

THE COMMUNITY PARSHA SHEET



PARSHAT SUCCOT

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

CLEANING OUT THE DUST

Succot has finally arrived. Everyone's busy preparing for the Chag, getting the Arba Minim, building beautiful Succot.

Question: Where did you build your Succah?

Many people have houses and tend to build in their back garden. Some have the pleasure of an inbuilt Succot. Others in apartments arrange for a Succah to be built on communal grounds. Have you ever heard of building a Succah on a roof top? Perhaps you have. But have you ever heard of everyone building a Succah on their roof tops?

The Gemara (Avoda Zara 3) tells about an event that will occur in the future. When it becomes clear how beneficial the Mitzvot are for our welfare in this world, the nations of the world will go and complain to G-d: "You never gave us the same chance you gave the Jews! You never gave us all the Mitzvot!"

"All right," G-d will say, "I'll give you an easy mitzva: to dwell in a Succah during Succot."

So the people of the world will enthusiastically build Succot on their roof tops, and move into them during

Succot. Then G-d will cause the sun to burn down strongly, until it becomes unbearably hot in the Succah, whereupon everyone will leave their Succot with disgust, kicking the wall in temper as they leave.

Many questions have been raised on this Gemara. We will focus on one – why do the people of the world build their Succot on their roofs?

The story is told of a Lithuanian Count that was friendly with the local Rabbi - Rabbi Chaim Zlotes Zts'l.

One day the Count had a visitor and wished to impress upon him the saintliness of the Rabbi. They went to the Rabbi's house and knocked on the door. There was no answer. They knocked harder and again no answer. They peeped through the window and saw Rabbi Chaim standing, his body still, his eyes closed with intensity. Perhaps he didn't hear, the Count knocked even harder yelling "It's the Count, please open the door!"

The Rabbi remained still. They decided to wait patiently until he was ready. After 5 minutes, the Rabbi answered the door apologising for not coming earlier. The other dignitary was not impressed and commented, "We have many Jews in our vicinity and I know how Jews pray. They move backwards and forwards, not still like this man."

The Rabbi humbly defended himself. "Allow me to share with you a story" he said. "There was once a king who had amassed a great wealth. Upon receiving his one thousandth gold coin, he decided to build a special treasure

14TH-23RD TISHREI 5783

(9TH OCT) MINCHA FOLLOWED BY ARVIT:
6:05pm

(10TH OCT) SHACHARIT: 8:45am
KIDDUSH: 11:45am

MINCHA FOLLOWED BY ARVIT: 5:35pm

(11TH OCT) SHACHARIT: 8:45am
MINCHA FOLLOWED BY ARVIT: 5:35pm

(15TH OCT) SHACHARIT: 8:45am
TIKUN: 11:45am

(16TH OCT) SHACHARIT: 5:50am
MINCHA: 5:35pm
YOM TOV STARTS: 5:50pm

(17TH OCT) SHACHARIT: 8:45am
MINCHA: 5:30pm
ARVIT FOLLOWED BY HAKAFOT: 6:55pm

(18TH OCT) SHACHARIT: 8:45am
COMMUNAL LUNCH: 12:45pm
MINCHA: 5:20pm | ARVIT: 6:52pm



DVAR TORAH
Cleaning out the Dust
By Rabbi Jonathan Tawil



DVAR TORAH
Succot Insights
By Rabbi David Baadani



DVAR TORAH
Insights into Succot
By our Guest Rabbi



DVAR TORAH
Succot Insights
By Rabbi Benjy Stone



HALACHOT
Shopping on Hol Ha'mo'ed
By Rabbi Eli Mansour



DVAR TORAH
The Clouds of Glory
By Rabbi Pearlman



KIDS ZONE
Quiz

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case that would fit all of his gold coins. He employed the world's best carpenter and told him that he would like the chest to fit exactly 1,000 coins and no more.

The carpenter worked day and night for months, eventually delivering a solid and safe treasure chest to the king. The king invited many people to attend and see this wonder, and they started to place all the gold coins in the chest. They approached the last four coins. One, two, three went in but the final coin – didn't fit! There was a sigh around the room. The carpenter had failed. The king's face turned red with anger, but the carpenter quickly intervened. "I assure you that they all fit! Let me show you", he said as he commanded the guards to take out all the coins. Everyone was stunned. They had taken an hour to put the coins in and now they were told to take them all out?!"

The King signalled for the guards to go ahead. Once all the coins were out, the carpenter went to the

chest and removed from within it some dust that had accumulated. "Please, now proceed to put the coins in." He said. And so it was that all the coins managed to fit.

Rabbi Chaim lifted his eyes to the other dignitary and said "G-d commands us to serve Him with all our heart". Our sages have said this refers to prayer. When there is a bit of dust in the heart; something will be left outside. When we are not completely sincere, when we have not perfected ourselves LeShem Shamayim, then something else takes up the space that is meant for serving Hashem. A pure person isn't looking around and trying to act good so that others will think he is pure, he is wholeheartedly believing it and acting so.

Our Sages teach us that in the future, the nations of the world will also want to build the Succah. They will understand the greatness of Hashem's command-

ments. Yet they will choose to build the Succah on the roof, because they will want all to see what righteous individuals they are. In truth, it's all a parade. There is no true intrinsic sincerity to their actions, it's all a show.

When Hashem brings out the sun and things get too hot, they end up kicking the Succah down and showing their true colours.

We left Egypt in Nissan, Pesach time, and stayed in booths surrounded by the Clouds of Glory in the wilderness. Yet we celebrate Succot six months later in Tishrei. Hashem in His kindness blessed us with the wonderful festival of Succot and placed it shortly after we have cleansed ourselves from all the dust in our hearts on Yom Kippur.

Let's go out into the Succah, show Hashem our intentions are sincere and celebrate with Simcha our awesome relationship with the King of Kings.

Chag Sameach.



RABBI DAVID BAADANI
Director - TAL Chazanut Program

SUCCOT

"זֶה אֱ-לֹהֵי וְאֶנְהוּ", הַתְנַאֵה לְפָנָיו בְּמִצְוֹת:
עֲשֵׂה לְפָנָיו סוּכָה נְאֻה, וְלוּלָב נְאֻה, וְשׁוֹפָר
נְאֻה, צִיצִית נְאֻה. (שבת קלג:)

"This is my G-d and I will glorify Him",
'Beautify yourself before Him in mitzvot' (Shabbat 133b).

Our Sages tell us that even if one fulfils the mitzva by performing it simply, it is proper to perform the mitzva as beautifully as possible. 'Make before Him a beautiful Sukka, a

beautiful Lulav, a beautiful Shofar, a beautiful Tzitzit.'

Rabbeinu Moshe Chaim Luzzatto (1707 - 1746) in 'Mesilat Yesharim' (Chapter 19) sheds some light on the reason behind the idea of הַתְנַאֵה, beautifying a Mitzvah. Since G-d, the Creator of the Universe, is interested in our Mitzvot, He is implicitly telling us, His creation, that there is something we can do for Him, that our service is meaningful for Him. The idea that G-d is turning to us and saying: 'Please, do this Mitzvah for me, it's going to "make Me happy"', is a manifestation of the great humility of G-d. So, if G-d in His great humility is going to honour us with His Mitzvot, the very least we can do is to make His Mitzvot beautiful.

Thus, the reason we are looking to beautify our Mitzvot is not for us to show off how nice our Mitzvot are. It really comes from the opposite, from a sense of incredible gratitude that G-d in His humility is honouring us to perform His mitzvot. It is a very special honour and a privilege.

May we merit to do all the Mitzvot of Sukkot, Etrog, Lulav and whatever G-d wants from us in the most beautiful way. And may we merit to glorify Hashem's name in this world, 'זֶה אֱ-לֹהֵי וְאֶנְהוּ' "This is my G-d and I will glorify Him".

לרפואת סבי הרה"ג הרב שמעון בעדני
בן חביבה שליט"א



GUEST RABBI

INSIGHTS INTO SUCCOT

The Pasuk in Amos (3-8) says "The lion has roared, who will not fear?" Our Sages state that the word Aryeh - Lion stands for Elul (aleph), Rosh Hashana (reish), Yom Kippur (yod), Hoshana Rabbah (hey).

During this intense period, we ask "who is not afraid?" Within the onset of Elul for thirty days we reflect on wrongdoings and begin the process of forgiveness. From Rosh Hashana, we enter the new year with unmitigated judgement, Yom Kippur is a day of pardoning of sins and on Succot we re-establish our relationship with Hashem.

There was once a city that owed a king a large sum of money in taxes. As a result of the resident's failure to pay, the king marched against the city with an armed garrison. Prior to reaching the city, a delegation consisting of the elders of the community was sent to appease the king. After meeting with the delegation the king discharged one-third of the debt, but still continued to advance. Fearing for their safety, the city sent a second delegation comprised of common-folk to meet with the king. They succeeded in convincing him to discharge another one-third of the debt. However, the king continued

to advance towards the city. Finally, all the residents of the city emerged from their homes to beseech the king, who had already reached the city gates, to deal with them kindly. Moved by this display, the king discharged the remaining one-third of the debt.

Similarly, the Jewish people amass a large number of sins throughout the year. On Rosh Hashana the men of distinction fast and Hashem absolves the nation one-third of the sins. During the "Aseret yamei teshuva" - ten days of repentance- another one-third of the sins are absolved. The entire nation fasts on Yom Kippur, absolving them of their remaining transgressions.

On Succot, we mark a change of mood, a holiday which we are commanded to rejoice. Succot is marked by a unique mitzvah to live in the Succah, - which is meant to be our dwelling place for the duration of the holiday. The Chida, R'Chaim Yosef David Azoulay, says this sends a message to us. We have just celebrated the holidays of Rosh Hashana and Yom Kippur; on these days we have spoken about how spiritual matters should be primary in our lives. We have dedicated ourselves to Hashem instead of our passions. We have asked forgiveness for our pursuit of earthly pleasures. The Succah highlights what we have just experienced. It reminds us that our life in this world is temporary, just as our dwelling in the Succah. When we sit in the Succah we are to strengthen our resolve to forge that closeness with Hashem, and by reminding ourselves that our

aim is to accomplish for life in Olam Haba. The great joy we experience on Succot comes as a result of the purity which Bnei Yisrael attains through repentance and forgiveness on Yom Kippur, for purity is the key to perfect happiness.

The Ben Ish Hai brings a beautiful remez to the word Succah. The gematria of Succah is 91 which is the same combined holy names of Havaya which is 26 or כ"ו and Adnut which is 65 or ס"ה. When we combine the letters that form the above numbers and they are rearranged we get the word סוכה.

Additionally the rules in building a Succah are hinted in the word itself. The Halachah states the Succah should have 4 walls similar to the letter ס. A Succah with 3 walls is also acceptable, like the letter כ.

Even a Succah with 2 complete walls and a third wall of a few inches length, if built correctly, is proper, can be hinted to word ה.

Dwelling in the Succah is intended to assist us in clarifying our outlook on life. We remember that life in this world is only temporary. We remember that we can't take it with us. We remember that everything we have is a gift from Hashem.

Succot is a sanctuary of spirituality.

Chag Sameach



RABBI BENJY STONE

Director - TAL Chavruta Program

SUKKOT INSIGHTS

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

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

In the first instance we learn that Hashem will take care of our material requirements. We are instructed to sit in a succah during the season when farmers are gathering in their crop to show that we should not look to our own abilities as our source of income. The succah reminds us of the shelter provided directly by Hashem to our ancestors in the midbar (wilderness) with no effort required on their part (Kli Yakar; Vayikra 23,42).

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

The etrog has three distinctive features:

1. It is a "pri" (fruit).

2. It grows on a tree.

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

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

The lulav frond comes from the fruit

bearing date palm. However the lulav itself clearly does not taste like the fruit it helps produce. It symbolizes the "pri" without the "hadar".

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

The aravah displays none of the above characteristics. It is neither pri nor hadar. It is simply etz (wood). These singular characteristics possessed by the three minim in fact signify three distinct stages in the development of the etrog. The aravah points to the tree on which the etrog is to grow. The haddass stores a fragrance or taste which it might transmit to a fruit but does not. Finally the lulav passes all its flavour to a fruit – without retaining any residual flavour itself.

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

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

Just as each of the minim themselves

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

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

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

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

Suddenly as his despair was mounting an apple arched its way over the crowd, smashed the window of the room in which he was sitting, and arrowed on to his bed.

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



HALACHOT BY RABBI ELI MANSOUR

Shopping on Hol Ha'mo'ed

Halacha imposes certain limitations on making purchases during Hol Ha'mo'ed. While it is clear that one is allowed to purchase food and other items that he needs for the holiday, one may not purchase extra items for after the holiday. Meaning, if a person is shopping for the holiday and figures that he might as well buy large quantities to last him even beyond the Yom Tob, this is forbidden. Rav Moshe Feinstein (1895-1986) clarifies that one does not have to make a precise calculation of his needs for the Yom Tob, but it is forbidden to knowingly purchase products that will not be needed until after the holiday.

The Halachic authorities address the question of whether one may buy during Hol Ha'mo'ed products which are sold in bulk. For example, if a person is shopping for the holiday in Costco, and the item he needs for the Yom Tob is sold only in a quantity that is far larger than what he needs during

the holiday, may he purchase the product? The Halachic authorities rule that since this is how the store sells the product in question, and generally the price is discounted when buying in bulk, one may make such a purchase. Thus, for example, if one needs a couple of towels for the Yom Tob and the only towels in the store are sold in units of 12, he may purchase a unit of 12 towels.

Rav Moshe rules that one may not return an item to a store for a refund during Hol Ha'mo'ed. As this is a transaction which is not needed for the Yom Tob, it is forbidden. Rav Moshe makes an exception in the case where one needs money for his Yom Tob purchases. If one has no money and needs cash to be able to buy what he needs for the holiday, then he may return items to a store to get his refund. Another exception is a case where the refund is only granted for a limited time. If one will lose the refund if he does not return the item until after Yom Tob, then he may return it during Hol Ha'mo'ed in order to avoid this financial loss.

Finally, Rav Moshe ruled that one may not buy or sell shares of stock during

Hol Ha'mo'ed, as these transactions are not necessary for the holiday. Here, too, an exception is made in the case of somebody who needs money for his Yom Tob purchases; such a person may sell shares of stock so he can buy what he needs for the holiday. Another exception is one who knows that if he does not sell his stock, the stock's value will go down below the principal price at which he purchased it. In such a case, one may sell the stock to avoid a financial loss. However, one may not sell the stock in order to avoid losing profit, as transactions on Hol Ha'mo'ed are allowed only to prevent financial loss, and not to avoid loss of profit.

Summary: It is permissible to buy on Hol Ha'mo'ed items which one needs for the holiday. Other purchases may not be made, except to avoid a financial loss. One may buy items in bulk if this is how they are sold, even if he does not need the entire quantity for the Yom Tob. One may sell something or return merchandise for a refund on Hol Ha'mo'ed only if he needs the money for his Yom Tob expenses, or to avoid a financial loss. Selling to avoid a loss of profit is not allowed on Hol Ha'mo'ed.



RABBI PEARLMAN

The Clouds of Glory

The Gemara in Sukah 11b brings an argument between Rebbe Eliezer and Rebbe Akiva as to whether the Passuk (Vayikra 23.43) is telling us that Succot represents the Ananay Hakavod (clouds of glory) or the physical booths which the Bnei Yisrael occupied in their travels through the wilderness. Targum Onkelos followed by Rashi on

the Passuk and the Tur and the Shulchan Aruch (625: 1) all follow the view of Rebbe Eliezer that Succot represents the clouds of glory (and it is an interesting side issue as to why this view was chosen in preference to that of Rebbe Akiva). The question has been asked why was this Yom Tov given to us to commemorate the clouds of glory, but we do not appear to have anything for the equally great miracles of the well of Miriam or the manna from heaven. Surely these were equally great, if not greater, miracles. Several answers have been suggested, and we shall list them here:

1 The spring of Miriam was water to drink and the Mon was basic food. These are essential for life itself and Hashem would not have been able to sustain the Jews in the wilderness without them, as a person has to eat and drink, whereas the cloud cover was for protection and extra comfort but not absolutely essential. Therefore the clouds show the special love that Hashem has for his people in that he gave them additional comforts over and above the minimum requirements, and it is to recognise that love that we celebrate the Succot festival.

2. My great-grandfather Zatzal, the Kamenitzer Magid, answered that we do not find in any other miracle the expression “Hashem goes before them”. He led the way in majestic fashion all by Himself. This shows the unique nature of the clouds of glory and for which it is appropriate to celebrate Succot.

3. He gave a further answer which I believe is also in the writings of the Hida, that we encounter sin in connection with the Mon (Shemot 16.27) where the people went out to collect it when they shouldn't have done so, and so too in the case of the water (Ibid 15.24), where they complained about the lack of water and Moshe Rabbenu himself was punished in the episode at the well. Thus it is not possible to have absolute love in their connection. However the clouds of glory did not entail any sin whatsoever and therefore constitute perfect reciprocal love.

4. Another possible answer is that whereas the Be'er was in the merit of Miriam and the Mon in the merit of Moshe, the Ananay Hakavod were in the merit of Aharon as we are told in Taanit 9a. We also know from Pirkei Avot that Aharon's particular excellent Midah was that he was Ohev Shalom and Rodef Shalom. He sought peace wherever he could. The Ananay Hakavod represent this wonderful quality and we know that shalom is the seal of Hakodosh Baruch Hu (Megilla 18a). That is why we conclude the Amidah and many of our other prayers with the concept of shalom. So it is the Ananay Hakavod which have pride of place on Succot to teach us this vital lesson of Gadol Hashalom.

5. My nephew, Rabbi Ephraim Mett, mentioned another approach to our problem. He says in fact both the Mon and the Be'er are also represented on Succot, the latter by the Nisuch Hamayim and the former by the Arba

Minim which represent Parnasa. It is well known that by shaking the lulav, we invite beneficial (and prevent bad) dewes and winds (Succah 37b). See also Succah 45a, where we are told that if a person takes the four species together it is as if he has built the mizbeach and offered on it a Korbon. Now it is known that the purpose of Korbonot is to bring Parnasa to the world (see Succah 55b), so there is a representation of the Mon and the Be'er and Succot in tandem with the Ananay Hakavod.

6. Finally may I suggest that the Ananay Hakavod were chosen as they represent Ruchniut, whereas the Mon and the Be'er are for Gashmiut and physicality, On Yom Tov of Succot at the conclusion of the Yom inn Noraim period we strive for the former to achieve the true Kedushah that this entails so we look heavenward to the Ananay Hakavod.



1 The sukkos we build come to remind us of how the Jews had them when leaving Mitzrayim. This means that really the festival of Sukkos should be celebrated in the month of Nissan, the time of the exodus. Why then do we celebrate it in the month of Tishrei?

The Tur answers that we move the festival of Sukkos to the month of Tishrei that is the beginning of the rainy season to show how we are willing to do whatever Hashem commands us to even if it is not easy.

2 What are the different names of Sukkos?

Besides for the name Sukkos, after the building of the booths, it's also called Chag HaOsim. This means the time of the gathering in of the produce into the houses at the end of the harvest and agricultural year.

3 How many walls are needed for a sukka and what is a good way to remember this?

It can have four, three and even two and a bit walls. The Vilna Gaon amazing points out that this is seen in the letters for the word Sukka - סוכָּה. The Samech has four sides, the chof has three sides and the Het has two and a bit.