



CONGREGATION TIFERETH BETH DAVID JERUSALEM

# Shabbat Bulletin

יט תשרי התשפ"ב

שבת חול המועד סוכות

Shabbat Chol Hamoed Sukkot  
September 24 - 25, 2021 / 5782

Please print this bulletin before Shabbat.

Rabbi  
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September 21-27, 2021

## חג הסוכות Sukkot

התשפ"ב 5782



### Shabbat Chol Hamoed Sukkot

Haftara: Yechezkel 38:18 - 39:16

*When davening at home, it is preferable to do so at the same time as the rest of the community.*

#### Friday, September 24

#### CHOL HAMOED SUKKOT

- 5:33pm Plag Hamincha
- 6:30pm Candle Lighting
- 6:35pm Mincha, Kabbalat Shabbat and Maariv - Main Sanctuary
- 6:49pm Sh'kiah

#### Shabbat, September 25 / 19 Tishrei 5782

#### SHABBAT CHOL HAMOED SUKKOT

- 8:00am Shacharit - Upper Social Hall and Tent
- 9:30am Shacharit - Main Sanctuary
- 9:45am Sof Zman Kriyat Shma
- 10:15am Kef Club for Kids - tent
- 4:30pm **Kef Club Sukkah Hop** - starts at TBDJ, ends at 6:00pm at the Freundlich's (82 Harrow)
- 5:30pm Daf Yomi - Upper Social Hall
- 5:32pm Plag Hamincha
- 6:25pm Mincha and Maariv - Sanctuary
- 6:25pm Mincha, Seudah Shleesheet and Maariv - Tent

**Featuring Siyyum on Mesechet Sukkah by Rabbi Freundlich**

- 6:47pm Sh'kiah
- 7:31pm Havdala

#### Sunday, September 26 / 20 Tishrei 5782

#### CHOL HAMOED SUKKOT

- 8:00am Shacharit - Main Sanctuary
- 9:00am Shacharit - Main Sanctuary
- 9:46am Sof Zman Kriyat Shma
- 6:30pm Mincha & Maariv - Sanct./Tent
- 6:45pm Sh'kiah

#### Monday, September 27 / 21 Tishrei

#### HOSHANA RABA

- 6:15am Shacharit - Sanctuary
- 8:00am Shacharit - Sanctuary
- 9:46am Sof Zman K'riyat Shma
- 4:00pm **Yizkor Service on Zoom**
- 5:28pm Plag Hamincha
- 6:25pm Candle Lighting
- 6:30pm Mincha & Maariv - Main Sanctuary and Tent
- 6:43pm Sh'kiah

#### Tuesday, September 28 / 22 Tishrei

#### SHEMINI ATZERET - YIZKOR

- 8:00am Shacharit - Upper Hall & Tent
- 9:00am Shacharit - Sanctuary
- 9:47am Sof Zman Kriyat Shma
- 10:15am Kef Club for Kids - Tent
- 5:25pm Daf Yomi - Upper Social Hall
- 5:27pm Plag Hamincha
- 6:25pm Mincha & Maariv - Sanctuary & Tent
- 6:41pm Sh'kiah
- 7:25pm Candle Lighting

#### Wednesday, September 29 / 23 Tishrei

#### SIMCHAT TORAH

- 8:00am Shacharit - Upper Hall & Tent
- 9:00am Shacharit - Sanctuary
- 9:47am Sof Zman Kriyat Shma
- 10:15am Kef Club Programs for Kids - Tent
- 5:25pm Daf Yomi - Upper Social Hall
- 5:25pm Plag Hamincha
- 6:25pm Mincha & Maariv - Sanctuary & Tent
- 6:39pm Sh'kiah
- 7:23pm Havdala



### SPONSORSHIPS AND THANK YOUS

Kiddush on Shabbat Chol Hamoed Sukkot is sponsored by **Allan Schachter, Mark Schachter, Jack Schachter, Steven Schachter** and their families in memory of their beloved father David Schachter z"l (David Yitzchak ben Avraham Aharon - 18 Tishrei).

Seudah Shleesheet on Shabbat Chol Hamoed Sukkot is sponsored by **Rabbi Yechezkel & Rifki Freundlich**.

Rabbi Freundlich's drashot on Shemini Atzeret - Tuesday, September 28 - are sponsored by **Reesa & Ephriam Kandelshein** in memory of Reesa's beloved brother Mark Busgang z"l (Menachem ben Chaim v'Shulamit - 25 Tishrei).

This Shabbat Bulletin is sponsored by **Rochelle & Jeffrey Rein** and **Michaela & Cyril Weintraub** in memory of Rochelle and Cyril's beloved father Joseph Weintraub z"l (Yosef Mordechai ben Meir Chaim - 23 Tishrei).



TBDJ KEF CLUB & BNEI AKIVA  
INVITE GRADES K-6 TO JOIN OUR

# SUKKAH HOP

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SEPTEMBER 25TH | 4:30-6PM

LEAVING FROM TBDJ

ENDING AT FREUNDLICH'S (82 HARROW)

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ACTIVITIES AND SNACKS!

(MASKS MANDATORY)

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SEE YOU THERE!

## EXALTED GUESTS

For the past year and a half, pandemic-imposed rules and regulations forced us to lockdown our homes to guests. Indeed, this past pandemic year has been challenging in that we were not able to practice our usual hospitality - *hachnassat orchim* - of welcoming guests to our homes and Shabbos or Yom Tov tables. Still, during the course of the pandemic, there were two holiday occasions where we welcomed guests who joined us without violating the health-related precautions set forth for us by our health ministries and departments. What are the holidays and who are the guests? If your answer is the *Ushpizin*, the exalted guests in our sukkah on the holiday of Sukkot, and Eliyahu Hanavi with a brief appearance at our seder table on the holiday of Pesach, you have just graduated at the top of the class! The following is taken from the Art Scroll Mesorah series book on the holiday of Sukkot:

*The Zohar teaches us that the reward for dwelling faithfully in our sukkot merits the privilege of welcoming the Shechinah, Hashem's holy presence and the seven faithful shepherds who descend from their heavenly abode in Gan Eden and enter our sukkot as faithful guests. These righteous souls observe how their descendants fulfill the Mitzvah of the Sukkah, dwelling under Hashem's protection. The Exalted Holy Guests - called such in Kabbalistic literature - are Avraham, Yitzchak, Yaakov, Yosef, Moshe, Aharon and King David. They are guests in the sukkahs around the world each day of the seven days of Sukkot. Every day one of them leads the others into the Sukkah.*

The Zohar (Emor 103a) cites: *When a man sits in the sukkah of the shadow of faith, the Shechinah spreads its wings over him from above, ...and Avraham and five righteous ones and David make their abode with him. ...A man should rejoice each day of the festival with these guests who abide with him. ...Accordingly when Rav Hamnuna the elder would enter the sukkah he used to stand inside the door and say, "Let us invite the guests and prepare a table." And he used to stand up and greet them saying, "In booths you shall dwell seven days. Sit, most exalted guests, sit: Sit, guests of faith, sit. He would then raise hands in joy and say: "Happy is our portion, happy is the portion of Israel..." One must also gladden the poor, because the portion of these guests whom he invites must go to the poor. For if a man sits in the shadow of faith - i.e. the sukkah under Hashem's protection - and invites these guests and does not give them their portion, they all hold aloof from him... ...If one gladdens his guests and satisfies them, Hashem rejoices over him. Avraham, Yitzchak, Yaakov and the other righteous shower him with propitious verses... "Happy is the man who attains to all of this!"*

We learn from the Zohar that it is proper to invite guests from among us here on Earth to our sukkah table, which correspond to the guests from above. If this is not possible, it is important to give charity in money or food to those in need in order that they can enjoy the holiday in their sukkah. Sadly, this was our option last year, as the only guests allowed in our sukkot were the exalted ones from above. There was a measure of comfort in a difficult time - we were alone with respect to our family and friends, but we were not alone with respect to the divine presence and the seven tzaddikim who frequent our sukkot. Inviting the exalted guests to our sukkah enhances our sukkah experience with holiness and purpose. Sitting at the sukkah table, you can feel the presence of the seven righteous leaders in our faith. With these exalted guests at our table we are inspired to lift ourselves up to higher spiritual levels during our Sukkot meals, as we elevate the mundane task of eating to spiritual heights.

The Zohar explains that the sukkah generates such an intense concentration of spiritual energy, that the divine presence actually manifests itself there in a similar way to Gan Eden. The custom of actually welcoming the *Ushpizin* into the sukkah seems to have emerged under the leadership of Rabbi Isaac Luria in the 16th century. In the kabbalistic rendering, each of the seven *Ushpizin* correspond to one of the seven lower sefirot, the divine emanations or attributes. For Avraham, this quality is chesed, or lovingkindness. For Yitzchak, gevurah (strength); Yaakov, tiferet (beauty), Moshe, netzach (eternity); Aharon, hod (majesty), Yosef, yesod (foundation); and David, malchut (kingship). We have much to learn from the attributes, qualities and strengths of our great leaders.

My way of understanding the presence of the exalted *Shepherds of Israel* with me in the sukkah is related to a thought that recurs with each of our children's weddings. A short time before our daughter Ayelet's marriage to Ari, a friend commented on how I must be looking forward to the wedding. I answered that I obviously was, but that I was also looking forward to sharing a special moment under the chuppah with my grandparents, who were joining us along with Hashem's holy presence under the chuppah. I explained that joining the Shechinah - Hashem's holy presence - at the chuppah are the deceased parents, grandparents and great-grandparents of the bride and groom, who descend from their heavenly abode to join the wedding celebration. During and following the chuppah ceremonies of our children Naftali and Ayelet, I felt the presence of my grandparents with us in our time of joy - elevating and enhancing our simcha in a way that is hard to describe in words.

Among other sources, Rabbi Avi Zakutinsky cites from the Zohar in the Torah portion of Pinchas that the souls of the departed come to the wedding of their children and grandchildren. The Zohar writes that Hashem himself goes to Gan Eden to take the parents and bring them to the simcha. Rabbi Moshe Goldman, the Zohil Rebbe, writes that, at times, permission is given to the souls to descend to our world to check on the welfare of their descendants, especially at the time of their simcha, at which time they share of their joy with us. Many have the custom that if the groom or bride have lost one of their parents, the engaged child goes to the cemetery before the wedding to extend an invitation to the parent who is deceased. Some write that the source for this custom is the Zohar (*Minhag Yisroel Torah on Nisuin*, page 137). There are sources which state that it is unclear whether this custom extends to grandparents or other relatives. The *Shulchan Haezer* writes that the custom is to invite "the parents and the relatives." It would seem that he feels that this custom does extend to the grandparents. A dissenting opinion by Harav Yosef Shalom Elyashiv z"l is that one need not invite the grandparents who are not alive (*Sefer Yivakshu Mipihu*, page 478).

It is a beautiful measure of *Derech Eretz*, of proper conduct, to invite the beloved deceased family members to the chuppah and the exalted guests to the sukkah. We show respect to those who are no longer with us physically but whose shining light and inspiration guide us as we negotiate our lives. At our Pesach sederim upon opening the door after *Birkat Hamazon* to usher in Eliyahu Hanavi, my grandfather Rabbi Tzemach Zambrowsky z"l would say the following words of welcome: ברוך הבא אליהו הנביא זכור לטוב... It is a custom in our home that not only do we welcome Eliyahu Hanavi to our seder, we escort him out as well in the true way that *Hachnassat Orchim* is practiced.

We gain much strength from our exalted guests. This year - Baruch Hashem - albeit with the pandemic still with us, it is easier to have guests in our sukkot as the government regulations are a little more relaxed.

Shabbat Shalom and Moadim L'Simcha! Enjoy your time in the sukkah at your festive meals with your guests from above and below!

*Rev. Amiel*