



Active Attachment

By Zachary Rosenberg, 12th Grade

The Torah says, "You shall make [literally, "make for yourself"] the holiday of Sukkot for seven days" (Deut. 16:13). The Talmud (Sukkah 11b) explains the phrase "make for yourself" to mean that every person must consciously and actively make their own sukkah rather than having their sukkah accidentally come into being as a result of some other action.

For example, the material that forms the roof of a sukkah must have originally grown from the ground and must be currently detached from the ground. Imagine that you have four walls forming an enclosed space in your backyard. All summer long, you let the grass grow, until the weeds are so tall that they reach the top of the walls and droop over the edges. Obviously, these weeds are not kosher schach, because they are still rooted in the ground. But a week before Sukkot, you finally mow the lawn, and the tall weeds — which are now detached from the ground — fall over onto the walls.

Now is your sukkah kosher? The answer is no! You didn't make the sukkah in your backyard; it just came into being as an accidental result of your mowing of the lawn. In order to transform your weed-covered hut into a sukkah, you would need to gather up the weeds and actively place them on top of the walls.

The Vilna Gaon (cited in sefer Kol HaTor 1:7) states that the entire body is involved in only two mitzvot: the mitzvah of sukkah and the mitzvah to dwell in the Land of Israel. He suggests that, just as we must consciously and actively make a sukkah, we must also be consciously involved in building the land of Israel to the point where everything is ready for Moshiach to come. This is not a passive waiting — "I guess it will

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The Powerful Message of Yonah

By Ephraim Herrmann, 12th Grade

Every year on Yom Kippur, we read the story of Yonah after the afternoon Torah reading. But why was this story selected as the Haftorah for Yom Kippur afternoon? Before giving the answer, we must first know what this story is all about. The city of Nineveh (a non-Jewish city) was a city of sinners and evil-doers. Hashem saw this and ordered Yonah to go to Nineveh and warn the people that if they did not do Teshuva, they would be severely punished. He refused this mission, but with good intention. He thought that if the people of Nineveh listened to him it would cause the Jewish people to look bad. Even though Yonah meant well, the Hakhamim tell us that he was wrong to defend the Jewish people, as in this case, the honor of Hashem and his word was the top priority. To accomplish his aforementioned goal of defending the Jews, he decided to run away to Tarshish. He chose this destination because outside of the Holy Land of Israel, Hashem does not reveal himself to Neviim. He took a ship to reach his destination, but Hashem brought an extremely severe storm upon this ship, which caused the other crew members to throw Yonah overboard out of their fear of Hashem's wrath. Hashem then sent a huge fish to swallow Yonah, who remained in its belly for three days and nights. Yonah says an elaborate prayer to Hashem, who lets him go but sends him to Nineveh where he reluctantly warns the people of their

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Haazinu
Questions**

1. What are four types of precipitation are mentioned in the same verse?
2. In this parsha, what letter is written as a complete word?
3. Which part of the body appears in this parsha, and nowhere else in the Torah?
4. Which bird is mentioned in this parsha?
5. In this parsha, which five animals appear together the same verse?
6. Which two ancient cities appear together the same verse?
7. At the end of the Song of Haazinu, the Torah states: "And Moshe completed (*vayechal Moshe*) speaking all these words to all of Israel" (Deut. 32:45). What 2 other places in the Torah are the words "*vayechal Moshe*" used to describe something that Moshe completed?
8. a) What event in this parsha occurs "*b'etzem hayom hazeh*" - "on that very day"? b) What other three events in the Torah are said to have occurred "on that very day"? c) With regard to which holidays is the same phrase used?

Answers

1. Rain, dew, storms and raindrops all appear in Deuteronomy 32:2.
2. The letter *hey* - meaning "Did...?" - is written as a separate word in Deuteronomy 32:6.
3. "The pupil of an eye" is mentioned in Deuteronomy 32:10.
4. An eagle is referred to in Deuteronomy 32:11.
5. Deuteronomy 32:14 mentions cattle, sheep, lambs, rams and goats.
6. Sodom and Amora are mentioned in Deuteronomy 32:32.
7. (1) In parshas Ki Tisa, in discussing that when Moshe "finished" talking to the Jews he would put a mask on his face, the Torah states that "Moshe finished speaking with them" (Exodus 34:33). (2) In parshas Pekudei, when the Tabernacle is completed, the Torah states: "And Moshe completed the work" (Exodus 40:33).
8. a) Hashem commands Moshe to ascend Har Nevo "on that very day" and look out toward the holy land (Deut. 32:48). b) These same words are used: (1) In parshas Noach, when Noach enters the ark with his family (Genesis 7:13). (2) In parshas Lech Lecha, when Avraham gives all the members of his household a circumcision (Genesis 17:23, 26). (3) In parshas Bo, when Hashem takes the Jews out of Egypt (Exodus 12:17). c) The expression is also used in parshas Emor regarding Yom Kippur (Leviticus 23:28, 29, 30) and Shavuot (Leviticus 23:21). A similar expression is used ("*ad etzem...*") regarding permission to eat new grain on the second day of Passover (Leviticus 23:14).

ALIYAH SUMMARY

1st Aliyah - In the First Aliyah, Moshe introduces the Shira of Parshas Haazinu. During this introduction Moshe calls upon the heavens and the earth to be witnesses to what Moshe is saying.

2nd Aliyah - In the Second Aliyah, Moshe tells Bnei Yisroel to remember their history and world history. Moshe also reminds Bnei Yisroel about how Hashem treated Bnei Yisroel like an eagle treats its offspring when they were in the desert and that Hashem alone protected us and guided us in the desert.

3rd Aliyah - In the Third Aliyah, the Shira continues with Moshe speaking to Bnei Yisroel about their future. Moshe speaks about how Hashem will settle Bnei Yisroel in Eretz Yisroel with everything that they need but, unfortunately, Bnei Yisroel was overcome by their focus on Gashmiyus and they abandoned Hashem and instead served idols and did other terrible things.

4th Aliyah - In the Fourth Aliyah, Moshe tells Bnei Yisroel that Hashem will be angry with Bnei Yisroel and that Hashem will hide His face, so to speak, and that Hashem will send enemies and various plagues. Moshe also informs Bnei Yisroel that Hashem almost destroyed them.

5th Aliyah - In the Fifth Aliyah, Moshe says that the nations must understand that when Jewish people suffer it is because of Hashem allowing it to be so and even that suffering comes from the actions of Bnei Yisroel. All of the gods that they worshiped are not able to help them when Hashem punishes them. Hashem also tells Bnei Yisroel that Hashem is the One that causes death and brings life.

6th Aliyah - In the Sixth Aliyah, Moshe tells Bnei Yisroel that in the end of days Hashem will punish all of the nations who oppressed Bnei Yisroel and when that happens the nations of the world will sing the praises of Bnei Yisroel. In this Aliyah the Shira of Haazinu concludes.

7th Aliyah - In the Seventh and final Aliyah, Moshe and Yehoshua teach this song to Bnei Yisroel. Moshe tells Bnei Yisroel to pay attention to this song and they should instruct their children the same. Moshe says that listening to this song and clinging to the Torah will allow Bnei Yisroel to stay in Eretz Yisroel. To conclude the Aliyah and Parsha, Hashem tells Moshe to climb Har Navo and Moshe will see Eretz Yisroel from a distance before he passes away.



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Shmuel Maltz

Shmitas Kesaphim

As we know, every seven years is a Shmitah year, and this year, is a Shmitah year. We all know that farmers in Israel aren't permitted to work their fields, but a lot of people don't know about a very important halacha called Shmitas Kesafim- the canceling of loans. So, if someone loaned their friend a certain amount of money, and their friend didn't pay it back before the Shmitah year ended, then the loan is canceled and doesn't need to be repaid. In fact, there is a Mitzvah Asei to cancel the loan, and there is a Lo Ta'aseh called "Lo Yigosh" which forbids one to pressure their friend into paying back the loan after Shmitah is over.

The fact that you were able to receive a loan from someone and not pay them back caused people to not give out loans. After all, it is unlikely that they will get their money back. Because of this, Hillel established the idea of the Pruzbul, a document stating that Shmitah won't cancel the loan.

There are many implications that apply to Shmitas Kesafim, before the Shmitah year, many questions are raised about the process of the mitzvah. A Gemara in Gittin says that if a person wants to return the loan after the Shmitah year is over, he has to say, "Mishpat Ani"- I am canceling the loan. If the Loveh still wants to repay the loan even after the Malveh says that, then there is no problem with the Malveh taking back the money. The idea of saying "Mishpat Ani" is learnt from, "Vazeh Devar Mishpat."

There is a argument amongst the Rishonim about whether the statement of "Mishpat Ani" cancels the loan, or whether the loan automatically cancels by itself. According to the Yirayim, one does need to state that the loan is canceled, and according to the Mordechai, one does not have to make that statement, as the loan cancels on its own. There are many cases where this argument can practically apply. Here are a few:

If a Chashak (someone who is deaf, incapable, or a child) lends his friend some money, and Shmitah passes, what's the Halacha? Since they're Patur from Mitzvos, they don't have a Chiyuv to say "Mishpat Ani." So, is the loan cancelled? According to the Yeraim who says that the Malveh himself has to state that the loan is cancelled, since the Chashak has no Chiyuv of doing so, the loan will not be cancelled. However, according to the Mordechai who says that the loan will automatically cancel, even though the Chashak can't state that the loan is canceled, it cancels automatically, so the Loveh doesn't have to pay it back.

The Minchas Chinuch brings up the point that besides for violating the laws of Shmitah when a Malveh takes a loan after Shmitah passes, is he violating the laws of stealing? According to the Yeraim, because he didn't say Mishpat Ani, he is not violating Gezel, since he didn't state that the loan was canceled. However, according to the Mordechai, since the loan was automatically canceled, he is in fact guilty of stealing.

Rav Shlomo Zalman Auerbach asks, what if the Malveh travels to Chutz La'aretz where Yom Tov starts later than in Eretz Yisrael? Where the Loveh is, it's already Shkias Hachamah, meaning the Shmitah year has already ended. By the Malveh, it's still Shmitah. Can the Malveh write a Pruzbol? R' Menashe Klein writes that it depends on our Machlokes between the Yeraim and the Mordechai. According to the Yeraim who says that the loan is cancelled based on your statement, then it all depends on where the Malveh is. Therefore, he can write a Pruzbol, and the loan stays intact. According to the Mordechai who says that Shmitah automatically cancels the loan, it depends on where the loan itself was given, which is Eretz Yisrael, where the Loveh is, meaning the loan is canceled.

SPARKS OF CHASSIDUS



With Ari Ivry

Yom Kippur is the most unique day on our calendars as most Jews, religious or not, fast and daven on Yom Kippur. This is a tremendous scene to witness and is further emphasised with the following story:

The story takes place after World War II in Israel. A particular Rav was traveling before Yom Kippur and got onto a bus back home. When the Rav stepped onto the bus, he sat down next to a man. The Rav started to talk to this man (named Shmuel) and asked Shmuel if was going to be in shul on Yom Kippur. Shmuel replied yes and followed with his Yom Kippur story:

It was his first year in the Siberia death camp and Shmuel was counting down the days towards Yom Kippur. Shmuel had no tefillin, talis, or siddur to daven with and he knew he had to do something special for Yom Kippur. So, Shmuel decided to fast this Yom Kippur despite the horrific living conditions in the death camp. However, Shmuel knew he couldn't work on Yom Kippur because the work would force him to break his fast. The only possible way to skip work was to get a doctor's note and Shmuel decided this is what he had to do. On Erev Yom Kippur, Shmuel told the S.S. soldier in charge of his barrack that his tooth was in excruciating pain, so the soldier told him to go to the dentist. Shmuel arrives at the dentist and persistently complains about his tooth. The dentist finally says there's nothing else to do but pull it out. The dentist proceeds to take out his tools and yanks the tooth right out. Right after the agonizing "procedure" Shmuel, with his mouth in tremendous pain, asks the dentist for a note. Sure enough, the dentist took out his papers and wrote him a doctor's note exempting him from work the next day. On that Yom Kippur despite all odds, Shmuel fasted in the Siberia death camp.

When the Rav heard this story, he was immediately taken back by the pikuach nefesh of this seemingly ordinary man. The Rav gave the man time to recuperate and finally looked back up at him. Shmuel smiled at the Rav and by doing this showed the six glaring holes in his mouth from the six Yom Kippurs in Siberia.

We don't realize how lucky we are to have the opportunity to fast and daven to Hashem on the holiest day of the year. We should take advantage of this opportunity to fast and daven to Hashem for a successful and sweet new year!

Gmar vchasima Tova!

(Ephraim Herrmann- Continued from page 1)

imminent destruction. Ultimately, they proclaimed a fast and repented for their sins.

Now to answer our original question, Yom Kippur is the day in the year when all shuls are best attended. Many people who unfortunately don't attend on Shabbos, Yom Tov, or weekdays appear in shul on Yom Kippur. Mincha is the last prayer of the day before Neilah. As we prepare to part with this very holy day, we read the story of Yonah which conveys a powerful message to everyone in the shul, whether or not they attend regularly or not. There is no running away from Hashem. Hashem can find us wherever we are no matter what. The Haftarah serves as a call that we should not run away from Hashem during the year and view His commandments as a burden—rather, we should serve him seriously and happily throughout the year.

The Extraordinary Kapara of Yom Kippur

By Moti Schreck, 11th Grade

The process of teshuva and tahara we go through each year, starting in Elul and reaching its climax on Yom Kippur, is of the most awesome and powerful phenomena in Judaism. Each year we return to Hashem with remorse and shame, begging forgiveness and purity from all that went wrong again in our avodas Hashem the prior year. Amazingly, Hashem accepts us back each time around and provides us with tahara just as a mikva does for the tamei. However, of course, teshuva exists throughout the entire year. We can always follow the procedures outlined in the Rambam's Hilchos Teshuva, and seemingly it would have the same effect, we hope. Hashem would forgive us and we'd move on. What is so special and unique about the teshuva / tahara process of Yom Kippur, that we put so much extra emphasis on?

By taking a closer look into how the teshuva is broken down in halacha, we can begin to develop an answer. In Hilchos Teshuva (1:1), the Rambam says how the vidui, confession, is a crucial part of teshuva mideoraysah, and one does vidui by going into great depth pertaining to all the specific aveiros he's done, how he is ashamed and regrets them, and how he will not return in these ways. Yet, there is an apparent discrepancy between this and how the Rambam explains teshuva specifically on Yom Kippur. There (2:7-8), the Rambam writes that the main vidui is simply saying "אָבָל אֲנִי חָטְאוּ - but we have sinned", as we have it in the machzor by vidui. Nothing about the specifics we did wrong, explicit regret for the past, or promise to the future. Clarifying this discrepancy in the Rambam will be crucial to helping us more broadly understand how the teshuva of Yom Kippur relates to our ability to do teshuva the whole year, and what exactly is so unique about the Yom Kippur teshuva.

The Ramchal explains that Teshuva can broadly be broken down into two types. Specific and general. Specific teshuva means that a person looks at a particular sin or area where he has gone wrong, follows the procedures of vidui (confession), charata (regret) etc. and is forgiven and moves on from that particular spot. However, there is also general teshuva where a Jew takes a step back and views his avodas Hashem as a whole, and how he has not actualized his potential Hashem gave him. All year, we can engage in specific teshuva and rectify our mistakes. But once a year on Yom Kippur, Hashem is asking us to take this step back and simply return to Him in a broad, general, way. For the baalei teshuva of this fashion, Hashem promises "כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תְּטַהֲרוּ", that Hashem will give us the remarkable cleansing.

This process of general teshuva on yom kippur is so special and unique because unlike the specific teshuva which can erase a particular spot of dirt, the Tahara which comes from Yom Kippur goes deep down to the essence of who we are, and makes unbelievable tikunim (rectifications). This is because we approach hashem in a deeper way, by getting to the underlying essence of why we do any aveiros to begin with. So, Hashem too purifies us by getting down to the shoresh of who we are. The Nesivos Shalom explains that this is why we use the language of kappara more than anything else on yom kippur. Everyday, we say in shemona esrei "מַחֵל לָנוּ מִלַּחַטּוֹתֵינוּ". On Yom Kippur though, the pasuk describes that Hashem gives us Tahara. Slicha and mechilla refer to the more outer cleansing of our specific aveiros, but tahara seeps deeper and cleanses our penimiyus. We have no right to ask for tahara throughout the year, only by Yom Kippur.

With this fundamental chiluk in how teshuva works, the words of the Rambam fit together beautifully. In the first perek, the Rambam is discussing the specific teshuva that always exists. Therefore, the baal teshuva must go through all the steps of vidui, proclaiming exactly the specifics of what he did wrong, how he regrets it, and his plan for the future. However, in the second perek the Rambam discusses Yom Kippur particularly. Therefore, he says the ikur vidui is just "אָבָל אֲנִי חָטְאוּ". That overall, we have gone off the derech Hashem laid out for us. There is no need to proclaim exactly what we did wrong, as we are beyond that. We are attacking the shoresh of all our shortcomings, and asking for kapara in this deeper way. With Hashem's help, we should all be zocheh to this tremendous tahara of Yom Kippur and have a gmar chasima tova!



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STORIES OF GREATNESS

TOLD OVER BY: ARIEL KORORI

Davening

In 1982, when the state of Israel was at war with Lebanon, a group of 5 Israeli soldiers bravely attempted to flush out an Arab ambush deep in the heart of Bekaa Valley. During intense fighting in the battle, all five soldiers were killed by Lebanese troops.

The devastating news reached the city of Cleveland where Moshe and Yehudis Spero lived. Yehudis' brother, Daniel Hass, was a Sergeant in the Israeli army, and he was killed in the Bekaa Valley ambush. During that time, Yehudis was pregnant with her fourth child. When her son was born she named him "Daniel" in memory of her slain brother. She prayed at that moment that no further Jewish blood should ever be shed. But Hashgacha would dictate otherwise. Moshe and Yehudis moved to Eretz Yisrael a few years later, and their son Daniel became a sniper in the Elite Tank Scout Unit. He mainly served on missions guarding the Jewish settlements in the Shtachim (West Bank and Gaza). He and his commanding officer are generally at the front of the group, while other soldiers are assigned at the rear to scout the rooftops for possible terrorist attacks. One Friday night, they were assigned the task of patrolling the area and keeping guard. With the recent hostility in the vicinity, it was a dangerous assignment.

Yehudis had recently suffered from lower-back pain. She had gone to specialists, but the discomfort had persisted. On Friday night she twisted and turned in bed but couldn't fall asleep. Although she was tired, the pain in her back wouldn't allow her to sleep. Finally, at 3:30 in the morning, she got up and went downstairs to recite a few chapters of Tehillim. She had always found comfort in the words of David HaMelech. She sat down on the couch, and once she started davening she was overcome with emotion. Her thoughts drifted to her children; somehow she had a very strong feeling that they were in peril. After davening for a while she started to feel drowsy, and with the pain in her back subsiding she went back to sleep. The rest of Shabbos passed uneventfully and comfortably. Immediately after Shabbos the phone rang. Moshe answered. It was Daniel. He said, "Abba, I have to speak with you." Normally Daniel would ask to speak to his mother first, but he seemed to have something urgent to share with his father. He whispered quietly, "Abba, I almost died Friday night." Moshe responded, "Is everything all right? What happened?!" Moshe's heart was beating wildly and he dreaded to hear what was coming next. "Well, I was on shemirah together with the rest of my unit when the quiet of the night was broken with a distinctive 'klink' at my feet. I looked down and saw that a grenade lay unexploded next to my feet. A second later another one fell and this time it was sparking. Although it was too late to do anything, we screamed and ran for cover. We waited for an explosion but nothing happened. We continued to wait for a while and then carefully walked back toward the grenades and defused them." Realizing that most often these stories are told after soldiers have been killed, and not by those who have survived, Moshe whispered a silent prayer of thanks to the Almighty and informed his son that he should recite Bircas HaGomel. Almost as an afterthought, Moshe asked Daniel when this incident had taken place. Daniel paused for a moment and answered, "It was 3:30 in the morning, why do you ask?" Recognizing the Hashgacha and power of a mother's Tefillos, Moshe told Daniel about how his mother had said Tehillim in the middle of the night. Yehudis, regaining her composure, picked up the phone and Daniel managed to mutter the words, "Thank you, Imma, for saving my life."

(Zach Rosenberg- Continued from page 1)

all work out in the end" — but an active involvement in positive change.

The verse that we say every day in davening, "And a redeemer will come to Zion" (Isaiah 59:20), hints to this idea as well. Rashi explains this verse to mean that the redeemer, Moshiach, will come only to a built Zion. Talmud Yerushalmi (Yuma 3:2, 40b) elaborates further, saying that redemption will take place in small, gradual steps, like the sunrise. Our redemption is a process, and we must be active participants in making it come about.

We have to do everything in our power to build and strengthen our attachment to the land. In this merit, may we be able to celebrate Sukkot — not just in our individual sukkahs, but also with "Sukkat David haNofelet" — the Holy Temple in a rebuilt Jerusalem.

Adapted from aish.com

MOSHE ACOBAS
12 GRADE

WHY A SUKKAH?

The main mitzvah of sukkot is to dwell in a sukkah throughout the holiday. Dwelling means eating, learning, relaxing and even sleeping in the sukkah, the same way one would in his house during the rest of the year. Why? This seems so random. And why is Sukkot, a holiday of tremendous joy, celebrated just a few days after the most spiritual and serious time of the year? Is it just random or is there perhaps some explanation?

Both questions can be answered by the Chida, R' Chaim Yosef David Azulay. The Chida explains that the juxtaposition of Sukkot to the high holidays of Rosh Hashanah and Yom Kippur is in fact significant. During the spiritual month of Elul we are constantly reminding ourselves how nothing that we have is ours, and that we should focus on the spiritual aspects of our lives instead of the physical. We ask for G-d to forgive us for focusing too much on our physical, earthly lives and pleasures. Dwelling in a sukkah conveys that exact message. We remind ourselves, by practically living in our temporary sukkot, that our lives are only temporary leases from G-d. Sitting in the sukkah is like a booster shot to carry the spiritualism that we accumulated over Rosh Hashanah and Yom Kippur into the rest of the year, to remind us to keep focusing on being more spiritual and less physical.

Another reason why we dwell in the sukkah, especially during this time of year, comes from the Rashbam: it is to show our hakarat hatov, gratefulness to G-d. As the pasuk says (Vayikra 23:43): "That your generations may know that I made the people of Israel to dwell in booths, when I brought them out of the land of Egypt." We need to remember how G-d provided shelter and food for the whole nation for 40 years while traveling in the desert. This time of year is when farmers gather their crops, and sometimes forget to realize that it's not them who caused the crops to grow, but it was G-d. It's so important to remember that everything we have is just a temporary lease from G-d, and the Torah warns us in the second paragraph of Shema what happens if we don't.

While sitting in the sukkah this year, think about all the good things we have in the world, and be thankful for it, and enjoy it, but remember that as much as we may think that we cause these good things to happen, it's all a "one man show" run by G-d.

(Adapted from Rabbi Yehuda Prero)

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SHADE IN THE SUKKAH

YONI SHEENMAN

12TH GRADE

The first Mishnah in Mesechet Sukkah states Ve'sheayna Givohah Asarah Tefachim, Ve'sheayn Luh Shlosa Defanos Visimachta Miruba Mitzilusah Pisulah. The Mishnah lists three things that make the Sukkah invalid, having more sun than shade being one of them. The simple understanding of this is that one's Sechach must be covering most of the Sukkah. Perhaps, there is a deeper idea within this Mishnah.

A shadow only exists if there is something that creates it. A shadow is not real, rather, it is simply the absence of light. Sometimes a person can only see the shadow and not the thing that creates it. Spiritually speaking, we can explain that a Sukkah is the "shadow of faith."

We know and understand that there is a G-d even though we don't necessarily see Him. In parshat Ki Sisa, Moshe asked HaShem if he could see His face. HaShem replied: Vayomer Lo Suchal Liros Es Puny Ki Lo Yirany Ha'adam Vachay or, "you cannot see My face, for man may not see Me and live." If there is more sun than shade, the sukkah is invalid, since the sun will "deny" the existence of the shadow. The sun is trying to convince us that if you can't see it, it doesn't exist.

Even the strongest of houses will not protect a person from any trouble sent their way, but the Sukkah, the shadow of faith, will protect anyone from anything. When we dwell in the Sukkah it shows that we have faith in Hashem.

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