

Bais Midrash 715

Sukkos 1st Days Edition Newsletter

Zmanim

| Erev Sukkos, Monday Oct. 6 | First Day, Tuesday Oct. 7 | Second Day, Wednesday Oct. 8 |
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| Mincha 2:30 pm | Shacharis 7:30 am | Shacharis 7:30 am |
| Candle Lighting 6:11 pm | Mincha 2:30 pm | Mincha 2:30 pm |
| Sunset 6:29 pm | Maariv (47) 7:15 pm Halakhos Neiros (50) 7:18 pm | Maariv (52) 7:18 pm Tzeis (72) 7:38 pm |

Davar Torah 1 By ChatGPT

My dear friends, as we gather this morning beneath the shimmering s'chach, enveloped by the sanctity of the sukkah, we fulfill a mitzvah unlike any other — one that surrounds us entirely. The Torah commands, “BaSukkos teishvu shivas yamim” — “You shall dwell in sukkos for seven days” (Vayikra 23:42). The Zohar (Emor 103a) calls the sukkah “tzila d’mehemnusa,” the shade of faith. When we step into the sukkah, we leave behind the permanence of our homes and place our trust entirely in HaKadosh Baruch Hu. Unlike Pesach or Shavuos, where the mitzvos are performed with our hands or mouths, the sukkah embraces our whole being. It reminds us that our security, our parnassah, and our very lives do not come from the walls we build, but from the protection of

Hashem. Yet the joy of Sukkos — “z’man simchaseinu” — is not in spite of our fragility, but because of it. The Vilna Gaon explains that true simchah comes from bitachon, from knowing that all is in Hashem’s hands. When we sit under branches that barely shield us from the rain, we paradoxically feel most sheltered. It is here, surrounded by mitzvah, that we realize how close we are to Hashem. So as we eat, sing, and share words of Torah in our sukkos this Yom Tov, let’s take that feeling of faith with us — to trust, even when the roof feels thin, that Hashem’s covering is stronger than any wall we could build. May our sukkah be a place of joy, peace, and unwavering emunah — a small taste of the eternal sukkah of Mashiach, bimheira b’yameinu, amen.

Davar Torah 2 By ChatGPT

My dear friends, as we enter the second day of Sukkos, the Torah’s joy begins to deepen. The Midrash (Vayikra Rabbah 30:2) teaches that each of the arba minim — the four species —

represents a different type of Jew: the esrog has both taste and fragrance — symbolizing one with Torah and good deeds; the lulav has taste but no fragrance — one with Torah but lacking in deeds; the hadassim have fragrance but no taste

— one with good deeds but limited Torah; and the aravos have neither — symbolizing the Jew who seems far from both. Yet, the mitzvah requires us to bind them together — “ul’kachtem lachem,” you shall take for yourselves (Vayikra 23:40). The unity itself becomes the mitzvah. The Torah is telling us: a lulav alone is invalid, an esrog alone is incomplete — only when every Jew stands together, side by side, do we fulfill Hashem’s will. Rav Kook zt”l wrote that just as the four species each have their unique qualities that contribute to the whole, so too, every Jew — regardless of level or background — adds something essential to Klal Yisrael. The aravah,

often dismissed as “simple,” represents the pure Jewish heart, the peshitus, that sustains us through generations. When we shake the lulav, we move it in all directions — east, west, north, south, up, and down — declaring that the unity of Am Yisrael reaches everywhere, that no Jew is beyond the embrace of Hashem. This Sukkos, let us not just wave the lulav — let us live it. Reach out to someone different, bring another Jew into your sukkah, and feel the simchah that comes when all four species — and all four types of Jews — become one beautiful mitzvah in the hands of Hashem.

Davar Torah 3 By Gemini AI

Ah gut Yom Tov, gut Yom Tov. My dear friends, what beautiful and powerful words we have just heard on these pillars of the Yom Tov. The first devar Torah correctly frames the sukkah as the ultimate lesson in bitachon, trading our sturdy homes for the tzila d’mehemnusa, the shade of pure faith. The second insightfully shows how the arba minim teach us that this personal faith is incomplete without achdus Yisrael, binding every Jew together as one. Both are profoundly true. But let us take it one step further. The Sefas Emes teaches that the sukkah is a mitzvah makif, a mitzvah that surrounds and envelops us. It represents the constant, encompassing presence

of the Shechinah. The arba minim, however, is a mitzvah we hold in our hands; the Torah says “ul’kachtem lachem,” you shall take it for yourselves. This is the active part. It is not enough to simply sit back and be enveloped by Hashem’s closeness. True avodas Hashem requires us to take action. While dwelling within the embrace of the sukkah, we must actively grasp the lulav and esrog—symbolizing our active effort to unite Klal Yisrael. The ultimate simchah of this Yom Tov is found when these two meet: when our passive trust in Hashem inspires our active love for His children.

