

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Succos

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Candlelighting: 6:23 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Wednesday October 16 EREV SUCCOS

6:25pm Candlelighting
6:25pm Mincha
7:00pm Maariv

Thursday October 17 SUCCOS DAY 1

8:45am Shacharis
6:25pm Mincha
7:23pm Maariv
>7:42pm Candlelighting (60 min)

Friday October 18 SUCCOS DAY 2

8:45am Shacharis
6:22pm Candlelighting
6:25pm Mincha
6:55pm Maariv

Shabbos October 19 CHOL HAMOED DAY 1

8:45am Shacharis
(No Kiddush this week)

SHAHOSH SEUDOS
@ HOME

6:15pm Mincha
7:28pm Maariv

9:00pm Kumzitz @ R.
Nisenbaum's succah

**FULL
SUKKOS
SCHEDULE
AVAILABLE
SEPARATELY**

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Succos

The holiday of Succos commemorates both the booths the Jews built during their forty-year trek through the desert after their Exodus from Egypt, and also the miraculous clouds of glory that protected them. The commentaries explain that although the Jews left Egypt in the spring, the holiday is celebrated in the autumn, after Yom Kippur, since that was when the clouds of glory returned to the nation after they were forgiven for the Golden Calf.

Succos is referred to as the period of our joy, more so than any of the other holidays. It is the joy of enjoying life in its sheer simplicity, unencumbered by the endless pursuit of materialism. As long as a person is chained to the shackles of the material world and its luxuries, he is incapable of truly enjoying life. During Succos, we move out of the security and beauty of our permanent homes and reside instead in temporary *succah*-huts, lacking even the most basic roof with which to protect ourselves. We eat our meals, visit, and some people even sleep, in the *succah*. There we can gain a new appreciation for life. Rabbeinu Bachya put it succinctly: Happiness is more in *being* than in *having*.

The Torah does not advocate a life of self-deprivation or asceticism. Quite the contrary, the Jew is often encouraged to fully enjoy the pleasures of the

physical world, as part of his service to G-d. However, he must be careful not to become enslaved to the pleasures of the world. The Torah requires the Jew to leave his house for seven days, and he can then return. He need only leave long enough to ensure that he not become dependent upon the material comforts of the world for his enjoyment.

There is also a mitzvah to take four species of plants on Succos; the esrog, or citron, the lulav, or date palm branch, two aravos, or willow branches, and three hadassim, or myrtle branches. Three of the species are tied together and held with the esrog, and waved each day during Succos, except for Shabbos.

The *Sefer Hachinuch* explains that the nature of these species brings a sense of happiness and contentment to a person. Here, too, the theme is that it is not necessary to travel to exotic

places, nor invest in expensive forms of entertainment, to find true joy. A few simple fruits and plants, representing the different elements in nature, can bring a person the greatest sense of joy and happiness, if he would only realize it.

The satisfaction and happiness we all pursue doesn't have to be on the other side of the world. It may be found in the succah, lulav and esrog, in one's own backyard.

Kumzitz
Motzei Shabbos October 19th at
9:00pm @ Rabbi Nisenbaum's succah

Mazel Tov
Jeremy & Ahuva Ponerantz upon
the birth of a son

Mazel Tov
Gary & Liat Shyken upon the
engagement of their daughter

Issue Sponsored
in memory of Herman D. Stein,
Chaim Dov ben Yechezkel, on the
occasion of his *yahrzeit*

Insights: Succos

"...You shall dwell in succahs..." (Lev 23:42) The Gerrer Rebbe, Rav Simcha Bunim Alter, was once sitting in his succah on a frigid cold day. One of his attendants was concerned for the elderly rabbi's health and suggested that it was unnecessary to sit in the succah in extreme discomfort. The Rebbe, however, refused to leave the succah. He said, "There are soldiers, our brothers and sisters, who are guarding the Lebanese borders. These must stay at their posts regardless of the inclement weather. Sitting in the cold succah allows me to feel a bit of what they are experiencing, so how can I give that up?"

Did You Know?

After reciting the blessings on the lulav and esrog they are waved and then shaken in each of the six directions. This is meant as a prayer to protect us from the dangerous winds in the different directions. The custom in Ashkenazic congregations is to wave them in the following order: East (front), South (right), West (back), North (left), up, and down. Other congregations wave them differently: South, North, East, up, down, and West. The species are also waved during Hallel in a few different places. When waving the lulav downwards, it should not be pointed downwards, which is somewhat disrespectful, rather one should crouch downward a bit and wave the lulav upright.

Thought for the Week: *What we don't know may not hurt us, but that we don't sure does.*
(A Candle By Day)