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## **Shabbat - Haazinu,**

**Sat. 21 - 22 Sep. 2018 - 13th of Tishrei, 5779 -**

**שבת פ' האזינו**

**יג תשרי תשע"ט**

**Issue Number 864**

Baal Koreh	Mr Jacob Oved	(Page - 1094).
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Mufteer & Haftarah	Mr Jacob Oved	(Page -1204).
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Shir Hashirim, Mincha, Kabalat Shabbat & Arbit.	18:20
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Shabbat Candles.	18:46
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Shabbat Shahrit - Followed by Kiddush. (Shema 9:13).	08:30
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Mincha Shabbat - Followed by Seuda Shlishit (Sunset - 18:59).	18:20
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Arbit Motzei Shabbat.	19:49
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Selichot & Shahrit Weekday - (Sunday - 06:30).	05:30
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Mincha & Arbit	18:00
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Next Friday: Mincha, Shir Hashirim, Kabalat Shabbat & Arbit.	18:10
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Next Friday: Candles. <b>Shabbat. Sukkot VI (CH'M)</b>	18:30
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## **Ha'azinu 5779** (Deuteronomy 32)

Sep 13, 2018 | by [Rabbi Kalman Packouz](#)

**GOOD MORNING!** Judaism has something for everyone. If you like to drink, we have Purim. If you like asceticism or self-denial we have Yom Kippur. If you like to play with fire, we have Lag B'omer (celebrated with bonfires!) If you like to dance, we have Simchat Torah, and ... if you like the great outdoors, we have Sukkot!

**Sukkot** starts Sunday evening, September 23rd. *Sukkot* means "booths." During the 40 years of wandering in the desert we lived in *Sukkot*. We are commanded in the Torah regarding this holiday, "You shall dwell in booths for seven days ... so that your generations will know

that I caused the Children of Israel to dwell in booths when I took them out of Egypt, I am the Lord your God" (Leviticus 23:42-43). We are commanded to make our Sukkah our main dwelling place -- to eat, sleep, learn Torah and spend our time there. If one would suffer from being in a Sukkah -- i.e. from rain or snow -- or heat and humidity -- he is freed from the obligation to dwell there. We make, however, every effort to at least eat in the Sukkah -- especially the first night.

**The love** and enthusiasm you put into building a Sukkah and decorating it makes a big impact on your children. A friend told me that his father was a *klutz* (not handy) with tools and their Sukkah would

oftentimes fall down. But, what he remembers is his father's love for the *mitzvah* of building the Sukkah and happiness in building it each time. We cannot decree that our children have our love for our heritage. However, by showing them our delight and energy in the *mitzvot*, they build their own love for Torah and the holiday. A teacher once said, "Parents only owe their children 3 things: example, example, example."

**We are** also commanded to wave the *arbah minim*, the Four Species, during the week-long holiday. There are many deep and mystical meanings to be found regarding waving the Four Species. Waving them in all four directions of the compass as well as up and down is symbolic that the Almighty controls the whole world, the winds and all forces -- everything everywhere. A second lesson from holding the Four Species together -- all Jews are bound together as one people, be they saints or sinners, knowledgeable or ignorant (see Dvar Torah!).

**The Torah** tells us, "...On the fifteenth of the seventh month (counting from the Hebrew month of Nissan when the Jews left Egypt) shall be the holiday of Sukkot, seven days (of celebration) for the Almighty. The first day shall be a holy convocation; all manners of work (creative acts as defined by the Torah) you shall not do; it is an eternal decree in all of your dwelling places for all generations" (Leviticus 23:34-35).

**Sukkot** is called *zman simchateinu*, the time of our joy. Joy is distinct from happiness. Happiness is taking pleasure in what you have. Joy is the pleasure of anticipating a future good. If we trust in God and know that everything the Almighty does for us and will do for us is for our good, then we will know great joy in our lives!

**Deuteronomy 16:13-15** tells us "The festival of Sukkot shall be to you for seven days when you gather from your threshing floors and your wine cellar. You shall rejoice in your festival ... for the Almighty will bless you in all of your produce and in all of the work of your hand and you shall be completely joyous." It is fitting that Sukkot is a harvest festival. People who work the earth are amongst the most religious of people trusting in the Almighty (followed perhaps by fundraisers ... ). They take a perfectly good seed that could be eaten and they stick it in the ground not knowing whether there will be rain or drought or floods or pestilence. They put forth hard work not knowing the outcome. They trust in the Almighty for their food and their very existence.

**The mitzvah** of dwelling in the Sukkah teaches us trust in God. We tend to think that our possessions, our money, our homes, our intelligence will protect us. During Sukkot we are exposed to the elements in a temporary hut. Living in a Sukkah puts life into perspective. Our possessions are transient -- and our

corporeal beings are even more transient than our possessions. Life is vulnerable. Our history has borne out how transient are our homes and communities. No matter how well-established, wealthy and "secure" we have become in a host country, in the end it too has been a temporary dwelling. Our trust must be in God.

**As King David** wrote in Psalms 20:8 "There are those who trust in chariots and those who trust in horses, but we trust in the name of the Almighty." Only the Almighty is the Creator of the world, the Master of history, our personal and caring God Who can be relied upon to help us.

**During** the Festival of Sukkot when we had our Temple in Jerusalem, 70 offerings were brought - one for each nation of the world -- so that the Almighty would provide rain for their crops. The Talmud tells us that if the nations of the world understood the value of what the Jewish people provided them, they would have sent their armies to defend our Temple in Jerusalem to keep it from being destroyed!

**Sukkot** is one of the *Shelosh Regalim*, Three Festivals (the other two are Pesach and Shavuot), where the Torah commands everyone living in Israel to leave their homes to come to Jerusalem to celebrate at the Temple. For the last 2,000 years since the destruction of the Temple, we've been unable to fulfill this *mitzvah*. May we soon be able to fulfill

this *mitzvah* once again in its entirety! For more, go to: [aish.com/sukkot](http://aish.com/sukkot).



## TORAH PORTION OF THE WEEK

### **Ha'azinu, Deuteronomy 32:1 - 32:51**

**The Torah** portion is a song, a poem taught to the Jewish people by Moshe. It recounts the trials and tribulations of the Jewish people during the 40 years in the desert. Jewish consciousness, until the present generation, was to teach every Jewish child to memorize Ha'azinu. In this manner we internalized the lessons of our history, especially the futility of rebelling against the Almighty.

**The portion** ends with Moshe being told to ascend Mount Nevo to see the Promised Land before he dies and is "gathered to his people". By the way, this is one of the allusions to an afterlife in the Torah. Moshe died alone and no one knows where he is buried. Therefore, "gathered to his people" has a higher meaning!

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### **Dvar Torah**

#### ***What is The Meaning of the Arbah Minim?***

**The Torah** tells us in Leviticus 23:40 a special commandments for Sukkot -- to take the *arbah minim*, the Four Species (*etrog, lulav, hadassim, and aravot*). We wave them in the four directions of the compass as well as up and down. The symbolism of the



waving in all directions is to remind us that God is everywhere. However, why are these four species designated for the *mitzvah*?

**Our rabbis** teach that these four species are symbolic of four types of Jews: the *etrog* (citron) which has a fragrance and a taste represents those Jews who have both Torah wisdom and good deeds; the *lulav* (date palm branch) which has a taste (from the dates), but no fragrance represents those Jews who have Torah wisdom, but no good deeds; the *hadassim* (myrtle branches) have a fragrance, but no taste representing those Jews who have good deeds, but no Torah wisdom; and lastly,

the *aravot* (willow branches) have neither a taste nor a smell representing those Jews who are lacking in Torah wisdom and good deeds.

**What do** we do on Sukkot? We symbolically bind together and recognize every Jew as an integral and important part of the Jewish people. If even one is missing, the *mitzvah* is incomplete. Our People is one; we must do all we can to bind together the Jewish people and work to strengthen the Jewish future!



Shabbat Shalom,  
*Kalman*  
Rabbi Kalman  
Packouz

## [Timetable High Holiday 5779](#)

**Kolel every Sunday:** We are still having a Kolel every Sunday at the Synagogue hall from 09.30am - 12.00pm. Everyone is welcome.

**Security Alert:** Please be very vigilant when you leave the Synagogue. Do not stand in groups and chat, go home without gathering on the main road. Be safe and alert.

### THE KEHILLA WISHES חיים ארוכים "LONG LIFE" TO THE FOLLOWING WHO HAVE YAHRZEIT

09 Tishri	Mr Naim Shmie	19 Tishri	Mr Solomon Judah
10 Tishri	Mr Charles Morris	20 Tishri	Mr Simon Jacob
16 Tishri	Mr M. Raymond	26 Tishri	Mr Ezekiel L. Ezekiel
11 Tishri	Mr Nissan Nissan	27 Tishri	Mr Frederick Spitz
11 Tishri	Mr Freddy Nissan	27 Tishri	Mr Simon Jacob
11 Tishri	Mr Salman Nissan	29 Tishri	Mr Sadka Blanche
11 Tishri	Mrs Farah Sheldon		

### “Quote of the Week”

**When it rains, look for rainbows.  
When it is dark, look for stars.**