

# Torah Weekly

September 19-25, 2021  
13-19 Tishrei, 5782

Torah: Deuteronomy 33:1-34:12

See all special readings for this holiday week

PARSHAT V'Zot Habrachah

## Calendars

We have Jewish Calendars. If you would like one, please send us a letter and we will send you one, or ask the Rabbi/Chaplain to contact us.

## Family Programs

Do you have family on the outside struggling? Please contact or have them contact our office to learn more about our family programs. You and they are not alone, we are here to help.

## Grape Juice & Matzah

We offer free Grape Juice and Matzah for you to be able to make the blessings every Shabbos. Please have your chaplain / Rabbi contact us to enroll (available to all prisons).

## Torah Reading

### This Special Week

Sukkot 1: Leviticus 22:26 - 23:44

Sukkot 1: Numbers 29:12-16

Haftorah Sukkot 1: Zachariah 14:1-21

Sukkot 2: Leviticus 22:26 - 23:44

Sukkot 2: Numbers 29:12-16

Haftorah Sukkot Day 2: Kings I 8:2-21

Sukkot Chol Hamoed 1: Numbers 29:17-25; Numbers 29:17-22

Sukkot Chol Hamoed 2: Numbers 29:20-28; Numbers 29:20-25

Sukkot, Chol Hamoed, Shabbat: Exodus 33:12 - 34:26

Sukkot, Chol Hamoed, Shabbat - Day 3: Numbers 29:23-28

Sukkot - Shabbat Ch"H: Ezekiel 38:18 - 39:16

seven "chassidic ushpizin" as well: the Baal Shem Tov, the Maggid (Rabbi DovBer of Mezeritch), and the first five rebbes of Chabad: Rabbi Schneur Zalman of Liadi, Rabbi DovBer of Lubavitch, Rabbi Menachem Mendel (the "Tzemach Tzedek"), Rabbi Shmuel, and Rabbi Sholom DovBer. The Lubavitcher Rebbe would speak each night of Sukkot on the special characteristics of both the biblical and the chassidic ushpizin of the day and their connection to each other and their specific day of the festival.)

## The Four Kinds

"And you shall take for yourself on the first day," instructs the Torah in Leviticus "the splendid fruit of a tree, fronds of dates, the branch of the thick-leafed tree and aravot of the river." Torah SheBaal Peh (the oral tradition given to Moses at Sinai and handed through the generations, and later documented in the Mishnah and Talmud) identifies the four kinds as the etrog (citron), lulav (unopened palm branch), hadass (myrtle twig, of which three are taken) and aravah (willow, two twigs). The palm branch, three myrtle twigs and two willow twigs are bound together (with rings made from palm leaves).

Each day of Sukkot -- except Shabbat -- we take the lulav in hand, recite a blessing over it, take hold of the etrog, hold the "Four Kinds" together, and move them back and forth in all directions (right, left, forward, up, down and back). An additional blessing, *shehecheyanu*, is recited the first time that the Four Kinds are taken during the festival. We also hold the Four Kinds during the Hallel prayer (moving them as above in specified places in the text) and the Hoshaanot prayers (during which we march around the reading table in the synagogue) which are included in the daily service each day of Sukkot.

## Water Drawing Celebrations

When the Holy Temple stood in Jerusalem, one of the special Sukkot observances was to pour water on the Altar. The drawing of water for this purpose was preceded by all-night celebrations in the Temple courtyard; on the 15 steps leading to the azarah (inner courtyard) stood Levites while playing a variety of musical instruments, sages danced and juggled burning torches, and huge oil-burning lamps illuminated the entire city. The singing and dancing went on until daybreak, when a procession would make its way to the Shiloach Spring which flowed in a valley below the Temple to "draw water with joy." "One who did not see the joy of the water-drawing celebrations," declared the sages of the Talmud, "has not seen joy in his life."

While water was poured each day of the festival, the special celebrations were held only on Chol Hamoed since many of the elements of the celebration (e.g., the playing of musical instruments) are forbidden on Yom Tov.

Today, we commemorate these joyous celebrations by holding Simchat Beit HaShoeivah ("joy of the water drawing") events in the streets, with music and dancing. The Lubavitcher Rebbe initiated the custom of holding such celebrations on Shabbat and Yom Tov as well -- without musical instruments of course. The fact that we cannot celebrate as we did in the Temple, said the Rebbe, means that we are free to celebrate the joy of Sukkot with singing and dancing every day of the festival.

## Ushpizin

According to Kabbalistic tradition, we are visited in the sukkah by seven supernal ushpizin ("guests") -- Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David. On each of the seven days of the festival, another of the seven ushpizin (in the above order) leads the group.

(The sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn (1880-1950) spoke of

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## Chol Hamoed

The seven days of the festival of Sukkot consist of two days of "Yom Tov", followed by five days of "Chol Hamoed" ("weekdays of the festival"; also called "the intermediate days"). In the Land of Israel, there is only one day of Yom Tov, followed by six days of Chol Hamoed.

On Yom Tov all creative work is forbidden as on Shabbat, except for the tasks involved in food preparation (e.g., lighting a fire from a pre-existing flame, cooking, carrying "from domain to domain"); on Chol Hamoed, work whose avoidance would result in "significant loss" is permitted. Otherwise, all the mitzvot and customs of Sukkot apply: eating in the sukkah, taking the "four kinds", etc. The "Yaale V'yavo" prayer is included in all prayers and Grace After Meals. Hallel, Hoshanot and Musaf are recited following the Shacharit (morning) prayers.

It is the Chabad custom not to put on tefillin during Chol Hamoed, as on Shabbat and the festivals.

## All of Him

That force that holds electrons in their orbit and planets in theirs, explodes incessantly within the stars above and is the darkness that fills the empty space—that force is a single whole, and it is G-d.

It is not all of G-d. It is an expression of G-d. All of it could disappear in a single instant, and for Him nothing would have changed.

Where is it that you can find all of G-d? Wherever He wishes to be found.

On the festival of Sukkot, for example, He hides within some scattered branches placed upon an autumn hut.

**Sunday, September 19, 2021 --- 13 Tishrei, 5782**

### **Passing of R. Akiva Eiger (1837)**

Passing of Rabbi Akiva Eiger (1761-1837), outstanding Talmudist and Halachic authority.

### **Passing of Rebbe Maharash (1882)**

Tishrei 13 is the yahrtzeit of the fourth Rebbe of Chabad-Lubavitch, Rabbi Shmuel Schneersohn, known as "Maharash" (a Hebrew acronym for "our master Rabbi Shmuel").

Rabbi Shmuel was born in the town of Lubavitch on the 2nd of Iyar of the year 5594 from creation (1834). His father was the third Chabad Rebbe, Rabbi Menachem Mendel of Lubavitch (1789-1866). Though the youngest of Rabbi Menachem Mendel's seven sons, Rabbi Shmuel was chosen to succeed his father as the leader of Chabad Chassidism in the movement's capitol, Lubavitch, at the latter's passing in 1866 (four of his brothers established branches of Chabad in other towns in White Russia and Ukraine).

In addition to authoring and delivering more than 1,000 maamarim (discourses) of Chassidic teaching, Rabbi Shmuel was extensively involved in Jewish communal affairs and traveled throughout Europe in order to generate pressure on the Czarist regime to halt its instigation of pogroms against the Jews of Russia. Rabbi Shmuel passed away at the age of 48 on Tishrei 13, 5643 (1882).

**Monday, September 20, 2021 --- 14 Tishrei, 5782**

### **Passing of R. Israel Hopstein, the Maggid of Kosnitz (1814)**

R. Israel of Kosnitz was a disciple of a number of great chassidic Rebbes, including R. DovBer of Mezeritch. A famed miracle worker, he authored the work *Avodat Yisrael* and was one of the disseminators of Chassidism in Poland. Tuesday, September 22, 2020 --- 4 Tishrei, 5781

**Tuesday, September 21, 2021 --- 15 Tishrei, 5782**

### **Passing of R. Yosef Shlomo Delmedigo (1655)**

R. Yosef Shlomo was a rabbi, philosopher, and physician. A prolific author, he was proficient in many sciences in addition to Talmudic studies. He is known as "the Yashar from Candia," *Yashar* being an acronym for Yosef Shlomo Rofei (Hebrew for *doctor*), and Candia (Crete) being his place of birth. Among his more famous works are *Sefer Eilim*—on mathematics, astronomy, and other sciences—and *Matzref Lechachmah*, a defense of [Kabbalah](#).

**Wednesday, September 22, 2021 --- 16 Tishrei, 5782**

### **Passing of R. Moshe Zacuto (1697)**

R. Moshe, known by the acronym *Ramaz*, was an Italian rabbi and Kabbalist, well-known for his erudition and piety. A scion of Portuguese hidden Jews, he authored numerous works, many of them on [Kabbalah](#), as well as a number of liturgical hymns.

**Friday, September 24, 2021 --- 18 Tishrei, 5782**

### **Passing of Rabbi Nachman of Breslov (1810)**

Passing of the famed Chassidic rebbe, Rabbi Nachman of Breslov, Ukraine (1772-1810). A great-grandson of the Baal Shem Tov, he championed a unique path of divine service that entails simplicity, joy, and solitude. He left no successor, but his teachings remain influential more than 200 years after his passing.

**Shabbat, September 25, 2021 --- 19 Tishrei, 5782**

### **Passing of Vilna Gaon (1797)**

Passing of the famed Talmudist and Kabbalist, Rabbi Eliyahu of Vilna (now Vilnius), Lithuania (1720-1797), known as the "Vilna Gaon." Rabbi Eliyahu was the leading figure in the opposition to the [Chassidic movement](#) in its early years.