



To: parsha@groups.io
From: cshulman@gmail.com

BS"D

INTERNET PARSHA SHEET ON SUCCOS - 5781

parsha@groups.io / www.parsha.net - in our 26th year! To receive this parsha sheet, go to <http://www.parsha.net> and click Subscribe or send a blank e-mail to parsha+subscribe@groups.io Please also copy me at cshulman@gmail.com A complete archive of previous issues is now available at <http://www.parsha.net> It is also fully searchable.

Sponsored in memory of
Chaim Yissachar z"l ben Yechiel Zaydel Dov

Dedicated for a refuah shleimah to **Yisrael Yaakov ben Rut**

To sponsor a parsha sheet contact cshulman@parsha.net
(proceeds to tzedaka)

from: YUTorah <office@yutorah.org>
date: Oct 2, 2020, 2:55 AM
subject: 20th Set of Rav Schachter's Piskei Halacha for Coronavirus

Regarding Hoshanos, because of social distancing, it may be preferable for the Chazzan or Rabbi to circle around the shul by himself. The same could apply for Simchas Torah where we should minimize the number of people carrying Sifrei Torah. Dancing should be avoided lest people become lax about social distancing. If there is a concern regarding the length of davening on the day when Koheles is being read, then Koheles may be omitted this year or read later in the day at Mincha, after laining
Rabbi Hershel Schachter

<http://torahweb.org/torah/docs/rsch/RavSchachter-Corona-48-Aug-28-2020.pdf>

It is expected that an individual begin to plan and prepare the necessary arrangements for performance of any mitzvah thirty days in advance. If one has no shofar, machzor or sukkah locally, one must plan accordingly to ensure that they have the opportunity to fulfill these mitzvos.

Due to the important consideration of social distancing, there are many communal sukkos that will be arranging multiple shifts for their membership to have a chance to eat in the sukkah. On the first two nights of Sukkos, we generally do not make kiddush or eat the meal before tzais hakochavim. However, this year there is room to be lenient to allow the first shift to accept Yom Tov early and make kiddush following davening. Ideally, the first shift should be sure to eat a kzayis of bread in the sukkah after tzais hakochavim. However, if it is necessary to begin the second shift before tzais hakochavim, one may be lenient to complete the meal entirely before tzais hakochavim.

If there are many who need to use a communal sukkah and the shifts must be very short, each shift may make kiddush, eat bread and bentch, leaving the rest of the meal (fish, meat, vegetables, etc.) to be eaten inside at home (without bread).

If one shift must wait a very long time for its turn, the delay may cause a situation of mitzta'er, and members of that shift are potentially exempt from sukkah. However, this would not apply on the first two nights of Sukkos, when even a mitzta'er must eat in the sukkah.

Should there be rain, or a similar uncomfortable situation (on the first two nights of Sukkos) that affects the experience while sitting in the sukkah itself, the bracha of Leisheiv B'Sukkah should not be recited.

Rabbi Hershel Schachter

from: Aish.com <newsletterserver@aish.com>
date: Oct 2, 2020, 12:01 AM
subject: Aish.com Daily - Tishrei 14-16
Aish.com <https://www.aish.com/sp/ged/45659757.html>
Growing Each Day
Tishrei 16

And you shall take for yourself on the first day the fruit of a (citron) beautiful tree (Leviticus 23:40).

Rabbi Mordechai of Nesh'chiz looked forward all year to the mitzvah of the Four Species on Succos. Since a fine esrog was costly and Rabbi Mordechai was hardly a man of means, he would accumulate small coins all year round, even depriving himself of food, in order to be able to afford an esrog.

A few days before Succos, Rabbi Mordechai joyfully took the money he had saved, and in high spirits, went off to buy the coveted esrog. On the way, he encountered a man sitting at the side of the road, weeping bitterly. He inquired as to the reason for the man's grief, and the latter told him, "Woe is to me! I earn my living with my horse and wagon, and this morning my nag died. How am I to feed my wife and children?"

"How much do you need to buy another horse?" Rabbi Mordechai asked. The sum that the man specified was exactly the amount that Rabbi Mordechai had laboriously saved all year long for the esrog. Without giving it another thought, he gave his purse to the man. "Here, my dear man. Go buy yourself a horse"

After the man joyfully left with the money, Rabbi Mordechai said, "Oh well. All of Israel will be fulfilling the mitzvah of the Four Species with an esrog, but I will do so with a horse."

Rabbi Mordechai's sacrifice of his personal comfort all year round teaches us how precious is the mitzvah of the Four Species, but his final act teaches us that the mitzvah of tzedakah (charity) is even greater.

Today I shall... try to realize the greatness of the commandment of charity, to make certain that another person has the means to survive.

This article can also be read at: <https://www.aish.com/sp/ged/45659757.html>

Ask the Rabbi Tishrei 14

Why is Sukkot Celebrated in the Fall?

I noticed that of all the major holidays, Sukkot does not really seem to correspond to the time of year we celebrate it. The Torah states that we should dwell in huts on Sukkot to commemorate the huts the Jewish people used in the desert. But I assume they lived that way the entire forty years they were there! If so, why is Sukkot celebrated specifically in the fall, right after the other major holidays of Rosh Hashanah and Yom Kippur?

The Aish Rabbi Replies:

It's an excellent question. In fact, it is so good that it is practically considered the classic question of Sukkot – the equivalent of the Hanukkah question why we celebrate the first day if there was enough oil to burn for one day. A number of great scholars over the centuries have posed and discussed your question, so I'll offer a brief sampling of some of the main answers.

Before answering, I should mention that the Talmud (Sukkah 11b) records two opinions as to the exact meaning of the "booths" of the Torah ("...for in booths I caused Israel to dwell when I took them out of the Land of Egypt" (Leviticus 23:43)). One opinion sees them as literal huts. The second

understands them as a reference to the Clouds of Glory which protected the nation in the desert. The Children of Israel did not need their tents to protect them from the sun. God Himself did so with His glorious clouds. Thus, according to one opinion, we celebrate Sukkot to commemorate the Divine protection God accorded us when we first became a nation. It's very plausible that the same theme holds true for the other opinion as well. By commemorating the flimsy huts our ancestors inhabited in the desert, we are reminded that such huts were sufficient in such an inhospitable climate because it was truly God who was protecting them. As we will see, many of the answers below are predicated upon this overall theme that Sukkot commemorates God's protection.

With that introduction, we'll begin the answers.

(1) Logically, we should celebrate Sukkot shortly after Pesach – to commemorate the first time we began dwelling in huts right after our departure from Egypt. But God instructed us to wait until the fall, when the weather is cooler. He did this so that our act would be more meaningful. Had we gone outdoors during the summer, it would have appeared that we were doing so to enjoy the nice weather. Instead, God told us to wait till the cooler weather, so our act would make it clear we are dwelling in booths for God's sake rather than our own (Tur O.C. 625, Minhagei Maharil sof hil' yom kippur). (Note that God told us to wait till the fall but not the winter – so the mitzvah would not be too uncomfortable either.)

(2) We do not commemorate the original Clouds of Glory, which we received when we first departed from Egypt. We lost those clouds after the sin of the Golden Calf. We rather celebrate the return of the clouds which occurred after God granted us absolution from that sin. According to the Vilna Gaon, this occurred on Sukkot.

The sin of the Golden Calf occurred on the 16th day of Tammuz, three months after we left Egypt. Moses returned a day later with the Tablets of the Ten Commandments – and smashed them. Moses then spent 40 days praying that God not destroy Israel, then another 40 days receiving the second Tablets. According to our tradition, that entire period ended on Yom Kippur, the 10th of Tishrei, on which date God wholeheartedly re-accepted Israel as His nation.

The next day, the 11th, God commanded Israel to donate materials for the building of the Tabernacle. The nation donated for a few days. On the 14th the artisans collected the material and on the 15th they began the actual construction. On that day, the Clouds of Glory returned.

Thus, at the same point in time we began building a house for God – so He could dwell among us, we were commanded to leave our ordinary homes and dwell with God in our sukkahs (Kol Eliyahu 84 with Sefer HaToda'ah p. 74).

(3) Although Sukkot could be celebrated any time of the year, God decreed it be done in the fall, after the harvest. This is the time when man is happiest and the most blessed with possessions. God therefore instructed us that rather than becoming too involved in our riches and our physical needs, that we go out to temporary dwellings and remind ourselves that all is truly from and truly belongs to God. Ultimately it is not our homes and possessions which give us security. It is the God who granted them (Rashbam Leviticus 23:43, Menoras HaMaor).

(4) The Children of Israel first constructed (substantial) booths for themselves in the desert in the fall when the weather became cooler. Thus, Sukkot commemorates the time of year when we first began dwelling in booths (Ramban and Ibn Ezra to Leviticus 23:43).

(5) The holiday of Sukkot has a unique role in the Jewish calendar. It serves as the culmination of the three major festivals of Passover, Shavuot and Sukkot. Passover celebrates our freedom – our emancipation from bondage and becoming a nation. Shavuot celebrates our receiving the Torah – in essence the taking of our freedom and directing it towards God by accepting the national mission He has for us.

Sukkot represents the culmination of the first two holidays – the point in time in which we are settled in our new role – when we celebrate our living

the mission God charged us with. Sukkot does not commemorate a specific, one-time event in the desert. It celebrates the ongoing state we maintained – that after attaining freedom and receiving the Torah we lived with God, under His Divine protection beneath the Clouds of Glory. It is the holiday of “making it” – of just celebrating who we are and the closeness to God we achieved. It is this closeness we commemorate when we leave our houses to dwell with God in the sukkah.

This explains why Sukkot is celebrated in the fall. The seasons of the year (in the Holy Land) reflect the spiritual seasons of the universe. Passover celebrates our birth as a nation, and it occurs in the spring when the world likewise comes to life. Shavuot celebrates our receiving the Torah, and it comes out in the harvest season. Just as we have taken our newfound freedom and transformed it into devotion to a higher cause, in early summer the springtime seeds of potential have become fully-grown plants. Lastly, Sukkot is celebrated in the fall. In Biblical Israel the crops which had been drying in the fields the entire summer are gathered in in the autumn. This is the time of the true celebration of the labors of the growing season. On Sukkot we celebrate the spiritual level we have achieved – the state of closeness we have now earned with God – and we do so in the fall, when we correspondingly celebrate the fruits of our physical efforts (based on Maharal Gevuras Ari 46, ArtScroll Succos pp. 9-17).

(6) Sukkot can also be related to the High Holidays it immediately follows (see e.g. Yalkut Shimoni Emor 653). On the High Holidays we achieve a strong bond of closeness with God. We repent our past failures and God lovingly accepts us. But this is undeniably accompanied with a heavy sense – the fear of God's judgment, the owning up to our past mistakes. As close as we become to God during the High Holidays through our repentance, we cannot escape the underlying sense of awe inherent to that time of the year. Sukkot continues this closeness to God, but on an entirely different plane. God has accepted our repentance. The time of fear has passed. And God now invites us to dwell together with Him in the sukkah. We maintain the very same closeness our return to God has engendered, but with a sense of love rather than fear.

Tishrei 15 Three Pilgrimage Festivals

The Bible speaks about the entire Jewish nation going to Jerusalem for the three pilgrimage festivals. Is that still practiced today?

The Aish Rabbi Replies:

From a technical standpoint, it was only when the Temple was standing that people were required to appear three times annually and bring an offering – on Passover, Sukkot and Shavuot. (Shulchan Aruch O.C. 117:1; Nodah BiYehuda O.C. 94; Chasam Sofer Y.D. 233; Yabia Omer O.C. 5:15; Tzitz Eliezer 10:1)

Nevertheless, citing the Midrash from Shir HaShirim, some opinions maintain that coming today to see the Temple Mount and the Western Wall still applies on the pilgrimage festivals (Ran – Ta'anit 7a; She'alat Ya'avetz 1:87; Yechaveh Daas 1:25; Teshuvah Kol Mevasser 2:10).

Whatever the case, today many tens of thousands of people make a point to come visit the site of the Temple and the Western Wall during the festival days. The Aish Center, whose spectacular rooftop terrace rises seven stories above the Western Wall Plaza, offers a particularly unique vantage point to fulfill this.

Your question also raises a unique aspect of pilgrimage that I think you'll enjoy:

Imagine we're a committee writing the Bible. If we made up a law that all the men in Israel are required to go to Jerusalem and visit the Temple, three times each year on the pilgrimage holidays, do you think it's a good idea?

On one hand, it unites the people. They get inspired to gather as a nation and see the priestly service in the Temple.

Why is it a bad idea?

If all the men are in Jerusalem, who's going to guard the land? What will happen when the enemies find out that no one is protecting the borders? It

won't take long for them to figure out that three times a year the Jews leave themselves wide open to attack.

Of course, we could send the men in shifts, as opposed to all at once. But the Torah is very clear: "Three times each year, all your males shall present themselves before God, the Master and Lord of Israel" (Exodus 34:23).

And if one might think that is the making of a national tragedy, the very next verse promises: "[N]o one will be envious of your land when you go to be seen in God's presence" (Exodus 34:24).

In other words, don't worry. God will make sure that no one will even think of attacking you! Who in their right mind would write this? The one thing the author of the Bible knows for sure is that he can't control the thoughts of their enemies, never mind the bullets!

Why take such an outlandish risk? Did the author actually expect the people to say, "Oh, that's a great idea; everybody'll just leave and we'll be unprotected. No problem." And even if by some fluke, the people swallow it, after the first pilgrimage or two, they're out of business, assuming they're still alive!

Which brings us to an astounding conclusion: Not only does this pilgrimage idea demonstrate that God has supernatural control, but simple psychology forces us to ask who else but God could write such a thing and expect people to accept it?

This is just another piece of evidence substantiating God as the Author of the Torah.

(based on Aish HaTorah's Discovery Seminar)

fw from hamelaket@gmail.com

from: Destiny Foundation/Rabbi Berel Wein <info@jewishdestiny.com>

reply-to: info@jewishdestiny.com

subject: Weekly Parsha from Rabbi Berel Wein

In My Opinion :: SUCCOT Rabbi Wein's Weekly Blog

The holiday of Succot is, perhaps, unique amongst all the holidays of the Jewish calendar year. The laws pertaining to the commandments particular to this holiday are almost all exclusively derived from the oral law given to our teacher Moshe on Sinai

There is no way that a succah can be successfully and traditionally constructed without recourse to the intricacies and nuances that the oral law that the Torah provides for us. This will be especially true for this holiday, that is so burdened by the terrible Corona virus that afflicts the world.

Here in Israel where a lockdown is in force, the construction of succot is much more muted and minimal than in previous years. There is a far greater reliance upon the so-called imaginary walls that the oral law envisions for us, to somehow be halachically acceptable and valid, and allows much outside air to enter and escape, as mandated by the health authorities.

Simply reading the text in the Torah itself does not allow for partial walls to be considered as complete walls, and for walls and roofs to be considered as touching each other, even though strictly speaking to our human eyes, they do not touch.

There are myriad laws involved in the proper construction of a succah. But these laws are not readily apparent from the reading of the text of the Torah itself. It is only the oral law that breathes life into words and letters of the Torah and gives them meaning and practical vitality. Chag Sameach Berel Wein

torahweb@torahweb.org Thu, Oct 1, 2020

Rabbi Eliakim Koenigsberg

The Succah - The Ultimate Symbol of Jewish Unity

There is a minhag to recite the chapter of "L'Dovid Hashem ori" twice a day from the beginning of the month of Elul until Shemini Atzeres. The Kitzur Shulchan Aruch (128:2) explains that the source for this custom is a comment of the Midrash Shochar Tov that "Hashem ori" (Hashem is my

light) refers to Rosh Hashana, "yishi" (my salvation) refers to Yom Kippur and "ki yitzpineiini b'sukko" (for He protects me in His sukkah) alludes to Sukkos. We know that Rosh Hashana and Yom Kippur are a unit known as the yamim noraim. But why is Sukkos included in this special grouping? One of the central themes of the yamim noraim is accepting the kingship of the Ribbono Shel Olam. We daven that the entire world should recognize Hashem's sovereignty, and all of humanity should join together in one group - b'agudah achas - to fulfill Hashem's will. The posuk says, "And He (Hashem) was king over Yeshurun (Klal Yisrael) when the heads of the nation gathered together in unity with all the tribes of Israel" (V'zos Habrachta 33:5.) Rashi explains that when Klal Yisrael join together in one group - b'agudah achas - and there is peace among them (like when the Torah was given), then Hashem is their king, but not if there is discord among them.

A king cannot reign without subjects (ein melech b'lo am.) The more focused the king's subjects are on serving the king and not on furthering their own personal interests, the more powerful is the king's rule. Thus, when Klal Yisrael join together in a unified service of Hakadosh Boruch Hu, they actually strengthen Hashem's monarchy. This is one of the goals of the tefilla of the yamim noraim - to declare our commitment to the kingship of the Ribbono Shel Olam, and to accept upon ourselves to bond together to strengthen that kingship.

On Sukkos, we gain the perspective needed to maintain that sense of unity. We are commanded to leave our homes and sit in the sukkah. Chazal explain (Sukkah 2a) that the Torah is telling us, "Leave your permanent home (diras keva) and sit in a temporary home (diras arai)." The flimsy, temporary physical structure of the sukkah serves as a reminder that our physical homes are really only temporary, and we should focus our attention on spiritual pursuits which have eternal value, not on the ephemeral, fleeting pleasures of the physical world (see Vilna Gaon to Sefer Yonah 4:5). The sukkah must have more shade than sun to symbolize that one's involvement in the material world should be secondary to one's preoccupation with ruchniyus. As the Mishna says (Avos 1:15), "Make the study of Torah your primary pursuit."

But the sukkah is also a symbol of peace and unity. Chazal say (Sukkah 27b) that one may fulfill the mitzvah of sukkah even with a borrowed sukkah because the posuk "Every citizen of Israel should dwell in Sukkos" (Emor 33:42) implies that all of Klal Yisrael can sit in one sukkah. The language that Chazal use that all of Klal Yisrael can sit in one sukkah highlights the idea that the sukkah is a structure that unifies the Jewish people.

How does the sukkah bring the Jewish people together? Rav Dessler (Michtav M'Eliyahu, vol. 2, p. 170) explains that the diras arai of the sukkah reorders our sense of priorities. It reminds us that our lives should revolve around avodas Hashem, rather than pursuing the transient pleasures of the material world. The more people focus on satisfying their physical desires, the less likely they are to be able to live together in peace and harmony because each one wants what the other has, and that leads to competition and disagreement (see also Rabbenu Yona, Sha'arei Teshuva 1:30). But when people concentrate on spiritual activities, and their sole desire is to serve the Ribbono Shel Olam, they join together with a unified sense of purpose. Perhaps this is the connection between the yamim noraim and Sukkos. Yom Kippur is referred to as "a day to increase love and friendship, a day to abandon jealousy and competition" (tefillas mussaf of Yom Kippur). On Yom Kippur we abstain from certain physical activities, and we concentrate almost exclusively on tefillah and avodas Hashem, and that unified spiritual focus allows us to bond together. The sukkah teaches us that the way to stay united throughout the year is by maintaining our spiritual focus. The more involved we are in Torah and mitzvos, the more we will be able to join together in our service of the Ribbono Shel Olam, and that sense of unity will strengthen Hashem's kingship and add to His honor.

It is not surprising then that the Beis HaMikdash is referred to as a sukkah. In the tefillah of ma'ariv, we ask Hashem to "spread over us the sukkah of

Your peace (ufros aleinu sukas shlomecha)". Similarly, at the end of birchas hamazon on Sukkos we add, "May the merciful One resurrect the fallen sukkah of Dovid (sukkas Dovid hanofales)." The Beis HaMikdash is the ultimate place of peace and unity. It can stand only when the hearts of Klal Yisrael are unified, not when there is disagreement and strife among them (Yoma 9b). Hashem will reveal the full glory of His Shechinah if Klal Yisrael is b'agudah achas. But that can happen only if we appreciate the message of the sukkah. When all of Klal Yisrael focus on developing their spiritual essence, they are able to rise above their insignificant differences and they unite in serving Hakadosh Boruch Hu.

This year, the message of the sukkah takes on new meaning. We might be physically distant from each other, but we can still bond together emotionally. When we focus on what is truly important in life, not only do we connect more with Hakadosh Boruch Hu, but we unite as a people and merit the ultimate bracha of ufros aleinu sukas shlomecha.

fw from hamelaket@gmail.com
from: Rabbi Chanan Morrison <chanan@ravkooktorah.org>
to: rav-kook-list@googlegroups.com
subject: [Rav Kook Torah]

**Succoth: The Role of the Lowly Willow
Rav Kook Torah**

You have to feel sorry for the poor aravah, the willow branch waved together with the other three species of the arba'ah minim on Succoth. It lacks the fragrance of the etrog and the myrtle, and, unlike the date-palm, it has no fruit. The willow has come to represent the simple folk who are neither learned in Torah nor respected for numerous good deeds.

And yet, according to an ancient oral tradition, the aravah becomes the star of the show on Hoshanah Rabbah, the last day of the Succoth holiday. When the Temple stood in Jerusalem, the kohanim would raise tall willow boughs around the altar. In synagogues nowadays, after waving all four species, we set aside the other three species and raise the willow alone. And then, at the end of the Hoshanah prayers, the congregants beat the willow on the floor. Why does the lowly willow merit this special attention? And what is the meaning of the age-old custom of striking the floor with willow branches? Sabbath Desecration in Jaffa

Rav Kook related the following story one holiday evening in his sukkah. The incident took place in Jaffa, where Rav Kook served as chief rabbi from 1904 to 1914. One Shabbat day, a secular photographer came and disturbed the Sabbath peace in a religious neighborhood. In total disregard for the local religious sensibilities, he set up his tripod and camera in the middle of the street and began taking pictures.

This public desecration of the Sabbath deeply angered the local residents. One man who was particularly incensed by the photographer's insensitivity took a pail of water and thoroughly soaked the Sabbath-desecrater. Naturally, the photographer was indignant. He was so confident in the justice of his cause that he registered a complaint against the water-douser - at the beit din (religious court) of the rabbi of Jaffa, Rav Kook.

Rav Kook told the photographer, "I see that you fail to understand the severity of desecrating the Sabbath in public, but you should realize that your action was a serious affront to the community. You entered a neighborhood of Sabbath-observers and offended them deeply.

"Or course, the correct course of action for the residents would have been to rebuke you verbally. Perhaps you would have understood the seriousness of your actions and stopped. Had that man consulted with me first, I would have advised him not to throw water on you.

"However, he didn't ask, but reacted spontaneously. You should know that on occasion, such impulsive reactions are justified. When people disregard societal norms and cross accepted boundaries, regardless of the implications for others, it is often the spontaneous reaction that most effectively prevents future abuse.

"Such an occasion took place when the Israelites were in the desert and Pinchas responded, not accordingly to the normative Halachah, but as a zealot: "Kena'im pogim bo" ('Zealots punish them' - Num. 25:6-8; Sanhedrin 82a). If Pinchas had asked beforehand, he would have been instructed not to kill Zimri. But since his act was done sincerely and served to prevent future violations, his zealous deed was approved after the fact."

The Boethusians and the Willow

What about the willow and Succoth? Rav Kook continued his explanation that evening:

The lowly willow represents the common folk, unlearned and lacking exceptional deeds. Yet, these 'willows' are blessed with an abundance of common sense and are unencumbered by sophisticated calculations. As a result, they have filled important roles in the history of the Jewish people. In Talmudic times, there was a sect called the Boethusians who disagreed with many of the rulings of the Sages. One disagreement concerned the willow ceremony. The Boethusians prohibited observing this ceremony on the Sabbath. One year, when Hoshanah Rabbah fell on the Sabbath, the Boethusians took the willows and covered them with stones. They knew the Rabbis would not permit moving the stones on the Sabbath since stones are muktzeh (various categories of objects, such as stones, money, and work tools, that the Rabbis prohibited to be handled on the Sabbath in order to safeguard the sanctity of the day).

On Shabbat morning, however, some simple folk who were ignorant about the prohibition of muktzeh pulled out the willow boughs from under the stones. Then the kohanim were able to raise the willows alongside the altar (Sukkah 43b).

Why does the Talmud emphasize that this praiseworthy act was performed by common folk? By covering the boughs with stones, the Boethusians had placed the Sages in a quandary. If the willow boughs were not used, the Boethusians could cite this as proof that the rabbis had conceded to their opinion that willows should not be raised on the Sabbath. On the other hand, if the rabbis decided to move the stones, the Boethusians could have announced that the rabbinic prohibition of muktzeh had been abolished. Fortunately, the problem never materialized. The simple Jews resolved the dilemma in their own typical manner. They did not ask questions; rather, alarmed by the scandal, they responded by simply removing the willows from under the stones.

The Role of the Willow

The custom to hit the floor with willows does not mean that we wish to 'punish' the willow, as is often thought, for its lack of Torah and good deeds. Rather, it is meant to demonstrate that the willow is also a force to be reckoned with - a natural, healthy power that is part of the arsenal of the Jewish people. We do not strike the willow. We strike with the willow.

fw from hamelaket@gmail.com
from: Rabbi Yochanan Zweig <genesis@torah.org>
to: rabbizweig@torah.org
subject: Rabbi Zweig

Insights :: Succos Edition Tishrei 5781

Yeshiva Beis Moshe Chaim/Talmudic University

Based on the Torah of our Rosh HaYeshiva HaRav Yochanan Zweig

This week's Insights is dedicated in memory of Nissim Yaakov ben Moshe. "May his Neshama have an Aliya!"

Dancing with the Bride

The Torah that Moshe commanded us is a heritage to the Congregation of Jacob (33:4).

Simchas Torah is a day on which we celebrate the Torah. Why did Chazal see fit to designate a separate day for Simchas Torah? Would not Shavuot, the day we received the Torah, be a more appropriate time for this celebration?

The Talmud instructs a father that as soon as his child is able to speak, he should teach him, "The Torah that Moshe commanded us is a heritage to the Congregation of Jacob." Why is this the verse selected when there are earlier verses in the Torah that convey a similar message, such as "This is the Torah that Moshe placed before Bnei Yisroel"?

The last four parshios in the Torah record the events that transpired on the day of Moshe's death. A major event that ensued was the new covenant in Parshas Nitzavim. The concept of "each Jew is a guarantor for his fellow Jew," in regards to mitzvos and aveiros, is introduced as a result of our responsibility for the covenant.

The general concept of a guarantor is discussed by the Talmud. The Talmud teaches that one who accepts upon himself to repay a loan should the borrower default is required by Torah law to honor his commitment to pay. The commentaries raise the following difficulty: Legally, for a person to be liable to perform a service, there must be consideration, such as money. What is the instrument that obligates a guarantor to honor his commitment? The Ritva answers that although the guarantor does not receive money, he nevertheless receives the satisfaction that the lender is relying upon his credibility to issue the loan. This benefit serves as the instrument for the transaction in lieu of money. In light of this explanation, the following difficulty arises: Why are Bnei Yisroel bound to their commitment of arvus? What were they receiving that they did not already have?

To begin answering the aforementioned questions, we must analyze another concept that was introduced on the day that Moshe died; "Torah is no longer in the Heavens." While Moshe was alive he consulted with Hashem concerning all difficult Torah legislation. Therefore, Hashem was the final arbiter for Torah legislation; thus, as long as Moshe was alive, Torah was still in the Heavens. On the day of Moshe's death, Bnei Yisroel were given unilateral authority over all Torah legislation. This is what is meant by "The Torah is no longer in the Heavens." This new authorization that Bnei Yisroel received is the instrument that obligates them to honor their commitment to be guarantors.

At Sinai, when Bnei Yisroel received the Torah, Chazal describe the relationship formed as that of bride and groom. Hashem was the groom and Bnei Yisroel was the bride. On the day that Moshe died, a new relationship was formed; Bnei Yisroel became the groom and the Torah was the bride. This is alluded to in the verse, "Torah tziva lanu Moshe morasha kehillats Yaakov." Chazal see in the word "morasha" an allusion to the word "meorasa" which means "betrothed" (i.e. the Torah that Moshe commanded us is also betrothed to us). The notion of Torah not being in the Heavens and the Torah becoming the bride to Bnei Yisroel are one and the same. The Talmud instructs a father to begin teaching his son Torah with the verse that reflects this new relationship.

Shavuos celebrates Bnei Yisroel becoming a bride to Hashem, while Simchas Torah celebrates Bnei Yisroel becoming betrothed to the Torah. This is reflected in the customs of the day. In most Jewish communities, a representative is chosen to be the "chassan Torah," the groom to the Torah. We also dance with the Torah as a groom dancing with his bride.

Question to Contemplate

In Vayikra, Rashi explains that the idea of Shemini Atzeres is akin to a king who makes a feast for his children for seven days and then pleads with them to remain for an extra day. Similarly, Hashem requests that Bnei Yisroel remain with Him for an extra day. The implication is that Hashem is the host and we are His guests. However, in Bamidbar, Rashi explains that on Shemini Atzeres Hashem says to Bnei Yisroel, "Please make for me a small feast so that I can enjoy your company." Here, the implication is that we are the hosts and Hashem is our guest. How do we reconcile this apparent contradiction?

To Rule is Divine

He became King over Yeshurun (33:5).

The Ibn Ezra renders the verse "He became King over Yeshurun (i.e. Israel)" as a reference to Moshe being the King of Israel. The Ramban points out that

this interpretation contradicts the following Talmudic discourse: A major component of the Rosh Hashana prayers is a section known as "malchiyos," which declares the existence and total sovereignty of Hashem. One of the verses that the Talmud lists should be recited within this section is the verse, "vayehi bishuran Melech." Clearly, the King being referred to in the verse is Hashem, not Moshe. How does the Ibn Ezra resolve this apparent contradiction?

A more striking contradiction can be found in Rashi's commentary on the Torah. When explaining the verse "He became King over Yeshurun," Rashi defines "King" as Hashem. In Parshas Behaaloscha, Hashem commands that a set of trumpets be fashioned for Moshe's exclusive use. Rashi comments that they were used in a manner befitting a king. Here Rashi cites the verse, "He became King over Yeshurun" to prove that Moshe had the status of king.

The Talmud teaches that, although a scholar may waive the honor that is due to him, a king is not permitted to do so. The Mordechai, one of the early Talmudic codifiers, sheds some light on the reason for this. A scholar, who earns the right to be honored, may relinquish this right. However, the honor due to a king is Hashem's honor: "For sovereignty belongs to Hashem." Therefore, a king has no right to waive the honor due to him. The Jewish notion of monarchy is that the king functions as a conduit for Hashem's sovereignty over the world. This is what is meant by sovereignty belonging to Hashem.

Moshe Rabbeinu epitomizes the notion of the Jewish king being the conduit for Hashem's sovereignty over this world. As Chazal say, "The Divine Presence spoke through Moshe's mouth." Therefore, there is no contradiction in interpreting the verse "He became King over Yeshurun" as referring to both Hashem and Moshe, for Moshe's sovereignty is, in reality, the sovereignty of Hashem.

Quick Halacha

Before the silent Mussaf prayer for Shemini Atzeres has begun, an announcement should be made reminding the congregation to insert the phrase, "mashiv haruach u'morid hageshem." However, if no announcement was made, one should not recite this phrase in the silent prayer. The chazzan, however, recites the geshem benediction in his public repetition even in the absence of an announcement.

Talmudic College of Florida

Rohr Talmudic University Campus

4000 Alton Road, Miami Beach, FL 33140

fw from hamelaket@gmail.com

From Jeffrey Gross <jgross@torah.org>

reply-To neustadt@torah.org, genesis@torah.org

To weekly-halacha@torah.org

Subject Weekly Halacha

by Rabbi Doniel Neustadt (dneustadt@cordetroit.com)

Weekly Halacha :: Eating In The Succah On The First Night Rabbi Doniel Neustadt

Dedicated to the speedy recovery of Mordechai ben Chaya

The following is a discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

You should dwell in a Succah (Emor 23:42)

Every adult male is Biblically obligated to eat a k'zayis of bread in a succah on the first night of Succos. The Talmud (1) derives this obligation from the similar obligation of eating a k'zayis of matzah on the first night of Pesach. Since these two obligations are closely related, their halachos are similar in many respects. Like all mitzvos, this mitzvah, too, can only be properly fulfilled if there is prior planning and clear knowledge of all the requirements. Let us review the pertinent halachos:

WHEN IS IT EATEN

In the late afternoon of Erev Succos, one should not fill himself with food or wine so that he will be able to eat the k'zayis of bread with a good appetite (2).

The k'zayis of bread [and the Kiddush that precedes it (3)] may not be eaten until it is definitely night (4), no earlier than 50 minutes after sundown (5). If one ate before that time, he must eat another k'zayis of bread in order to fulfill the mitzvah (6).

The k'zayis of bread may not be eaten after midnight (7). B'dieved, though, one who did not eat before midnight should do so after midnight and recite the proper blessing (8).

Preferably, one should sit down to eat the k'zayis of bread immediately after coming home from Ma'ariv. Unnecessary delays should be avoided (9).

HOW MUCH MUST BE EATEN

There are various views in the poskim about the exact measurement of a k'zayis. Since this is a Biblical obligation, it is proper to be stringent and eat at least 1.75 fl. oz. of bread, though one who eats 1 oz. of bread fulfills his obligation.

There is a view in the Rishonim (10) that holds that the minimum amount of bread one is obligated to eat in the succah on the first night is a k'beitzah, not merely a k'zayis. Although the basic halachah does not require the larger amount (11), still it is proper to satisfy that view as well (12). The amount to be eaten [to satisfy all views], therefore, is 3.5 oz. of bread (13).

The bread which is eaten [whether it is a k'zayis or a k'beitzah (14)] must be eaten within a time-span of 3 to 4 minutes (15). No talking may take place until the full amount is chewed and swallowed (16). L'chatchilah, it is proper to chew and then swallow the bread in its entirety (17).

THE BASIC PROCEDURE

One is obligated to eat the minimum amount of bread even if he does not enjoy it and even if it causes him distress (18). Even a person who is classified as a choleh sh'ein bo sakanah is obligated to eat a k'zayis of bread (19).

Before eating the bread, one must have in mind that he is about to fulfill the Biblical mitzvah of eating bread on the first night of Succos (20). If one fails to have this intent and eats the piece of bread as he normally does every Shabbos or Yom Tov, it is questionable if he has fulfilled the mitzvah (21). In any case, he should eat another portion of bread with the proper intent (22).

One does not fulfill his obligation by eating cake, etc. (23) Only bread made out of one of the five species of grain is valid.

Women are exempt from this mitzvah, but if they do eat the required amount of bread in the succah, it is considered a mitzvah and they may recite the blessing (24).

There are some who maintain that the bread should be eaten without being dipped in honey (25), etc. Most poskim are not particular about this stringency (26).

ARE WE REQUIRED TO FULFILL THIS MITZVAH WHEN IT IS RAINING?

There are many discussions in the poskim concerning the obligation to eat in the succah on the first night of Succos if it is raining. The following points are raised:

If rain is falling, is one obligated to eat in the succah or not?

If it is raining, is one obligated to wait and see if the rain will stop so that he can eat in a rain-free succah?

If one does eat in the succah while it is raining, can a blessing be recited?

If a person ate in the succah while it was raining and then the rain stopped, is he required to eat in the succah again?

If a person ate in the succah while it was raining and then went to sleep, is he obligated to get out of bed to eat again once the rain has stopped?

Since there are different rulings on all of these issues, the following, then, is a summary of the majority opinion (27):

If it is raining steadily and there is a reliable weather forecast for rain all night, one should make Kiddush [with shehecheyanu] and eat a k'zayis [or a

k'beitzah (28)] in the succah. No blessing over the succah is recited. The rest of the meal is eaten inside the house (29).

If there is no reliable weather forecast and there is a possibility that the rain will stop [e.g., it is drizzling or it is raining on and off], it is proper to wait an hour or two for the rain to subside (30). The poskim agree, however, that if the delay will disturb the dignity and pleasure of the Yom Tov, or if the family is hungry and/or tired, there is no obligation to wait.

If the rain stops while the meal is being eaten inside the house or even after the meal has finished, one is obligated to eat at least a beitzah (31) of bread in the succah. Even if the rain stops after midnight, a beitzah of bread must be eaten in the succah. If one has already gone to bed and then the rain stops, there is no obligation to get out of bed in order to eat in the succah (32).

FOOTNOTES

1 Succah 27a. 2 Mishnah Berurah 639:27. 3 Be'ur Halachah 639:3. 4 Rama O.C. 639:3. 5 This is the generally accepted time for "night". Under extenuating circumstances, there are those who permit eating the bread a few minutes earlier. Since this is a Biblical mitzvah, it is proper – weather permitting – to wait for 72 minutes after sundown, to satisfy the views of the Rishonim who hold that before that time it is not definitely night. 6 Mishnah Berurah 639:25. If, mistakenly, one ate the bread even earlier than sundown, not only must he eat another k'zayis but he must also repeat the blessing of leishev basukah. 7 Rama 639:3. 8 Mishnah Berurah 639:26. In that case, though, at least a k'beitzah of bread should be eaten. 9 Mateh Efrayim 625:42, 44. 10 Quoted by the Rivva and Ran in Succah 27b. 11 O.C. 639:3. 12 Mateh Efrayim 625:51; Mishnah Berurah 639:22. 13 The amount of a beitzah according to the Chazon Ish. 14 Mateh Efrayim 625:52 and Elef le-Mateh 87. 15 Mishnah Berurah 639:22. Children under bar mitzvah may take up to 9 minutes for the amount to be eaten – Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 54 note 130). 16 Kaf ha-Chayim 639:50. 17 Mateh Efrayim 625:52. Mishnah Berurah, though, does not mention this. 18 Be'ur Halachah 639:3. 19 Bikurei Yaakov 639:6,24; Aruch ha-Shulchan 639:17. 20 Mateh Efrayim 625:51; Mishnah Berurah 625:1. In addition to this, one should bear in mind the reasons behind the mitzvah of succah. According to some poskim (Bikurei Yaakov 625:3 based on Bach), failure to have this intent invalidates the mitzvah. Mishnah Berurah, however, rules, that b'dieved one fulfills his obligation even if he does not have in mind the reasons for the mitzvah. 21 See Chidah (Simchas ha-Regel, quoted in Mo'adim U'zmanim 6:69) who questions if one has fulfilled his obligation in this case. See, however, Mishnah Berurah 60:10, quoting the Chayei Adam. 22 Mateh Efrayim 625:53. 23 Mishnah Berurah 639:21. 24 Sefaradic women, though should not recite the blessing on this mitzvah or on any mitzvah which they are not obligated to perform, such as lulav, shofar, etc. 25 See Yechaveh Da'as 4:37 for the various views. 26 Harav S.Z. Auerbach (quoted in Nishmas Avraham O.C. pg. 320 and Harav O. Yosef (ibid. pg. 337). Tzitz Eliezer (15:32-14) maintains that one should be stringent. See also Mo'adim U'zmanim 1:86. 27 Based on rulings of Mateh Efrayim and Mishnah Berurah. 28 Mateh Efrayim 625:51, 62 and Elef le-Mateh 84. See, however, Ktzei ha-Mateh who holds that when raining all agree that a k'zayis is sufficient. 29 When reciting Hamotzi, one should have in mind that he will recite Birkas ha-Mazon inside the house. 30 Some poskim are more stringent and recommend waiting until midnight. 31 In this case, a k'zayis is not enough. 32 There is a minority opinion (Mo'adim U'zmanim 1:86, based on his understanding of the Gr"i; Harav M. Soloveitchik, quoted in Reshimos Shiurim (Succah, pg. 92) and in Mesorah Torah Journal, vol. 14, pg. 57) which maintains that even after going to sleep one is obligated to get out of bed in order to eat in the succah. The Weekly-Halacha Series is distributed L'zchus Hayeled Doniel Meir ben Hinda. Weekly-Halacha, Copyright © 1999 by Rabbi Neustadt, Dr. Jeffrey Gross and Project Genesis, Inc. Rabbi Neustadt is the principal of Yavne Teachers' College in Cleveland, Ohio. He is also the Magid Shiur of a daily Mishna Berurah class at Congregation Shomre Shabbos. Weekly Halacha © 2020 by Torah.org.

from: Ohr Torah Stone <parsha@ots.org.il>

date: Oct 1, 2020, 8:02 AM

Shabbat Shalom: Sukkot

Rabbi Shlomo Riskin

Efrat, Israel – One of the most picturesque and creative festivals of the year is the Festival of Sukkot (the Feast of Tabernacles) – when the entire family is involved in building and decorating a special "nature home" which will be lived in for an entire week. But what are we actually celebrating and what is the true meaning of the symbol of the sukka? Is it the sukka of our desert

wanderings, the temporary hut which the Israelites constructed in the desert when they wandered from place to place? If so, then the sukka becomes a reminder of all of the exiles of Israel throughout our 4,000-year history, and our thanksgiving to God is for the fact that we have survived despite the difficult “climates” – the persecution and pogroms and assimilation – which still threaten to overwhelm those who unfortunately still live in the Diaspora (may the wise reader take my “hint”).

Or is the sukka meant to be reminiscent of the Divine “clouds of glory” which encompassed us in the desert with God’s rays of splendor, a foretaste of the Sanctuary which served as the forerunner of our Holy Temple in Jerusalem? In the Grace after Meals during the Sukkot festival we pray that “the Merciful One restore for us the fallen tabernacle of David,” which would certainly imply that the sukka symbolizes the Holy Temple. The Talmud (B.T. Succot 11) brings a difference of opinion between Rabbi Akiva and Rabbi Eliezer as to which of these options is the true significance of our celebration. I would like to attempt to analyze which I believe to be the true symbolic meaning and why.

The major biblical description of the festivals is found in Chapter 23 of the Book of Leviticus. There are two textual curiosities which need to be examined. The three festivals which were always considered to be our national festivals, and which also biblically appear as the “desert” festivals, are Pessah, Shavuot and Sukkot – commemorating when we left Egypt, when we received the Torah at Sinai and when we lived in desert booths. Rosh Hashana and Yom Kippur are more universal in nature and not at all related to the desert sojourn. It seems strange that in the biblical exposition of the Hebrew calendar Pessah and Shavuot are explained, after which comes Rosh Hashana and Yom Kippur, and only at the conclusion of the description comes Sukkot.

Now, of course one can argue that this is the way the months fall out on the calendar year! However, that too is strange. After all, the Israelites left Egypt for the desert; presumably they built their booths immediately after the Festival of Pessah. Would it not have been more logical for the order to have been Pesach, Sukkot, Shavuot, Rosh Hashana and Yom Kippur?

Secondly, the Festival of Sukkot is broken up into two parts. Initially, the Torah tells us: “And the Lord spoke to Moses saying: on the fifteenth day of this seventh month shall be the Festival of Sukkot, seven days for God these are the Festivals of the Lord which you shall call holy convocations” (Leviticus 23:33-38). It would seem that these last words conclude the biblical description of the festivals and the Hebrew calendar. But then, in the very next verse, the Torah comes back again to Sukkot, as if for the first time: “but on the fifteenth day of the seventh month, when you gather in the crop of the land, you shall celebrate God’s festival for a seven day period... You shall take for yourselves on the first day the fruit of a citron tree, the branches of date palms, twigs of a plaited tree (myrtle) and willows of brooks; and you shall rejoice before the Lord your God for a seven-day period... You shall dwell in booths for a seven-day period... so that your generations will know that I caused the people of Israel to dwell in booths when I took them from the Land of Egypt. I am the Lord your God” (ibid. Leviticus 23:39-44). Why the repetition? And if the Bible now wishes to tell us about the four species which we are to wave in all directions in thanksgiving to God for his agricultural bounty, why was this verse not linked to the previous discussion of the Sukkot booths? And why repeat the booths again this second time?

I have heard it said in the name of the Vilna Gaon that this repetition of Sukkot with the commandment concerning the Four Species is introducing an entirely new aspect of the Sukkot festival: the celebration of our entering into the Land of Israel. Indeed, the great philosopher-legalist Maimonides explains the great joy of the festival of Sukkot as expressing the transition of the Israelites from the arid desert to a place of trees and rivers, fruits and vegetables, as symbolized by the Four Species (Guide for the Perplexed, Part 3 Chapter 43). In fact, this second Sukkot segment opens with the words,

“But on the fifteenth day of the seventh month when you gather the crop of the land (of Israel), you shall celebrate this festival to the Lord.”

Hence, there are two identities to the festival of Sukkot. On the one hand, it is a desert festival, alongside Pessah and Shavuot, which celebrates our desert wanderings and survivals while living in flimsy booths. From that perspective, perhaps it ought to have found its place immediately after Pessah in terms of the calendar and certainly before the description of Rosh Hashana and Yom Kippur in the biblical text. However, the second identity of Sukkot, the Four Species, which represent our conquest and inhabitation of our homeland and signals the beginning of redemption, belongs after Rosh Hashana and Yom Kippur – the festivals of God’s kingship over the world and his Divine Temple, which is to be “a house of prayer for all the nations.” This aspect of Sukkot turns the sukka into rays of Divine splendor and an expression of the Holy Temple.

So which Sukkot do we celebrate? Both at the very same time! But when we sit in the sukka, are we sitting in transitory booths representative of our wandering or rather in a Divine sanctuary protected by rays of God’s glory? I think it depends on whether we are celebrating the festival in the Diaspora or in the Land of Israel!

Shabbat Shalom!

https://ohr.edu/this_week/insights_into_halacha/9032

Ohr Somayach :: Insights Into Halacha

Shabbat Parashat Bereishet

For the week ending 3 October 2020 / 15 Tishri 5781

Rabbi Yehuda Spitz

השפ"א 5781 An Exceptional Year

As we entered into the Yomim Noraim of a new year, with the novel coronavirus (Covid-19) still raging around the world, and Eretz Yisrael in yet another lockdown,[1] we are surely all davening for the Gemara’s aphorism of “Tichleh Shana U’Klaloseha, May the year and its curses end,”[2] and its addendum, “Tachel Shana U’Birchoseha”,[3] May the New Year and its blessings be ushered in,” to rapidly come true.

Indeed, there are several suggestions floated as to what the initials of תשפ"א may stand for, including ‘Tehei Shnas Pidyon Acharon’ (May this be the year of final redemption) or simply (and perhaps somewhat sarcastically) ‘Ois Tav Shin Pei’ (No longer 5780). Many are excited about the great Chasam Sofer’s referring to 5781 as “Mei’ashpos Yarim Evyon”[4] and our nation being exalted and lifted up, as opposed to 5780 being portent of death and calamity.[5] Either way, we are all looking forward to a New Year chock-full of blessing.

ZaCh”A

Yet, there is more to 5781’s exceptionality. Much more. You see, this year is classified as ט"ו in our calendars. This abbreviation is referring to Rosh Hashana falling out on Shabbos (zayin), both months of Cheshvan and Kislev being choseir (ches; 29-day months instead of 30; these are the only months that can switch off in our set calendar),[6] and Pesach falling out on Sunday (aleph). Out of the 14 possibilities in Tur’s 247-year calendar cycle,[7] this is one of the rarest setups of a year, and occurs on average only once in 23 years.[8] The last time we had this calendrical makeup was 20 years ago (5761), and the time before that was 24 years prior. The reasons and rules governing the whys and whens this transpires are too complicated for this discussion; suffice to say that when the Mishnah Berurah discusses these issues he writes “ain kan makom l’ha’arich”, that this is not the place to expound in detail,[9] which is certainly good enough for this author. A ZaCh”A year ensures that there will be a plethora of rare calendrical phenomena that we will IY”H be witnessing, or more accurately, taking an active part in.

No Shofar

The first unusual minhag of the year is one that last occurred eleven years ago, back in 5770 (2009). This is that Rosh Hashana fell out on Shabbos.

Accordingly, the shofar was not sounded on the first (Biblical) day of Rosh Hashana, but rather only on the second (Rabbinic) day. The reason given for this ‘silencing of the shofar’ is the remarkable Gezeira of Chazal that one may come to mistakenly carry a shofar out of the permitted area on this Shabbos in order to learn how to properly blow it.[10] Whenever Shabbos Rosh Hashana occurs, we are collectively astounded as to the strength of this extraordinary Gezeira – for all of Klal Yisrael desisting from performing an outright Mitzva Deoraysa simply due to a far-out possibility of one person unwittingly and unintentionally transgressing another – that of Hotza’ah – carrying, especially in an age when many of us have Eruvin[11] (and thus technically, the issue moot), is simply incredible.

Yet, there is an alternate, and perhaps more appropriate way to view this situation – not sounding the shofar on Shabbos Rosh Hashana as per Gezeiras Chazal showcases to us all that Kedushas HaShabbos is of paramount importance in all that we do – and yes, even to the extent of pushing off a precious, once-a-year (OK, twice a year) Mitzva Deoraysa. Several Acharonim stressed that in a way, a year like ours is a gift[12] – that not blowing the shofar due to Shabbos credits us with whatever spiritual gain we would have obtained had we been able to blow the shofar.[13] Yet, there is a caveat – we need to show how much we honor, respect, and delight in our Shabbos observance in order to properly reap the spiritual rewards of a Shabbos Rosh Hashana.[14]

No Lulav

As the Gemara continues, the same Gezeira holds true regarding Lulav and Megillah as well. Meaning, if the first day of Rosh Hashana occurred on Shabbos, then the first day of Sukkos two weeks later will also occur on Shabbos. And just as there was no fulfilling the Mitzva Deoraysa of Shofar on Rosh Hashana, but rather only the second day M’Derabbanan, there will also be no fulfilling the Mitzva Deoraysa of taking and waving the Arba Minim on the first day of Sukkos – which is M’Deoraysa, but rather only M’Derabbanan – as performing this Mitzva on all the remaining days of Sukkos is M’Derabbanan. Another spectacular testament to the prominence and centrality of Kedushas HaShabbos.

Five YaKNeHa”Zes

Another record-breaking occurrence is that this year there will be five (!) YaKNeHa”Zes over the course of the year for those in Chutz La’aretz (but only two for those of us in Eretz Yisrael). YaKNeHa”Z refers to the special hybrid Kiddush-Havdalah that is only recited when a Shabbos exits directly into a Yom Tov. This occurs more frequently in Chutz La’aretz than in Eretz Yisrael due to the prevalence of two-day Yomim Tovim.

In Chutz La’aretz this year there are the:

Second night of Rosh Hashana

Second night of Sukkos

Night of Simchas Torah

First night of Pesach (Leil HaSeder)

Last night of Pesach

Yet, in Eretz Yisrael there are only two YaKNeHa”Zes occurring:

Second night of Rosh Hashana

First night of Pesach (Leil HaSeder)

The reason for this discrepancy is due to Yom Tov Sheini, which is observed in Chutz La’aretz and not in Eretz Yisrael.[15]

Of course, along with each YaKNeHa”Z is the special Havdalah bracha addition recited in the Yom Tov Maariv Shemoneh Esrei at the time that Shabbos “is going away” – “Vatode’ainu,” which concludes with the not too common “HaMavdil Bein Kodesh L’Kodesh.”[16]

The word YaKNeHa”Z is an acronym of the proper order of brachos in this Kiddush/Havdalah. It stands for Yayin (Borei Pri Hagafen), Kiddush (Mekadeish Yisrael V’Hazmanim), Ner (Borei Me’orei Ha’Aish), Havdalah (Hamavdil Bein Kodesh L’Kodesh), Zman (Shehechivanu).[17]

To help facilitate this special Kiddush that needs its own Havdalah candle(s) that will go out by itself/themselves (in order not to unwittingly transgress the prohibition of ‘Kivui’, extinguishing),[18] several companies recently

started making “YaKNeHa”Z Candles” (a.k.a. “avukalehs”) small candles containing several wicks (to be classified as an ‘avuka’ – torch, for Havdalah;[19] as opposed to the traditional one-wick candle) that go out by themselves after several minutes – made especially to facilitate easy YaKNeHa”Z performance. It is reported that Rav Yosef Shalom Elyashiv’s “face lit up with joy” the first time someone brought him one of these YaKNeHa”Z candles, as it enabled him to properly perform this Kiddush/Havdalah without any potential chashashos.[20] Mi K’Amcha Yisrael!

Wabbit Season?

All of these YaKNeHa”Z es in one year makes this author ruminate about what is possibly the oddest connection to it. In what appears to be an interesting turn of phrase, many classic Ashkenazic Illuminated Haggados over the centuries, including the Cincinnati, Ashkenazic, Prague, Venice, and Augsburg Haggados, depict an interesting phenomenon next to the hybrid Kiddush-Havdalah of YaKNeHa”Z: a rabbit hunt. Yes, you read that right. Not even remotely related to either Kiddush or Havdalah (or in fact anything else in Yiddishkeit; except possibly the Noda B’Yehuda’s famous teshuva regarding hunting for sport or pleasure),[21] a full-fledged rabbit hunt. Scholars theorize that the reason this picture is placed specifically at this point of the Haggada is the similar-sounding German phrase “Jag den Häs,” which translates to “Chase the Rabbit” or “Hunt the Hare.” Apparently this was an easy, albeit whimsical way to remind the locales in their vernacular of the proper order of brachos of this Kiddush-Havdalah on Seder Night.

Megillah Mystery

This calendrical setup also means that this year there is no Shabbos Chol HaMoed – which ordinarily means more time for Chol HaMoed trips (not seemingly too applicable under Israeli Lockdown). Yet, this also means that the Yom Tov days of both Sukkos and Pesach will have longer davenings. This is due to Megillah readings – Koheles on Sukkos and Shir HaShirim on Pesach. As both of these Megillos are ordinarily read on the Yom Tov’s respective Shabbos Chol HaMoed,[23] when there isn’t one, they get pushed off to other days of Yom Tov. But there is another fascinating divergence between Eretz Yisrael and Chutz La’aretz. Without Shabbos Chol HaMoed, in Eretz Yisrael Koheles gets pushed forward to Yom Tov Rishon of Sukkos, whereas in Chutz La’aretz it gets pushed off further to Shemini Atzeres. Meaning, although everyone will read Koheles on a Shabbos Yom Tov day of Sukkos, in Eretz Yisrael it will be read a full week (!) before it is read in Chutz La’aretz.[24]

On the other hand, regarding Pesach, in lieu of Shabbos Chol HaMoed, everyone will be united in pushing Shir HaS hirim’s reading off to Shevii shel Pesach – which will also be the only Shabbos over Pesach this year.

Haftaras Parashas Mikeitz

This year, as the eight-day chag of Chanuka will start on a Friday, it will end on a Friday as well – right before Parashas Mikeitz. This affords us a rare opportunity to read Mikeitz’s actual haftara, as the vast majority of the time it is Shabbos Chanuka, which pre-empts it for one of the special Shabbos Chanuka haftaras.[25] This haftara, last publicly read twenty years ago back in 5761, discusses the wisdom of Shlomo HaMelech – ordering to cut the baby in half in order to determine its real mother.[26] This is actually the second rarest haftara Ashkenazim read – just 24 times over the Tur’s entire 247 year cycle.[27]

Fasting on Friday?

Another fascinating characteristic of 5781 is that the Taanis Tzibbur of Asarah B’Teves will fall out on a Friday. This status is actually exclusive to this fast – as it is the only one that we do actually observe as a communal fast on a Friday.[28] Proof to this, perhaps is from the words of Yechezkel HaNavi referring to Asarah B’Teves that the siege of Yerushalayim leading up to the destruction of the first Beis HaMikdash transpired “B’Ezem HaYom HaZeh”,[29] implying that the fast must always be observed on that

exact day, no matter the conflicting occurrence. This would explain why it is fully observed on Friday, with no dispensation given.[30]

This is fairly interesting as there is a whole debate in the Gemara about how to conduct fasts on a Friday, when we must also take kavod Shabbos into account,[31] implying that it is a common occurrence. However, according to our calendar, a communal Friday fast is only applicable with Asarah B'Teves, and it does happen quasi-frequently. The last few times Asarah B'Teves fell out on a Friday were in 1996, 2001, 2010, and 2013; the latter of which, quite appropriately, coincided with a "Yerushalmi Blizzard." [32] Asarah B'Teves is next expected to occur on a Friday in 2023 (5784), 2025 (5785), 2034 (5795), and 2037 (5798). In another interesting calendrical twist, but not the Jewish calendar, due to the differences between the Jewish lunar-based year and the Gregorian solar-based year, this fast, curiously falling out on December 25th,[33] is actually the second Asarah B'Teves fast to occur in 2020. The first was back on January 7th (anyone remember that B.C. – Before Covid?).

Halachos of a Friday Fast

The halachos of a Friday fast generally parallel those of a regular fast day.[34] In fact, even though there is some debate in the Rishonim as to the Gemara's intent that "Halacha – Mesaneh U'Mashlim, a Friday fast should be completed" whether or not one may be mekabel Shabbos early and thereby end the fast before nightfall,[35] nonetheless, the halacha follows the Shulchan Aruch and Rema that since Asarah B'Teves is a public fast (Taanis Tzibbur) and not a Taanis Yachid, one must fast the whole day and complete it at nightfall (Tzeis HaKochavim) before making Kiddush.[36]

There are many Poskim who maintain that it is preferable to daven Maariv earlier than usual on such a Friday night, to enable making Kiddush, and breaking the fast exactly at Tzeis HaKochavim.[37]

Zachor - Terumah

Another interesting calendrical anomaly, albeit one with absolutely no halachic significance, is which Parashah Parashas Zachor will be read on. Usually, in a non-leap year, Parashas Zachor is read on Parashas Tetzaveh. Yet, this year, it will be pre-empted a week, and read on Parashas Terumah. This also last occurred twenty years ago in 5761.

Purim Shechal B'Erev Shabbos

As we are already discussing the Purim season, the next calendar quirk has significant importance. You see, in 5781, Purim will fall out on Friday. For most of us worldwide this will mean a rushed day to pack in all of the Purim-day Mitzvos before the onset Shabbos.[38] Yet, for those fortunate enough to live in Yerushalayim (or other walled cities from the time of Yehoshua Bin Nun) where Purim is celebrated on the next day, Shushan Purim, which falls out on Shabbos, this unique set of circumstances triggers the incredible Purim Meshulash, or "Triple Purim," a rare three-day Purim extravaganza. This last occurred back in 5768/2008, and prior to that in 5765/2005 and 5761/2001, and is next expected in another four years in 5785/2024, followed by a long break of 21 years, in 5805/2045, and then three years later in 5808/2047.

This rare occurrence is due to the same Gezeiras Chazal discussed previously regarding Shofar and Lulav, that due to the Megillah obligation, one may unwittingly carry it on Shabbos outside the permitted Reshus to an expert. Hence, the Megillah may not be read on Shabbos; [39] ergo, Purim's mitzvos get divvied up to the surrounding days.

It is important to note that this three-day Purim Meshulash is not an actual three-day Yom Tov. Each separate day possesses unique observances of Purim exclusive to it, with the different mitzvos of Purim applying separately on Friday, Shabbos, and Sunday. Friday's mitzvos are the Megillah reading and Matanos L'Evyonim (like the rest of the world). Shabbos has the recitation of Al Hanissim and the special Purim Maftir ("Vayavo Amalek"), [40] as well as the Haftarah of Parashas Zachor ("Pakaditi") [41] read a second time (two weeks in a row), [42] and Sunday has Mishloach Manos and the Purim Seudah. Yes, as one who has celebrated a few over the years, there is nothing quite like a Purim Meshulash.

Erev Pesach Shechal B'Shabbos

Yet, whenever there is a Purim Meshulash, there is an even greater phenomenon with great halachic ramifications that will occur exactly one month later: Erev Pesach Shechal B'Shabbos. When this happens, we need an entirely new rulebook on how our Pesach preparations are supposed to ensue.

For example, the Erev Pesach Taanis Bechorim gets pre-empted two days earlier to Thursday.[43] Perhaps more importantly, Bedikas Chometz cannot be done the night before Pesach as usual. Since Erev Pesach is Shabbos, Bedikas Chometz must be performed on Thursday night instead. But that means that Sereifas Chometz has to take place on Friday morning, Erev Erev Pesach. But we can't recite Kol Chamira as we still need to save some chometz for the Shabbos Seudos (remember, Shabbos is Erev Pesach), as it is forbidden to eat Matzah on Erev Pesach.[44] Yet, all of the chometz has to be finished before Sof Zman Achilles Chometz.[45]

So what are we to do? How are we to have our Shabbos seudos? [46]

The answer is to only leave over a small amount of (hopefully not crumbly) chometz for the seudos (such as using pita for Lechem Mishneh), daven K'Vasikin (HaNeitz) and immediately start the Shabbos Seudah afterwards. Optimally, one should split the seudos in order to be yotzei eating Seudas Shlishis as well. This entails very close timing as well as a sufficient break (and perhaps a walk) between the two seudos.[47] and making sure to finish all chometz before Sof Zman Achilles Chometz. Afterwards, getting rid of the rest of the chometz,[48] brushing off and cleaning up any chometz crumbs, rinsing and cleaning off hands and mouths,[49] and reciting Kol Chamira – all before Sof Zman Sereifas Chometz.[50] Rav Yosef Eliyahu Henkin advised that these chometzdik seudos should be served on disposables, thus enabling a much faster and easier cleaning up process.[51] Anyone who wishes to eat Seudas Shlishis afterwards, cannot eat Challah or Matzah, and must eat other foods, such as fruit or shehakol items instead.[52] As there is no way to be fulfill every inyan lechatchilla in this situation,[53] including eating a Hamotzi Seudas Shlishis after davening Mincha,[54] many Poskim advise eating Matzah balls (kneidlach) Shabbos afternoon after an early Mincha,[55] for at least a Mezonos Seudas Shlishis (more germane for those who are not makpid on Sheruya/Gebrochts[56]). This solution is due to the fact that one may not fulfill his Matzah obligation on Leil HaSeder with cooked Matzah.[57] Hence kneidlach, although made with Matzah Meal, are nonetheless permitted to be eaten on Erev Pesach. On this Shabbos Erev Pesach afternoon, when neither chometz nor Matzah can be eaten, this becomes an optimal manner to fulfill the Seudas Shlishis obligation.[58]

An important reminder for this marathon Shabbos: as it is Shabbos that is immediately preceding Pesach, one may not perform any preparations on Shabbos for Yom Tov, and all Seder preparations may only begin from Tzeis Hakoachavim,[59] after reciting "HaMavdil Bein Kodesh L'Kodesh," either by itself or as part of "Vatode'ainu" in the Yom Tov Maariv.

One last fascinating fact about our remarkable year is that of all possibilities in the Tur's 247 year cycle, due to its calendrical make-up, a ZaCH"Y year has the least amount of Tefillos recited within: 1143 (in Chutz La'aretz).[60] In conclusion, Tachel Shanah U'Birchoseha, and may this exceptional year's initials stand for Tehei Shnas Pidyon Acharon!

This author wishes to acknowledge Rabbi Shea Linder's excellent article on topic.

[1]As far as this author is aware, the city of Melbourne, Victoria, Australia is still under full lockdown from over a month before this period and was unable to hold minyanim at all for the Yomim Noraim. [2]Gemara Megillah (31b). [3]As per the final refrain of the piyut many recite on Leil Rosh Hashana, "Achos Ketana" (composed by the noted Mekubal Rav Avraham Chazan of Gerona, Spain, a contemporary of the Ramban's). See Matteh Efraim (581:57). [4]Shmuel I (Ch. 2:8) and Tehillim (113:7) – Hashem lifts the pauper out of the garbage-heap (or dung pile). [5]Originally written over 180 years ago (!), this passage is found in Chasam Sofer al HaTorah (Vayikra, Parashas Bechukosai, pg. 86a, right-hand column in the 5719 Shaar Yosef edition, published by the Chasam Sofer's grandson's son-in-law, Rabbi Yosef Naftali Stern). [6]See previous article titled "Bar Mitzvah-ed Before His Time?". [7]Tur (Orach Chaim 428). [8]See Rav Dovid Heber's Shaarei Zmanim (Ch. 22, footnote 8, pg. 188). [9]Biur Halacha (428:1, end s.v. eilu hayamim). He also writes a tad earlier that "v'hinei kol zeh shekasavnu ain tzarich leha'arich b'frotrot aich hu kein, rak she'eida haklal." (loosely) that all of these matters do not need to be measured in their exact minutiae, but rather one should know the general rules. [10]Mishnah and following Gemara in Rosh Hashana (29b), Beitzah (17b-18a), Megillah (4b), Pesachim (69a), and Sukka (42b). See also Rambam (Hilchos Shofar Ch. 2:6, 8, 9) and Riva (Megillah 4b s.v. hani taama) as to how fundamental this rule is

– even though we now have a set calendar, and ruled practically in Orach Chaim (588:5). Yet, several Rishonim [including the Rosh (Rosh Hashana Ch. 4:1), Ran (ad loc. 8a s.v. nireh in the Rif's pagination), Maggid Mishnah (on the Rambam ad loc. 9), Sefer Hachinuch (Parashas Pinchas, Mitvva 405), and Tur (O.C. 588:5)] point out that although seemingly against the halachic consensus, the Rif had the Shofar blown for him on Shabbos Rosh Hashana, as he understood that a Beis Din Kavua (or Beis Din Muflag B' Dorro) had the ability to do so. The Ramban, in a Drasha L'Rosh Hashana, writes that he did so as well, citing precedent from "Ziknei Anshei Sefard". Yet, the halacha pesuka follows the Rambam, that samuch to or in Eretz Yisrael, as well as being a Beis Din Gadol that is Mekadeish the Chodesh is also needed to allow this – prerequisites that are sorely lacking nowadays. In more contemporary times, records of Rav Akiva Yosef Schlesinger in the early 1900s trying to convince the Rabbanim and Batei Dinim of his time in Yerushalayim to allow shofar blowing on Shabbos Rosh Hashana overlooking the Makom Hamikdash are legend, as is the listing of several Rabbanim that came to listen to him (while hidden) blowing on the tzad that his position was correct. See Rabbi Elyakum Dvorkes's recent Nesivei Minhagin (B'Iyanei Elul, Rosh Hashana, V'Aseres Yemei Teshuva) who devotes a chapter to this fascinating machlokes of historical record. [11]See previous article titled "The Curious Case of the Karpef." [12]For those who ask how can this possibly hold true, when the Gemara in Rosh Hashana (16b) famously states that "any year that the Shofar is not blown at the beginning of the year, there will be Teruos at the end of the year, as the Satan was not confused," ostensibly referring to being the harbinger of a difficult year (see Rashash ad loc. for an explanation), and we know that as Rosh Hashana falls on Shabbos this year, we do not blow the Shofar except on the second day. To these questioners I refer to Tosafos' brief elucidation (Rosh Hashana 16b s.v. she'ain; citing the BeHa"G), that this dictum is specifically not referring to when Rosh Hashana occurs on Shabbos, but rather a regular year when the Shofar was not blown due to some other oness (unforeseen extenuating circumstance). [13]See, for example, "Rav Yechezkel Kachli's" Shu"t Torah Lishma (436; generally attributed to the Ben Ish Chai), the Chasam Sofer's Toras Moshe (Parashas Nitzavim, pg. 51a s.v. v'chein sha'alu), and the Aruch LaNer's posthumously published Minchas Ani (Parashas Haazinu, Shabbos Shuva 5632, pg. 133b-134a). [14]Toras Moshe and Minchas Ani (ibid.). This was actually part of the content of the Aruch LaNer's drasha on his final Shabbos Shuva - 5632. [15]See previous articles titled "Rosh Hashana: The Universal Two-Day Yom Tov", "One Day or Two?" and "Sukka on Shemini Atzeres?" [16]See Rambam (Hilchos Tefilla Ch. 2:12) and Tur and Shulchan Aruch (O.C. 492:2 and 599:1), based on Gemara Brachos (33b). It is important to note that it is only when Motzai Shabbos is Yom Tov when "HaMavdil Bein Kodesh L'Kodesh" is recited and effective as a Havdala. In the reverse scenario, when Motzai Yom Tov is Shabbos - there is no Havdalah, due to the increase of Kedusha from Yom Tov to Shabbos and din of Tosefes Shabbos. [In such a case, and as opposed to when Yom Tov immediately follows Shabbos (when this would be forbidden), one may prepare on Yom Tov for Shabbos, but exclusively when an Erev Tavshilin was performed before said Yom Tov.] [17]See Gemara Pesachim (102b-103a), Rambam (Hilchos Shabbos Ch. 29:22 and Maggid Mishnah ad loc.), Matteh Efraim (600:2), and Aruch Hashulchan (O.C. 473:5). [18]See Eilef HaMagen (on the Matteh Efraim 620:3; citing Yesod V'Shoresh Ha'Avodah, Shaar 9, Ch. 5), Mishnah Berurah (502:19 and 20 and Biur Halacha 514:2 s.v. v'yichbeh b'mehairah), theShulchan Aruch Harav's Lekutei Taamim U'Minhangim L'Haggada shel Pesach (at the end of vol. 3; Kadeish, Havdalah), Shu"t Igros Moshe (O.C. vol. 5:20, 30), Shu"t Ba'er Moshe (vol. 8:184), Shu"t Mishnah Halachos (vol. 8:217), Shemiras Shabbos Kehilchasa (vol. 2, Ch. 62:18 and vol. 7, Tikunim U'Milum ad loc. footnote 31), Orchos Rabbeinu (new edition; vol. 2, pg. 133:43), Yom Tov Sheini Kehilchaso (Ch. 1:20; and extensive footnotes), Halichos Shlomo (Moamid vol. 2, Ch. 9, footnote 155 s.v. uv'taam), Halichos Even Yisrael (Moamid vol. 1, pg. 162-163:7-9 and pg. 273-274:6-7), Rav Pesach Eliyahu Falk's Zachor V'Shamor (original edition, vol. 7, pg. 33-e and 52-d), and Rav Shimon Eider's Sefer Hilchos Shabbos (pg. 263 and footnote 34). [19]See Shulchan Aruch, Rema, and main commentaries to Orach Chaim (298:2; as well as Hagahos Rav Akiva Eiger, Y.D. 11:1 s.v. u'shnei' neiros; citing the Orach Mishor), based on Gemara Pesachim (103b). [20]Alon Shoalin U'Dorshin# 137, Rosh Hashana 5781), from Rav Elyashiv's noted talmid Rav Tzion Kook. [21]Shu"t Noda B'Yehuda(Tinyana Y.D. 10). [22]YaKNeHa"Z depiction in the famous illuminated 1629 Venice Hagaddah. [23]Rema(O.C. 490:9; citing the Abudraham, Hilchos Tefillas HaPesach, pg. 266 s.v. nahagu, and O.C. 663:2; citing the Maharil, Seder Tefillos Chag HaSukkos). See also Levush (O.C. 490:5 s.v. v'korin and 9 s.v. v'im and 666:2 s.v. v'omrim), Biur HaGr"m (O.C. 490:9), Magen Avraham (ad loc. 8), and Shu"t Igros Moshe (O.C. vol. 4:99, 2). [24]See Pri Megadim (O.C. 490 E.A. 8), Rav Yecheiel Michel Tukachinsky's authoritative Luach Eretz Yisrael (5781, pg. 30), Rav Sroya Debititzky's Sakos La'Roshi (Sukkos 14, pg. 27-28), Luach Hahalachos U'Minhangim B'Eretz Yisrael (5781, pg. 86 and footnote 570), and Luach Itim L'Yina (5781, Shabbos Chag HaSukkos). [25]Either "Rumi V'Simchi" (Zecharia Ch. 2:14) or "Yayaas Chiron" (Melachim I Ch. 7:40) if it is the second Shabbos Chanuka. "Yayaas Chiron" is interestingly also the Ashkenazic Haftara for a rare stand-alone Parashas Vaykheil if it is not one of the Arba Parshiyos; this only occurs 26 times out of the Tur's 247-year cycle, or approximately once every 9 years. See Rav David Heber's Shaarei Zmanim (pg. 180-181). [26]"Vayatikaz Shlomo" (Melachim I Ch. 3:15). [27]See Rav Dovid Heber's Shaarei Zmanim (Ch. 21, pg. 180 and footnote 9). So what is the rarest? "Hashishpot" – Parashas Kedoshim's haftara – read by Ashkenazim only 14 times in the 247-year cycle. This one was last read in 5757 and is next due to be read in another four years – 5784. See Shu"t Igros Moshe (O.C. vol. 1:36) and Shaarei Zmanim (ad loc. pg. 179 and footnote 6 and 7). Why this holds true was discussed at length in a previous article titled "The Case of the Missing Haftara." [28]See Abudraham (Hilchos Taanis), Magen Avraham (O.C. 550:4), Ba'er Heitiv (ad loc. 4), Aruch Hashulchan (ad loc. end 2), and Mishna Berura (ad loc. 10). Although the Erev Pesach Taanis Bechorim [see Tur and Shulchan Aruch (O.C. 470)] can also fall out on a Friday, nevertheless, it is not a true communal fast, as it is not incumbent upon all of Klal Yisrael, rather exclusive to firstborns, of whom the vast majority exempt themselves with a siyum [see Aruch Hashulchan (ad loc. 5) and Mishnah Berurah (ad loc. 10)]. [29]Yechezkel(Ch. 24:2). [30]Although technically speaking, if other fasts (with the possible exception of Taanis Esther) would fall out on Friday, an impossibility in our calendar, we would also have to fast. See Rambam (Hilchos Taanios Ch. 5:5), Abudraham (ibid.), Beis Yosef (O.C. 550 s.v. u'mashekasav v'aim), Rema (ad loc. 3), Magen Avraham (ad loc. 6), and Mishnah Berurah (ad loc. 4). [31]Gemara Eiruvin (41a). [32]Yes, this author is familiar with the 'Coincidences' involved with that memorable Yerushalayim snowstorm. According to the Targum (Rav Yosef) to Divrei Hayamim, "Yom Hasheleg", "The Day of Snow" that Benayahu ben Yehoyada "smote the lion in the pit" (Shmuel II, Ch. 23:20 and Divrei Hayamim I, Ch. 11:22; see also Gemara Brachos 18a), is none other than Asarah B'Teves! Additionally, since it was a fast, the Haftara read by Mincha included the apropos verse (Yeshaya Ch. 55:10) referring to "Ka'asher Yei'reid Hagahesem Vehasheleg min Hashamayim, when the rain and snow fall from the heavens." Furthermore, that day's Daf Yomi was Yoma 35, which includes the famous account of Hillel almost freezing to death on the roof of Shmaya and Avtalyon's Beis Midrash, while trying to listen to their teaching "Divrei Elokim Chaim," when he could not afford the admission fee. That day was described by the Gemara as an Erev Shabbos in Teves, that a tremendous amount of snow (three amos) fell upon him from the heavens. Moreover, this incident ostensibly occurred in Yerushalayim, as it is well known that Shmaya and Avtalyon, the Gedolei HaDor, lived in Yerushalayim. [See Mishnayos Ediyus (Ch. 1:3 and Ch. 5:6), Gemara Brachos (19a), Shabbos (15a), and Yoma (71b).] Thanks are due to Rabbi Dovid Alexander for his paper on these "Coincidences". [33]Well, perhaps not so curious, but possibly rather apropos. You see, according to the Selicha for Asarah B'Teves that starts with the word Ezerkah, generally attributed to Rav Yosef Tov-Alem (Bonifis), a unique aspect of Asarah B'Teves is that we are actually fasting for two other days of tragedy as well; the 8th and 9th of Teves. According to the Megillas Taanis, regarding the 9th of Teves, "lo noda bo eizo hi hatzara she'eera bo," the reason for the fast is unclear. One theory posited over the centuries is that the real reason for fasting is that the 9th of Teves is the true birthday of 'Oso Halsh', in whose name myriads of Jews over the millennia were R"l murdered. The origin of this claim seems to be the 12th century Sefer Halbur by Rav Avraham bar Chiya (pg. 109). In fact, the Netei Gavriel (Hilchos Chanuka, Inyanei Nitel, pg. 416) cites that some say that Nitel, the name used for the Christian December holiday, actually stands for Nolat Y eishu T eves L eves Teves. See previous article titled "The Many Facets of Asarah B'Teves." [34]However, even those who do not bathe on a regular fast day, nevertheless allow one to do so on a Friday fast L'Kavod Shabbos, with hot water as usual. See Bach (O.C. 550:3;

although cited by both the Ba'er Heitiv and Mishnah Berurah as the source for this rule, nevertheless, this author has been unable to locate where exactly the Bach states an explicit Erev Shabbos exception for bathing), Elya Rabba (ad loc. 2), Ba'er Heitiv (ad loc. 3), Shu"t Ksav Sofer (O.C. 100), Shulchan HaTahor (249:4), Mishnah Berurah (ad loc. end 6), and Shu"t Siach Yitzchak (247). [35]Although the Gemara (Eruvin 41a; also in Midrash Tanchuma, Bereishis 2) concludes 'Halacha - Mesaneh U'Mashlim', even so, there are many Rishonim (most notably Tosafos ad loc. 41b s.v. v'hilchasa) who understand that to mean that one may conclude his Erev Shabbos fast at Tzeis HaKochavim, even though it means he will enter Shabbos famished (a situation that is normally disfavored), and not that one must conclude his fast on Friday night at Tzeis HaKochavim. A further complication is that this also may depend on whether one is fasting for personal reasons (Taanis Yachid) or an obligatory public fast (Taanis Tzibbur). The Rema (O.C. 249:4) concludes that for a Taanis Yachid one may rely upon the lenient opinions and end his fast after he accepted Shabbos, prior to Tzeis HaKochavim (especially if he made such a stipulation before commencing his fast), yet for a Taanis Tzibbur, he rules that we follow the Rishonim who mandate strict interpretation of the Gemara, and we must fast until actual nightfall on Friday night. It is debatable whether the Shulchan Aruch is actually fully agreeing with this approach or not. See explanation of the Mishnah Berurah (ad loc. 21 and Biur Halacha s.v. v'im) at length. This has since become normative halacha. See next footnote. [36]See Shulchan Aruch and Rema (O.C. 249:4), based on the Rosh (Taanis Ch. 2:4) and Maharil (Shu"t 33); Magen Avraham (ad loc. 8), Bach (ad loc. end 6), Ba'er Heitiv (ad loc. 7), Elya Rabba (ad loc. 10), Korban Nesanel (Taanis, end Ch. 2:60), Shulchan Aruch HaRav (ad loc. 12), Kitzur Shulchan Aruch (121:6), Ben Ish Chai (Year 2, Parashas Lech Lecha 23), Aruch Hashulchan (ad loc. 10), Mishna Berura (ad loc. 21 and Biur Halacha s.v. v'im), Kaf Hachaim (ad loc. 29 and 31), Shu"t Yabea Omer (vol. 6, O.C. 31), Shu"t Yechaveh Daas (vol. 1:80), Netei Gavriel (Hilchos Chanuka, Shu"t 14), Yalkut Yosef (Kitzur Shulchan Aruch, O.C. 249:7 and 559:25), and Rav Mordechai Elyahu's Darchei Halacha glosses to the Kitzur Shulchan Aruch (121:5). The Netei Gavriel adds that B' shaas Hadchak and l'tzorech gadol one may be mekabel Shabbos early and rely on the lenient opinions, as long it is after nightfall according to several opinions (meaning, an earlier zeman of Tzeis HaKochavim than the faster would usually observe). [37]See Shulchan HaTahor (249:13) who writes that usually it is assur to complete a Friday fast until Tzeis HaKochavim, even an obligatory fast, as it is an affront to Kedushas Shabbos; rather, he maintains that one should be mekabel Shabbos early and have his seudah before nightfall. Yet, in his explanations (Zer Zahav ad loc. 4) he maintains that regarding Asarah B'Teves on Friday, since we are beholden to follow the ruling of the Rema, one should still be mekabel Shabbos early, and daven Maariv earlier than usual, to enable us to end the fast with making Kiddush at the exact zeman of Tzeis HaKochavim. This is also cited by the Netei Gavriel (Hilchos Chanuka, Ch. 63:6). The Steipler Gaon (cited in Orchos Rabbeinu, new version, vol. 1, pg. 203:7 and vol. 2, pg. 200:8) was noheig this way, that in his shul on Asarah B'Teves on a Friday, they davened Maariv earlier than usual and announced that everyone should repeat Kriyas Shema. It is also mentioned (Orchos Rabbeinu ibid. and vol. 3, pg. 160:5) that this was the Chazon Ish's shittas as well, regarding any taanis, that Maariv should be davened somewhat earlier than usual, with Krias Shma repeated later on (the Chazon Ish held to start from 30 minutes after Shkiya, instead of his usual shittah of 40 minutes). This idea is also found in the Matteh Efraim (602:29), albeit regarding Tzom Gedalia, not to tarry extraneously regarding Maariv on a Motzai Taanis. He explains that there is no inyan of tosefes (adding extra time) on a fast day aside for the Biblically mandated Yom Kippur, and therefore it is worthwhile to synchronize the ending of Maariv with the fast ending, and not wait for the full Tzeis Hakochavim to start Maariv as is usually preferred. Rav Shmuel Halevi Vosner (Shu"t Shevet Halevi vol. 6:72 and vol. 10:81 and Halichos Shevet Halevi Ch. 21:4, pg. 172) cited this way as well, that it is proper to daven Maariv earlier on a standard fast day, shortly after Bein Hashmashos of the Gaonim's shittah, in Eretz Yisrael approximately 20 minutes after Shkiya. Rav Shmuel Salant, long time Rav of Yerushalayim in the late 1800s, ruled similarly (Toras Rabbeinu Shmuel Salant z"l vol. 1, pg. 102:5) that on a Motzai Taanis, Maariv should be recited earlier than usual, in Yerushalayim from 10 minutes after Shkiya, and making sure Krias Shema is repeated afterwards. [38]Following the Rema's psak (O.C. 695:2; citing the Sefer Minhangim of Rav Yitzchak Isaac Tirnau/Tyrna) of starting before Chatzot. The Mishnah Berurah (ad loc. 10) cites the Yaf Efraim (ad loc.) quoting the Maharil (Shu"t 56), that in this situation, one has a bit more time to start his Purim Seudah - until the beginning of the tenth hour (three halachic hours before shkiya; see Orach Chaim 249:2). Yet, I used the expression "most of us," as there will be minority who will try to take advantage and perform the halachically non-simple "Pores Mafah U'Mekadeish" to extend their Purim Seudah into their Leil Shabbos Seudah (as per Pesachim 105a-b). See Magen Avraham (ad loc. 9; citing theMordechai), Chayei Adam (vol. 2:155, 32), and Mishnah Berurah (ad loc. 15; see also Orach Chaim 271:4 and 6). Both the Meiri (Kesuvos 7b) and the Maharikash (Erech Lechem O.C. 695) wrote that they personally did this on Purim Erev Shabbos [as opposed to the Maharil (ibid. who seems not to have accepted this) and the Leket Yosher (pg. 156; who wrote "ain nohagin lekadeish"). For those who wish to perform this complicated hanhaga, this author advises to read Rav Sroyah Debititzky's Purim Meshulash (Ch. 1:6 and extensive footnotes) to see how to accomplish this in a halachically acceptable manner. [39]There is a fascinating debate discussed by the Shaagas Aryeh in his Turei Even (Megillah 5a) regarding Purim Meshulash, that as the Megillah reading in Yerushalayim is pushed earlier to Friday (matching the rest of the world), whether it is now considered the actual proper time kavua for Krias HaMegillah, or if it is considered read earlier, before the actual zman. One ramifications of this discussion is would be whether one may read the Megillah on Friday (regular Purim) without a minyan in Yerushalayim this year. Practically, the Pri Chodosh (O.C. 690:14 s.v. v'da), Mishnah Berurah (ad loc. 60 and 66, and Shaar Hatziyun ad loc. 59), and Rav Chaim Berlin (Shu"t Nishmas Chaim 77), rule that in such a case it must be leined with a minyan, otherwise a bracha may not be recited on the Kriya. The Kaf Hachaim (ad loc. 118) concurs, unless there is a specific minhag to do so. On the other hand, the Pri Megadim (O.C. 696 M.Z. 1), Ohr Somayach (Hilchos Megillah Ch. 1:7), Rav Yosef Chaim Sonnenfeld (Shu"t Salmas Chaim, original edition vol. 1:102 and 103), and Chazon Ish (O.C. 155:2; citing proof from the mashma'os of the Rambam) and in this case, Erev Shabbos is indeed considered "Zmanah," and a minyan is not necessary. See also Minchas Asher (Moamid vol. 2, Purim 34:2). Another potential implication of this discussion, especially according to the mashma'os of the Ran that the gezeira regarding Megillah is applicable due to "Terudos" (Megillah beg. Ch. 4; see also Hagahos Baruch Taam on the Magen Avraham O.C. 692:6 who makes a similar point), would be regarding a child who became Bar Mitzvah in Yerushalayim on that Shabbos (or a case of an Oness), if he would need to and perhaps even be halachically permitted to read the Megillah on Shabbos now that he is a halachic man (and not just m'taam chinuch). Since this occurrence is extremely rare, perhaps Chazal were not gozer in such an exceptional situation. Rav Yosef Chaim Sonnenfeld is reported to be neteh to allowing this Bar Mitzvah boy to lein Megillah on Shabbos Purim Meshulash (as cited in Shu"t Tzitz Hakodesh vol. 1:55, 3), whereas the Tzitz Hakodesh himself concludes opposed. Similarly, it is reported (Shu"t Shevet Halevi vol. 5:83 s.v. v'agav) that the Brisker Rav and Rav Akiva Yosef Schlesinger had a similar debate as well, with the Shevet Halevi siding with Rav Schlesinger's opinion that the Bar Mitzvah bachur may not lein the Megillah on that Shabbos Purim. To further complicate matters, the Pri Chodosh (ad loc. 6) ruled that the Megillah actually becomes muktzah on this Shabbos Purim. And although the Elya Rabba (ad loc. 13), Machatzis Hashekel (ad loc. 12 s.v. v'da) and Chasam Sofer (Hagahos ad loc. 6 and Shu"t O.C. 195) argue on his logic (see Mishnah Berurah ad loc. 18), Rav Yosef Chaim Sonnenfeld wrote an extensive footnote in his Seder HaPurim HaMeshulash defending the Pri Chodosh's position, concluding that we should certainly follow it as he was the Mara D'Asra of Yerushalayim. (This position seems leshtiaso regarding the keviyus of Friday as the proper day of Kriyas HaMegillah as per his teshuvos in Shu"t Salmas Chaim; I am not entirely sure how to answer up his opinion as presented in Shu"t Tzitz Hakodesh, except that he permits to surmise that it was only derech limud.) For more on this topic, see Cheishek Shlomo (Hagahos on Megillah 5a s.v. v'ha), Shu"t Sefer Yehoshua (Psakim U'Ksavim 226), Shu"t Har Tzvi (O.C. 2:127), Mikraei Kodesh (Purim Ch. 52), Halichos Shlomo (Moamid vol. 1, Ch. 21, footnote 2), Halichos Even Yisrael (Moamid vol. 2, pg. 463), and Rav Moshe Mordechai Karp's Dinei Purim HaMeshulash (pg. 35). [40]Parashas Beshalach (Ch. 17:8). [41]Shmuel I (Ch. 15:2). [42]See Shulchan Aruch (O.C. 688:6) and main commentaries. For more details on the hanhagos of a Purim Meshulash, see both Rav Yosef Chaim Sonnenfeld's Seder HaPurim HaMeshulash as well as Rav Chaim Pinchas HaKohen's similarly-named

Seder HaPurim HaMeshulash (under the auspices of Rav Chaim Berlin), both re-published in 1910. [43]See Terumas Hadeshen (126), Shulchan Aruch and Rema (O.C. 470:2), Ben Ish Chai/Ben Ish Chai(Year 1 Parashas Tzav, Halachos Im Chal Erev Pesach B'Shabbos Kodesh 1), and Rav Yosef Eliyahu Henkin's authoritative Ezras Torah Luach (reprinted in Shu"t Gevuros Eliyahu O.C. vol. 1:126, 7). [44]See Yerushalmi (Pesachim Ch. 10, Halacha 1), Rif (Pesachim 16a in his pagination; see also Ran ad loc. s.v. Gemara Yerushalmi), Rambam (Hilchos Chometz U'Matazah Ch. 6:12; and Maggid Mishnah ad loc.), Ramban (Pesachim 15b in the Rif's pagination, Milchamos Hashem s.v. amar), and Rema and main commentaries to Orach Chaim (471:2). [45]See MishnahPesachim (44b; following the shittah of Rabbi Eliezer bar Tzaddok), Gemara Pesachim (13a; following the similar shittah of Rabbi Elazar Ish Bartosa), Rambam (Hilchos Chometz U'Matazah Ch. 3:3), and Tur and Shulchan Aruch and main commentaries to Orach Chaim (444). [46]This author recommends reading chapters 13-16 of Rav Moshe Dov Stein's excellent Aliba D'Hilchasa on Hilchos Pesach and Erev Pesach Shechal B'Shabbos, as it cites all of the backgrounds and potential solutions to the many issues that arise on this complicated day, in a clear and concise manner (as well as with extensive footnotes) for the scholar and layman alike. [47]See Magen Avraham (444:1; citing the Mordechai, Kol Bo, and Bach), Biur HaGr"a (ad loc. end s.v. uv'medinos; "v'chein ikar"), Kitzur Shulchan Aruch (115:4), Mishnah Berurah (ad loc. end 8), Rav Yosef Chaim Sonnenfeld's Seder Erev Pesach Shechal B'Shabbos (6; in the brackets), Kovetz Igras Chazon Ish (vol. 1:188; he writes that the break should be a half-hour [not to come into a question of bracha she'aina tzaricha]), Orchos Rabbeinu (new edition; vol. 2, pg. 65), Halichos Shlomo (Moamid vol. 2, Ch. 8:15), Minchas Asher Haggada (pg. 3:12), and Rav Yosef Mordechai Karp's Hilchos Erev Pesach Shechal B'Shabbos (pg. 95). On the other hand, Rav Yisrael Yaakov Fischer (Halichos Even Yisrael, Moamid vol. 1, pg. 133:11) was reported to have been uneasy about doing this, as in Orach Chaim 291:3, it is implied that this only works for being considered Seudas Shlishis after Zman Mincha. Hence, he personally would not split his seudos on Erev Pesach Shechal B'Shabbos. [48]By either flushing the remaining crumbs down the toilet (see Mishnah Berurah 444:21) or by throwing them away in a public trashbin if there is an Eruv (see Ben Ish Chai, Year 1 Parashas Tzav, Halachos Im Chal Erev Pesach B'Shabbos Kodesh 2 and 3, Aruch Hashulchan O.C. 444:9, and Halichos Shlomo, Moamid vol. 2, Ch. 8:17) and being mafkir then and then performing bitul chometz. [49]See Tur(O.C. 444:4; citing his father, the Rosh), ShulchanAruch(ad loc.), MagenAvraham(ad loc. 6), ChokYaakov(ad loc. 6), and KafHachaim(ad loc. 32). [50]There is another minority opinion, albeit one many Ashkenazim do not necessarily concur with – to have the Shabbos morning seudah'oh with Matzah Ashira, i.e. Egg Matzah. And although we know that Rabbeinu Tam did use Matzah Ashira for his Seudas Shlishis on Erev Pesach Shechal B'Shabbos (Tosafos, Pesachim 99b s.v. lo and Rosh ad loc. Ch. 10:1), on the other hand, the Vilna Gaon (Biur HaGr"a O.C. 444:1; see also Moamid U'Zmanim vol. 3:241) cites proof from the Rambam (Hilchos Chametz U'Matazah Ch. 6:12) that it is prohibited. [See also Magen Avraham (471:3), citing the Maharal M'Prague (Gevuros Hashem Ch. 48) and Bach (ad loc.), as well as the Pri Chodosh (beg. O.C. 462), Chok Yaakov (462:2), Elyah Rabbah (471:8), Pri Megadim (M.Z. beg. O.C. 462), Minchas Chinuch (Parashas Bo, Mitzvah 10:7), Shu"t Ksav Sofer (O.C. 92), and Shu"t Minchas Yitzchak (vol. 8:37 s.v. v'chein muchach, v'hinei, and v'yoseir), as to the acceptability of Matzah Ashira (even with minimal water added to the fruit juice it was kneaded with) being used to fulfill one's Matzah obligation at the Seder (perhaps b'shaas hadchak), and ergo, its reverse application as to its permissibility on Erev Pesach.] The Shulchan Aruch (O.C. 444:1 and 471:2) writes that one may eat Matzah Ashira on Erev Pesach and even use it for Seudas Shlishis, whereas the Rema (ad loc. and 462:4; see Mishnah Berurah 462:15 and 471:10) writes succinctly that "Uv'Medinos Eilu" we do not use Matzah Ashira, and one should instead use fruit, meat, or fish for Seudas Shlishis. However, and although contested, many Poskim maintained that exclusively in the morning of Erev Pesach (even when it is chal B'Shabbos), Ashkenazim may indeed use Matzah Ashira for their seudos. See Mahara"ch Ohr Zarua (71), Shu"t HaRadbaz (vol. 1:429), Shu"t Noda B'Yehuda (Mahadura Kama O.C. 21), Shu"t Chelkas Yoav (O.C. 16), Aruch Hashulchan (O.C. 444:5; who explains that the Rema meant it is not worth it to do as we do not eat Matzah Ashira the whole Pesach unless "shaas hadchak l'tzorchei choleh oh zakein"), Shu"t Igras Moshe (O.C. vol. 1:155), Mikraei Kodesh (Pesach vol. 2:45), and Shu"t Yechaveh Daas (vol. 1:91, 10 and 12). For some, especially for those with small children, this may be a preferable option. Interestingly, the Kaf Hachaim (ad loc. 15) writes that the minhag of many in Sefard is similar to the minhag in Ashkenaz, and is also not to eat Matzah Ashira on Erev Pesach. [51]See his authoritative Ezras Torah Luach (reprinted in Shu"t Gevuros Eliyahu O.C. vol. 1:126, 7 s.v. b'Shabbos). [52]See Rema and main commentaries to Orach Chaim (444: end 1 and 291: end 5). [53]The Magen Avraham (444:2) cites an alternate view, that of the Shlah citing the Zohar in Parashas Emor, that Rabbi Shimon Bar Yochai would be Oseik B'Torah in lieu of Seudas Shlishis on Erev Pesach Shechal B'Shabbos. The Vilna Gaon (Biur HaGr"a ad loc. 1 end s.v. uv'medinos) writes that this shows that the Rashbi held that on this special day, as there is no full proper solution to fulfill Seudas Shlishis after Zman Mincha with bread, "ain takana l'davar klal." Noted Kabbalist and ancestor of the Chida, Rav Avraham Azulai (Hagahos Mohar" a Azulai on the Levush, ad loc. 1) writes that this is the "Mitvza Hayoseif Muvcheres" in this situation, "lehashlim seuda hahit Divrei Torah, k'nizkar B'Zohar." The Aruch Hashulchan (ad loc. 6) maintains that this proves that on this special Shabbos Erev Pesach there is no actual chiyuv to have a Seudas Shlishis. Just as when Yom Kippur occurs on Shabbos it pushes off all of the Mitzvos of Shabbos, and when Rosh Hashana, Sukkos, or Purim fall out on Shabbos (like this year), the respective Mitzvos of Shofar, Lulav, and Megillah get pushed off, so too when Erev Pesach occurs on Shabbos, Rabbi Shimon Bar Yochai was Oseik B'Torah instead, as the Mitvzah of Seudas Shlishis got pushed off as well. [54]See Tur, ShulchanAruch, and Rema(O.C. 291:2, 3, and 5), and BiurHalachata(ad loc. s.v. lo). [55]As one should not start a seudah on Erev Shabbos or Erev Yom Tov within three halachic hours before shkiya (see Orach Chaim 249:2), and especially regarding prior to the Pesach Seder – as per the Mishnah in the beginning of Perek Arvei Pesachim (Pesachim 99b) and subsequent Gemaros (100b and 107a-b). [56]For more on this topic, see Ba'er Heitiv (O.C. 460:10), Mor U'Ketzia (end 460), Shu"t Sheilas Yaavevz (vol. 2:65), Shaarei Teshuva (ad loc. 10), the Shulchan Aruch Harav's Sheilos U'Teshuvos Hashaychos L'Hilchos Pesach (6; end of vol. 3), Maaseh Rav (187), Machatzis Hashekel (O.C. 458:1 s.v.u' divrei), Shu"t Maharshag (vol. 1, O.C. 56), and Shearim Metzuyanim B'Halacha (113:7 and 115:7; he maintains that even if one is makpid on Gebrochts the whole Pesach, kneidlach are still an excellent solution for Seudas Shlishis on Erev Pesach Shechal B'Shabbos). [57]Gemara Pesachim (41a; following Rabbi Yosi's shittah), Rambam (Hilchos Chometz U'Matazah Ch. 6:6), Tur and Shulchan Aruch and main commentaries to Orach Chaim (461:4). [58]See Maharil(Drashos, Hilchos Shabbos Hagadol; cited briefly by the MagenAvraham444:2; see also HagahosRavAkivaEiger, end O.C. 471), ChokYaakov(471: 9 and 10), ChayeiAdam(vol. 2, 139:13), DerechHachaim(192:9), PriMegadim(O.C. 471, E.A. 8), KitzurShulchanAruch(113:5), AruchHashulchan(444:5), MishnahBerurah(444:8 and 472:20), Rav Yosef Chaim Sonnenfeld's Seder Erev Pesach Shechal B'Shabbos (3), Rav Chaim Pinchas HaKohen's Kuntress Pesach Meutiv (6; under the auspices of Rav Chaim Berlin; both re-published in 1910), Shearim Metzuyanim B'Halacha (115:7), and HalichosEvenYisrael(Moamid vol. 1, pg. 133:12). Although there are opinions that one may not eat Matzah Mevushales on Erev Pesach, and this is reported to be the Vilna Gaon's opinion as well (for example, see ShaarHatzitzum444:1), nonetheless, several contemporary Poskim contest this understanding and maintain that the Gr"a was referring to whole matzos that were cooked or boiled, not ground up Matzah (Meal) that was mixed with other ingredients and then boiled to form kneidlach (see Rav Moshe Mordechai Karp's HilchosErevPesachShechalB'Shabbos pg. 93). This author heard similarly from Rav Nochum Eisenstein as to his Rebbei, Rav Yosef Shalom Elyashiv's predilection for this shittah as well, prior to the last Erev Pesach Shechal B'Shabbos, back in 5768. [See also the recent sefer HanhagosRabbeinu(p. 188:5) that Rav Elyashiv was very makpid to eat kneidlach made from his Pesach Matzos on Shabbos Hagadol (see also Ba'er Heitiv, O.C. 430:1; citing the Rashal).] Rav Yisrael Yaakov Fischer (HalichosEvenYisrael ibid.) made a similar point, that perhaps as the Gr"a held that a Seudas Shlishis is contingent on the ability to make Hamotzi [as discussed in a previous article titled "More Common Kiddush Questions: Kiddush B'Makom Seudah"], this is why he would not agree to any other potential solutions on Erev Pesach Shechal B'Shabbos(as he himself wrote in his BiurHaGr"a, O.C. 444:1 end s.v. uv'medinos), but not that he would hold that eating kneidlach is prohibited. Moreover, as cited by the Kaf Hac haim (O.C. 291:32 and 444:12 and 16), the BeisYosef'sMaggid informed him

(MaggidMeisharim, ParashasTzav s.v. Ohr L'Yom Shlishi Shel Pesach) of the importance of Seudas Shlishis containing "YeheiM'Tavshilla," a cooked food item. [59]See Gemara Beitzah (2a), Rambam (Hilchos Yom Tov Ch. 1:19), Tur and Shulchan Aruch and main commentaries to Orach Chaim (513:1). [60]As per Rav Dovid Heber's Shaarei Zmanim (pg. 194).

Disclaimer: This is not a comprehensive guide, rather a brief summary to raise awareness of the issues. In any real case one should ask a competent Halachic authority. This article was written L'Ilyu Nishmas Shoshana Leah bas Dreiza Liba and l'zechus for Shira Yaffa bas Rochel Miriam v'chol yotzei chalatzeha for a yeshua sheleimah teikif u'miyad! L'iluy Nishmas the Rosh HaYeshiva - Rav Chonoh Menachem Mendel ben R' Yechezkel Shraga, Rav Yaakov Yeshaya ben R' Boruch Yehuda, For any questions, comments or for the full Mareh Mekomos / sources, please email the author: yspitz@ohr.edu. Rabbi Yehuda Spitz serves as the Sho'el U' Meishiv and Rosh Chabura of the Ohr Lagolah Halacha Kollel at Yeshivas Ohr Somayach in Yerushalayim. He also currently writes a contemporary halacha column for the Ohr Somayach website titled "Insights Into Halacha". http://ohr.edu/this_week/insights_into_halacha/. His first English halacha sefer, focusing on the myriad halachos related to food, is due out shortly

<https://www.ou.org/covid19/>

September 30, 2020 3:30 PM EDT

OU/RCA Guidance for Succot and Simchat Torah

The following is being presented to assist local synagogue and communal leadership in their planning for Succot and Simchat Torah.

The Yamim Noraim season posed unique challenges to all of us, as individuals and as communities. The limitations imposed by the pandemic have been a source of discomfort and stress, and we are all working to strike the right balance between establishing proper safety and responsibly restoring some feeling of normalcy. It was truly a Kiddush Hashem to observe the commitment of our shuls, rabbis, and lay leadership to provide a safe and compliant environment for so many of their members to be able to experience a meaningful Yamim Noraim in and around their shuls. It was equally inspiring to note their similarly outstanding efforts to serve those members who could not join for in-person services. We hope and pray that HKBH will see this as a profound merit for our community, and that He will see fit to bring a safe conclusion to the pandemic and its challenges.

For now, however, we must plan and prepare for Succot and Simchat Torah, being especially mindful of the recent rise in positive tests in many communities. This uptick is a source of genuine concern, and we must be committed to make every effort to reverse it by proceeding with appropriate caution.

The situation continues to evolve and varies significantly from region to region. As such, these recommendations and guidelines are formulated based solely on information and advice available as of September 30, 2020. As always, shuls and communities – with the guidance of local rabbinic and medical leadership – should follow, at a minimum, the guidelines provided by local and national authorities, including the CDC and local health departments.

Celebration of Succot may continue while conscientiously applying the principles that have governed our behavior thus far. Within the parameters provided by local health departments, shuls may continue to conduct services with masking and social distancing. The communal Succah should be used with similar caution, and the use of shared communal arba minim – which should be held without wearing gloves – should be preceded and followed by hand sanitizing. To conduct the hoshanot with proper social distance, rather than having everyone present join the hakafa at once, it may be most practical to divide into smaller groups that take turns making the circuit around the bimah.

Simchat Torah will present the greater challenge to celebration of the chag as we know it. This special day is typically celebrated by spirited dancing with the Torah, which is something that seems impossible to replicate this year while maintaining proper safeguards. Even without holding hands, and even outdoors, when dancing in circles we are continuously walking into the clouds of droplets generated by the vigorous singing and dancing of others. Sadly, there seems to be no way in which this can be safely accomplished. Similarly, the special moment of Kol HaNearim, when the young children crowd together around the Torah, cannot be safely accomplished in the conventional manner. These are certainly meaningful disappointments.

Nevertheless, while we may be unable to have a typical Simchat Torah, we will be able BEZ" H to celebrate the day. Traditionally, Simchat Torah is not celebrated through Torah study, but rather by demonstrating our ahavat Torah and our kavod haTorah, our feelings of love and admiration for the Torah. Those feelings of love for the Torah and its values are expressed on Simchat Torah by old and young, and by those more and less learned. This remains an attainable goal for this year.

For starters, a basic Hoshanot-like series of Hakafot without vigorous singing and dancing may be conducted, with one group of people designated to hold the Sifrei

Torah. This basic ritual may be supplemented as each of us thinks creatively of alternative methods to express our love and admiration of the Torah. What follows are a few such suggestions that are not meant to limit, but rather to encourage, your own creativity.

Please note that in certain locales it may be advised to make the service as brief as possible and to avoid adding the activities below.

Shuls that have secure outdoor spaces available, such as a parking lot, may consider assembling outdoors with masking and social distance and conducting a kumzitz-type gathering there. In line with earlier guidance, it would be prudent to avoid any such extended indoor activity. Note that this format may also be an option to replace the usual Simchat Beit HaShoeiva.

In place of the seven circuits of singing and dancing, consider assigning seven individuals to “sing the praises” of the Torah by sharing a few words expressing how Torah learning or living positively impacts their life. Presenters should not be chosen based on level of scholarship, and could include those who found Torah at some point in their lives, those who have recently adopted a regular Torah learning schedule, or those who can share an inspiring personal story.

Consider what you can plan specifically for the children, including possibly an outdoor Kol Hanearim without the crowding. Simchat Torah treat packages should be prepared and shared with the children either on Yom Tov or at a pre-Yom Tov drive-by.

In addition to the above celebratory activities, communities may choose a modest Torah study initiative that can be inclusive of all members of the community.

Consider assigning 54 members to each take a one-minute slot to share something from each of the 54 parshiyot of the Torah. Alternatively, assign 5 members to share something from each of the 5 chumashim.

Consider dividing up an area of Torah learning to be undertaken by members of the community over Yom Tov, celebrating the siyum together on Simchat Torah.

Consider a special emphasis on honoring or completing the parshiyot that we missed when shuls were closed. This can be accomplished through a sharing of Torah from those parshiyot, or through using the extra readings and aliyot traditional on Simchat Torah – instead of repeated readings of V’Zot Habracha – to make up the missed parshiyot. This alternative has been approved by our Poskim, Harav Hershel Schachter and Harav Mordechai Willig שליט”א. Communities and individuals should make meaningful efforts to include singles of all ages who live without family, making special efforts to welcome them to their homes and succot in a safe and responsible manner.

We all join in prayer that our communities and our country be spared any further suffering, and that we merit to experience the upcoming festival as zman simchateinu, a true season of joy

fw from hamelaket@gmail.com

from: Rabbi Yirmiyohu Kaganoff <ymkaganoff@gmail.com>

to: kaganoff-a@googlegroups.com

Interesting Chol Hamoed Questions

By Rabbi Yirmiyohu Kaganoff

Question #1: Trick

As a side parnasah, I perform tricks using ropes and knots. May I conduct a show during Chol Hamoed?

Question #2: Treat

May an indigent person work on Chol Hamoed in order to provide his children with treats for Yom Tov?

Question #3: Treasures

I discovered buried treasure on Chol Hamoed, and I’m afraid that if I wait until after Yom Tov someone else might find it. May I dig it up on Chol Hamoed?

Introduction:

Chol Hamoed is included among a very special category of mitzvos called osos – signs that that point out Klal Yisroel’s special relationship with Hashem. These signs include both positive and negative commandments. The positive ones include that Chol Hamoed should be noticeably different from ordinary weekdays; it should look like days in which we are celebrating – our dress and our meals should be clearly different from those of a weekday. The signs also manifest themselves in the delineation of which melacha activities are permitted on Chol Hamoed.

The authorities disagree concerning the extent to which dress on Chol Hamoed should be different from weekday garb. Some authorities rule that Chol Hamoed clothing should be on the same level as Yom Tov clothes, which are assumed to be fancier than those worn on Shabbos (Tanya, quoted by Magen Avraham 530:1). A second approach contends that it is sufficient that what one wears on Chol Hamoed is on the same level as Shabbos clothes (Magen Avraham 664:3). A third approach, that of the Mishnah Berurah (Shaar Hatziyun 530:4), concludes that Chol Hamoed dress should be nicer than weekday clothing, but does not have to be as nice as Shabbos clothes.

Melacha on Chol Hamoed

The Gemara (Chagigah 18a) implies that working on Chol Hamoed may be forbidden min haTorah, and this is the halachic position of many rishonim (see Biur Halacha 530). Nevertheless, the majority conclude that the prohibition to work on Chol Hamoed is only a rabbinic ordinance. These authorities contend that the allusion in the Torah is not a drosha, that would make it an obligation min haTorah, but an asmachta, a hint, which is not a requirement min haTorah (Tosafos, Chagigah 18a s.v. Cholo). To quote the Rambam, “Notwithstanding that the Torah did not say, in regard to Chol Hamoed, ‘Cease from working,’ since it is called mikra kodesh and it is the time when the festival korban is offered in the Beis Hamikdash, it is prohibited to perform on it melacha, so that it should not be like the other weekdays that are not at all holy” (Hilchos Yom Tov 7:1). He then emphasizes that the prohibition is rabbinic.

Whether the prohibition of melacha is min haTorah or only miderabbanan, the purpose of Chol Hamoed is to devote one’s time to learning Torah (Yerushalmi, Moed Katan 2:3).

The laws of Chol Hamoed are often unclear. Since it is part of Yom Tov, many melacha activities are forbidden. On the other hand, activities that enhance the celebration of Yom Tov are usually permitted. What makes the laws of Chol Hamoed even more unusual is that there are activities that are permitted, such as some types of tzorchei rabbim, communal needs, despite the fact that this work actually decreases the spirit of Yom Tov. Chazal permitted communal needs to be performed on Chol Hamoed (Mishnah Moed Katan 2a), even when there is no Yom Tov need, even when it involves specialized, professional skills, and even when it is a major effort that will impact negatively on the celebration of Yom Tov. For example, it is permitted to mark graves or to pull out kelayim on Chol Hamoed, both of which are projects for which the community is responsible (Mishnah Moed Katan 2a). The reason this work is permitted is because these projects require availability of labor, and people are off from work on Chol Hamoed.

The Gemara itself notes that the halachos of Chol Hamoed are difficult to categorize, calling these laws akuros ve’ein lemeidos zu mizu (Moed Katan 12a), which Rashi explains to mean: like a barren woman (akarah), there is no “fruit.” This is an unusual way to say that one law of Chol Hamoed may not be compared easily to a different one – you cannot usually derive a “fruit,” an analytic conclusion, from one category to another. Even categories of melacha that are permitted contain subheadings that are not permitted, and creating clear, general rules is extremely difficult. Please note that, because of space restraints, I am providing only some background to the laws of Chol Hamoed and not a comprehensive work on its laws.

The poskim categorized the rulings of the Mishnah and Gemara, concluding that several types of work forbidden on Shabbos are permitted on Chol Hamoed. These include: Davar ha’aveid

One of the categories of melacha permitted on Chol Hamoed is called davar ha’aveid, which means that not performing this activity could potentially cause financial loss. In general, this is permitted, provided that no excessive exertion is involved. The reason Chazal permitted this is because otherwise someone might worry about his loss and thereby spoil his enjoyment of Yom Tov (Ritva, Moed Katan 13a). However, working very hard – what I called here “excessive exertion” – would spoil the Yom Tov spirit to a greater extent than his worry does, which is why it is forbidden.

The case of the Mishnah that reflects this principle is a field that does not receive sufficient rainfall and, therefore, requires irrigation. If this field was planted and irrigated before Yom Tov, it may be watered from a natural spring, but not from rainwater (Mishnah Moed Katan 2a). The difference between a spring and rainwater is that the latter requires far more exertion than simply directing the water flowing naturally from the spring to your field. Hoisting buckets of water, which is usually the case when using rainwater to irrigate a field (and is sometimes the case when using a spring, is prohibited on Chol Hamoed, because this involves excessive exertion (see Mishnah Berurah 537:7).

The Mishnah implies that it is permitted to irrigate only a beis hashalchin, a field that requires irrigation, but not a field that receives adequate rainfall for its crops to grow (Shulchan Aruch, Orach Chayim 537:1). Why would you irrigate a field that receives adequate rainfall? Because even such a field produces better crops when it is irrigated. This is prohibited on Chol Hamoed, since this is not considered preventing a loss, but providing greater profit, which is not permitted (ibid.). We will return to this principle later in this article.

Here is another type of davar ha’aveid that Chazal permitted on Chol Hamoed. The Gemara (Moed Katan 10b) states that doing even a small amount of business is prohibited on Chol Hamoed. Nevertheless, Rav Pappa ruled that someone who has more dates than he can sell as fresh produce may slice open the dates and press them out to dry on Chol Hamoed, even though they will certainly not dry quickly enough to be eaten on Yom Tov. The activity of drying them is permitted because of davar ha’aveid, since the dates may get wormy if he does not begin the drying process when the fruit is ripe.

Tzorchei hamoed

Chazal permitted making and repairing items on Chol Hamoed that will be used to enhance the Yom Tov atmosphere, provided one does not use a skilled method (maaseh uman) to manufacture or repair them. For example, someone who is not skilled in sewing may repair a garment that became torn on Yom Tov, so that it can be worn on Chol Hamoed (Moed Katan 8b, 10b).

Here are some more unusual cases of tzorchei hamoed that later authorities mention: You may tune an instrument in order to play it on Chol Hamoed, if doing so requires no specialized skills (Shu't Shevus Yaakov 1:25). Similarly, it is permitted to swat mosquitoes if they are bothering you (Shu't HaRadbaz #727).

Po'eil she'ein lo mah le'echol

Literally, this means a worker who is so poor that he has nothing to eat. Such a person may work on Chol Hamoed. But is this to be taken literally, i.e., that he has nothing at all to eat, or does it mean that he does not have enough to celebrate Yom Tov properly? This is a dispute between the Magen Avraham (542:1) – who contends that it means that he does not have even bread to eat and water to drink on Yom Tov, but if he does, he cannot work on Chol Hamoed – and the Lechem Mishneh (as quoted by Elyah Rabbah 542:3), who explains it to mean that he does not have enough to celebrate Yom Tov properly.

Tie yourself in knots

At this point, we can begin to address our opening question: “As a side parmasah, I perform tricks using ropes and knots. May I conduct a show during Chol Hamoed?” Several issues require clarification. If the entertainer is so poor that he qualifies as a po'eil she'ein lo mah le'echol, he is permitted to perform his show, and people are doing a mitzvah when they attend. If he does not qualify, we have to research whether any halachic issue is involved when tying specialty knots on Chol Hamoed.

Knotty question

Is there any prohibition against tying knots on Chol Hamoed?

The Gemara (Moed Katan 2b) mentions that melacha is prohibited on Chol Hamoed, because it is tircha, work that takes away from the appreciation of Yom Tov. Does this mean that it is permitted to do melacha that does not involve strenuous activity? One very prominent acharon, the Elyah Rabbah (533:4), indeed rules this way.

Based on the comments of several rishonim, the Beis Yosef (Orach Chayim 540) rules that if your house has a dirt floor and you discover on Yom Tov that the dirt floor has a bump, you may remove the earth creating the bump from the floor on Chol Hamoed.

The Beis Yosef writes that even though smoothing a bump constitutes an activity that is prohibited min haTorah on Shabbos and Yom Tov (Shabbos 73b), it is permitted on Chol Hamoed because it is not a strenuous activity. This implies that you may remove the dirt lump from your floor on Chol Hamoed, even if it does not accommodate any Yom Tov need – for example, if you notice the bump as you are leaving the house on Chol Hamoed and are not returning until after Yom Tov. We could then conclude that non-strenuous activity is permitted on Chol Hamoed, even when it is a melacha and has no Yom Tov purpose.

This would mean that our rope showman may perform his activities on Chol Hamoed, even if they involve tying knots in a way that would be a melacha min haTorah on Shabbos and Yom Tov.

Several early halachic authorities seem to support this approach. For example, Tosafos (Moed Katan 10b s.v. Prakmatya) rules that it is permitted to lend money with interest to non-Jews on Chol Hamoed. (It is forbidden min haTorah to charge Jews interest because of the prohibition of ribis.) Although the Gemara prohibits business activities on Chol Hamoed, this means transporting merchandise to the market or opening your store, both of which involve a great deal of tircha (Sefer Yerei'im). Lending money simply means keeping track of your records and making sure that the collateral you receive is sufficient to sell easily for the value of the loan.

For this reason, some recent poskim permit purchasing and selling stocks, bonds and commodities on Chol Hamoed (Debreiner Rav, quoted in Chol Hamoed, page 91). (However, this work also quotes a psak of Rav Moshe Feinstein that purchasing and selling stocks, bonds and commodities is prohibited on Chol Hamoed.)

Melacha versus business

It is possible that the rishonim who permitted lending money on Chol Hamoed did so only for business activities that do not involve any melacha actions. However, a melacha activity not for the purpose of enhancing the enjoyment of Yom Tov is prohibited, even when it does not involve any tircha. This appears to be the position of the Pri Megadim, who permits removing earth from a dirt floor only when necessary for Yom Tov (Eishel Avraham 540:5, 7). In other words, the Pri Megadim disputes the ruling of the Elyah Rabbah and permits a non-strenuous act only when there is a Yom Tov benefit.

The Chayei Odom seems to have held a similar approach to that of the Pri Megadim, since he forbids tying knots on Chol Hamoed, unless there is a Yom Tov purpose in doing so (Klal 110:11). This ruling would put our rope entertainer out of business on

Chol Hamoed, unless his show fulfills a Yom Tov purpose, or if he limits his knots to those permitted to be tied on Shabbos.

It appears that this issue, whether non-strenuous melachos may be performed on Chol Hamoed when they do not fulfill a Chol Hamoed purpose, can be traced to a dispute among early acharonim. The Hagahos Maimoniyos (Hilchos Yom Tov 8:9) cites that the Maharam of Rottenberg prohibited tearing grass out of the cemetery on Chol Hamoed. This is quoted by the Shulchan Aruch and accepted as normative halacha (Shulchan Aruch Orach Chayim 547:12). But what exactly did the Maharam prohibit? According to the Maamar Mordechai, the Maharam is referring to the common custom of pulling up some grass from the cemetery after a burial. The Maharam prohibited this on Chol Hamoed, because, although this involves no strenuous activity, it does not fulfill any Yom Tov need.

On the other hand, several prominent halachic authorities understood that the Maharam meant to ban something very different – mowing the grass on the cemetery property on Chol Hamoed, which is clearly a strenuous activity that does not serve a Yom Tov purpose. These authorities permit pulling up grass after a Chol Hamoed funeral the way it is usually done on other days of the year (Shu't Mabit #250; Elyah Rabbah). We should note that the Elyah Rabbah is consistent in ruling that something non-strenuous is permitted on Chol Hamoed, even when there is no tzorech hamoed; the Maamar Mordechai agrees with the Pri Megadim that you cannot remove a dirt clod from the floor on Chol Hamoed, unless it is for a Yom Tov purpose, and also with the Chayei Odom, who prohibits tying knots if it is not a tzorech hamoed.

We could also, perhaps, prove that another earlier authority also held this way. The Radbaz, who lived in the fifteenth and sixteenth centuries, was asked whether it is permitted to swat mosquitoes on Chol Hamoed, when they are not bothering you. He rules that if the mosquitoes are not bothering you at the moment, it is forbidden (Shu't HaRadbaz #727). Although swatting a mosquito is not a strenuous activity, the Radbaz prohibits it if it does not serve a Yom Tov purpose. This would appear to indicate that he also agrees that melacha that has no tircha is prohibited on Chol Hamoed. On the other hand, it would seem that the Mabit and the Elyah Rabbah, who permit pulling grass not for the purpose of Yom Tov, hold that melacha that involves no tircha is permitted on Chol Hamoed.

Buried treasure

At this point, let us discuss our third question:

I discovered buried treasure on Chol Hamoed, and I'm afraid that if I wait until after Yom Tov someone else might find it. May I dig it up on Chol Hamoed?

We noted above that it is permitted, at times, to perform melacha on Chol Hamoed in order to avoid a loss, but not in order to increase profits. This treasure is categorized as increased profit, for which performing melacha is prohibited on Chol Hamoed. So, this case should be treated the same as if you found treasure on Shabbos or Yom Tov -- you must wait until after Yom Tov to dig it up.

Conclusion

Four mitzvos of the Torah are called os, a sign of Hashem's special relationship with us: Bris Milah, Shabbos, Yom Tov (including Chol Hamoed) and Tefillin. Because Chol Hamoed is included in this very special category, Jews should treat Chol Hamoed with great respect. Indeed, the Gemara states that disregarding the sanctity of the Yomim Tovim, including Chol Hamoed, is like practicing idolatry (Pesachim 118a with Rashbam). Some commentators explain that this includes even someone who fails to serve special meals in honor of Chol Hamoed (Bartenura, Avos 3:11). By observing Chol Hamoed properly, we demonstrate that we recognize and appreciate this special relationship between Hashem and Klal Yisroel.