

סוּכָּה שְׁהִיא גְבוּהָהּ לְמַעַלָּה מֵעֲשָׂרִים אַמָּה פְּסוּלָה

A succah that is taller than 20 amos is not valid.

The following enumerates features that would invalidate a succah.

A succah which:

1. has schach that is above 20 amos high, is invalid.
2. is less than 10 tefachim high, is invalid.
3. needs at least three walls, is invalid.
4. allows in more sun than shaded area, is not valid.
5. is more than 20 Amos high (approximately 30 feet) is invalid.

Why?

- The schach must be clearly noticeable to the eye (similar to the height of a pole of a mavoi (a dead end alley).
- The succah and pole are to be directly visible and placed before us, so we are always aware of them.
- The clouds of glory covered the Bnei Israel like a succah (Rashi Bamidbar 9:19), at eye level, so we would always be aware that God is guiding, leading and protecting us.

“לְמַעַן יֵדְעוּ דִרְתֵיכֶם כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל”

“So that your generations will know that I caused the Bnei Israel to dwell in succahs”
(Lev 23:43).

How do the Rabbis extrapolate this?

- At 20 amos, a person is aware that he is dwelling in a succah, because the eye does not notice schach higher than 20 amos.
- The word “succah” is derived from the word “schach”.

צֵא מְדִיִּרַת קֶבֶע וּשֵׁב בְּדִירַת עֵרָאִי

Leave your fixed dwellings and sit in a temporary dwelling.

This is to teach us that the physical world is not permanent and to realize it is transient. The physical world is a mask that conceals HaShem's presence.

This is not a mere intellectual exercise, we must feel that each new moment emanates directly from HaShem. This is part of the mitzvah.

Not only must we dwell in the succah 7 days, the succah must be a temporary dwelling, with makeshift walls, so it also suggests a physical world which is not permanent. The only permanence is HaShem.

דְּכוּלֵי עֲלָמָא הֶכְשֵׁר סוּכָה רֵאשׁוּ וְרוּבּוֹ וְשׁוּלְחָנוֹ

Everyone agrees that the legal fitness of a succah requires that it accommodate one's head, most of his body and his table.

A succah must be a minimum of 7 x 7 tefachim:

- 6 x 6 for a person's head and most of his body (if he is reclining and curled up).
- 1 x 1 tefach for his table.

This equals 7 x 7 tefachim (21 inches square (see 3a1 N1).

-A tefach is equal to 3-4 inches.

-An amah is equal to 6 tefachim, i.e., 18-23 inches.

Everyone agrees that this is the area that determines the legal fitness of a succah: His head, most of his body and his table must fit.

וְאִילוּ שוֹלְחָנוּ לֹא קָתְנִי

And for his table we do not require.

The succah should be built so that a person can dwell in it as if he were in his own home.

He should be able to enter the majority of his body, eat, and sleep in it. However, even if the succah is not large enough for eating or sleeping, but only to accommodate his head, it is valid.

עַד שִׁיהוּ שְׁתַּיִם בְּהִלְכָתָן וּשְׁלִישִׁית אַפִּילוּ טַפַּח

A succah is not valid unless there are two proper walls and a third wall, even a tefach long.

A succah must have at least three walls. We can stretch the definition of a wall using the concept of a ‘gud asik’, which enables us to see as reality, an imaginary, upward extension of an existing wall.

Two examples:

- 1) The succah has walls, but the walls are not high enough to reach the ‘schach’, even though each wall is at least the minimum height. We can consider the walls as extending toward and reaching the ‘schach’. This is kosher, as long as there is no gap on the sides, which is more than three tefachim wide.
- 2) One can merely have poles at the edge of each of the four corners of the roof covered by schach.

הָיָה לְבוּשׁ כְּלָיו וְסִנְדָּלָיו בְּרַגְלָיו וְטַבְּעוֹתָיו בְּאַצְבָּעוֹתָיו

If he was wearing his garments and shoes on his feet, he becomes tamei immediately.

However, his clothes do not become tamei until he lingers.

Who has precedence to enter a Bais Medrash? A person who is already wearing his talis and tefillin or one who is carrying them in a bag in his hand? The one carrying his talis and tefillin gets preference, even if both men enter simultaneously. Carrying his talis and tefillin into a Bais Medrash is considered as entering immediately, whereas wearing his talis and tefillin into a Bais Medrash is not considered as entering until a little later!

How long is “a little later”? It is the time it takes to eat a ½ of a loaf of bread.

How do we know this?

A person who carries an object into a house tamei with Tzoraas, causes that object to be tamei immediately. The clothes the person is wearing do not become tamei until he has been inside the house for a short while. Therefore, the one holding the talis and tefillin is considered to have them enter earlier than a person who is merely wearing them.

בְּמֵאֵי קְמִיפְלָגִי רַבָּנָן סְבָרֵי יֵשׁ אִם לְמִסּוּרָת
וְרַבֵּי שְׁמַעוֹן סְבָר יֵשׁ אִם לְמִקְרָא

When expounding the Torah, the Rabbis say that preference is given to the way the word is written. R Shimon says that preference is given to the way the word is pronounced.

-May a Kohen who has only one hand perform the ‘duchoning’, the blessing procedure, Bircas Kohanim and bless the people?

-May a Kohen with 2 good hands decide to bless with one hand only?

The posuk (related to this question is Lev 9:22) states, ‘vayisah Aaron es yado’, which we read as ‘yadav’, ‘his two hands’. However, the word is written, ‘yado’, which translates as ‘his hand’ (in the singular), according to our Gemara. Therefore, the use of one hand is enough! One answers that in the first instance, two hands, if available, are needed, but if only one hand is used, the mitzvah is, nonetheless, fulfilled.

בַּסֹּכֶת,, בַּסֹּכֶת,, וְרַבִּי שִׁמְעוֹן סָבַר יֵשׁ אִם לְמִקְרָא

Regarding the mitzvah of succah, R Shimon says that preference is given to the way the word is pronounced.

The Torah mentions (Lev 23:42-3) the word succah three times (see note 17-Artscroll).

The first mention introduces the topic.

The next two mentions are superfluous. They come to teach us the number of walls required by a succah.

The first of these two superfluous words is defective because the word is missing a ‘vov’.

This is to indicate a single wall. The second of these two superfluous words is written in the full plural form, indicating two walls. Therefore, 3 walls are needed and a fourth wall can be very minimal in height– no more than a tefach is required.

וְרַבִּי יוֹחָנָן מְקוּם גְּבֵרֵי לֹא קָחָשִׁיב

Rabbi Yochanan did not calculate the space occupied by the people.

However, Rabbi Yochanan did calculate with the people sitting outside a round succah.

A round succah must be able to seat 24 people around the perimeter.

A 4 x4 amos square has a diagonal of 5.6 amos. This square can be inscribed within a circle that has a circumference of 16.8 amos and this circle can accommodate 24 persons sitting around it.

Outer limit of the circle where people sit, is 8 amos.

Inner limit of the circle, i.e., where they lean on a table, is 6 amos.

A succah should resemble a house, comparable to a fixed dwelling.

A round succah, which has no corners is different than a house.

A succah that has no roof, the walls come to a point.

A lean-to succah, the roof and wall are the same.

The ratio of the diameter of a circle to its circumference is $1:31/7^{\text{th}}$. the circumference of a circle with a diameter of 4 amos, is 12 amos square, and that is 25% more circumference than a circle (which would be 16 amos).

תָּנוּ רַפְּנָן גַּנְבִּיךְ

The Rabbis taught in a Baraisa: This is a mnemonic for the letters G, N, B, C, H.

These letters identify non-Jews, women, animals, shepherds, fig watchers, watchman and produce watchers as those who are not obligated to fulfill the mitzvah of building a succah.

However, a succah, which is built by someone who has no obligation to fulfill the mitzvah, is nonetheless, valid, as long as the schach was arranged according to halachah.

Is it necessary to add something to a succah built by someone who is not obligated to complete the mitzvah? Is this similar to the need to add to an old succah which is 30 days old? No. The necessary addition is only for an old succah, i.e., a succah built more than 30 days before Succos. There is no need to add anything just because it was built by someone not obligated.

However, one should not specifically commission such a person to build your succah.

שְׁתֵּי סוּכּוֹת שֶׁל יוֹצְרִים זֶה לְפָנִים מִזֶּה

Two succahs, one inside the other.

A succah is only kosher if it is made for shade, i.e., a temporary dwelling.

However: - If it is lived in all year, it is not kosher.

-If it is used as a granary, it is not valid.

-If it lacks the appearance of a being built especially for the mitzvah.

For example:

1. People believe he lives in it all year – not valid.
2. It is disqualified by the Rabbis because of Maras Iyon, (i.e., one succah built behind another building that was lived in all year).
3. A succah must be made for that holiday and not built more than 30 days before the holiday.

תָּנוּ רַפְּנָן גַּנְבִּיךְ

The Rabbis taught in a Baraisa: This is a mnemonic for the letters G, N, B, C, H.

If a non-Jew, woman, animal, or Cuthites create a Succah, the Succah is flawed but it is still valid to use.

Non-Jew – A Jew who become irreligious and has not yet repented.

Woman – A person whose relationship with HaShem is defined by an act associated in kaballah with femininity.

Animal – A beast (a person with very poor human understanding).

Cuthite – A person who will only fulfill mitzvahs with which he is familiar but is unconcerned with the details of the oral law. Such a person does not even feel that he has done something wrong.

7-Succah 9a1 line 3 A3
Succah 9a1 line 18 B18

וְאִיזוֹ הִיא סוּכָה יְשָנָה כָּל שְׁעֵשְׂאָה קוֹדֵם לְחַג שְׁלֹשִׁים יוֹם

And what is considered an old succah? One that was built more than 30 days before the festival.

This discusses the intent which is necessary when constructing a succah.

Rashi - “The holiday of Succos for 7 days unto HaShem”, This teaches that we require a succah to be built just for the sake of this festival.

One may build a succah on Chol HaMoed, if he has not built his succah before the festival (9a1 N11).

וְאִיזוֹ הִיא סוּכָה יְשָׁנָה כָּל שְׁעֵשְׂאָה קוֹדֵם לְחַג שְׁלֹשִׁים יוֹם

And what is considered an old succah? One that was built more than 30 days before the festival.

We have a conflict between 2 Gemaras.

- One Gemara (Pesachim Daf 6) tells us that we are to ask questions about Pesach 30 days before the holiday. This is explained as necessary since Pesach is so complex.
- Another Gemara (Megillah Daf 34), tells us to ask questions 30 days before each Yom Tov.

The definition of an old succah tells us that, indeed, 30 days before Yom Tov we assume that a succah built, is built for that holiday. This is due to the fact that people are already beginning to think about and ask questions about that holiday. The requirement to ask questions within 30 days pertains to all ‘yomim tovim’, all holidays.

סוכה העשויה לשם חג בעינין

We require a succah built for the sake of the festival.

In the desert, in what kind of succah did our ancestors dwell?

Just as we call the holiday of Pesach, “Pass-over”, to recall God’s goodness to us in “passing over” Jewish homes when he punished the Egyptians, so, R Eliezar claims, our succahs were made by God’s goodness out of the clouds of glory. However, nowadays, we are required to build our own.

The Torah calls Pesach the ‘holiday of matzos’, to honor the people who were willing to follow God into the wilderness with the faith that He would provide adequate sustenance.

Rabbi Akiva tells us that the succahs our ancestors used, were built by people to be an example to the generations of what the people did to build shelters in the desert.

חג הסוכות תעשה לך

The festival of Succos you should make for yourself.

The word ‘lechah’ teaches us that the mitzvah of building a succah cannot be fulfilled if one uses a stolen succah.

- Why is the word ‘lechah’ needed to teach this to us? Certainly no mitzvah can be fulfilled if it is done by means of a sin.
- That rule is only a Rabbinic disqualification. The special word, ‘lechah’, ‘to you’, is needed to tell us that use of a stolen succah is not acceptable. This is from the Torah itself.
- Also, the word ‘lechah’ clarifies. We might have thought that use of a stolen succah was permissible, since we are allowed to use a borrowed succah. The word ‘lechah’, reinforces the rule and clarifies to us that a stolen succah is not considered a succah at all and fulfills no obligations.

תִּלְתָּן וְלֹא פָּסַק רֵאשֵׁי חוּטֵינָן שְׁלֵהֶן

We hung them without severing their tips.

The relates to tzitzis, as well as, to a succah.

A case in point, consider tzitzis:

A person places the 4 strings through a hole and then cuts the strings.

If he cuts the strings before he begins to make the knots, it is permitted. However, if he makes a knot, that action makes it tzitzis. Since the strings are not cut, it is a posul tzitzis and cannot be corrected by simply cutting the threads.

Rav says, “It is not tzitzis until all the knots are made. However, if not cut, the strings must be removed and you must start all over”. So, if you did not make it correctly at first, you must perform an act to make them valid.

„תַּעֲשֶׂה“ וְלֹא מִן הַעֲשׂוּי

“You shall make” (Deut 16:13), and not simply use that which is already made.

Example: If one hollows out a haystack to make himself a succah, this is not considered a valid succah.

There are only two mitzvahs that totally envelop the Jewish person performing them:

Living in a succah and living in Israel. Also, both mitzvahs have in common that just as you must build the succah anew each year to fulfill the mitzvah, so must you build in Israel emotionally and physically, for you to fulfill the mitzvah.

עֵבֶר וְלִיקָטָן פְּסוּל

One transgressed and plucked the berries off the haddas on Yom Tov, the lulav is invalid.

What is the rule regarding tzitzis that were tied onto a night garment that does not require tzitzis. The tzitzis are invalid. This is similar to tzitzis that are invalid because they have only one folded string.

However, another opinion is that these are two different situations. In the second example, the tzitzis are invalid themselves. In the first example, the tzitzis are invalid because of the garment they are on. This is not an inherent disqualification, but is the result of an outside factor. For example, if you construct a succah under a roof and then remove the roof, the succah is not disqualified once the unrelated outside factor (the roof) is removed. Here too, the tzitzis are kosher, but the garment is exempt.

כָּל דְּבַר שֶׁמְקַבֵּל טוּמְאָה כּוֹי'

The walls can be made of material that can 'mekabil tumah' (become tamei).

The walls can be made of material that can 'mekabil tumah' (become tamei) but the schach cannot.

Consider that the walls of the succah represent those who support Torah study and the schach represents Torah scholars who must be completely clean from impurity. The schach and scholars must 'grow from the ground', i.e., develop spiritually, until they are elevated above the material world. Scholars must also recall their humble beginnings as students.

„תַּעֲשֶׂה וְלֹא מִן הַעֲשׂוּי

‘Create’ and do not use that which is already made.

This principle can be used in many facets of life. Constantly renew your learning; don’t rely on the past; don’t rest on your laurels; don’t rely on what you have already achieved.

Consider how much potential you have that has not yet been fulfilled.

Some lecturers have their presentation already setup in a slide canister or power point presentation. Others reassemble and review the materials they want to use for their lecture.

They update and specifically tailor the material to this group of students. Which lecturer, do you think, is most effective as a teacher?

לְמָה נִמְשָׁלָה תְּפִלָּתוֹן שֶׁל צַדִּיקִים בְּעֵתוֹר

The prayer of the Tzaddikim is like a pitch fork.

God wants us to use prayer to change our lives and to change our fate.

The pitchfork is used to turn over hay to expose other parts of the hay to the air.

This may be required to be done many times until the hay is completely dry.

So it is with prayer. Prayer can bring forth all that needs to be exposed and improved so gradually our lives will be changed, for good, through prayer.

מַמְדַּת אֲכֻזְרִיּוֹת לְמַדַּת רַחֲמָנוּת

The prayers of the righteous change HaShem's trait of cruelty, to that of mercy.

This text is erroneous and should read, “ the trait of being strict”.

A person may feel he is being treated cruelly when he is being treated with strict justice.

It is difficult to feel love when one is experiencing this discipline. The prayers of the righteous are able to change the ‘strict justice’ to ‘mercy’ and then the person will not feel distanced and rejected.

תִּקְרָה שְׂאִין עָלֶיהָ מֵעֹיבָה

A roof of boards that has no plaster on it.

This Mishnah discusses how to transform a roof made of wood, without plaster, into a valid succah.

1. Loosen the boards and take some boards out, having in mind the mitzvah of building a succah. This fulfills the rule ‘to make a succah and not use one already made’.
2. Digging out a cavity in a haystack does not result in a kosher succah, unless, when the haystack was formed, a large cavity was retained within it, for the expressed purpose of serving as a succah.

אִי מִפְּקֵי עֵבִיד לִיָּה מַעֲשָׂה

If he loosens each board, that is sufficient.

There is a custom for some to refrain from eating kitniyot on Pesach:

1. This is because it was customary to find kernels of straw intermingled with beans.
2. Kitniyot can be used to make bread and to avoid any confusion, the Rabbis refrained from consuming kitniyot.

What is the decision regarding derivatives of kitniyot, i.e., liquid by-products? We are much more lenient, because limiting the use of kitniyot to its by-products, indicates an awareness of the halachah. By demonstrating this caution, we no longer need to avoid the topic so completely. In addition, the manufacturing process strains out any kernels of grain.

Just as in our Gemara, we have no concern that a person will confuse a board that was lifted, with one that was not; the person demonstrated an awareness of the halachah and can be relied upon to proceed correctly.

פַּעַם אַחַת שָׁכְחוּ וְלֹא הֵבִיאוּ סֵפֶר תּוֹרָה מֵעֶרֶב שַׁבָּת
לְמַחֵר פִּירְסוּ סְדִינֵינָן עַל גְּבֵי הָעַמּוּדִים

Once they forgot to bring the Torah to Shul on Friday. The next day, they made an enclosed corridor and brought it (the Torah) to Shul.

-We do not bring a Sefer Torah to read for Jewish prisoners, nor to shut-ins who are sick or disabled (Shulchan Aruch O.C. 135).

-We require people to go to the reading of the Sefer Torah, not to bring the Torah to them. Yet our Gemara tells us, they did do so here. In this circumstance, the Sefer Torah was not stored in the Shul because, for security reasons, it was routinely taken from its secure place, when needed. However, when the Sefer Torah is kept in the Aron HaKodesh in the Shul, it should not be taken out to be brought to shut-ins, etc.

-The Torah can be taken out for its own sake, i.e., to repair it or to transfer the Torah to a new location. The Torah may be used during this transitional period.

-If the Torah is brought to a new location, for example, a Shiva house, or a shut-in's home and the Torah remains there for 2 days, it is considered a new location and it is permissible to use in this manner.

אָויר פּוֹסֵל בְּשִׁלְשָׁה סָכָךְ פְּסוּל בְּאַרְבָּעָה

Air causes invalidity with 3 tefachim and invalid schach with 4 tefachim.

Why is air worse and more easily creates invalidity in a succah, than invalid schach?

This is because empty air is more noticeable than invalid schach. Empty air represents the time we waste without filling it with content. Even schach that is disqualified, (similar to doing a mitzvah activity which is invalid for some reason) is better than doing nothing at all. Inactivity is like decay that spreads and eats away at your time and life. It can be thought of as an activity of the evil inclination; to get a person to waste a few minutes here and a few minutes there. Before you know it, a lot of time which could have been useful, has been lost.

Air (doing nothing), is worse than trying and not succeeding.

אָמַר אַבִּי אֲוִיר שְׁלֹשָׁה בְּסוּפָה גְדוּלָּה

Abaye says, “If there is airspace of 3 tefachim (in a roof) of a large succah.

If the roof of a succah does not have schach in an area that is less than 3 tefachim wide, we can bridge the gap by using the accommodation of the principle of ‘dofen akumah’, ‘a bent wall’.

If the roof of a succah has a gap that is 4 tefachim in width, and does not have schach in the middle, we can bridge the gap by using the accommodation of ‘lavud’, to close the gap.

However, this cannot be done if that succah does not have schach in both sites.

We can only use a ‘halachah l’Moshe miSinai’, ‘a rule of Moses from Sinai’, once.

A ‘rule of Moses from Sinai’ cannot be used twice for the same succah or the same situation.

הַעוֹשֶׂה סוּכָּתוֹ כְּמִין צְרִיף אוֹ שֶׁסְּמְכָה לַכּוֹתֵל

If one makes a succah like a conical hut, shaped like a beehive, or if he leaned it against the wall.

If one makes a succah like a conical hut, shaped like a beehive, or if he leaned it against the wall, he cannot tell where the walls end and roof begins.

R Eliezar rules that these types of succahs are invalid since they have no roof . Since the roof is not distinct from the wall, it does not merit the designation of roof. However, the Sages rule that these types of succahs are valid (N10) since part of the sloping surface can be viewed as a roof.

Gemara: R Eliezar would consider it valid, if the succah was raised 1 tefach above the ground. The first gap would be considered closed (lavud) and being straight (not curved) it would be a wall. Nine tefachim of the slope (at least) would be considered as a wall and above that, it would be considered as a roof.

מַעֲשֵׂה בְּטַבִּי עֲבָדוֹ שֶׁל רַבֵּן גַּמְלִיאֵל

A story is told about Tevi, the servant of Rabban Gamliel.

A story is told that Tevi, the servant of Rabban Gamliel, would sleep under the bed in the succah, in the presence of the elders and they did not protest.

However, one who sleeps under a bed in a succah, has not fulfilled his obligation.

What can we learn from this?

Tevi, as a Canaanite slave, had no obligation to dwell in a succah. Therefore, it did not matter where he slept. Tevi slept under the bed to give more room to Rabban Gamliel and his guests. Rabban Gamliel agrees ‘that sleeping under a bed does not qualify toward fulfilling one’s obligation of sleeping in the succah’.

The Mishnah tells us that a bed or any other item, we might sleep under (i.e., an ohel), interposes a barrier between us and the schach and is therefore, not permitted.

When is sleeping under a bed a problem? Only if the bed is raised 10 tefachim high.

מַעֲשֵׂה בְּטַבִּי עֲבָדוֹ שֶׁל רַבֵּן גַּמְלִיֵּאל

A story is told about Tevi, the servant of Rabban Gamliel.

A story is told about Tevi, the servant of Rabban Gamliel and the elders did not protest. Why should we expect them to protest that he did not sit in the succah? Because, he slept under a bed. According to this Mishnah, that is interpreted as ‘outside the succah’.

The elders might object if Tevi was actually “in” the succah, because:

- When you enter a succah, you should consciously recall that you do so as a remembrance of the exodus from Egypt. Since, as a non-Jew, a Canaanite person, Tevi could not do this, it could be viewed as a dishonor to the mitzvah.

מַעֲשֵׂה בְּטַבִּי עֲבָדוֹ שֶׁל רַבֵּן גַּמְלִיאֵל

A story is told about Tevi, the servant of Rabban Gamliel.

Is it permissible to sleep in a bunk bed, in a succah?

In a bunk bed, you are covered by an ‘ohel’, a tent-like structure (made up of the upper bed). Does the upper bunk prohibits the use of the lower bunk?.

Some comment that it is no problem because the upper bunk was not designed to form an ohel beneath it, but was designed for sleeping on top of it.

Others comment that using a bunk bed in a succah is not a problem if the upper bunk is less than 10 tefachim higher than the lower bunk.

In general, however, using a bunk bed in a succah is to be avoided. The concept being, we should interpose nothing between ourselves and the protective shade of HaShem.

שִׁיחַת תְּלִמְיָדֵי חֲכָמִים צְרִיכָה לְיָמוּד

Even the casual conversation of Torah Scholars deserves close study.

This is due to the fact that Torah scholars are so steeped in Torah Study, even their spontaneous speech, uttered without careful deliberation, can be expected to be precious and words from which we can learn. R Shimon, therefore, teaches us that Rabban Gamliel, in his causal reference to his slave Tevi, tells us:

1. Slaves are exempt from dwelling in a succah.
2. One who sleeps under a bed in a succah, has not fulfilled his obligations.

הַמְעוֹפָה כְּמִין בַּיִת

If (the schach) is thick like a home.

If (the schach) is thick like a home, even if stars cannot be seen (from inside the succah), it is valid.

1. Hillel v Shammai – Schach so thick that sunlight can't be seen from inside the succah.
2. Moshe Isserles - Schach so thick that stars can't be seen from inside the succah.
3. Rabbienu Tam-Schach so thick that rain can't come through to inside the succah.

In all cases, the succah is valid.

Thick schach is especially valid, if it was placed so that a thin layer of schach would not be blown away .

Rabbeinu Tam - However, if even heavy rains cannot enter, the succah should be considered invalid, since it is so much like a house. A succah must be a temporary, not a permanent, structure.

לֹא קִשְׁיָא פֶּתֶן מִלְמַעְלָה

There is no difficulty, here we speak about the space above.

Rashi explains that when our Mishnah requires a majority of shade at the roof (of the Succah), it is because we know that the open area will allow light through to spread out over a greater area of the floor. When there is 50% shade and 50% sunlight on the floor, that is valid . Since the sunlight spreads out, there must be more schach than open space on the roof.

The criteria for evaluating a succah is at the roof. The schach must project more shade than sunlight on the floor for the succah to be considered kosher.

רַבִּי עֲקִיבָא סָבַר סוּפָה דִּירַת עֲרָאִי בְּעִינָן
וְכִיּוֹן דִּיכּוּלָּהּ לַעֲמוּד בְּרוּחַ מְצוּיָה דִּיבְּשָׂה בְּשָׂרָה

Rabbi Akiva teaches that for a succah, we require a temporary dwelling, that can withstand a normal land wind. That qualifies as a temporary dwelling and is valid.

R Akiva permits the construction of a succah on a boat, as long as the succah can withstand winds that are as strong as those that occur on land.

Any wall that cannot withstand the wind, is not a wall. A wall must be able to stand in a normal wind. Even if a succah was built in a very protected site, free of all wind, if it would not stand up when exposed to a normal wind, it is too flimsy to be qualified as a kosher succah.

בְּפִיל קָשׁוּר כּוּלֵי עֲלָמָא לֹא פְּלִיגִי
דְּאִי נִמְי מִיֵּית יֵשׁ בְּנִבְלָתוֹ עֲשָׂרָה

Regarding a bound animal, all agree that the walls of the succah are valid. This is due to the fact that, even if the animal dies, its carcass has at least the required size of 10 tefachim.

The Gemara (Shabbat 2,8) states clearly, “Only kosher animals may be used for the service of Heaven.”

How then, can we use an elephant to make the wall of a succah? Because when the Torah instructs us to take a part of an animal to fulfill a mitzvah, i.e., Sefer Torah, tefillin, mezuzah, or a shofar, a kosher animal must be used. However, when there is no requirement to fulfill a mitzvah with an animal product, i.e., the wall of a succah, any material may be used. Therefore, a non-kosher animal could be used.

וְרַבִּי יְהוּדָה לֹא חָיִישׁ לְמִיתָהּ

And R Yehudah is not concerned for the possibility of death.

1. Rambam teaches that one may use an animal as part of the wall of a succah, indicating that he is not concerned that the animal may die.
 2. Yet Rambam also says that a person who promises, sometimes before he dies, to become a Nazir, becomes a Nazir immediately, for fear he may die.
 3. A Kohen, who gives a get (divorce) to his wife to be activated a moment before he dies, causes her to immediately be unable to eat terumah, for fear that he may die.
 4. We would expect Rambam to rule that we must prepare a replacement wife for the Kohen Gadol, for fear that he may die. Yet Rambam does not rule that way.
- Why these contradictions?

If it is a defined period of time, i.e., Yom Kippur or Succos, death is unlikely – if it is undefined i.e., “sometime before my death” – death is a certainty and caution must be exercised immediately.

שְׁלוּחֵי מִצְוָה

Those on a mitzvah mission.

A person who is occupied with performing a mitzvah, is exempt from performing another mitzvah, i.e., succah.

However, he is only exempt, if the second mitzvah would interfere with completing the mitzvah he is already engaged in. Any mitzvah that would not interfere, is definitely required to be done, i.e., someone wearing tzitzis is certainly required to do other mitzvahs at the same time.

Why do we have this law? Why are we exempt from performing a mitzvah when we are performing another mitzvah?

1. To dissuade us from the thought that the second mitzvah is more important than the mitzvah we are doing.
2. Since it is assumed we are totally concentrating on the mitzvah we are engaged in and we could not be obligated to any other duty. Our entire mind, heart and soul are already occupied.

וְהֵעוֹסֵק בְּמִצְוָה פְּטוּר מִן הַמִּצְוָה

One who is engaged in a mitzvah is exempt from any other mitzvah.

We are instructed to be as attentive to a minor mitzvah (of course not knowing which is a minor mitzvah), as we are to a major one (Avot 2:1).

Rambam – Therefore, if we are engaged in the execution of a mitzvah, we are free from a simultaneous, incompatible mitzvah (common in the Mishnah).

Rasba – Not only is he exempt, but he is not permitted to leave the original mitzvah.

The first mitzvah is obligatory, whereas the second, since he is exempt from fulfilling it, is deemed merely optional.

וְהָעוֹסֵק בְּמִצְוָה פְּטוּר מִן הַמִּצְוָה

One who is occupied with performing a mitzvah, is exempt from performing another mitzvah.

When should this rule apply? (See Note 17 in Artscroll)

Does this rule apply only while he is actually performing the mitzvah or should this apply even when he is just thinking, or contemplating a mitzvah, i.e., a bridegroom?

A bridegroom needs special concentration . However , a mitzvah that does not divert his attention, he needs to observe. Therefore, a second Biblical phrase is needed.

“When you are going on your way”, means you are exempt only when you are preoccupied with the first mitzvah. When you are only contemplating the mitzvah, “Sitting in your house”, you are not exempt,

In order to have enough tissue to reconstruct a penis for a child born with hypospadias or epispadias, a bris may be postponed. The child should be 3 years old. Returning a person to health is a mitzvah. While waiting to perform that mitzvah we postpone the mitzvah of milah. Waiting until a mitzvah can be done, i.e., even years, may postpone the performance of another mitzvah. This case may be different, as it is the father’s obligation to circumcise his son and he may certainly not harm his son for a lifetime, just to fulfill his obligation.

7-Succah 26a2 line 25 A32
Weiss #1000

תְּשֻׁבוּ בְּעֵין תְּדוּרוֹ

Sitting (in your Succah) should be as your dwelling (at home).

‘You shall dwell’ implies, ‘in the same manner as you ordinarily live’. The rule that if you are uncomfortable in the succah, (mitzta’air), you are free of the obligation of dwelling in the succah, is derived from this phrase, ‘as in your dwelling’.

מִצְטַעַר פְּטוּר מִן הַסּוּכָה

A person is exempt from the mitzvah of succah, if he feels uncomfortable there.

A person who is sick is exempt from the mitzvah of succah.

A story is told by Rav Chim Ozer Grodzinski. He had guests for Succos, but he excused himself telling them he was sick and therefore, was exempt from the mitzvah of succah.

However, he encouraged them to enjoy his succah. A little later, he come to the succah to join them. He explained, “I am exempt from the mitzvah of succah, but I am duty bound to honor my guests. Even Avraham Avinu, while in great pain, did so and I must do so also”.

וְאִין יִשְׁנִים שִׁנַּת עֲרָאֵי חוּץ לַסּוּכָה

One may not nap outside the succah.

A person fell asleep inside his house on Succos because it was raining. Are we obligated to wake him so he could sleep in his succah?

A person is required to live in the succah as he would in his own house. Therefore, a person who falls asleep outside his home is not eager to be awakened just so he could go home to sleep. In this circumstance, he is not obligated to be awakened when the rain stops, just so he could sleep in the succah.

In addition, the obligation to sleep in the succah is only on those who are awake and are going to go to sleep. Those who are already asleep are not obligated in this mitzvah.

While sleeping he is exempt. Therefore, he is not obligated to be awakened when the rain stops.

לִּילָה הָרִאשׁוֹן חֹבֶה

The first night he has an obligation.

A person is obligated to eat a kzayis of bread in the succah on the first night of Succos only. He has no obligation to eat in the succah after that. However, if he does choose to eat bread, it must be eaten in the succah.

A person is obligated to eat a kzayis of matzah on the first night of Pesach only. However, he may choose to eat more matzah.

If he eats matzah beyond the first day, he no longer says the bracha, “al achilas matzah”. However, if he eats in the succah throughout the week of Succos, he is obligated to recite the bracha, ‘leishev basuccah’ Why this difference?

When he eats in the Succah, he acknowledges his obligation to sleep in the succah and therefore, recites, ‘leishev basuccah’.

מִיָּמַי לֹא קָדַמְנִי אָדָם בְּבֵית הַמְּדֻרָּשׁ

In all my days, no one preceded me to the study hall.

This describes the standard that governed the study habits and behavior of R Eliezar.

-‘I was first in the study hall and I was last in the study hall.’

-‘I never slept or napped in the study hall.’

-‘I never wasted time with small talk and never said anything that I did not hear from my teachers, that is, for which I had precedent, a reference.

In addition to the above, R Eliezar spoke about his teacher Rabbi Yochanan Ben

Zakkai,: He never walked 4 amos without studying Torah and never thought about sacred things while walking in an alley. He never sat idly, but was always sitting and reviewing

Torah. He opened the door for his students and only stopped the lessons to his students on erev Pesach and Yom Kippur.

בְּשַׁעָה שִׁיּוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה כָּל עוֹף שָׁפוֹרָח עָלָיו מִיָּד נִשְׂרָף

When Yonason Ben Uziel sat and studied Torah, any bird that flew over him was immediately burned to a crisp.

He would not have incurred liability for killing the bird nor for violating Shabbos. If the mere normal response of his body produced that effect, it is not called a ‘maaseh’, ‘work not permitted on the Sabbath’.

This argument is used in the discussion as to whether it is permissible to come into the range of an apparatus which is able to discern the presence of a person by his body heat or deflection of ultrasound waves, to turn on a light, open a door or start a surveillance camera. A person’s mere existence does not become an ‘act’, a ‘maaseh’, and is not prohibited on Shabbos.

Even if a person knows that stepping into a certain area will definitely produce an undesirable result and is therefore, a ‘psik reisha’; he does not know which step will produce the undesirable result. It is, therefore, a doubtful ‘psik reisha’, for which he is not liable.

בְּשָׂעָה שִׁיּוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה כָּל עוֹף שָׁפוֹרַח עָלָיו מִיָּד נִשְׂרָף

And when Yonason Ben Uziel sat and studied Torah any bird that flew over him was immediately burned to a crisp.

We can look upon this as a presage of Newton's law; that to every action there is a reaction.

There is an effect in the universe to everything that we do. Therefore, think before you act.

Perform positive actions, so that the reaction that is engendered, will be good for the universe. (See Note 31 in Artscroll for other explanations). The angels gathered around him when he studied and they are made of fire (Yerushalmi: Rosh HaShanah 2:4).

Just as the Torah Yonason Ben Uziel studied, was as clear as it was when given at Mt. Sinai, where it was revealed with Divine fire, so his Torah studies were also accompanied by Divine fire.

מִשָּׁם רְאִיָּה אָף הֵם אָמְרוּ לוֹ אִם בֵּין הָיִיתָ נוֹהֵג
סוֹכָה מִיָּמֶיךָ

You seek to bring proof from this episode? The elders of Shammai told him that if this is how you conducted yourself, you have never fulfilled the mitzvah.

A mistake in the Talmud? Hillel and Shamai remember an incident differently. (Read Mishnah on 28a3) (See Note 34 in Artscroll)

There is a book, Dikdukei Soferim, that contains versions of this and other seeming confusing phrases in the Talmud. There were textual errors that crept into the printed page, and Dikdukei Soferim shows the other versions and helps us to resolve seeming contradictions and confusions. (See Note 34 in Artscroll)

קִטּוֹן שֶׁהִגִּיעַ לְחִינוּךְ מִדֶּרֶבֶן הוּא

A child's obligation to perform mitzvahs is only Rabbinical.

A child has reached the age of training, when is his father obligated to teach the child?

When the child is able to speak, “and you shall teach your sons” (Deut 11:19).

The obligation to provide the child with an education (as presented in BT Succah 42a) is a Rabbinic obligation. The general rule, ‘to teach your son’, is a Biblical obligation.

מִפְּנֵי שִׁישְׂרָאֵל מוֹנִין לַלְבָּנָה וְעוֹבְדֵי כּוֹכָבִים לַחֲמָה

The nation of Israel calculates (the date) by the moon and other nations by the sun.

Jewish people use the lunar calendar, others use the solar calendar. The Jewish people have, therefore, been able to survive even the dark days of history. Like the moon, they can shine even in the darkest night.

Rav Nachman of Breslaw proclaimed, “It is a mitzvah to be happy” and the sign over the Breslaw ghetto read, “Do not despair.”

וְעַל קוֹצְצֵי אֵילָנוֹת טוֹבוֹת

Cutting down good trees.

In its discussion regarding the eclipse of the sun or moon, the Gemara lists (29a4) the 4 items that cause such an incident.

There are 3 such lists regarding eclipses. In one such list is the item regarding the cutting down of fruit bearing trees.

It is Biblically forbidden to cut down fruit bearing trees, even one's own. It shows lack of gratitude to God who provided such goodness for us. Some say, the prohibition only applies if you cut it down in a destructive manner. However, if the tree is cut down for a constructive act, i.e., to build a house in its place, it might be permitted.

Even then, it is better to:

1. Move the tree with its roots and replant it elsewhere.
2. Have the tree cut down by a non-Jew, if it is not possible to save it.

(See Note 48 in Artscroll) (Deut. 20:19)

וְעַל שְׁפוּרְקִין עוֹל מֵעַל צְוֹאֲרֵיהֶן וְנוֹתְנִין עַל חֲבֵרֵיהֶן

Those who cast off the yoke from their shoulders and place it on their friends.

It is better to do a little good with what is yours, than to do a great deal of good by exploiting that which belongs to others.

Exploitation is condemned by Jewish law. Surrogate motherhood is inherently tainted by exploitation; abuse of poor women by the rich, insensitivity to the birth mother's sacrifice in surrendering her child. Even though the woman makes the free choice to enter into the arrangement, exploiting her is no different than the economic necessity that, in general, exploits people to accept undesirable employment.

Surrogate motherhood, if performed by responsible parties, provides the blessing of a child to a couple in need and is not prohibited by Jewish law.

מִצְוָה הַפְּאָה בְּעֵבִירָה

A mitzvah that is fulfilled through a transgression.

For example, it is forbidden to use a stolen lulav or to give charity from ill-gotten gains. The “Robin Hood” concept of stealing from the rich to give to the poor, is forbidden.

Iniquity prevents man’s prayer from being accepted.

The lulav represents the spine, the haddasim, the eyes, the aravos, the mouth, and the esrog, the heart. Even if they are all perfect and kosher, once they are stolen, they are completely invalid for use.

A person who is exemplary in all his dealings with HaShem, but cheats his fellow man, loses his validity until he makes restitution and changes his ways.

סְתָם עוֹבְדֵי פִּזְבָּיִם גְּזָלְנֵי אֶרְעָתָא נִינְהוּ

Idol worshippers might have stolen the land on which the myrtle trees grew.

Land may have been stolen. Bushes that grew on stolen land needed to be purchased by others. However, to do so would be buying stolen property and the owners might not have given up hope of retrieving their lost property. Bushes which are still attached to the ground are part of the ground and stolen land cannot be transferred,. Also, you cannot have ‘yeush’, ‘abandonment’, on something you still own. Therefore, a legal transfer would not have occurred. However, if the branches of the bushes were cut off and not attached, then the original owners would have ‘yeush’, ‘hopelessness’ of ever getting that item back. It would then be possible to complete a legal transaction.

הָהִיא סִבְתָּא דְאַתְאֵי לְקַמֵּיהּ דְרַב נַחֲמָן

There was a certain woman who came before Rav Nachman.

A woman came before Bais Din and complained that the authorities had taken away her schach. She claimed that as she was a descendant of Avraham Avinu, who, with 318 servants, fought to save his nephew Lot, so will she fight to regain her property.

The number she used was not lost on members of the Bais Din. The Gematria of 318 is 'yeush', which indicated that she had not given up hope of regaining her property, even from the powerful authorities. They helped her regain payment for her schach.

Lesson: Never give up. She is entitled to the value of the wood, but not of the wood itself. A person who incorporates a beam into a mansion, need not dismantle the entire building to return that beam, but only needs to pay for its replacement value.

לֹא מִצָּא אֶתְרוּג לֹא יָבִיא לֹא רְמוֹן

(If) He cannot find an esrog, he should not bring a pomegranate.

If a person cannot find a kosher lulav, he is permitted to use a dried out one, in such an emergency. If a person cannot find a kosher esrog, we do not permit him to substitute some other fruit, i.e., a pomegranate. This is due to the fact that the Torah did not specify a particular fruit by name. Therefore, if we use a substitute, we may come to believe it is an adequate replacement and use it for other years as well.

הַיָּרוֹק כְּכֶרֶתִי

An esrog, green like a leek.

R Meir says a green esrog is valid . However, R Yehudah says it is invalid because it is not yet fully mature.

Tikunei Zohar – A green Esrog is preferable.

Rav Yaakov Emden - Yellow is the preferred color.

Shulchan Aruch Harav – Yellow or beginning to turn yellow is preferred.

R Sirkis – Dark green is a disqualifying color.

A method to stimulate a green esrog to turn yellow, is to store it for 2-3 days in a box together with an apple.

חֲרִוּת פְּסוּל

A lulav whose spine and leaves have hardened.

A lulav whose spine and leaves have hardened and been rendered sharp and prickly, cannot be used as a kosher lulav for the ‘arba minim’, ‘the four components’.

Rav Yessachar of Belz used this Gemara to teach a lesson.: Even the most beautiful lulav is disqualified if it pricks. Therefore, how much more so (Kal V’Chomer) should we be gentle and avoid jabbing others with our words of righteous indignation. The only way to achieve the proper result is via loving persuasion. As we learn, the Torah ways are pleasant and all her paths are peace (Mishlei 3:17).

לוֹלָב שֵׁישׁ בּוֹ שְׁלֹשָׁה טְפָחִים

A lulav should have a length of at least three tefachim (in order to wave it).

Meiri - A lulav needs to be three tefachim tall, plus another tefach, in order to be shaken about. This suggests that shaking it, is essential.

Meiru – However, it might be that although a lulav must have the length to be shaken, merely picking it up with the minim, without shaking, may be sufficient.

Avei Nezer – He fulfills his obligation merely by picking up a lulav of proper length.

Chasam Sofer – The fourth tefach height of the lulav is a function of ‘shiur’, proper measurement, and that is ordained as a ruling from Moses at Sinai.

רַבִּי עֲקִיבָא אֹמֵר בְּשֵׁם שְׁלוּלָב אֶחָד וְאֶתְרוּג אֶחָד
כִּן הֵדֵס אֶחָד וְעֶרְבָה אֶחָת

Rabbi Akiva says, just as one lulav and one esrog are required, so too, only one haddas and one aravah is needed.

Regarding Hadasim

- R Yishmael – Requires three branches, two may be clipped.
- R Tarfon – Allows all three branches to be clipped.
- R Akiva – Requires only one haddas, but it must be unbroken.

Schmuel warned the merchants that if they charged too much for haddasim he would rule according to R Tarfon. People would not need to purchase haddasim, since clipped haddasim are readily found. Schmuel could have threatened them with R Akiva's opinion. So we assume, he did not agree that one haddas was enough.

אָחַד וְעַרְבָּה אַחַת אָמַר לוֹ רַבִּי אֶלִיעֶזֶר
יָכוֹל יִהְיֶה אֶתְרוּג עִמָּהֶן בְּאַגוּדָה אַחַת

One haddas and one aravah are required. R Eliezer said, “Perhaps the esrog should be tied together with the other three species in one bundle?”

I might think that the esrog should be with the other species in one bundle. The Torah writes ‘kafos’, without a vov, to indicate that the lulav is separate from the esrog.

Rav Yosef Karo – It is not necessary to hold them together.

Rabbeinu Merachem Riknti – They must be held together during the waving of the species.

Rav Moshe Ibn Chaviv-The absence of the ‘vov’, tells us they need not be bundled together

Teshuvahs Peulas Tzadik – All the species should be held in two hands. The lulav is taken in the right hand because it has three mitzvot and the esrog is only one. Holding all of the items in both hands together, is the best way to fulfill the mitzvah.

בְּשֵׁם שְׁלוּלָב וְאַתְרוֹג אֶחָד

Just as we need one lulav and one esrog.

Just as we need one lulav and one esrog, so we need one hadas and one aravah to make up the four species (Menachos 27a)

	<u>Qualities</u>	<u>People/ 4 types</u>
Esrog	-taste -fragrance	I- have both Torah and good deeds
Lulav	-taste -no fragrance	II- have Torah but no good deeds
Haddas	-fragrance -no taste	III- have no Torah but have good deeds
Aravah	-no fragrance -no taste	IV- have no Torah and no good deeds

HaShem commanded us to take all 4 species to symbolize all types of people and to bind them together to symbolize our connection to each other.

נִטְלָה פְּטָמָתָו

It's pitam was removed.

If the 'pitam' was removed the esrog is 'pasul', invalid.

There are three parts to the pitam.

The ball at the top is called shoshanta.

The wooden stem is the pitam. It has two parts:

1. Above the body of the esrog.
2. The part that penetrates into the body of the esrog.

If the entire pitam is removed, leaving a hole, the esrog is invalid.

There is a debate if the pitam is removed flush with the body, leaving the pitam inside the body intact:

- If the pitam extends above the body, it is valid.
- If only the shosharta is removed, the esrog is valid.
- If a more beautiful esrog is available, use it.

נִטְלָה פִּטְמָתוֹ

It's pitam was removed.

A rabbi owned a very valuable set of tefillin and even though his family was poor, he did not want to part with the tefillin to earn money to care for his family. However, he did trade them for a beautiful esrog. When his family heard about this, one became angry bit off the pitam and threw the esrog on the floor. The Rabbi exclaimed, “I lost my tefillin, I lost my esrog and now should I lose my temper?” He restrained himself. A voice came to him in a dream, “Your self restraint made more of an impact on high, than the self sacrifice it took to trade away your tefillin.”

אַתְּרוּג שֶׁנִּקְבוּהוּ עַכְבְּרִים

An esrog punctured by mice.

For the mitzvah, is it permissible to use an esrog which was punctured by mice,?

Rav- “It is no longer beautiful”, but it still might be adequate for the mitzvah.

R Chinina – Ate part of an esrog to show that only an edible esrog could be used and to also show that even an esrog, from which a bite had been taken, could be used.

BT Horayos: 13 – Teaches that a person who eats food that was nibbled by a cat or mouse will forget his learning.

Once a mouse bites into an esrog it is prohibited for consumption and not only at the site of the bite, but the entire esrog. The punctured esrog should not be used for the mitzvah, according to the strict opinion.

וְהֵיכָן הָיוּ מְנַעֲנְעִין בְּ, הוֹדוּ לַה' " תְּחִילָה וְסוֹף

When did they shake the lulav? At the beginning and at the end of Hodu.

When is the best time to take the lulav?

Rabeinu Yaakov Baal Ha Turin - Any time in the day, but the best time is during Hallel.

R Michal Epstein – As early after sunrise, as possible.

R Avrohom Gombiner – Before going to Shul, so as to make the blessing in your succah.

R Moshe Shternbuch - After Shemoneh Esrei. Nowadays, many Shuls have a Succah. People go out before Hallel, make the bracha in the succah of the Shul, return inside the Shul and say Hallel, with the additional shaking of the lulav.

לְמִי שֶׁהַשָּׁמַיִם וְהָאָרֶץ שְׁלוֹ

It acknowledges Him to whom Heaven and Earth belongs.

The movements symbolize harmful winds and the up and down movements symbolize harmful dews.

We wave the lulav in six directions to represent all the directions from which God's goodness can come to us and protect us. Symbolically, it is like the six points of the Magen David.

שִׁירֵי מִצְוָה מְעַכְבִּין אֶת הַפּוֹרְעָנוֹת

Even the peripheral aspects of a mitzvah prevents calamities.

We wave the lulav to express HaShem's greatness and to acknowledge that He encompasses Heaven, Earth and all directions.

We wave the lulav to express man's fragility. We ask HaShem to protect us from calamities that could come from any direction, i.e., damaging winds, heavy snows, etc.

These two concepts enhance each other. This is similar to when we recite the Shema, which represents the awesome greatness of God, followed by the recitation of the Shemoneh Esrei, where we highlight our utter dependence upon Him.

שְׁהָרִי תְנוּפָה שִׁירֵי מִצְוָה הִיא

Waving is a residual, not an essential, part of the mitzvah.

Rav Yaakov Ettlinger – One should avoid a lulav whose top is covered by red fibers, called “kara” ,because they prevent the leaves from rustling.

Rav Dovid Halevi – Be careful when you bind a lulav, so that the leaves are not prevented from rustling.

Rav Chaim Falagi – It’s better to have kara, because the presence of kara assumes that the top leaf is closed.

Others – Discourage the use of a lulav with kara, because one is not able to examine whether the “tiyaus” is split.

וְאָמַר רַבָּא וְכֵן בְּלוּלָב

And Rava said the same (method of waving) is used for the lulav.

Rashi explains that it was waved back and forth and up and down.

Rav Asvilia – There is no requirement that the leaves of the lulav rustle.

Ritva – Disagrees. The lulav must be a tefach longer than the Haddasim and aravos, in order to be able to shake it and have the leaves rustle.

R Yosef Karo – No need to rustle, only move the lulav back and forth.

R Moshe Isserles – Leaves should rustle with each movement.

Shulcham Aruch – No need to rustle.

Sephardim- teach that there is no need for the leaves to rustle.

שָׂפָל הַיּוֹם כְּשֵׁר לְלוּלָב

The entire day is valid to take the lulav.

Lulav is a conjunction of two words, “lo lev,” he has a heart. The lulav is compared to a person’s heart.

The best heart is one that is sensitive to another person’s troubles and takes them, so to speak, to heart. A person who devotes himself to showing consideration for others, with the same sensitivity that he would wish for, if their roles were reversed.

מְקוֹם שְׁנֵהָגוּ לְכַפּוֹל יְכַפּוֹל

In a place where they are accustomed to repeat, (it is permissible to) repeat.

This is regarding the repetition of words phrases or sentences in prayer by the cantor, is it appropriate?

Rashi – Psalms are often repeated in the liturgy. Since they are designed to extol the praises of God, repetition is not an interruption, for example, in Ashrei and Hallel.

Otherwise repetition is forbidden, if to display:

- Embellishment of prayers for the purpose of exhibiting musical powers.
- Cantorial vanity.
- Esthetic, rather than spiritual gratification.
- A concert performance, rather than divine worship.
- Repetition may distort meaning and at times, may even impart a ludicrous meaning to a text of prayer.
- May represent an interruption which invalidates the prayer.

Repetition is censored, caustically and forbidden by R Moshe Feinstein.

לְצֵאוֹ עֵצִים שֶׁהִנָּאֲתָן אַחֲרַי בִּיעוּרָן

Excluding wood whose benefit occurs after it is consumed.

Rashi explains that the primary benefit from wood occurs after it has been burned into coal when it is used for baking.

A lulav has as its primary use, the sweeping of one house. Therefore, its benefit and consumption occur simultaneously, like food. Therefore, the lulav is subject to the sanctity of shemitah. Nowadays, lulavim are not used to sweep floors. Perhaps they would be treated as items that do not perform a useful function and become consumed, and therefore, no longer need to be under the rules of shemitah.

Rav Shlomo Zalman Auerbach explains that even if an item could be used and consumed simultaneously, if, in actual practice, that is not how it is used, the item does not acquire the sanctity of shemitah. Today, lulavim are not used for sweeping and therefore, are not sanctified by the laws of shemitah.

אָמַר רַבָּא סְתָם עֵצִים (ו) לְהַטָּקָה הֵן עוֹמְדִין

Rava said, that wood is meant for fueling fire and not to use as a torch for light.

Items that are consumed while performing their primary purpose are subject to the rules of shemitah.

Items that are edible have the rules of shemitah. Certain items can be used for food or fuel.

-If used for food the rules of shemitah apply.

-If for fuel only they do not apply.

Food is consumed and the benefit is derived while it is being consumed.

Fuel is consumed .It produces heat and the heat cooks the food, so the benefit of the fuel is delayed and indirect.

A lulav is for sweeping and it becomes consumed while it is being used. Therefore, it is prohibited for use during shemitah.

Wood whose consumption produces needed light or heat, is also considered prohibited during shemitah.

For some items, the intent of the person gathering it, determines its status.

הָיָה לוֹלָב אֶלָּא לְרַבֵּן גַּמְלִיֵּאל בְּלִבָּד

Only Ramban Gamliel had a lulav with him.

Rabbi Gamliel bought a lulav for 1000 zuz to teach us how precious this mitzvah is to us.

A story is told that Rabbi Levi Yitzchak of Berditchev bargained with the owner of the only kosher esrog available, by promising that if the owner shared it, he would go with Rabbi Levi Yitzchak to the next world. The man could not refuse. During Succos, the Rav ordered that no one allow the owner to enter any succah in town. The man complained to the Rabbi, who said him, “Release me from any vow and I will permit you to enter.” The man needed to fulfill the mitzvah of succah, so he agreed to release the vow. After Succos, Rabbi Levi Yitzchak told the owner, “Now that I have seen how you would sacrifice for a mitzvah, I reinstate my promise to you. You have now earned it.”

הָיָה לוֹלָב אֶלָּא לְרַבִּין גַּמְלִיאֵל בְּלִבָּד

Only Ramban Gamliel had a lulav with him.

Rabbi Gamliel bought a lulav for 1000 zuz and after he fulfilled the mitzvah, he gave it as a gift to Rabbi Yehoshua, who gave it as a gift to Rabbi Elazar Ben Azaryah, who then, gave it as a gift to Rabbi Akiva, who gave it as a gift, back to Rabbi Gamliel.

This is to teach us that we may ‘gift’ a lulav to a friend, on the condition that he, eventually, ‘gift’ it back to us. Each person “owns” the lulav and can make a blessing on his ‘own’ lulav.

We are told the cost of the lulav to let us know how much we value our mitzvahs, ‘with all your might’, means with all your possessions.

מְקַבֶּלֶת אִשָּׁה מִיָּד בְּנָהּ וּמִיָּד בַּעְלָהּ

A woman may accept the lulav and esrog from her son or husband.

Obviously. What would you have thought? I might have thought that if she is not obligated to observe the mitzvah of saying the blessing, she may be forbidden to carry it .

Ravid – Forbids women from performing any mitzvah, from which they are exempt.

Rambam – Permits women to perform the actions, i.e., lulav, talis, but without a blessing.

Rabbeinu Tam – Permits women to bless the lulav also.

Rabbi Yitchak Halevi – Says women may choose to bring themselves under the yoke of a mitzvah. They are entitled to do so and should not be prevented.

לְשִׁמּוֹר תְּפִילִין אָבִיו לוֹקֵחַ לּוֹ תְּפִילִין

When a child understands the observance of tefillin, his father should obtain them for him.

Does this mean the child can celebrate his Bar Mitzvah earlier than his Hebrew birthday?

Orah Hayyim 282 – A katan may read a Haftorah and the Maftir portions on most Shabbos mornings, except Rosh Chodesh, Chanukah and the Arba Parshahs.

Avot 5:21 – ‘Ben shalosh esreh l’mitzvahs’, a child is responsible for mitzvahs only at age 13.

Rashi – This rule is a ‘halachah l’Moshe MiSinai’.

Rosh – Agrees.

The decision as to the bar mitzvah date should not be based on the convenience of the date.

However, the Rabbi of the shul should decide.

יֹדֵעַ לְדַבֵּר אָבִיו לוֹמְדוֹ וְקָרִיאת שְׁמַע

When a minor is able to speak, his father must teach him Torah.

R Hamnunah - Torah means the scriptural verse.

(Deut 33:4) “Moshe commanded us a Law, and inheritance of the congregation of Jacob.”

Rambam - (Hil Talmud Torah 1:6) Then the father should teach him a few verses at a time. At age 6 or 7, take him to a teacher of young children.

Shelah Hakodesh - R Isaiah Horowitz -

- Teach each child according to his capacity.
- Teach each area, Pentateuch, prophets, and sacred writings.
- Teach systematically. Don't skip from parasha to parasha.

וַיַּעֲבִירוּנוּ אַרְבַּע אַמּוֹת בְּרֵשׁוֹת הָרַבִּים

If a person takes a lulav and walks four amos in a public domain, or carries a shofar or a Megillah on Shabbos.

If a person takes a lulav and walks four amos in a public domain, or carries a shofar or a Megillah on Shabbos, he violates these Rabbinic decrees. Is the mitzvah fulfilled? Is the bracha invalid? Can failure to follow Rabbinic decrees invalidate the performance of Torah dictated mitzvahs?

Avnei Nezer – The rabbis may decree, but cannot uproot the mitzvah totally.

Others say – The rabbis can totally invalidate the performance.

Majority of Poskim – Rule that in case of doubt, one should be cautious and not repeat the bracha.

וְהֵינּוּ טַעְמָא דְּשׁוֹפָר וְהֵינּוּ טַעְמָא דְּמִגִּילָה

And this is the reason against blowing the shofar and reading the Megillah on Shabbos.

There are three classic cases where Rabbah rules that a particular mitzvah must be postponed or cancelled due to the concern that the object will be carried on Shabbos.

The three cases concern the lulav, shofar, and Megillahs Esther. Bris milah, however, is not suspended by Shabbos, but is allowed. Why are we not concerned that the mitzvah items for a Bris will be carried on Shabbos?

Regarding the mitzvah of lulav, shofar and Megillah, every person is obligated. Likely, someone will forget and carry it on Shabbos. Regarding a bris, there is only one person, the mohel, who is obligated and he has nothing else to concentrate on. Therefore, it is unlikely that he will forget and violate Shabbos in performance of that mitzvah.

בְּפָנַי עֲצֻמָּה וְאֵין אָדָם יוֹצֵא יָדֵי חוּבָתוֹ בְּעֶרְבָה שְׁבִלּוּלָב

A person does not fulfill his obligation of ‘hoshanos’, by using aravos that are in the lulav.

The aravos in the lulav fulfill the obligation of ‘lulav’. To fulfill the obligation of ‘hoshanos’, the aravos in the lulav have to be lifted a second time. You cannot fulfill two obligations with one action.

To fulfill the obligation ‘to learn’, one must actually sit down and learn Torah. Why isn’t it sufficient to read the Kriyas Shema? It is not sufficient, because you intend to use the Kriyas Shema as part of your obligation to pray. You cannot have it serve two functions with one act.

You can’t fulfill the obligation of ‘shofer’ while teaching it to others. This is due to the fact that your intent is to teach, and not to fulfill your obligation of the mitzvah. The primary intent prevents your being credited with the second mitzvah.

אֶסְרוּ-חַג בְּעֵבְתַיִם עַד-קַרְנוֹת הַמִּזְבֵּחַ,

“Bind the buxom animals (avosim) to the Festival, until the corners of the altar” (Tehillim 118:27).

Bind the buxom animals (avosim) to the Festival, until the corners of the altar”, this is said in the Hallel of the festivals.

Instead, we should read ‘avosim’ as meaning ‘ropes’, rather than ‘buxom animals’ This is to indicate that a person should “tie” himself to the Festival. He should not leave his home during the Festival, but should spend it with his family. We view this restriction on travel during the Festival as a sacrifice, in order to celebrate the holiday as HaShem wished.

Therefore, this is equivalent to the animal sacrifices offered upon the altar.

יוֹפֵי לְךָ מִזְבֵּחַ יוֹפֵי לְךָ מִזְבֵּחַ

Beauty is yours o' altar. Beauty is yours o' altar.

Ascribe all beauty to the altar of HaShem.

R M Feinstein - People discourage their children by always repeating, “Es is shver tzu zein a yid,” “it is hard to be a Jew.” No, it is not hard to be a Jew. It is beautiful and joyous to be a Jew.

”אָסְרוּ-חַג בְּעֵבְתַיִם עַד-קַרְנוֹת הַמִּזְבֵּחַ”

Bind the festival (lulav) (with the twisted Haddasim) to the horns of the altar.

All mitzvahs should be fulfilled with the mitzvah item oriented in the position it grew.

Schach - Is laid horizontally, the actual position it has when it grows.

Esrog – Starts growing with the stem facing down. The fruit hangs down with the stem on the top, only later when it grows and becomes heavier.

What is the rule if you import an esrog from Australia? Where it grows in the reverse direction. The stem should still be facing down to the ground. This should be the direction to hold the esrog, no matter where the esrog originated from.

יְכוּל אֲנִי לְפַטּוֹר אֶת כָּל הָעוֹלָם בּוֹלוֹ מִן הַדֵּיּוֹן
מִיּוֹם שֶׁנִּבְרָאתִי עַד עַתָּה

When I study, I can clear the world of sin, from the day I was born, until now.

‘And if my son joins me in study, from the time of creation until now. And if Yosam, the son of Uziyahu, joins us, we can protect the world. from its creation until the end of time.’

This statement exemplifies the value of studying with a chevrusa, a group. It provides an exponential value in your learning.

וְשִׁיתָ צְדִיקֵי דְמִקְבְּלֵי אַפֵּי שְׂכִינָה בְּכָל יוֹם שְׁנֵי אַמָּר, אֲשֶׁרִי
 כָּל-חֹכֵי לוֹ”

There are no less than 36 righteous people in the world who receive the countenance of the Divine Presence each day, as it says, “Praiseworthy are all who await Him.”

And the Hebrew word ‘lo’, ‘him’, has the numerical value of 36.

This may be the origin of the idea of the ‘Lamud Vovniks’, the 36 righteous people, who are not identified and upon whose merits, the world is sustained.

הַרְוֵאָה נֵר שֶׁל חֲנוּכָּה צָרִיךְ לְבָרֵךְ

One who sees a lit Chanukah lamp, must make a blessing.

If one is situated on a ship or is homeless and will not kindle his own Chanukah lamp, what is the law?

Rashi – A traveler or a person with no home, does not need to kindle Chanukah lights but must make the observer’s blessing, i.e., ‘Bircas HaRoeh’. If he sees the light kindled by others in their homes, he should recite the blessing, “who has performed miracles”, The same blessing should be recited by those who have no homes.

These are three Berachos:

1. Le’hadlic – to kindle.
2. She’asah nissim laavoseinu – who did a miracle for our forefathers.
3. Shechachayanu – who brought us to this day.

The person who does not light his own Chanukah lamp, does not say bracha #1, but should say bracha #2 and bracha #3. On subsequent days, he only says bracha #2.

וְהִלַּכְתָּ מִיַּתֵּב יְתִבִּינָן בְּרוּכֵי לֹא מִבְּרַכִּינָן

And the law is that we dwell in the succah on the eighth day without a blessing.

Do we dwell in the Succah on Shemini Atzaret?

- Succos is over and the mitzvah, ‘to dwell’, is no longer in effect.
- If he sits in the succah he must not make a bracha.

The Gemara concludes: We sit in the succah but we do not recite a bracha.

We also do not put on tefillin on Shemini Atzeres. Tefillin are used on weekdays only.

וְהָיִיתָ אֶךְ שְׂמֵחַ׃

And you will be always happy.

What is the most difficult commandment to follow?

- The Vilna Gaon said – ‘To be always happy’, it is difficult to be joyous for a full 8 days.
 - One needs to be truly joyful and set aside all sadness.
 - If any sadness enters one’s mind, concentrate on a different subject and this helps transcend any sadness. In this way, we can remain ‘always joyful and optimistic’.

חֲמוּקֵי יְרֵכֶיךָ לָמָּה נִמְשָׁלוּ דְבָרֵי תוֹרָה כְּיֵרֶךְ

“The roundness of your thighs”, why are the words of Torah equated with the thigh?

Gemara – To teach that just like the thigh should be kept private, so too should the words of Torah be kept private.

Rashi – Honor for Torah demands privacy. It is therefore, not appropriate to teach Torah in the market place or to study Torah in public.

Shulchan Aruch – One who studies Torah in private will become wise.

May we send letters containing words of Torah in an unsealed envelope? Yes, it is not considered public. People who handle the mail will not read it or if they did, they will not understand it. So to do so does not compromise the modesty of the Torah.

וְאַהֲבַת חֶסֶד וְהִצְנֵעַ לֶכֶת עִם-אֱלֹהֵינוּ”

“To love kindness and go discreetly with our God.”

Modesty is recommended. This is recommended regarding weddings and funerals. If things that are done publically must be conducted modestly, certainly activities that are usually done privately, should be conducted modestly.

וְהִצַּנֵּעַ לְכַת עִם-אֱלֹהֶיךָ׃ זֶה הוּצָאָת
הַמֵּת וְהַכֹּנֶסֶת בְּלֵה לַחֹפֶה

‘To walk humbly with your God’ (Micah 6:8), refers to attending funerals and providing for a bride at her wedding.

One’s help in such matters should be given humbly and in privacy.

If such public activities should be helped privately, how much more so (Kal V’chomer) should activities that are private and personal, i.e., giving charity, be done in secrecy to avoid embarrassing the recipient?

תָּנוּ רַבָּנַן בְּשֵׁלֶשָׁה דְּבָרִים
גְּדוּלָה גְּמִילוּת חֶסֶדִים יוֹתֵר מִן הַצְּדָקָה

There are three respects in which chesed is superior to tzedakah.

Tzedakah

- can be done only with money.
- can be given only to the poor.
- can be given only to the living.
- originates in the needs of the recipient.

Chesed

- can be done by personal activity or with money.
- can be given to the rich and the poor.
- can be done to the living and the dead.

Chesed originates in the innate goodness of the one who bestows and is spontaneous and not the result of outside pressures.

אָמַר רַב חָמָא בַּר פּוּפָא כּל אָדָם שֵׁישׁ עָלָיו חֵן
בְּיָדוֹעַ שֶׁהוּא יִרָא שְׁמַיִם

Rav Chama bar Poppa says, “Every man who is endowed with loving kindness is,
without doubt, a God fearing man.”

Compassion for man is a feature of commitment to God. Whoever turns away an appeal
for charity, it is as if he was serving idols (Basra 10a).

Philanthropy is “the virtue closest to piety.”

7-Succah 50b1 line 12 B15
Weiss #917

עִיקָר שִׁירָה בְּפִה

The essential feature of the Temple music is the vocal singing.

R Yose – The essential feature was the instruments.

The Rabbis – The essential feature was the singing.

Rambam – Agrees with the Rabbis.

There were 12 Levites standing and singing.

Rabbi Chill – Under no circumstances can mechanical robot-like equipment substitute for human expression and sensitivity.

Rab Schneur Zalman of Liadi – When asked why he did not include Shabbos Zemiros in his Siddur, said, “Song must come from the heart, not from the Siddur.”

מִי שֶׁלֹּא רָאָה שְׂמֵחַת בַּיִת הַשְּׂוֹאֵבָה לֹא רָאָה שְׂמֵחָה מִיָּמָיו

He who has not seen the joy at the happy event of the water drawing ceremony, has never seen rejoicing in his life.

Wine is usually associated with happy events. Wine, by its nature, makes man happy and carefree. At this celebration we have only water, which has no inherent natural tendency to make people happy. At this celebration people are happy following God's command and since God is infinite, so the joy that followed was infinite as well.

חֲסִידִים וְאֲנָשֵׁי מַעֲשֵׂה הָיוּ מִרְקָדִין בְּפָנֵיהֶם

Pious and worthy people would dance with torches of light in their hands.

That meant they wanted to accomplish something by their own efforts. They realize if they achieved with little effort, it would have little meaning. If we achieve after working hard for our knowledge, it is good, and it lasts. We only grow through effort.

It's like building muscles.

תָּנוּ רַבָּנָן בְּרֵאשׁוֹנָה הָיוּ נָשִׁים מִבְּפָנִים וְאֲנָשִׁים מִבַּחוּץ
וְהָיוּ בָּאִים לְיָדֵי קָלוֹת רֹאשׁ

Originally the women were inside and the men were outside, but this led to lightheaded behavior.

Rambam – The function of the balcony in the Bais HaMikdash was to prevent men from gazing at the women (commentary on the Mishnah).

Rambam - The function of the balcony was to prevent lightheaded behavior when men and women mingle.

R Moshe Feinstein (gives priority to Rambam's halachic work)- states that the main purpose of the balcony in the Bais HaMikdash was to prevent mingling. As long as a mechitza is 18 tefachim, i.e., 60 inches tall, it meets the minimum standards of a valid mechitza.

לְעֵתִיד לָבֵא בְּדֶרֶשׁ רַבִּי יְהוּדָה
מֵבִיאוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִצֵּר הָרַע וְשׁוֹחֲטוֹ

In the future, as Rabbi Yehuda states, God will bring the evil inclination and slay it.

Baal Shem Tov – Points out that the Talmud says that God will ‘shecht’ the evil inclination.

This is a term used for the ritual slaughter of kosher animals which is the process used to make the animal kosher for consumption. This is a hint that this process will transform the evil inclination into an Angel of Good.

צְדִיקִים נִדְמָה לָהֶם כְּהַר גְּבוּהָ
וְרָשָׁעִים נִדְמָה לָהֶם כְּחוּט הַשְּׂעָרָה

A scene of weeping at the end of days (Zacharyah 12:12). The righteous see the evil influence as a huge mountain, while the wicked see the evil influence as a thin hair, and both groups weep.

The Yetzer Hara entices his victims with a picture of the huge satisfaction they will enjoy for the sin. It appears as a mountain of pleasure. The people are always disappointed by the thin pleasure they receive. The righteous abandon him (the Yetzer Hara), but the wicked continue to follow him, despite the miniscule reward he provides.

אָמַר רַבִּי יוֹסֵי יֵצֶר הָרַע
בְּתַחִילָה דוֹמָה לְחוּט שֶׁל בּוֹכֵינָא
וּלְבִסוּף דוֹמָה בְּעֵבוֹתוֹת הָעֵגְלָה

Rabbi Yossi says: The Yetzer Hara, at first is like a gossamer thread, enticing a person to simply try a little. Later, it (the Yetzer Hara) is like a rope, strong enough to harness oxen.

Once you have tasted the forbidden fruit, or developed a bad habit, it is almost impossible to overcome it or escape it.

כָּל הַגָּדוֹל מִחֲבֵירוֹ יֵצֵרוֹ גָּדוֹל הַיָּמֵנוּ

Whoever is greater than his neighbor, has likewise, a greater evil inclination.

As a person rises up the ladder of success, his evil inclination rises up each rung with him. This might be the reason successful people become haughty and arrogant and do things that bring them crashing down.

The quote tells it all, he thinks himself greater than his friends.

אם אֶבֶן הוּא נִימוֹחַ אִם בְּרִזָּל הוּא מִתְפּוֹצֵץ

If it is a stone, it will dissolve. If it is metal, it will explode.

The Yetzer Hara (evil inclination) has several distinct aspects.

1. To cause a person to be discouraged as he approaches a mitzvah 'to be cooled off along the way', "Asher Karcha B'derech".
2. To cause a person to sin by becoming over enthusiastic, "to become heated" and excited and to thereby lose control.

When a person is confronted by a Yetzer Hara, be it of cold or heat, he should drag it to the Bais Midrash. The power of Torah will neutralize its bad effects. If stone cold, Torah, which, is compared to water, will gradually wear it down like the Grand Canyon. If the Yetzer Hara causes excessive heat, Torah, which is compared to fire, will melt it down.

מִשׁוּם ,, בְּרַב־עַם הַדִּרְת־מֶלֶךְ”

In the multitude of people is the glory of the King.

A mitzvah is enhanced when it is performed by many people, i.e., davening b'tzibur or learning Megillahs Esther. This is true even if each person will only perform part of the mitzvah.

For example:

1. Different people open the Aron, take out the Sefer Torah and hand it to the chazan.
2. Different people each chant Shacharis, kamin, say the haphtarah and recite Mussaf.
3. A newborn baby is passed from one to another before performing the Bris Milah.

Involving many people elevates the mitzvah and produces greater honor for HaShem.

אֲשֶׁרֵי זְקֻנוֹתֵינוּ שֶׁכִּפְּרָה אֶת יְלָדוֹתֵינוּ

Happy in our old age which has atoned for our youth.

On Simchas Bais Hashoevah, there is a song for the penitent. The joy of having achieved repentance is a special joy and it assuages the anguish of having sinned. The celebration commemorates the return of the clouds of Glory which were taken away after the sin of the Golden calf.

This long teshuvah process culminates on Yom Kippur with Moshe descending from Mount Sinai with the evidence of forgiveness in hands, the second set of tablets. Succos is a holiday of rebirth and rejuvenation through teshuvah. It is therefore natural to have the song of the baalei teshuvah, ‘the penitent’, on Succos.

אָמַר לָהּ עַל דְּאַטְפַּת אֲטָפוֹךְ וּמְטִיפֶיךָ יִטּוּפוּן

Upon seeing a skull floating in the water, Hillel HaZakein said, “Because you drowned someone, you were drowned and those who drowned you, will be drowned as well.”

What goes around comes around. There is retribution for your bad behavior.
God will see to it.

Once there was a merchant who was stopped by a bandit on the road. As the bandit raised his sword to kill him, the merchant said, “See that bird? He will avenge my innocent blood.” The bandit killed the merchant anyway. The ill-gained wealth helped the bandit rise higher and higher in the world. While dining with wealthy friends, the bandit was served an unusual dish, a rare bird (that he recognized as the species that was to avenge the murder). The bandit laughed at the irony. The bird that was to be instrument of the merchant’s revenge against him, was dead and before him on his plate. He took one bite – choked and died.

אִשָּׁה הֵיטָה בּוֹרְרַת חֲטִימִים לְאוֹר שֶׁל בַּיִת הַשּׁוֹאֵבָה

A woman is permitted to sort kernels of wheat by the light illuminating festivities on Succos during the Simchas Bais Hashoevah (in the Temple).

Gaining benefit from Holy materials donated to the Temple (Hekdesh) is forbidden in the form of “sound, sight or smell,” and is called, “Meilah.”

May a Jew enjoy the smell of baked bread on Pesach? No! It is forbidden on Pesach.

We perceive that the benefit gained by sight, might be permissible, even if other uses are prohibited. This argument is used in order to permit, or at least to not prohibit, the study of cadavers by students of medicine. Even if the student does violate the rule of gaining benefit from a corpse; no Rabbi has stated that the student may not use the knowledge (he gained by this improper behavior) in his medical treatment and practice in the future.

אִם אֲנִי פֹהַן הַכֹּל פֹּהַן

If I am here, everyone is here.

This what Hillel would say at the Simchas Bais Hashoevah festival on Succos.

Rashi - If I (God) am here, all will come here.

Chasam Sofer - If I (a man of little worth), am here, then everyone is qualified to be here.
Let no one think of themselves unworthy to come to the Bais HaMikdash and to this festive event.

שְׁבוּעָה שְׁלֹשָׁה יָמִים מִלְּקִיץ אוֹתוֹ וְיִשָּׁן

If a person makes an oath and states, ‘I will not sleep for three days’, we should administer lashes to him and he may sleep (immediately).

Why give him lashes? It is impossible for a person to refrain from sleeping for that length of time. Therefore, his oath is an oath in vain.

The corollary of this statement in the Gemara is that a person could refrain from sleeping for up to three days. So if he falls asleep on day one or two and harm occurs, he would be liable.

A watchman fell asleep on the job and the store was robbed. The watchman’s defense for having fallen asleep was due to a condition beyond his control. This defense was not accepted since he could and should have taken measures to prevent himself from falling asleep.

תְּדִיר וְשֵׂאִינוּ תְּדִיר תְּדִיר קוֹדֵם

A mitzvah that occurs frequently and one that occurs infrequently; the mitzvah which is more frequent takes precedence.

Which mitzvah should be performed first? The one that occurs more frequently should be performed first, even if it means that the less frequent mitzvah will not be performed.

However there are exceptions to this rule:

1. The haftorah read when Rosh Chodesh Teves occurs on Shabbos is also Chanukah. The haftorah for Chanukah is read, even though it is less frequent, in order to publicize the miracle of Chanukah..
2. When Rosh Chodesh Av coincides with Shabbos, one should read the haftorah of Chazon Yeshayahu, even though Rosh Chodesh is more frequent. The haftorah for Rosh Chodesh Av is in a series of three haftorahs and is not subject to the rule of greater frequency.

עֲשׂוּ לִי סְעוּדָה גְדוֹלָה לְיוֹם אַחֲרוֹן אָמַר לְאוֹהָבוֹ
עֲשֵׂה לִי סְעוּדָה קְטַנָּה בְּדֵי שְׂאֵהָנָה מִמֶּךָ

“Prepare a large banquet for me”. On the last day he says, “Prepare a small banquet for me, so I can enjoy your company.”

God declares on Shmini Atzeres, “You have been with me through Rosh Hashanah shofar, Yom Kippur, Kol Nidrei, Yizkor, Neilah, Succos, Hakafos and Shmini Atzeres.

Now people leave to return to your homes and we will reassemble on the festival of Pesach.”

This parting is difficult for God and this phrase expresses that reluctance to part from us.

שׁוֹתָא דִּינוּקָא בְּשׁוּקָא אׁוּ דְּאָבוּהּ אׁוּ דְּאִמִּיהּ

The talk of a child in the marketplace is either that of his father or his mother.

Parents are responsible for the character and upbringing of their children.

Ishmael is referred to as “the son of Hagar,” who mocked Sarah (Gen 21:9). The responsibility for Ishmael’s behavior is placed squarely on his mother.

How do you teach good habits to children? You don’t teach, education is by example. Children see their parents acting a certain way, and they imitate their parent’s same behaviors.