



# AT THE ARTSCROLL YOM TOV TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

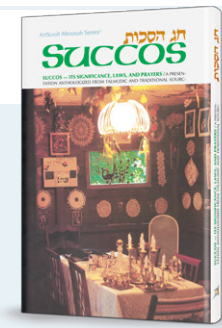
DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY  
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

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## SUCCOS

## BOUNDLESS JOY

*Succos – Its Significance, Laws, and Prayers by Rabbi Meir Zlotowitz*



The question is often asked: Why do we have a festival commemorating the *succah*-booths in the desert, while there is no festival commemorating the other miracles performed for our ancestors in the desert — such as the daily provision of the *mann* and water?

In the case of the *mann*, we find that in Chatzeros and DiZahav, the Jews expressed severe dissatisfaction with the *mann*, referring to it derogatorily as “unsubstantial bread” (see *Bamidbar* 11:6, 21:5). In the case of the water, too, we find that they complained, as it is said (*Shemos* 15:24): *And the people murmured against Moshe, saying, “What shall we drink?”*

However, in the case of the *Ananei Hakavod*, the Clouds of Glory, symbolized by *Succos*, they never complained, but rejoiced boundlessly. Therefore, we commemorate this with the festival of *Succos*, which is called *Zeman Simchasinu*, *The Time of Our Rejoicing*. This recalls the Talmudic dictum (*Shabbos* 130): Whatever *mitzvah* the Jews accepted with joy, they still fulfill with joy (*Sifsei Tzaddik*).

• Another answer to the above is offered by the *Bnei Yissaschar*: The *mann* as well as the water well were essential to the *Bnei Yisrael*’s survival in the desert, and they could not

have endured without them. Therefore, Hashem had no choice but to give these to them, as it were. The *succah*-booths on the other hand, while beneficial, were not

crucial to their very existence. Consequently, Hashem’s provision of these miraculous *succah*-booths demonstrates His compassionate concern for even the less urgent needs of His nation. Therefore, the commemoration of this is celebrated for all generations. Therefore, it is written (*Vayikra* 23:43): *So that future generations may know that I housed the Bnei Yisrael in succah-booths...I am Hashem.* The housing in *succah*-booths was performed

by G-d in His aspect of “Hashem,” the Name which designates Him as the Divine Dispenser of Mercy.

• The days of *Succos* are also festive because they coincide with the days of the consecration of the altar during the First *Bais Hamikdash*.

• According to the calculations of Vilna Gaon, the protective Clouds of Glory were taken away from the *Bnei Yisrael*. On the first day of *Succos*, they were returned — another reason for the joy of the festival. 📖



## WHY IS THERE NO FESTIVAL COMMEMORATING THE OTHER MIRACLES?

ARTSCROLL AT MESORAH

**“Leave the permanent dwelling and settle in a temporary dwelling” (Succah 2a).**

One of the most basic requirements of a *succah* is that its walls not be higher than twenty *amos* (about thirty-five to forty feet). The *Mishnah Berurah* (633:3) explains that the reason for this disqualification is that *Chazal* determined that until this height, even walls made from reeds would be able to stand on their own. Walls higher than this would, like permanent housing, require additional supports, thickness and foundations. Such construction could not be considered a “temporary dwelling,” and would be invalid for use as a *succah*. The thickness of walls less than twenty *amos* high is of no concern, because theoretically the walls could have been built as a “temporary dwelling” without supports.

There is much symbolism in the requirement for a *succah* to be a temporary dwelling. *Succos* follows the forty-day period of *teshuvah* which begins on *Rosh Chodesh Elul* and ends with the conclusion of *Yom Kippur*. It is an opportune time to absorb a fundamental lesson of the *succah* — to consider one’s time on this earth as a temporary dwelling. Although a person needs a place to live, clothing to wear and food to eat, this should not be the focus of his existence. He should realize that this world is a temporary dwelling, a vestibule before the World to Come (*Pirkei Avos* 4:21). This will motivate him to spend his limited time on this earth pursuing spiritu-

al goals and attainments.

There is another way to explain the words of the *Gemara* to leave the permanent dwelling and settle in a temporary dwelling. Occasionally, one meets a person whose entire life revolves around himself. He is constantly thinking about his own needs, desires, pleasures and so on. His “permanent dwelling” is his own mind. From time to time, he may think of other people and even give up some of his own desires to fulfill their needs. This is his “temporary dwelling.”

The *Gemara* says that the underlying theme of *Succos*, the *Zeman Simchaseinu*, *The Time of Our Rejoicing*, is to leave one’s permanent



Rav Avrohom Pam

### THERE IS MUCH SYMBOLISM IN THE REQUIREMENT FOR A SUCCAH TO BE A TEMPORARY DWELLING.

dwelling and settle in a temporary dwelling. This

means that if a person truly desires to attain happiness and satisfaction in life, he must spend more time thinking about the needs of other people, and not be self-centered. By trying to bring *simchah* into the lives of those around him, especially the unfortunate and forsaken, he will bring joy into his own life as well.

The *Midrash (Koheles Rabbah 1:34)* says, *A person does not leave this world with even half his desires fulfilled*. This is perhaps an overstatement; many people go through life without attaining even a tenth of what they want. Life is a contin-

uous string of hardships, disappointments, frustration and misery — if their lives revolve around themselves. However, if a person concentrates on helping others overcome their problems and lightening their “peckel,” he himself will feel a sense of joy in his own life.

A depressed woman once called Rav Avrohom Pam for an *eitzah* (advice) for her difficult situation. She had been married for a number of years and was still childless; the medical prognosis seemed hopeless, which was the cause of

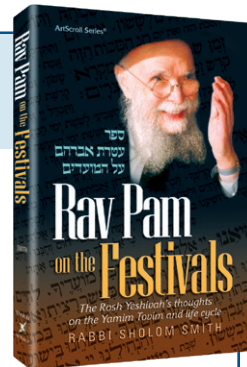
her depression. Rav Pam suggested that she get involved in *tzorchei tzibbur* (the needs of the community). His reason-

ing was simple: If she was thinking about herself and her unfortunate predicament throughout the day, it was no wonder that she fell into depression. If she were to occupy her mind and time with helping others, it would give her a sense of satisfaction and purpose that would bring joy into her own embittered life.

The woman accepted Rav Pam’s advice and threw herself into volunteering for a number of worthy *tzorchei tzibbur* projects.

In a letter to Rav Pam a few months later, her husband, a distinguished *talmid chacham*, reported that he had seen a dramatic change for the better in his wife’s mood. He noted that Rav Pam’s advice could be found

*continued on page 3*





## FORMULA FOR SIMCHAH

continued from page 2

in the *Shulchan Aruch* (*Hilchos Tefillah* 93:2,4). In describing how a person should prepare for *tefillah*, the *Shulchan Aruch* says that “*tefillah* should not be recited in a state of frivolity, of light-headedness . . . or anger, but only in a state of *simchah*, such as having said comforting words of Torah. As a prelude to *tefillah*, involvement in communal matters is comparable to studying Torah (which “gladdens the heart”; see *Tehillim* 19:9), since it is a joy to a person to be involved with communal matters.”

It is human nature for a person to be self-centered. A baby thinks only of itself and tries to fulfill its desires. It is not in the least concerned that its crying at night will deprive its exhausted, overworked parents of their sleep. As a child develops physically, its mind matures as well, and it is taught to think about others, not only about itself.

Yet for many people this trait remains underdeveloped. The *Gemara* (*Sotah* 14a) says that a Jew is required to emulate the ways of his Creator. Hashem created His world in order to bestow kindness on His creations. He obviously considers the continuing existence of the world to be worthwhile, as we say, “In His goodness, He renews daily, uninterrupted, the work of creation” (*Tefillas Shacharis*). Thus, a Jew should strive to ease the burdens that lie so heavily upon the shoulders of those around him.

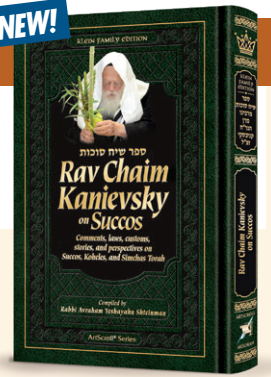
Helping others is the formula for a life of *simchah*. The theme of *Succos* is that one must leave his permanent dwelling — his own mind — and settle in a temporary dwelling — thinking of the needs of others. In doing so, he will find contentment in his own life and will enjoy a year-round *Zeman Simchaseinu*. 📖

## SUCCOS

NEW!

### LEISHEIV BASUCCAH

Rav Chaim Kanievsky on Succos  
by Rabbi Avraham Yeshayahu Shteinman



• **The Vilna Gaon's custom:** Rav Chaim Kanievsky followed the custom of the Vilna Gaon to recite *leisheiv basuccah* even when merely sitting in the *succah* without eating, but as an added precaution, it is proper to eat something, so that the *berachah* can be recited according to all opinions.

• **Leaving to daven:** Rav Chaim said that when he leaves the *succah* to *daven Minchah* or *Maariv*, he does not recite a new *berachah* upon returning to the *succah*, since those are brief prayers, and he does not go far from the house. *Shacharis*, however, is a lengthy prayer, so after returning from *Shacharis*, he does recite a new *berachah*. He added that the *Chazon Ish*, too, did not recite a new *berachah* after leaving the *succah* to *daven*, except when it was for an extended period. Rav Chaim followed the same practice. However, Rav Chaim *davened* in the Lederman Shul near his house, whereas the *Chazon Ish* *davened* with a *minyan* inside his house.



Rav Chaim Kanievsky

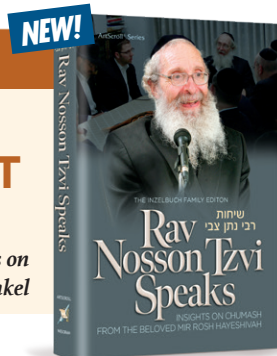
• **Mezonos second:** Rav Chaim said that if one eats *mezonos* in the *succah*, and does not follow the custom of the Vilna Gaon to recite the blessing of *leisheiv basuccah* merely over sitting in the *succah*, he should recite the *berachah* of *leisheiv basuccah* first and the *berachah* of *borei minei mezonos* second.

Rav Eliyahu Mann related that he once recited the *berachah* of *borei minei mezonos* in Rav Chaim's *succah* and only then recited *leisheiv basuccah*, prompting Rav Chaim to note that his own custom was to say *leisheiv basuccah* before *borei minei mezonos*, since some hold that one does not recite *leisheiv basuccah* over *mezonos*, and reciting it after the *berachah* would therefore be considered an interruption (*Mishnah Berurah* 639:16).

• **The Havdalah quandary:** Rav Chaim said that one who enters the *succah* only to recite *Havdalah* faces a *halachic* quandary of whether to recite *leisheiv basuccah*, and it is therefore proper to eat something afterward, in which case he may recite *leisheiv basuccah* when he makes *Havdalah*. 📖

## LEARNING WITH CHYUS, WITHOUT DISTRACTION

*Rav Nosson Tzvi Speaks – Insights on  
Chumash from Rav Nosson Tzvi Finkel*



A distinguished *avreich* once approached Rav Yosef Shalom Elyashiv to ask how a person can overcome the tendency to forget the Torah he has learned.

Rav Elyashiv replied with a question of his own: “Do you review your learning well?”

The *avreich* replied affirmatively.

“That is not enough,” said the *gadol hador*. “Every time you learn a *sugya*, you should feel that the learning is brand new and fresh, as if you never learned it before. If you learn like this, you will not forget your learning.”

Torah that is learned with *cheishek* and pleasure becomes embedded deep in the person’s heart and remains there permanently, never to be forgotten.



*Rav Yosef Shalom Elyashiv*

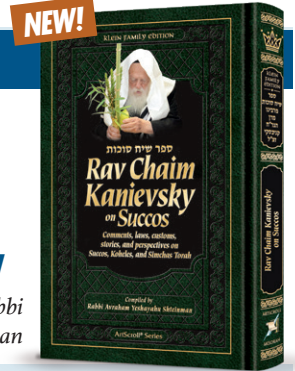
When a person learns a new *sugya*, he approaches it with passion and desire. The content is unfamiliar and intriguing, so he toils assiduously to understand it and plumb its depths. One who reviews an “old” *sugya*, in contrast, approaches his learning with the feeling that he already knows the material, and he is therefore less inclined to analyze every argument, word, and nuance. This attitude leads to forgetfulness, because the learning is not absorbed in the person’s heart. In this regard, *Chazal* teach: “It is harder for a person to return and learn a *sugya* that he has already forgotten than to learn a *sugya* that he has never before learned” (*Yoma* 21a).

It is said that when the Vilna Gaon wished to test a young man who wanted to join his *beis midrash*, he would ask him to review a topic several times in succession. As the *bachur* learned and reviewed the *sugya*, the Gaon would scrutinize him to see whether he was learning the *Gemara* with the same desire and passion as he had learned it the very first time. Only if the *bachur* exhibited that vital *cheishek* did the Vilna Gaon deem him worthy of becoming his *talmid*.

I, too, was privileged to know a *Yid* who *continued on page 7*

## RELEASING AN AGUNAH THROUGH THE LAWS OF SUCCAH

*Rav Chaim Kanievsky on Succos by Rabbi  
Avraham Yeschayahu Shteinman*




Regarding the *Mishnah* (*Avos* 5:22) which states, *Hafoch bah vahafoch bah d'cholav vah, Delve into [the Torah] and delve into it again, because everything is contained in it*, Rav Chaim Volozhiner writes, in *Ruach Chaim*, that every time a person studies Torah, even if a person thinks the laws he is studying are inapplicable to him, they are not at all irrelevant, for we still learn one law from another. For instance, he says, from the law of *succah* we can derive a way to release an *agunah* (a “chained” woman, i.e., a woman whose husband’s whereabouts are unknown or who refuses to give her a *get*).

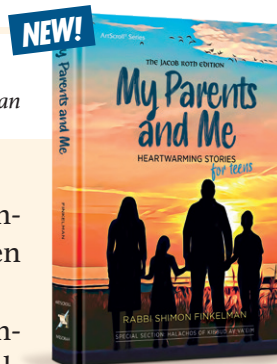
## WHAT LAW OF SUCCAH WAS RAV CHAIM VOLOZHINER REFERRING TO?

Many scholars have wondered to what law of *succah* Rav Chaim Volozhiner was referring. How can an *agunah* be released using a law of *succah*?

When this question was posed to Rav Chaim Kanievsky, he cited the following statement of the *Gemara* (*Bava Basra* 162b): Chizkiyah said: If [the scribe] filled it [the two-line space between the text and signatures in a document] with the signatures of relatives, [the document] is valid. And do not wonder [how it can be that a blank space renders a document invalid, while if that same space is filled with ineligible signatures the document is valid]. For we find a similar situation elsewhere: Air space three *tefachim* wide in the roof of a *succah* invalidates the *succah*, while an unsuitable covering invalidates only if it is four *tefachim* wide. [In other words, just as open space in a *succah* is worse than an unsuitable covering, blank space in a document is worse than ineligible signatures.]

This law of *succah* is instructive for the writing of a *get* document, which is a means of freeing an *agunah*. 





"Will everyone please find his seat! The bidding will begin momentarily..."

It was *Simchas Torah* morning at Congregation Anshei Achdus.\* *Shacharis* had just ended, and *Hakafos* would soon begin.

As was done every year, before *Hakafos* the *gabbai* sold *aliyos* to the highest bidder. This included *Kol HaNe'arim*, the *aliyah* when all the young children are called up together to the Torah, and *Maftir*, which on *Simchas Torah* is usually sold for quite a large sum.

The two most special *aliyos*, *Chassan Torah*, when the last *parashah* of the Torah is completed, and *Chassan Bereishis*, when we begin the Torah once again, were not sold. *Chassan Torah* was always given to the *rav*, and *Chassan Bereishis* was given to Reb Dovid,\* an elderly *talmid chacham* who had been *davening* in the *shul* since he was a young man.

"Now listen carefully," the *gabbai* continued, to everyone's surprise.

What was he going to say? Everyone knew how the bidding worked.

"This year, since the *shul* is badly in need of funds, we have decided to sell *Chassan Bereishis* to the highest bidder. I've spoken to Reb Dovid and he is fine with it. So let's begin the bidding by selling *Chassan Bereishis*."

People were excited. It had been many years since *Chassan Bereishis* was sold. Reb Dovid seemed very calm. He was a humble man and was probably happy to help the *shul* by giving up his annual *zechus*.

One person, however, was not happy at all — Reb Dovid's devoted son, Reuven.\*

"It's not right," he thought to

himself. "Aside from the *rav*, there is no one in our *shul* who can match my father's Torah knowledge. When the *rav* is away, my father is always the one who fills in and gives the *shiurim*. How can they take this *kibbud* (honor) away from him?"

Reuven was upset, but he was not about to start an argument. That would certainly not bring honor to his father. As he sat lost in thought, he heard the bidding begin.

"Five hundred dollars for *Chassan Bereishis*... five hundred dollars... five hundred dollars going once..."

Reuven looked around, trying to figure out who had made the bid.

### WHEN THE BIDDING HAD STARTED, HE WAS SMILING. NOW, HE LOOKED QUITE SERIOUS.

It didn't take long. Mr. Bandman,\* the richest member of the *shul*, was smiling, as were his sons and grandsons. He had made the bid.

"I wish I could buy the *aliyah* for my father," Reuven thought. "But there's no way that I, a simple manager in a local clothing store, can outbid Mr. Bandman.

"...But wait! I can at least try. Worse comes to worst, I'll borrow some money from a *gemach* and pay it back in monthly installments."

"Six hundred dollars!" Reuven shouted.

All heads, including Mr. Bandman's, turned in Reuven's direction. Was he serious? Was he getting into a bidding war with the *shul*'s richest member?

"Seven hundred," Mr. Bandman

called out.

"Eight hundred," Reuven responded.

"Nine hundred," Mr. Bandman announced. When the bidding had started, he was smiling. Now, he looked quite serious.

The atmosphere in the *shul* was tense. No one had expected a bidding war between the *shul*'s richest man and someone who barely made a living.

Reuven also looked serious, and though he didn't show it, he was nervous. For him, this was a lot of money. But he was determined to get that *aliyah* for his father.

"One thousand," Reuven announced. You could hear people gasp. They couldn't believe what was happening.

Mr. Bandman turned to his sons. "I could go much higher, but I see that Reuven wants the *aliyah* very badly. He's probably buying it for his father. I think I'll stop here."

Reb Dovid was called to the Torah for *Chassan Bereishis* and everyone, including Mr. Bandman, was happy for him — and for his wonderful son who beamed with pride and pleasure as he watched his father ascend the *bimah*.

"Paying this pledge is not going to be easy," he thought, "but I have no regrets."

Shortly after this incident, Reuven decided to take a bit of money he had saved up and use it to start a spice factory. His new business did very well, and within a short time, he was wealthy. Paying the pledge was not difficult at all. Reuven was already looking forward to the next *Simchas Torah*. 📖

It was *Simchas Torah*, and in Yeshiva Torah Vodaas the students had gathered to celebrate. Among them was Nota Shloime, a little boy with Down's Syndrome who was known to all as the "little friend" of Rav Avrohom Pam, the *rosh yeshivah*. Nota was a familiar figure at Rav Pam's side, and the little boy's love was returned in full.

Ever eager to be part of the *yeshivah's* happenings, Nota Shloime had brought his own small *Sefer Torah* along with him to *shul*. As the students danced, Nota Shloime clutched his own Torah and danced with them, delight clearly written on his face.

Then the dancing stopped; the time had come to read from the Torah. One of the large scrolls was carried up to the *bimah* and the *gabbai* began calling people up to the Torah. Soon, however, he felt a lit-

tle tug on his jacket. Nota Shloime was standing by his side, holding his little Torah and asking if the *baal korei* could *lein* from it.

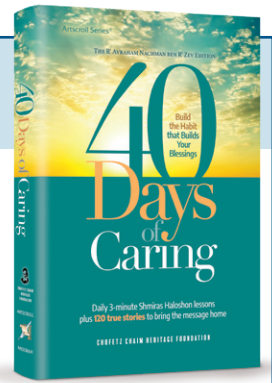


Rav Avrohom Pam

Kindly but firmly, the *gabbai* directed the little boy to return to his seat. Nota Shloime did as he was told, but was soon back repeating his request, this time with a little more urgency. The *gabbai* again responded that the reading needed to continue and Nota Shloime needed to be seated.

When Rav Pam noticed his "little friend" approaching the *bimah* again, he walked over to him and bent down to whisper something in his ear. Nota Shloime nodded and went with him back to his seat, next to his father.

continued on page 7



The Vilna Gaon writes that there are only two *mitzvos* in the Torah that one fulfills with his entire body, with all 248 limbs: *yeshivas Eretz Yisrael* and sitting in the *succah*, where one's entire body enters into the *cheftzah* of the *mitzvah*. This is hinted at in a *pasuk* from *Tehillim*. When can one do a *mitzvah b'shleimus*, with the entirety of his being? *Vayehi veshaleim succo ume'onaso v'Tzion* – Then His Tabernacle (*succah*) was in Yerushalayim and His Dwelling in Zion (*Tehillim* 76:3): in the *succah* and in *Tzion*, Eretz Yisroel. Furthermore, a person is not considered *shaleim*, complete, until he has fulfilled these two *mitzvos*.

**Halachic Ramification of the Gra**  
Rav Shlomo Zalman Auerbach



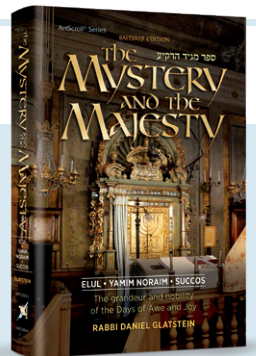
Rav Shlomo Zalman Auerbach

writes that this concept may have *halachic* ramifications. The *Gemara* states that if one sleeps under a bed in the *succah*, he does not fulfill the *mitzvah* of *succah*. As *Rashi* explains, this is because there is an *ohel* between the person and the

## WHEN CAN ONE DO A MITZVAH B'SHLEIMUS, WITH THE ENTIRETY OF HIS BEING?

*succah*. *Ohel* is defined as a structure that is ten *tefachim* in height. According to the *Gemara*, the bed that is a *hefsek* between a person and the *succah* is one that is at least ten *tefachim* high. Follow-

ing this reasoning, one who is sitting at a high table over 10 *tefachim* in the *succah* may



not be fulfilling the *mitzvah b'shleimus*! If the table is ten *tefachim* high, then it serves as an *ohel* over his legs. Hence, the lower part of his body is not in the *succah*. Since, according to the *Gra*, the full fulfillment of the *mitzvah* is accomplished only when one is in the *succah* with his whole body, the

*mitzvah* would not be ideally fulfilled under these circumstances. Standing or sitting at a table lower than ten *tefachim* would allow one to fulfill the *mitzvah b'shleimus* according to the *Gra*.



"What did you tell him?" the father asked Rav Pam. "I told him that right now, we needed to read from the big *Sefer Torah*, but when that's finished, we'll take his Torah and read from it too," the *rosh yeshivah* said.

When the designated reading was finished, Rav Pam asked Nota Shloime to bring his *Sefer Torah* up to the *bimah*. The *rosh yeshivah* recruited someone to read and went through all the *aliyahs* once again, of course without the actual *brachos*.

Then it was Nota Shloime's turn for an honor. He was called up to hold the Torah high and revolve it so everyone could see, and he performed his job flawlessly.

ly. He hoisted his little scroll as high as he could, displaying it proudly for all of the *yeshivah* to see. Then it was rolled up and gently re-dressed in its miniature velvet covering.

### **"WHEN THAT'S FINISHED, WE'LL TAKE HIS TORAH AND READ FROM IT TOO."**

When the whole ceremony was finished, the entire *yeshivah* broke out into singing and dancing, with Nota Shloime at the center of the action. That day, the students of Torah Vodaas learned something from their *rosh yeshivah* that can be taught best by example: that everyone has the power to make another person feel important, honored, and loved. This is the way of a *gadol b'Yisrael*, but it's a power within the reach of every single Jew. 📖

### **LEARNING WITH CHIYUS, WITHOUT DISTRACTION** *continued from page 4*

embodied this quality — my *rebbe*, Rav Chaim Kamiel. Rav Chaim could sit and learn a *sugya* with immense *cheishek* even after he'd already learned and mastered it thoroughly dozens of times! Every time he reviewed his *limud*, he would come alive as if he were experiencing the words and tasting their sweetness for the very first time. This, indeed, is the key to acquiring and internalizing Torah.

Returning to the previous story, the *avreich* then asked Rav Elyashiv if he had any other advice for how to learn Torah without forgetting it, to which Rav Elyashiv replied, "Yes! Learn without *hesech hadaas* — without distraction!"

"How much time is considered *hesech hadaas*?" the *avreich* inquired.

Rav Elyashiv gave an astounding reply: "The amount of time it takes to blink. That's *hesech hadaas*."

The very thought is chilling! Torah learned with *hesech hadaas* is reduced to "tatters" (*Sanhedrin* 71a). *Rashi* (ibid.) explains that this means that the person forgets his learning, and recalls it only alternately. Only Torah that is learned with *retzifus*, and without distraction, cements itself in the mind and memory of the learner.

Rav Elyashiv taught us two fundamental lessons that enable us to succeed in *limud haTorah*. The first is to approach every *sugya* as if it is the very first time we are learning it, and the second is to avoid even fleeting

distractions while learning.

Not only did Rav Elyashiv teach these lessons, but anyone who ever observed the *posek hador* in action recognized that he truly personified them. An *avreich* once wanted to ask him a question in *halachah*. Loath to interrupt the *gadol* in the middle of his learning, he waited until he would become available. Waiting behind the closed door, he listened, enraptured, as Rav Elyashiv spoke animatedly with his *chavrusa*, analyzing every aspect of the *sugya*. Only later did the *avreich* realize that Rav Elyashiv was learning alone, but in the traditional style of *shakla v'tarya*, as if learning with a *chavrusa*. For indeed,

only by learning the *sugya* with *chiyus*, as if for the first time, does a person merit to remember what he has learned.

The *rosh yeshivah*, Rav Eliezer Yehuda Finkel, once designated a group of ten *bnei aliyah* who

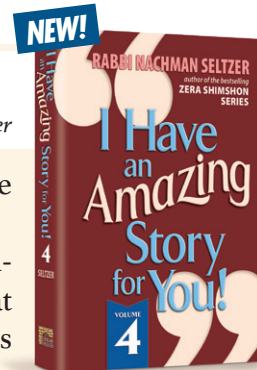
committed to learn no less than twelve hours a day. I was privileged to number among those ten *avreichim*. Once, circumstances prevented me from meeting my quota of learning hours, and I actually escorted my *chavrusa* home on foot in order to make up the lost learning time by walking and talking in learning.

When we undertake *kabbalos* for the new year, we must direct our focus to our holy Torah, for only by learning with *chiyus* and without distraction will we merit to acquire Torah. 📖



Rav Nosson Tzvi Finkel with his *rebbe*, Rav Chaim Kamiel.

### **THIS, INDEED, IS THE KEY TO ACQUIRING AND INTERNALIZING TORAH.**



My daughter Sara had been dating for a long time. I felt as if I'd become acquainted with every *shadchan* in Eretz Yisrael, and all of them had become my personal friends. Though I had tried for a long time to narrow down what Sara was looking for, the only thing I knew for sure was that the boy had to be a fluent English speaker and not Israeli-born. At some point, I realized that I didn't know what to do anymore. I no longer felt comfortable calling *shadchanim* when my daughter was so unclear about what she wanted.

One afternoon, I traveled to the *Kosel* to pour out my heart to Hashem.

"I cannot do this anymore," I said to Hashem. "I don't know what she wants, and neither does she. You, however, know exactly what she wants. Please send him!"

I *davened* for a while longer and then I left the *Kosel*, satisfied that I had told Hashem what I'd come to say.

• • • • •

The situation took a twist in a different direction a few months later.

We had been scheduled to go to the Beit Shemesh home of one of our daughters for a *Chanukah* party that night and were already on the way when Sara's phone rang. She answered, and her face froze. There was no question in my mind that she'd just received bad news. The only question was: what kind? When she finally got off the phone, she told us, "Tonight's plans are changed. The party is not happening at Avigail's house."

We asked her what had happened. She explained that our oth-

er daughter had called to tell us that Avigail had just been taken to the hospital.

Avigail was expecting a baby at the time, and clearly something had gone wrong. It looked like Avigail was going to lose the baby.

• • • • •

As we drove toward Beit Shemesh, I could see that Sara was lost in thought. Soon she turned to me and said, "I've been saving up my money for a while. I'd planned on making a major donation to one of the big *tzedakah* sites in the merit

## "YOU MEAN THE SISTER-IN-LAW WHO STAYED WITH MY BABY AT THE HOSPITAL?"

of finding my *zivug* soon. But now I think I'm going to change my mind and donate the money as a *zechus* that Avigail's baby should be born healthy and complete."

She then turned to her brother, who was also in the car, and suggested that he do the same.

I was very impressed that Sara would take so much money — money that she had planned to use for herself — and use it for something else. But there was no question in her mind that this was what she wanted to do.

*Baruch Hashem*, the baby survived. His parents called him Ariel.

Sara was naturally thrilled by the turn of events and went out of her way to develop a relationship with her nephew.

• • • • •

About eight months after his birth, Ariel developed an infection

and had to be hospitalized.

With four other children at home, it was very complicated for Avigail to stay with him at the hospital during the nighttime hours. To ease the load, Sara stayed in the hospital with Ariel during the daytime hours and slept overnight with him as well.

Sara was there for him when he woke up and cried because he was in a strange place, and she was there to hold him and comfort him. Every morning, the doctor would make his rounds and ask the family members what had occurred during the night. Since Sara was the family member who had been with Ariel, it was she who gave the doctor the report. After a week, Ariel recovered from his infection. The doctor gave him a clean bill of health and permission to return home. With her nephew back in his daily routine, Sara returned to her life, too.

• • • • •

A few days later, Avigail's husband, Yehuda, received a phone call. "Hello?"

"Hi, is this Yehuda?"

"Speaking. Who is this?"

"It's your baby's doctor, Itamar."

Now it just so happened that Yehuda and Itamar had gone to the same *yeshivah* together and had known each other for years.

"Thank you for taking such good care of my baby," Yehuda told his old friend.

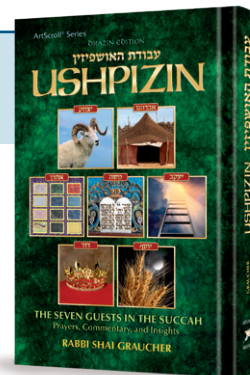
"You're very welcome."

"So, what can I do for you?"

"This is going to come as a little bit of a surprise," the

*continued on page 9*





On the fourth day of *Succos*, we invite Moshe Rabbeinu to our *succah*. From Moshe we learn the attribute of humility.

Rav Menachem Nachum Friedman, the Boyaner Rebbe of Chernowitz, taught that from the *succah* itself we learn the importance of humility. The *Gemara* (*Succah* 12a) says that the *succah* is made primarily from refuse and lowly materials, as the *pasuk* says to make the *succah* from “your gathering from your threshing floor and from your wine vat” (*Devarim* 16:13). Yet, despite these modest materials, the *Gemara* (*Succah* 9a) states that Hashem’s Name rests on the *succah*, and the *Zohar* refers to the *succah* as “*Tzeila D’Meheminusa*, the Shade of Faith (in Hashem).”

We see this as well from *Sotah* 5a, which

tells us that Hashem forsook all of the high mountains and instead chose to rest His Presence on the humble, low mountain of Sinai; He did not even raise the height of Har Sinai. We see from this that Hashem rests His *Shechinah* specifically where there is humility.

Moshe Rabbeinu excelled in the attribute of *anavah* (humility), as testified by Hashem (*Bamidbar* 12:3): *And the man, Moshe, was exceedingly humble, more than any other person on the face of the earth.* The *Baal HaTurim* (*Vayikra* 1:1) writes that Moshe was so humble that he did not want to write the word “*Vayikra*, and Hashem called out,” which is

*continued on page 11*



Rav Menachem Nachum Friedman, the Boyaner Rebbe of Chernowitz

## THE DIRECTION CHANGE

*continued from page 8*

doctor said, “but I would appreciate it very much if you’d be willing to ask your in-laws if they would look into me as a prospective husband for your sister-in-law.”

“You mean the sister-in-law who stayed with my baby at the hospital?”

“Yes. I’ll send you my résumé, and of course you can check with our *rebbeim* whom I’ve kept in touch with over the last ten years...”

.....

Yehuda didn’t waste any time. After he got off the phone, he called me up and told me the entire story.

“But Yehuda,” I said, “you know what the problem is going to be?”

“Yes, I know. Itamar is Israeli, and Sara only wants someone English-speaking.”

“Exactly.”

“Still, maybe tell Sara what happened and ask her. Let me know what she says.”

So I called Sara and told her that someone had expressed interest in meeting her.

“Who, Mommy?”

“The doctor who took care of Ariel in the hospital.”

“Tell him yes!”

“But he’s Israeli.”

“Doesn’t matter.”

And it didn’t.

.....

From time to time, I think about my daughter’s *shidduch* and how it came about. I think about the fact

that she’d always insisted that Israelis weren’t for her, and how she ended up marrying one. I think about the fact that I told Hashem that I didn’t know what to do and asked Him to take over — and He did. Of course, I also think about the fact that my daughter took all the money she’d intended to give to *tzedakah* as a merit for herself and gave it instead as a merit for her sister and unborn nephew. And how that baby was the one who actually introduced her to her husband.

I think about all these things from time to time.

Then I smile. Because it is just so obvious that there is Someone up there running the world.

- As heard from Sara’s mother

## THIS WEEK’S DAF YOMI SCHEDULE:

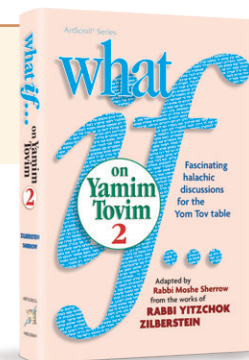
### OCTOBER / תשרי

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
8 יג Kesubos 94	9 יד Kesubos 95	10 טו Kesubos 96	11 טז Kesubos 97	12 יז Kesubos 98	13 יח Kesubos 99	14 יט Kesubos 100
15 כ Kesubos 101	16 כא Kesubos 102	17 כב Kesubos 103	18 כג Kesubos 104	19 כד Kesubos 105	20 כה Kesubos 106	21 כו Kesubos 107

## THIS WEEK’S MISHNAH YOMI SCHEDULE:

### OCTOBER / תשרי

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
8 יג Challah 4:5-6	9 יד Challah 4:7-8	10 טו Challah 4:9-10	11 טז Challah 4:11 - Orlah 1:1	12 יז Orlah 1:2-3	13 יח Orlah 1:4-5	14 יט Orlah 1:6-7
15 כ Orlah 1:8-9	16 כא Orlah 2:1-2	17 כב Orlah 2:3-4	18 כג Orlah 2:5-6	19 כד Orlah 2:7-8	20 כה Orlah 2:9-10	21 כו Orlah 2:11-12



**Question:** Yoram built his *succah* on the sidewalk next to his home, obstructing the passage of pedestrians. Anyone who wished to pass, including young children and women with strollers, had to step into the street, thus creating a dangerous situation.

Yoram's neighbors asked him to find another place to build his *succah*, but their words fell on deaf ears. He refused to consider their request, insisting that they could manage for a week. The neighbors, confronted with his inconsiderate obstinance, threatened that if Yoram didn't move his *succah*, then *they* would. Yoram ignored them, not giving a second thought to their ultimatum.

On the morning of the first day of *Chol HaMoed*, Yoram was fast asleep in his *succah*. When he woke up, he discovered, to his horror, that his *succah* had disappeared — and he was lying in his bed in the middle of the sidewalk! Many pedestrians walked right by him, gawking at this strange man whose bed was placed in the public domain!

How did Yoram's *succah* disappear? The night before, Yoram's neighbor Zevi had decided that enough was enough. He beckoned to his three sons in the middle of the night and they simply lifted the *succah* over the sleeping Yoram's head and relocated it to Yoram's parking spot.

Aside from the shame that Yoram suffered, it became apparent that his silver candlesticks and his *Kiddush* cup, which had been in the *succah*, had been stolen in the middle of the night after the *succah* had been removed.

Zevi came to ask if he has to pay Yoram for the theft of his silver, since he left them (albeit unwittingly) exposed for the taking.

**Answer:** Zevi had full right to move Yoram's *succah*, as the *succah* was a public nuisance and could possibly be responsible for loss to life, if children and women with strollers were forced to step into the street because of it.

As far as Yoram's stolen silver, one could argue that Zevi would have to pay *b'dinei Shamayim* for enabling someone to steal it. Even if Zevi had the right to remove the *succah*, after the *succah* was no longer in place, he had an obligation to guard Yoram's possessions, due to the *mitzvah* of *hashavas aveidah* (returning lost property).

However, since Yoram had already been forewarned that his *succah* would be relocated and he chose to ignore the warning, his property most likely has the status of someone who willfully loses his property, and no one is obligated to return it (*Choshen Mishpat* 261:4). Even if Yoram is not considered negligent with his silver because he could not have imagined that his *succah* would be removed without his knowledge, it would still seem that Zevi had no obligation to guard Yoram's possessions.

Yoram needed to be taught a lesson not to cause harm to the public by building his *succah* in the public domain despite his neighbors' protests, and no one is required to be responsible for his property when he lacked regard for others' property and lives.

This is similar to the *Gemara* in *Bava Kamma* (30a) that prohibits one from leaving his hay and straw in the public domain with the intent that they be trampled and become compost to fertilize his fields. It is forbidden, because passersby may slip on it. If one did leave his straw or hay in the street, the *Chachamim* penalized him by making them *hefker*.

Another example is found in the *Gemara* in *Bava Basra* (27b). If one's tree hangs over into the public domain, anyone (*Meiri, ibid.*) is allowed to cut the branches to a height that will allow a camel with its rider to pass below without being disturbed.

Hence, we find that *Chazal* penalized those who leave obstacles for those who wish to pass in the street without harm. In our case, as well, it is logical that if Yoram was stealing from the public and endangering them, that would not give anyone license to steal his property, but neither would one have to guard Yoram's *succah* and property from being stolen, in order to teach him not to repeat his offense.

In addition, the candlesticks were in danger of being stolen in any event, since if Yoram slept through the drama of his *succah* being removed, he certainly would have slept through the rustle of a thief grabbing his candlesticks.

In summary, it is very likely that Zevi is exempt from paying Yoram for his stolen silver even *b'dinei Shamayim*. 📖



Rav Yitzchok Zilberstein

## HOW DID YORAM'S SUCCAH DISAPPEAR?



During the shivah for Rav Chaim Greineman, nephew and talmid muvhak of the Chazon Ish, a woman from the north of Eretz Yisrael walked into the Greineman home. As she sat there, numerous people came and went, offering their wishes of condolence and nechamah, though nobody seemed to recognize her. Finally, someone in the family asked her why she was there. She cleared her throat and shared her poignant tale.

My husband passed away many years ago, when I was only a young woman with a house full of children. Not only did my children not have a father, but we had no money either. We were very, very poor, relying on handouts to make it from week to week.

When Succos arrived, things became even more difficult. There were extra expenses, but no extra money to be found. I needed to

dress the children in new clothes, choose and purchase the *arba minim*, erect a *succah*, and procure and cook lots of food.

Realizing our dire situation, my daughter offered to find an after-school babysitting job to cover one set of *arba minim*. I sent my teenage son, Naftali, who was *continued on page 12*



## THE HUMILITY OF MOSHE RABBEINU

*continued from page 9*

evidence of Hashem's closeness to him. Rather, Moshe wanted to write "*Vayiker, and Hashem 'chanced' upon him,*" which alludes to Hashem speaking to him in a dream, like it says regarding Bilaam. In recognition of Moshe's *anavah* and wanting to instruct us about it for all time, Hashem told Moshe to write a small *aleph* so that it says "*Vayikra,*" but if one would look at the word from a distance, it could be seen as "*Vayiker.*"

The Ramban (*Shemos* 4:13) writes that Moshe's humility reached a point where he actually felt that anyone else in the world would have been a better choice than him to become the leader of *Klal Yisrael* to take them out of Egypt!

### Moshe's Constant Battle

Rav Elazar Menachem Man Shach (cited in the *sefer Machsheves Mussar*) made a fascinating point about Moshe's

humility. It wasn't that once Moshe reached the highest level of humility there were no longer any challenges in this area. Rather, he had to constantly battle to remain humble. As the *Chovos HaLevavos* (*Yichud HaMaaseh, perek 5*) states, "The *yetzer hara* never leaves a person at all. When you are asleep, the evil inclination is awake. When you stop being vigilant for even a moment, he still works hard to make you fall. Even if you defeat him once, he stands waiting to ambush you for all your days to defeat you. He has no shame about keeping on trying and trying."

Thus, Moshe had to constantly struggle with his *ye-*

*tzer hara* and wage war against it, and he had to learn new strategies in order to keep overpowering the *yetzer hara*. When Moshe was told to write the word *Vayikra*, he faced a new challenge in the area of humility and therefore reacted by wishing he didn't have to write it. This was part of his war against his *yetzer hara*.

### Becoming Like a Desert

The first *pasuk* in *Sefer Bamidbar*, *Vayedaber Hashem el Moshe b'midbar Sinai*, teaches us how we can make ourselves worthy of acquiring Torah, says the *Baal Shem Tov*. The last *pasuk* of *Vayikra* says, "These are the commandments that Hashem commanded Moshe to tell the Children of Israel on Mount Sinai." The *pasuk* immediately after says that Hashem spoke to Moshe in



Rav Elazar Menachem Man Shach

the desert. Based on this juxtaposition, the *Baal Shem Tov* taught that if a person does not make himself like a desert, meaning to be humble, he will not be able to acquire Torah and *mitzvos*. There is so much to learn within the Torah, and the more you learn, the more you realize how much more there is to learn. The *Ohr HaChaim* (*Shemos* 19:2) writes a similar thought, saying that the main preparation *Klal Yisrael* needed to accept the Torah was humility, becoming like a desert. This is why the *Chumash* tells us that they encamped in the desert before receiving the Torah. The deeper message is that they made "themselves" like a desert, with great humility.

**HASHEM RESTS  
HIS SHECHINAH  
SPECIFICALLY  
WHERE THERE  
IS HUMILITY.**

learning in Bnei Brak, to purchase the set near his *yeshivah*.

He walked over to the *mocher*, the *esrog* merchant, handed him an envelope with the money, and asked for a set. The seasoned seller opened the envelope, peered inside, and informed Naftali that while the money was enough to buy one of the *minim*, it would not cover an entire set. Distraught, Naftali revealed that he had no more money. The *mocher* apologized that he was unable to sell him a set for that price and returned the envelope so Naftali could try his luck elsewhere. With the store full of potential buyers, the seller couldn't pay much more attention to the young boy.

Obviously, he had no idea about my child's background. He had no way of knowing that my son didn't have a father.

Disappointed and dejected, Naftali walked out with nothing more than a broken heart. Afraid to embarrass himself further and enter another store, he wandered the streets. A few hours passed.

Meanwhile, a kind man took note of the teenager walking around aimlessly and asked him what he was looking for. After Naftali spilled his tale of woe, the man directed him to Rechov Yerushalayim. "When you get there, ask for the home of Rav Chaim Greineman. He sells *arba minim*. Maybe he will be able to help you."

Apparently, the man hoped that Rav Greineman would pick up on

Naftali's sad situation and make it work for him.

Which is precisely what happened. However, it was the way Rav Greineman did it that was so special. As soon as Naftali walked through the door of the Greineman home, Rav Chaim



Rav Chaim Greineman

immediately noticed him and struck up a conversation, which in itself was noteworthy, as he was busy with an apartment full of customers. Why would he pay attention to Naftali? But he did.

Naftali told him that he was learning in a local *mosad* and wanted to buy *arba minim*. Rav Greineman asked why Naftali didn't just use his father's *arba minim*. Remember that in those days it wasn't a given for *bachurim* to have their own set. It was a rarity.

Naftali burst out crying. "Because my father is in *Gan Eden*!"

He couldn't get a hold of himself. Rav Chaim felt terrible. But he didn't let the moment pass without doing something about it. Immediately, he got down to business. "Yes, I sell *lulavim* and *esrogim*. However, I'm not taking money from you."

Naftali grew uncomfortable. "Why?" he asked. "Because I'm a

*yasom*?"

Rav Greineman clarified, "No, I only charge those who are working. I don't take money from someone like you who learns Torah. Because the world stands on your shoulders!"

That moment was valuable

**"I DON'T TAKE MONEY FROM SOMEONE LIKE YOU WHO LEARNS TORAH."**

to Naftali. Rav Greineman didn't make him feel like a *nebach'l*. He didn't remind him that he was a poor *yasom*. Instead, he built him up and made him feel like he was deserving of this privilege.

Rav Chaim handed him a beautiful set of *arba minim*. Naftali came home and delightedly displayed each part to all of us. Every day of *Yom Tov*, he walked to *shul* with the set and proudly marched around during *Hoshanos*.

When *Succos* was over, Rav Chaim continued to maintain a *shaychus* with Naftali and kept track of him in *yeshivah*.

*The woman finished her story and everyone in the room was inspired once more to hear of the gadlus of Rav Chaim, who knew how to build a young man with wisdom and kindness, rather than a display of pity.*

*The right word at the right time.* 📖



# Talmud Yerushalmi

## TO BEGIN NEW CYCLE OF DAF YOMI ON NOVEMBER 14

**T**almud Yerushalmi and Talmud Bavli were contemporaries. Both were being created at the same time, the Bavli in Babylonia and the Yerushalmi in northern Eretz Yisrael – but there was a big difference between them. Jews of Bavel were relatively free and rarely persecuted. Their communities flourished, and so did their great Torah academies. When the distinguished sages – the *Amoraim* of Bavel – determined that the Talmudic period was ending, Ravina and Rav Ashi organized and edited the hundreds of years of scholarship into the Babylonian Talmud, the Talmud that has been studied by Jews everywhere to this day.

Not so the Talmud Yerushalmi. Eretz Yisrael was under the crushing, brutal, despotic rule of the Roman Empire, which is why the sages of the Talmud moved to the relative obscurity of the north. But even there, they were persecuted so mercilessly that the academies were forced to close and the sages dispersed in about 450 C.E. The scholarship of the North could not be properly edited and most of the handwritten manuscripts were destroyed.

But Hashem has pledged that the Torah would

never be forgotten – and so the Yerushalmi survived and nearly all the manuscripts were discovered. But, thanks to Roman Jew-hatred and cruelty, many of the texts were riddled with errors and the material was often not well organized and difficult to follow. As a result, for nearly sixteen centuries, only accomplished scholars were able to decipher and understand this priceless, seminal companion to the Talmud Bavli. It was like a great repository of gold and jewels locked in a safe without a known combination.

In 1980, at the Knessia Gedolah, the Mo'etzes Gedolei HaTorah adopted the initiative of the Gerer Rebbe, the *Lev Simcha* zt"l, and instituted a Daf Yomi cycle of Talmud Yerushalmi. Although many people started studying with this new cycle, due to the difficult language and style of the Yerushalmi, it largely remained a closed book to most people.

Then, 25 years later, the pioneering Rabbi Meir Zlotowitz zt"l, the visionary Jay and Jeanie Schottenstein, the trailblazing Mesorah Heritage Foundation, the brilliant team of scholars and editors that produced the Schottenstein Editions of Talmud Bavli, and many generous dedicators joined to

*continued on page 13*





# Succos for Children



## SUCCOS The Holy Succah



he Rebbe of Rachmastrivk, R' Mordechai Twerski, was a holy man. "The time has come for me to move to *Eretz Yisrael*," he decided one day. Since it was a very long journey from Ukraine, he brought very little with him. But there was one thing he would not leave behind — his father's succah.

This succah was very special. Many great Torah leaders had celebrated the holiday inside it. One could feel holiness in its very walls. Before Rabbi Twerski left Poland, a rich man offered to buy the succah from him. The rich man understood how special this succah was. "I will pay you any price, just sell me your holy succah," the man begged. But the rebbe would not sell it. "This succah is my treasure," he answered. "It was given to me by my father."

When he arrived in *Eretz Yisrael*, Reb Mordechai moved to Jerusalem. His first winter there was unusually cold. Next door to the rebbe lived a little girl named Chanah. That winter she became very sick. Her family was poor. They did not have enough money to buy firewood to heat their house. But Chanah needed to be warm to get better.

Every day the rebbe came to visit her. "How are you feeling today, Chanah?" he asked. "May Hashem bring you a quick and full recovery." But every day little Chanah became sicker. The rebbe prayed and prayed for her, but nothing seemed to help.

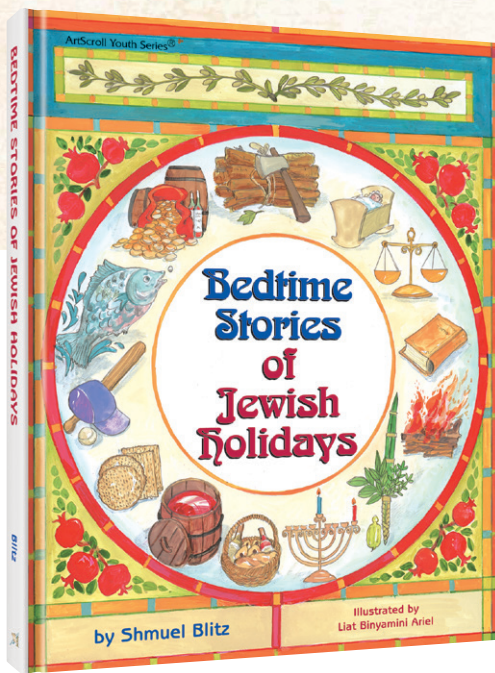
"If only we had money to buy firewood," Chanah's worried parents told the rebbe. "Maybe then she would get better."

The rebbe ran back to his house and opened his storage cabinet. He saw his precious succah sitting there. "There is no choice," he thought. He grabbed an axe and chopped up the succah into many small pieces. The rebbe brought this wood to Chanah's house.

"Here, I have this extra firewood in my house," he told







Excerpt from  
*Bedtime Stories of  
Jewish Holidays*  
by Shmuel Blitz

her parents. “Please use it to heat your home. With Hashem’s help, Chanah will have a speedy recovery.”

The parents gratefully accepted his gift, not knowing that it was the wood from his cherished succah. And that week, Chanah had a complete recovery from her illness. 📖



continued from page 13

seize the opportunity to unlock Talmud Yerushalmi and make it available to every Jew desiring its vast riches.

So it was that the historic editions of the Schottenstein Talmud Yerushalmi in Hebrew and English came into being after over sixteen years of intense scholarship. The Jewish people will forever be enriched by this Torah masterpiece.

Rabbi Zlotowitz predicted that the Schottenstein Yerushalmi will go down in history as ArtScroll/Mesorah’s greatest achievement.

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*For more information, and to get a free Yerushalmi Yomi calendar, visit [ArtScroll.com/yerushalmi](http://ArtScroll.com/yerushalmi)*

Now that this treasure is available for all people, thousands are ready to enthusiastically begin the 11<sup>th</sup> cycle of Talmud Yerushalmi’s Daf Yomi on November 14<sup>th</sup>.

The Mesorah Heritage Foundation will be distributing Yerushalmi Daf Yomi calendars for free, laying out the days of a 5-1/2-year Yerushalmi Daf Yomi cycle based on the Oz V’hadar page layout as used in the Schottenstein Edition. In addition, due to increased demand, the Mesorah Heritage Foundation will soon be releasing a compact size of the Hebrew and English Schottenstein Yerushalmi, similar to the compact size Schottenstein Talmud Bavli, which is so popular among Talmud learners across the globe.

Rav Moshe Feinstein zt”l remarked that because Talmud Yerushalmi has historically been a “limud yasom,” an “orphaned area of Torah study,” the study of Talmud Yerushalmi earns one a tremendous zechus. 📖



# Succos for Children



## Four Minim

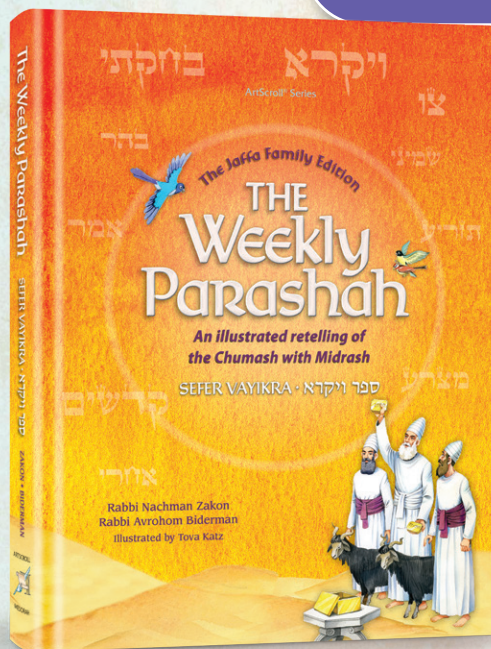
**T**he Torah tells us that on Succos we must take Arba Minim, "Four Types": an esrog, a lulav, hadassim, and aravos.

The days before Succos are usually very busy, as we prepare for Yom Kippur and Succos. We also spend a lot of time, sometimes many hours, searching for the perfect Arba Minim. We try to make sure they are beautiful, with just the right shape, size, and color. In places where the Arba Minim are sold, you will often see Jews holding magnifying glasses. They are carefully inspecting a choice lulav or esrog, making sure it is perfect.

Finding a perfect esrog, totally clean and with a nice shape, is no easy job. Many people pay a lot of money for a fine esrog!



In order to produce a hadas plant that will grow quality hadassim, the myrtle branches are burnt. When the leaves regrow, they have the necessary three-leaf clusters coming out from the same point on the branch, the mark of a good hadas branch.



## Where They Come From

**A** lulav grows out of the center of the top of a date palm tree. If the lulav would be left on the tree, it would spread into a palm leaf. Hadassim comes from a myrtle bush, and they must have three leaves coming out of the same point, along the length of the branch. Aravos are leaves of a willow tree. And, of course, esrogim grow on esrog trees!



How do I remember to use three hadassim and two aravos instead of the reverse?

Here is a simple way to remember! The hadassim have three leaves on each level — and you need three hadassim. The aravah has two leaves, and you need two aravos for your lulav bundle.

## THE WEEKLY QUESTION

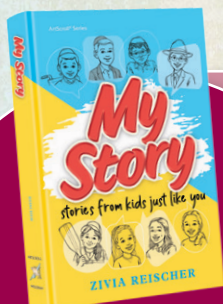
Question for Succos:

*Among the lulav, hadassim and aravos, which should extend highest, which second highest, and which third highest when holding the arba minim?*

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto:shabbosquestion@artscroll.com) by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

**The winner of the Parashas Ki Savo question is: YITZCHOK AND MEIR HOCHHAUSER, London, England**

The question was: In which years of the Shemittah cycle is maaser ani given?  
The answer is: Year three and year six.



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