



Issue #7

Shabbos

Sukkos



City	Candle-Lighting	Shabbos Ends	Candle-Lighting	Candle-Lighting	Holiday Ends
			Oct. 9	Oct. 10	Oct. 11
Jerusalem	5:37 PM	6:52 PM	5:34 PM	Holiday Ends 6:49 PM	N/A
Los Angeles	6:11 PM	7:05 PM	6:09 PM	7:03 PM	7:01 PM
Seattle	6:18 PM	7:20 PM	6:14 PM	7:16 PM	7:14 PM
New York City	6:10 PM	7:07 PM	6:07 PM	7:04 PM	7:02 PM
Chicago	6:02 PM	7:02 PM	5:59 PM	6:58 PM	6:57 PM
London	6:07 PM	7:12 PM	6:02 PM	7:08 PM	7:05 PM



Parasha Summary

- **הַאֲזִינוּ** The poetic song of Moshe Rabbeinu recalling Hashem's kindness to the Jewish people, warning against pitfalls caused by prosperity, and the comforting words of Hashem's protection of the Jewish nation and their continuance forever.



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

THOUGHT PROVOKING QUESTION: How do we take the awesome feeling of closeness to Hashem we have had during the Yamim Noraim into the year?

Always Connected

כי חלק ד' עמו יַעֲקֹב חֵבֶל נַחֲלָתוֹ:

For Hashem's portion is His people; Jacob is the rope of His inheritance" (Devarim 32:9).

From Moshe's beautiful and poetic words, we learn about the everlasting connection we have with Hashem, due to His tremendous love for us. The **Sfas Emes (Vatchanan 13:7)** comments on the words, "Hashem's portion," that we are Hashem's beloved nation and that His love is unconditional, not dependent on anything. The **Yismach Moshe (Achrei Mos 4:1)** explains that the words "the rope of His inheritance," means that we have a "kesher hadavuk" to Hashem, an unbreakable connection with G-d and that there's nothing that could ever sever that connection and which teshuva cannot fix. **Rashi** here explains that the nature of a rope is that it gets its strength because it's joined by many different strands tied together. Just as Yaakov Avinu is combined with the attributes and strengths of both Avraham and Yitzchak, therefore, "Jacob is the rope of G-d's" inheritance.

As we jump into our fresh new year, may we never forget that we are always connected to Hashem no matter what. In addition, the unity and *achdus* of Klal Yisrael is what gives us our great strength. May Hashem help us remember this message as we tie our *Arba Minim (lulav, esrog, hadassim, and aravos)* together which symbolize the 4 types of Jews who have different levels of Torah knowledge and observance levels. May Hashem bless us all with bracha, hatzlacha, and all the best!



Singing Your Song To The World! | In honor of *Parshas Ha'azinu*, we organized a special interview and *farbrengen* with Rabbi and musician, R' Yossi Rodal on his new hit song, "We All Have A Song"!

Question: What does music mean to you and how do you personally use music in *Avodas Hashem*?

R' Y. Rodal: Music is my *shlichus* (mission), my *Avodas Hashem*, a passion, and a gift that Hashem gave me so that I could express my soul, my message, and express my struggles and challenges. I wrote this song because I always knew that I had a song, that the world was waiting for me, but I still needed to bring it out in a way that made sense to me. We are able to use music to give messages that you wouldn't normally listen to or accept in a regular setting but when it comes in the form of a song with music, with the right words and emotion, a person is much more readily able to accept it. When I go and perform live and say things like, "No matter what, I matter," or "It's so *geshmak* to be a *Yid!*", it is no different than helping another Jew put on tefillin or saying a *Dvar Torah* - it's 100% what Hashem wants from me.

Question: What exactly is the song that everyone has and how does somebody come to find their own song?

R' Y. Rodal: In my song, "Find Yourself," I fully explain how to find your song. People may wonder what their talent or mission is. But first, one has to know that it's there, your song is inside of you already, you have everything you need to fulfill your mission, and you need to search for it. You also need a mentor to help you search and tell you where to dig, but you need to dig yourself. For me, it's the Lubavitcher Rebbe who is like a "geologist of the soul." What does it mean to dig? First of all, the general and collective mission of everyone is to bring Hashem into your part of the world, or in other words, bring light into the world. Every human being has the purpose to bring Hashem into the physical world, which is the purpose of every mitzvah. Secondly, your specific mission is divided by (1) your talents and (2) working on what is really hard for you. I don't like to call the second category "struggles" because it's your journey and we could always become better. It's hard for you because it's your goal, that's your mission. With the things we are good at, Hashem tells us "that's where you need to go." As the Rebbe says, "Bring the letter *Aleph*, which represents *Alufo Shel Olam* (G-d, the Master of the Universe), into everything you do. Bring Hashem into the things you are good at and the things that are hard for you."

Right now, I am structuring a workshop, where I teach this mindset that first of all you are a soul and then I have my talents and struggles. The fact that I have a soul means that I have a mission.

Question: *That is such an amazing, clear, and simple way of looking at things! As the Hashem Loves U motto goes: "Hashem is with you, Hashem loves you!" Hashem is with us in our achievements and our struggles and always loves us.*

As we go into the new year, what chizzuk would you give everybody who's thinking about developing their song and help them become the greatest that they could ever be?

R' Y. Rodal: I think we need to start changing our narrative. Of course, we want to enjoy life, have fun, and be successful. But the truth is, the *neschama* (soul) is the secret to every good thing in the world – success, confidence, happiness, being comfortable with yourself because you know what you are here to do and you know your strengths and your weaknesses. There are so many things being sold in the world because people are looking for happiness. We know money doesn't buy happiness. Then we also think, "the more I accomplish, the more I achieve, then, the happier I will be." The problem is, the more one tries to satisfy the body and animal soul, it will never be enough, they will always want more. So what's the secret to being happy? First of all, you have to know that you are already happy because you have a *neschama*. How do you access that happiness? Becoming one with your mission. You could be writing down transactions all day, having a boring day at work, putting your kids to sleep at the end of the day – but if you just think for a moment, "What is my mission right now?" Obviously it is to be there for your child. That realization is like praying at the *Yom Kippur Ne'ilah* service in shul. Hashem, me, and my mission, that is how I access that happiness. Obviously, performing for CTeen at Time Square and the *Ne'ilah* service on *Yom Kippur* is much more conducive to feeling my *neschama*, but your soul is your mission and that is the source of everything – your success, your confidence, your self-esteem. Yiddishkeit is the best, passionate life you can ever imagine!

To watch or listen to the full interview, visit our channel Hashem Loves U or go to [youtube.com/watch?v=NpPW2fOn1bc&t=25s](https://www.youtube.com/watch?v=NpPW2fOn1bc&t=25s)



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 grape juice?

The *Shulchan Aruch* (O.H. 272:2) rules that one may use wine directly from the wine press, which has not fully completed its fermentation process, for the purpose of Kiddush. Based on the *Gemara* (*Bava Batra* 97a), the *Shulchan Aruch* goes on to say that one may even squeeze grapes and use the resulting juice for Kiddush. Nevertheless, the *Mishna Berura* (M.B., O.H. 272:5) says that the way to observe the Mitzvah of Kiddush in the most preferred manner ("Mitzvah Min Hamuvhar") is to use wine which has fermented for at least forty days. Wine nowadays fulfills this forty-day benchmark.

Rabbi Ben Zion Abba Shaul (*Or Lezion*, vol. III, ch. 15, § 4), based on the aforementioned *Mishna Berura*, rules that it is preferable to use wine and not grape juice for Kiddush at night. On the other hand, *Rabbi Ovadia Yosef* (*Hazon Ovadia*, vol. VI, pg. 99) says that if one prefers the sweet taste of grape juice over the taste of wine, one may use it for Kiddush.

The *Shulchan Aruch* (*ibid*:4) says that, although the *Ramban* considers white wine invalid for Kiddush, the custom is to do so and is therefore permitted. Regarding adding red wine to one's white wine to render it red, the *Ben Ish Hai* (*Rav Pe'alim*, vol. III, *Orah Haim*, § 11) rules that this would be considered an act of dyeing ("Tzove'a"), and would therefore not be allowed on Shabbat. Although *Tzove'a* does not apply to foods, the *Ben Ish Hai* writes that in this case one has the express intention of coloring one's white wine. Nevertheless, *Rabbi Shalom Messas* (*Shemesh Umagen*, vol. II, § 4:7) and *Rabbi Ovadia Yosef* both rule that one may add red wine to white wine even if it changes the color.

Summary: Besides red wine, one may use white wine or grape juice for Kiddush. One may color one's white wine with red wine on Shabbat.



A SHORT IDEA

Adapted from Living Lessons Yahadus Curriculum and by Aharon Mikail

Hashem's Embracing Hug

בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים... יֵשְׁבוּ בַּסֻּכּוֹת... כִּי בַּסֻּכּוֹת הוֹשַׁבְתִּי

"You shall live in Sukkos for seven days, all of Israel shall live in Sukkos...for I made Israel dwell in Sukkos" (Vayikra 23:42-43).

The Torah teaches us that a Sukkah is required to have 3 walls from these consecutive verses, in which the word "סוכות" is written 3 times.

The *Chida* (quoting from a *Sefer Kadmon*) writes that one could learn the 3 ways to build a kosher Sukkah from the shapes of the letters in the word, "סוכה" (which is the main way the Torah spells Sukkah).

1. The letter "ס" is closed off on all sides. So too, the best way to build a Sukkah is with 4 walls.
2. The letter "כ" is closed only on 3 sides. The next best kind of Sukkah has 3 walls.
3. The last letter "ה" has 2 sides which meet and 1 additional shorter leg. This teaches us that if we can't have a Sukkah with 4 or 3 walls, we can at least have 2 walls and part of the third wall (which must be at least one tefach in length).

The shape of a Sukkah has a resemblance of a hug. The Sukkah represents the Clouds of Glory which G-d protected, led, and cleansed the Jewish people as they traveled through the desert. We are dwelling in Hashem's shelter called by our Sages, "the shelter of faith" where we feel safe and Hashem's love.



Stories of Tzadikim | Adapted from Torah-Box.net

The Greatest Mitzvah

Rabbi Yaakov Galinsky zt"l, told over the words of a man who learned at the Yeshiva of Radin, under the giant in Torah, the Chofetz Chaim. He said, "Every year, at the beginning of the month of Elul, the Chafetz Chaim would give a 3-minute speech and would say:

'In Poland and Russia, etrogim (citrons) are not grown and therefore have to be imported from warmer countries which costs a fortune (the equivalent of a few thousand dollars today). Only the wealthy are able to afford to buy one and communities buy one for the entire community using a public fund. Now we are in the month of Elul, the holidays are approaching. Everyone is thinking to themselves, 'If only I was rich so I could buy an etrog, lulav, the 4 species! And if I were extremely rich, I would have bought a *mehudar* (extra beautiful) etrog for 50 rubles, because the mitzvah is worth all the fortune that it costs.' Why? To accomplish a Mitzvah to the height of perfection on the first day: the mitzvah of taking the Lulav is from the Torah. The following days, the mitzvah is a Rabbinic one, in memory of the Temple.

The reward for a single word of Torah study is much higher, much greater than the most perfect etrog, all the four species together, the shofar, or matzah. It is greater than all of the 613 Mitzvot! In one minute, it is possible to pronounce a hundred words, and in five minutes, a thousand words, like the 613 Mitzvot. And if we arrive five minutes late for the Torah study session?" concluded the Chafetz Chaim with a cry from the heart.'

And this mini speech," concluded the Chafetz Chaim's student, shook all hearts."

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.



Sunrise - Joshua Tree National Park, CA

The Background: I took this shot on a family vacation to Palm Desert. I snuck away early in the morning before sunrise to do some hiking in Joshua Tree National Park (before the rest of the family woke up). I had intended to head straight for a particular hike, but as I was driving, I noticed the moon

low on the horizon and decided to pull over and set up my tripod. As the light of the sun began to peek over the hills, I tried to capture this magnificent scene by stitching together 5 separate horizontal shots to form this Panorama. I think it really captures the unique moment I was lucky enough to experience.

The Message: To me, this shot really speaks to “the moment.” When I first came across this scene, I could see the small sliver of the moon and the potential for a great shot – but it was still dark and there wasn’t much drama to the scene. As the glow of the sunrise began to appear, with the moon still remaining visible – it created an amazing moment of drama and contrasts. Shortly afterward, as the sun began to rise, the moon was no longer visible, and the magic was gone.

In life, we spend so much time focusing on the past – on our failures or the strategies that did not work – and we let those experiences impact our ability to create a brighter future. We can also burden ourselves by focusing too much on the future – on how changes we make today are unlikely to remain consistent in the future or on how much work it will be to maintain the positive momentum we may have. If we focus on the moment – setting aside the patterns of the past and the fear of the future – we can truly grow and get closer to fulfilling our tremendous potential. Tap into the magic of the moment and don’t let the past or the future hold you back.



Zemiros | Ve'Samachto By Avrum Mordche Schwartz

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



Lyrics

Ve'Samachto b'Chagecha
V'Ha'isa Ach Sameyach



Jokes: Mitzvah Gedolah Lihiyot B'Simcha!

1. **High 5!**

Q) What kind of tree gives the best high-fives?

A) A palm tree!

2. *I have a really good joke about clouds, but it would probably go over your head!*

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

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