

SUKKOS 5787

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Looking Up

R' Dovid Heching

The very first Mishnah in Maseches Sukkah (2a) teaches that a sukkah taller than twenty amos is pasul. Why? Rabbah explains that the Torah says "I'maan yeid'u doroseichem ki vasukkos hoshavti es Bnei Yisrael," so that your generations will know that I had you dwell in sukkos. Above twenty amos, lo shalta bei eina: the eye doesn't naturally take in the s'chach, and a person no longer feels that he is sitting in a sukkah.

What is it that we're supposed to know? Later in the masechta (11b), the Tannaim argue. Rabbi Eliezer says the sukkos of the midbar were the ananei hakavod, the Clouds of Glory. Rabbi Akiva says they were sukkos mamash, actual booths. Either way, the reminder comes from the s'chach. The whole sukkah takes its name from the s'chach, not from the walls, and many halachos apply specifically to the s'chach for exactly this reason. It has to be where we can see it, because the s'chach is what makes us remember.

So for seven days we live in a home whose roof constantly reminds us that Hashem is above us. But the goal isn't just to notice this once. We're meant to work on this awareness and sensitize ourselves to see Hashem actively involved in our lives, not only in our ruchniyus but also in our gashmiyus, in our everyday activities.

With that in mind, is there really a difference between Rabbi Eliezer and Rabbi Akiva? The ananei hakavod were an open, supernatural miracle. Simple booths in the desert look like nature. But the Ramban at the end of Parshas Bo teaches that the purpose of the great, open miracles is to bring us to recognize the hidden ones: to realize that everything that happens to us, even what looks completely natural, is directed by Hashem. The nissim gedolim teach us to see the nissim nistarim.

The sukkah itself holds both. When we look up at the s'chach, we remember the Clouds of Glory, the great miracle. And we remember

the plain booths, the quiet hashgachah that sustained Klal Yisrael every single day in the midbar.

Every night in Maariv we ask Hashem, "ufros aleinu sukkas shelomecha," spread over us the sukkah of Your peace. The sukkah is a symbol of shalom. How fitting, then, that the sukkah itself makes peace between these two opinions. Rabbi Eliezer and Rabbi Akiva don't cancel each other out. They complete each other: eilu v'eilu divrei Elokim chaim.

May we take the lesson of the s'chach with us out of the sukkah, and merit that Hashem spread over us His sukkah of peace all year long. Good Yom Tov!

The Real Joy of Sukkos

R' Eytan London

Why is Sukkos called זמן שמחתנו—the time of our happiness? On Pesach, we celebrate leaving Egypt, which is why it is The Time of Our Freedom. On Shavuot, we celebrate getting the Torah, which is why it is called The Time of Our Receiving the Torah. There is clear connection between the name and the event. But on Sukkos, we leave our comfortable homes and sit in a simple hut with branches for a roof. Why is that the holiday known especially for joy?

The **Zohar** calls the sukkah צלל דמהימנותא—"the shade of faith." The sukkah does give us shade, but it does not feel as strong or safe as a house. The roof has gaps, the walls may shake, and it is clearly temporary. That is exactly the point. The sukkah reminds us that our real protection does not come only from strong walls, money, or careful plans. It comes from Hashem.

All year long, it is easy to think that we are in control. We feel safe because of our homes, secure because of our jobs, and confident because we have plans. Then Sukkos comes and asks us to step outside. Sitting in the sukkah helps us remember that, even when life does not feel completely secure, Hashem

is still looking after us. We should make our best effort, but we also have to remember where our success really comes from.

That is the special happiness of Sukkos. If we can only be happy when everything goes exactly as planned, our happiness will not last very long. But צלל דמהימנותא teaches us that we are never alone. Hashem is with us even when life is uncertain. Knowing that gives us a calm and lasting kind of joy.

This may also be why Sukkos comes right after Rosh Hashanah and Yom Kippur. After spending those days thinking seriously about our lives and coming closer to Hashem, we enter the sukkah. There, we feel that closeness in a pure fashion. Faith is no longer just something we talk about, it becomes something we sit inside and experience.

The message of Sukkos is simple: real security does not mean knowing exactly what will happen next. It means knowing that wherever life takes us, Hashem is with us. When we truly feel that we are living in the צלל דמהימנותא, worry can turn into trust, and trust can bring real happiness. That is why Sukkos is truly זמן שמחתנו.

WEEKLYTIDBITS

Simcha

By Succos, we find something unique. The Torah mentions simcha three times: ושמחת ושמחתם לפני ה' and בחג, והיית אך שמח. אלקיכם שבעת ימים.

Rav Chaim Zaitchik zt"l asks: Why is Succos singled out for simcha? When the Torah discusses Pesach and Shavuot, the word simcha is not mentioned at all, while by Succos it appears three times. Certainly Pesach and Shavuot are also Yamim Tovim and times of joy. Why, then, does the Torah emphasize simcha specifically by Succos?

Rav Chaim explains that Succos comes immediately after Rosh Hashanah and Yom Kippur. During these days, we go through a process of judgment, teshuva, and purification. On Yom Kippur, Hashem

cleanses us from our aveiros, as the pasuk says, לפני ה' תטהרו.

Aveiros create barriers that distance us from Hashem. Through the taharah of Yom Kippur, those barriers are stripped away, allowing us to return to that closeness with Hashem. This is the unique simcha of Succos—the pure joy of knowing the emes and feeling closely connected to Hashem.

Happy With His Chelek

The Mishnah in Pirkei Avos teaches: איזוהו עשיר השמח בחלקו – “Who is wealthy? One who is happy with his portion.”

There is a beautiful diyuk in the word בחלקו. The word literally means “with his chelek.” The Mishnah can therefore be understood as referring not only to your own chelek, but to his chelek—the chelek of the other person.

The highest level of השמח בחלקו is when you can genuinely be happy with the success Hashem gives someone else.

How can a person reach this level? Through bitachon. When a person truly believes that Hashem gives each individual exactly what is meant for him, he understands that another person's hatzlacha takes nothing away from what Hashem has prepared for him. He can therefore celebrate his chelek—the bracha and hatzlacha Hashem has given to someone else.

Ups and Downs

Rav Shlomo Wolbe, in Alei Shur, writes that it is normal for a person to experience ups and downs in his avodas Hashem. At times, we may feel that we are not growing, or even that we are falling. When we understand that this is a normal part of the growth process, we are less likely to become discouraged.

Rav Tzadok HaKohen takes this idea even further. He writes that it is impossible for a person to experience a major aliyah in avodas Hashem without first going through a yeridah, falling from his previous level, and then lifting himself back up.

A yeridah does not mean that our growth has stopped. It can be part of the process that ultimately brings us to a greater aliyah. When we experience a difficult period in our avodas Hashem, we should continue moving forward, knowing that the yeridah itself can become the foundation for our next level of growth.

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WEEKLYSCENARIO

This year, it seems like we may be expecting rain for much of the first days of Succos. How should we react, and what should our perspective be?

Sleeping in the succah is not always comfortable, yet we push ourselves because we want to fulfill this special mitzvah. What should we feel when rain prevents us from doing so?

Something to think about:

Every mitzvah is an opportunity to connect to Hashem. The mitzvah of succah gives us a special opportunity to connect to Hashem by leaving our regular surroundings and placing ourselves under His protection.

When a person genuinely wants to fulfill a mitzvah but is prevented because of an "ones", that ratzon itself has tremendous value. The Shaarei Tzion quotes Acharonim that when Rosh Hashanah falls on Shabbos and we cannot blow shofar, our desire for the mitzvah is considered as though we fulfilled it.

The same applies here. We genuinely want to sit in the succah and fulfill Hashem's ratzon, but the rain prevents us. When we truly yearn to perform the mitzvah but cannot because of an "ones", it is considered as though we fulfilled it.

HALACHOS OF SUKKOS

by R' Ephraim Weller

1. Sitting in the Succah

1.1) The mitzvah of sitting in the succah is to live in the succah just like one does in his house. This means that one should eat, drink, sleep, and in general spend time in the succah.

1.2) However, it is permitted to eat אכילת עראי (temporary eating) out of the succah. אכילת עראי is anything that is not considered a meal in halachah. The exact definition of what is considered a meal and what is not depends on what is being eaten.

1.3) Bread: less than a k'beitza (volume of an egg) does not need to be eaten in the succah. Anything more than a k'beitza must be eaten in the succah and the bracha of לישב בסוכה is recited.

1.4) A beitzah of bread is 1.9 fluid ounces (which is approximately a half of a slice of regular sized bread). Be aware that this is not a large amount of bread. Most likely one will

be eating more than a k'beitza of bread, and therefore would need to eat it in the succah.

1.5) Pas Habah B'kisinin (cakes, cookies, pretzels, etc.): When making a meal from them, they must be eaten in the succah and the brachah of לישב בסוכה is recited.

1.6) One who is not making a meal out of it but plans on eating more than a k'beitza, should eat it in the succah and make the brachah of לישב בסוכה. However, one should try and remain in the succah for some time after eating and have in mind that his brachah is also covering his sitting in the succah.

1.7) One who is making Kiddush in the morning and eating cake (more than a k'beitzah) must eat in the succah and make the brachah of לישב בסוכה.

1.8) Cooked Products from the Five Grains (cereal, pasta): If eaten as a קביעות, meaning one is making a meal out of it, it must be eaten in the succah and the brachah of לישב בסוכה is said.

1.9) The way to make a קביעות out of these foods is to either eat it with three people, or if one ate the amount that he normally eats as a meal of these foods.

1.10) When eating more than a k'beitzah of these foods but not eating them בקביעות, one should still try to eat it in the succah, but the brachah of לישב בסוכה is not recited.

1.11) Meat, Cheese, Fish, and Rice: These foods do not need to be eaten in the succah. However, one who is making a meal out of these foods (קביעות) should preferably eat it in the succah (the brachah of לישב בסוכה is not recited).

1.12) Wine: It is preferable that one who drinks wine בקביעות should drink it in the succah. קביעות for wine is either a רביעית of wine (2.9 ounces) or three people drinking together. The brachah of לישב בסוכה is not said.

1.13) There are different minahgim regarding making a לישב בסוכה on Havdalah wine. It is preferable that one recite the brachah on the wine and eat mezonos right afterwards.

1.14) Beverages, Fruits, and Vegetables do not need to be eaten in the succah.

1.15) All of these shuirim only apply when one is not in the middle of a meal. One who is in middle of the meal must eat everything, even the smallest amount of food, in the succah.

1.16) It is praiseworthy to eat all foods and drinks (any amount of food or type of food) in the succah, even though one is not required to do so.

2. The Brachah of Leisheiv BaSuccah

2.1) There is a discussion among the Rishonim and Poskim when to recite the bracha of **לישב בסוכה**. Some hold that it is said every time one walks into the succah during the seven days of Succos. Others hold that the brachah is recited only when eating a meal (**אכילת קבע**) in the succah. The minhag is to follow the latter opinion, and only make a brachah of **לישב בסוכה** upon eating a meal in the succah.

2.2) If possible, it is proper to try and fulfill the view of the Rishonim that hold that one makes a **לישב בסוכה** every time he walks into the succah. Therefore, one should always try and eat something (a mezonos or hamotzei) whenever he walks into the succah (and plans on remaining there for some time) and make a **לישב בסוכה** on that.

2.3) Similarly, when going to sleep in the succah it is proper to eat something beforehand in order to make the brachah of **לישב בסוכה**.

2.4) The brachah **לישב בסוכה** should be recited after the brachah of hamotzei or mezonos (before taking a bite). However, some do have the minhag to say **לישב בסוכה** before the brachah on the food.

2.5) One who forgot to say **לישב בסוכה**, if he is still in middle of eating should recite it right away. If he has already bentched, he may recite the brachah as long as he has not left the succah (from when he has finished eating). However, it is preferable to eat something else (even a fruit or a drink) after making the brachah.

2.6) One who is unsure whether he recited **לישב בסוכה** should not repeat the brachah.

2.7) One who does not plan on eating anything that requires a **לישב בסוכה** the entire day should make the brachah every time he walks into the succah.

2.8) Women may make the brachah of **לישב בסוכה** when they are eating in the succah (**כפי מנהג אשכנז**).

3. The First Night of Succos

3.1) One should not eat a meal (i.e., bread) starting from three hours after chatzos on Erev Succos in order to eat in the succah (**לתיאבון** with an appetite). Some hold that one should not have a meal starting from midday.

3.2) One may eat fruit, vegetables, or meat at this time but should not fill up on them.

3.3) When sitting in the succah one should try and have in mind that we are commanded to sit in the succah **זכר וזכר ליציאת מצרים** **ממעבד**. This is not **לענני הכבוד**.

3.4) All men are required to eat a k'zayis of bread in the succah on the first night of Succos. However, it is best if one can eat at least a k'beitzah of bread.

3.5) This k'zayis should ideally be eaten **תוך פת** **כדי אכילת פת** which practically means in about three minutes.

3.6) One should not eat this k'zayis of bread until it is for sure night, and one should eat this k'zayis of bread before midnight. One who did not eat a k'zayis of bread before chatzos should still eat one afterwards.

3.7) One should have kavanah to fulfill the mitzvah of eating in the succah while eating this k'zayis of bread.

3.8) On the first night of Succos one recites Kiddush, then the brachah of **לישב בסוכה** followed by shehechyanu.

3.9) If it is raining on the first night of Succos, one should try to wait an hour or two to see if the rain will stop so that he can eat in the succah.

3.10) If the rain is not stopping, or if due to waiting people will fall asleep, or if people are hungry then one should go into the succah and recite Kiddush and shehechyanu, then wash and eat a k'zayis of bread in the succah. The brachah of **לישב בסוכה** is not said in this instance.

3.11) As soon as it stops raining one must go out to the succah, make the brachah of **לישב בסוכה** and eat a little more than a k'beitzah of bread (even one who is in middle of his meal indoors must move his meal to the succah as soon as it stops raining).

3.12) If it stopped raining after one went to sleep for the night, he does not need to get up.

4. The Second Night of Succos

4.1) On the second night of Succos (**לבני חו"ל**) there are different minhagim of the order of **לישב בסוכה** and shehechyanu.

4.2) This year, the second night of Succos will be Motzaei Shabbos. One must recite havdalah before beginning to prepare for the second night of Succos. One who is not davening Maariv must say **ברוך המבדיל** **בין קודש לקודש** before beginning any preparations for the second night. Women must say this as well.

4.3) At maariv on the second night of

Succos **ותודיענו** is inserted into shemoneh esrei (towards the beginning of the fourth brachah). One who did not say it should not repeat shemoneh esrei (but he must say **ברוך** **המבדיל** **בין קודש לקודש** before beginning any preparations for the second night).

4.4) When the second night of Succos falls out on Motzaei Shabbos **יקנה"ז** is said at kiddush. This stands for **יין קידוש נר הבדלה זמן**, which is the order of the brachos that are said in kiddush. First the brachah of **הגפן** on the wine is made, then **קידוש היום**, followed by **בורא מאורי האש**, then the brachah of **המבדיל** **בין קודש לקודש**, and finally shehechyanu. (**לישב בסוכה** would be added in either before or after shehechyanu depending on your minhag as explained above.)

4.5) The minhag is to use the candles that were lit in honor of Yom Tov as the havdalah candle.

4.6) Generally, the candle used for havdalah should be of at least two wicks. There is a discussion in the poskim if it is permissible to momentarily put together two candles while saying the brachah of **האש** **בורא מאורי האש**. In practice, many buy a candle that has two wicks in it and use it as one of the Yom Tov candles. If this was not done, one can bring two candles very close to each other without actually putting them together and make the brachah on them.

4.7) Many do not look at their fingernails at the brachah of **האש** **בורא מאורי האש** (even though they do so all other motzaei shabbasos).

4.8) One who ended the brachah **המבדיל** **בין קודש לקודש** instead of **המבדיל** **לחול** must repeat havdalah.

4.9) If it is raining on the second night of Succos one should try and wait until it stops raining. If it is not stopping to rain or one needs to start the meal (as explained above) then one should make Kiddush and shehechyanu in the house and eat his meal, there.

4.10) However, at some point in the evening one must eat a k'zayis of bread in the succah even if it is raining. One who eats the bread in the succah while it is raining does not recite **לישב בסוכה**.

4.11) As soon as it stops raining one should go to the succah, make the brachah of **לישב בסוכה** and eat a k'beitzah of bread (even if one already ate a k'zayis of bread in the succah while it was raining should eat another k'beitzah of bread with the brachah of **לישב בסוכה** once it stopped raining).

HALACHOS OF HOSHANA RABBA

Introduction

Hoshanah Rabbah is considered more of a Yom Tov than the rest of Chol Hamoed. There are three reasons given for this:

1- On Succos we are judged on water, which is an extremely serious judgment since our entire lives depend on water. Hoshanah Rabbah is the last day of Succos, and the most important time of a judgment is the end when the sentence is given. Therefore, Hoshanah Rabbah is a day of tefilah.

2- There is an additional mitzvah on this day: taking the aravah.

3- Many seforim write that Hoshanah Rabbah is the completion of the judgment from Rosh Hashanah and Yom Kippur. Therefore, there are some minhagim of the Yamim Nora'im on Hoshanah Rabbah.

Due to these reasons there are many minhagim surrounding Hoshanah Rabbah. We will mention some of the more prevalent minhagim.

1. General Minhagim

1.1) Many have the minhag to stay up the entire night of Hoshanah Rabbah learning and saying tehillim.

1.2) In many shuls there is a leining of the entire Sefer Devorim on Hoshanah Rabbah night.

1.3) Many have the minhag to eat a seudah on Hoshanah Rabbah day (one should not overeat at this meal, in order to be able to eat the Yom Tov meal of Shmini Atzeres at night).

1.4) One should not start a meal after nine hours into the day just like every Erev Shabbos and Yom Tov (approximately three hours after chatzos).

1.5) One is allowed to begin **שנים מקרא ואחד תרגום** of Parshas V'Zos Habrachah on Hoshanah Rabbah. In fact, some hold that this is the optimal day to do it.

2. Shacharis

2.1) There is an inyan to daven shacharis early on Hoshanah Rabbah morning. Many daven k'vasikin.

2.2) A Shabbos pesukei d'zimra is said at shacharis. However, there are two deviations from a regular Shabbos pesukei d'zimra: **מזמור לתודה** is said, but **נשמת** is not said.

2.3) When taking out the sefer torah, the minhag is to say the entire nusach that is

said on Rosh Hashanah and Yom Kippur (meaning, **אתה הראת** or some say **אין כמוך**, then **רבונו של עולם** ה' ה', **שמע ישראל** for Rosh Hashanah, and then **שמע ישראל**).

2.4) At mussaf, kedushah is said like Yom Tov.

2.5) Every day of Succos a sefer torah is brought to the bimah and one hakafah is done around it with the daled minim. On Hoshanah Rabbah seven hakafos are done. This is done in order to remember what went on in the Beis Hamikdash.

2.6) The current minhag is to walk around the bimah seven times while holding the daled minim (the new aravos will be picked up later on in davening).

2.7) Some kehilos blow the shofar between each hakafah.

2.8) There is a minhag to take out the **איגוד** of the lulav on Hoshanah Rabbah. There are different minhagim as to when this is done.

3. The Mitzvah of Aravos

3.1) In the Beis Hamikdash on each day of Succos, the kohanim took aravos and put them around the **מזבח**. Afterwards everyone took these aravos and shook them. This mitzvah of aravah is not written explicitly in the Torah, rather it is a **למשה מסיני**. Since this is not written explicitly in the Torah, we do not take a separate aravah all seven days, rather, only on one day, Hoshanah Rabbah.

3.2) If the aravah only has one leaf on it, it is still kosher for hoshanos (unlike the aravah of the lulav); however, it is best to use nice aravos. All other halachos that apply to the aravah of the lulav apply to the aravos of hoshanos as well.

3.3) The most common minhag is to take five aravos together as hoshanos.

3.4) There are different minhagim when to put down the lulav and pick up the hoshanos. Some pick up the hoshanos before beginning to say **תענה אמונים**, some do so before saying **קול מבשר**, while others wait until after kaddish.

3.5) After kaddish one should take the hoshanos and bang them on the ground. There are different minhagim how many times to bang them on the ground. Many bang it five times.

3.6) After banging on the ground some have the minhag to bang it on a chair or the likes in order to remove some of the leaves (this is not **מעכב**).

3.7) There used to be a minhag that when one takes the hoshanos he shakes them just

like the lulav. Currently, we do not do so; however, some do give the hoshanos a small shake.

3.8) If needed one may use hoshanos that were already used (especially if there are still leaves on it).

WEEKLYZMANIM

FRIDAY

EREV SUKKOS

6:30 Candle Lighting

6:48 Shekiya

SHABBOS

1ST DAY SUKKOS

6:48 Neitz

9:06 Kriyas Shema (MA)

9:47 Kriyas Shema (Gra)

10:47 Zman Tefilah

12:47 Chatzos

1:17 Mincha Gedolah

6:46 Shekiya

7:37 Candle Lighting (50 min)

SUNDAY

2ND DAY SUKKOS

6:49 Neitz

9:07 Kriyas Shema (MA)

9:48 Kriyas Shema (Gra)

10:47 Zman Tefilah

12:47 Chatzos

1:17 Mincha Gedolah

6:45 Shekiya

7:25 Tzeis Hakoachavim

7:57 72 Minutes

RIDDLE ME THIS

In a year like this, when the first day of Sukkos falls on Shabbos, there are at least five unique events that occur in Israel that do not occur in chutz la'aretz. What are they?

LAST ISSUE - Q: Two words in the first pasuk in the Torah have been asked to be witnesses three times in Sefer Devarim. Now they are asked to come and testify. Who are the witnesses and what are the four references in the Torah? A: In Bereishis 1:1, Hashem creates "shamayim" - "heaven" and "aretz" - "earth." In Parshas Haazinu, they are finally summoned to give testimony "Listen, heavens, let me speak; let the earth hear my words" (Devarim they are finally summoned to give testimony "Listen, heavens, let me speak; let the earth hear my words" (Devarim 32:1).

CONTACT US

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