



Issue #8

ShabbosShemini Atzeres & Simchas Torah

City	Candle-Lighting	Shabbos Ends	Shemini Atzeres & Simchas Torah		
			Candle-Lighting Oct. 16	Candle-Lighting Oct. 17	Holiday Ends Oct. 18
Jerusalem	5:28 PM	6:44 PM	5:26 PM	Holiday Ends 6:41 PM	N/A
Los Angeles	6:02 PM	6:57 PM	6:00 PM	6:54 PM	6:53 PM
Seattle	6:05 PM	7:07 PM	6:01 PM	7:03 PM	7:01 PM
New York City	5:59 PM	6:56 PM	5:56 PM	6:53 PM	6:52 PM
Chicago	5:51 PM	6:51 PM	5:47 PM	6:47 PM	6:46 PM
London	5:51 PM	6:57 PM	5:47 PM	6:53 PM	6:51 PM

Parasha Summary

- On **Sukkos Shabbos Chol Hamoed**, besides **Bamidbar 29:26-31** which lists the offerings brought in the Beis Hamikdash on Sukkos, the custom is to read **Shemos 33:12-34:26**. Here is an outline of the Torah reading:
 - וְהוֹדַעְנִי נָא אֶת־דְּרֹכֶיךָ Moshe Rabbeinu asks Hashem to reveal His ways.
 - כִּי עַמְךָ הַגּוֹי הַזֶּה Moshe asks Hashem to rest His Presence only on the Jewish people because they are His people.
 - פָּסַלְתָּ לָּךְ שְׁנֵי לַחַת אֲבָנִים כְּרָאשֵׁינִים Moshe carves new tablets and takes them up to Har Sinai where G-d also reveals His 13 Attributes of Mercy.
 - הִנֵּה אֲנֹכִי כוֹתֵב בְּרִית נֶגֶד כָּל־עַמְךָ Hashem establishes a covenant with the Jewish people that His Presence will only rest on the Jewish people.
 - שְׁלֹשׁ פְּעֻמִּים בַּשָּׁנָה יִרְאָהּ The commandment to observe the Three Pilgrimage Festivals: Pesach, Shavuot, and Succos.
- On **Shemini Atzeres**, besides **Bamidbar 29:35-30:1** which lists the offerings brought in the Beis Hamikdash on Shemini Atzeres, the custom is to read **Devarim 14:22-16:17**. Here is an outline of the Torah reading:

- עֶשֶׂר תְּעָשֶׂר Laws of tithes and the mitzvah of charity
- שְׁלֹשׁ רִגְלִים וְעֹלֹת רְאִיָּה Three pilgrimage festivals: Pesach, Shavuos, and Succos.
- On **Simchas Torah**, besides **Bamidbar 29:35-30:1** which lists the offerings brought in the Beis Hamikdash on Shemini Atzeres, the custom is to read **Parshas Vezos Haberacha** and the first Aliyah of *Parshas Bereishis*. Here is an outline of the Torah reading:
 - וְזֹאת הַבְּרָכָה Moshe Rabbeinu blesses each tribe according to their individual greatness and responsibility towards the entire nation.
 - וְלֹאִיקָם נְבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה Moshe ascends the mountain of Nevo, Hashem shows him the land of Israel, and Moshe Rabbeinu's passing.

Sefer HaChinuch Mitzvah Count



0 However, we are taught by our Sages, that of all the mitzvos in the Torah, “*Talmud Torah K'neged Kulam*” – the study of Torah is equivalent to all the other mitzvos. The *Vilna Goan (Shenos Eliyahu)* explains that each and every word of Torah studied is considered its own separate mitzvah with Divine reward, unlike other mitzvos where we only receive one Divine reward for each act of mitzvah performed.



Dvar Torah | by Aharon Mikail, adapted from *The Book of Our Heritage* by R' Eliyahu Kitov zt”l

THOUGHT PROVOKING QUESTION: Why do you think the festival of Succos is titled, “*Zman Simchaseinu*” (the time of our rejoicing)?

The Time of Our Joy

וּשְׂמַחְתֶּם לִפְנֵי ד' אֱ-לֹהֵיכֶם שִׁבְעַת יָמִים:

And you shall rejoice before Hashem, your God seven days (Vayikra 23:40).

וּשְׂמַחְתָּ בְּחַגְךָ:

And you shall rejoice in your Festival (Devarim 16:14).

וְהִייתָ אֵין שִׂמְחָה:

And you shall be exceedingly joyous (Devarim 16:15).

With reference to Succos, the Torah mentions and commands us to perform all mitzvos with joy more than any other Festival. When the Beis Hamikdash stood (may it be rebuilt speedily in our days), the “*Simchas Beis Hashoeva*” – the celebration that accompanied the water libations, was marked by great public festivity and rejoicing. Nonetheless, isn't simcha and joy an essential part of Judaism? Aren't we always expected to serve Hashem with joy? What about this time of year gives it the title, “*Zman Simchaseinu*”?

Perhaps this question could be answered while answering a different question:

Since we are commemorating the Succos which Hashem provided for the Jewish people when they left Egypt, shouldn't we be celebrating and commemorating Succos in the month of Nissan rather than in Tishrei?

The Sages provide us with many answers to this question but here are just a few. With each answer, we can derive another reason why this time is extra joyous.

1. We are Hashem's Chosen Nation and the special unity of the Jewish People

The *Tur* (OC 625:1) explains that the mitzvah of Sukkah should be recognized as being done for the sake of G-d. Even though we left Egypt in the month of Nissan, He did not command us to make a Sukkah in that time since it is in the summer and it is common for people to make huts for shade, which wouldn't be apparent that we are making the Sukkah in fulfillment of the mitzvah. Therefore, Hashem commanded us to make Sukkos in Tishrei which is in the beginning of the winter season when it is customary for people to leave their summer huts and return inside their homes in order to show that we are dwelling in the Sukkah as a fulfillment of the mitzvah.

Here we are reminded of the great phrase we recite in the blessings of the Torah and the Yom Tov prayers, **“אשר בחר בנו מכל העמים ונתן לנו את תורתו.”** The Gemara (*Brachot 11B*) says that this blessing is “the greatest of all blessings.” Out of His tremendous love for the Jewish people, Hashem has chosen us among all the nations and has given us His precious Torah. A major theme on the holiday of Sukkos is the unity of the Jewish people, as Bnei Yisrael all unite and dwell under one Sukkah and the *Arba Minim* (4 species) represent the binding together of all types of Jews. Tremendous happiness during this time of year is also attributed to the wonderful sense of *achdus* (unity) we feel as a unique and special nation.

2. The Refreshing Feeling of Purity

During the Days of Awe, all Israel repent for their sins committed during the entire year. Although their repentance is accepted and their sins pardoned, nevertheless, some may still be troubled by their earlier sins and feel as if they can't find a place. Hashem therefore tells them, *“Since you can find no place of rest in the world because of the shame you feel, I will make you a place. Come to Me and find protection in My shelter – in the Sukkah of My peace.”*

Here we are reminded of the statement of Rabbi Akiva in the *Mishna* (*Yoma 8:9*), **“אשריכם ישראל, לפני מי אתם מטהרין, ומי מטהר אתכם, אביכם שבשמים”** (*“How fortunate are you Israel; before Whom are you purified, and Who purifies you? It is your Father in Heaven”*). During this time of year, we are comforted by G-d's boundless mercy and wonderful feeling of purity and spiritual cleanliness. The holiday of Sukkos symbolizes a time of serving Hashem out of love and joy rather than awe and fear.

3. In Good Hands

The Festival of Sukkos is celebrated during the harvest season, when people gather the produce of the land and bring their bounty into their homes. In order to prevent them from finding all of their reliance and happiness in material possessions, the Jewish people are commanded to leave the comfort of their homes and distractions of their material possessions and go out to the Sukkah, where they are solely protected by Hashem.

Here we are reminded of the verse in Psalms (121:2), **“עזרי מעם ד' עשה שמים וארץ”** (*“My help comes from Hashem, Creator of heaven and earth”*). The only true happiness is in G-d and only protection is in the shelter of His Shechinah.

4. Hashem Is With You, Hashem Loves You

We are not commemorating the Clouds of Glory which surrounded us when we left Egypt in the month of Nissan which were withdrawn after the sin of the golden calf, but rather, we are commemorating the second Clouds of Glory which returned after Yom Kippur and which had remained with us for the rest of the 40 year journey in the desert. Around this time, the Jewish people also had begun the construction of the Mishkan, so that Hashem's Presence would have a dwelling on earth amongst the camp of Israel. So too, the Jewish people show Hashem that they also leave their homes and dwell with Him in a Sukkah.

Hashem's Presence is everywhere, but around this time of year, we remind ourselves that Hashem is always with us and that His love for us is completely unconditional no matter what.

Challenge: Go around the Shabbos table and have each person take turns sharing 1 thing that brings them great simcha!



Hilchos Shabbos

by. R' Mordechai Lebhav שליט"א author *Magen Avot*, Rosh Kollel
Link Kollel Los Angeles

Redacted by Dr. Emile Amzallag

Can one make Kiddush over non-wine drinks?

The *Shulchan Aruch* (O.H. 272:9) notes that in places in which wine is hard to come by, there are three opinions regarding Kiddush. The first opinion is that one may make Kiddush on any other beverage, as long as it is not water. The *Rambam's* opinion is that Kiddush should not be recited at all without wine. Finally, the *Rosh* says that on Friday night, one should recite Kiddush over the challah rather than an alcoholic beverage, but on Shabbat day, one should recite Kiddush over an alcoholic beverage. The Kiddush of the day is considered a Rabbinic obligation, and it therefore has a less stringent status. The *Shulchan Aruch* appears to side with the third opinion.

The *Mishna Berura* (M.B., O.H. 272:29) says that in certain European lands, in which wine is very expensive, and that most people are accustomed to drink other alcoholic beverages, the custom is to be lenient and make Kiddush of Shabbat day over other alcoholic beverages. Nevertheless, Rabbi Yehuda Ayash (*Mateh Yehuda*, § 289:5) writes that if wine is available but is expensive, one is not allowed to make Kiddush on any other type of beverage. This is also the opinion of the *Kaf Hachaim* (K.H., O.H.289:55) and Rabbi Ovadia Yosef (*Hazon Ovadia*, vol. II, pg. 124). In a locale in which there truly is no wine available, the first beverage of choice to over which to recite Kiddush is beer because it is much easier for one to drink the requisite *revi'it* of beer than it is a stronger spirit.

Rabbi Ya'akov Hagiz (*Halachot Ketanot*, vol. II, § 9) writes that in the absence of wine, one must use an alcoholic beverage. Therefore, coffee or tea would not be appropriate for Kiddush, even during the day. Rabbi Ben Zion Abba Shaul (*Or Lezion*, vol. II, ch. 20, § 19), on the other hand, rules that in extenuating circumstances, one may use coffee for the Kiddush of Shabbat day. Rabbi Baruch Toledano (*Kitzur Shulchan Aruch*, 272:19) says that on Shabbat day, it is preferable to have a *revi'it* of beer for Kiddush than only a small amount of wine.

Regarding one who cannot tolerate a lot of wine, or because of diabetes, cannot drink grape juice, Rabbi Yosef Shalom Elyashiv rules that freshly squeezed orange juice is considered acceptable. This would be the preferred option for the four cups of wine by the Pesach Seder.

Summary: If wine is not available one should make Kiddush on Shabbat night over Challah and on Shabbat day, over some other alcoholic beverage. One must use wine for Kiddush even if it is expensive.



Stories of Tzadikim

Simchas Yom Tov

Someone once asked the Chofetz Chaim, how does one truly fulfill the mitzvah of "V'Samachta B'chagecha" and be happy during the entire festival?

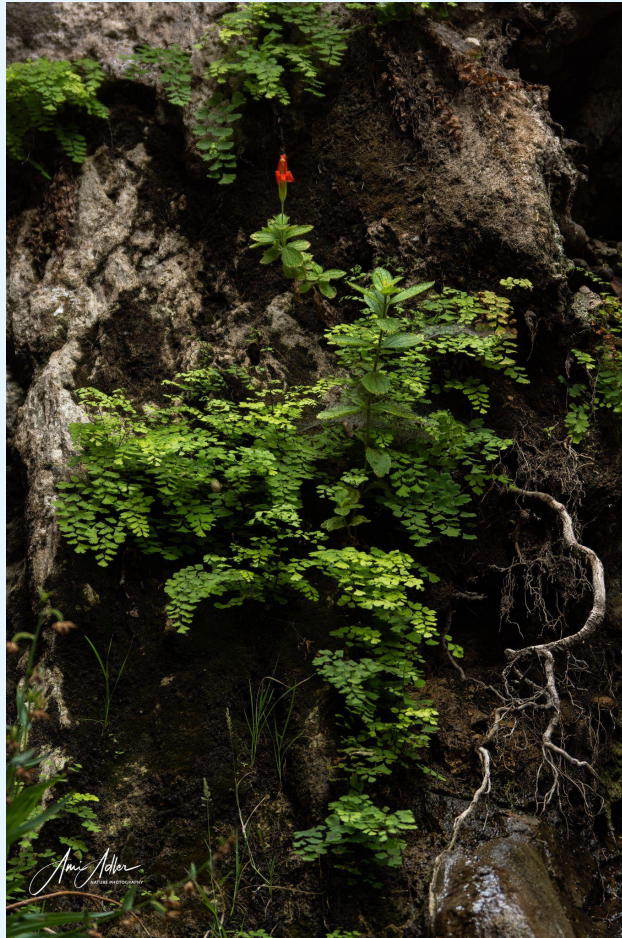
The Chofetz Chaim responded, "Haven't you ever recited the words in the Yom Tov prayer book, 'Atah Bechartanu'?!"

(The full translation of the prayer is: "You have chosen us from all the peoples; You have loved us and taken pleasure in us and have exalted us above all tongues; You have sanctified us by Your commandments, and brought us near unto Your service, Oh our King, and have called us by Your great and holy Name")



Scenes for the Soul | by Ami Adler

In his blog, "Scenes for the Soul," (<https://scenesforthesoul.com/blog>) Ami shares a photo he has taken, along with some background details and a spiritual message that we can apply in our daily lives.



Scarlet Monkeyflower - Santa Ynez Waterfall Trail - Topanga Canyon, CA

The Background: Several months ago, I was feeling down and felt that I needed to recharge with a local hike and some photography. I headed to the Santa Monica Mountains – to the Santa Ynez Waterfall trail in Topanga Canyon. I was expecting to find a waterfall at the end of the trail, but instead, there was just a small trickle. However, the rock face was covered in these beautiful ferns, and I was able to capture this shot of a single scarlet monkeyflower blooming in the middle of the greenery.

The Message: We often have certain expectations in life only to find that our reality turns out to be very different. This may be true on a macro level regarding our family, career or position in life. It can also be true on a daily basis with the small surprises and disappointments that we encounter all the time. I think the key point is to recognize that G-d is constantly guiding our steps – whatever situation we find ourselves in is where we are truly meant to be. Instead of trying desperately to hold on to our prior expectations – if we can let go and accept our current reality with love and grace, then we may be able to appreciate the beauty of the small flower instead of the massive waterfall.



Reader Submissions

We are super excited to announce the newest addition to the *Shabbos Chizzuk* Newsletter! We welcome and would love to include your Divrei Torah, art, stories, jokes, or any other idea you may have!

Hoshana Rabba by Aaron Levi

Hoshana Rabba is the final sealing of our judgment. Keeping that in mind, there are many ideas related to the *Arba Minim* (4 species). One of which is the representation of the 4 types of Jews. The *esrog*, which has both taste and smell, refers to a Jew who possesses an abundance of both Torah and Mitzvos; the *lulav*, which has only taste but no scent, refers to a Jew who possesses Torah learning but is lacking in good deeds; the *hadassim*, which have only scent, represent a Jew who possesses good deeds but lacks Torah learning; and the *aravos*, which have neither taste nor smell, refer to a Jew who lacks both Torah learning and good deeds. The second idea related to the *Arba Minim* is that the four species allude to the body. The *esrog* is similar to the heart, the *hadassim* is similar to the shape of the eyes, the *aravah* is similar to the shape of the mouth, and the *lulav* represents the spine.

One of our customs on *Hoshana Rabba* is to take a bundle of aravos and hit them on the floor. Why is there an emphasis specifically on the aravos on the day of the final sealing of our judgment?

During the entirety of the festival of Sukkos, we circle the bima in shul reciting Hoshanos. We ask Hashem to save us by calling on any merits we can think of. As a final plea for Hashem to give us a favorable judgment, we use our *aravos* which represent our lips, and tell Hashem that even if we are a Jew without any Torah nor Mitzvos, we ask that You should still save us. During the month of Elul and over the span of the last month, we have recited many words of prayer and have spoken out and made resolutions on the type of people we ideally want to be. And even without any merits that we have earned, Hashem saves us out of His love for us.



Zemiroh | Zeh HaYom By Shalshes Jr.

Before Shabbos, scan the QR-Code below to listen and prepare this week's song for the Shabbos table!



Lyrics

Zeh hayom asah Hashem,
nagilah v'nismecha bo



Jokes: Mitzvah Gedolah Lihiyot B'Simcha!

1. **Sukkah Hopping** (By David Schwartz)
Q) When visiting each others' Sukkahs, why is it called "Sukkah hopping"?
A) Because Sukkos is "The Time of Our Hoppiness"!
2. **Lulav Love**
Q) What did the father lulav say to the baby lulav?
A) I lulav you!

Wishing everyone a safe, healthy, beautiful, happy, uplifting, and restful Shabbos Kodesh and a Chag Sameyach!

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