



RABBI BARUCH TAUB

RABBI EMERITUS, THE BAYT TORONTO
OU ISRAEL FACULTY

SUKKOT

The Rhythm of the Chagim

The major holy days are divided into two very different themes.

Firstly we have the ימים נוראים - The Days of Awe, Rosh Hashanah and Yom Kippur. Rosh Hashanah as we know is the day of Judgement, in fact the entire world is judged on Rosh Hashanah. (The Chofetz Chayim once remarked that if the nations of the world would realize this, everyone would purchase a Machzor!)

Following Rosh Hashanah there is a period of reflection and ideally transition.

Yom Kippur is a day of Teshuvah and forgiveness. Our hope is that Hashem will adjust our Din based upon our Teshuvah. It is not coincidental that Yom Kippur was the day we received the Torah again on Har Sinai. Yom Kippur is a new beginning.

Secondly we have the שלוש רגלים, Pesach, Shavuot and Succot. The Torah describes these holy days with agriculture references. Pesach, חג האסוף, the springtime festival, is the time of זריעה - planting. The beginning of

the agrarian process.

Shavout חג הקציר, the season of reaping the harvest which has arrived.

Succot is חג האסוף, the festival of gathering. We bring our produce home.

There certainly was a time at the beginning of the history of Am Yisrael that a significant majority of our people were farmers but this was not meant to be the sole occupation of the people. Clearly this is a metaphor best described by the Maharal (מ"ו : ספר גבורות). These festivals speak to the spiritual destiny of our people.

Pesach, the Exodus from Egypt was the birth of a nation. The spiritual seeds were planted.

Shavuot, when Hashem gave us the Torah and we received it. We reaped our spirit harvest.

Sukkot, we brought the harvest home and began to nourish ourselves with the fruit of Torah and Mitzvot. The in gathering process taking us eventually to the סוכת שלום, the Beit Hamikdash in Eretz Yisrael.

Rav Hutner presents a majestic idea based on a strange Midrash (ויקרא רבא י"ג) that links Yom Kippur to Sukkoth. To paraphrase, the Midrash compares the Jewish people holding their lulav high to a victorious soldier holding his sword returning victoriously from the battle of Rosh Hashana and Yom Kippur.

Unlike Pesach and Shavuot which occur at



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independent times of the year, Sukkot immediately follows Yom Kippur. The two seemingly disparate sets of holy days are now actually blended together into one unit. Sukkot is the “closer!” For both and makes them into one unified spiritual journey.

Notwithstanding the fact that the mitzvah of simchat Yom Tov applies to all three of the זמן שמחתנו, Sukkot alone is called the Festival of Simcha, the festival of ingathering. We all come home. Those with less, those with more all exit their material surroundings and enter the Sukkah. A level playing field representing the reality that we have successfully travelled the journey of Rosh Hashana, Yom Kippur, Pesach, Shavuot and Sukkot.

We have come home to embrace real life, the glorious life imbued with Torah and mitzvot.

The ultimate simcha.

חג שמח ■



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Meet Our Team



Dr. Melyssa Mandelbaum, PsyD
FOUNDER & CLINICAL DIRECTOR

- Licensed Psychologist: NY, NJ, CT & Israel
- Training: Weill Cornell, NYU, Cognitive & Behavioral Consultants
- Education: LIU, Barnard College



Rebecca Steinberg, LMSW
ASSOCIATE THERAPIST

- Licensed: NY & Israel
- Training: Jerusalem Therapy Clinic
- Education: Wurzweiler, Stern College

How We Can Help

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- PTSD
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- Encopresis
- Selective Mutism
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 Beit Shemesh, Virtual



Men and women are invited

Simchat Beit HaShoeva

On the first day of Chol HaMoed, Sunday,
the 19th of Tishrei 5787 • September 27, 2026



**Shavei Hevron
Institutions**

**Buffet
Dinner**
Kosher
L'Mehadrin

At The Great Synagogue in Jerusalem
56 King George St.

**From
8:00 P.M. - 11:00 P.M**

**With the participation of the Rosh Yeshiva,
Rabbanim and Students of the Yeshiva**

Hoping to see you, Dovi