In memory of all those brutally murdered in the war on Israel and the fallen soldiers of the IDF. Praying for the safe return of all the hostages.

בס"ד

17 OCTOBER 2024 | 15 TISHREI 5785

VOLUME 38 | #3

DAF HASHAVUA

סֻכּוֹת | SUCCOT

CANDLE LIGHTING:

Wednesday 16 October
Eruv Tavshillin
A long-lasting candle and candles for Succot should be lit by:
London: 5.51pm
Jerusalem: 5.30pm

Thursday 17 October
Candles for 2nd night Succot should be lit from the long-lasting candle after:
London: 6.50pm

Friday 18 October
Shabbat candles should be lit from the long-lasting candle by:
London: 5.46pm
Jerusalem: 5.27pm

Saturday 19 October
Shabbat ends:
London: 6.46pm
Jerusalem: 6.39pm

(For other cities, please consult your local community)

The United Synagogue

Torah Reading Summary

Succot First Two Days (Vayikra 22:26-23:44)
The Torah reading for the first two days of Succot is Vayikra ch. 23, which lists the main festivals of the Jewish year. However, the actual reading begins a paragraph earlier, which concludes with, "Do not desecrate My name… I am God, Who made you holy, Who brought you out of the Land of Egypt, to be to you for a God". All our festivals relate back to the Exodus and our purpose as a nation.

The festivals section begins with Shabbat, which, in terms of its prohibitions, is stricter than most of the festivals (e.g. no cooking).

The festivals are then mentioned in two main parts: Pesach and Shavuot, linked by the counting of the Omer that begins on the second day of Pesach, followed by the festivals of Tishrei: Rosh Hashanah, Yom Kippur and Succot.

Separating these two sections is a single verse mentioning the farmer's obligation to leave the corners of the field and the dropped gleanings for the poor and stranger. Caring for the poor is as important as the festival rituals (see Rashi on v.22).

The end of ch.23 is the source for the three special mitzvot of Succot: the Four Species, dwelling in the Succah and *Simcha*, to be happy on Succot!

Maftir – First 2 Days (Bemidbar 29:12-16) & Shabbat Chol Hamoed (v.17-22)
The maftir for the first two days and Shabbat Chol Hamoed comes from parashat Pinchas and contains details of the special offerings that were brought on Succot.

Haftarah 1st Day (Zechariah 14:1-21) & Shabbat Chol Hamoed (Yechezkel 38:18-39:16)
The haftarot for the first day and Shabbat Chol Hamoed are from the prophets Zechariah and Yechezkel (Ezekiel). Both are about the future war of Gog and Magog against Israel, leading to the final redemption and the Messianic era. The haftarah of Zechariah describes a massive attack on Jerusalem that will be miraculously defeated. Those among the nations who survive that war will ascend to Jerusalem to join the Succot celebrations, reflecting the universal nature of the festival. Yechezkel prophesied in great detail about the same war and the miraculous defeat of the attackers, emphasising the sanctification of God's name.

Haftarah 2nd Day (I Kings 8:2-21)
This haftarah is about the celebration of the completion of the First Temple in Jerusalem under King Solomon. It took place during the festival of Succot and concludes with King Solomon's praise of God for fulfilling His promise to his father, King David, that Solomon would be the one to build the Temple.

Torah Reading for Shabbat Chol Hamoed (Shemot 33:12-34:26)
Most of this reading is about the reconciliation between God and Israel following the sin of the Golden Calf. God 'descends' to Mount Sinai, passes in front of Moshe - who is concealed in the 'cleft of the rock' - and declares the thirteen principles of His mercy. The reading concludes with the obligation of Israel to 'go up and appear before God' on the festivals of Pesach, Shavuot and Succot.

The Megillah of Kohelet (Shabbat Chol Hamoed)
Tradition has it that King Solomon wrote Kohelet (Ecclesiastes) in his later years. An extremely wise man, he cautions against striving after the fleeting pleasures of this world. The day that Kohelet was read outside Israel last year was 7 October. Rabbi Doron Perez, whose one son, Daniel, was killed in battle and other son, Yonatan, was injured but survived and was married ten days later, quoted the words from Kohelet, 'a time to mourn and a time to dance' (Kohelet 3:4), saying "It is possible to do both at the same time". This Succot, as we reflect on the tragic events of the last year on this festival of *simcha*, Kohelet shows us how to do exactly that.

In loving memory of Tzemach ben Yisrael z"l

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CURIOUS CUSTOMS

SUCCOT

A *minhag* (custom) is a religious practice that is not a mandatory part of Jewish observance. Customs are instead practical expressions of values and ideas in Jewish law, which have developed in different Jewish communities around the world.

1 Many have the custom to begin building their succah as soon as Yom Kippur finishes (after breaking the fast of course!)

2 In memory of the *Simchat Beit Hashoeva* ceremony that took place at the *Beit Hamikdash* (Holy Temple), it is customary that every night of *Chol Hamoed Succot*, people will sing and dance, celebrating the festival.

3 On Hoshana Rabbah, the last day of Succot, some stay up all night learning Torah and praying, as this is the day that the verdict given on Rosh Hashanah and Yom Kippur is finalised.

4 Customary foods for Succot are often stuffed. For Ashkenazim this includes kreplach and holishkes and for Sephardim it's mahshi and sambusak. As Succot is the Jewish harvest festival, this symbolises that our fields should be bursting with produce and our stores full of bounty.

5 On Succot, some people continue the custom of dipping challah into honey instead of salt, which they have been doing since Rosh Hashanah.

by Laurie Maurer, US Education

The United Synagogue

Guide to the *Arba Minim* (Four Species)

Dayan Eliezer Zobin

London Beth Din

One of the significant features of Succot is the daily shaking of the *Arba Minim* (Four Species). Amongst the many reasons given for this *mitzva* is that it is an expression and reminder of appreciation for the bounty of nature, particularly in the Land of Israel. Below is a Halachic guide to the use of the *Arba Minim*.

PURCHASE AND BINDING OF THE FOUR SPECIES

The laws that ensure that each of the species is kosher for the *mitzva*, and how they are bound, are complex. As such, one should buy a supervised set or show one's purchase to a rabbi.

Similarly, if over Succot your Four Species become damaged, the leaves dry, or the binding unravels, seek Rabbinic advice.

WHEN DO WE DO USE THE FOUR SPECIES?

- Daily over the festival of Succot, through to the last day of Chol HaMoed, but not on Shabbat.
- This can be done at any point during the daytime, but ideally in the morning, during *Shacharit*, just before *Hallel*.
- The Species are then held through the *Hallel* prayer and during the *Hoshanot* prayer, while walking around the shul. Depending on the custom of your community, the *Hoshanot* prayer is recited either immediately after *Hallel* or following *Mussaf* (the latter being the *minhag*, custom, of the United Synagogue).
- On the first 2 days one should use one's own set or the communal set arranged by the shul for members' use. If one has not purchased one's own set, nor is there a communal set, then one should ask someone in shul to gift them their set to perform the *mitzva*. After use,

one can then gift it back. For the remainder of the festival one can use a borrowed set.

HOW DO WE DO THE MITZVA?

Preparation:

- The bound set of *Lulav, Hadassim and Aravot* are grasped together with the *Etrog*, placing the *Lulav* in the right hand and *Etrog* in the left. (Left-handed individuals reverse this).
- The *Lulav's* spine faces the holder, with the three *Hadassim* on the holder's right, and the two *Aravot* on the holder's left.

***Beracha* / Blessing:**

One should initially hold the *Lulav* in the regular manner, but hold the *Etrog* upside down. After saying the blessing, one then turns the *Etrog* the right way up (i.e. with the *pitom* - narrow head - held upwards and the stalk on the rounded base facing downwards).

This blessing is recited every day of Succot and can be found in the Siddur or Machzor.

The first time one does the *mitzva* (normally the first day), after the above blessing one adds a second blessing, "*Shehecheyanu.*"

Waving:

- Following the *beracha*, the Four Species are held together, as above, with the *Etrog* the right way up, and are gently shaken three times in each of six directions: forward towards the *Aron HaKodesh* (Ark), right, behind, left and finally, up and down.
- The set is then held throughout *Hallel*, re-shaking it whilst singing the verses "*Hodu L'Hashem*" and "*Ana Hashem Hoshiah Na.*"
- At each word in "*Hodu*" and twice for each word in "*Ana*" (other than when saying the name of *Hashem*) one shakes in a different direction, in the order described above.

As we shake the Species in all directions, we remind ourselves of God's presence in this world, as the source of nature and its flourishing, and we pray that we, along with all of Israel, should merit God's protection from the forces of evil. Amein!

Amongst the many reasons given for this *mitzva* is that it is an expression and reminder of appreciation for the bounty of nature, particularly in the Land of Israel.

In loving memory of Moshe ben Avraham Zarach z"l

President Zalman Shazar (1889-1974)

RABBI GIDEON SYLVESTER

US Israel Rabbi

This week marks the fiftieth *yahrzeit* of one of the most intriguing and least known figures in Israeli history - Zalman Shazar - a poet, politician, historian, socialist and statesman, born to a Chassidic family.

Shneur Zalman Rubashov was born in 1889 in Czarist Russia to a family of Lubavitch Chassidim. Later, in Israel, he abandoned his Russian Jewish surname for the Hebrew-sounding Shazar, which was an amalgamation of the initial letters of his three names. His Chassidic roots remained an important source of inspiration throughout his life.

As a teenager, he became involved in the Socialist-Zionist Poalei Zion movement. Such activism was frowned upon by the Russian authorities and Shazar was arrested and spent two months in a Russian jail.

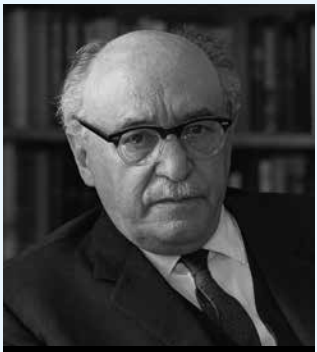
Following his release, he studied in St. Petersburg, where he met his future wife, the poetess Rachel Katznelson, in 1920. She had lived in the Holy Land since 1912, but joined her husband in Europe. In 1924, she returned to Israel with her husband and their daughter Roda.

Shazar was a determined campaigner. He published manifestos about Nazism, launched a hunger strike against the British government's restrictions on Jewish immigration to our homeland, and, when the British mandate ended, he was one of the authors of Israel's Declaration of Independence. Shazar was also a fiery orator, whose speeches were delivered with immense drama. In 1948, Israel's Prime Minister, David Ben Gurion, proposed appointing him as Israel's first ambassador to Moscow. The Kremlin, fearing the impact he might have on Russian Jews, refused his candidacy. Instead, Shazar was appointed Israel's first Minister of Education, with the distinction of determining that education in the embryonic state would be free and compulsory for all its citizens.

Shazar remained involved with Lubavitch for the rest of his life, assisting with founding the village of Kfar Chabad, and allowing the religious community in Israel to set up its own educational system.

After a period working for the World Zionist Organisation, in 1963, Shazar was appointed Israel's third president. He turned his official residence into a centre for Jewish scholarship, welcoming scholars, artists and writers. He adopted Ben Gurion's Bible Circle and established a fund to support writers.

While English Jews are accustomed to the monarch welcoming important visitors with royal banquets, Shazar took a Jewish approach. He would invite important guests to join him for Shabbat morning kiddush.



Zalman Shazar

He was also the first Israeli President to make official visits to other countries. On these trips, he met with world leaders and, according to protocol, people who wished to meet with him would come to him. There was just one exception. During his trips to America, Shazar insisted on making the journey to Brooklyn to pay his respects to the Lubavitcher Rebbe, Menachem Mendel Schneerson. On no account would he allow such a great rabbi to come to him.

Presidents sometimes find it hard to know when to retire. After serving for ten years as Israel's president, Shazar consulted with the Lubavitcher Rebbe as to whether to step down or run for a third term. When the Rebbe advised him to call it a day, that is what he did. A year later, on 5 October 1974, after a distinguished career, (Shneur) Zalman Shazar passed away in Jerusalem.

In loving memory of Frida Mirel bat Chaim Simcha z"l

THE TRIBE WEEKLY

SUCCOT 17-18 OCTOBER | 15 TISHREI

Lessons from Uganda

RABBI TOBY WEINIGER

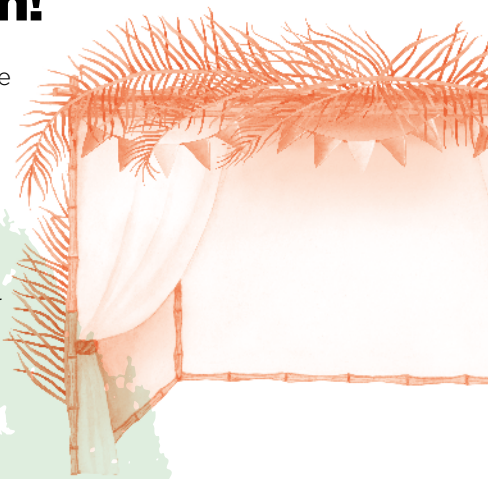
Youth Director at St. John's Wood Synagogue

I recently had the life-changing experience of serving as the Rabbi on Tribe's Uganda Social Responsibility Summer Experience. What does social responsibility in Uganda have to do with Tribe? I want to share three answers. Firstly, "Through you", God said to Abraham, "all the families on earth will be blessed". In the words of Rabbi Sacks zt"l, "To be a Jew is to be a blessing to others." To be a Jew is to work to make the world a more Godly place, filled with more extraordinary acts of loving kindness between humanity, spreading blessings for the good of others. Secondly, to be a Jew is to make the name of God beloved to the whole of humanity. The Shema commands us to love God. How can one love God? The Talmud (Yoma 86a) teaches us we love God by making God's name beloved in the world. To be a Jew is to act with pleasantness and honesty with all. In that way, we create the opportunity for people to look at Jews and see the glorification and sanctification of God's name. Thirdly, to be a Jew is to never say no to taking responsibility for the world.

As we anticipate restarting the Torah, we will soon re-hear God putting Adam in the Garden of Eden "to work it and guard it". To be a Jew is to say yes to being active in our communities, societies and the world to make it a better place. Of course, you don't need to fly to Uganda to do this! There are so many ways to make a *Kiddush Hashem* and glorify God's name closer to home. How about volunteering for a local Jewish charity? Mentoring or befriending someone struggling at school? Coming to synagogue on Succot, eating in the succah, and shaking the Four Species (see Dayan Zobin's article for guidance or speak to your rabbi) generate immense spiritual blessings for the Jewish people and the world. Chag Sameach!

Succot Number Crunch!

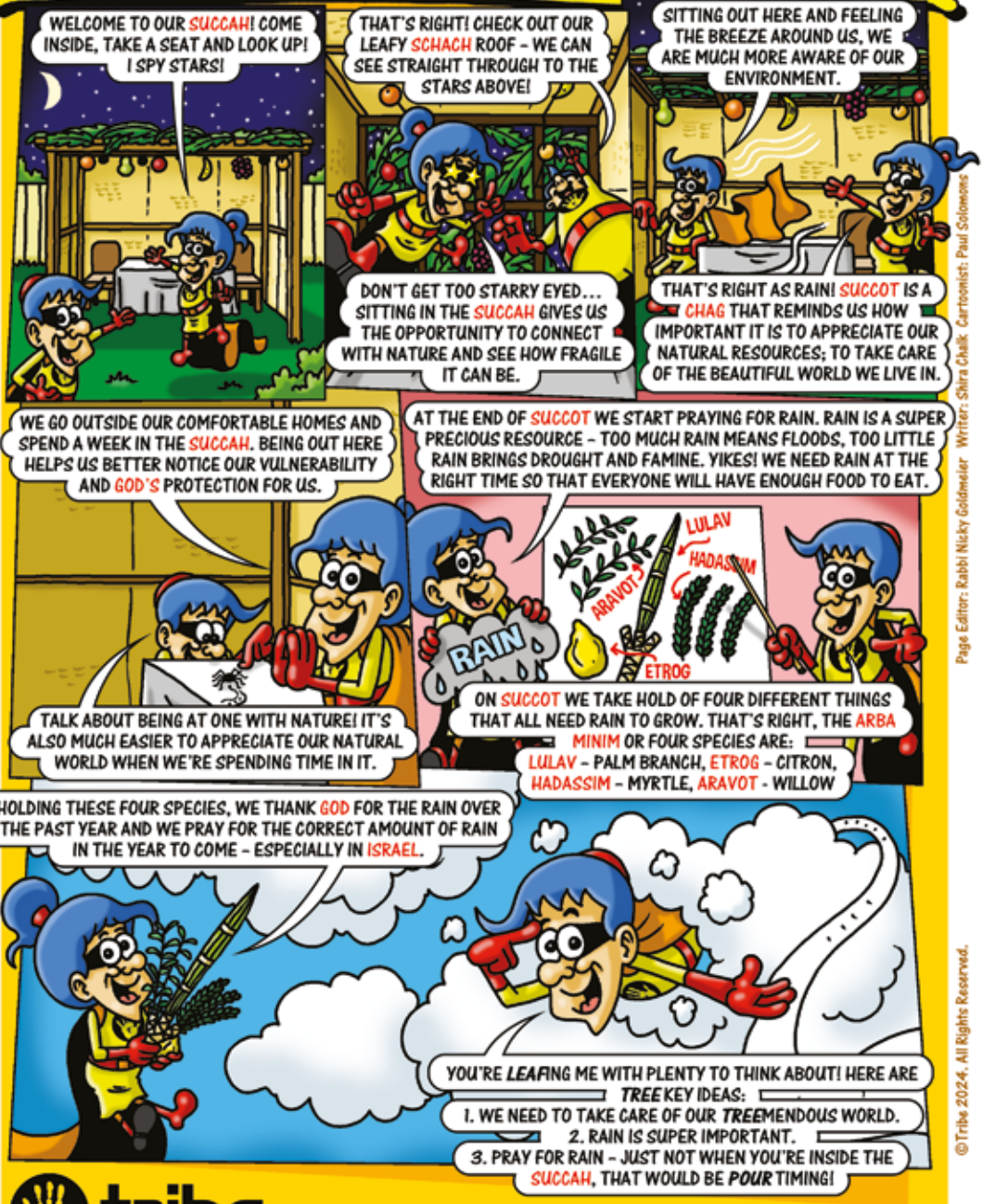
1. Succot is the ___th day of the _____ month of the Hebrew calendar, Tishrei.
2. On Succot, there is a mitzvah to shake the ____ species.
3. In Israel, Succot lasts for _____ days.
4. On Succot, Shemini Atzeret and Simchat Torah we say full *Hallel* every day. There are _____ other days in the Jewish calendar when we say full *Hallel* outside of Israel.
5. Succot is one of ___ festivals which involved a visit to Jerusalem.



Answers:
1 15th, 7th **2** 4 **3** 7 **4** 14 (First 2 days of Pesach, 2 days of Shavuot, 8 days of Chanukah, Yom HaAtzmaut and Yom Yerushalayim) **5** 3

THE TRIBE SCRIBE

SUCCOT: LOOK OUT!



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Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.