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Sept. 29, 2023

Piskei Rav Schachter: Rain on the First Two Nights of Sukkos

Rabbi Hershel Schachter

When rain is predicted throughout the first two night of Sukkos, the accepted practice among the Ashkenazim is, to remove the shlock from over the sukkah and to recite kiddush immediately after tzeis hakoachavim (there is no need to wait) while omitting the beracha of leishev ba'sukkah. [Strictly speaking, the kiddush can even be recited before tzeis hakoachavim, provided that you eat the k'zayis of bread after tzeis hakoachavim.] One should then wash and eat a k'zayis of bread in the sukkah, once again omitting the beracha of leishev ba'sukkah. The rest of the meal may then be eaten inside. One should be careful to eat another little bit of bread (even less than a k'zayis) inside the house in order to be able to bentch inside (because bentching has to be recited in the place where you ate bread). If three men ate together in the sukkah and continued to eat together in the house, they should bentch with a zimun in the house. (Sefardim do not have the practice to eat in the sukkah if it is raining at all, even on the first two nights).

If the weather clears and people are still awake, and the sukkah is clean, one should wash again and eat more than a k'beitzah of bread in the sukkah and recite the beracha of leishev ba'sukkah. If, when the weather clears, some family members are sleeping while others are awake, it is appropriate to wake up those who are sleeping, since there is no exemption of this specific type of מצטער on the first two nights of Sukkos. If the sukkah is not clean enough to eat in it when the rain stops, but a neighbors sukkah is clean enough to eat in (for instance, the neighbor had a shlock over their sukkah and you did not), even though having to go to a neighbor's sukkah normally constitutes מצטער if it is a significant distance away, one would be obligated to go to the neighbor to eat, since while eating in the other sukkah you will not be experiencing any discomfort.

Even though women generally are careful to voluntarily fulfill the mitzvah of sitting in the sukkah and even to recite a beracha (and some would suggest that this practice would constitute a binding minhag tov which would become a potential neder m'drabbanan), a woman has no obligation to go into the sukkah when it is raining, because they never accepted the mitzvah under such conditions. Instead, they may recite their own kiddush inside the house.

If women already recited shehechyanu when they lit candles, as many women do, they should not recite the shehechyanu again when reciting kiddush. If some of the women already recited shehechyanu at candle lighting and others did not, it is preferable for one of the women who has not yet recited shehechyanu to say kiddush for the others, and to include the shehechyanu. Those who already recited shehechyanu should not answer amen to that beracha if they intend to drink from the kiddush wine, as the amen will constitute a hefsek between the beracha and the drinking.

Once we are on the topic, it is worthwhile to point out that R' Akiva Eiger quotes Rav Yakov Emden that it is best for women NOT to recite shehechyanu during candle lighting at all. You enhance the significance of the beracha of shehechyanu when it is recited over a cup of wine. We only forgo reciting shehechyanu over wine on Yom Kippur when there is no kiddush, and we say shehechyanu at Kol Nidre. The accepted practice is that if you know in advance that it will rain on erev Yom Tov or the first day of Yom Tov, to refrain from hanging those decorations that may get ruined, and to put them up on Chol Hamoed, at which point they will have all of the normal halachos of sukkah decorations. With regard to placing a roof over the s'chach, the rules are as follows: a. If the s'chach was placed while the roof was already in place over the s'chach, the sukkah is invalid, even if you subsequently remove the roof. b. If you placed the s'chach while there was no roof over it, and then you covered the sukkah, there is a disagreement whether it is necessary to lift the entire s'chach a few inches and place it down again, or

it suffices to just open up the roof over the s'chach. The accepted practice is to be lenient and just open the roof over the s'chach. מכתב ברכה דפדפתי קצת בספר וראיתי כמה וכמה מהמאמרים נכתבו מתוך רצינות ויראת שמים ויראת חטא, וישר כחכם על המפעל הקדוש הזה, ויה"ר שיתקבלו הדברים ב

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Eating In The Succah On The First Night Sukkos By Rabbi

Doniel Neustadt | Series: Weekly Halacha | Level: Advanced
FacebookTwitterWhatsAppEmailPrintFriendly 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 Beur 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 Ritva 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 Eleff 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 Beur 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”a; 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. Weekly-Halacha, Copyright © 1997 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. The Weekly-Halacha Series is distributed L’zchus Haya’el Doniel Meir ben Hinda. Weekly sponsorships are available—please send email to the moderator, Dr. Jeffrey Gross jgross@torah.org. The series is distributed by the Harbotzas Torah Division of Congregation Shomre Shabbos, 1801 South Taylor Road, Cleveland Heights, Ohio 44118—HaRav Yisroel Grumer, Marah D’Asra

https://halachipedia.com/index.php?title=Eating_in_the_Sukkah

Eating in the Sukkah

Eating in the Sukkah

There’s an obligation to eat a Kezayit of bread in the Sukkah on the first night of Sukkot.[3] During the remaining days there is no obligation to eat in the Sukkah because you can just eat fruits or vegetables but there is still a mitzva to eat bread in the succa every day.[4] While sitting in the Sukkah, one should have intent that one will fulfill the mitzvah, and that Hashem commanded us to sit in Sukkot in order to remember the exodus from Egypt (Yetsiat Mitzrayim) and that the Sukkot are in commemoration for the clouds of glory.[5] According to most authorities, after the fact, if one didn’t have these intentions then one fulfills the mitzvah as long as one had intention to fulfill the mitzvah.[6]

Rain or Sick

A person who is sick is exempt from the Sukkah.[11] One is not required to eat in the sukkah if it is raining.[12] If it is raining and one began to eat inside, he may continue to eat inside even when it stops raining.[13] However, these rules only apply after the first night. For the rules for the first night see below. Even after it stops raining but the sukkah is still wet and the s’chach is dripping one is exempt from the sukkah.[14] One who is suffering from sitting in the sukkah is exempt. For instance, if one cannot sleep in the sukkah because of the wind, because of the flies buzzing, because of the cold, or even because of a small amount of rain he is exempt. Additionally, one is only exempt from the sukkah due to suffering if leaving the sukka will help alleviate his suffering.[15] ... First Night of Sukkot There is an obligation to eat a Kezayit of bread in the Sukkah on the first night of Sukkot.[53] According to many rishonim, there is an obligation to eat a meal in the Sukkah each day and night of Yom Tov.[54]

Kiddush

On the first night of Sukkot, one should wait to do Kiddush until after Tzet HaKochavim. However, after the fact if one

made Kiddush during Bein HaShemashot and ate a Kezayit of bread one should make sure to have another Kezayit after Tzet HaKochavim, but one doesn't need to make another Bracha of LeShev BaSukkah.[55] The order of Kiddush is hagefen, kiddush hayom, leshev ba'sukkah, and then on the first night, shehechyanu. The reason that leshev follows kiddush hayom is because we only sit in the sukkah due to the sanctity of the day. Also, we delay shehechyanu until the end in order to ensure that it covers both the kiddush hayom and the sukkah itself.[56] After the fact, if one made Shehechyanu before Kiddush one fulfilled one's obligation (and one shouldn't go repeat it after Kiddish).[57]

According to Ashkenazim, if one didn't sit in the sukkah on the first night but recited kiddush with Shehechyanu indoors, one should repeat Shehechyanu the next time one eats in the sukkah even. According to Sephardim, one should not.[58] If one didn't make a Shehechyanu on the first night of Sukkot, one can make it the rest of days and nights of Sukkot.[59]

Some Sephardi poskim hold woman shouldn't answer Amen to the bracha of Leshev Basukkah in the kiddush if they plan to drink wine or grape juice since it could be a hefsek.[60]

If it rains the first night of Sukkot

If it rains the first night of Sukkot, According to Ashkenazim, one is not exempt from the Sukkah. Some poskim hold that one should wait an hour or two for the rain to stop. If it does, one should eat in the Sukkah with a bracha of Leshev Basukkah. But if it doesn't, one should recite Kiddush and eat a kezayit of bread in the Sukkah without the bracha of Leshev Basukkah.[61] Other poskim hold that one may say Kiddush in the Sukkah without waiting for the rain to stop.[62] If the weather forecast is that there is supposed to be rain all night, even according to Ashkenazim, it isn't necessary to wait any amount of time and it is fine to immediately make Kiddush without the bracha of Leshev Basukkah and eat a kezayit of bread in the Sukkah.[63] When eating a kezayit of bread in the Sukkah and then going inside, a person should eat a little bit of bread inside so that he can recite birkat hamazon inside.[64]

According to Sephardim, one is exempt from the Sukkah and one should eat in the house.[65] However, if one wants to be strict one may wait a little bit for the rain to stop but one should not wait too long which would cause oneself pain on Yom Tov. If after eating the house the rains stops then if it's before chatzot (halachic midnight) one should go into the Sukkah to eat one kezayit of bread and make Leshev Basukkah and if it's after chatzot one shouldn't recite the bracha of Leshev unless one eats a kezayit of bread.[66]

If one recited Kiddush and ate a kezayit of bread in the Sukkah while it was raining and then one wakes up in the middle of the night and sees that it is not raining, some poskim hold that one does not have to get up to eat in the Sukkah,[67] while others

hold that one should get up to eat more than a kezayit of bread in the Sukkah.[68]

If it rains the second night of Sukkot If it rains the second night of Sukkot, according to Ashkenazim, it isn't necessary to wait to see if the rain is going to stop. He should just recite Kiddush inside and at the end of the meal eat a kezayit of bread in the Sukkah, even if the rain has not yet stopped. If it is still raining he should not recite Leshev Basukkah. If afterwards it stopped raining he should return to the Sukkah to eat more than a kezayit with a bracha of Leshev Basukkah. This is the strict halacha, however, some poskim hold that it is proper even on the second night to wait a little bit to see if the rain is going to stop.[69] Some poskim argue that it isn't necessary to sit in the rain in the Sukkah on the second day of Sukkot. If someone wants to be strict they may eat a kezayit of bread in the Sukkah in the middle or end of the meal.[70]

Kiddush During the Day According to Ashkenazim, if one plans to eat mezonot products after reciting the daytime kiddush he should recite leshev ba'sukkah before drinking the wine.[71] According to Sephardim, no leshev is recited for mezonot.[72] Regarding one who plans on eating bread after the daytime kiddush, some recite leshev before drinking the wine, whereas others recite leshev only before eating the bread.[73] According to Sephardim, it is proper to stand for Kiddush. The Ashkenazic practice, however, is to sit.[74] Lighting Candles in the Sukkah Ideally the Yom Tov candles should be lit where they are going to eat. That is, the Sukkah. However, if there is any concern that it might cause a fire one should just have electric lights in the Sukkah and light the candles indoors in the kitchen or bedroom where they can be enjoyed on Yom Tov.[75] Even though women are exempt from eating in the Sukkah the mitzvah of lighting Yom Tov candles, nonetheless women have the initial right to light the candles instead of having the men light.[76]

Sources 3, Chazon Ovadyah pg 132 4. Mishna Brurah 639:24 5. There is a dispute in Gemara Sukkah 11b whether the Sukkot that Jews sit in are in commemoration of actual sukkot that Bnei Yisrael sat in in the desert or the Ananei Hakavod (clouds of glory) that God gave us for protection. The Tur 625:1 writes that the Sukkot are in commemoration of the Ananei Hakavod and the Jews sit in the Sukkah specifically in the winter (instead of when Bnei Yisrael left Egypt) to show that even though the norm is to move back into your house for the winter, we move outside to fulfill G-d's will. The Bach 625:1 s.v. BaSukkot says that the fact that the Tur wrote this indicates that one hasn't fulfilled one's mitzva completely if while sitting in the Sukkah one didn't remember the exodus from Egypt (Yetsiyat Mitzrayim) since the pasuk states explicitly that the mitzvah of Sukkot is to remind us of the exodus. The Mishna Brurah 625:1 writes that one should have the intent that Hashem commanded us to sit in Sukkot in order to remember the exodus from Egypt (Yetsiyat Mitzrayim) and

that the Sukkat are in commemoration for the clouds of glory.

□ See also the Tur 417 who quotes his brother regarding the connection between Sukkot and Yacov Avinu. See more about that idea on dailyhalacha.com.

6. The Pri Megadim (A" A Intro to Siman 625) writes that this is only in order to do the mitzvah in it's best way, however, after the fact even without the intent one has still fulfilled one's obligation as long as one had the intent to fulfill the mitzvah (as part of the concept that mitzvot need kavana). Chazon Ovadyah (Sukkot pg 97) and Mishna Brurah (625:1) agree with the Pri Megadim, unlike the Bikkurei Yaakov (625:3) who holds that one doesn't fulfill one's obligation at all without the proper intent. Rav Shternbuch in Moadim UZmanim (vol 1 pg 169) writes that although lacking the Kavanna doesn't take away the mitzvah, however, one still loses the separate mitzvah of having kavanah.

11. Shulchan Aruch 640:3 based on Mishna Sukkah 25a. 12. Mishnah Sukkah 28b 13. Mishna Brurah 639:38 based on Rashi Sukkah 29a "viyardu." Ritva Sukkah 29a "Tannu Rabanan," writes that one is not required to eat in the sukkah if there are rain-clouds in the sky and it appears as if it is going to rain. Rav Shalom Schwadron in Daat Torah OC 639:5 says that most poskim don't accept this opinion but he is in doubt if you can recite a beracha in such a situation.

14. Shevet Hakehavi 1:199 15. Shulchan Aruch 640:4, Rama 639:2, 639:5, and 640:4 ... 53. The Rabbis in the Mishna (Sukkah 27a) hold that there is an obligation to eat in the Sukkah on the first night and afterwards it is optional to eat in the Sukkah. The gemara explains that the reason for the Rabbis is that there is a gezerah shava between Sukkot and Pesach and just like there is an obligation to eat Matzah on the first night of Pesach, so too there is an obligation to eat bread on the first night of Sukkot. This is codified by the Rambam (Sukkah 6:7) and Shulchan Aruch 639:3. 54. The Gemara Brachot 49b states that on Yom Tov one would have to repeat Birkat HaMazon if one forgot to say Yaaleh VeYavo because there is an obligation to eat a meal. The rishonim point out that this seems to be at odds with the gemara Sukkah 27a which says that it is optional to have a meal on Sukkot other than on the first night. □ Some rishonim answer that there is an obligation to eat a meal each day and night of Yom Tov because of Yom Tov, but the obligation unique to the Sukkah is just the first night. If so, what's the difference between the obligation to eat a meal due to the fact that it is Yom Tov and the obligation to eat a because of the Sukkah? Rabbenu Yehuda (Tosfot Brachot 49b s.v. Iy) answers that if it rains and one has to eat inside, if the obligation is just because of Yom Tov one would fulfill one's obligation. However, if the obligation is because of the Sukkah one would have to eat in the Sukkah anyway after the rain stops. The Rosh (Brachot 7:23) quotes Rabbenu Yehuda with a slight discrepancy; he states that one should eat one's meal in the rain as opposed to waiting until the rain stops. □ Some rishonim argue that there is no obligation to eat in the Sukkah

if it rains outside and the first night is no different. Such is the opinion of the Rashba (responsa 4:78) and Raavad (cited by Kol Bo 87 and Beit Yosef 639:3). According to the Trumat HaDeshen (Pesakim n. 160), the Smag (Asin 43), and Or Zaruah 2:301 also agree. S" A 639:3-5 rules like the Rashba that one is not obligated to eat in the Sukkah besides the first night and one is not obligated to eat in the Sukkah on the first night if it rains. Chazon Ovadia (p. 100 and 122) rules like S" A in both instances. □ However, the Magen Avraham (188:7 and 639:10) and Mishna Brurah 639:23 hold that one is obligated to eat in the sukkah each day and night of Sukkot. Also, the Rama 639:5 rules that one is obligated to eat in the sukkah on the first night if it rains. □ Alternatively, the Ritva (Sukkah 27a s.v. VeShiur) quotes his Rebbe as explaining that while one can fulfill the regular Yom Tov meal by eating a Kezayit of bread outside the Sukkah, the first night meal needs to be eaten in the Sukkah even if it is only a Kezayit. The Tur 639:3 agrees. This opinion is also cited by the Ran (Sukkah 12b s.v. Matnitin). Accordingly, one would be obligated to eat a meal each day and night of Yom Tov. □ Other rishonim answer simply that the Gemara Brachot which said that it is an obligation to eat a meal on Yom Tov was only referring to the first nights of Pesach and Sukkot. However, there's no obligation to eat a bread meal the rest of the days of Pesach and Sukkot. This is the opinion of the Tosfot (Sukkah 27a s.v. Iy), Rashba (Brachot 49b s.v. Tefillah and responsa 3:287), and Smag (Asin 43). 55. Rama 639:3 writes that one make sure not to eat until nighttime. Mishna Brurah 639:25 explains that this is based on the connection between Pesach and Sukkot and by Matzah one may only eat at night as it says in the פסח. Mishna Brurah continues that after the fact if one ate one should eat another Kezayit but not make another LeShev BaSukkah because of Safek Brachot LeHakel. Nitei Gavriel (Sukkot 38:12) extends the Rama to not even making Kiddish before nighttime. Yalkut Yosef (Moadim pg 138) agrees with the above halachot. 56. Shulchan Aruch O.C. 643:1, Mishna Brurah 643:1, Chazon Ovadia Sukkot pg. 95 57. Mishna Brurah 643:3 58. The Ran (Sukkah 22a s.v. VeIm) cites the Raavad who says that if one didn't eat in the sukkah on the first night and said shehechyanu indoors, one should say shehechyanu the next time one eats in the sukkah for the sukkah itself. This is codified by the Rama 641:1. Chazon Ovadia (p. 127), however, is concerned for the Bach (responsa 132) who argues that the bracha of shehechyanu can exempt a mitzvah even if it isn't present when the bracha was made. Seemingly, this is only relevant for the Rama under extenuating circumstances. See Eliyah Rabba 641:2. 59. Magen Avraham 643:1, Mishna Brurah 643:2, Chazon Ovadyah (pg. 95) 60. Rav Dovid Yosef (Mitzvat Yeshiva Bsukkah 5781 min 9) citing his father, Rav Ovadia Yosef 61. Rama 639:5, Mishna Brurah 639:35 □ Practically, the Rama 639:5 writes, that if it rains one should remain in the sukkah

for kiddush and eating of the first kezayit of bread. □ However, the Gra (639:3), in explaining the opinion of Tosfot, writes that eating in the sukkah while it is raining is worthless since it isn't considered a sukkah. Rather one should eat in the sukkah after it stops raining. □ Accordingly, the Tzlach (Brachot 49b) writes that a person should wait an hour or two for the rain to stop so that one can eat in the sukkah after it stops raining. The Mishna Brurah 639:35 agrees. □ However, the Shvut Yaakov 3:45 (cited by Shaarei Teshuva 639:13) writes vehemently against those who would wait until midnight to start the meal to wait for the rain to stop. He explains that either one is exempt from the sukkah altogether, like S"A, or one should eat in the sukkah while it is raining, but waiting to eat only detracts from simchat Yom Tov. □ Chachmat Shlomo 639:5 writes that one is usually exempt from sitting in the Sukkah when it is raining because doing so would be causing oneself pain. On the first night, however, since it is a mitzvah to eat in the sukkah, that in and of itself is a reason why it would be considered an enjoyment and not a pain to eat in the rain. □ **Rabbi Zvi Sobolofsky ("Eating In The Succah The first Night Of Succos and Hilchos Mitztaer" min 30-3) quotes Rabbi Mordechai Willig as having ruled that if it rains on the first night of Sukkot one may say Kiddush in the Sukkah without waiting for the rain to stop. Similarly, Rav Hershel Schachter ("Inyonei Sukkos 2" min 51-2) said that if it is raining the minhag is to say Kiddush without leshev ba'sukkah, eat a kezayit of bread in the sukkah, and then if it stops raining have another kezayit in the sukkah.** 62. Rabbi Tzvi Sobolovsky in a shiur on yutorah.org (min 30-3) quotes Rabbi Mordechai Willig as having ruled that if it rains on the first night of Sukkot one may say Kiddush in the Sukkah without waiting for the rain to stop. 63. Rav Hershel Schachter (Teshuva Tishrei 5784) 64. Rav Hershel Schachter (Teshuva Tishrei 5784) 65. Shulchan Aruch 639:3-5 rules like the Rashba that one is not obligated to eat in the Sukkah besides the first night and one is not obligated to eat in the Sukkah on the first night if it rains. Chazon Ovadia (p. 100 and 122) rules like Shulchan Aruch in both instances. 66. Yalkut Yosef (Moadim pg 140), Chazon Ovadyah (Sukkot pg 122) 67. Mishna Brurah 639:36 68. Rabbi Tzvi Sobolovsky in a shiur on yutorah.org (min 30-5) quotes Rabbi Mordechai Willig as having ruled that if it rains on the first night of Sukkot and one ate in the Sukkah, and then fell asleep, if one wakes up and sees that it stopped raining, one should get up and eat a Kezayit in the Sukkah in order to be certain that one fulfilled this mitzvah deoritta. Rav Hershel Schachter (Teshuva Tishrei 5784) agrees that he should eat again in the Sukkah. He adds that someone who woke up should even wake others up in order to fulfill this mitzvah. 69. Mishna Brurah 639:36. In Shaar Hatziyun 639: 71 he cites Magen Avraham who is lenient not to require sitting in the Sukkah at all on the second day if it is raining, but rejects

that opinion because Radvaz and Eliya Rabba argue that the second day is like the first day for this matter. 70. Magen Avraham 639:15, Shulchan Aruch Harav 639:19, Aruch Hashulchan 639:18 71. Mishna Brurah 643:9 72. Chazon Ovadia p. 134 73. Mishna Brurah 643:9 74. The Rambam (Sukkah 6:12) writes that one should stand for kiddush and then sit for the bracha of leshev ba'sukkah. The Maggid Mishna explains that the Rambam held that one should recite the bracha immediately prior to fulfilling the mitzvah of sitting in the sukkah. The Raavad, however, argues that the bracha is really made upon the eating and so it should be said sitting before eating. The Maggid Mishna and Rosh (Sukkah 4:3) agree with the Raavad and explain that the language of 'leshev ba'sukkah' doesn't refer to literally sitting but to dwelling as per the pasuk "BaSukkot Teshvu". Shulchan Aruch 643:2 holds the Rambam and Rama like the Raavad. 75. Mateh Efraim 625:33 writes that the candles should be lit in the sukkah. Chazon Ovadia (Sukkot p. 207) writes that the candles can be lit indoors if there's any concern of danger. Responsa Maamer Mordechai 4:12 clarifies that the candles can be lit in the kitchen or bedroom but the woman should be sure to benefit from them during the night and not just leave them in the kitchen and go somewhere else. Aseh Lecha Rav 2:42 agrees. 76. Chazon Ovadia (Sukkot p. 213) ...

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Rabbi Mordechai Willig Simchas Yom Tov: When, Then and Now

I. The Eighth Day

"You shall rejoice in your festival... you shall be only (ach) joyous" (Devarim 16:14,15). Rashi cites the Gemara (Sukkah 48a) that the second command adds that the mitzva of simcha applies to the night of Shmini Atzeres as well. What about the day of Shmini Atzeres? Rashi (48a) explains that one must offer shelamim on the seventh day in order to eat its meat on the eighth night, so certainly (kal vachomer) he must eat the meat the eighth day, since the main (ikar) simcha is during the day.

However, in Pesachim (71a) Rashi states that the mitzva of simcha is limited to the eating of the shelamim meat, applies only to the eighth night, and the eighth day is excluded from this mitzva, as the Torah says twice (Vayikra 23:40, Devarim 16:15) regarding simcha, "seven days". How can this contradiction in Rashi be resolved? This question was raised by the Maharsha (Sukkah 42b).

Rav Bezalel Zolty (Mishnas Ya'avetz, Orach Chaim 41:2) resolves the seeming contradiction answers based on a dispute regarding shelamim which were slaughtered on erev yom tov (Pesachim 70b-71a). Ulla holds that one does not fulfill the mitzva, because the slaughtering must take place at the time of simcha (zevicha b'shas simcha), i.e. on yom tov itself. Ravin

disagrees and maintains that one does fulfill the mitzva because we do not require slaughtering at the time of simcha. Rav Zolty explains that Rashi in Pesachim is explaining the position of Ulla. The night of Shmini Atzeres is part of the seven days of Sukkos because when it comes to kodshim, a halachic day begins in the morning and continues through the subsequent night (Chulin 83a). As such, the mitzva of simcha begins on the morning of the first day of Sukkos and extends through the night (only) of the eighth day, for a total of seven halachic kodshim days. (It cannot be fulfilled on the first night since, from the perspective of how we count days for purposes of kodshim, Sukkos has not begun yet, nor does it extend to daytime of the eighth day, which is past the seven [kodshim] days that the Torah specified twice. Although the Mishna (Sukkah 48a) states that simcha is observed for eight days, it means that it applies on eight calendar days, from the dawn of the fifteenth of Tishrei until the dawn of the twenty-second.) Rashi in Sukkos, however, is explaining the position of Ravin. According to Ravin, the eighth night is not an extension of the seven days of Sukkos, rather it is part of the independent mitzva of Shmini Atzeres. Rav Zolty says that the halacha follows Ravin (see Rambam Hilchos Chagiga 2:12 and Hilchos Yom Tov 6:17), and a proof to this is that the Gemara (48a) must have adopted the position of Ravin since it suggests that the word "Ach" comes to include the first night. This presumes, as Rashi explains, Ravin's position that the shelamim can be slaughtered on erev yom tov and eaten on the first night.

II. Night and/or Day

The Chazon Ish (Orach Chaim 124, 71a) is unsure whether one must eat shelamim meat day and night, or is only once, either during the day or night, enough. The Mishna (Sukkah 42b) states: "Lulav and arava six and seven, Hallel and simcha eight." Six and seven depend on whether the first or last day of Sukkos is on Shabbos, as the Mishna explains. Tosfos (ibid.) asks: simcha is also not always eight days; if the eighth day is motzaei Shabbos, the mitzva is only seven days, since shelamim may not be slaughtered on Shabbos, and if slaughtered on Friday, it may not be eaten beyond the day of Shabbos. The Maharshah asks: given that every Sukkos has a motzaei Shabbos, why did Tosfos ask his question only regarding the eighth night falling out on motzaei Shabbos? Maharshah answers that Tosfos chose the eighth night because it is included (48a) explicitly, but in reality the question applies every year. The Maharsha disagrees, saying that in other years the mitzva can be fulfilled on Sunday during the day, and only when the eighth night is on motzaei Shabbos is there a question, since Tosfos agrees with Rashi in Pesachim that the mitzva does not extend until the eighth day. The Maharsha clearly holds that it is sufficient to eat meat by day, on Sunday in most years. The Chazon Ish's doubt is thus resolved leniently (according to the Maharshah the doubt remains.)

One question remains: How do we divide the days? Does the night follow the day as in kodshim, or does the night precede the day as in all other areas of halacha? Perhaps this, too, depends on the dispute between Ulla and Ravin. According to Ulla, the obligation of simcha is in place for seven twenty four hour days, from dawn of the fifteenth until dawn of the twenty-second, and the days begin and end at dawn, as in kodshim. However, according to Ravin, the obligation of simcha is eight full days, from sunset preceding the fifteenth until sunset of the twenty-second. If so, the day is divided from sunset to sunset, as in all other halachos. As mentioned, the halacha is according to Ravin.

III. Nowadays

The Rambam (Hilchos Yom Tov 6:17) includes other types of simcha, such as meat and wine, in the biblical mitzva of simcha. Tosfos (Moed Kattan 14b) writes that only shelamim meat is a biblical mitzva, and nowadays simcha is only rabbinic.

Tosfos (Sukkah 42b) answers the question about motzaei Shabbos, when there is no shelamim meat, by citing the Gemara (Pesachim 71a) where Ulla is questioned: when the first day of Sukkos is Shabbos, how does one fulfill simcha? One may not slaughter on Shabbos, and Friday is not bizman simcha. Rav Papa answers: one fulfills the mitzva with clothing and wine. Presumably, this means clothing for women and wine for men (Pesachim 109a). The Rambam adds meat, together with wine.

Tosfos here contradicts the Tosfos in Moed Kattan 14b and maintains that all types of simcha are a biblical mitzva. This contradiction can be answered in the same manner in which Rav Zolty answered the one above. The proof that clothes and wine are a biblical mitzva is only according to Ulla and R. Papa, but the halacha follows Ravin. When the first day of Sukkos is on Shabbos, the mitzva is fulfilled with shelamim meat slaughtered on Friday, and there is no need to say that other forms of simcha are a biblical mitzva. Therefore, l'halacha, Tosfos (Moed Kattan) rules that it is only rabbinic. The Piskei Teshuvos (530 fn. 63, fn. 73 in 2021 edition) rules that one must eat meat and drink wine twice daily on chol hamoed. According to our analysis, once a day, from sunset to sunset, suffices, and this is the opinion of Rav Moshe Feinstein and Rav Y.S. Elyashiv as well (cited there). The Piskei Teshuvos (529 fn 99) rules that one should eat red meat, as opposed to chicken. According to the Rambam this is an obligation, while according to the Shulchan Aruch it is a mitzva but not an obligation (Biur Halacha 529:2). If one does not enjoy meat or wine, he should fulfill the mitzva with what he enjoys. Even on Yom Tov itself, eating meat once a day is sufficient. In our home, on Shabbos we eat chicken, on yom tov we eat red meat once each day. On the second night of Shavuot, and the night of Simchas Torah, we eat dairy.

May we soon merit the rebuilt Beis Hamikdash and eating the meat of shelamim and fulfilling the biblical mitzva of simchas yom tov according to all opinions.

Rav Kook on Succoth: Our Protective Fortress Inbox
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Rav Kook Torah

Succoth: Our Protective Fortress
The sukkah booth that we live in during the Succoth holiday is by definition a temporary dwelling. The Sages ruled that a very tall structure, over ten meters high, is invalid as a sukkah because it is a permanent structure. An exposed hut consisting of only two walls and a handbreadth for the third, on the other hand, is perfectly acceptable.

And yet, this rickety booth is our protective fortress. As King David said, “You protect them in a sukkah from the strife of tongues” (Psalms 31:21). Why should such a flimsy structure be a paradigm of protection and safety?

The Sukkot of the Great Assembly To better understand the metaphor of the sukkah, we should examine a remarkable Talmudic passage. In Nehemiah 8:17 it states that, from the time of Joshua, the Jewish people had not dwelt in sukkot until the mitzvah was reinstated after their return from the Babylonian exile. How is it possible that this mitzvah was neglected for so many centuries?

The Talmud in Arachin 32b explains that the Jewish people always performed the mitzvah of dwelling in a sukkah. However, the sukkot erected by the Great Assembly in the time of Nehemiah were special sukkot, possessing a protective quality that had not existed since the days of Joshua bin Nun. According to the Talmud, these were not even physical sukkot, but rather a unique spiritual act of Ezra and the Great Assembly: “They prayed and abolished the passion for idolatry, and this merit protected them like a sukkah.”

The Ultimate Fortress Clearly, the protective aspect of the sukkah is of a spiritual nature. The eternal truth is that the sukkah — purposely defined as a structure so flimsy that it cannot even be called a proper dwelling — is a fortress that protects us from all adversaries and foes. What is it that transforms the exposed sukkah into a shelter and stronghold? Certainly not any of its physical properties. Rather, its source of inner strength is none other than God’s word. The sukkah protects us by virtue of the Torah law that declares this structure to be our shelter during the holiday of Succoth.

This is an important message for all times, and especially in our generation. We need great courage to return to the land of our fathers and rebuild our national home. Where can we find the moral and spiritual resolve to withstand the challenges of those who oppose our return and deny our right to a homeland in Eretz Yisrael? Like the sukkah dwelling, our national home

is based on the spiritual strength of God’s eternal word. The most advanced weapons may be able to penetrate the thickest walls, but they cannot prevail over the stronghold of God’s word.

This is our fortress, our ultimate shelter of security: God’s eternal promise that the Jewish people will return to their land and the House of Israel will be built once again.

The protective sukkah of the Great Assembly was the merit provided by their spiritual efforts to abolish the desire for idolatry. Our right to the land of Israel is similarly based, not on our military prowess, but on the moral strength of our eternal covenant with God and the merit of the Torah’s mitzvot.

Beautifying the Law However, we should not be satisfied with keeping only the minimum requirements of Torah law.

Jerusalem was destroyed, the Sages taught, because the judges ruled according to the strict letter of the law. They failed to take into account the spirit of the law and seek a ruling that is both just and compassionate — lifnim mishurat ha-din (Baba Metzi'ah 30b).

The mitzvah of sukkah is based on Divine law, but there is an ancient custom to adorn the sukkah with decorated fabrics, fruits, and grains (Sukkah 10a). We should similarly seek to “adorn” the Torah law. We should go beyond the minimum requirements of the Law and aspire to the highest level of God’s word, in its purest ethical form. Then we will merit that “David’s fallen sukkah” (Amos 9:11), the prophet’s metaphor for Jewish sovereignty, will rise again, speedily in our days. (Silver from the Land of Israel. Adapted from Ma’amarei HaRe’iyah vol. I, pp. 149-150) Get your copy today!

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HOSHANA RABBA

SHIUR OF RABBI J.B. SOLOVEITCHIK

BOSTON, 1969

Transcribed and summarized by Rabbi Dr. Nisson E. Shulman

I. The Torah commanded that within the precincts of the Holy Temple in Jerusalem the lulav and esrog should be taken on each of the 7 days of Sukkos. Beyond the Temple precincts it was taken in hand only on the first day. The source is Vayikra 23:40, "Ulekachtem lachem bayom harishon pri etz hadar... usemakhtem lifney hashem elokechem shivas yamim." While the lulav commandment seems to apply to the first day alone, our sages interpreted the command of simcha to mean by means of the lulav and esrog. Hence, that commandment was applied to each of the seven days. In the same way, the arava was taken in hand within the Holy Temple on each of the holiday's seven days, but outside its precincts it was taken only on the seventh day. The source of the arava commandment is the oral tradition (that does not diminish from its authority as a Torah commandment).

In the Beis HaMikdash there was special significance to taking the lulav on the first day and the arava on the seventh day, for only on those days did these respective mitzvot take precedence over the Shabbos. Thus, if Shabbos coincided with the first day, the lulav would be taken in hand. If it coincided with the seventh day, the mitzvah of arava applied. On the other days of the holiday, Shabbos took precedence over both of these mitzvot. The reasoning regarding lulav is obvious, for only on that day were both commands operative, "ulekachtem" and "usemachtem." Thereafter, only the "usemachtem" commandment remained. We do not know why the arava took precedence over the Shabbos on the seventh day (See Sukkah 42b).

In the Temple, the commandment of arava was fulfilled in two ways. They would decorate the altar with long aravos, which were so tall that their tops waved over it. At that time they would blow "hatzotzros," the trumpets. They would also, on each day of Sukkos, after fulfilling the mitzvah of the lulav and esrog, put them away and take the arava. We will later discuss what they did with the arava.

II. When the Holy Temple was destroyed, Rabbi Yohanan ben Zakkai decreed that these commandments should remain operative in remembrance, but with this difference, the lulav was maintained for each day of Sukkos except for Shabbos, and the arava applied only on Hoshana Rabba. On Hoshana Rabba, besides decorating the altar, might they also have taken the arava in hand while marching around it seven times? Otherwise, how can we consider the arava a remembrance of the Temple? What possible commemoration can there be for the decoration of the altar? However, if in the Beis HaMikdash we had marched around the altar with the arava as well, then by our marching around the Sefer Torah on the bima today, we do, indeed, reflect the practice in the Temple. [It appears that arava on Hoshana Rabba was considered an even more important performance than the commandment of blowing the shofar on Rosh Hashanah, for the Talmud discusses organizing the calendar in such a way that Hoshana Rabba does not fall on Shabbos (See Sukkah 43b). It has no such discussion in connection with the shofar, which is not blown when Shabbos comes out on Rosh Hashanah. We do not know why Hoshana Rabba has so much prominence.]

Rav Yoseph (Sukkah 43b) questions the premise that today arava on Hoshana Rabba is in commemoration of the practice in the Beis HaMikdash, for that could only be true if arava in the Mikdash was taken in hand (netilah), and with it we marched around the altar. Rav Yoseph holds, however, that all they did in the Mikdash was beautify the altar by means of arava but did not march around the altar with it. Thus our custom of arava on the seventh day has nothing to do with the Beis HaMikdash since there is no longer any altar. As Rashi says; Vehashta deleka mizbeach, heicha nizkefa?" Abaye questions Rav Yoseph's statement by quoting the Mishnah that

they would walk around the altar once every day and seven times on Hoshana Rabba. "Was it not with the arava (in hand)?" This is refuted: "No, the marching around the altar was with the lulav in hand."

The Talmud quotes a controversy on this issue, and concludes that they walked around the altar holding the arava. The Talmud cites an incident that took place in the Holy Temple. Dissident followers of Baitus who objected in principle to the oral tradition, tried to sabotage a Shabbos Hoshana Rabba service by burying the aravos which had been prepared from erev Shabbos under stones which on Shabbos are "muktzeh." Ordinary Jews came the next day, disregarded the prohibition of muktzeh, drew the aravos out from under the stones, and practiced "hibut arava." If the practice of arava was limited to decorating the altar (zekefa) alone, the beraita would not have used the term "hibut arava" which means either shaking or banging. (According to Rashi, the arava was waved in precisely the same fashion as the lulav. It is the Rambam who interprets "hibut" as "banging").

So the opinion of those who claimed that the hakafot were with the lulav in hand and without the arava is rejected. Arava remains with a dual aspect, "zekifa," decorating the altar, and "netila," taking the arava in hand and with it marching around the altar.

III. Rambam, Ch. VII Hilchot Lulav, Halakhah 20-22, has a slightly different view than that described above. He cites the Oral Tradition that in the Mikdash they brought an additional arava besides the one bound with the lulav, and describes how the mitzvah was accomplished. Each of the seven days they would bring branches of arava and stand them up around the altar with their tops bending over it. And while they brought these willow branches, they would blow tekiah, teruah, tekiah (with "hatzotzros," trumpets).

Blowing the trumpets in this fashion made it clear that arava was a fulfillment of a mitzvah (a "kiyum") rooted in the Mikdash itself. In effect, it was a mitzvah that the altar be decorated with aravos, for they blew the "hatzotzros" for those procedures dependent on the Mikdash, such as when they opened and shut the Mikdash gates. Whenever the fulfillment of the mitzvah is related to the sanctuary itself, it required the "hatzotzros." That is why, when they removed the aravos, they would say, "Yofi lecha mizbeach," How beautiful (this practice is for) the altar. If arava were a mitzvah incumbent upon the persona (kiyum gavra), then each person would have to approach the altar and erect an arava. But that was not the way it took place. The priests used to do it on behalf of everyone, for the Halakhah was that the altar had to be decorated with aravos.

When the Rambam describes the practice on those occasions when Shabbos coincided with Hoshana Rabba, however, he mentions two procedures: the erection of the arava decoration around the mizbeach, and the taking of the arava in hand;

"ubaim haam venotim mimenu kederech sheosim bechol yom." So apparently the Rambam agrees that there are two "kiyumim" to arava, one relating to the altar, that it be decorated with arava, the other relating to each person requiring him to hold an arava. Yet, when describing the daily practice, he indicates that they marched around the altar with their lulavim rather than with the arava (ibid. 23). Moreover, the Rambam assumes the hakafah must be part of Hallel, since they recited "ana hashem hoshiah na;" this could only apply to lulav. How do you explain this apparent contradiction to the Gemara above? The discussion in the Gemara seems to have rejected this view, holding that every day there was "hakafa" with the arava, not only on Hoshana Rabba. How does the Rambam explain this?

Apparently the Rambam held that even though there is a personal requirement (kiyum gavra) of "netilat arava," taking it in hand, this is not fulfilled by "hakafah," making a circuit around the altar. It consists rather of moving the arava, or smiting it ("nanuim" or "hibut") (See 22). Our practice on Hoshana Rabba of striking the arava on the floor (bench) or wall is, according to the Rambam, exactly what they did in the Beis HaMikdash. Just as we smite the arava on the wall or floor without a bracha on Hoshana Rabba, in the Beis HaMikdash they used to do this every day of the holiday. Thus, while according to Rashi, arava in the Temple was waved and held as we marched around the altar, and this is an extension of "netila," according to Rambam "hibut," smiting the arava, is the extension of "netilah." He derives this from the beraita's use of the word "hibut" "She'eyn baytusim modim shehibut haarava doche Shabbat." So, according to Rambam, the circuit of the altar was done only with the lulav, and never with the arava.

IV. Why is the Rambam so insistent about this? If you take the "hakafah" and relegate it to the arava, as Rashi does, then it turns out that arava has two communal "kiyumim" deriving from the altar: 1) that the altar be decorated with arava; 2) that the altar has a procession around it by means of the arava. The lulav is left with only one "kiyum gavra," the personal obligation of "netila," that of taking the lulav (4 minim) in hand, reciting a bracha and moving or waving it. The Rambam agrees that there is a dual aspect of the commandment of arava: one is a "kiyum mizbeach," a communal requirement dependent on the altar, the second is a personal responsibility, a "kiyum gavra." The "kiyum mizbeach" is that it be decorated by means of arava; the second is the personal responsibility of "hibut," that every person take an arava and strike it two or three times on the floor or on the wall.

According to the Rambam there were two aspects of the mitzvah of lulav as well: 1) the individual's requirement to hold the lulav in his hand for each of the seven days (and outside the Temple for the first day), and 2) the communal requirement, the "kiyum mizbeach" that on all seven days the

altar be decorated with lulav, not by standing the lulavim up around the altar (as in the case of arava), but by means of a parade around the altar holding the lulav. For the arava, the medium of beautification of the altar is to erect them around it; for the lulav the medium is to make a circuit of the altar, holding the lulav in hand. This is not our individual duty, but a requirement of the altar and could therefore be performed by the priests on our behalf. It would seem, according to this then, that the mitzvah of "usemachtem" branches out, becoming - after the first day of Sukkos - a communal duty expressed by the lulav parade around the altar.

V. Today, we practice hakafah every day of Sukkos by walking around the bima upon which a Sefer Torah is held, making one circuit daily and seven on Hoshana Rabba. The Rambam stresses the custom today of circling the "tevah" and thereby means the Sefer Torah which it contained, so that the "tevah" represents the altar (ibid. 23).

According to Rashi, the whole institution of hakafot on days other than Hoshana Rabba makes no sense, because, according to his view, in Temple times there were no hakafot with the lulav, but only with the arava! Furthermore, the mitzvah of the arava is limited to the seventh day, so why should there be any hakafot altogether on the other days?

According to Rambam, however, it is logical. Circling makes sense on every day of Sukkos since it is not related to the arava but to the lulav with which - in the Temple - they would circle the altar on each day of the holiday. Thus, according to the Rambam, circling with the arava is not done on any other day of Sukkos. The lulav parade each day of Sukkos today is in remembrance of the Temple. On Hoshana Rabba the situation changes, for there is then zecher leMikdash, not only by means of lulav, but by means of arava as well; lulav all the seven days, the arava on Hoshana Rabba, its exclusive day.

VI. On Hoshana Rabba we seek to accommodate both views, that of Rambam and that of Rashi. We circle with the lulav, for according to Rambam, besides the personal obligation of "netilah," taking the lulav, there is a communal obligation that the altar have a parade around it just like on every other day of Sukkos. As far as the mitzvah of arava is concerned, that is fulfilled with "hibut," striking the arava. Rashi, who holds that the circuit on every other day of Sukkos is with the arava, applies that to Hoshana Rabba as well, as a communal responsibility deriving from the altar. He also holds that the arava on Hoshana Rabba is also a personal obligation, fulfilled with "netila." Both Rashi and Rambam agree that on Hoshana Rabba there are seven circuits of the altar.

Rabbi Moses Isserles (Rama) therefore says that on Hoshana Rabba you pick up the arava together with the lulav. The Ari HaKadosh, however, maintains that for reasons rooted in Kabbalah one should not take the lulav and the arava at the same time. That is why on Hoshana Rabba we don't pick up the arava until we have put away the lulav. The four items of

the mitzvah, lulav, arava, esrog, hadas, represent the complete name of Hashem of four letters, the Yod, He, Vav and He. This is expressed in the Yehi Ratzon, "Bring nigh each to the other and they should be as One in my hand." This name of G-d represents mercy, loving-kindness, "Hashem Hashem, Kel rachum vechanun." The arava is "din." That is why the arava should not be held together with the four varieties. (Rav Moshe Soloveitchik and Rav Chaim did, indeed, hold the lulav together with the arava).

VII. There are a number of rulings in the Mikdash that are reflected in current practice. For instance, a mourner does not participate in the hakafot. Some achronim question why a mourner should not participate since he is required to fulfill all commandments. The Gaon explains that it is because hakafah is a mitzvah mizbeach, a communal obligation regarding the mizbeach, and an aveil does not send karbanot, and has no access to the mizbeach.

The Mishnah clearly indicates that in the Beis HaMikdash, Hoshana Rabba was the most outstanding day of Sukkos, particularly in relation to the arava. We do not know why this is so, although the Zohar elaborates about Hoshana Rabba in Parshat Noach and Parshat Pinhas. The Ramban, too, in Bamidbar (Shelach), in connection with the spies, on the passage "His protection was removed from them," indicates that the night of Hoshana Rabba is the last chance to influence our "gezar din," the final decree issued on Yom Kippur. Ramban therefore calls the night of erev Hoshana Rabba "leil hahatima;" no change in our "gezar din" can be made thereafter.

We do not know why the Talmud is silent about this element of Hoshana Rabba. But we do see that on Hoshana Rabba the ceremonial procedure changed in the Beis HaMikdash, and intensified seven-fold.

<https://theyeshiva.net/jewish/2550/sukkos-essay-my-love-will-be-stronger-than-your-defiance?print=1>

Sukkos Essay

My Love Will Be Stronger than Your Defiance We Can All Use a Hug: The Power of the Sukkah

Rabbi YY Jacobson

September 28, 2023 | 13 Tishrei 5784

A Gift to a Mother

Three sons left home, went out on their own, and prospered. Getting back together, they discussed the gifts they were able to give their elderly mother. The first said, "I built a big house for our mother." The second said, "I sent her a Mercedes with a driver." The third smiled and said, "I've got you both beat. You know how Mom enjoys the Bible, and you know she can't see very well. I sent her a brown parrot that can recite the entire Bible. It took 12 years to teach him. I had to spend \$100,000 a year for 10 years, but it was worth it. Mom just has to name the chapter and verse, and the parrot will recite it." Soon

thereafter, Mom sent out her letters of thanks: "Milton," she wrote, to her first son, "The house you built is so huge. I live in only one room, but I have to clean the whole house."

"Marvin," she wrote to another, "I am too old to travel. I stay home all the time, so I never use the Mercedes. And the driver is so boring!" "Dearest Melvin," she wrote to her third son, "You were the only son to have the good sense to know what your mother likes. That chicken was delicious."

Anatomy of a Sukkah For the past three millennia, during the seven days of the joyous festival of Sukkos, we eat, drink, feast, schmuez, relax, read, and sleep in a temporary structure, or hut, known as a Sukkah. This structure consists of walls and a roof composed of material that grew from the ground, like bamboo, straw, or branches. How many walls does the Sukkah require? Jewish law states that a Sukkah must have two complete walls plus a third wall that may even be one handbreadth long (1). If your Sukkah has three or four complete walls, that's wonderful; but the minimum requirement is two walls and a tiny piece of a third wall. Why does the law dictate this exact requirement for the Sukkah walls (2)? And what really is the spiritual and psychological significance of spending seven days in a hut on your porch or backyard?

Anatomy of an Embrace Two extraordinary Jewish thinkers, the Arizal, Rabbi Isaac Luria (3) and Rabbi Schnuer Zalman of Liadi (4) turn our attention to the affectionate words uttered by the Bride in the Song of Songs (5), "His left arm lay under my head and His right arm embraces me." These words address (6), in metaphorical prose, two distinct moments in the relationship between G-d the Groom and His people, the bride. During the "days of awe," Rosh Hashanah and Yom Kippur, G-d's "left arm," as it were, lay under the head of the Jewish people. The left side represents in Kabbalah introspection, awe, discipline, and discernment, and this is the primary theme of the days of awe. Sukkos, on the other hand, described in the Torah as "the time of our joy," constitutes the point during the year when "G-d's right arm embraces me." The right arm represents, in Kabbalah, love, and kindness. Take a look at any of your arms, says Rabbi Isaac Luria, and you will notice its division into three distinct sections, each one usually extending in a different direction. The first is the arm itself, from the shoulder to the elbow; the second is the forearm, from the elbow to the wrist; and the third section is from the wrist to the edge of the fingers. Now, take a good look at your Sukkah and you will notice a "right arm's embrace." The first complete wall represents a Divine embrace from the "shoulder" to the "elbow"; the second wall reflects the embrace of the "forearm" and the third tiny wall symbolizes the palm embrace. Rabbi Isaac Luria takes this a step further. He explains that these three dimensions of an arm's embrace encompass three distinct parts of the body being embraced. When you embrace another person, explains Rabbi Chaim Vital (7) quoting his

teacher Rabbi Isaac Luria, the highest part of the arm (between the shoulder and the elbow) encompasses the entire left waist of the one being embraced. The middle part of the person's arm, the forearm, expands over the entire width of the embraced person's back. Finally, the palm and the fingers extend even further and cover only a small part of the face of the embraced one, a handbreadth of the face. The same is true concerning the Sukkah "embrace." The first two walls represent G-d's light embracing the left waist and the back of the human being dwelling in the Sukkah. The third wall of the Sukkah symbolizes the Divine energy embracing a small part of the Jew's face. (If you have a Sukkah of three or four complete walls, the hug is, of course, an all-embracing one, encircling your back and your face.) This is the language of Kabbalah, written in codes and metaphors. But how can we apply these anthropomorphic descriptions in a visceral and practical way? I will present the explanation presented by Chabad Chassidus into this insight by the Arizal.

How Do You Express Love? There are different ways we express love (8). The first is through words of affection. The three simple words "I love you," when uttered sincerely, may have a transforming impact on another life. Words of affection express our inner emotive experience. A second, more powerful expression of love is a kiss. A genuine kiss captures an intense feeling that may not be grasped in words. Words can state, "I love you," while a kiss declares, "I love you more than I will ever be able to tell you how much I love you." A third, perhaps even more powerful expression of love comes in the form of a gaze. Two people in love can gaze at each other for long periods of time without uttering a sound. The sound of a silent gaze is sometimes louder than a thundering outpouring of love. There is something of your soul that you can communicate to another human being exclusively through your eyes (9). A fourth universally accepted method of expressing love is by means of an embrace. A genuine hug embodies a profound bond existing between the two people embracing each other.

Dissecting the Hug In Jewish mysticism, the diverse methods of communicating love represent different qualities of love. In the former three methods, the love is toward the face of the beloved one. You speak to one's face, you kiss one's cheeks or lips, and you gaze at one's eyes. In contrast, the target of an embrace is the nape and back of the one being embraced. That is not a coincidence. There are two forms of love, reciprocal and unconditional. The first is directed to the face of the beloved one; the second is directed to the back of the beloved. I may love you because of what I receive in return for my relationship with you. Your wisdom, passion, depth, empathy, sensitivity, candidness, humor, beauty, talents, humor, values, etc. -- qualities expressed in and through your face, your eyes, ears, mouth, and general look -- enrich me. I love you because of these or other tremendous qualities that you bring to my life.

This is the type of love primarily communicated in words of affection, in a kiss, or in a silent, romantic gaze, all of them directed toward the face of the beloved one, the primary location of reciprocity. When I express my attachment to you in these three or other forms, I am essentially stating that I cherish you because of your face, because of your qualities and virtues that enrich the caliber of my life. Without you, life for me is that much more empty, boring, and directionless. This love is deep and powerful, but it is conditional. As long as you are here for me, I am here for you. In essence, I love you because I love myself, and you make my "self" so much deeper and happier.

Yet there is a love demonstrated in an embrace, in which my arms encircle your back. You may turn your back on me, but I won't stop hugging you. You may not give me anything in return for my love; you may even want me out of your life, but I still love you with all my heart, because my soul loves your soul. My core is one with your core. We see it with parents and children. All healthy parents love their children but sometimes the love (at least on a conscious level) is dependent upon "nachas," the delight and pleasure my child gives me in return for my nurture. What happens in those situations when your child turns his or her back on you (usually because of trauma and emotional neglect)? It becomes very difficult for many parents to maintain the same level of intense love and connection. "He's spitting in the face of all my values, how can I show love? She is showing such disdain for her upbringing, how can I accept her?"

That's the secret of the hug. It is the freedom and the courage to transcend the need for reciprocity. I can show my child, or another child, that affection knows no limits. I love not only your face but also your back. Even as you turn your back on me, I will hold you tightly in my grip and not let go. You may not be interested in me, but I am forever connected to you. That is why the hug is the only form of love that does not allow the beloved one to escape your embrace. When I utter words of love to you, when I gaze at you, even when I kiss you, I am not holding on to you; if you want to move away from me, it's your choice. But when I embrace you, even if you wish to escape my embrace, you remain "gripped" in my embrace; I won't let you tear yourself away from me. This is not a coincidence. According to the Chassidic masters, this is the essence of a hug: You may want to run away from me, but I will never run away from you. My love will prove stronger than your defiance. In a way, it is only when my child defies me that I can prove to him or her that my love is more powerful than his or her defiance and it is then that I can heal his or her attachment wounds. When your loved one turns his back on you, you are being given a gift: the opportunity to embrace them with their defiance and their emotional wounds. This can become the greatest source of healing for both of you.

Hugging Your Child That is why children appreciate so profoundly the embrace of their primary caregivers. Children enjoy being spoken to. They certainly take pleasure from being kissed (at least sometimes) and being looked upon with tender affection. Children need to be seen and noticed. Yet, more than anything, most children, especially infants, cherish being hugged. When our children hurt themselves or break out in tears, they come running to their parents for a big and long hug to calm them down and restore their confidence. When children contract a "booboo" of any form, they need to be soothed and made to feel safe, and secure, The hug, when done genuinely, makes a statement: "Your value is not dependent upon being perfect and impeccable. I love you unconditionally because of who you are and not because of what you achieve." The Holiday of Talking, Kissing, Gazing, and Hugging All of the Jewish holidays are about the expression of love. Pesach is the holiday focused on speech (Peh Sach, means a speaking mouth. The mitzvah of Passover is to tell the story to your child verbally). G-d shows His love through words. Shavuot is the Divine kiss, communicated through the Torah, his inner breath. Rosh Hashanah and Yom Kippur represent the Divine gaze (they are known as the time of "Yirah," awe, the same letters as the word "Reiyah," gazing). That is why they are days of awe and introspection: When the Kings of Kings gazes right at your soul, your soul feels it, and it is stirred. But on Sukkos, G-d embraces us. It is time for the infinite hug. What exactly is the Mitzvah of Sukkah? What do you do in the Sukkah? Whatever you do at home, you do in the Sukkah for seven days, and it becomes a Mitzvah. So you eat, drink, chat, relax, hang out, read, meet people, nap, and sleep in your Sukkah -- all mundane endeavors. The core of the mitzvah is that whenever you do at home, when you do the same thing on Sukkos inside the Sukkah it is a Mitzvah, a holy act, a Divine connection. I'm reading the paper, chatting with a friend, taking a stroll, or drinking orange juice in the Sukkah, and it is a Mitzvah. It's not about what you are doing, but where you are doing it. The most physically mundane act performed inside the walls of the Sukkah is defined in Judaism as a medium through which we craft a relationship with the Creator. G-d is whispering this message via the walls of the Sukkah: I love you in the totality of your being. I am crazy about every part and aspect of your life. Like a mom who kvels as she watches her infant eating or taking a nap, just because this is her beloved child, so too does G-d cherish us eating, relaxing, or resting in the Sukkah. The walls of the Sukkah capture the love that has no conditions, no qualifications, and no boundaries. As you enter the walls of G-d's embrace, your back is as cherished as your face. G-d says: I love you the way you are and in every facet of your being. This is the Divine whisper shared by the walls of the Sukkah: My child, you are in my grip of love. Never ever will I let go of you. Even if you do not believe in Me, and even if you do not believe in

yourself, I will never stop believing in you. Sustaining the Embrace

The purpose of each Jewish holiday is to create an awareness that endures throughout the entire year. The "hug" displayed to us by G-d on Sukkos is meant to carry us through the entire year, to recall how meaningful and powerful every moment and experience of our lives is. "In all your ways know Him," says King Solomon in Proverbs (10). Because really, there is no mundane aspect in your life. G-d takes it all in. He loves it all. (11)

Footnotes 1) Sukkah 6b; Rambam Hilchos Sukkah 4:2; Tur and Schulchan Aruch Orach Chaim section 630. 2) The Talmud ibid. derives this law from a biblical source. Here we will present the spiritual and psychological dimension of the law, based on the ancient axiom that each law and Mitzvah in the Torah and in the Talmud contains many layers of understanding. Not only are these multitude of interpretations not contradictory to each other, they actually evolve from each other and enrich each other. 3) Known as the Arizal. He is considered one of the greatest mystics in Jewish history, he lived in Jerusalem, Egypt, and finally passed away in Sefad in 1572, after teaching kabbalah for two years and revolutionizing the landscape of Jewish mysticism. 4) Known as the "Elder Rebbe," The Rav, or the Baal Htanya. The founder of Chabad Chassidus, he was considered one of the greatest Jewish leaders and personalities of his day. He passed away on 24 Teves, 1812 while escaping Napoleon's army. 5) 2:6. 6) Pri Eitz Chaim Shaar Chag Hasukkos chapter 4. Likkutei Torah Derushim LeSukkos pp. 78-79; 82d; 84a-b; 87a. Cf. Or Hatorah Derushim LeSukkos pp. 1762-3. 7) Pri Eitz Chaim ibid. 8) See Likkutei Diburim (from Rabbi Yosef Yitzchak of Lubavitch) vol. 1, opening discourse. 9) See Midrash Rabah Song of Song 1:15, explaining the words "Your eyes are like those of a dove." 10) Proverbs 3:6 11) This essay is based on the works of Rabbi Schnuer Zalman of Liadi, the Alter Rebbe (Likkutei Torah and Or Hatorah ibid. Likkutei Sichos vol. 2 p. 418 and other sources). Cf. essay by Rabbi Yoel Kahn in Beor Hachasidus (published by Heichal Menachem, Brooklyn, NY)

Tidbits - Succos 5784 Inbox

Ira Zlotowitz <Iraz@klalgovaah.org> Thu, Sep 28, 9:29 AM (15 hours ago) to me
Succos 5784

One should assist the poor to ensure that all of Klal Yisrael have their Yom Tov needs. Otherwise, one's own Mitzvas Simchas Yom Tov is considered severely deficient • Constructing the Succah is a mitzvah and one should involve himself in the process. Some say that the s'chach must be placed on the succah by a Jew who is over bar mitzvah. One should not hang light fixtures or ornaments four tefachim (approximately 14 inches) beneath the s'chach, if people will

be sitting beneath these areas • The Yom Tov candles should preferably 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 two-day candle is commonly lit before Yom Tov to have a source for Hadlakas Neiros on the second night • There is a mitzvah to be b'simcha and to ensure the simcha of one's 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 - Friday: Bavli: Kiddushin 47 • Yerushalmi: Kilayim 76 • Mishnah Yomis: Megillah 4:8-9. The Siyum on Megillah is on the first day of Yom Tov, Mazal Tov! Moed Katan begins next • Oraysa - Next week: Yoma 13b-16a

Succos begins on Friday night and the first day of Yom Tov is also Shabbos. All Shabbos restrictions regarding cooking and carrying (outside an eruv) are in effect. The Daled Minim are not taken on Shabbos and are considered muktzeh • The berachah at hadlakas neiros is "L'hadlik ner shel Shabbos v'shel Yom Tov" • An abridged Kabbalas Shabbos is said. The additions for Shabbos are added in Shemoneh Esrei • The Yud Gimmel Middos before Kerias Hatorah are omitted. Kerias Hatorah is divided into seven aliyos (instead of five). Kah Keli is not recited before Mussaf. The special supplications during Bircas Kohanim are omitted • Seudah Shelishis should be eaten before tesha sha'os (the end of the halachic 9th hour of the day [midpoint between chatzos hayom and shekiya]). Many fulfill seudah shelishis through splitting up the day meal (Bircas hamazon is recited after a course or two, followed by a halachic break [e.g. by taking a walk] and then washing again for bread and completing the meal) • One may not prepare on the first day of Succos for the second night of Yom Tov. As such, preparations for the second night of Yom Tov may not begin until nightfall (tzeis hakochovim) and reciting baruch hamavdil bein kodosh lakodesh for motzaei shabbos. Vatodieinu is added to Shemoneh Esrei on the second night of Yom Tov. Kiddush on the second night includes Havdalah for Motzaei Shabbos (Yakneha"z). As a flame may not be extinguished on Yom Tov, using the regular Havdalah candle is impractical. Therefore, many use a special two-wicked "Yaknehaz" candle. (Holding two candles together to join their flames and then separating them may be problematic halachically. Others maintain that there is no absolute need to have a double candle for this berachah.) For all days and nights of Succos yaaleh veyavo is added in shemoneh esrei and bircas hamazon. One who omits yaaleh veyavo during shemoneh esrei must repeat shemoneh esrei. With regards to bircas hamazon, a man who omits yaaleh veyavo in bircas hamazon on Yom Tov must repeat bircas hamazon; a woman does not repeat. During Chol HaMoed however, neither need to repeat bircas hamazon.

There is an obligation on the first two nights of Yom Tov (after tzeis hakochovim) to eat a kezayis of bread (preferably a k'beitza) within k'dei achilas pras (within 2-4 minutes) in a succah. One should have in mind that he is sitting in the succah as a remembrance for both Yitziyas Mitzrayim - our redemption from Egypt - as well as the Ananei HaKavod - the clouds of glory that protected the Jewish nation in the desert. In the event of rain, one should delay the meal to an extent, while bearing in mind the Simchas Yom Tov of his family members and guests. If the rain does not abate, one should go out to his uncovered succah - despite the rain - and recite Kiddush. Shehecheyanu is recited, but not the berachah of Leisheiv when it is raining. He should then wash and eat the required amount of bread, after that he may continue the meal inside the house. On the second night, many Poskim are more lenient and allow one to eat his meal inside without waiting, and then eat the required amount in the succah if the rain lets up. On both nights, if after fulfilling the obligation in the rain, the rain stops, one must return outside again to eat another halachic shiur. However, if one already retired for the night, he is exempt from this. Aside from the obligatory mitzvah of the first two nights, generally, one who was forced to eat his meal indoors may continue the meal there even if the rain stops. On the first two nights, one should have in mind that the berachah of Shehecheyanu should apply to the Chag as well as to the mitzvah of Succah. When reciting Shehecheyanu, Rabbi Zlotowitz z"l would look at his family and guests gathered around the table and count his blessings, utilizing the opportunity to sincerely express gratitude to Hashem. During Kiddush on the first night of Yom Tov, the berachah of Leisheiv BaSuccah is recited prior to Shehecheyanu. Many reverse this order on the second night. Ashkenazim have the practice of making a berachah of Leisheiv when eating a k'beitzah of mezonos; Sephardim require a larger amount. One who forgets to make the berachah before eating may still do so until he leaves the succah. One who made the berachah while the succah was pasul (e.g. the s'chach was covered) must repeat the berachah. It is questionable whether to make a berachah of Leisheiv BaSuccah during Havdalah. One may obviate the uncertainty by partaking in some mezonos along with the Havdalah wine, as the berachah of Leisheiv is then surely required. One should establish the succah as a comfortable place to eat, learn Torah and spend time over Yom Tov. One must be careful with the holiness of the Succah and treat it with respect. Dirty plates, trash, etc., should be removed soon after use. Additionally, one should also take care that his speech and conversation are appropriate for the place of '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 that fall down on

Shabbos or Yom Tov are muktzah (machmas mitzvah), and should only be handled indirectly.

The Daled Minim are not taken on Shabbos and are considered muktzah. When taking the Daled Minim, one positions the Lulav with the shedra (the spine of lulav where the middle leaves rise from) facing him, the Hadassim on the right and the Aravos on the left. These species must be bound together; many use a keishekel (woven holder made of Lulav leaves). Rings made of Lulav leaves are placed around the Lulav. The highest ring on the Lulav should be a tefach (3.54 inches) lower than the top of the shedrah. The top of the branches (not the top of the leaves) of the Hadassim should reach a tefach below the shedrah of the lulav, and the branch tops of the Aravos (not the top of the leaves) should reach slightly below the Hadassim branches • One should be careful to avoid the melachah of tying on Yom Tov when assembling or adjusting his Daled Minim • On the first two days of Yom Tov, one must be in (halachic) possession of the Daled Minim he will be using. 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 (halachically) to transfer it back to the original 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 species are shaken in six directions. On Chol Hamoed, the weekday Shacharis includes the addition of Yaaleh Veyavo to the weekday Shemoneh Esrei, Full Hallel, Kerias Hatorah, Mussaf and Hoshanos. Lamenatzei'ach is omitted. One should wear nice clothing and celebrate with meals of meat and wine. Some have the custom to wear tefillin on Chol Hamoed while others have the custom not to do so. The restrictions against melachah and work on Chol Hamoed are beyond the scope of this work.

On the first two days of Yom Tov, two Sifrei Torah are taken out. The reading is from Vayikra (22:26-23:44), which discusses the Yomim Tovim. On Shabbos it is divided into seven aliyos, and on the second day of Yom Tov it is divided into five aliyos. Maftir (Bamidbar 29:12-16) is leined from the second sefer Torah and pertains to the korbanos mussaf brought on Succos. The haftarah of the first day of Yom Tov (Zecharias 14:1-21) discusses Milchemes Gog u'Magog, the war that will take place in the End of Days. The Tur (O.C. 490) writes that this victory will occur in the month of Tishrei. The haftarah for the second day of Yom Tov (Melachim Alef 8:2-21) discusses the Chanukas Habayis of the Beis Hamikdash which took place on Erev Succos. On Chol Hamoed one sefer Torah is taken out. The four aliyos (Bamidbar 29) pertain to the korbanos brought on each day of Succos. The pesukim included are determined by the day of Yom Tov (they therefore differ from Eretz Yisrael to Chutz L'Aretz).

The Pele Yoeitz, quoting 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 year full of simchah. Rav Yeruchem Olshin shlita explains that 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 that protect us; it is Hashem who provides all our needs. The Sefer Orchos Tzaddikim, despite its many chapters, does not include a chapter on bitachon. Rather, in the chapter Shaar HaSimcha, the Orchos Tzaddikim 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 his ultimate success, he is filled with immense tranquility and happiness. Thus, one who celebrates this Yom Tov and develops genuine bitachon will surely merit simchah for the year ahead.

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Rav Yochanan Zweig This week's Insights is dedicated in memory of Leila Applebaum. 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 in which we celebrate the Torah. Why did Chazal see fit to designate a separate day for Simchas Torah? Would not Shavuos, 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 regard 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 a 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 the Torah not being in Heaven 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.

Thus, Shavuot 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.

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 Hashanah 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.