

an *esrog* came up did he remember her? I will tell you the reason. My friends, what we are witnessing here is the work of the *yetzer hara* - the evil inclination. The evil inclination is wily and crafty. He will use any argument to discourage a Jew from doing the *mitzva* at hand, even if it means that he must convince him to do a different *mitzva* in its stead!"

"This," the rabbi explained, "is typical of human nature. Often, when a person is about to fulfill a certain *mitzva*, in steps the evil inclination to cloud his mind with doubts. 'Why are you choosing to do this *mitzva* instead of that one? That one is surely more important.' Then the person becomes confused and his will to perform the *mitzva* is weakened. No, my friends, we must confront and expose the evil inclination for what it is and do battle with it. When we emerge successful, we will be able to perform the original *mitzva*, thus fulfilling the will of G-d."

TORAH GEMS

(ǎè,ǎé-æè ààø 'ô) 'ǎǎǎ ç î ù èà úééǎǎ êǎǎòǎ êúǎǎ êðǎǎ äúǎ êâçǎ úç î ùǎ

During the *Yom Tov* of *Sukkos*, we are especially enjoined to be joyous and happy, more than on any other *Yom Tov*. This, we see clearly from the *posuk*, "וְשִׂמְחֶה אֶתְכֶם בְּחַגֵּיכֶם ... וְשִׂמְחֶה אֶתְכֶם בְּחַגֵּיכֶם" - "*And you shall rejoice in your festivals ... and you shall be only joyous.*" The *meforshim* ask: Why is this command to be joyous on *Sukkos*, repeated twice, in one *posuk* after another?

The answer, explains **R' Dovid Feinstein Shlit"a**, is that the second mention in the *parsha* is a guarantee from *Hashem* that someone who rejoices during the *Yom Tov* of *Sukkos*, will merit to be joyful all year long. We can see this in an interesting *gematria*: By rejoicing for the seven days of *Yom Tov*, a person adds seven (7) to 348, the numerical value of the word "עִשֹּׂר" - "*Joyous*," which totals the number 355 - the numerical value of the word "שָׁנָה" - "*Year*." Thus, in reward for accepting upon ourselves this concept of ultimate joyousness on the *Yom Tov of Sukkos*, while we perform the *mitzvos* and live outside in our *sukkos*, the *Torah* promises that we will rejoice the entire year, in the comfort and support of our homes.

Furthermore, during these days of *Yom Tov*, we must use the money which we consider to be "ours," to provide for the needs of the poor. But in spite of giving away our money, we feel greater joy on *Sukkos*, than at any other time. This is what the *mishnah* (àë-ã úääà) tells us: âðñ êðð î äðáúá úá íéé-îä îë "øúàð î äîéé÷ì - "Whoever fulfills the Torah despite poverty, will ultimately fulfill it in wealth" - If we do not let poverty deter us from serving *Hashem*, He will allow us to serve Him in comfort and good fortune. And in both situations, *Hashem* will see to it that we are äç îúá - joyful and happy in our observance.

[illegible]

açûîù íää ûèù ò"èääää äðùä ùàø ìò øîàð "açûîùí íéäðâî" .ääèùíéòúá
 ììä íää íéøîää íèàù òääèä ,íéððâî ÷ø àèää íéàøî íèä äæ açûîù íää ,áíàù
 íääì ùèù òîæä äòä÷òù íéíàø ùàìùä ìò èà÷ "íàùùì íéðîæä íéâç"ä .ääèä
 íéä ìääää øääì íéèèðð íéèðð íðîä ."íàùù" èääæð ,òâçä ùøèèð ùèùâç açûîù
 ." íéðîæ"ä " íéâç"
 íéâçä èâúá íâ äðää ,äää ùøèù "íâ ,à"èèù ì äðääìâä äää òäää ø"øä øääìâ
 úääèâîä âçä" :áíâ ì"ìää í"áíøä 'ùèù íéððè ,äøèúé açûîù íéâçäèí íéðîæ ùè
 íèä ." íéíé ùðàù íéè÷ìä 'à èððì íúçûîù" .äòù äøèúé açûîù íäè ùä÷íâ äùèä
 íúäàùù"ä äø÷í äîìð ääääùä úéâ úçûîù úääç ø÷èðä 'èðùíâ è"ùø ùèèù àèä
 ìù òîæ àèää ùä÷íâ 'ä èððì íèä÷øî äèä æä èè , "äðàùèä èððòîí íàùùá íéí
 . íéâçä øàùî øùäè "íàùù"
 ùøèèð äùèäù íéðîæ äèä - íéíàø ùàìùä - íéâçä òîæä íää ùøðì ùè æ"èðìâ
 æ"ò àìéíî .úääèâîä âçä äää ,âç øàùî øùäè ,ùèððèç äøèúé açûîù äðò íää
 .íàùù " íéðîæ" íää " íéâç" àìéòúá øîàð

מעשה אבות....סימן לבנים

(î-âë ðǎîǎ) ìçð éáðòǎ úáo òò óðòǎ íéðîú úòë ðǎǎ òò éðò íèì íúç÷ìǎ

One year, the *esrogim* dealers of the town decided to band together to raise the price of *esrog*. Now, an *esrog* had always been expensive, so much so, that it was customary for the wealthy leaders of the town to purchase one *esrog* to fulfill the *mitzva* for the entire community. This year, however, the price was so exorbitant that even that one *esrog* was beyond their reach. How would the community manage to celebrate *Yom Tov* without even one set of the Four Species to share amongst themselves?

Finally, the *rabbonim* called a meeting at which they hoped to raise the money needed. Only the richest members of the town had been invited, as they had always supplied the *esrogim* for their fellow Jews.

After the formal request was issued, one wealthy businessman stood and addressed the gathering. "I believe that it is an outrage to spend so much money on an *esrog*. Who do those dealers think they are to hold us hostage like this? There are other *mitzvos* which urgently need to be seen to in our community. Why, what about marrying off poor brides? There is an orphaned girl in our very own town who is not getting any younger. Wouldn't that be a more fitting way to spend the community's money?"

One rabbi listened quietly until the rich man concluded his plea, and then he began to speak. "It is certainly true that the girl you speak of needs a match. And it is true, as well, that it is a great *mitzva* to endow a poor bride and to help an orphan. But, I can't help thinking: Why, in all these years, did our speaker never think of helping this girl? Why, only now, when the question of acquiring