



BS"D

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INTERNET PARSHA SHEET
ON SUCCOS - 5785

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from: **Ira Zlotowitz** <Iraz@klalgovoah.org> date: Oct 14, 2024, 7:00 PM
subject: Tidbits - Succos 5785

Klal Gavoah in memory of Rav Meir Zlotowitz ztl
Succos 5785

Eruv Tavshilin: An Eruv Tavshilin is made on Wednesday, Erev Yom Tov as the second day of Yom Tov is Erev Shabbos. An Eruv Tavshilin enables cooking and other preparations for Shabbos to take place on Friday while it is still Yom Tov • One should assist the poor to ensure that all of Klal Yisrael have their Yom Tov needs. Otherwise, one's own Mitzvas Simchas Yom Tov is considered severely deficient • Constructing the Succah is a mitzvah and one should involve himself in the process. Some say that the s'chach must be placed on the succah by a Jew who is over bar mitzvah. One should not hang light fixtures or ornaments four tefachim (approximately 14 inches) beneath the s'chach or lower, if people will be sitting beneath these areas • The Yom Tov candles should preferably be lit in the succah, or in a place visible from the succah. As a new fire may not be lit on Yom Tov, a two-day candle is commonly lit before Yom Tov to have a source for Hadlakas Neiros on the second night and for Erev Shabbos • Although lechatchila it should be said prior to

Yom Tov, the final opportunity for Kiddush Levana is Wednesday night, October 16th • There is a mitzvah to be b'simcha and to ensure the simcha of one's family throughout the days of Yom Tov. Be sure to show appreciation for all those who helped prepare for your Yom Tov. Also, one should take the opportunity on Erev Yom Tov to call one's parents, in-laws, grandparents and Rabbi to wish them a Chag Sameach. Daf Yomi - Thursday: Bavli: Bava Basra 114 • Yerushalmi: Orlah 28 • Mishnah Yomis: Bava Metzia 6:8-7:1 • Oraysa - Next week: Beitza 12b-14b

One may not prepare on the first day of Succos for the second night of Yom Tov. As such, preparations for the second night of Yom Tov may not begin until nightfall (tzeis hakochavim) • Preparations may be conducted on Friday, the second day of Yom Tov, for Shabbos, based on the Eruv Tavshilin prepared on Erev Yom Tov. For all days and nights of Succos, yaaleh veyavo is added in Shemoneh Esrei and Bircas Hamazon. One who omits yaaleh veyavo during Shemoneh Esrei (even the Shemoneh Esreis of Maariv) must repeat Shemoneh Esrei. A man who omits yaaleh veyavo in Bircas Hamazon on Yom Tov must repeat Bircas Hamazon; a woman does not repeat. During Chol HaMoed however, neither need to repeat Bircas Hamazon.

An abridged Kabbalas Shabbos is recited on Friday evening (some have the custom to make "early Shabbos" as recommended by the Mishnah Berurah when an Eruv Tavshilin permitted preparations for Shabbos) • The regular Maariv, Shacharis and Minchah of Shabbos are said, Yaaleh Veyavo is added. Megillas Koheles is leined immediately after Shacharis • The final berachah of the berachos ha'haftarah is M'kadeish HaShabbos V'Yisrael V'Ha'Zmanim • The Mussaf of Yom Tov is said with the additions for Shabbos. The Lulav is not taken on Shabbos. The Aron Kodosh is opened and Hoshanos are said, however, there are no Hakafos and the Sifrei Torah are not taken out. Following a Yom Tov when carrying is allowed, one should check the pockets of his Shabbos clothing to avoid carrying inadvertently. There is an obligation on the first two nights of Yom Tov (after tzeis hakochavim) to eat a kezayis of bread (preferably a k'beitza) within k'dei achilas pras (within 2-4 minutes) in a succah. One should have in mind that he is sitting in the succah as a remembrance for both Yitziyas Mitzrayim - our redemption from Egypt - as well as the Ananei HaKavod - the clouds of glory that protected the Jewish nation in the desert. In the event of rain on the first night, one should delay the meal as long as possible; a Rov should be consulted if waiting extensively will negatively affect the Simchas Yom Tov of his family members and guests. If the rain does not abate, one should go out to his uncovered succah - despite the rain - and recite Kiddush. In this case Shehecheyanu is recited, but not the berachah of Leishev. He should then wash and eat the required amount of bread, after that he may continue the meal inside the house. On the second night, many Poskim are more

lenient and allow one to eat his meal inside without waiting, and then eat the required amount in the succah if the rain lets up. On both nights, if after fulfilling the obligation in the rain, the rain stops, one must return outside again to eat another halachic shiur. However, if one already retired for the night, he is exempt from this. Aside from the obligatory mitzvah of the first two nights, generally, one who was forced to eat his meal indoors may continue the meal there even if the rain stops. On the first two nights, one should have in mind that the berachah of Shehecheyanu should apply to the Chag as well as to the mitzvah of Succah. When reciting Shehecheyanu, Rabbi Zlotowitz z"l would look at his family and guests gathered around the table and count his blessings, utilizing the opportunity to sincerely express gratitude to Hashem. During Kiddush on the first night of Yom Tov, the berachah of Leisheiv BaSuccah is recited prior to Shehecheyanu. Many reverse this order on the second night. Ashkenazim have the practice of making a berachah of Leisheiv when eating a k'beitzah of mezonos; Sephardim require a larger amount. One who forgets to make the berachah before eating may still do so until he leaves the succah. One who made the berachah while the succah was pasul (e.g., the s'chach was covered) must repeat the berachah. It is questionable whether to make a berachah of Leisheiv BaSuccah during Havdalah. One may avoid the uncertainty by partaking in some mezonos along with the Havdalah wine, as the berachah of Leisheiv is then surely required. One should establish the succah as a comfortable place to eat, learn Torah and spend time over Yom Tov. One must be careful with the holiness of the Succah and treat it with respect. Dirty plates, trash, etc., should be removed soon after use. Additionally, one should also take care that his speech and conversation are appropriate for the place of 'Hashem's shade'. If the wind blows off a section of s'chach on Yom Tov in a way that some of the succah is still Kosher, one may fix it with a shinui. Alternatively, one may ask assistance from a non-Jew. Decorations that fall down on Shabbos or Yom Tov are muktzah (machmas mitzvah) and should only be handled indirectly. When taking the Daled Minim, one positions the Lulav with the shedra (the spine of lulav where the middle leaves rise from) facing him, the Hadassim on the right and the Aravos on the left. These species must be bound together; many use a keishekel (woven holder made of Lulav leaves). Rings made of Lulav leaves are placed around the Lulav. The highest ring on the Lulav should be a tefach (3.54 inches) lower than the top of the shedrah. The top of the branches (not the top of the leaves) of the Hadassim should reach a tefach below the shedrah of the lulav, and the branch tops of the Aravos (not the top of the leaves) should reach slightly below the Hadassim branches • One should be careful to avoid the melachah of tying on Yom Tov when assembling or adjusting his Daled Minim • On the first two days of Yom Tov, one must (halachically) possess the Daled Minim he will be using. Therefore, if one doesn't own a

set, his friend may transfer ownership to him, transferring back ownership once he has performed the mitzvah. One should not transfer ownership to a minor, as a minor is unable (halachically) to transfer it back to the original owner • Common practice is to recite the berachos while the Esrog is upside down (pitum side down); the Esrog is then turned upright and the four species are shaken in six directions • The Daled Minim are not taken on Shabbos and are considered muktzah.

On Chol Hamoed, the weekday Shacharis includes the addition of Yaaleh Veyavo to the weekday Shemoneh Esrei, Full Hallel, Kerias Hatorah, Mussaf and Hoshanos. Lamnatzei'ach is omitted. One should wear nice clothing and celebrate with meals of meat and wine. Some have the custom to wear tefillin on Chol Hamoed while others have the custom not to do so. The restrictions against melachah and work on Chol Hamoed are beyond the scope of this work.

On the first two days of Yom Tov, two Sifrei Torah are taken out. The leining is from Vayikra (22:26-23:44), which discusses the Yomim Tovim and is divided into five aliyos. Maftir (Bamidbar 29:12-16) is leined from the second sefer Torah and pertains to the korbanos mussaf brought on Succos.

The haftarah of the first day of Yom Tov (Zecharias 14:1-21) discusses Milchemes Gog u'Magog, the war that will take place in the End of Days. The Tur (O.C. 490) writes that this victory will occur in the month of Tishrei. The haftarah for the second day of Yom Tov (Melachim Alef 8:2-21) discusses the Chanukas Habayis of the Beis Hamikdash which took place on Erev Succos. On Shabbos Chol Hamoed, Megillas Koheles is read. Succos is the Festival of the Harvest; Koheles describes the futility of materialism, unless it is converted to a spiritual means. Two Sifrei Torah are taken out. Seven aliyos are leined from Shemos (33:12-34:26) which references the laws of Yom Tov and Shabbos. Maftir (Bamidbar 29) corresponds to the day of Yom Tov; this year it is "U'vayom haShelishi". The haftarah (Yechezkel 38:18-39:16) discusses Milchemes Gog u'Magog, detailing the defeat which those nations will suffer.

On Chol Hamoed one sefer Torah is taken out. The four aliyos (Bamidbar 29) pertain to the korbanos brought on each day of Succos. The pesukim included are determined by the day of Yom Tov (they therefore differ from Eretz Yisrael to Chutz L'Aretz).

The Pele Yoeitz, quoting from the Arizal, says that one who is joyous throughout the days of Succos and makes the tremendous effort to avoid any anger and unhappiness will merit a year full of simchah. Rav Yerucham Olshin shlit"za explains that by leaving our homes and entering the fragile edifice of our Succah, we demonstrate that it is not the brick and mortar of our homes that protect us; it is Hashem who provides all our needs. The Sefer Orchos Tzaddikim, despite its many chapters, does not include a chapter on bitachon. Rather, in the chapter Shaar HaSimchah, the Orchos Tzadikim writes extensively about bitachon and how reliance on Hashem

brings a person true happiness. When a person recognizes that he is the child of a most loving and powerful Father in heaven, Who only seeks his ultimate success, he is filled with immense tranquility and happiness. Thus, one who celebrates this Yom Tov and develops genuine bitachon will surely merit simchah for the year ahead.

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Reaching for Moshiach's Sukkah

Rabbi Yaakov Feitman

October 14, 2024

Last year at this time, Klal Yisroel suffered an unprovoked and savage attack on Shemini Atzeres/Simchas Torah. As of this writing, that outrage has not yet ended. Hamas is still holding hostages and many have already been murdered. Thousands of Yidden are still displaced and have not been able to return to their homes. Those who have been called up for military duty are also away from their families, with the obvious emotional, financial and personal ramifications and trauma. As we now approach that disgraceful anniversary, what should our hopes and tefillos be at this time?

First of all, we should remember that leaving our homes to live in the sukkah is considered a kapparah and form of golus (Yalkut Shimoni, Vayikra 653; Pesikta D'Rav Kahana, end of 29). As Rav Yonasan David, rosh yeshiva of Yeshivas Pachad Yitzchok, points out (Kuntrus Sukkos, Maamar 23:5), this is surprising, since sitting in the sukkah is pleasant and evokes our splendid dwelling in the Clouds of Glory. How can this beautiful experience atone for the punishment of exile, which is the embodiment of suffering and distress?

Rav Yonason answers that when we go from home to sukkah, we do so to fulfill a Torah mandate and perform mitzvos.

Furthermore, "in doing so, we are actually leaving the mundane dimensions of Olam Hazeh – this world – and entering the special universe of Hashem's protection. In the sukkah, we are surrounded by the Ananei Hakavod, which transport us to both Eretz Yisroel and the End of Days. Thus, simply by sitting in the sukkah, we replace the sufferings that are attendant to Acharis Hayomim with the enjoyment and sublime splendor of our avodas Hashem in the sukkah."

Let us expand this concept a bit more, since if we merit this exchange, perhaps we can even avoid some of the ravages of Gog UMagog and the last stages of ikvesa d'Meshicha.

Although we often compare Sukkos and Pesach (Sukkah 27a), let's explore some of the contrasts between the two. First of all, we know from the korbanos that all of the days of Pesach are identical, whereas on Sukkos we bring a different korban each day (see Arachin 10a). Tosafos (Taanis 28b, s.v. "V'Yom Tov") explain this distinction with the phrase, "On Sukkos, every day is a Yom Tov of its own, since the offerings are diminished each day, unlike Pesach, when we only recite [the entire] Hallel on the first day." Rav Dovid Cohen, rosh yeshiva of Yeshivas Chevron, uses this definition to explain why the

Torah (Vayikra 23:6) refers to Pesach as a Yom Tov only by the single day of the fifteenth of Nissan, whereas in the case of Sukkos (23:34), the Torah calls it "a seven-day period for Hashem." He concludes that "from the beginning, Sukkos was established as a seven-day Yom Tov, with each day being considered a separate and unique holiday."

We are still puzzled about the essence of this difference and what it means in our personal avodah during these week-long Yomim Tovim. I would like to suggest that this distinction can be understood with another. On Pesach, we have strict rules about who may consume the Korban Pesach with someone else. One must be registered for the Korban Pesach in advance. Otherwise, there can be no sharing. However, when it comes to the sukkah, Chazal (Sukkah 27b) make the point of telling us that "all of Klal Yisroel is worthy of sitting in one sukkah." Rav Yonasan (ibid 4:10; 8:15; 31:7) explains this statement as flowing from the fact that "the protection of the sukkah does not belong to any one individual. It is based in the totality of the nation of Klal Yisroel, unlike the four species, which are meant to praise Hashem" (Medrash, Tehillim 102:19) and therefore must belong to each person independently (lochem). He adds that since Sukkos represents the finality of all the Yomim Tovim (see Maamarei Pachad Yitzchok 9:9, 99:13), its essence is rooted in the World to Come, when we will all be gathered together as one.

This concept is one of the most important facets of Sukkos. First of all, Chazal (Taanis 9a) teach us that Klal Yisroel in the Wilderness had three great leaders (parnassim): Moshe, Aharon and Miriam. We received three gifts from them. The well that traveled with us was in the merit of Miriam. The manna was in the merit of Moshe and the Clouds of Glory were in the merit of Aharon. The Maharal (Netzach Yisroel 53-54) explains that Aharon was the great unifier of Klal Yisroel, which is exactly what the Ananei Hakavod did as well, since we all dwelled under the same clouds.

The Meshech Chochmah (20:18) also points out that Aharon wore on his heart the names of all of the shevatim, reflecting his love for each and every Jew. As the Chevroner rosh yeshiva points out (Zeman Simchoseinu, page 83), this was also reflected by the fact that when Aharon passed away, each and every Jew in Klal Yisroel mourned him personally (Yalkut 764). Thus, the unity of Klal Yisroel is built into the first moments when we received the divine protection of the Clouds of Glory, which were later commemorated by the Yom Tov of Sukkos.

Indeed, Rav Eliyohu Eliezer Dessler (Michtav M'Eliyohu, Sukkos, page 109) writes, "Sukkos, which teaches us to subjugate our very essence – bittul hayeish – to Hashem, automatically results in achdus, since there is no conflict between one person and another. There is no ego and therefore no conceit or self-centeredness. Perhaps for this reason, there is room in the sukkah for all Jews, because no one is pushing anyone away or claiming priority. We are all one. This is most

manifest in the four species with which we daven and say Hallel all of Sukkos. The Chida (Rosh Dovid to Parshas Emor), amongst many others, understands the lulav, esrog, haddasim and aravos, which represent different types of Jews, to be the source of the great joy of Sukkos. Unity results in joy because there is no rancor or acrimony.

The Ramchal (Mesillas Yeshorim 13) adds another dimension to the achdus aspect of Sukkos. He quotes the Medrash (Vayikra Rabbah 30:12), which delineates the four types of Jews represented by the four species. Some have Torah but few good deeds. Some the reverse. Some have neither. Some have both. But all are part of Klal Yisroel. What the Ramchal adds is that this disparity is actually inevitable. "It is impossible," he asserts, "that all of Klal Yisroel should be identical." Therefore, there had to be a mechanism that would unify us despite our differences. This is the Yom Tov of Sukkos.

Rav Dovid Cohen (Zeman Simchoseinu, chapter 33) uses this idea to explain the words of the Rambam (Hilchos Lulav 8:12) that at the original Simchas Bais Hashoeivah in the Bais Hamikdosh, "only the gedolei Yisroel, roshei yeshivos and heads of the Sanhedrin...danced and sang, while everyone else came to see and hear." Rav Cohen raises the obvious question that since all of Klal Yisroel is obligated to celebrate and be b'simcha on Sukkos, why is this event limited to the teachers of Torah and the leaders? He answers that just as the arba minim reflect that every Jew is a precious member of Klal Yisroel, there are levels of greatness and diverse responsibilities. None of this takes away from our achdus, but we must nevertheless recognize those levels of respect, especially on a Yom Tov and in the Bais Hamikdosh. We should add with the Pachad Yitzchok that since Sukkos is the Yom Tov of Acharis Hayomim, the days when the world will achieve perfection, this can only be learned from those who have already achieved a certain degree of perfection in their noble lives.

A good deal of Klal Yisroel and even many gentiles as well have become convinced that we are living in the End of Days. The haftoras of Sukkos are replete with references to that time of redemption, and we all cried over the devastation of last Sukkos, perhaps being a Gog UMagog phenomenon. We asked: What should we do now?

Sukkos brings us to achdus, and we must work on our love for each Jew, the Esrog Yid, the Lulav Yid, the Haddasim Yid and even the Aravos Yid. We all cried over those who were murdered last Sukkos who were not quite religious. That, too, led us to care about those who are different than us. Much of the religious revival of the past year, those who were actively chozer b'teshuvah and those who just put on tefillin or tzitzis for the first time, found a place in our hearts and we in theirs. This, too, is part of Sukkos and part of geulah.

Leaving our homes to go to our beautiful sukkos should remind us of our displaced brethren who have had to endure a

truly bitter golus in our own land. But it gives us an opportunity to recall that we are looking forward to a true geulah, im yirtzeh Hashem. Sukkos is a Yom Tov when each day is different and unique, also inspiring us to continue to grow in our teshuvah and ahavas Yisroel over this Yom Tov. When we were created as a nation on Pesach, we had to separate into different groups, because we were just emerging from the 49th level of defilement and were just beginning to taste kedusha. However, on Sukkos, after a time when we suffered together and mourned together, we must try to sit in the great sukkah of all of Klal Yisroel, hopefully soon not only with the Ushpizin, but with Moshiach Tzidkeinu, bimeheirah beyomeinu.

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from: TorahWeb <torahweb@torahweb.org>
date: Oct 15, 2024, 9:47 AM

Achdus and the Ananei Hakavod Rabbi Daniel Stein

Both mitzvos associated with the holiday of Sukkos, taking the daled minim as well as dwelling in the sukkah, represent achdus - unity. The Medrash compares the esrog, which has an appetizing taste and a pleasing aroma, to Jews who possess both Torah learning and the performance of mitzvos; the lulav, the date palm, which has a sweet flavor but no fragrance, to Jews who learn Torah but lack good deeds; the hadasim, the myrtle, which has an appealing smell but no taste, to Jews who perform mitzvos but are devoid of Torah learning; and the aravos, the bland and odorless willow, to Jews who possess neither Torah learning nor good deeds. We bind all these species together to underscore the necessity of uniting all Jews under the collaborative banner of serving the Ribbono Shel Olam. Similarly, the Gemara (Sukkah 27b) derives from the pasuk, "Every citizen in Yisrael shall dwell in sukkos" (Vaykira 23:42) that all the people of Israel could theoretically dwell in one sukkah, for the sukkah need not be the private property of those sitting within it. Undoubtedly, all of Klal Yisrael inhabiting one sukkah, coexisting under the same roof for seven consecutive days, would be a powerful statement of solidarity and achdus.[1]

Why is Sukkos uniquely suited to forging and reinforcing the bonds of achdus? What aspect of the holiday dovetails with the general notion of unity? Rav Avrohom Schorr (Halekach Ve'halibuv) suggests that the answer is tied to the historical roots of the holiday itself.

According to one view in the Gemara (Sukkah 11b), the sukkah corresponds not to the actual tents used by the Jewish people on their way out of Mitzrayim, but to the Clouds of Glory - the ananei hakavod, that accompanied them and hovered overhead as they traveled throughout the desert. Either way, the Tur (Orach Chaim 625) wonders why the holiday of Sukkos is celebrated in the month of Tishrei and not in Nissan, when Klal Yisrael actually exited Mitzrayim and entered the midbar. The Vilna Gaon (Shir Hashirim 1:4) explains that in

the wake of the sin of the golden calf, the luchos were broken and the ananei hakavod dispersed. Immediately after Yom Kippur, when Hashem forgave the Jewish people and Moshe descended with the second set of luchos, the command to create the Mishkan was issued. In the days that followed, the people set about gathering and collecting materials, and on the fifteenth of Tishrei, construction began. With the commencement of the building of the Mishkan the Clouds of Glory returned. Sukkos marks not the initial appearance of the ananei hakavod, which occurred in Nissan, but their homecoming and restoration on the fifteenth of Tishrei following the sin of the golden calf.

In general, the ananei hakavod reflect achdus in Klal Yisrael. The Gemara (Taanis 9a), attributes the existence of the ananei hakavod to the merit of Ahron Hakohen who was known for his pursuit of peace and love for mankind (Avos 1:12). Hence, when he passed away, they too ceased to function. Perhaps the model for achdus is the Clouds of Glory, because just like in a gas or a cloud, the intermolecular forces are weak, enabling the molecules to move about freely within the container, so too the ideal form of achdus is a supportive and inclusive network that does not restrict individuality or demand uniformity.

The presence of the ananei hakavod was affected by the sin of the golden calf because it entailed an element of division and discord. The Beis Haleivi (Parshas Mishpatim) notes that in truth, only a small group participated in the sin of the golden calf directly, as the pasuk states, "there fell of the people that day about three thousand men" (Shemos 32:28). For this reason, when the golden calf was built and handed over to the unruly mob, they were told "here are your gods" (Shemos 32:4), not "our gods", for everyone else was not particularly invested or interested. However, they all became implicated as a result, and the sin of the golden calf remains a stain on the consciousness of the Jewish people for all generations (Rashi, Shemos 32:34), not because of the act that was perpetrated by a small subset, but because the majority was indifferent to the idolatrous minority in their midst. Discounting the folly of the few as sins of the "other," and tolerating the emergence of "your gods" alongside "our God," fractured the community of the Jewish people and chased away the ananei hakavod.

As a response, the directive to establish the Mishkan, which demanded a coordinated effort to elicit donations and expertise from all sectors of the Jewish people, was intended to heal the divisive wounds left by the golden calf and sow the seeds of unity once again. Indeed, the Mishkan was referred to as the "Mishkan of Testimony" (Shemos 38:21), for the Mishkan "was a testimony to Yisrael that Hashem had forgiven them for the incident of the golden calf" (Rashi). On the fifteenth of Tishrei, once the Mishkan project was underway, the ananei hakavod returned as a symbol of the renewed spirit of achdus that was sweeping through the Jewish camp. According to the Medrash (Tanchuma, Naso 25) the Mishkan brought shalom - "peace" back to the Klal Yisrael, and this phenomenon is

commemorated on holiday of sukkos which is suffused with the theme of achdus, and embodied by the sukkah itself which is often called in our prayers "sukkas shalom" - "the sukkah of peace." May our celebration of sukkos this year inspire and ignite a greater sense of unity amongst our people and precipitate an era of prolonged peace and security.

[1] It seems that these two symbols of achdus correspond to two distinct forms of unity, see The Unity of the Sukkah and the Daled Minim.

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from: Ohr Somayach <ohr@ohr.edu>

date: Oct 15, 2024, 6:30 PM

subject: S P E C I A L S - Taamei Hamitzvos - Sukkos

Reasons Behind the Mitzvos

By Rabbi Shmuel Kraines

"Study improves the quality of the act and completes it, and a mitzvah is more beautiful when it emerges from someone who understands its significance." (Meiri, Bava Kama 17a)

Mitzvah #324-5 (Vayikra 23:29-43)

Sukkos occurs at the time of year when farmers gather in most of the year's crops. It is natural for a farmer to attribute the year's turnover to his hard work and shrewd innovations, and therefore to celebrate this time of year as a milestone of personal achievement. A farmer is liable to feel that he did not need Hashem in the past nor does he need Him in the future. Not only does such a celebration lead a person toward arrogance, self-worship, and sin, but it is also limited to the temporal confines of this world. One cannot celebrate over more than what he possesses, and even this he cannot enjoy if his neighbor possesses more. In Hashem's kindness, He commanded us with a series of mitzvos that guide us to focus our celebration during this time of the year around Him. In this way, the celebration has only a positive effect and the joy is so much greater, as shall be explained.

The beauty of the Four Species arouses joy in the hearts of all who behold them (Sefer Hachinuch). We stand before Hashem and take these species at hand as representatives of the year's produce, thus attributing our successes in the past year to Hashem and rejoicing over His kindness. Gratitude to Hashem always goes hand in hand with increased dedication toward His service, as it is only fitting that we use the bounty that He has granted us for His sake (Chovos HaLevavos). Therefore, we take the Four Species, which symbolize body parts that we are now dedicating to Hashem's service. The Esrog represents the heart, the Lulav represents the spine and the nervous system, the Hadasim represent the eyes, and the Aravos represent the mouth. It is especially appropriate to dedicate ourselves to His service now, after Yom Kippur, when Hashem has atoned for our sins and granted us new life.

We are commanded to dwell in sukkos during the festival of Sukkos, in remembrance of how Hashem protected us from the sun in His Clouds of Glory as He led us out of Egypt. The schach must be made specifically from ground-grown material

so that it resembles a cloud, which forms from vapor that rises from the ground (Sukkah 11b and Shulchan Aruch §625). One might wonder: Hashem could have commanded us to symbolize the Clouds of Glory in another way, such as by making the schach out of fluffy white materials. Why did He focus on the seemingly minor detail that the Clouds of Glory rise from the ground? We may suggest that we use grown-grown material to symbolize the Clouds of Glory so that we will take to heart that all of our hard-earned "ground-grown" accomplishments materialize only with Hashem's help and for the sake of His glory.

Let us appreciate the significance of the original Clouds of Glory that surrounded us in the Wilderness, and then we will apply it to the sukkah. A cloud is the most temporary of shelters and a wilderness is the most bereft of shelter. We seek to recall that element of the Exodus every year as we sit in the sukkah. Though we are no longer in the wilderness and have homes of our own, we remind ourselves once a year that the shelter that this world provides is as temporary as a cloud in the wilderness. Our only reliance, therefore, is upon Hashem, Who sheltered us in the Wilderness and continues to shelter us throughout history. It is imperative that we do so now, at the time that we gather in and appreciate the past year's accomplishments, when we are liable to view our possessions as our permanent acquisitions and to think that we can trust in ourselves.

Another idea we see regarding the original Clouds of Glory is that there was nothing other than Hashem in the Wilderness. We literally lived with Him, for His presence rested visibly in the Mishkan in the center of our encampment and we witnessed His miracles on a daily basis. Just like the Jewish people had no earthly pursuits in the Wilderness, and were therefore able to engage solely in spiritual pursuits, so too, once we realize that this world has no intrinsic and lasting worth, we can serve Hashem wholeheartedly. We sit in the sukkah for seven days, corresponding to the seven decades in a standard lifespan (Abarbanel), to bring attention to the fact that our lives in this world are limited, and that the only way to make them last forever is by filling them with mitzvos that connect us to the Eternal.z

On a deeper level of understanding, dwelling in a sukkah is not only a reminder of how Hashem protected us in His Clouds of Glory following the Exodus; it is also a miniature manifestation of that event. Every year during Sukkos, following the restoration of our relationship with Hashem on Yom Kippur, we live together with Hashem in the sukkah in a state of married bliss. The Kabbalists teach that "the two walls and a handsbreadth" of a sukkah represent Hashem's upper arm, forearm, and hand, encircling us in a Divine embrace.

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INSIDE OUT

Sukkos 5785 Sermon

Rabbi Shneur Ashkenazi

[Rishon Letzion, Israel]

DIRE PROGNOSIS

Moshe came home after visiting his mother-in-law at the hospital. "I heard from the medical staff," he tells his wife, "that your mother is going to be discharged from the hospital and will be moving in with us."

"What?! How? She's so sick!"

"I don't know. All I know is that the doctor said to prepare for the worst..."

BREAK A FAST ON SCHACH?

The Maharil, Rabbi Yaakov ben Moshe Segal, is considered the father of Ashkenazi customs. This sage, who lived in Germany, led Ashkenazi Jewry about 600 ago and compiled the first collection of minhagim and rulings accepted in these lands.

In the laws of Sukkah, the Maharil writes an interesting and unusual ruling: "Immediately after Yom Kippur, every person should begin building a Sukkah, because the days of Teshuvah are over, and the first sin that might come, G-d forbid, should be preempted by starting with a mitzvah, fulfilling the verse, They go from strength to strength." As soon as one returns home from shul on the evening after Yom Kippur, one should begin preparing the Sukkah in order to stay spiritually elevated and continue the momentum achieved on the holiest day. The Shelah (R' Shaya Halevi Horowitz, the Shnei Luchos HaBris) is even more particular (Amud HaTeshuvah, Yuma):

"Immediately after Havdalah, before eating, one should discuss the Sukkah with one's household—how it should be built and where—though one should not delay eating too long, as the meal itself is a mitzvah since it is a Yom Tov."

Astonishing! Even before breaking the 26-hour fast, there is discussion about building the Sukkah!

One might wonder: What's the rush? On the night after Rosh Hashanah, we don't talk about preparing for Yom Kippur.

After the Purim meal, we don't immediately discuss preparations for Pesach, even though those preparations are more complex than for Sukkos! If the idea is to go from one mitzvah to the next, as the Maharil says, why isn't it enough to move on to the mitzvos of Havdalah and the break-fast meal, which are also significant mitzvos? Even the Shelah emphasizes that one shouldn't delay discussing the Sukkah and should eat the festive meal.

Why focus on the Sukkah rather than on purchasing the four kinds (lulav, esrog, hadasim, arovos), which can sometimes be more complicated than building the Sukkah? (By the way, regarding the involvement in mitzvos between Yom Kippur and Sukkos, Rabbi Yonasan Eybeschutz offers a beautiful hint: the numerical value of the word "Satan" is 359, while a year has 365 days. This means that Satan takes a break on six days of the year: Yom Kippur, the four days between Yom Kippur and Sukkos, when Jews are occupied with the mitzvos of the holiday, and the first day of Sukkos itself, when the mitzvah of the Sukkah and lulav protects the Jew from sin. However, this

idea only strengthens the central question: why the rush to start with the Sukkah immediately after the fast when there are still four days dedicated to it?)

BUILD OUT HOLINESS

Exactly 80 years ago, on the first day of Chol HaMoed Sukkos 5705 (1944), the Lubavitcher Rebbe wrote a powerful idea that sets a clear and correct priority for the coming year (printed in Likkutei Sichos vol. 29, p. 492).

Sukkos serves as a bridge between holiness and reality. This wonderful Yom Tov conveys an illuminating message about the sanctity of life and the sacred potential in every moment of ordinary existence. A Jew, standing exhausted on the night after Yom Kippur, feels as if they have been cast out of paradise, like someone who has been tossed about on a roller coaster at a theme park. How can one maintain the spiritual level of Yom Kippur? What will happen when they go home to eat and drink? Sukkos provides an amazing answer: holiness never stops; rather, you extend it into the real world. The greatest mitzvah is to live, specifically in this physical, which is why G-d, who commanded you to fast on Yom Kippur, now sends you home—to eat, drink with your family, and celebrate life.

On Sukkos, nothing in life changes; you simply live it within the walls of the Sukkah, transforming ordinary existence into a mitzvah. The mitzvah of the Sukkah is "you shall dwell in it as you dwell in your home," meaning to live in the Sukkah just as in your house. Every routine act within the Sukkah is a mitzvah. When a family sits to eat in the Sukkah, it's a mitzvah. When a Jew invites friends to share a beer and snacks in the Sukkah, it's a mitzvah. Reading a (kosher) book in the Sukkah—a mitzvah. Managing a (kosher) business from the Sukkah—it's the will of G-d.

Sukkos reminds us that what seems lowly and disconnected from holiness is, in fact, the greatest holiness. Eating is how we exist in the world, bringing holiness into the physical body. Running a family and sharing a festive meal with them is how we raise generations of joyful, vibrant Jews. These are the moments children will cherish for generations, reminding them of the sanctity of the holiday table and the beauty of the Jewish family. Going to work to provide for the family is how we extend the boundaries of holiness and bring G-d into the marketplace, the true arena of life.

A HUG'S LIFE

Let's delve deeper with a unique concept: the shape of the Sukkah hints at the importance of life itself. Look at the Sukkah walls around you and notice something interesting: the minimum size of a kosher Sukkah is two full walls and a small third wall the width of a handbreadth (though for practical halachic reasons, people usually build a larger Sukkah with at least two full walls and a third wall of seven handbreadths, and ideally four walls).

Rabbi Chaim Vital offers a beautiful explanation in Pri Etz Chaim: the two walls and a handbreadth represent the shape of

a hug, as it says in Song of Songs, "His left hand is under my head, and His right hand embraces me." The beloved describes the special connection between herself and her lover, where his left hand supports her head, and his right arm embraces her. The first part of the verse describes the relationship between us and G-d during the High Holidays of Rosh Hashanah and Yom Kippur. G-d reveals His attribute of strict justice, placing serious demands on each of us, examining and testing how faithful we are to the mission He has given us. His left arm is under "my head," referring to the upper, spiritual parts of a person. G-d addresses the spiritual aspects of our being, the head, heart, and emotions, and evaluates them. The second part of the verse, "and His right hand embraces me," describes the relationship during the second half of Tishrei: during Sukkos and Simchas Torah. At that time, G-d reveals His right side, the side of kindness and love, rejoicing in the very existence of every Jew and taking pleasure in being in their company. This hug is beautifully reflected in the shape of the sukkah, made up of two full walls and a handbreadth. A simple hug involves two long parts of the arm and the hand itself. The arm consists of the upper section between the shoulder and elbow, a long forearm between the elbow and the hand, and the hand itself. When someone hugs, the upper arm wraps around the right side of the person being embraced, the middle part of the arm wraps around their back, and the hand wraps around a small part of the front – just like the sukkah's two walls and a handbreadth that warmly embrace the Jew.

The central advantage of a hug is that it is the only expression of love that surrounds the entire body. While a kiss, words, and eye contact are directed toward the face—the upper, more refined part of the person—and express appreciation for the spiritual qualities of the beloved, a hug envelops the whole body. The hugger wraps their arm around the entire body of the one being hugged, embracing even the lower, less refined parts—the flesh and bones—with warmth and love.

Through the hug of the sukkah, G-d conveys a tremendous message: "You are entirely Mine." All your physical needs and material pursuits are all done in My name and for My mission. You are My representative in the real world, where life truly happens. While on Rosh Hashanah and Yom Kippur, you retreated from life and dedicated your mind and heart to Me, on Sukkos I ask you to re-enter life and bring Me there. Discover the holiness hidden within reality.

STORY: SHABBOS PEACE

The following beautiful story I heard from my uncle, Rabbi Nachman Yosef Twersky: A family in Crown Heights, Brooklyn, was going through a crisis. The eldest son, an 18-year-old boy, had a falling out with his parents and left home. He rented an apartment in Manhattan and would call once a month to let them know he was alive. His brokenhearted mother couldn't sleep at night. What was he eating? What was he wearing? How was he paying the rent? When was he going to sleep?

She had a private audience with the Lubavitcher Rebbe and asked simply: "How can I bring him home?" The Rebbe gave an answer that seemed unrelated to the question: "Invest in the Shabbos table." She was puzzled—how would this help a child who hadn't been home in ages and had left his tefillin behind? But a Chossid doesn't ask questions. On Sunday morning, she asked each of her children what they liked to eat the most. One wanted ice cream, another chocolate cake, and yet another asked for schnitzel and fries. On Wednesday, their father came home from work half an hour early and sat with a friend to prepare a nice thought to share at the Shabbos meal. When Friday night came, they returned from shul to a magnificent table.

Tablecloths, napkins, and all sorts of delicious foods. Next to each child's chair was their favorite dish along with a small note: "I love you, Mom." The parents were calm. The mother didn't yell when the cup spilled on the tablecloth. The father didn't fall asleep at the table; instead, he looked at the report cards the children brought from school and, to his amazement, discovered that each one was learning in a different class with their own pace of progress... He asked, took an interest, and a heavenly atmosphere surrounded them. The next week, the miracle happened again: Mom asked ahead of time what each child wanted to eat, Dad was patient and alert at the table, and Friday night became a romantic experience that everyone looked forward to all week.

After two weeks, the boy called home. His brother answered the phone and excitedly said, "A miracle happened—Dad and Mom started loving us." The boy didn't believe it. He remembered a tense and angry home where everyone grumbled at each other. The truth was that it wasn't easy living alone in a rundown basement in Manhattan. He decided to come home for one Shabbos meal to see what they were up to. His parents welcomed him with hugs and kisses, and by the end of the meal, he left in defiance. The next week, he came a few minutes earlier, and the week after that, even earlier, until he returned home...

The same applies to hosting friends in the Sukkah. It is a way to expand the circles of holiness and bring other Jews, who may not know the traditions, into the home and make them feel the beauty of a Jewish holiday.

BROTHERS & PARTNERS

The mission in life itself is most prominently expressed in the weekly Torah portion that is read this year for three weeks: V'zos HaBracha. Moshe bids farewell with a blessing for each of the tribes, but something unusual happens with regard to the two younger tribes of Leah, our matriarch: Yissacha and Zevulun. While all the other tribes received separate blessings in their own verses, Yissacha and Zevulun are blessed together in a single verse. Even more surprising, Moses places Zevulun before Yissachar and only mentions Yissachar as secondary to him. He begins by saying, Rejoice, Zevulun, in your going out—rejoice, Zevulun, in your ventures into the world, since

the children of Zevulun were skilled merchants who sailed the seas to export and import goods, and Yissachar in your tents—the tribe of Yissachar, who remained in the tent of Torah. This is surprising because Yissachar was older than Zevulun; he was the fifth son of Leah, while Zevulun was the sixth and youngest. Moreover, Yissachar was far more prominent: the tribe of Yissachar was known for its scholarship and brilliance; its members became the judges of the Sanhedrin, sanctifying the new moon and shaping Jewish law, while the children of Zevulun were simply working people, businessmen, traders. What is even more astonishing is that this is a deliberate occurrence happening for the second time: Yaakov, when blessing his sons before his passing, also placed Zevulun before Yissachar. This was highly unusual, as Yaakov took great care to bless his sons in the order of their birth, yet he made this one exception and placed Zevulun before Yissachar. How is it possible to prioritize the merchant over the scholar? Rashi provides the common explanation: the two brothers were partners. Yissachar and Zevulun had an agreement to share spiritual merits: Yissachar would study Torah while Zevulun would provide financial support. Yissachar would earn spiritual merit, and Zevulun would share half of it. Therefore, the Torah places Zevulun before Yissachar, because his Torah depends on his brother Zevulun's support; without him, nothing would happen.

This is the meaning of the verse It is a tree of life to those who uphold it. It says to those who uphold it and not "to those who learn it" or "the wise." For the Torah depends on Zevulun, who upholds it, ensuring it doesn't fall.

Rabbeinu Bechai adds a deeper meaning to Moshe's blessing: Rejoice, Zevulun, in your going out"—meaning, "Rejoice, Zevulun, when you leave (go out of) this world after 120 years, because then you will see everything you created with your contributions." When a member of Zevulun ascends to Heaven, he will be judged for his actions in this world and immediately sent to the Garden of Eden. He won't understand why—after all, he was just a hardworking man providing for his family. But the angels will tell him: "You are here because you learned thousands of hours of Torah and fulfilled millions of commandments." He will be surprised and say, "There must be some mistake—I didn't learn so much or do so many mitzvos." However, the angels will explain that he is reaping the merit of all those who studied because of him, and it is all credited to him.

A DIVINE BUSINESS

While this explanation is beautiful and important, it still raises a question: How is the supporter mentioned before the learner? After all, Zevulun's merit is only through supporting Yissachar, so why is he mentioned first?

Chassidic teachings offer a revolutionary understanding of Zevulun's role. Those who work to provide for their families are not just assisting Yissachar—they are, in certain ways,

fulfilling the purpose of creation even more than Yissachar (see Likkutei Sichos vol. 30, p. 136ff).

Businesspeople transform the world; they break through boundaries and bring G-d into places where He is not readily revealed. Despite the tremendous respect due to Torah scholars, a rabbi's ability to change reality is limited. When a rabbi says something, people might nod and think, "Well, you don't really understand the challenges I face in the real world." But when a doctor, lawyer, mechanic, mailman, or crossing guard, tells his friend, "Pay attention to family purity because it will change your life," it sinks in deeply.

When someone working to make a living puts a charity box in his business and explains its purpose to his employees, when he organizes a Mincha prayer or a Torah study session in the middle of the day, or when he checks in with a colleague about their mezuzah or tefillin—it brings the light of holiness into the marketplace.

After the Yom Kippur War, the mood in Israel was gloomy. The sadness spread overseas, and a wealthy American Chossid named David Deitsch entered the Rebbe's office and asked what he could do for the Jewish people in Israel. The Rebbe said that people in Israel needed livelihoods, and strong factories should be established to provide employment. Deitsch tasked his children with the mission, and his son-in-law, R. Meir Zeiler, moved to Kiryat Malachi. He founded a successful textile factory named Plotex, which produced fabrics and provided jobs for hundreds of families. Production grew, and Zeiler began participating in prestigious fabric exhibitions in Europe. But then he encountered a problem: the exhibitions ran from Wednesday to Sunday, and he had to close his factory for a full day for Shabbos. He didn't hesitate; two hours before Shabbos, he would hang a sign on his booth saying the space was closed for the Jewish day of rest. One day, he visited the Rebbe's secretary and shared his solution to the Shabbos issue. Shortly afterward, the secretary informed him that the Rebbe suggested a different approach: "The sign about Shabbos should be hung as soon as the exhibition opens on Wednesday." On the surface, this was practical advice for his business: if customers saw the sign just before Shabbos, the booth would already be closed, and he could miss out on potential sales. But if they saw it two days earlier, they would know to visit Zeiler before anyone else. On a deeper level, the Rebbe conveyed a powerful message: G-d doesn't send a person to Paris just for business; He can provide sustenance in Jerusalem. Hashem sends a Jew to the far reaches of the world so that he can be a living sign for Shabbos. So that in places where rabbis might never reach, Jews will remember that there is a Creator of the world. That's why the first thing you do when setting up the exhibition is to hang the Shabbos sign (indeed, as the verse states, Shabbos is a sign between G-d and the Jewish people).

Once, on the eve of Rosh Hashanah, there was a prestigious exhibition in Belgium. At the start of the event, Zeiler posted a

sign announcing that his booth would close before the holiday began. At 1:30 p.m. on the day of the holiday, he noticed a commotion outside his booth. An elderly man with gray hair angrily shouted, "It's not fair that you're closing your booths because of your holiday. This is an international exhibition!" Zeiler calmly approached the man and asked where he was from. "Chile," the man replied. Zeiler recognized that the accent wasn't South American and asked again, "Where did you come to Chile from?" "I am from Poland," the man replied in fluent Yiddish. They went inside, and the man shared his painful story: he was 12 when World War II broke out, and he endured the horrors of Hitler, may his name be erased. Zeiler gently asked, "Please, for once in your life, put on tefillin, and we will celebrate your Bar Mitzvah." Surprisingly, the man agreed and rolled up his sleeve. As soon as he began to recite the Shema, he burst into uncontrollable sobs that shook his entire body. When he finished, he kissed Zeiler on the cheek and collapsed in exhaustion. Zeiler then inquired about the man's business in fabrics. "Fabrics? I'm not in the fabric business—I deal in fish, but lately, I've been considering entering the fabric industry..." Zeiler concluded, "We didn't make much business at that exhibition, but we knew why we had come—to help a Jew from Poland, who had ended up in Chile, put on tefillin on the eve of Rosh Hashanah. And we knew something else: this year would be a good one." Moshe places Zevulun first and says, Rejoice in your going out—rejoice in the immense mission that is placed on your shoulders, one that brings G-d's presence into the lower realms and begins the process of redemption.

The Sukkah, straight from the holiness of Yom Kippur, is when we go out into the outdoors, into the world, to usher in the eternal time of the ultimate Sukkah, the Sukkah of Dovid Hamelech with the coming of Moshiach now!

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from: **Ohr Somayach** <ohr@ohr.edu> date: Oct 15, 2024, 6:46 PM subject: Parsha Q&A - Succot
Succot According to the Torah, what three basic requirements define a material as valid for use as a succa roof? It must grow from the ground, no longer be connected to the ground, and not be receptive to tumah (ritual defilement).

If the succa causes discomfort (e.g., it's too cold) to the extent that under similar conditions you would leave your very own house, you are exempt from the mitzvah. Why? Because the commandment of living in a succa is to dwell in the succa for seven days the same way you dwell in your house the rest of the year. (Mishna Berura 640:13)

What two things are forbidden to do outside of the succa all seven days of the festival? Eat (an 'established' meal) or sleep. (Orach Chaim 639:2)

What is the absolute minimum number of meals a person is required to eat in the succa during the seven day holiday? One. Eating a meal in the succa the first night of Succos is a requirement. The rest of the festival, a person can eat 'snacks'

which are not required to be eaten in a succa. (Outside Israel, one must eat a meal the second night of Succos as well. However, there is no requirement to live outside Israel!) (Orach Chaim 639:3)

Besides referring to the tree and its fruit, what does the word "esrog" mean literally? Beauty. (Ramban Vayikra 23:40)

What is the minimum length of a lulav? Its spine must be at least 4 tefachim (halachic handbreadths).

What is the maximum percentage a person is required to add to the purchase price of his esrog in order to obtain an esrog of greater beauty? 33.3% (Orach Chaim 656:1)

On the Shabbos that occurs during Succos, we read the Book of Koheles, in which King Solomon refers to himself as "Koheles." Why is King Solomon called Koheles? Because he gathered (kihale) vast wisdom, and because he, as king, gathered the nation on Succos after the Sabbatical year. (Rashi, Koheles 1:1)

What prohibition could a person transgress simply by sitting in the succa on the eighth day of Succos? Bal Tosif - "Do not add to the mitzvos." The commandment to live in the succa applies for only seven days. To sit in the succa on the eighth day with intent to fulfill the mitzvah transgresses "bal tosif." (Orach Chaim 666:1)

We hold a tallis over the heads of the people who read the end of the Torah and the beginning of the Torah. Why?

It represents the wedding canopy, symbolizing that through the Torah we wed ourselves to Hashem.

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from: **Rabbi Kaganoff** <ymkaganoff@gmail.com> date: Oct 14, 2024, 8:32 AM subject: Hallel

To prepare the halachos for the coming Yom Tov season, including the laws of eruv tavshillin, there are numerous articles on the website RabbiKaganoff.com that can be found with the search engine words: chol hamoeid, eruv, esrog, muktzah, sukkah, Sukkos, Yom Kippur and Yom Tov.

The Special Mitzvah of Reciting Hallel

By Rabbi Yirmiyohu Kaganoff

Hallel is our unique praise to Hashem that is reserved for special occasions. Whenever the Jews survived a crisis, they responded by singing Hallel. Thus we sang Hallel when we crossed the Yam Suf and again after the allied kings of Canaan were defeated in the days of Yehoshua. Hallel was sung when Devorah and Barak's small force defeated the mighty army of Sisra and when the huge army of Sancheiriv fled from Yerushalayim. It was also sung when Chananyah, Mishoel, and Azaryah survived Nevuchadnetzar's fiery furnace and when the Jews were saved from Haman's evil decrees. After each of these events, Jews recited Hallel to thank Hashem for their miraculous salvation (Gemara Pesachim 117a, see Rashi; cf. Rashbam). In the same vein, Chazal instituted the recital of Hallel to commemorate Yomim Tovim and days when miracles happened to the Jewish people. The Gemara teaches that we recite the full Hallel eighteen days every year in Eretz

Yisrael and twenty-one days in Chutz La'Aretz. These days include: The eight days of Sukkos/Simchas Torah (nine days in Chutz La'Aretz), the eight days of Chanukah, the first day(s) of Pesach and Shevuos (Arachin 10a). Each of these days is either a Yom Tov or commemorates a miracle. Full Hallel is not recited on Rosh Chodesh because it is neither a full Yom Tov nor does it commemorate a miracle (Arachin 10b). (We will soon discuss the partial Hallel that we recite on Rosh Chodesh and the last days of Pesach.) Hallel includes Chapters 113-118 of Tehillim, with some of the verses repeated.

WHY DO WE RECITE THESE SPECIFIC VERSES?

The Gemara says that these chapters of Tehillim were chosen for Hallel because they mention five unique events: (1) The Exodus from Mitzrayim, (2) The Splitting of the Yam Suf, (3) The Receiving of the Torah, (4) The Resurrection of the Dead, and (5) The Travails of the Coming of Moshiach.

(1) The Exodus from Mitzrayim is explicitly mentioned in the pasuk, "B'tzeis Yisrael Mi'mitzrayim," "when Yisrael left Egypt."

(2) The Splitting of the Yam Suf is implied in the pasuk, "Hayom ra'ah vayanos," "The Sea saw and fled."

(3) Receiving the Torah is alluded to in the pasuk, "He'harim rakdu k'eilim," "The mountains danced like rams." This refers to the mountains that danced in excitement when the Jewish people received the Torah.

(4) The Resurrection of the Dead is implied by the pasuk, "Es'haleich lifnei Hashem b'artzos hachayim," "I will walk before Hashem in the land of the living," thus alluding to a future time when the deceased will return to life.

(5) The Travails of the Coming of Moshiach is implied by the pasuk, "Lo lanu Hashem," "Not for our sake, Hashem." This pasuk alludes to several calamitous events that will transpire in the era preceding Moshiach's arrival. This is why Chazal included these specific chapters of Tehillim in Hallel (Pesachim 118a).

WHY ARE PARTS OF THE HALLEL REPEATED?

The practice of repeating some psukim of Hallel is already mentioned in the Mishnah (Sukkah 38a). Many interpretations are suggested for this custom. Rashi explains the reason for this custom as follows. From the words "Hodo Lashem ki tov" until "Pischi li shaarei tzedek" (Tehillim 118:1-18), every theme mentioned is repeated. After "Pischi li" this style ceases. However, in order to make the rest of the Hallel continue this poetic style, the custom is to repeat these last psukim.

WHY DO WE SPLIT A PASUK IN HALF?

During Hallel, we divide the pasuk "Ana Hashem Hoshia Na, Ana Hashem Hatzlicha Na" in half and recite it as two different psukim. This practice is already mentioned in the Gemara (Sukkah 38b). Normally, it is forbidden to divide a pasuk except to teach schoolchildren who may find it too difficult to learn the explanation of an entire pasuk at one time

(Gemara Megillah 22a). Why are we permitted to divide this pasuk during Hallel?

Tosafos (Sukkah 38b) explains that this pasuk is different because it was originally recited as part of a conversation between Dovid HaMelech and his family. Dovid's brothers declared "Ana Hashem Hoshia Na" and Dovid responded "Ana Hashem Hatzlicha Na" (Pesachim 119a). Therefore, even though it was subsequently written down as one pasuk, it is treated as two separate statements during Hallel.

WHY IS HALLEL RECITED STANDING THE WHOLE YEAR, BUT SITTING AT THE SEDER?

Most mitzvos are performed while standing and there are additional reasons why Hallel should be recited standing. Hallel testifies to Hashem's miracles and wondrous deeds, and testimony must be made while standing (Mishnah Berurah 422:28). Furthermore, the pasuk in Tehillim (135:1-2) declares, "Sing praise, servants of Hashem who are standing," implying that this is the proper way to give praise (Shibbolei Leket).

On the other hand, at the Seder Hallel is recited sitting because this demonstrates that we are freemen (Shibbolei Leket). Someone who recited Hallel on a holiday while sitting does not need to repeat it (Mishnah Berurah 422:28, quoting Pri Megadim).

WHEN SHOULD ONE RECITE HALLEL?

Chazal derive from the verse of Hallel, "From when the sun rises in the east until it sets, shall Hashem's name be praised," that Hallel should be recited by day and not by night (Gemara Megillah 20b). Although the day begins when the eastern horizon lights up (amud hashachar), Chazal ruled that Hallel should not be said until after sunrise.

One should preferably recite Hallel immediately after Shacharis. However, if one failed to do so, one can recite Hallel the entire day. The exception to this rule is when we recite Hallel on Pesach night as part of the Haggadah, since the miracle took place at night. Many communities have the custom to also recite Hallel in shul that night.

MAY ONE LEAN WHILE RECITING HALLEL?

Resting one's weight on a table or shtender in such a way that one would fall if the support was removed is considered the same as sitting. Therefore many poskim contend that one may not lean while reciting Hallel (Magen Avraham 422:11). However, some poskim (Beis Mayer; Biur Halacha) maintain that it is acceptable to rest one's weight on a stand or table while reciting Hallel.

WHY IS HALLEL ON SUKKOS DIFFERENT FROM HALLEL ON PESACH? Why do we recite the full Hallel every day of Sukkos, but only on the first day of Pesach?

The Gemara gives a surprising answer. On Sukkos, we recite full Hallel daily since each day of Sukkos had a different korban in the Beis HaMikdash, while on Pesach, we do not recite full Hallel every day because the same korban was offered every day. Thus we see that to recite Hallel it is not

sufficient that it is a Yom Tov; there must also be something novel about the day.

In a similar vein, we recite Hallel every day of Chanukah because the miracle became greater every day, as the oil miraculously continued burning. Therefore, each day is considered a new Yom Tov (Tosafos, Taanis 28b s.v. v'yom). The Midrash provides a different reason why the full Hallel is not recited on Pesach -- we should not recite Hallel at the time when our enemies suffered (quoted by Shibbolei Leket #174). There is no Hallel on Rosh HaShanah and Yom Kippur because one should not sing on days when judgment is being rendered (Arachin 10b). Rambam explains that these are not days of total simcha, and that Hallel must only be recited on days of complete simcha (Hilchos Chanukah 3:6).

HALLEL ON PURIM?

Why do we not recite Hallel on Purim? After all, we do celebrate the tremendous miracle that transpired by saying the prayer Al HaNisim and doing many mitzvos. The Gemara gives three answers. (1) Because the miracle of Purim occurred outside Eretz Yisrael. (2) Because reading the Megillah is a form of Hallel. (3) Because in Hallel we say, "Praise Him, servants of Hashem," and we are still servants of Achashveirosh (Arachin 10b).

There is a practical difference between these opinions. According to the second opinion, someone who has no Megillah to read on Purim would be required to recite Hallel! Indeed, Rambam appears to rule like this opinion (Hilchos Chanukah 3:6).

PARTIAL HALLEL

Why do we say only a partial Hallel on Rosh Chodesh and the latter days of Pesach. Reciting partial Hallel on these days originated as a minhag and not as a takanah of Chazal. Reciting partial Hallel on Rosh Chodesh as a custom is mentioned in a puzzling story.

The Gemara (Taanis 28b) relates that the Amora Rav went to Bavel. [It is unclear whether this meant the country of Bavel (Babylonia), in the environs of present day Iraq, or the city of Bavel (Babylon).] Rav was perturbed when the congregation began reciting Hallel after the repetition of Shemoneh Esrei on Rosh Chodesh. He was about to interrupt them. However, when he noticed that they were skipping parts of the Hallel (presumably similar to what we do), he chose not to interrupt them, saying, "I see that they are observing a custom of their fathers."

Rav's reactions seem very enigmatic. Why was he so concerned about their reciting Hallel that he was prepared to interrupt them in the middle? Furthermore, why did the fact that they omitted something make him change his mind? And, finally, why did he justify their practice on the basis that it was a custom of their fathers? To understand what happened, we need to understand what is wrong with reciting Hallel on days not included in Chazal's takanah.

The Gemara teaches us that someone who recites Hallel every day is a blasphemer (Shabbos 118b). What? A blasphemer! What's so terrible about reciting Hallel daily? The Maharal explains as follows: Non-believers sometimes ask that if Hashem is all-powerful, why does He allow evil to exist? Why aren't all evildoers immediately destroyed? But to believers this is not a question at all, because they understand that Hashem allows the world to exist naturally without His interference. If Hashem destroyed evildoers, His existence would be so obvious that there would be no reward for those who do His will. Therefore, Hashem allows the world to function without His obvious involvement.

However, occasionally the need arises for Hashem to perform a miracle. When this happens, Hashem's demonstrates his presence and the world temporarily switches to a miraculous mode. We commemorate these special occasions by reciting Hallel and celebrating the revelation of Hashem's presence. But reciting Hallel on an ordinary weekday implies that Hashem's control over the world should always be obvious. This leads to blasphemy, because if Hashem's control is obvious, non-believers can ask why evildoers exist and why Hashem doesn't destroy them. Thus, the non-believer interprets saying Hallel every day as proof that Hashem is powerless to stop the forces of evil. This is, of course, terrible blasphemy (Gevuros Hashem #61). This is why Rav was so disturbed when he noticed the people of Bavel reciting Hallel on a day that is neither Yom Tov nor a day when a miracle occurred.

WHY DID RAV INDEED NOT STOP THE RECITAL OF HALLEL?

Why did Rav change his mind when he realized that the people were omitting parts of Hallel?

Although Rishonim record variant customs as to which parts of Hallel are omitted on Rosh Chodesh, every custom I have seen, as well as the usual practice today, omits the passages that include the words "Lo lanu" and "Ahavti" (see Rashi, Taanis 28b s.v. di'midolgi; Rambam, Hilchos Chanukah 3:7). These omissions delete two of the five essential components that make the Hallel a unique praise. By skipping these passages, what is left is indeed a beautiful praise, but not a fulfillment of the mitzvah of Hallel.

Only when one recites the full Hallel on a weekday is it considered blasphemy. Therefore, the custom of the community of Bavel was to recite a partial Hallel on Rosh Chodesh, thus praising Hashem for his wondrous deeds without performing an act that could, G-d forbid, imply blasphemy. This is why Rav saw no reason to interrupt them.

DO WE RECITE A BERACHA ON "HALF-HALLEL"?

As we mentioned, Hallel on Rosh Chodesh is a custom and not a takanah of Chazal. Do we recite a beracha before reciting this partial Hallel, since reciting it is technically not a mitzvah but a custom? This question is disputed by the Rishonim.

Rambam rules that one does not recite a beracha before doing a custom (Hilchos Chanukah 3:7). This approach is the prevalent custom among the Sefardim and Edot HaMizrach in Eretz Yisrael, who do not recite a beracha on Hallel on Rosh Chodesh (Shulchan Aruch, Orach Chayim 422:2). Tosafos (Taanis 28b), however, rules that one may recite a beracha on Hallel on Rosh Chodesh and the last days of Pesach, and this is the universal practice among Ashkenazim (Rema).

DOES ONE RECITE "HALF-HALLEL" WHEN

DAVENING IN PRIVATE? The Gemara rules that an individual need not recite partial Hallel on Rosh Chodesh, but that once he began reciting Hallel he should complete it (Taanis 28b). The custom among Ashkenazim is to recite partial Hallel with a beracha even when davening alone. However, one should make an effort to recite the Hallel together with the tzibur in order to avoid any shaylah. For this reason, if someone arrives late in shul, he should recite the Hallel with the tzibur and daven afterwards. If he is in the middle of Pesukei D'zimra when the tzibur begins Hallel, he should recite the Hallel with the tzibur as if it is part of Pesukei D'zimra (Mishnah Berurah 422:16).

ORDERLY HALLEL

Hallel, like Shemoneh Esrei, is one of the prayers that must be recited in order (Megillah 17a). If someone misses a word or sentence he must return to the place he omitted (Rema, Orach Chayim 422:6).

I was once in a shul on Chanukah when the chazzan inadvertently skipped Lo Lanu and recited the subsequent paragraph, Hashem Zacharanu. The chazzan, who was a talmid chacham, upon realizing his error he recited Lo Lanu and then repeated Hashem Zacharanu. Although the lay people in the shul did not understand why the chazzan repeated the paragraph, he indeed followed the correct procedure.

WOMEN AND HALLEL

Are women required to recite Hallel?

The Mishnah implies that women are not obligated to recite Hallel (Sukkah 38a). This is because Hallel is a time-bound mitzvah from which women are absolved. However, some poskim rule that women are obligated to recite Hallel on Chanukah and Pesach since they are recited over miracles that benefited women. According to these poskim, women are absolved from Hallel on Sukkos and Shevuos since it is recited only because of Yom Tov and not because of a miracle (see Tosafos, Sukkah 38a s.v. Mi; Toras Refael, Orach Chayim #75).

The logical basis for this distinction is that women are required to keep mitzvos that are observed because of miracles that benefited them. This is why they are required to kindle Chanukah lights, to hear Megillah on Purim and to drink the four cups of wine at the Seder (Megillah 4a, Shabbos 23a; Pesachim 108b). (For further discussion of this question, see Shu"t Beis Shearim #359; Sdei Chemed; Halichos Beisah pg. 56.)

To the Jew who yearns to make Hashem's presence an integral part of his life, nothing is more distressing than when Hashem hides His presence. Yet, in today's world, not only is Hashem's presence hidden but much of modern society ignores His existence altogether. How can we safeguard ourselves from this influence? Reciting Hallel with tremendous emotion and reliving Hashem's miracles rekindles the cognizance of Hashem's presence. The moments that we recite Hallel can encapsulate the most fervent experience of His closeness. In the merit of joyously reciting Hallel, may we see the return of the Divine Presence to Yerushalayim and the rededication of the Beis HaMikdash, speedily in our days.

from: Torah Musings <newsletter@torahmusings.com> date: Oct 15, 2024, 11:01 AM subject: Torah Musings Daily Digest for 10/15/2024

by **Rav Daniel Mann**

How to Acquire Borrowed Araba'a Minim?

Question: I know that to share a set of lulav and etrog (=l&e), one has to give it to his friend as a matana al m'nat l'hachzir (=mamlh; a present on condition to return it to the original owner). However, I see people just handing it to another without speaking or doing anything special. Is that sufficient? Answer:

First, we note that the only question is on the first day of Sukkot (regarding the second day in chutz la'aretz, see Be'ur Halacha to 649:5), regarding which the Torah (Vayikra 23:40) says that one must own the l&e he uses (Sukka 41b). Afterward, it must only not be stolen (Shulchan Aruch, Orach Chayim 649:2). For mitzvot such as l&e, tzitzit, and kiddushin, where one can fulfill the mitzva only if he owns the relevant object, the owner can facilitate his friend's mitzva if he gives it to him as a mamlh. Not only can this work, but if the owner effectively lends them for these purposes without discussing the halachic mechanism being employed, we generally assume the parties intend to apply the correct mechanism, i.e., mamlh (see Shulchan Aruch in: OC 658:5; OC 14:4; Even Haezer 28:19. Differences might exist between these areas of Halacha based on the natures of the need for ownership – see Taz, OC 14:5). Practically, lending and mamlh are almost identical. Halachically, though, the mechanism of lending keeps the basic ownership unchanged, and mamlh transfers ownership to the recipient, assuming he fulfilled the condition of returning the object properly (see Shulchan Aruch, OC 658:4). Language that ostensibly implies the use of a mechanism other than mamlh, could possibly prevent the recipient's ability to fulfill the mitzva (see ibid. 3). Giving a l&e with the understanding that the recipient needs to own them to fulfill the mitzva, without saying anything can be better. The matter is questionable if the people (especially the owner) lack the knowledge that ownership is needed, in which case someone should explain what is needed. Details/opinions on the impact of lack of knowledge are beyond our scope (see Magen

Avraham 678:3; Halichot Shlomo, Moadim II, 11:7; Dirshu 658:12). But again, silence and general intention work for semi-knowledgeable people. From discussion of intention and speech we move to actions (i.e., a kinyan), which are required to acquire something. Regarding a present of a l&e, there are two candidates for the kinyan used: 1) Yad (the object's presence in the recipient's hand); 2) Hagbaha (lifting the object). Relying on hagbaha has problems. An acquirer must lift the object either three tefachim or one tefach (Shulchan Aruch, Choshen Mishpat 198:2), and the recipient of the l&e does not always initially lift them at all! On the other hand, some say it suffices that one took it in the air when the object's position is the requisite height above the floor or table (see opinions in Pitchei Choshen, Kinyanim 6:(18)). Also, one usually lifts the l&e while shaking them. On the other hand, it could be a problem that the recipient probably does not intend to acquire it at that time, and one could ask if the beracha, said before that time, was valid (see Mikraei Kodesh (Harari), Arba'at Haminim, p. 446 – we cannot go into further analysis). A problem with yad is that some say the whole object must be contained within the hand. On the other hand, many say that whatever is within the vertical line of the hand is acquired (see ibid., p. 449). Others raise the question whether one needs to do two separate actions: an act of acquisition and a separate act of taking the l&e in the hand. Chazon Ovadia (Sukkot p. 420-3) brings opinions in both directions, but accepts the majority that one act of taking the l&e suffices. If one also does na'anuim, there are additional actions for the mitzva. The minhag is indeed to just pass the l&e from one to the other without statements or formal actions; the minhag should remain. Only when someone is unaware of the need to transfer/acquire the l&e does it pay to make a point of identifying a process of kinyan before making the beracha. Eretz Hemdah is offering the readership to join in Rabbi Mann's weekly Zoom sessions, analyzing with him the sources and thought process behind past and future responses. Email us at info@eretzemdah.org to sign up (free) or for more information on joining the group

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Chag ha'Succos, Zman Simcha'seinu 5785 By **Michal Horowitz** on Oct 15, 2024 08:01 am **Chag Ha'Succos – Chag ha'Assif, Shemini Atzeres – Simchas Torah 5785.** The culmination of the annual cycle of the shalosh regalim (the three yearly festivals – Pesach, Shavuot, and Succos), the end of all of our avodah b'teshuva that began on Rosh Chodesh Elul, through the Yamim Noraim. The days when we leave our permanent dwelling and move into the Succah – the temporary dwelling, which reminds us that all of this world is only temporary, and our true security and everlasting stability is only found in the Shelter of HKB"H. Only in regard to Chag Ha'Succos does the Torah highlight the intense measure of simcha that is required when celebrating the chag. The pasukim tell us:

ולקחתם לכם ביום הראשון, פרי עץ הדר כפת תמרים, וענף עץ-עבת, And you shall take for yourselves on the first day, the fruit of the hadar tree (the esrog), date palm fronds (the lulav), a branch of a braided tree (hadassim), and willows of the brook (and aravos), and you shall rejoice before Hashem your G-d for seven days (Vayikra 23:40);

the festival of Succos you shall make for yourself for seven days, when you gather in from your threshing floor and your wine pit; ושמחת, בחגך אתה ובנך ובתך, ועבדך ואמיתך, והלוי והגר והיתום והאלמנה, and you shall rejoice in your festival, you and your son and your daughter and your man-and-maidservant, and the Levi and the convert and the orphan and widow, that are in your cities; ושמחת ימים, תהג לה' אלקיך, במקום, אשר-יבחר ה' – for seven days you shall celebrate to Hashem your G-d, in the place that Hashem has chosen, for Hashem your G-d will bless you in all your produce and the work of your hands, and you shall only rejoice (Devarim 16:13-15).

This double measure of simcha is found only in regard to Succos, and not in regard to Pesach or Shavuos. And at the end of Succos, when we celebrate Shimini Atzeres (Vayikra 23:36), we simultaneously celebrate Simchas Torah – the completion of the annual Torah cycle, which is a time of great rejoicing, exultation, and an expression of love for our Torah ha'Kedoshah.

This entire yomtov – from the days of Succos to the final day of Shimini Atzeres/Simchas Torah – is known as zman simcha'seinu – the time of our rejoicing.

Aside from all the mitzvos ha'yom – arabah minim, yeshiva ba'Succah, Ushpizin and orchim, noy Succah, Hallel, Simchos Beis Sho'eivah – perhaps the greatest source of this simcha stems from the last day – Shmini Atzeres-Simchas Torah. As its name indicates, the only true simcha that exists in this finite world is the infinite wisdom and Divine gift of Torah. The celebration of Torah is what infuses this entire yomtov with tremendous simcha. Without Torah in one's life, there can be no simcha, and with Torah as one's ever-present companion, there is always simcha.

Rabbi Dr. Norman Lamm z'l writes, "The more a society is in a state of change, the more it needs some anchor of permanence to give it a sense of stability. When I don my tallit or tefillin, when I hold my lulav and etrog, I suddenly am aware of myself as standing in the grand tradition of my parents and my grandparents and their grandparents before them. I perceive myself as part of a great and noble historical continuum which emerges unshaken from the vicissitudes of the various ages. These observances are both symbol and essence of my roots. And, indeed, in performance of the mitzvot, I am aware of my roots such that no matter what winds may buffet my branches, no matter what storms may swirl about me, I remain firm and stable. I feel like a tree, not

a mushroom which appears out of nowhere and disappears into nothing. (Perhaps) Thus, the tallit and tefillin, the lulav and etrog, kashrut and Shabbat, are more important here and today than they were in Volozhin or Pressburg or Hamburg of a hundred years ago...

"Considering the proliferation of the various new media in our times (author's note: Rabbi Lamm wrote these words in 1967!), our minds are bombarded by all kinds of novel and evanescent (vanishing) messages, so that the timeless verities (eternal truths) are displaced from our consciousness. We have become the generation of the spiritually dispossessed, and our own permanent values have turned unstable and illusory...

"In a society of this kind, we need Torah more than ever before. We need a religion which does not (italics in the original) change with the times, but which offers the permanence and stability we crave. Religion should not be a mirror that reflects that crazy whirl of life's mad currents. It should be a rudder that keeps us afloat, that tells us where we are going and guides us there, that helps us attain perspective and prevents us from being overwhelmed by the empty foam of life. Were religion to change with the times, it would not be worth the effort to stay religious!

"... While Torah is changeless, it must always be relevant to a changing society. It must not be so changeless that it has nothing to do with man, who is always in a state of change. Judaism must address man in his changing conditions; it must speak to man of values and faith, of loyalty and honor and meaning, as they apply to his times and his society... Torah must not be a sealed book written in an ancient and undecipherable language... It must be the Sefer ha'Chaim, the Book of Life. It must be permanent, yet relevant; changeless, yet germane (relevant, appropriate). It means that while affirming the unchanging nature of Halacha, we must be able to explain it in terms of a changing society; that while teaching the timeless truths of Torah, we must relate them to issues that are timely" (Festivals of Faith, p.122-125).

Dovid ha'Melech thus reminds us that: לולי תורתך, שששעי אז, – if not for Your Torah which is my delight, I would have perished in my affliction (Tehilim 119:92); and מִה-אֶהְבֵּתִי תוֹרַתְךָ כָּל-הַיּוֹם, היא שיקחתי Torah, all day it is my conversation (ibid, v.97).

As we celebrate zman simcha'seinu this year, and we emotionally remember and poignantly reflect upon the full year that has now passed since Simchas Torah/Shimini Atzeres 5784, let us recommit ourselves to true simcha. Let us rededicate ourselves to Torah learning, living, and loving. As we read in the Haftorah of Simchas Torah:

לא-ימוש ספר התורה הנה מפידה, והגית בו יומם ולילה, למען תשמר לעשות, – these words of Torah shall not depart from your mouth, and you shall contemplate Torah day and night, so that you shall guard to do all that is written in it, for then your ways will be successful and then you will be wise (Yehoshua 1:8).

LZ" N ha'kedoshim v'ha'tehorim she'masru nafsham al kiddush Hashem, ha'am, va'haretz, b'yom ha'kadosh Shmini Atzeres/Simchas Torah 5784, te'hey nishmasam tz'ror b'tzror ha'chaim, v'Hashem yikom damam.

הרהמן הוא יקים לנו את סוכות דוד הנפלה

בברכת חג סוכות שמה

Michal

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from: Aish.com <today@aish.com> reply-to: newsletterserver@aish.com **An Antidote to a World Gone Mad**

Five Ways to Hold onto Resilience

by **Slovie Jungreis-Wolff** October 13, 2024 Experience the holiday of Sukkot and attain true serenity and security.

Who could imagine that the atrocities of October 7th 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 antisemitism has become vogue amongst keffiyeh-wearing students and professors alike.

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 God, they were surrounded by God'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 God. 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.

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from: Aish.com <today@aish.com> reply-to: newsletterserver@aish.com to: internetparshasheet@gmail.com date: Oct 14, 2024, 7:37 AM
New Research Presumes **Christopher Columbus** Was Jewish
by Dr. Yvette **Alt Miller**
October 14, 2024

After much conjecture, new DNA research reveals Columbus had Jewish family.

Was Christopher Columbus Jewish?

That was the explosive theory that was put to Spanish viewers on prime-time television on October 12, 2024, Spain's National Day, which marks Columbus' arrival in the Americas. Jose Antonio Lorente, a professor of forensic medicine at Granada University, and Marcial Castro, a public school teacher and historian, announced the results of a study that took them over two decades: far from being born into a middle class family of artisans in Genoa, in Italy, as is commonly believed, Columbus is likely to have been born in Spain into a Jewish family.

The search for Columbus' origins began in the early 2000s when Castro teamed up with another teacher to research the famous explorer. They approached Prof. Lorente, who headed a prominent team of forensic researchers who tracked criminal cases and identified bodies of those murdered by Latin American tyrants. What if they exhumed Columbus' body from its grave in Seville, in Spain, and analyzed the DNA, treating Columbus much as a missing person in a criminal investigation today? Prof. Lorente took up the challenge, and together he, Castro, and others embarked on a quest to learn more about Spain's most famous explorer.

José Antonio Lorente holds up a skull said to belong to Christopher Columbus from skeletal remains from Guadalajara. Fermin Rodriguez

They spent years gaining permission from the Roman Catholic Church to exhume Columbus' body from Seville's cathedral, then took samples from Columbus' son Hernando, Columbus' second cousin Diego, and other relatives. (The fact that Diego was Columbus' distant cousin was one of the new findings to come out of the DNA analysis: Columbus always maintained that Diego was his brother.)

DNA analysis shows that Columbus had both Spanish and Jewish ethnicities. "Both in the 'Y' chromosome and in the mitochondrial chromosome of Hernando, there are traits compatible with Jewish origins," Dr. Lorente announced on Spanish TV.

Jewish Genetic Markers

Y chromosome genes, passed down through male ancestors, have been shown to have markers specific to Jewish families. In a recent analysis of Ashkenazi Jews, Sephardic Jews, Kurdish Jews, Muslim Kurds, Bedouin and Arabs from the Palestinian Authority area, scientists found that Jews were very closely related to one another genetically, much more than they were related to their non-Jewish neighbors. Research has also shown that Ashkenazi Jews' Y chromosome genetic markers are much more similar to those of Sephardic Jews than they are to non-Jewish Europeans.

Mitochondrial DNA, also called mDNA, is passed down only through female ancestors. Here, too, researchers have found clear differences between the mDNA of Jews and those of

others. In fact, mDNA testing reveals that about 40% of all Ashkenazi Jewish women are descended from just four women who likely moved from the Middle East to Europe within the last 2,000 years.

Christopher Columbus seems to have had typically Jewish genes both in his Y chromosome and mDNA, indicating that he had Jewish heritage through both his mother's and his father's families. This doesn't conclusively prove that Columbus was Jewish, but it does change the way we look at his life and the secrets he was forced to keep. Other findings show that Columbus had DNA associated with Spaniards, most likely in the region of Valencia.

Golden Age of Jews in Spain

The Jewish "Golden Age" in Medieval Spain is sometimes held up as a modern ideal of coexistence, with Muslims, Catholics, and Jews all living in supposed harmony in Spain. The reality was somewhat different: Spanish Jews faced intense persecution and pogroms at the hands of both Christian and Muslim leaders. Maimonides, the most famous Jewish figure from Spanish Jewry's Golden Age, fled Cordoba with his family in 1159 after Almohad forces captured the city and forced all Jews to either convert to Islam or leave.

The mausoleum of Christopher Columbus in the cathedral of Seville, Spain

In 1391, Christian priests in Seville inflamed anti-Jewish passions; a pogrom broke out on June 6 that year which swept from Seville throughout southern Spain and into Portugal; about 50,000 were murdered in the ensuing violence. Spanish Jews faced overwhelming pressure to convert to Christianity. Rabbi Berel Wein, in his book *Herald of Destiny: The Story of the Jews in the Medieval Era 750-1650*, describes what befell these conversos, or Jewish converts to Christianity. "Initially, many, if not most, felt their conversion to be a but a sham, and attempted to retain their Jewishness, customs and traditions. They saw themselves as Jewish in everything but name. The Jews called them anusim, 'those who were forced to convert.' The Spaniards called them marranos, a pejorative term meaning 'pig.' They were under constant scrutiny and lived in a fog of insecurity and self-doubt, steadily becoming more Christian as time passed. They ultimately suffered the worst barbarities perpetrated by the Inquisition."

The Spanish Inquisition was founded in 1478 to battle heresy; it lasted until 1834. Anyone who was suspected of being a secret Jew could be arrested and brutally tortured until they confessed. Those who were found to be secret Jews faced spending the rest of their life in horrific prisons or being publicly burned to death. The Inquisition arrested people for cleaning their houses on Friday (supposedly in preparation of Shabbat), fasting on Yom Kippur, cooking traditional Jewish foods, or avoiding pork.

In 1492, to celebrate their unification of Spain as a Catholic country, King Ferdinand and Queen Isabella decreed that no non-Christian could remain in their kingdom. They set the

date of August 2, 1492 - which coincided with Tisha B'Av, the Jewish day of mourning - as the day after which no Jews could remain. Close to 200,000 Jews frantically tried to book passages on boats leaving Spain. Jews fled primarily to Turkey, North Africa, Holland, France, Italy. About 10% of the fleeing Jews were murdered at sea or sold into slavery by the captains they begged to take them away. An estimated 50,000 Jews remained in Spain and kept their traditions as secret Jews.

Christopher Columbus and Spanish Jews

In the late 1400s, Spain found itself largely blocked off from eastern trading routes by the Ottoman Empire and other Islamic kingdoms. Columbus, an admiral in Spain's fearsome naval fleet, was charged with finding an alternate trade route to the Indies by sailing west.

He set sail on August 3, 1492 from the southern Spanish town of Palos de la Frontera with a crew that contained at least some Jews, particularly Luis de Torres (who, records show, spoke Hebrew), Juan de Cabrera, and Rodrigo de Triana. As Columbus and the crews of the three ships he commanded across the Atlantic prepared for their voyage, they certainly watched boat after boat depart, taking terrified Spanish Jews with them. Anyone hiding Jewish heritage, as we now know Columbus and some of his crew were doing, would have known better than to let any clue slip as to their true identity. Yet despite his wealth and success, it was long suspected that Columbus himself was a Jew. His chosen last name in Spanish, Colon, was considered a Jewish name, adding to the swirl of intrigue around him. Yet Columbus never gave any indication of that, living openly as a proud Roman Catholic and filling his ship log with references to Jesus and Catholic holy days.

Suspecting Columbus' Jewish Roots

Long before the dramatic DNA analysis of this week, academics have wondered if Columbus had Jewish roots. Prof. Ram Ben-Shalom, the director of Hebrew University's Center Hispania Judaica, noted that Columbus seems to have purposefully hidden his origins and speculated (correctly, it turns out) that Columbus might have been Spanish and even Jewish. Though he presented himself as a middle-class Italian, Columbus' Spanish was more fluent than his Italian. Prof. Ben-Shalom suggests that by claiming to be Italian, Columbus was seeking to head off the scrutiny that someone from one of Spain's provinces might face.

Georgetown University linguistics Professor Estelle Irizarry came to a similar conclusion in the early 2000s after analyzing Columbus' writings. Columbus' native language was Catalan, Dr. Irizarry believes, and he hid that fact because he likely had Jewish ties and wanted to create a completely new, foreign identity for himself. She also believes that Ladino, the Spanish-Judaic language so many Jews spoke at the time, influenced the way Columbus wrote: "Columbus even punctuated marginal notes and he included copious notes

around his pages. In that sense, he followed the punctuation style of the Ladino-speaking scribes."

Some historians have also pointed to codes that Columbus used in his writing as possible evidence that he was including Hebrew phrases or references in his letters and diary entries. Columbus often used a distinct encoded, three-line signature. Historian Cecil Roth speculated that this signature was somehow meant to invoke Kaddish, the Jewish prayer for the dead.

Columbus also included a code on the top left corner of some of his letters and diary entries. Many Jews write the Hebrew letters bet-hey or bet-samech-dalet, both of which signify that what we are writing is with the help of God. Historian Jonathan Sarna has asked "Could this be, as (historian) Maurice David suggested, 'nothing more nor less than an old Hebrew greeting,' an abbreviation of baruch Hashem, blessed be the Lord? Many readers - myself among them - cannot see it, but once again the mystery cries out for explanation."

(Quoted in Columbus and the Jews by Jonathan Sarna. Commentary Magazine 94:5, November 1992.)

Finally, some historians point to Columbus' will as proof that he was not the middle-class Italian from Genoa he claimed to be. Several documents purport to be the last will and testament of Christopher Columbus: the will that scholars believe is most likely to be authentic makes no mention of Genoa. Though Columbus left his considerable fortune to his family, he never specifies exactly who his relatives were, using instead phrases such as "the closest relative to my family line" and "the woman closest to my family line." He asked that his son Diego distribute 10% of his estate to his poorest relatives and in "pious donations," without specifying to whom those donations should go.

DNA Analysis and Columbus' Jewish Background

It's remarkable that the body Prof. Lorente and Mr. Castro dug up in Seville is actually Christopher Columbus. Columbus died in 1506 in Spain, but had left instructions to be buried on the island of Hispaniola, where he first landed in 1492. He was buried instead in the Spanish city of Valladolid, then moved to Seville. In 1537, his daughter in law received royal permission to move his body to the Dominican Republic. His remains were moved to Cuba in 1795, then back to Seville in 1898. This week's DNA breakthrough finds - through analysis of his close relatives - that Columbus is indeed buried in Seville, and that his murky history was obscured for a reason. Having DNA markers that correspond to typically Jewish genes doesn't mean that Columbus was Jewish. Judaism is passed down through mothers, and it's possible that Columbus' mother was Spanish, not Jewish. Yet this startling new discovery changes the way we view one of Spain's greatest heroes. Christopher Columbus was a remarkable naval admiral; his discovery of America changed history. Today, we can also celebrate him as a complex man with strong Jewish

ties who, tragically, could never tell the world about who he really was.

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My Love Will Be Stronger than Your Defiance

The Energy of the Sukkah: Lean In to the Divine Embrace

By: Rabbi YY Jacobson

A Gift to a Mother

Three sons left home, went out on their own, and prospered. Getting back together, they discussed the gifts they were able to give their elderly mother. The first said, "I built a big house for our mother."

The second said, "I sent her a Mercedes with a driver."

The third smiled and said, "I've got you both beat. You know how Mom enjoys the Bible, and you know she can't see very well. I sent her a brown parrot that can recite the entire Bible. It took 12 years to teach him. I had to spend \$100,000 a year for 10 years, but it was worth it. Mom just has to name the chapter and verse, and the parrot will recite it."

Soon thereafter, Mom sent out her letters of thanks:

"Milton," she wrote, to her first son, "The house you built is so huge. I live in only one room, but I have to clean the whole house."

"Marvin," she wrote to another, "I am too old to travel. I stay home all the time, so I never use the Mercedes. And the driver is so boring!"

"Dearest Melvin," she wrote to her third son, "You were the only son to have the good sense to know what your mother likes. That chicken was delicious."

Anatomy of a Sukkah

For the past three millennia, during the seven days of the joyous festival of Sukkos, we eat, drink, feast, schmuez, relax, read, and sleep in a temporary structure, or hut, known as a Sukkah. This structure consists of walls and a roof composed of material that grew from the ground, like bamboo, straw, or branches.

How many walls does the Sukkah require? Jewish law states that a Sukkah must have two complete walls plus a third wall that may even be one handbreadth long (1). If your Sukkah has three or four complete walls, that's wonderful; but the minimum requirement is two walls and a tiny piece of a third wall.

Why does the law dictate this exact requirement for the Sukkah walls (2)? And what really is the spiritual and psychological significance of spending seven days in a hut on your porch or backyard?

Anatomy of an Embrace

Two extraordinary Jewish thinkers, the Arizal, Rabbi Isaac Luria (3) and Rabbi Schnuer Zalman of Liadi (4) turn our attention to the affectionate words uttered by the Bride in the Song of Songs (5), "His left arm lay under my head and His

right arm embraces me." These words address (6), in metaphorical prose, two distinct moments in the relationship between G-d the Groom and His people, the bride. During the "days of awe," Rosh Hashanah and Yom Kippur, G-d's "left arm," as it were, lay under the head of the Jewish people. The left side represents in Kabbalah introspection, awe, discipline, and discernment, and this is the primary theme of the days of awe.

Sukkos, on the other hand, described in the Torah as "the time of our joy," constitutes the point during the year when "G-d's right arm embraces me." The right arm represents, in Kabbalah, love, and kindness.

Take a look at any of your arms, says Rabbi Isaac Luria, and you will notice its division into three distinct sections, each one usually extending in a different direction. The first is the arm itself, from the shoulder to the elbow; the second is the forearm, from the elbow to the wrist; and the third section is from the wrist to the edge of the fingers.

Now, take a good look at your Sukkah and you will notice a "right arm's embrace." The first complete wall represents a Divine embrace from the "shoulder" to the "elbow"; the second wall reflects the embrace of the "forearm" and the third tiny wall symbolizes the palm embrace.

Rabbi Isaac Luria takes this a step further. He explains that these three dimensions of an arm's embrace encompass three distinct parts of the body being embraced. When you embrace another person, explains Rabbi Chaim Vital (7) quoting his teacher Rabbi Isaac Luria, the highest part of the arm (between the shoulder and the elbow) encompasses the entire left waist of the one being embraced. The middle part of the person's arm, the forearm, expands over the entire width of the embraced person's back. Finally, the palm and the fingers extend even further and cover only a small part of the face of the embraced one, a handbreadth of the face.

The same is true concerning the Sukkah "embrace." The first two walls represent G-d's light embracing the left waist and the back of the human being dwelling in the Sukkah. The third wall of the Sukkah symbolizes the Divine energy embracing a small part of the Jew's face. (If you have a Sukkah of three or four complete walls, the hug is, of course, an all-embracing one, encircling your back and your face.)

This is the language of Kabbalah, written in codes and metaphors. But how can we apply these anthropomorphic descriptions in a visceral and practical way?

I will present the explanation presented by Chabad Chassidus into this insight by the Arizal.

How Do You Express Love?

There are different ways we express love (8). The first is through words of affection. The three simple words "I love you," when uttered sincerely, may have a transforming impact on another life. Words of affection express our inner emotive experience.

A second, more powerful expression of love is a kiss. A genuine kiss captures an intense feeling that may not be grasped in words. Words can state, "I love you," while a kiss declares, "I love you more than I will ever be able to tell you how much I love you."

A third, perhaps even more powerful expression of love comes in the form of a gaze. Two people in love can gaze at each other for long periods of time without uttering a sound. The sound of a silent gaze is sometimes louder than a thundering outpouring of love. There is something of your soul that you can communicate to another human being exclusively through your eyes (9).

A fourth universally accepted method of expressing love is by means of an embrace. A genuine hug embodies a profound bond existing between the two people embracing each other.

Dissecting the Hug

In Jewish mysticism, the diverse methods of communicating love represent different qualities of love. In the former three methods, the love is toward the face of the beloved one. You speak to one's face, you kiss one's cheeks or lips, and you gaze at one's eyes. In contrast, the target of an embrace is the nape and back of the one being embraced.

That is not a coincidence. There are two forms of love, reciprocal and unconditional. The first is directed to the face of the beloved one; the second is directed to the back of the beloved.

I may love you because of what I receive in return for my relationship with you. Your wisdom, passion, depth, empathy, sensitivity, candidness, humor, beauty, talents, humor, values, etc. -- qualities expressed in and through your face, your eyes, ears, mouth, and general look -- enrich me. I love you because of these or other tremendous qualities that you bring to my life. This is the type of love primarily communicated in words of affection, in a kiss, or in a silent, romantic gaze, all of them directed toward the face of the beloved one, the primary location of reciprocity. When I express my attachment to you in these three or other forms, I am essentially stating that I cherish you because of your face, because of your qualities and virtues that enrich the caliber of my life. Without you, life for me is that much more empty, boring, and directionless.

This love is deep and powerful, but it is conditional. As long as you are here for me, I am here for you. In essence, I love you because I love myself, and you make my "self" so much deeper and happier.

Yet there is a love demonstrated in an embrace, in which my arms encircle your back. You may turn your back on me, but I won't stop hugging you. You may not give me anything in return for my love; you may even want me out of your life, but I still love you with all my heart, because my soul loves your soul. My core is one with your core.

We see it with parents and children. All healthy parents love their children but sometimes the love (at least on a conscious level) is dependent upon "nachas," the delight and pleasure my

child gives me in return for my nurture. What happens in those situations when your child turns his or her back on you (usually because of trauma and emotional neglect)? It becomes very difficult for many parents to maintain the same level of intense love and connection. "He's spitting in the face of all my values, how can I show love? She is showing such disdain for her upbringing, how can I accept her?"

That's the secret of the hug. It is the freedom and the courage to transcend the need for reciprocity. I can show my child, or another child, that affection knows no limits. I love not only your face but also your back. Even as you turn your back on me, I will hold you tightly in my grip and not let go. You may not be interested in me, but I am forever connected to you. That is why the hug is the only form of love that does not allow the beloved one to escape your embrace. When I utter words of love to you, when I gaze at you, even when I kiss you, I am not holding on to you; if you want to move away from me, it's your choice. But when I embrace you, even if you wish to escape my embrace, you remain "gripped" in my embrace; I won't let you tear yourself away from me. This is not a coincidence. According to the Chassidic masters, this is the essence of a hug: You may want to run away from me, but I will never run away from you. My love will prove stronger than your defiance.

In a way, it is only when my child defies me that I can prove to him or her that my love is more powerful than his or her defiance and it is then that I can heal his or her attachment wounds. When your loved one turns his back on you, you are being given a gift: the opportunity to embrace them with their defiance and their emotional wounds. This can become the greatest source of healing for both of you.

Hugging Your Child

That is why children appreciate so profoundly the embrace of their primary caregivers.

Children enjoy being spoken to. They certainly take pleasure from being kissed (at least sometimes) and being looked upon with tender affection. Children need to be seen and noticed. Yet, more than anything, most children, especially infants, cherish being hugged. When our children hurt themselves or break out in tears, they come running to their parents for a big and long hug to calm them down and restore their confidence. When children contract a "booboo" of any form, they need to be soothed and made to feel safe, and secure, The hug, when done genuinely, makes a statement: "Your value is not dependent upon being perfect and impeccable. I love you unconditionally because of who you are and not because of what you achieve."

The Holiday of Talking, Kissing, Gazing, and Hugging

All of the Jewish holidays are about the expression of love.

Pesach is the holiday focused on speech (Peh Sach, means a speaking mouth. The mitzvah of Passover is to tell the story to your child verbally). G-d shows His love through words.

Shavuot is the Divine kiss, communicated through the Torah,

his inner breath. Rosh Hashanah and Yom Kippur represent the Divine gaze (they are known as the time of "Yirah," awe, the same letters as the word "Reiyah," gazing). That is why they are days of awe and introspection: When the Kings of Kings gazes right at your soul, your soul feels it, and it is stirred.

But on Sukkos, G-d embraces us. It is time for the infinite hug. What exactly is the Mitzvah of Sukkah? What do you do in the Sukkah? Whatever you do at home, you do in the Sukkah for seven days, and it becomes a Mitzvah. So you eat, drink, chat, relax, hang out, read, meet people, nap, and sleep in your Sukkah -- all mundane endeavors. The core of the mitzvah is that whenever you do at home, when you do the same thing on Sukkos inside the Sukkah it is a Mitzvah, a holy act, a Divine connection. I'm reading the paper, chatting with a friend, taking a stroll, or drinking orange juice in the Sukkah, and it is a Mitzvah. It's not about what you are doing, but where you are doing it. The most physically mundane act performed inside the walls of the Sukkah is defined in Judaism as a medium through which we craft a relationship with the Creator.

G-d is whispering this message via the walls of the Sukkah: I love you in the totality of your being. I am crazy about every part and aspect of your life. Like a mom who kvels as she watches her infant eating or taking a nap, just because this is her beloved child, so too does G-d cherish us eating, relaxing, or resting in the Sukkah. The walls of the Sukkah capture the love that has no conditions, no qualifications, and no boundaries. As you enter the walls of G-d's embrace, your back is as cherished as your face. G-d says: I love you the way you are and in every facet of your being.

This is the Divine whisper shared by the walls of the Sukkah: My child, you are in my grip of love. Never ever will I let go of you. Even if you do not believe in Me, and even if you do not believe in yourself, I will never stop believing in you.

Sustaining the Embrace

The purpose of each Jewish holiday is to create an awareness that endures throughout the entire year. The "hug" displayed to us by G-d on Sukkos is meant to carry us through the entire year, to recall how meaningful and powerful every moment and experience of our lives is.

"In all your ways know Him," says King Solomon in Proverbs (10). Because really, there is no mundane aspect in your life. G-d takes it all in. He loves it all. (11)

considered one of the greatest mystics in Jewish history, he lived in Jerusalem, Egypt, and finally passed away in Sefad in 1572, after teaching kabbalah for two years and revolutionizing the landscape of Jewish mysticism. 4) Known as the "Elder Rebbe," The Rav, or the Baal Hatanya. The founder of Chabad Chassidus, he was considered one of the greatest Jewish leaders and personalities of his day. He passed away on 24 Teves, 1812 while escaping Napoleon's army. 5) 2:6. 6) Pri Eitz Chaim Shaar Chag Hasukkos chapter 4. Likkutei Torah Derushim LeSukkos pp. 78-79; 82d; 84a-b; 87a. Cf. Or Hatorah Derushim LeSukkos pp. 1762-3. 7) Pri Eitz Chaim ibid. 8) See Likkutei Diburim (from Rabbi Yosef Yitzchak of Lubavitch) vol. 1, opening discourse. 9) See Midrash Rabah Song of Song 1:15, explaining the words "Your eyes are like those of a dove." 10) Proverbs 3:6 11) This essay is based on the works of Rabbi Schnuer Zalman of Liadi, the Alter Rebbe (Likkutei Torah and Or Hatorah ibid. Likkutei Sichos vol. 2 p. 418 and other sources). Cf. essay by Rabbi Yoel Kahn in Beor Hachasidus (published by Heichal Menachem, Brooklyn, NY) issue of Tishrei 5755.

1) Sukkah 6b; Rambam Hilchos Sukkah 4:2; Tur and Schulchan Aruch Orach Chaim section 630. 2) The Talmud ibid. derives this law from a biblical source. Here we will present the spiritual and psychological dimension of the law, based on the ancient axiom that each law and Mitzvah in the Torah and in the Talmud contains many layers of understanding. Not only are these multitude of interpretations not contradictory to each other, they actually evolve from each other and enrich each other. 3) Known as the Arizal. He is