

THE COMMUNITY Parasha Sheet



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Tal wishes the community a sweet and happy New Year 5780!
Tizku leshanim rabot ne-imot vetovot.

RABBI JONATHAN TAWIL

DIRECTOR
TAL



REPENTANCE OUT OF LOVE

The festival of Succot is a happy festival. We celebrate the fact that Hashem took us out of Egypt and sheltered us in booths, as well as placing us in a special defence force of Ananei Hakavod – Clouds of Glory. These surrounded the Jewish nation in the wilderness and protected them from their enemies.

The Tur – Rabenu Yakov Ben Asher is famous for codifying Jewish law. In his book, he asks why we celebrate Succot now at this time of year. Surely, if we are celebrating the fact that Hashem protected us in the wilderness and the booths that the Bnei Yisrael built, the correct time to celebrate should be Pesach. In fact we should really be eating Matza in a Succah!

Our Sages state that there is a process of repentance that begins in

Elul and ends on Hoshana Rabah (the last day of Succot).

In Elul we say Selichot, at Rosh Hashana we are all judged, ten days later at Yom Kippur we are forgiven and stamped, yet Hashem is all Merciful and there is still time to do Teshuva until Hoshana Rabah, when the Petakim go out – the angels are sent with their mission in their hand to enact the edicts.

The Ben Ish Chai relates that the whole process is a total of 51 days and is hinted at in the word Hosha – NA (numerical value 51) – for Hashem saves us in these 51 days.

Looking back in history, at what point did the Jewish Nation achieve their highest level?

When the Bnei Yisrael reached the Mountain of Sinai and prepared themselves to receive G-d's Torah, they emphatically stated those famous words Naaseh Venishma – We will do and we will listen. They stated their unequivocal belief in Hashem and His Torah. ►

TIMES

12th - 23rd Tishrei 5780

SHABBAT HA'AZINU

STARTS: 5:59PM
ENDS: 7:04PM

SHABBAT HOL HAMOED

18TH SHABBAT IN 5:44PM
19TH SHABBAT OUT 6:50PM

YOM TOV

SUN 13TH: STARTS 5:54 PM
MON 14TH: LIGHTING 7PM
TUE 15TH: ENDS 6:58PM

YOM TOV

SUN 20TH: STARTS 5:39PM
MON 21ST: LIGHTING 6:46PM
TUE 22ND: ENDS 6:44PM

> UPCOMING EVENTS

- 23RD OCT Student Cocktail Drinks
- 14TH NOV Challah Bake

For our upcoming events check our website www.torahactionlife.com



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Furthermore, it was not just a few people that made this statement. Rather we are told Vayichan Yisrael – the entire nation stood there like one man with one heart (Rashi). There was unity.

Our Sages (Gemara Shabbat) state that the Bnei Yisrael achieved such a high level of spirituality that Paska Zuhmatan – they were no longer susceptible to death. Their unity and faith in Hashem led them to the highest achievable level being that of Adam before he sinned.

It is to this level that we must try and aspire as a nation.

But it seems so difficult. How are we going to achieve the unity and the faith necessary?

Hashem in His great Mercy has implanted in creation a way for us to achieve this level yet again.

There is a famous Gemara that tells us of the rewards of the two different types of repentance.

Resh Lakish said: Great is repentance, for because of it, premeditated sins are accounted as errors (unintentional sins). The Gemara brings another quote by Resh Lakish that seems to contradict this. Resh Lakish said that repentance is so great that premeditated sins are transformed into merits. The Gemara reconciles these stating that there no contradiction: One refers to a case [of repentance] derived from love, the other to one due to fear (Yuma 86b).

Rav Dessler explains that when a person repents out of fear, they are able to cleanse themselves of their sins, but only to a level of unintentional sin. However, when a person repents out of love of Hashem, then their original sin is a vehicle for their repentance and ends up acting as a merit in their favour!

Throughout the Yamim Noraim – we are in fear of Hashem. The Shofar is blown to instil trepidation in our hearts, to awaken us to our current situation. On Yom Kippur, we fast and cry to Hashem begging for mercy. We come to a realisation that we are nothing

and that Hashem the Great and Almighty G-d is in charge. In effect we repent out of fear.

Yet there is a further additive to this process and that is Succot.

On Succot, we come together in a much happier atmosphere. Succot is at a time when the farmers are bringing in their produce, counting their blessings. It's at a time when we unite as unit and celebrate our newly forgiven status.

It is a time ripe to appreciate Hashem and all that He does for us and hence repent out of love.

We take the Lulav Etrog Hadasim and Aravot that represent the different members of our community and bring them together in unity. We enter our Succot to show our faith. No matter what the weather (unless we are Mitsaer – harmed by it) we go out, leaving the luxury of our homes entering a temporary dwelling for seven days.

We are surrounded by the Succah representing newly found Kedusha. As our Sages note the numerical value of the word Succah is 91 which represents Hashem's Name (written plus pronounced). We are sitting in Hashem's shadow.

Pesach time is a time of spring, the birds are out, the sun starts to shine, and people might get carried away and lose sight of the real reason we enter the Succah. Therefore, Hashem placed Succot at a time of year, when people are generally preparing to enter their houses not leave them, in order that we show our faith. More importantly, it comes at a time when we have achieved our repentance of fear and we can now build on that to gain repentance out of love, thus terminating a process that began 51 days earlier. ■

Chag Sameach!

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A MESSAGE FROM THE SUKAH

It says in Parshat Pinchos, 'Bayom Hashemini Atzeret Tiheyeh Lochem'. Targum Yonason translates this as 'We should gather ourselves from the Sukah to our homes, besimcha' - i.e. the essence of the day of Shemini Atzeret is that we are not in the Sukah. What does this mean?

The first time we find a mention of Sukos and Shemini Atzeret in the Torah is in Sefer Vayikro, Parshat Emor. Although the festivals of Pesach and Shavuot are mentioned in Sefer Shemos where we find 'Chag Haosif', - 'the time we gather in the fruits from the fields', no mention of Sukos or Shemini Atzeret is made (see Shemot chp 22 v 16, chp 34 v 22). Why is this so?

The Yom Tov of Sukos was given in order for us to remember the chesed of HKBH, how He enclosed us with the Clouds of Glory when we left Egypt, a protection from our enemies and elements around. The commentators ask this question - 'since God took us out of Egypt at Pessach time which took place in the spring, why do we commemorate this chag in the autumn? Would it not be better to remember this chesed by making Sukos for our Seder/ Pessach?'

The Vilna Gaon in his commentary to Shir Hashirim gives the following answer. When the Jews sinned with the golden calf the Clouds of Glory were taken away from them. Moshe Rabeinu ascended to the heavens firstly to daven for atonement and then to receive the second Luchot. This period ended on Yom Kippur when Moshe descended with the Luchot.

On the following day, in order to prove to the Jews that Hashem had forgiven them, Moshe commanded the Jews to build the Mishkan. For the following two days - the 12th and 13th of Tishrei - the Jews were busy donating the items required to Moshe. On the 14th of Tishrei the Chacham Lev - the builders of the Mishkan - took the gold and other items and on the 15th of Tishrei they started to build it. On that day the Clouds of Glory came back and since the Clouds of Glory came back on the 15th of Tishrei that is why we celebrate Sukos in the autumn and not in the spring.

Rabbi Meir Simcha Hacohen from Dvinisk takes this concept further in his classic sefer, the Meshech Chochma, in the portion of Mishpatim. He explains that prior to the sin of the golden calf, there was no mitzvah of Sukos. There was a Yom Tov of Chag Haosif to give thanks to HKBH for the successful harvest but no mitzvah of Sukos.

This can be explained by examining the cause of the sin of the Calf. Moshe had told the Jews that he would be returning after 40 days. The Jews felt they knew better - Moshe was not coming back thus they felt they needed a new leader - so they went and created the golden calf. They sinned against Moshe and more importantly against HKBH as Moshe's will was God's will.

In order to atone for this sin, we were given the commandment of the Poroh Adumah, the Red Heifer, which is a mitzvah we can't understand. King Solomon, the wisest of men said regarding this mitzvah 'It is beyond my understanding...' therefore when we fulfill the mitzvah of Poroh Adumah we are telling Hashem that although we don't know what we are doing as we don't understand this mitzvah, we simply want to fulfill your will unlike by the golden calf where we fulfilled our own will. Hence the Red Heifer comes as an atonement for the calf.

Similarly the mitzvah of Sukos was only given after the sin of the golden calf, since previously we had a much closer relationship with HKBH but once we sinned we required a Sukah, which is a resting place for the Shechina. Furthermore by going into a Sukah, a temporary dwelling, a man sees that he's fragile and needs to come on to HKBH to protect him. Through the Sukah he gains a closeness to Hashem, which is the exact opposite of the sin of the golden calf.

This maybe the intention of the Meshech Chochma, that prior to the sin of the calf there was no need for mitzvah of Sukah. Thus the Torah only speaks about Chag Hosif in the book of Shemot as the mitzvah of Sukos was only given later on.

Through seven days of sitting in the Sukah, a temporary dwelling- stripped of the luxuries of his house, a person comes to realise that all he owns comes from Hashem, and without Him he is nothing. Once he has internalised this message, the Torah gives us the Yom Tov of Shmini Atzeres, the day we go back into our homes. Explains the Targum Yonason, after internalising this timeless message of leaving our homes and living in the Sukah, Shmini Atzeret is a Yom Tov of moving back home, carrying the message and mindset of sukah that HKBH is always with us and looking after our best interests. ■

May we merit speedily to sit in the Sukah of the leviyoson.

Chag Sameach



SUKKOT INSIGHTS

The Gemoro Sukka Daf 27b states

”כל ישראל ראויים לישב בסוכה אחת” – all the Jewish people are fit to sit under one Sukka. Now, while this sounds very nice, it is obviously impossible for the entire Jewish people to fit under one sukka and fulfil the Mitzvah together. If so, what is the true meaning of this statement? “What relevance does this have to the Yom Tov of Sukkos and how can we apply it to our understanding of what this Yom Tov is all about?

Let us focus for a moment on another unique Mitzvah of the Yom Tov of Sukkos – the Daled Minim, the four species.

This Mitzvah requires that one take four different species of plant life and tie them together as one, making one Bracho. The Chazal teach us that each of the four Minim represent a different type of Jew. The Esrog represents the good smelling and good tasting Jew who is involved in the learning of Torah and fulfilment of Mitzvos, the Lulav (which comes from a date palm) represent the good tasting Jew who is involved in the learning of Torah, the Hadas representing the good smelling Jew who involves oneself in the fulfilment of Mitzvos, and the Arava which represents the Jew who still needs to improve in both his learning and his fulfilment of Mitzvos.

On Sukkos we take of each type, tie them together, and make one Brocho. If one of the Daled Minim is not included – the Mitzvah was not fulfilled. Each one is necessary.

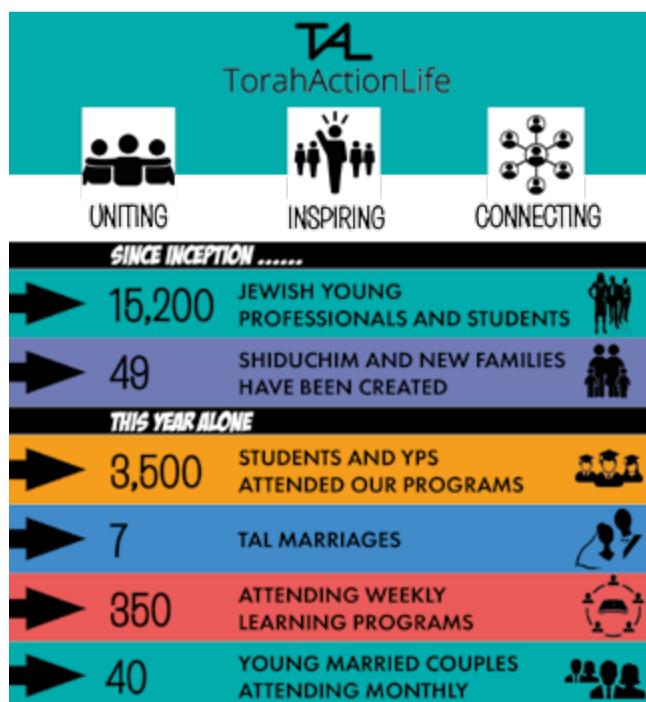
This teaches a very powerful lesson about the makeup of the Jewish people. Every single Jew, no matter his/her strengths and weaknesses, is critical to the Jewish people as a whole. The Esrog Jew and the Arava Jew are equally a part of Am Yisroel and are equally necessary. Achdus Yisroel and Ahavas Yisroel - Jewish unity does not mean we cease to have our own self-identity, or must all conform to one way of serving Hashem. Each of the Minim remains unique, remains different, has its own characteristics, and yet are all tied together as one. True unity is when we can appreciate each person for their own unique talents and recognise that each and every Jew has their place within Am Yisroel, and contributes in a way that no one else can.

There are very few Mitzvos in the Torah that require involvement of the entire body to be fulfilled. Mikvah and Sukka. What sets Sukka apart is that, whilst Mikvah

requires an intense process of cleaning and preparation, Sukka on the other hand, is fulfilled with no prior preparation. The entire person is invited to come into the sukka – just the way they are.

This is the power and the message of Sukkos. To accomplish and bring forth a unity amongst Jews, whereby no matter the level that the Jew is holding in their personal Avodas service of Hashem – we are all one and are all equally necessary as Am Yisroel. From the purest Jew, to a Jew who is carrying much baggage – we are all able to sit in the same sukka!

We just came from the holiest days of the year – Rosh Hashana and Yom Kippur, where each person focuses on their personal life and personal connection with Hashem, requesting and beseeching Hashem for a good year. Following that, we must realise and recognise that “בְּרַכְנוּ אִבְיָנוּ כָּלֵנוּ כְּאַחֵד” – the greatest Brochos come when we can show Hashem that we are united, that we love and hold each fellow Jew close, no matter the circumstance. We can then take the energy and power of Sukkos into Shmini Atezers and Simchas Torah where Hashem enjoys and dances together with His only child in the most private chambers and showers us with brochos for the entire year. ■



Tal wishes the community a Sweet and Happy New Year 5780
Tizku Leshanim Rabot Neimot Vetovot



SUKKOT INSIGHTS

During Yom Kippur we restored our relationship with Hashem. On Sukkot we learn how that relationship should affect our everyday lives.

The principal lesson we learn is that Hashem has made comprehensive provision for all our needs. This lesson is multi - faceted.

In the first instance we learn that Hashem will take care of our material requirements. We are instructed to sit in a succah during the season when farmers are gathering in their crop to show that we should not look to our own abilities as our source of income.

The succah reminds us of the shelter provided directly by Hashem to our ancestors in the midbar (wilderness) with no effort required on their part (Kli Yakar; Vayikra 23,42).

In the mitzvah of the arba minim lies the message that we have been given all the tools we need to make the contribution required from us.

The etrog has three distinctive features:

1. It is a "pri" (fruit).
2. It grows on a tree.
3. It is described in the Torah as "hadar" (splendid; Vayikra; 23,40). This description refers not just to its appearance, but also to the fact that the etrog and the tree on which it grows are identical in taste (Succah 35a).

R' Shimshon Rafael Hirsch z"tl notes that each of the other three minim display or symbolize only one of these characteristics.

The lulav frond comes from the fruit bearing date palm. However the lulav itself clearly does not taste like the fruit it helps produce. It symbolizes the "pri" without the "hadar". The haddass is hadar in precisely the same way as the etrog is hadar.

Aside from its pleasant, ordered appearance the fragrance held in its leaves extends throughout the shrub from which it is picked. However the haddass is not a "pri" and has no connection to fruit production.

The aravah displays none of the above characteristics. It is neither pri nor hadar. It is simply etz (wood).

These singular characteristics possessed by the three minim in fact signify three distinct stages in the development of the etrog. The aravah points to the tree on which the etrog is to grow. The haddass stores a fragrance or taste which it might transmit to a fruit but does not. Finally the lulav passes all its flavour to a fruit - without retaining any residual flavour itself.

The etrog symbolizes creation perfected, whilst the other minim symbolize the developmental stages in that creation. Through commanding us to take these minim at the same time as the etrog, the Torah is telling us that the factors which combine to form the glorious creation are as important as the creation itself.

Rav Hirsch z"tl writes that the minim are a metaphor for different types of individual. The aravah is the simple, modest person with no special attributes. He may go about his life without much obvious success at all. The haddass alludes to the individual who displays and contains inherent beauty and substance. The lulav points to the individual who works tirelessly and productively, without receiving recognition.

Just as each of the minim themselves represent a crucial stage in the development of the etrog, so too the individuals which they symbolize are to realize that their lot in life is all that they require to play their part in Hashem's masterplan.

Another aspect of the central lesson of sukkot is the idea that a person is sure to get what has been set aside for him. No one can touch the portion that has been pre-ordained for another.

An interesting Hasidic custom exists whereby the Rebbe lobs a number of apples towards his congregation at the conclusion of Simchat Torah. The first Klausenburger rebbe, Harav Yekusiel Yehudah Halberstam z"tl (Shefa Chaim) explains this custom as being based on the above-mentioned idea. The apple that you catch - if you indeed catch one - is the one that has been destined for you.

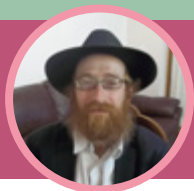
The Rebbe relates how the son in law of the Shinover rebbe was once extremely unwell over Simchat Torah. Not wishing to miss out he requested that his bed be carried into the adjoining room of the bet hamedresh so that he could at least follow the proceedings by ear. As the festivities progressed he noticed that the noise level had increased considerably. It occurred to him that the Rebbe was about to dispense the apples, the climax of the chag. This heightened his disappointment at not being able to be present and tears began to seep from his eyes. Suddenly as his despair was mounting an apple arched its way over the crowd, smashed the window of the room in which he was sitting, and arrowed on to his bed.

This episode served to emphasize the lesson of the apple throwing ceremony itself; that a person will receive what has been set aside for them no matter what. ■

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SUKKOT INSIGHTS

My grandfather, Rabbi Eliyahu Chaim Carlebach was a rabbi in New Jersey at a time of changing demographics. An older bachelor, a chazzan of a shul some distance was a regular at their Shabbat table. One Rosh Hashanah he really delayed. He finally did arrive beaten and dishevelled. "The only thing that kept me going was the thought of the Chamin waiting for me at your house". Problem being that everything had been served and cleared from the table. Quick thinking Shiena (my aunt) was in the kitchen and immediately scraped all the leftovers together and served him. For years he could not get over how delicious the food tasted that Shabbat!

While for some people hachnasat orchim seems like second nature, for others it can be challenging. "How do I know if this guy is safe to have in the house, maybe he is a complete loony"?

Kabdeihu vechashdeihu, honour him while suspecting him, as the sages in the Gemora tell us.

The Pele Yoetz brings the story of a man who invited a stranger to stay in his attic. The host then removed the ladder to the attic. The guest got busy collecting valuables and then stepped out of his attic room in the dead of the night only to awaken the host by his cries of agony...

This story does not justify not inviting guests.,If anything, it goes to show us that even when we have suspicions, we must still think of ways of doing hachnasat orchim.

Having a guest in your sukkah is a guaranteed method of hachnasat orchim where the guest will not overstay his welcome.

(The concept of "honour him and suspect" obviously cannot be applied to our enemies who we know wish to harm us. Remember Gedaliah's mistake? These two ideas need to be balanced when applying them to the issue of refugees and migrants. More of that for another time.)

To get a perspective of this: If "what is mine is mine and what is yours is yours," then the above advice of kabdeihu v'chashdeihu is understood. This is the law, after all, since Pirkei Avot calls this "a median characteristic". But there is also lifnim mishurat hadin, beyond the letter of the law. "What is mine is yours, and what is yours is yours," says Pirkei Avos, "is the attitude of a pious person". It is about perspective. We can have a much deeper Sukkot and a much deeper relationship with our

guests, our fellow Jews, if we have the more pious attitude.

Rabbi Chaim of Sanz once ran after a guest who had just stolen something from his house calling out to him, "Don't worry, I declared it hefker (ownerless)". He took the "What's mine is yours" literally.

We understand that all that we have is really Hashem's. What seems stable and what seems to be permanently yours only appears as such. One moment we are sitting at the top of the world, and then, G-d forbid, everything changes...Sitting in the fragile sukkah, unprotected from the elements, we come to realise that we are (always) in Hashem's hands. (Indeed the s'chach covering the sukkah is meant to represent the divine shechina, and the walls, G-d's hug. Halachicly, the minimum amount of wall needed are two walls plus a tefach (handbreath) of a third wall. In an embrace, the upper arm and lower arm are like the two walls, and the hand hugging is like the third handbreadth.) So if all we have belongs to Hashem, then my wealth is only mine so that I could share it with others. Indeed, what I give to the poor is actually his which G-d gave me to watch over and give to him when he needs it.

So we both, host and guest, sit together in this sukkah, for it is both of ours.

Every time I host someone I know that I am sharing with him what is truly his. It is therefore a privilege that he comes to me and I get to give him this in a way which I gain both his friendship and a mitzvah.

I experienced such hachnasat orchim when I was a student in Israel. I arrived at my Yeshivah shortly before Shabbat finding that the Yeshivah building was closed as Yeshivah was not starting until Monday. I was invited in by a family who did not know me from Adam, who were already hosting a dozen people and who convinced me that they actually wanted to sleep on the marpeset (porch). WOW! Now that is kabdeihu without chashdeihu! ■



OUR CHACHAMIM

RABBI MEIR SHAPIRA - "THE RAV OF LUBLIN AND CREATOR OF DAF YOMI"

It was the 3rd of Elul, 5683 (1923). Participating in the first general assembly of Agudath Israel was Rabbi Meir Shapira, who arose and proposed the idea of studying "one page per day of Talmud." Beginning on Rosh Hashanah 5684, Jews around the world would begin studying one page of the Gemara each day following the order of the tractates, starting from Berachot and ending at Niddah.

Rabbi Meir Shapira, who was a tremendous orator, described to his eminent audience – which included all the Torah greats of the world – the goal of studying by page. He put it in these terms: "How great it is! A Jew travels by boat and takes a tractate of Berachot in his arm. He travels for 15 days from Eretz Israel to America, and each day towards evening he opens the Gemara and studies the daf. When he arrives in America, he enters a Beit Midrash in New York and finds Jews studying the very same page that he studied that day, which allows him to happily join their study group. He discusses matters with them and they answer his questions, and the Name of Heaven is glorified and sanctified. Another Jew leaves the United States and travels to Brazil. He returns to the Beit Midrash and finds people immersed in the very page that he studied that day. Can there be a greater unity of hearts than this? What's more, until the present time there are many tractates that people do not study, tractates that are 'orphans' and which only exceptional people concern themselves with. Now the daf will rectify this situation. The idea of Daf Yomi rests on the teachings of the Sages: Rabban Gamliel said, 'I was once traveling on a boat when I saw another boat that had broken apart. I was distressed over the fate of a Talmid Chacham, Rabbi Akiva, who had been aboard. When I reached dry land, he came and debated before me in Halachah. I said to him, "My son, who pulled you up?" He said, "I came across a board [daf] from the boat and I grabbed it. I bowed my head towards every wave that went over me" ' [Yebamot 121]. The era in which Rabbi Akiva lived is considered to have been one of the most difficult in the history of the Jewish people. Yet despite this, Rabbi Gamliel saw that Rabbi Akiva succeeded in making 24,000 disciples and gave the Torah back its crown. This is why Rabbi Gamliel phrased his question as 'My son, who pulled you up?' meaning: 'Reveal to me the secret of your success.' To that, Rabbi Akiva replied, 'I came across a board [daf] from the boat' – I found a simple solution, a daf from the boat, and that daf saved me. The word daf has two meanings: A board, and a page of Gemara. I came across a page of Gemara and I grabbed it; I assembled listeners and taught Torah in public. The Torah is our life and saves us from all troubles." (Heard from Rabbi Yosef Dov Soloveitchik, the Rav of Boston, who said on that occasion: "It seems to me that as far as this metaphorical explanation goes, I see it as he does").

All the eminent listeners who had gathered to hear Rabbi Shapira's speech accepted his proposal with great enthusiasm, and Rabbi Shapira was applauded.

A proclamation was issued by the Assembly: "Orthodox Jewry throughout the world takes upon itself to study exactly one page each day, beginning with tractate Berachot on Rosh Hashanah 5684 (1923)."

After the evening prayer on Rosh Hashanah, the Rebbe of Ger said to his chassidim, "I am now beginning to study the Daf Yomi." These few words from the mouth of the Rebbe caused great excitement in the hearts of tens of thousands of Ger chassidim, and everyone wanted to study tractate Berachot. Thus Rabbi Meir Shapira became known as the father of Daf Yomi.

When Rabbi Shapira paid a visit to the Chafetz Chaim in Radin, the Chafetz Chaim crowned him with the title of "the inventor of Daf Yomi." The Chafetz Chaim said to him, "I love you enormously. Do you know why?"

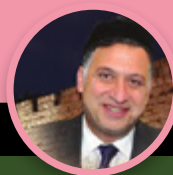
"Probably because of Daf Yomi," Rabbi Shapira responded.

"You have done a tremendous thing, and in Heaven they are greatly rejoicing because of your initiative. You should know that there, in the World of Truth, it is the study of Torah that is most respected. Every Jew merits being honored in relation to the amount of Torah that he studied in this world. In the World to Come, we do not say, 'Welcome Rabbi Yaakov,' or 'Welcome Rabbi Chaim.' Rather, it is 'Welcome to the one who studied tractate Berachot,' or 'Welcome to the one who studied tractate Shabbat.' There in Heaven, there are thrones of glory for those who have studied Torah, and engraved on each throne is the name of a tractate, such as Berachot, Shabbat, Eruvin, and so on. In the World to Come, each person is seated on the throne of the tractate that he studied. Consequently, not long ago there were many empty thrones there, for those who studied Torah only studied the tractates that they came across in their younger years, leaving the others for exceptional individuals to study. Yet now because of your proposal, the thrones of all the tractates will be filled, and the joy in Heaven will be beyond measure! That is why you deserve the greatest congratulations!" (From Rabbi Moses M. Yashor in his book *The Chafetz Chaim*).

As the Chafetz Chaim and other Tzaddikim and Gaonim said of him, "How great is the merit of Rabbi Meir because of Daf Yomi!"

When he left this world, one of the Tzaddikim of the generation exclaimed: "All the Tannaim and Amoraim went to meet him to bring him into Gan Eden, for there is no Rav in Israel who taught as much Torah to the public as Rabbi Meir through his Daf Yomi, and there is no other Rav who revived several tractates of the Talmud. This is why the reward that awaits him is without equal."

Rabbi Meir Shapira was born on Adar 7, 5647 (1887) in the city of Schatz, Romania. His father, Rabbi Yaakov Shimshon, was a descendant of Rabbi Nathan Shapira of Krakow, the author of *Megalleh Amukot*. ■



HALACHOT

RABBI ELI MANSOUR

SUCCOT – THE SIGNIFICANCE OF THE USHPIZIN

The Zohar, in Parashat Emor (p. 103b), elaborates on the significance of the "Ushpizin," our inviting our patriarchs as our guests to the Succa (listen to audio recording for precise citation). Rabbi Abba, as the Zohar cites, notes that when the Torah introduces the command to reside in the Succa, it says, "Ba'Succot Teshbu Shibat Yamim" ("You shall reside in Succot for seven days"), in the second person form, and then says, "Yeshbu Ba'Succot" ("they shall reside in Succot"), in the third person. The meaning of these two phrases, Rabbi Abba explains, is that we first tell the Ushpizin to come and sit in the Succa, and then we sit ourselves. The word "Teshbu" refers to our inviting the guests to sit, and then the second term – "Yeshbu" – refers to our own sitting in the Succa.

The Zohar then proceeds to describe the practice of Rav Hammuna Saba, who would joyously enter the Succa and proceed to the inner section of the Succa, as the Ushpizin should not be invited near the door. He would announce, "Let us invite the Ushpizin," and then set the table, stand up, recite the Beracha over the Succa, and then say, "Ba'Succot Teshbu Shiba Yamim – sit, holy Ushpizin, sit, the Ushpizin who bring Emuna!" He would then lift his head and jubilantly exclaim, "How fortunate are we!" citing the verse, "Ki Helek Hashem Amo" – "For G-d's portion is His nation."

The Zohar adds, however, that a crucial part of the Ushpizin concept is bringing joy to the poor, either by inviting them to one's Succa together with the Ushpizin, or by giving them charity in the Ushpizin's honor. The Ushpizin derive enjoyment not from the food served in the Succa, but rather from the assistance lent to the poor, and thus besides inviting the Ushpizin into our Succa, we must also ensure to care for the needy as part of our hosting these special guests. ■



FIND THIS WORDS!

מ נ ש ה א ז י נ ו ג ג ז
 ש מ י ם ה ר מ ר ה נ ק ה
 ה ק ה ל ק ד ו ד ג י ע
 ל צ ל ח מ ן ת נ ש ן ט ה
 ג י ו ז ל ז מ א ק ר א ל
 ה ת ע ר ר נ ב ס ר ם פ ה
 א ה ב ל ת י ר ת ה א י ן
 ק ז ב ב ח ח פ י ד ב ש ג
 צ א ע ב ד ל ב ר א ב ב מ
 ו ש ר כ ת ק ר ה ד י ע ת
 ב ע צ ם ן ל כ ח ב ן ק מ
 כ נ ש ר ן ל ה י מ ל ם ה

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