

THE Chabad WEEKLY

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The Festival of Sukkot is called "the time of our rejoicing." It is a time of joy and happiness for every single member of the Jewish people. Jews are called Tzivot Hashem, the Army of G-d, and every Jew without exception is a soldier in this army. Moreover, the mitzva of sukka is particularly expressive of this military theme.

Every army, when it goes out to wage war, must set up temporary barracks for its soldiers; bunkers or tents in which the soldiers live for the duration of the conflict. The Jewish people, the Army of G-d, also lived in temporary dwellings (sukkot) when they left Egypt, which is why we are commanded to dwell in booths during the holiday of Sukkot. We erect our sukka with enthusiasm and pride, for these booths express our membership in G-d's Army.

When a triumphant army returns home to its native land, it is customary to hold a gala parade in celebration of its victory. The army proudly displays the weaponry that was utilized in battle. On Sukkot, the Jewish people, having vanquished the yetzer hara [evil inclination] through the service of teshuva during the Ten Days of Repentance and on Yom Kippur, also makes a public show of its victory. But the "weapons" we put on exhibit for the world to see are the Four Species: The etrog is our "hand grenade"; the lulav our "rifle"; and the hadas [myrtle] is our "bayonet."

Why do we hold a "victory parade" on Sukkot with the Four Species? Because we are sure that G-d has accepted our repentance and forgiven all our sins. We observe this mitzva with the greatest joy - and precisely in the sukka - for it symbolizes the "military bunker" of G-d's Army.

The analogy, however, is not exact, for the "weaponry" of the Jewish people (the Four Species and the other mitzvot associated with Sukkot) is quite different from the weaponry of a conventional army. Conventional arms are inherently lethal, designed to kill people and spread death and destruction. By contrast, in the war against the yetzer hara, when a Jew defeats his evil inclination and refuses to obey its voice, the yetzer hara itself rejoices! The function of the evil inclination is not to cause the Jew to fail; its intention is to merely tempt him to transgress, thereby revealing the Jew's inner strengths and powers when he stands strong and does not give in.

Thus the mitzva of the Four Species, performed with true joy and enthusiasm, helps us in our larger battle against the evil inclination and assists in its ultimate defeat. The Jew will then be able to serve G-d without impediment, devote himself totally to the study of Torah, and perform all of G-d's commandments with joy. [Adapted from Hitva'aduyot 5744, Vol. 1, L'Chaim 5760 #587]

When it comes to joy, Shemini Atzeret and Simchat Torah are the high point of the entire month of Tishrei. In fact, our Sages tell us that Simchat Torah is the "reservoir" from which we draw our happiness throughout the rest of the year. It is therefore somewhat surprising that on Simchat Torah we read the Torah portion of Zot Habracha, which ends with the passing of Moses. Similarly, the haftora begins with the words "And it was after the death of Moses, the servant of G-d."

A question is asked: Why must we be reminded of such a sad topic on a day that's supposed to be the epitome of happiness? In order to answer it, let's take a deeper look at Shemini Atzeret and Simchat Torah: Shemini Atzeret and Simchat Torah, which cap off the holiday season, are the "stepping-stones" that connect Tishrei to our regular, post-Yom Tov lives. It isn't difficult to feel a sense of spiritual elevation on Rosh Hashana, Yom Kippur and Sukkot; the challenge is to feel the same way six months later, in the midst of our mundane activities. Simchat Torah allows us to extend the spiritual power of Tishrei to all aspects of our lives, regardless of the date on the calendar.

Moses' passing was also a "bridge" of sorts for the Jewish people. While Moses was alive the Jews witnessed open miracles; after his passing, their daily lives became less remarkable, and G-d's miracles became increasingly concealed. Nonetheless, it is precisely the post-Moses era for which the world was created, as it is our job to uncover the G-dliness that exists within creation. Thus in essence, Simchat Torah and the Torah portion we read on it share a common theme, for they both give us the strength to counter G-d's concealment, ultimately revealing the light of Redemption. (L'chaim 5760, #587)

Of all the holidays of the month of Tishrei, it is perhaps the very last, Shemini Atzeret, which best expresses G-d's love for the Jewish people. The name itself, "Atzeret," comes from the Hebrew word "to stop" or "delay." G-d detains us, as it were, for one more day before we return to our regular lives. The Midrash likens this to a king who holds a seven-day celebration for his sons. On the eighth day, when it comes time for them to leave, he is reluctant to see them go and asks them to remain for one more day of festivities.

A question is asked: How can one more day of celebration make the inevitable departure less painful? What is gained by pushing it off? We must therefore conclude that there is something about this special holiday, Shemini Atzeret, that actually prevents the departure from taking place at all. This concept is reflected in the precise language of the Midrash. "Your departure is difficult," the king tells his sons, not "our departure." This alludes to the fact that G-d never abandons the Jewish people; His love for us is constant and eternal. "Your departure is difficult," G-d tells us. G-d doesn't want us to abandon Him; He therefore requests that we celebrate one more holiday together which will serve to strengthen our bond.

The key to maintaining a close connection with G-d is achdut—unity. When Jews are united with one another our relationship with G-d is strong. When, however, there is strife and division, it forms a wedge between the Jewish people and our Father in heaven. The entire theme of Sukkot is Jewish unity; indeed, the mitzva of the Four Kinds represents the four types of Jews coming together to be bound into one entity. Nonetheless, after Sukkot is over and its positive effect has dissipated, the possibility still exists that the individual elements will revert to their previous separateness and dissociation. In order to prevent this from happening, G-d asks us to remain with Him a while longer, to celebrate a holiday which will secure our unity in an everlasting manner.

On Shemini Atzeret, a single sacrifice is brought in the Holy Temple, expressing the idea of the indivisible nature of the Jewish people. Furthermore, this concept is also reflected in the way the holiday is celebrated: great scholars and simple people alike dancing with the Torah scroll, without distinction between them. The absolute unity with which we conclude the holidays of Tishrei thus guarantees that these feelings will carry over into the rest of the year, effectively preventing that we will ever "depart" from holiness, G-d forbid. (Adapted from Likutei Sichot of the Rebbe Vol. 2, L'Chaim 388 5756)

IT IS WRITTEN THAT ALL THROUGH THE YEAR, WHEN SAYING IN SH'MONA ESSREI (THE AMIDA) "AND ALL THE VARIETIES OF ITS PRODUCE FOR GOOD" (P. 54), ONE SHOULD HAVE IN MIND WHEAT FOR MATZA AND THE ETROG (ELSEWHERE, WINE FOR KIDDUSH IS ALSO MENTIONED); THEN NATURALLY ALL THE PRODUCE WILL BE FOR GOOD. (FROM REBBE'S HAYOM YOM, TISHREI 19)

We must translate pain into action, and tears into growth -The Rebbe

SHEMINI ATZERES / SIMCHAS TORAH

SCHEDULE - 5762

Monday Night, Oct. 8

Candlelighting 6:09 PM
Mincha 6:25 PM *followed by Maariv
and Hakofos.*

Tuesday, Oct. 9

Shacharit 9:30 AM
LATEST SHEMA 9:46 AM
Yizkor 11:00 AM
Mincha 6:20 PM
Maariv 7:05 PM *followed by*

Kiddush, Food, Flags, Hakofos, etc.

Candlelighting *Not before 7:09 PM
from a pre-existing flame.*

SHEHECHEYANU IS RECITED BOTH NIGHTS

Wednesday, Oct. 10 - Simchas Torah

Shacharit 9:30 AM

**HAKOFOS - ALL ARE CALLED TO THE TORAH
INCLUDING CHILDREN.**

Mincha 6:20 PM
Yom Tov Ends 7:08 PM

SHABBOS CHOL HAMOED SUCCOS

October 5, 2001

Candlelighting: 6:13 PM
Friday Mincha: 6:30 PM

LATEST TIME FOR SHEMA: 9:46

SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM
- Mincha 6:15 PM followed by
Learning
- Shabbat ends 7:13 PM

Yartzeits: Walter Tannenbaum - 20 Tishrei

Happy Birthday to Philip Hirschhorn, Avremi Rav Noy,
Malka Ita Graff, Gershon & Rachel Meisel.

Mazel Tov to Mr. Efrayim Levy on the birth of a grandson
and Mazal Tov to Mr. and Mrs. Sam Levy on the birth of a
great grandson.

GOOD SHABBOS!

Shoes in Gan Eden

The Ba'al Shem Tov related to his students:

On Simchat Torah we pray the morning service a little later, because of the hakafot and the festive meal the night before. The supernal angels who do not have this service, are preparing as usual to recite songs of praise. However, they cannot do this without the souls of the Jews, for the angels do not sing songs of praise above until the Jews sing them below. In the mean time they occupy themselves cleaning up Gan Eden. Suddenly, they find shoes there, which greatly amazes them, for they are used to finding tzitzit and tefillin, but not shoes.

They go to the angel Michael to ask him about it. He answers that actually this is his merchandise and that they are from the dancing of the Jews with Torah scrolls, and he begins to count the shoes: "These are from Kaminka, these are from Mezritch." With this the angel Michael glories over the angel Metat, who fashions crowns for his Creator from the prayers of the Jews, saying that he will make better crowns from these torn shoes. (Keter Shem Tov, Supplements, ch. 114, Excerpted from: Days Of Awe, Days Of Joy, chabadonline.com)

K *There will be no classes this week.*

DAILY MINYONIM

Shacharit: Mon. - Fri. 6:00 AM & 7:30 AM
 Sunday 9:00 AM
Mincha/Maariv: 6:30 PM

CHAG SAMEACH!