



Chag Chavruta

Sukkot 2024

חג הסוכות תשפ"ה - בזכות אחינו בארצינו הקדושה

Daily Family Learning & Inspiration



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Chag Chavruta

Sukkot 2024 חג הסוכות תשפ"ה - בזכות אחינו בארצינו הקדושה

is Generously Dedicated By

**Eliyahu, Nathan, Zachary,
Jeremy & Ezra Babayev**

For the freedom of our hostages and the safety of our soldiers. May the ענני הכבוד protect עם ישראל.

The Peled Family

In memory of all those who have made the ultimate sacrifice – those who we lost on and since October 7. May their memories be a bracha and may their precious neshamot have the highest of aliyot.

Our hostages are in our mind and close to our hearts at all times. We pray for their immediate and safe return.

May the Torah shared in and from this Chavruta help us all usher in a year of true peace - in Israel and everywhere.



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For the safe return of the hostages and our soldiers

Thank You to Our Generous Sponsors

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in Memory of Khannan Abramov & Tamara Abramova
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Angela & Ariel Shimunov

In Honor of Emily's Bat Mitzvah and in
the blessed memory of Rachel bat
Rivka, our beloved and never
forgotten grandmother

Dovid & Esther Skurowitz

In honor of all the awesome Torah
learning that our 3 boys, Jordan,
Yonatan, and Daniel Skurowitz learn at
YCQ, at home, and anywhere they go!

The Hoffman Family

In memory of S. David
and Naomi Hoffman

George & Tamar Iskhakov

In memory of the fallen innocent
civilians and soldiers of Am Yisrael.

Mrs. Malka Fishman

In memory of her father, Yisroel Meir
Shlomo ben Yaakov Aharon and her aunt,
Leah bat Yosef, on her first yartzheit.

Tali & Yossi Zimilover

In memory of Judy Zimilover a"h,
Yossi's grandmother, whose
yartzheit is on Erev Sukkot.

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The Paradox of Sukkot: Hope After Tragedy

Rabbi Mark Landsman, Principal

Sukkot presents a profound paradox. On one hand, the Maharil explains that Sukkot follows Yom Kippur to symbolize exile. By leaving our homes and dwelling in a sukkah, we reenact the experience of displacement. The Talmud (Sukkah 8b) reinforces this by teaching that even if one lives in a sukkah year-round, they must leave it to experience the feeling of uprooting.

Yet, Sukkot is also called "Zman Simchateinu"—the time of our joy. The Torah commands simcha (joy) three times for Sukkot, more than any other holiday. What's striking is that if someone is uncomfortable in the sukkah (mitztaer), they are exempt from the mitzvah, which is not true for most commandments.

Rabbi Yosef Salant explains that Sukkot commemorates not just the physical booths in the desert, but God's miraculous protection—the Clouds of Glory that provided shelter, comfort, and sustenance to the Israelites. The sukkah thus reflects both exile and divine care, allowing joy even in displacement.

The duality of Sukkot, exile and hope, speaks powerfully to the tragedy of October 7 and the days since. We have faced tremendous loss and displacement, mirroring the instability symbolized by the sukkah. Yet, just as Hashem protected Bnei Yisrael in the desert, He remains with us through hardship.

As we sit in the sukkah this year, may we remember that even in vulnerability, there is hope. Sukkot teaches us that we are never alone, Hashem's protection surrounds us.

Let this inspire us to rebuild, find strength, and move toward a future filled with peace and joy.

May we come together as an "agudah achat," one nation united in serving Hashem, and see the ultimate geulah speedily in our days.

Wishing you a Chag Sameach.



We Salute Our Alumni and Members of the Extended YCQ Family For Their IDF Service.

Name of Alumnus	YCQ Class
רפאל נתן הכהן בן דבורה שמחה	2015
מידן אושר בן יוספה	2015
אתי בנימין בן הינדה	2014
בנימין הענך בן רייזל	2011
יהודה דורון בן יוספה	2011
שמחה צבי בן לאה אסתר	2011
מאיר גבריאלי הכהן בן פנינה רחל	2008
יונתן דניאל בן מינדל הדסה	2008
יהושע שלמה בן בלימה רבקה	2004

אריאל יצחק בן מורת שרון	גלעד אברהם בן תמר
איתן דוד בן מורת שרון	נדב בן תמר
נועם שמואל בן מורת שרון	מורן בת חנה
יגאל יהונתן בן חנה רחל	נאוה רינה בת שרה דינה
מאיר בן שפרה	דוב ניסן בן רחל לאה
עמישב נתנאל בן ושפע אביגיל	נועם אהרון בן שושנה
נפתלי יצחק זכריה בן שאולה חיה	אופיר מנחם בן שושנה
	דוב בער בן רחל חיה



Names of the Hostages

Please Daven for Their Safe and Speedy Release

אגם בת מירב	20	Agam bat Meirav (Berger)	מתן בן ענת	22	Matan Shachar ben Anat (Angrest)
סשה אלכסנדר בן ילנה	28	Sasha Alexander ben Yelena (Trufanov)	מקסים בן טלה	36	Maxim ben Tella (Herkin)
אלון בן עידית	23	Alon ben Idit (Ohel)	נעמה בת איילת	20	Na'ama bat Ayelet (Levy)
ארבל בת יעל	29	Arbel bat Yael (Yehud)	נמרוד בן ויקי	20	Nimrod ben Vicky (Cohen)
אריאל בן שירי	5	Ariel ben Shiri (Bibas)	עודד בן בלהה	84	Oded ben Bilha (Lifshitz)
אריאל בן סילביה	27	Ariel ben Silvana (Konio)	עופר בן כוכבה	51	Ofer ben Kochava (Kalderon)
אברהם בן אגרנש	37	Avraham ben Agranesh (Mengistu)	אוהד בן אסתר	56	Ohad ben Esther (Ben-Ami)
אבינתן בן דיצה תרצה	31	Avinathan ben Ditz Tirtza (Or)	אוהד בן אסתר	50	Ohad ben Esther (Yahalomi)
באנצ'ה דוכרואיוואך	30	Bancha Duchruayawach	עומר בן מלכה	22	Omer ben Malka (Shem Tov)
בר אברהם בן ג'וליה	22	Bar Avraham ben Julia (Kuperstein)	עומר בן ניבה	23	Omer ben Niva (Wenkert)
ביפין ג'ושי	24	Bipin Joshi	עומר בן אורנה אסתר	23	Omer ben Orna Esther (Neutra)
דניאלה בת אורלי	20	Daniella bat Orly (Gilboa)	עמרי בן ורניקה אסתר	47	Omri ben Veronika Esther (Miran)
דוד בן סילביה	34	David ben Silvana (Konio)	אור בן גאולה	34	Or ben Geula (Levy)
דורון בת שרה סימנה	31	Doron bat Sarah (Steinbrecher)	פינטה נטפונג	36	Pinta Nattapong
עידן בן יעל	20	Edan ben Yael (Alexander)	פונגסאק טהנה	37	Pongsak Tanna
איתן אברהם בן אפרת	23	Eitan Avraham ben Efrat (Mor)	רום בן תמר נועה	20	Rom ben Tamar Noa (Braslavski)
איתן בן רות אידית	38	Eitan ben Rut Idit (Horn)	רומי בת מרב	24	Romi bat Merav (Gonen)
אליה בן סיגלית	28	Eliya ben Sigalit (Cohen)	שגיא בן נאמית	36	Sagui ben Naamit (Dekel-Chen)
אליהו בן חנה	52	Eliyahu ben Chana (Sharabi)	סאסיוואן פנקונג		Sasiwan Pankong
אלקנה בן רוחמה	35	Elkana ben Ruchama (Bohbot)	סטיאן סוונקאם	35	Sathian Suwankam
אמילי תהילה בת אמנדה	28	Emily Tehila bat Amanda (Damari)	שגב בן גלית	26	Segev ben Galit (Kalfon)
אביתר בן גילה	24	Evyatar ben Gila (David)	שירי בת מרגית	33	Shiri bat Margit (Bibas)
גדי משה בן שרה	80	Gadi Moshe ben Sara (Mosez)	שלמה בן מרסיל	86	Shlomo ben Marcel (Mansour)
גלי בן טליה	27	Gali ben Talya (Berman)	סוראסאק לאמנאו	31	Surasak Lamnau
גיא בן מירב	23	Guy ben Meirav (Gilboa-Dalal)	קית' שמואל בן חוה	65	Keith Shmuel ben Chava (Siegel)
חמזה אלזיאדנה	24	Hamza Alziadna	טל בן ניצה	39	Tal ben Nitza (Shoham)
הישאם בן מנאל	37	Hisham ben Manal (al Sayed)	תמיר בן חירות	20	Tamir ben Cherut (Nimrodi)
עידן בן דלית	29	Idan ben Dalit (Shtivi)	צחי בן דבורה	50	Tsachi ben Devorah (Idan)
יצחק בן חנה	70	Itzik ben Chana (Elgarat)	יאיר בן רות אידית	46	Yair ben Rut Idit (Horn)
קארינה בת אירה	20	Karina bat Ira (Ariev)	ירדן בן פנינה	35	Yarden ben Penina (Bibas)
כפיר בן שירי	1	Kfir ben Shiri (Bibas)	יוסף חיים בן מרים	25	Yosef Chaim ben Miriam (Ohana)
לירי בת שירה	19	Liri bat Shira (Elbag)	יוסף אלזיאדנה	54	Yusuf Alziadna
מתן בן עינב	25	Matan ben Einav (Zangauker)	ווצ'רה סריון	32	Watchara Sriuan
			זיו בן טליה	27	Ziv ben Talya (Berman)

chabad.org/hostages Updated as of 9/3



On behalf of our brothers and sisters in
Eretz Yisrael, please take a few minutes each day
to recite the Tehilim and Tefilot printed below.

תהילים ותפילות

פרק כ

לְמִנְצַח מְזִמּוֹר לְדָוִד: יַעֲנֶה ה' בְּיוֹם צָרָה יִשְׁגָּבֶה שֵׁם
אֱלֹהֵי יַעֲקֹב: יִשְׁלַח עֲזָרָה מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶה: יִזְכֹּר כָּל
מִנְחָתָהּ וְעוֹלֹתָהּ יִדְשָׁנָה סֵלָה: יִתֵּן לָהּ כִּלְבָבָהּ וְכָל עֲצָתָהּ
יַמְלֵא: נִרְנְנָה בִּישׁוּעָתָהּ וּבְשֵׁם אֱלֹהֵינוּ נִדְגַל יְמֵלֵא ה' כָּל
מַשְׁאֲלוֹתֶיהָ: עֲתָה יִדְעָתִי כִּי הוֹשִׁיעַ ה' מְשִׁיחוֹ יַעֲנֶהוּ
מִשָּׁמַי קֹדֶשׁוֹ בְּגִבּוֹרֹת יֵשַׁע יְמִינוֹ: אֵלֶּה בָּרָכָב וְאֵלֶּה
בְּסוּסִים וְאֶנְחֵנוּ בְּשֵׁם ה' אֱלֹהֵינוּ נִזְכִּיר: הִמָּה כָרְעוּ וְנִפְּלוּ
וְאֶנְחֵנוּ קִמְּנוּ וְנִתְעוֹדֵד: ה' הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם
קִרְאָנוּ:

Dedicated by Mrs. Malka Fishman

*In memory of her father, Yisroel Meir Shlomo ben Yaakov Aharon
and her aunt, Leah bat Yosef, on her first yartzheit.*

פרק קכ"א

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי־עֲזָרִי
מֵעַם ה' עֲשֵׂה שָׁמַיִם וָאָרֶץ אֶל־יָתֵן לַמוֹט רִגְלָךָ אֶל־יָנוּם
שְׁמֶרְךָ־הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל־ה' שְׁמֶרְךָ
ה' צִלָּךָ עַל־יָד יְמִינְךָ־יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכֶה וְיָרֹחַ
בִּלְיִלָּה־ה' יִשְׁמְרְךָ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשְׁךָ־ה' יִשְׁמַר־צִיָּאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

Dedicated By Angela & Ariel Shimunov

*In Honor of Emily's Bat Mitzvah and in the blessed memory of
Rachel bat Rivka, our beloved and never forgotten grandmother*

פרק ק"ל

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה': ה' שְׁמָעָה
בְּקוֹלִי תִהְיֶינָה אֲזִנֶּיךָ קֹשְׁבוֹת לְקוֹל תַּחֲנוּנָיִ:
אִם־עֲוֹנוֹת תִּשְׁמַר־קָה ה' מִי יַעֲמֵד: כִּי־עָמָךְ הַסְּלִיחָה
לְמַעַן תִּזְרָא: קוֹיֵתִי ה' קוֹיֵתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֵה' מִשְׁמָרִים לְבָקָר שְׁמָרִים לְבָקָר: יַחַל
יִשְׂרָאֵל אֶל־ה' כִּי־עַם־ה' הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּתִ:
וְהוּא יַפְּדֶה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

Dedicated By Dovid & Esther Skurowitz

*In honor of all the awesome Torah learning that our 3 boys, Jordan, Yonatan,
and Daniel Skurowitz learn at YCQ, at home, and anywhere they go!*

For the IDF מי שברך לחיילי צה"ל

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את חיילי צבא הגנה לישראל, העומדים על משמר ארצנו וערי אלקינו מגבול הלבנון ועד מדבר מצרים ומן הים הגדול עד לבוא הערבה ביבשה באויר ובים. יתן ה' את אויבינו הקמים עלינו נגפים לפניהם. הקדוש ברוך הוא ישמר ויציל את חיילינו מכל צרה וצוקה ומכל נגע ומחלה וישלח ברכה והצלחה בכל מעשה ידיהם. ידבר שונאינו תחתיהם ויעטרם בכתר ישועה ובעטרת נצחון. ויקים בהם הכתוב: כי ה' אלקיכם ההלך עמכם להלחם לכם עם איביכם להושיע אתכם ונאמר אמן:

Dedicated by the Hoffman Family
In memory of S. David and Naomi Hoffman

For the State of Israel תפילה לשלום המדינה

אבינו שבשמים, צור ישראל וגואלו, ברך את מדינת ישראל, ראשית צמיחת גאלתנו. הגן עליה באברת חסדה, ופרש עליה סכת שלומה, ושלח אורה ואמתה לראשיה, שריה ויועציה, ותקנם בעצה טובה מלפניה. חזק את ידי מגני ארץ קדשנו, והנחילים אלקינו ישועה ועטרת נצחון תעטרם, ונתת שלום בארץ ושמחת עולם ליושביה. ואת אחינו כל בית ישראל פקדנא בכל ארצות פזוריהם, ותוליכם מהרה קוממיות לציון עירך ולירושלים משכן שמה, כפתוב בתורת משה עבדך: "אם יהיה נדחה בקצה השמים, משם יקבצה ה' אלקיה ומשם יקחה. והביאה ה' אלקיה אל הארץ אשר ירשו אבותיה וירשתה, והיטבה והרבה מאבתיה." ויחד לבבנו לאהבה וליראה את שמה, ולשמר את כל דברי תורתך. ושלח לנו מהרה בן דוד משיח צדקה, לפדות מחבי קץ ישועתך. הופע בהדר גאון עזה על כל יושבי תבל ארצה, ויאמר כל אשר נשמה באפו: ה' אלקי ישראל מלה, "וימלכותו בכל משלה." אמן סלה:

Dedicated by George & Tamar Iskhakov
*In memory of the fallen innocent civilians
and soldiers of Am Yisrael.*

For the Hostages

מי שברך לשבויים

מי שברך אבותינו אברהם יצחק ויעקב יוסף משה ואהרן דוד ושלמה, הוא יברך וישמר וינצר את נעדרי צבא הגנה לישראל ואת השבויים בתוך שאר אחינו בית ישראל הנתונים בצרה ובשביה. בעבור שהקהל מתפלל בעבורם, הקדוש ברוך הוא ימלא רחמים עליהם, ויוציאם מחשך וצלמות, ומוסרותיהם ינתק, וממצוקותיהם יושיעם, וישיבם מהרה לחיק משפחותיהם. "יודו לה' חסדו ונפלאותיו לבני אדם". ויקים בהם מקרא שכתוב: "ופדויו ה' ישובון ובאו ציון ברנה ושמחת עולם על ראשם. ששון ושמחה ישיגו ונסו יגון ואנחה" ונאמר אמן.

For the Injured

מי שברך לפצועים

מי שברך אבותינו אברהם יצחק ויעקב, הוא יברך וירפא את כל הפצועים הזקוקים לרפואה שלמה, בעבור שאנחנו מתפללים להחלמתם. בשכר זה הקדוש ברוך הוא ימלא רחמים עליהם להחלימם ולרפאתם ולהחזיקם ולהחיותם וישלח להם מהרה רפואה שלמה מן השמים, עם כל חולי ישראל, רפואת הנפש ורפואת הגוף, השתא בעגלא ובזמן קריב ונאמר אמן.

אחינו

אחינו כל בית ישראל הנתונים בצרה ובשביה העומדים בין בים ובין ביבשה המקום ירחם עליהם ויוציאם מצרה לרוחה ומאפלה לאורה ומשעבוד לגאולה השתא בעגלא ובזמן קריב ונאמר אמן:

Dedicated by Tali & Yossi Zimilover

In memory of Judy Zimilover a”h, Yossi’s grandmother,
whose yartzheit is on erev Sukkot.

Make Sure to Make an Eruv Tavshilin Before Chag and Before Shemini Atzeret!

See Explanation on Page 21

✧ ERUV TAVSHILIN / ערוב תבשילין ✧

WHEN EITHER OF THE YOM TOV DAYS FALLS ON FRIDAY,

AN *ERUV TAVSHILIN* IS MADE ON EREV YOM TOV [SEE COMMENTARY].

GUESTS ARE INCLUDED IN THEIR HOSTS' *ERUV TAVSHILIN* AND SHOULD NOT MAKE THEIR OWN. THE *ERUV*-FOODS ARE HELD WHILE THE FOLLOWING BLESSING AND DECLARATION ARE RECITED.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר

< Who << of the < King < our God, < HASHEM, < are You, < Blessed universe,

קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוַת עֵרוּב.

<< of eruv. < the < con- < and has com- < with His < has mitzvah cerning mandated us commandments sanctified us

בִּהְדִּין עֵרוּבָא יִהְיֶה שָׂרָא לָנָא לְאִפּוּי

< to bake, < for us < permitted < it will be < eruv < Through this

וּלְבִשּׁוּלִי וּלְאַטְמוּנִי וּלְאַדְלוּקִי שָׂרְגָא וּלְתַקְנָא

< and to < a flame, < to kindle < to insulate, < to cook, prepare,

וּלְמַעַבְדָּא כָּל צְרָכָנָא, מִיּוֹמָא טָבָא לְשַׁבְּתָא

<< for [the sake < on the Festival < necessary < anything < and to do of] the Sabbath

לָנָא וּלְכָל יִשְׂרָאֵל * הַדָּרִים בְּעִיר הַזֹּאת].

<< in this city]. < who live < Jews* < and < [for for all ourselves



הדלקת נרות



Zmanim for 11367

Wednesday Night ליל סוכות א'	Thursday Night ליל סוכות ב'	Friday Night ליל שבת חול המועד
5:53 pm	7:01 pm	5:51 pm

Wednesday Night ליל שמיני עצרת	Thursday Night ליל שמחת תורה	Friday Night ליל שבת בראשית
5:44 pm	6:51 pm	5:41 pm

On Yom Tov:

ברוך אתה ה' אלקינו מלך העולם, אשר קדשנו במצותיו
וצונו להדליק נר של יום טוב.

ברוך אתה ה' אלקינו מלך העולם, שהחיינו וקימנו והגיענו
לזמן הזה.

On Friday Nights:

ברוך אתה ה' אלקינו מלך העולם, אשר קדשנו במצותיו
וצונו להדליק נר של שבת.

All Nights:

יהי רצון מלפניך ה' אלקי, אלקי ישראל, שתחונן אותי (ואת אישי) ואת
כל קרובי, ותתן לנו ולכל ישראל חיים טובים וארוכים. ותזכרנו בזכרון
טובה וברכה. ותפקדנו בפקודת ישועה ורחמים. ותשכן שכינתך ביננו וזכנו
לגדל בנים ובני בנים חכמים ונבונים אוהבי ה', יראי אלקים, אנשי אמת,
זרע קודש. בה' דבקים ומאירים את העולם בתורה ובמעשים טובים ובכל
מלאכת עבודת הבורא. אנא, שמע את תחינתי בזכות שרה ורבקה ורחל
ולאה אמותינו. והאר נרנו שלא יכבה לעולם ועד והאר פניך ונושעה, אמן.

אֶשְׁפִּיזוֹן

אברהם

יום ראשון

בִּטְטוּ עַל אֲבְרָהָם אֶשְׁפִּיזוֹן
עַלֹא, דִּיתְבוּ עַל וְעַתָּה כֹּל
אֶשְׁפִּיזוֹן עַלֹא, יִצְחָק וְעַתָּה
יִסְחָק עִשָּׂה אֶהְרֵן וְדוֹד.

דוד

יום שביעי

בִּטְטוּ עַל דָּוִד אֶשְׁפִּיזוֹן עַלֹא,
דִּיתְבוּ עַל וְעַתָּה כֹּל אֶשְׁפִּיזוֹן
עַלֹא, אֲבְרָהָם יִצְחָק וְעַתָּה
יִסְחָק עִשָּׂה אֶהְרֵן.

וראו לומר בכל
פעם שיכנס לסעודה
בסוכה תפלה קצרה זו:

רְבוֹן כָּל הָעוֹלָמִים,
יְהִי רְצוֹן מִלְּפָנֶיךָ,
שִׁיְהֶא חָשׁוּב לְפָנֶיךָ
מִצּוֹת יְשִׁיבָת סָכָה זו,
בְּאֵלּוֹ קִימָתֶיךָ בְּכָל
פְּרִטָּיָה וְדִקְדּוּקָיָה,
וְתִרְיָ"ג מִצּוֹת הַתְּלוּיִם
בָּהּ, וּבְאֵלּוֹ כּוֹנְנִתִי בְּכָל
הַכּוֹנְנוֹת, שְׂכוֹנֵנוּ בָּהּ
אֲנִשִּׁי כְּנֶסֶת הַגְּדוּלָּה.

יוסף

יום שני

בִּטְטוּ עַל יוֹסֵף אֶשְׁפִּיזוֹן עַלֹא,
דִּיתְבוּ עַל וְעַתָּה כֹּל אֶשְׁפִּיזוֹן
עַלֹא, אֲבְרָהָם יִצְחָק וְעַתָּה
יִסְחָק עִשָּׂה אֶהְרֵן וְדוֹד.

יצחק

יום שני

בִּטְטוּ עַל יִצְחָק
אֶשְׁפִּיזוֹן עַלֹא, דִּיתְבוּ עַל וְעַתָּה כֹּל
אֶשְׁפִּיזוֹן עַלֹא, אֲבְרָהָם יִצְחָק וְעַתָּה
יִסְחָק עִשָּׂה אֶהְרֵן וְדוֹד.

יעקב

יום שלישי

בִּטְטוּ עַל יַעֲקֹב אֶשְׁפִּיזוֹן עַלֹא, דִּיתְבוּ
עַל וְעַתָּה כֹּל אֶשְׁפִּיזוֹן עַלֹא, אֲבְרָהָם
יִצְחָק וְעַתָּה יִסְחָק עִשָּׂה אֶהְרֵן וְדוֹד.

משה

יום רביעי

בִּטְטוּ עַל מֹשֶׁה אֶשְׁפִּיזוֹן עַלֹא,
דִּיתְבוּ עַל וְעַתָּה כֹּל אֶשְׁפִּיזוֹן
עַלֹא, אֲבְרָהָם יִצְחָק וְעַתָּה
יִסְחָק עִשָּׂה אֶהְרֵן וְדוֹד.

אהרן

יום המישי

בִּטְטוּ עַל אֶהְרֵן אֶשְׁפִּיזוֹן עַלֹא,
דִּיתְבוּ עַל וְעַתָּה כֹּל אֶשְׁפִּיזוֹן
עַלֹא, אֲבְרָהָם יִצְחָק וְעַתָּה
יִסְחָק עִשָּׂה אֶהְרֵן וְדוֹד.

נטילת לולב



Each day, the bundled lulav, hadasim, and aravot are picked up with the right hand, and the etrog (facing downwards) is picked up with the left. Then one recites the bracha and immediately flips the etrog and shakes the four species.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת לֹולָב:

The first time during Sukkot that one makes a blessing on the lulav, one should also recite the following bracha:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

שירי סוכות

Children's Songs



To the tune of "The More We Sing Together"

Did you ever shake a lulav, a lulav, a lulav?
 Did you ever shake a lulav on Sukkot day?
 Upwards and downwards
 and forwards and backward .
 Did you ever shake a lulav on Sukot day?

To the tune of "Take Me Out to the Ball Game"

Take me out to the Sukkah
 take me out in the fall.
 Put some schach on top of me
 and then decorations up to the wall.
 We will shake, shake, shake the lulav
 along with Etrog too
 with the 1, 2, 3 hadasim
 and 2 aravot.

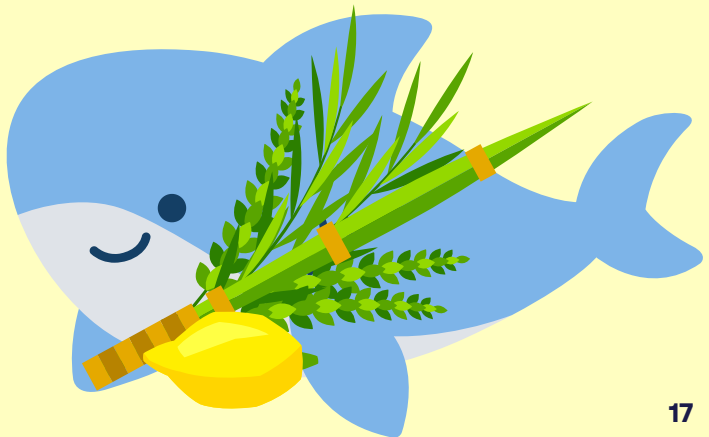


To the tune of "I have a little Dreidel"

I built myself a sukkah with four walls and a door
 It doesn't have a ceiling it doesn't have a floor
 The Schach will be the ceiling
 The earth will be the floor.
 We'll hang some decorations, I'm ready now for sure
 Oh sukkah sukkah sukkah I love to sit in you
 I love to shake the Lulav and Etrog too. (x2)

To the tune of "Baby Shark"

It's Sukkot doo, doo, doo, doo, doo (x3)
 it's Sukkot
 Build a sukkah doo, doo, doo, doo, doo (x3)
 build a sukkah
 Decorate doo, doo, doo, doo, doo (x3)
 decorate
 Shake lulav doo, doo, doo, doo, doo (x3)
 shake lulav
 Celebrate doo, doo, doo, doo, doo (x3)
 celebrate
 Chag samaech doo, doo, doo, doo, doo (x3)
 CHAG SAMEACH!



Hashem Still Loves Us!

Rabbi Tzvi Greenberg
JHS Judaic Studies

ערב סוכות
Wednesday

Our sages teach that the reason we sit in a sukkah is to remember the Ananei HaKavod—the Clouds of Glory that Hashem used to protect us in the desert.

But if the purpose of sitting in the sukkah is to remind us of the Ananei HaKavod, then why isn't the Chag of Sukkot celebrated when these clouds first appeared? The Ananei HaKavod began protecting Bnei Yisrael when they left Egypt, around the time of Pesach, not in Tishrei. So why is Sukkot celebrated now instead of during the month of Nissan?

The Vilna Gaon provides an insightful answer, explaining why Sukkot is truly a time of joy. After the sin of the Golden Calf, Moshe ascended Har Sinai for 40 days to plead for forgiveness.

On Yom Kippur, Hashem told Moshe that the people were forgiven.

However, the forgiveness alone didn't restore the full joy of Bnei Yisrael. Although they were no longer facing punishment, they didn't know if Hashem still loved them as before. Imagine a person who was once close to the king, frequently invited to the palace. After a serious mistake, even if the king forgives him, he may still worry whether he'll be welcomed back as before.

The same applied to Bnei Yisrael. After Yom Kippur, they knew they were forgiven, but they still did not know if Hashem's presence would dwell among them as it did before.

On Sukkot, Hashem returned the Ananei HaKavod, the very symbol of His protective love and presence. This was His way of saying, "Not only are you forgiven, but I still love you and want to be close to you."

This is the message of Sukkot. When we truly repent, Hashem's love for us is undiminished. He welcomes us back with open arms, just as He did before our missteps. In truth, Hashem's love for us is constant. He is always waiting for us to return and striving to do our best.

Let us rejoice with this idea that Hashem loves us and is proud of every great Mitzvah and good deed that we do.



Today's Learning is Dedicated By
Dr. Michael Abramov
in memory of Khannan Abramov & Tamara
Abramova and Abar Pilosov & Khevsil Pilosova

Eternal Beauty

Morah Sarit Auerbach
Junior High School Judaic Studies

סוכות יום א'
Thursday

A woman in her seventies had a heart attack and was rushed to the hospital. While she was on the operating table, she had a "near-death experience."

She had the opportunity to stand in front of Hashem, so she asked, "Is my time up?" Hashem answered her directly, "No, you have another 23 years, 2 months, and 8 days to live." After waking up, she figured she had a lot more time ahead of her, and decided to make some changes.

When she recovered, she stayed in the hospital to get a full makeover – facelift, botox, liposuction, and even changed her hair color and whitened her teeth. She thought, "I'm going to make the most of these years by looking as young and beautiful as I can!"

After all of her makeover surgeries, she was finally ready to go home. But as she crossed the street, she was hit by a car and died.

When she got back to Hashem, she asked, "Wait! I thought you said I had 23 more years! Why didn't You save me from the car?"

Hashem answered, "I would have... but I didn't recognize you!"

This story might make you smile, but there's a powerful message here. What was this woman focused on? She thought beauty meant changing how she looked on the outside. She was so worried about her outer appearance, that she forgot what really matters.

This week, we celebrate the holiday of Sukkot and can learn a very important lesson from the etrog. The Torah commands us to take a "pri etz hadar"—a beautiful fruit. But what does the Torah mean by "beautiful"? How do we know the Torah is talking about an etrog, and not another citrus fruit like a lemon or an orange?

The Talmud explains that the word "hadar" actually has two meanings: it means both beautiful and "to dwell." We interpret the pasuk to be referring to a fruit that is "dar ba'ilan," "dwells continuously all year on the tree."

Rabbi Joshua Shmidman explains that while most fruits are seasonal, the etrog grows, blossoms, and produces fruit throughout all the seasons; hot or cold, rain or shine. No matter what happens, the etrog keeps growing. That is why it's considered the beautiful fruit.

So what does this mean for us? The Torah is teaching us that true beauty isn't just about how you look on the outside. It's about the ability to endure and stay strong no matter what challenges you face. Real beauty is staying committed to your values, standing firm through difficulties, and continuously growing, even when the world around you is stormy.

This Sukkot, as we hold the etrog, let's remember that true beauty isn't just about what we see in the mirror. It's about who we are inside, and our ability to keep going and growing, even when things get tough. That's the kind of beauty that lasts forever.



When the Tough Gets Going

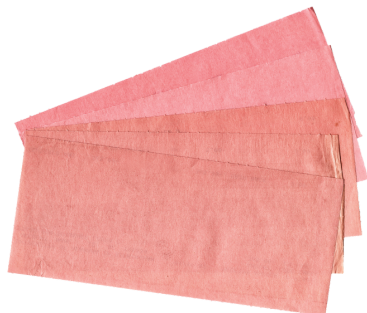
Rabbi Daniel Rosenfelt
Rav of Young Israel of Kew Gardens Hills
and JHS Judaic Studies

סוכות יום ב'
Friday

Many years ago, the first night of sukkot was cold and rainy. Immediately after Maariv, a Rabbi hurried to the Bimah to address the hundreds of people in attendance.

He pulled out an old cover-page article from the sports section of a newspaper and showed the congregation a picture from the Yankees opening day game in 1996, seven fans got together in the snow and painted their bare chests each with a letter spelling out the word Y-A-N-K-E-E-S (which I'm sure made their mothers proud).

He then asked the stunned crowd "before all of you come up to me and ask: do I have to eat in the Sukkah tonight, I want you to ask yourself something: if the Yankees were playing in Game Seven of the World Series, tonight in the rain, would you say do I have to go to the Yankees game?"



After World War II, it was very difficult for a Jew to hold down a job in America. When it would come to Friday and the Jewish employee said he would not be coming in on Shabbos, more often than not - he would be told not to bother showing up to work on Monday.

Rav Moshe Feinstein famously said many Jews left Judaism in the middle of the 20th century because they saw their fathers coming home Friday afternoon after being fired for not agreeing to work on Shabbos.

Instead of using that opportunity to teach their children of the holiness and beauty of Shabbos, the fathers would complain and say "Oy, Shver tzu zayn a Yid" - "It's hard being a Jew."

And when their children heard this, they internalized it and would later in life want no part of a religion that is burdensome.

But let's be honest. Judaism is difficult! And sometimes Sukkot can be particularly challenging.

We just had Rosh Hashana and Yom Kippur, and now we are asked to leave the comfort of our homes and go outside - potentially in non-ideal and inclement weather conditions - to have another Yom Tov.

However, if we truly value the importance of Torah and Mitzvot, then we won't react begrudgingly to the difficulty of the Mitzvos. That will help appreciate our lives of Jewish values - even if it is a bit rainy - or somewhat inconvenient from time to time.

There was an individual who lost many jobs because of his Shabbos observance in the 1950's. Every Friday he would receive a pink slip, reminding him of his commitment to Shabbos.

Every week he would take the pink slip, kiss it, and put it away in his desk drawer at home. Instead of dwelling on his difficult situation and tribulation, he took every single one of those pink slips and turned them into a sukkah decoration. That was his סוכה נוי.

Eruv Tavshilin: Mashiach Prep

Rabbi Joshua Rohr
Elementary School Judaic Studies
Assistant Principal

שבת חול המועד
Shabbat

One of the most “dreaded” aspects of this particular Yom Tov season is the preponderance of “Three-Day Yom Tavs”. The way the calendar falls out this year, each of the yomim tovim is on Thursday/Friday and then immediately leads into Shabbat. It is especially “challenging” this year because Rosh Hashanah, Sukkot, and Shmini Atzeret /Simchat Torah all follow the same pattern.

While this setup may prove challenging in terms of food prep, personal hygiene, and having guests, it also provides us with the opportunity to perform the special mitzvah of Eruv Tavshilin.

The basis for an Eruv Tavshilin is that although cooking is permitted on Yom Tov, it is only permitted for that particular day of Yom Tov. It is forbidden, however, to cook on Yom Tov for a different day, including for Shabbat. As such, the only way to have food for Shabbat immediately following Yom Tov would be to prepare it before Yom Tov begins... and in the days before refrigeration that was extremely difficult.

In order to alleviate this problem, the *chachamim* from the Gemara instituted the concept of Eruv Tavshilin. If a person were to begin their Shabbat preparations already before Yom Tov, then it would become permissible to continue cooking on Yom Tov for Shabbat. Therefore, by preparing one baked item and one cooked item (traditionally an egg and bread or matza) before Yom Tov, the cooking that you do on Yom Tov (Friday) for Shabbat is considered to be a continuation of the pre-Yom Tov cooking and is permissible.

This is the halachic basis for Eruv Tavshilin. The Maharal of Prague, however, adds a deeper dimension to this mitzvah which teaches us a very important lesson. He explains that Chazal compare the era of Moshiach to Shabbat because at that point we will be in a state of “rest” and no longer be in a position to earn reward for our mitzvot. The Yetzer Hara will have been removed and it will no longer be a challenge to serve Hashem properly.

However, in accordance with the level we have reached before Moshiach comes, we will continue to serve Hashem and get rewarded even after. He therefore explains that the time period we are currently in, the time right before Moshiach comes, is comparable to the Eruv Tavshilin. Our efforts now are what will enable us to continue to earn merits and come closer to Hashem in the future.

This insight of the Maharal hopefully gives us a new perspective on these “Three-Day Yom Tov”s. Although they may be challenging on some level, the Eruv Tavshilin that they obligate us in should serve as a reminder that we are currently in the preparatory period and we need to do all we can now. The more merits we accrue now, the greater our experience will be when Moshiach comes. We need to do as many mitzvot and as much chessed as we can. We need to daven and learn as seriously as possible so that each of these merits can stay with us for the days of Moshiach, which are hopefully coming very soon.



Building Bitachon

Rabbi Mordechai Rovner
Elementary and JHS Judaic Studies

חול המועד יום ב'
Sunday

We all have the same feeling when we hear the word “home.” It's the place where we feel safe, secure, and that we can call our own. It's our home. “There's no place like home.”

When Sukkot arrives, Hashem commands us:

בסוכות תשבו שבעת ימים

“to dwell in the Sukkah for seven days” (Vayikra 23:22.)

What does “dwell” mean? The Halacha states that a person must eat, sleep, hang out, and in general basically live there for seven days as if it was your primary home.

Why does Hashem ask of us for seven days to give up the comforts of our home? What is the purpose of dwelling in a Sukkah?

The Gemara explains that a person should:

צא מדירת קבע ושב בדירת עראי

a person should leave his permanent dwelling place and settle in the temporary dwelling place.

Why does the Gemara state that we are commanded to both “leave our permanent dwelling place” AND “dwell in a temporary place”? Isn't that redundant?

The Mitzvah of the Sukkah is not only that we have to sit in the Sukkah, it's also that we must “leave our permanent dwelling place.”

While we generally feel secure in our homes, we must realize that our real security comes purely from Hashem, at every moment of our lives.

On Sukkot we live in a flimsy outdoor sukkah to demonstrate that we recognize that our true protection comes from Hashem and not the “sturdy” walls of our home.

After the Yamim Noraim, it's only appropriate to show Hashem that our Tefillot aren't just lip service, but rather we genuinely demonstrate we have complete trust in Him.

Let us take the opportunity on Sukkot to increase our full sense of Bitachon and Emunah. May we merit to build a permanent home for Hashem in ירושלים הבנויה



A Home of Happiness

Morah Tova Friedman
Elementary School Judaic Studies

חול המועד יום ג'
Monday

We find that the Torah mentions a special mitzvah of "simcha," "rejoicing" on Sukkot. Why then does the Torah command us to leave our house, and go into a sukkah, something that would seem to be a hindrance to our rejoicing?

Rav Yaakov Neumann explains that the Torah is teaching us, that real simcha can only be attained by someone who understands that this world is only temporary. Someone who feels that the main thing is worldly accomplishments, is hard to be satisfied, he is forever plagued by the desire of accomplishing, and acquiring more.

Only someone who recognizes that this world is temporary, and that Torah and Mitzvot are the greatest possible achievement, can be content, and fully rejoice. He realizes that Hashem knows what is best for him, and decides what his portion in life should be, accordingly.

Our house is a "dirat keva" "permanent dwelling", and the sukkah is a "dirat arai," a "temporary dwelling." By leaving our "permanent dwelling" and entering a "temporary dwelling" we are reminded that this world is only temporary, and we can achieve the full level of rejoicing that the Torah wants of us.



Be An Etrog Jew

Mr. Yossi Zimilover
Director of Communications

חול המועד יום ד'
Tuesday

The Midrash explains that the four minim represent four different types of Jewish people. The etrog is the only *min* which has both a good taste and a nice smell, and this represents a Jew who possesses both Torah knowledge and “*maasim tovim*.”

Rebbe Elazar Ben Azarya (Avot 3:17) states that “if there is no Torah, there is no Derech Eretz, and if there is no Derech Eretz, there is no Torah.” In order to **truly** master one of those attributes, a person must possess **both** of those character traits.

Traditionally, the phrase “Derech Eretz” is generally understood to mean “decent, polite, respectful, thoughtful, and civilized behavior,” or in other words, “*maasim tovim*.” Rav Shimshon Raphael Hirsch expands the definition to include “everything that touches upon the development of humankind and civility.”

An etrog represents the ideal member of Bnei Yisrael. Each and every one of us must strive to become an “etrog Jew,” filled with both Torah and Derech Eretz and must never settle for less.

In fact, I’d like to suggest that the entire concept of dwelling in a sukkah represents this duality. On one hand, we commemorate how we were insulated from the rough midbar, while at the same time we venture from the safe confines of our houses into the unknown outdoors. A sukkah is required to have walls, while at the same time one should see the stars of the outside sky.

A Sukkah is an incredibly powerful representation as to how to correctly live our lives. We must be committed to Halacha and Torah while simultaneously giving to the world around us.



There is no precise formula to what extent a person must balance these two qualities, and every person must determine this for themselves. The Gemara states that if one grew an etrog in a mold it is invalid. We most certainly do not have a perfect one size fits all mold for the balance between torah and derech eretz, and therefore we must let each person grow naturally into their own type of etrog.

While there may be some Lulav, Hadas, and Aravah Jews out there, we must believe that the vast majority of Jews are working towards the same goal of combining Torah and Derech Eretz, and we just have different means of achieving this synthesis. We must respect and help all types of Jews, regardless of their backgrounds. We must understand that we are all an “agudah achat,” united in elevating Hashem.

Man is Like Hashem: A Hoshanot Mandate

Rabbi Stephen Knapp
Junior High School Principal



“Imitation is the greatest form of flattery”. This famous quote can be used to explain one of the most cryptic aspects of Sukkot, the mitzvah of Hoshanot.

Every day during Sukkot after Mussaf, we encircle the Shulchan while holding the Lulav and Etrog, reciting tefilot, asking HaShem for His salvation. On the last day of Sukkot, Hoshana Rabbah, we encircle the Shulchan seven times, singing complete praise to HaShem from Alef to Tav. As part of the Hoshanot, we say the following lines (Mishnah Sukkah 4:5)

אָנָּא ה' הוֹשִׁיעָה נָּא, אָנָּא ה'
הַצְלִיחָה נָּא. רַבִּי יְהוּדָה אוֹמֵר, אָנִי
וְהוּ הוֹשִׁיעָה נָּא

We are familiar with the first two phrases from Hallel;

אָנָּא ה' הוֹשִׁיעָה נָּא,
Please Hashem, Save us!

אָנָּא ה' הַצְלִיחָה נָּא.
Please Hashem us, (make us) successful!

These lines are logical as we use the Lulav and Etrog as a means to attribute to Hashem the power of rain.

But what do we make of the third phrase? What does “ani v’ho” mean? Why do we say them as part of the Hoshanot?

The phrase also appears in the Gemara (Shabbat 133b) where the Gemara explains that Az Yashir, said by the Jewish people crossing the Red Sea.

With regards to the line

זֶה קְלִי וְאֲנִי
the Gemara notes a play on words. On a simple level it means “This is my G-d, and I will glorify Him. The Gemara offers two additional explanations:

Firstly, the Gemara says it means:

הַתְנַחֵּה לְפָנָיו בְּמִצְוֹת
Beautify yourself before HaShem in mitzvot. Make a beautiful sukkah, a beautiful **lulav** etc!

Secondly, the Gemara says in the name of Abba Shaul that “ani v’ho” is a play on words “I” and “He.”

We should imitate HaShem in our middot. Just like HaShem is merciful and compassionate, so too we should be merciful and compassionate.

Perhaps this is the explanation of Hoshanot. By saying

אָנִי וְהוּ הוֹשִׁיעָה נָּא
we are in effect approaching HaShem with both explanations. We are appearing before HaShem with a beautiful lulav and we are imitating HaShem, by doing mitzvot. Imitation is the greatest form of flattery.

Every time we do a mitzvah and perfect our character by improving ourselves, we are in effect making a Kiddush HaShem. Perhaps that is the meaning behind Hoshanot.

By taking the beautiful Lulav and Etrog, just before the beginning of the rainy season, and attributing the strength of rain to HaShem, we are saying to HaShem, “Save us! Make us successful” because “I” and “He” are the same an - we want to be truly like Hashem.



It's Hard to Say Goodbye

Rabbi Moshe Steinberg
Junior High School Judaic Studies



שמיני עצרת
Thursday

Our Sages tell us that with regard to the Yom Tov of Shimnei Atzeret, Hashem is telling the Jewish people, "It is hard for me to separate from you." As a result, Hashem added an extra day to the chag, so that He can celebrate with us for one more day.

Rav Yaakov Niman asks, how does adding on one more day help? It is going to be just as hard for Hashem to separate with us tomorrow! What does one more day add and what difference will it make?

He answers that Hashem is telling us that even though we must separate and end the beautiful, happy time we spent together during Sukkot, we should make sure not to separate from him completely for the rest of the year.

It is understood that we cannot keep the same closeness we had to Hashem during the Chag, as we must go back to our regular lives and support our families. However, we should make an extra effort to keep some of that extra connection we built throughout the year.

As a mother tells her child when they go away for camp "Don't forget about me. Remember to call home or write me a letter every so often." So too, Hashem says, "Even though the Yom Tov is over, don't forget about me. Make set times to learn Torah, and remember to go to shul and daven with a minyan. Make sure to keep our connection going throughout the year."

KEEP IN TOUCH!

As this Yom Tov season comes to a close, and we remember the terrible tragedy that happened to Am Yisrael last year, it is even more important to strengthen our resolve in learning Torah and doing Mitzvot, as a zechut for the remaining hostages and all those in danger in Eretz Yisrael and around the world.

Let us show Hashem that we want to stay close to him, we know he is in charge and that we have Bitachon that he will save the Jewish people from their enemies.

B'ezrat Hashem this year Klal Yisrael will experience yishuot v'nachamot, and we will see the Moshiach come speedily in our days, Amen!

Dancing Through Tears

Morah Mashie Kopelowitz
K-8 Director of Judaic Studies

שמחת תורה
Friday

Last year, I had the privilege of spending Chag with my family in Petach Tikvah, Israel.

My family lives in a lovely neighborhood surrounded by tall buildings, parks, and numerous shuls. The religious community there is vibrant, and I always enjoy spending Simchat Torah there.

All of the different youth movements join together, stopping at all the shuls to gather people, and we dance as a unified Jewish community through the streets, carrying the Torah scrolls. It's a beautiful sight – different types of Sifrei Torah and everyone uniting as one.

But last year was different.

Before my family and I could make our way to shul, a siren went off. We spent most of the day running to the safe room. At the end of the Chag, we learned what had happened.

This year, I find myself once again in Eretz Yisrael. But I can't help but wonder: how will we dance through the tears? The people of Israel and Jews around the world have faced such a difficult time; how can we feel "simcha" on Simchat Torah?

On Sukkot, many read *Kohelet*, which offers powerful guidance in moments like these: "There is a time for everything under the heavens... a time to mourn and a time to dance" (3:1-8).

This Simchat Torah, we will dance with tears in our eyes, but we will dance. We will dance to demonstrate the importance of Torah in our lives.

We will dance to showcase the unity of the Jewish people. We will dance to show the world the strength of our spirit. We will continue to remember those we have lost – as there is a time to mourn – but we will also remember that there is a time to dance.

Now is the time to show the world who the Jewish people are. And so, this year, I dance through the tears. Chag Sameach. Am Yisrael Chai!



The Challenge of Creation

Mrs. Melissa Cohen
Associate Principal, K-8 General Studies

פרשת בראשית
Shabbat

Parshat Bereishit is the story of the creation of the world, a story we all know so well. But many commentators ask: What are we really supposed to learn from this? The Torah is meant to guide our daily lives, but the creation of the world seems so unique and beyond human experience. How does this story affect what we do every day?

Rav Yosef Dov Soloveitchik suggests that the detailed description of creation is not just to tell us what happened—it's meant to give us a moral challenge. Just as Hashem created the world, we too, are called to be creators in our own way.

We see throughout the Torah that we are encouraged to imitate Hashem. For example, just as He is compassionate, we must also be compassionate. Just as He shows kindness, like visiting the sick, we are meant to show kindness to

others. In the same way that Hashem is creative, we are also meant to use our creativity to improve the world.

But creativity doesn't only mean painting or drawing. It also means using the unique talents that Hashem gave each of us to solve problems and help others.

Each of us has our own individual strengths and abilities, and we're meant to use them in different ways to make the world better. If you're going to be a doctor, you'll need creativity to find ways to heal patients. If you're studying architecture, you'll use creativity to design buildings that benefit people. No matter what field we go into, being creative means taking the special gifts Hashem gave us and using them to improve the lives of others.

On a spiritual level, we also need to be creators. One of our biggest purposes in life is to improve ourselves and grow spiritually.

We're not supposed to stay the same; instead, we're meant to constantly recreate ourselves by becoming better people. We should always be moving up the spiritual "ladder," trying to become more thoughtful, more compassionate, and more connected to Hashem.

Just like Hashem created the entire world from nothing, we are also challenged to create in our own lives – both in the way we interact with others and in our personal growth. Whether it's through finding solutions to help people or working on becoming better versions of ourselves, we're always creating something new.

So, when we read about the creation of the world, it's not just a story about the past. It's a reminder that every day, we have the ability & responsibility to create something meaningful in our lives and the world around us.



Every Yid's A Big Tzadik?

Morah Shana Weiss
Early Childhood Program Director

פרשת נח
Sunday

When you hear Parshat Noach, one can't help but to think of the popular song, "Noach is a big Tzadik" How does this song connect to the Parsha and what does it mean?

The Parsha begins "These are the generation of Noach, Noach was a righteous man (Tzadik) he was perfect in his generation." Rashi asks why does the pasuk begin saying these are the children of Noach and then shift to discuss Noach as a Tzadik?

Rashi explains since the Torah mentions his name, it also mentions his praise. Another reason is to teach us that the primary offspring of tzadikim are their good deeds, especially their children.

But was Noach a real Tzadik? He was a Tzadik in his generation, but the people around him weren't righteous. Some say that it's harder to be a Tzadik when you are surrounded by such evil. Noach was able to pass all the obstacles, even when the people around him were making fun of him for building the Tayva. He was a Tzadik from his *kepalah* to his *feeslach!* (from head to toe)

Now for the second part of the song "Every Yid's a big Tzadik". Is that really true? What does it mean to be a big Tzadik?

The pasuk states:

ועמך כלם צדיקים לעולם יירשו ארץ

"And your people, all of them righteous, they shall possess the land for all time." (Yeshayahu 60:21)

The Alshich explains that Hashem gives every Jew as many opportunities as they need to become a Tzadik. Hashem never gives up on us, we will all be able to achieve the status of a Tzadik.

The Radak says on this pasuk that there may be trial, tribulation, hardship and pain in each generation, but we will come out as Tzadikim!

The best way to understand this song is that not every Yid is currently a big Tzadik but we are all capable of it just like Noach!



הבדלה

הִנֵּה קֵל יִשׁוּעָתִי אֲבִטֵּחַ וְלֹא אֶפְחָד כִּי עָזִי וְזִמְרַת קוֹה הִי
וַיְהִי לִי לִישׁוּעָה: וּשְׁאַבְתֶּם מִיָּם בְּשִׁשּׁוֹן מִמַּעֲיָנִי
הִישׁוּעָה: לֵהִי הִישׁוּעָה עַל עַמֶּךָ בִּרְכָתְךָ סֵלָה: הִי
צָבָאוֹת עֲמָנוּ מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה: הִי צָבָאוֹת,
אֲשֶׁרִי אָדָם בּוֹטֵחַ בָּךְ: הִי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם
קִרְאָנוּ: לַיהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשּׁוֹן וִיקָר: כֵּן
תִּהְיֶה לָנוּ: כּוֹס יִשׁוּעוֹת אֲשָׁא וּבָשִׂים הִי אֶקְרָא:

בָּרוּךְ אַתָּה הִי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

בָּרוּךְ אַתָּה הִי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיָּנִי
בְּשָׂמִים:

בָּרוּךְ אַתָּה הִי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בָּרוּךְ אַתָּה הִי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ
לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׂבִיעִי לְשִׁשִּׁת יְמֵי הַמַּעֲשֶׂה, בָּרוּךְ אַתָּה הִי, הַמְּבַדִּיל
בֵּין קֹדֶשׁ לְחוֹל.



147-37 70th Road Flushing, NY 11367

ycqweb.com | 718-793-8500



@WeAreYcq



**Please email yzimilover@ycq.us
or message us on Instagram with
ideas, comments, and feedback.**