

In memory of all those brutally murdered in the war on Israel,
including the fallen soldiers of the IDF

בס"ד

4 OCTOBER 2025 | 12 TISHREI 5786

VOLUME 39 | #4

DAF HASHAVUA

האזינו | HA'AZINU ספות | SUCCOT

SHABBAT ENDS:

London: 7.19pm
Birmingham: 7.25pm
Bournemouth: 7.19pm
Cardiff: 7.32pm
Dublin: 7.43pm
Edinburgh: 7.32pm
Glasgow: 7.36pm
Hull: 7.23pm

Leeds: 7.24pm
Liverpool: 7.32pm
Manchester: 7.27pm
Nottingham: 7.25pm
Sheffield: 7.26pm
Southend: 7.15pm
Southport: 7.33pm
Jerusalem: 6.57pm

SUCCOT:

Monday 6 October

A long-lasting candle and candles
for Succot should be lit by:

London: 6.13pm
Jerusalem: 5.41pm

Tuesday 7 October

Candles for 2nd night Succot
should be lit from the
long-lasting candle after:

London: 7.12pm
Yomtov ends in Jerusalem: 6.53pm

Wednesday 8 October

Yomtov ends in London: 7.10pm

(For other cities, please consult
your local community)

הַאֲזִינוּ

HA'AZINU

10th Sidra in:

דְּבָרִים

DEVARIM

By Numbers:

52 VERSES

614 WORDS

2,326 LETTERS

Headlines:

THE 'SONG OF
HISTORY'

HA'AZINU:

Artscroll p.1100

Hertz p.896

Soncino p.1159

HAFTARAH:

Artscroll p.1205

Hertz p.904

Soncino p.1170

Torah Reading Summary

HA'AZINU (DEVARIM 32:1-52)

The first six aliyot are the Song of Ha'azinu, which starts with Moshe calling on heaven and earth to witness the warning that the nation will rebel after entering the Land of Israel, forsaking devotion to God for the pursuit of material possessions. This will lead to terrible consequences. Ha'azinu would then be read to the people, to remind them of the cause of their woes. The Song ends with God's promise to avenge those nations who would attack the Jews. In the seventh aliyah, God tells Moshe

to view the Land from the mountains of Moab and reminds him that he will not enter the Land because he hit the rock (see Bemidbar 20:12-13).

HAFTARAH (II SHMUEL 22:1-51)

The Book of Shmuel (Samuel) records the beautiful Song of King David, who poetically relates the various struggles he faced, and how God always protected and saved him. God's kindness allowed David to rise from peril to a position of respect and power.

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)

The maftir for the first two days comes from parashat Pinchas and contains details of the special offerings that were brought on Succot.

HAFTARAH 1ST DAY (ZECHARIAH 14:1-21)

The haftarah for the first day of Succot is from the prophet Zechariah and speaks about the future war of Gog and Magog against Israel, leading to the final redemption and the Messianic era. It 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.

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.



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TEVYE AND THE DUTY TO STUDY OUR STORY

BY: **RABBI GIDEON SYLVESTER**

US Israel Rabbi

We all love “Fiddler on the Roof”, with its compelling storyline, quirky humour and catchy tunes. It is heartwarming to step into the bygone world of the *shtetl* and spend time with Tevye and his family. The story inspires us to learn more about our past. But beyond the joy of escapism, is there value in studying history?

As Moshe (Moses) delivers his final speeches, he weaves his message around the story of our journey out of Egypt through the desert. He urges us to study these events: “Remember the days of old,” he says. “Reflect upon the years of previous generations. Ask your father, and he will tell you; your elders, and they will inform you” (*Devarim* 32:7). For Rashi (1040-1105), this means studying Biblical history and learning from the mistakes of our ancestors, so that we become better people, worthy of the Messiah.

Rabbi Samson Raphael Hirsch (1808-1888) goes a step further. He argues that we should not limit our studies to Biblical history or even Jewish history. We should study the history of the whole of humanity. And since every Jewish family is a thread in the tapestry of our nation’s story, following

“ Remember the days of old. Reflect upon the years of previous generations. Ask your father, and he will tell you; your elders, and they will inform you.”

— *Devarim* 32:7

Moshe’s instructions, we should encourage our parents and elderly relatives to share their personal stories of our family’s past.¹

Studying of history is not counted as one of the mitzvot, but Rabbi Hirsch and the former Sephardi Chief Rabbi of Tel Aviv, Rabbi Chaim David Halevi (1924-1998), believed that it was a religious duty.² Events are not random, but part of a divine plan, therefore we should study history to broaden our religious understanding. Rabbi Halevi acknowledged that, without the gift of prophecy, we cannot explain everything that happens. Yet, he was deeply inspired by the establishment of Israel and believed that the extraordinary history of the Jewish State has much to teach us.

Rabbi Sacks zt”l also loved history and he wrote extensively about it. He taught that one of the most important things for

the success of a society is the knowledge of where it comes from. It is this that gives everyone a sense of identity and the confidence to succeed. Studying our history is an essential part of that success. At the heart of our story line should not be history – someone else’s story - but memory, the telling of our own narrative. That is what gives us our insights into God’s demands and our personal mission.³ Or as Tevye the Milkman puts it, “Because of our traditions, everyone knows who they are and what God expects them to do”.



¹ See Rabbi Hirsch’s commentary to *Devarim* 32:7 and his essay ‘The relation of general to specifically Jewish education’ in *Judaism Eternal*, edited by I Grunfeld, pp. 203-220.

² Rabbi Chaim David Halevi, *Aseh Lecha Rav*, volume 4, section 6.

³ Rabbi Jonathan Sacks, “Do remember the past, but do not be held captive by it”, 17 July 2004, <https://rabbisacks.org/archive/do-remember-the-past-but-do-not-be-held-captive-by-it/>



USHPIZIN

BY: **RABBI MICHAEL LAITNER**

US Director of Education, Interim rabbi at Belmont US

One of our favourite family games at the Seder is "Guess the Guest". In the spirit of the invocation at the start of the Seder when we invite all those who wish to join, "Guess the Guest" challenges participants to ask questions of others and deduce which historical or contemporary characters people around the table would like to 'invite' to the Seder.

Exactly six months later, we have another special night, in the Succah, where we make kiddush, *hamotzi* and eat dinner.

Instead of playing "Guess the Guest" though, before we make kiddush, we recite an "invitation" for *Ushpizin*, specific great figures from our past – Abraham, Yitzchak, Yaakov, Yosef, Moshe,

“ May we succeed in spreading peace, kindness and the performance of mitzvot, through living the lessons of the *Ushpizin*, and be worthy of God’s Succah of peace too, in the Land of Israel and everywhere else.”

Aharon and David – followed by prayers, not only on this night, but every night of Succot.

Common to each of these *Ushpizin* guests and their inclusion in this ritual is that they were all, other than Aharon, explicitly described as shepherds. They are seven in number due to the seven nights of Succot, prior to Shemini Atzeret, and the reference in the book of the Biblical prophet Micha to seven shepherds (5:4).¹ They are also leaders who, individually, teach us Jewish values and how to strengthen our relationship with God.

As Rabbi Adin Steinsaltz (1937-2020) puts it, *"Avraham nourishes them with love, Yitzchak with awe, Moshe with knowledge, and so forth. In other words, the shepherds, as it were, shepherd God through the souls of Israel – by means of the seven spiritual faculties that they cultivate in Israel and through which the people of Israel serve God."*²

Avraham and Sarah are paradigmatic figures for Jewish values of *hachnasat orechim*, hospitality, based on the section in the Torah (*Bereishit* ch. 18) which recounts the hugely generous welcome that they gave to three strangers who had appeared from the desert.

By starting the *Ushpizin* with Avraham, we state this value at the beginning of Succot and set out our stall for welcoming others into our Succah.

Doing so also demonstrates the significance of the term *Chag Ha'asif* (the festival of gathering in), another name for Succot. Whilst this term refers primarily to the gathering in and storing of produce in Israel at the end of the agricultural year, it also reminds us of the importance of caring for and gathering Jews together, so that we 'shepherd' people just as our *Ushpizin* guests shepherded both flocks and people.

The Succah, which represents God's protection for the Jewish people in the desert after the Exodus from Egypt and throughout our history, provides the most suitable setting for such gatherings and for 'inviting' our *Ushpizin* guests into our lives.

Every Shabbat and Yom Tov, in the *Maariv* prayers, we ask God to spread His Succah of peace over us. May we succeed in spreading peace, kindness and the performance of mitzvot, through living the lessons of the *Ushpizin*, and be worthy of God's Succah of peace too, in the Land of Israel and everywhere else.

¹ See also Talmud *Succah* 52b and *Zohar* (*Emor* 276) for further background about the *Ushpizin* and their identification as such.

² Rabbi Adin Steinsaltz, *Change & Renewal*, Koren Publishers Jerusalem, 2011, p120.



HOSHANOT AND THE TRAFFIC JAM

BY: **RABBI DR HARVEY BELOVSKI**

Emeritus rabbi of Golders Green Synagogue

One of my proudest moments of the year as a community rabbi was watching a burgeoning 'traffic jam'. Each Succot, the procession of congregants circling the *bimah*, *lulav* and *etrog* in hand, grew. Eventually we needed to lengthen the route into the back of the building, but even this was insufficient and there was always a hold up as people struggled to get round the Shul.

This practice – known as *hoshanot* after the refrain of the prayers '*hoshana*' – 'please save us' – is one of the most joyful and memorable brief ceremonies of the Jewish year. At the onset of the rainy season, it is a plea for divine help, especially for rain and sustenance in Eretz Yisrael in the coming year.

Each day of Succot, a different *hoshana* poem is recited, followed by a poem that is a tapestry of biblical allusions, mystical symbolism and communal

longing for salvation.

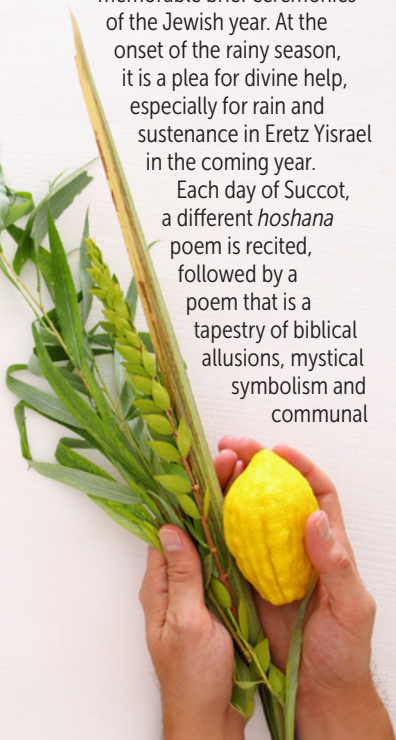
On the first six days of Succot, a single circuit is made around one *Sefer Torah* held on the *bimah* (on Shabbat, there is no circuit or *Sefer Torah* and prayers are said with the Ark open). The seventh day is known as *Hoshana Rabbah* – the great *hoshana*. There are seven circuits with the *lulav* and *etrog*, seven *Sifrei Torah* are carried to the *bimah*, with one returned to the Ark after each circuit. This is followed by extended prayers for rain, recited while holding a bunch of willows, a symbol of water and plenty. At the end of the prayers, the willow-bunch is beaten on the ground, a practice drawn from the Jewish mystical tradition.

The roots of *hoshanot* stretch back to the Temple in Jerusalem. The *Mishnah* (*Succah* 4:5) describes how, during Succot, worshippers would circle the altar once each day and seven times on the seventh day, chanting '*ana Hashem hosh'a na*' – please God, save us! (Psalm 118:25). After the destruction of the Temple, the rabbis preserved the spirit of this ritual by transferring it to the synagogue, with the *bimah* replacing the altar. There is also an obvious reference to the fall of Jericho, in which the warriors were instructed to encircle the city once on each of six consecutive days, but seven times on the seventh day, after which 'the walls came tumbling down' (Joshua 6).

“*Hoshanot* are about vulnerability and hope, recognising our dependence on God and nature. The '*hoshanot*' prayers, with their repeated cries of 'save us', remind us that life is unpredictable, and that community, tradition and faith are our anchors.”

The practice of circling itself, *hakafot* – better known to some from Simchat Torah – is rich with meaning. Encircling places God – represented by the Torah – at the centre of Jewish life. Some commentators, like the Maharal of Prague (c.1525-1609), see it as a way of encircling the community with divine protection.

Succot is the 'season of our rejoicing', when we leave the security of our homes for the fragile *succah* in the aftermath of the *Yamim Nora'im*. In this vein, *hoshanot* are about vulnerability and hope, recognising our dependence on God and nature. The '*hoshanot*' prayers, with their repeated cries of 'save us', remind us that life is unpredictable, and that community, tradition and faith are our anchors.





A HOLY MUSICAL – "DAVID THE SERVANT KING"

BY: **REBBETZEN NECHAMA DAVIS**

Israel, Daf Hashavua Editorial Team

In the tradition of *Joseph and his Technicolour Dreamcoat*, the newest musical in the genre is *David the Servant King*. It is a professional production in Israel by women for women that makes the story of King David accessible and inspiring and provides for "a great night out".

After making *aliya* in 2021, Shlomit Koffler Weinreb had a dream – to write a musical about King David! Specifically, she wanted to bring to the stage the young David's challenging life, based on *midrashim* which flesh out the story of King David in the Book of Samuel. How, she wondered, could a person endure so many taunts and such suffering, and then go on to become the king, military leader and "sweet singer of Israel"?

Writing the music was the easy part for Shlomit, a songwriter for many decades in her native Baltimore. But only once she settled in Efrat did it all come together, writing the lyrics for the songs and

assembling a cast of talented and deeply spiritual women. The result was a sell-out preview concert in September 2024 in Efrat and then another one in Jerusalem in December. Now the necessary funds have been raised, and the full production of a two-act play is due to be staged nationwide in early 2026, bringing this relatively unknown story to a wide audience.

"The musical follows David's story from infancy to when he was crowned king of Yehuda (Judah), his ancestral tribe. It includes David's electrifying and stunningly relevant speech before and after he kills Goliath," Koffler Weinreb explained.

With all the emotional, physical and practical challenges so many people here are facing because of the war, who has the headspace for a musical? The truth is, it is the best balm for the soul – the music, the excitement of a show, and the timely messages on which Koffler Weinreb has based this magnificent production.

For the actresses themselves, the rehearsals for the concert provided an anchor and a lifeline, a space of tranquility and camaraderie amongst a group of creative women, in an otherwise unpredictable and stressful time. "We felt we were creating something beautiful, meaningful

"Our brain can't contain all the loss our nation has endured... this song helps us to cry for a little while but then to go back to protecting our souls."

– Avital Macales

and impactful, and that helped us enormously... We came out of every rehearsal strengthened, inspired and empowered, given the present war and all its challenges." One spoke about how she felt "accompanied" by King David's psalms, which show how we have survived many difficult periods in our long history, and knowing that we will see this period through as well.

One of the most moving songs of the whole show is when David sings "How the mighty have fallen" over the death of his beloved friend, Jonathan, and his father, King Saul. Avital Macales, who played David in the concert, said "Our brain can't contain all the loss our nation has endured... this song helps us to cry for a little while but then to go back to protecting our souls." And as one concert audience member said, "this song opened up our hearts to pray, especially as we heard the name Jonathan. We have lost so many Jonathans in this war..."



David the Servant King musical

THE TRIBE WEEKLY

PARASHAT HA'AZINU

3-4 OCTOBER | 12 TISHREI

WHAT HAVE YOU DONE IN THE LAST TWO YEARS?



BY: **JOSH MARCOVITCH**

Community Development Worker,
Woodford Forest United Synagogue

How many times have you been on holiday? How many times have you hugged your parents? How many times have you been to shul? How many times have you showered, slept in your own bed, eaten when you wanted to, stretched your legs, breathed fresh air?

As we reflect on the anniversary of the devastating events of October 7th, 2023, we must internalise a true humility. A recognition of time passed and of what we have lost, but resoundingly we must bear a recognition of what we have found.

I wrote last year about the incredible unity found in the face of the adversity of the conflict. That *"mi ke'amcha Yisrael"*? Who is like our people of Israel? *"Goy echad ba'aretz"*, a unique nation

“After unprecedented dark, we are due unprecedented light. However, it is the responsibility of each of us to seek it out.”

in the world. That our unity, our togetherness and our spirit are a tribute to who we are as a people. No one could have imagined the darkening of the clouds this year...

...and no one can foresee what is due to happen next.

After unprecedented dark, we are due unprecedented light. However, it is the responsibility of each of us to seek it out. Contrasted with the horrific conditions we see and news reports we hear, we are blessed every day with the miracle of life, of freedom, of distinction between good and bad, and with the choice to help. Will we take that choice? Are we helping to fight the spiritual battle?

Each and every choice we make, whether that is to be compassionate, to volunteer, to learn Torah in someone's merit, to make the right choices, elevates our spiritual standing as a people.

We know that the world mainly uses the solar calendar, yet the Jewish calendar is primarily based on the moon. Rabbi Yehudah Aryeh Leib Alter (known as the

Sfas Emes, 1847-1905) brings a fascinating idea, that the world functions best when the conditions are sunny and the environment is favourable. The Jewish people, however, thrive and shine through the heaviest of persecutions and the thickest darkness. And, if I may add, just as the moon is strengthened every month through a process of renewal, so too are we.

May we understand that the way we hold ourselves, as ambassadors of God in this world, has the incredible power to elevate our people, and bring about the ultimate *geula* (redemption)!





THE TRIBE SCRIBE

SUCCOT: ALL ABOARD!

Meet **Ronen** - he's been driving Jerusalem's green **Egged** buses for over 20 years!



I LOVE MEETING ALL THE PEOPLE WHO RIDE MY BUS. **JEWS, ARABS, RELIGIOUS, SECULAR** - I GET TO PEEK INTO THE LIVES OF SO MANY DIFFERENT PEOPLE.



I'M SO EMBARRASSED - I FEEL TERRIBLE! IN THE RUSH TO GET HERE, I MUST HAVE LEFT MY PURSE AT HOME! SHOULD WE ALL JUST GET OFF THE BUS?

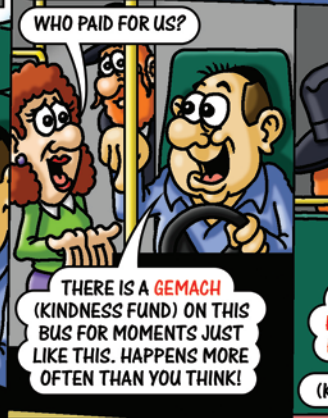
DON'T WORRY **GIVERET** (MADAM), YOUR TICKETS ARE ALREADY COVERED. GO AND SIT WITH YOUR KIDS.



BOKER TOV!
(GOOD MORNING!).

PHEW! WE MADE IT JUST IN TIME. IS IT OK IF I SIT MY KIDS DOWN AND THEN I'LL COME RIGHT BACK AND PAY?

OF COURSE! TAKE YOUR TIME!

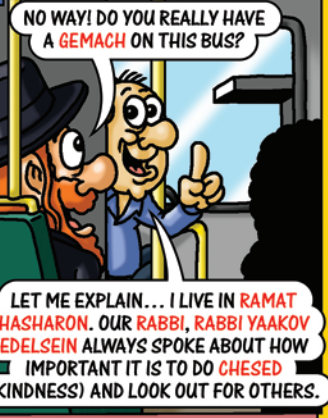


WHO PAID FOR US?

THERE IS A **GEMACH** (KINDNESS FUND) ON THIS BUS FOR MOMENTS JUST LIKE THIS. HAPPENS MORE OFTEN THAN YOU THINK!

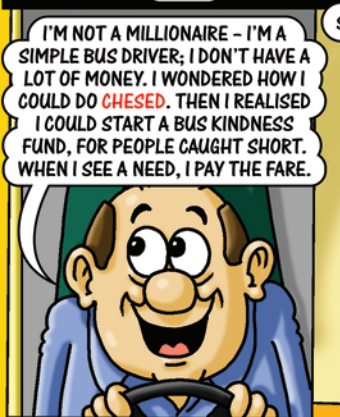


But...

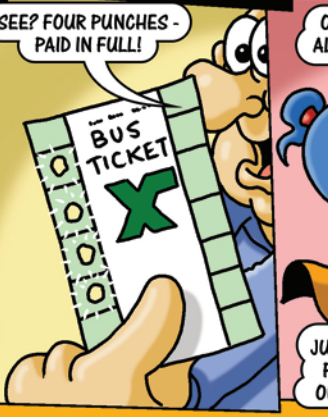


NO WAY! DO YOU REALLY HAVE A **GEMACH** ON THIS BUS?

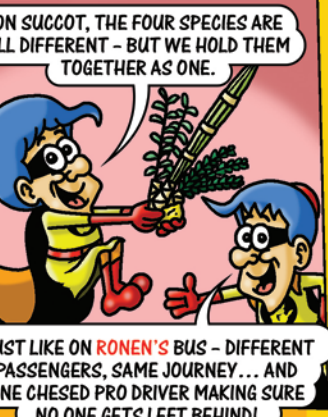
LET ME EXPLAIN... I LIVE IN **RAMAT HASHARON**. OUR **RABBI, RABBI YAAKOV EDELSEIN** ALWAYS SPOKE ABOUT HOW IMPORTANT IT IS TO DO **CHESED** (KINDNESS) AND LOOK OUT FOR OTHERS.



I'M NOT A MILLIONAIRE - I'M A SIMPLE BUS DRIVER; I DON'T HAVE A LOT OF MONEY. I WONDERED HOW I COULD DO **CHESED**. THEN I REALISED I COULD START A BUS KINDNESS FUND, FOR PEOPLE CAUGHT SHORT. WHEN I SEE A NEED, I PAY THE FARE.



SEE? FOUR PUNCHES - PAID IN FULL!



ON **SUCCOT**, THE FOUR SPECIES ARE ALL DIFFERENT - BUT WE HOLD THEM TOGETHER AS ONE.

JUST LIKE ON **RONEN'S** BUS - DIFFERENT PASSENGERS, SAME JOURNEY... AND ONE **CHESED** PRO DRIVER MAKING SURE NO ONE GETS LEFT BEHIND!



tribe
www.tribeuk.com

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.