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Chag Chavruta

סוכות תשפ"ז

Sukkot Family Learning & Inspiration

A Full Hallel Companion



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ZMANIM FOR 11367

Friday, September 25	14 Tishrei - Erev Sukkot	Candle Lighting: 6:29 PM
Shabbat, September 26	15 Tishrei - Sukkot: Day 1	Candle Lighting: Not Before 7:26 PM
Sunday, September 27	16 Tishrei - Sukkot: Day 2	Havdalah: 7:24 PM
Monday, September 28	17 Tishrei - Sukkot: Day 3	Chol Hamoed
Tuesday, September 29	18 Tishrei - Sukkot: Day 4	Chol Hamoed
Wednesday, September 30	19 Tishrei - Sukkot: Day 5	Chol Hamoed
Thursday, October 1	20 Tishrei - Sukkot: Day 6	Chol Hamoed
Friday, October 2	21 Tishrei - Hoshana Rabba	Candle Lighting: 6:17 PM
Shabbat, October 3	22 Tishrei - Shemini Atzeret	Candle Lighting: Not Before 7:14 PM
Sunday, October 4	23 Tishrei - Simchat Torah	Havdalah: 7:13 PM

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We want your feedback!

Please email yzimilover@ycq.org with any ideas or comments

Turning Plants into Praise
Special Introduction
Rabbi Mark Landsman, Principal

Dear YCQ Family,

Sukkot is known as *Zman Simchateinu*, the holiday of our joy. One of the ways we express that joy is through Hallel, using the powerful words of Tehillim to praise Hashem and express our gratitude for all the blessings He has given us, both personally and as a nation.

Since we repeat these words so many times, it is especially important to understand their deeper meaning and appreciate their power. On Sukkot, we have the special opportunity to hold and wave the lulav and etrog as we recite Hallel.

Rav Yosef Dov Soloveitchik taught that the lulav and etrog are not simply mitzvot performed alongside Hallel, rather they become part of our expression of Hallel itself. Our voices and actions come together as we praise Hashem and express our joy and gratitude.

We hope this booklet will help every member of our YCQ family explore the words of Hallel and recite them with greater understanding, appreciation, and joy.

May our learning inspire us to recognize Hashem's many blessings and use everything He has given us to serve Him.

Wishing you a Chag Sameach!

– Rabbi Landsman





Chag Chavruta

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Mr. Alex and Dr. Sara Malakov

Dedicated to the continued success of our YCQ students and peace in Eretz Yisrael as well as the complete and speedy recovery, a Refuah Sheleimah of Uriel ben Hanna and Shoshana Rachel bat Leah, as well as all those in need of a healing

Anonymous

Thank You to Our Generous Sponsors

2 Days of Learning

In Honor of Meir ben Avraham Moshe
& Reuven Hirsch ben Avraham
Danny & Tziporah Fried

In Memory of our dear mother and grandmother,
Judy Zimilover, יהודית בת אברהם לייב הלוי,
whose 6th Yahrtzeit falls on Erev Sukkot. Mumma loved all children and would have had much nachat seeing them learn and share Torah. May her neshoma have an Aliyah.
Karen & Reuben Zimilover

1 Day of Learning

In Memory of Lida Rivka bat Sarah and Artur Avram ben Tamara
Alexander and Natalya Borukhov

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

In Memory of Mani Murat ben Olga Yocheved
Ronald Kandov

For a Refuah Sheleimah for Rina bat Tzvia Svetlana
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Binyamin Nissim ben Adina Rachel
and all Klal Yisrael
Courtney Isler

In Memory of Chana Bat Rachel
Inbar Noah

In Memory of Rabbi Jacob Wendroff
Michael Wendroff


אושפיזין
אברהם
יום ראשון
דוד
יום שביעי
יוסף
יום ששי
יצחק
יום שני
יעקב
יום שלישי
משה
יום רביעי
אהרון
יום חמישי
וראוי לופר בכל
פעם שיכנס לסעודה
בסוכה תפלה קצרה זו:
רִבּוֹן כָּל הָעוֹלָמִים,
יְהִי רָצוֹן מִלְּפָנֶיךָ,
שֶׁיְּהֵא חָשׁוּב לְפָנֶיךָ
מִצְוַת יְשִׁיבַת סֻכָּה זוּ,
כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל
פְּרָטֶיהָ וְדִקְדּוּקֶיהָ,
וְתַרְי"ג מִצְוֹת הַתְּלוּיִם
בָּהּ, וּכְאִלּוּ כִּוַּנְתִּי בְּכָל
הַכַּוָּנוֹת, שֶׁכִּוְּנוּ בָּהּ
אַנְשֵׁי כְּנֶסֶת הַגְּדוֹלָה.
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נטילת לולב

Each day (Except Shabbat), 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' אֱלֹקינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת לוּלָב:

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

בָּרוּךְ אַתָּה ה' אֱלֹקינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

הלל

בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרֹא אֶת הַהַלֵּל:

Blessed are You, Hashem our God, King of the universe, who has sanctified us with His commandments and commanded us to recite Hallel.

הַלְלוּ־יָהּ הַלְלוּ עַבְדֵי ה' הַלְלוּ אֶת שֵׁם ה': יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם ה': רָם עַל־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:
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הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים אֶבְיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ:

Hallelujah. O servants of G-D, give praise; praise the name of G-D. Let G-D's name be blessed now and forever. From east to west G-D's name is praised. G-D is exalted above all nations; God's glory is above the heavens. Who is like the ETERNAL our God—the One who, enthroned on high, sees what is below, in heaven and on earth? [God] raises the poor from the dust, lifts up the needy from the refuse heap to set them with the nobles, with the nobles of God's people, and sets the childless woman among her household as a happy mother of children. Hallelujah.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֹעֵז: הָיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מַמְשְׁלוֹתָיו: הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר: הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן: מַה־לְּךָ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסֹּב לְאָחוֹר: הֶהָרִים תִּרְקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן: מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַ יַעֲקֹב: הַהֹפְכִי הַצּוּר אֲגַם־מָיִם חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם:
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When Israel went forth from Egypt, the house of Jacob from a people of strange speech, Judah became God's holy one, Israel, God's dominion. The sea saw them and fled, Jordan ran backward, mountains skipped like rams, hills like sheep. What alarmed you, O sea, that you fled, Jordan, that you ran backward, mountains, that you skipped like rams, hills, like sheep? Tremble, O earth, at the presence of the Sovereign, at the presence of the God of Jacob, who turned the rock into a pool of water, the flinty rock into a fountain.

לֹא לָנוּ ה' לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כָּבוֹד עַל־חַסְדְּךָ עַל־אֲמִתֶּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹקֵיהֶם: וֵאלֹקֵינוּ בַשָּׁמָיִם כֹּל אֲשֶׁר־חָפֵץ עָשָׂה: עֲצַבֵּיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ אַף לָהֶם וְלֹא יְרִיחוּן: יְדֵיהֶם וְלֹא יְמִישׁוּן רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ לֹא־יֶהְגּוּ בִּגְרוֹנָם: כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם: יִשְׂרָאֵל בְּטַח בַּה' עֶזְרָם וּמָגִנָּם הוּא: בֵּית אַהֲרֹן בִּטְחוּ בַה' עֶזְרָם וּמָגִנָּם הוּא: יִרְאֵי ה' בִּטְחוּ בַה' עֶזְרָם וּמָגִנָּם הוּא:
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Not to us, O ETERNAL One, not to us but to Your name bring glory for the sake of Your love and Your faithfulness. Let the nations not say, "Where, now, is their God?" when our God is in heaven and whatever [God] wants is accomplished. Their idols are silver and gold, the work of human hands. They have mouths, but cannot speak, eyes, but cannot see; they have ears, but cannot hear, noses, but cannot smell; they have hands, but cannot touch, feet, but cannot walk; they can make no sound in their throats. Those who fashion them, all who trust in them, shall become like them. O Israel, trust in G-D—who is your help and shield. O house of Aaron, trust in G-D—who is your help and shield. O you who fear G-D, trust in G-D—who is your help and shield.

ה׳ זְכָרָנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת־בֵּית אַהֲרֹן: יְבָרֵךְ יִרְאֵי ה׳ הַקְּטַנִּים עִם־הַגְּדֹלִים: יֹסֵף ה׳ עֲלֵיכֶם עֲלֵיכֶם וְעַל־בְּנֵיכֶם: בְּרוּכִים אַתֶּם לַה׳ עֹשֵׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם שָׁמַיִם לַה׳ וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם: לֹא־הַמֵּתִים יְהַלְלוּ־יָ־ה וְלֹא כָּל־יֹרְדֵי דוּמָה: וַאֲנַחְנוּ נְבָרֵךְ יָ־ה מֵעַתָּה וְעַד־עוֹלָם הַלְלוּ־יָ־ה:

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G-D, mindful of us, will bless us—blessing the house of Israel, blessing the house of Aaron, and blessing those who revere G-D, small and great alike. May G-D increase your numbers, yours and your children's also. May you be blessed by G-D, Maker of heaven and earth. The heavens belong to G-D, but the earth was given over to humankind. The dead cannot praise Y-ah, nor any who go down into silence. But we will bless Y-ah now and forever. Hallelujah.

אָהַבְתִּי כִּי־יִשְׁמַע ה׳ אֶת־קוֹלִי תַּחֲנוּנָי: כִּי־הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא: אֲפָפוּנִי חֶבְלֵי־מָוֶת וּמְצָרֵי שְׁאוֹל מְצָאוּנִי צָרָה וְיָגוֹן אֶמְצָא: וּבְשֵׁם־ה׳ אֶקְרָא אָנָּה ה׳ מַלְּטָה נַפְשִׁי: חַנּוּן ה׳ וְצַדִּיק וֵאלֹקֵינוּ מְרַחֵם: שֹׁמֵר פְּתָאיִם ה׳ דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי כִּי־ה׳ גָּמַל עָלָיְכִי: כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינִי מִן־דִּמְעָה אֶת־רַגְלִי מִדֶּחִי: אֶתְהַלֵּךְ לִפְנֵי ה׳ בְּאַרְצוֹת הַחַיִּים: הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָנִיתִי מְאֹד: אֲנִי אָמַרְתִּי בְחָפְזִי כָּל־הָאָדָם כֹּזֵב:

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I love the ETERNAL One for hearing my voice, my pleas; for turning an ear to me whenever I call. The bonds of death encompassed me; the torments of Sheol overtook me. I came upon trouble and sorrow and I invoked G-D's name, "O ETERNAL One, save my life!" G-D is gracious and beneficent; our God is compassionate. G-D protects the simple; I was saved, after having been brought low. Be at rest, once again, O my soul, for G-D has been good to you. You have delivered me from death, my eyes from tears, my feet from stumbling. I shall walk before G-D in the lands of the living. I trust [in G-D]; out of great suffering I spoke and said rashly, "All people are false."

מָה־אָשִׁיב לַה׳ כָּל־תַּגְמוּלוֹהִי עָלָי: כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה׳ אֶקְרָא: נְדָרַי לַה׳ אֲשַׁלֵּם נֶגְדָה־נָּא לְכָל־עַמּוֹ: יָקָר בְּעֵינֵי ה׳ הַמָּוְתָה לַחֲסִידָיו: אָנָּה ה׳ כִּי־אֲנִי עַבְדֶּךָ אֲנִי־עַבְדְּךָ בֶּן־אֲמָתֶךָ פִּתַּחְתָּ לְמוֹסֵרָי: לְךָ־אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם ה׳ אֶקְרָא: נְדָרַי לַה׳ אֲשַׁלֵּם נֶגְדָה־נָּא לְכָל־עַמּוֹ: בְּחַצְרוֹת בֵּית ה׳ בְּתוֹכֵכִי יְרוּשָׁלָם הַלְלוּ־יָ־ה:

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How can I repay G-D for all the bounties given to me? I raise the cup of deliverance and invoke G-D's name. I will pay my vows to G-D in the presence of all those assembled. The death of God's faithful ones is grievous in G-D's sight. O ETERNAL One, I am Your servant, Your servant, the child of Your maidservant; You have undone the cords that bound me. I will sacrifice a thank offering to You and invoke G-D's name. I will pay my vows to G-D in the presence of all those assembled, in the courts of G-D's house, in the midst of Jerusalem. Hallelujah.

הַלְלוּ אֶת־ה׳ כָּל־גּוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים: כִּי גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה׳ לְעוֹלָם הַלְלוּ־יָ־ה:

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Praise G-D, all you nations; extol [God], all you peoples, for great is this steadfast love toward us; G-D's faithfulness endures forever. Hallelujah.

הוֹדוּ לַה׳ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

Praise G-D, who is good—whose steadfast love is eternal.

יֹאמַר־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ׃

Let Israel declare, "God's steadfast love is eternal."

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הוֹדוּ לַה׳ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

Praise G-D, who is good—whose steadfast love is eternal.

יֹאמְרוּ־נָא בֵית־אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ׃

Let the house of Aaron declare, "God's steadfast love is eternal."

הוֹדוּ לַה׳ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

Praise G-D, who is good—whose steadfast love is eternal.

יֹאמְרוּ־נָא יִרְאֵי ה׳ כִּי לְעוֹלָם חַסְדּוֹ׃

Let those who fear G-D declare, "God's steadfast love is eternal."

הוֹדוּ לַה׳ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

Praise G-D, who is good—whose steadfast love is eternal.

מִן־הַמֵּצַר קָרָאתִי יָ־הּ עָנָנִי בַמֶּרְחָב יָ־הּ׃ ה׳ לִי לֹא אִירָא מַה־יַּעֲשֶׂה לִי אָדָם׃ ה׳ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה
בְשֹׂנְאָי׃ טוֹב לַחֲסוֹת בַּה׳ מִבְּטֹחַ בָּאָדָם׃ טוֹב לַחֲסוֹת בַּה׳ מִבְּטֹחַ בִּנְדִיבִים׃ כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם ה׳ כִּי
אֲמִילַם׃ סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם ה׳ כִּי אֲמִילַם׃ סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם ה׳ כִּי אֲמִילַם׃
דָּחֹה דְחִיתַנִי לִנְפֹּל וַה׳ עֲזָרָנִי׃ עֻזִּי וְזִמְרָת יָ־הּ וַיְהִי־לִי לִישׁוּעָה׃ קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים יְמִין
ה׳ עֹשָׂה חָיִל׃ יְמִין ה׳ רוֹמֵמָה יְמִין ה׳ עֹשָׂה חָיִל׃ לֹא־אָמוּת כִּי־אֶחְיֶה וַאֲסַפֵּר מַעֲשֵׂי יָ־הּ׃ יַסֹּר יִסְּרַנִּי יָ־הּ
וְלַמָּוֶת לֹא נְתָנָנִי׃ פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אָבֹא־בָם אודֶה יָ־הּ׃ זֶה־הַשַּׁעַר לַה׳ צַדִּיקִים יָבֹאוּ בוֹ׃ אוֹדְךָ כִּי
עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה׃ אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה׃ אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה׃
אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה׃ מֵאֵת ה׳ הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ׃ מֵאֵת ה׳ הָיְתָה זֹּאת הִיא
נִפְלָאת בְּעֵינֵינוּ׃ זֶה־הַיּוֹם עָשָׂה ה׳ נָגִילָה וְנִשְׂמְחָה בוֹ׃ זֶה־הַיּוֹם עָשָׂה ה׳ נָגִילָה וְנִשְׂמְחָה בוֹ׃

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In distress I called on Y-ah; Y-ah answered me and brought me relief. G-D is on my side, I have no fear; what can mortals do to me? With G-D on my side as my helper, I will see the downfall of my foes. It is better to take refuge in G-D than to trust in mortals; it is better to take refuge in G-D than to trust in the great. All nations have beset me; by G-D's name I will surely cut them down. They beset me, they surround me; by G-D's name I will surely cut them down. They have beset me like bees; they shall be extinguished like burning thorns; by G-D's name I will surely cut them down. You pressed me hard, I nearly fell; but G-D helped me. Y-ah is my strength and might, and has become my deliverance. The tents of the victorious resound with joyous shouts of deliverance, "G-D's right hand is triumphant! G-D's right hand is exalted! G-D's right hand is triumphant!" I shall not die but live and proclaim the works of Y-ah. Y-ah punished me severely, but did not hand me over to death. Open the gates of victory for me that I may enter them and praise Y-ah. This is the gateway to G-D—the victorious shall enter through it. I praise You, for You have answered me, and have become my deliverance. I praise You, for You have answered me, and have become my deliverance. The stone that the builders rejected has become the chief cornerstone. The stone that the builders rejected has become the chief cornerstone. This is G-D's doing; it is marvelous in our sight. This is G-D's doing; it is marvelous in our sight. This is the day that G-D has made—let us exult and rejoice on it. This is the day that G-D has made—let us exult and rejoice on it.

אָנָּא ה׳ הוֹשִׁיעָה נָּא:

O ETERNAL One, deliver us!

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אָנָּא ה׳ הוֹשִׁיעָה נָּא:

O ETERNAL One, deliver us!

אָנָּא ה׳ הַצְלִיחָה נָּא:

O ETERNAL One, let us prosper!

אָנָּא ה׳ הַצְלִיחָה נָּא:

O ETERNAL One, let us prosper!

בָּרוּךְ הַבָּא בְּשֵׁם ה׳ בֵּרַכְנוּכֶם מִבֵּית ה׳: בָּרוּךְ הַבָּא בְּשֵׁם ה׳ בֵּרַכְנוּכֶם מִבֵּית ה׳: קֵל ה׳ וַיָּאֶר לָנוּ אִסְרוּ־חַג בַּעֲבֹתִים עַד־קַרְנוֹת הַמִּזְבֵּחַ: קֵל ה׳ וַיָּאֶר לָנוּ אִסְרוּ־חַג בַּעֲבֹתִים עַד־קַרְנוֹת הַמִּזְבֵּחַ: קֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹקַי אֲרוֹמְמֶךָּ: קֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹקַי אֲרוֹמְמֶךָּ: הוֹדוּ לַה׳ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ: הוֹדוּ לַה׳ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:

May everyone who enters be blessed in the name of G-D; we bless you from the House of G-D. May everyone who enters be blessed in the name of G-D; we bless you from the House of G-D. The ETERNAL is God, who has given us light; bind the festal offering to the horns of the altar with cords. The ETERNAL is God, who has given us light; bind the festal offering to the horns of the altar with cords. You are my God and I will praise You; You are my God and I will extol You. You are my God and I will praise You; You are my God and I will extol You. Praise G-D, who is good—whose steadfast love is eternal. Praise G-D, who is good—whose steadfast love is eternal.

יְהַלְלוּךָ ה׳ אֱלֹקֵינוּ כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִישׁוֹרְרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְךָ מַלְכֵּנוּ תָּמִיד. כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר. כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה קֵל.

May all Your works praise You, Hashem our God, and may Your devoted ones—the righteous who do Your will—and all Your people, the House of Israel, thank, bless, laud, glorify, sing to, exalt, revere, sanctify, and proclaim the sovereignty of Your Name, our King, always. For it is good to thank You, and fitting to sing praise to Your Name, for from this world to the next You are God.

בָּרוּךְ אַתָּה ה׳ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת:

Blessed are You, Hashem, King who is praised through songs of praise.



הַלְלוּ-יָהּ הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת שֵׁם יְהוָה

Rabbi Menashe Babekov, JHS Rebbe & Science Teacher

The opening words of Hallel, הַלְלוּ-יָהּ, “Praise God,” so eloquent that even when the new moon is barely a sliver of light, we still greet it by praising Hashem.

Hallel is older than Dovid himself. Its spirit carried our people through the Exodus from Egypt, Yehoshua's conquest of the seven nations of Canaan, Devorah and Barak's victory over Sisera, and Mordechai and Esther's triumph over the wicked Haman. Whenever all seemed lost, our nation never stopped blessing Hashem's Name, מֵעַתָּה וְעַד עוֹלָם, “from now and forever” (pasuk 2), from sunrise to sunset, מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ (pasuk 3). His glory towers above the heavens, עַל הַשָּׁמַיִם כְּבוֹדוֹ (pasuk 4), and nothing is beyond Him.

Yet as high as Hashem is, הַמַּגְבִּיהִי לָשָׁבֶת, "He who sits on high," He bends low to see all we do, הַמַּשְׁפִּילִי לִרְאוֹת (pesukim 5–6), the way a father kneels down to help his child. He raises the poor from the dust and the destitute from the ash heap, מְקִימִי מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים אֶבְיוֹן (pasuk 7), seating them among nobles, עִם נְדִיבִים (pasuk 8), because every quiet act of self-sacrifice is seen.

The chapter closes with אֵם הַבָּנִים שְׂמֵחָה, “a joyous mother of children.” Rachel and Leah, embracing their children returned at last to Tzion and Yerushalayim. This is why we sing Hallel on every Yom Tov, praying that the final redemption comes soon, so we can all rejoice together in Yerushalayim, at the third Beit Hamikdash, with Mashiach.

Dedicated in Memory of Mani Murat ben Olga Yocheved
by Ronald Kandov



בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם

Yossi Zimilover, Director of Communications

Perek 114 describes a world turned upside down. The sea flees, the Jordan retreats, and the mountains skip like rams. Yet, as Rav Seffi Eliash points out, the beginning of the mizmor does not explicitly mention Hashem. We see nature reacting dramatically, but we are not initially told why. The mizmor itself asks, "Mah lecha hayam ki tanus?" What caused the sea to flee?

Before that question is answered, the opening of the perek gives us a clue: "Haytah Yehuda lekodsho," Yehuda became Hashem's holy one. Chazal connect this pasuk to Nachshon ben Aminadav, the leader of Shevet Yehuda, who entered the sea before it had split. At a moment when Bnei Yisrael felt trapped, Nachshon took the first step into the water. He understood that faith cannot remain only an idea. Sometimes it must lead us to act.

But Nachshon did not split the sea. The answer to the mizmor's question comes near the end: "Milifnei Adon chuli aretz." The earth trembles before the Master of the world. Nachshon entered the water, but Hashem caused the water to move. Human beings are responsible for making an effort, while recognizing that the outcome remains in Hashem's hands.

This balance is central to Sukkot. The holiday comes at the end of the harvest, after months of human work. A farmer plows, plants, tends, and gathers. It would be easy to look at the full storehouse and believe that one's own efforts produced everything they have. We therefore leave our permanent homes and enter the sukkah, where we are exposed to the elements and reminded of our dependence on Hashem for sustenance and rain.

That makes the repeated water imagery of this perek especially meaningful on Sukkot. The Yam Suf, the Yarden retreats, and water emerges from a rock. The Mishnah teaches that on Sukkot, the world is judged for water, and in the Beit HaMikdash the nisuch hamayim was poured upon the Mizbeach. We work the field, but Hashem sends the rain. We enter the water, but Hashem splits the sea.

Like Nachshon, we must have the courage to take the first step and do our hishtadlut. At the same time, we must look beyond our own accomplishments and have emunah in the One who makes everything possible.



לֹא לָנוּ ה׳ לֹא לָנוּ

Rabbi Jordan Blitstein, Elementary School Rebbe

The pasuk says in Parshat Haazinu: כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:.
A part of Hashem, so to speak, is His nation Israel. Hashem only has a stake in the Jewish people. The Ramban explains that Hashem chose the Jewish people to stand out among all other nations for all time. They are under no influence except Hashem's Hashgacha Pratit, Hashem's close watch and influence. They bear Hashem's name and they represent Hashem's purpose for creation.

For better or worse, Hashem's honor in this world among all mankind is directly correlated to how the Jewish people act. The honor of a king is how his officers and citizens live and conduct themselves. In Hallel, we say the Pasuk לֹא לָנוּ ה לֹא־לָנוּ כִּי־לְשִׁמְךָ תֵּן כָּבוֹד עַל־חַסְדְּךָ עַל־אֲמִתֶּךָ:. Hashem, we ask for you to help us but not for our sake. For the sake of your honor and reputation among mankind act, and not for us. At the same time though, it cannot be ignored that we are indeed asking for our own personal benefit. How can we balance our own needs while also seeking to live as a representative of Hashem? Based on what we said above, we can clarify this idea to give us an outlook we can apply to our own lives.

When I was in high school, my grade had a Shabbaton at a certain neighborhood upstate in New York. My friends and I were hosted by a local family for Shabbat. The home was big and fancy. There was art and really elaborate design. At the Shabbat table, my host told me how he views his own personal life. He told me that in his company, sometimes workers need to take trips around the world for business. When a person is on a business trip, the company provides him with lodging, food, and other necessities. "When you are working for my company, it is my job as the boss to make you comfortable in order for you to do your job the best way." My host told me that life is a business trip. We are here to work for Hashem. The nice things he has in life are incidental because the focus is on our mission.

We ask Hashem for bracha in life. We ask for health, happiness, even wealth. We say in Hallel, "Hashem, what I have is only for my mission". Grant me life, but I tell you that is for Your sake. I have a mission in this world and my goal is that. Do what we ask, but do it for Your honor and not mine.

*Dedicated **L'zechut Refuah Sheleimah for Adina Feldman (Adina Sora bat Nechama Hinda)** by the Peled Family*



Ms. Yael Herskowitz, Director of Student Services

The pasuk states: "ה׳ זְכָרָנוּ יְבָרֵךְ" "Hashem remembers us and will bless us."

There is something especially powerful about the order of these words. Before the pasuk speaks about Hashem blessing us, it tells us that Hashem remembers us.

Sometimes, what a person needs most is simply to know that they are seen and remembered. We may wonder whether our efforts matter, whether our tefillos are heard, or whether the small things we do make a difference.

Dovid HaMelech reminds us that Hashem forgets nothing. Every mitzvah, every tefillah, every act of kindness, and every quiet effort is remembered by Him.

Even when we do not immediately see the results, nothing is lost. And from that remembrance comes bracha.

זְכָרָנוּ יְבָרֵךְ teaches us to trust that Hashem sees the complete picture and knows exactly when and how to send His blessing.

As we move forward, we should always remember that Hashem remembers us, and that knowledge should give us the strength to continue growing, davening, and doing good with confidence.

In Memory of our dear mother and grandmother, Judy Zimilover, יהודית בת אברהם לייב הלוי, whose 6th Yahrtzeit falls on Erev Sukkot.
Mumma loved all children and would have had much nachat seeing them learn and share Torah. May her neshoma have an Aliyah.
By Karen & Reuben Zimilover



אָהַבְתִּי כִּי־יִשְׁמַע

Rabbi Daniel Rosenfelt, Rav of Young Israel of Kew Gardens Hills & JHS Rebbe

Many years ago, when I was learning in Israel, I heard Rav Meir Goldwicht, a Rosh Yeshiva at Yeshiva University, tell a remarkable story. At his grandson's Bar Mitzvah, an elderly man got up to speak. He explained that there was one pasuk in Hallel that he could never say without becoming emotional:

"כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת־עֵינִי מִן־דִּמְעָה, אֶת־רַגְלִי מִדֶּחִי"

"For You have delivered my soul from death, my eyes from tears, and my feet from stumbling." (Tehillim 116:8)

The man was a Holocaust survivor. When he was a young boy, he and his mother were waiting in a line that would lead to almost certain death. When the Nazis were not looking, his mother pushed him into another line, giving him a chance to survive.

But there was a problem.

He was young and small, and had to stand on his tiptoes for hours so that he would appear tall enough to remain in the line. And during those hours, he had to look at his mother, knowing that she was about to enter a room from which she would never return. All of this without being able to shed a tear to not attract attention to himself.

Now we can understand why this pasuk was so difficult for him.

Most of us say אֶת־עֵינִי מִן־דִּמְעָה, "my eyes from tears," and אֶת־רַגְלִי מִדֶּחִי, "my feet from stumbling," without thinking very much about the words.

But this man heard them differently. When he said אֶת־עֵינִי מִן־דִּמְעָה, he remembered the hours he had to look at his mother without crying.

And when he said אֶת־רַגְלִי מִדֶּחִי he remembered his little feet standing on their tiptoes for hours, trying to survive.

And then he remembered the words that come before: "כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת" - "You have delivered my soul from death."

He realized that Hashem had saved him. He survived the Holocaust, lived a long life, and now stood at his grandson's Bar Mitzvah.

That is the power of Hallel. We can say the same words many times, but when we stop and think about what they really mean, they can become incredibly powerful.

This Sukkot, when we say Hallel, don't just rush through the words. Stop for a moment and think: What has Hashem done for me? What am I thankful for? Because the words of Hallel can become our own story too.



מָה אָשִׁיב לַה׳ כָּל תַּגְמוּלוֹהִי עָלָי

Morah Shana Weiss, Director, Early Childhood Program

"מָה אָשִׁיב לַה׳ כָּל תַּגְמוּלוֹהִי עָלָי"
"How can I repay Hashem for all the good He has done for me?"

It is such a powerful question. So much of the time, we are focused on what we still need, what we are waiting for, or what we hope will happen next. מָה אָשִׁיב asks us to stop and recognize what Hashem has already given us.

Rabbi Jonathan Sacks taught that part of the essence of gratitude is realizing that "we are not the sole authors of what is good in our lives."

That idea adds another layer to מָה אָשִׁיב. When something good happens, it is easy to think about what we did to make it happen. But gratitude reminds us to recognize all the people who helped us along the way, the opportunities we were given, and ultimately the brachot that come from Hashem.

And maybe that is also part of the answer to "מָה אָשִׁיב?" We can never truly repay Hashem for everything He gives us, but we can show our gratitude by noticing those gifts and using them well.

As we begin a new school year, this message feels especially meaningful. There is so much happening at the beginning of the year that it is easy to focus on schedules, classrooms, supplies, and everything that still needs to get done.

But מָה אָשִׁיב reminds us to also stop and appreciate what is already in front of us: beautiful children ready to grow, dedicated teachers who care about them, supportive families, and the opportunity to begin another year together.

May we enter this new school year with that sense of gratitude, and may we use all the brachot Hashem has given us to create a year filled with growth, Torah, kindness, happiness, and lots of nachat.



הַלְלוּ אֶת־ה׳ כָּל־גּוֹיִם

Ms. Shoshana Rosenblum, Assistant Director, Sinai at YCQ

This is the shortest perek in all of Tehilim. According to many commentators, including Radak, Seforno, and Rav Schwab, this passage addresses the time of Mashiach. Not only will all Jewish people unite in final redemption, but all the nations of the world will also praise God.

Many commentators ask why David Hamelech says that the nations will praise God for what He has done for the Jewish people. Rav Rosner quotes a famous incident involving Rav Chaim of Volozhin. A priest once asked Rav Chaim about this pasuk in Tehilim. The priest pointed out that it says all the nations of the world will praise God. Why?

"Ki Gvar Alenu Chasdo" - because Hashem showered the Jews with kindness.

The priest asked why would the non-Jews praise Hashem for showing kindness to the Jews?

Rav Chaim answered that we are not always aware of all the evil plans that non-Jewish nations plot against us. Only those nations know what they intended to do to us. God, in His kindness, protected us from these plans. Since only the nations are aware of what they wanted to do, only they can truly praise Him for the compassion God showed us.

Throughout history, we have discovered many plots against us only after they were stopped. During the time of Lavan, the Haggadah tells us to learn what Lavan wanted to do to Yaakov. Many commentators wonder about this because Lavan does not seem to want to destroy Yaakov. However, the point is that Yaakov did not see the danger because God stopped the plan.

During the Six-Day War in Israel, for example, they discovered battle plans to attack and destroy Kibbutz Sha'alvim. Only after the war ended did we learn about these plans. Similarly, in recent years following October 7, the Israeli Defense Force has discovered many plans for Hamas attacks on other kibbutzim and facilities that God prevented. This creates an additional level of obligation of Hakarat hatov that we must have to Hashem.

We know many times Hashem did save us, but there are many times that we don't know about.



הוֹדוּ לַה׳ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

Rabbi Joshua Rohr, Associate Principal, Elementary School Judaic Studies

One of the most axiomatic principles in *Yiddishkeit* is *hakarat hatov*, gratitude. Recognizing the kindness that someone has bestowed upon us and acknowledging it is so fundamental that, according to the Maharal, Hashem withheld the rain at the beginning of Creation until Adam was created, so that he would be able to recognize the rain as a gift and thank Hashem for it. In fact, the *middah* of *hakarat hatov* is so fundamental that it even applies to inanimate objects.

Our Rabbis explain that part of the reason *hakarat hatov* is so important is that when we train ourselves to notice and appreciate the kindness we receive from other people, and even from the world around us, we become more capable of recognizing the infinite kindnesses that Hashem constantly bestows upon us. Recognizing those kindnesses and expressing our gratitude to Hashem through *tefillah* is, ultimately, one of the great purposes of our existence.

One of the reasons we recite Hallel on *Yom Tov* is to give expression to our *simcha* and *hakarat hatov* for the unique closeness we experience with Hashem during these holy times. The words:

הודו לה כי טוב כי לעולם חסדו׳

are perhaps the most explicit expression of gratitude in the entire service. Yet within this very paragraph, we find something intriguing: David HaMelech calls upon four different groups to give thanks to Hashem. Why? Why wasn't the general call of הודו לה׳ כי טוב sufficient?

The Malbim, quoting a fundamental principle from the *Chovot HaLevavot*, explains that the greater a person's blessings and spiritual stature, the greater his obligation to express gratitude to Hashem. Based on this principle, he explains the progression of these verses. First comes a general call to the nations of the world to give thanks to Hashem, once they recognize His greatness and the protection He has afforded the Jewish people. The next call is to the Jewish people as a whole, who have benefited from Hashem's kindness in ways far beyond the rest of the world. Then come the Bnei Aharon, the *kohanim*, whose additional *kedushah* has granted them a unique closeness to Hashem and special gifts. Finally, the yirei Hashem, those who truly fear Hashem and live their lives defined by their relationship with Him, are called upon to express the highest level of *hakarat hatov*. Because of their extraordinary closeness to Hashem, they recognize even the smallest moments of their lives as gifts from Him, and therefore feel an ever-greater obligation to express their gratitude.

This same idea is reflected in the *Nishmat Kol Chai* that we recite on Shabbat and *Yom Tov*. We declare that even if our mouths were filled with song like the sea, our tongues with *rinah* like the waves, our lips with praise like the vast expanse of the seashore, our eyes shone like the sun and moon, our arms stretched forth like the wings of an eagle, and our legs were as swift as a deer, we still would not be able to adequately express our gratitude to Hashem.

The underlying message is striking: the greater our awareness of Hashem's goodness, the greater our obligation to thank Him. As our relationship with Him deepens, our capacity to recognize His kindness should deepen as well. And the more we recognize, the more there is to thank Him for.
May we all be *zocheh* to recognize the countless kindnesses that Hashem constantly showers upon us, to appreciate them fully, and to express our *hakarat hatov* to Him with the depth and sincerity that they deserve.

Dedicated in Honor of Meir ben Avraham Moshe
By ***Danny & Tziporah Fried***



מִן־הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַמֶּרְחָב יָהּ

Morah Avital Basalel, JHS Judaic Studies

The word מצר means narrow or tight place while מרחב means wide or open place. David HaMelech is describing the feeling of going from being trapped and unable to see a way out to finally being able to breathe and feel free.

The Radak explains that this pasuk can be understood in two ways. It can refer to David HaMelech, who spent parts of his life running from enemies. From that place, he called out to Hashem and Hashem eventually brought him to a space of safety and freedom. The Radak also explains that the pasuk can be the voice of Klal Yisrael, our מצר is galut and even from this difficult place we call out to Hashem and we trust that Hashem will eventually bring us to our מרחב, the ultimate geulah.

This gives us a beautiful way to understand why we say these words in Hallel on Sukkot.

Hallel is about thanking Hashem, but we don't only thank Him for the moment when everything works out. We also look back at the מצר and recognize that Hashem was with us there too. That is exactly what the Sukkah reminds us.

Bnei Yisrael traveled through the midbar without permanent homes or knowing what the next day would bring, yet Hashem protected and provided for them every step of the way. By leaving our permanent homes and entering the sukkah, we remind ourselves that security doesn't always mean knowing exactly what will happen next; it means knowing who is with us in those times.

When we say Min hameitzar in Hallel this Sukkot, we remember that even when we cannot yet see the merchav, we can call out to Hashem and trust that He is with us in the meitzar too.



אָנָּא ה׳ הוֹשִׁיעָה נָּא:

Rabbi Stephen Knapp, Junior High School Principal

One of the most striking parts of Hallel has always intrigued me. In Perek 118, we cry out:

אָנָּא ה' הוֹשִׁיעָה נָּא, אָנָּא ה' הַצְלִיחָה נָּא
"Please, Hashem, save us! Please, Hashem, grant us success!"

But wait. Isn't Hallel about praise? We began by praising Hashem for the miracles of Yetziat Mitzrayim, for taking us out of Egypt, splitting the sea, protecting us, and bringing us to freedom. And then, suddenly, in the middle of all this praise, we stop and beg: "Hashem, please save us!"

There is another fascinating question. On Sukkot, when we say אָנָּא ה' הוֹשִׁיעָה נָּא, we take our lulav and shake it in all six directions according to the opinion of Beit Hillel (Sukkah 37b). But why?

The lulav is a symbol of simcha, of joy and even victory. After Rosh Hashanah and Yom Kippur, we emerge confident that we have been judged favorably. We wave our lulavim triumphantly, celebrating and thanking Hashem.

So why do we take this symbol of joy and victory and use it to cry out, "Hashem, please save us!" and NOT shake it during the second part of that phrase אָנָּא ה' הַצְלִיחָה נָּא , Hashem, please grant us success?

Rav Chaim Jachter explains that we need to distinguish between salvation and success.

There are times when we genuinely need Hashem to save us, when someone faces a serious medical challenge, financial difficulty, or family crisis. In those moments we cry: אָנָּא ה' הוֹשִׁיעָה נָּא, Hashem, please save us. That is a need.

But there are other times when things are basically okay, and we simply want a little more money, success, recognition, or comfort. Those may be wants, not needs.

Perhaps this is what Beit Hillel is teaching us: the lulav represents gratitude for what Hashem has already given us. We should know when to say, *Baruch Hashem, I have enough.*

But then we get to Simchat Torah.

On Simchat Torah, we put down the lulav and pick up the Sefer Torah. We dance, celebrate, and recite these same verses, but now we add: אָנָּא ה' הַצְלִיחָה נָּא ,Hashem, please grant us success.

Why is it suddenly appropriate to ask for more?

Rav Jachter explains: When it comes to Torah, we should never be satisfied.

In our material lives, we should recognize when we have enough. But when it comes to Torah, there is no such thing as enough. If I am learning, I should want to learn more. If I understand something, I should want to understand it more deeply. If I have developed a relationship with Hashem, I should want to come even closer.

That is why on Simchat Torah we put down the lulav and pick up the Torah.

The lulav represents the joy of recognizing what Hashem has already given us. The Torah represents our never-ending desire to grow.

Perhaps that is the deeper message: אָנָּא ה' הוֹשִׁיעָה נָּא, Hashem, save me from what I truly need to be saved from.

אָנָּא ה' הַצְלִיחָה נָּא, Hashem, help me continue to grow in what matters most.

We need to learn when to say "I have enough" and when to say "I want more."

And perhaps that is one of the greatest lessons of the Yamim Tovim.

Dedicated in Honor of Reuven Hirsch ben Avraham
By ***Danny & Tziporah Fried***

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 backwards
Did you ever shake a lulav on Sukkot 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 the Etrog too
with the 1, 2 ,3 hadasim
and 2 aravot.



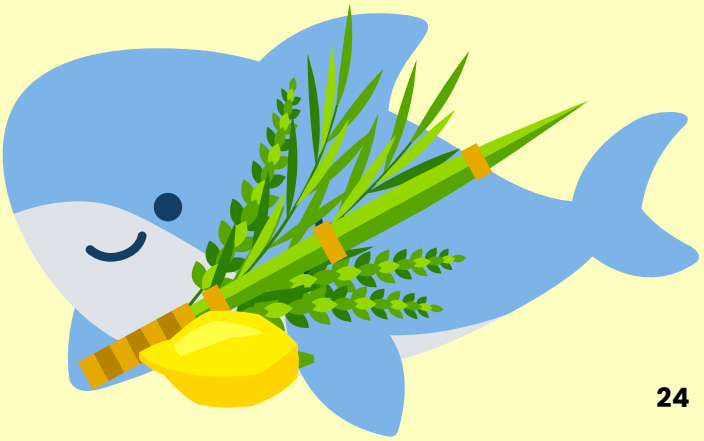


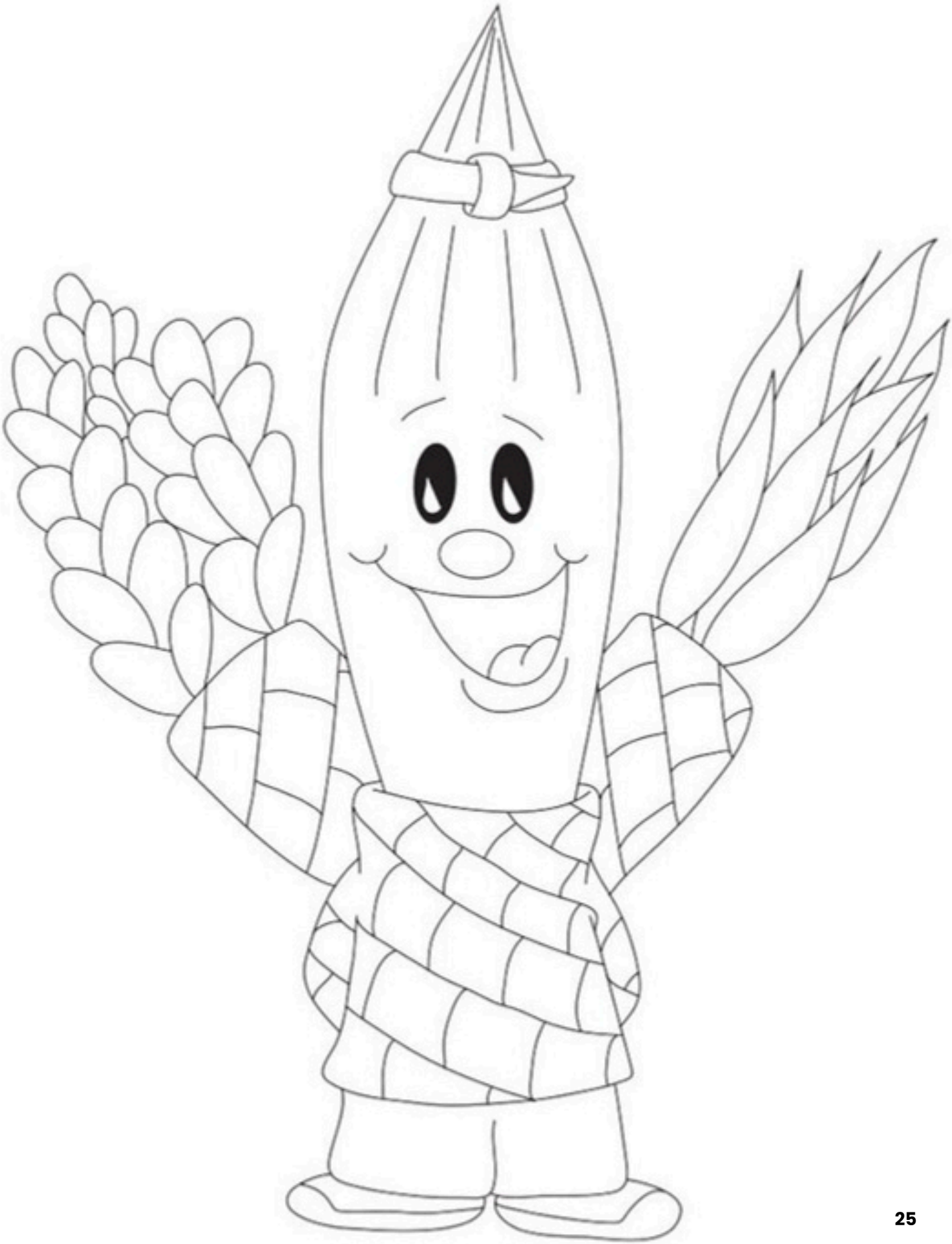
To the tune of "I have a Little Dreidel"

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"

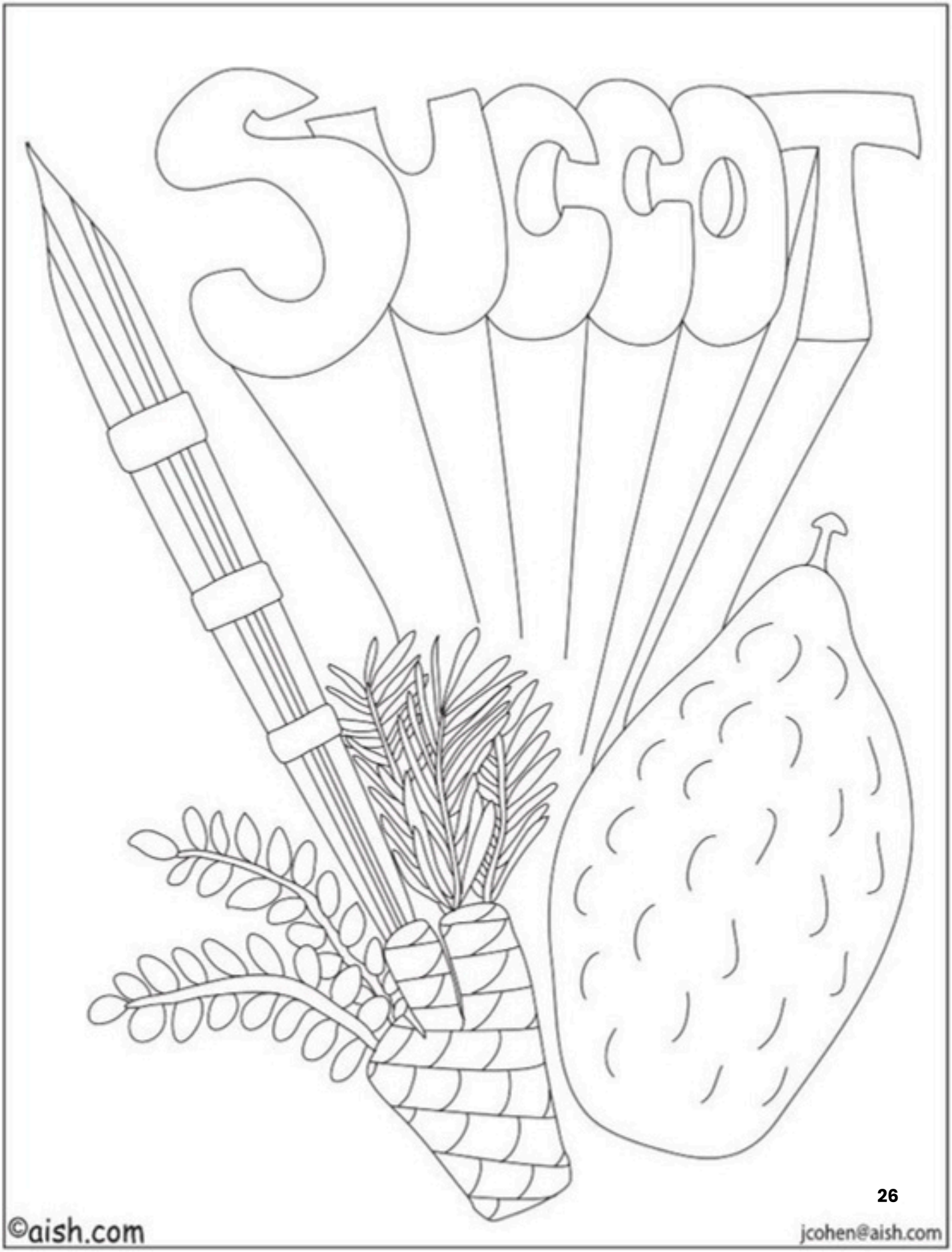
It's Sukkot doo, doo, doo, doo, doo, doo (x3)
it's Sukkot
Build a sukkah doo, doo, doo, doo, doo, doo (x3)
build a sukkah
Decorate doo, doo, doo, doo, doo, doo (x3)
decorate
Shake lulav doo, doo, doo, doo, doo, doo (x3)
shake lulav
Celebrate doo, doo, doo, doo, doo, doo (x3)
celebrate
Chag sameach doo,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





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