



בס"ד

15TH OF TISHRI
SEPT 25TH 2026
CANDLE LIGHTING 6:55PM

SUKKOT 5787



THE SPECIAL JOY OF
SUKKOT

THE SIGNIFICANCE
OF THE USHPIZIN

THE ONE WHO GIVES
NEVER LOSES

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General Hechal Shalom



SUKKOT

5787

SCHEDULE OF SERVICES

Friday, September 25 • Erev Sukkot



Shaharit	6:35am / 8:00am
Minha followed by Kabbalat Shabbat	7:00pm
Candle Lighting	6:55pm
Arvit (No Shir Hashirim, Shalom Alechem or Eshet Hayil)	7:25pm

Shabbat, September 26 • Shabbat Sukkot



Shaharit (NO Lulav and Etrog)	6:10am / 8:45am
Early Minha	2:30pm
Seudat Shelishit at Home	
Minha	6:45pm
Candle Lighting	after 7:55pm
Arvit	7:15pm

Sunday, September 27



Shaharit (Bring Lulav and Etrog)	6:10am / 8:45am
Minha (followed by Arvit)	6:55pm
Rabbenu Tam	8:23pm
Yom Tob Ends	7:49pm

Hol Hamoed • Monday, September 28 – Thursday, October 1

Shaharit (Bring Lulav and Etrog)	6:35am / 8:30am
Minha (Followed by Arvit)	6:55pm

CHAG SAMEACH

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LEARNING OF THE MONTH

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We would like to wholeheartedly thank our dear friends,
Mr. & Mrs. Gabriel Reboh, for generously donating the **Rent** of

Tishri 5787

IN MEMORY OF

Yitzchak Ben Edna z"l, his dear father Shimon Ben Sultana
z"l, and his dear mother Yakut Bat Miriam z"l, Eli Ben Yakut
z"l, Yaish Ben Yakut z"l, and Amram Ben Yakut z"l

And for the Hatzlaha of Gabriel Ben Yakut, his beloved wife Natali
Ahova Bat Esther, and for their children and the entire family.

We truly appreciate it. In this merit may Hashem bless you &
your wonderful family with all the Berachot in the Torah, Amen.

TORAH LEARNING

The Limud of Tishri 5787 is available for sponsorship

Dedicate a month of Limud in honor of someone, for a Refua
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Happy Birthday in September

- **7th :** Mr. Paul Bensabat
David Picillo
- **11:** Mr. Laurent Chemla
- **15th :** Ms. Ena Aquinin
- **17th :** Ms. Esther Nahon
- **20th :** Mr. Jacob Bengio
- **22nd :** Mr. Frank Taieb
- **28th :** Mr. Alain Albergel
- **29th :** Dr. Rony Aquinin
- **30th :** Mr. Marcelo Romano
Mr. Vidal Benarroch
Mr. Dan- Israel Coehn

Nahalot of Tishri:

- **1st :** Shemuel Eisen Ben Yizhak Meir z"l
(Father of Mrs. Raquel Eisen Benoudiz)
- **5th :** Hanania (Nonu) Ifergan z"l Bar Fibi
(Father of Mrs. Yael Cohen)
Makhlouf Ben Yosef & Hannah z"l
(Brother of Mr. Raphael Ammar)
Esther Benmergui Bat Rahel z"l
(Mother of Mrs. Miriam Benmergui)

- **6th :** Yaacov Bengio Bar Abraham z"l
(Father of Mr. Abraham Bengio & Grandfather Mr. Jake Bengio)
- **9th :** Miriam Mery Bat Bella z"l
(Mother of Mr. Alberto Kamhazi)
- **12th :** Simha Mamane Bat Esther Wokowits z"l
(Sister of Mr. Habib Mamane)
- **13th :** Meir Bouhadana Bar Donna Z"l
(Father of Mr. Isaie Bouhadana)
- **16th :** Rahamim Bar Ziva z"l
(Father of Mr. Jonathan Borochoff)
- **19th :** David Amsili Bar Moshe z"l
(Father of Mrs. Rene Levine)
- **20th :** Isaac Bendayan Bar Mesod z"l
(Father of Mrs. Evelyn Belecen)
- **23rd :** Simcha Bat Sara Benmergui z"l
(Mother of Mr. Mose Benmergui)
- **25th :** Machluf Ben Miryam z"l
(Father of Dr. Jean Jacques Edderai)
- **27th :** Yehudah Benmergui Bar Sete z"l
(Father of Mr. Mose Benmergui)
- **29th :** Sr. Salomon Benarroch z"l
(Father of Mrs. Patricia, Sol & Mr. Vidal Benarroch)

Weekly Inspiration

The Special Joy of Sukkot

(Rabbi Mansour on Yom Kippur)

Why is Sukkot celebrated for seven days?

Pesach is a seven-day holiday because the miracle of the Exodus culminated a week after our ancestors left Egypt, with the splitting of the sea and the drowning of the Egyptian army. But for what reason is Sukkot observed as a seven-day celebration?

An answer could perhaps be suggested based on the famous explanation of the Gaon of Vilna (1720-1797) for the Sukkot celebration. According to one view in the Gemara (Sukka 11b), the Sukka that we live in during this holiday commemorates the Ananeh Ha'kabod – the supernatural "clouds of glory" that encircled Beneh Yisrael in the wilderness, protecting them from harm. This is the view accepted by the Shulhan Aruch (Orah Haim 625). The Gaon addressed the question as to why specifically this miracle was worthy of a special Yom Tob, as opposed to the other miracles that G-d performed for Beneh Yisrael in the wilderness, such as the Manna that fell daily from the heavens, and the well that provided water wherever they went. What was special about the Ananei Ha'kabod that warrants a Yom Tob? Another question that arises is why this celebration is held specifically on the 15 of Tishri. How is this date associated with the Ananeh Ha'kabod?

The Gaon of Vilna offered a brilliant answer, noting the chronology of the events following the sin of the golden calf at Mount Sinai. The Sages teach that it was on Yom Kippur, the 10 of Tishri – nearly three months after the people worshipped the calf, on the 17 of Tammuz – when G-d announced His forgiveness for this grievous sin. The next day, Moshe assembled the people and conveyed to them the command to build the Mishkan. Over the next three days – the 12, 13, and 14 of Tishri – the people brought materials for this project, and the construction began the next day, the 15 of Tishri. The Gaon thus explains that in response to the worship of the golden calf, G-d withdrew the precious clouds of glory, as the people were no longer worthy of this special gift. Once they began building the Mishkan, however, He restored the clouds – signifying the complete restoration of His bond of love with the people. Sukkot, then, celebrates not the Ananeh Ha'kabod themselves – but rather the return of the Ananeh Ha'kabod, the fact that Hashem not only forgave Beneh Yisrael for the golden calf, but was prepared to resume His unique relationship with them in response to their genuine repentance.

In truth, however, G-d did more than merely restore His bond with Beneh Yisrael.

Rav Moshe Cordovero (Sefat, 1522-1570), in his work Tomer Deborah, discusses G-d's thirteen attributes of mercy as expressed by the prophet Micha (7:18-20). One of these attributes is articulated through the phrase "Yashub Yerahmenu" (literally, "He shall again have

compassion"). The Tomer Deborah explains this to mean that Hashem shows a sinner greater mercy after he performs Teshuba than He did before he committed the wrongful act. Meaning, if one genuinely repents, Hashem does not restore the relationship to what it had been prior to the misdeed – He makes it even stronger. As the Gemara (Berachot 34b) teaches, the pristinely righteous are unable to stand in the place where penitent sinners stand ("Makom She'ba'aleh Teshuba Omedin Sadikim Gemurim Enam Omedin"). Once a person fell into sin, it takes an enormous amount of strength and conviction to change his behavior and repent. Therefore, through genuine Teshuba, one earns even greater closeness to Hashem than He experienced before the sin.

On this basis, we might gain further insight into the celebration of Sukkot. "Yashub Yerahmenu" is the seventh of G-d's attributes of mercy listed by the prophet Micha. Perhaps, then, Sukkot is observed for seven days as an allusion to this unique quality – indicating that on the 15 of Tishri, Beneh Yisrael became even closer to Hashem than they had been before the sin of the golden calf. When G-d restored the Ananeh Ha'kabod, He did more than bring the relationship back to where it had been – He made it even stronger.

This sheds new light on the description of Sukkot in our prayers as "Zeman Simhatenu" – "the time of our joy." There can be no greater joy than recognizing this remarkable quality of Hashem – His willingness to draw even closer to us after we sin than He was before we sinned. His mercy

extends so far that He cherishes our efforts to grow and improve even after we've fallen to the lowest depths. As long as we repent sincerely, truly seeking to return to G-d and faithfully serve Him, He not only welcomes us back – but is prepared to bring us even closer than we had been beforehand.

The One Who Gives Never Loses

If someone asks us for our time when we're already busy, or asks us to do something that requires a lot of effort, our first reaction might be, why should I give up my time now? I have so many things to do. The same is true when it comes to giving in. Sometimes we know we're right, and giving in will cost us something, so our yetzer hara tells us not to. However, when we act for the sake of Hashem, we never lose. Whether we see it or not, when we do for others or give in to others, we are always the ones who gain.

A man who we'll call Yehudah asked his chavruta if he had built his sukkah yet. His chavruta said he hadn't. His children were too young to help him, and he couldn't do it by himself. Yehudah saw how much he needed someone, so he said, "Don't worry. I can come help you today *bein hasedarim* at 2:45." His chavruta was so grateful. He needed the help so badly that he canceled an appointment he had that afternoon so he could be home when Yehudah came.

After morning seder, shortly before he was supposed to go to his chavruta, Yehudah came home looking for something to eat. He found a piece of frozen chocolate cake in the freezer and tried to take a bite. The cake was so frozen that instead of taking a bite out of it, he broke his front tooth. Besides the pain, he

couldn't go around looking like that. He needed a dentist immediately.

He called his regular dental clinic, but they told him the next available appointment wasn't for another month. He told them he couldn't wait. The secretary then said, "Actually, if you come now, we have an opening. Someone just canceled." He rushed over, and the dentist was able to temporarily fix his tooth. Later, when he finally came to his chavruta's house to help him build the sukkah, he told him what had happened. His chavruta looked at Yehudah and said, "Do you know who canceled that appointment? I did. I canceled it so I could be here when you came to help me build my sukkah."

Amazing! Yehudah thought he was giving up his time to help somebody else, but in reality, Hashem was using the very act of chesed that he was going to do to provide the help that he himself was going to need.

Another man in Bnei Brak had been building his sukkah for years in the same spot between his building and the next building. One year, after he and his sons finished all their work, a neighbor from the next building came over very upset, claiming the sukkah was on their property. The man knew he had every right to be there, and the matter was brought to a Rabbi.

After hearing both sides, the Rabbi spoke to him privately and said, "I know that you're right, but you see who you're dealing with. It will be much more to your benefit just to give in. I guarantee you, no one ever lost out from giving in."

This was going to be very difficult. He had already built his entire sukkah. Now he would have to take the whole thing apart, carry everything to the other side of the building and

start all over again. But he said, "Okay, I'm going to be *mevater*. I'll do it to avoid *machloket*, and I'll do it with joy."

So he and his sons took apart the sukkah and rebuilt it in a different location. It took a lot of time and effort, but after he finished, he was so happy to have the *zechut* to avoid *machloket*. It was the perfect preparation to fulfill the mitzvah of sitting in Hashem's sukkah, which is called a Sukkah of Shalom.

On the third day of Chol Ha-Moed, a sewage pipe unexpectedly burst in the building next door. Everything landed directly on the spot where his original sukkah had been standing. The sukkah that was now there became unusable for the rest of the holiday. Meanwhile, his family continued enjoying their beautiful sukkah on the other side of the building.

Here again, what looked like something he was giving up turned out to be the very thing that benefited him. We don't always get to see the ending so clearly. Many times we give up our time for somebody else and never see what we gained. We give in for the sake of shalom and never see what Hashem saved us from. But these stories remind us that there's no such thing as losing when we do what Hashem wants.

When the yetzer hara tells us, why should I give up my time? Why should I make the effort? Why should I give in when I'm right? We have to remember that we're doing it for the sake of Hashem, and when we act for the sake of Hashem, we always gain. Sometimes we get to see it immediately, and sometimes we don't get to see it at all. But the reality is always the same. Every chesed, every sacrifice we make, and every time we give in for the sake of shalom is something that

Hashem treasures. And the more effort it takes, and the harder it is, the greater the zechut.

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-*hash-gacha 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 "*zemans 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.

Kid's 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 kidnappers.

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 *Erogim* 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.

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 Hamnuna 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.

May One Ask a Non-Jew to Replace Sechach or Rebuild a Sukka on Shabbat or Yom Tob?

If the Sechach over one's Sukka fell off on Shabbat or Yom Tob during Sukkot, or some other part of the Sukka was ruined, thus disqualifying the Sukka, is it permissible to ask a non-Jew to repair the Sukka?

At first glance, this question depends on the nature of the prohibition of building a Sukka on Shabbat or Yom Tob – meaning, whether for a Jew building a Sukka on Shabbat or Yom Tob constitutes a Torah prohibition, or a Rabbinic violation. As a general rule, one may not ask a non-Jew to perform on Shabbat activities which are forbidden for a Jew on the level of Torah law. However, when it comes to activities forbidden for a Jew on Shabbat *Mi'de'rabbanan* (by the Rabbis), one may ask a non-Jew to perform such activities under certain circumstances, such as for the sake of a *Misva*. Therefore, if building a Sukka on Shabbat or Yom Tob is forbidden for a Jew by Torah law, it would seem that one would not be allowed to ask a non-Jew to do this on Shabbat or Yom Tob. But if this is forbidden for a Jew only *Mi'de'rabbanan*, then it should be permissible in order to facilitate the *Misva* of Sukka.

The Mishna Berura (Rav Yisrael

Meir Kagan of Radin, 1839-1933) addresses the question as to whether building a Sukka on Shabbat constitutes a Torah violation (in 626:20), and leaves this issue unresolved. Surprisingly, however, in a different context (637:1), he writes that one may ask a non-Jew to rebuild a Sukka that had fallen down. Later writers noted the seeming contradiction between these two passages in the Mishna Berura, as in one context the Mishna Berura questions the status of building a Sukka on Shabbat or Yom Tob, considering the possibility that this is forbidden by force of Torah law, whereas elsewhere he seems to assume that it is forbidden Mi'de'rabbanan. Various answers have been suggested to reconcile these two passages. Some suggest that the Mishna Berura distinguished between Shabbat and Yom Tob in this regard, considering the construction of a Sukka a possible Torah violation on Shabbat, but a Rabbinic violation on Yom Tob. Others propose that the Mishna Berura distinguished between a case where one's Sukka fell down, where there is greater room for leniency, and a case where one neglected to construct a Sukka before Sukkot, in which case we might be stricter and not allow him to ask a non-Jew to build a Sukka for him on Shabbat or Yom Tob.

In any event, the Peri Megadim (Rav Yosef Teomim, 1727-1792) offered a different basis for leniency, claiming that building a Sukka would indeed violate a Torah prohibition on Shabbat or Yom Tob, but it would nevertheless be permissible to ask a non-Jew to do so. In such a situation where this is necessary, the Peri Megadim writes, one may rely on the position of the Ba'al Ha'ittur (Rav Yishak Ben Abba Mari, c. 1122-c. 1193) who permits asking a non-Jew to perform on

Shabbat even activities forbidden on the level of Torah law, in situations of great need. Fulfilling the Misva of Sukka qualifies as a "great need," the Peri Megadim writes, and therefore, one may rely on this view to permit asking a non-Jew to rebuild a Sukka on Shabbat or Yom Tob when this is necessary. This was also the ruling of Rav Haim Palachi (Turkey, 1788-1868).

Hacham Bension Abba Shaul (Israel, 1924-1998), in Ner Sion, brings several Poskim (including the Bikureh Yaakov and the Ba'ruch Ta'am) who maintain that since the Sukka is a temporary structure ("Dirat Arai"), constructing a Sukka on Shabbat or Yom Tob is forbidden only Mi'de'rabbanan. According to this view, we may apply the rule of "Shebut De'shebut Be'makom Misva" – that when this is necessary for a Misva, one may ask a non-Jew to perform on Shabbat an activity forbidden for Jews on the level of Rabbinic enactment. Therefore, in light of all this, Hacham Bension rules that if one's Sechach fell off the Sukka, or some other damage was done to the Sukka, one may ask a non-Jew to repair the Sukka on Shabbat or Yom Tob. Hacham Bension adds that the non-Jew may be asked to repair the entire Sukka, so that the people will be comfortable, and not just the minimum area required for the Sukka to be suitable for the Misva.

Summary: If on Shabbat or Yom Tob during Sukkot, one's Sechach fell off the Sukka, or some other damage was done to the Sukka, one may ask a non-Jew to repair the Sukka.

La soucca, une mitsva facile qui rapporte gros

La haftara du premier jour de fête de Souccot évoque la guerre de Gog et Magog qui aura lieu dans les temps futurs. Elle décrit la manière avec laquelle le Saint béni soit-Il combattrait les nations qui auront fait souffrir le peuple juif et les soumettra à Lui aux yeux de celui-ci. Le texte souligne (Yéhezkel 39, 12) l'ordre divin d'enterrer Gog et ses soldats. Mais quel est donc le lien entre ce conflit et la fête de Souccot ?

Gog est un descendant de Yafet, l'un des trois fils de Noa'h. D'après Rachi (Béréchit 9, 23), le fait qu'il couvrit la nudité de son père, alors ivre, valut à ses descendants une sépulture, mesure pour mesure – bien qu'il n'agît pas avec le même empressement que son frère Chem. En effet, Noa'h était né circoncis et la mila évoque, selon la kabbale, le Nom divin ; aussi l'Eternel récompensa-t-Il Gog et Magog, descendants de Yafet, en s'assurant qu'ils soient enterrés et que leur image divine soit ainsi recouverte par la terre. Par ailleurs, le mot soucca peut être rapproché de la racine khissa (recouvrir), ce qui nous permet d'établir un raisonnement a fortiori : si déjà une mitsva minime comme celle accomplie par Yafet de recouvrir son père valut la sépulture à ses descendants, combien plus celle de la soucca, si importante, octroie-t-elle de récompense au Juif ! Lorsqu'il l'observe, tout son corps entre dans cette cabane représentant les sept nuées de gloire par lesquelles le Très-Haut enveloppa Ses enfants dans le désert. Il s'imprègne donc totalement de la sainteté des Noms divins, ce qui lui permet de

La Paracha En Français

recevoir l'influx bénéfique de la lumière infinie et de s'élever dans les degrés de la Torah et de la crainte du Ciel.

Nos Sages affirment (Avoda Zara 2b) que, dans les temps futurs, lorsque les nations du monde constateront que D.ieu récompense les justes, elles réclameront elles aussi leur salaire, arguant : « Nous avons construit des ponts et pavé des routes afin d'aider les enfants d'Israël à accomplir les mitsvot. Nous méritons donc nous aussi la rétribution réservée à ceux s'étant pliés à Ta volonté. » Il leur répondra : « J'ai une petite mitsva à vous proposer, la soucca. Allez l'exécuter et Je déciderai ensuite si vous méritez réellement votre salaire. »

Pourquoi le Créateur les testera-t-Il précisément sur cette mitsva, plutôt que sur une plus conséquente, comme celle du Chabbat ou des téfilin ?

Car, bien qu'à première vue, il peut sembler s'agir d'une mitsva de moindre importance, en réalité, tous les fondements de la Torah et de la pérennité du peuple juif en dépendent, puisque, en quittant notre demeure fixe pour en rejoindre une provisoire, nous témoignons notre amour pour l'Eternel et notre confiance absolue en Lui.

Les non-juifs devront comprendre que la conduite de leur ancêtre Yafet, lorsqu'il couvrit (khissa) la nudité de son père, leur donna le mérite d'avoir droit à une sépulture et qu'à fortiori, ils doivent faire preuve de zèle pour observer la mitsva de soucca qui leur vaudra une grande récompense.

Quant à nous, nous devons tirer leçon de cette mitsva en réalisant que, de même que notre corps est entièrement plongé dans ce qui représente les sept nuées de gloire, nous devons

l'envelopper de mitsvot et attirer vers nous la lumière infinie.

Nos Maîtres affirment également (Avoda Zara ibid.) que, dans les temps futurs, au moment où les nations du monde entreront dans leur soucca, le Saint béni soit-Il fera sortir le soleil de son écrin, suite à quoi ils s'empresseront de la quitter pour retourner chez eux. En d'autres termes, ils auront l'impression d'être brûlés par la chaleur du soleil, alors qu'en réalité, cette chaleur ne sera autre que celle de la mitsva. En effet, quand on la réalise avec amour et dévotion, elle dégage de la chaleur ; les non-juifs n'ayant pas une telle approche des mitsvot, ils ne supportent pas cette chaleur. C'est pourquoi, dès cette sensation, ils rejoindront leurs foyers, l'attribuant à la chaleur accablante du soleil.

Le Saint béni soit-Il les testera par le biais de la mitsva de soucca, afin de leur rappeler la récompense donnée à leur ancêtre Yafet pour avoir couvert la nudité de son père – une sépulture pour ses descendants. Mais, au lieu d'en tirer leçon, de se réveiller grâce à la mitsva de soucca, génératrice de foi et de confiance en D.ieu et permettant de s'attacher aux Noms divins, de se réchauffer à sa chaleur en l'observant avec amour, ils feront vite de la rejeter et perdront ainsi leur rétribution dans le monde à venir.

Dès lors, nous comprenons pourquoi nous lisons la haftara mentionnant la guerre de Gog et de Magog à Souccot : afin de nous souvenir que, grâce à une petite mitsva accomplie par Yafet, ses descendants méritèrent la sépulture. Néanmoins, quand D.ieu leur offrira l'opportunité d'effectuer une mitsva n'exigeant pas de grands efforts, mais présentant de nombreux atouts spirituels, déversant sur

l'homme une lumière infinie, ils ne profiteront pas de cette aubaine.

Il en résulte qu'une petite mitsva faite avec joie à Souccot nous donne droit à une révélation de l'Eternel à travers Ses saints Noms et à une manifestation de l'amour de notre Père miséricordieux, qui se souvient toujours de nous et nous octroie une vie bonne et pacifique.

Reflexion Semanal

Las mejores cosas de la vida no son cosas

(Por Rav Efrem Goldberg)

En la festividad de Sucot está la clave para encontrar la felicidad

Cuando Thomas Jefferson fue elegido para redactar la Declaración de la Independencia de los Estados Unidos, él incluyó como un "derecho inalienable" algo que antes no era un derecho ni una prioridad en un mundo en el cual la gente se esforzaba simplemente por sobrevivir. Jefferson concluyó que todos los ciudadanos de los Estados Unidos tendrían el derecho de buscar la felicidad.

Aunque Jefferson describió la felicidad como una 'búsqueda', vivimos en una época en la que se volvió una 'expectativa', algo que pensamos que nos corresponde. Sin embargo, la felicidad sigue siendo tan elusiva como siempre, quizás incluso más.

Pésaj es el momento en el que alcanzamos la libertad. Shavuot es el momento en el que renovamos nuestro compromiso con la Torá. La fiesta de Sucot es caracterizada como *zman simajtenu*, 'el tiempo de nuestra

alegría', un tiempo con el potencial para alcanzar la felicidad. Yo hubiera asignado estas designaciones de una forma un poco diferente.

En Pésaj nos sentamos en una mesa magníficamente servida y bebemos reclinados cuatro copas de vino. En Shavuot somos indulgentes y comemos helados y tortas de queso, lo que para muchos es un vehículo de ilimitada alegría y felicidad. Luego llega Sucot, que nos encuentra al aire libre, dentro de una estructura inestable, comiendo en platos descartables, peleando con las abejas, las moscas, el frío o el calor, y minimizando la variedad de alimentos que hay en cada comida para no tener que cargar afuera demasiadas bandejas. Esto parece estar muy lejos de lo que podría considerarse el "tiempo de nuestra alegría".

El Rav Kook señala que la sucá es el símbolo de nuestro anhelo de paz. Las profecías se refieren al día en que nos sentaremos en la "gran sucá". En Shabat y en Iom Tov rezamos: "Bendito eres Tú, D.os, Quien extiende la sucá de paz sobre nosotros, sobre Su pueblo Israel y sobre Jerusalem". ¿Cuál es la conexión entre la sucá y la paz?

Imagina que contratas a un arquitecto para construir o renovar tu casa. Le pagas para que comience a hacer una casa, lo que típicamente consiste de habitaciones con paredes y un techo. Un día, el arquitecto te dice que ha terminado y tú vas a observar su obra. Encuentras que de un lado las paredes no llegan hasta el suelo y del otro lado no llegan hasta el techo. La pared tiene múltiples agujeros y el techo tiene un hueco. Enfurecido, enfrentas al arquitecto.

Sin inmutarse, él te responde: "¿Por qué estás tan enojado? La pared llega a tres *tefajim* (entre

22 y 30 cm) del suelo, así que es como si no existiera un espacio entre la pared y el suelo, se considera que está cerrado. La otra pared se extiende 10 *tefajim* (76-101 cm) desde el suelo, pero como está alineada justo bajo el borde del techo es como si se extendiera hacia arriba y se uniera a la pared, así que es una pared completa. Respecto al techo, el hueco tiene menos de 22 cm así que yo considero que el techo está completo". ¿Te sentirías satisfecho con esta explicación?

Cuando se trata de construir una sucá, estamos obligados a tener paredes y techo. Sin embargo, D.os nos dice: "¿Saben qué? Hay maneras creativas de decidir lo que es una pared y un techo. Usa las indulgencias de *lavud*, *gud asik mejitzá*, *pi tikrá iored vesotem*, *dofen akuma*, y yo consideraré como si las paredes y el techo estuvieran completos. Si tus paredes llegan a 3 *tefajim* del suelo, eso se considera *lavud*, y es suficiente. Si te queda un espacio en el techo, pero de menos de 3 *tefajim*, yo consideraré que está cerrado...".

Al sentarnos en una sucá típica, para ver una estructura completa debemos acudir a nuestra imaginación y creatividad y prestar atención a lo que hay, no a lo que falta. El Rav Kook dice que esto es lo mismo que se necesita para que haya paz. Y además de eso, yo humildemente creo que estos también son los ingredientes críticos no sólo para buscar la felicidad, sino para atraparla.

Podemos enfocarnos en los detalles, las minucias, las deficiencias y los defectos, lo que falta, los "huecos" en nuestra vida, y nos sentiremos miserables. O podemos emplear la imaginación y la creatividad y encontrar la felicidad. La felicidad no es el resultado de obtener lo que nos falta, sino que se alcanza al enfocarse en lo que hay

y al ver nuestras vidas como completas, incluso si a menudo para eso es necesario acudir a la imaginación y a la creatividad.

La felicidad no viene de las cosas, viene de las experiencias y de las relaciones. No me malentiendan, las cosas son agradables, son buenas y se las puede disfrutar, pero todos conocemos o escuchamos de personas que tenían muchas cosas y seguían buscando la felicidad que todavía no habían encontrado. También hay personas a las que les faltan muchas cosas, pero que son muy felices.

La Universidad Emory condujo un estudio sobre la relación entre los gastos que hay para una boda y los años que dura el matrimonio. Los dos profesores de economía que efectuaron el estudio analizaron la información de 3.000 parejas casadas o que una vez estuvieron casadas. Ellos descubrieron que las mujeres cuyos anillos de compromiso costaron más de 20.000 dólares tienen 3,5 más probabilidades de divorciarse que aquellas que recibieron anillos que costaron entre 5.000 y 10.000 dólares. Los hombres que invirtieron entre 2.000 y 4.000 dólares en el anillo de sus esposas se divorciaron 1,5 veces más que los que gastaron entre 500 y 2.000 dólares. Por supuesto, estos resultados son mucho más una correlación que una causa. Hay personas felizmente casadas que recibieron anillos sumamente caros, pero el estudio concluyó que tener un anillo caro o la capacidad de comprar otras cosas caras tiene un impacto inverso para tener un matrimonio exitoso.

Rav Hirsch escribió: "La locura con la que nos apegamos a nuestras posesiones materiales no deja lugar para la verdadera felicidad". Sucot es el tiempo de la alegría porque acabamos de estar parados en la sinagoga

suplicando por nuestras vidas y diciendo: "Tú decidirás quién va a vivir y quién va a morir"; pensando sobre las personas que partieron del mundo en el último año y preguntándonos quiénes no estarán aquí el próximo Rosh HaShaná y Iom Kipur.

Mira hacia atrás al año que acabamos de experimentar. Piensa en las personas cuyos hogares son mucho menos firmes o estables que nuestras sucot y alégrate por lo que tienes. Piensa en los judíos que fueron asesinados simplemente por ser judíos y canaliza en alegría tu gratitud por estar vivo. Piensa en las personas que conoces que darían todo para poder sentarse en una sucá húmeda, calurosa e incómoda con un ser querido que ya no está aquí. Considera el mundo que nos rodea y todo lo que puede salir mal y elige ver lo que marcha bien en tu vida. Si es necesario, acude a tu imaginación y a tu creatividad y mira lo que hay, no lo que falta.

El Shelá HaKadosh dice que en la sucá no debe haber en absoluto enojo. No podemos y no debemos contaminar nuestras sagradas sucot, diseñadas para invocar alegría, con impaciencia, enojo o palabras duras.

En la sucá, no sientas el calor del sol, siente la calidez de tu familia. No te concentres en quien no está en tu mesa, enfócate en quienes están. No prestes atención a lo que se derrama; concéntrate en cuánto más queda para disfrutar.

El secreto para encontrar finalmente la felicidad es sumergirnos en la sucá. Sal de tu casa con paredes fijas y un techo completo y entra a tu cabaña temporaria e incompleta, un espacio que requiere creatividad e imaginación para poder verlo como un lugar habitable,

entonces experimentarás verdadera alegría y felicidad.

Nahalot

Nahala of Rabbi Nachman of Breslov ל"צ the 18th of Tishri

Rabbi Nachman, a great-grandson 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 God, 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 God through fervent prayer and fasting, a practice he continued throughout his life. He would wander off into fields and forests, contemplating the marvels of God'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, Rabbi 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. A poetic and intuitive grasp of the texts facilitates connections between ideas. He strongly opposes all philosophical speculation, counseling his followers to serve God with simple, naive, childlike faith. Rabbi 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 Rabbi Nathan in his *Sippurei Maasiyot*.

Always Be Happy

When you are filled with joy all day, you can easily find an hour in which to pour out your heart before the Holy One, blessed is He.

When you are depressed, it is challenging to seclude yourself and speak to God. Therefore, do your best, even if you have to force yourself to be happy, especially when you are praying. It is impossible to reach a true state of happiness except by doing [what may be seen as] foolish things [that is, by removing every trace of self-importance, and not caring what others think of you]. (*Mekor Hasimchah*)

Early Marriage

It happens very often that parents claim that they love their children and don't want to marry them off while they are still young. "Let them stay at home for a few more years," they contend. These parents don't love their children; they love themselves! At that young age, their children are consumed with sexual desire. Parents who love their children, therefore, often marry them off at a young age.

They often use as an excuse the high cost of living, and the enormous expenses involved in preparing a wedding. That too is a fallacy. Where is it written that they must display their wealth by wasting money on ostentatious weddings? Let them make a modest wedding, and if they saved any money, let them give it to the young couple. If they were to invite to the wedding only the closest members of the family, they could easily marry off all their children without incurring exorbitant expenditures.

Sometimes the search for a match of status and distinguished lineage is the reason for deferring marriage plans for their children. To gain prominence for themselves, these parents delay their children's marriage for many years. Don't they realize that many young people go astray because they were not married at an early age?... Let the parents have pity on their children and marry them off when they are young. They will then enjoy much pleasure from them and from the children they will have. The parents will live to

see the fulfillment of the verse, & "Your children shall be like olive shoots surrounding your table; (Psalm 128:4). (*Erech Apayim*)

Prayer in the Open Field

When you pray out in the field, the entire plant world comes to your aid and lends strength to your prayers. It is for this reason that one of the terms used for prayer is *sichah*, which is related to *siach*, denoting shrubs, as in Genesis 2:5. Indeed, when the Torah relates that Isaac went out into the field to pray (Genesis 24:63), the word used for "to pray" is *lasu'ach* (cognate to *siach*), for Isaac's prayer was boosted by the energy inherent in the plants.