

SHABBAT SHALOM FROM CYBERSPACE

HAAZINU/SUCCOT

Haftarah: Shemuel II 22:1-51

SEPT. 21-22, 2018 13 TISHREI 5779

DEDICATION: Mazal Tov to Mikhayla and Daniel and Baby Choux and the new arrival.

Mazal Tov to Harry and Lori Reidler and to Chantelle

And to the great grandparents, Grandpa Moish Baruch, My mother in law Grandma Fern and my Mom.

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EDITORS NOTES

A Light of Inspiration

Our rabbis teach us that the Torah is the blueprint for creation and everything is within the Torah. A person should realize that when the ark is opened to the congregation, an incredible spiritual light emanates from within; a light of inspiration and blessing. The light is magnified when the Torah is removed from ark and is raised open for all to see. We are told that there is a letter in the Torah corresponding to each of our souls and advised to look into the Torah and search for the letters of our names and this brings tremendous blessing from above. This magnified light bursts forth at an even greater level when the Torah is read in public and that is why the time of the reading of the Torah is such an auspicious moment where one should focus all of one's attention. Even during the week when we read the Torah, we are told that when the Kohen reads, the congregation is filled with a light of Chesed, the Leviim bring the light of Gevurah and the Yisrael brings the light of Tiferet and balance. I tried my best to apply these thoughts each time we opened the ark, looked at the letters, raised the Torah and read from the Torah throughout Yom Kippur.

Throughout the morning of Yom Kippur, as I made the Hashkavah – a memorial prayer for a relative of each of those going up to the Torah and then the Mi Sheberach – the blessing for the person who went up along with his family and friends, I tried to harness this light. When I went up for the Aliyah of Maftir and read from the book of Pinchas the instructions for Yom Kippur, I had an unusual focus on each of the letters and their crowns along with, at least in my mind and definitely within my raised voice the unwritten nekudot – vowels and taamim – musical notes. When I made my pledge at the end of the blessings of the Haftarah, I uttered aloud that it should be in the merit that my daughter Mikhayla have an easy delivery. Rethinking what I had just

said, I turned to those on the Tevah with me and said, but she's not due for three weeks, so it should be bizmano, beshah tovah umuslachat – in its proper time at a good and propitious moment.

When we returned for Mincha, I was given the honor of opening the ark. Our custom is to say a very special and very detailed prayer at the opening of the ark at mincha. We begin Mincha with the song, Et Shaarey Rason – and call this time Et Rason – a moment where Hashem looks at us kindly and again I added aloud as I pulled the curtain aside, "as I easily open this ark, may my daughter Mazal Avishag bat Shulamit easily and quickly be blessed to give birth to a healthy bab"y. And again I wondered why it struck me to do this now. Why not wait for Sukkot?

I realize that I am no prophet, nor am I the son of a prophet (although my dad was incredibly skilled at visualizing what the results of our actions could and would be), because when Chantelle and I returned home after Havdalah, and we were grabbing her suitcases for the plane, I suggested that she didn't need to bring what Mikhayla would need for the baby. "Why take that now, the baby is not due for three weeks, I'll take it next week." To which Chantelle, who as all women is blessed with a higher level of intuition, told me OK, but obviously ignored me as I realized when I handed that bag to the porter at the airport.

Chantelle who was originally scheduled to leave for Israel with Moses on Saturday night delayed her flight so that she could be in the synagogue with me specifically when I spoke at and prayed Ne'ilah, was now on her way to Israel. She arrived last night in Jerusalem and a few hours later, we were all surprised to see the text from Daniel with a picture of Mikhayla. "Not sure if it's a false alarm," he wrote, "but we are off to the hospital". As it turned out, they left not a moment too soon, because within minutes of arriving at Hadasah, we were blessed with a beautiful baby girl. And we are glad to report that both mother and baby are doing great, although I am not sure how the grandmother is still standing having been awake for two days straight.

With the new baby and plans changed, Chantelle writes, "any sukkah invitations for the first few

days in Jerusalem would be appreciated” – so any of you in the Holy Land who can have Chantelle and the kids for dinner, please let us know. As she notes, it will be appreciated and she’s great company and I am sure you can get Moses to sing a song for you at that’s priceless!

The lesson is clear. There is no doubt that at the moment of opening the ark, when we look at the Torah and when we read the words (and most probably even more when we act upon those words) there is a tremendous light which emanates; a light which allows one to see from one end of the universe to the other. And no doubt, we can grab onto that light and see things we never saw. Perhaps it’s more accessible during Yom Kippur, when we rid ourselves of the much of our physical. But unfortunately that light can be fleeting. I must have had it for a few moments on Wednesday, but obviously lost it with Havdalah. So the question is how do we grab onto it and keep it. The Rabbi always told me that the Ohr HaGanuz, the hidden light can be found in the Sukkah, others tell me that hidden light is within Yerushalayim. Next week, I’ll search in both places. Maybe I’ll get another taste and maybe I’ll be worthy to hold onto it for a few extra minutes.

I want to extend my wishes to all of you. May you be blessed with a wonderful year of light and inspiration. May you be blessed with wonderful children, grandchildren and great grandchildren and may Hashem extend the gift of motherhood to all of our daughters. Abal to all of you !

Shabbat Shalom and Chag Sameyach
David Bibi

Summary of the Perasha Nathan Dweck

Ha'azinu - The prophetic song of Ha'azinu
1- Moshe begins the song of Ha'azinu calling the heavens and earth as witnesses that Benei Israel is being warned with this song of what will happen if they sin.
2- Remember the events of the past (how Hashem punished the bad, and how Hashem took care of us)
3- Hashem will give us goodness and we will come to rebel against Hashem
4- Hashem will punish us
5- Hashem will punish us but at the end he will have mercy
6- And Hashem will punish the goyim that attacked us
7- Moshe concludes the song of Ha'azinua and tells it to Benei Israel. Hashem tells Moshe to go up to Har

Nebo to see the land of Israel and that he will die on this mountain.

I heard a nice class from Rabbi Meyer Yedid that helped give me a different perspective on sitting in the Succah. The Rabbi explained the Succah helps us build our bitachon. The fragility we feel in the Succah (especially if one sleeps there) helps us realize our reliance on Hashem for protection. And the Rabbi explained that the more time we spend in the Succah, the more we will be impacted by the effects of the Succah and the more we will gain a bitachon to help last us through the year. Below is a link to the class. I think listening to the class will inspire us to spend more time in the Succah this year and will truly change our holiday.
<http://www.learntorah.com/lt-shiur-details.aspx?id=5343>

Le'refua shelema Elisheva bat Esther and Eliyahu ben Yvonne Chava - Le'iluy nishmat Leah bat Paula Bolisa A"H

FROM THE RABBIS OF THE JERSEY SHORE
Simhat Torah is one of the most joyous days in the entire year. We celebrate the completion of the Torah and our commitment to begin again. If one reflects on the entirety of the Torah, one would see that the first misvah is peru urvu (to have children) and the last is to write a Sefer Torah (Debarim 31:19).

Rabbi Ephraim Shapiro explains that there is a correlation between these misvot as it applies to parents' obligation in the hinuch of their children.

Every parent should realize that the ultimate goal of parenting is to bring up children who are living Sifrei Torah. When we commission a Sefer Torah we look for the best scribe, a scribe who is G-d-fearing and an exemplary individual. In our parental role as "scribes" of our children, are we as meticulous in our Yirat Shamayim? Are we exemplary in every aspect of our lives?

Let's give two examples. A number of years ago a woman was getting on a bus in Israel. The child had turned five a few months prior. Since one was obligated to pay a separate bus fare for a child of five or over, she told her son, "When the bus driver asks you how old you are, tell him you are four." The bus arrived and the mother paid only for herself. The bus driver turned to the little boy and asked, "How old are you?" Remembering his mother's words, the child responded, "Four." The bus driver then asked, "And when will you be five?" The little boy replied, "The second I get off the bus!"

The second story is : Someone was visiting his relative in Israel, a family with two children, ages eight and nine. The kids were playing a lively game

of Monopoly with their friends. The only problem was that it was lasting for many days, each night for a whole week. On Thursday evening, while the children were playing, he asked what was taking so long? As soon as people run out of money the game is over. To that they responded, "Oh, no, not in our game. We started a gemach. When a person is low on money, we just lend him more." These children instinctively and intuitively understood this concept, for this is exactly what they had witnessed growing up.

Will our children absorb an education of, "I will be five when I get off the bus," or "We started a gemach"?

As we rejoice on Simhat Torah, let it be with a fervent prayer that we lead our lives as consummate "scribes" and merit raising children who will be living Sifrei Torah. Shabbat Shalom and Tizku Leshanim Rabot. Rabbi Reuven Semah

The Gemara (Abodah Zara) describes events that will occur in the end of days, when the Jewish nation will be rewarded for keeping the Torah, and the other nations will be punished. The other nations will protest to Hashem and claim that if he would have given them the misvot, they would have fulfilled them. At the end of the exchange, Hashem says to them, "I will give you a light misvah called Succah. Let's see if you fulfill it." The Gemara asks, why is this called a light misvah? Because there is no hisron kis (loss of money). In the end, they build succot, and Hashem then makes it extremely hot. They all leave the succah and kick it in disgust on their way out.

If Hashem wants to give the nations a second chance, why does he choose the misvah of Succah to test them with? Keli Yakar, in his sefer Ollelot Efrayim explains beautifully that the succah commemorates the clouds of glory in which Hashem protected us in the desert. Sitting under the schach symbolizes sitting under the shade of the Shechinah, so to speak, and putting our trust in him. This is why there is a halachah that a tree overhanging the succah can invalidate it. The shade must come totally from the schach, because a person must have complete bitahon that his protection and security come exclusively from Hashem, and nothing else can protect him.

This is what Hashem is telling the nations: "Come and dwell under my Shechinah and put your trust in me." However when the sun, which represents their trust in other forces besides Hashem, becomes strong, they reject the "shade" of Hashem and leave the succah.

And why does the Gemara describe the misvah of succah by saying that there is no "loss of money?" Because a person who has total bitahon in

Hashem will never be lacking. Regardless of how much he has, he will always be satisfied with what Hashem gave him. This is true wealth. However those who are not on the bitahon program will always feel a sense of lacking, no matter how much they have, and will be on an endless quest to acquire more and more.

As we enter our succah, we should reflect on this message. As it says in Tehillim, "Hashem Tzilcha – Hashem is your shade." Just like Hashem enveloped the Jewish nation in the desert in clouds of glory and protected them from all harm, so too does He constantly watch over us and keep us safe and secure. Let's think about how fortunate we are to be part of Hashem's nation, and how privileged we are to be able to serve Him. Rabbi Shmuel Choueka

Thanks

"Is it to Hashem that you do this? O vile and unwise nation! Is He not your Father, your Master; has He not created you and formed you?" (Debarim 32:6)

The word "nabal" is a strong adjective used to describe a person who is vile, whose behavior is reprehensible. It is, therefore, noteworthy that both Rashi and Rambam attribute this person's shameful behavior to a lack of hakarat hatob, gratitude. Rambam writes that one who repays a kindness with evil is called a "nabal." Indeed, what type of person would repay good with evil, if not one who is a "nabal"?

The generation living prior to the destruction of the first Bet Hamikdash is reproved by Yeshahayu Hanabi as being worse than animals. The prophet declares, "The ox knows its owner and the donkey its master's crib, but Yisrael does not know, My people do not understand" (Yeshayahu 1:3). Rav Yehudah Zev Segal z"l cites the Radak who explains that an animal recognizes the source of its sustenance, its owner. A natural instinct drives the ox to return to its owner's home. There is no coercion because it "understands" the place to which it must return. As a result of their lack of hakarat hatob, Klal Yisrael was delinquent in its recognition of Hashem as the source of their continued sustenance. This lack of character refinement led to alienation from Hashem.

With this idea in mind, we can understand why the Torah chooses "nabal," vile, as a term analogous with "lo hacham," unwise. What does a lack of wisdom have to do with ingratitude? Apparently, one who is unwise, whose mind does not function at maximum capacity, is destined to be blind to those who help him. Only an individual with a constricted obtuse mind is capable of ignoring the good that others do for him.

Hakarat hatob means the acknowledgement of the good one receives. The ability to discern the benefit and its source ostensibly requires a certain

element of wisdom. If so, why should one be held accountable for his lack of gratitude? Perhaps he simply is not very "astute." Apparently, though, such wisdom is instinctual; even an animal knows to whom to return. We must, therefore, infer that this wisdom refers to the ability to rationally transcend people and ideas who would prevent us from recognizing the source of our beneficence.

The *yesser hara*, evil inclination, takes on many guises in its quest to alienate us from our Benefactor. It attempts to convince us by means of perverted logic that we do not really "owe" Hashem. Regrettably, we fall for the *yesser hara*'s rationalization of that we deserve "by right." We take the gifts of good health and life, children who are well and a source of *nahat*, and easy *parnassah*, livelihood, for granted. After all, it is our due. Only when we are in danger of losing one of the many gifts do we wake up and notice, identify and acknowledge, all of the good and its source. We must learn to be ever mindful of Hashem's gifts and respond with the proper gratitude before we receive the inevitable wake-up call from Him!(Peninim on the Torah)

In Reverse

"For they are a generation of reversals, children whose upbringing is not in them." (Debarim 32:20)

The Nabi Malachi proclaims, "Behold I will send to you Eliyahu Hanabi...and he will return the heart of fathers to their children and the heart of children to their fathers." Rav Tzvi Hirsch Ferber z"l writes that he once heard a novel interpretation of this *pasuk* in conjunction with the above *pasuk*. Parents are required to teach their children Torah, placing emphasis upon their religious observance so that they merit *Olam Haba*. Children, on the other hand, are obliged to care for the physical well-being of their parents, concerning themselves with their parents' *Olam Hazeh*.

Regrettably, we have turned into a *dor tahapuchot*, a generation in which everything is reversed. Parents who should concern themselves with their child's spiritual dimension are placing prime focus upon their children's material needs. They make choices regarding their child's future by determining what will enhance their socio-economic status.

Consequently, children who have not been reared with the Torah as their all-encompassing beacon of inspiration, do not involve themselves in their parents' *Olam Hazeh*. Rather, they wake up only when their parents are in *Olam Haba*. They remember their parents when it is time to say *Kaddish* or to visit their gravesites – at their convenience.

The Nabi, therefore, responds that in the future, with the advent of Eliyahu Hanabi, the heart of

parents who had cared more about their children's *Olam Hazeh* will be redirected to pursue the correct focus on their children's spiritual development. Similarly, children will remember their parents while they are still alive, demonstrating a proper display of gratitude and providing for their physical well-being. Only a child nurtured in Torah understands life's priorities and addresses them accordingly. (Peninim on the Torah)

Positively

Communication is a way to connect with others. By speaking, people not only convey ideas, but also impart feelings and affect the emotions of their listeners. A continuous barrage of negative comments can build a negative self-image in the mind of a victim of verbal abuse, while positive encouragement can build a successful human being.

A parent, teacher, employer, spouse, or friend may be well intentioned when correcting another's behavior, but the wrong choice of words may produce a result far from the mark. One parent may say, "Get to bed! You are going to be exhausted tomorrow and you will fail your test!" while another might express the same thought differently: "I suggest that you get some rest, and I am sure you will be sharp when you take your exam." Or, when not seeing eye-to-eye with a co-worker, one person may blurt, "How can anyone believe that silly idea will work? That's the craziest thing I've ever heard!" while another might suggest, "Perhaps we should take another look at this problem before deciding what to do."

In *Mishlei* (18:21) it is stated: Death and life depend on the tongue.

Today you will spend your waking hours using the gift of speech. Consider the effect of the words that leave your lips. Will they be weapons of destruction, or tools of construction? (One Minute With Yourself – Rabbi Raymond Beyda)

Above the Clouds

"The mind is the most complicated of all human functions. It involves the faculties of thinking, remembering, and reasoning. A person's intellect encompasses all that he can understand during his life. The brain is the most stunning of all accomplishments that Hashem made in the whole universe."

Computers can store information in its own cloud drive. Each limited to capacity and storage. Hashem has given man the gift of unlimited space to store unlimited amounts of information. The human brain storage is Above the Clouds and can be accessed anytime. (By Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind.)

RABBI ELI MANSOUR

Teshuva Me'Ahava

The Torah (Vayikra 23: 33-44) commands us to observe the Festival of Sukkot. However, the structure of the commandment is somewhat curious. It begins by describing the beginning and end of the Festival, and how one should not work on the first and eight days. Afterwards, the Torah returns to the first day and describes other aspects of the Festival.

How are we to understand the order of these verses? Why does the Torah divide the commandment to observe the Festival of Sukkot in this manner? The Seforno explains that the Torah describes what all the Festivals have in common, i.e., not doing work and the korbanot, and then describes the uniqueness of the day, i.e., the festival on the eighth day, the arba minim and the sukka.

The Torah returns to the topic of the korbanot in Parshat Pinhas. In this parasha, the Torah focuses on the various korbanot offered on each Festival. Regarding Sukkot, the Torah teaches that on the first day thirteen bulls are brought, and twelve on the second day, until the seventh day upon which seven are brought-- seventy bulls in total. The rabbis teach us that these seventy bulls correspond to the seventy nations. The Jewish people pray for the welfare of the nations of the world on Sukkot.

In addition to the seventy bulls, fourteen sheep (kevasim) are offered each day, totaling ninety-eight during the seven days of Sukkot. Some explain that these ninety-eight sheep correspond to the curses directed towards the Jewish people. The Kedushat Sion writes that if one counts the words of the curses of Parashat Ki Tova, there are 676 words. Interestingly, as it is clear that the curses are the result of our sins, it is not surprising that the total numerical value of the letters of the word avonot (sins), spelled out, equals 676.

What emerges, therefore, is a relationship between the ninety-eight sheep offered on Sukkot, and our avonot (sins). It appears that the sheep on Yom Kippur are meant to atone for the avonot (sins), for which there are 676 words of Divine curses. These ninety-eight sheep protect us from the curses of Parashat Ki Tavo.

However, we might ask, if Yom Kippur is understood as a day of atonement, why do the Jewish people need to be forgiven on Sukkot as well, days after Yom Kippur?

The commentaries teach us that teshuva can atone for the sins of the past. The sins are no longer viewed as rebellious, purposeful acts, and therefore the person is not punished. This type of teshuva is known as teshuva me'yirah, repentance done from fear, and this is the teshuva of Yom Kippur. However, there is another type of teshuva – teshuva me'ahava – teshuva done from love of God. The rabbis teach us that when one repents due to one's love of God, his sins are then viewed as good deeds. On Sukkot, the Festival of simha, we perform teshuva me'ahava. On those days, the ninety-eight sheep, which correspond to the curses of Parshat Ki Tavo, represent the sins (avonot) which are atoned for on Sukkot due to our teshuva of ahava, reflected by the korbanot of Sukkot. It is this happiness, and atonement, which explains the unique experience of Sukkot.

VICTOR BIBI SOD HAPARASHA

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Rabbi Wein

Living here in Israel allows one to gain a deeper appreciation of the holidays of the Jewish calendar. In their deepest sense, they were all meant to be observed here in Israel. Perhaps that is what our rabbis intended when they cryptically said that the observance of the Commandments of the Torah that the Jewish people have fulfilled and continue to practice in the Diaspora is really a training exercise for their true adherence when the Jewish people return to the land of Israel.

This observation is certainly true regarding the holidays of Israel and is especially true regarding the holiday of Sukkot, that we are about to celebrate. Perhaps no other holiday of the year so symbolizes the attachment of the Jewish people to the land of Israel, as does this holiday of Sukot. It is a combination of the weather at this time of the year and the beauty and abundance of the agricultural products that are used for the observance of the holiday. And, this bounty fills our holiday tables and the Yom Tov menu reflects a spirit of rejuvenation that the population feels long after the hot summer in the days of judgment.

In Israel, leaving one's home to dwell for the week of Sukot in the outside booths that dot the landscape throughout the country is seen as a sign of the concept of redemption of the Jewish soul, reflected in our attachment to our ancient homeland and the gifts of the Lord to the Jewish people.

The Jewish people are in reality the most cosmopolitan group of human beings that the world has ever seen. There is almost no country or area of the world where the Jewish people have not been present or visited. We have been everywhere on this globe and yet despite repeated efforts to make ourselves feel at home wherever we are, there is a gnawing feeling of restlessness that underlies the mansions and seeming security that we have built for ourselves wherever we have dwelled.

From my own personal experience, I can attest that even though I was well settled in my previous places of residence in the United States – for which I am eternally grateful to that great country for allowing the Jews freedom and opportunities never granted to them before in our long history of the exile – I never truly felt at home until I was able to settle here in Jerusalem and in the land of Israel.

I do not mean this short essay to be a rah-rah appeal for immigration to the Jewish state. But, I feel that only here in Israel can a Jew live a truly Jewish life in every facet of meaning that those words may contain. And to me, the holiday of Sukot is the ultimate proof of this statement. Many Jews arrive here to spend the holiday and I notice that the common thread of conversation and feeling regarding this holiday is the attachment that it engenders within them and to the feeling of being at home.

It is somewhat ironic that this feeling of being at home is inspired by a holiday that bids us to leave our homes and live a temporary existence outside of our usual comforts and conveniences. But I feel that that is in the great message that this holiday of Sukot teaches us. Our comfort zone and feeling of security is not dependent upon the physical dwelling or place in the world where we reside.

Many a mansion and palace are filled with heartbreak, disappointment, strife and dysfunction. If one does not feel happy and secure on the inside, the outside will never provide him or her with that feeling of happiness and security. The rabbis always felt that a shack in Jerusalem was worthier and more protective than a great palace elsewhere.

It is this feeling that has driven millions of Jews to gather here from the four corners of the world to build a renewed and vital Jewish state. Not all of us came here willingly or voluntarily. Almost all of us have the right and ability to leave if we wish. Nevertheless, the level of satisfaction of life and of our existence here in Israel is one of the highest in all the world, much higher than the level of happiness exhibited in other seemingly more prosperous and less dangerous

places on the globe. That is the triumph of the message of the holiday of Sukot.

Rabbi Sir Jonathan Sacks Emotional Intelligence

In March 2015 I had a public conversation at Yale with the University's President Peter Salovey. The occasion was quite an emotional one. It celebrated the sixtieth anniversary of the Marshall Scholarships, created by the British parliament as a way of expressing thanks to the United States for the Marshall Plan, that helped Western Europe rebuild its economies after the Second World War. The scholarships fund outstanding young Americans to study at any university in the United Kingdom. So the gathering that evening was about the links between Britain and the United States, and the role of universities in cultivating that generosity of spirit, epitomised by the Marshall Plan, that understands the need to build peace, not just wage war.

But it had another emotional resonance. Yale is one of the world's great universities. Yet there was a time, between the 1920s and 1960s, when it had a reputation for being guarded about, even quietly hostile to, the presence of Jews among its students and staff.[1] Happily that has not been the case since 1960 when its President, A. Whitney Griswold, issued a directive that religion should play no role in the admissions process. Today it is warmly welcoming to people of all faiths and ethnicities. Noting that fact, the President pointed out that not only was Yale that afternoon hosting a rabbi, but he too – Salovey – was Jewish and the descendant of a great rabbinic dynasty. Salovey is an Anglicisation of the name Soloveitchik.

Thinking back to that occasion, I wondered whether there was a more than merely family connection between the university president and his great distant relative, Rabbi Joseph Soloveitchik, the man known to generations of his students at Yeshiva University as simply, "The Rav." Was there an intellectual and spiritual link also, however oblique?

There is, and it is significant. Peter Salovey's great contribution to the thought of our time is the concept he formulated together with John Mayer in a landmark 1998 article,[2] namely emotional intelligence – popularised in 1995 by Daniel Goleman's best-selling book of the same title.

For many decades, IQ, or intelligence quotient, focused attention on a set of cognitive and reasoning tests as the primary measure of intelligence, itself considered as the best indicator of ability as, for example, a military officer. It took another brilliant

Jewish psychologist of our time, Howard Gardner (of Harvard), to break this paradigm and argue for the idea of multiple intelligences.[3] Solving puzzles is not the only skill that matters.

What Salovey and Mayer did was to show that our ability to understand and respond to not only our own emotions but also those of others is an essential element of success in many fields, indeed of human interaction in general. There are fundamental elements of our humanity that have to do with the way we feel, not just the way we think. Even more importantly, we need to understand how other people feel – the gift of empathy – if we are to form a meaningful bond with them. That is what the Torah is referring to when it says, “Do not oppress a stranger because you know what it feels like to be a stranger” (Ex. 23:9).

Emotions matter. They guide our choices. They move us to action. Intellect alone cannot do this. It has been a failing of intellectuals throughout history to believe that all we need to do is to think straight and we will act well. It isn't so. Without a capacity for sympathy and empathy, we become more like a computer than a human being, and that is fraught with danger.

It was precisely this point – the need for emotional intelligence – about which Rabbi Soloveitchik spoke in one of his most moving addresses, ‘A Tribute to the Rebbetzin of Talne.’[4] People, he said, are mistaken when they think there is only one Mesorah, one Jewish tradition handed on through the generations. In fact, he said, there are two: one handed down by fathers, the other by mothers. He quoted the famous verse from Proverbs 1:8, “Listen, my son, to the instruction of your father (mussar avikha), and do not forsake the teaching of your mother (torat imekha).” These are two distinct but interwoven strands of the religious personality.

From a father, he said, we learn how to read a text, comprehend, analyse, conceptualise, classify, infer and apply. We also learn how to act: what to do and what not to do. The father-tradition is “an intellectual-moral one.” Turning to “the teaching of your mother,” Soloveitchik became personal, speaking of what he learned from his own mother. From her, he said:

I learned that Judaism expresses itself not only in formal compliance with the law but also in a living experience. She taught me that there is a flavour, a scent and warmth to mitzvot. I learned from her the most important thing in life – to feel the presence of the Almighty and the gentle pressure of His hand resting upon my frail shoulders. Without her

teachings, which quite often were transmitted to me in silence, I would have grown up a soulless being, dry and insensitive.[5]

To put it in other words: Torat imekha is about emotional intelligence. I have long felt that alongside Rabbi Soloveitchik's great essay, Halakhic Man, there was another one he might have written called Aggadic Woman. Halakhah is an intellectual-moral enterprise. But aggadah, the non-halakhic dimension of rabbinic Judaism, is directed to the broader aspects of what it is to be a Jew. It is written in narrative rather than law. It invites us to enter the minds and hearts of our spiritual forebears, their experiences and dilemmas, their achievements and their pain. It is the emotional dimension of the life of faith.

Speaking personally, I am disinclined to think of this in terms of a male-female dichotomy.[6] We are all called on to develop both sensibilities. But they are radically different. Halakhah is part of Torat Cohanim, Judaism's priestly voice. In the Torah, its key verbs are le-havdil, to distinguish/analyse/categorise, and le-horot, to instruct/guide/issue a ruling. But in Judaism there is also a prophetic voice. The key words for the prophet are tzedek u-mishpat, righteousness and justice, and hessed ve-rahamim, kindness and compassion. These are about I-Thou relationships, between humans, and between us and God.

The priest thinks in terms of universal rules that are eternally valid. The prophet is attuned to the particularities of a given situation and the relationships between those involved. The prophet has emotional intelligence. He or she (there were, of course, women prophets: Sarah, Miriam, Deborah, Hannah, Abigail, Huldah and Esther) reads the mood of the moment and how it relates to longstanding relationships. The prophet hears the silent cry of the oppressed, and the incipient anger of Heaven. Without the law of the priest, Judaism would have no structure or continuity. But without the emotional intelligence of the prophet, it would become, as Rav Soloveitchik said, soulless, dry and insensitive.

Which brings us to our parsha. In Ha'azinu, Moses does the unexpected but necessary thing. He teaches the Israelites a song. He moves from prose to poetry, from speech to music, from law to literature, from plain speech to vivid metaphor:

Listen, heavens, and I will speak;
And let the earth hear the words of my mouth.
May my teaching fall like rain,
My speech flow down like dew;

Like gentle rain on tender plants,
Like showers on the grass. (Deut. 32:1-2)

Why? Because at the very end of his life, the greatest of all the prophets turned to emotional intelligence, knowing that unless he did so, his teachings might enter the minds of the Israelites but not their hearts, their passions, their emotive DNA. It is feelings that move us to act, give us the energy to aspire, and fuel our ability to hand on our commitments to those who come after us.

Without the prophetic passion of an Amos, a Hosea, an Isaiah, a Jeremiah, without the music of the Psalms and the songs of the Levites in the Temple, Judaism would have been a plant without water or sunlight; it would have withered and died. Intellect alone does not inspire in us the passion to change the world. To do that you have to take thought and turn it into song. That is Ha'azinu, Moses' great hymn to God's love for His people and his role in ensuring, as Martin Luther King put it, that "the arc of the moral universe is long but it bends towards justice." In Ha'azinu, the man of intellect and moral courage becomes the figure of emotional intelligence, allowing himself to be, in Judah Halevi's lovely image, the harp for God's song.

This is a life-changing idea: If you want to change lives, speak to people's feelings, not just to their minds. Enter their fears and calm them. Understand their anxieties and allay them. Kindle their hopes and instruct them. Raise their sights and enlarge them. Humans are more than algorithms. We are emotion-driven beings.

Speak from the heart to the heart, and mind and deed will follow.

[1] Dan A. Oren, *Joining the Club: A History of Jews and Yale*, Yale University Press, 1988.

[2] Salovey, P., & Mayer, J. D. (1989). Emotional intelligence. *Imagination, Cognition and Personality*, 9(3), 185-211.

[3] Howard Gardner, *Frames of Mind: the theory of multiple intelligences*, New York, Basic Books, 1983.

[4] Joseph B. Soloveitchik, 'A Tribute to the Rebbetzin of Talne,' *Tradition*, 17:2, 1978, 73-83.

[5] *Ibid.* 77.

[6] There are, to be sure, serious thinkers who have made just this claim, about the superior emotional intelligence of women. See Steven Pinker, *The Blank Slate*, Allen Lane, 2002; Simon Baron Cohen, *The Essential Difference*, Penguin, 2004. See also Carol Gilligan's classic, *In A Different Voice*, Harvard University Press, 1982

AS HEARD FROM RABBI AVIGDOR MILLER Z"TL

A Succah, if properly utilized, can be a place of very great achievement. Here are a few ideas as heard from Rabbi Miller ZT"L on how to maximize this opportunity.

1. Keep in mind that every minute you spend in the Succah, you are performing a positive commandment from the Torah. The longer you sit there and contend "I am doing the will of Hashem", you are getting more Mitzvot. The more kavanah/intent the greater the reward.

2. The Succah is a temporary dwelling which serves to remind us that this world is only temporary. It is the place we prepare, through improvement, in order to gain entry to Olam Haba.

3. The Succah is a symbol of being "in Hashem" all of our lives. "Hashem, m'aon atah h'ayitah lanu." "You are our dwelling, You are our complete protection, You are all around us always." "Hashem Echod", there is nothing but Hashem in the world. "Yifros alenu succat shelomecha", we are in Hashem's Succah which is all around us. This is why He is called 'Hamakom', The Place.

4. The humility of the Succah is in order to humble us. Reminding us to act with kindness and patience toward people in emulation of Hashem's patience and kindness to us. The Avot lived in tents in order that they never forget that they are just visitors in this world.

5. The Succah means isolation from the nations of the world. "V'avdil etchem mikol ha'amim", "And I have separated you from all the nations"

6. The 'Peshat', reason for the Mitzvah of Succah, is in order that we should know that Hashem caused Israel to dwell in Succot and took them out of Egypt. We should look at the sechach/roof and remember, "L'maan yedeu dorotechem", that we were once in the wilderness unprotected and yet more secure than any other time in our history.

The only true security is Hashem; that is the lesson of Succot. We enter the Succah and endeavor to gain more True Knowledge with sensory perception, that Hashem alone is our Succah and our sole Protection in all matters, forever and in both worlds. To Serve Hashem B'simcha/Joy, this is the greatest success! Hag Sameyach & Tizku L'shanim Rabot!

Sam J. Gindi