



Rabbi Reisman – Sukkos – 5784

1 – Topic – Mayim Elyonim and Mayim Tachtonim

As we prepare for Shabbos the Yom Tov of Sukkos, Chak Hasukkos Haba Aleinu L'tova. With Tefillos that HKB"Y hold the rain back IY"Y until Tefillas Hageshem and that we are able to have Sukkos in the Sukkah with the proper Leishev Ba'sukka K'din. As we prepare, let me share with you a couple of thoughts for Chag Hasukkos Haba Aleinu L'tova.

On Sukkos we find the idea of HKB"Y Kavayochel not being happy with us. We actually find it in the sense of rain on Sukkos. The Dugma in Shas (Sukkah 28b Mishnah) that HKB"Y is Kavayochel not happy with us and it is as if He poured water back on us is when it rains on Sukkos (משל למה הדבר דומה לעבד שבא למזוג כוס לרבו ושפך לו קיתון על פניו). If on the first night of Sukkos it rains and we are not able to be Meka'yeim the Mitzvah of Sukkah.

What is fascinating is that the Gemara says twice as an example of somebody who is not able to do the Mitzvah of Sukkah. In the Mishna when it talks about Klal Yisrael, it says it rains and the Yidden can't do the Mitzvah, that is the example. The Gemara in Avoda Zorah (3b) which talks about L'asid Lavo, when the nations of the world will try to be Mekayeim Mitzvas Sukkah, it doesn't use an example of rain it uses the example of extreme heat, of sun. (הקדוש ברוך הוא מוציא חמה מנרתיקה). HKB"Y will make it very hot and the Umos Ha'olam, the nations of the world who will try to do the Mitzvah of Sukkah will leave the Sukkah. Isn't it strange that twice in Shas it talks about being unable to be Mekayeim Mitzvas Sukkah because one is Mitz'ta'air. In one place it talks about rain and in one place it talks about sun.

I would like to share with you an Aderes Eliyahu, that is the GR"Y on Parshas Beraishis (it is going to be Shabbos Parshas Beraishis before we know it) and this is the GR"Y Beraishis Perek Beis Posuk Vav. There are two types of rain. One is Mayim Elyonim and one is Mayim Tachtonim. The Gemara mentions this often and the Posuk says that HKB"Y was Mavdil between the Mayim Elyonim and Mayim Tachtonim. Mayim Tachtonim are the waters of the ocean and Mayim Elyonim are the waters that have a source in heaven.

Mayim Tachtonim are described as the water which evaporates from the great oceans of the world. These waters evaporate go up into cloud form and come back down as rain. Mayim Elyonim are Gishmei Beracha, are blessed rains that come from heaven that are not necessarily the result of evaporation.

As a matter of fact, Rabbeinu Bachya on Parshas Eikev on the Posuk in Krias Shema (וְעֵצֶר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מְטָר), says that there are two words for rain, Geshem and Mattar. Geshem is a language of Gashmios, it refers to Mayim Tachtonim. The evaporation of the great oceans which

turn into rain. The language of Geshem implies physicality. Mattar is the language for the heavenly water, the water from Shamayim. The blessed water. (וְעֵצֶר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר). So there are two types of rain. The difference is, Mayim Tachtonim, water that is a result of evaporation, are for the most part affected by the sun which causes or at least speeds up evaporation. Mayim Elyonim are not bound by physical laws, Mayim Elyonim like the Levana, like the moon. Things change at different times. Mayim Elyonim are Mei Beracha, and it changes depending on the Beracha the world deserves. So that Mayim Tachtonim are related to the sun and Mayim Elyonim is compared to the moon. That is the difference.

The symbolic difference is that Mayim Tachtonim are Gashmios, part of the physical world, the predictable world. Sunrise is predictable, sunset is predictable. However, the Mayim Elyonim are unpredictable. The amount of rainfall that will come in a given season are not predictable. The Hashgachas Pratis is Nikkar, more noticeable. Therefore, Bnei Yisrael are said to be governed by the Levana, Nimshal L'levana while the nations of the world are compared to the sun.

Therefore, it is no surprise that when the Gemara talks about the Nisayon of the nations of the world in the Sukkah, it talks about the sun. This is because the nations of the world are compared to the sun, the solar year. Whereas Klal Yisrael are Nimshal L'levana. This is sort of a background idea and information, and the idea that Geshem or Mattar is seen as something which is a lesson in Hashgacha Pratis.

To add to that, on Hoshana Rabbah the Rema says in Siman Taf Reish Samech Daled (יש סימן) (בצל הלבנה). There are certain Segula signs in the shadow of the moon on Hoshana Rabbah. It says (כי רבים אינם מבינים הענין על בוריו). We should not try to figure these things out, (אין לדקדק). Nobody today understands. But the idea that Hoshana Rabbah again is related to the moon, it is a time of Klal Yisrael, and that is the moon, and that is this special hidden uniqueness of Hoshana Rabbah.

2 – Topic – Sukkos

We Pasken and the Shulchan Aruch says that the Sukkah is a reminder of the Ananei Hakavod, of the clouds of glory that the Yidden had in the Midbar. Kabbalisticly there is a second idea. Going into the Sukkah is a Zeicher L'galus, it somehow reminds us of the Galus Hashechina, the exile of Klal Yisrael and the fact that the Shechina is Kavayochel B'galusa. So we go out of our homes into a Sukkah to be Mekayeim this idea, the idea of Klal Yisrael B'galusa.

What is the difference between the reason of Ananei Hakavod and the reason of Zeicher L'galus? There are a few Nafka Minas. 1) Mitz'ta'heir is Patur Min Hasukkah. Mitz'ta'heir is Patur because we Pasken it is because of Ananei Hakavod. The clouds of glory. It is something beautiful, enjoyable, desirable. Therefore, Mitz'ta'heir is Patur. If the reason were Zeicher L'galus, which is difficult, then a Mitz'ta'heir would be Chayuv. 2) It says that a person should bring his beautiful Keilim into a Sukkah. That fits with the reason of Ananei Hakavod, the clouds of glory, a glorious time. If it would be Zeicher L'galus it would be hard to understand the Mitzvah to bring Keilim Na'im into the Sukkah.

With this we understand the Mishna in Sukkah 28. The Mishna says two things (כל שבעת הימים (אדם עושה סוכתו קבע). All seven days make your Sukkah like a permanent dwelling. The Gemara says what does that mean? (היו לו כלים נאים מעלן לסוכה). If you have nice Keilim bring them into the Sukkah. The Mishna goes on. (ירדו גשמים מאימתי מותר לפנות). If rain comes down when do you leave? The second idea. Using nice Keilim and being Patur in the rain. These both are reasons based on the Tam of Ananei Hakavod. Therefore, we go with the reason of Ananei Hakavod that Mitz'ta'heir is Patur and we bring nice Keilim into the Sukkah.

However, the question needs an answer. L'mayseh, Kabbalisticly there is an idea of Zeicher L'galus. Those of us who say the Yehi Ratzon on the first night when going into the Sukkah mention it. How does that fit in with Mitz'ta'heir Patur and bringing in nice Keilim?

Rav Tzaddok in the Pri Tzaddik on Sukkos says something really beautiful (this topic was discussed both in Parshas Behaloscha 5778, 3rd Vort and Parshas Shoftim 5779). Rav Tzaddok says that we remember the Galus but we look at the Galus in a whole different way. How so? Rav Tzaddok there says the following. He says, when Klal Yisrael went to Galus Bavel and left Yerushalayim on the way to Bavel, his language is Kulam Holchim L'bavel Morai Nefesh, they went bitterly, with a bitter feeling. The Beis Hamikdash had just been destroyed and Klal Yisrael was going to Galus.

The Navi Yechezkel went out with great joy. He understood that until now in Eretz Yisrael they had spent a century or more with the Yeitzer Hora of Avoda Zorah. In Bavel they would be able to start all over again and it would be a better time in Avodas Hashem. He is a Navi. He saw how wonderful an opportunity it was. Even though Galus is bitter, somebody who sees it with the right look brings his Keilim Na'im into the Sukkah. He understands that there is a purpose in this all.

Years ago when I learned Sefer Yirmiyah, I came to the shortest Perek which is five Pesukim where Baruch Ben Neriya the Talmid of Yirmiyah cried that he was not Zoche to be a Navi. Yirmiyah was told to tell Baruch Ben Neriya that Neviim are sent based on the generation. Now is a time of destruction, Hashem is not making new Neviim. That is what it says in Yirmiyah (45). When I learned that I had a Kasha. At that very same time Yechezkel was becoming a Navi. Hashem said to Baruch Ben Neriya it is not a time for new Neviim it is a time of destruction. Yet Yechezkel was Zoche to Nevua a few years later than that. How could that be? G-d is telling Baruch no new Neviim and Yechezkel is a Navi?

When I saw this Rav Tzaddok I understood. In a time of Galus, in a time of bitterness there are no Neviim. When you have a person who is optimistic, a person who is ready to build, a person who can see the silver lining on a very cloudy day, he is my man says the Ribbono Shel Olam. He is the leader. In the Galus he is going to be the leader.

I remember shortly after seeing this, I was given a gift by a friend who had some copies of the Pardes, a journal from the 1940's. I had glanced through them and in one volume there was a record of a convention the Rabbanim had had somewhere in the mid 1940's. It had all of the speeches. I noticed that some speeches were full of fire and brimstone and prophecies of doom. How in America the Hechsher wasn't a Hechsher, the Mikvaos were problematic, the learning

was very inferior and the Talmidim of the Yeshivos were few. However, there were some people who had spoken and had spoken optimistically about how things were getting better. I noticed, I am sure they were all Talmidei Chachamim, but those who spoke about gloom and doom were names that I did not recognize. Those who spoke optimistically, at least some of them were names that I recognized, who are leaders of Klal Yisrael in the decades to come. That is the way it is.

HKB”H says Baruch Ben Neriya you are the Navi, you are the person who wrote Eicha. You are the person who Yirmiya dictated Eicha to and you wrote it down. You are the person talking about weeping for the Churban. We don’t make new Neviim when we weep for the Churban. Yechezkel on the other hand, was the person who in the words of Rav Tzaddok, Kulam Holchim L’bavel Morai Nefesh V’hu Holchim B’simcha Rabbah, he is the person for the future. He is optimistic, he sees the good in Klal Yisrael and sees the good in people. What a lesson.

So we sit in the Sukkah Al Pi Nigla because of the Ananei Hakavod, the clouds of glory. Al Pi Nistar, we remember the Galusin. And yet it is not a contradiction to remember that the Ananei Hakavod and to remember going out to Galus. Because with the right way of looking at it, going out to Galus can be seen as an opportunity, and indeed a very opportune moment within the Galus to serve HKB”H properly.

With an optimistic note, I want to wish you all a meaningful Chag Hasukkos Haba Aleinu L’tova. We certainly hope and pray that we could get in the Mitzvah D’oraissa of eating in the Sukkah tomorrow night on Leil Sukkos. Even if it is raining we make Kiddush and eat at least a Kezayis in the Sukkah. But let us hope that the rain will stop and we can do it then and if not at least later in the evening and go back in the Sukkah and be able to eat with a proper Beracha Leishev Ba’sukkah. Wishing one and all an absolutely wonderful Yom Tov.

Rabbi Reisman – Sukkos – 5783

1 – Topic – Sukkos – The attitude to have upon leaving the house and coming into the Sukkah

As we prepare for Shabbos Parshas Ha’azinu and the upcoming Chag HaSukkos. Standing here the day after Yom Kippur and continue B’ezras Hashem to hope to have some growth and some remnant of Yom Kippur in the year to come. There is a beautiful Tefilla to say when you go into a Sukkah. The Tefilla is printed in Machzorim but not in Siddurim for some reason. An absolutely beautiful Tefilla and I highly recommend that everyone get a copy of it in the Sukkah and say it the first night. In that Tefilla we say as part of the language (וּבְנִכּוּת צְאֹתִי מִבֵּיתִי הַחֹצֵה (וְדַרְרָה מִצְּוֹתַי אֶרְוֶה) we ask for a Zechus for the fact that we go out of the house. Really the Ikkur is the Zechus that we go into the Sukkah and not so much that we go out of the house. Although we can understand that there is a certain Mesiras Nefesh in leaving the house.

I saw in the name of the Baal Nesivas Shalom that he said something very beautiful. He said (וּבְנִכּוּת צְאֹתִי מִבֵּיתִי הַחֹצֵה), the idea is that when a person goes into a Sukkah he also has to leave the house. In someone’s house very often he has petty Kepaidas, there are small things that tend

to bother him, there is silliness that a person sometimes has in his house. Or moments of not outright Kaas but at least Ai'va, a friction in a home. (ובזכות צאתי מביתי החוצה). A person has to leave that behind. A person has to go into the Sukkah and leave the pettiness, the Kepaidas, the fanciness of a home and it has to be different to be in the Sukkah. Don't bring them in.

In Halacha it says, that when you go into a Sukkah you don't bring in the dirty pots, the dirty Keilim. What you bring in are the clean things, the dishes with which you want to serve, that you want to show to guests. HKB"H says come into my Sukkah (ובזכות צאתי מביתי החוצה). Leave the things that don't even belong in a house, but if they are in the home, leave them behind.

He compares this to an incredible Halacha by the Mitzvah of Aliya L'regel. In Chagigah 4b (on the top of the Amud) there is an exception for someone who is Olah Regel. A Mefunak is Patur from Aliya L'regel. What is a Mefunak? Rashi says if it bothers him to take off his shoes (שאין (הולכין בלא מנעל). It is hard for him to walk barefoot. Such a person is Patur from going Olah Regel. It is a Davar Pele. Why should such a person be Patur from Aliyah L'regel because he is taking off shoes? We do much more difficult things in order to do Mitzvos. We fast a whole day on Yom Kippur. We do a lot of difficult things. Why because he is a Mefunak that he doesn't want to take off his shoes is he Patur from Sukkah?

Zagt the Nesivas Shalom, HKB"H says I am inviting you into my home, I am inviting you into the Beis Hamikdash, a person who is in a Matzav where he is not prepared and not willing to take off his shoes in order to go into the Beis Hamikdash, he is too Mefunak for it? HKB"H says you know what, you are Patur, I don't need such guests in my house. You are Patur, it is okay, you can stay home. I don't need such guests in my house. HKB"H says you come into my house, you come into my Sukkah, you come into my Beis Hamikdash, come in the right way.

We find a similar thing to this Mefunak that a Mitz'taheir is Patur from a Sukkah. Now there is a certain degree of Tzar where it rains hard enough to spoil a certain food, where you are Patur because it is missing (תשבו כעין תדורו). It is a total P'tur. There are some people that are Mitz'taheir very quickly. When they sit in the Sukkah and a little bit of rain come down they panic that it is raining and they run into the house. I can remember sitting with my boys in the Sukkah, so it rained on us, it wasn't raining enough to Patur L'gamri, to make it a wrong thing to sit in the Sukkah. We sat in the Sukkah. There are some people who with a little bit of Tzar it is no good. When it is chilly at night so Shoin they can't sleep in the Sukkah, they are Mitz'taheir. There are a few bugs flying around and they want to be Patur. If a person for a few bugs doesn't want to sit in the Sukkah, okay so go into house. We who are Bnei Aliya, we are looking for Aliya, we want to be (ובזכות צאתי מביתי החוצה). We want to have that Zechus of going out of the house, and leaving the house. Leaving behind some of our Kepaidos.

Really the (צאתי מביתי החוצה) is what took place for most of us on Yom Kippur. On Yom Kippur we leave behind many of our Kepaidos, many of our silliness and we were in Shul for many hours. We have to hold on to that. Hold on to what we had 24 hours ago on Yom Kippur afternoon where the pettiness, the silliness, there are times that people in their house get upset about things. It will pass and we will move on with life. They are not important. We have to hold on to that Zechus of (צאתי מביתי החוצה), of Neilah of Yom Kippur. Hold on at least for the four days, at least until Sukkos. To have a home that doesn't have all the pettiness, the Kaas, if not

outright anger, the people have Ai'va in the house, they have friction in the house. We have to leave all of that behind. This is the Zechus of (צאתי מביתי ההוצאה).

A Mashul to this I can give you, that Yeshiva had for the first time their own camp this year. They did a very smart thing. A lot of the boys are used to going to other camps, and they said coming to camp in the summer for the Mesivta is voluntary. Those who want to come should come and those whose hearts are elsewhere could go elsewhere. It is not good to have people in camp whose hearts are really elsewhere.

The same thing, those people whose hearts are really elsewhere, doesn't have to be Oleh Regel. Someone whose heart is really elsewhere, HKB"H tells him you are Mitz'taheir, you are Patur from the Sukkah. That is not what we want to be, that is not where we want to be. We need to take a little bit of Yom Kippur with us.

I should add, that the Nesivas Shalom adds a third example. 1) Aliyah L'regel, 2) sitting in a Sukkah and 3) Aliyah L'Eretz Yisrael. Going to Eretz Yisrael. Some people come to Eretz Yisrael and they bring along with them the Chutz L'arezt. They pack Chutz L'arezt into their suitcase and they bring it along with them when they enter the Kedusha of Eretz Yisrael. That is not what Hashem is looking for when people are picking themselves up and going to Eretz Yisrael. Leave Chutz L'arezt behind. Leave the fancy stores and the fancy Gashmios behind. Come to Eretz Yisrael and live like simple Yidden do in Eretz Yisrael. Stay away from the hotel area which is a M'ain New York and a M'ain Unites States. Stay in a place where Eretz Yisrael Yidden are. Try not to bring with you all the Chutz L'arezt. How are you supposed to gain from being in Eretz Yisrael if you bring a little bubble of Chutz L'arezt with you?

Someone once asked me how are all the Shuls in Chutz L'arezt going to move to Eretz Yisrael as there is not enough room, where are they going to fit in Yerushalayim? I told him that all of the Shawarma stores from Yerushalayim are going to pick themselves up and go to Chutz L'arezt. All of these types of places that is where the Shuls are going to be. There is definitely some truth to it. The truth is that when you are in Eretz Yisrael you have to be in Eretz Yisrael and not in a bubble that is really trying to imitate and copy what is going on in Chutz L'arezt. And so, the (ובזכות צאתי מביתי ההוצאה). Hold on to the Neilah feeling and Yom Kippur feeling a few more days. Chazal say that the first day of Yom Tov is Rishon L'cheshbon Avonos. Chazal say that these four days there is no time to do Aveiros because we are so busy doing Mitzvos. Halevai, I know some people who do find time for other things. Halevai, our minds should be on doing Mitzvos, our minds should be on the Mitzvos of the coming Yom Tov. Our minds should be on the fact that we are between Yom Kippur and Hoshana Rabbah. IY"H it will be good, not only for our Ruchnios but we will be happier people if we could chuck the pettiness, the anger, the friction and the Kepaidos.

2 – Topic – A Thought on the upcoming Yom Tov of Sukkos

Let me share with you a thought that I saw over these Yomim Noraim. A beautiful thought in the Michtav M'elياهو in the Sefer Zikaron in Cheilek Beis page Kuf Ayin Daled. He said one boy once slapped another boy. So the second boy slapped the first boy twice. The first one said that is not right. It is true that I slapped you once and I shouldn't have, but why are you hitting me back

twice? The first one said no. You hit me without reason, and therefore, I hit you once. But the first time I hit you that was just a payback, that was with reason, you got slapped for a good reason. You did worse to me because you slapped me with no provocation, for no reason. The second slap was a slap without a reason. Therefore, we are now even.

Zagt the Michtav M'elياهو, that is Pshat in paying Keifel for a Ganav. Somehow I never heard an explanation of why a thief should pay double. Why does a Ganav pay double? Says the Michtav M'elياهو, Reuven stole from Shimon without cause, without provocation and he went and he was Rishus and went and stole from him. Now he is caught and we say Shimon pay Reuven back. Shimon pays Reuven back the same amount of money that he stole. Now when he is paying him back, he is giving money that he is supposed to give, that it makes sense to give. So he paid back the money, but he didn't pay back the Av'la, he didn't pay back the fact that what he did was a bad thing to do. The second time he paid he paid back money without reason. Just like he stole without reason and it was an Av'la, he paid back without reason. That payback is supposed to be the Nekudah, the point that evens things out.

Says the Michtav M'elياهو in the concept of Dina Kash'ya and Dina Rafya in heaven. Without going into the Arichus but there is a point that in heaven there is a Dina Kash'ya, there is a Din which involves a total payback. What is the total payback? The total payback is not just to do Teshuva for your Aveira, but the Av'la Shebo, the unprovoked Aveira. That requires something a little more.

On Yom Kippur we have number one. We payback, we do Teshuva, we erase what we did. Like the first slap that the boy gets back. We still have to erase the Av'la, and that is done with the joy and Simcha in these days. Keep these days. Hold on for dear life to the Kedusha of these days. Every time the Chazzan says (למען שמו בראתה) by Chazaras Hashatz think (נזכרנו לחיים). We don't say it anymore but think (נזכרנו לחיים). מלך הפז בתים). It is almost like the mouth wants to say it. It is eager to say it like you said it for ten days. At least let's think it.

With this thought I want to wish everybody a very special four days between Yom Kippur and the coming Chag HaSukkos. Let's continue to pure ourselves and make ourselves worthy of sitting in the Tzila Dim'haimenusa, in the shade of HKB"H's clouds of glory, which is really what the Sukkah stands for. To be Ra'ui for that you need the (וברכות צאתי מבית הווצה). That we are out of the house and we are in the Tzila Dim'haimenusa, G-d's house. B'ezras Hashem to make it a wonderful Chag Hasukkos. A Gut Shabbos and a Gut Yom Tov to everybody!

Rabbi Reisman – Shabbos Chol Hamoed Sukkos 5783

Topic – A Thought for the Next Few Days of this Wonderful Yom Tov!

As we enjoy the Chol Hamoed of Sukkos Taf Shin Pei Gimmel and look forward B'ezras Hashem to a Shabbos Chol Hamoed followed by Hoshana Rabbah, Shemini Atzeres and Simchas Torah. Four special consecutive days which will B'ezras Hashem bring us to a greater connection with the Borei Olam which is really the goal of the time period that started with Elul and will culminate with a very special and unique Isru Chag of Taf Shin Pei Gimmel.

Let me share with you a fundamental and very important thought for this Yom Tov and it is something that you have to grab onto and hold onto as you make the transition from this Yom Tov period into the coming year. Rav Shamshon Refael Hirsch in his Pirush on the Chumash in Parshas Re'ei makes the point that there are two consecutive Pesukim regarding Simcha. They are both in the Laining of Shemini Atzeres. HKB"YH commands us two things. First Devarim 16:14 (וְשִׂמְחֶתֶּךָ, בְּחֻגְךָ) and then in the Posuk that follows HKB"YH tell us (וְהָיִיתָ, אִשְׂרָאֵל שִׂמְחָה). These are two Pesukim and we take them together as a song (וְשִׂמְחֶתֶּךָ, בְּחֻגְךָ, אִשְׂרָאֵל שִׂמְחָה) knowing full well that they are really not consecutive words in the Chumash but (וְשִׂמְחֶתֶּךָ, בְּחֻגְךָ) is from one Posuk and (וְהָיִיתָ, אִשְׂרָאֵל שִׂמְחָה) is from a different Posuk. They are two directives that command us to be joyful on the Yom Tov.

Rav Shamshon Refael Hirsch explains that in life there are two types of experiences that can be defined as Simcha. One is what he calls a Simcha Overes, a passing joy. There are many examples of this but as a matter of fact he points out that most of what a person would call Simcha is included in the category of Simcha Overes and that is when a person eats something that he enjoys, has an experience that he enjoys, or has a pleasure. Some type of physical, emotional, mental pleasure. Something that happens to a person that gives him a Simcha. That is a Simcha Overes.

(וְשִׂמְחֶתֶּךָ, בְּחֻגְךָ) the Chag is a passing time. (וְשִׂמְחֶתֶּךָ, בְּחֻגְךָ) – take the opportunity as the Yom Tov passes you by. Grab onto it and take the opportunity to rejoice. (וְשִׂמְחֶתֶּךָ, בְּחֻגְךָ). There is a second type of joy and that is referred to as a Simcha Temidi, a Simcha that becomes permanent to a person. Nothing is absolutely permanent. If it is emotional certainly not, but overall it is a constant type of a Simcha. It is a hard thing to get. It is sort of a joy in life. Being happy with life. Being happy with the things that are going on around you. It is very difficult, because life throws challenges at you all the time. Who really is happy with life? I guess the person who has been challenged. The person who Rachmana Litzlon who went through difficult chemotherapy Lo Aleinu for months and now is clean and walks around healthy. If someone has a Simchas Hachaim sadly most of the time it comes from that type of experience.

We can get it from Avodas Hashem, we don't have to go through difficulty. If we connect to the Ribbono Shel Olam and we feel a closeness to him, and we feel the good fortune of being able to do His will and do Mitzvos, that is (וְהָיִיתָ, אִשְׂרָאֵל שִׂמְחָה). The Simcha is going to become you. (וְהָיִיתָ, אִשְׂרָאֵל שִׂמְחָה). You will become a person who has joy. That is a Simcha Temidi. That is a second Mitzvah of joy during this period of time. So you have (וְשִׂמְחֶתֶּךָ, בְּחֻגְךָ) the Simcha Overes, the joy of the Yom Tov which certainly is a Mitzvah, and (וְהָיִיתָ, אִשְׂרָאֵל שִׂמְחָה) to become this type of person.

The Gemara (that is quoted numerous times) (Bavli Pesachim 71a, Bavli Sukkah 48a, Yerushalmi Sukkah 4:5, Yerushalmi Chagigah 1:4) Darshuns (וְהָיִיתָ, אִשְׂרָאֵל שִׂמְחָה) that (לרבות לילי יום) (טוב האחרון). The Posuk (וְהָיִיתָ, אִשְׂרָאֵל שִׂמְחָה) begins by telling us to serve Hashem for 7 days and then after the 7 days pass (לרבות לילי יום טוב האחרון) to add the night of Shemini Atzeres which most Rishonim understand that it is not just the night of Shemini Atzeres but it is a Kal V'chomer that if the night is Chayuv in Simcha then certainly the day and that is that the days that follows Sukkos should be days of Simcha. It is an idea, sort of a takeaway of the 7 days of Simcha Overes, going into the last day or days of Yom Tov to try to incorporate that into a Simcha

Temidi. This is Rav Shamshon Refael Hirsch's lesson in life. To try as best we can to grab on to something of the Simcha, and make it Temidi.

Rav Schwab in Mayan Beis Hashoeva on Shir Hashirim 7:2 (page 461), he talks about this. He says that when we say in our Davening on the Chagim (וְתַעֲרַב לְפָנֶיךָ עֲתִירְתָּנוּ) we Daven that our Tefillos should be accepted by Hashem and we Daven (וְהֵשֶׁב כְּהַנִּים לְעַבֻּדָתָם וְלוֹוִים לְשִׁירָם וְלִזְמָרָם) (וְהֵשֶׁב יִשְׂרָאֵל לְנוֹיָהֶם). To HKB"Y we Daven and say return the Kohanim to their Avoda in the Beis Hamikdash, the Leviim to their singing in the Beis Hamikdash and Jews (Yisraeilim) to their homes.

The question really is what does returning Jews to their homes have to do with Yom Tov? Kohanim in their Avoda, Leviim in their Shira of course that is absolutely well understood. However, what is (יִשְׂרָאֵל לְנוֹיָהֶם)? Says Rav Schwab, it is after Yom Tov. After Yom Tov when a Jew goes home he should come home with some of the Yom Tov still with him. Some of the Aliya of the Yom Tov. Some of the joy of the Yom Tov. Says Rav Schwab, (שְׂשִׁיבָה זֶה עֲבוּדָה גְדוּלָה) (הִיא) the returning home after Yom Tov is an Avoda Gedola, a hard job. It is a difficult job and a challenging job. (שִׁישׁוּבוֹ לְבַתְיָהֶם עִם כָּל הַמְדַרְגוֹת וְהַהֲשָׁגוֹת וְהַעֲלִיּוּמִים שֶׁהִשִּׁיגוּ בְשַׁעַת עֲלִיָּה לְרַגְלָם) to return with that type of a joy, that is a big Avoda. It is an Avoda to come away from the Yom Tov elevated. What does it mean elevated? To feel Malchus Hashem, that we are people who are Ovdei Hashem.

That is probably the Yesod of (מִהַ נִּהְיֶה כְּהֵן גָּדוֹל בְּצֵאתוֹ מִבֵּית קֹדֶשׁ הַקְּדוֹשִׁים). After we finish the Avoda on Yom Kippur in our Mussaf Davening, we say (מִהַ נִּהְיֶה) how beautiful the Kohen Gadol was when (בְּצֵאתוֹ מִבֵּית קֹדֶשׁ הַקְּדוֹשִׁים). How beautiful was the Kohen Gadol when he walked out of the Kodesh Kadashim. When he walked out he took some of it with him. Now that is something. Something very unique, something special, something exalting, something uplifting.

In Shir Hashirim it says 7:2 (מִהַ-יָּפּוּ קַעֲמִיךָ בְּנָעֲלִים). How beautiful are your steps in your shoes. When you are Oleh Regel you take off your shoes. When you put your shoes on and you go home, that is the beauty. The beauty is to take some of it with you. Not an easy thing at all. That is the Avoda. To take some of the Chag with you.

Maybe that is why the Simchas Bais Hashoeva which was at the end of Sukkos was so unique and so very special. Because it was to come away with something. The 7 days was Simcha with Basar and Yayin, Basar of the Shelamim, with elevated Hana'os of Olam Hazeh. When we leave we dance. The Simchas Bais Hashoeva was Rikudim, the dancing. The eating is Shayich to everybody. To be elevated from dancing with the Sefer Torah, it is only very few people. The Gemara says that the Simchas Bais Hashoeva, most were observers, there were a few dancers in the middle. It is like our Simchas Torah. You have people sitting around and they are tired, or they ate too much, they are exhausted and it is not for them. Then there are the people in the middle who are rejoicing in the Simchas Bais Hashoeva. The Simcha Overes is for everybody, the Simcha Temidi when you try to take something with you, that is something else. Not everyone does it. You read the Gemara and you say what? Who was dancing? It says the Baalei Teshuva were dancing and the Talmidai Chachamim were dancing, the righteous people were dancing. Everyone else was observing and you say what everyone else was observing? Take a

look in Shuls, look what is going on. Plenty of observers. You should be a dancer, you should feel a Hiskarvus to Hashem.

Look, every Yom Tov is a Laining that has to do with the Yom Tov. Every Yom Tov we Lain the Inyanei HaChag. But Shemini Atzeres in Eretz Yisrael or Simchas Torah in Chutz L'aretz we Lain V'zos Habracha. What has that got to do with Yom Tov? (וְזֹאת הַבְּרָכָה, אֲנִי יְהוָה). You should rejoice with the Torah. That is the goal. To be able to walk away with something. So have a Simcha Temidi in our Avodas Hashem. Not simple. Not easy. An Avoda.

And so as we come from this period and we march forward, we try to feel a Simcha in the Avodas Hashem. As the non-Jewish world around us especially here in NY, takes note of us to oppress us, takes note of us to make us miserable, and where would it be that if the government wants to make a problem for a Yeshiva they wouldn't have the decency to wait until after Yom Tov. Is that normal? You want to tell somebody something and they have a holiday you wait until after holiday. No! On Erev Yom Tov the state puts out a letter against the Yeshivos. On Chol Hamoed the newspapers publish it. It doesn't come from wanting to fix Yeshivos as the Yeshivos are closed for these days. It comes from hatred.

We are being reminded that we are in Galus. This will also pass and we will overcome. We are being reminded that we are in Galus and may HKB"H help us move forward with strength and conviction. Kol Yisrael Chaveirim. Of course they started up with one Yeshiva. That is the way it is one at a time. Kol Yisrael Chaveirim, they are starting up with all of us.

We Daven that the Borei Olam should allow to have a continued Medina Shel Chesed experience. May our enemies who seek to only make difficulties for us, may they fall by the wayside and may we continue as Klal Yisrael always does with joy in serving the Ribbono Shel Olam. A Gutten Moed, A Gutten Shabbos, A Gutten Hoshana Rabbah, A Gutten Shemini Atzeres and A Gutten Simchas Torah and most of all a wonderful Isru Chag, taking with you some of these experiences!

Rabbi Reisman - Shabbos Chol Hamoed Sukkos 5780

1 – Topic – Some Yomim Noraim type thoughts.

As we prepare for Shabbos Chol Hamoed Sukkos and for Hoshana Rabbah which is Sunday. My main goal today is to remind you that Sukkos is not only a Yom Tov, the third of the Shalosh Regalim, but also the third of the Yomim Noraim. It is also a day with very special significance, as a day, a period, a time of judgment, of Kappara. We will Bentch Geshem on Shemini Atzeres and Daven a Yomim Noraim like Davening on Hoshana Rabbah.

In the order of the Hoshanos, everybody knows you have to look into the Siddur and see which one do we say today. The order seems to be mumble jumbled, different times depending on the calendar of that year we have a different order of which ones we say. What is that all about?

The answer is quite simple. We say the same exact order except for one significant difference. The paragraph that begins Erech Shui which is what we said yesterday, on Wednesday, and we

do not say on Hashana Rabbah. It is a unique Hoshana. The other ones we say on Hoshana Rabbah. Erech Shui is special, and that one is always said on the same day of the week as Yom Kippur came out. So that, depending on when Shabbos comes out, the Seder of the Hoshanos is always the order in the Siddur except that Erech Shui is sometimes a different day in the order depending on when Shabbos comes.

Why is this so? This is because Erech Shui is all about Kapparah. We say, galisi B'tzon Pish'i. I revealed my sins on my day of fasting, which refers to Yom Hakkipurim. The whole paragraph is about Kapparah. That is the only difference and the reason that we have Shinuim (changes) in the order of the Hoshanos.

Naturally, the main idea here is the idea of the theme of Kapparah. Continuing to remember that we are following Yom Kippur and that this is still a Hemshech, a continuation.

For Yom Kippur I had a Machshava which is much broader than what I said then. At that time I mentioned I believe in the phone Shiur that there is a Chovos Halevavos that talks about Hachna'a. Hachna'a is to bend one's self. Not necessarily physically, but to bends one's Daas to the Daas of HKB"H.

Perek Vav of the Chovos Halevavos is the Perek of Hachna'a. Perek Zayin is Teshuva. At the beginning of Perek Zayin the Chovos Halevavos says Hachna'a Hu Shoresh Hateshuvah. Being Machnia yourself, lowering yourself, subjecting yourself to the will of HKB"H, that is the root of anything that has to do with Teshuva. Of course bowing (Hishtachava'ya) is an example, a physical manifestation of what we hope to do which is to be Machnia ourselves, to bend ourselves not just physically but figuratively to Ratzon Hashem. And that is why the highest point in our recital of the Yom Kippur Davening, of the Yom Kippur Avodah is V'Hakohanim V'ha'am Omdim B'azara K'sheheim Shom'i'm Es Hasheim Hanichbad V'hanora Yotzim Mipi Kohen Gadol Bik'dusha U'vitahara Korim Umishtachavim V'noflim Al P'neiheim V'omrim... That the idea of bowing and being Machnia one's self is emotionally the whole point of the Davening. Shemoneh Esrei begins with bowing because the whole point of Shemoneh Esrei is to be Machnia one's self.

We see that there are some people who don't Daven seriously. In any Shul there are people who are nonchalant Daveners. You will see that they take three steps back and three steps forward no problem. But they don't really bow. They nod their head a little bit. They don't bow. It is a special Yeitzer Hora to not bow. Somebody who doesn't take Davening seriously finds himself not seriously, not honestly bowing. This is because you can't bow unless you feel that you are in front of HKB"H.

Our Rosh Yeshiva Rav Yitzchak Lichtenstein, when he spoke at the first time when he was installed as Rosh Yeshiva, he mentioned that when the Bais Halevi was Rav in Brisk a certain Adom Gadol requested permission to have another Yeshiva in town which of course he gave. When the Bais Halevi visited the Yeshiva he saw that the entrance door was low, it was a low door. He asked what is this? He was told that I want when people enter the Bais HaMedrash that they should have to bow their heads. They should bow their heads down. That is the idea of Hachna'a. That idea is the idea of the Yomim Noraim, very appropriate.

Thinking about this I now realize that it is not only true in Bain Adom L'makom. It is even more so in Bain Adam L'chaveiro. If you want to get along with somebody especially somebody with whom it may be difficult to get along with, you need to be Machnia yourself, to bend yourself to the person.

I found that this is in the Chovos Halevavos as well but in Perek Daled. Listen to what he says. Zeh Nir'eh Bain Adam. I see it is this way among people. Ki Hachotei L'chaveiro, someone who sins to his friend. Ki Sheyichaneh Lo, when he will bend himself to him. V'yode Shechata Lo, and admit that he sinned to him. V'heira Eilav, and did something bad to him. Ubi'keish Mimenu Mechila, and he requests Mechila. Lo Yesakeim Mimimchal Lo, that person will be Mochel. What a person wants is the sense of Hachna'a. When you are Machnia yourself to someone else then you have the good fortune to be able to be Matzliach, to be able to be successful in Inyanim of Bein Adam L'chaveiro. It may be even true that asking for Mechila, it could be, that the idea of asking for Mechila is more for the Hachna'a, more for the obligation that you have to bend to the person than to actually get a Mechila.

Which would explain why when you ask three times you don't have to ask again. You have fulfilled your obligation to be Machnia yourself. If the person doesn't want to be Mochel then he doesn't want to be Mochel and that is his problem. Your obligation is not to get Mechila, your obligation is to do that which satisfies what you really need to do what you really have to do. And so, some Yomim Noraim type thoughts.

2 – A thought regarding the Tefilla of Mussaf.

During our weekday Davening we first say (תקע בשופר), where we first ask HKB"H (וקבצנו יחד) to gather us altogether, and then we say Uv'nei Yerushalayim. In other words, gather us altogether and then build Yerushalayim.

By the Yomim Noraim we don't exactly do it that way. We do start Shetashuv Us'racheim Aleinu V'al Mikdashcha Berachamecha Harabim V'sivneihu Bim'haira. We talk about Hashem rebuilding the Bais Hamikdash. Later we say V'kareiv Pizurainu Mi'bain Hagoyim Unifutzaseinu Kaneis Miyarkisai Ha'aretz. V'havi'anu L'tzion Ir'cha B'rina V'lerushalayim Bais Mik'dashcha B'simchas Olam. It seems to be a little out of order. It seems that first we Daven for the Mikdash and then for the ingathering of Klal Yisrael. That certainly needs an explanation.

I would like to share with you an explanation that comes from the Malbim on Yechezkel 39:27 and 39:28. When we learned Yechezkel we had a major problem. Perek 40 – 43 talk about the Binyan Bayis Shlishi, the building of the Bais Hamikdash. The last Perek of Yechezkel talks about dividing the land among the Shevatim. It seems a little out of order as aren't the people coming together first and then the Bais Hamikdash being built?

The Malbim doesn't address that exactly, however, he does say the following Chiddush which makes everything suddenly very clear to us. The Malbim says that when the Navi says (וקבצתי) (אתם, מארצות איביהם) as Yechezkel says I will gather. Gathering is when things are scattered you

gather them together. Jews are scattered all over the world and they are going to be gathered to the land of Israel. That is Kabeitz, that is gathering.

When we talk about Nidchai Yisrael Yichaneis, when we talk about Kinus there are two parts. There is (וְקַבְּצָתִי) the gathering of Jews to the land of Israel and then there is (וְכַנְסָתִים עַל-אֶדְמָתָם) as Yechezkel says I will gather them to their land. (וְכַנְסָתִים) is I will bring them in, I will permanently place them there.

Says the Malbim, there are three steps. There is Kibbutz, there is the gathering of the scattered Jews to the land of Israel, there is the building of the Bais Hamikdash and then there is the permanent establishment of the Jews in the land of Israel. It is very Geshmak!

On a weekday Davening we Daven first (תְּקַע בְּשׁוֹפָר וְקַבְּצֵנוּ יְיָ). Kabeitz, gather us to the land of Israel and then Uv'nei Yerushalayim. Only after that is it (וְתִשְׁכַּן בְּתוֹכָהּ) the permanent residing in Eretz Yisrael. So the Kibbutz comes before the Uv'nei Yerushalayim.

On the Yomim Noraim we say Shetashuv Us'racheim Aleinu V'al Mikdashcha Berachamecha Harabim V'sivneihu Bim'haira. We talk about the building of the Bais Hamikdash and then we say V'kareiv Pizurainu Mi'bain Hagoyim Unifutzaseinu Kaneis Miyarkisai Ha'aretz. V'havi'anu L'tzion Ir'cha B'rina V'lerushalayim Bais Mik'dashcha B'simchas Olam. We talk about a permanent establishment. That the order is in gathering, building the Bais Hamikdash and a permanent establishment, which of course explains the book of Yechezkel. I am sure that it has bothered all of you who have learned Yechezkel that the building of the Bais Hamikdash is earlier, dividing of the land is later because Yidden will be gathered, the Bais Hamikdash will be built and the land will be divided.

I mention this because once again we have a source for that which the Ramban said in what is almost a prophecy at the end of Shir Hashirim. He said that before Moshiach's times Jews will gather into Eretz Yisrael without Moshiach. There will be a Kibbutz, an ingathering of the exiles that is independent of the Yemos Hamoshiach and then there will be Yemos Hamoshiach, Binyan Habayis, and only then after that will there be the final settling of Klal Yisrael in Eretz Yisrael, in Chalukas Ha'aretz the way we dream of Eretz Yisrael.

And so, a little bit of an insight into what we are Davening for. Klal Yisrael being able to come together. We are observing a Kibbutz a gathering of the exiles. HKB"H is currently bringing Yidden together to Eretz Yisrael in an incredible way. There are more Jews in Eretz Yisrael this Sukkos then maybe ever. More Yidden go, more Yidden live there. We dream of the day that we will all be in Eretz Yisrael in a permanent way. In a way in which we are going to be Zoche to have Simchas Olam, a permanent Simcha Bim'haira B'yameinu, let us Daven for it.

3 – Topic – A thought on the Hoshana Rabbah that is approaching.

One last Nikuda. Hoshana Rabbah is coming, the Yom Hadin. Take it seriously. There is a Minhag to go to the Mikvah on Erev Yom Tov. Chayuv Adom L'taheir Oso Ba'regel. Shemini Atzeres is a Yom Tov. The Mishna Brura says it is better to go to the Mikvah before the night of Hoshana Rabbah and V'lilmod Torah Kol Halai'lah B'taharah, instead of waiting until Erev

Yom Tov to go. It is absolutely incredible. The Mishnah Brura is not a Chassidische Sefer and he is taking for a Pashtus that people stay up and learn the night of Hoshana Rabbah.

We have become so lazy, it is incredible. We need with all of our energy, we have to take Hoshana Rabbah seriously and put in the time at night to learn and to Daven. If you need practice staying up late you can try tonight. It is Mishmar night and you get a practice run. Make Hoshana Rabbah a wonderful day.

I heard a great Mashul for Hoshana Rabbah. The Halacha is that if Bais Din was Mechayeiv someone Misah or Malkus, he can't appeal the judgement. But if he lived in Chutz L'aretz and moved to Eretz Yisrael then the Zechus of moving to Eretz Yisrael allows him to appeal the judgment.

On Rosh Hashana and Yom Kippur there is a judgment and on Sukkos we move (not quite to Eretz Yisrael) but to G-d's Sukkah. Once we are in the Sukkah, it is like going to G-d's place and we are entitled to an absolutely new Din. That is what we do and we have a new Din on Hoshana Rabbah. Let's make it a good one. A Gut Gebenched Yar to one and all!

Rabbi Reisman - Parshas Haazinu - Sukkos 5779

1 - Topic - A thought to take away from the Yom Kippur that just passed.

As we prepare for Shabbos Parshas Haazinu. The focus of our preparations certainly is for the coming Yom Tov of Sukkos. I would like to share with you a post Yom Kippur thought and then a Sukkos thought as we prepare to go from the Yom Hakodesh to the Y'mai Hasimcha. On Yom Kippur the Torah says as is found in Vayikra 16:30 (כִּי-בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם)

). We said it numerous times on Yom Kippur.

In the Ohr Gedalyahu, he explains the double Lashon. (כִּי-בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם) A Lashon of Kappara, (לְטַהֵר אֶתְכֶם) a Lashon of Tahara, of purity. He explains, Kappara is to be forgiven. Someone who did something improper and deserves to be punished, he asks for Mechila, he does Teshuva and is forgiven. That is (יִכַּפֵּר עֲלֵיכֶם).

(לְטַהֵר אֶתְכֶם) is something else. When a person does improper things it affects the person, he is a different person. In a sense he is Tamei, he is impure. Even after he is forgiven, he is still a different person. So the Torah says that HKB"H promises us that if you do Teshuva (כִּי-בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם). You get two, Kappara and Tahara which is really the main Teretz to the Kasha of those who say that Goyim don't have Teshuva and we know from Ninveh that they do. The Teretz is that they have Kappara, they do Teshuva and they are forgiven. They deserve to be forgiven. But (כִּי-בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם), Tahara, to become an elevated person, that is special for Klal Yisrael.

These are two parts to Yom Kippur, the Kappara and the Tahara. There is a big difference. Once Yom Kippur is over, the Kappara hopefully is done with, it is accomplished. But the Tahara, the

fact that a person comes out of Yom Kippur a better person, that requires attention, it requires focus, it requires effort.

(לְטַהֵר אֶתְכֶם) to sense Tahara, to live Tahara that is today and tomorrow, that is going into Sukkos. As it says in Maseches Yoma 8:9 (מה המקוה מטהר את הטמאים, אף הקדוש ברוך הוא מטהר את ישראל). When HKB"H says (לְטַהֵר אֶתְכֶם) it is compared to a Mikva.

The Kesef Mishna says a Chiddush. He says when you go to a Mikva and you are Tovel in the Mikva and you are in the water, you are not yet Tahor. The Chiddush of the Kesef Mishna is that you only become Tahor when you pick yourself out of the water of the Mikva. That is when a person becomes Tahor. Someone who is in the water of the Mikva and he touches food which is in the Mikva, food doesn't become purified by a Mikva, that food becomes Tamei.

The Chiddush of the Kesef Mishna is that a person becomes Tahor only when you come out. So too, (הקדוש ברוך הוא מטהר את ישראל). The Tahara of Yom Kippur is how you come out of it. The way you walk out of it. The way you leave. The whole effort of Yom Kippur, the whole energy of the Yimai Haselichos are most worthwhile when today, the day after Yom Kippur a person takes with him the sense, the feeling.

There is a beautiful story that is told about the Tzemach Tzedek, one of the Lubavitcher Rebbes. There was a rumor that when the Rebbe came out of the Mikva on Erev Shabbos and he walked out into the street, he had a pure vision. Someone who would see him then it would be a great Zechus, a Tzelem Elokim. The word spread among all of his Chassidim.

On Erev Shabbos the streets around the Mikva were clogged with Chassidim hoping to catch a glimpse of the Tzemach Tzedek. The Tzemach Tzedek saw what was happening and he immediately issued a command that when he comes out of the Mikva there should be no one on the street. Nobody should come there on Friday afternoon. Of course that is what happened.

One day in the Beis Hamedrash a couple of Chassidim were sitting around and Schmoozing. One Chassid tells the other you know, across the street from the Mikva is a farm, there are Tzagalach (goats) in the farm. Those goats get to see the Rebbe when he comes out of the Mikva. I wish I was a Tzigala. I could see the purity, the Kedusha of the Rebbe as he comes out of the Mikva.

Someone else said to him what are you talking about that you wish you were a Tzigala. A Yid is not allowed to wish that he is an animal, Chas V'shalom. The other said what are you talking about, it is worth it, it is K'dai just once to see the Rebbe in a state of purity. I wish I was a Tzigala. They got into an argument. Finally, they went to ask one of the wise men of Lubavitch. One person presented his side, it is worth it to be a Tzigala to see the Rebbe. The other one said G-d forbid, how can a person wish to be an animal. The Talmid Chochom thought and he responded. He said you are certainly right. It is worth it to be a Tzigala just to see the Rebbe in his purity, in his Tzelem Elokim when he comes out of the Mikva. But only on one condition that afterwards you become a person. You have to do something with it. If afterwards you stay an animal what is the use, what is the purpose. What is great about seeing purity?

There is a message there. The message is the story is it is wonderful to have Tahara, it is wonderful to be uplifted. But it is what you make of it, it is where you go with it. If you stay a Tzigala, you are missing the main purpose of the (לְטַהֵר אֶתְכֶם). And so, those are our instructions for the days to come.

2 - Topic - A beautiful Sukkos thought.

I would like to share with you a Sukkos thought, it is a beautiful thought about the Korbanos. As you know, there are Shivim Parei Hachag, 70 animals that are offered in descending order over the days of Sukkos. It is one of the topics regarding which not much is usually said. We know that the 70 Parei Hachag are corresponding the 70 nations of the world and they go down, they become less as the days go. What is the depth of it?

Let's learn a Rashi in Parshas Pinchas 29:18 70. (פרי החג שבעים הם. כנגד שבעים אומות). Parei Hachag corresponding to the 70 nations. (שמתמעטים והולכים) who go less, there are fewer Parim each day. (סימן כליה להם). It is a sign of destruction. (ובימי המקדש היו מגינין עליהם מן היסורין). And when the Bais Hamikdash stood these 70 Parim protected these nations from Yissurim, from difficulty.

The Rashi seems to be very difficult. It is a contradiction the beginning of Rashi and the end of Rashi. First Rashi says (סימן כליה להם). The 70 Parei Hachag are a sign of the destruction of the 70 Umos. Then Rashi says (ובימי המקדש היו מגינין עליהם מן היסורין). The 70 Parim are a protection. It needs a Hesber which makes sense in Pshat.

In the Avnei Sho'ham he says something extraordinary. By the Dor Haflaga, the whole world was one language, one people, Am Echad. Through the sin of the Dor Haflaga humanity was divided into 70 nations. The Tachlis of the world is that all of humanity should come back together as one, to recognize the Borei Olam. If you don't realize that that is HKB"H's wish for all of humanity, you weren't thinking on the Yomim Noraim when you Davened in Shemoneh Esrei, V'yai'asu Kulam Aguda Echas La'asos Retzoncha B'leivav Shaleim. Naturally we think of Klal Yisrael becoming one Aguda. But actually the words before are Tein Pachdecha Hashem Elokeinu Al Kol Ma'asecha, V'aimes'cha Al Kol Ma Shebarasa, V'yira'ucha Kol Hamaisim, V'yishtachavu Lefanecha Kol Hab'ruim. V'yai'asu Kulam Aguda Achas. The Halevai is that all of humanity should become one nation that recognizes the Borei Olam.

The Yalkut in Parshas Noach says that the Malachim came down and created 70 nations out of one and then L'asid Lavo it will go from 70 downwards until every nation recognizes Hashem. So the idea that the Korbanos are M'matin Es Ha'umos. The Korbanos show the nations become fewer. It is true that the Reshaim disappear from the world. But from every nation there are good people which are connected to the one Uma, to the one nation. That is a protection of the Korbanos to the Umos Ha'olam. Those who are worthy become less. The 70 languages should become one. The 70 nations of antiquity are today only a few nations that remain. No matter how many countries there are in the world. However, the goal of the Parei Hachag being M'matin, is that the righteous ones should combine with Klal Yisrael in recognizing the Borei Olam. So it is not a Stira the two parts in Rashi. The nations are Kalim, they should come to an end. The people of the nations, the Korbanos are for the righteous ones.

With this, we have a little bit of an understanding of the Maila of Hoshana Rabba, B'toras Hanigla at least. Because by then the 70 Parim are done, are gone. If the idea is to be destroyed, so then there is no reason to make a Yom Tov the next day. There is no reason for that to be a day with extra Avoda, however, if the idea is His'achdus and the Yichud of all of those who serve HKB"H, then there is a Maila Gedola of Tikkun.

This idea that Hoshana Rabbah represents the time of extraordinary purpose, of positive Tikkun. And so with this thought for the upcoming Chag HaSukkos which fits well with the (לטהר אתכם). These are days not to forget the experience from which we are coming.

May HKB"H grant us that the coming days should have the same sense of urgency, of purity, of Kedusha as the days that just passed/ let's take with us an elevation, Hatzlacha in serving Hashem. A Gut Gebenched Taf Shin Ayin Tes to one and all!

Rabbi Reisman - Shabbos Chol Hamoed Sukkos 5779

As we prepare for Shabbos Chol Hamoed Sukkos, for the upcoming Hoshana Rabbah, Shemini Atzeres and Simchas Torah, what a wonderful lineup of days for Klal Yisrael. Let me begin with a beautiful thought related to the end of V'zos Hab'racha.

1 – Topic – A beautiful Vort from Rav Moshe in the Darash Moshe on Nevua.

We find at the end of V'zos Hab'racha as it says in 34:10 (וְלֹא-קָם נָבִיא עוֹד בְּיִשְׂרָאֵל, כְּמֹשֶׁה, אֲשֶׁר יָדַעַנּוּ) (יְרֵר, פְּנִים אֶל-פְּנִים). It is well known that the Nevua that Moshe Rabbeinu was Mekbail was unique. It was a Nevua called (פְּנִים אֶל-פְּנִים), so to speak face to face, and other Neviim were not Zoche to that level of Nevua.

Rav Moshe in something he wrote which was published in the end of Darash Moshe in the first volume Parshas Naso (page # 114), gives an absolutely incredible insight into Nevua, the different levels of Nevua that are less than Moshe Rabbeinu's Nevua.

The Mor'e Nevuchim says that there are many levels of Nevua and Ruach Hakodesh. Although Moshe Rabbeinu was the greatest, (פְּנִים אֶל-פְּנִים), but there are many other levels of Nevua. Rav Moshe explains based on a Rashi at the end of Naso that all other Neviim heard the Dvar Hashem so to speak Min Hatzad (from the side). As if HKB"H was talking in His Beis Din Shel Maila not directly to the Navi, and the Navi eavesdropped. He had permission to so to speak listen in to the words of Hashem. This is what Rav Moshe brings based really on Rashi. (כְּבוֹדוֹ שֶׁל) (מַעֲלָה כֵן מְדַבֵּר בֵּינוּ לְבֵין עֲצָמוֹ וּמִשָּׁה שׁוֹמֵעַ מֵאֵלָיו). That before the Nevua of (פְּנִים אֶל-פְּנִים) a Navi heard things Min Hatzad. That is the (כְּבוֹדוֹ שֶׁל מַעֲלָה), the Kavod of the heavenly court that when a Navi who is a Basar V'dam hears, he hears K'ilu he is listening Min Hatzad.

Rav Moshe goes on. He says that on a certain level every Jew even Biz'man Hazeh is capable of hearing the word of Hashem Min Hatzad, so to speak from the side. How so? We don't have Nevua today. But still, in our lives there are moments that we don't recognize the Tzivui Hashem

beforehand. But once something has happened to us, we have the ability to recognize that Mai'Hashem Yotza Hadavar. That it is a command from the Borei Olam.

Rav Moshe brings an example, his own coming to the United States and really he is not only just talking about himself, he talks about all of those immigrants who came to the United States in the middle of the last century. (אנו שיצאנו מארץ מולדתנו לאמריקה ג"כ מצות ד'). Looking back once someone is here, it becomes Nisgaleh to us that that is HKB"H's command. It is a Nevua of Hashem. It is as if we heard it listening in to the Bais Din Shel Mailah, that this is what HKB"H wants that so many Yidden come to this country. Once we hear, we need to be able to do it like someone who heard the Tzivui Hashem.

Rav Moshe talking about himself says that he thought about it like Avraham Avinu who kept the Ratzon Hashem when he was told (לך-לך מארץך). Rav Moshe too says I was commanded (לך-לך), to leave the land of my birth. He says there is a difference. (ואנחנו לא ידענו). We didn't realize that it was Hashem's command. (ועשינו כעושיין רצון עצמנו). And at the time that we did it we thought we had a choice. But afterwards, once it happened, (ולכן חכם ויר"ש מכיין על כל דבר שעושה), (שהוא מקיים בזה רצון ד' לא רצון עצמו) HKB"Hs will.

The lesson is that very often in life HKB"H pulls strings and things happen out of our power. We are made to move, we are made to take a certain job, there are certain things that happen to us. HKB"H orchestrates it, we don't know beforehand. But once it happened we should see it as Ratzon Hashem and then we can do it with a different attitude. Like a Navi who heard it from HKB"H. This is Rav Moshe's advice for all of us and who doesn't have a moment of Lech Lecha, a moment of going someplace, K'ilu he chose it and looking back realizes that it is Ratzon Hashem.

But after this beautiful message, Rav Moshe adds an even more beautiful message. He says, (וכ"ש כשנושא אשה) and certainly in marriage, we go to marriage as if we have a choice. That is the veil of HKB"H's Siyata Dish'maya in marriage. But Rav Moshe says that once you are married, a person should understand that he is doing what HKB"H commanded B'nivuas Hashem. Listen to the language that Rav Moshe uses. (שידע), a man or a woman should know, (שלבד שמקיים מצות), (קידושין שנאמרה בתורה לכל אדם) besides that in marriage he does what HKB"H commanded, the Mitzvah of marriage, (מקיים בזה המצוה שנצטוה הוא בעצמו). He also has the command that came to him like one who comes to a Navi. (רק שלא ידע עד עתה) just until marriage he is not aware of it. (ודאי יתברך), (וכשידע ויכיין לזה) but once he knows it and his Kavana is to do the Ratzon Hashem, (בעד קיום מצוהזו ביחוד). You get married because Hashem decreed, you get married because you chose on your own. Once you get married it is HKB"H's decree, it is Ratzon Hashem. It is like a Nevua. What an absolutely beautiful message. This was something written by Rav Moshe and put into the Darash Moshe at the end of Parshas Naso in the first volume.

2 – Topic – An appropriate lesson for the days ahead of us. A thought on Chag and Tohog.

The Torah says regarding Sukkos in Parshas Re'eh 16:15 (שָׁבַעַת יָמִים, תָּחֹג). A Chag is a noun, a holiday. (תָּחֹג) is a verb. Somehow a Chag was made into a verb. What does it mean? I would expect to see in Chassidishe Sefarim someone who writes about the Mitzvah to dance on Yom Tov.

I am quoting now from the Rosh Yeshiva of Volotzin, from the Netziv. Not something that he wrote B'derech Mussar. But the Hameik Davar B'derech Pshat writes on this Posuk (תָּחֹג) the verb, to celebrate a holiday (שמחה הבאה בריקודים ומחולות) it is a holiday that comes with dancing and (ומחולות) and a circle to dance. He says that it is a Gemara in Maseches Chagigah 10b (6 lines from the top) where the Gemara has a Lashon (וְחִוְּגוּ חַגָּה). Celebrate the holiday. Zagt Tosafos, (תהלים קז), (לשון מחולות כמו יחוגו וינעו כשכור (תהלים קז), (יחוגו וינעו,) As it says in Tehillim 107:27 (כִּשְׁכֹּר) which is a verb which means to dance.

The Netziv adds even if you are not Sameach. Normally dancing is the result of joy. Even if you are not joyful, the Mitzvah is to dance. Of course the hope is that the dance will bring a person to joy. It is an incredible Teitch on (תָּחֹג).

In Drashos Chasam Sofer, Cheilek Aleph, page Nun Aleph in the third column, he also says the same idea but he is going on Parshas Emor where it says twice Tachogu Es Chag Hashem. The first Tachogu refers to the Korban Chagiga and the second is a Lashon of dancing. The Netziv and the Chasam Sofer unlikely sources for such a thing.

I will give you an even less likely third source. The Radak in the Sefer HaShorashim which is his Sefer on Dikduk under the Erech Ches Gimmel Gimmel, (חג), says the same thing that Chagag is Inyan Tenua, to move. It is called a Chag because you are Merakeid on it.

This Radak is brought in the Tosafos Yom Tov in Maseches Rosh Hashana, Perek Aleph, Sof Mishna Beis. All of them refer to dancing. Which dancing? I would understand the Hoshanas when we go and dance in a circle around the Sefer Torah (which is held by the Bimah). Hoshana, the Mitzvah to dance, Bim'cholos (in a circle). Of course as the days pass, we do Hoshanas maybe without really realizing the significance of it, the importance of it. Then Klal Yisrael looks back and they say we don't understand the Sodos of Hoshanas.

Even in the Simchas Beis Hashoeva only Gedolei Yisrael danced. So we go and we dance Simchas Torah. We say that we will add our own dancing. Our own Hakafos, with Rikudim and Mecholos. Our own Tachogu Hashem. A Chag. We rejoice in the Chag Hashem, B'toras Hashem. It adds such great significance to the dancing of Simchas Torah.

3 – Topic – A Hoshana Rabbah plea!

I would like to end with a plea. Hoshana Rabbah is a day of extreme Kedusha. It is a day that in some circles has not been observed properly, especially people who go to work. This year Hoshana Rabbah falls on Sunday when most people are not going to work.

Observe Hoshana Rabbah as you should. The night of Hoshana Rabbah which is Motzoei Shabbos should be a night of increased learning. Even people who have night Sedorim, very often on a Motzoei Shabbos after Havdalah it is a time of Hefkeirus. It shouldn't be. Hoshana Rabbah after Havdalah you should head back to the Beis Hamedrash. Especially go back to a Beis Hamedrash where they are learning in a Sukkah like in the Agudah of Madison and I am sure many other Shuls. You should stay up late and learn.

Hoshana Rabbah is a voluntary closeness to Hashem. A voluntary seriousness with Hashem. It is a time where a person can redeem maybe some of the inadequacies in his Rosh Hashanah and Yom Kippur or even if it was adequate to make it even better. Hoshana Rabbah is a very special unique day. Make it meaningful.

Treat it with a Yom Tovdik Seuda, the way it should be. Not a Chap Plop Seuda. There should be Challah and a proper Seuda. May HKB"YH give us an absolutely wonderful year of Tas Shin Ayin Tes and those who find it hard to stay up late on Motzoei Shabbos, I invite you to practice tonight where you can join us for a special Mishmar in the Sukkah at the Agudah of Madison with a special Fleishig Simchas Beis Hashoeva refreshments. There will be a 10 pm Maariv and then join us afterwards and if you want to see something that you may never have seen before there is also an 11:45 Maariv. After the second Maariv watch as Yidden sit down and learn a Perek in the Navi Yechezkel. Do it. Join us. It should be a Gut Gebenched Yar!

Rabbi Reisman Shiur - Sukkos 5778

1. I'd like to start with an important Halachah. Now, as you know in this year, Thursday and Friday are Yom Tov, we make an Eiruv Tavshilin, to allow cooking from Friday to Shabbos. Two important Halachos: Number one, on Thursday, the first day of Yom Tov, it is not permitted to do any cooking for Friday. The first day - any first day of Yom Tov, you can cook only for that day - not for Friday, not for the Shabbos that follows.

Number two, on Friday when you have an Eiruv Tavshilin, and you are allowed to cook on Friday for the following day, which is Shabbos, but there is an important limitation. You are only allowed to cook things on Friday that will become edible on Friday; that would be servable on Friday to guests.

The reason for that is, because an Eiruv Tavshilin cannot permit an Issur D'Oraisa. And to cook on Yom Tov for Shabbos, would be an Issur D'Oraisa unless it is usable on Yom Tov itself.

Therefore, it's important that someone who puts up, for example a cholent, should do so early enough in the day so that it becomes servable for that day Friday. You don't actually have to serve it or taste it, but it has to be possible to do so. A woman who right before Shabbos says, "oh boy, I better add some potatoes or some meat to the cholent", if those potatoes will not be ready on Friday and servable on Friday, then one is not allowed. Although Yom Tov Sheini is only D'Rabbanan, it is still forbidden to do what would be an Issur D'oraisa on Yom Tov Rishon; such as doing Melachah for the next day.

So, these two are indisputable facts in the Halacha L'maisah world, that you are not allowed to cook on Yom Tov for the next day.

Now, here's an interesting She'ailah: A Bochur who was a Mashgiach in a hotel told me that the following incident took place. It was a two-day Yom Tov, and on the first day, the cook went and cooked for the second day, which of course is Assur. When this Bochur informed the Rav Hamachsir, who came into the kitchen and saw what had happened, the Rav Hamachshir was of course understandably very upset. So, what he did, was he instructed them to serve a little from each pot of food that had been cooked on the first day of Yom Tov for the second day Yom Tov. Since cooking for the first day is permitted, he felt that in that way he was Matzil, he retroactively saved everything from being Assur and it became Muttar.

An interesting innovation - it brings to mind the following incredible She'ailah. In the Mevakshei Torah, a Sefer Zikaron for R' Shlomo Zalman Aurbach, there is a piece from Rav Shach, and Rav Shach there brings in the introduction, that on one Yom Tov he came home and he found that his wife, the Rebbetzin, had cooked food, let's say latkes for him and also cooked latkes for the non-Jewish help which they had in the house. Now, she made a mistake because on Yom Tov you are not allowed to cook for a non-Jew. The Halacha is that 'Lachem V'lo L'akum' - on Yom Tov we cook only for Klal Yisrael, not for Akum. So Rav Shach said, oy vey, she was Oiver on an Issur - she cooked on Yom Tov L'akum!

So Rav Shach started to Kler the following She'ailah. If now he'll go and eat those latkes that were cooked for the Akum, will he be Matzil, will he Rateveh, will he save his wife from having done an Issur?

It's a Lomdishe She'ailah. Can an Aveirah which was done - but it is only an Aveirah because of the Machshava; cooking latkes is not B'etzem an Aveirah. It is only an Aveirah because of the Machshava that it's L'akum. Does that Aveirah get turned around because later it ends up being used by a Yehudi, by a yid - is that matzil? This is Rav Shach's She'ailah.

It's very similar to the She'ailah in this hotel. The person who cooked, cooked for the next day, which is Assur. Do we say that since the act itself is only Assur because of the Machshava, therefore the Mashgiach is able to retroactively be Matzil the Issur by now serving it on the first day? It's a fascinating She'ailah, there is much to talk about, but Yom Tov is coming...

Agav, I would add that one person cannot Asser someone else's food B'machshava. Now, of course if someone makes someone else's food Treif by adding Treifus, it's Treif. But B'machshava, one person cannot Asser another person's food. Since the cook in the hotel had no permission to cook for the next day, it would seem that the food would not be Assur because he cannot Asser someone else's food B'machshava. Nevertheless, our question is whether the fact that he was Oiver an Aveirah by cooking is Nitzal, is saved, by the quick thinking of the Rav Hamachshir. And so, a Halacha and a Chakirah regarding Hilchos Yom Tov.

2. Let's move on to the second Halacha and Chakirah. Given the brevity we have, I'll leave you with a Chakirah that can give you a topic to talk about. We take Arba Minim. The Gemara says in Sukkah 37, that we recite a Brachah 'Al Netilas Lulav'. Even though it's four Minim, we make

a Brachah 'Al Netilas Lulav'. Why Lulav? The Gemara says because it's the highest one. The Gemara asks, so lift the Esrog high and make 'Al Netilas Lulav'? Well, the answer is no because 'B'mino' it's the tallest. In natural height it's the tallest and the palm tree is the tallest. And therefore, we make 'Al Netilas Lulav'; we mention only the Lulav.

The Chakirah is as follows: When we say 'Al Netilas Lulav', is the P'shat that the Brachah is on all four Minim. Just we mentioned the tallest of the four Minim, but the Brachah is for the Dalet Minim, Kulam Nichlalim B'lulav. That is how it sounds like from Rashi, Kulam Nichlalim B'lulav - we're making the Bracha on all four. Or no? Maybe, the Vort is if we make a Bracha on the Lulav, it's like an Ikur and Tafel when we eat a meal. That is, we make a Bracha on a piece of cake and the whipped cream on top is also included. Here too, we make a Bracha on the Lulav, and we don't need to make a Bracha on the other three, which are Tefeilim Lo.

This is an interesting Chakira which probably has an Nafka Mina Halacha L'maiseh. If someone recites a Bracha and shakes only a Lulav, and did not yet shake the other Minim, and then he is Mafsik - he speaks before shaking the other Minim. In that case, does he have to make another Bracha? If we assume that only the Lulav requires a Bracha, then in this case that he made a Bracha on the Lulav, the other three would not require an additional Bracha since they are Tefeilim. Just like if he has cake with cream, if he recites Mezonos on the cake, although he doesn't eat any whipped cream yet, he doesn't have to make a separate Bracha on the whipped cream. Or do we say no, all four Minim need a Bracha and since he was Mafsik after he took the Lulav before taking the other Minim, he needs another Bracha on the other Minim.

If you look in Shulchan Aruch (651, Sief 12), the Rema says you do need a Bracha, the Magen Avraham asks why, and there is a lengthy Bi'ur Halacha which struggles to understand that Halacha. Mareh Makom Ani Lach... So, two Chakiros for the day - one on Hilchos Yom Tov, and one on Hilchos Dalet Minim.

3. Let me end with a vort. U'lekachtem Lachem B'yom Harishon. By the Arba Minim, specifically by the Esrog, it says you should take an Esrog B'yom Harishon. Chazal Darshen, Rishon L'cheshbon Avonos. The Midrash says that Sukkos is the first day of Cheshbon Avonos; Yom Kippur our sins are forgiven, who has time to do Aveiros between Yom Kippur and Sukkos? - we're running around getting ready for Yom Tov. The first day is Rishon L'cheshbon Avonos. Okay, it's a D'rash, it has nothing to do with the Esrog - U'lekachtem Lachem B'yom Harishon Pri Eitz Hadar. It's just a play on the words, a Derush on the words U'lekachtem Lachem B'yom Harishon, 'Rishon' L'cheshbon Avonos.

In the Hakdama to the Teshuvah Beis Ephraim, he has a beautiful P'shat. He starts with a Kashya. According to the Man D'Amar in the Gemara, that the Eitz that Adam Harishon ate was an Esrog and the Mekubalim take that as the Ikkur - that the Eitz Hada'as from which Adam Harishon committed the first sin ever was an Esrog. Fregt the Beis Ephraim in the name of his Zeide, the Lev Aryeh, he asks, what's going on? Why do we have a Mitzvah with this bad Esrog? Of all the fruits in the world, the Esrog, with which an Aveirah was done we do a Mitzvah?!

We say that because the Golden Calf, the Eigel Hazahav was gold, the Kohen Gadol can't wear Bigdei Zahav when he goes into the Kodosh HaKadoshim - Ain Kateigar Na'aseh Saneigar; he

can't wear Bigdei Zahav to do Avodah. And here when it comes to the Arba Minim, then we Davka take a fruit which is that fruit of the Eitz Hadas. Halo Davar Hu! A Peleh!

Enfert the Beis Ephraim beautifully. He says, on Yom Kippur we do Teshuva M'yirah - M'yiras Ha'onesh. Ein kateigar Na'aseh Saneigar; we stay away from gold. Yom Simchaschem, the Simchah of Sukkos is a Teshuva M'ahavah - Teshuva M'ahavah is a whole different story.

When you do Teshuva M'ahavah, the Aveiros are Na'aseh Zechuyos. M'meilah, we Davka, deliberately, take the Esrog! To demonstrate that on this day when we serve Hakadosh Baruch Hu M'simcha V'ahavah, that we're not afraid of the Chata'im, we're not afraid of the Aveiros. And we take an Esrog as a Cheftzah Shel Mitzvah.

Zugt the Beis Ephraim, the words of the Midrash are beautiful. U'lekachtem Lachem B'yom Harishon - Rishon L'cheshbon Avonos. U'lekachtem Lachem B'yom Harishon - Pri Eitz Hadar. Which Pri do you take? The first one L'cheshbon Avonos, the first one that was ever a sin in the world.

To make this point that we serve Hakadosh Baruch Hu B'simcha and we're not afraid of taking an Esrog, a Cheftzah Shel Aveirah, because it's not a Kateigar anymore that had to become a Saneigar - it's Ois Kateigar. Beautiful, beautiful thought, it explains why Yidden are so Mehader - we take the Dalet Minim on the first day of Sukkos - which is D'Oreisa. There's a Minhag to take it in the Sukkah at Neitz Hachamah. Neitz Hachamah is about seven o'clock - it's not even early, to shake it right at the first minute of the Mitzvah. And you should do it B'simcha and Ahavah so it's a Kapparah, it's Mechaper.

I believe it was four years ago, when I explained something else regarding Sukkos. That it's a Yom Tov for Balei Teshuvah; the Gemara says that in the Beis Hamikdash there was a special Tefillah for Balei Teshuvah. It's the only time ever that mention is made of a special Tefilla for Balei Teshuvah. It fits in beautifully with this theme - that Sukkos is a time for Tefillah for the Esrog, the Esrog being a Cheftzah Shel Teshuva and it fits in beautifully in that regard as well.

The Chasam Sofer says a similar Vort. He says there's a machlokes regarding Lama Zeh Tzachaka Sarah. We know that Yitzchok was born on Chag HaPesach. When did the Ribbono Shel Olam say 'Lama Zeh Tzachaka Sarah? It seems to be Chilukei Deyos between the Mashma'os of the Gemara in Rosh Hashanah (11a) and Rashi.

The Chasam Sofer cites a Maharsha who assumes that the Malachim came to Avrohom on Pesach and it was then that Tzachaka Sara took place, a year later Yitzchok was born on Pesach, but 'Vayomer Hashem El Avraham, Lama Zeh Tzachaka Sarah' took place on Sukkos in between. Zugt the Chasam Sofer, if Sarah was Oiver by laughing on Pesach, why did the Ribbono Shel Olam wait until Sukkos to say to Avraham Avinu Lama Zeh Tzachaka Sarah? He answers, because on Pesach it was Lashon Hora to tell Avraham that Tzachaka Sarah. But then Rosh Hashanah and Yom Kippur passed - and she did Teshuva, then Sukkos came - it was Z'man Simchaseinu, it was Teshuva M'ahavah; it was Na'aseh Zechuyos. At that point he was able to say Lama Zeh Tzachaka Sarah now that it was changed into a Zechus.

And so, three thoughts for this special day coming. Hilchos Yom Tov thought, Hilchos Dalet Minim thought, and a Z'man Simchaseinu thought. And with that I wish you one and all an absolutely wonderful Z'man Simchaseinu, a day where we double our efforts in Shalom Bayis, to keep tranquility in the house despite all the stresses of Erev Yom Tov. It should be a day of Simchah within our homes and outside our homes for all of Klal Yisrael!

Rabbi Reisman – Shabbos Chol Hamoed Sukkos 5776

1. The theme of Hashana Rabbah, Simchas Torah, and Shemini Atzeres is a theme of Malchus Hashem. Just as we start Tishrei with Malchus Hashem, so too, as we start every Hakafa we say (ד' מְלִךְ. ד' מְלִךְ. ד' יְמִלְךָ לְעוֹלָם וָעֶד) and (שְׁמַע יִשְׂרָאֵל).

I would like to share with you an insight into Shacharis which we Daven every day and we say something fascinating. We say that (ד' יְמִלְךָ לְעוֹלָם וָעֶד) is a new song, a (שִׁירָה חֲדָשָׁה). We say (שִׁירָה) and then (ד' יְמִלְךָ לְעוֹלָם וָעֶד) and then (ד' יְמִלְךָ לְעוֹלָם וָעֶד). So we refer to the (ד' יְמִלְךָ לְעוֹלָם וָעֶד) which is the last part of the (אֶזְרָא יְשִׁיר) as the (שִׁירָה חֲדָשָׁה) a new song. Don't think that the whole Shira is a new song because a few minutes earlier we said (מִשָּׁה וּבְנֵי) (מִי כְמִכָּה בְּאֵלִים ד') and then (יִשְׂרָאֵל לְךָ עָנּוּ שִׁירָה בְּשִׁמְחָה רַבָּה. וְאָמְרוּ כָלֵם). We call (מִי כְמִכָּה) a plain Shir. A Shir is not plain, it is very Chashuv, but it is not a (שִׁירָה חֲדָשָׁה). Then we say (שִׁירָה חֲדָשָׁה שְׁבָחוּ) (ד' יְמִלְךָ לְעוֹלָם וָעֶד) with (גְּאוּלִּים לְשִׁמְחָה עַל שִׁפְתַי הֵינִי) (שְׁמַע יִשְׂרָאֵל ד' אֶלֶהֵינוּ ד' אֶחָד). Why is that a Shir Chadasha as opposed to an ordinary Shir?

The answer is an important one and it has to do with the theme of these days. You see (ד' יְמִלְךָ) is always a Shir Chadasha. Whenever you say (ד' יְמִלְךָ לְעוֹלָם וָעֶד) you are being Mekabeil Malchus Hashem going forward. It talks about the Asidus of Malchus Hashem. It is always a Shir Chadasha. Therefore, (שִׁירָה חֲדָשָׁה שְׁבָחוּ גְאוּלִּים), after everything that happened in Mitzrayim and the whole (אֶזְרָא יְשִׁיר), the last sentence of (אֶזְרָא יְשִׁיר) is (ד' יְמִלְךָ לְעוֹלָם וָעֶד), it is a new song. It is a song pledging in the future to recognize Malchus Hashem. That is why it is the theme. As we finish the Yomim Noraim and we head into the winter (אֶחָד) (שְׁמַע יִשְׂרָאֵל ד' אֶלֶהֵינוּ ד' אֶחָד). We say it at every Hakafah (ד' יְמִלְךָ לְעוֹלָם וָעֶד).

2. I would like to share with you a second thought regarding Simchas Torah. As you well know, one of the most famous Kashas regarding Simchas Torah is why is the Simchas Torah Yom Tov not on Shavuos. If Shavuos is the Yom Tov of Kabbalas Hatorah shouldn't Simchas Torah the joy of the Torah be on Shavuos. Why is it on the other end of the year?

I once saw from Rav Moshe who says Farkert. There is no time of the year that is especially dedicated to Torah. Torah is all year round and therefore, Shavuos is on one side of the year and Simchas Torah is on the other side of the year to show that there is no special time for Torah, there is no special Makom for Torah as Har Sinai is not known to us. That is a beautiful Teretz.

I would like to share with you another Teretz. Recently, my wife and I had the Zechus, a rare occasion, of successfully Redding a Shidduch. Naturally, after the Shidduch was completed we received Shadchanus which was very nice, very generous, and we were very happy. A few months later right before the Chasuna we received Shadchanus again. Why did we receive Shadchanus again? The parents of the Kallah said when they got engaged we were very happy

but now that we know the Chosson for three months we are even happier, we are much more joyful. We have a different measure by which to say thank you.

The same thing is true about Simchas Torah. On Shavuos we got the Torah, we received the Torah and we are thankful for the Torah, we know that it comes from the Ribbono Shel Olam. But months later we say to the Ribbono Shel Olam, now that we have been able to learn the Torah and live the Torah, we have a second opportunity to say thank you.

In life in general we have to remember to do that. A baby is born we thank the Ribbono Shel Olam. IY”H when you are Zoche years later to have Nachas from the child, you have to thank the Ribbono Shel Olam once again for the gift of the child. Many of the gifts that HKB”H gives us are that way. And so, that will be an explanation of why Simchas Torah is after Shavuos.

Based on this, perhaps we can have another insight on (שִׁירָה חֲדָשָׁה שֶׁבַח וְגִאוּלִים לְשִׁמְךָ עַל שִׁפְתַי הַיּוֹם). When Klal Yisrael was in Mitzrayim they also thanked the Ribbono Shel Olam. There was a constant thanking of the Ribbono Shel Olam. But after Kriyas Yam Suf when Klal Yisrael saw Kavayochel the Ribbono Shel Olam the (ד' יְמִלֶּךָ לְעוֹלָם וָעֶד) that which they had already acknowledged in Mitzrayim was a (שִׁירָה חֲדָשָׁה) of (ד' יְמִלֶּךָ לְעוֹלָם וָעֶד). It was a new song of (ד' יְמִלֶּךָ) (לְעוֹלָם וָעֶד). The same word. As life goes on and we have the maturity to see how Hashem orchestrates everything, you need then to see, to recognize, to acknowledge the Chesed of HKB”H.

Today is Thursday, it may not feel like Thursday because it is so close to the Yom Tov which just passed but it is Thursday again. Tonight at the Mishmar at the Sukkah of the Agudah of Madison we will be celebrating the Siyum of the first Perek. Even if you have not previously attended and certainly if you have, please join us for our Gala Siyum Mishmar with Simchas Bais Hashoeva which will have some of the food which is typical of a Simchas Bais Hashoeva, the extra food for Yom Tov. Instead of the music we will have the music of the Kol Torah of people sitting and learning. A beautiful Simchas Bais Hashoeva.

Wishing one and all a meaningful Yom Tov, a wonderful Shabbos, a Simchas Torah that is true joy and IY”H like they say a preparation for a good winter of serving Hashem. A Gutten Moed to one and all.

Rabbi Reisman - Sukkos 5774

I would like to share with you today a D'var Halacha and then an Inyan of Machshava both related to the upcoming Chag. Regarding the Daled Minim (the Lulav, Esrog, Hadas, and Arava) that we are about to take, we find actually two distinct Mitzvos. On the first day, we take the Arba Minim and that is a Kiyum Mitzvah D'oraissa. As it says in the Torah in Vayikra 23:40 (וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן, פְּרִי עֵץ הַדֶּרֶךְ כַּפַּת תְּמָרִים, וְנַעֲנֵף עֵץ-עֵבֶת, וְעַרְבֵי-נַחַל). On the first day of Sukkos we take the Arba Minim. On the other days of Sukkos there is actually a separate Mitzvah D'oraissa of (וּשְׂמַחְתֶּם, לִפְנֵי יְרוּרֵי אֲלֵרִיכָם--שִׁבְעַת יָמִים). We understand the Simcha of this Posuk as the taking of the Arba Minim (לִפְנֵי יְרוּרֵי אֲלֵרִיכָם), in the Bais Hamikdash. So that when the Bais Hamikdash stood there was a Mitzvah of Arba Minim for the other days of Sukkos. Today, we don't have a Bais Hamikdash, but nevertheless Zeicher L'mikdash we have a Mitzvah D'rabbanan

to take the Arba Minim the other days of Sukkos. So that, on the first day of Sukkos, this coming Thursday we have a Mitzvah D'oraissa of taking the Arba Minim and beginning on Friday continuing through Hoshana Rabba we have a Mitzvah D'rabbanan Zeicher L'mikdash to take the Arba Minim. Since Mitzvos Tzrichos Kavana, we should have correct Kavana on the first day to be Mikayeim the D'oraissa and on the other days to be Mikayeim the Mitzvah D'rabbanan.

We find a similar thing in Birchas Hamazon (Bentching). The Mitzvah is comprised of a D'oraissa and a D'rabbanan. There, the first three Berachos are D'oraissa until (בונה בְּרַחֲמָיו (ירושלים)). Then the 4th Beracha and all that follows is part of the Mitzvah D'rabbanan. The Beracha that we call (הטוב והמטיב). That is why (ובני ירושלים) ends with the word Amen as if to end the first portion and then the second portion begins.

The question today involves the fact that when it comes to the Arba Minim there is a tremendous difference between the requirements of the Mitzvah on the first day which is D'oraissa and the requirements of the other days. On the first day of Sukkos we know that the Arba Minim have to be complete. If there is something missing in the Esrog or in the Lulav, if the middle leaf of the Lulav is split a certain amount (it is a Machlokes exactly how much) that is a P'sul on the first day. Similarly, on the first day, a borrowed Lulav is not Kosher. On the other days of Sukkos when the Mitzvah is only a D'rabbanan, Choser is Kosher. (נהלקה התיומת) is Kosher. Even if a Pittim were to fall off the Esrog it would not Pasul the Esrog on the other days of Sukkos. So that there is a distinct difference. The Mitzvah D'oraissa has to be Sholeim and on the other days we are Maikel on these requirements.

The Kasha is that we find elsewhere that we are not more Maikil on a D'rabbanan aspect of a Mitzvah then on a D'oraissa. For example in Bentching. In the Shulchan Aruch in Siman 184:4 we find that if someone ate K'dai Sevi'a (he ate and was satisfied), so that his Bentching was a D'oraissa and then he is unsure as to whether he Bentched (he has a Safeik). We say Safeik D'oraissa L'chumra and he is obligated to Bentch. What about the 4th Beracha? The 4th Beracha is only a D'rabbanan. On that the Mishna B'rura says that once the D'oraissa B'safeik Bentches we include the D'rabbanan because Shelo Yizal'zlu B'drabbanan. So that no one should be Mizalzeil in a D'rabbanan. Therefore, the Drabbanan's get the rules of the D'oraissa. The question is why by Arba Minim is it not this way? Why by Arba Minim is there such a distinct difference that the first day we are so Makpid on a Choseir and the other days a Choseir or (נהלקה התיומת) are things that are Kosher?

A second Kasha. The Rambam in Hilchos Lulav 7:15 writes (ותקנה זו) this Takanah to take the Lulav the other days (כשיבנה בית המקדש יחזרו הדברים לישנן), when the Bais Hamikdash will be rebuilt there will be no Mitzvah D'rabbanan to take it on the other days. The question is that is different than every D'rabbanan. Every other D'rabbanan will remain even after Moshiach comes, the 4th Beracha of Bentching will remain. The obligation to put a Mezuzah on a rented apartment which is D'rabbanan according to most Poskim, will remain. Hilchos Muktzeh will remain. Why does this D'rabbanan fall away?

The answer is a Yesod which is mentioned in the Mikroei Kodesh. The Yesod is that we have two separate Mitzvos of Lulav. It is not that it is a D'oraissa the first day and it is extended for six more days from the Rabbanan, they are different Mitzvos. They come from different

Pesukim. On the first day it is a Mitzvah of (וילקחתם לכם ביום הראשון) as I have mentioned earlier. On the other days it is a Mitzva as part of the Simchas Hayom (ושמחתם, לפני ירוך אלקיכם). When the Bais Hamikdash stood that Mitzvah was in the Bais Hamikdash. Nowadays Zeicher L'mikdash we practice the idea of Simcha using the Lulav. But it is a distinct Mitzvah, a separate Mitzvah and therefore, it has different rules. It is a different Mitzvah, a Mitzvah of Simcha. When Moshiach will come, we will do that Mitzvah in the Bais Hamikdash and therefore, that D'rabbanan doesn't continue because it is a separate Mitzvah.

With this understanding of them being separate Mitzvos, aside of course from the idea I began with that Mitzvos Tzerichos Kavana, someone should understand why he is taking the Lulav each day. But in addition we have an explanation for the Minhag of Bnei Torah and I believe it is the old Minhag of Yerushalayim. That is, on the morning of the first day of Sukkos we are Zerizim Makdimin, we get up close to Neitz (close to sunrise) (which in NY this year will be 6:41) and take the Arba Minim in the Sukkah as early as possible. Zerizim Makdimin L'mitzvos. On the other days of Sukkos however, we take the Arba Minim right before Hallel. Not only don't we get up early to do it but we don't even do it before Davening. The Minhag is to do it in the Shul right before Hallel. What is the difference? Simply the first day is D'oraissa and we are more Mihadeir in a D'oraissa then in a D'rabbanan. But with today's understanding we have a better Havana. On the first day it is a separate Mitzvah, Zerizim Makdimin we try to do the Mitzvah as early as we can. On the other days it is a Mitzvah of Simcha (rejoicing). Originally, it was done in the Bais Hamikdash, the place where we rejoice with the Simchas Bais Hashoeva. Today, we do it at least with Hallel or with the Hoshanas, with things that are also expressions of Simcha. Hallel is an expression of the Simcha of the day. The Hoshanas are reminiscent of walking around the Mizbaiach in the Bais Hamikdash. Therefore, we make the Beracha and take the Arba Minim together with the Hallel because that is the character of the Mitzvah, the Mitzvah of (ושמחתם). So today we have a deeper understanding, a more meaningful understanding of the Mitzva of Arba Minim.

2. Let me move on to an Inyan Machshava. I don't think we find anywhere else a prayer (Tefilla) unique for Baalei Teshuva. We do find it however, at the Simchas Bais Hashoeva on Sukkos. The Gemara says that we find at the Simchas Bais Hashoeva where Talmidai Chachamin celebrated and sang Ashrei Ziknosainu Shelo Baisho Yaldusainu, they sang a song of joy and rejoicing that in their old age they continue the Frumkeit of their youth. The Baalei Teshuva had a different language. Ashrei Ziknosainu Shekibra Yaldusainu. How lucky we are that in our later years we have done things to forgive us for our earlier years. Why is it Davka here on Simcha that Baalei Teshuva have a special song a song which is accompanied by rejoicing and singing. We need to understand that the Mitzvah of Sukkkos is a Mitzvah of Baalei Teshuva in many many ways.

Let me explain a few. Chazal say that the tree from which Adam Harishon ate (the Eitz Hadas), the original sin, was with an Esrog tree. This is according to one opinion in the Gemara and this opinion is followed by the Baalei Kabbalah, by the Shela and others. The Eitz Hadaas tree from which the original sin took place was an Esrog. The question is so why do we take an Esrog as a Mitzvah? Ain Kateigar Naaseh Saneigar. We say something used for a sin should not be turned into a Cheftzah Shel Mitzvah.

In the Hakdama to the Shailos Uteshuvos Bais Efraim, Rav Efraim Zalman Margolios explains that from here we see Ad Heichan Magia Teshuva, how great is Teshuva. That the Esrog which was an object of sin is turned into an object not only of Mitzvah but of joy because Adam did Teshuva. In the language of the Rambam in Hilchos Teshuva 7:6 (אמש היה זה שנאווי לפני המקום) (משוקץ ומרוחק ותועבה והיום הוא אהוב ונחמד קרוב), (וידיד) once the day of forgiveness passes, the time of Teshuva passes, he is beloved to HKB"H. That is the Esrog, the object of Aveira, and once Adam did Teshuva it becomes the object of love, of joy.

And so, after Yom Kippur passes comes the Chag Hasukkos. The celebration of somebody who comes from a day of forgiveness, a day of Kappara. That is fundamental in Sukkos. When we Daven for Geshem one of the Piyutim (paragraphs) we say is Al Sela Hach Vayeitz'u Mayim. Moshe Rabbeinu hit the stone and water came forth. We say Ba'avuro Al Timna Mayim, in his Zechus we should have rain in the coming year. The question is Al Sela Hach, Moshe Rabbeinu hitting the stone that was a sin! The idea as expressed by the Gerrer Rebbe is the same idea. Here we are coming right off of Yom Hakippurim, a Kappara for an Aveira for which there is forgiveness, where there is Teshuva it turns into a Zechus. We want to mention it during this time of the year.

I saw in the Teshuvos Chasam Sofer an incredible thing. In the beginning of Parshas Vayeira the angels come to Avraham and Sarah. They come on Pesach as it says in 18:6 (לושי, ונעשי עגות). A few Pesukim later in 18:13 it says (ויאמר ירר, אל-אברהם: למה זה צחקך שרה) Why did Sarah laugh at the idea of having a child? HKB"H promises in the next Posuk (ולשרה) (כעת תיה--ולשרה) (כן). I will return to you on the next holiday and Sarah will have a son. The Gemara in Maseches Rosh Hashana 11a (13 lines from the bottom) (בפסח נולד יצחק מגלן כדכתיב למועד אשוב אליך אימת קאי) (אילימא בפסח וקאמר ליה בעצרת בחמשין יומין מי קא ילדה אלא דקאי בעצרת וקאמר ליה בתשרי אכתי בחמשה ירחי (מי קא ילדה אלא דקאי בחג וקאמר לה בניסן אכתי בשיתא ירחי מי קא ילדה תנא אותה שנה מעוברת היתה) translates the word (למועד) as the next Yom Tov. From Pesach until Shavuot is not enough time for a woman to carry a child and give birth. The Gemara says that (ויאמר ירר, אל-אברהם) that Hashem came on Sukkos and not at the same time the angels came. HKB"H returned on Sukkos and was Mevaseir on Pesach. Sukkos was then a little over 6 months away and Yitzchok was born at the beginning of the 7th month. The question is why did HKB"H wait until Sukkos to talk to Avraham Avinu why not when the Malachim came and told him he would have a son?

The Chasam Sofer in his Drashos on page (Tuf Kuf Ayin Vav) says HKB"H doesn't speak Lashon Hora. He wouldn't say to Avraham (למה זה צחקך שרה) why did Sarah laugh as that is Lashon Hora, however, Yom Kippur passed and Sarah did Teshuva. Now that Yom Kippur passed and Sarah did Teshuva it is a time that HKB"H could tell Avraham Avinu (למה זה צחקך שרה). It is not a sin anymore. It became a Zechus.

There are other aspects of Sukkos related to Teshuva. The GRA says that the Ananei Hakavod for which the Sukkah stands, returned because on Yom Kippur Moshe Rabbeinu came down from Har Sinai. He then on the next day Yud Aleph told Klal Yisrael to bring donations to the Bais Hamikdash. Subsequent to that Klal Yisrael brought donations for two days. That was the 12th and the 13th. On the 14th day the Chachmei Leiv began working on the building of the Mishkan. On the 15th day the Ananei Hakavod returned. It was a sign of forgiveness. So that

Sukkos is very much a follow up to Yom Kippur, a time, a sign of forgiveness. Therefore, for us too, Sukkos has to be a time to rediscover the Ribbono Shel Olam. It has to be a time to come off our great efforts of Elul, Aseres Yimai Teshuva, Yom Kippur, and Neilah. It is very much a continuation, a time to celebrate. To celebrate our joy of being the Am Hanivchar, a people who come together and call in unison Hashem Hu Elokim, Hashem Hu Elokim and make it last. That is Chag Simchaseinu, that is the rejoicing of this time of the year. We need to remember our dedication of Yom Kippur and rediscover the Ribbono Shel Olam. That effort is something which is worthwhile because we have already put so much effort into the days of Elul, Aseres Yimai Teshuva, Rosh Hashana, and Yom Kippur. Let's see the fruits of that effort.

Let's go now in days when we have more time, 3 straight days of Yom Tov, Yom Tov, Shabbos which will happen twice. Days which we can undertake a goal in our learning, a goal of being in the Bais Medrash more than the bare minimum. Being there for the learning, being there on time for the Davening. Coming off of a Yom Kippur. It is a day which we celebrate with Baalei Teshuva, to appreciate the Baalei Teshuva among us. To hope and pray that we should be like them, able to change our lives.

With that I wish everybody an absolutely wonderful Chag Simchaseinu. I hope next Monday (Chol Hamoed) to speak to you again at 2:15 again. Hopefully we will be inspired and be looking forward to Hoshana Rabbah, Shemini Atzeres, and Simchas Torah. A time of great joy for Klal Yisrael. A Good Yom Tov and a Good Shabbos to one and all!

Rabbi Reisman - Shabbos Chol Hamoed Sukkos 5773

Let me start with a Vort that has to do with Parshas Zos Habracha. We have here at the end of the Parsha Vayal Moshe Mai'arvos Moav El Har Nivo. Moshe Rabbeinu goes up to Har Nivo his final resting place and when he is there he gets to see all of Eretz Yisrael. This is the 4th time that it is mentioned in the Torah. It is mentioned in Parshas Pinchas, Parshas Vaeschanan, Parshas Haazinu, and here again. That Moshe Rabbeinu is Zoche to see Eretz Yisrael.

Rav Chaim Shmuelevitz notes that the seeing Eretz Yisrael obviously has a tremendous Hashpa'a on a person. When we say that Moshe Rabbeinu's Tefillah was half answered by the fact that he was Zoche to see Eretz Yisrael, clearly then it is because the sight of Eretz Yisrael is a Mashpia, has a potential to be Mashpia on somebody who see Eretz Yisrael and certainly someone who lives in Eretz Yisrael and someone who was Zoche visit Eretz Yisrael.

Rav Chaim Shmuelevitz brings the story of Yosef Meshisa from the Medrash that brings that during the Churban Bayis Sheini our enemies had a Jew named Yosef Meshisa who was a traitor. He took the side of Edom and helped to destroy the Bais Hamikdash. As a reward Yosef Meshisa was given permission to enter the Bais Hamikdash and take any one Kli Shareis (utensil) for himself. He went in and what did he choose? He chose the beautiful Menorah that was in the Bais Hamikdash. He took it for himself and he walked out with it. When the Edomim saw that he was taking the Menorah they saw its beauty and they said that it is too beautiful for you and we are taking it for ourselves and you chose something else. To that Yosef Meshisa replied is it not enough that I have angered my creator once, I should go in again? So he refused to go in. The Edomim forced him to go in and they tortured him and ultimately killed him because he refused

to go in. Says Rav Chaim Shmuelevitz what caused that change? What caused that change was just seeing the Bais Hamikdash from inside. To be Zoche to walk in to the Heichal and the Ulam of the Bais Hamikdash and just seeing that Kedusha, that had a potential to be a Mashpia.

On Sukkos we sit in a Sukkah and here too sitting in a Sukkah is a Mashpia and has a potential to be a Mashpia on a person. Some people are not careful on Sukkos. They limit their sitting in the Sukkah to the time that they are obligated, when they eat cookies or they want to wash. They are obligated to go into the Sukkah. That is the extent of their sitting in the Sukkah. Maybe they are Yotzei the Shulchan Aruch, they go into the Sukkah when they have to. That is not the idea of Taishvu K'ain Taduru of living in the Sukkah. A person should look to be in the Sukkah additional time, to be a Mushpa, to have a feeling of Ahavah of love for the Sukkah.

On this note, I want to mention a word of Chizuk for those of you who sleep in the Sukkah during these days. You know full well that most Jews don't sleep in the Sukkah, certainly not in Chutz L'aretz. For those of us who sleep in the Sukkah, we know that sleeping in the Sukkah is not the same as sleeping in your bed in your bedroom. It leaves you more tired, you get mosquito bites, it is colder in the Sukkah at least most years. Sometimes there is a certain feeling of Yiush. What are we doing this for? So many Yidden don't sleep in the Sukkah and here I am being Moser Nefesh to sleep in the Sukkah.

One Sukkos I took my children on Chol Hamoed to a science museum. There they showed a film. The film was a story of people who went to climb Mt. Kilimanjaro. Mt. Kilimanjaro is the highest peak in the southern hemisphere. It talked about the incredible Mesiras Nefesh people have to climb the mountain. They sleep in far less comfortable beds than our Sukkah. They have sleeping bags in places with minimal oxygen at great heights where it is snowy and colder than in our Sukkahs. They endure hardships for more than 7 days and 7 nights. They risk their lives quite frankly. For what? It is anticlimactic. They climb to the top of the mountain. When they get there you would think that they stop and relax with a coke and have a party. No! They get to the top, they touch the base so to speak and then climb right back down. Silly people want challenges in life. They risk their lives to climb mountains and they endure great hardships. When one thinks what human beings endure for imagined goals, goals that are totally meaningless. They are glorified for reasons that are very hard to comprehend. The government forbids doing things that are dangerous. Why don't they forbid climbing mountains like that that serves no purpose in the world. People die in their attempt very often. But they see a goal and they are Moser Nefesh. I thought to myself the inconvenience of sleeping in the holy Sukkah is something that should not dispirit a person. On the contrary the fact that being able to sleep in the Sukkah is such an extraordinary Mitzvas Asei. Teishvu K'ain Taduru is a Haspa'a it is one of the only Mitzvos that a person can put his whole body into the Mitzvah. A person can be Mikayeim the Mitzvah for so many hours by sleeping in the Sukkah. Don't be dispirited. Those who go out of their way and endure hardships by sleeping in the Sukkah should be Nischazeik and should be no worse than the Shotim Shelahem, the fools who go through so much more for so much less of a reward.

Let me move from talking about Sukkos and V'zos Habracha to talking about Birchas Kohanim. During these days we have Duchaning in Chutz L'aretz something that in Eretz Yisrael they are accustomed to on a daily basis. As you know there are three Berachos in Birchas Kohanim. It

says that the Hamon Am, the Yisraelim among the people, should be Mechavein Neged Hakohanim. Not just stand there, but think about the Berachos. Certainly the Kohanim should pay attention to the Berachos that they are saying. I would like to add a little bit of an explanation to the 15 words of Birchas Kohanim and the source for this Yesod is in Iyun Tefilla which is Rav Schwab's Sefer on the Siddur. Here next to Birchas Hatorah at the beginning of the Sefer he explains briefly each of the three Berachos that the Kohanim say.

He explains as follows which is based on a Medrash. Yivarechecha Hashem V'yishmerecha which is the first Beracha is a Beracha for Hatzlacha in Gashmiyus. It is a blessing for a person to have blessing for a person to have good fortune in his pursuit of his physical needs. The Medrash says Yivarechecha Hashem that Hashem should bless you with wealth and V'yishmerecha and he should guard that wealth from thieves. So that the first Beracha is a Beracha for Gashmiyos, the physical needs of a human being.

The second Beracha which is Ya'air Hashem Panav Eilecha V'chuneka is a longer Beracha. Ya'air Hashem Panav Eilecha V'chuneka is a blessing that a person should succeed in Ruchniyos and spiritual needs. Ya'air Hashem Panav Eilecha is a Lashon that HKB"H should light us up with an understanding of his Torah, V'chuneka which is a Lashon of Chein and a gift. We know Ata Chonein L'adam Da'as, Hashem gives a person Da'as and a gift of understanding. A person has to use it the right way. So Ya'air Hashem Panav Eilecha V'chuneka, may Hashem light you up with his countenance and his being and give you Chein. That blessing is a blessing for Ruchniyos. So the first Beracha is a Beracha of Gashmiyos, the second blessing is a blessing for Ruchniyos. What about the third Beracha, what is left? The third Beracha is Yisa Hashem Panav Eilecha V'yoseim Lecha Shaleim is a blessing for Menuchas Hanefesh. A person should not fall into a state of Behala, of tumult. A person should have a calm life in the pursuit of his needs, whether his Gashmiyos needs as well as his spiritual needs. A person should have a calmness of Menuchas Hanefesh. Yisa Hashem Panav Eilecha, a person should have a sense of Nesias Panim. There is a Gemara in Maseches Berachos that says Yisa Hashem Panav Eilecha an idea that HKB"H plays favorites and looks favorably at Klal Yisrael. There is Menuchas Hanefesh when a person feels that HKB"H is looking at him and smiling at him with an idea of favoritism in the eyes of Hashem. Yisa Hashem Panav Eilecha V'yoseim Lecha Shaleim is a blessing for Menuchas Hanefesh. It is a tremendous Mussar. Of the three blessings the longest is the Beracha for Menuchas Hanefesh. With this explanation of Rav Schwab we could explain what would otherwise be a difficult Gemara.

The Gemara in the last Perek of Maseches Megillah says that there are three Aliyos on a weekday, five on a Yom Tov, and Seven on a Shabbos. K'negged Mi? Why are there 3, 5, and 7? The Gemara responds that they are K'negged the words of the 3 Berachos of Birchas Kohanim. Yivarechecha Hashem V'yishmerecha is three words, Ya'air Hashem Panav Eilecha V'chuneka is five words, and Yisa Hashem Panav Eilecha V'yoseim Lecha Shaleim is seven words. So we do see that there is a correlation between the Aliyos and the words of Birchas Kohanim. When one reads this he is astounded what in the world does Birchas Kohanim have to do with the Seder Aliyos that we have for the weekdays, Yom Tov, and Shabbos. With Rav Schwab's explanation it is beautiful. The weekdays is the time that we pursue our Gashmiyos needs, our physical needs. Therefore the first Beracha of Yivarechecha Hashem V'yishmerecha the number three is appropriate. Yom Tov is a time of Aliyah L'regel we pursue Aliya, growth in our spiritual needs

and therefore, Yom Tov is the one with five words and therefore, five Aliyos. Shabbos is a day that Hashem created Menucha, rest. A time that we pursue Menuchas Hanefesh and therefore, it is fitting that the Beracha of seven words corresponds to the seven Aliyos of Shabbos. Look how beautifully it fits.

We have the Minhag that in Chutz L'aretz that after the Chazzon says the first Beracha we say in the Zechus of Avraham Avinu, the second in the Zechus of Yitzchok Avinu, and the third in the Zechus of Yaakov Avinu. This fits well. The first Beracha is a blessing for Gashmiyos. Avraham's Midda was the Midda of Chesed. Using one's Gashmiyos in the pursuit of Mitzvah doing kindness to others so therefore, the Zechus of Avraham Avinu we should have Hatzlacha we should have good fortune in our pursuit of our physical needs something that can be used for Chesed. The second Beracha is K'negged Yitzchok Avinu. Pachad Yitzchok, Yitzchok is the time of Shevuos, the time of Mattan Torah. That of course corresponds beautifully. Ruchniyos is Yitzchok Avinu. The third Beracha which is of Menuchas Hanefesh corresponds to Yaakov Avinu. Bikeish Yaakov Leishev B'shalva. We know that Yaakov's goal was for Menuchas Nefesh. An appreciation for Menuchas Nefesh, the Yehi Ratzon is Boz'chus Yaakov Avinu which is of course the Yom Tov of Sukkos. That fits well because Yaakov Avinu built Sukkos, Sukkos is K'negged Yaakov Avinu. The whole idea of leaving one's house and being satisfied with the Sukkah is Menuchas Hanefesh. Not needing more and being happy with what you have even if it a bit more difficult.

So that Rav Schwab's brief explanation of Birchas Kohanim has many branches and explains as well the Gemara in Megillah why there are 3, 5, and 7 Aliyos. It explains Bizchus Avraham, Yitzchok, V'yaakov which correspond to those Berachos.

The first question of the week is something that is Noge'a to Halacha for all of us. As you know there is a Chiyuv to be Maavir Sedra every week. It is a separate Siman in Shulchan Aruch Siman 285. The Shulchan Aruch tells that a person has to be Mekayeim Shnayim Mikra V'echad Targum every single week. Beginning at what moment does a person have a right to be Yotzei this Mitzvah? A person can't do 5 Parshiyos ahead of time and be Yotzei for the next 5 weeks.

The Shulchan Aruch says that it begins from the time that they read that Parsha in the Torah. The Mishna Berura says that you can actually start from Mincha on Shabbos which is when the Parsha is first read. Regarding Parshas V'zos Habracha which we already Lained on Shabbos by Mincha so that would be the earliest time from when we could be Yotzei Shnayim Mikra V'echad Targum. Therefore, it is mysterious that the Mishna Berura in Siman 285:18 tells us that on Hashono Rabbah is when you should be doing the Shnayim Mikra V'echad Targum for Parshas V'zos Habracha. Or he says to do the Shnayim Mikra V'echad Targum on Shemini Atzeres. Why here do you have to wait for Hashana Rabbah? Why not do it earlier from when we Lained it by Shabbos Mincha? Even more mysterious is that by the Halachos of Shemini Atzeres the Mishna Berura seems to say that one should do Shnayim Mikra V'echad Targum on Shemini Atzeres Dafka. He doesn't bring that on Hashana Rabbah is a desirable day for this. Therefore, this needs some sort of an explanation. The source of the Mishna Berura is the Shaarei Teshuva in Siman 285.

Certainly on Hashana Rabbah when it is a Minhag to stay up late at night to try to Chap Arein more learning. This year the night of Hoshana Rabbah is on Motzoei Shabbos when people are generally more rested more people should find themselves in the Bais Hamedrash on Motzoei Shabbos Hoshana Rabbah trying to stay up late and learning. It is a time to do Shnayim Mikra V'echad Targum on Parshas V'zos Habracha. Certainly the Parsha at the beginning by the Berachos are difficult and take time and therefore, it is an appropriate time to do it and maybe if you stay up late enough you will find a Teretz to this Kasha.

One more difficulty. While going through the Parsha of V'zos Habracha I came to the Ramban at the end of the Parsha 33:1. He says that Har Nevo where Moshe Rabbeinu was buried is in Chelko Shel Reuvein (it is in the part of Eretz Yisrael that fell to Reuvein). Of course that Ramban contradicts Rashi earlier in the Parsha in the Beracha given to Sheivet Gad where we find the expression that in the Cheilek of Sheit Gad Chelkas Michokeik Tzafun. The Cheilek of Moshe Rabbeinu is in Sheivet Gad. We know that Moshe Rabbeinu was from Sheivet Levi. So Rashi explains that he was buried in the Cheilek of Gad. So Rashi says that he is buried in Gad and the Ramban does not offer a different explanation of Chelkas Michokeik Tzafun. The Ramban says that it was in the Cheilek of Reuvein. That is a contradiction between Rashi and the Ramban. So it could be a Machlokes. So I looked in the Shevel Ramban and he points out in a footnote that this is a Gemara in Maseches Sotah 13b (17 lines from the bottom) (ותניא)א"ר יהודה (אילמלא מקרא כתוב אי אפשר לאומרו היכן משה מת בחלקו של ראובן דכתיב ויעל משה מערבות מואב אל הר נבו (ונבו בחלקו של ראובן קיימא דכתיב ובני ראובן בנו וגו'). That Har Nevo is in Chelko Shel Reuvein so it seems to be a Gemara that Har Nevo is in the Cheilek of Reuvein. Rashi says that it is in the Cheilek if Gad. This sounds like something that needs a good Teretz and with that I wish you all a Good Moed, a Good Shabbos, and a joyful Simchas Torah, and a wonderful Kabbalos Hatorah. Kol Tuv!

Rabbi Reisman - Sukkos (1st days) 5773

In previous years I have discussed Halachos of Lulav (Arba Minim) or Halachos of the Sukkah. This year, I would like to share with you some thoughts regarding the Davening of Mussaf for Sholosh Regalim. I would like to mention three points regarding the Mussaf, each of them I hope you will notice once you hear about it when you Daven during Mussaf of the Sholosh Regalim as you will IY"H for 9 consecutive days.

Let's begin with Ha'oro # 1. After every Korban we say (ומנחתם ונסכייהם) Uminchasam V'niskaihen Kim'dubar. Every Korban besides for the meat which is the essence of the Korban has in it a sacrifice which is a Mincha, flour and the Niskaihem the wine poured as part of the offering. So we mention this in Shemoneh Esrei, Uminchasam V'niskaihen Kim'dubar, we bring Menachos and Nisachim. We explain what we offer for the Mincha. (שְׁלֵשָׁה עֶשְׂרִים לֶפֶר) & (שְׁנֵי) (עֶשְׂרִים לְאֵיל) & (עֶשְׂרֹן, לֶכֶבֶשׁ). We delineate. For this animal a certain amount of flour, for a different animal less, and for a third type of animal even less. What about the wine? We just say V'yayin K'nisko. The wine, according to the amounts which are poured. Why don't we say the amount of wine? The amount of wine similar to the amount of flour depends on the animal. We should say Chatzi Hahin LaPor, U'shlisish Hahin L'ayil, U'Rivi'is Hahin Lakeves. Those are the amounts that are brought as it says in Parshas Shelach. Therefore, it is a bit of a Kasha why do

we spell out the Minachos and not spell out the Nisachim? Once you hear this Kasha, every time you Daven the Mussaf and you say (שְׁנֵי עֶשְׂרִים לְאֵיל) & (שְׁלֹשָׁה עֶשְׂרִים לְפָר) and then Yayin K'nisko you feel that there is something missing in the Shemoneh Esrei. Why not explain the Nisachim? This is a Kasha I had for a period of time and I have to tell you that the answer I found when I was Mavir Sedra in Parshas Shelach a few years ago when I came across a Rashi.

Of course Rashi doesn't ask it as a Kasha but Rashi tells us something basic and with this we can answer the Kasha. The Rashi is in Parshas Shelach 15:10. After the Posuk talks about the Menachos and the Nesachim it ends (אִשָּׁה רִיחַ-גִּיחָם, לִירֶרֶךְ). It is an offering that is a satisfying smell (aroma) to HKB"H. Rashi says (אִשָּׁה רִיחַ: אֵינוּ מוֹסֵב אֵלָּא עַל הַמִּנְחָה וְהַשֶּׁמֶן, אֲבָל הֵיִן אֵינוּ אִשָּׁה,) (שְׂאִינוּ נִיתֵן עַל הָאֵשׁ). It is a Korban and it not only refers to the Mincha but the wine is not a Korban because it is not placed onto the fire of the Mizbaiach. So Rashi here tells us a basic Yidia. You should know that Menachos are considered a Korban because it is put on the Mizbaiach, however, Nisachim is a Halacha, is a Din in Dinai Korbanos. It is not part of the Korban. Like this we understand, in our Davening we don't talk about all the Halachos of the Korban, we mention specifically about the Korban itself. The Dinim of the Korban and the Halachos of the Korban we don't spell out and therefore, it is enough to say V'yayin K'nisko. A tremendous insight and a Gevaldige Yidi'a.

Haora # 2 we refer in our Shemoneh Esrei to our offerings as Temidim K'sidram Umasafin K'hilchasam. It is a very strange Lashon but since we are used to it we don't see it as strange. Temidim K'sidram Umasafin K'hilchasam. What is the difference between the Temidim and Musafin. Are the Temidim not K'hilchasam? What is going on here? Why are the Temidim K'sidram Umasafin K'hilchasam?

Again, the answer to this lies in a Rashi which is actually a Gemara. It can be found in Parshas Tazria 12:8 (וְאֵם-לֹא תִמְצָא יָדָהּ, דֵּי שָׁה--וְלִקְחָהּ שְׁתֵּי-תַרְיִם אוֹ שְׁנֵי בְּנֵי יוֹנָה, אֶחָד לְעֵלָה וְאֶחָד לְחֻטָּאת; וְכִפֵּר עָלֶיהָ) (הַפָּהוּ, וְשִׁהָרָה). There Rashi brings from Chazal an interesting idea. The Posuk talks about a Korban Olah and a Korban Chatas. Logically, if someone had to bring a Korban Olah and a Korban Chatas, the Olah which is holier would be brought first. That is what the Posuk says (אֶחָד לְעֵלָה) (וְאֶחָד לְחֻטָּאת). Rashi says (אֲבָל הַקְּרִבַּת חֻטָּאת קוּדֵם) (זִבְחִים צ א). The Torah only says Olah before Chatas for the way it is read in the Torah. But when it comes to offering it on the Mizbaiach the Chatas goes first as is learned in Maseches Zevachim. Incredible! The Torah only says Olah first and Chatas second for the Pesukim but for bringing as a Korban the Chatas is first and then the Olah. Why should that be?

The answer is that the Chazal tell us that even though the Olah has the right of Kadima but the Chatas is primarily a Kapparah Korban therefore, we should first purify ourselves by bringing the Chatas and then subsequently we go and bring the Korban Olah while we are pure. So that, really Temidim K'sidram, the Korban Tamid is exactly the Seder the way that it says in the Chumash. Umasafin K'hilchasam, the Korbanai Mussaf which include a Korban Olah and a Korban Chattos every Yom Tov, is K'hilchaso not K'sidro the order that is the way it says in the Torah, not in the order that would logically be the order that it would say the holier one first, but no there is a special Halacha that the Musafin K'hilchasam. The Halacha is like a Halacha

L'moshe Misinai and is not the way it is spelled out in Torah She'bichsav. So the Temidim are K'sidram and Musafin K'hilchasam.

This also gives us an understanding that when we Duchan we say V'sai'araiv L'fanecha Asirasainu K'olah Uch'korban. We ask that our Davening be Choshuv to HKB"H like an Olah and a Korban. Olah goes first and the Korban second. Makes sense. Then later we say HKB"H return the Seder Ho'avoda to Yerushalayim, the way it is done in the Avoda to Yerushalayim. We somehow imply that when it comes to actually doing it there is a different order. The Seder Ho'avoda is different than K'olah Uch'korban and indeed it is. Because K'olah Uch'korban is Limkra'a and the actual Seder Ho'avoda is different.

Hoara # 3 should be the biggest Hoara of all. We are going to say on Yom Tov that HKB"H has given us the Yom Tov. Of course we say that in the Shemoneh Esrei right after Ata V'chartanu. We mention that HKB"H has given us Chag Ploni Haze...Mikra Kodesh Zeicher L'yitzias Mitzrayim. The issue is the following. If you look in the Siddur it says Vatitein Lanu Hashem Eloikeinu B'ahavah Moiadim L'simchah Chagim Uz'manim L'sasoin, Es Yoim Chag Hasukkos Haze, Zman Simchaseinu (B'ahavah) (in parentheses) Mikra Kodesh Zeicher Litzias Mitzrayim. If it is Shabbos we say B'ahavah if it not Shabbos we just say Mikra Kodesh. It struck me once when I was Davening and I accidently said B'ahavah when it wasn't Shabbos. I stopped and I said I will go back and delete B'ahavah and say it again without B'ahava. Then I thought to myself what am I doing? I am going out of my way to say that HKB"H gave us Yomim Tovim without love? What is going on, why is the B'ahavah tied to Shabbos?

I once saw a Teretz and I don't remember the Mar Makom who says beautifully. Every Mitzvah that was given to us at Sinai was given as it says in Maseches Berachos 22a (13 lines from the top) (באימה וביראה וברתת ובזיע) B'aima, B'yira, B'eres, Uv'zia it was given with Yira and not just with Ahavah. The Gemara says that at Har Sinai it was a time of great awe and trembling. At Har Sinai it was as it says in Maseches Shabbos 88a (18 lines from the top) (שכפה הקב"ה עליהם את ההר) (כגיגית) Kafa Aleihem Har K'gigis, where it was given (באימה וביראה וברתת ובזיע). The whole sight of Har Sinai was Parcha Nishmasav and it was not a time of giving B'ahava it was a time of giving B'yir'a. Earlier at Marah, Klal Yisrael received 4 Mitzvos with one of them being Shabbos. So that Shabbos uniquely was given B'ahavah. So that on Shabbos we Davka mention B'ahavah because there it was given with a special level of Ahavah an Ahavah that was not (באימה וביראה וברתת ובזיע). Therefore, Shabbos uniquely we mention B'ahavah.

The Torah Temimah writes in Tosafos Beracha that it is also Mirumaz in the Berachos that we say. We say in a normal Beracha, Asher Kidishanu B'mitzvosav V'tzivanu. HKB"H Kidishanu B'mitzvosav, HKB"H made us holy by giving us Mitzvos. That refers to Marah. The first time Klal Yisrael as a nation received Mitzvos. So we say Asher Kidishanu B'mitzvosav HKB"H made us holy with his Mitzvos, V'tzivanu and then at Har Sinai he commanded us Al Netilas Lulav or Lishmoa Kol Shofar etc. So every Beracha is Asher Kidishanu B'mitzvosav, Klal Yisrael is made holy by receiving Mitzvos which started at Marah, V'tzivanu, subsequently at Har Sinai we were commanded. That is why we are Miramez to this on Friday night by Kiddush when we say, Asher Kidishanu B'mitzvoisav V'rat'za Vanu. Why don't we say V'tzivanu?

B'mitzvoisav means B'marah. Klal Yisrael got Mitzvois the first time before Har Sinai, in Marah. V'tzivanu means we got that Mitzvah at Har Sinai, for example V'tzivanu Al Nitilas Lulav. Shabbos was given at Marah so we don't need more than B'mitzvoisav. What an absolutely beautiful idea. If you read the words carefully you will understand why we the word Ahavah is there or is not there and if you read the V'titen Lanu carefully you will have a Kasha on this which I leave for you as a Kasha.

Rabbi Reisman - Sukkos 5772

Chag Simchaseinu is not a time just to be happy but it is a time to be Misameiach with the Mitzvas Hashem. To perform the Mitzvos of the Yom Tov with great Simcha. There is a Minhag Vasikin to shake the Lulav and Esrog on the first day of Sukkos which is the only day that it is a Mitzvah D'oraissa, at sunrise, at Neitz Hachama. Neitz Hachama in Brooklyn on the first day of Sukkos is 7:05 AM which is not very early although for a Yom Tov morning some people may find it is. But to get up early and to be ready and at the first moment of Neitz Hachamah to shake one's Lulav and Esrog in a Sukkah, is a wonderful Hiddur of a Mitzvah as we prepare to rejoice with Chag Simchaseinu.

I would like to share with you today a couple of thoughts regarding the Mitzvah of Sukkah and something regarding Parshas Zos Haberacha.

Let's begin, I would like to share with you a Yesodosdika idea regarding the Sukkah which is actually a Grach Al Harambam, something from Rav Chaim Brisker. Before we get to Rav Chaim, we start with a question of simple Teitch, the translation of the word Sukkah.

What is a Sukkah? Is a Sukkah as it is used in the vernacular, a hut, a building, the entire building is called a Sukkah, that is the way people speak. Or perhaps the word Sukkah is a reference to the Schach, to the ceiling of the Sukkah?

To the great surprise of many people, there are Rayos Beruros, there are clear Gemaras that seem to say that the Sukkah, the word Sukkah as it is used in Tanach and by Chazal is a reference to the Schach. One of these is on Daf 2a. The Gemara there talks about the fact that the Sukkah is not allowed to be too high. The Schach of the Sukkah can't be more than 20 Amos off the ground. The Gemara brings a number of reasons and one is the following. (18 lines from the top) רבי זירא אמר מהכא וסוכה תהיה לצל יומם מחורב עד עשרים אמה אדם יושב בצל סוכה למעלה מעשרים אמה אין (אדם יושב בצל סוכה אלא בצל דפנות). The Posuk says the Sukkah should serve as a shade during the day and the Gemara says until 20 Amos, when the Schach is within 20 Amos someone is sitting in the shade of the Sukkah, however, when the Schach is higher than 20 Amos the person is no longer sitting in the shade of Sukkah but only in the shade of the walls. Now if the walls are also part of the Sukkah it doesn't really matter how high the Schach is, a person is always in the shade of the Sukkah. Obviously a person is sitting in the shade of the Sukkah means a person is sitting in the shade of the Schach. As the Gemara says (למעלה מעשרים אמה אין אדם יושב בצל סוכה אלא בצל דפנות).

We see therefore, that at least in the technical use of the word, the word Sukkah is a reference to Schach, specifically, the ceiling of the Sukkah. Later in Maseches Sukkah on 12a (2nd line from

top) the Gemara learns a number of Halachos from the Posuk of the Torah which says, Devarim 16:13 (חג הסוכות תעשה לה, שבועת ימים: באספה--מגרה, ומיקבה). For example it says in the Posuk (בפסולת גורן ויקב), from here we learn that the Sukkah is made from (בפסולת גורן ויקב), from things that grow from the ground. Now obviously we are only learning regarding the Schach and not regarding the walls. We are saying that the Sukkah is made from (בפסולת גורן ויקב). But once again we see that the Schach is what we refer to by the word Sukkah.

From here the Gemara learns (כי אתא רבין אמר ר' יוחנן אמר קרא באספך מגרנד ומיקבך בפסולת גורן ויקב) (הכתוב מדבר בפסולת גורן ויקב). That Schach is made of things that are grown from the ground. (בפסולת גורן ויקב), from here we learn that the Sukkah is made from (בפסולת גורן ויקב), from things that grow from the ground. Now obviously we are only learning regarding the Schach and not regarding the walls. We are saying that the Sukkah is made from (בפסולת גורן ויקב). But once again we see that the Schach is what we refer to by the word Sukkah.

Another D'rasha on Daf 12, is that we learn out (תעשה ולא מן העשוי) (שכח תעשה לה) that there is a rule in Sukkah that the Sukkah had to be made by a person and it can't be made from something by itself so to speak. There are a number of Halachos of which I will mention one which is understood from this Gemara. When you build a Sukkah, one may not put the Schach up on the support before he builds the wall. If you put the Schach first than at that time it is not yet a Kosher Sukkah. Later when you add walls it becomes Kosher. That is a P'sul of a Sukkah.

I have seen it in front of stores. They put up the Sukkah, they put up a frame, some workers put up the Schach while other workers put up the walls. If the Schach is up before there are Kosher walls it is Posul because of (תעשה ולא מן העשוי). This P'sul of (תעשה ולא מן העשוי) is only on the Schach and not a Halacha on the walls. So we see once again the concept that we learn a D'rasha from the word Sukkah that it is a reference to the Schach specifically. So that is our lesson in Teitch. That the word Sukkah is actually a reference to Schach.

Where does Rav Chaim Brisker come in? The Gemara Darshuns from Chag Hasukkos that the Sukkah is Muktzeh. That is to say a person may not use the Sukkah for his own personal benefit. A person can't break off a piece of wood from the Sukkah to pick his teeth, something of that nature, because we learn Dinai Muktzeh from the words Chag Hasukkos.

The Rosh says that only the Schach is Muktzeh. The Rambam says that the walls are Muktzeh as well. Here we have a difficulty. The problem is that we just established a rule that the word Sukkah is a reference to the Schach specifically. As a matter of fact, the Gemara on 12a (the last 3 words of the Mishnah) says (וכולן כשרות לדפנות), that anything that we learn about Sukkah is Kosher in the walls. Then the Rambam says that the rule of Muktzeh applies to the walls. This is a difficulty.

If so, I will share with you Rav Chaim Brisker's Yesod. You are capable of it, if you want to have some Oneg Yom Tov, take out the Grach Al Harambam and turn to Dinei Sukkah on page # 15 and there Rav Chaim deals with this question. He says a Yesod that is K'darko that there are 2 Dinim. His reason has to do with the construction of the Sukkah. Any Halacha that has to do with the physical construction of the Sukkah such as (בפסולת גורן ויקב), or (תעשה ולא מן העשוי), or the height, that is a Din in the Schach alone.

Then there are things that Dinai Sukkah, rules of the Sukkah. Nothing to do with the physical construction, but rules in the Halacha of the Sukkah, like that the Sukkah is Muktzeh for example. Those Dinnim apply to the Sukkah entirely, not to the Schach alone. Because logically the Din that it is Muktzeh that it is set aside for its Mitzvah should apply to the whole Sukkah. It is a nice Yesod from Rav Chaim. If there were more time, I would talk about it longer. Look at the Grach Al Harambam and you will enjoy it. If you have time afterwards the Grach Al Hashas which is Rav Chaim's Chiddushim Mipi Hashmua on Shas on Maseches Sukkah there is a piece added to the Grach Al Harambam on this idea regarding the idea of Sukkah Gizula look there and you will enjoy. I guess there is nothing wrong with giving you a little bit of homework.

Let us move on to a second topic. The second topic is a Mussar idea and has to do with Parshas Zos Haberacha. I have had 4 Aliyos now for Leivi for Parshas Zos Haberacha. As a Leivi they read 33:8 (וּלְלוֹי אָמַר, תִּמְיֵךְ וְאוּרִיךְ לְאִישׁ חֹסֵידָךְ, אֲשֶׁר נִסִּיתוּ בְּמִסָּה, תִּרְיָבְהוּ עַל-מִי מְרִיבָה) I would like to talk about the meaning of these words. We are obviously referring to Aharon Hakohen the holy man from Sheivet Leivi and obviously what he performed, what he accomplished in his extraordinary way is something everyone in Sheivet Leivi has to strive to accomplish it. Therefore, as an example we hold up Aharon Hakohen. (תִּמְיֵךְ וְאוּרִיךְ לְאִישׁ חֹסֵידָךְ), he wore the Urim V'tumim. (אֲשֶׁר נִסִּיתוּ בְּמִסָּה), you tested him at Maasa, (תִּרְיָבְהוּ), and you argued with him (עַל-מִי מְרִיבָה). What is this referring to?

(מִי מְרִיבָה) as we know is the episode in Parshas Chukas where Moshe and Aaron were punished for hitting the rock rather than talking to the rock. What is (אֲשֶׁר נִסִּיתוּ בְּמִסָּה), what is Masa?

Masa is an episode in Parshas Beshalach which is the first time Moshe Rabbeinu hit the rock. Aharon Hakohen is not even mentioned in the entire Parsha. What does he have to do with that episode that is called Masa Umiriva and how does Aaron Hakohen come in?

Rav Schwab in his Sefer Mayan Bais Hashoeva (page # 453) on Parshas Zos Hab'rachah has an explanation which when we understand it properly is a tremendous Mussar. He says (אֲשֶׁר נִסִּיתוּ בְּמִסָּה) we have to understand Aaron Hakohen's Nisyonos as follows.

At Masa Moshe Rabbeinu was told Shemos 17:5 (וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, עֲבֹר לְפָנַי הָעֵם, וְקַח אֶתֶּךָ, מִזֶּקֶנִי) וַיִּשְׁרָאֵל; וּמִטָּה, אֲשֶׁר הִכִּיתָ בּוֹ אֶת-הַיָּאֵר--קַח בְּיָדְךָ, וְהִלַּכְתָּ וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן מִן-הַיָּם סוּף, וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן אֶת-בְּנֵי יִשְׂרָאֵל מִן-הַיָּם סוּף, וַיִּשְׁרָאֵל; וּמִטָּה, אֲשֶׁר הִכִּיתָ בּוֹ אֶת-הַיָּאֵר--קַח בְּיָדְךָ, וְהִלַּכְתָּ) Take the stick with which you hit the Yam Suf and take it now in front of Klal Yisrael and perform this wondrous miracle and bring water forth from the rock. Aaron Hakohen was standing there, he knew that Moshe Rabbeinu didn't hit the Yam Suf, Moshe Rabbeinu had been commanded to hit the Yam Suf and he made Aaron Hakohen a Sheliach. As Rashi says in Parshas Shemos that the Yam Suf which protected Moshe Rabbeinu was not hit by Moshe Rabbeinu. Aaron was standing there and he could have easily said wait Moshe Rabbeinu let me do this, after all the whole Klal Yisrael is thirsty and a great miracle was about to occur. (אֲשֶׁר נִסִּיתוּ בְּמִסָּה), Aaron Hakohen was tested and in Masa he stayed silent. Being quiet is sometimes a hard and difficult thing to do. (אֲשֶׁר נִסִּיתוּ בְּמִסָּה), he kept quiet at Masa, that was his Nisayon.

(מִי מְרִיבָה), later, the second time water was supposed to come forth from the stone, Moshe Rabbeinu was told to speak to the stone. Again he went and took the stick to hit it. Here

not only was Moshe Rabbeinu punished but Aaron Hakohen too. Aaron why were you silent? You should have spoken up and said to Moshe Rabbeinu no, don't hit the stone!

If I was Aaron Hakohen I would say, Ribbono Shel Olam, you tested me and I was quiet when I had to be quiet, so is it a surprise that now I let Moshe Rabbeinu do what he understood? We learn from here that Aaron Hakohen was held to a standard that when it is time to be quiet you have to be quiet no matter how hard it is and when it is time to speak up you have to speak up no matter how difficult. (אָפּער נָסִיתוֹ בְּמִסָּה, תְּרִיבָהוּ עַל-מִי מְרִיבָה), that you held him up to such a high standard.

V'zos Hab'racha 33:9 (וְזֹאת-אֶתִּיּוּ, וְזֹאת-אֶתִּיּוּ לֹא הִכִּיר, וְזֹאת-בָּנָו לֹא יָדָע: כִּי שָׁמְרוּ אִמְרֹתָהּ,) (וְבִקְרִיבָהּ יִנְצְרוּ) The Posuk says that he and all of Sheivet Leivi was held up to a high standard. When their close relatives did something wrong they ignored the fact that they were related and they didn't say that it was my relative and I have to stand by him. No, even his own children he didn't recognize. The job of Sheivet Leivi is to recognize Ratzon Hashem no matter how difficult it is. That is the Middah of Sheivet Leivi. That no matter how difficult the moment is, to always be able to stand up and do what has to be done. So this is the shining example of Aaron Hakohen and Sheivet Leivi as Rav Schwab explains it.

The question of the week is: we just discussed that Noi Sukkah, the Sukkah walls, and the Sukkah roof are all Muktzeh, Huktzeh L'mitzvoso. That is something we know.

The fact that it extends to Noi Sukkah is a clear Halacha in Shulchan Aruch. If someone puts flowers on the table in the Sukkah why aren't they considered Noi Sukkah. Why do we only consider something to be Noi Sukkah if it is stapled to the wall or hanging from the Schach. Aren't flowers on the table Noi Sukkah? If that is true than it would be Assur to take them in, to remove them from the Sukkah on Sukkos, something that I believe people do do. I am not saying that the Halacha is that you are not allowed to take it in but rather I am asking why can you take them in? Why should flowers on the table be any different than flowers stapled to the wall or hanging from the Schach. The Muktzeh is not related to the fact that it takes a Melacha to remove it, the Muktzeh is related to the fact that it is Noi Sukkah. This is one Tzorech Iyun.

The second question of the week is: We are in middle of learning Maseches Bava Kamma in the Yeshiva. There is a famous Psak from Rav Shlomo Zalman Auerbach. He said that once a person falls asleep in the Sukkah, when he is in the state of sleeping he has a Din of a Shote. At that stage someone else is allowed to cover the Schach. Let's say someone is afraid that it will rain during the night or perhaps his child fell asleep in the Sukkah and he doesn't want it to rain on him. Rav Shlomo Zalman Auerbach's P'sak was that once he is sleeping he has a Din of a Shote and you are allowed to cover the Schach. His P'sak is brought in a number of places including the Sefer HaSukkah which is a beautiful compendium of Hilchos Sukkah and I think that it is a well known P'sak.

We had a difficulty because in Maseches Bava Kamma on Daf 3b in the Gemara and later on 4a Tosafos brings a Yerushalmi (בִּירוּשָׁלַיִם יֵשׁ דִּישָׁן לֹא מַחֲיִיב אֶלֶּא כִּשֶׁהֲשִׁיב) (וְהִזִּיקוּ זֶה אֶת זֶה הָרָאשׁוֹן פְּטוּר וְהָאֲחֵרוֹן חַיִּיב). There is a discussion that if someone is sleeping and in his

sleep turns over and breaks something and is Mazik. There the discussion is (אדם מועד לעולם בין) (ער בין ישן) Adam Muad L'olam, that a person is responsible for all his actions whether if he up or if he is asleep.

Question: The Halacha is that a Shote is not responsible for his actions. A Koton or Shote who is Mazik is Patur, no one is obligated to pay. The American idea that a parent has to pay when a child is Mazik is not true in Halacha. If we take Rav Shlomo Zalman Auerbach's Psak literally that someone who is asleep has a Din Shote in the eyes of Halacha then Tzorech Iyun Gadol. Why does the Din of Adam Muad L'olam applies to someone who is sleeping. Perhaps some of you who have learned Bava Kamma in Torah Voda'as 5 years ago will remember that we discussed it in Shiur at that time. If you have your notes you can dig them up.

Rabbi Reisman - Sukkos 5771

Pesach is in the spring and Sukkos is in the fall. They seem to be similar Yomim Tovim in a sense that they are both part of the Sholosh Regalim and therefore, their Halachos are basically the same. Yet on Sukkos we have things that we do not have on Pesach. We have for example the Ushpizim. The idea that we are accompanied somehow by the spirit of each of the 7 leaders of Klal Yisrael. Or the Simchas Bais Hashoeva that we have during Sukkos. The Hakafos that take place every day, where we walk with the Lulav and Esrog around the Bimah. We have Hoshana Rabbah which ends Sukkos. So many things are different.

There is a Yesodosdika reason for that. Sukkos has 2 aspects to it. It has a Din Chag the aspect of Holiday just like Pesach has. It also has a second aspect that it is the end of the days of judgment. The days of Rosh Hashanah to Yom Kippur are followed by Sukkos, it is a time of acceptance of the Kapparah of Klal Yisrael.

By the Seder we have Nirtzah, where Hakadosh Baruch Hu so to speaks accepts our Avodah. So too, Sukkos is the Nirtzah of the Yomim Noraim and that is why we have these additional aspects. For example, in Bentching, for every Yom Tov we say Horachaman Hu Yanchilainu Yom Shekulo Tov. We say a Horachaman for the Yom Tov. On Sukkos we add one more and say Horachaman Hu Yakim Lanu Es Sukkas Dovid Hanifoles. This is a prayer for the return of the Bais Hamikdash.

Horachaman Hu Yanchilainu Yom Shekulo Tov is a reference to the Chag and a prayer for the return of Malchus Shamayim which mirrors the prayers of Rosh Hashana and Yom Kippur where we say V'chain Tain Kavod Hashem L'amecha. This is where we ask for the return of the Kavod HaShechina. So too in Bentching we say Horachaman Hu Yakim Lanu Es Sukkas Dovid Hanifoles. This is the end of the Yomim Noraim. That is why Sukkos ends with Hoshana Rabbah. The day has many Minhagim of the Yomim Noraim like wearing a Kittel for the Chazzon, Davening parts of the Davening that are not usually said during the weekdays. That is because of these 2 aspects.

There are 2 famous questions regarding Sukkos.

One is why is it in Tishrei? Klal Yisrael left Mitzrayim in Nissan and we are celebrating the Ananei Hakavod that they had in Tishrei?

The second question is: There were 3 special things that Klal Yisrael had when they left Mitzrayim. The Anan, the Man, and the B'air of Mayim. There is no Yom Tov for the Man or the B'air of Mayim, however, for the Anan we make a special Yom Tov?

In the Gra's Pairush on Shir Hashirim there is a Pshat that fits well with the theme that we are discussing today. The GRA says that on the 10th day of Tishrei Klal Yisrael was forgiven, that was Yom Kippur. (This is talking about the Yidden in the Midbar). On the 11th day Moshe Rabbeinu commanded Klal Yisrael to build a Mishkan. On the 14th day of Tishrei the work of building the Mishkan started. On the 15th day which is the day that we celebrate Sukkos, is the day that the GRA says that the building of Mishkan started taking form. A Gilui Shechina came down and the Anan Hakavod came down to show that the Shechina was once again residing with Klal Yisrael despite the Cheit Ha'eigel. That is Sukkos. We celebrate the Ananei Hakavod on the day of the Ananei Hakavod's return to Klal Yisrael. The 15th day which is the day on which Hakadosh Baruch Hu showed that the Shechina will once again reside with Klal Yisrael in the Mishkan.

This fits with the theme that Sukkos is a follow-up to Rosh Hashana and Yom Kippur in addition to being a Yom Tov. It is a follow-up in a sense that it is a completion, a Nirtzah. It shows that Hakadosh Baruch Hu accepted the Kapparah of Klal Yisrael.

In the Machzor HaGra another point is made which fits well with this theme. He brings on the Shemone Esrei of Sholosh Regalim where we say Ata V'chartanu Mikol Ha'amim Ahavta Osanu V'ratzisa Banu and the Gra's explanation of these expressions is that each one refers to one of the Holidays of the Sholosh Regalim.

Ata V'chartanu Mikol Ha'amim of course refers to Pesach where Klal Yisrael was chosen. Ahavta Osanu refers to Matan Torah when Hakadosh Baruch Hu came down and held a mountain as a Chuppah over Klal Yisrael. V'ratzisa Banu refers to Sukkos, like Nirtzah, V'nirtza La L'chapeir Alav. A language of acceptance of forgiveness. Therefore, the Gra says that V'ratzisa Banu is a reference to Sukkos and again it fits with our theme that these are the two aspects of Sukkos. In addition to the Chag aspect there is the V'ratzisa Banu the Nirtza the end of the Yomim Noraim a day of Kapparah for Klal Yisrael. This is an important theme and idea for Sukkos. We have the idea that wherever we go on Sukkos we have to stay close to a Sukkah because we always have to go to a Sukkah. Here we have an idea of always being aware and thinking about the Borei Olam.

Now that we have spoken about the Hashkafa aspect of Chag Hasukkos let me take a few moments and talk about some of the Halachos. Of course the Halachos are many and we can't cover more than a fraction in a few minutes, however, a few people ask me questions and I think we can hit upon a few of the Shailos that are most commonly asked.

Many people ask about tying down the mat in a Sukkah. People are aware that the Maimud is the thing that holds Schach in place in not allowed to be a Davar She'mikabeil Tumah. The question is can one tie down a mat and if you may, what string to use.

The Halacha is that the mat or any Schach has to be Omed B'ruach Mitzuya (has to be able to stay up in a normal wind). If your mat is one that can stand up through a regular wind of a non storm then tying it down is not an issue at all. Tying it down to prevent it from flying away in a Ruach She'aino Mitzuya that is not a Maimud because Schach does not have to be able to withstand a Ruach She'aino Mitzuya and therefore there really is no Shaila about tying down the mat unless you are in a place where it is common to have wind that would make the mat fly off. So that Shaila that is asked is not really a Shaila L'halacha because typically the mat can stand a Ruach Mitzuya so there really is no issue.

The second question that is asked is regarding the canvas or cloth walled Sukkas. The question of if they are allowed to flap in the wind. There the Halacha is that they may not. The walls have to be solid walls in a sense that under normal non storm conditions the walls should be able to stay in their position. If they move a few inches in either direction as long as it is not 3 Tefachim it will not be a problem.

One point is that it is only an issue in the bottom 36 inches of the wall of the canvas Sukka. If you have a canvas Sukka that is on a porch so that the Sukka is right along the wall of the house, that wall of the house is a Koshera wall of the Sukka assuming it is within 3 Tefachim of the Sukka. Therefore, those 2 walls are not a problem. The only place there is a problem is the bottom 36 inches which has to be tight so that it stays in place. So these are two wind Shailos, the tying down the mat Shaila and tying down the walls of the Sukka Shaila which are commonly asked.

Let me add two points which are not commonly asked but you should be aware of. One of the major problems in the Sukkah is something that can Pasul a Sukkah but people are not aware of is that there is a Din of Taaseh V'lo Min Ha'asei which requires that the walls be made before the Schach gets put up. The walls have to be put up so that when the Schach is placed on them it is a Koshera Sukkah. There are people who put up a frame put the Schach upon that frame and then they put the canvas around the Sukkah to finish the walls of the Sukkah. That Sukka is Posul even B'dieved, because the Schach was not put on a Koshera Sukka.

It happened that I was passing a pizza store in Boro Park which had a frame and the Schach and no walls. I went in and tried to tell the owner about it and he apparently didn't hold of this Halacha and dismissed me. I wouldn't even trust the Kashrus there after having spoken to him. So you have to be careful when you go to these places that the Schach is put up after the walls and you should certainly be careful that way in your home.

A second P'sul that people are unaware of which is in Siman Taf Reish Lamed Bais S'if Bais, is that if there is a line of Avir across the whole Sukkah even if it is a narrow line which does not Pasul the whole Sukkah a person should not sit under it. In other words, when you are building the Sukkah there should not be any air space between the bamboo sticks or the mats that go for the entire Sukkah.

The Chazon Ish is even more Machmir that there should not be even 7 Tefachim of straight air. But that requires if you have bamboo that you put one or two pieces of bamboo in the opposite direction across so that it blocks the air and you don't have a straight air space across the entire Sukkah. Again that is a Halacha that people are not so aware of.

Rebbi posed a riddle: How is it possible for someone to be obligated to make a Beracha Al Netilas Esrog, we know that we make a Beracha Al Netilas Lullav. There is a situation where someone could be obligated to make a Beracha Al Netillas Esrog. The hint is that it is in Taf Reish Nun Aleph, Mishna Brura. It is far in so it would be unfair for me not to mention that because then you may start from the beginning of the Siman, however, that wouldn't be such a bad idea anyway.

The question of the week is: There is a Psak that is known in the name of Rav Yisrael Salanter that is printed in the Binyan Shlomo Teshuva 48. Rav Yisrael Salanter talks about Netillas Lulav the Mitzvah to take the Lulav. Since the Torah says Ul'kachtem Lachem, to take the 4 Minim therefore, if someone takes the 4 Minim in his hand before day break and he is holding them and now morning comes, sunrise comes, or dawn comes and he is still holding them, Rav Yisrael Salanter says that you are not Yotzei even if you hold it all day and you shake it all day because you need Ul'kachtem Lachem, to take the 4 Minim.

Actually the Nikurai Yaakov (Ed note this might be the wrong commentary, I couldn't make out the recording) in Siman Taf Reish Nun Bais has a Safeik about this exact Shaila, however, it appears that there is a big Tzad to say that a person has to take the Arba Minim. So that if he was holding them before the Zman he wouldn't be Yotze.

I have a Kasha. We know that Tosafos and all the Poskim talk about how to make a Beracha Over Lasiyason, how do you make the Beracha before you hold the 4 Minim. The custom that most of us have is to hold all 4 Minim in our hand, holding the Esrog upside down and then turning the Esrog straight side up after the Beracha which is fine. However, (Ed note. Recording missed who this commentary was) in Sukkah 39 and the Shulchan Aruch bring another Eitza. They say to take the 4 Minim in your hand and have in mind not to be Yotzei because if someone has in mind B'feirush not to be Yotzei he is not Mekayeim the Mitzvah so that the person holding it having in mind not to be Yotzei is not Mekayeim the Mitzvah. Then make the Beracha and then have in mind to be Yotzei the Mitzvah. That case where a person takes it into his hand in a way that he has in mind not to be Yotzei the Mitzvah so there is no L'kicha initially and later he decides now I want to have in mind to be Yotzei. In a situation where there was no L'kicha, no taking of the 4 Minim it was not L'sheim Mitzvah. Yet Tosafos and all of the Poskim bring it and say that one can be Yotzei in this manner. This would seem to be a Kasha on Rav Yisrael Salanter's Chiddush that you need Ul'kachtem Lachem. That you need a L'kicha with a Kavana for the Mitzvah. Tzorech Iyun!

Rabbi Reisman - Sukkos 5770

The most common P'sul in a Sukkah is for people who put up the walls after they put up the Schach. People put up the frame of the Sukkah then put the Schach and then put up the walls. When the Schach are put up the walls are not yet complete. That is the P'sul of Ta'aseh V'loi Min Ha'asui. The Schach must be put up when it is already a Kosher Sukkah. It is a P'sul even B'di'eved.

Can a Goy put up the Schach on the Sukkah? In Maseches Sukkah it says a Sukkas Ganvach, meaning a Sukkah of a Goy is Kosher. So at least B'di'eved it Takeh is Kosher. However, there is a Biyur Halachah in Hilchois Tzitzis in Siman 14. He lists there all the areas where a Goy L'chatchila can't do things. One of the areas is building the Sukkah which means putting up the Schach.

In Taf Reish Lamed Beis S'if Beis it says if there is some airspace between the Schach it wouldn't Pasul the Sukkah. However, in the event where the airspace runs the whole length of the Sukkah, no matter how large or small the Sukkah is, the Mishna B'rurah says that is a P'sul in the Sukkah. So don't sit under that portion of the Sukkah. The Sukkah itself would be Kosher if there are 3 other walls that are Kosher. Anshei Ma'aseh are careful that if there is bamboo across one way of the Sukkah, and there is nothing going across the other way, they will put some bamboo the other way as well. Or at least put a board in the opposite direction. With a Schach mat you don't have such a problem, because the string that attaches the mat together is Mafsik the airspace.

If someone puts up Schach on a rainy day and has a covering over the whole Sukkah during that time, in most cases that Pasuls B'di'eved. This is another case of Ta'aseh V'loi Min Ha'asui.

According to every Poisek besides for the Chazon Ish, there is never a P'sul B'di'eved on the type of material used to support the Schach. If you want to be Yoitzei the L'chatchila, support the Schach with a 2 by 4 of wood.

Why do people when they check over an Esrog take off their glasses? There are 2 issues that come up with an Esrog. One is the issue of Shinui Mareh. This is a discoloration. Something that is the wrong color is only a P'sul if you can see it from a distance. If you can only see it by taking off your glasses and looking closely there is no P'sul of Shinui Mareh.

If it can be seen from a distance the Halachah is a bit more complicated. On the top of the Esrog it Pasuls in one spot. On the rest of the Esrog besides for the Choitem (top) it Pasuls only if it is on both sides of the Esrog.

Sometimes a tiny dot can be a Chosher. A Chosher is when part of the Esrog is missing. Chosher is a P'sul on the first day of Sukkos. This year that we are not an Esrog on the first day of Sukkos, so Chosher is not a P'sul this year. Sometimes an Esrog becomes a Chosher because of the thorns that are on the Esrog tree, or sometimes the trees are sprayed and in the strong morning rays of the sun which are magnified and it makes a burn hole in the Esrog. You can tell

a burn hole because it is symmetrical on all sides because it came from a droplet of liquid. It does not have to be perfectly round.

How is it possible to have a Sukkah that is Pasul and by adding Pasul Schach you make it Kosher? If you have airspace that Pasuls the Sukkah, which is 3 Tefachim. Schach Pasul only Pasuls if it is 4 Tefachim. So if you put the Schach Pasul there it will make the Sukkah Kosher.

How is it possible to have a Sukkah that is Kosher and by adding more walls you make it Pasul? The Minchas Chinuch has a situation of when you add wall you make the Sukkah Pasul. There is a Toisafos in Sukkah Daf Tes, who asks why do we need a Gizeirois Hakasuv that Sukkah Ta'aseh L'cha and not a stolen Sukkah, it is a Mitzvah Haba Min Aveirah anyway? If you have a Kosher Sukkah with the minimum amount of 3 walls, and one of the walls has a space of air of less than 3 Tefachim. The smallest a wall can be is 7 Tefachim, so there are now about 4 Tefachim and a Mashe Hu. We are now using Lavud to make it a Kosher Sukkah. If each person takes a stolen piece of board and places it in the space to complete the 7 Tefachim, it makes the Sukkah Pasul even though the Sukkah was Kosher before. Now there is no Lavud, however, 3 Tefachim of it is made out of Sukkah Gezulah which is not Sukkah Ta'aseh L'cha. It is not a Mitzvah Haba Min Aveira because without this 3 tefachim of wall the Sukkah would have been Kosher. It is only Pasul because of Sukkah Ta'aseh L'cha.