

THE COMMUNITY PARSHA SHEET



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 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

14TH-23RD TISHREI 5784

(SHABBAT 30TH SEPT)

SHACHARIT: 8:45am
FOLLOWED BY KIDDUSH

(SUNDAY 30TH SEPT)

SHACHARIT: 8:45am
FOLLOWED BY KIDDUSH

(THURSDAY 5TH OCT)

HASHANAH RABBAH - MIDNIGHT
LEARNING FOLLOWED BY SHACHARIT
5:45am AND HAKAFOT HOSHAANOT
AND BREAKFAST

(SHABBAT 7TH OCT)

SHACHARIT: 8:45am
FOLLOWED BY KIDDUSH
MINCHA 6:15pm FOLLOWED BY SHIUR
& ARVIT AND SIMCHAT TORAH KIDDUSH,
REFRESHMENTS, DRINKS & DANCING

(SUNDAY 8TH OCT)

SHACHARIT: 8:45am
FOLLOWED BY COMMUNAL LUNCH



DVAR TORAH
Cleaning out the Dust
By Rabbi Jonathan Tawil



DVAR TORAH
Succot
By Rabbi David Baadani



DVAR TORAH
Succot Insights
By Rabbi Benjamin Stone



HALACHOT
By Rabbi Eli Mansour



KIDS ZONE
Comic



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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 commandments. 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-לִי וְאֶנְהוּ, הַתְּבָאָה לִפְנֵי בְּמִצּוֹת: עֲשֵׂה לִפְנֵי סִכָּה נָא, וְלִגְלֵב נָא, וְשׁוֹפָר נָא, צִיצִית נָא. (שבת קלג:)

"This is my G-d and I will glorify Him", 'Beautify yourself before Him in mitzvot'. Our Sages tell us that even if one fulfills 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 a light on the reason behind the idea of הידור מצוה, beautifying a Mitzvah. The fact that G-d, the Creator of the Universe, is interested in our Mitzvot, He is 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', it's 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.

You see, the reason we are looking to beautify our Mitzvot is not for us to show off how nice my Mitzvah is. It really comes from the opposite, from a sense of incredible gratitude and being blown away that G-d somehow in His humility is honouring us to perform His mitzvot. It is a very special honour, a pleasure and a beautiful thing.

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 merit to glorify Hashem's name in this world, 'זֶה אֱ-לִי וְאֶנְהוּ' "This is my G-d and I will glorify Him".



RABBI BENJAMIN STONE
Rabbi For Mens Wednesday Night Chavruta Program

SUCCOT 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 arba 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 haddass 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

SUCCOT – THE SIGNIFICANCE OF THE USHPIZIN

The Zohar, in Parashat Emor (p. 103b), elaborates on the significance of the "Ushpizin," our inviting our patriarchs as our guests to the Succa (listen to audio recording for precise citation). Rabbi Abba, as the Zohar cites, notes that when the Torah introduces the command to reside in the Succa, it says, "Ba'Succot Teshbu Shibat Yamim" ("You shall reside in Succot for seven days"), in the second person form, and then says, "Yeshbu Ba'Succot" ("they shall reside in Succot"), in the third person. The meaning of these two phrases, Rabbi

Abba explains, is that we first tell the Ushpizin to come and sit in the Succa, and then we sit ourselves. The word "Teshbu" refers to our inviting the guests to sit, and then the second term – "Yeshbu" – refers to our own sitting in the Succa.

The Zohar then proceeds to describe the practice of Rav Hamnuna Saba, who would joyously enter the Succa and proceed to the inner section of the Succa, as the Ushpizin should not be invited near the door. He would announce, "Let us invite the Ushpizin," and then set the table, stand up, recite the Beracha over the Succa, and then say, "Ba'Succot Teshbu Shiba Yamim – sit, holy Ushpizin, sit, the Ushpizin who bring Emuna!" He would then lift his head

and jubilantly exclaim, "How fortunate are we!" citing the verse, "Ki Helek Hashem Amo" – "For G-d's portion is His nation."

The Zohar adds, however, that a crucial part of the Ushpizin concept is bringing joy to the poor, either by inviting them to one's Succa together with the Ushpizin, or by giving them charity in the Ushpizin's honor. The Ushpizin derive enjoyment not from the food served in the Succa, but rather from the assistance lent to the poor, and thus besides inviting the Ushpizin into our Succa, we must also ensure to care for the needy as part of our hosting these special guests.



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