



15TH OF TISHRI  
OCT 17TH 2024

CANDLE LIGHTING 6:33PM  
SHABBAT ENDS 7:31PM

# SUKKOT 5785

## SHEMINI ATZERET - SIMHA TORAH

RABBI DAVID ELMALEH



THE LESSON OF THE  
CLOUD THAT NEVER LEFT

SUKKOT & CONTENTMENT

IN HASHEM'S HANDS

SYNAGOGUE: 310 95TH STREET, SURFSIDE FL 33154

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# Sukkot 5785

ושמחת בחגך



HECHAL SHALOM  
AT HECHAL SHALOM

## Sukkot - סוכות

**Wednesday, October 16th**

\*Please Remember Eruv Tavshilin\*

Minha 6:35pm

**Candle Lighting: 6:33pm Arvit 7:00pm**

**Thursday, October 17th Shahrarit**

(Bring Lulav and Etrog) 6:15am/8:45am

Minha 6:35pm

**Candle Lighting: after 7:25pm**

Arvit 7:00pm

**Friday, October 18th Shahrarit**

(Bring Lulav and Etrog) 6:15am/8:45am

## שבת חול המועד - Shabbat Hol Hamoed

**Friday, October 18th**

Minha 6:35pm

**Candle Lighting: 6:31pm**

Followed by Kabbalat Shabbat & Arvit

**Saturday, October 19th**

Shahrarit (No Lulav or Etrog) 6:20am/8:45am

Minha 6:00pm

Followed by Seuda Shelishit, Arvit and Havdala

**Shabbat Ends 7:31pm**

**Rabbenu Tam: 8:00pm**

## חול המועד - Hol Hamoed

**Sunday October 20th until Tuesday, October 22nd**

Shahrarit (Bring Lulav and Etrog) 6:45am/8:30am

Minha (Followed by Arvit) 6:35pm

**הושענה רבה - Hoshana Raba**

**Tuesday Night/Wednesday Morning, October 23rd**

Keraya (all night study) 12:00am

Shahrarit (Bring Lulav and Etrog) 6:45am

## שמיני עצרת - Shemini Atzeret

**Wednesday, October 23rd**

\*Please Remember Eruv Tavshilin\*

Minha 6:30pm

**Candle Lighting: 6:27pm Followed by Arvit**

**Thursday, October 24th**

Shahrarit 6:25am/8:45am

**Begin Mashiv Haruah** (Tikun Hageshem)

Minha 6:30pm

## שמחת תורה - Simhat Torah

**Thursday, October 24th Arvit 6:50pm**

**Candle Lighting: after 7:19pm**

Followed by Hakafot (Dances)

**Friday, October 25th**

**Shahrarit followed by Kiddush 6:15am/8:45am**

# SCHEDULE



Daily zmanim - October to November 2024 / תשפ"ה תשרי

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October / November 2024	לילה לרבינו תם R' Tam's Nightfall	לילה Nightfall	שקיעת החמה Sun set	הדלקת נרות Candle Lighting	פלג המנחה Plag Mincha	מנחה קטנה Mincha Ketana	מנחה גדולה Earliest Mincha	חצות Mid day	סוף זמן תפילה Latest Shacharis	סוף זמן קריאת שמע Latest Shema	הגף החמה Sun rise	זמן ציצית ותפילין Earliest Talis	עלות השחר 72 דקות Dawn 72 Minutes	דף היומי Daf Yomi	תשרי תשפ"ה				
3 Thu	8:17	8:13	7:39	7:04	ראש השנה 5:50	4:36	1:40	1:09	11:10	10:11	9:35	9:37	7:14	6:33	6:01	6:05	ק	חמישי	
4 Fri	8:16	8:12	7:38	7:03	6:45	5:49	4:35	1:39	1:08	11:10	10:11	9:35	9:37	7:15	6:33	6:02	6:06	קא	ששי
5 Sha	8:15	8:11	7:37	7:02	6:38	5:48	4:34	1:39	1:08	11:10	10:11	9:35	9:37	7:15	6:34	6:02	6:06	קב	שבת
6 Sun	8:14	8:10	7:36	7:01	צום גדליה 5:47	4:34	1:39	1:08	11:10	10:11	9:35	9:37	7:16	6:34	6:03	6:07	6:07	קג	ראשון
7 Mon	8:13	8:09	7:35	7:00	5:46	4:33	1:38	1:07	11:10	10:11	9:35	9:37	7:16	6:34	6:03	6:07	6:07	קד	שני
8 Tue	8:12	8:08	7:34	6:59	5:45	4:32	1:38	1:07	11:10	10:11	9:35	9:37	7:17	6:35	6:04	6:08	6:08	קה	שלישי
9 Wed	8:11	8:07	7:33	6:58	5:45	4:31	1:38	1:07	11:10	10:12	9:36	9:38	7:17	6:35	6:04	6:08	6:08	קו	רביעי
10 Thu	8:10	8:06	7:32	6:57	5:44	4:31	1:38	1:07	11:10	10:12	9:36	9:38	7:18	6:36	6:05	6:09	6:09	קז	חמישי
11 Fri	8:09	8:05	7:31	6:56	6:38	5:43	4:30	1:37	1:06	11:10	10:12	9:36	9:38	7:18	6:36	6:05	6:09	קח	ששי
12 Sha	8:08	8:04	7:30	6:55	יום כיפור 5:42	4:29	1:37	1:06	11:10	10:12	9:36	9:38	7:19	6:37	6:06	6:09	6:09	קט	שבת
13 Sun	8:07	8:03	7:29	6:54	5:41	4:29	1:37	1:06	11:10	10:12	9:36	9:38	7:19	6:37	6:06	6:10	6:10	קי	ראשון
14 Mon	8:06	8:02	7:28	6:53	5:40	4:28	1:37	1:06	11:10	10:12	9:36	9:38	7:20	6:38	6:07	6:10	6:10	קיב	שני
15 Tue	8:05	8:01	7:27	6:52	5:40	4:27	1:36	1:05	11:10	10:12	9:36	9:38	7:20	6:38	6:07	6:11	6:11	קיד	שלישי
16 Wed	8:04	8:00	7:26	6:51	6:33	5:39	4:27	1:36	1:05	11:10	10:12	9:36	9:38	7:21	6:39	6:08	6:11	קיג	רביעי
17 Thu	8:03	7:59	7:25	6:50	סוכות 5:38	4:26	1:36	1:05	11:10	10:13	9:37	9:38	7:21	6:39	6:08	6:12	6:12	קיא	חמישי
18 Fri	8:02	7:58	7:25	6:49	6:31	5:37	4:26	1:36	1:05	11:10	10:13	9:37	9:39	7:22	6:40	6:09	6:12	קיב	ששי
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20 Sun	8:00	7:57	7:23	6:47	חול המועד 5:36	4:24	1:36	1:05	11:10	10:13	9:37	9:39	7:23	6:41	6:10	6:13	6:13	קיז	ראשון
21 Mon	7:59	7:56	7:22	6:46	חול המועד 5:35	4:24	1:35	1:04	11:10	10:13	9:37	9:39	7:23	6:41	6:10	6:14	6:14	קיח	שני
22 Tue	7:58	7:55	7:21	6:45	חול המועד 5:34	4:23	1:35	1:04	11:10	10:14	9:38	9:39	7:24	6:42	6:11	6:14	6:14	קיט	שלישי
23 Wed	7:58	7:54	7:20	6:45	6:27	5:34	4:23	1:35	1:04	11:11	10:14	9:38	9:39	7:24	6:42	6:11	6:15	קכ	רביעי
24 Thu	7:57	7:54	7:20	6:44	שמיני עצרת 5:33	4:22	1:35	1:04	11:11	10:14	9:38	9:40	7:25	6:43	6:12	6:15	6:15	קכא	חמישי
25 Fri	7:56	7:53	7:19	6:43	6:25	5:32	4:22	1:35	1:04	11:11	10:14	9:38	9:40	7:26	6:43	6:13	6:16	קכב	ששי
26 Sha	7:55	7:52	7:18	6:42	[בראשית] 5:32	4:21	1:35	1:04	11:11	10:14	9:38	9:40	7:26	6:44	6:13	6:16	6:16	קכג	שבת
27 Sun	7:54	7:52	7:17	6:41	5:31	4:21	1:35	1:04	11:11	10:15	9:39	9:40	7:27	6:44	6:14	6:17	6:17	קכד	ראשון
28 Mon	7:54	7:51	7:17	6:41	5:30	4:20	1:35	1:04	11:11	10:15	9:39	9:40	7:27	6:45	6:14	6:17	6:17	קכה	שני
29 Tue	7:53	7:50	7:16	6:40	5:30	4:20	1:35	1:04	11:11	10:15	9:39	9:41	7:28	6:45	6:15	6:18	6:18	קכו	שלישי
30 Wed	7:52	7:50	7:15	6:39	5:29	4:19	1:34	1:03	11:12	10:16	9:40	9:41	7:29	6:46	6:16	6:18	6:18	קכז	רביעי
31 Thu	7:52	7:49	7:15	6:39	5:29	4:19	1:34	1:03	11:12	10:16	9:40	9:41	7:29	6:46	6:16	6:19	6:19	קכח	חמישי
1 Fri	7:51	7:48	7:14	6:38	6:20	5:28	4:19	1:34	1:03	11:12	10:16	9:40	9:41	7:30	6:47	6:17	6:19	קכט	ששי

Friday (Nov 1) 4:05 PM + 14 חלקים 10:00:00 **Get alerts before any zman! By email, text, or Telegram > <http://alerts.myzmanim.com>**

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## Happy Birthday To

- Candice Levine – Wed. Oct 16<sup>th</sup>,
- Lindsay Hooge – Thu. Oct 17<sup>th</sup>,
- Sigal Bendahan – Fri. Oct 18<sup>th</sup>,
- Gabrielle Shalom Cohen Scali – Shabb. Oct 18<sup>th</sup>
- Rivka Benmergui – Tue. Oct 22<sup>nd</sup>,
- Saadia Aquinin – Thu. Oct 24<sup>th</sup>,
- Lea Guigui – Sun. Oct 27<sup>th</sup>,
- Mrs. Esther Sitbon – Sun. Oct 27<sup>th</sup>,
- Yosef Avraham Becker – Tue. Oct 29<sup>th</sup>,
- Mrs. Estrella Bendahan – Tue. Oct 29<sup>th</sup>,
- Saadia Aquinin – Wed. Oct 30<sup>th</sup>,
- Mr. Meir Benhayoun – Wed. Oct 30<sup>th</sup>,
- Shimon Shoshan – Wed. Oct 30<sup>th</sup>,
- Mr. Remy Allouche – Thu. Oct 31<sup>st</sup>,
- 

## Happy Anniversary To:

- Meyer & Luna Benhayoun Oct 17<sup>th</sup>

## Nahalot:

- David Elmaleh Bar Yaich z"l the 15<sup>th</sup> of Tishri (Grandfather of Rabbi David Elmaleh)
- Shelomo Assayag Bar Amram z"l the 15<sup>th</sup> of Tishri (Great Uncle of Rabbi David Elmaleh)
- Rahamim Bar Ziva z"l the 16<sup>th</sup> of Tishri (Father of Mr. Jonathan Borochoff)
- David Amsili Bar Moshe z"l the 19<sup>th</sup> of Tishri (Father of Mrs. Rene Levine)
- Isaac Bendayan Bar Mesod z"l the 20<sup>th</sup> of Tishri (Father of Mrs. Evelyn Belecen)
- Simcha Bat Sara Benmergui z"l the 23<sup>rd</sup> of Tishri (Mother of Mr. Mose Benmergui)

## Next Shabbatot:

- Machluf Ben Miryam z"l the 25<sup>th</sup> of Tishri (Father of Dr. Jean Jacques Edderai)
- Yehudah Benmergui Bar Sete z"l the 27<sup>th</sup> of Tishri (Father of Mr. Mose Benmergui)
- Sr. Salomon Benarroch z"l the 29<sup>th</sup> of Tishri (Father of Mrs. Patricia, Sol & Mr. Vidal Benarroch)

# Donors

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Hechal Shalom / Or Oziel

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DAF YOMI

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*Donors*

***LEARNING OF THE MONTH***

**RENT DEDICATION:**

We Would like to Wholeheartedly Thank our Dear Friends,

**Mr. & Mrs. Dan Arev**

For generously Donating the Rent of

**Tishri 5785**

Wishing the 33154 Community a year that we can connect to and sanctify Hashems presence and glory and a year filled with all the blessings of the Torah Hakdosha.

With Love, Danielle and Dan Arev.

We truly appreciate it. In this Merit May Hashem Bless you & your Wonderful Family with all the Berachot in the Torah Amen

***Dedicate a month of Limud***

**In Honor of Someone, for the  
Refua Shelema, or Leiluy Nishmat...**

**And Help YOUR Community  
GROW!**

# The Lesson of the Cloud That Never Left

(Rabbi Mansour)

The Gemara in Masechet Sukka (11b) brings two views as to whether the Misva of Sukka commemorates "Sukkot Mamash" – the actual huts in which our ancestors dwelled during the years of travel in the wilderness, or the "Ananeh Ha'kabod" – the miraculous "clouds of glory" which encircled them and granted them protection during this period. The Shulhan Aruch (Orah Haim 625) follows the second opinion, that our Sukkot commemorate the "Ananeh Ha'kabod."

The Gaon of Vilna (1720-1797) famously clarified that the Misva of Sukka commemorates not the "Ananeh Ha'kabod" themselves, but rather the return of the "Ananeh Ha'kabod" after they had been taken away. Following the sin of the golden calf, Hashem decreed that Beneh Yisrael would be annihilated, but then rescinded the decree in response to Moshe's heartfelt pleas on the nation's behalf. However, the Gaon writes, even though Hashem rescinded this decree, He removed the "Ananeh Ha'kabod," the special clouds which expressed His special affection for the people and close relationship with them. But Beneh Yisrael then repented, and Moshe persisted in his prayers. Ultimately, on Yom Kippur, G-d announced His complete forgiveness, and the following day, Moshe relayed to the people G-d's instruction to donate materials

for the construction of the Mishkan. The people generously donated over the course of the next several days, and then, on the 15<sup>th</sup> of Tishri, when the artisans began constructing the Mishkan, G-d restored the "Ananeh Ha'kabod." It is this restoration of the clouds, the Gaon writes, that we celebrate on Sukkot. We celebrate the fact that even after the sin of the golden calf, G-d mercifully forgave us and even fully restored His relationship with us, to the extent that He returned to us the special clouds of glory.

The Gaon answers on this basis the question of why Sukkot is celebrated specifically at this time of year. The "Ananeh Ha'kabod" encircled Beneh Yisrael and protected them throughout the year, and they were first given these clouds immediately after the Exodus from Egypt. Seemingly, then, there is no particular significance to the middle of Tishri as far as these clouds are concerned. Why, then, do we celebrate this Yom Tob at this time? The answer, the Gaon explains, is that on Sukkot we celebrate the return of the "Ananeh Ha'kabod" on the 15<sup>th</sup> of Tishri.

Rav Eliezer Waldenberg (Jerusalem, 1915-2006), in his Sitz Eliezer (vol. 15), raises the question of how to reconcile the Gaon's theory with a verse in the Book of Nehemya (9:19) which clearly states that the "Ananeh Ha'kabod" never left: "And You, in Your abundant compassion, never abandoned them in the desert; the pillar of cloud was never removed from them during the day to guide them along the path..." How can the Gaon claim that

Hashem took away the clouds of glory following the sin of the golden calf, if the verse in Nehemya says explicitly that the clouds were never removed?

Rav Waldenberg answered by noting that the verse in Nehemya speaks specifically of one particular function of the "Ananeh Ha'kabod" – to guide the people through the desert. The clouds served numerous other purposes, as well, protecting the people from the harsh elements, from wild animals and from enemies, and also making the ground comfortable and the terrain easily traversable. Accordingly, Rav Waldenberg writes, we may distinguish between the different clouds. As the verse in Nehemya says, the clouds that guided Beneh Yisrael through the desert never left, and it was only the other clouds which were taken from them and then returned once they began building the Mishkan.

This insight shows us that Hashem will never forsake His beloved nation. Even after the sin of the golden calf, He did not leave them alone in the desert; He continued showing them the path forward, and allowed them to return to Him. We can never permanently sever our relationship with G-d, just as a child can never permanently sever His relationship with His parents. G-d is our father, and He will always remain with us, no matter what mistakes we have made. None of us have ever done anything as bad as the worship of the golden calf several weeks after beholding Hashem's revelation. If G-d did not forsake the people after that sin, we can rest assured that He will never forsake us, no matter what we have done, no

matter how far we have strayed. Hashem will never reject any one of His precious children; He instead patiently waits for that Jew to return.

This concept should inform the way we look at ourselves, and also the way we look at our fellow Jews. When we see someone who does not properly observe the Mitzvot, we must not reject him, or look upon him with disdain – because Hashem does not reject that person or look upon him with disdain. Hashem loves that individual and trusts in his capacity to improve – and so we should, as well. Just as G-d's love for us is unconditional, so must our love for all our fellow Jews be unconditional. Rather than focus on their faults and shortcomings, we should focus instead on their inner spark, on their potential for greatness, and shower them with love and compassion – just as Hashem does.

## The History of Sukkot

(By Rabbi Mansour)

The Zohar, in a remarkable passage (Raya Mehemna, Parashat Emor), traces the history of the holiday of Sukkot back to the earliest stages of our nation's development – to the time of Yaakov and Esav.

The story of Sukkot, the Zohar explains, begins at the time when Yishak informed Esav of his desire to confer upon him his special blessing. Yishak instructed Esav to hunt an animal and bring him delicacies, at which point he would bless him. The Zohar comments that on Rosh

Hashanah, the divine attribute of judgment ("Din"), which is symbolized by Yishak, instructs "Esav" – the Satan, who prosecutes against us – to find him "delicacies," the sins of the Jewish People. But after Esav goes out to "hunt" for these "delicacies," Ribka, who represents the Shechina, speaks to Yaakov – the Jewish Nation – and tells him he needs to come before Yishak first before Esav arrives with the report of all our sins. Yaakov must go and prepare his own "delicacies" – prayers and Mitzvot – in order to "sweeten" the judgment that would otherwise be issued against him. And so Yaakov comes before Yishak with his delicacies, and Yishak observes, "Ha'kol Kol Yaakov" – "The voice is the voice of Yaakov!" This refers to the sounding of the Shofar on Rosh Hashanah, whereby we "sweeten" the harsh judgment by infusing it with kindness and compassion.

The Torah goes on to describe how Esav was enraged by having lost the blessings, and vows revenge. After Rosh Hashanah, the Satan, seeing that he was silenced, vows revenge and plots evil against the Jewish People. And so later, as the Torah relates in Parashat Vayishlah, Esav comes to kill Yaakov together with four hundred men. He comes armed with all of the Jews' sins, ready to prosecute against us. But Yaakov manages to appease Esav by sending him a gift – symbolizing the Se'ir La'azazel, the goat which is offered on Yom Kippur and sent off a mountain. The Zohar views this offering as a gift of appeasement which we give to

Esav, the Satan, so he will desist from prosecuting against us. After Yom Kippur, at the conclusion of this tense confrontation with the Satan, "Esav turned around and went along his way to Se'ir." The Satan once and for all leaves us alone and no longer seeks to cause us harm. The very next verse tells, "Yaakov journeyed to Sukkot...and he constructed Sukkot for his cattle..." Once the Satan leaves, Hashem invites us into the Sukka with Him as a groom takes his bride into his private room.

This is the early history of Sukkot, and this is the reason why Sukkot is "Zeman Simhatenu" – the special holiday of joy. After the tense, difficult period of the Yamim Nora'im, when we were threatened by the Satan who sought to prosecute against us on the basis of the sins we've committed, Hashem now wants to celebrate our close relationship with Him. On Sukkot we celebrate the Satan's defeat, that despite the mistakes we have made, we are still Hashem's special nation, and He wants us to return to Him and spend this week together with Him in the Sukka, enjoying the unparalleled joy of being in His presence.

## Sukkot & Contentment

(Rabbi Joey Haber @iTorah )

One of the prophets, Habakuk (1:14), compared the human being to fish – ותנשה אדם כדגי – הים. Rav Shlomo Alkabetz explains this analogy by noting that if one catches a large fish and opens it, he will see smaller

fish in its stomach, as large fish eat small fish. Surprisingly, however, the small fish's bodies are in the opposite direction of the large fish. We would have assumed that the small fish run away from the large fish, and are then caught, so their bodies should be facing the same direction as the large fish that devoured them. But when we cut open the large fish, we see the small fish facing the opposite direction, as though they swam right into the large fish's mouth!

The reason, Rav Alkabetz explained, is because the small fish indeed run away from the large fish – but just when they think they've escaped, another large fish appears, and the small fish swim right into its mouth....

We are like fish. At any given time, we have one or perhaps two "large fish" chasing after us, one or two problems which we desperately need to solve. And we think that once we get that one issue under control, then our lives will be perfect. But as soon as that problem is solved, right away we come across another...

We are never fully in control of our lives, and this is something we need to learn to accept.

So many people spend their lives waiting to have full control. They think if they just made another \$20,000 they will be happy. If they could just solve this problem with such-and-such child, or marry him or her off, then they will be happy. If they could just afford to fix such-and-such problem with the house, then they will be happy. But this doesn't work. Because as soon as one problem is solved, another one pops up.

We need to learn to be happy and content RIGHT NOW, with whatever we have and don't have at this very moment. No matter how imperfect life is, we can experience joy and satisfaction.

The holiday of Sukkot is observed at the conclusion of the harvest season, after farmers have completed the process of harvesting and collecting their produce. The Torah therefore refers to this Yom Tov as חג האסיף – "the holiday of the gathering." In agrarian societies, this was a time of year when people felt the proudest and the most financially secure. The warehouses were filled with grain, bringing them great satisfaction.

And specifically during this time of year, the Torah commands us to leave our comfortable, stable homes and reside in a small, cramped, temporary *sukkah*, and to reexperience our ancestors' conditions when they travelled in the wilderness. Moreover, we are commanded *ושמחת בחגך* – to experience special joy on this Yom Tov. In fact, during the times of the *Bet Ha'mikdash*, a special *שמחת בית השואבה* celebration was held in the *Bet Ha'mikdash*, which featured special festivity. On no other Yom Tov was this celebration held.

The Torah is teaching us that we must never look to material success as our source of joy and contentment. Specifically, when the warehouses are full, when the bank accounts are doing well, when the portfolio is worth many times more than our original investment, we are told to experience unbridled joy and contentment not in our large, comfortable homes, but

in a small, simple *sukkah*. The lesson being taught is that we must be able to feel happy and content in whatever condition we find ourselves. If we make our contentment dependent on any particular factor, we will never be happy – because as soon as that wish is fulfilled, we will find that we have another "big fish" chasing us, another problem to deal with, another unfulfilled wish to pursue.

In order to live a truly happy life, we need to be able to rejoice inside a *sukkah* – even under less-than-ideal conditions, when things aren't exactly the way we want them. We need to look to find Hashem's blessings in all situations, and to celebrate the fact that we are privileged to have Him in our lives, a precious gift that should bring us joy no matter what struggles we are dealing with.

## In Hashem's Hands

(Rabbi David Ashear Living Emunah 2652)

The Sefer Ha'ikarim writes, there are three fundamentals of Emunah that every Jew must believe. Number one is the existence of Hashem. Number two is that the Torah was given to us from Shamayim. And number three, Hashem is involved in everything that happens in this world-*hashgacha peratit*.

The Sefer Kometz Mincha suggests that each of the *shalosh regalim* corresponds to one of these three fundamentals. On Pesach, the world learned that Hashem exists. On Shavuot, we saw the Torah coming down from Shamayim. And on Sukkot, we



saw how Hashem took care of the Jewish people's every need in the desert, surrounding them in His clouds of glory. Thus, we leave our homes and go to live in temporary structures to show that we know we are in Hashem's hands. He is the One who protects and watches over us at all times.

This is one of the reasons why Sukkot is called "*zeman simchatenu*," the time of our greatest joy. Because when a person internalizes that he is in Hashem's hands, he can be happy in all situations in life, even during the trying times.

A woman related how Emunah gave her the ultimate strength and joy to deal with a very difficult situation that she was experiencing. Last year, she had a miscarriage late in the pregnancy. It was a devastating blow, especially since they had been waiting to have a child. After the loss, she worked very hard on her Emunah. That is what enabled her to get through that very difficult time with sanity. She conceived shortly afterward. However, to her dismay, things went wrong right from the beginning. The pregnancy was filled with fear and panic. Every doctor's visit meant more fear. And every trimester brought its own challenges.

She decided to start listening from the beginning of an Emunah hotline that she would regularly call.

This hotline has over 2,000 5-minute clips. And she went back and started from number one. She drank every word thirstily and allowed the words to penetrate her soul and override her emotions.

There were many times when she thought the pregnancy had ended. She kept repeatedly attempting to strengthen herself like a lion and kept listening to the classes aggressively. She would dial the number trembling and then hang up feeling much more relaxed and hopeful.

There were many nights when panic would overtake her and the doctor's grim prognosis wouldn't let her sleep. She would then call the Emunah hotline and let the words of chizuk calm her nerves and enable her to fall asleep. There were times when she had questions like, if Hashem didn't want us to be parents yet, why did He have to pick up our hopes so high only to drop them down so low?

But then the Emunah lessons answered that question for her too. Perhaps there was a harsh decree written for them and Hashem in His infinite mercy was giving them temporary challenges in exchange. Those thoughts gave her a lot of Chizuk. She felt like she entered the pregnancy on a premature theoretical level of Emunah and left it on an advanced level with a concrete connection to Hashem. She would not sell this connection for any money in the world. It's the most precious commodity that she possesses.

By the end of the pregnancy she had already listened to 770 classes on the hotline. She especially connected with the lesson about imagining the yeshua of Hashem before it happens and relying on Him for it. As she holds her beautiful baby girl in her arms, she knows with certainty that the only thing that got her to this

glorious moment was her Emunah and Bitachon.

When we go outside and look up at the flimsy *s'chach*, we should internalize that it is only Hashem who protects, only Hashem who helps and only Hashem who takes care of us. The more we recognize this, the happier we will be.

## Food for Thought

### An Antidote to a World Gone Mad

(By: Slovie Jungreis-Wolff @ aish.com)

*Experience the holiday of Sukkot and attain true serenity and security.*

Who could imagine that the atrocities of October 7<sup>th</sup> would bring tens of thousands around the world to march in support of such barbarism? Israel is attacked, men, women and children are slaughtered, and innocent victims and wounded are blamed.

Hamas took 250 hostages to Gaza after raping, burning, and killing 1200, yet it is Israel who is being accused of a war that Hamas started. Hezbollah terrorists launched 80,000 missiles, rockets and drones in the last year, and drove 60,000 Israelis from their homes near the border. Hassan Nasrallah, known to be a bloodthirsty terrorist, is killed by Israeli forces while the *New York Times* paints him as a "powerful orator, beloved, who helped provide social services for Lebanon".

This is the man who proclaimed that if all Jews gathered in

Israel it would save Hezbollah and Muslims the trouble of going after them worldwide. He called Jews the “descendants of apes and pigs” and promised to destroy them in the name of Allah. In order to finance terrorism, he saw Hezbollah become one of the largest drug-trafficking and narco-terrorist groups in the world. This is the darling figure being mourned?

Not a week goes by that I do not hear from a student or parent whose child has faced harassment, threats and ugly antisemitism on campus while professors and administrators turn a blind eye. Universities meant to educate have become hotbeds of hatred. Jews are thought of as “privileged”, ignoring thousands of years of persecution and racism. Like a cancer, this anti-Jewish, anti-Zionist, new-fangled anti-semitism has become vogue amongst keffiyeh-wearing students and professors alike.

Our world has gone mad.

Where can we find serenity?

The holiday of Sukkot offers an antidote to the ills we are facing.

### **Shelter of Faith**

The sukkah takes us outside, under the stars. We abandon our homes, our daily comforts, and find protection in the “Sukkah of Peace”. In a world where truth and security seem to be vanishing, let us find serenity within the walls of the sukkah.

Sukkot lifts us to a higher world. Sit inside your sukkah and recall the Clouds of Glory that accompanied the Children of Israel in the desert after leaving the slavery in Egypt. As a symbol of their newfound

intimate relationship with G-d, they were surrounded by G-d’s shelter. The Jewish nation discovered that they were beloved, raised up from a life of pain and misery.

Many of us have been grappling with fear, sadness and anxiety. How did we suffer the worst tragedy since the Holocaust? Are Jews safe in America? Will the next generation endure?

Sukkot reminds us that we each have our own personal Clouds of Glory in our lives. We can recapture that feeling of closeness with G-d. Yes, we are grieving. We have endured the bitter taste of persecution and hatred that has left us reeling. But at the same time, we are standing tall and proud. Our comfort comes not from material things in our homes but from the magic within our souls.

In the midst of all the darkness, we have seen the light of a spiritual awakening. Jews who had never thought about it now adorn their necks with Stars of David. Many have asked to discover Jewish wisdom, join others at a Shabbat meal, or kindle a Shabbat candle for the very first time. A connection has been ignited. Pride comes not from our possessions, but rather from knowing who we are and where we came from.

If we’ve learned one thing this past year, it’s how precious life is. Sukkot gives us the opportunity to leave behind our “stuff” – the material pleasures, the incessant accumulation, the never-ending stream of posts, pings and texts, and to focus on what truly matters in life – the connection with our family, friends and with the Divine.

Think about how many mothers and fathers are waiting for their children to come home. How many sons and daughters cry themselves to sleep imagining hearing their parent’s voice? What they would not give for one more kiss, one more hug, and one more chance to say “I love you.”

Sukkot is called “the holiday of joy.” Our journey this past year has been filled with heartache. While the sorrow remains, we must find room now for solace. The Jewish people are a nation of love. We build our world through lovingkindness. This past year I have met many Jews who may look different from me, think differently from me, but we have discovered that we are family. This has been the experience of countless of people who have opened their hearts to brothers and sisters they never knew existed.

This Sukkot, experience the joy that comes when we are surrounded by the shelter of faith, of trust and of love, when we are connected spiritually as one nation. Am Yisrael Chai.

*Daily Halacha*

## **The Preferred Time for Lulab and Etrog**

The Misva of Lulab applies specifically during the day; one does not fulfill the obligation if he takes the Lulab at night. The Torah speaks of taking the four species “on the first day” (“Ba’yom Ha’rishon” – Vayikra 23:40), indicating that the

Misva must be fulfilled specifically during the daytime hours.

The earliest time for taking the Lulab and Etrog in the morning is Netz Ha'hama, or sunrise. Nevertheless, one who took the Lulab and Etrog before sunrise has fulfilled his obligation, provided that he did so after the point of Amud Ha'shahar (daybreak, when the sun's rays first appear on the eastern horizon).

While this is the commonly accepted Halacha, the Sha'ar Ha'kavanot records the practice of the Arizal (Rav Yishak Luria of Safed, 1534-1572) to take the four species specifically before sunrise (though after Amud Ha'shahar), and in the Sukka. The Arizal's practice is novel not only in that he performed the Misva before sunrise, but also in that he performed the Misva before the morning prayer service. Seemingly, as Hacham Ovadia Yosef notes, the principle of "Tadir Ve'she'eno Tadir, Tadir Kodem," which means that a more frequent Misva should be performed before a less frequent Misva, should require praying before taking the Lulab. Presumably, the Arizal had valid reasons for taking the Lulab and Etrog before sunrise.

Those who follow the Arizal's customs should take the four species in the Sukka before sunrise, but for everyone else, the Misva should not be performed until after sunrise. It is proper, however, to follow the Arizal's custom of taking the Lulab and Etrog in the Sukka before the morning prayer service – either in one's own Sukka, before he comes to the synagogue, or in the

synagogue's Sukka, before praying.

Must one recite the Birkot Ha'shahar (morning blessings) before taking the Lulab and Etrog in the morning?

It is clear that one must wash his hands before performing the Misva of Lulab, in order to remove the Tum'a (impurity) from his hands. Thus, one must certainly wash and recite the Beracha of "Al Netilat Yadayim" before taking the Lulab and Etrog. A slightly more complicated question arises concerning the recitation of Birkat Ha'Torah before taking the four species. Halacha forbids studying Torah before reciting Birkat Ha'Torah in the morning. But is it permissible to perform a Misva, such as the four species, before reciting Birkat Ha'Torah?

The Mishna Berura (commentary by Rav Yisrael Meir Kagan of Radin, 1839-1933), in Siman 47 (Se'if Katan 7), rules that it is permissible to perform a Misva before reciting Birkat Ha'Torah. Even though a person thinks in his mind the Halachot relevant to the performance of the Misva, this is permissible before Birkat Ha'Torah because one does not engage in these thoughts for the purpose of Torah learning. In principle, then, it would be permissible to take the Lulab and Etrog before reciting Birkat Ha'Torah in the morning during Sukkot.

Practically, however, as Hacham Ovadia Yosef writes in his work Hazon Ovadia – Sukkot (footnote, p. 372), one must recite Birkat Ha'Torah before taking the four species. It is customary to recite before performing this Misva the "Le'shem Yihud" prayer, which

contains several verses from Tanach. It is forbidden to recite verses from Tanach before reciting Birkat Ha'Torah, and therefore one should ensure to recite Birkat Ha'Torah before taking the four species in the morning during Sukkot.

Thus, while most of the morning Berachot do not need to be recited before one takes the Lulab and Etrog, one should recite "Al Netilat Yadayim" and "Birkat Ha'Torah" before performing this Misva.

**Summary:** The preferred time for performing the Misva of Lulab and Etrog is after sunrise, before the morning prayer service, and it should be done inside a Sukka. Those who follow the customs of the Arizal take the Lulab and Etrog in a Sukka before sunrise. One should wash his hands and recite the Beracha of "Al Netilat Yadayim," and also Birkat Ha'Torah, before taking the Lulab and Etrog in the morning.

## The Fourth Day of Sukkot – The Ushpizin of Moshe Rabbenu

The fourth day of the holiday of Sukkot is the Ushpizin of Moshe Rabbenu (the day when Moshe "visits" us in the Sukka). Some Rabbis have noted that this day will always fall on the same day of the week as the seventh of Adar, the date of which Moshe was born and on which he passed away. If the fourth day of Sukkot falls on a Tuesday, for example, then the previous 7 Adar also fell on Tuesday. Likewise, the fifth day of Sukkot, which is the Ushpizin of Aharon Ha'kohen, will

always fall on the same day of the week as Rosh Hodesh Ab, the date of Aharon's passing. If the fifth day of Sukkot fell on Wednesday, for example, then the previous Rosh Hodesh Ab also fell on a Wednesday.

It has been suggested that G-d alluded to this similarity between Moshe and Aharon when He said to Moshe that he would die "as your brother Aharon died" (Debarim 32:51). G-d informed Moshe that just as Aharon died on the same day of the week as his Ushpizin, he, too, would die on the same day of the week as the fourth day of Sukkot, the Ushpizin of Moshe.

The Sages teach us that Moshe had several names, including names containing the Name of G-d, such as Yekutiel, and other names with profound spiritual meaning, such as Abigdor. Curiously, however, the primary name by which he is known is "Moshe," the name given to him by Pharaoh's daughter when she saved him from the Nile River. She gave him this name because, in her words, "Min Ha'mayim Mishitihu" ("I drew him from the water" – Shemot 2:10). The obvious question arises, why, of all of Moshe's names, is he most commonly known by the name that signifies the very ordinary act of "drawing" from the water? Why do we not refer to him by one of his other names, which have such profound spiritual meaning?

The answer, perhaps, lies in a deeper look at the incident of Moshe's retrieval from the river. Pharaoh's daughter, Batya, was bathing in the river (according to some sources, she was immersing as part of her conversion) and saw

Moshe's basket at a distance, beyond arm's reach. The Midrash teaches that her arm miraculously extended beyond its actual length, enabling Batya to draw Moshe from the river. Significantly, Batya outstretched her arm despite knowing that she could not reach the basket. Her actions in this incident thus convey the critical lesson that when one extends himself to the fullest, exerting maximum effort in the pursuit of a worthy goal, G-d will then step in to do the rest. As the old saying goes, "G-d helps those who help themselves." Many people in Batya's position would not have bothered putting in the effort to draw the infant from the water. But Batya set for herself a goal, and did her utmost to achieve it. And when human capabilities end, G-d's intervention begins. When Batya's arm extended to its maximum length, G-d then stepped in to stretch it further. A person should never despair and just give up when faced with an important challenge, formidable as it may be. Once he exerts the best effort he can, maximizing his full capabilities, G-d will then ensure that he will reach the finish line.

"Moshe" was thus the most appropriate name for the future leader of Beneh Yisrael, who rescued them from Egypt, brought them the Torah, and led them for forty years in the wilderness. Throughout his life, Moshe faced enormous challenges, and accomplished many remarkable things, in his role as Beneh Yisrael's leader, teacher and prophet. He confronted many situations in which one would have likely thought, "There's no hope, I shouldn't bother." But if Moshe had approached these

challenges with such an attitude, he would not have been Moshe Rabbenu. And so from the earliest age, he was reminded – through his name – that his life was spared thanks to the bold efforts of Batya. Throughout his life, he carried with him this message of "Moshe," of not shying away from challenges, and trusting that G-d will ensure the success of his endeavors once he invests maximum effort.

The Torah says that at the miracle of the sea, Beneh Yisrael beheld "the mighty hand that Hashem had used in Egypt" (Shemot 14:31). On the simple level of interpretation, of course, this refers to the great wonders and miracles that G-d had performed against the Egyptians. On the level of "Derash," however, this verse perhaps refers to the "mighty hand" of Batya, which G-d extended after she had outstretched her arm to its furthestmost limits. Upon seeing the great miracle of the sea, Beneh Yisrael recognized how G-d steps in to help people once they have exerted themselves to their maximum capabilities.

This is a worthwhile lesson to internalize, particularly on the fourth day of Sukkot, the Ushpizin of Moshe Rabbenu. If we don't try, if we just give up before we even begin, then we will not earn G-d's special assistance and intervention. We must follow the example of Batya, and put in our best effort, trusting that Hashem will do the rest.

May the great merit of Moshe Rabbenu, the "faithful shepherd," protect us and all Am Yisrael, Amen.

# Reciting the Beracha of "Lesheb Ba'sukka"

The work *Derech Eretz*, which documents the customs of the ancient Jewish community of Halab (Aleppo, Syria), discusses the procedure for the recitation of Kiddush and the Berachot of "Lesheb Ba'sukka" and "She'hehyanu." As noted in the Mahzorim, on the first night we recite "Le'sheb Ba'sukka" immediately after Kiddush, and then "She'hehyanu." (On the second night of Sukkot, however, the Beracha of "She'hehyanu" relates only to the holiday itself, and not to the Misva of Sukka, and so it is recited immediately after the Kiddush, before "Le'sheb Ba'sukka.") Interestingly, on the first night of Sukkot, the Jews of Halab would sit after the Beracha of "Lesheb Ba'sukka" before reciting "She'hehyanu." This ruling is mentioned by Hacham Yishak Zafrani and Hacham Yaakob Attieh, among other authorities. Nowadays, however, the prevalent practice among Syrian Jews is to remain standing for the Beracha of "She'hehyanu," and to sit only for the drinking.

On Sukkot morning, the custom is to sit for the recitation of Kiddush and for the Beracha of "Lesheb Ba'sukka." The Beracha of "Lesheb Ba'sukka" goes after the Beracha of Hagefen. One might have assumed that since Berachot over Misvot are always recited before the Misva act, we must remain standing while reciting the Beracha of "Lesheb Ba'sukka," as this Beracha

speaks of "sitting" ("Lesheb") in the Sukka. In truth, however, this is incorrect. The term "Lesheb" in this Beracha refers not to sitting, but rather to our being or residing in the Sukka. Thus, for example, if a person does not have a seat in the Sukka and eats standing, he nevertheless recites the Beracha. Hence, we sit when reciting this Beracha on Sukkot morning.

This applies only with regard to a meal with bread that one eats in the Sukka. If, however, one attends a Kiddush in the synagogue's Sukka, and he will be eating only "Mezonot" food or "She'hakol" food, as opposed to bread, he does not recite the Beracha of "Lesheb Ba'sukka."

Different opinions existed among the Rabbis of Aleppo as to whether on the weekdays of Sukkot, when one eats bread without Kiddush, he recites "Ha'mosi" before "Lesheb Ba'sukka" or after "Lesheb Ba'sukka." Hacham Moshe Tawil, who served as Chief Rabbi of Halab, recited the Beracha of "Ha'mosi" before "Lesheb Ba'sukka," whereas Hacham Abraham Hamoui, in Bet Menuha, writes that the Jews of Halab recited "Lesheb Ba'sukka" before "Ha'mosi," following the ruling of the Ben Ish Hai. Both practices are documented and equally valid.

Summary: On the first night of Sukkot, we recite Kiddush followed by the Beracha of "Lesheb Ba'sukka" and "She'hehyanu," and we then sit and drink. On the second night, we recite the Beracha of "She'hehyanu" before "Lesheb Ba'sukka." On Sukkot morning, we sit for Kiddush and then

recite "Lesheb Ba'sukka" before drinking. If one eats bread on the weekdays of Sukkot, he must recite the Beracha of "Lesheb Ba'sukka." Some authorities ruled that the Beracha is recited before "Ha'mosi," while others maintain that it should be recited after "Ha'mosi," and both practices are valid.

## Kidz Corner

### Kid's Korner for Sukkot

(Torah Tots)

#### **The Etrogim**

The ways of G-d are mysterious and defy ordinary understanding. One must never lose faith in the Almighty no matter how black things look. Reward and punishment are guaranteed by our Father in Heaven, and one should always continue to do good even when the reward appears to be far away.

#### **Two Brothers**

In the time of the Second Temple, two brothers lived in Hebron. One was named Nadav and the other was called Agur. As often happens, both brothers were as different as day is from night. Nadav was a generous and charitable man, always looking to help a person in need. Agur, on the other hand, was miserly and tight-fisted.

Nadav took pity on the numerous paupers in the city and would constantly invite them to be his guests. Even when the immense expenses began to eat into his income, he did not cease to do charity. He sold his fields and his property and with the money he

continued to do works of kindness.

The day soon arrived, however, when all that he owned was gone and he himself was now poor. His family had to struggle and there was little food in the house. As the holiday of *Sukkot* arrived, his wife gave him some money and said, "Here is money to buy food for the holidays. Be careful because it is all that we have left"

### ***An Orphan Girl***

Nadav took the money and set off to buy food for his family. When he arrived in town, however, he noticed the *gabbai tzedaka* (the charity officials) going about and collecting money. Going over to them he asked,

"Is there any special reason for your collecting money today?"

"Yes, there is" they replied. "A young orphan girl is homeless and without food and she is desperate. We are collecting emergency money for her."

When Nadav heard this, he said: "I am poor today my brothers, but when I consider my situation as compared to this orphan girl I cannot rest. At least my children have a father and mother who will see to it that, somehow, they will always have some bread. But his poor child - if we will not help her - how will she live?"

And with this, Nadav thrust into their hands the money that his wife had given him to buy food for the holidays. The *gabbaim* looked at him and cried out: "May the Almighty bless you as you deserve!"

### ***Nadav Cannot Return Home***

Even though what he had done was generous, Nadav was concerned about going home and facing his wife. He wandered into the courtyard of a nearby synagogue and saw children playing with *Etrogim* (it was Hoshana Rabba and there was

no longer any more need for them).

He approached the children and asked, "If it is not too much to ask, may I have the *Etrogim* you are playing with?"

The children knew of Nadav and gladly gave him what he asked for. Nadav then took all the *Etrogim*, placed them in a sack, and set off for the nearby port. Perhaps if he left for a different land fortune might shine upon him...

### ***The King Is Ill***

The ship took Nadav to a foreign land whose king, at that very moment, lay ill. His doctors shook their heads gravely as they consulted together.

"There is no hope for him," they agreed. "This is a malady which is too mysterious and for which there is no known cure."

Gloom shrouded the palace as word spread that their king was doomed. That night, however, as the king lay in troubled sleep, he had a remarkable dream. A figure appeared to him and said:

"Know you that there is still a way for you be saved from the terrible malady you have. If you can eat from the special fruit which the Jews bless G-d with on their holiday you will yet rise from the bed and live."

### ***The Fruit Is Found***

The king awoke in a frantic state and called for his servants. "Go, quickly, and scour the country. Perhaps there is someone who possesses the sacred Jewish fruit"

The servants began to hunt desperately throughout the land for the fruit, but no one even knew what the fruit looked like. But the Hand of the Almighty was already thrust out in salvation. The ship carrying Nadav had docked, and the forlorn man stepped ashore bearing his sack of *Etrogim*. He sat down on the

dock and opened the sack to inspect his possessions. At that moment two soldiers of the king rode up and shouted: "You, stranger, what have you in your hand?"

Nadav was petrified with fear. "Why, it is nothing, sires, It is only some fruit that I have brought with me from my native land and which I hope to sell here."

"We can see that it is fruit," answered the soldiers, "but it is a strange kind. What is it called?"

"We call it an *Etrog*. It is a special fruit that we Jews bless G-d with on our holiday."

When the soldiers heard this they exclaimed happily: "You mean this is the sacred Jewish fruit? Hurry, get on the horse. You are coming with us to the palace."

### ***The King Is Saved***

Nadav was lifted on the horse and the soldiers charged swiftly through the city streets. He was terrified for his life and he prayed to G-d to save him from the hands of what, he thought, were evil kidnapers.

Arriving at the palace he was taken immediately to the king's room where all the ministers and officers were assembled about the bed. Seizing Nadav's sack they quickly gave the feeble king a bite from one of the *Etrogim*. Nothing happened. The king lay still and white. They gave him a second bite and a third and then a miracle happened! The king's color returned to him, and his breathing became even and strong. His eyelids fluttered and he opened his eyes to look about.

"It is a miracle," he said. "I feel strong and better. I shall live."

A shout of joy arose in the room, and all began to laugh and talk excitedly.

"One moment," said the king. "Where is the Jew who brought

the sacred fruit and who saved my life?"

Nadav was taken to the king's bedside and the king said: "You have saved my life. The bag of *Etrogim* shall be emptied and filled instead with all the gold it can hold. Is there anything else that I can do for you?"

"I seek only to be able to regain my former land and holdings," replied Nadav.

"That shall be done," replied the king. "Let another sack be filled with gold and precious stones and with it redeem your possessions."

### **Home Again**

Nadav left the palace of the king as if in a dream. He ran to the dock and boarded another ship that took him back to the land of Judea. There he returned to his home in Hebron where the word had already preceded him.

The entire town came out to greet the good Nadav, crying: "May the Name of G-d be blessed, who has aided and raised You."

And so, the goodness that was his due had been given Nadav. He continued in the ways of charity and kindness until the day he died.

## *La Paracha En Français*

# **L'essentiel de la mitsva: son intériorité**

Toutes les mitsvot ne se limitent pas à leur seule pratique, mais recèlent de nombreux messages, ainsi que des secrets profonds. C'est aussi le cas pour celles dont nous sommes entourés pendant la fête de Souccot.

Dans la Michna, il est indiqué qu'un loulav sec n'est pas valable. L'Admour de Belz, de mémoire bénie, explique que c'est parce que la branche de palmier évoque la colonne vertébrale, qui est la base assurant le maintien de l'homme. De même que le loulav ne doit pas être sec, il est interdit à l'homme d'être « sec » dans le Service divin et, lorsqu'il prie devant son Créateur, de réciter les mots du bout des lèvres en ayant la tête ailleurs. Un tel homme est considéré comme mort, car sa « colonne vertébrale » est en quelque sorte paralysée.

Le ethrog fait allusion au cœur. Et de même qu'il doit être impeccable et entier et qu'un trou ou un défaut, même petit, l'invalidé, le cœur doit être entier dans le Service divin. Mais quand peut-on qualifier le cœur d'entier ? Quand il est brisé et totalement soumis devant Hachem.

Dans le même ordre d'idées, le hadass, c'est-à-dire le myrte, évoque par sa forme les yeux, tandis que la arava (branche de saule) est comparable aux lèvres, afin que l'homme sache les garder, n'émette pas de paroles négatives inspirées par le mauvais penchant, et qu'il ne se laisse pas entraîner par ses yeux vers la faute. Il convient au contraire de les protéger, de les préserver en l'honneur d'Hachem.

Il est également possible de faire le « plein » de foi, du simple fait de notre présence dans la soucca, car à l'heure où nous nous abritons sous son toit, nous prouvons que nous sommes sous la protection de D.ieu, qui veille sur nous et se soucie de combler tous nos besoins, de Sa main largement

ouverte. Même l'homme simple, s'il décide de placer une confiance véritable en D.ieu et d'avoir foi en Lui de tout cœur, Hachem réalisera sa volonté et son désir.

Nous touchons là au but réel de la mitsva de notre installation dans la soucca, dont il faut absorber la sainteté et s'inspirer en se transformant en une sorte de soucca ambulante – avec la Présence divine au-dessus de soi et la Crainte du Ciel en soi. Car l'essentiel de la mitsva n'est pas le fait de manger, de boire ou de dormir dans la soucca, mais son intériorité.

Par contre, celui qui accomplit la mitsva de soucca sans pensée, sans intention appropriée, c'est-à-dire en s'asseyant, mangeant, dormant et profitant de la soucca sans que le cœur y soit vraiment, sans qu'il y ait en lui un changement essentiel et un rapprochement de D.ieu, a finalement raté l'essentiel de la mitsva et son objectif.

J'ai souvenir de l'époque qui a suivi l'attaque cérébrale de mon père et Maître Rabbi Moché Aharon Pinto zatsal, à la fin de sa vie : même s'il n'était pas en mesure d'identifier une personne qui s'approchait de lui, sur trois points, il resta inébranlable : qu'on lui remette aussitôt sa kippa sur la tête si elle tombait, qu'on lui lave aussitôt les mains le matin et qu'on lui mette au plus vite ses téfillin, et il n'était pas tranquille tant que ce n'était pas fait.

Il avait donc atteint cette dimension que nous inspire la mitsva de soucca, s'étant habitué à ce que la Présence divine repose sur sa tête au point que les mitsvot étaient devenues comme une nature,

et c'est pourquoi son corps « courait » les accomplir, même s'il ne disposait plus de tous ses moyens.

Comment mérite-t-on de parvenir à ce niveau? Uniquement en pratiquant les mitsvot avec la pensée et la réflexion en vue de déterminer, pour chaque mitsva, ce que le Saint béni soit-Il attend de nous, et d'en tirer une utilité maximale.

J'ai reçu l'appel téléphonique d'un Américain désireux d'avoir mon avis quant au choix de la couleur du jet privé qu'il s'appropriait à commander, d'une valeur de cinquante millions de dollars !... « C'est là tout votre souci ? lui répondis-je. En quoi l'apparence extérieure a-t-elle un intérêt ? Cherchez plutôt à embellir et optimiser la fonctionnalité de l'intérieur. Et souciez-vous surtout de sa sécurité et de la robustesse du moteur... »

Me vinrent aussitôt à l'esprit les indications de nos Sages quant à l'importance d'embellir l'espace intérieur de la soucca, en vertu du principe « C'est mon D.ieu ; je veux L'embellir ». L'homme, avec ses 613 membres et tendons, doit être tel une soucca cachère et superbement décorée, alors qu'il sort des Jours redoutables, et ce, afin de mériter que la Présence divine réside de manière fixe sur lui. La condition pour y parvenir: être détaché de la matérialité qui nous lie à la terre, et c'est pourquoi une soucca dont le toit est attaché à la terre n'est pas valable.

Il en va de même concernant les mitsvot, et notamment celle de la soucca. L'essentiel n'est pas sa beauté extérieure, mais de s'y imprégner de sa sainteté

au plus profond de son âme. C'est ainsi que l'on méritera la proximité du Créateur et un surcroît de crainte du Ciel.

Puisse Hachem nous accorder le mérite d'accomplir toute mitsva à la perfection et de comprendre le message profond qu'elle recèle, car c'est là tout le but des mitsvot! Amen.

## De nouveaux sommets chaque année

Le célèbre orateur Rav Yaakov Galinsky zatsal a rapporté qu'une fois, au début du mois d'Elloul, après l'office, le 'Hafets 'Haïm annonça qu'allait bientôt commencer le choix des ethroguim pour Souccot, rappelant leur prix élevé.

En Pologne ne poussaient pas d'ethrog, et il fallait les importer de pays chauds. Nombreux étaient donc ceux qui s'abîmaient en cours de route, et parfois, la valeur d'un bel ethrog atteignait facilement des dizaines de roubles (mille shekels actuels).

« La mitsva du ethrog n'est une mitsva d'ordre toraïque que le premier jour ; les autres, elle est d'ordre rabbinique. Pour une seule mitsva, on paye donc mille shekels ! » leur dit-il en substance.

Voici ce qu'écrivit le Gaon de Vilna (dans Chenot Elyahou), poursuivit le Maître : « À travers chaque mot d'étude de la Torah, on accomplit une mitsva positive de la Torah. Or, j'ai vérifié : on peut dire deux cents mots en une minute – gagner 200 000 shekels, [nous avons converti les sommes] – et en

une heure, douze mille mots, et donc 12 000 000 de shekels !

« Or, dans le Talmud de Jérusalem, il est dit que toutes les mitsvot de la Torah ne valent pas une parole de la Torah, c'est-à-dire un seul mot. Cela revient à dire qu'en une heure d'étude, on reçoit un salaire équivalent à 7 milliards 356 millions de shekels !

« Combien de mitsvot peut-on préparer à l'approche des Jours de Jugement, si l'on étudie sérieusement et en continu, et qu'au lieu de rater des sessions d'étude, on en ajoute même ! » conclut le Maître face aux élèves de la Yéchiva.

Après cette intervention aussi brève que marquante, l'un d'entre eux, comptant parmi les plus anciens, s'approcha du Maître pour lui faire remarquer qu'il avait tenu le même discours l'année précédente...

« Pas devant les mêmes ba'hourim », objecta le Rav.

« Il y en a de nouveau, certes, mais la majorité d'entre eux était déjà là ! » répliqua l'élève.

« Je vais te poser à mon tour une question, répondit le 'Hafets 'Haïm avec douceur : chaque année, on honore untel en tant que 'hatan Torah, et tel autre en tant que 'hatan Béréchit. Pourtant, l'année dernière, ils ont reçu le même honneur, ainsi que l'année précédente. Et ce sera également le cas l'année prochaine. Comment cela se fait-il qu'on ne change pas ? »

Le jeune homme garda le silence. Il n'avait pas de réponse.



« Mais je vais te dire une chose, reprit son Rav : cette année, on les appellera pour la première fois ! »

« Pour la première fois ? Comment cela ? Ils ont déjà été appelés à cette montée à la Torah l'année dernière, et les précédentes ! »

« Il faut que tu comprennes que ce n'est pas eux que l'on a appelés. Ils n'ont pas l'air différents, c'est vrai, mais entretemps, ils ont étudié une année supplémentaire. La Torah forme l'homme, elle façonne, améliore et fait changer. "Observez mes lois et faites-les (otam) : Je suis l'Éternel qui vous sanctifie." (Vayikra 20, 8) Il ne faut pas lire "les" (otam) mais "vous" (atem), comme si vous vous faisiez vous-mêmes (Sanhédrin 99b). Ils sont comme des hommes nouveaux, et c'est pourquoi il leur revient d'être de nouveau 'hatan Torah et 'hatan Béréchit.

« De même, j'ai prononcé ces paroles l'année dernière devant les ba'hourim... de l'année dernière, qui les ont peut-être entendus selon leur niveau du moment, sans qu'elles aient un réel impact. Entretemps, ils ont mûri d'un an, se sont élevés en Torah et sont devenus d'autres personnes, si bien qu'elles auront automatiquement un autre impact ! »

## Reflexion Semanal

# Alegría y completitud

(Rav Meir Bier @aishlatino)

## Por qué la festividad judía de Sucot es la cúspide de la alegría.

La Torá dice que la razón de la mitzvá de habitar en una sucá durante la festividad de Sucot es: "Esto es para que las generaciones futuras sepan que hice que los israelitas vivieran en cabañas cuando los saqué de Egipto. Yo soy Hashem, tu D-os". El Talmud cita la interpretación de Rabí Eliézer de que las "cabañas" a las que se refiere la Torá de hecho es un eufemismo de las Nubes de Gloria, la presencia Divina que protegió al pueblo judío en su viaje de 40 años por el desierto del Sinaí tras el éxodo de Egipto.

Esto nos lleva a un problema. ¿Por qué esta festividad tiene lugar el 15 del mes de tishrei, cinco días después de Iom Kipur, cuando la presencia Divina comenzó a proteger al pueblo judío en el mes de nisán, en la época de Pésaj, cuando los hebreos salieron de Egipto? ¿Por qué en esta época del año?

En segundo lugar, ¿por qué conmemoramos la protección que D-os dio al pueblo judío viviendo en una sucá, una cabaña construida a propósito para no estar expuestos a los elementos naturales, un acto que es definido por la expresión talmúdica de "dejar tu vivienda permanente y entrar a una vivienda temporal"?

Finalmente, la Torá define a la festividad de Sucot como la festividad de la cosecha. ¿De qué manera recordar que D-os protegió al pueblo judío de sufrir daños coincide con la estación de la cosecha, un momento de celebración por el éxito de la producción agrícola anual?

Rav Eliahu de Vilna, conocido como el Gaón de Vilna, brinda una explicación respecto a la conexión entre la conmemoración de las Nubes de

Gloria y el 15 de tishrei. Después de que el pueblo judío pecara haciendo y sirviendo al Becerro de Oro 40 días después de haber recibido la Torá en el Monte Sinaí, la Presencia Divina partió del campamento judío y la relación del pueblo judío con D-os se vio fracturada. A continuación siguió un período de introspección y arrepentimiento, culminando con el perdón de D-os a los judíos en Iom Kipur, el 10 de tishrei. Al día siguiente, D-os le ordenó al pueblo judío construir el *Mishkán*, o Tabernáculo, donde volvería a comenzar la relación entre D-os y el pueblo judío.

Los judíos de inmediato recolectaron los materiales necesarios para la construcción del Tabernáculo y comenzaron a construirlo el 15 de tishrei. En ese día la Presencia Divina retornó al campamento. Este es el significado histórico de la fecha en que comienza Sucot. Sucot celebra el retorno de las Nubes de Gloria, lo que implica la reconciliación y la cercanía entre D-os y el pueblo judío después de Iom Kipur.

## El arco de las tres festividades

Rav Meir Simja de Dvinsk (1843-1926) usa la explicación de Rav Eliahu para establecer un amplio arco de las tres grandes festividades judías: Pésaj, Shavuot (la conmemoración de la entrega de la Torá en el Sinaí) y Sucot.

Pésaj es una celebración de la bondad de D-os. El pueblo judío no era particularmente meritorio, sin embargo D-os sintió su potencial y lo eligió para sacarlo de Egipto.

Shavuot es una celebración dual de que D-os entregara la Torá al pueblo judío y de que el pueblo aceptara ese regalo. El pueblo judío entendió que la misión que D-os le pedía que llevara

adelante requería esfuerzo y a veces sería difícil, pero la aceptaron de todo corazón. Esta es una festividad que reconoce tanto la bondad Divina como un logro del pueblo judío.

Finalmente, la festividad de Sucot honra el logro del pueblo judío de esforzarse por volver a encender su relación con D-os tras el incidente con el Becerro de Oro. Siguiendo este mapa, podemos ver nuestra observancia de Sucot como un tiempo de alegría que celebra la dedicación a la ética y la moral que hemos logrado tras el período de las Altas Fiestas y Sucot es el final del calendario judío.

### **Elegidos, amados y deseados**

Rav Itzjak Meltzin (1854-1916) ofrece un enfoque relacionado que explica la primera línea de la bendición central de la Amidá o plegaria silenciosa festiva: "Tú (D-os) nos has elegido (al pueblo judío) entre las otras naciones, Tú nos amaste y nos deseaste". Estos tres términos de afecto, "ser elegidos, amados y deseados" son una referencia a las tres festividades en las que se recita esta plegaria y su rol distintivo en el calendario judío. Pésaj es el comienzo del ciclo de festividades, cuando D-os nos eligió y nos sacó de Egipto. Esta fue una decisión lógica por parte de D-os, calculando las brillantes habilidades del pueblo judío, pero no un evento emocional, por eso el término "elegido". "Amor" es el sentimiento que D-os tenía por el pueblo judío cuando aceptaron la Torá en la festividad de Shavuot. El compromiso manifestado por los judíos creó un vínculo más profundo que el que se inició por la lógica en Pésaj. D-os vio los esfuerzos del pueblo y respondió recíprocamente, resultando en sentimientos de amor.

Sin embargo, los sentimientos de amor pueden detenerse si el compañero en una relación transgrede la confianza de la otra parte. Eso fue lo que ocurrió con el incidente del Becerro de Oro, la presencia de D-os partió del campamento judío. Posteriormente, cuando el pueblo judío redobló sus esfuerzos para volver a ganarse la confianza de D-os, la reunión de D-os y los judíos tuvo lugar en una relación más fuerte que nunca. Cuando D-os vio cuán comprometidos estaban los judíos y cuán dispuestos estaban a admitir sus errores y a mejorar, Él notó que poseían las cualidades para mantener una relación permanente e inquebrantable. D-os no sólo los amó de forma reactiva, sino que "deseó" la relación y quiso comprometerse a ella por completo. Esta es la fuente de la alegría que expresamos en Sucot.

Dos personas pueden enamorarse debido a las cualidades admirables que aprecian en el otro. Pero el compromiso absoluto y el deseo mutuo a menudo sólo se logra después de superar dificultades. Cuando ambas partes ven el esfuerzo que el otro pone en el compromiso, entonces responden con un compromiso completo.

### **Qué representa la sucá**

La sucá es una metáfora de una persona que ve su meta económica y material como algo de importancia secundaria., Uno tiende a ver su hogar como el componente central de sus logros fiscales y la parte más visible de su estatus socioeconómico.

Simbólicamente, abandonar la casa y entrar a una cabaña abierta a los elementos naturales demuestra una ambición por identificarse a uno mismo en base a sus valores y moral y no

de acuerdo con el éxito material y el estatus social.

Durante la época de la cosecha, cuando la riqueza del trabajo de un año de esfuerzo se acumula en el depósito, se incrementa el peligro de identificarse con el éxito material. Precisamente es en ese momento cuando la Torá nos ordena tomar las lecciones de las Altas Fiestas y aplicarlas a nuestros éxitos y logros. Toda la empatía, sensibilidad, y claridad moral logradas durante Rosh Hashaná y Iom Kipur se aplican ahora al mundo real.

Para enfatizar que este proceso debe ser alegre, la festividad de Sucot pone mayor énfasis en la alegría que todas las otras festividades judías. La Torá dice que Sucot debe ser una fiesta en la que "Sólo estarás alegre", lo que implica una alegría sin ninguna clase de tristeza. Esta es una expresión singular de la festividad de Sucot. Además, quien se siente físicamente incómodo al entrar en la sucá, por ejemplo si no se siente bien o si llueve, no está obligado a permanecer allí. La experiencia de la sucá y lo que ella representa debe ser un ritual placentero de gran alegría y significado. Cuando el Templo estaba de pie en Jerusalem, allí había celebraciones masivas que eran tan alegres que el Talmud dice que "quien nunca las presencié (a las celebraciones del Templo en Sucot), nunca vio la alegría verdadera". Muchas comunidades tienen fiestas y celebraciones en Sucot para emular los festejos celebrados en el Templo.

### **El fin del ciclo**

Sin embargo, Sucot es más que sólo la culminación de la estación de las Altas Fiestas. Es la culminación de todo el ciclo de las festividades del año previo, así como la estación de la

cosecha completa el año de trabajo en el campo.

Como ya mencionamos, Sucot es la última festividad del ciclo que comenzó con Pésaj, siguió con Shavuot y concluye con Sucot. El pueblo judío reconoce y honra a D-os por habernos elegido y sacarnos de Egipto. A continuación apreciamos que nos haya entregado la Torá y celebramos que nuestros ancestros la hayan recibido. Finalmente, después de un año de desarrollo y crecimiento espiritual, celebramos nuestros logros éticos con gran alegría y nos comprometemos a incorporarlos en nuestros logros y éxitos. Sucot es una festividad en la que podemos mirar con orgullo hacia atrás a un año largo y duro, pero en definitiva exitoso, donde hemos logrado éxito material además de nuestros ideales espirituales.

\* \* \*

*Nahalot*

## Rabbi Raphael Berdugo the 21<sup>st</sup> of Tishri

Rabbi Raphael Berdugo (1747 in Meknes – 1822), known as Angel Raphael was one of the greatest scholars and rulers of Morocco, accepted and preached.

Raphael Berdugo (Hebrew: רפאל בירדוגו) a son of Rabbi Mordecai Berdugo, was a dayan, a scholar, and one of the greatest rabbis of Morocco.

His family - The Birdugo family is known in Morocco and especially in Meknes, as a dynasty of rabbis and dayan Poski Halakha, who

began in the seventeenth century, served in the city.

During his thirties, he served as a dayan in the city of Meknes with his brother Rabbi Yekutiel who served as the court's father\_Av Beit Hadin- as well as with the third dayan Rabbi Baruch Toledano. Over the years, all Western communities have been accepted him as one of the halakhic teachers of the entire generation. After his brother Rabbi Yekutiel - died, Rabbi Raphael served as the court's father.

Rabbi Raphael married a daughter of the Mashbir and had four sons.

Raphael was respected by his contemporaries, and his decisions continue to be a source of inspiration to Moroccan rabbis. He was an excellent speaker with great natural authority and did not shirk from conflict with the notables, pointing out for example their inconsideration for yeshiva students. He did not limit himself to his role as dayan (judge) but was a community activist. He made the shohatim abandon their old customs and follow the Castilian customs. He also introduced reforms in the laws of inheritance, for example, the inheritance of a husband and children in case of the death of a wife.

Raphael Berdugo had a number of adversaries. One of them was Rabbi Baruch Toledano. Their controversies were quite heated and have remained famous.

His leadership

He also served as community leader and was a source of comfort during the difficult period that befell Moroccan Jewry: Pereot Takan, leads by Yazid of Morocco, the riots, epidemics, and years of drought.

Listed as a saint in Culte des Saints et Pélerinages Judéo-Musulmans au Maroc. It is noted that upon his death, his remains did not decompose but remained intact until their transfer to Meknes years after his death.

May the merit of the tzadik Rabbi Raphael Berdugo protect us all. Amen

## Rabbi Nachman of Breslov the 18<sup>th</sup> of Tishri

Chassidic leader and kabbalist. Great-granson of the Baal Shem Tov

Rabbi Nachman, a great-granson of the Baal Shem Tov, occupies a singular place on the chassidic firmament as an innovator who roused his followers to heretofore unknown heights of *dveikut*, attachment to G-d, coupled with sublime joy. Even as a youngster he showed signs of greatness, studying the Talmud without letup. After his marriage at 13 he would often go into seclusion, seeking communion with G-d through fervent prayer and fasting, a practice he continued throughout his life. He would wander off into fields and forests, contemplating the marvels of G-d's creation. Divesting himself of the mundane, he would reach a state of high exaltation and experience the purest form of spiritual joy.

After he settled in Medvidovka his fame as a holy man spread rapidly, and a steady stream of chasidim converged on his modest dwelling to be inspired by his saintly way of life.

In 1798 he traveled to Eretz Yisrael. Word of his imminent arrival spread rapidly, and many admirers, among them well-known kabbalists, flocked to join his circle of ardent followers. His brief stay ended when Napoleon invaded the country. Returning home he settled in Bratzlav, which became a principal center of Chassidism.

His rise to prominence and his controversial leaning toward an asceticism that was coupled with exuberant ecstasy provoked a great deal of opposition on the part of those rebbes who claimed that his service lacked dignity. On the heels of a bitter dispute, as well as a calamitous fire that ravaged his home, he left Bratzlav in 1810 and settled in Uman. On Sukkot of the following year he died of tuberculosis at the age of 38, without appointing a successor, and no rebbe was chosen.

Though the Breslov chasidim still have no living rebbe, their movement continues to flourish and is today operating *yeshivot* and other institutions in America, Israel and many other countries, continually attracting many new adherents and *baalei teshuvah* (newly observant Jews) who are drawn by the warmth of its enthusiastic fervor. every year thousands of chassidim travel to Uman to visit the tomb of Rabbi Nachman, who has remained their rebbe.

Before his death, R' Nachman instructed his followers to destroy all his writings, but in spite of this admonition 52 of his books were published by his closest disciple, Rabbi Nathan. Among these is *Likutei Moharan*, a collection of his thoughts. The lessons are long and complex, masterfully drawing on the entire body of Talmudic, Midrashic and Kabbalistic literature. Ideas are connected by a poetic and intuitive grasp of the texts. He strongly opposes all philosophical speculation, counseling his followers to serve G-d with simple, naive, childlike faith. R' Nachman is known for the intricate tales he wove of princes and beggars, horsemen and rabbis; these were parables with profound moral messages, which were compiled by R' Nathan in his *Sippure Maasiyot*.