



TISHREI DIGEST

ימים נוראים

5777-2016

Featuring a
compilation of
Divrei Torah

Sponsored by:
MORDY AND CHANA WEINBERG
MORDECHAI AND CHANA SCHLAM

KOLLEL OHR YOSEF 
THE THORNHILL COMMUNITY KOLLEL

Growing Through Torah



A MESSAGE FROM OUR ROSH KOLLEL.....	3
FINDING A BALANCED SELF-IMAGE.....	5
THE PROTECTION OF SIMCHA.....	9
ROSH HASHANA WITH REBBE NACHMAN.....	12
HILCHOS YOM TOV	14
WHY AN APPLE?.....	17
THE HOPE OF YOM HAKKIPURIM	19
YESHIVAS BEIN HAZMANIM (POSTER).....	21
BECOMING A BAAL TESHUVA.....	22
EXTENDING THE SUKKAH	25
CHINUCH CHALLENGES:	
WHY CAN'T I GIVE MY SON A LEMON INSTEAD OF AN ESROG?.....	28
ESROGIM SETS (POSTER).....	32
HILCHOS SUKKOS.....	33
SIMCHAS BEIS HASHOEVA (POSTER).....	36
דפנות הסוכה - מה דינם.....	37
ABOUT THE KOLLEL	39

For more information, visit www.thornhillkollel.com for lists of shiurim, events, and schedules.

Sign up for our weekly bulletin on our website, or by emailing info@thornhillkollel.com



A MESSAGE *from our* ROSH KOLLEL



In the seventh *perek* of *Hilchos Teshuva*, the Rambam makes the following statement:

הואיל ורשות כל אדם נתונה לו כמו שביארנו ישתדל האדם לעשות תשובה ולנעור כפיו מחטאיו כדי שימות והוא בעל תשובה כדי שיזכה לחיי העולם הבא

"Since every person is given the ability to choose as we have explained previously, a person should do *teshuva*." At first glance this seems perplexing. Why does the Rambam introduce the concept of *teshuva* as being predicated on the notion of free will? Furthermore, the Rambam continues to dedicate the subsequent two chapters to expand the idea of *bechira*. Why is this pertinent to the *halachos* of *teshuva*?

The greatest gift we have is the ability to choose. When choice is taken away from a person, he loses his G-dliness and is reduced to his animalistic impulses. Conversely, the more a person develops this ability the more G-dly he becomes. This is referred to by Rabeinu Yona as *maalas habechira*

"הן האדם היה כאחד ממנו לדעת טוב ורע"

In his well known essay, "Nekudas Habechira", Rav Dessler zt"l's explains that each person has his unique point of *bechira*. This is the place where he is challenged. As a person develops and overcomes his previous contests, his *nekudas habechira* changes. While the *gaon* R' Moshe Feinstein zt"l worked on *taavas achila* for



30 years, others may still be grappling with basic *kashrus*. But nonetheless, the Rambam tells us that every person is equally capable of any act, good or bad. "הרשות נתונה" to perform the most elevated deed or alternatively, the lowliest sin.

Rabeinu Yona writes on the *mishna* in *Avos*, שמצוה גוררת מצוה ועבירה גוררת עבירה, ששכר מצוה ושכר עבירה עבירה, that when a person chooses to do good he is rewarded by being able carry out that choice. But if he abuses his power of choice הקב"ה מתרחק ממנו ומניחו ומוסר אותו ביד טבעו הרע וכו' ואין בידו יכולת לסור - he is condemned to his situation without the ability to extricate himself from his "טבעו הרע". The Mashgiach of Lakewood, Rav Nosson Wachtfogel זצ"ל, points out that Rabeinu Yona is teaching us that although a person is able to choose his road, once he ventures down the path of sin, he is doomed to drag himself in whichever direction the trail may bend. How is this consistent with our concept of *teshuvah* which allows a person to start his journey anew? "יעזוב רשע" as Rabeinu Yona himself expounds on at length in *sefer* תשובה.

However, both concepts are true. The nature of עבירות is to envelop a person to the extent that he is unable to liberate himself. But nonetheless the Rambam tells us, הואיל והרשות נתונה ישתדל האדם לעשות תשובה, a person always has *bechira* to undertake *teshuvah* and disentangle himself from the clutches of temptation.

This is the intention of the *Gemara* in *Menochos*. The *Gemara* writes that *olam hazeh*, this world, was created with the letter "ה" which is open on the bottom. This indicates that it is easy to fall through sinning. However, the letter "ה" is open at the top as well- a person can climb out of the abyss through *teshuvah*.

But there is one stipulation. The *Gemara* asks why a person must ascend to the top of the "ה" in his attempt to reenter the world. Why can't he simply return the way he left? The reason given is לא מסתייא מילתא. He won't be successful; he will just fall back through the bottom of the "ה". In order to ensure his return he must forge a new path.

I believe there is a tremendous lesson here. Firstly, in any situation-הרשות נתונה- you always have the ability to choose. However, we must understand that if we always stumble over the same problem then we need to try a new idea and make a change in routine. If a person grapples with arriving on time to *tefillos* then perhaps learning a few minutes before davening can help overcome this struggle. For even a small change can give a person back his ability to choose- his *maalas habechira*. May we successfully use our abilities for continued growth.

Wishing you a חתימה טובה.
Rabbi Mordechai Scheiner, Rosh Kollel



FINDING A BALANCED SELF-IMAGE

Rabbi Eliezer Breitowitz, Rosh Yeshiva Darchai Torah

I.

The weekly portions of *Re'eh*, *Shoftim*, *Ki Setze*, and *Ki Savo* – all read in the weeks before Rosh Hashana – comprise a review of *mitzvos* that had already been given at *Har Sinai*.

The final two *mitzvos* in this section are *mikra bikurim* (expressing gratitude to Hashem for the gift of *Eretz Yisrael* when presenting its First Fruits to the *Kohen*) and *vidui ma'aser* (affirming compliance with the requirements for the proper distribution and use of the various tithes).

Following these concluding *mitzvos*, the *Torah* (Devarim 26:16) continues:

"This day, the Lord, your God, commands you to fulfill these statutes and ordinances, and you will observe and fulfill them with all your heart and with all your soul."

Ramban explains: Only after the completion of the entire presentation could the Jews be commanded to observe and perform the laws.

At first glance this is difficult to understand. We could certainly imagine that each *mitzvah* would become operative at the precise moment that it was transmitted to the Jewish people. Why should the obligation have been delayed until the culmination of the discourse?

II.

Mitzvos "obligate" us in two different ways. First: The *mitzvah* is a specific command to perform a particular act or to desist from performing a particular act. This "letter of the law" defines our precise responsibility. Second: The *mitzvah* communicates a value or ideal to be implemented in areas not necessarily covered by the "letter of the law". Often, we discover these ideals through reflection on the *ta'amei hamitzvos*, the underlying rationale of the *Torah's* legislation. For lack of a better term, these values could be called the "spirit of the law".

To illustrate: One of the most perplexing sections in the *Torah* is the law of the *ben sorer u'moreh* (Devarim 21:18-21) – the rebellious son who is put to death for gluttony and disobedience. The *Talmud* (Sanhedrin 71a) tells us that this law never was and never will be practiced as the myriad conditions for its practical implementation cannot be met. Nevertheless, the *Torah* still taught this law so that we should interpret its several lines and be enriched. In other words, although

Divrei Torah

the “letter of the law” has no realistic application, its spirit – lessons about the relationship of parents and children, indulgence in the pleasures of this world, and the slippery downward slope confronting the hedonist – remain invaluable.

III.

It would appear that there are fundamental differences between these two types of “obligation”.

The explicit command of the Torah (“letter of the law”) is non-negotiable. Barring a potentially life-threatening situation, compliance is required and assumed. However, the values extracted from those explicit commands (“spirit of the law”) may be ultimate goals to be pursued in the long run, yet may allow for some “wiggle room” in the short run. Sometimes the circumstances of a person’s life make the embrace of religious ideals difficult and unfeasible. When it comes to an explicit Torah command, a solution must be found, but when it comes to the implementation of an ideal – albeit one rooted in Torah – there may be a strong case made for temporary postponement.

There is an additional dissimilarity relevant to our discussion. A specific *mitzvah* is relatively clear as to the demands made by the letter of its law. Generally, it will not be necessary to master the entire Torah in order to ascertain our obligations in a specific area of observance. The laws of *Shabbos*, *kashrus*, *tefillah*, *tzedakah*, *taharas hamishpacha*, and *shemiras halashon* can each be studied and mastered without comprehensive knowledge of the others. When it comes to the underlying ideals however, a complete picture emerges only from dialectic of seemingly contradictory perspectives.

For example, let us raise a philosophical question about man’s place in the world. Is a human being meant to be passive and accepting, realizing that ultimately he is living in Hashem’s world, and Hashem, so to speak, is calling the shots? Or is man meant to be active and not accepting, striving to rectify the world into which he was placed?

The *mitzvah* of *Shabbos*, especially its requirement that we desist from constructive activity, points to the former. The *mitzvah* of *bris milah* and its requirement that we repair what nature has left undone, on the other hand, points to the latter. Where is the truth? It must be somewhere in between in the proper balance of these

two ideas. (Perhaps it is worth recalling the famous observation that *bris mila* is observed on the eighth day to guarantee that the child experiences a *Shabbos* first. See Taz Yoreh Deah 265:13.)

IV.

Returning to the cryptic comment of the Ramban that the Jewish people could not be commanded to observe the laws until their presentation was complete, we can offer the following suggestion: Because the command to observe the laws entails not only following their letter but also living in accordance with their spirit, this could only be required of the Jewish people after they had all the laws in their possession. Only then could they have had access to the true ideals that underlie the entire Torah.

As it happens, the final two *mitzvos* of *mikra bikkurim* and *vidui ma'aser* provide a further illustration of this concept, as a careful analysis shows that these two commandments are apparently founded on opposite assumptions.

mikra bikkurim is, as we all know, an opportunity to express gratitude to Hashem for his kindness in granting us the magnificent gift of Eretz Yisrael. We also know that a sense of entitlement is the very antithesis of gratitude; why should I feel grateful if the benefit is well-deserved and accordingly coming to me!

vidui ma'aser however is a declaration of competence and achievement. As the verses (Devarim 26:13-14) state:

*"Then you shall say before the Hashem, your Lord, "I have removed the holy portion from the house, and I have also given it to the Levi, the stranger, the orphan, and the widow, according to all Your commandment that You commanded me; **I have not transgressed Your commandments, nor have I forgotten.** I did not eat any of it while in my mourning, nor did I consume any of it while unclean; neither did I use any of it for the dead. I obeyed the Hashem, my Lord; **I did according to all that You commanded me.**"*

Surprisingly, the declaration ends with a prayer (26:15):

"Look down from Your holy dwelling, from the heavens, and bless Your people Israel, and the ground which You have given to us, as You swore to our forefathers a land flowing with milk and honey."

Divrei Torah

Here Rashi cites the Rabbinic interpretation that, in fact, having performed the laws of the tithes properly, we are entitled to Hashem's blessings:

"We have fulfilled what You have decreed upon us. Now You do what is incumbent upon You to do."

Again what is the truth? Is man fundamentally underserving of Hashem's bounty or is he truly entitled? The answer lies in finding the perfect balance of these two ideas. As one of the great *Ba'alei Musar* put it, "It is a tragedy when a person fails to recognize his faults; it is even a greater tragedy when a person fails to recognize his virtues."

V.

As we approach the days of judgement and engage in introspection and *teshuva* it is critically important that we find and maintain this balance. If we see ourselves as incompetent failures and as undeserving of Hashem's inscription for a *shana tova*, our sense of hopelessness and despair will be self-fulfilling. If, on the other hand, we only recognize our achievements and successes, we will not take advantage of the immense potential for self-improvement that these holy days provide.

The correct balance gives us both the needed sense of urgency for *teshuva* as well as the confidence that – with effort – we can successfully achieve our goals.

אני לדודי ודודי לי

Throughout the year we may have drifted away from our true selves and from what we know to be correct. At this time of year, Hashem is accessible and waiting for us to respond. We must first, though, discover and expose our true self, the *ani*. Only then will we be truly worthy of a relationship with Hashem.



THE PROTECTION OF SIMCHA

Rabbi Dovid Rosen, Rabbinic Coordinator for the COR

Chazal have taught us that the series of *yomim tovim* of the *Yomim Norayim* is a process and progression. Each *yom tov* builds on the spiritual gains of the previous *yom tov*.

"L'Dovid, Hashem ori v'yishi...ki yitzpineini b'sukko b'yom rayah..." The process begins with "ori" which is a reference

to Rosh Hashana, followed by "v'yishi", which is a reference to Yom Kippur, and culminates with Sukkos which is referred to in the *pasuk* of "*ki yitzpineini b'sukko b'yom rayah*".

On Rosh Hashana we are *mamlich* Hashem. We rededicate ourselves to Hashem with a clear perspective of our priorities. "*L'Dovid Hashem ori*" – Rosh Hashana gives us clarity in how we want to live our lives.

Now that we have rededicated ourselves to Hashem, we need to go through a cleansing process in order to facilitate our renewal. "*V'yishi*"- through the *Aseres Yemei Teshuva* and Yom Kippur, Hashem is our '*Yeshua*' in our purification. As the *mishna* says, "*Lifnei mi atem mitaharin, mi methair eschem? Avichem shebashamayim*".

Now we come to Sukkos. "*Ki yitzpineini b'sukko b'yom rayah*". The *pasuk* is telling us that Sukkos is meant to be a protection from "the dangerous situation". What do we need protection from – especially since we have just become purified on Yom Kippur?

There is another *remez* to the process of the *Yomim Norayim* from the words of *Shemoneh Esrei*, "*Melech, Ozair u'Moshea, u'Magen*". "*Melech*"- we are *mamlich Hashem*; "*Ozair*" – Hashem helps us with our *teshuva*; "*u'Moshea*", Hashem purifies us, "*u'Magen*", Hashem shields and protects us on Sukkos. This is another reference that Sukkos is for our protection. What is the need of this protection?

Furthermore, to what degree must we be protected? The *mitzvah* of *sukkah*, like the *mitzvah* of *mikvah*, is a *mitzvah* which requires the person's entire being to be involved in the *mitzvah* – we are totally surrounded by the *sukkah*. We see that our entire "being" is in need of the protection of the *sukkah*. Also, we find that the other *mitzvos* of Sukkos, the *daled minim*, have this same element. Each of the *minim* symbolizes a different part of our bodies. As the *midrash* states, the shaking of the *daled minim* is a *kiyum* of the *pasuk*, "*Kol atzmosei tomarnah*". We see that the *mitzvos hachag* address our entire being.

Divrei Torah

So what is this precarious situation in which we require such a complete protection?

The answer is that since we have gone through the purification of Yom Kippur, we need to be careful to retain and protect the purification that we have attained. Just like a stain on freshly laundered clothing is much more devastating, so too, as we are about to return to our regular routine, we are much more vulnerable at this time.

This could be the reason why we read *Megilas Koheles* on Sukkos. Since Sukkos is the *yom tov* during which we focus on preserving the clear perspectives that we have had throughout the *Yomim Norayim*, we read *Megilas Koheles* in order to reiterate these principles and stress the emptiness of material pursuits.

Now that we have established that there is a great need for protection on Sukkos, and that the protection must be all-encompassing, we would have expected that the *sukkah* should be a very strong structure. However, we find that it is just the opposite. We *pasken* that *sukkah diras arei b'einon*. Furthermore, while learning *Mesechtas Sukkah*, we notice that there are more *halachos l'Moshe miSinai*, which are basically halachically based shortcuts on how to build a kosher *sukkah*, than in any other *sugya*. These include: *lavud, gud asik, gud achis, dofen akumah, shtayim k'hilchason ushlishis afelu tefach, pi tikrah, tzuras hapesach, migu l'inyan Shabbos, psal hayotzei min hasukkah*, as well as *chavut rami*. It seems the message is that although we require a complete protection, all Hashem expects from us is to take a meaningful, halachically based step in the right direction. Once that step is taken, Hashem will then complete that which you have started.

What protection does Sukkos provide? Sukkos is called "*Zman Simchaseinu*". Through *simcha* we are able to retain the spiritual gains of Rosh Hashana and Yom Kippur. How does *simcha* have a protective nature? *Klal Yisrael* is considered Hashem's *chelek* – "*ki chelek Hashem amo*". Chazal have taught us, "*Aizo hu ashir? Hasameach bechelko!*" Hashem has satisfaction with *Klal Yisrael*. One of the events that we commemorate on Sukkos is the return of the *annanei hakavod*. "*Atah v'chartanu*" took place on Pesach when Hashem took us out of *Mitzrayim*. "*Ahavtah osanu*" refers to Shavuot when Hashem gave us the Torah, and then "*v'ratzeisa banu*", Hashem showed His desire for us when we were given back the *annanei hakavod*, after the *cheit haeigel*. Hashem was *sameach bechelko*. With *simcha* we acknowledge that although we might have deficiencies, and although we might not have the greatest capabilities, we don't focus on what we lack. With

simcha we utilize the *kochos* that we do have, and with this attitude we are able to accomplish what we need to do, and what we are capable of.

We then come to *Shemini Atzeres*, the final *yom tov* of the *Yomim Norayim*. The *Gemara* says that we learn that *Shemini Atzeres* requires *simcha* from the extra word "*ach*" in the *pasuk*, "*v'hayisa ach sameiach*". The *Gr'a* asks that since the word "*ach*" is always used to exclude, how can it also be used to include *Shemini Atzeres* as a day that requires *simcha*? He answers that the word "*ach*" actually does exclude by *Shemini Atzeres* not having any of the *mitzvos hachag* of Sukkos. No *sukkah* and no *daled minim*, only *simcha*. *Chazal* teach us the Hashem says at the end of Sukkos, "*Kasha Alei pridaschem*". Hashem is, *kivyachol*, concerned with *Klal Yisrael* leaving the *Yomim Norayim* and going back to their mundane lives. The *Yomim Norayim* had special *mitzvos* which assisted *Klal Yisrael* with their *avodas Hashem*. We were given *Shemini Atzeres*, a *yom tov* without any special *mitzvos*, only *simcha*. Hashem gives us one more day of unassisted *simcha* which emphasizes the necessity of *simcha* when we are about to re-enter our regular routine.

How does *Klal Yisrael* celebrate a *yom tov* that is a *yom tov* of only *simcha*? We celebrate *Simchas Torah*, "*ain simcha kaTorah*"!

Now that we are re-entering our regular routine, we must preserve the spiritual gains that we have accomplished during the *Yomim Norayim*. We are able to achieve this by reinforcing *simcha* in our lives, especially through *limud haTorah*!



ROSH HASHANA WITH REBBE NACHMAN

Rabbi Yosef Dovid Rothbart, Avreich

Some people celebrate Rosh Hashana two days a year; for others, Rosh Hashana comes more often. No, they don't blow the shofar or enjoy an apple dipped in honey, but the great Chasidic master, Rebbe Nachman of Breslov, teaches us that

whenever a person scrutinizes the actions of another individual and analyzes them it is Rosh Hashana- the Day of Judgment.

This though, is not what Hashem intended. The yearly judgment was meant to be just that, a yearly judgment, not a daily reality. The *mishna* in *Avos* cautions us that only an individual "who has reached the place of his friend" has the authority to pass judgment on him. Which human being can claim that he has that qualification? Who can honestly say that that he has completely understood his friend's circumstances without ever having crossed over the threshold into his friend's inner world? Only Hashem, the being who carved out a place inside Himself to contain the world, can assert this. Only the Omnipotent One, whose place is not inside our reality, but is the place of all existence, can determine the merit of another's actions.

(הוא מקומו של עולם ואין העולם מקומו" מדרש רבה ויצא והא דבי"ד יכולים לדון מובן ע"פ יסוד נפוץ בדברי הרמב"ן דהקב"ה מדבר מתוך גרונו וא"ל)

But the *mishna* in *Avos* demands more. Simply stepping into the place of the defendant is inadequate. The one deciding the worth of another's deeds must be endowed with the attribute of compassion as well. "You must judge every person favourably", the *mishna* insists.

Here Rebbe Nachman draws our attention to a seldom emphasized aspect of Rosh Hashana. No other Biblical festival ever coincides with *Rosh Chodesh*. Pesach and Sukkos arrive on the fifteenth, Shavuos on the sixth. It is only Rosh Hashana, the festival which commences the *teshuva* process that coincides with the coming of the new moon.

Rebbe Nachman points out that this is an indication of Hashem's tremendous compassion. Certainly Hashem loves us. The Meor Einayim states that Hashem derives immense pleasure from even the most sinful of his children. Yet, notwithstanding this immeasurable love for each Jew, how is it possible to approach the Creator on the Day of Judgment and entreat him to overlook our shortcomings? Indeed, where does the inspiration to turn to Hashem, the source of all life, to seek His forgiveness, even come from?

The answer is that Rosh Hashana coincides with Rosh Chodesh. The Gemara describes an incident which occurred when the world was merely a few days old. The moon and sun at that time both cast equal light, but Hashem dimmed the glow of the moon. To atone for his limiting the moon's radiance, Hashem commanded us to offer a sin offering "on His behalf". "Bring for me a *kappara*" at the onset of the month when the moon is barely seen, was what He requested. This appeal of Hashem kindles within us every Rosh Chodesh that very desire to beseech Hashem to cleanse us from our own iniquities. And because this longing occurs at the very moment when Hashem asks this from us, indeed as a result of his asking, we are not mortified to do so. This compassion of the Supreme Being, which manifested itself in his limiting the moon's brilliance in order that He could command us to bring a sin-offering on His behalf, enables us to do *teshuva* without hesitation. This is genuine compassion, and this is why only He can judge.

This realization should give us confidence that during the most monumental moments of the year, the only Being who can decide our fate is the one who truly understands our inner landscape, and is the ultimate paradigm of compassion. As we usher in the Ten Days of Teshuva and turn to Hashem beseeching forgiveness, we can now rejuvenate our relationship with the conviction that He is lovingly waiting for us to do so.



HILCHOS YOM TOV

SELECTIVE HALACHOS PERTAINING TO YOM TOV

Rabbi Eli Kohananoov, Mashgiach Ruchni Ohr Emet Hebrew Day School

1. There is a disagreement as to whether or not matches are *muktzeh* on *yom tov*.
2. It is forbidden to create a new fire on *yom tov*, since it was able to be lit before *yom tov*. However, transferring from an existing flame is permitted for a *yom tov* need. Some *poskim* maintain that taking from an electric coil which is red hot is considered to be transferring from an existing flame and therefore permitted,

- while others contend that a coil is not a flame and therefore prohibited.
3. It is forbidden to transfer a flame for no purpose on *yom tov*. However, if a person wanted to move the flame in order to illuminate his home or for *kavod beis hakenesses*, it is permitted. See footnote regarding *yahrtzeit* candles.
 4. One may not prepare from one day to the next. Even preparing during *bein hashmashos* is forbidden.

1. See Aruch Hashulchan 503, 7 and Shmiras Shabbos K'hilchisa 21, 5 who hold that matches are not *muktzeh* since transferring flames is allowed during *yom tov* and matches may be used for this purpose. The Yabia Omer II, 27 maintains that they are no better than any *שולאטו כלי לאיסור* as they are made to strike and create a new fire which is forbidden on *yom tov*. Therefore, they are only allowed to be moved if they are needed for a permissible purpose, or if they occupy space which is needed. To move them to transfer a flame would be allowed even according to this opinion.
2. See Shulchan Aruch 502 and Mishna Berura 502, 1. In regards to electric coils, see Igros Moshe Y"D II, 75 who permits it. He draws a parallel from similar case discussed by the K'sav Sofer (Siman 77) which is brought in Mishna Berura 502, 4. Harav Shlomo Miller Shlita however, contends that taking a flame from a *toldos ha-aysh* is called *molid* and is *assur*.
3. See Shulchan Aruch 514, 5. See also Mishna Berura,

- 34 who explains that transferring lights for non-*yom tov* needs could possibly be an *issur d'oraisa* as *melachos* permitted on *yom tov* were only permitted *l'tzorach*. There is much discussion regarding lighting candles for a *yahrtzeit*. See Biur Halacha, D"H Ner Shel Batala who posits that a person should light his *yahrtzeit* candles before *yom tov*. If a person forgot to do so, he may light it in a room where benefit will be derived from the candles. In a *דוחק שעת* (pressing situation), it's possible that one may be lenient. One should consult a competent *Posek*.
4. See Shulchan Aruch 503 and Biur Halacha D"H B'Yom tov. See also Chidushei R' Akiva Eiger, Nedarim 79b "Mah" brought in short in his glosses on Shulchan Aruch, 495, that even to prepare during *bein hashmashos* for *bein hashmashos* could be forbidden since it is not known exactly when day turns to night. For this reason, even lighting a candle (through transferring of course) would be forbidden as one could be preparing for the upcoming night.

5. Even things that aren't *melacha* but take effort, such as washing dishes or transporting tables and chairs, are forbidden.
6. Some permit opening an electric oven on *yom tov* even if this may cause the oven's indicator light to turn on. Others maintain that this is forbidden.
7. It is permissible to wash one's hands and face with hot water on *yom tov*, even though the cold water is going into the hot water boiler as a result. It is also permissible to use hot water to wash the dishes. (Those who have a built-in instant electric hot water system should consult a *rav*.)
8. Some *poskim* permit lowering a flame on a gas stove in order to prevent a dish from burning. Many *poskim* though, are stringent if a different smaller flame can be used instead. *Sephardim* should follow the stricter opinion.

5. See Mishna Berura 503, 1 and Rema in Siman 667, 1 who explain that the prohibition of preparation also applies to doing things that aren't forbidden because of *melacha*. If one wants to tidy up the house in order that it should look neat, it would be permitted, since this is considered a *yom tov* need (Mishna Berura *ibid*, 6). I heard in the name of Harav Shlomo Miller that setting up one's table before nightfall is permitted for this reason as well. (This logic only applies to non *melacha* preparations.)

6. See Orchos Shabbos III, 29 30 who writes that because the opening of the oven doesn't cause the light to go on immediately, but instead the air enters the oven and that causes the thermostat to turn on the oven, this constitutes a *grama* and some permit a *grama* on *yom tov*. See Sha'ar Hatzion 514, 31 that brings *poskim* who hold that *grama* is allowed even if it is not being relied upon to prevent a loss. The Chazon Ish held that *grama* on *Shabbos* and *yom tov* are the same and therefore only in a case of a loss could one use the *heter* of *grama*. If a light would go on and off right away when the oven door would be opened everyone would agree that it is forbidden. Harav Shlomo Miller *shlita* told me one can take food out of the oven with a *shinui* or to take the food out very quickly in order that the thermostat won't have time to turn on.

7. See Shulchan Aruch 511, 2. The reason is that since heating up hot water is permitted for *ochel nefesh*, it is also allowed for other uses deemed *shaveh l'ochel nefesh*, such as washing one's hands and face. Even though the water being heated up at the time that the person is washing

his hands may not actually be used, the cooking of the water is looked at as part of the process of washing and is therefore permitted (R' Moshe Feinstein *zt"l*). The Rosh Kollel Shlita brought a proof in the name of Rav Ahron Kotler *Zt"l* to this from the Gemara in Kesubos 7a which discusses *be'ila rishona b'yom tov*.

8. See Shulchan Aruch 514, 1 that turning down a flame, even a little bit, is forbidden on *yom tov* as lowering a flame doesn't improve the food, but just keeps it from getting ruined. Therefore, this is not considered an act for *ochel nefesh*. Consequently, *Sephardim* should be strict and not turn down any flames for any purpose. See Chazon Ovadia *Hilchos yom tov* who permits this even for *Sephardim* as the "*kibui*" on a stove isn't as strict as wood which is what the Mechaber is discussing. According to the Rema, it is permitted to turn down a flame if there is no other way to save the dish from getting ruined. Rav Moshe *zt"l* in Igros Moshe O"C I,115 and O"C IV, 103 is *mechadesh* that according to the Rema there is no difference between transferring a flame to cook with, or turning down a flame for cooking purposes. The reason why the Rema wrote that a person may only turn down the fire if there is nowhere else to place his food is that in those days turning off a fire was more difficult than starting a new fire. Nowadays however, raising and lowering a flame is the same. Therefore, one shouldn't do more work and transfer a new flame. See Shemiras Shabbos K'Hilchasa 3, 10 and footnotes 42-44 for those who argue and the logic behind their opinions.

Divrei Torah

9. There is a *machlokes* whether a *choleh* who isn't incapacitated is allowed to take pills or vitamins during *yom tov*. On *yom tov sheini* everyone agrees it is permitted.
10. Leftover oil from the *yom tov* candles which were lit during *bein hashemashos* is *muktzeh*. The flame itself can be transferred for any *yom tov* need.
11. It is forbidden to do *melacha* to fulfill an animal's needs on *yom tov*. A person however, may handle pet food in order to feed his animals.

9. See Shulchan Aruch 496, 2 that performing acts of *refuah* that would be forbidden on *Shabbos* are also forbidden on *yom tov* as well. Taking medicine on *Shabbos*, even though no *melacha* is being done, is forbidden due to the גזרה of "שחיקת סמננים"- lest a person come to grind medicine which is an *av melacha*. On *yom tov* however, according to most *poskim* grinding is assur only *miderabanan* as it is a *melacha* that is necessary for *ochel nefesh* (see Mishna Berura 495, 13). Therefore the decree of "שחיקת סמננים" would be similar to a "גזרה לגזרה" and would be allowed. This is the opinion of the Avnei Neizer O.C. 394 and Tzitz Eliezer VIII, 15. The Magen Avraham 532, 2 disagrees, as he infers from the language of the Mechaber that only on *chol hamoed* are all types of *refuah* allowed, but not on *yom tov* itself as the taking of medicines isn't considered "שוה לכל נפש". The Shmiras Shabbos K'hilchisa (old print) 33, 24 agrees with the Magen Avraham (see also footnote 89 there for a deeper analysis). On *yom tov sheini* however, all would agree that it is allowed since the Shulchan Aruch 496, 2 permits even performing a *melacha miderabanan* for a *choleh's* need. A *melacha d'oraisa* however, is *assur*.

10. Magen Avraham 514, 7 writes that the oil is set aside for the *mitzvah* during *bein hashemashos* and is therefore *muktzeh* for the entire *yom tov*. Oil from a candle that is lit after *bein hashemashos* would be able to be used it during *yom tov*. The Sha'ar Hatziyun (ibid,15) brings a *machlokes* whether one would be able to take out oil while the flame

was still lit for an *ochel nefesh* need since "kibui" for a *yom tov* need is allowed. Or do we say that because the "kibui" and the usage of the oil for *ochel nefesh* do not happen at the same time it would be forbidden. The Sha'ar Hatziyun concludes with a *safek* and therefore this should not be done. The fire itself can be transferred for needs such as cooking or if more light is needed since that is one's intention when lighting *yom tov* candles. (Shmiras Shabbos Kh'ilchisa 44, footnote 35)

11. Shulchan Aruch 512, 3. The reason this is forbidden is that the Torah qualifies the allowance for *melechtes ochel nefesh* by adding "for you". The *Gemara* derives from this that such *melacha* is only permitted for Jewish people. Therefore, it would be forbidden to heat up food or carry in an area without an *eiruv* etc. for the sake of an animal or gentile. With regards to an animal however, the Rema writes that a person may add more than necessary to a pot before he cooks it with the intention of giving the extra to the animal. The Mishna Berura (22) explains that to put food in a different pot for the animal and cook it at the same time as the first pot would be forbidden because this is not included of the *heter* of "ribui b'shiurim". Therefore doing this would be considered cooking for an animal. With regards to a gentile, one must speak to a competent *halachic* authority as to how to host a gentile by the *yom tov* meal.



WHY AN APPLE?

Rabbi Dov Zupnik, Avreich

Perhaps the most iconic moment of Rosh Hashana is the dipping of the apple into honey with its accompanying prayer for a sweet new year. Why did *Chazal* choose the apple to symbolize a sweet year?

Some commentaries suggest that the reason for selecting the apple is because the Jewish people are compared to apples. This comparison can be found in Shir Hashirim (2, 3) "As the apple is rare and unique among the trees of the forest, so is my beloved -- Israel -- amongst the maidens (nations) of the world."

The Vilna Gaon, in his commentary to the Shulchan Aruch, offers another insight as to why an apple is used. He cites the incident in *parshas Toldos* in which Yaakov, after being instructed by Rivka to impersonate Esav, approaches Yitzchak to receive the *brachos*. Yitzchak then exclaimed, "ריח בני כריח שדה אשר ברכו ה'". "Behold! The scent of my son is like the scent of a field which was blessed by Hashem". The "field" is a reference to *Gan Eden*. The Targum translates the word "*sadeh*" as "*chakal tapuchim*" (apple orchard). In the view of the *Zohar* this story occurred on Rosh Hashana. What is the connection between the story in *Parshas Toldos* and Rosh Hashana?

To help us understand the Vilna Gaon's explanation, we need to delve deeper into the day's most significant *mitzvah*, the *shofar*. The blowing of the *shofar*, as explained by Rav Saadiah Gaon, is a way that we announce Hashem as being our king. Just as a human king has trumpeters blowing at his coronation, so too, we blow the *shofar* to symbolize our coronation of Hashem as our king. The question arises, however, if Hashem was our already our king even before Rosh Hashana, why is another proclamation necessary?

Elsewhere, the Malbim points out that Tanach uses at least two terms to describe a king – a *melech* or a *moshel*. Each one of these expressions is unique in so far as it describes a different way that the ruler achieved his power. A *melech* is a monarch who was accepted by the population as its king, while a *moshel*, forces his way to power without the consent of his subjects.

When we blow the *shofar* on Rosh Hashana, we are accepting the reign of Hashem willingly. This elevates Him to the status of *melech*. It is for this reason that the *chazzan* begins *shacharis* by chanting "*Hamelech*", and the ending of the third *bracha* is changed to *Hamelech Hakadosh*.

With these thoughts in mind, we can better understand the connection between the ritual of the apple and the *brachos* of Yitzchak. As mentioned above, a *moshel* gains control of people by force, and not physical force alone. If a person were to rise to power by wielding his absolute control over the country's resources, he would be considered

Divrei Torah

a *moshel* as well. Yitzchak blessed Yaakov with an abundance of food, money, and rain. These *brachos*, however, were conditional. Only so long as the Jewish nation adheres to the Torah will they will be blessed with sustenance and a good life. If *chas v'shalom* they don't, these blessings will be suspended. This essentially makes Hashem a *moshel* over us. Our very survival depends on our obeying his will.

Now we can understand the Vilna Gaon's insight into the apple. When we eat an apple on Rosh hashana night we are alluding to the *brachos* of Yitzchak which were accompanied by the scent of apples. This reminds us that Hashem is our *moshel*. The next morning though, when we blow the *shofar*, we transform our relationship with Hashem to that of Him being our *melech*.

Although we are tasked on Rosh Hashana to recognize Him as our ruler, we must remember that Hashem is our *moshel*. He is our master whether we embrace his reign or not. This outlook was taught to the Jewish people when they first acknowledged His authority. After the Jewish people had already promised "*na'aseh v'nishmah*" and had accepted the Torah by their own volition, Hashem raised the mountain over them. The Maharal explains that Hashem was advising them that heeding the Torah is not a choice, but an obligation. Is there a more appropriate fruit than the apple to remind us of the nature of Hashem's true Lordship?

אחת שאלתי מאת ה'

"One thing I asked of Hashem." The Zohar explains that **אחת** is an acronym for: **א**רץ **י**שראל • **ח**יי **ע**ולם **ה**בא • **ת**ורה. Although all these are acquired only through hardship, Dovid requested that Hashem grant him these gifts free of any effort. This can be understood as follows. Dovid was not trying to avoid the requisite suffering. What he was requesting was that the suffering be in matters of holiness such as toiling in Torah. He did not want to experience inferior physical suffering. This is what Dovid Hamelech entreated, that the hardship should be **ה'** מאת ה'.



THE HOPE OF YOM HAKKIPURIM

Rabbi Moshe Bauman, Avreich

As we begin the awe-inspiring day of Yom Kippur, it would seem most appropriate to set the tone with *selichos*, a *tefilla* begging Hashem for forgiveness, or perhaps, some *pesukim* describing the supremacy of Hashem. However, as we are all familiar, Yom Kippur commences with *Kol Nidrei*- a *tefilla* in which we absolve ourselves of our vows from the past year. What is the message of this seemingly puzzling beginning to the holiest day of the year?

Additionally mystifying is the fact that the Gemara tells us that Yom Kippur is one of the happiest days of the year. How does the emotion of *simcha*, joy, fit in to the overall picture of the day?

Perhaps we can unravel the puzzle based on an explanation by R' Moshe Feinstein zt"l.

Shortly after the beginning of this awesome day we recite the *pasuk* "*Ohr zarua latzadik, uliyishrei lev simcha*"- "*Light is sown for the righteous; and for the upright of heart, gladness.*" R' Moshe expounds on this by explaining the passage as follows. The message we are conveying by reciting this *pasuk* is that when we cry on this solemn day, we should not be "crying over spilt milk". Rather, we should be crying tears of hope for the future. Yes, we may have stumbled; we may have sinned; we may have not done the correct deed at the correct time, missing priceless opportunities. However, we should not view each misdeed as a failure, rather as a planted seed. A planted seed may appear as though it is rotting and disintegrating, while in truth that is the beginning of the growth process. So too, what we may have viewed as a shortcoming in our character or performance can be used as a stepping stone for growth. The recitation of this *pasuk* is projecting hope into this day of soul searching, while empowering each one of us with renewed strength.

Based on this understanding perhaps we can begin to understand why *Kol Nidrei* introduces Yom Kippur. When one takes a vow, his words are binding. Seemingly, once the vow is taken it is irrevocable; there is no going back. However, the Torah teaches us a concept of *hataras nedarim*, releasing oneself from a vow. What seemed to have been an irreversible utterance is no longer binding- it is as if it never existed. What appeared to have been a roadblock has been removed. So too, are our deeds. Although it may feel like our misdeeds are there forever, tainting our record, and there is no hope once those deeds were committed, that

Divrei Torah

does not have to be the case. Not only can we erase them from our history, we could, and should, as R' Moshe teaches us, be using them as catalysts for further growth. Therefore, as we begin this powerful day, we should not be feeling fear and hopelessness, rather hope for a better, brighter future, in which we improve upon our prior shortcomings.

This can also be the explanation as to why this day is categorized as one of the most joyful days of the year. The joy is not the same type of ecstasy experienced at any other point throughout the year. It is a joy in the knowledge that we can have a day of transformation, in which we take those deeds which were reasons to cry tears of remorse and despair, and transform them into tears of hope and rebuilding. It is an invigorating, empowering joy that simultaneously evokes our deepest gratitude to the One who has given us this priceless gift and who forgives us our sins. May Hashem help us do the proper *teshuva* and enable us to rectify our sins and continue to grow stronger in our service to Hashem.

וְאִשֶּׁר לֹא צָדָה וְהִיאֲלֵהִים אֲנִי לִידּוֹ וְשִׁמְתִי לָךְ מְקוֹם אֲשֶׁר יָנוּס שָׂקָה

Even a person who murdered a fellow Jew unintentionally can achieve atonement by running to a city of refuge. So too, at the end of a year which may have involved inadvertent sinning, Hashem tells us there is a time for refuge, a time which can atone for our *aveiros*.

YESHIVAS BEIN HAZMANIM

Thurs, Oct. 13 - Tues, Nov. 1

8:00 Shacharis

Breakfast

Seder

**Shiurim will take place over Chol Hamoed.
Further details to be announced.**

SPONSORED BY:

Joe Elmaleh & Family לעלוי נשמת דוד בן יעיש ז"ל



BECOMING A BAAL TESHUVA

*Rabbi Leib Irons, Director of Education NCSY Canada
and Coordinator of Project Inspire Toronto*

A *bochur* learning at Yeshivas Ohr Sameach in *Yerushalayim* joined a group of friends who were visiting the famed, Gerer Rebbe. After each of his friends introduced themselves to the Rebbe and spoke about how they were *baalei teshuva*, his turn finally approached. He extended his hand in greeting.

The Rebbe clasped his hand, and with a penetrating gaze the Rebbe asked the *bochur* where he was learning. The *bochur* replied, "I am learning at Yeshivas Ohr Sameach, but I am not a *baal teshuva*." The Rebbe immediately responded, "Why aren't you a *baal teshuva*?"

Seemingly, this *bochur's* innocent yet utterly mistaken attitude is common to people who believe that only individuals who have lived a lifestyle devoid of Torah and *mitzvos* need to do real *teshuva*. Those holier-than-thou charlatans who were born with the golden spoon of *frumkeit* in their mouths believe that they need only pay lip service to *teshuva* with mumbled *selichos* and crocodile tears shed during the *U'nesaneh Tokef* on Rosh Hashana and Yom Kippur. The Gerer Rebbe sought to rectify that mistaken and corrupt notion. The *bochur* had sought to distance himself from those people who had to make very difficult changes in their life in order to embrace a lifestyle of Torah and *mitzvos*. The Gerer Rebbe pointed out that every one of us is in the same boat as the proverbial *baal teshuva*, with the same need for *teshuva*. Indeed, once someone has arrived at the gateway of Torah and *mitzvos*, is the journey now complete? Has the marathon ended? Some people shockingly say that the much coveted milestone which symbolizes a *baal teshuva* having become being part of mainstream Orthodox Judaism, is when he begins to talk in *shul*. I once heard a *baal teshuva* attempt to quiet someone who was talking during *davening*. The rambunctious and cantankerous man nastily responded, "While you were eating your Big Mac at McDonalds I didn't say anything to you, so why don't you do the same and mind your own business!" I guess the *baal teshuva* could have escalated matters by smacking him across the face, just like the time when I was smacked by a stranger because I was talking in *shul* when I was twelve years old. B"H, this *baal teshuva* had the self-control to refrain from responding, whilst his assailant was digging a hole deeper and deeper for himself into his purgatorial abyss. Obviously, *Chazal* tell us that a *baal teshuva* occupies the highest level attainable in *ruchniyus*. That said, the alternative term in today's vernacular that is more descriptive of what the Gerer Rebbe was alluding to would be a "*ben aliyah*." *Teshuva* is not a place of arrival at the end of one's life mission.

It's a critical step in the lifelong journey of *deveikus* with Hashem. Dovid Hamelech summed up his life mission with the request of "*Shivtei biveis Hashem*," meaning that Dovid Hamelech sought to live a life basking in the glory of Hashem. He didn't ask to become a *baal teshuva* despite his lifelong preoccupation with *teshuva*. Rather, he wanted to live a life with Hashem. One does not achieve *deveikus* by merely identifying as a *baal teshuva* or as a *frum* person. He must live a life as a passionate and inspired Jew, which is a lifelong endeavour.

So how do we achieve the all-encompassing goal of becoming a *baal teshuva* and a *ben aliyah*? Perhaps we can learn from the well known joke, how do you eat an elephant (assuming it was a kosher version)? One bite at a time! *L'havdil*, so too with becoming closer to Hashem. It's a long process which requires steady dedication and devotion. The motif of the celebrated days in the calendar serve as a lighthouse throughout the year as per our stated mission. We start off with Pesach upon which unparalleled miracles occurred. The extent of which reached a pinnacle at *Krias Yam Suf* where the *shifcha al hayam*, the maidservant, experienced more of the manifestation of Hashem than even the *navi*, Yechezkiel. However, as the *baalei mussar* point out, despite the incredible miracles, the *shifcha* remained a *shifcha*. It was a fleeting moment of inspiration that required no work. Hence, eighty percent of *Klal Yisrael* didn't even leave *Mitzrayim* due to the Teflon nature of unearned inspiration. Once again at *Har Sinai*, *Klal Yisrael* experienced an unprecedented revelation of Hashem's wonders, yet within several weeks they had already sinned with the *chet ha'eigel*. Thereupon Moshe deemed it more important to shatter the first *luchos* which were *maasei Elokim*, and to replace it with the second *luchos*, which were fashioned by Moshe. *Chazal* tell us that had Moshe not broken the first *luchos*, the Torah would never have been forgotten from *Klal Yisrael*. Moshe, however, decided on his own volition to shatter the *luchos*, and Hashem subsequently gave his approval. The Torah regards that as Moshe's greatest accomplishment, by ending the entire *chamisha chumshei Torah* on the high note that Moshe shattered the *luchos*, as witnessed by the entire Jewish People. Moshe was sending a strong message to *Klal Yisrael* that inspiration alone, without real work that involves personal growth and introspection, would result in a perversion of the pristine Torah.

We take the lessons of Pesach and Shavuot, that inspiration alone is insufficient, and begin again, starting on *Shiva Asar B'Tamuz*, when the *luchos* were broken. That was followed by Moshe's davening for *mechila and kapara*. He ascended *Har*

Divrei Torah

Sinai for a second time on *Rosh Chodesh* Elul. On Yom Kippur, Moshe Rabbeinu came back down from *Har Sinai*, without any fanfare, carrying a new set of *luchos* that signified the approach of intense effort which followed the fleeting inspiration. During Elul we attempt to capture the energy of Moshe Rabbeinu's Elul, represented by an approach of *teshuva* through introspection and hard work. For forty days we connect to Hashem from the mindset of a budding *baal teshuva*, and only with the shofar blowing on *motzei* Yom Kippur do we shift our focus to the next stage of becoming a *ben aliyah*. With that we build the *sukkah* and go out into the world with our newfound identity. We shake the *arbah minim* in the four directions of the world, and we offer *karbanos* (in the times of the *Beis Hamikdash*) representing all of the world's nations. We then revisit our *teshuva* on *Hoshana Rabbah*, and we tie it all together with *Shemini Atzeres* and *Simchas Torah*, days during which we celebrate alone with Hashem the achievement of becoming both a *baal teshuva* and a *ben aliyah*. At that stage we are able to connect with Hashem through the *simcha* of Torah, when we no longer require the singular *teshuva* focus from Yom Kippur. The *shalosh regalim* are the three legs upon which our *Yiddishkeit* derives inspiration and meaning. From the beginning of Pesach until the end of *Shemini Atzeres*, we work on becoming holistic Jews who take to heart the deeper messages of the *yomim tovim*. That message is to become an inspired and passionate Jew through true *avodas Hashem*.

We live in an era that has witnessed a renaissance of Torah and *mitzvos* with the incredible *baal teshuva* movement that began following the Six Day War. Despite the frightening levels of assimilation and intermarriage, the *baal teshuva* world continues to grow. Those *baalei teshuva* have invigorated the *frum* community with passion and inspiration by not settling with the *mitzvos anashim melumadah*, a rote version of Judaism that lacks meaning and is devoid of a *neshama*. Rather, they have taught *Klal Yisrael* by their actions that we all must become *baalei teshuva* and *b'nei aliyah*. Of course, we require moments of inspiration, but our *Yiddishkeit* has to be *tocho kibaro*, authentic and genuine both publicly and privately. The *shivrei luchos* and the second set of *luchos* rested together in the *aron* to teach us this important lesson of the need for consistency in our *avodas Hashem*. However, the ultimate success only comes by means of serious reflection, introspection, and action. That's what Elul and Tishrei are all about.



EXTENDING THE SUKKAH

Rabbi Yaakov Erlanger, Rebbi at The Toronto Cheder

On the *posuk*, "*Basukos teishvu shivas yomim*" (Vayikra 23, 42), the *Meshech Chochma* explains that there are different kinds of *mitzvos*. Some *mitzvos* direct us to go against our natural tendencies, while some are consistent with our nature, though they elevate and purify us.

An example of the first type of *mitzvah* is the *mitzvah* of sitting in a *sukkah*. After we have spent an entire season plowing, planting, harvesting, threshing, and then finally gathering all our produce into the silo, how sweet it would be to finally relax and luxuriate in the comfort of our homes! Along comes the Torah, at this exact moment in time, and demands, "*Tzei midiras keva, v'shev b'diras aria*." "Leave your permanent home, and dwell in a temporary hut." This is in direct contradiction to our nature. And the intent is to sanctify us, by literally pushing us beyond the physical limitations of our natural feelings.

However, there are other *mitzvos* that are consistent with our nature, simultaneously guiding us according to the laws of spirituality. Harvest time is certainly a time of joy. Therefore the Torah enjoins us to take the *daled minim*. "*U'smachtem lifnei Hashem shivas yomim*". "Rejoice with the four species before Hashem for seven days." The intention here is not to quash or subdue the natural joy of the season, but to channel the happiness and let it find expression in the *mitzvah* of the *daled minim*.

It is a well known concept, that one of the functions of the *mitzvos* is "*letzaref bahem es habrios*"; to purge us and purify us of our negative traits, and elevate us to perfection of character. Let me share with you what the Chazon Ish writes in [Emuna U'bitachon](#). (chapter 4, paragraphs 5-9).

People normally assume that *tikkun hamiddos*, perfecting character traits, falls under the category of *mitzvos* between man and man, *bein adam l'chavero*, and that fear of heaven is the needed prerequisite for *mitzvos* between man and Hashem- *bein adam l'makom*. Based on this assumption, people mistakenly believe that there are some people who are outstanding, and 'whole' in their performance of *mitzvos bein adam l'makom*, but in the area of *bein adam l'chavero*, between man and man, they are lacking and flawed. Although their *mitzvah* performance is stellar, their *middos* performance makes them difficult to get along with.

The Chazon Ish says that the assumption underlying this idea is largely incorrect. A person who has not perfected his character is really not in control of himself,

Divrei Torah

and will inevitably run into many circumstances in which he will fail to fulfill his obligation even in *mitzvos bein adam l'makom*. His wonderful fulfillment of all the *mitzvos* is only because they haven't presented themselves as a challenge to his untamed ego and character. As soon as there exists a conflict between his *mitzvah* obligation and his *middos*, he will not be able to control himself and overcome his nature in order to do the *mitzvah*, because he never worked on controlling his nature.

The following story illustrates this idea.

There was once a 'G-d fearing *talmid chacham*' who met a distinguished visitor who was in town for a few days. This local *talmid chacham* invited the visitor to his home. The visitor assured him that he would come Friday night for a visit. The *talmid chacham* was greatly pleased since this would be an honour, and a source of spiritual pleasure for him and his family. What did the *yetzer hara* do? It caused him to forget to add kerosene to his lantern. That early winter Friday night, when the meal was over and the guest had not yet arrived, the lantern was about to go out. The '*talmid chacham*' was not able to control himself and face the embarrassment of receiving his important guest in the dark, so he added kerosene to the lantern on *Shabbos* to save himself from shame!

Although not all *mitzvos* that conflict with *middos* situations are this extreme, it is impossible to say that a person is perfect, or even on a high level of *mitzvah* performance if he hasn't worked on controlling his *middos*.

Self control is in reality a prerequisite to the performance of all *mitzvos*. If a person sincerely desires to fulfill his obligations in the area of *bein adam l'makom*, he needs to work first on perfection in the area of *bein adam l'chaveiro*.

The Chazon Ish offers us a novel suggestion for character improvement, and that is by meticulously fulfilling the dictates of *halacha*. This will serve as a 'program' to mold and perfect our character. When one strives to fulfill each *mitzvah* with all its myriad details and minutiae, he will inevitably be pushed beyond his laziness, miserliness, and quest for honour and comfort, and exert himself in a way that will cause him to gain increasingly more self control. This rigorous 'training' will serve him well in the area of interpersonal relationships and challenges in the area of *bein adam l'chaveiro*. Furthermore, it might even be suggested that *dikduk hamitzvos*, the precision performance of *mitzvos*, is the only way to work on one's *bein adam*

l'chaveiro. We are instructed to stay clear of any situation that would cause conflict between us and our fellow man. If so, how can we work on those challenges if we are supposed to avoid them? Only through *dikduk hadin* (precision in Torah law), by means of which we face challenges in a 'safe' area, do we have the opportunity to work on our character and perfect our personal self control.

May we merit internalizing the message of the *sukkah*, and use it as a catalyst to enjoy the *sukkah* constructed from the skin of the *leviyason*!

 A PROJECT OF KOLLEL OHR YOSEF

L.O.M.E.D.

LEARN

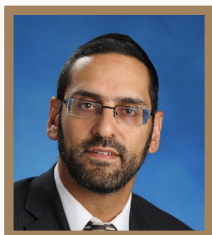
one

MISHNA

each day

3-minute audio shiurim delivered to your inbox.

www.thornhillkollel.com



CHINUCH CHALLENGES: WHY CAN'T I GIVE MY SON A LEMON INSTEAD OF AN ESROG?

*Rabbi Yuval Kernerman,
Menahel of Yeshivas Eitz Chaim-Viewmount Campus*

One of the most exciting preparations for the *yom tov* of Sukkos is the purchasing of the *arba minim*. Some people will lovingly and painstakingly spend a considerable amount of time looking for that perfect *esrog*- that "*pri eitz hadar*." In doing so, and by spending approximately one third more than necessary, they will not only prepare for the *mitzvah d'oraisa* of the four *minim*, but will also fulfill a separate *mitzvah d'oraisa* of *hiddur mitzvah*- beautifying the *mitzvah* by spending extra money to fulfill it.

Of course, in addition to buying *esrogim* for themselves, many are *zocheh* to be able to buy sets for their children- both young and old. Without question, in a large family, *bli ayin hara*, the cost of multiple sets starts to add up! Many fathers have probably found themselves asking the question: "he's only seven years old— do I really need to buy a kosher *esrog* for his four *minim*?"

Indeed this question- although not in so many words- is discussed among the *rishonim*- the early halachic authorities. In a famous passage, the *Ritva* in Sukkah (2b) *paskens* that a child who is of the age of *chinuch*, needs to be trained in *mitzvah* in a "kosher" way. That is to say, although the child will not be fulfilling a *mitzvah d'oraisah* (since he is not commanded by the Torah to fulfill the *mitzvah* until he is a *bar mitzvah*), he must perform the *mitzvah* in the way that has the potential of becoming a *mitzvah d'oraisah*. So, in the case of *sukkah*, to properly train a child in the *mitzvah* of *sukkah*, the child must dwell in a kosher *sukkah*. And in our case of the four *minim*, the child must be provided with kosher species, and yes, this includes the costly *esrog* as well. This opinion is brought down as the *p'sak halacha* by the Chofetz Chaim, in the Biur Halacha, in *siman 657* ^[1] On a "*pshat*" level, it would seem that a child needs to be trained to do a *mitzvah* in a kosher way, so he doesn't err as he becomes a *bar mitzvah*. However, I think that this can be understood differently as well.

¹ To be sure, one does not technically need to buy a set of four *minim* for his children- the point is merely that if a child does have his own set, it has to be a kosher one. Instead of buying an additional set, children can fulfill their *mitzvah* with their father's set- or one set can be used by multiple children. In such cases, however, one should consult with their Rov as to how to deal with the halachic issue of ownership of the four *minim* that arises on the first two days of *yom tov*.

It has been suggested by many that we can learn a lot about our relationship with Hashem and His Torah with our modern day experiences. For instance, the telephone taught us that 'what is said over here, is heard over there.' This relates to the accountability of our words with the prohibitions of *loshon hara*. Although we know this to be a spiritual reality, the physical example helps us relate to it. Similarly, *Chazal* speak about the *Yom Hadin* (Day of Judgement), when a person is shown a 'recording,' so to speak, about his deeds. How clear it is to us today, as we live in a world where virtually everyone walks around with electronic devices, capable of recording events, and instantly broadcasting them for the world to see. It should cause us to shudder to think of the implications, and how careful one must be not to do something that can become a *chilul Hashem* of national proportion, *chas v'shalom*.

I think that implicit in this line of reasoning is the connection between these modern day analogies, and our generation specifically. Why didn't the generation of the Chofetz Chaim see the lesson of the danger of broadcasting videos? Why didn't the Rashba see the power of the telephone? Perforce, Hashem gives each generation the lessons it needs, and provides the means for people to learn those lessons accordingly. Therefore, it would seem that many of us today can only fully appreciate these concepts with the modern-day illustrations that Hashem has provided us.

In this line of thinking, I would like to suggest that we use technology to understand the importance of *dikduk b'halacha* (the details of the *mitzvos*). Of course, we know that *mitzvos* are not mere 'customs' in the way that other religions function, *lehavdil*. As the Chazon Ish writes in his *sefer Emuna u'Bitachon, dikduk b'halacha* is critical in our *avodas Hashem*. We know, for instance, that shechting 51% of the *simanim* of a cow makes it perfectly kosher, whereas *shechting* only 49% renders it totally not kosher. A difference that may seem imperceptible to the novice, totally changes the *halachic* reality. And so it is with all *mitzvos*. The letters in a *sefer torah*, *tefillin* and *mezuzos* are governed by literally thousands of *halachos*. The smallest imperfection of even one letter can *pasul* the most beautiful *sefer torah*.

I have posed a question to primary grade students, asking them if they have seen

Divrei Torah

the inside of a computer. Invariably, the answer would be "yes." Most of us are familiar with the fascinating sight of intricate circuits and wires that are found inside a computer. I would then ask: "What would happen if even one of those tiny wires would be cut?" The children would then answer: "Of course, it wouldn't work!" This fact can provide an easily understandable analogy for our children with the performance of *mitzvos*. Just as the intricate details of the physical world are important- like the circuits of a computer- so, too, in the spiritual world, the details of *mitzvos* are important. Hashem created *mitzvos* with *dikdukim* and *pratim*. We may not understand the reason for all of the details of *mitzvos*, but they are just as real in the spiritual realm, as the microchip in the physical world.

Thus, the requirement of a kosher *esrog* not only informs the *mitzvah* of the four *minim*; it teaches us a profound lesson about *mitzvos* in general. The father who buys his child a kosher *esrog* is not only training his son in this *mitzvah*, but is teaching him in general that *mitzvos* are real, and not merely 'tokens' or 'gestures.'

I would like to share one other related thought about the *esrog*, and our *mesorah* for *dikduk hamitzvos*. The *mishna* in Sukkah (4:9) details that the people assisting in the *avoda* of *nisuch hamayim* during Sukkos would tell the *kohen* doing the *avodah* to raise his hands. The *mishna* explains that this was done to ensure the *kohen* was not a *tzeduki*. The *tzedukim* did not accept the oral traditions of the Torah, including *nisuch hamayim* (the pouring of water on the *mizbeach*). The *mishna* states that one time, a *tzeduki* was doing the *avodah* of *nisuch hamayim*, and to show his defiance of this *mitzvah*, he poured the water on his feet, and not into the correct bowl to receive the water on the *mizbeach*. Interestingly, the *mishna* records not only this tragedy, but also the ensuing punishment for this heretic: the men that were in attendance pelted him with their *esrogim*!

Without question, this *tzeduki* was deserving of punishment, for not accepting one of our *mitzvos*- a *halacha lemoshe misina*. But it begs the question- why would the assembled waste their precious *esrogim* on this person?

I would like to suggest that there was a very significant message to the *tzeduki* with this action.

How do we know that we take an *esrog* on Sukkos? After all, the Torah simply says

to take a "*pri eitz hadar*"- a beautiful fruit. It does not state which kind of fruit. We only know the identity of this fruit through our *mesorah*- our oral traditions- that were handed down by Hashem to Moshe Rabeinu at *Har Sinai*. Perhaps the assembled were giving a very powerful message of rebuke to this *tzeduki*: 'why are you taking the four *minim*, with the *esrog*, on Sukkos, and yet denying the *mitzvah* of *nisuch hamayim*? They both are a testimony of our Orah traditions. If you don't accept one, why do you accept the other?' Therefore, they pelted him with their *esrogim*, to teach him- and perhaps to teach all generations- that our Torah is only valid in its entirety- the Written Torah together with the Oral Torah.

This year, let us use the *mitzvah* of the four *minim* as an opportunity to share these two important lessons with our children. The first lesson is the importance of *dikduk hamitzvos*- that Hashem's spiritual world is just as real and meaningful as the complex physical and technological world. Secondly, let us use this *mitzvah* as an opportunity to teach our children the importance of our *mesorah*- not just the Written Torah, but the Oral Torah as well.



ESROGIM *for* SALE

High quality Lulavim and Esrogim will be available through the Kollel!

Beautiful Esrogim sets ranging from \$70 and up.

All sets are examined by a Rabbi and come with a prechecked and prepackaged Lulav. Upgraded Hadasim available.

Under the supervision of Rabbi Eli Kohananoo

All orders will be available for pick up and viewing in the Kollel on:

Following Tzom Gedalia All Evenings

Sunday, Oct. 9 8:45am – 12:00pm

Mornings by appointment

ORDERS DUE BY WEDNESDAY, OCTOBER 5

Call: 647-713-2523 **Email:** esrogim@thornhillkollel.com

Order Online: www.thornhillkollel.com

HILCHOS SUKKOS

SELECTIVE HALACHOS PERTAINING TO SUKKOS

Rabbi Eli Kohanano, Mashgiach Ruchni Ohr Emet Hebrew Day School

1. A person is only required to eat in a *sukkah* if he is partaking of an אכילת קבע. Therefore it is permitted to eat fruit or drink water and wine outside of a *sukkah* as this is considered to be only an אכילת עראי. If however, a person wishes to drink wine with a קביעות, some opinions maintain that he is obliged to do so in a *sukkah*.ⁱ
2. The custom is to recite the *Bracha* of

אכילת קבע when eating more than a *k'beitza* of bread or *mezonos*. Sephardim however, only recite the bracha when eating bread.ⁱⁱ

3. Decorations, including food items, hanging from the סכך are *muktzeh*. Therefore, if they fell down during *yom tov* or *Shabbos* they may not be moved. See footnote regarding decorations attached to the *sukkah* walls.ⁱⁱⁱ

ⁱ See Shulchan Aruch Siman 639, 2 who writes that אכילת עראי is allowed outside of the *Sukkah* for the principle of תשם כעין תדור only dictates that we treat the *Sukkah* as we would our home. Because people snack outside of their homes, it is permissible to do so outside of a *Sukkah*. The Mishna Berura (ibid; 13, 15) cites the opinion of some *achronim* who maintain that a person who eats wine, meat, cheese, or fish together with a group, or sits down to a meal (Sha'ar Hatziyun, 35), consisting of any of these items must do so in the *Sukkah* as this constitutes a קביעות. However, because this is subject to dispute, the *bracha* of אכילת קבע would not be recited. See also Sefer Teshuvos V' Hanhagos Chelek I Siman, 371 who presents the following *chiddush*: Because nowadays people commonly eat these foods as a meal, everyone would agree that if a person wishes to eat any of them, he would be required to sit in a *Sukkah*.

ⁱⁱ The Mishna Berura (ibid, 15) brings a *machlokes* as to when the *bracha* of אכילת קבע must be recited. He *paskens* that אכילת קבע should be recited not only on bread products, but when eating *mezonos* foods as well. However, he does add that when eating *mezonos* products, a person should remain for some time in the *Sukkah* after finishing eating in order that the *bracha* also include spending time in the *Sukkah*. Sephardim however follow the ruling of the Kaf Hachaim. In Siman 639, 33, he writes that although

a person must eat bread as well as *mezonos* products in the *Sukkah*, the *minhag* of Sephardim is to only recite אכילת קבע when eating bread.

ⁱⁱⁱ See Shulchan Aruch Siman 638, 2 who writes that food items which were hung as *Sukkah* decorations are *muktzeh*. Therefore, a person may not use these fruits throughout the *yom tov* as it is a מצוה בזיו. Furthermore, if they fell down during *Shabbos* or *yom tov* they would not be able to be moved just like any other item that is *muktzeh*. During *chol hamoed*, once *yom tov* has passed, they may be moved as long as they are not eaten (Mishna Berura, 14). The Shulchan Aruch points out that if a person makes a provision that "he doesn't separate myself from the food throughout the entire period of *bein hashemashos*", the food does not receive the status of *kedushas Sukkah* and may be used. The Rema though writes that the custom is not to rely on such a condition as we are not experts in making stipulations (see Mishna Berura, 23 who questions this reason). Practically, the Mishna Berura (24) *paskens* that for fruit that were hung from the walls of the *Sukkah*, a person may rely on a condition since according to many opinions the walls themselves do not have *kedushas Sukkah* and certainly, by extension, neither would the decorations. A person who does plan on using the fruit over *Sukkos* and stipulates accordingly, must be careful that they were not tied in a way that is forbidden to untie during *Shabbos* or *yom tov*.

Divrei Torah

4. During the first two days of Sukkos, a person should not give his *lulav* to a child under *bar mitzvah* before he has already fulfilled his obligation.^{iv}
5. *Aravos* whose leaves have dried out or fell off are *pasul*.^v
6. One should make sure to pay for *arba minim* before *yom tov*.^{vi}
7. For *hadassim* to be kosher they must be משולש. It is unclear what constitutes משולש. Some opinions maintain that if the stems meet at any point it is משולש, while others argue that as long as it looks as if the stems are together that is sufficient.^{vii}

^{iv} See Shulchan Aruch Siman 658, 5. The reason is that the Torah writes that in order to fulfill the obligation of *lulav*, it is necessary to own the set being used. Children can acquire things *halachically* but are unable to give up ownership. Therefore, when the child returns the *arba minim* after having acquired them in order to perform the *mitzva*, they still belong to the child and the one using them afterward isn't *yotzei* his *mitzva*. In order to avoid this difficulty, a father can hold the *arba minim* together with his son since as long as he still holds on to them he has not given up ownership (ibid). There is no issue with giving one's *arba minim* as a full gift to a friend and receiving it back as a gift afterwards (Shulchan Aruch 638, 3).

^v See Shulchan Aruch Siman 647, 2. The reason that dried out *aravos* are *pasul* is that they aren't "*hadar*". The Mishna Berura cites a *machlokes* regarding the reason why the *aravos* are *pasul* when the leaves fall off. The Ritva argues that after the leaves have fallen off, it is no longer possible to consider this plant to be an *arava* since *aravos* have leaves. Rabbeinu Manoach however disagrees, and he maintains that such *aravos* are not "*hadar*". There is a big *netakeh* between these two reasons. The *pesul* of "*hadar*" only applies the first two days of Sukkos. Therefore, according to Rabbeinu Manoach, after then, a person can use such *aravos*. However, according to the Ritva, who asserts that such a branch cannot be considered to be an *arava*, such a branch is *Pasul* for the entire *yom tov* (see Mishna Berura, 10 and Sha'ar Hatzion, 11 for further discussion). See also Rema 649, 5 and the Mishna Berura there for many different opinions on the matter. Practically a person should do his best to avoid this issue. *Aravos* that turned black are not dry but *כמוש*. Such *aravos* are kosher, albeit according to some only *b'dieved* (see Mishna Berura 11 who writes that because it is easy to find *aravos* that are

good according to all opinions, a person should try to do so). The Chazon Ish (Orach Chaim Siman 146; 32, 35) wrote that *aravos*, just like *hadassim*, that hang downwards are problematic as the four *minim* need to be taken *גדולן גדולן*.

^{vi} See Mishna Berura Siman 658, 10 who writes that before a person pays he is only *מדרבנן* קונה, and in order to fulfill the *mitzva*, he must own the *arba minim* on a biblical level. He adds however, that if the person brought them into his *reshus*, then he is able to acquire them biblically, via a *kinyan chatzer*. The Shevet Halevi (Chelek VII Siman, 83) points out that this is not clear cut. For in order to facilitate such a *kinyan*, it is necessary for the seller to be *מקנה* the item to the buyer. Most sellers however, are not fully *מקנה* the *esrog* until they are paid. See also Ashrei Haish (chapter XXXII Siman, 23) who writes in the name of Rav Elyashiv z"l that one who bounces a check or doesn't pay when the seller asks for the money is not *yotzei*. Paying with a post dated is a matter of *halachic* dispute and one should ask a competent *posek*.

^{vii} The Shulchan Aruch (646, 3) writes that the *hadassim* which the Torah is describing must have at least three leaves growing on the same line. The Mishna Berura (10) explains this to mean that none of the leaves should be higher than the other. The exact *shiur* though is not clear. The Chazon Ish writes that as long as the stems meet each other at any point they are considered to be in the same row (see Kehillas Yaakov Likutim on Maseches Sukkah who brings a proof to this opinion from the Yerushalmi). Harav Shlomo Miller Shlita is of the opinion that as long as they look more or less together they are considered to be *משולש*. This is also the opinion brought in the name of Harav Vosner z"l (Kovetz Mibeis Halevi Hilchos Daled Minim).

8. A טפּ of the שדרה must protrude from the rest of the *minim*.^{viii}
9. Some take *esrogim* with a *pitum* while others prefer one without.

^{viii} See Shulchan Aruch Siman 650, 1. See Rashi (Sukkah 32ב ד"ה שהיא כו) who writes that because the *lulav* is the tallest of the *minim* it must be held that way in order to fulfill the *mitzva*. There is a dispute amongst the *poskim* if this requirement is מניב even *b'dieved*. See Kaf Hachaim (650, 9) who brings this dispute and *paskens* that one would not be *yotzei*. The reason is that the Shulchan Aruch uses the word "צריך" which implies that the *lulav* has to be held this way. The beginning of the שדרה is where the leaves begin to double at the bottom of the *lulav* and it ends before the leaves jut out from the top (see Chazon Ish Orach Chaim 146, 23).

9. The Rema (648, 7) writes that *esrogim* that are grown without a *pitum* are kosher. The Mishna Berura (32) explains

that since this is the way they grew they are not considered to be missing a piece which would render them invalid. Another reason for permitting them is that they grow with a small indentation where a *pitum* would be and it is therefore possible to tell that it did in fact grow without a *pitum*. Those who don't take such an *esrog* are concerned that it is difficult to determine if the *pitum* fell off normally during its growth or later on and is consequently invalid. The Shaar Hatziyun (37) brings in the name of the Bach to be stringent where it is indeed difficult to tell. (See there the opinion of the Pri Megadim) Even according to those who do use such an *esrog* care must be taken that the hole on top does not reach the area where the seeds are contained. For in that case the *esrog* would be considered "missing" and be invalid according to all opinions.

SIMCHAS BEIS

HaShoeva

Join us for a beautiful experience!

DIVREI TORAH • KUMZITZ • REFRESHMENTS • LIVE MUSIC

THURSDAY, OCTOBER 20

8:00PM | FOLLOWED BY MAARIV, 9:30

In the Rosh Kollel's Sukkah

429 York Hill Blvd





דפנות הסוכה – מה דינם

Rabbi Baruch Lichtenstein, Rosh Kollel

סוכה דף י"ב: אמר אב"י בשושי מסכין בשווצרי לא מסכין מאי טעמא כיון דסרי ריחיהו שביק לה ונפיק – אב"י אמר שאסור לסכך בדבר שיש בו ריח רע משום גזירה דרבנן שאפשר שמשום הריח רע לא ירצה לישב בסוכה ויצא מהסוכה – וכן נפסק להלכה בסימן תרכ"ט סעיף י"ד – ומפרש הפרי מגדים שאין הריח כל כך שאין אדם סובלתו, שא"כ הוא פסול מדאורייתא משום תשבו כעין תדורו – שאם אי אפשר לדור בו הסוכה פסול אפילו אם הריח בא ממקום אחר ולא מהסכך, והפסול של אב"י אינו משום כעין תדורו אלא הוא פסול בהסכך כמו הפסול של גידולי קרקע שאם אינו גידולי קרקע פסול לסכך בהן, כן הדין בדבר שריחו רע אפילו אפשר לישב בסוכה מ"מ פסול מדרבנן שמה שביק ונפיק.

ולפי זה צריך להבין הפשט בהריטב"א והר"ן שאמרו שכיון שטעם הפסול משום שמה שביק ונפיק יש לפסול אף להדפנות, דהיינו שאם יש ריח רע מהדפנות פסול, וקשה על זה, שלא ראינו בכלל דבר שפוסל בדפנות הסוכה, אלא דופן בכל אופן שרי, ואי משום שמה שביק ונפיק זה שייך רק בדבר ששייך בה פסולים, וכי יש פסול על השולחן או על נוי סוכה של שמה שביק ונפיק – לא מצינו פסול כזה וא"כ אמאי יש פסול על הדפנות?

ואפשר לתרץ על פי יסוד של ר' חיים הלוי על המחלוקת הרא"ש והרמב"ם, שהרא"ש פרק א' סוף סימן י"ג אמר שהקדושה שיש על הסוכה הוא רק על הסכך אבל עצי הדפנות משרי שרי, דמאי דרשינן מחג הסוכות שיש קדושה על הסוכה היינו רק הסכך, כמו שראינו שפסולת גורן ויקב הוא דין רק בהסכך ולא בהדפנות, והרמב"ם פרק ו' הל' ט"ו חולק על הרא"ש ואמר "עצי הסוכה אסורין כל שמנת ימי החג בין עצי דפנות בין עצי סכך אין ניאותרן מהם לדבר אחר" הרי להרמב"ם אף הדפנות יש להם קדושה, ומפרש ר' חיים פשט שהגם שאם באנו לדון על הסוכה עצמה ודאי שהסכך הוא דמיחשב עיקר הסוכה, וכל הפסולים הוא רק בנוגע עיקר הסוכה, והיינו החפצא של הסוכה עצמה, אבל יש עוד דין של מצות סוכה והיינו כשמקיים המצות ישיבת סוכה, והדין של איסור ליהנות מהסוכה הוא דין שכל הדפנות א"א לקיים מצות ישיבת סוכה – והדין של איסור ליהנות מהסוכה הוא דין שכל מה שצריך לקיים מצות הסוכה אסור בהנאה ובכלל זה הוא הדפנות – והדין של פסולת גורן ויקב הוא דין בגוף הסוכה וכן שאר הפסולים וזה לא שייך אצל הדפנות, וממילא פסק הרמב"ם שאפילו עצי הדפנות אסורים ליהנות מהם כל שמנת ימי החג.

בזה מיושב מה שאמר הריטב"א על הג' דף מו. דאמר הג' העושה סוכה לעצמו אומר זמן – שיכול לברך שהחיינו בשעת עשיית הסוכה, שעשיית הסוכה הוא חלק מהמצוה, ואמר הריטב"א שאף בשעת עשיית הדפנות יכול לברך שהחיינו, ומה הפשט בזה הא הדפנות אינו חלק מהסוכה? ולפי היסוד של ר' חיים מיושב, שהגם שאין הדפנות בכלל הסוכה אבל שהחיינו הוא על מצות ישיבת סוכה וכיון שהדפנות בכלל מצות ישיבת סוכה ממילא יכול לברך אף בשעת עשיית הדפנות.

Divrei Torah

ולפי"ז מיושב הר"ן והריטב"א אמאי יש פסול על הדפנות שריחו רע, שהפסול של ריחו רע אינו פסול בגוף הסוכה, רק הוא פסול במצות ישיבת סוכה, שמא לא "ישב" בסוכה, ופסול הזה שייך על כל דבר שהוא בכלל הדין של ישיבת סוכה, ודפנות הסוכה שהם חלק ממצות ישיבת סוכה יש עליהם גזירה שמא שביק ונפיק, אבל נוי סוכה וכדומה שאינו חלק ממצות ישיבת סוכה לא שייך עליהם הפסול של סרי ריחיהו.

ואם זה אמת אפשר לחדש עוד - יש מחלוקת בהפוסקים אם קרקע של הסוכה הוא חלק מהמצוה - והנפ"מ הוא לפי שיטת הרמב"ם שיש קדושה על הדפנות האם יש קדושה גם על הקרקע של הסוכה או לא - והר"ן על הג' דף כו. שאמר "רבי שרא ליה לרבי אחא בר אדא למגנא בר ממטלתא משום סירחא דגרגישתא רבא לטעמיה דאמר רבא מצטער פטור מן הסוכה" - רבא היתר לרבי אחא לישן חוץ לסוכה שהיה רבי אחא מצטער מריח של הקרקע - ומפרש הר"ן שאין הפשט שהריח היה מאוס לכל בני אדם, שאם כן לא היה צריך רבא להפטור של מצטער, שהסוכה פסול לכל, כדאמר הג' גבי שווצרי שאין מסככין בהן משום שמא שביק ונפיק, אלא רק לרבי אחא היה מאוס וממילא היה רבא צריך להפטור של מצטער - ראינו מהר"ן שאם יש להקרקע ריח רע שיש עליו חשש שמא שביק ונפיק הקרקע פסול, ואם הקרקע אינו חלק מישיבת הסוכה כמו הדפנות א"כ איך שייך עליו פסול, הרי הוא כמו הנוי או השולחן שלא שייך עליהם פסול - אלא ראינו מהר"ן שאף הקרקע חלק ממצות ישיבת הסוכה וממילא להרמב"ם אף עליהם יש קדושה.

ABOUT KOLLEL OHR YOSEF

At the time of its inception, in the fall of 2007, Kollel Ohr Yosef was identified as one of the most significant and valuable ventures of its kind in North America.

Founded by Mr. Warren Newfield and Mr. Yaakov Kaplan, the Kollel was named for the late Joseph Tanenbaum Ob"m. The Kollel has cultivated a broad circle of participants, affiliated families, friends and supporters. To date, it has brought over 60 young families to reside in Thornhill. Today, Kollel Ohr Yosef is recognized in the community, across the board, as a vital component of Thornhill's institutional infrastructure, serving as a catalyst for growth, development and expansion.

Kollel Ohr Yosef facilitates programs targeting a wide spectrum of community members. The Kollel's warm and inviting Bais Medrash pulsates vibrantly around the clock. It is host to high-level, advanced learning where promising young men can be nurtured to develop into future Rabbinic and educational leaders. Over the past several years, Kollel Ohr Yosef's approach, aimed at spiritually enriching the community through serving as a centre for superb learning and stimulating programs, has clearly proved successful. The reach of the Kollel, with 400-500 local community members currently associated with it, suggests that the faculty and variety of programs are in place for a successful "second level" Kiruv organization that has the realistic potential and wherewithal to reach out and interact with the entire spectrum of the Thornhill community.

We look forward to welcoming you and spending time with you at the Kollel over *yom tov* and throughout the rest of the year. Please join us at one of our many programs and lectures or in the Bais Medrash to experience the dynamic energy and atmosphere that rigorous Torah study creates. We look forward to greeting you.



613 CLARK AVENUE WEST, THORNHILL, ONTARIO

T: 905.764.1100 F: 888.812.7925
info@thornhillkollel.com www.thornhillkollel.com