יֵצֵרוֹ שֶׁל אָדָם מֵתְּגַבֵּר עָלָיו בְּכָל יוֹם וּמִבְּקֵשׁ הַמִּיתוֹ, שְׁנֵאֲמַר (תְּהִלִּים לז-לב) צוּפֵה רֹשַׁע לְצַדִּיק וּמִבְּקֵשׁ הַמִּיתוֹ, וְאַלְמֵלָא הִקְבִּה עוֹזְרוֹ אֵין יִכּוֹל לוֹ, שְׁנֵאֲמַר (שִׁם ש-לג) אֱלֹקִים לֹא יַעֲזֹבֵנו בַּיָּדוֹ—man’s yetzer threatens to overpower him on a daily basis and seeks to kill him . . . if not for HKB”H’s assistance, he would be unable to withstand it . . . This statement clearly indicates that it is not humanly possible to withstand the yetzer without divine intervention.

Yet, based on what we have just discussed, we can resolve this apparent contradiction satisfactorily. The first statement where HKB”H says to Yisrael: “I have created the yetzer hara and I have created the Torah as its antidote” refers to the yetzer hara as HKB”H originally created it. As we learned, HKB”H created the yetzer to attempt to tempt man openly, without deception—without misrepresenting an aveirah as a mitzvah. This is implicit in HKB”H’s statement: “I have created the yetzer hara”—He is referring to the yetzer hara as He created it, before it disobeyed and disregarded its original instructions. Regarding that yetzer hara: “בְּרָאִתִּי לֹא תוֹרָה תִּבְלִין”—you can overcome it by engaging in Torah-study.

On the other hand, the second statement: **“man’s yetzer threatens to overpower him on a daily basis and seeks to kill him . . . if not for HKB”H’s assistance, he would be unable to withstand it”**—refers to the yetzer hara that violated its original mission and instructions and deceptively portrays an aveirah as a mitzvah. This form of yetzer hara cannot be combated with Torah-study alone. This yetzer blinds a person to the fact that he is even committing an aveirah; he is duped into believing that he is fulfilling his Creator’s mitzvah in accordance with the Torah. Therefore, in addition to involvement with Torah-study, a person requires special assistance from above. Regarding this situation, it states: **“if not for HKB”H’s assistance, he would be unable to withstand it.”**

Now, let us present an incredible statement from the Zohar hakadosh in the Raiyah Mehemnah (Pinchas 256a). It states that mitzvah of dwelling in the succah alludes to the fact that the holy Shechinah is likened to the succah. She also spreads her wings over her children in order to protect them. Here is a translation of the passage:

“The Shechinah is a succah protecting Yisrael; she spreads her wings over them like a mother over her children. Therefore, they instituted the formula of the berachah (tefillat Arvit Friday night): “הפורש סוכת שלום עלינו”-- “Who spreads a succah of peace over us.” Therefore, in the seventh month, which contains all of these Mitzvos, even large quantities of water cannot extinguish the love between Yisrael and their Father in Heaven.”

Thus, we have achieved a better understanding of the power inherent in the mitzvah of succah. It protects the person dwelling in the succah from the treacherous yetzer hara, who portrays an aveirah as a mitzvah. As we have learned, it is impossible to overcome this form of yetzer hara without HKB”H’s help. Therefore, on the festival of Succos, when we leave the confines of our houses to dwell in the succah—in HKB”H’s shadow—we receive special assistance from Hashem. This allows us to withstand the repulsive one who misrepresents Aveiros as Mitzvos.

Please Save Me from My Brother from Eisav

Continuing our enlightening journey, let us now focus on the words of the Tur, in the name of his brother. He stated that the festival of Succos corresponds to Yaakov Avinu and this is alluded to by the passuk: **“ויעקב נסע סוכותה”**—and Yaakov

journeyed to Succos. We find that Yaakov Avinu was the first person to pray to HKB”H to help him overcome this yetzer hara. When he went to appease the wicked Eisav, he beseeched HKB”H (Bereishis 32, 12): **“הצילני נא מיד אחי מיד עשו כי ירא אנכי אותו—save me, please, from the hand of my brother, from the hand of Eisav, for I fear him lest he come and strike me, mother and children.** Rashi comments on the somewhat repetitive language employed by Yaakov: **“מיד אחי מיד עשו—**from the hand of my brother who does not treat me like a brother, but rather like the wicked Eisav.

Now, we find two great commentaries who interpret this passuk in similar fashion—the great Rabbi from Berditchev, zy”a, in Kedushat Levi, and the great Chozeh of Lublin, zy”a, in Zikaron Zot. They teach us that Yaakov Avinu prayed to HKB”H to rescue him from Eisav, who represents the yetzer hara. Outwardly, he presents himself as **“my brother”** wishing to help me serve Hashem. In reality, he is secretly plotting to trap me in his web. Consequently, he states: **“כי ירא אנכי אותו”**—**for I fear him**—since it is very difficult to guard oneself against this type of yetzer—who comes deceitfully as if he intends to help a person serve Hashem.

The Shem MiShmuel (Chayei Sarah) presents in the name of his father—the great author of the Avnei Nezer—an explanation hinging on this concept of the dispute in the Gemara (Chullin 91a) regarding the passuk (Bereishis 32, 25): **“ויותר יעקב לבדו—ויאבק איש עמו עד עלות השחר, רבי שמואל בר נחמני אמר כגוי נדמה לו, רבא בר עולא אמר כתלמיד חכם נדמה לו”** As we know, Yaakov remained alone on the other side of the river and wrestled with a stranger until the break of dawn. Rabbi Shmuel bar Nachmeini is of the opinion that the stranger appeared to him as an idol worshiper; according to Rava bar Ulla, he appeared to Yaakov as a Torah scholar.

Here is the explanation. The angel that fought with Yaakov was Eisav’s ministering angel, the yetzer hara. Here the sages are teaching us an important lesson concerning the tactics of the yetzer hara in its combat with a Jew. Sometimes the yetzer hara appears like a “goy”—an idol worshiper; it openly tries to persuade a person to commit an aveirah without any subterfuge. At other times, it appears as a “talmid chacham.” It dresses up like a Torah scholar to persuade a person by means of proofs from the Torah that a particular aveirah is in actuality a genuine mitzvah.

Annuling the Klipah of יפת בר עשו

Let us add a small tidbit explaining the practical application of an idea presented by the great Gaon Chida, ztz"l, in Midbar Kedumos in the name of the Kabbalists. He advises that when reciting "יושב בסתר" (Tehillim 91) a person should have in mind to be spared from the klipah of יפת בר עשו. This klipah is alluded to by the first letters of the passuk (ibid. 12): "ישאונך ב'ן ת'גור, ב'אבן ר'גלך, ע'ל ש'חל ו'פתן."

Based on what we have discussed, we can suggest that the klipah of יפת בר עשו is an allusion to the very same yetzer hara that tries to beautify an aveirah and portray it to a person as a mitzvah. This is why it is called "יפת", because it attempts to beautify the aveirah and present it in a positive light so that a person will construe it as a mitzvah. (The name "יפת" is related to the Hebrew word meaning to beautify or to enhance something's validity.) It is referred to as "בר עשו", because it is an extension of the ministering angel of Eisav, who battles a person in the guise of a "talmid-chacham."

As explained, a person can only withstand this yetzer with the help of Hashem—in the words of the Gemara: "ואלמלא הקב"ה על עזרו אין יכול לו." So, this is the interpretation of the passuk: "ישאונך ב'ן ת'גור, ב'אבן ר'גלך, ע'ל ש'חל ו'פתן"—alluded to by the first letters of the words: "ישאונך ב'ן ת'גור, ב'אבן ר'גלך, ע'ל ש'חל ו'פתן". He will protect you so that you do not fall prey to its ruse—trying to trick you into believing that it intends to help you serve Hashem.

How nicely this helps us understand why the festival of Succos corresponds to Yaakov Avinu. For he was the first person to beseech Hashem to assist him in overcoming this treacherous form of the yetzer hara: "הצילני נא מיד אחי מיד עשו"—**please save me from the hand of my brother, from the hand of Eisav.** He also actively sought to save himself from the klipah of יפת בר עשו by fleeing from Eisav and hiding within the succah in the shadow of HKB"H, as the passuk relates: "ויעקב ונסע סוכותה"—**and Yaakov journeyed to Succos.** As explained, the succah has the power to spare one from this difficult and dangerous yetzer hara. In fact, we can suggest that the name "יעקב" alludes to this phenomenon. For the name "יעקב" can be

viewed as an abbreviation for קליפת יפת בר עשו—indicating that Yaakov's kedushah negates the negative and harmful influence of this klipah.

Deliverance from the Prosecutor Seeking to Cause Yisrael to Sin

We have now shed some light on the meaning of the Raiya Mehemna presented at the beginning of this essay. It states that at the time of the Ne'ilah service, the words of this passuk are fulfilled (Bereishis 33, 16): "וישב ביום ההוא עשו לדרכו שעירה"—**Eisav returned on that day on his way back to Seir.** In other words, the prosecutor, Eisav, leaves Yaakov and goes his own way, while HKB"H pardons all of Yisrael's sins. Subsequently, HKB"H wishes to rejoice and celebrate with His children. This is expressed by the following passuk (ibid. 17): "ויעקב נסע סוכותה ויבן לו בית"—**and Yaakov journeyed to Succos and built himself a house.** This passuk alludes to the observance of the mitzvah of succah. Owing to their dwelling in Succos, Yisrael are saved from the prosecutor and HKB"H rejoices with His children.

Let us summarize. After Yom Kippur the evil prosecutor realizes that his efforts to defame Yisrael are for naught; they have atoned for their transgressions and have been pardoned. His efforts to lure them to sin are also futile, because they have performed teshuvah and have accepted upon themselves to observe all the precepts of the Torah. Consequently, he begins to pursue and harass Yisrael in the form of the "yetzer hara." He renews his endeavors to cause them to sin by misrepresenting Aveiros and portraying them as Mitzvos. If successful, he will be able to prosecute and defame them once again as the "satan." Then, he will be able to enforce their punishment as the "malach hamaves."

Concerning this situation, the Raiyah Mehemnah in the Zohar hakadosh states: "כיון דיתבו בסוכות הא אשתזיבו מן מקטרגא וקוב"ה חדי"—**because they dwell in the succah, they are rescued from the malevolent prosecutor, and HKB"H rejoices with His children.** For, in the Succos, HKB"H showers Yisrael with the illumination of "Da'as," fulfilling the objective of: "למען ידעו דורותיכם"—**so that your generations will know.** Thus, the accusatory yetzer will be unable to confuse them into believing that an aveirah is a mitzvah. Influenced by heavenly "Da'as," they will wisely discern between a genuine mitzvah and an aveirah.

Donated by Dr. Ralph and Limor Madeb
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