



Chag Chavruta

Sukkot 2025 סוכות תשפ"ו - בזכות אחינו בארצינו הקדושה

Family Learning & Inspiration

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In Memory of Chana Bat Rachel A"H



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In the merit of the dedicated and diligent Rebbeim, teachers and administrators at YCQ who are tirelessly shaping and educating our children. May Hashem protect the soldiers fighting bravely for Eretz Yisrael and may we quickly see the safe return of our hostages.

Alex and Sara Malakov

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 hearts at all times. We daven 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.

**Aliza & Yehuda Leon,
Chaim, Shalom & Leah Peled**



ZMANIM FOR 11367

Wednesday, October 1	9 Tishrei – Erev Yom Kippur	Wednesday Night Candle Lighting – 6:18 pm
Thursday, October 2	10 Tishrei – Yom Kippur	Thursday Night Havdalah – 7:16 pm
Friday, October 3	11 Tishrei	Friday Night Candle Lighting – 6:15 pm
Shabbat, October 4	12 Tishrei	Motzei Shabbat Havdalah – 7:12 pm
Sunday, October 5	13 Tishrei	Help Build the Sukkah!
Monday, October 6	14 Tishrei – Erev Sukkot	Monday Night Candle Lighting – 6:10 pm
Tuesday, October 7	15 Tishrei – Sukkot Day 1	Tuesday Night Candle Lighting – After 7:08 pm
Wednesday, October 8	16 Tishrei – Sukkot Day 2	Wednesday Night Havdalah – 7:06 pm
Thursday, October 9	17 Tishrei	Chol HaMoed
Friday, October 10	18 Tishrei – Chol HaMoed	Friday Night Candle Lighting – 6:04 pm
Shabbat, October 11	19 Tishrei – Shabbat Chol HaMoed	Motzei Shabbat Havdalah – 7:01 pm
Sunday, October 12	20 Tishrei	Chol HaMoed
Monday, October 13	21 Tishrei – Hoshana Rabba	Monday Night Candle Lighting – 5:59 pm
Tuesday, October 14	22 Tishrei – Shimini Atzeret	Tuesday Night Candle Lighting – After 6:57 pm
Wednesday, October 15	23 Tishrei – Simchat Torah	Wednesday Night Havdalah – 6:55 pm

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We want your feedback!
Please email yzimilover@ycq.org with ideas & comments

The Ushpizin are the Answer

Special Introduction

Rabbi Mark Landsman, Principal

Sukkot presents a profound paradox. On one hand, the Maharil explains that Sukkot symbolizes 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 being uprooted.

Yet, Sukkot is also called "Zman Simchateinu," the time of our joy. The Torah commands simcha three times for Sukkot, more than any other holiday. What's striking is that if someone is uncomfortable in the sukkah, 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 Ananei HaKavod that provided shelter, comfort, and sustenance to Bnei Yisrael. The sukkah 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 always surrounds us.

For this year's Chag Chavruta, we have highlighted the special custom of the Ushpizin, which provides a profound lesson in the achdut we must strive for. Just as these seven personalities represent the full spectrum of Klal Yisrael, so too are we called to open our sukkot and our hearts to every Jew. Their holy gathering teaches us that the ultimate strength of Am Yisrael is found in our unity in the service of Hashem.

May we come together as an "agudah achat," one nation united in serving Hashem, knowing that b'yachad nenatzeach, together we will be victorious, and see the ultimate geulah speedily in our days.

Wishing you a Chag Sameach.





תהילים ותפילות

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.

פרק כ

לְמַנְצַח מְזִמּוֹר לְדָוִד: יַעֲנֶה ה' בְּיוֹם צָרָה יִשְׁגָּבֶה שֵׁם אֱלֹקֵי
יַעֲקֹב: יִשְׁלַח עֲזָרָה מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעֶדָה: יִזְכֹּר כָּל מִנְחָתָהּ
וְעוֹלָתָהּ יִדְשָׁנָה סֶלָה: יִתֵּן לָהּ כִּלְבָבָהּ וְכָל עֲצָתָהּ יִמְלֵא: גִּרְנָנָה
בִּישׁוּעָתָהּ וּבִשְׁם אֱלֹקֵינוּ נִדְגַל יִמְלֵא ה' כָּל מִשְׁאֲלוֹתֶיהָ: עֲתָה
יִדְעֹתִי כִּי הוֹשִׁיעַ ה' מְשִׁיחוֹ יַעֲנֶהוּ מִשְׁמִי קִדְּשׁוּ בְּגָבוֹרוֹת יִשְׁעֵי
יְמִינוֹ: אֱלֹהֵי בָרֶכֶב וְאֱלֹהֵי בְּסוּסִים וְאֶנְחֵנוּ בְּשֵׁם ה' אֱלֹקֵינוּ
נִזְכִּיר: הִמָּה כָּרְעוּ וְנִפְּלוּ וְאֶנְחֵנוּ קִמְּנוּ וְנִתְעוֹדֵד: ה' הוֹשִׁיעָה
הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ:

**Dedicated by The Hoffman Family
In Memory of Ed, Yudas, and Jeff Zalkind**



פרק קכ"א

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֲיִנִי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי־עֲזָרִי מֵעַם
ה' עֲשֵׂה שָׁמַיִם וָאָרֶץ־אֶל־יָתֵן לְמוֹט רִגְלָךָ אֶל־יָנוּם שְׁמֶרְךָ־הִנֵּה
לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל־ה' שְׁמֶרְךָ ה' צִלָּךָ עַל־יָד
יְמִינְךָ־יֻמָּם הַשֶּׁמֶשׁ לֹא־יִכָּכֶה וְיָרֵחַ בְּלִילָה־ה' יִשְׁמְרֶךָ מִכָּל־רָע
יִשְׁמַר אֶת־נַפְשְׁךָ־ה' יִשְׁמַר־צִאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם

פרק קכ"ב

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה': ה' שְׁמָעָה בְּקוֹלִי
תְּהַיִּינָה אֲזִנֶּיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָיִי אִם־עֲוֹנוֹת תִּשְׁמַר־קוֹה ה'
מִי יַעֲמֵד־כִּי־עָמָךְ הַסְּלִיחָה לְמַעַן תִּזְרָא־קוֹיֹתִי ה' קוֹתָה נַפְשִׁי
וְלִדְבָרוֹ הוֹחֵלֵתִי־נַפְשִׁי לְה' מִשְׁמָרִים לְבָקָר שְׁמָרִים לְבָקָר־
יַחַל יִשְׂרָאֵל אֶל־ה' כִּי־עַם־ה' הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּתִי וְהוּא
יִפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו־



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

Name of Alumnus	YCQ Class
אלעזר מנחם דניאל בן רחל שולמית	2017
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 גבריאל הכהן בן פנינה רחל	2008
יונתן דניאל בן מינדל הדסה	2008
יהושע שלמה בן בלימה רבקה	2004

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



For the IDF **מי שברך לחיילי צה"ל**

מי שברך אבותינו אברהם יצחק ויעקב הוא בֵּרַךְ אֶת חֵילִי צָבָא הַגָּנָה לְיִשְׂרָאֵל, הָעוֹמְדִים עַל מִשְׁמַר אֶרְצֵנוּ וְעָרֵי אֱלֻקֵּינוּ מִגְּבוּל הַלְּבָנוֹן וְעַד מִדְּבַר מִצְרַיִם וּמִן הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֶרְכָּה בַּיָּבֵשָׁה בְּאוֹרֵי וּבָיִם. יִתֵּן ה' אֶת אוֹיְבֵינוּ הַקָּמִים עָלֵינוּ נִגְפִים לַפְּנִיָּהֶם. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר וְיַצִּיל אֶת חֵילֵינוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֵיהֶם. יִדְבֵּר שׁוֹנְאֵינוּ תַּחֲתֵיהֶם וַיַּעֲטֵרֵם בְּכֶתֶר יְשׁוּעָה וּבַעֲטֹרֶת נִצָּחוֹן. וַיְקַיֵּם בָּהֶם הַכְּתוּב: כִּי ה' אֱלֹקֵיכֶם הִהְלִיךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם וְנֹאמַר אָמֵן:

For the State of Israel **תפילה לשלום המדינה**

אֲבִינוּ שְׁבַשְׁמִים, צוּר יִשְׂרָאֵל וְגּוֹאֲלוֹ, בֵּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רִאשִׁית צְמִיחַת גְּאֻלָּתָנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת חֲסִדָּה, וּפָרַשׁ עָלֶיהָ סֶכֶת שְׁלוֹמָה, וּשְׁלַח אוֹרָה וְאַמְתָּה לְרִאשִׁיָּה, שְׁרִיָּה וְיוֹעֲצִיָּה, וְתִקְנֶם בְּעֶצֶה טוֹבָה מִלְּפָנֶיהָ. חֲזַק אֶת יְדֵי מַגְנֵי אֶרֶץ קִדְשֵׁנוּ, וְהַנְחִילֵם אֱלֻקֵּינוּ יְשׁוּעָה וַעֲטֹרֶת נִצָּחוֹן תַּעֲטִירֵם, וְנִתַּת שְׁלוֹם בְּאֶרֶץ וּשְׁמִיחַת עוֹלָם לְיוֹשְׁבֶיהָ. וְאֵת אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל פְּקַדְנָא בְּכָל אֲרָצוֹת פְּזוּרֵיהֶם, וְתוֹלִיכֶם מִהֲרָה קוֹמָמִיּוֹת לְצִיּוֹן עִירָה וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמָה, כַּכְּתוּב בְּתוֹרַת מֹשֶׁה עֲבֹדָה: "אִם יְהִיָּה נִדְחָה בְּקִצָּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצָהּ ה' אֱלֹקֶיהָ וּמִשָּׁם יִקְחָהּ. וְהִבִּיאָהּ ה' אֱלֹקֶיהָ אֶל הָאֶרֶץ אֲשֶׁר יִרְשׁוּ אַבְתֵּיהָ וִירֻשָּׁתָהּ, וְהִיטְבָּהּ וְהִרְבָּהּ מֵאַבְתֵּיהָ." וְיִחַד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמָה, וְלִשְׁמֹר אֶת כָּל דְּבָרֵי תוֹרָתָהּ. וּשְׁלַח לָנוּ מִהֲרָה בֶּן דָּוִד מְשִׁיחַ צִדְקָה, לְפָדוֹת מִחֲפִי קֹץ יְשׁוּעָתָהּ. הוֹפֵעַ בַּהֲדָר גָּאוֹן עֲזָה עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרְצָהּ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ: ה' אֱלֹקֵי יִשְׂרָאֵל מְלֶךְ, "וּמַלְכוּתוֹ בְּכָל מַשְׁלָה." אָמֵן סְלָה:



Names of the Hostages

Please Daven for Their Safe and Speedy Release

אלון בן עידית	23	Alon ben Idit (Ohel)
אריאל בן סילביה	27	Ariel ben Silvana (Konio)
אבינתן בן דיצה תרצה	31	Avinathan ben Ditzza Tirtza (Or)
בר אברהם בן ג'וליה	22	Bar Avraham ben Julia (Kuperstein)
ביפין ג'ושי	24	Bipin Joshi
דוד בן סילביה	34	David ben Silvana (Konio)
איתן אברהם בן אפרת	23	Eitan Avraham ben Efrat (Mor)
איתן בן רות אדית	38	Eitan ben Rut Idit (Horn)
אלקנה בן רוחמה	35	Elkana ben Ruchama (Bohbot)
אביתר בן גילה	24	Evyatar ben Gila (David)
גלי בן טליה	27	Gali ben Talya (Berman)
גיא בן מירב	23	Guy ben Meirav (Gilboa-Dalal)
מתן שחר בן ענת	22	Matan Shachar ben Anat (Angrest)
מתן בן עינב	25	Matan ben Einav (Zangauker)
מקסים בן טלה	36	Maxim ben Tella (Herkin)
נמרוד בן ויקי	20	Nimrod ben Vicky (Cohen)
עמרי בן ורוניקה אסתר	47	Omri ben Veronika Esther (Miran)
רום בן תמר נועה	20	Rom ben Tamar Noa (Braslavski)
שגב בן גלית	26	Segev ben Galit (Kalfon)
תמיר בן חירות	20	Tamir ben Cherut (Nimrodi)
יוסף חיים בן מרים	25	Yosef Chaim ben Miriam (Ohana)
זיו בן טליה	27	Ziv ben Talya (Berman)



For the Hostages

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: "ופדויי ה' ישובו ובאו ציון ברנה ושמחת עולם על ראשם. ששון ושמחה ישיגו ונסו יגון ואנחה" ונאמר אמן.

For the Injured

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:

כפרות

Text from Chabad.org

Recite Three Times

בְּנֵי אָדָם יֹשְׁבֵי חֹשֶׁךְ וְצִלְמוֹת, אֲסִירֵי עָנִי וּבְרָזָל: יוֹצִיאֵם מִחֹשֶׁךְ וְצִלְמוֹת,
וּמוֹסְרוֹתֵיהֶם יְנַתֵּק: אֲוִילִים מִדֶּרֶךְ פִּשְׁעָם, וּמַעֲוֹנוֹתֵיהֶם יִתְעַנּוּ: כָּל־אֶכֶל תִּתְעַב
נַפְשָׁם, וַיִּגְעוּ עַד־שַׁעַר־מָוֶת: וַיִּזְעֲקוּ אֶל־יְיָ בְּצָר לָהֶם, מִמַּצּוּקוֹתֵיהֶם יוֹשִׁיעֵם:
יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם, וַיַּמְלֵט מִשְׁחִיתוֹתָם: יוֹדוּ לַיְיָ חֲסִדּוֹ, וַנְּפַלְאוֹתָיו לְבְנֵי
אָדָם: אִם־יִישׁ עָלָיו מִלְאָה מְלִיץ, אֶחָד מִנִּי־אֱלֹהִי, לְהַגִּיד לְאָדָם יִשְׂרָאֵל: וַיַּחַנְנוּ,
וַיֹּאמֶר, פִּדְעֵהוּ מִרְדַּת שַׁחַת, מַצְאֵתִי כֹפֶר:

Children of man who sit in darkness and the shadow of death, bound in misery and chains of iron --- He will bring them out of darkness and the shadow of death, and will sunder their bonds. Foolish sinners, afflicted because of their sinful ways and their wrongdoings; their soul loathes all food and they reach the gates of death --- they cry out to the Lord in their distress; He saves them from their afflictions. He sends forth His word and heals them; He delivers them from their graves. Let them thank the Lord for His kindness, and [proclaim] His wonders to the children of man. If there be for a man [even] one interceding angel out of a thousand [accusers], to speak of his uprightness in his behalf, then He will be gracious to him and say: Redeem him from going down to the grave; I have found expiation [for him].

When reciting the words "this is my...", pass the chicken or money over your head and recite three times:

If Using Money:

זֶה חֲלִיפָתִי, זֶה תַּמּוּרָתִי, זֶה כִּפָּרְתִּי,

אֵלֹהֵי הַמַּעֲוֹת תִּלְכָּנָה לְצַדִּיקָהּ, וְאֲנִי אֵלֶיךָ לְחַיִּים טוֹבִים אַרוּכִים וְלְשָׁלוֹם:

This is my exchange, this is my substitute, this is my expiation. These coins shall go to charity and I shall proceed to a good, long life and peace.

If Using a Chicken:

זֶה חֲלִיפָתִי, זֶה תַּמּוּרָתִי, זֶה כִּפָּרְתִּי,

זֶה הַתְּרַנְגוֹל יֵלֶךְ לְמִיתָה, וְאֲנִי אֵלֶיךָ לְחַיִּים טוֹבִים אַרוּכִים וְלְשָׁלוֹם:

This is my exchange, this is my substitute, this is my expiation. This rooster shall go to death and I shall proceed to a good, long life and peace.

ברכת הבנים ובנות

Text from Sefaria.org

For Boys:

יְשִׁימְךָ אֱלֹקִים כְּאַפְרַיִם וְכַמְנַשֶּׁה: יְבָרְכְךָ ה' וְיִשְׁמְרֶךָ: יָאֵר ה' פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ: יֵשֶׁא ה' פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם:

May Hashem make you like Ephraim and Menashe. May Hashem bless you and safeguard you. May Hashem illuminate His countenance for you and be gracious to you. May Hashem turn His countenance to you and establish peace for you.

וְיִהְיֶה רְצוֹן מִלִּפְנֵי אֲבִינוּ שְׁבַשְׁמִים, שְׂתִתּוּ בְלִבְךָ אֲהַבְתּוּ וִירְאֵתוּ וְתִהְיֶה יִרְאֵת ה' עַל פָּנֶיךָ כָּל יְמֶיךָ שְׁלֹא תַחֲטָא, וְתִהְיֶה חֲשֵׁקךָ בַּתּוֹרָה וּבִמְצוֹת עֵינֶיךָ לִנְכַח יְבִיטוּ פֶיךָ יְדַבֵּר חֲכָמוֹת וּלְבָבְךָ יִהְיֶה אֵימוֹת: יָדִיד יַעֲסֻקוּ בִּמְצוֹת. רַגְלֶיךָ יִרְצוּ לַעֲשׂוֹת רְצוֹן אֲבִיךָ שְׁבַשְׁמִים. יִתֵּן לְךָ בָּנִים וּבָנוֹת צְדִיקִים וְצַדִּיקוֹת עוֹסְקִים בַּתּוֹרָה וּבִמְצוֹת כָּל יְמֵיהֶם, וְיִהְיֶה מְקוֹרְךָ בְּרוּךְ. וְיִזְמִין לְךָ פְּרִנְסַתְךָ בְּהִתֵּר בְּנִת וּבְרוּחַ מִתַּחַת יָדוֹ הִרְחִבָה וְלֹא עַל יָדִי מִתֵּנָת בְּשֵׁר וְדָם פְּרִנְסָה שְׂתִהְיֶה פָּנָיו לַעֲבוֹדָת ה' וְתִכְתֵּב וְתַחַתָּם לְחַיִּים טוֹבִים וְאַרְכִּים בְּתוֹךְ כָּל צְדִיקֵי יִשְׂרָאֵל אָמֵן:

May it be the will of our Father in heaven, that He instill in your heart His love and reverence. May the fear of Hashem be upon your face all your days, in order that you not sin. May your craving be for the Torah and the commandments. May your eyes gaze toward truth; may your mouth speak wisdom; may your heart meditate with awe; may your hands engage in the commandments; may your feet run to do the will of your Father in heaven. May He grant you righteous sons and daughters who engage in the Torah and the commandments all their days. May the source of your posterity be blessed. May He arrange your livelihood for you in a permissible way, with contentment and with relief, from beneath His generous hand, and not through the gifts of flesh and blood; a livelihood that will free you to serve Hashem. And may you be inscribed and sealed for a good, long life, among all the righteous of Israel. Amen. 14

For Girls:

יְשִׁימְךָ אֱלֹקִים כְּשָׂרָה רַבֵּקָה רָחֵל וְלֵאָה: יְבָרְכְךָ ה' וְיִשְׁמְרֶךָ: יָאֵר ה' פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ: יֵשֶׁא ה' פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם:

May Hashem make you like Sarah, Rivka, Rachel, and Leah. May Hashem bless you and safeguard you. May Hashem illuminate His countenance for you and be gracious to you. May Hashem turn His countenance to you and establish peace for you.

וְיִהְיֶה רְצוֹן מִלִּפְנֵי אֲבִינוּ שְׁבַשְׁמִים, שְׂתִתּוּ בְלִבְךָ אֲהַבְתּוּ וִירְאֵתוּ וְתִהְיֶה יִרְאֵת ה' עַל פָּנֶיךָ כָּל יְמֶיךָ שְׁלֹא תַחֲטָא, וְתִהְיֶה חֲשֵׁקךָ בַּתּוֹרָה וּבִמְצוֹת עֵינֶיךָ לִנְכַח יְבִיטוּ פֶיךָ יְדַבֵּר חֲכָמוֹת וּלְבָבְךָ יִהְיֶה אֵימוֹת: יָדִיד יַעֲסֻקוּ בִּמְצוֹת. רַגְלֶיךָ יִרְצוּ לַעֲשׂוֹת רְצוֹן אֲבִיךָ שְׁבַשְׁמִים. יִתֵּן לְךָ בָּנִים וּבָנוֹת צְדִיקִים וְצַדִּיקוֹת עוֹסְקִים בַּתּוֹרָה וּבִמְצוֹת כָּל יְמֵיהֶם, וְיִהְיֶה מְקוֹרְךָ בְּרוּךְ. וְיִזְמִין לְךָ פְּרִנְסַתְךָ בְּהִתֵּר בְּנִת וּבְרוּחַ מִתַּחַת יָדוֹ הִרְחִבָה וְלֹא עַל יָדִי מִתֵּנָת בְּשֵׁר וְדָם פְּרִנְסָה שְׂתִהְיֶה פָּנָיו לַעֲבוֹדָת ה' וְתִכְתֵּב וְתַחַתָּם לְחַיִּים טוֹבִים וְאַרְכִּים בְּתוֹךְ כָּל צְדִיקֵי יִשְׂרָאֵל אָמֵן:

יום כיפור

Yom Kippur – Be Like Hashem

Rabbi Stephen Knapp, Junior High School Principal

Yom HaKippurim, the Day of Forgiveness, is called the Day of Selichot. For the entire month of Elul, leading up to Yom HaKippurim, for forty days, many have the minhag to say Selichot. For others, this minhag began the week before Rosh Hashana. Since then, the entire Jewish people have been saying Selichot.

The essence of Selichot is the recitation of the 13 Middot of Rachamim – the thirteen ways in which Hashem's mercy is defined. Over the course of the forty days, we will say these words literally hundreds of times. The question is why do we say these words so many times? Isn't it overkill?

The Gemara in Rosh HaShana explains the background to these important words. These words were taught by Hashem Himself to Moshe after the debacle with the Golden Calf. After that sin, Hashem wanted to destroy the Jewish people. Moshe advocated for the Jewish people, saying if You want to destroy the Jewish people, than erase me from Your book.

Hashem ultimately agrees and forgives the Jewish people, and He teaches Moshe the secret to future forgiveness.

The Gemara says that Hashem wrapped Himself in a Talit like a Shaliach Tzibbur, taught the 13 Middot of Rachamim and said:

כָּל זְמַן שִׁשְׂרָאֵל חוֹטְאִין – יַעֲשׂוּ לְפָנַי
כְּסֹדֶר הַזֶּה וְאֲנִי מוֹחֵל לָהֶם

*"Whenever the Jewish people sin – they should **PERFORM** these words and I will forgive them!"*

Notice, the Gemara does not say by saying the words of the 13 words of mercy they will be forgiven. Forgiveness is dependent upon acting in a way that shows kindness and mercy. Talk is cheap. Actions are what matters. We repeat the 13 Middot of Rachamim many times during the Yamim Noraim so we will truly understand Hashem and aspire to imitate Hashem and behave like Him. By doing so, we will truly merit total forgiveness!



יום כיפור

Yom Kippur – Wake Up!

Rabbi Daniel Rosenfelt, Junior High School Rebbe & Rav of the Young Israel of Kew Gardens Hills

Generally speaking, it is a good practice to get a good night's sleep when you have a busy day the following day.

However, our Rabbis tell us that they did not let the Kohen Gadol fall asleep the night of Yom Kippur!

The Mishna (Yoma 1:7) records:

בִּקְשׁ לְהִתְנַמֵּם, פְּרָחִי כְהֵנָּה מִכֵּין
לִפְנֵיו בְּאַצְבַּע צִדָּה, וְאוֹמְרִים לוֹ,
אִישִׁי כֹהֵן גָּדוֹל, עֹמֵד וְהִפָּג אַחַת
עַל הָרִצְפָּה. וּמַעֲסִיקִין אוֹתוֹ עַד
שִׁיגִיעַ זְמַן הַשְּׁחִיטָה

"If the Kohen Gadol tried to sleep the night of Yom Kippur, the young Kohanim would snap the middle finger against the thumb before him, and they would say to him every so often: 'My Master, Kohen Gadol. Stand from your bed and chill yourself once on the floor and overcome your drowsiness.'

And they would engage him in various ways until the time would arrive to slaughter the daily offering."

It seems pretty incredible that they would keep the Kohen Gadol up all night when he had a pretty busy day to prepare for the next day! While there are technical reasons offered as to why they did not let him sleep, there is also a spiritual idea.

The Kohen Gadol was in the Beit Hamikdash – the holiest place in the world on the holiest day of the year – how could he possibly fall asleep with so many opportunities around him?!

R' Shmuel Silber suggests that the message the Kohen Gadol was trying to convey was don't fall asleep at the wheel of life.

Every single day we face incredible opportunities – both in our relationship with Hashem and with others. What then is the challenge? We are so tired! And you know how we miss out on these incredible opportunities? We fall asleep! Sometimes for 30 minutes, sometimes for a few hours, and sometimes for 30 years!

However, the Kohen Gadol remains awake the entire night of Yom Kippur to teach us to live with an awareness of all the many chances that surround us. You cannot possibly expect to see life's great opportunities when you are sleeping your way through life! Do what you have to do to keep your eyes open – because the opportunities are everywhere – you just need to be awake and alert to notice them!



Food for Thought: Sukkot Discussion Questions

Rabbi Joshua Rohr, Associate Principal, Elementary School Judaic Studies

1. There is a dispute in the gemara whether the sukkot that we're remembering on this holiday are because of the Anneni Hakavod, the Clouds of Glory that Hashem protected us with for the forty years we were wandering in the desert, or the tents that He provided us to live in during that forty year sojourn. *(As an aside, in order to properly fulfill the mitzvah of eating in the sukkah one must have both those things in mind.)*

We know that during the forty years in the desert Hashem provided us miraculously with food in the form of the mann, and water from the Well of Miriam. **Why aren't there any holidays specifically commemorating those miracles?**

2. One of the symbolisms of the mitzvah of Lulav and Etrog is that each one of the four species we take represents a different "type" of Jew and on Sukkot they all unite to serve Hashem. **Why do you think this concept of Jewish unity is so important especially on Sukkot? Why don't we find mitzvot symbolizing this idea on other holidays as well?**

3. There is a minhag, tradition, to invite a different one of the Ushpizin to each of the meals on Sukkot. The Ushpizin are Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yoseph, and Dovid. Some families take this so seriously that they set an extra setting at the table for the special "guest of honor." **Why do you think that we only have this minhag on Sukkot? Why do these special guests only come into our sukkot and not to our Seder table on Pesach?**

4. The halacha is that every day of Sukkot we circle the bima while holding our Lulav and Etrog. This is called Hoshanot and it is done to commemorate the circling of the mizbeach, altar, in the Beit Hamikdash. **What symbolism do you think there is of circling the mizbeach or the bima? Why do we do it and what do you think we're supposed to feel?**





תיבּו אוֹשְׁפִיזִין עֵילָאִין, תִּיבּו תִּיבּו אוֹשְׁפִיזִין קֹדִישִׁין, תִּיבּו תִּיבּו אוֹשְׁפִיזִין דְּמַהֲיָמְנוּתָא, זָפָא חוֹלְקִיהוּ דְיִשְׂרָאֵל דְּכָתִיב בִּי חֵלֶק ה' עֲמו יַעֲקֹב חֶבֶל נָחֳלָתוֹ:

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹקֵי וְאֱלֹקֵי אֲבוֹתַי שְׁתַּשְׁרָה שְׂכִינְתָּךְ בֵּינֵינוּ וְתַפְרוֹס עָלֵינוּ סֶפֶת שְׁלוֹמָךְ בְּזָכוֹת מִצּוֹת סֶפֶה שְׁאַנְחֵנוּ מִקְיָמִין לִיַּחְדָּא שְׂמָא דְקוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתָּהּ בְּדַחִילוֹ וּרְחִימוּ לִיַּחְדָּא שֵׁם י' ק' בּו' ק' בִּיַּחְדָּא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל, וְלִהְיִי אוֹתָם מִזֵּיו כְּבוֹדָךְ הַקְדוֹשׁ וְהַטָּהוֹר נְטוּי עַל רִאשֵׁיהֶם מִלְמַעְלָה כְּנֶשֶׁר יָעִיר קִנּוּ, וּמִשֵּׁם יוֹשְׁפֵעַ שְׁפַע הַחַיִּים לְעַבְדְּךָ **Hebrew Name** בֶּן **Mother's Hebrew Name** אָמְתָּךְ. וּבְזָכוֹת צֵאתִי מִבֵּיתִי הַחוּצָה וְדָרְךָ מִצּוֹתֶיךָ אֲרוּצָה יִחָשֵׁב לִי זֹאת כְּאֵלוֹ הֶרַחֲקֵתִי גְדוּד, וְהֶרַב כְּפִסְגֵי מַעוֹנֵי וּמַחֲטָאֵי טְהָרְנִי, וּמִאוֹשְׁפִיזִין עֵלְאִין אוֹשְׁפִיזִין דְּמַהֲיָמְנוּתָא תְּהִינָה אֲזִינָה קְשׁוּבוֹת רַב בְּרָכוֹת, וְלִרְעָבִים גַּם צִמְאִים תֵּן לֶחֶם וּמִיָּמָם הַנְּאֻמָּנִים, וְתִתֵּן לִי זָכוֹת לְשִׁבְתִּי וְלַחֲסוֹת בְּסִתְרִי צֵל כְּנָפֶךָ בָּעֵת פְּטִירְתִּי מִן הָעוֹלָם, וְלַחֲסוֹת מִזֶּרֶם וּמִמְּטָר, כִּי תִמְטִיר עַל רְשָׁעִים פָּחִים, וְתִהְיֶה חֲשׁוּבָה מִצּוֹת סֶפֶה זֶה שְׂאֵנִי מִקִּיָּם כְּאֵלוֹ קִיָּמְתִּיךָ בְּכָל פְּרִטְיָהּ וְדִקְדּוּקֶיהָ וְתִנָּאֶיָּה וְכָל מִצּוֹת הַתְּלוּיִם בָּהּ. וְתִיטִיב לָנוּ הַחֲתִימָה, וְתִזְכְּנוּ לִישֵׁב יָמִים רַבִּים עַל הָאֲדָמָה אֲדָמַת קֹדֶשׁ בְּעַבְדוּתְךָ וּבִירָאָתְךָ. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן:

Sit, sit, [you] lofty guests; sit, sit [you] holy guests; sit, sit [you] guests of faith. Worthy is Israel's portion, as it is written (Deuteronomy 32:9), "For the Lord's portion is His people, Jacob His allotment."

May it be Your will in front of You, Lord, my God and God of my fathers, that You have Your Divine Presence rest upon us, and that You spread out Your sukkah of peace upon us, in the merit of the commandment of sukkah that we are fulfilling in order to unify the name of the Holy One, blessed be He and His Divine Presence - with fear and love - to unify the name, Yod Hay, with Vav Hay on behalf of all of Israel; and to surround them with the radiance of Your holy and pure glory, spread over their heads above 'like an eagle protecting his nest.' And from there, may the flow of life flow to Your servant, [one's name], the child of [one's mother's name], Your maidservant. And in the merit of my going out of my house - 'I eagerly pursue Your commandments' - let this be considered as if 'I wandered far away' (thus suffering the atonement of exile), and 'wash me thoroughly of my iniquity and purify me of my sin.' And 'let Your ears pay heed' to many blessings of the lofty guests, the guests of faith; and give the hungry, even the thirsty, their bread and their dependable water. And give me the merit to sit and be sheltered 'in the hidden shade of Your wings,' at the time of my leaving the world, and to be 'sheltered from the torrential rain,' when 'You rain down blazing coals upon the wicked.' And let this commandment of sukkah that I am fulfilling be considered as if I had fulfilled it with all of its details, its exact specifications, its conditions and all the commandments that depend upon it. And make the sealing [of judgement] good for us, and give us the merit to dwell many days upon the ground, the holy ground, in Your service and in Your awe. 'Blessed is the Lord forever, Amen and Amen!'

אברהם אבינו

Avraham – Here I Am

Morah Avital Basalel, Junior High School

When we sit in the sukkah, we are reminded of the *Ananei HaKavod* that protected *Bnei Yisrael* in the *midbar*. By leaving our sturdy homes and entering the sukkah, we declare to Hashem, "*Hineni*" ("Here I am"). Just as *Bnei Yisrael* trusted Hashem in the *midbar*, we too demonstrate our readiness to leave our comfort zones and be in Hashem's presence.

This is why Avraham Avinu, the first of the *ushpizin*, is so connected to the holiday of Sukkot. He left his home and familiar life to follow Hashem's call and faced the ultimate *nisayon* with Yitzchak.

During the *Akeidah*, he said "*Hineni*" three times: to Hashem (*Bereishit* 22:1), to Yitzchak (22:7), and to the *malach* (22:11). *Chazal* explain that "*Hineni*" means, "I am here, fully present, ready to listen and to give myself completely." Avraham was not distracted; he was truly there for Hashem and his son.

In his *sefer, Baderech*, Rav Judah Mischel shares an idea from Rav Nisson Alpert about Hillel HaZaken's famous words during the *simchas beit hashoeva*: "*im ani kan, hakol kan*," At first, this statement might sound unusual coming from such a humble rav.

However, Rav Alpert explains that Hillel was not putting himself on a pedestal. What he meant was "When I am here, I am **all here**," meaning "I am not half-present, thinking of other things, or waiting for you to finish talking. I am giving you my full, undivided attention." Just as Avraham showed us how to be fully present for Hashem, Hillel teaches us how to be fully present for others.

We must learn from Avraham and Hillel how to say *Hineni*. We must practice being truly present and giving our friends, family, and Hashem the gift of our full heart and attention.

Recite at Night

אֶזְמִין לְסַעֲוֹדָתִי אוֹשְׁפִיזִין עִילָאִין אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

I invite to my meal the exalted guests: Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David.

בְּמִטֵּי מִינָה אַבְרָהָם אוֹשְׁפִיזִי עִילָאִי דִּיתְבִּי עִמִּי וְעִמָּהּ כָּל אוֹשְׁפִיזֵי עִילָאִי יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

May it please you, Avraham, my exalted guest, that all the other exalted guests dwell here with me and you

– Yitzchak, Yaakov, Yosef, Moshe, Aharon, and David.

Today's Learning is Dedicated by Anatoliy & Yeva Kazakov
In Memory of Tamara bat Shifra A"H



נְטִילַת 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 לולב:

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:

יצחק אבינו

Yitzchak – The First Follower

Mr. Yossi Zimlover, Director of Communications

Yitzchak Avinu should have given a TED Talk about his life.

Instead, the job fell to a man named Derek Sivers a couple of thousand years after Yitzchak's lifetime. In just three minutes, Sivers succinctly highlights an important idea that Yitzchak embodied.

The talk entitled "How to Start a Movement" begins with him showing the audience a video clip of a group of people relaxing on a grassy lawn. All of the sudden, a man stands up and starts dancing by himself. After a few seconds, another man works up the courage to join the first person. After a few moments, more and more people stand up to join them, until everyone at the park is dancing.

Sivers powerfully states that "the first follower is what transforms a lone nut into a leader." He explains that leadership is over-glorified. Not everyone could or should be a leader.

It's true that movements need leaders, but more importantly, leaders need followers.

He concludes: "If you really care about starting a movement, have the courage to follow and show others how to follow. And when you find a lone nut doing something great, have the guts to be the first one to stand up and join in."

The majority of Yitzchak's life is overshadowed by his father's heroics. Beginning with the Akeidah, Yitzchak embraces his role as a quiet and behind-the-scenes personality. He lets the spotlight fall on Avraham and puts his trust in his father and leader. The other stories that the Chumash include of Yitzchak mostly discuss re-establishing wells and treaties that Avraham had made previously.

While the work may not be glamorous, it is actions like this that solidify the work Avraham started.

Despite all of the incredible work Avraham accomplishes, his legacy would not be complete without Yitzchak's efforts.

Perhaps, what made Yitzchak extra sensitive to fulfilling the important role of "first follower" was his uncanny ability to see the best in everyone. This is highlighted by his total embrace of Esav. While others saw Esav as a rasha, Yitzchak chose to see his positive characteristics. Typically, a leader needs to be crazy enough to think they can change the world. A first follower must look past the craziness and see the larger picture. Yitzchak Avinu was able to do just that and that's what made him so special.

May we learn from Yitzchak to have the *gevurah* and courage to be first followers and see the best in everyone. May we be *zoche* to turn madness into mitzvot and craziness into positive change.

Recite at Night

אֲזַמִּין לְסַעֲוֹדָתִי אוֹשְׁפֵיזֵין עִלָּאִין אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

I invite to my meal the exalted guests: Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David.

בְּמִטֵּי מִינָהּ יִצְחָק אוֹשְׁפֵיזֵי עִלָּאִי דִּיתְבִּי עִמִּי וְעִמָּהּ כָּל אוֹשְׁפֵיזֵי עִלָּאִי אַבְרָהָם יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

May it please you, Yitzchak, my exalted guest, that all the other exalted guests dwell here with me and you –

Avraham, Yaakov, Yosef, Moshe, Aharon, and David.

Today's Learning is Dedicated by Danny & Tziporah Fried
In Honor of the Best Children Ever: MJ, Emmie, & Future YCQ Student Chloe Fried

יעקב אבינו

Yaakov – The Perfect Balance

Mr. Jacob Grossman, Director of Student Life, Grades 5-8

Yaakov Avinu embodied the divine attribute of Tiferet, which represents the splendor and harmony achieved by balancing opposing forces. Spiritually, he synthesized the chesed of his grandfather Avraham with the gevurah of his father Yitzchak.

This makes him the perfect guest for Sukkot, as the sukkah itself is a physical manifestation of Tiferet. The sukkah is a place of profound vulnerability, a fragile hut open to the elements, reminding us of our reliance on God's protection (gevurah). Simultaneously, it is a space of immense joy, hospitality, and divine embrace, recalling the protective Ananei HaKavod and Hashem's boundless love (chesed).

In the sukkah, we find the perfect balance between recognizing our fragility and celebrating God's care.

It is here that Yaakov, the master of harmony, is perfectly at home.

Yaakov's greatest strength was his ability to create unity. He ultimately made peace with his brother Eisav and became the father of the twelve Shevatim, forging a single nation from distinct individuals. We must learn from his example and focus on creating peace within our own families and nation.

Just as Yaakov blessed each of his sons by recognizing their unique strengths, we should strive to do the same for our loved ones.

As we hold the Arba Minim, which represent the unity of the Jewish people, let us apply the lessons of Yaakov Avinu to bring harmony and peace to all of Am Yisrael.

Recite at Night

אֶזְמִין לְסַעֲוֹדָתִי אוֹשְׁפִיזִין עִלְיָאִין אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

I invite to my meal the exalted guests: Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David.

בְּמַטִּי מִיָּנָה יַעֲקֹב אוֹשְׁפִיזִי עִלְיָאִי דִּיתְבִּי עִמִּי וְעִמָּךְ כָּל אוֹשְׁפִיזִי עִלְיָאִי אַבְרָהָם יִצְחָק מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

May it please you, Yaakov, my exalted guest, that all the other exalted guests dwell here with me and you - Avraham, Yitzchak, Yosef, Moshe, Aharon, and David.

**Today's Learning is Dedicated by Mrs. Malka Fishman
In Memory of her Father, Yisroel Meir Shlomo ben Yaakov Aharon**

משה רבינו

Moshe – The Power of I Don't Know

Morah Naama Laster, Judaic Studies Resource Room

The start of a new year is always full of unknowns. How will I do in school or at work? Will I make new friends? In the same way, the chag of Sukkot can also bring many unknowns. Sitting in the sukkah means being exposed to the elements and open to all kinds of unexpected moments. Sometimes these experiences are ones we've never dealt with before! Luckily, the next of the Ushpizin, Moshe, teaches us a lot about the experience of not knowing.

Consider three different times when Hashem gave Moshe a command about a mitzvah. The first is in Bamidbar, when Hashem told Moshe to make a seven-branched menorah out of solid gold. The pasuk starts with the words "וְזֶה מַעֲשֵׂה הַמְנֹרָה," "And this is how the menorah was made." The second is in Shemot, with the mitzvah of Rosh Chodesh. Hashem showed Moshe how to tell when the moon is in its new stage. That pasuk begins, "הַחֹדֶשׁ הַזֶּה לָכֶם," "This month should be for you..." The third is also in Shemot, concerning the machatzit hashekel, the half-shekel coin donation.

The pasuk introduces it with the words "זֶה יִתֵּנוּ," "This is what everyone should give."

At first, these three mitzvot might seem very different, but the word "זֶה," which means "this," connects all of them. The Torah usually uses this word when something can be seen and pointed at. So why would Hashem need to "point" when He gave these mitzvot to Moshe?

Rashi explains that Moshe found each of these mitzvot hard to understand. The menorah was very detailed and had to be made from one solid piece of gold, which was confusing. With Rosh Chodesh, it was tricky to know exactly when the moon was new. With the machatzit hashekel, Moshe didn't understand what kind of coin it should be. In each case, Hashem showed him a vision: He showed him the menorah, the moon at the right stage, and an image of a fiery coin of the correct weight.

These mitzvot were so detailed and complicated that even Moshe himself struggled to understand them! In fact, the Vilna Gaon teaches that Moshe's very name, משה, hints to this idea.

The letters of his name stand for these three specific mitzvot: "Mem" for menorah, "Shin" for shekel, and "Hey" for hachodesh (the new month). Moshe's name, representing who he was, hints at the very things he found difficult.

This is because a person only knows what he doesn't know. Moshe was willing to say to Hashem, "I don't know," and so Hashem taught him. Moshe Rabbeinu, as our teacher, models for us that we should not be afraid to say, "I don't understand," even when it feels vulnerable. Moshe's humility gives us permission to do the same. If Moshe, who spoke with Hashem face to face, could admit when he didn't know, then surely we can too.

That is how real learning begins. Those who pretend to know everything usually end up knowing less, while those humble enough to admit what they don't know grow the most. This Sukkot, as we sit in the sukkah exposed to the unknowns, we should remember Moshe's lesson. True growth comes from the willingness to continue asking, learning, and discovering.

Recite at Night

אֲזַמִּין לְסַעֲוֹדָתִי אוֹשְׁפִיזִין עֵילָאִין אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

I invite to my meal the exalted guests: Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David.

בְּמַטִּי מִיְנָה מֹשֶׁה אוֹשְׁפִיזִי עֵילָאִי דִּיתְבִּי עִמִּי וְעִמָּהּ כָּל אוֹשְׁפִיזֵי עֵילָאִי אַבְרָהָם יִצְחָק יַעֲקֹב אַהֲרֹן יוֹסֵף וְדָוִד:
May it please you, Moshe, my exalted guest, that all the other exalted guests dwell here with me and you -

Avraham, Yitzchak, Yaakov, Aharon, Yosef, and David.

אהרן דוכהן

Aharon – Pursue Peace

Ms. Shoshana Rosenblum, Grade 5 Teacher

Aharon Hakohen is renowned for embodying numerous virtues, with one of the most prominent being “ohev shalom v’rodef shalom,” “loving peace and pursuing peace.” This idea originates from the pasuk (Bamidbar 20:29), which states that “Kol Beit Yisrael” wept for Aharon when he passed.

Rashi explains that the pasuk specifically states that **all** of Bnei Yisrael mourned for Aharon, to teach us that both men and women mourned because he was a pursuer of peace and fostered harmony between individuals, including between spouses.

This is further emphasized in Pirkei Avot (1:12) where it is stated: “Hillel used to say: Be of the disciples of Aaron, loving peace and pursuing peace, loving mankind and drawing them close to the Torah.”

Avot D’rav Natan writes about Aharon’s remarkable ability to mediate peace between people. When he witnessed two men quarreling, he would approach one of them and say, “Let me tell you what the other man is feeling. He is beating his chest and lamenting how he can face his friend after treating him poorly.” He would then sit with him until all his resentment dissipated. Aharon would subsequently convey similar sentiments to the other party. When the two men reunited, they would embrace each other.

Following Aharon’s death, the Bnei Yisrael experienced the loss of Ananei HaKavod, the protective clouds that shielded them during their desert travels. They soon faced an attack from the Canaanites. Rashi comments that the clouds were a result of Aharon’s merit.

Rebbetzin Michal Horowitz suggests that with Aharon Hakohen’s passing, the strength and merit of peace departed, leaving the nation vulnerable to enemy assaults.

It is significant to note that Aharon died in Av, a month notorious for the Churban of the second Beit Hamkidash which was destroyed due to Sinat Chinam.

During Sukkot, in which one of the reasons we sit in the sukkah is to remember the Ananei HaKavod, we must reflect on the lessons imparted by Aharon’s legacy. When peace prevails among our people, we possess the strength to confront our adversaries and win.

Recite at Night

אֶזְמִין לְסַעֲוֹדָתִי אוֹשְׁפִיזִין עֵילָאִין אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אֶהְרֹן יוֹסֵף וְדָוִד:

I invite to my meal the exalted guests: Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David.

בְּמִטֵּי מִינָהּ אֶהְרֹן אוֹשְׁפִיזִי עֵילָאִי דִּיתְבִּי עִמִּי וְעִמָּהּ כָּל אוֹשְׁפִיזֵי עֵילָאִי אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה יוֹסֵף וְדָוִד:
May it please you, Aharon, my exalted guest, that all the other exalted guests dwell here with me and you - Avraham, Yitzchak, Yaakov, Aharon, Moshe, and David.

יוסף הצדיק

Yosef – Forge Your Own Path

Rabbi Jordan Blitstein, Grade 4 Rebbe

Yosef was someone who faced tremendous tragedy in life but continued to live by both the values that were taught to him by his father and his sense of truth and purpose. He is one of the Ushpizin because his personality contributed to our Torah outlook on the world as Jewish people. We can learn important lessons from how he lived at every stage of his life.

Youth

Yosef was surrounded by many strong personalities growing up. He had many older brothers and many possible pre-determined paths to follow. Each had their own outlooks on life and carved their own paths. Yosef stayed true to his essence and followed his own path of serving Hashem in the face of tremendous adversity. Despite pressure from his brothers, he would not give in to what he felt was the truth. He believed that he had a destiny from Hashem to become someone his brothers denied.

He faced tragedy as his mother passed away while he was a young boy.

He lacked the connection and guidance of a maternal figure his entire life. Despite this, he remained steadfast to his connection to Hashem and to his father; a connection that would save his life.

Adulthood

The gemara in Shabbos (31a) says that Yosef's life was such a challenge, that anyone who would claim they could not follow the Torah because their Yetzer Hara was so strong will never be believed. Yosef struggled with the temptations of the wife of Potiphar. He was young, successful, and good looking. He was vulnerable and tempted to sin. He had every excuse to give in. He was somewhat of an orphan, and an outcast in his family. What helped him withstand this challenge? The Gemara (Sotah 36b) says that when he was about to give in, he saw the image of his father's face, and this gave him the strength to resist. It was the connection he had with his father that gave him the balance in life to make the correct choices. One deep healthy relationship staved off a very dangerous one.

Later in Life

Yosef was a leader in Egypt. He was also a leader and provider for Bnei Yisrael. He looked to the future far after his death. He gave his family a proper place to settle and a livelihood. He set a foundation for Bnei Yisrael on how to live in Galut when they could not live in their homeland Eretz Yisrael. On his deathbed, he expressed a desire to be buried in Israel. He told those surrounding him that they would indeed descend into a dark period but would surely be redeemed. His interned remains would stay with them until they themselves would be redeemed. Yosef remained with Bnei Yisrael even after his death. His faithfulness was larger than his own life.

Takeaway

Yosef was someone who could have made excuses. Instead, he rose above to become known as Yosef Hatzadik. One of the few reasons for this was his convictions of what truth was, his connection to Hashem and his connection to his father. When we invite Yosef into the Succah we are absorbing these values into our lives.

Recite at Night

אֲמִין לְסַעֲוֹדָתִי אוֹשְׁפִיזִין עִלְיָאין אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

I invite to my meal the exalted guests: Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David.

בְּמִטֵּי מִינָהּ יוֹסֵף אוֹשְׁפִיזִי עִלְיָא דְיִתְבֵּי עִמִּי וְעִמָּהּ כָּל אוֹשְׁפִיזֵי עִלְיָא אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן וְדָוִד:
May it please you, Yosef, my exalted guest, that all the other exalted guests dwell here with me and you -

Avraham, Yitzchak, Yaakov, Moshe, Aharon, and David.



דוד המלך

David – Never Give Up

Mrs. Rebecca Blum, Director of Admissions & Grade 2 Teacher

On the seventh night of the Yom Tov, we welcome Dovid HaMelech into our Sukkah. What makes Dovid so special that he's the last guest of the Ushpizin?

The Sukkah is not fancy. It doesn't have strong walls and it doesn't have a roof to keep out the rain. We leave our sturdy houses to sit in a weak little hut. Why? To remember that Hashem is our real protection. Hashem Himself watched over us in the desert after Yetziat Mitzrayim, and He watches over us now too.

Dovid HaMelech had a very hard life. He was chased by enemies, went through wars, and had many challenges. But he always said, like in Tehillim:

"Gam ki eilech b'gei tzalmavet, lo ira ra ki Atah imadi," "Even when I walk in a dark valley, I'm not afraid, because You, Hashem, are with me."

Just like the Sukkah, Dovid HaMelech showed the whole world that we don't need to be afraid when Hashem is with us. Even in hard times, he sang to Hashem, trusted Him, and never gave up.

This message is so important for us today. We know that the Jewish people are going through very difficult times in our history. Sometimes it can be scary, and it may even feel like we are sitting in a fragile Sukkah with no protection. But the Sukkah reminds us that we are never alone. Just like Dovid HaMelech, we can put our trust in Hashem and remember that He is always watching over us, no matter what.

When we sit in the sukkah, we remember what Dovid HaMelech knew his whole life: Hashem is our protection and He is always with us. Even if things don't go the way we want, we can still trust in Hashem.

That's why Dovid HaMelech is the last Ushpizin. He teaches us the most important and deepest message of Sukkot: Even in the hardest times, we can find strength, hope, and simcha by knowing that Hashem is with us.

May Hashem bless you and your families with good health, safety, and happiness. May this Sukkot truly be a Zman Simchateinu and may we always feel Hashem's protection and love surrounding us, just like the walls of the Sukkah.

Recite at Night

אֲזַמִּין לְסַעֲוֹדָתִי אוֹשְׁפִיזִין עִלְאֵין אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן יוֹסֵף וְדָוִד:

I invite to my meal the exalted guests: Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David.

בְּמַטֵּי מִינָה דָּוִד אוֹשְׁפִיזִי עִלְאֵי דִיתְבִּי עָמִי וְעַמָּה כָּל אוֹשְׁפִיזֵי עִלְאֵי אַבְרָהָם יִצְחָק יַעֲקֹב מֹשֶׁה אַהֲרֹן וְיוֹסֵף:
May it please you, David, my exalted guest, that all the other exalted guests dwell here with me and you -

Avraham, Yitzchak, Yaakov, Moshe, Aharon, and Yosef.

שירי סוכות

Children's Songs



To the tune of "The More We Get 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.

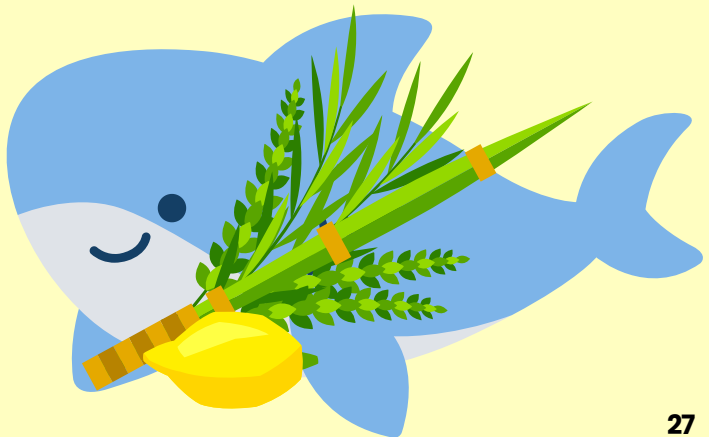


To the tune of "I have a Little Dreidel"

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!





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