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## And you will be happy on your holiday?



## "Happiness is a direction, not a place." - Sydney J. Harris

Is this quote an accurate portrayal of happiness in Judaism? Why or why not?

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Let's look at some classical sources and areas in Jewish life to see how we can understand the description, definition and application of happiness in our lives.

Our primary source will be citations from the Kitzur Shulcahn Aruch and the writings of Rabbi Lord Jonathan Sacks z"l.

מִצְוַת עֲשֵׂה מִן הַתּוֹרָה עַל הַכּּהֲנִים שֶׁיְבָּרְכוּ אֶת הָעָם ,שֶׁנֶּאֱמַר ,כּּה תְּבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל .וְכָל כֹּהֵן שֶׁאֵין בּוֹ מִדְּבָרִים הַמְעַבְּבִים אוֹתוֹ וְאֵינוֹ עוֹלֶה לַדּוּכָן ,עוֹבֵר בַּעֲשֵׂה .וְאֵינוֹ עוֹבֵר אֶלֶּא בְּשֶׁקוֹרְאִין אוֹתוֹ ,שֶׁנֶּאֱמַר ,אָמוֹר לָהֶם וְתִּרְגַּם אוֹנְקְלוֹס ,כַּד הַמְעַבְּבִים אוֹתוֹ וְאֵיֵן לְקַמָּן סְעִיף ח ('וְהַמִּנְהָג בִּמְדִינוֹתֵינוּ ,שָׁאֵין נְשִׂיאַת כַּפַּיִם אֶלָּא בְּיוֹם טוֹב ,מִשּׁוּם דְּאָז שְׁרוּיִים בְּשִׂמְחַת יוֹם עוֹב ,וּבְיוֹם סוֹב ,מִשְׁף ח ('מַה שָׁאֵין כֵּן בִּשְׁאָר טוֹב ,וּבְיוֹם סוֹב אֵין נוֹשְׂאִין כַּפְּיהֶם אֶלָא טוֹב ,וּבְיוֹם טוֹב אֵין נוֹשְׂאִין כַּפֵּיהֶם אֶלָא שְׁנִיוֹם הַבָּפְּוֹם הַבְּבָּלוּ בְּשִׁבְּתוֹת הַשְּׁנְה הִשְׁמְחַת מְּחָיְלָה וְּסְלִיחָה וְשִׁלְּבְּיִם עֲל בְּטוּל מְלֵאַבְתָּם וּצְאַלְּ בְּיוֹם טוֹב אֵין נוֹשְׂאִין כַּפֵּיהֶם אֶלָּא יְמִים הְבָּבְּר מוּסְף ,שֶׁיוֹץ אַחָר כָּךְּ מִבֵּית הַבְּנֶסֶת וְיִשְׂמְחוּ בְּשִׁמְחַת יוֹם טוֹב )וְעֵיֵן לְקַמָּן סִימָן קל"ח סְעִיף ח .('עוֹד נוֹהֲגִין בְּמִּיהָם ,וְשָׁבְּיוֹם טוֹב שֶׁסְל לְהְיוֹת בַּשַּבָּת ,אֵין נְשִיאַת כַּפִּים , אֶלָּא בְּיוֹם טוֹב ,אַפְלּוּ חָל בַּשַׁבָּת ,נוֹשְׁאִין בַּפֵּיהָם ,וְנִשְׁ מִוֹל וֹם טוֹב שֶׁם לוֹב שָׁבְל לִם עוֹב לְשִׁית וְשָּבְּכוֹ וּוֹת שִׁב בְּבִּיהָם ,וְשַׁבְּיוֹם טוֹב שֶׁסְל לְהְיוֹת בַּשַּבָּת ,אֵין נְשִׁיּבֵל יוֹם טוֹב ,אָפִלּוּ חַל בַּשַׁבָּת ,וֹנִשְׁבִּים ,וּנְלִיל וֹם טוֹב ,אַפִּלּוּ חַל בִּשְׁבָּת ,וֹשְׁבָּים , וְשָבָּל יוֹם טוֹב ,אָפִלּוּ חִלְּב שְׁבָּת , וְשַׁבְּלֵים וֹם טוֹב בְּבְּתָּם . וְבַּמְים שִׁים עֹם שִׁבְּים וּשְׁבִּים הִּבְּיִבּם בּים בּוֹב בְּיבָּם בְּים אָלָּים בְּבּוֹם מוֹב שָּבְּת ,וּבְשְּבָּת , בְּבּלּוּ שִּבְּים וֹם מוֹב שֶּבָּת ,וּנְשְּבָּים בְּים בּיוֹם מוֹב בּיוֹם מוֹב בּיבּוֹם וּים בּיבּים בּיוֹם בּיוֹב בּילְבִים בְּיִים בְּיבְּים בְּיִבּבּל יוֹם טוֹב בְּשְׁבָּת , בְּלּים בְּבְּלּה בִּים בּיבוֹם וּיִבּים בּים בּיבוֹם בּיוֹם בּיוֹם בּיבּים בְּים בְּבָּל וְיִים בּיבוֹם בּילִים בּים בּים בּים בּיל בּיל בְּים בְּים בּיִים בּים בּים בּים בּיבּים בְּים בּים בְּים בּים בְּים בְּים בְּיִּם בְּים בְּשְּב

It is a positive commandment of the Torah<sup>1</sup>Even in our times. (See Magein Avraham 128:41, Peri Megadim etc., unlike the Penei Yehoshua, Maseches Kesubos 24b and Yeshuos Yaakov, who assert that it is de'oraisa only in the Beis Hamikdash.) for the kohanim to bless the people, as it is said: "This is how you must bless the Children of Israel." Numbers 6:23. Any kohein who is not disqualified and does not go up to the duchan<sup>3</sup> Platform. It is traditionally built in front of the Holy Ark on the East side of the synagogue. The platform is not essential for the mitzvah, but the Eshel Avraham (Butchatch) says it is preferable. However, the Rambam makes no mention of it in the laws concerning the architecture of a synagogue. violates a positive commandment. 4Shulchan Aruch 128:2. (Rambam) But he is not in violation, unless he is called upon to do so, Maseches Sotah 38a. It is sufficient to call out kohanim or to tell them to wash their hands (at the appropriate time). as it is said: "Say to them," 6The command is stated in the plural. Therefore, they are to be summoned only when there are at least two kohanim. But if there is only one kohein, he pronounces the blessings without being summoned. (Shulchan Aruch 128:10.) and the Targum translates: "When they tell you." It is the custom in our regions<sup>7</sup>This is the custom throughout most of the Diaspora. In Eretz Yisroel, some cities have the blessings on Shabbos, too, while in Jerusalem they are pronounced daily. The custom of the Jews of Seforad is to have the blessings daily. It is also the custom of the Yeshivos, even those not in Jerusalem. that the kohanim bless the people only on Yom Tov because then, people rejoice Yom Tov,8The source for the Kitzur Shulchan Aruch's ruling is the Ramah 128:44. and it is said that a happy heart will bless, and on Yom Kippur there is (also) rejoicing over the forgiveness and pardon [of our sins]. This is not true on other days. Even on the Shabbos days of the whole year, people are worried about their livelihood and about being idle from work. And even on Yom Tov, they only bless the people during the *musaf* service, because they will soon leave the synagogue and rejoice in the joy of Yom Tov. We are accustomed in our regions that [even] when Yom Tov occurs on Shabbos, the kohanim do not bless the people See Magein Avraham 128:70, Yeshuos Yaakov, Yosef Da'as (responsa) for various explanations for this custom. except on Yom Kippur; for even if it occurs on Shabbos, they bless the people. There are communities that have the custom, that on every Yom Tov, even when it occurs on Shabbos, the kohanim bless the people; and this is more correct.<sup>10</sup>

בְּכָל יוֹם טוֹב, בַּקּדּוּשׁ שֶׁבַּלִיְלָה אוֹמְרִים לְאַחֲרָיו בִּרְכַּת שֶׁהֶחֲיָנוּ עַל שִׁמְחַת הָחָג, חוּץ מִלֵּיל שְׁבִיעִי שֶׁל פֶּסַח וְלֵיל שְׁמִינוּ ,בְּלָ בְּקָה אוֹמְרִים לְאַחֲרָיו בִּרְכַּת שֶׁהֶחֲיָנוּ עָבְרָרִין שֶׁבֵינוּ לָבֶרְ שֶׁהָחֵיָנוּ בָּעָל בִּפְנֵי עַצְמוֹ. וְהַנָּשִׁים, בִּשְׁעַת הַדְּלָקת הַנֵּרוֹת אֵין לְהָן לְבָרֵךְ שֶׁהָחֵיָנוּ (חוּץ מִלֵּיל ז' וְלֵיל ח' שֶׁל פֶּסַח) וְלָא מְחֵינָן לְהוּ (שְאֵילַת יעְבֵּ"ץ) (סִימָן רס"ג ת"צ תרס"ט וּקְצָתָן נוֹהָגוֹת לְבָרֵךְ שֶׁהֶחֶיָנוּ (חוּץ מִלֵּיל ז' וְלֵיל ח' שֶׁל פֶּסַח) וְלָא מְחֵינָן לְהוּ (שְאֵילַת יעְבַּ"ץ) (סִימָן רס"ג ת"צ תרס"ט).

On every Yom Tov, at the conclusion of the *kiddush* at night we say the berachah of *Shehecheyanu* on the joy of the holiday, except on the seventh and eighth nights of Pesach when *shehecheyanu* is omitted, since they are not a separate Yom Tov in themselves. When lighting the candles, women should not say the berachah *shehecheyanu* on any Yom Tov. Some women follow the custom of saying *shehecheyanu* on all *Yomim Tovim* (except on the seventh and eighth nights of Pesach), and we do not protest their practice.

ַחַיָּב לְשַׂמֵּחַ אֶת אִשְׁתּוֹ וּבָנָיו וְכָל הָנָלְוִים אֵלָיו, כָּל אֶחָד כָּרָאוּי לוֹ. הַקְּטַנִּים נוֹתֵן לָהֶם אֱגוֹזִים וּמִגְדָּנוֹת. וְהַנָּשִׁים, בְּבְגָּדִים וְתַּלְשִׁיטִים כְּפִי יְכָלְתוֹ. וְהָאָנָשִׁים, בְּבָשָׁר וְיֵיִן. וְנוֹהָגִין לְהַרְבּּוֹת בְּמִינֵי מַאָּכָלִים בְּיוֹם טוֹב יוֹתֵר מִבְּשַׁבָּת, כִּי בְּיוֹם טוֹב נָאֱמֵר וְתַּכְשִׁיטִים כְּפִי יְכָלְתוֹ. וְהָאָנָשִׁים, בְּבָשָׁר וְצֵה בָּגְדֵי יוֹם טוֹב יָהִיוּ יְקַרִים יוֹתֵר מְשָׁל שֲׁבָּת (תקכ"ט) בּוֹ שִׁמְחָה. וְלֹא בַשְּבָּת.

Every man is obligated to gladden the hearts <sup>12</sup>Rejoicing is an obligation on Chol Hamoed also, but, honoring and taking delight is only an obligation of the actual Yom Tov. (Shulchan Aruch Harav, Mishnah Berurah 529:16) of his wife, his children, and all who are dependent on him, in a way suitable for each. To the little children you should give nuts and candy, to the women, <sup>13</sup>This is the husband's obligation, but women are not commanded to rejoice on Yom Tov and may even fast if they want to. (Rabbi Akiva Eiger Responsum 1) But Sha'agas Aryeh rules that women, too, are obligated to rejoice on Yom Tov. Toras Avigdor says they are forbidden to fast on Yom Tov. clothing and jewelry according to your means, <sup>14</sup>At least new shoes. (Eliyahu Rabbah, Maharil, Biur Halachah) and to the men, meat and wine. <sup>15</sup>In our times, when our meat is not from a shelamim offering (peace-offering), eating meat is a mitzvah and drinking wine an obligation. (Biur Halachah 529:2, Shulchan Aruch Harav 529:7) Chayei Adam rules that even now, you may fulfill your obligation with meat or wine. It is the custom to serve a greater variety of foods on Yom Tov than on Shabbos, because with regard to Yom Tov, the Torah mentions "rejoicing," but it is not mentioned with regard to Shabbos. Also Yom Tov clothes should be more expensive than Shabbos clothes.

וּכְשֶׁהוּא אוֹכֵל וְשׁוֹתֶה, חַיָּב לְהַאֲכִיל גַּם לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה עִם שְׁאָר הָעֲנִיִּים הָאַמְלָלִים, שֶׁנֶּאֱמֵר, וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְלָאַלְמָנָה עִם שְׁאָר הָעֲנִיִּים הָאַמְלִים, שֶׁנֶּאֱמֵר, נָפֶשׁ, אֵין זוֹ שִׁמְחַת וְגוֹ'. אֲבָל מִי שֶׁנְּוֹעֵל דַּלְתֵי חָצֵרוֹ, וְאוֹכֵל וְשׁוֹתֶה הוּא וְאִשְׁתּוֹ וּבְנָיו, וְאֵישְׁתּוֹ כִּלְאוֹ עַבְּלֹא עַלְבָּי וְעַלְ אֵלּוּ נָאֱמֵר זִבְחֵיהֶם כְּלֶחֶם אוֹנִים לָהֶם, כָּל אוֹכְלָיו יִטַמָּאוּ כִּי לַחְמָם לְנַפְשָׁם. וְשֹׁמְחָה כָּזֹאת, מָצְיָה שְׁנָאֲמֵר וְזַרִיתִי פַּרֵשׁ עַל פְּנִיכֶם כְּּרָשׁ חַגִּיכֶם, שְׁנָאֲמֵר וְזַרִיתִי פַּרֵשׁ עַל פְּנִיכֶם כְּּרָשׁ חַגִּיכֶם.

And when you eat and drink, it is your duty to provide also for the orphan, the widow and other needy people, as it is said, "And the Levite, the proselyte, and the orphan etc...." (*Deuteronomy* 16:14). He who locks the doors of his courtyard, and eats and drinks with his wife and children and does not give food and drink to the poor and unhappy souls, is not rejoicing in a mitzvah, but rejoicing in his gluttony. Concerning such people it is said, <sup>19</sup>*Hosea 9:4.* "Their sacrifices will be to them like the bread of mourners; all who eat of them will be unclean; for their bread will be for their souls." And such rejoicing is a disgrace for them as it is said, <sup>20</sup>*Malachi 2:3.* "I will spread dung on your faces, the dung of your festival offerings."

ְּכְּשֶׁאָדָם אוֹכֵל וְשׁוֹתֶה וְשָּׁמֵח בָּרֶגֶל, לֹא יִמְשֵׁךּ בַּיַיִן וּבִשְּׁחוֹק וּבְקַלּוּת רֹאשׁ וְיֹאמֵר כָּל מֵה שֶׁיוֹסִיף בָּזֶה, יַרְבֶּה בְּמִצְוַת שִׂמְחָה כָּי הַשִּׁכְרוּת וְהַשְּׁחוֹק וְקַלּוּת הָרֹאשׁ אֵינָה שִׁמְחָה, אֶלָּא הוֹלְלוּת וְסְכְלוּת. וְלֹא נִצְטַוִּינוּ עַל הַהוֹלְלוֹת וְהַסְּכְלוּת, אֶלָא עַל כָּי הַשִּׁכְרוּת וְהַשְּׁחוֹק וְקַלּוּת הָרֹאשׁ אֵינָה שִׁמְחָה, אֶלֶּא הוֹלְנִת וְאַשֶׁר לֹא עָבַדְתָּ אֶת ה' אֱלֹהֶיךְּ בְּשִׁמְחָה וּבְטוּב לַבָב מֵרֹב כֹּל. הָא לְמַדְתָּ הַהְיֹל אָמְתּוֹךְ שַׂחוֹק וְלֹא מְתּוֹךְ קַלּוּת רֹאשׁ וְלֹא מִתּוֹךְ שַׁכְרוּת.

עַׁהעבוֹדה הִיא בַּשִׁמְחָה, וְאֵי אָפִשֹׁר לַעֲבוֹד אָת ה' לֹא מְתּוֹךְ שַׂחוֹק וְלֹא מְתּוֹךְ קַלּוּת רֹאשׁ וְלֹא מָתּוֹךְ שַׁכְרוּת.

When a person eats and drinks, and rejoices on the festival, he should not overindulge in drinking wine, in laughter and lightheadedness, thinking that the more he indulges, the greater will be the mitzvah of rejoicing. For drunkenness, mockery and lightheadedness is not rejoicing, but licentiousness and foolishness. And we were not commanded to act licentiously and foolishly, but to rejoice in the service of the Creator of all things, as it is said, "Because you did not serve Adonoy, your God, with happiness and a glad heart, when you had plenty of everything." Deuteronomy 28:47. From this we infer that the service of God must be done with joy, but you cannot serve God in frivolity, or lightheadness or in drunkenness.

ּמָדַּת הַחֲסִידִים אֲשֶׁר ה 'לְנֶגָדֶּם תָּמִיד וּבְכָל דַּרְכֵיהֶם יְדָעוּהוּ ,בְּעֵת שִׂמְחָתָם אָז יוֹתֵר וְיוֹתֵר מְבָרְכִין וּמְשַׁבְּחִין לְהַקָּדוֹשׁ בָּרוּפ הוּא אשׁר שֹׁמחת העוֹלם הזּה אשׁר היא הבל בּלבּוֹ בּעת שֹׁמחתוֹ והנאתוֹ ,אם כּרְּ הוּא שֹׁמחת העוֹלם הזּה אשׁר היא הבל ,כּי ָאַחֲרֶיהָ תּוּגָה וְצַעַר ,מַה תִּהְיֶה שִּׂמְחַת הָעוֹלָם הַבָּא הַתְּמִידִית ,שֶׁאֵין אַחֲרֶיהָ תּוּגָה וְיִתְפַּלֵּל לְהַקְּדוֹשׁ בָּרוּךְּ הוּא שֶׁיַּשֶה לְבּוֹ לָעַבִדוֹ וְלַעֲשׂוֹת רָצוֹנוֹ בִּלֶב שָׁלֵם ,וִשִׁישַׂמְּחֵנוּ בִּשְׂמִחַת עוֹלָם ,וִיזַבֵּנוּ לְחַיֵּים, בָּא לָאוֹר בָּאוֹר פִּנֵי מֵלֶךְּ חַיִּים.

It is the way of the pious, who constantly have God before them, and who are mindful of Him in all their ways, when they rejoice, to greatly bless and praise the Holy One Blessed is He Who enabled them to rejoice. A man should say to himself at the time of his rejoicing and pleasure, "If the happiness of this world is so great, (a world) which is vanity because it ends in grief and sorrow, how great will be the eternal joy of the World to Come which is not followed by grief." And he should pray to the Holy One Blessed is He that He bend his heart to serve Him and to do His will wholeheartedly, and that He should gladden us with everlasting joy, and make us worthy of the life of the World to Come, to be enlightened by the light of the presence of the Living King.

אוֹכְלִים וְשׁוֹתִים וּשְׂמֵחִים בְּמוֹצָאֵי יוֹם הַכִּפּוּרִים ,דְּאִיתָא בַּמִּדְרָשׁ ,בְּמוֹצָאֵי יוּם הַבִּפּוּרִים ,בְּמוֹצָאֵי יוֹם הַכִּפּוּרִים ,דְּאִיתָא בַּמִּדְרָשׁ ,בְּמוֹצָאֵי יוּם הַבְּפּוּרִים ,בְּשֹׁמְחַה לַחָמֵךּ וּשִׁתָה בְלֵב טוֹב יֵינֵךְ כִּיַר רַצַה הַאֵלֹהִים אֵת מַעֲשֵׂיךּ.

We eat and drink and we rejoice at the conclusion of *Yom Kippur*, as it is said in the *Midrash*, "At the conclusion of *Yom Kippur* a heavenly voice goes forth and says: 'Go, eat your bread with gladness, and drink your wine with a cheerful heart, for God has already accepted your deeds with favor.'"

בּיּוֹם שֶׁלְּאַחַר יוֹם הַכִּפּוּרִים ,נוֹהֲגִּין לְהַשְׁכִּים לְבֵית הַבְּנֶסֶת וּבַּיָמִים שֶׁבֵּין יוֹם הַכִּפּוּרִים לְסֵכּוֹת ,אֵין מִתְעַנִּין אֲפְלּוּ תַּעֲנִית יָאר יְיֹם שָׁלְאַחַר יוֹם הַכִּפּוּרִים הָמָבִין אָפָרּיּ שְׁמְחָה ,שֶׁהָיוּ מְחָבְּיוּ הְּמָבְין בָּהֶם אֵת הַמִּזְבֵּח בִּימֵי שְׁלֹמֹה .וְגַם אֲנַחְנוּ עוֹסְקִים בְּמִצְוַת בְּנְיוּ צִייט וְאֵין אוֹמְרִים תַּחֲנוּן ,לְפִי שֶׁהֶם יְמֵי שְׁמְחָה , סֵבָּה וַהַכַּנַת אֶתְרוֹג וּשָׁאֵר הַמִּינִים ,לְבָבוֹד אֲדוֹן הַאֲדוֹנִים מִקְדֵּשׁ יִשְׂרָאַל וְהַזְּמַנִּים

On the day after *Yom Kippur* it is customary to rise early to go to the synagogue. On the days between *Yom Kippur* and *Sukkos*, we do not fast even the fast of a *Yahrtzeit*. We do not say *Tachanun* [on these days], because they are days of rejoicing during which the Altar was dedicated in the days of King Solomon, and also because we are occupied with the mitzvah of building the *sukkah*, and preparing the *esrog*, and the other species in honor of the Master of masters, the sanctifier of Yisrael and the seasons.

וֹם מָצְטַעֵר מָחָמַת צִּנָּה אוֹ מֵהַיּסָבָּה בִּשְּׁאָר הַלֵּלּוֹת ,וְבֵן בְּכָל הַיָמִים .וְהַיְנוּ שֶׁמְצְטַעֵר מֵחָמַת צִנָּה אוֹ מֵרוּחַ אוֹ מֵרִיחַ רָע וְכַיוֹצֵא בּוּ מִבְּים בּוּבְוּאָר הַבּּלְּוֹת ,וְבֵן בְּכָל הַיָמִים .וְהַיְנוּ שֶׁמְּצְטַעֵר מֵחָמַת צִּנָּה אוֹ מֵרוּחַ אוֹ בֵּרוֹת דּוֹלְקִים .וְדַוְקְא וּ בְּמָבְּת וְיֶשׁ לוֹ נוֹת דּוֹלְקִים .וְדַוְקְא אָם מִתְּחִלָּה עֲשָׂאָהּ אָפָבּוּ עָשָׂר סֻבָּרוֹ בָּרָאוּי ,וְאַךּ בְּמִקְרָה בָּא לוֹ הָעִנְיָן שֶהוּא מִצְטַעֵר לֵישֵׁב אוֹ לִישׁׁן בְּתוֹכָהּ .אֲבָל אִם מִתְּחָלָה עֲשָׂאָהּ בִּמְקוֹם שֶּיִתְיָרֵא לִישׁׁן בָּהּ ,אֵינוֹ יוֹצֵא בָה אֲפִלּוּ בַאְבִילָה בַיוֹם .אָם בָּא הָרוּחַ לְּכֵבוֹת הָנֵּרוֹת דֶּבֶּר בְּמְקוֹם רֵיחַ רָע וְכַדוֹמֶה ,אוֹ בְּמָקוֹם שֶיִתְיָרֵא לִישׁן בָּהּ ,אֵינוֹ יוֹצֵא בָה אֲפִלּוּ בַאְבִילָה בַיוֹם .אָם בָּתְרוֹש שְׁם סְדִין אוֹ בֶּגֶּר

[If staying in the *sukkah*] causes you discomfort, that is if you are troubled by the cold weather or the wind, or by a bad odor or similar annoyances, you are exempt from the mitzvah of *sukkah* on all nights other [than the first night], and on all the days of *Sukkos*. Similarly, if the light in the *sukkah* went out on Shabbos, and it is a great bother for you to go to a friend's *sukkah*, then you may go to your house, if the candles are burning there. This only applies if initially you made your *sukkah* properly, and it was only an accident that caused you to be uncomfortable while sitting or sleeping there. But if initially you made the *sukkah* in a place where there is an offensive odor, or similar [irritation], or in a place where you are afraid to sleep, then you cannot fulfill your obligation even when you eat there in the daytime. If the

wind threatens to blow out the candles [on Shabbos], as it passes through the walls, you are permitted to spread a sheet or a garment on the wall.

From the above sources can you list a few descriptions of what Judaism's framework of happines		
happiness specifically limited to the religious sphere or is there also a social aspect- unrelated to eligious ritual?		

Read the following citations from Rabbi Lord Jonathan Sacks who discussed happiness in a number of his writings:

"Happiness is about a lifetime, but joy lives in the moment. Happiness tends to be a cool emotion, but joy makes you want to dance and sing. It's hard to feel happy in the midst of uncertainty. But you can still feel joy."

Studies in Spirituality, (Koren, 2021), p. 258.

"Happiness is largely a matter of satisfying needs and wants. Meaning, by contrast, is about a sense of purpose in life, especially by making positive contributions to the lives of others. Happiness is largely about how you feel in the present. Meaning is about how you judge your life as a whole: past, present, and future."

Studies in Spirituality (Koren, 2021), p. 12.

"Happiness, or blessedness – the terms are almost interchangeable – means living in accord with the word and will of God, which is how the Bible construes the moral life. It means doing well, living in harmony with the fundamental values embedded in the universe by its Creator."

Morality (Basic Books, 2020), p. 103.

"Simcha is usually translated as joy, rejoicing, gladness, happiness, pleasure, or delight. In fact, simcha has a nuance untranslatable into English, Joy, happiness, pleasure, and the like are all states of mind, emotions. They belong to the individual. We can feel them alone. Simcha, by contrast, is not a private emotion. It means happiness shared. It is a social state, a predicate of "we," not "I." There is no such thing as feeling simcha alone."

'Collective Joy,' Re'eh, Covenant & Conversation, 5779

xplanations of happiness? Please substantiate your answers with specific examples from his writings.		
bout Judaism's viev	o a friend who was not happy, depressed, or lonely what would you write them v to help them reach a level of happiness in their lives? Write a brief paragraph iou to another student helping them understand the role of happiness in Judaism	
Extra Credit: Are the enumerated above?	ere any other areas in halacha where happiness is discussed that were not	
	gh we have limited the sources to halacha—are there any Jewish personalities in this temperament and embody or use the descriptions that are listed above?	