



Rabbi Reisman - Shemini Atzeres 5784

1 – Topic – Hoshana Rabbah

As we enjoy a wonderful Chol Hamoed Sukkos and prepare for Shabbos Shemini Atzeres and Hoshana Rabbah which is of course this evening going into tomorrow. And so, let us try to touch a little bit on at least some of the above.

Hoshana Rabbah is a day of Chivut Arava. The Gemara talks about the banging of the Arava which is in Maseches Sukkah 44 (from the Amud Aleph to the Amud Beis) and there is a dispute whether the (ערבה מנהג נביאים) or (ערבה יסוד נביאים). Whether it is a Din of Neviim or a custom. The Nafka Mina is whether one makes a Beracha on banging of the Arava. As you know, we Pasken (ערבה מנהג נביאים), and therefore, we do not make a Beracha.

Obviously, the Arava which is a hidden Mitzvah and is not spoken about B'feirush, is something that is clouded in Sod, in mystery. Yet there are many who give it the following basic explanation and I am quoting now from Rav Moshe in the Kol Rom, Sukkos, Maimar Zayin. He is not the first and not the only one who describes it as follows.

As you know, it says in Vayikra Rabbah (Parsha Lamed, Piska Yud Beis) that the four Minim are representative of the four types of Yidden. (מה אֶתְרוֹג זֶה יֵשׁ בּוֹ) טעם ויש בו ריח, כִּף יִשְׂרָאֵל יֵשׁ בְּהֶם בְּנֵי אָדָם שְׂיֵשׁ בְּהֶם תּוֹרָה וְיֵשׁ בְּהֶם מַעֲשִׂים טוֹבִים. פֶּפֶת תְּמָרִים, אֱלוֹ יִשְׂרָאֵל, מֶה הִתְמַרָה הַזֶּה יֵשׁ בּוֹ טַעַם וְאֵין בּוֹ רִיחַ, כִּף הֵם יִשְׂרָאֵל יֵשׁ בְּהֶם שְׂיֵשׁ בְּהֶם תּוֹרָה וְאֵין בְּהֶם מַעֲשִׂים טוֹבִים. וְעֵנַף עֵץ עֵבֶת, אֱלוֹ יִשְׂרָאֵל, מֶה הִדַּס יֵשׁ בּוֹ רִיחַ וְאֵין בּוֹ טַעַם, כִּף הֵם יִשְׂרָאֵל יֵשׁ בְּהֶם שְׂיֵשׁ בְּהֶם מַעֲשִׂים טוֹבִים וְאֵין בְּהֶם תּוֹרָה. וְעֵרְבֵי נָחַל, אֱלוֹ יִשְׂרָאֵל, מֶה עֲרֵבָה זֶה אֵין בּוֹ טַעַם וְאֵין בּוֹ רִיחַ, כִּף הֵם יִשְׂרָאֵל יֵשׁ בְּהֶם בְּנֵי אָדָם שְׂאֵין בְּהֶם לֹא תּוֹרָה וְלֹא מַעֲשִׂים טוֹבִים, וּמֶה הַקְּדוּשׁ בְּרוּךְ הוּא עוֹשֶׂה לָהֶם, לֹא בָדָן אֵי אֶפְשָׁר, אֲלֵא אָמַר הַקְּדוּשׁ בְּרוּךְ הוּא יִקְשְׁרוּ כָלֶם אֶגְדָּה אַחַת וְהָן (מְכַפְּרִין אֱלוֹי עַל אֱלוֹי טוֹבִים, וְיֵשׁ בּוֹ טַעַם וְאֵין בּוֹ רִיחַ). Jews who have both taste and a pleasant smell, those who have taste without a pleasant odor, those without a taste, and those who have neither.

Obviously, the one who has taste and a pleasant odor is the Esrog which represents Talmidai Chachamim. The opposite extreme is the Arava which neither has a fruit with a taste nor does it have any type of (ריח) that a person would enjoy. The Zechus of Am Yisrael is where we all come together and that is symbolized by the Arba Minim that Kulam Yachad. That is the Zechus of Klal Yisrael.

On Hoshana Rabbah which is the last day of the Yemai Hadin. From Rosh Hashana until Hoshana Rabbah. Hoshana Rabbah is the last day of Sukkos when Nidonim Al Hamayim, and on that last day we take the Arava separately. As if to say that the Arava itself, the least of the significant of Klal Yisrael, the ones who observe the least, they are the ones that also have a

Kiruv, a closeness to HKB”H. As long as they want to be connected to the rest of Klal Yisrael as was symbolized by what took place on all the different days, as long as they want to be part of Klal Yisrael, they have a Chashivus onto themselves.

Today we see sometimes and it is most pronounced in children and it is true about adults as well, but young men sometimes don’t feel that the learning is for them. Perhaps their intellect is not enough, or even if they are very bright but they fell behind, and they don’t feel a sense of Hatzlacha in their learning. Such people often allow it to affect their Frumkeit and if they are not learning well, their Davening and Bentching, even dressing as a Fruma Yid, these things fall by the wayside.

The great Jew is the one who despite not feeling a good sense in his learning, not having a Sipuk or satisfaction in his learning, and doesn’t have necessarily extraordinary Maisim Tovim, but he keeps himself connected to Yiddishkeit, he keeps himself connected to the Haddas and the Lulav and the Esrog, he keeps himself connected. These are really the greatest Jews in the Galus. The ones who stay with it despite the fact that the society around them doesn’t hold them to be great people.

We know Olam Hafuch Hu. This world is an upside down world. There are people who think that they are not Chashuv and they really are. Perhaps this is why we throw the Aravos onto the Aron Kodesh. The custom by Klal Yisrael is to decorate the Aron with the Aravos, Dafka. Nobody throws the Lulav, the Hadasim and certainly not the Esrog onto the Aron Kodesh. But the Arava.

The Arava is the decoration. It is the one who really through great beauty connects, and that is the banging of the Arava. The Arava which is a tool in serving HKB”H becomes the center piece of the hidden meaning of everything that takes place on these very extraordinary days. And so, this is a little bit of a “taste” in the meaning of the Chivut Arava on Hoshana Rabbah.

2 – Topic – Simchas Torah

On Simchas Torah we are going to Lain V’zos Hab’racha which is the only Parsha that doesn’t have its own Shabbos. At the end of the Parsha we read in 34:1 (וַיַּעַל מֹשֶׁה מֵעֶרְבַת מוֹאָב, אֶל-הַר נֹבוֹ,) (ראש הפסוקה, אֲשֶׁר עַל-פְּנֵי יְרֵחוֹ וַיַּרְאֶהוּ יְרֵךְ אֶת-כָּל-). That Moshe Rabbeinu goes up to see Eretz Yisrael. And Hashem shows him the whole land of Eretz Yisrael. The Posuk describes the boundaries all of which Moshe Rabbeinu saw. The simple meaning is, Moshe Rabbeinu was not granted entry into Eretz Yisrael but at least this sense of connection to Eretz Yisrael, this Nachas.

Yet the Gemara in Berachos 32b says (אמר ר' אלעזר גדולה תפלה יותר ממעשים טובים). Greater is prayer than even good deeds. (שאינ לך) you don’t have another Jew (גדול במעשים טובים יותר ממושה) (רבינו). Moshe Rabbeinu did the most from any Jew but was not granted his request to go into Eretz Yisrael only through Tefilla.

The Pnei Yehoshua says this doesn’t make sense. Moshe Rabbeinu did not go into Eretz Yisrael, he saw Eretz Yisrael. The Gemara says elsewhere in Sotah why did Moshe Rabbeinu want to go

into Eretz Yisrael? The Gemara says to do its Mitzvos. So Moshe Rabbeinu did not go in. What do you mean (גדולה תפלה), his Tefilla was not granted at all.

This whole Parsha has to do with the Chakira of Bnei Torah who Kler whether somebody who is not in a situation of a Mitzvah is actually missing anything by not being there. Moshe Rabbeinu didn't go into Eretz Yisrael, so Mimeila he didn't keep the Mitzvos that are Tiluim B'aretz, that depend on Eretz Yisrael. Was he actually missing something? It is very hard to know especially when you talk about Moshe Rabbeinu on his Madreiga.

However, Chazal do tell us that Moshe Rabbeinu influenced the Mitzvos of Eretz Yisrael. The Gemara says that all the land in Eretz Yisrael that Moshe Rabbeinu saw, was the land that was Chayuv in Maisros. The idea being, that looking at it was a Mashpia.

There is a Yesod here. Rav Hutner writes about this Yesod that by Maiseh Beraishis when it says that G-d saw as it says in Beraishis 1:31 (וַיִּרְאֵהוּ אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה, וַהֲגִידהוּ טוֹב מְאֹד). (וַיִּרְאֵהוּ אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה, וַהֲגִידהוּ טוֹב מְאֹד) Hashem saw. Hashem put in the Koach of R'iyah, the ability of Ayin Tovah, of looking at something in a good way and influencing it. When Moshe Rabbeinu looked at Eretz Yisrael, his R'iyah had the ability to be Mashpia, to have a Hashpa on Eretz Yisrael, to give it an added Madreiga of its grandeur, of its royalty, of its very special nature of Eretz Yisrael. Moshe Rabbeinu looking, was Mashpia on Eretz Yisrael. If he would have gone in he would have been Mashpia it more. But the Koach Har'iyah is Mashpia with an Ayin Tov. This is an understanding of Moshe Rabbeinu seeing Eretz Yisrael.

There is a side lesson here as well. Very often people look for advice. They call whether it is a Rav or just a bright person, or sometimes a therapist, they go to someone for advice. You should know, a rule in life. When you talk to someone on the phone or you talk to someone even over zoom, it is not the same as talking in person. No Shaychus, no connection. The eye has the ability to be an Ayin Tov, to see properly and to understand another person. There is a certain (יָשָׁב, בְּסִתְרֵי עֵלְיוֹן). There is a certain Tzelem Elokim in the face of a person. When you look at someone and he talks to you about life, you can understand him better.

Don't think for a moment that looking for advice on the phone, if it is technical advice, which buttons to push on a machine to make it work, of course the phone is fine. But when you are talking about something personal, you want someone to understand you, don't think for a moment that a phone or even zoom can do the trick. There is a certain power in the Koach Har'iyah. If Hashem put into the Briya when (וַהֲגִידהוּ טוֹב מְאֹד), to see the goodness of the Briya, to see the greatness and the grandeur and to understand someone you need to see their face. The face of a person is a Tzelem Elokim.

This is a lesson from Moshe Rabbeinu's seeing, and in our post Covid era where many people take zoom as the method for having a relationship. You should know, it will not work. It doesn't work. You have to see a person's face. The person's face says a lot about him. There is a wisdom called Chochmas Hapartzuf, being able to look at a person's face and have some tremendous insight to him. But beyond Chochmas Hapartzuf there is something very simple. That simple thing is, just a human beings relationship with other human beings. It needs to be done in person.

People who are down or depressed don't want to see other people. They want to do it on the phone, they want to be in hiding, they lock themselves in a room. It is a sign of somebody who is in a degree of a certain state of destruction. He is not letting himself be helped which unfortunately is what happened.

You should know, looking at someone with an Ayin Tov, looking at someone in a good way, having a positive relationship is very valuable. Having an Adam Gadol look at you, having a relationship with somebody which is based on interaction, personal interaction, has its own very special relationship.

And so, we enter these last days, the days that we hope and we pray, the final days of preparation for an extraordinary Taf Shin Pei Daled. We are looking for it and we are praying for it, we are requesting it. We need the Ayin Tov of the Ribbono Shel Olam. B'ezras Hashem we will get there if we are willing to interact with good people, have relationships with good people, not to be afraid of good people. B'ezras Hashem it will bring us every dimension of Hatzlacha in the coming year.

Wishing one and all an absolutely meaningful Hoshana Rabbah. Klal Yisrael always treats Hoshana Rabbah in an extraordinary way. We are Machshiv it. Certainly we go to the Beis Medrash if not for the whole night then for much of the night and try to spend our time learning, understanding. Taking some part of Limud Hatorah and making it meaningful. If you can't figure out what to do learn Yehoshua Perek Aleph. There are 24 Perakim and it doesn't take very long to learn each Perek. Some Perakim are lists of cities which you can just read through. Some Perakim are stories of what happened to Klal Yisrael. Do it. Get your feet to the Beis Medrash and IY"H we will have a wonderful Taf Shin Pei Daled. Thank you for joining me on Chol Hamoed. It will be an extraordinary year. A Gutten Moed, A Gut Kvittel and a wonderful Shemini Atzeres, Simchas Torah and of course Shabbos Kodesh to one and all!

Rabbi Reisman – Shabbos Chol Hamoed Sukkos 5783

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

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

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

and (וְהֵייתָ, אֶף שְׂמֵחַ) is from a different Posuk. They are two directives that command us to be joyful on the Yom Tov.

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

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

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

The Gemara (that is quoted numerous times) (Bavli Pesachim 71a, Bavli Sukkah 48a, Yerushalmi Sukkah 4:5, Yerushalmi Chagigah 1:4) Darshuns (וְהֵייתָ, אֶף שְׂמֵחַ) that (לרבות לילי יום) (טוב האחרון). The Posuk (וְהֵייתָ, אֶף שְׂמֵחַ) begins by telling us to serve Hashem for 7 days and then after the 7 days pass (לרבות לילי יום טוב האחרון) to add the night of Shemini Atzeres which most Rishonim understand that it is not just the night of Shemini Atzeres but it is a Kal V'chomer that if the night is Chayuv in Simcha then certainly the day and that is that the days that follows Sukkos should be days of Simcha. It is an idea, sort of a takeaway of the 7 days of Simcha Overes, going into the last day or days of Yom Tov to try to incorporate that into a Simcha Temidi. This is Rav Shamshon Refael Hirsch's lesson in life. To try as best we can to grab on to something of the Simcha, and make it Temidi.

Rav Schwab in Mayan Beis Hashoeva on Shir Hashirim 7:2 (page 461), he talks about this. He says that when we say in our Davening on the Chagim (וְחָזְרָנוּ לְפָנֶיךָ עֲתִירָתָנוּ) we Daven that our Tefillos should be accepted by Hashem and we Daven (וְהָשִׁב כֹּהֲנִים לְעִבְדוֹתָם וְלוֹוִים לְשִׁירָם וְלוֹזְמָרָם) (וְהָשִׁב יִשְׂרָאֵל לְבָתֵּיהֶם). To HKB"Y we Daven and say return the Kohanim to their Avoda in the Beis Hamikdash, the Leviim to their singing in the Beis Hamikdash and Jews (Yisraelim) to their homes.

The question really is what does returning Jews to their homes have to do with Yom Tov? Kohanim in their Avoda, Leviim in their Shira of course that is absolutely well understood. However, what is (ישראל לנויהם)? Says Rav Schwab, it is after Yom Tov. After Yom Tov when a Jew goes home he should come home with some of the Yom Tov still with him. Some of the Aliya of the Yom Tov. Some of the joy of the Yom Tov. Says Rav Schwab, (שיבה זו עבודה גדולה) (היא) the returning home after Yom Tov is an Avoda Gedola, a hard job. It is a difficult job and a challenging job. (שישבו לבתיהם עם כל המדרגות וההשגות והעילוים שהשיגו בשעת עלייה לרגל) to return with that type of a joy, that is a big Avoda. It is an Avoda to come away from the Yom Tov elevated. What does it mean elevated? To feel Malchus Hashem, that we are people who are Ovdei Hashem.

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

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

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

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

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

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

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

Rabbi Reisman - Hoshana Rabbah - Shemini Atzeres - Simchas Torah 5781

1 - A Thought on Parshas V'zos Hab'racha from the Ksav V'hakabala

As we prepare for a very difficult Hoshana Rabbah - Shemini Atzeres - Simchas Torah with heavy hearts. Just a few short weeks ago we said Tichleh Shana V'kililoseha, Tacheil Shanah U'virchoseha. We just Davened with certainty that this coming year would be better (than the past year) and it is certainly starting off with challenges and with great difficulty. Let's see if in Parshas V'zos Hab'racha we could find some message, some Chizuk in this topic.

Sheivet Levi is Gebenched (blessed) by Moshe Rabbeinu. Moshe Rabbeinu speaks very gloriously of Sheivet Levi as is found in 33:8 (תַּמִּידָה וְאֹרֶיךָ לְאִישׁ הַסִּידָה). It talks about Sheivet Levi as the Sheivet of the Ish Chosid. The Kohen Gadol that carries the Urim V'tumim (אֲשֶׁר נִסִּיתוֹ בְּמִסְפָּה, תְּרִיבֵהוּ עַל-מִי קְרִיבָה). There are many Peshatim in (אֲשֶׁר נִסִּיתוֹ בְּמִסְפָּה, תְּרִיבֵהוּ עַל-מִי קְרִיבָה). What does that mean?

I would like to talk about the Targum Unkelos who Teitches (אֲשֶׁר נִסִּיתוֹ בְּמִסְפָּה) you tested him at Masa. (תְּרִיבֵהוּ) usually means that you fought with him. Targum says that (תְּרִיבֵהוּ) is a Lashon testing. The Targum says (דִּי נִסִּיתוּהִי בְּנִסְתָּא) that the Leviim were tested once (וְהוּא שְׁלִים) and the Leviim were found Shaleim. What is (תְּרִיבֵהוּ)? (בַּחֲנֻתוּהִי עַל מִי מִצֻּתָּא) You tested him again (וְאִשְׁתַּכַּח) and he came out as the trustworthy one. It is very hard to understand what it means. It can't mean Moshe Rabbeinu at Mei Miriva because there Moshe Rabbeinu had his Nisayon and his failing Kfi Madregaso, and therefore, it needs an explanation.

There are those who understand that (מָסָה) and (מְרִיבָה) refers to the lead up to Mattan Torah. Refidim was Masa Umiriva the Torah calls it and it is a lead up to Mattan Torah. Of course by Mattan Torah and the Eigel which followed were the period of the greatness of the Leviim. Mi Lashem Ailai was said on day number 40 but really the entire period was a period where the Leviim shone, they stood out and they didn't include themselves in the doubts of some of the other members of the other Shevatim.

Therefore, there is a Bi'ur which the Ksav V'hakabala elaborates upon (page (תקפז)) in the Targum Unkelos. A beautiful piece with many beautiful Yesodos in this piece. I would like to share first one B'derech Pshat and then one which may be a lesson for us as well.

A number of years ago I spoke about the topic of Ohr Hachozair. That sometimes somebody does a good thing and it affects him back in time even though we can't do anything back to the past there are times when a person elevates himself to such a Madreiga that it even affects his past. Of course the most famous is when someone does Teshuva Mai'ahava and turns Aveiros into Zechusim.

The Ksav V'hakabala says and he brings from the Mizrachi, the R'aim in Parshas Yisro, that when the Leviim achieved greatness by Mi Lashem Ailai, by the Nisayon of the Eigel, at that time their greatness was retroactive so to speak. So that when Moshe Rabbeinu went up to Har Sinai 40 days earlier it says that Moshe, Aharon and the Kohanim went up. Who were the Kohanim then? L'maf'rai'a Kohanim had Gedula. It says before Mattan Torah that the Kohanim Yizb'chu Zevachim V'yalu Olos, that they brought Korbanos. There are those who say that this means the Bechorim. There is a Man D'omar that holds that this means the Kohanim. How can it be the Kohanim? Because what they did had an influence somehow L'maf'rai on the Kohanim, on Sheivet Levi. This is the Pshat of the Targum Unkelos.

Let's digress and talk about the word (תְּרִיבָהוּ) and I want to tell you a very simple idea in the Klalei Hadikduk. Verbs have three letter roots. The Shoresh is always three letters. Amar, Dibeir, Asa, Migash. The things that involve doing are typically three letter Sherashim.

Rashi's Shittah is that a few words have two letter Sherashim like Kam, get up. Shav, sit. Leich, go. Dom, quiet like Vayidom Aharon. Other Rishonim argue and say that it is not true. That the Shoreish of go is Lamed Chaf Hei. The Shoresh of stand up is Kuf Vav Mem. Rashi holds that there are two letter Sherashim. Those who argue agree that these are very unique words. For those who know Dikduk these words are called Nachei Ayin Vav, Nachei Lamed Hei which is not important for the moment, but the message is that there are unique verbs in Lashon Kodosh that are two word Sherashim.

I am not going to go into any aspect of Dikduk at all except to talk about the word Riv or fight. The Shoresh is really Reish Veis. Riv. The rule is that in all the two word Sherashim they are less inhibited and they can break or develop into many more words. This is because since they only have two letters in the Sherashim they can break into many words. Specifically, Riv is a fight. Tirivaihu Al Mei Miriva. Some people understand Tirivaihu is a Lashon of fighting. It is hard to understand. Tirivaihu, HKB"H fought with Levi Al Mei Miriva. What does it mean?

The Targum says that Tirivaihu means that you tested Him. Where does Riv have anything to do with test? Zagat the Ksav V'hakabala, the word Riv is related to the word Rav, Rabbanus, being great, being elevated. Harbei, much. The Shoresh is Rav V'shalit, somebody who has excellence. What does that have to do with fighting? Why do people fight? People fight because they want to be stronger than the next guy. That is why they fight.

So Tirivaihu at first glance means fight. But really Tirivaihu is really a Lashon of growth, of excellence. Tirivaihu, Levi became excellent by Mai Miriva. He became excellent by the Nisayon of the Eigel which came B'masa Umiriva, it came by Mattan Torah. But the Targum says you tested him. Testing doesn't mean great.

Zagat the Ksav V'hakabala that is not true. From Nisyonos, from being tested, that is where greatness comes from. That is from where a person has the ability to become great. I would add that Nisayon - being tested is a Lashon of Neis which is a flag held up high. That is also a Lashon of elevation. Nisayon is a Lashon of Gedula, of greatness. Tirivaihu is a Lashon of being tested, it is a Lashon of becoming Rav, of becoming somebody who is extraordinary. Somebody who is great. So that Tirivaihu Al Mei Miriva, when did Levi become great?

Let me tell you a secret. Had all of Klal Yisrael behaved, Sheivet Levi would not have become great. When did they become great? When it was a time of Nisayon. When it was a time of Yerida. When it was a time of difficulty. When it is a time that it is hard to keep up, that is an opportunity for greatness. (ויללוי אָמַר, תְּמִידָה וְאוֹרֵיךְ לְאִישׁ חֲסִידֶךָ). You know why you are so great? (אֲשֶׁר נִסִּיתוּ בְּמִסָּה, תְּרִיבָהוּ עַל-מִי מְרִיבָה). Because you were lifted up in a time of Nisayon. You were lifted up in a time of Riv, in a time of challenge. B'chantihu, when you were tested. What a lesson. A time of testing is a time of greatness.

Do you know that Pinchas was the oldest grandson of Aharon Hakohen? Of course you know as it is in Parshas Pinchas. Who is the second oldest grandson of Aharon? You don't know. Who is the oldest grandson of Yaakov Avinu? You don't know. Maybe you can look it up. Why do we know Pinchas? Because there was a time of Nisayon. It was a time of Bal Peor. It was a time of the Nisyonos that took place. When there was a Nisayon, one man rose up, became great and we all know who he is. All of Klal Yisrael for thousands of years know who he is. Children know who he is.

What was the name of the Nasi of Sheivet Zevulun who was one of the Meraglim? We don't know. Who was the Nasi of Sheivet Yehuda? Everyone knows Kaleiv Ben Yefuneh. Why do you know Kaleiv but you don't know the Nasi of Sheivet Zevulun? I'll tell you why. Because it was a time of Nisayon. Had all of the Meraglim behaved, you would not know the name Kaleiv anymore than you know the names of the others unless you are a Baal Korei. But it was a time of Nisayon and Kaleiv together with Yehoshua Bin Nun lifted themselves up and they became great. Sheivet Levi in a time of Nisayon lifted himself up and he became great. That is Olam Hazeh. That is Nisayon test. Neis L'hisnosais - it is a high flag, a high point in which a person holds himself high.

We are coming to difficult days, challenging days. Days in which Klal Yisrael, Frum Yidden are being singled out as causes of a disease. Where the terrible misbehavior of a group is being

reflected as if it is all of Klal Yisrael, as if it is all Frum Yidden. Newspapers reflect it as if it is all Yidden. Yidden all over NYS have to be fearful and it is coming Yom Tov.

There are Yidden who will shine. It will come Yom Tov and we will not ignore what is going on but we will Daven with more fervor, use our time in a better way. Will be inclined to serve Hashem better. The biggest Nisayon of these days is we are going to somehow not talk Lashon Hora about people who are dealing with this terrible time in ways that we may disagree with. It is challenging, it is hard. It is a Nisayon. Not everyone will pass. You may not become as famous as Pinchas or Kaleiv Ben Yefuneh. However, you will achieve your potential.

As we go into these three days there will be more downtime. Simchas Torah won't be as much time in Shul as it was in the past. You are going to sleep more and eat more? Tell yourself, what is the Simchas Hatorah? Simchas Torah is a time to dance and rejoice with Torah. If our rejoicing can't be done or is limited, let's rejoice with the Torah the other way. By sitting and learning. By spending time. By telling our children okay we are not able to do this so let's learn Perek Hachalil the 5th Perek of Sukkah which deals with the celebrations that took place on the Simchas Beis Hashoevah on these days. Let's learn that. If the children are too young to learn Gemara learn Mishnayos. Tell them if we can't bring Korbanos we learn about Korbanos. If we can't celebrate the way we want to, okay then let's celebrate by learning. Hoshea 14:3 (וְנִשְׁלֹמָהּ (פְּרִים, שְׂפֹתֵינוּ

We stand at a crossroads. At this moment the Yeshiva closings are a two week Gezaira. What will happen in the coming weeks depends on the Ribbono Shel Olam. We hope that there will be an opening up of the Yeshivos. We have to put effort into it, Hishtadlus into and more than anything Hishtadlus to the Melech Malchei Hamelachim.

I want to mention as well that the testing in our zip codes as you know has a higher positivity rate but we have far fewer tests than the zip codes in Manhattan. There are zip codes in Manhattan with more positive tests than us but a lower percentage because wealthy people test every other day. Before they go to a party they test. We need to test more often.

The rules are that there will be a seven day average to determine whether the Yeshivas will open. Every day counts equally. If one day 2,000 people test and another day 2 people tests each day counts equally. There is nothing that we can do about Shabbos. In our community nobody will test except Rachmana Litzlon someone is sick. On Sunday we are able to influence what will happen. It is possible. We need to go Sunday night Motzoei Simchas Torah to testing places. There will be here in the 11230 zip code area places to test. We can't allow the Shabbos and Sunday numbers to be a high positivity rate which is inaccurate because the only people testing in our area will be the people who Rachmana Litzlon who are sick. So what do we need to do? We need to make an accurate representation of the neighborhood.

After Havdala on Motzoei Simchas Torah before you go out anywhere, go and be tested. Hashem should help that our tests should be negative (which will show no problem). We need to bring the numbers down. HKB"H should help us to a tremendous Siyata Dish'maya going forward. We should respond to the Nisayon as (תְּרִיבוּהוּ עַל-מִי מְרִיבָהּ). We should raise ourselves. Neis L'hisnoseis. We feel the pain of Klal Yisrael and the joy of the Shechina on Simchas Torah.

B'ezras Hashem we hope to go Mai'apeila L'oro. Still it will be Tacheil Shana U'bircho'seha. It will be the beginning of the year with its Berachos. A Gutten yom Tov to one and all!

Rabbi Reisman - Shabbos Chol Hamoed Sukkos 5780

1 - Topic - Some Yomim Noraim type thoughts.

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

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

The answer is quite simple. We say the same exact order except for one significant difference. The paragraph that begins Erech Shui which is what we said yesterday, on Wednesday, and we do not say on Hashana Rabbah. It is a unique Hoshana. The other ones we say on Hoshana Rabbah. Erech Shui is special, and that one is always said on the same day of the week as Yom Kippur came out. So that, depending on when Shabbos comes out, the Seder of the Hoshanos is always the order in the Siddur except that Erech Shui is sometimes a different day in the order depending on when Shabbos comes.

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

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

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

Perek Vav of the Chovos Halevavos is the Perek of Hachna'a. Perek Zayin is Teshuva. At the beginning of Perek Zayin the Chovos Halevavos says Hachna'a Hu Shoresh Hateshuvah. Being Machnia yourself, lowering yourself, subjecting yourself to the will of HKB"H, that is the root of anything that has to do with Teshuva. Of course bowing (Hishtachava'ya) is an example, a physical manifestation of what we hope to do which is to be Machnia ourselves, to bend ourselves not just physically but figuratively to Ratzon Hashem. And that is why the highest point in our recital of the Yom Kippur Davening, of the Yom Kippur Avodah is V'Hakohanim

V'ha'am Omdim B'azara K'sheheim Shom'i'm Es Hasheim Hanichbad V'hanora Yotzim Mipi Kohen Gadol Bik'dusha U'vitahara Korim Umishtachavim V'noflim Al P'neiheim V'omrim... That the idea of bowing and being Machnia one's self is emotionally the whole point of the Davening. Shemoneh Esrei begins with bowing because the whole point of Shemoneh Esrei is to be Machnia one's self.

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

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

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

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

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

2 - A thought regarding the Tefilla of Mussaf.

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

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

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

The Malbim doesn't address that exactly, however, he does say the following Chiddush which makes everything suddenly very clear to us. The Malbim says that when the Navi says (תִּקְבְּצָתִי) (אתם, מֵאַרְצוֹת אֲיִבֵיָהֶם) as Yechezkel says I will gather. Gathering is when things are scattered you gather them together. Jews are scattered all over the world and they are going to be gathered to the land of Israel. That is Kabeitz, that is gathering.

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

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

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

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

earlier, dividing of the land is later because Yidden will be gathered, the Bais Hamikdash will be built and the land will be divided.

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

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

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

One last Nikuda. Hoshana Rabbah is coming, the Yom Hadin. Take it seriously. There is a Minhag to go to the Mikvah on Erev Yom Tov. Chayuv Adom L'taheir Oso Ba'regel. Shemini Atzeres is a Yom Tov. The Mishna Brura says it is better to go to the Mikvah before the night of Hoshana Rabbah and V'lilmod Torah Kol Halai'lah B'taharah, instead of waiting until Erev Yom Tov to go. It is absolutely incredible. The Mishnah Brura is not a Chassidische Sefer and he is taking for a Pashtus that people stay up and learn the night of Hoshana Rabbah.

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

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

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

Rabbi Reisman - Shabbos Chol Hamoed Sukkos 5779

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

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

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

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

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

Rav Moshe goes on. He says that on a certain level every Jew even Biz'man Hazeh is capable of hearing the word of Hashem Min Hatzad, so to speak from the side. How so? We don't have Nevua today. But still, in our lives there are moments that we don't recognize the Tzivui Hashem beforehand. But once something has happened to us, we have the ability to recognize that Mai'Hashem Yotza Hadavar. That it is a command from the Borei Olam.

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

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

The lesson is that very often in life HKB"H pulls strings and things happen out of our power. We are made to move, we are made to take a certain job, there are certain things that happen to us.

HKB"H orchestrates it, we don't know beforehand. But once it happened we should see it as Ratzon Hashem and then we can do it with a different attitude. Like a Navi who heard it from HKB"H. This is Rav Moshe's advice for all of us and who doesn't have a moment of Lech Lecha, a moment of going someplace, K'ilu he chose it and looking back realizes that it is Ratzon Hashem.

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

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

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

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

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

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

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

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

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

3 - Topic - A Hoshana Rabbah plea!

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

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

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

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

Rabbi Reisman - Hoshana Rabbah - Shemini Atzeres - Simchas Torah 5778

1 - Topic - A lesson for Parshas Zos Hab'racha

I will share a thought for Zos Hab'racha and Parshas Beraishis. Let's start with (וְזאת הַבְּרָכָה, אֲשֶׁר (אִישׁ הָאֱלֹרִים) that is found in Devarim 33:1. Moshe Rabbeinu here is called (אִישׁ הָאֱלֹרִים). The Ohr Hachaim Hakadosh says an incredible and Yesodisdika Pshat in why it says (אִישׁ (הָאֱלֹרִים) and why it refers to Moshe Rabbeinu as (אִישׁ הָאֱלֹרִים). To do so, he prefaces it by explaining a Gemara in Yoma 22b (18 lines from the bottom). The Gemara says (שְׂאוּל בְּאֶחָת לִי (וְעֵלְתָה לִי דוֹד בְּשֵׁתִים וְלֹא עֵלְתָה לִי). Shaul did one Aveira and it caused him to lose the Malchus, Dovid did two Aveiros and it did not cause him to lose the Malchus. There are many Peshatim as to the reason for this.

The Ohr Hachaim Hakadosh says the following. The Yesod is that each person is judged according to his nature. Different people have B'teva different natures and Mimeila each person is not expected to do the same thing and accomplish the same thing. Each person by his nature.

Shaul had a calm nature. For him to do an Aveira (עֵלְתָה לִי) it caused him to lose the Malchus. Dovid however, was born Dovid Admoni, Dovid was born with an excitable nature, quick to act, quick to do things, and therefore, (דוֹד בְּשֵׁתִים וְלֹא עֵלְתָה לִי). Dovid's two Aveiros were less serious than Shaul's one. Not because the Aveira was less serious but because his personality was such. His nature was such that it was much more difficult for him to avoid Aveiros.

The Yesod being that each person is judged according to his nature. This Yesod is a Yesod which the Michtam Eliyahu calls the Nikudas Habechira. He says each person has a different point where he is being tested depending on the person's nature he has a different personality, a different point where his Nisayon is. What is a Nisayon for one person may not be a Nisayon for another person.

A third place for this idea is found in the Meshech Chochmo that is the Ohr Sameach in Hilchos Talmud Torah in the first piece. He says why doesn't the Torah give a Lav on certain Middos for example getting angry. So for that, the Ohr Sameach says not everyone's nature is the same. What for one person is an Aveira, as you see someone with a calm nature should never get angry, is for someone else a challenge. A very difficult nature. So therefore, it is not the same for everybody and the Torah doesn't give a Lav. That is why there is no Lav on Bitul Torah because it is not possible for most people to never waste a minute. How much time can you learn every day, how much more should you be learning? Everybody is different.

It says that L'asid Lavo Reshaim will see that their Yeitzer Hora is a thread and they are going to cry. They will say they thought that their Yeitzer Hora is a mountain. Had they known that the Yeitzer Hora was as thin as a thread they could have conquered it. What is Pshat? People who learn only an hour or two a day think that they waste so much more time because they are just not capable. It is not Shayich for them to learn 24 hours a day. However, had they known that according to their nature the Borei Olam would have expected them to learn another 10 minutes a day, or another 5 minutes a day and that is their Aveira of Bitul Torah they would have done it. Each person has a different nature.

Getting back to (מִשֶׁה אִישׁ הָאֱלֹהִים). You might think that Moshe Rabbeinu was a great man because he was born with that nature so the Ohr Hachaim says no. (אִישׁ הָאֱלֹהִים) he was great because he had fear of the Ribbono Shel Olam. He made himself into a great person. He was not born with the nature to automatically be a great person.

The Tiferes Yisrael at the end of Maseches Kiddushin brings a Medrash and the source for the Medrash is very unclear but the Mussar of it is definitely true. It is a Medrash about a king during the time that the Yidden were in the Midbar who had heard of Moshe Rabbeinu and said that I want to know what he looks like. It was too much for him to travel and he took one of his trusted advisors and said I want you to go to the Midbar and take along a painter and I want him to paint a picture of Moshe Rabbeinu which was done. Then he took the painting and showed it to one of his Chachamim who had studied Chochmas Hapartzuf, who could look at a person and tell about him and he showed it to him. He didn't tell him who the person in the painting was he simply showed him the picture. He said this man is a murderer, this man is a No'eif, this man is a terrible person. The king got upset and said what are you talking about that is Moshe Rabbeinu. You're a crook, you're a fraud. You don't know Chochmas Hapartzuf you are making it up.

The message got back to Moshe Rabbeinu and he answered no. Chochmas Hapartzuf, the wisdom of seeing a person and knowing what is going on is the person's nature. Moshe Rabbeinu said my nature is indeed to be a person who would do those Aveiros. However, I have worked on myself, and it was a lot of Avoda. I was 80 years old when I got Nevua. That Avoda is what made me who I am.

Zagt the Ohr Hachaim Hakadosh that is (אִישׁ הָאֱלֹהִים). Moshe Rabbeinu is a person who made himself into a great person. It is not what you are given it is what you make of it. That is the lesson for Parshas Zos Hab'racha.

2 - Topic - A Story for Parshas Beraishis

Let's move on to a story for Parshas Beraishis. Maiseh Shehaya Kach Haya. The Maiseh is brought in Sefer V'harev Na the second volume and it is brought from a Teshuva Sefer of Rav Chaim Palagi.

A man borrowed a Gemara from his neighbor. The Gemara was a very thick Gemara as he had the whole Seder Nezikin, all of the Masechtos in one binding. When he returned it to the person he had cut it into two and rebound it so now it was two Gemaras. He felt that he had made it better. The lender said I didn't lend it to you in two volumes, I gave it to you in one volume. Either fix it or pay me for it. The other man said I made it better as it is so hard to Schlep around such a heavy Gemara. I made it into two. The lender said you had no right to do it. I like one Gemara as I can look up other Gemaras easily for cross reference purposes. The Shaila came to Rav Chaim Palagi.

He said look at Parshas Beraishis. It says in 2:21 (וַיִּשָּׁן אָדָם עַל-הָאֲדָמָה, וַיִּשָּׁחַט חַבָּל מִבְּרֵית אָדָם וַיִּשְׂחַט וַיִּבְרָא אֶת-חַוָּה) that Adam was put to sleep and while he was sleeping HKB"H took a piece of Adam and created Chava. The Gemara says in Sanhedrin 39a (3 lines from the top) that the Caesar called Rabban Gamliel

and said your G-d is a thief. While Adam is sleeping he steals a piece of his body to create Chava. The Gemara says that the daughter of the Caesar said let me answer. (אמרה ליה ברתייה (שבקיה דאנא מהדרנא ליה).

She said thieves came last night and stole our silver Becher and replaced it with a gold one. The king replied Halevai, this thief should come every night. Said the daughter of the Caesar that is what G-d did. G-d took away a little piece of Adam and created Chava. It was an improvement and that is not Genaiava.

Based on this Gemara in Sanhedrin 39, Rav Chaim Palagi says someone who takes someone else's thing and does something to it that all people would agree is an improvement, he shouldn't do it without permission but once he did it he can't be made to pay. He is not a thief and whatever he did he was permitted to do. At least he is not a Mazik, he is not a Ganav and what is done is done. So a thought for Zos Hab'racha and a thought for Parshas Beraishis.

3 - Topic - An Incident with Rav Pam

Let me tell you an incident that Rav Pam told me happened to him. Rav Pam said that it was Shemini Atzeres and he made Kiddush and accidentally started to say the Beracha of Leisheiv BaSukkah and as you know even though the Gemara says we in Chutz L'aretz we sit in the Sukkah on Shemini Atzeres, we don't make a Beracha of Leisheiv BaSukkah.

Rav Pam started the Beracha Baruch Ata Hashem and was unsure how to continue. At the spur of the moment he just finished Lamdaini Chukeya which is a Posuk. After Yom Tov he mentioned this to me and said I thought that maybe what I did was wrong. You are not allowed to learn between Kiddush and drinking the wine. Baruch Ata Hashem Lamdaini Chukeya may be a Posuk (Tehillim 119:12) but you are not allowed to learn at that point.

I said one minute. It says in Mishna Berura that if you are Davening Shemoneh Esrei and you forget Yaaleh V'yavo and you say Baruch Ata Hashem at the Chasimas Hab'racha and then you realize that you forgot Yaaleh V'yavo that you should end off (למדני תקיף). You are not supposed to learn in middle of Shemoneh Esrei either. To which Rav Pam said as far as I remember there it is different because it is a Shvach, it is a praise and in Shmoneh Esrei you can add any Shvach you want but you are not allowed to add praise after Kiddush before drinking.

Rav Pam said that the Eitza that he should have done is to finish the Beracha Leisheiv BaSukkah. The Gemara says that we sit in the Sukkah but because of Safeik in the Beracha we don't say a Beracha. However, once I said Boruch Ata Hashem I should have already finished Leisheiv BaSukkah and that would not have a Din of a Hefsek. Interesting. That was Rav Pam's Eitza.

Someone else in Yeshiva mentioned a different Eitza. He could have said after Boruch Ata Hashem Elokeinu Melech Ha'olam Borei Pri Hagafen. The whole concern was that there was a Hefsek between the Beracha and the drinking, well if there was a Hefsek then you have to make a new Borei Pri Hagafen so maybe end with Borei Pri Hagafen. It was already after the story so I don't know what Rav Pam would hold if it came up again in the future but it is a nice Shaila for the Shemini Atzeres table.

I do want to mention to you once again, the first Laining of Sukkos we Lained about Pesach, then Shavuos, then Rosh Hashana, then Yom Kippur, then Sukkos. That is the order. This is because Sukkos has two faces to it. It is the end of the Sholosh Regalim in the calendar year and it is the end of the Yomim Noraim, There are two faces to Sukkos. That is maybe why Sukkos has two Mitzvos. Most Yomim Tovim have one. It has the Sukka which has to do with eating and has a Hekeish to Pesach with Tes Vav - Tes Vav. It has to do with the Chag. There is also the Mitzvah of Arba Minim which is like the Yomim Noraim. We say about the Arba Minim that they are to protect us from bad weather in the coming year. There are two aspects.

Hoshana Rabbah is the end of Yomim Noraim. Make the Hoshana Rabbah about to come upon us meaningful. Stay in the Beis Medrash late tonight. People have a Minhag to stay up all night Hoshana Rabbah. In Europe that was the Minhag. In most neighborhoods there are some young men who stay up if not the whole night most of the night. Daven Vasikin tomorrow for a good year. Shemoneh Esrei is after 7. A Vasikin Minyan probably starts 6:30. Hoshana Rabbah a day of such awesome Kedusha and meaning. Do something extra, something special. It is the Sof Yomim Noraim. It is the end of the Yomim Noraim. It is a day to get a good final Kvittel from the Ribbono Shel Olam.

Wishing everybody a meaningful Yom Tov, a meaningful Hoshana Rabbah and Simchas Torah. Dance with the Torah and with a joy and a new dedication to Limud Hatorah. A Gut Yom Tov, a Gut Shabbos, a Gut Kvittel to one and all!

Rabbi Reisman - Shabbos Chol Hamoed Sukkos 5776

1. The theme of Hashana Rabbah, Simchas Torah, and Shemini Atzeres is a theme of Malchus Hashem. Just as we start Tishrei with Malchus Hashem, so too, as we start every Hakafa we say (ד' מלך. ד' מלך. ד' מלך לעולם ועד) and (שמע ישראל).

I would like to share with you an insight into Shacharis which we Daven every day and we say something fascinating. We say that (ד' מלך לעולם ועד) is a new song, a (שירה חדשה). We say (שירה) (ד' מלך לעולם ועד) and then (שירה חדשה שבחו גאולים לשמך על שפת הים. יחד בלם הודו והמליכו ואמרו) (ד' מלך לעולם ועד). So we refer to the (ד' מלך לעולם ועד) which is the last part of the (אז ישיר) as the (שירה חדשה) a new song. Don't think that the whole Shira is a new song because a few minutes earlier we said (משה ובני) (שירה חדשה שבחו) and then (מי כמכה באלים ד) (מי כמכה) a plain Shir. A Shir is not plain, it is very Chashuv, but it is not a (שירה חדשה). Then we say (שירה חדשה שבחו) (ד' מלך לעולם ועד) with (גאולים לשמך על שפת הים) Why is that a Shir Chadasha as opposed to an ordinary Shir?

The answer is an important one and it has to do with the theme of these days. You see (ד' מלך) (ד' מלך לעולם ועד) is always a Shir Chadasha. Whenever you say (ד' מלך לעולם ועד) you are being Mekabeil Malchus Hashem going forward. It talks about the Asidus of Malchus Hashem. It is always a Shir Chadasha. Therefore, (שירה חדשה שבחו גאולים), after everything that happened in Mitzrayim and the whole (אז ישיר), the last sentence of (אז ישיר) is (ד' מלך לעולם ועד), it is a new song. It is a song pledging in the future to recognize Malchus Hashem. That is why it is the

theme. As we finish the Yomim Noraim and we head into the winter (שמע ישראל ד' אלהינו ד' אהד). We say it at every Hakafah (ד' ימלה לעולם ועד).

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

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

I would like to share with you another Teretz. Recently, my wife and I had the Zechus, a rare occasion, of successfully Redding a Shidduch. Naturally, after the Shidduch was completed we received Shadchanus which was very nice, very generous, and we were very happy. A few months later right before the Chasuna we received Shadchanus again. Why did we receive Shadchanus again? The parents of the Kallah said when they got engaged we were very happy but now that we know the Chosson for three months we are even happier, we are much more joyful. We have a different measure by which to say thank you.

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

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

Based on this, perhaps we can have another insight on (שירה חדשה שבחו גאולים לשמה על שפת הים). When Klal Yisrael was in Mitzrayim they also thanked the Ribbono Shel Olam. There was a constant thanking of the Ribbono Shel Olam. But after Kriyas Yam Suf when Klal Yisrael saw Kavayochel the Ribbono Shel Olam the (ד' ימלה לעולם ועד) that which they had already acknowledged in Mitzrayim was a (שירה חדשה) of (ד' ימלה לעולם ועד). It was a new song of (ד' ימלה לעולם ועד). The same word. As life goes on and we have the maturity to see how Hashem orchestrates everything, you need then to see, to recognize, to acknowledge the Chesed of HKB"H.

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

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

Rabbi Reisman - Hoshana Rabbah/Shemini Atzeres/Simchas Torah 5775

As we prepare for an incredible four days of Hoshana Rabbah followed by Shemini Atzeres and then Simchas Torah and then Shabbos Parshas Beraishis/Shabbos Mevarchim, a Shabbos on which we Daven to HKB"H for a wonderful month coming up. These are four very special days, days consecutively that are opportunities to serve Hashem in a special way.

I would like to share with you a thought which is appropriate for today and the days to come. Over Sukkos people have asked me a number of questions regarding Sukkos. For example, the question has been asked why it is that in Bentching (Birchas Hamazon) we add two Horachaman's on Sukkos. Horachaman Hu Yanchileinu Yom Shekulo Tov (which is a normal Horachaman for a Yom Tov) and (הַרְחֵמֵנוּ הוּא יָקִים לָנוּ אֶת סִפְתַּי דְּוַד הַנּוֹפְלֵת) which is an additional Horachaman which is unique for Sukkos. Where do we find such a thing that we actually add two Horachaman's if by every Yom Tov we only add one?

An additional question is why is Sukkos different in that it has Ushpizin, Pesach also has seven days why not have the seven Ushpizin on Pesach as well?

I would like to share with you a Yesod that answers both these questions and gives us an insight into the very special days that are to come. Sukkos is a holiday that has two faces, two significant and very deep aspects to it. On the one hand it is the end of the Sholosh Regalim. Pesach, Shevuos, and Sukkos are mentioned in the Torah as Yomim Tovim that go in that order as the Posuk says in Devarim 16:16 (שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה כָּל-זְכוּרָךְ אֶת-פְּנֵי יְרוּרֵךְ אֶלְרִידֵךְ, בְּמָקוֹם אֲשֶׁר יִבְחָר--). These are three Yomim Tovim and Sukkos is the final Yom Tov of the three Yomim Tovim of the Sholosh Regalim. This is something which everybody is fully aware of.

There is a second aspect to Sukkos. It is the end, the culmination of the Yomim Noraim. Rosh Hashono, Yom Kippur, and now Sukkos. It is the culmination of a very special period which began with Rosh Chodesh Elul went through the month of Elul through Yom Kippur and now comes to an ending with the days about to come upon us. Therefore, Sukkos has two faces, the face of a Yom Tov and the face of an ending to the Yomim Noraim which are the special days of awe, the days on which we prepare for the coming year.

There are two Mitzvos on Sukkos, two sets of Mitzvos. Pesach has one set of Mitzvos, the Korban Pesach, Matza, and Maror which are eaten on the first night. Sukkos has two sets of Mitzvos, it has the Arba Minim (Lulav, Esrog, Aravos, and Hadasim) which we take on the first day Min Hatorah and the rest of the days in the Bais Hamikdash Min Hatorah and everywhere else Midirabanan. It also has the Mitzva of Sukkah, of eating in the Sukkah. These two Mitzvos parallel these two aspects of this Yom Tov. Eating in the Sukkah is a Hekeish of Tes Vav/Tes Vav L'chag HaMatzos it is something similar to Pesach to a Yom Tovdika Mitzva. The Lulav on the other hand, is a Mitzva related to the Yomim Noraim. The shaking of the Lulav is something

which is an attack so to speak on the Satan. In the Pachad Yitzchok he makes this point in Mamarei Yom Hakkipurim Maimar 8 where he brings a Medrash that says that there is a Mashal to two people who went to a Din Torah in front of the king and no one knows who came out innocent. Anybody who walks out with weapons in his hands, well we know that the king is trusting him with a rifle and a gun then he is the one who is found to be faithful to the king. The same thing when we walk with our Lulavim and Esrogim after Yom Hakkipurim. So that there are two aspects, the Sholosh Regalim aspect which is the Sukkah and the Yimai Hadin aspect which is the Arba Minim.

Devarim 16:14 (וְשִׂמְחֶתָּ, בְּחֶגְךָ) and Devarim 16:15 (וְהֵייתָ, אִךְ שְׂמֵחַ). In the song it is one Posuk but it is not one Posuk it is two separate Pesukim. (וְשִׂמְחֶתָּ, בְּחֶגְךָ) is a Mitzva which is stated regarding Sukkos which we learn to all the other Yomim Tovim. Every Yom Tov has a Mitzvah of Simcha of rejoicing. Ain Simcha Ela B'basar V'yayin, we have a Mitzvah to eat meat and wine. (וְהֵייתָ, אִךְ שְׂמֵחַ) which is a separate Posuk is L'rabos Yom Tov Acharon Shel Chag. It comes to add that the final day of the holiday which we are presently observing should also be a day of Simcha. The Rambam explains that (וְהֵייתָ, אִךְ שְׂמֵחַ) is not a Simcha of Basar V'yayin it is a Simcha of Shiros V'sishbachos, the Simcha of Simchas Bais Hashoeva rejoicing in the Bais Hamikdash. You see, these two Simchos also reflect two aspects of the Yom Tov which we are presently involved. One is the Sholosh Regalim (וְשִׂמְחֶתָּ, בְּחֶגְךָ), we rejoice. That Simcha is meat and wine. Can you imagine the Gedolei Yisroel Rav Moshe or the Steipler enjoying the Yom Tov because they have good meat and good wine? It is a type of Simcha which is for the Hamon Am. The more an Am Ha'Oretz the more important the meat and wine maybe to you on this holiday. It is a Mitzvah but it is a Mitzvah which is for the Hamon Am. It is Sholosh Regalim.

Then there is a Mitzvah of the Yemai Hadin. That Simcha (וְהֵייתָ, אִךְ שְׂמֵחַ), it is a limited Simcha. It is a Simcha which is appreciated by people who are really faithful to HKB"H. The Simcha is as the Rambam writes in Hilchos Lulav Perek 8 (Ed. Note I believe referring to Halacha 14 (מצוה) להרבות בשמחה זו. ולא היו עושין אותה עמי הארץ וכל מי שירצה. אלא גדולי חכמי ישראל וראשי הישיבות והסנהדרין והחסידים והזקנים ואנשי מעשה הם שהיו מרקדין ומספקין ומנגנין ומשמחין במקדש בימי חג הסוכות. אבל (כל העם האנשים והנשים כולן באין לראות ולשמע)) it is a Simcha of singing and dancing in the Bais Hamikdash and singing songs of praise to HKB"H. of feeling close Kavayochol to Hashem. The Rambam says that the Chachamim V'talmidaihem, those who studied Torah would be the center and focal point of this Simcha and the others would watch. It is a different Simcha it is a Simcha at the end of the Yimai Hadin for those who lead us through those Yimai Hadin, the Lomdai Torah are the main point of the Simcha of these days.

And so, on this Yom Tov we say Horachaman Hu Yanchilainu Yom Shekulo Tov because it is a Yom Tov like all Yomim Tovim. (הִרְחַמְנוּ הוּא יְקִים לָנוּ אֶת סִפְתֵי דָוִד הַנוֹפְלֹת) and we say HKB"H let the Gmar Din be as wonderful as it could be for Klal Yisrael. Let it be a Gmar Din of Kappara. Let it be a Gmar Din which brings the days of Moshiach.

Tonight is Hoshana Rabbah, the end of Sukkos. Most of the Yomim Tovim have the Ikkur joy, the main Simcha in the beginning that is human nature. When a Yom Tov begins or Pesach begins is the Ikkur Simcha. As the days go on the Simcha is something we get used to and the joy is not the same. On this Yom Tov (וְהֵייתָ, אִךְ שְׂמֵחַ) the joy is as incredible as it could be. When we talk about standing in front of HKB"H B'din and feeling that we are Zaka'in B'din. That we serve HKB"H properly for this long period to achieve a proper Din in heaven when this happens

the Simcha is a complete Simcha. It ends with a Hoshana Rabbah. Hoshana Rabbah to many is just another day of Chol Hamoed, people see only a Tircha of a long Davening tomorrow. To Chachamim V'talmidaihem, Hoshana Rabbah is special, it is a culmination of that for which we work for a month and another 22 days. For a great portion, 15% of the year is preparing for the Yimai Hadin and that comes to a head tomorrow. Hoshana Rabbah should be a day in which we look to feel meaning with HKB"H. It should be a day when we Daven properly and not in a rushed Minyan but in a Minyan that says the words the way it should be. This year Neitz Hachama is relatively late (in Brooklyn it is 7:07). Vasikin Minyanim will start at 6:30 or so. Most of us should be able to make it. We should appreciate it for what it is. A true Yom Hadin. A day of culmination of serving HKB"H with the awe of the Aseres Yemai Teshuvah and with the joy of the 10 or 11 days since then.

Hoshana Rabbah. In Eretz Yisrael, Hoshana Rabbah night is a very special night. It is a night that many learning and stay up all night to learn and go to the Kosel on Hoshana Rabbah morning for a meaningful Davening. Here in Chutz L'aretz, sadly that meaning is lost, that significance is lost. Very few people actually put extra effort into Hoshana Rabbah. It is hard to understand. The culmination of a long period of preparation. The weather should be nice tonight, it should be a nice evening to be in the Sukkah with Seforim sitting and learning appreciating the days about to come upon us. Learning Parshas V'zos Hab'racha which is a beautiful Parsha. A Parsha which we rarely take time to understand. For those who are learning Maseches Yevamos it should be a day to catch up and understand the very difficult Blatt from among the whole Shas. It is a day to take Seforim and look at the joy of these days that are coming upon us. A day to get a Chavrusa, an evening to sit and learn. It should be a night where people are in the Bais Medrash at least until midnight spending time and effort in serving HKB"H. It is lost on us because Hoshana Rabbah is a Chol Hamoed day. It is a day for Chachamim V'talmidaihem. It is a day for those who want to make it a special day.

And so, as we come to the end of a twofold Yom Tov, a Yom Tov of great joy and a Yom Tov of feeling a closeness to HKB"H from the Yomim Noraim and preparing for a long winter Zman that is about to come upon us, let's try to see if we can give it feeling and we can give it meaning. The Ushpizin who come to give us an inspiration for the days to come. It is for Sukkos. It is for the end Gmar of the Yom Hadin the day which we serve HKB"H with great joy.

When two friends have a spat, have an argument, and they make up that is very nice. But if you want to see how meaningful their new relationship is look at the week afterwards. Rosh Hashono and Yom Kippur come and the two sides Kavayochel, Klal Yisrael come to the Ribbono Shel Olam begging forgiveness and coming close again. How close are you to HKB"H? It is these days which follow which bear testimony to where you are to where I am to how close we are to HKB"H. It is what we make of it. Let's make something of it.

In the Shulchan Aruch it says that on Hoshana Rabbah we are Marbe with the Piutim, we Daven in Shacharis a similar Shacharis to Shabbos, however, the Rama says that we don't say Nishmas Kol Chai. The GRA on that Rama who says that we don't say Nishmas mysteriously points us to a Rashbam in Pesachim 102. That Rashbam seems to be totally unrelated. The Rashbam says that when Yom Tov is on Sunday and we say Havdala on Motzoei Shabbos, we say what is called a Yaknahaz Havdala. A Havdala that includes Borei M'orei Ho'aish but not Borei Minai Bisamim. Why? The Rashbam says that on Yom Tov there is a Neshama Yesaira and that is the

Shitta of the Rashbam that there is a Neshama Yesaira on Yom Tov just as on Shabbos. Therefore, in the Havdala going from Shabbos into Yom Tov we do not say Borei Minai Bisamim which is related to the loss of the Neshama Yesaira. The mystery is what does this Rashbam have to do with not saying Nishmas on Hoshana Rabbah? The answer actually lies in the Sharei Teshuva right there.

We say Nishmas on Shabbos and Yom Tov because it is something which relates to the Neshama Yesaira. We have a Neshama Yesaira on Shabbos and Yom Tov and that Neshama Yesaira is something which we try to use to serve HKB"H better to sing praises to Hashem. On Hoshana Rabbah there is no Nishmas, there is no Neshama Yesaira because it is a Chol Hamoed day. Why so? Because Hoshana Rabbah is a day where there is no mandate there is no requirement to treat Hoshana Rabbah as an extraordinary day. It is Chol Hamoed and we can treat it as a regular Chol Hamoed. We can go to amusement park rides or these other very intellectual pursuits of Chol Hamoed. You are not violating anything. It is a day in which we take our ordinary weekday traits, our weekday pursuits and we say HKB"H it is for you.

It is a Minhag to have a Yom Tov style Seuda. You don't have to but we take our weekday Achila and we say HKB"H we want to be close to you. And so, as we prepare for these extraordinary days, Hoshana Rabbah, Shemini Atzeres, Simchas Torah and the Shabbos which is to follow, let's be prepared for it and let's have it be meaningful.

May HKB"H grant us in the days to come a Piska Tavah, a closeness to him. A closeness in which our relationship is such that it brings for us and for all of Klal Yisrael an absolutely wonderful year. A Piska Tava to all of you who are kind enough to join me on this phone Shiur. A Good Yom Tov, a Good Shabbos, a Gutten Chodesh. May all of the days that come towards us in 5775 be days in which we realize our dreams, our aspirations in serving HKB"H. May those who need to be healed have Refuos, those who need Parnasa may find their Parnasa, and those who need a closeness to HKB"H and who doesn't? Let us hope that we can find that path. That path begins this evening with Hoshana Rabbah! A Gutten to one and all!

Rabbi Reisman - Shemini Atzeres 5774

As we prepare for Hoshana Rabbah, Shemini Atzeres, Simchas Torah, and Shabbos Kodesh Parshas Beraishis. A lot of preparation coming. I would like to talk about Hoshana Rabbah. Hoshana Rabbah is one of the elusive days of the year in the sense that we know Hoshana Rabbah is of extraordinary importance and yet there is a certain lack of clarity as to the uniqueness of Hoshana Rabbah. After all, Halacha says that Hoshana Rabbah is a regular day of Chol Hamoed. Some Jews treat it that way. We understand from the words of the Poskim that the potential for greatness on Hoshana Rabbah is extraordinary. Even a potential to change a Chasimas Hadin from Yom Hakkipurim. Therefore, there is a need for some sort of explanation as to the fact that Halacha (Gemara) does not reflect the extraordinary uniqueness of Hoshana Rabbah.

In order to appreciate this I would like to share with you a letter from Rav Wolbe. The Igros Ukesavim of Rav Wolbe are collected in a Sefer entitled Igros Ukesavim. It is an extraordinary Sefer because the letters that they have chosen to print are really letters that are full of wisdom

and Chochmo. There in letter Zayin there is a letter to a young man who is turning 20. The young man asked Rav Wolbe among other things as to whether it is a correct custom for someone who turns 20 to stay up and learn all night the night of his 20th birthday. After all, the age of 20 is a very significant age and in Shamayim it is a time that someone achieves a level of Din in heaven. Therefore, he asked him what about this custom of staying up all night, the night of your 20th birthday.

Rav Wolbe's answer is an important answer for many aspects of a person's life and in his connection to the Ribbono Shel Olam. He says it is not possible to answer your question. Why not? Things like this somebody who has a feeling for it can do it, somebody who doesn't cannot. It is not something which can be mandated. It is something which has to come from Hergish. When a person does something like this because other people have suggested he do it, that doesn't give it much taste. There are certain things which a person does because he is inspired to do that thing. When he is inspired to do it then it has meaning. If he is not inspired to do it then it doesn't have meaning.

If a young man who goes to Yeshiva is inspired to be a Ben Torah and he starts to dress like a Ben Torah so then it means something because it is a sign of a something significant that he feels is exhibited in these actions. But if someone says do this, then just doing it by itself is of course not of great meaning.

My father Alav Hasholam, started to wear Rabbeinu Tam Tefillin at one point quite later in his life. I asked him what happened, why did you start to wear Rabbeinu Tam Tefillin. He said to me that he had become a grandfather. I had had my first child. My father said I became a grandfather. I went through Auschwitz and I never knew if I would be married or have children. Hashem granted me to be a grandfather, I felt that I have to do something. For that he took on this Hiddur of wearing Rabbeinu Tam Tefillin. Is that something that can be mandated? If there is a Minhag Hamishpacha to put on Rabbeinu Tam Tefillin at the time of Bar Mitzvah, somehow it would take away from the beauty and the inspiration of someone who does it on his own.

So too is Rav Wolbe saying about someone who turns 20. You have to feel something, you have to have a Hergish, you have to have some type of an idea that what you are doing is significant and then it is significant.

The same thing holds true about Hoshana Rabbah. Hoshana Rabbah is an extraordinary day. In many ways the most extraordinary day of the year. Because it is a day where we chose to connect to the Ribbono Shel Olam. Halacha mandates nothing extraordinary or almost nothing extraordinary. It is a very special time. That is the idea of the Hoshana Rabbah coming up. You have to be inspired to do something, you have to have a feeling to do something. If you know there are some who do it and you do it because you have to then it loses its Chashivus. If you do it because you chose to, if you do it because you are inspired to, if you do it because you have a feeling of wanting something more of a greater connection, then it is Chashuv.

People stay up all night Hoshana Rabbah night to learn. People Daven Vasikin Hoshana Rabbah morning. These are things we should do. Importantly, we should feel inspired to do. I feel bad for those who join the speedy Minyanim and get Hoshana Rabbah over with rather quickly. I feel

bad not because they are losing in the Din of heaven which may or may not be true but because they are not inspired people. Look and feel inspiration.

On Hoshana Rabbah we separate the Arava from the Arba Minim and it stands on its own. As many of you may know, each of the Arba Minim stands for a different Jew in Klal Yisrael. The Esrog which has a beautiful taste and beautiful smell stands for those who are great in Torah and in Mitzvos. The Hadasim which have a wonderful smell but have no taste at all and the Lulav which is from the date tree which has taste but no smell, they represent the Jews who are great in Torah and perhaps not so great in Mitzvos or those who are great in Mitzvos and perhaps not so great in Torah. The Arava has neither smell nor taste and it represents the Poshite Yid, the ordinary Yid. A Yid who has not excelled. For the 7 days of Sukkos we take all 4 Minim and put them together. We take Klal Yisrael as a whole. On Hoshana Rabbah we hold the Arava separately. We tell the Arava, the simple Jew, you should be inspired by your connection to the other Jews. You should have taken a little bit of their smell or their taste and you yourself now can stand on your own and serve HKB"H. We are that Arava. On Hoshana Rabbah we are challenged to stand on our own and to do it on our own, to make it meaningful on our own. That is the Chashivus of the upcoming Hoshana Rabbah.

Parshas Beraishis is coming. In the beginning of Parshas Beraishis there is a Baal Haturim. The Baal Haturim as he often does, brings a Remez of the Torah. The word Beraishis he says has the same letters as Aleph B'tishrei, the first day of Tishrei. This hints at the idea that B'tishrei Nivra Ha'olam. The world was created in Tishrei. It sounds beautiful. We have a problem. Tosafos in Maseches Rosh Hashono 8a (bottom Tosafos) explains and to my understanding all agree, that the first day of creation was the 25th day of Elul. The first day of Tishrei was the day that Adam was created which coincided with the 6th day of creation. Therefore, to say Beraishis Barah Elokim is Aleph B'tishrei seems to be lacking. There is something wrong with it. Aleph B'tishrei is not Beraishis. This is really a very strong Kasha on the Baal Haturim.

I recall once seeing in Rav Tzaddok's writings the following explanation. The Aseres Yemai Teshuva represent the Asara Ma'amaros She'bihen Nivra Haolam, the world was created in ten utterances, or in 10 steps by HKB"H. Each day represents one. During the Aseres Yemai Teshuva we have to try to repair that which took place. Therefore, Beraishis is Aleph B'tishrei. The first day of Tishrei represents the first Maimur, the first creation. Each day represents one which fits beautifully with the idea that on Yom Kippur the 10th day that stands for Naaseh Adam, the creation of man. Man whose final judgment is on Yom Kippur. Therefore, Beraishis stands for Aleph B'tishrei not as a matter of history of what once took place but as a matter of Tikkun, a matter of what we have to do with the world. It is important to note that Yiddishkeit doesn't observe anniversaries of what took place for the sake of recollection of nostalgia of remembering what happened. Aleph B'tishrei is Beraishis, that is nice. What is more important is that whatever we remember is for the future. We have 6 Zechiros (things we remember). We don't remember them just to remember the past. We remember them for the future. We remember Asher Asa Hashem L'miriam, that which took place to Miriam. Not because we want to remember what happened to Miriam but so that we should be stronger in the future in Dinai Lashon Hora. We remember Mattan Torah not just to remember an anniversary but to be stronger for the future. So too is it with everything that we do on these days. The purpose of the things we do is to have Chizuk for the future. It is nice to remember the past but you have to take the past and make it for the future. As we come to the end of the Yomim Noraim of these very

special days of the year we have to know to take it going forward. To have some meaning for the future.

I have encouraged many of us here in Flatbush to undertake in the coming year a Mishmar night. A Thursday night Mishmar. I don't expect you to be up all night but to learn later at night in addition to your regular Sedorim. Have a Mishmar. Here in Shul I have encouraged people to come for a 10:30 - 11:30 Seder. The purpose of it is to give an extra spirit, an extra Ruach to the week. In every Yeshiva we know there is a Ruach, a spirit of Thursday night Mishmar night. Some people do stay up and some people don't stay up. Some Shmooze and eat cholent and cake while some learn. But the Ruach the spirit of a Mishmar night exists. If it exists in Yeshiva where people are in Yeshiva all week shouldn't it exist for people who are working all week? What happened to that Ruach of a Mishmar night? What happened to that spirit of a Mishmar night? For those of you here in Flatbush I invite you to join us. Whatever you want to learn. We will have a Chabura learning Makkos an Amud a week. I plan to give a 15 minute Chabura at 11:30 which you can chose to join or not to join. It is not important. What is important is that you are Kovea the time. Many people feel they don't have time to Maavir Sedra (to review the Parsha) every week. You really don't have time? Come Thursday night. When you come to Shamayim and say you didn't have time they will say one minute, on Chol Hamoed Sukkos someone suggested that you come on Thursday nights. Come join us. If you are not in Brooklyn, wherever you are organize a Mishmar, put together a Thursday night. Let it become part of our Seder Hayom to give a special meaning, a special Kedusha, a special significance to the Thursday nights. Let the idea of a Mishmar be reawakened in Klal Yisrael.

And so, as we prepare for Simchas Torah, we prepare to have a connection to Torah, we prepare to have a connection to Torah where it may not have existed adequately in the previous year. Let's try to make our Simchas Torah unique and special and try to make it a very special upcoming year.

I will end with a Dvar Halacha. Earlier, I had asked a Kasha that has been asked on a number of occasions. In Bentching on Yom Tov we say Horachaman Hu Yanchilainu Yom Shekulo Tov. We also say on Sukkos Horachaman Hu Yakim Lanu Es Sukkas Dovid Hanofales. Which one comes first? Horachaman Hu Yanchilainu Yom Shekulo Tov takes precedence. The Pri Megadim says Tadir V'sheaino Tadir, Tadir Kodem. Since Horachaman Hu Yanchilainu Yom Shekulo Tov is said more often than Horachaman Hu Yakim Lanu Es Sukkas Dovid Hanofales which is said only on Sukkos so Tadir V'sheaino Tadir, Tadir Kodem. That is a Pri Megadim.

The question I asked is that is good in Chutz L'aretz. In Eretz Yisrael however, they only say Horachaman Hu Yanchilainu Yom Shekulo Tov 5 days a year. (1 day of Shavuot, 2 days of Pesach, first day of Sukkos, and Shemini Atzeres). The Magen Avraham says that we don't say it on Chol Hamoed so that leaves 5 days. Horachaman Hu Yakim Lanu Es Sukkas Dovid Hanofales is said 7 days. The question was that Horachaman Hu Yakim Lanu Es Sukkas Dovid Hanofales should go first before Horachaman Hu Yanchilainu Yom Shekulo Tov when you are in Eretz Yisrael. It sounds like a great Kasha and I discussed it with many people.

Until I realized that the Kasha is in error. Try asking this Kasha to people it sounds great. The error is the following. Horachaman Hu Yanchilainu Yom Shekulo Tov is Tadir even in Eretz Yisrael. They only say it 5 days a year but there is an obligation to have 2 meals each of those 5

days, so that there are 10 Birchas Hamazon in which Horachaman Hu Yanchilainu Yom Shekulo Tov is said. Horachaman Hu Yakim Lanu Es Sukkas Dovid Hanofales however, occurs on Sukkos and there is only an obligation to eat a Seuda on one of those 7 days. So that the obligatory times to say Horachaman Hu Yanchilainu Yom Shekulo Tov is 10 times a year in Eretz Yisrael while Horachaman Hu Yakim Lanu Es Sukkas Dovid Hanofales is only 2 times a year. If you count Shabbos when there are 3 meals that would be 3 times which is still less than Horachaman Hu Yanchilainu Yom Shekulo Tov. Since the rules of Tadir V'sheaino Tadir are based on obligatory statements as the Gemara says Matza Shani, something which is Matzui (something not obligatory) doesn't count in this calculation. The Kasha therefore, is not a Kasha. But I bet you can fool a lot of people with the Kasha.

With that I wish everyone an absolutely delightful and meaningful Hoshana Rabbah, Shemini Atzeres, (dance with the Torah on) Simchas Torah, and a wonderful upcoming Shabbos. A Good Yom Tov and Good Shabbos to all!

Rabbi Reisman - Shabbos Chol Hamoed Sukkos 5773

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

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

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

On Sukkos we sit in a Sukkah and here too sitting in a Sukkah is a Mashpia and has a potential to be a Mashpia on a person. Some people are not careful on Sukkos. They limit their sitting in the Sukkah to the time that they are obligated, when they eat cookies or they want to wash. They are

obligated to go into the Sukkah. That is the extent of their sitting in the Sukkah. Maybe they are Yotzei the Shulchan Aruch, they go into the Sukkah when they have to. That is not the idea of Taishvu K'ain Taduru of living in the Sukkah. A person should look to be in the Sukkah additional time, to be a Mushpa, to have a feeling of Ahavah of love for the Sukkah.

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

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

Let me move from talking about Sukkos and V'zos Habracha to talking about Birchas Kohanim. During these days we have Duchaning in Chutz L'aretz something that in Eretz Yisrael they are accustomed to on a daily basis. As you know there are three Berachos in Birchas Kohanim. It says that the Hamon Am, the Yisraelim among the people, should be Mechavein Neced Hakohanim. Not just stand there, but think about the Berachos. Certainly the Kohanim should pay attention to the Berachos that they are saying. I would like to add a little bit of an explanation to the 15 words of Birchas Kohanim and the source for this Yesod is in Iyun Tefilla which is Rav Schwab's Sefer on the Siddur. Here next to Birchas Hatorah at the beginning of the Sefer he explains briefly each of the three Berachos that the Kohanim say.

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

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

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

We have the Minhag that in Chutz L'aretz that after the Chazzon says the first Beracha we say in the Zechus of Avraham Avinu, the second in the Zechus of Yitzchok Avinu, and the third in the Zechus of Yaakov Avinu. This fits well. The first Beracha is a blessing for Gashmiyos.

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

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

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

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

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

One more difficulty. While going through the Parsha of V'zos Habracha I came to the Ramban at the end of the Parsha 33:1. He says that Har Nevo where Moshe Rabbeinu was buried is in

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

Rabbi Reisman - Shemini Atzeres - 5770

Which Parsha is Lained in Eretz Yisrael like any other Parsha on Shabbos, however, in Chutz La'aretz it is not? V'zois Hab'racha. This year since Shmini Atzeres falls on Shabbos it is Lained on Shmini Atzeres in Eretz Yisrael.

ב ויאמר, ירנר מסיני בא ונרח משעיר למו--הופיע מהר פארן, ואתה מרבבת קדש; מימינו, אשדת (אש דת) למו 2:33 Chazal tell us that Hakadoish Baruch Hu Kaviyachoil came from offering the Torah to the other nations as Rashi says in ולא רצו meaning that Hashem went from Har Paran and proposed to the children of Yismael that they accept it but they didn't want it. Bnei Eisav didn't want it. Bnei Amon U'moi'av didn't want it. Klal Yisrael were Mekabeil the Torah. On Yom Tov we say, Atah Virchatanu Mikoil Ha'amim, which is saying that Hakadoish Baruch Hu Kaviyachoil chose Klal Yisrael as a nation. According to this Rashi, it was Klal Yisrael who chose Hakadoish Baruch Hu and not that Hakadoish Baruch Hu chose Klal Yisrael because other nations were offered the Torah as well?

Rav Schwab in Mayan Bais Hashoeva (page # 551) says, the Taryag Mitzvois were not offered to the other nations. They have the Sheva Mitzvois Bnei Noiach (7 Mitzvois). Klal Yisrael have Taryag. At Matan Torah, the other nations were offered to be Mekabail the 7 Mitzvois at Har Sinai at a Kabbalas Hatoirah just like we were Mekabail the Taryag Mitzvois. The Raya to this is that when the Gemara in Avoda Zarah 2b talks about the other nations not accepting the Torah it says they weren't Mekabail Loi Sirtzach, Loi Signoiv, and Loi Sin'af which are part of the 7 Mitzvois. They refused it, however, they are still Mechayaiv in the 7 Mitzvois. What did they lose by not accepting the 7 Mitzvois? The whole point of this Rashi is, there is a Kabbalas Hatoirah an acceptance of the Torah.

The Rambam says that the Ratzoin Hapinimi of a Yid is to do the Ratzoin of Hashem. That comes from a Kabbalah. By Goyim we find no such idea. They are Chayiv in the 7 Mitzvois, however, they never had a Kabbalah. They were never Mikabail the Mitzvois. There is a

beautiful Raya to this, because for a Gair to become a Gair Toishav, he has to go to Bais Din and be Mekabail on himself the 7 Mitzvois. Ai, he was Michayeiv in the 7 Mitzvois anyway?

He was missing the fact that he was never Mikabail the 7 Mitzvois on himself. That is what the Goyim are missing and we have to appreciate that we have. We have this Nikuda, the Kabbalah and the Ratzoin P'nimi. That is how it works to be Oivdai Hashem. An Uber B'mai Imoi learns Torah says Rav Schawab because of the same idea. Because there is a Kabbalah, and a Ratzoin P'nimi. You will see even in our AVOIDAS Hashem that once a person has a Kabbalah to do a certain aspect of AVOIDAS Hashem, it is not as hard.

Rebbi guessed that today (Thursday of Chol Hamoed) many people who called into the Shiur are busy with their families. We call in all the time in middle of work when it is hard to find 15 minutes, however, it is even harder when you are relaxing with the family. I would think it would be harder to find the 15 minutes on a work day, however, you can be sure that there are less people on the call today than on a regular Thursday when we are all at work. You can't really just blame it on the wives. The reason there are less people calling in today is because many people have been Mekabail on a work day Thursday to call in to the Shiur, it is something you do. On an off day, the Yeitzer Hora gives you any excuse not to call in. This is the idea of this Rashi, that a Kabbalah makes Torah easier.

33:18 We know the Shutfus of Yisachar and Zevulan as is mentioned in the Parsha, יח וְלְזְבוּלָן שמה זבולן בצאתך ויששכר באהליך: Rashi mentions the Shutfus. שמה זבולן בצאתך; ויששכר, באהליך Everyone would think that since Zevulan made money by using ships to engage in commerce that his portion in Eretz Yisrael would be by the Mediterranean Sea, however, we find that he was surrounded on all 4 sides by land? If his Beracha is L'Choif Yamim Yishkoin, why is he landlocked and not near water at all? There was no answer offered to this question.

We will be saying the Mussaf for the Sholosh Regalim on Shabbos and Sunday and on Shabbos with the additions that are said on Shabbos. It is an interesting thing that we say Vatitein Lanu Hashem Eloikeinu B'ahavah Shabasois Lim'nuchah U'moiadim L'simchah Chagim Uz'manim L'sasoin, Es Yoim Hashabas Hazeh V'es Yoim Hashmini Chag Ho'atzeres Hazeh, Zman Simchasainu B'ahavah Mikra Koidesh Zeicher Litzias Mitzrayim. Why is the word B'ahavah mentioned on Shabbos and not a weekday Yom Tov. Does Hashem not love us on Yom Tov?

To answer this we will explain something that we say by Shabbos Kiddush. On Friday night by Kiddush we say, Asher Kidishanu B'mitzvoisav V'rat'za Vanu. Why don't we say V'tzivanu?

B'mitzvoisav means B'marah. Klal Yisrael got Mitzvois the first time before Har Sinai, in Marah. V'tzivanu means we got that Mitzvah at Har Sinai, for example V'tzivanu Al Nitilas Lulav. Shabbos was given at Marah so we don't need more than B'mitzvoisav.

Getting back to B'ahavah. Every Mitzvah given at Har Sinai was given Kofin Aleihem Har Ki'gigis, meaning every Mitzvah was given not only with Ahavah but with Yir'ah as well. Shabbos that was given in Marah, it was given purely with Ahavah. This is why the language of Ahavah is very special to Shabbos.

We say in the same paragraph, Vatitein Lanu Hashem Eloikeinu B'ahavah, which we say every Yom Tov. Then on Shabbos we add a B'ahavah further on in the paragraph. What is the difference between the first and second B'ahavah? If you think about the previous Vort, you should be able to figure out a Teretz.

We say in our regular Shabbos Mussaf in Tikanta Shabbos.. Az Misinai Nitztavu. Why Dafka on Shabbos do we say Az Misinai, this is the one Mitzvah that we got at Marah, so Punkd here we say Az Misinai? No answer was offered for this question.

There was a question that Rebbe had asked by Parshas Pinchus and didn't know a Teretz for at that time. Now Rebbe found a Teretz in Parshas Shelach. On Yom Tov by Mussaf we say the Korban. Every Korban has 3 parts: 1) the animal, 2) the Menachois, which is the flour, and 3) the Nesachim, which is the wine that is poured onto the Mizbaiach. Isn't it strange that we say Uminchasam Kimdubar and the Menachois we have a whole Arichois where we spell it out? By the wine, we didn't spell out how much wine it actually is?

We do it because that is the way the Torah says it in Parshas Pinchus. For an example, look in Perek Chaf Ches Posuk Yud Zayin to Posuk Chaf Hei where the discussion revolves around the Yom Tov of Pesach, the Menachois are spelled out and it says Viniskoi without spelling out the wine libation. Our Davening just mirrors the Torah. Why the Torah says it this way is a Kasha that needs a Teretz. Rosh Choidesh is the only place where the Torah spells out the Nesachim .

In Parshas Shelach 15:10 Rashi explains in D"H Ishai Rai'ach says, אשה ריח: אינו מוסב אלא על, אבל היין אינו אשה, שאינו ניתן על האש והמנחה והשמן, אכל היין אינו אשה, it refers to nothing but the meal-offering and the oil, but the wine is not a fire-offering for it is not put on the fire of the altar. According to this Rashi, it is Geshmak. The Mincha like the Korban is the Ikkur of the Mussaf, so it gets spelled out. The Nesachim are Chashuv, however, it is not an Ishei Raiach Nichoiach Lashem. Perhaps that is why the Nesachim are not spelled out.

The Chashivois of Hashana Rabbah has to be appreciated. Sukkos has 2 aspects, the last of the Sholosh Regalim and it is also the last of the Yomim Noraim. In that way, Hoshana Rabbah is very special. It is not a Chag that is Assur Bim'lachah. Its special uniqueness comes from being the end of the Yomim Naraim. As such, Hoshana Rabbah has to be appreciated by us. It is Misugeil for learning, being Mishneh Torah for those with that Minhag or learning in general. You shouldn't go to a Minyan that just runs around the Bimah 7 times. You should go to a Minyan that you can have Kavanah. The Hakafois are very Chashuv and should be said with the proper Kavanah. Hoshana Rabbah is Hakadosh Baruch kissing Klal Yisrael on the cheek. It is a good bye to Klal Yisroel at the end of the Yomim Noraim. It is an opportunity that you should make the most of. A Gut Kvittel and a Gut Yom Tov.