



When his children were busy decorating the family succah with the traditional items, the head of the family surprised them with the declaration "I also have a Succah decoration". As he pulled out a batch of "pink slips" he explained their significance.

This Jew was one of the brave souls who refused to work on Shabbos although, in those depressed times, this meant that he would not be able to hold a steady job and support his immigrant family. Every Friday it was the same story. He would inform his boss that he was not coming to work the next day and was told that he was fired. He bravely accepted his dismissal and only asked that his erstwhile employer put his firing into writing. The employers generally went along with this strange request but his family couldn't understand the purpose of the written dismissals. He assured them that the time would soon come when all would be clear.

Came Succos and the "pink slips" testifying to heroic loyalty to Shabbos occupied a central place in the succah. [Source: Ohr Somayach Institutions www.ohr.edu . Printed with permission]

**Hints & Answers\*** **HALACHA CHALLENGE:** The *Mishna Berura* 638:17 quotes the Shelah HaKadosh saying that it is proper to decorate the succah with significant fruits. **RHYMES:** "trust" **TRIVIA:** B. (source: *Mishna Berura* 530:1) **RIDDLE:** Yes. Such scenario is possible for a city that was 11 days traveling distance from Yerushalayim. When Rosh Chodesh was proclaimed in Yerushalayim, messengers were sent out to inform the people. But they would not travel on Shabbos or Yom Tov. They could always reach in time for Pesach a town that was 11 days traveling from Yerushalayim, because at most, only two Shabbosim interrupted their journey. Before Succos, however, there are two additional holidays: Rosh Hashana and Yom Kippur. These are additional days on which the messengers did not travel. Therefore, sometimes the messengers would arrive in time for Succos and sometimes they would not. It depends: If both Rosh Hashana and Yom Kippur occur on weekdays, they "use up" two additional travel days. If so, the messengers need 15 days to get there (11 travel plus 2 Shabbosim plus 2 holidays = 15). This is not enough time to arrive before Succos. Not knowing the correct date, the residents of that city needed to observe two days due to doubt. If either Rosh Hashana or Yom Kippur occurred on Shabbos, however, the messengers gain a day and arrive on time. | \*Menucha answers are not to be taken as final decisions in *halacha*.

## Halacha Challenge



### Using Real Fruits for Succah Decorations



Chaim and Zevi went to the succah market to buy decorations for their succah. On the way, they met Mr. Cohen. He was holding in his hand a basket of pomegranates. "Good morning, Chaim and Zevi!" greeted Mr. Cohen cheerfully. "Good morning, Mr. Cohen!" replied the boys with a smile.

"Would you like to have some pomegranates?" he asked them. The fruits looked slightly unripe, so the boys politely replied that they will pass this time.

"Well, if you are not hungry, why don't you take some of these pomegranates and hang them as a decoration for your succah?" he asked.

Chaim turned to Zevi and said, "Wow, these will look really nice in our succah! Maybe we should take them."

"Hmm...I guess." said Zevi. But then he thought for a moment and said, "Actually, I think it's better not to hang real fruits in the succah. Don't you know what succah is?! It reminds us of how Hashem took care of us in the desert! And what did Hashem give us in the desert for food? Pomegranates?! No! Hashem gave us *mann*. If Mr. Cohen would have *mann*, then I would gladly hang it in the succah."

**Question:** Is Zevi right that it is better not to use real fruits as a succah decorations?

(The "Hints & Answers" section is on page 4)

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel



## Parsha Pearls

“...from His right hand [He gave] to [Am Yisroel] a **fire of law**, [the Torah]” (parshas Zos Habracha, Devorim 33:2)

This verse of parshas Zos HaBracha looks puzzling. We know that the right hand represents the attribute of kindness and mercy, while fire represents the attribute of justice. How could it be that Hashem gave to Am Yisroel justice from his attribute of mercy? The Ramban explains this difficulty in in his comment on the verse in the following way:

ועל דרך האמת יגיד גם כן שהאש שהוא הדת היא מימינו כי מדת הדין כלולה ברחמים

*The Torah is also revealing to us the truth that “the fire” which is “the law” is coming from the right hand [of HaKadosh Baoruch Hu]. And that is because the attribute of justice is inside the attribute of mercy (i.e., justice is a manifestation of Hashem’s mercy.)*



## Ask in Your Succah

The Torah calls Succos **הג האסוף** - “*A holiday of Gathering*”. In the simple meaning, at this time of the year, farmers gathered into their silos bundles of grain stalks that were drying throughout the summer in the fields.

**Ask around your Shabbos table:** Since most of us are not farmers, can Succos be **הג האסוף** for us well?

**An Answer:** Yes. Succos is a time when a person recognizes the blessings of his material and spiritual possessions (see *Shem MiShmuel*, Succos 5672) which Hashem bestowed upon him over the last year. Even if a person doesn’t have his own field, he can take the hint from the Torah: take time to reflect on the abundant blessings in *gashmiyus* and *ruchnius* that you received last year from Hashem.



## Rhymes for Kids



Succah has a message:  
Bitachon is a must!  
Hashem is my Abba  
In Hashem I \_\_\_\_\_.



## Riddles



Could it be possible that at the time of the Beit Hamikdash there was a city in which the first Yom Tov of Pesach was always observed for one day, but the first Yom Tov of Succos was sometimes observed for one day and sometimes for two?



## Trivia



The mitzva of *simcha* (רשמחה בחדר) is fulfilled

- A. only on Yom Tov.
- B. on Yom Tov and Chol HaMoed.



## DID YOU KNOW THAT



Citing the *Kol Bo*, the Mishna Berura (530:2) writes:

*“Hashem’s intention of giving us the chag [Yom Tov & Chol HaMoed] was to attach us to awe and love for Him, and to engage in the study of His pure Torah.”*