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ON SUCCOS - 5782

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MISHKAL HACHASSIDUS

Yom Tov Messages from Rav Pam, by Rabbi Sholom Smith

The subject of mishkal hachassidus (the balance of piety) was a topic that Rav Avrohom Pam spoke about often. He felt very strongly that it is one of the pivotal concepts of Judaism. Mesillas Yesharim devotes an entire chapter (§20) to this topic,

but it is important to recognize that it is not merely an ethical concept, but a halachic imperative as well.

For example, in the laws of succah (Orach Chaim §639), the halachah is that if it is raining on the first night of Succos, one is required to wait until midnight in the hope that the rain stops and he can sit in the succah to fulfill the mitzvah according to all opinions (see Mishnah Berurah 639:35). Nevertheless, the Shaar HaTziyun (§67) says that if one has invited for the seudah poor people who have probably not eaten all day and are very hungry, he should not wait until midnight. Instead, he should wait a short interval for the rain to stop, and if it does not, he should eat the Yom Tov meal with them indoors.

This is mishkal hachassidus. The person realizes that while the mitzvah of sitting in the succah on the first night is great, the poor are not required to fulfill every halachic stringency, and the householder has mitzvos of hachnasas orchim, tzedakah, chesed, and simchas Yom Tov to fulfill with his impoverished, hungry guests.

In the third volume of the Collected Writings of the Chofetz Chaim (p. 84), there is a memoir penned by Rav Mordechai Dov about the Chofetz Chaim. He writes that in the difficult years of the Great War (World War I), the Chofetz Chaim was forced to flee his hometown of Radin and spent Succos in a small hamlet called Snovsk. The turmoil of the war made it impossible to acquire a fresh lulav and esrog, and the townspeople, including the Chofetz Chaim, lined up to use a lulav and esrog that had been carefully preserved from the previous year.

When the time came to say Hallel and shake the lulav for the traditional naanum, the precious set was given to the Chofetz Chaim to hold and shake.

However, the Chofetz Chaim refused to take it, feeling that if he were the only one given this honor, it would cause chalishas hadaas (dispiritedness) amongst the other distinguished rabbis in shul, and therefore it was not proper for him to take the honor.

He said, "To cause a Jew chalishas hadaas involves violating Torah prohibitions, while shaking the lulav during Hallel is but a minhag, albeit an ancient one. It is not worthwhile to cause fellow Jews emotional pain in order to do it."

That is mishkal hachassidus!

CELEBRATING IN TISHREI

Succos – Its Significance, Laws, and Prayers,
by Rabbi Meir Zlotowitz z"l

Although it was Nissan — the month of spring — when Hashem removed us from Egypt and housed us in the succah-booths, He commanded us to observe the festival of Succos in Tishrei, during autumn. Why was the celebration not mandated during Nissan?

The Tur explains that Hashem wanted the mitzvah to be done

in such a way that it would be readily apparent to all that the booths were being put up for the sake of the mitzvah and not for personal convenience. Given the weather conditions in Eretz Yisrael, this is possible only in the fall. In Eretz Yisrael, the warm and dry season, which begins in Nissan, is a time when it is common for people to leave their homes and live in cool huts outdoors. On the other hand, when Tishrei comes, the summer is over and the rainy season is imminent. Then, naturally, people will leave their huts and move back indoors. Consequently, when the Jew leaves his home in favor of his succah in Tishrei, it is readily apparent that he does so only to serve Hashem, and not in response to the onset of summer. Moreover, we celebrate the mitzvah of succah after the ingathering of the harvest in Eretz Yisrael.

SYMBOLIC SPECIES

Succos – Its Significance, Laws, and Prayers, by Rabbi Meir Zlotowitz z"l

Chazal, in the Midrash, compare the arba minim with parts of the human body to which they are similar in shape: the lulav represents the spine; the esrog — the heart; the hadas (myrtle) — the eyes; the aravah (willow) — the lips.

By bringing together the plants that symbolize these four organs, man unites all his organs in the service of Hashem, and the sins he did with his limbs are atoned for through the performance of this mitzvah with the proper devotion.

Therefore, the Torah stresses specifically that the esrog be beautiful (Vayikra 23:40), because it symbolizes the heart, which represents the seat of the emotions and is the source of all actions. If a person's emotions and desires are refined and brought to their highest potential, the other organs will follow suit (Rav Naftali of Ropshitz, Zera Kodesh).

CELEBRATING THE FUTURE

The Schottenstein Edition Ein Yaakov — Tractates Yoma/Succah

Although one would assume that any ceremony or custom done in commemoration of the Beis HaMikdash would be a somber affair, this is clearly not the case with regard to Succos. Indeed, the rabbinic mitzvah of taking the arba minim on all seven days of Succos, which the Gemara in Maseches Succah says was instituted in remembrance of the Beis HaMikdash, is one of the most joyful and anticipated mitzvos of the year.

Perhaps even more striking, the custom in exile from time immemorial has been to rejoice on each night of Chol HaMoed Succos with musical accompaniment, in order to commemorate the Simchas Beis HaSho'eivah (Water-Drawing Festivities), which took place in the Beis HaMikdash on the nights of Succos. The celebration is described in great detail by the Mishnah, which concludes that anyone who did not see the Simchas Beis HaSho'eivah in the Beis HaMikdash never saw

true rejoicing in his life!

Rav Mattisyahu Salomon cites a parable that he heard from the rosh yeshivah of Chevron, Rav Yechezkel Sarna. A person was notified by telegram that he had just won a large sum of money in a lottery. He was so overjoyed that he made a large feast celebrating his unexpected windfall and invited all his family and friends. During the feast, one of his guests, having never seen bills of large denominations, approached him and asked to see the bank notes he received in payment. The latter replied that he had not actually received the money yet.

“If you have not received the money, why have you made such a great celebration?” asked the incredulous guest. In answer, the host took out the telegram and showed it to the guest. He explained that he rejoices in simply having received the telegram, for he is now assured that he will one day receive the money.

The same applies to us. The prophets foretelling our redemption have provided us with the “telegram.” They have promised us time and again that there will ultimately be a future deliverance from our exile and the Third Beis HaMikdash will become a reality.

Since we believe these promises with perfect faith, we can already rejoice as though it has already come to fruition. This rejoicing is most appropriate on the festival of Succos, for upon entering the succah, which the Zohar (Emor 103b) calls “the Shade of Faithfulness,” צִלָּא דמִהִמְנוּתָא we attain a most exalted level of trust in Hashem.

Rav Sarna would then conclude with great emotion and declare, “The joy that we experience nowadays during the Simchas Beis HaSho'eivah is not to commemorate and immortalize the great joy we merited in the Beis HaMikdash of old. In fact, our hearts ache when we recall that other-worldly joy.

Rather, the deep sense of joy we experience is with an eye to the future. It is rooted in the faith and recognition that the Beis HaMikdash will soon be rebuilt in all its glory, and we will have the merit of experiencing this transcendental, spiritual elation once again” (Matnas Chaim, Moadim, pp. 37-39; see Ben Yehoyada for a similar approach).

Of course, one must also constantly pray for the end of the exile and the rebuilding of Yerushalayim. It is a source of satisfaction to Hashem that His children request and pray for the restoration of His glory.

A MEZUZAH ON A SUCCAH

Halachah at Home by Rabbi Aryeh Kerzner, reviewed by Rabbi Simcha Bunim Cohen

The Halachah - An ordinary succah does not require a mezuzah. However, there is a dispute among the poskim whether a room in the house that is converted into a succah for Yom Tov requires a mezuzah during Succos. The common practice is simply to affix a mezuzah to the entrance of the

room before it is converted into a succah for Succos and leave the mezuzah untouched during Succos.

The Background - The Mishnah Berurah (626:21, based on Shulchan Aruch Yoreh De'ah 286:11) writes that a succah does not require a mezuzah during Succos. Even if someone removes the ceiling of a room in the home to convert it into a succah, theoretically it would not require a mezuzah during the week of Yom Tov.

The reason for this is that a succah is inherently considered to be "temporary," not a dirah (permanent dwelling), since its use is limited to seven days. (See there for further details.) The ramification of this would be as follows:

According to some poskim (see Pischei Teshuvah 286:13), one should remove and replace the mezuzah on that room after Succos, since it was on the entrance of a room that was exempt from the mezuzah requirement (during the festival) and must be replaced when the new obligation begins (after Succos). This is based on the halachic principle of "taaseh v'lo min ha'asui, make it when it is required"; it is not valid if it was made before it is required. This means that the mezuzah must be affixed at the time the obligation is in effect, not beforehand. In this case, the mezuzah was on the doorway during Succos, a time when the room did not require it.

However, the Pischei Teshuvah (Yoreh De'ah 286:13) cites the Teshuvos Arbaah Turei Even (14) as ruling that a permanent room in the house that was converted into a succah is indeed subject to the mezuzah requirement.

The Aruch HaShulchan (286:27) rules like the stringent opinion and requires that the mezuzah be removed and replaced after Succos. See Igros Moshe (Orach Chaim V:40) for further details. The common practice is simply to affix a mezuzah to the entrance of the room before it is converted into a succah and leave the mezuzah untouched during and after Succos.

From: Ira Zlotowitz <iraz@klalgovoah.org>

Date: Sun, Sep 19, 2021 at 7:01 PM

Subject: Succos 5782

Klal Gavoah in Memory of Rav Meir Zlotowitz z"l

Erev Succos

One should assist the poor and ensure that all of Klal Yisrael have what they need to enjoy the Yom Tov, as otherwise one's own Simchas Yom Tov is considered severely deficient.

Constructing the Succah is a Mitzvah and one should involve himself in the process. Some say that a Jew over Bar Mitzvah must put on the S'chach. One should not hang light fixtures or ornaments 4 Tefachim (approximately 14 inches) below the S'chach if people will be sitting beneath these areas.

The Yom Tov Neiros should be lit in the Succah, or in a place

visible from the Succah. As a new fire may not be lit on Yom Tov, a 2 day candle is commonly lit to have a source for Hadlakas Neiros on the second night.

There is a Mitzvah to be B'simcha and ensure the Simcha of your family throughout the days of Yom Tov. Be sure to show appreciation for all those who helped prepare for your Yom Tov. Also, one should take the opportunity on Erev Yom Tov to call one's parents, in-laws, grandparents and Rabbi to wish them a Chag Sameach.

Daf Yomi: Erev Yom Tov is Beitzah 20.

Succos

For all days and nights of Succos, one who forgets Yaaleh Veyavo during Shemoneh Esrei must repeat Shemoneh Esrei. On Yom Tov, a man who forgets Yaaleh Veyavo in Birchas Hamazon must repeat Birchas Hamazon; a woman does not repeat. On Chol HaMoed, however, one does not repeat Birchas Hamazon.

One may not prepare on the first day of Yom Tov for the second night of Succos. As such, preparations for the Seudah and candle lighting may not begin until after nightfall.

On Chol Hamoed one should wear nice clothing and have a meal of meat and wine. There are certain restrictions on Melacha and work on Chol Hamoed.

Leishev BaSukah

There is an obligation (after Tzeis Hakochavim) on the first two nights of Yom Tov to eat in a Succah a Kezayis of bread (preferably a K'beitza) within K'dei Achilas Pras (within 2-4 minutes). One should have in mind that he is sitting in the Succah as a Zecher Litziyas Mitzrayim and for the Ananei HaKavod. In the event of rain, one should delay the meal, while keeping in mind the Simchas Yom Tov of his family members and guests. If the rain does not let up, then one should go out despite the rain and make Kiddush with a Shehecheyanu, but without the bracha of Leishev, eat the required amount and then retreat inside. On the second night, many Poskim are more lenient and allow one to eat his meal immediately, and then go out to the Succah to eat the required amount if the rain lets up. If after fulfilling the obligation in the rain the rain in fact stops, one must then return outside again to eat another Shiur. If one already retired for the night, he is then exempt from this. Aside from the obligatory Mitzvah of the first two nights, generally one who is in the midst of a meal indoors may continue the meal indoors even if the rain lets up.

On the first two nights, one should have in mind that the Shehecheyanu should apply to the Chag as well as to the Mitzvah of Succah. When reciting Shehecheyanu, Rabbi Zlotowitz z"l would look around the table and count his blessings, utilizing this Berachah to sincerely express gratitude to Hashem.

Ashkenazim have the practice of making a Leishev when eating a K'beitza of Mezonos; Sephardim require a larger

amount. One who forgets to make the Berachah before eating still has the opportunity to do so until he leaves the Succah. One who made the Berachah while the Succah is Pasul (e.g. awning is down) must repeat the Berachah. It is questionable whether to make a Berachah of Leisheiv BaSuccah during Havdalah. By eating Mezonos along with the Havdalah wine the issue is avoided as the Berachah of Leisheiv is surely said.

One should establish the Succah as a comfortable place to eat, learn and spend time over Yom Tov. One must be careful with the holiness of the Succah and treat it with respect. For example, dirty plates, trash, etc. should be cleaned up soon after usage. One should also take care that one's speech and conversation are appropriate for 'Hashem's shade'.

If the wind blows off a section of S'chach on Yom Tov in a way that some of the Succah is still Kosher, one may fix it with a Shinui. Alternatively, one may ask assistance from a non-Jew. Decorations which fall down are Muktzah (Machmas Mitzvah) for Shabbos and Yom Tov and should only be handled indirectly.

Daled Minim

When taking the Daled Minim, the Lulav is positioned with the spine facing the person, with the Haddasim on the right and the Aravos on the left. These Minim must be bound together; many use a Keishekel for this purpose. The highest ring on the Lulav should be a Tefach lower than the top of the Shedrah (where the middle leaves rise from the spine). The branches of the Haddasim should reach a Tefach below the Shedrah top, and the branch tops of the Aravos should reach slightly below the Haddasim tops. One should be careful to avoid the Melacha of tying on Yom Tov when adjusting his Daled Minim.

For the 'First Days' of Yom Tov, the Mitzvah requires ownership of the Daled Minim. Therefore, if one doesn't own a set, his friend may transfer ownership to him. The ownership should be transferred back once he has performed the Mitzvah. One should not transfer ownership to a minor, as a minor is unable to transfer it back to the owner. Common practice is to recite the Berachos while the Esrog is upside down (Pitum side down); the Esrog is then turned upright and the four Minim are shaken.

Shabbos Chol Hamoed

Following a Yom Tov when carrying is allowed, one should check the pockets of his Shabbos clothing to avoid carrying inadvertently.

An abridged Kabbolas Shabbos is recited. For Maariv, Shacharis and Mincha the regular Shemoneh Esrei of Shabbos is recited with the addition of Yaaleh Veyavo. Megillas Koheles is Leined immediately after Shacharis. The Mussaf Teffilah is the Yom Tov Mussaf with the additions for Shabbos. The Lulav is not taken on Shabbos. Hoshanos are said with the Aron opened but without Hakkafos or Sifrei Torah taken out.

For your Yom Tov Table

The Pele Yoeitz brings from the Arizal says that one who is joyous throughout the days of Succos and makes the tremendous effort to avoid any anger and unhappiness will merit a good year full of Simcha.

Rav Yeruchem Olshin explains as follows. By leaving our homes and entering the fragile edifice of our Succah we demonstrate that it is not the brick and mortar of our homes which protect us but rather we display our Bitachon that it is Hashem who provides all our needs. Of the many chapters in Sefer Orchos Tzaddikim, there is no chapter on Bitachon. Rather, in the chapter Shaar HaSimcha the Orchos Tzadikim writes extensively about Bitachon and how reliance on Hashem brings a person true happiness. When a person recognizes that he is the child of a most loving and powerful Father in heaven Who only seeks one's ultimate success, he will feel an immense amount of tranquility and happiness. Thus, one who truly celebrates this Yom Tov and develops true Bitachon will surely merit and achieve Simcha for the year ahead.

Please reach out to us with any thoughts or comments at: klalgovoah.org Ira Zlotowitz - Founder | iraz@easternunion.com | 917.597.2197 Ahron Dicker - Editor | adicker@klalgovoah.org | 732.581.5830

From: The Rabbi Sacks Legacy Trust <info@rabbisacks.org>

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subject: **Watch Rabbi Sacks zt"l talk about the meaning of Sukkot and the Sukkah**

Succot For Our Time (extract from Koren Sacks Sukkot mahzor)

Of all the festivals, Succot is surely the one that speaks most powerfully to our time. Kohelet could almost have been written in the twenty-first century. Here is the picture of ultimate success, the man who has it all – the houses, the cars, the clothes, the adoring women, the envy of others – he has pursued everything this world can offer from pleasure to possessions to power to wisdom and yet, surveying the totality of his life, he can only say, in effect, “Meaningless, meaningless, everything is meaningless.”

Kohelet's failure to find meaning is directly related to his obsession with the “I” and the “Me”: “I built for myself. I gathered for myself. I acquired for myself.” The more he pursues his desires, the emptier his life becomes. There is no more powerful critique of the consumer society, whose idol is the self, whose icon is the “selfie” and whose moral code is “Whatever works for you.” This is the society that achieved unprecedented affluence, giving people more choices than they have ever known, and yet at same time saw an unprecedented rise in alcohol and drug abuse, eating disorders, stress-related

syndromes, depression, attempted suicide and actual suicide. A society of tourists, not pilgrims, is not one that will yield the sense of a life worth living. Of all things people have chosen to worship, the self is the least fulfilling. A culture of narcissism quickly gives way to loneliness and despair.

Kohelet was also, of course, a cosmopolitan: a man at home everywhere and therefore nowhere. This is the man who had seven hundred wives and three hundred concubines but in the end could only say, "More bitter than death is the woman." It should be clear to anyone who reads this in the context of the life of King Solomon, the author of the book, that Kohelet is not really talking about women but about himself.

In the end Kohelet finds meaning in simple things. "Sweet is the sleep of a labouring man." "Enjoy life with the woman you love." "Eat, drink and enjoy the sun." That, ultimately, is the meaning of Succot as a whole. It is a festival of simple things. It is, Jewishly, the time we come closer to nature than any other, sitting in a hut with only leaves for a roof, and taking in our hands the unprocessed fruits and foliage of the palm branch, the citron, twigs of myrtle and leaves of willow. It is a time when we briefly liberate ourselves from the sophisticated pleasures of the city and the processed artefacts of a technological age, where we take time to recapture some of the innocence we had when we were young, when the world still had the radiance of wonder.

The power of Succot is that it takes us back to the most elemental roots of our being. You don't need to live in a palace to be surrounded by clouds of glory. You don't need to be gloriously wealthy to buy yourself the same leaves and fruit that a billionaire uses in worshipping God. Living in the succah and inviting guests to your meal, you discover that the people who have come to visit you are none other than Abraham, Isaac and Jacob and their wives (such is the premise of Ushpizin, the mystical guests). What makes a hut more beautiful than a home is that when it comes to Succot there is no difference between the richest of the rich and the poorest of the poor. We are all strangers on earth, temporary residents in God's almost eternal universe. And whether or not we are capable of pleasure, whether or not we have found happiness, nonetheless we can all feel joy.

Succot is the time we ask the most profound question of what makes a life worth living. Having prayed on Rosh Hashanah and Yom Kippur to be written in the Book of Life, Kohelet forces us to remember how brief life actually is, and how vulnerable. "Teach us to number our days that we may get a heart of wisdom." What matters is not how long we live, but how intensely we feel that life is a gift we repay by giving to others. Joy, the overwhelming theme of the festival, is what we feel when we know that it is a privilege simply to be alive, inhaling the intoxicating beauty of this moment amidst the profusion of nature, the teeming diversity of life and the sense

of communion with those many others who share our history and our hope.

Most majestically of all, Succot is the festival of insecurity. It is the candid acknowledgment that there is no life without risk, yet we can face the future without fear when we know we are not alone. God is with us, in the rain that brings blessings to the earth, in the love that brought the universe and us into being, and in the resilience of spirit that allowed a small and vulnerable people to outlive the greatest empires the world has ever known. Succot reminds us that God's glory was present in the small, portable Tabernacle Moses and the Israelites built in the desert even more emphatically than in Solomon's Temple with all its grandeur. A Temple can be destroyed. But a succah, even if broken, can be rebuilt tomorrow. Security is not something we can achieve physically but it is something we can acquire mentally, psychologically, spiritually. All it needs is the courage and willingness to sit under the shadow of God's sheltering wings.

<http://5tjt.com/sukkos-rulings-of-rav-elyashiv-zatzal/>

Sukkos Rulings of Rav Elyashiv Zatzal

By Rabbi Yair Hoffman

Below we find some rulings from Rav Elyashiv zatzal in regard to both the Sukkah as well as the 4 Minim. Each of the Yamim Tovim has its own special avodah, method in which to serve Hashem and become ever closer to Him. Sukkos is called Zman Simchaseinu, the time of our joy. Although all Yamim Tovim are times of simchah, Sukkos is singled out as the one in which Zman Simchaseinu is the essence of the holiday.

The Nesivos Shalom explains that the Sukkah is a manifestation of "Heviani haMelech chadarav — the King has brought me into His inner room" (Shir HaShirim 1:4). After the Yamim Nora'im, during which Klal Yisrael has been elevated and purified, Hashem has given us the mitzvah of Sukkah. The sukka's holiness is a revelation of Hashem's intense love for His people, a love comparable to the love demonstrated when He was with us in the Beis HaMikdash itself.

This is why Sukkos has an extra dimension of simchah to it. We are a nation whose very essence thrives upon dveikus Bashem — closeness to Hashem. This is our true simchah. One manner in which we can further develop this bond is through the four ells of halacha. Like a patriotic soldier, lovingly adhering to the protocols of raising the nation's flag, the flag of Hashem's Mitzvos as taught to us by the leading sage of this past generation can certainly help further the bonds of Dveikus Bashem as well. The rulings below were culled primarily from the works entitled, Ashrei haIsh, Liknos Chochma, and the Chashukei Chemed.

SUKKAH

1. Generally speaking, there are only six Malachos that are partially or fully permitted on Yom Tov but forbidden on Shabbos. Building is completely forbidden on both Shabbos and Yom Tov, and instructing a gentile to do so is also forbidden – even for the Mitzvah of Sukkah. However, if, on Yom Tov or Shabbos, the wind blows the Schach off the Sukkah to the point where there is a gap of more than 3 tefachim (10.62 inches) from the wall, it is permitted to tell a gentile to place some plastic over the Sukkah in order to create the halacha of Dofen Akumah – a bent wall (i.e. the wall and the plastic serve as a bent wall and connect to the rest of the Schach. This is not considered instructing the gentile to perform the malacha of “Building” because it is not deemed full building (Chashukei Chemed Sukkah p. 63).

2. When the government forbids the building of a Sukkah on a front terrace in an apartment building on the grounds that it causes the neighborhood to become uglier, Rav Elyashiv ruled that it is forbidden to build a Sukkah unless one has obtained a legal permit. There is a concern of a theft violation under such circumstances (Chashukei Chemed Sukkah p.239).

3. If a Sukkah is made around or near sewage pipes the Sukkah is still considered to be completely kosher. The reason is that the sewage is completely covered, [there is no smell] and it is completely clean. It makes no difference whether the sewage pipes are made of cast iron, plastic or asbestos (Liknos Chochma 8 p. 14).

DECORATIONS

4. The Gemorah tells us that Noy Sukkah – Sukkah decorations are Muktzah on Shabbos and Yom Tov. The TaZ (OC 638:23), however, rules that since a person is concerned for theft, he does not in his mind make his Sukkah decorations full-fledged Noy Sukkah. The TaZ is, therefore, lenient, and allows the Noy Sukkah to be moved. Rav Elyashiv ruled that we no longer count the opinion of the TaZ that Sukkah decorations are not Muktzah on Shabbos and Yom Tov. The Taz’s rationale was that the because a person made it conditional since he is concerned for theft (638:23). The reason for this is that no one steals the Sukkah decorations anymore (Note in Shalmei Yehuda 1:13 #52).

ARBA MINIM

5. One should remove a ring or a bandage so that no Chatzitzah (interpolation) will be present when he takes the Arba Minim. A cast, however, is considered batel (as nothing) to the hand and there is no need to use the other hand – it is not considered a Chatzitzah – an interpolation (Liknos Chochma page 14).

6. There is a ruling of the Mabit that states a black dot only disqualifies an Esrog if one can see it from afar, without a close inspection. This leniency of the Mabit certainly does not apply to a Hadas in regard to whether its top was cut off (Nektam Rosho). Thus one must thoroughly examine each Hadas to make sure that the top was always intact (Liknos Chochma p.

5).

7. It is forbidden to take a leaf off of a Lulav that was used even once for the bracha to use as an Igud knot. If the Lulav was never actually used it is permitted (Liknos Chochma p. 12).

8. If the twin middle leaf of the lulav is split, the Gemorah states that the Lulav is invalid. The Mishna Brura rules that one may still recite a blessing if the majority of it is not split. The Vilna Gaon rules stringently that it may not be split at all. Rav Elyashiv ruled that a Lulav seller MAY NEVER glue it together – even if it is technically kosher according to the Mishna Brurah. Only the final consumer may utilize glue to keep it together – but never the retailer (Toras Daled Minim #3 end of footnote 14).

9. When doing the Naanum in Shul for Hallel, one may follow his father’s minhag – even though the shul members follow a different Minhag. This does not present a problem of Lo Sisgodedu – creating subdivided groups within a shul (such as in regard to the wording of Kaddish). The reason is that there are so many customs, it is considered like the halacha of two Bais Dins in one city (Liknos Chochma page 14).

ESROG

10. The opposite side of the Pitom is called the Oketz. Generally speaking, the Oketz is an “inny” – where the branch attaches to the fruit there is a recessed area. If the Oketz is a complete “outie” it is still completely mehudar (Yashiv Moshe p. 83).

11. A bletl is a scab or a crust that appears on the Esrog. It comes in various forms – sometimes it is lighter, or a gray or a brown discoloration or dot. Rav Elyashiv ruled that if it is difficult to get an Esrog that is clean and that has a Pitom, it is preferable to get an Esrog with a Pitom but has bletlach than to get a Pitomless Esrog with no bletlach (Liknos Chochma page 9).

12. If the Pitom dried up, but the rest of the Esrog is still fresh – the Esrog is still completely Kosher. The term “dried” Esrog applies only to the fruit itself (Nesivos Hahalacha page 39.)

13. If the Shoshanta (the flower portion of the Pitom) came off but the rest of the Pitom is still intact, the Esrog is still kosher and there is no need to attempt to place the Shoshanta back on the Pitom (Yashiv Moshe p. 79).

14. If an Esrog was left under the bed – one may still recite a blessing upon it, unlike the ruling of the Kaf HaChaim [649:80] (See Ashrei HaIsh p. 218).

15. Purchasing or owning a silver Esrog box is considered Chivuv Mitzvah – loving the Mitzvah. It is not, however, considered a fulfillment of either Hiddur Mitzvah or “Zeh Kaili v’Anveihu” – this is my G-d and I shall glorify Him (Ashrei HaIsh p. 226).

WOMEN

16. Women may both eat and perform Malacha prior to taking the Arba Minim (Liknos Chochma page 12).

17. Men should hold the 4 minim in Hallel. Women have no obligation to do so (Note 26 Avnei Yashpeh chapter 15).

HOSHANA RABBAH

18. On Hoshana Rabbah it is proper to take Aravos that are slightly bigger, because the Gemorah tells us that they used large ones in the Midash (Ashrei HaIsh p. 227 citing a tape recording).

The author can be reached at yairhoffman2@gmail.com

<https://jewishvues.com/articles/succos-2/>

[Rav Meilech Biderman]

14 SEP SUCCOS Posted at 23:33h in by vuededitor

The Gemara (Succah 3) teaches that a succah must have enough room to contain most of one's body and a small table. If it is smaller than this dimension, it's passul. The Sfas Emes taught that this measurement teaches us that one should be entirely inside the succah. The whole mind and heart should be inside the succah. No part of his being should be outside the succah. And once he's there, he should get his family into the spirit of Succos as well. Sitting in the succah is an incredibly great mitzvah. The Zohar writes, "When a person sits in the shadow of emunah (in the succah) the wings of the Shechinah are spread upon him.... He should be happy every day of Succos and show a happy continence because the Ushpizen are there with him..." The Yesod v'Shores HaAvodah writes, "When a person learns about the greatness of this mitzvah and its huge reward, and about the seven exalted Ushpezin, he will yearn intensely for this mitzvah... because it is extremely exalted – the mitzvah of succah..." If someone sat in the succah without joy, he technically kept the mitzvah. The Torah said to live in a succah for seven days, and he did so. He ate there. Perhaps he even slept there. But one shouldn't be satisfied with this level of performance. One should be extremely happy when he is in the succah. As the Sfas Emes taught, his entire essence should be in the succah, and he should influence his family to experience this joy and spirituality together with him. The Mishnah Berurah (625:1) states: "When one sits in succah, he should have in mind that Hakadosh Baruch Hu commanded us to sit in succos to remember yetzias Mitzrayim, and also, to remember the clouds of glory, which Hashem wrapped around us, to protect us from the cold and heat. One should think these thoughts, and in this manner, he will be keeping the mitzvah properly. However, bide'ved, one has accomplished the mitzvah even if he merely had in mind to do the mitzvah." This quote from the Mishnah Berurah teaches us that thinking about the reasons for succah (a remembrance of yetzias Mitzrayim and the "ananei cavod") is part of the mitzvah. Generally, the reasons for the mitzvos are not part of the mitzvah. For example, one doesn't need to know why Hashem commanded

us to take the four minim (lulav, etc.). One also doesn't need to know why Hashem commanded us to hear the shofar. We are obligated to do — to take the lulav, to listen to the shofar — but we are not obligated to know the reason why we do that. However, an integral part of the mitzvah of succah is to think about the reason why we have this mitzvah. As the Torah says, "Sit in succos for seven days... so all generations shall know that I sat the Jewish nation inside succos when I took them out of Egypt..." We can compare it to a king who commands his servant to do something. If the servant follows the king's directives, and does the deed, it is sufficient. He isn't required to think anything specific as he does the deed. However, if the king would tell his servant, "Do the following deed, and as you do so, think the following..." the loyal servant would need to think, too. The deed by itself wouldn't be sufficient. Similarly, regarding most mitzvos, Hashem just told us to do them. By performing them, we've completed Hashem's will. By the mitzvah of succah, Hashem said to do and to think (about yetzias Mitzrayim and the ananei hakavod). If he doesn't think about these matters, the mitzvah is imperfect and he didn't fully carry out Hashem's command. We elaborate on this idea because it is another indication that when one keeps the mitzvah of succah, he should do so joyously, with heart and soul. He should be thinking. As the Sfas Emes taught, one's entire essence should be inside the succah. The joy doesn't need to be one hundred percent true. Tzaddikim taught that one is allowed to use $\phi\text{-}\grave{u}$, falsehood, for simchah, because when one pretends to be happy, he will end up being genuinely happy. We should put on a happy face, show that we are happy with the mitzvos, and then we will truly reach this level (and we will draw the family into the spirit together with us). THE HOLINESS OF THE SUCCA The Gemara (Succah 9) teaches, "Just as Hashem's name is on a korban... so is Hashem's name on the succah." Chazal also tell us that a succah may not be lower than ten tefachim. The Chesed l'Avraham explains that Hashem, keviyachol, hovers over the succos of the Jewish people. Therefore, the succah must be at least ten cubits high, since Chazal tell us that the Shechinah never rests below ten tefachim. The Yaaras Dvash writes, "[When one sits in the succah] Hashem's anan is there. Although we don't see the cloud of glory, it is true and definite [that Hashem's holy cloud is upon us]. Hashem's cloud is hovering over them from high above, on those who sit in the succah lishmah, and study Torah there, and are happy with the mitzvos and with the holiday..." It is written "The King brought me into His chambers" (Shir HaShirim 1:4). The Vilna Gaon zt'l explains that this is referring to the succah. The succah is keviyachol Hashem's chambers, and Hashem invites us in, as He desires to be with us there. The succah is compared to a miniature Beis HaMikdash. Mekubalim taught that when one is in the succah, he should eat on a table that has four legs,

to represent the shulchan of the Beis HaMikdash, which had four legs. The Divrei Chaim of Tzanz zt'l taught that one shouldn't spit in the succah, just as one isn't permitted to spit when walking on Har Habayit (the Temple Mount, see Brachos 54). Tzaddikim were also extremely careful that a gentile shouldn't enter the succah, because of the great sanctity that is there. The Bikurei Yaakov (in the beginning of his hilchos succah) writes, "Be very careful with the mitzvah of succah, because succah is gematriya ninety-one, the same as the two holy names". When one sits in a succah, he is being hugged keviyachol by Hakadosh Baruch Hu. As it states in Shir HaShirim (2:6) "His left arm is under my head, and He hugs me with his right arm." The Midrash says, "smoli tachat roshi is the succah...". This hug is represented by the walls of the succah. The Arizal said that the required three walls of the succah represent the arm, with its three parts (from the shoulder until the elbow, from the elbow until the hand, and the hand). The Gemara teaches that a succah needs at least two regular length walls, and a third shorter wall, the length of a tefach. This is the arm, with the small hand. It represents keviyachol Hashem's arm, hugging us as we sit in the succah. Because of these reasons, we should be extremely happy when we keep the mitzvah succah. If we aren't on the level to have joy naturally, we can fake it until it becomes real. Being in the succah, we are living in a very holy locale. As the Yesod Yosef writes, "When one sits in succah, and he learns and davens there, he is living in the upper worlds literally ...". And we conclude with the words of the Mishnah Berurah (439:2): "Since the succah is extremely holy, it is proper that one should minimize speaking divrei chol (mundane talk) there and instead speak Torah and holy words. One should unquestionably be careful not to speak lashon hara, rechilus, and other forms of forbidden speech in the succah."

<https://jewishvues.com/articles/a-lasting-sukkos-message/>
14 SEP A LASTING SUKKOS MESSAGE vueseditor
Rabbi Moshe Meir Weiss

We are taught that, "Mo-adim l'simcha, chagim u'zmanim ul'sason – Festivals towards (promoting) joy, holidays and times for (promoting) exaltation." Rav Shamshon Rafoel Hirsch asks why doesn't it say, "Mo-adei simcha u'chagei ul'zmanei sason," which would merely state, 'Happy festivals, and holidays and times that are joyous.' He answers that the festivals are "l'sason" and "l'simcha," to generate joy and happiness that will last afterwards as well. It is therefore important for us to make sure to take with us some of the powerful lessons of Sukkos.

Let me share with you a message that I think can be a lifestyle enhancer for the entire family. As we know, the Sukkah is

primarily symbolic of the Clouds of Glory that enveloped us during our long sojourn throughout the hostile mid-eastern desert. These clouds were miraculous in multi-faceted ways. They protected us from the lethal desert heat and the frostbite-threatening nighttime chill. They leveled the ground for us, and exterminated the venomous and extremely dangerous desert wildlife. From these clouds came cosmetics for the ladies, a cleaning service for our garments, and a wonderful climate control for millions of people. The clouds also unerringly guided us through the maze of the desert on an exact path. Indeed, when we were in these miraculous clouds, we were conveyed royally, like one who is traveling on a luxury liner and the Chida says that, when traveling in the clouds, it felt like one was in a boat. (For next year's Sukkah, it might be nice to hang some boats!)

But, as miraculous as the clouds were, they were only part of the miraculous story of this era in the desert. There was also the mon (manna) that provided food for millions of people delivered right to their door if one was deserving. And if one was not deserving, it was delivered at varying distances from a person's home depending upon his or her worthiness. So, besides being food that was wholly nutritious and absorbed totally by the body—and not generating any need to go to the bathroom, it also served as a spiritual barometer for one's day-to-day spiritual progress. It also miraculously tasted like any food that one fanaticized. It was a veritable restaurant menu and it had a built-in clock. It only lasted for 24 hours. It was fresh and then it was gone, to ensure that we put our trust in Hashem every day.

Yet, we make no remembrance of this miracle. Nor do we make a remembrance of the miracle of the Well of Miriam — which wasn't a small well. Rather, it was gargantuan reservoir, enough to quench the thirsts of millions of people.

The Chida, in addressing this issue, introduces a fundamental lesson. He explains that both the mon and the Well of Miriam came about through complaining. When the Bnei Yisroel murmured, cried out, only then did they receive the mon and the well. On the other hand, the Clouds of Glory were not precipitated by any complaining whatsoever. Concludes the Chida, anything that comes about through complaining is not worthy of commemoration throughout history. It was only the Clouds of Glory—that come without complaint—which are worthy of being fixed for a commemoration throughout the centuries.

I wanted to suggest further that the Gemora says in Masechtas Avoda Zora that sukkah is a mitzvah kala, an easy mitzvah. Rashi explains that it is considered easy because it doesn't cost anything. (The ancient sukkah was made from the refuse of the harvest and the winepress, which didn't cost anything.) The mystifying part of all of this is, Why did Hashem make a mitzvah – symbolizing the Clouds of Glory – to be without

cost? After all, on most mitzvahs, we spend plenty of money. Perhaps we might suggest that since this mitzvah symbolizes the Clouds of Glory that came without complaining, Hashem made it a free mitzvah to ensure that no one should complain about a mitzvah that commemorates no complaining.

Now, this is a message that we should bottle for the whole year. Complaining is not the way to advance in life. There are people who, for the last several decades, have listened to Krias HaTorah, not to gain new knowledge, but to catch the reader in a mistake. There are people who, when the Chazzan said “HaMelech” on Yom Kippur, were not contemplating with awe of Hashem’s Kingship, but that the Chazzan was off-key. Oh, how so many people come home to their spouses with complaints of what’s missing and how many parents complain to their children that they could do much better.

Yaakov Avinu lost many years of his life because he complained to Paroh, “Ma-at v’ro-im hoyu y’mei shnei chay-yai — Few and bad were the days of the years of my life.” Indeed, the Mishna tells us, “Who is wealthy? He who is satisfied with his lot.” It follows logically, therefore, that the poor and unhappy person will be the unsatisfied, habitual complainer. This is one of the reasons why Sukkos is z’man simchaseinu, because this very lesson of the Clouds of Glory emphasizes one of the great keys to personal happiness.

So, let’s check it out! Are we always in complaining mode at home, at work or in shul? If so, it’s time for a U-Turn, and in that merit may Hashem bless us with a joyous Sukkos and much happiness for the year to come.

from: Rabbi Chanan Morrison <chanan@ravkooktorah.org>

date: Sep 19, 2021, 11:58 AM

subject: Sukkot: All of Israel in One Sukkah

Sukkot: All of Israel in One Sukkah

The Talmud in Sukkah 27b makes a remarkable claim regarding the holiday of Succoth:

“For seven days... all who belong to the people of Israel will live in sukkot [thatched huts]” (Lev. 23:42).

This teaches that it is fitting for all of Israel to sit in one sukkah. Obviously, no sukkah is large enough to hold the entire Jewish people. What is the meaning of this utopian vision — all of Israel sitting together in a single sukkah?

The Unity of Succoth

As long as we are plagued by pettiness and other character flaws, we cannot attain true collective unity. But after experiencing the unique holiness of Yom Kippur, this unfortunate state is repaired. After our lives have been illuminated by the light of teshuvah and the entire Jewish nation has been purified from the negative influences of sin and moral weakness, the soul’s inner purity becomes our

predominant quality. With this regained integrity, we merit an ever-increasing harmony among the diverse sectors of the nation.

During the holiday of Succoth we absorb the light of Torah and a love for truth. Conflicting views become integrated and unified. Through the spiritual ascent of the Days of Awe, we attain a comprehensive unity, a unity that extends its holy light over all parts of the Jewish people. During this special time, it is as if the entire nation is sitting together, sharing the holy experience of the same sukkah.

According to the Hasidic master Rabbi Nathan (1780-1844, chief disciple and scribe of Rabbi Nachman of Breslov), this sense of unity is the very essence of the mitzvah of sukkah. He wrote in Likutei Halachot that one should fulfill the mitzvah of sukkah with the following kavanah:

“One should concentrate on being part of the entire people of Israel, with intense love and peace, until it may be considered as if all of Israel dwells together in one sukkah.”

(Silver from the Land of Israel. Adapted from Mo'adei HaRe'iyah p. 96)

<https://yated.com/the-torah-brilliance-of-the-brisker-rov/>

The Torah Brilliance of The Brisker Rov

By R' Mendy Pollak - Oct 10, 2019

Rav Yitzchok Zev Soloveitchik zt"l, the Brisker Rov (5647/1886–5720/1959), was a gadol b'Yisroel who was renowned for his clarity in all spheres of Torah as well as for his tenacity in observing the minutest details of mitzvos. The Brisker derech of Torah study, involving analytical categorization, which he garnered from his illustrious father, Rav Chaim Soloveitchik, has paved the way for talmidei hayeshivos to attain keen understanding of difficult Talmudic concepts.

The Brisker Rov was born in Volozhin to Rav Chaim and Rebbitzin Lifsha, daughter of Rav Refoel Shapiro and granddaughter of the Netziv. He studied under his father, and was chiefly responsible for popularizing the Brisker derech of learning amongst the olam haTorah. He was appointed as rov in Brisk upon his father's passing in 1918. He also headed the yeshiva in Brisk where he gave shiur to select talmidim. He and some of his children narrowly escaped the ravages of the Holocaust, immigrating to Eretz Yisroel in 1940, but his wife Hendyl and their younger children were murdered by the Nazis, ym"sh.

The Brisker Rov reestablished the Brisk Yeshiva in Yerushalayim. At the same time, he was at the forefront of all the major issues that Klal Yisroel faced. His daas Torah was the final word throughout the community. His descendants and pupils continue to teach thousands of talmidim in various

yeshivos following the Brisker derech halimud.

The following are several of his chiddushei Torah, so you may glimpse a bit of the Brisker Rov's brilliance.

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The Torah (Vayikra 23:40) commands, **“Ulikachtem lochem bayom harishon pri etz hadar ... usemachtem lifnei Hashem** – And you should take for yourselves on the first day the esrog ... and you shall rejoice before Hashem." Why is the mitzvah of simcha, rejoicing, specifically juxtaposed with the mitzvah of lulav?

The Brisker Rov cites the Ramban in Sefer Hamitzvos who states, based on the Gemara in Pesachim (117a), “Efsher Yisroel shachatu es pischeihen venotlu luloveihen velo amru shirah?” that the obligation of saying Hallel while taking the lulav is the same Torah obligation as saying Hallel when sacrificing the Korban Pesach. The Ramban says further that saying this shirah is part of the mitzvah of simcha one must have on Yom Tov.

This explains the juxtaposition of simcha with the mitzvah of taking the lulav. The Torah is requesting of us to rejoice during the lulav-taking, which we fulfill through saying Hallel while taking the lulav (Chiddushei Ri"z Halevi, Emor).

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In Parshas Ki Sisa (Shemos 31:13), Hashem instructs Klal Yisroel to observe Shabbos: “Ach es Shabbsosai tishmoru ki ois hee... Ushemartem es haShabbos – However, you must observe My Shabbsos, for it is a sign ... you shall observe My Shabbos." Why does Hashem initially refer to Shabbos in plural form, Shabbsosai, and later on as Shabbos, in singular form?

The Brisker Rov explains there are two purposes of observing Shabbos. One is to commemorate our leaving Mitzrayim, which is the foundation of our uniqueness and kedusha as stated in the Aseres Hadibros (Shemos 20:2): “I am Hashem, your G-d, who took you out of Mitzrayim." Moreover, the exodus from Mitzrayim created a special bond between Hashem and Klal Yisroel, as it says, “Ois hee l'olam – This is a sign for eternity." The other purpose of observing Shabbos is to commemorate Hashem's creating the world during six days and resting on Shabbos.

Recalling our leaving Mitzrayim is not unique to Shabbos. Our Yomim Tovim are zeicher l'Yetzias Mitzrayim as well. They are all reckoned as an ois and that is why we are exempt from putting on tefillin on all the mo'adim. Rashi (Eiruvin 96a and Menachos 36b) expounds that the aforementioned ois applies to all the Yomim Tovim as well as Shabbos. Therefore, the Torah, when first affixing ois to Shabbos, refers to Shabbos as Shabbsosai, in plural, as this Shabbos refers to the Yomim Tovim as well (Rashi, Shavuos 15b).

However, the second ois is referring to the ois given to us relevant to maaseh bereishis, creation, and that one refers solely to Shabbos. Therefore, the Torah refers to it as haShabbos, the

Shabbos, in singular form (Chiddushei Ri"z Halevi, Ki Sisa).

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When Hashem initially instructs Klal Yisroel to bring the Korban Tomid twice daily, the Torah in Parshas Tetzaveh (Shemos 29:39) commands to bring “es hakeves ha'echad," while in Parshas Pinchos (Bamidbar 28:4) the Torah requests us to bring hakeves echad, without the appellation of the letter hey to echad. Why the change?

The Brisker Rov says that the Gemara in Menachos (49a) teaches that the two temidim brought daily are independent of one another. If for some reason the korban tomid of the morning was not brought, the korban tomid of the afternoon may be brought onto the mizbei'ach. However, the first time that korbanos were brought had a special dispensation unique to them. Since these korbanos were inaugurating the mizbei'ach, they had to be brought according to plan. This means that if for whatever reason the korban tomid of the morning was not brought, the tomid of the afternoon would also not be brought.

Therefore, in Parshas Tetzaveh, which discusses the inauguration of the mizbei'ach, the Torah emphasizes hakeves ha'echad, ha'echad meaning “the first one." This korban was required to be the first korban no matter what. However, Parshas Pinchos discusses the halachos of korbanos in general, not specifically the inaugural korban. Pertaining to the daily requirements, there is no necessity to bring the morning tomid vis-à-vis the afternoon tomid. Thus, the Torah writes simply hakeves echad, echad meaning one (Chiddushei Ri"z Halevi, Tetzaveh).

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Targum Onkelos (Bereishis 24:67) says that when Yitzchok married Rivkah, Yitzchok took her to Sarah's tent and saw how her ways were proper, and he proceeded to marry her. The earlier posuk tells us how Eliezer related to Yitzchok about all the miracles that transpired as Eliezer tried to ascertain that Rivkah was the right wife for Yitzchok.

As Eliezer travelled, the land sprung forth before him. When Besu'el tried to neutralize Eliezer, a malach killed him. There were nissim gluyim, open miracles, throughout this time period. Nevertheless, Yitzchok only took her as a wife after he ascertained her refinement and good character (Chiddushei Hagri"z, stencils, 20).

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Chazal tell us (Yoma 28b) that the avos kept the Torah and its mitzvos even prior to receiving it. If so, how come Avrohom did not circumcise himself until Hashem commanded him to do so?

The Brisker Rov offers that in order to be obligated in bris milah, one has to be reckoned as an areil, uncircumcised. Then, the act of bris milah removes the areil status from the person. However, until Avrohom was commanded to undergo bris

milah, the concept of areil did not exist. Therefore, it was impossible to perform bris milah, as there was no concept of areil on the world.

The Brisker Rov uses this same logic to answer how Yaakov was permitted to marry two sisters, Rochel and Leah. If the avos kept the Torah, how was Yaakov permitted to marry them both?

The Brisker Rov answers that the issue of marrying two sisters can only exist if the marriage consummated is a marriage of kedushas Yisroel. The marriage of a ben Noach is not reckoned as a marriage to invoke issurim therefrom. Therefore, Yaakov marrying Leah did not preclude him from marrying Rochel (Chiddushei Hagri"z, stencils, 5).

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R' Mendy Pollak learns and teaches Torah on Manhattan's Upper West Side.