

# 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 sukkot 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) - lchaimweekly.org

**One Bundle:** Both Rosh Hashanah and Sukkot show the complete unity of the Jewish people. On Rosh Hashanah "You are standing today all of you"; all Jews alike, from "your heads" to "your drawers of water." Spiritual service then stems from the innermost soul, where there are no distinctions among Jews. On Sukkot the four species represent four groups of Jews, and "G-d said, 'Bind all of them into one bundle and each will atone for the other.'"

However, the unity of Rosh Hashanah is unlike the unity of Sukkot, which gains a new dimension. On Rosh Hashanah all Jews are unified based on the inner soul, a level on which all Jews are equal. On Sukkot, by contrast, the unity is outward and revealed, based on the interdependence of all Jews.

This distinction can be illustrated with an analogy drawn from two types of unity in the bodily limbs: unity of inner content and external unity. The former derives from each limb's having a similar content-both are parts of the same body. However, based on the external dimension, in which each limb differs from the others-the unity is in each one's needing and complementing the others.

The wording of the Midrash cited above alludes to these two modes: "Bind them all into one bundle" refers to the unity of Rosh Hashanah. "Each will atone for the other" refers to the unity of Sukkot. (Likkutei Sichot, vol. 4, p. 1159) (Excerpted from: Days Of Awe, Days Of Joy) - chabad.org

**The etrog (citron)** The etrog is a unique fruit in that it remains on the tree for an entire year, thriving precisely on the changes in climate of the different seasons.

For this reason the etrog is symbolic of the Jew, the eternal wanderer who must endure all kinds of trials and tribulations as he suffers in exile.

Yet like the etrog, the Jew will thrive even in the most adverse conditions and emerge triumphant with the coming of Moshiach. (Bait Yaakov)

**And you shall rejoice in your festival and be happy - "ach sameach" (from the holiday Torah reading)** Without certain boundaries, unrestrained rejoicing can lead to levity and frivolousness. By using the word "ach" (literally, "but"), the Torah cautions that even while we rejoice, we must always be conscious of the reason for our rejoicing. (Sefat Emet)

**And you shall take unto yourself on the first day...** According to the Midrash, the festival of Sukkot is considered the first day in the calculation of sins. Why? On Yom Kippur, the 10th of Tishrei, the slate was wiped clean.

For the next few days, the 11th through the 14th, every Jew is busy eagerly preparing for the holiday. The first day of Sukkot, on the 15th, is the first opportunity an individual could have possibly had to commit a sin! Furthermore, according to some opinions, the fruit of the Tree of Life eaten by Adam and Eve in the Garden of Eden was an etrog. The first day of Sukkot therefore marks the beginning of the calculation of sin for all mankind. (Kerem Hatzvi) - lchaimweekly.org

## May the Words of My Mouth be Acceptable

*The chassid Reb Refael Nachman Hakohen related:*

*On Chol Hamoed Sukkot 5691 I was sent to a labor camp deep in Russia. I was part of a group of prisoners that was being transported under heavy guard, and thus they led us on foot from city to city and village to village.*

*While we were walking, I saw willows growing by the side of the road. The day was Hosha'anah Rabbah, and while walking I plucked five willow branches and struck them on the ground. Now I was supposed to say "May it be your will" (Yehi ratzon); however, my siddur was in the baggage on a wagon being driven behind us.*

*I raised my eyes to heaven and said, "Master of the world, may it be Your will that it is as if I have said "May it be Your will." (Excerpted from: Days Of Awe, Days Of Joy) - chabad.org*

When giving the Etrog-Lulav set to another for him to pronounce the B'racha, say explicitly that this is a gift conditional on its return, particularly on the first day. This is of value for the giver (1) and the recipient. (2) My father instructed that one should start saying Shehecheyanu with the Lulav in one hand and Etrog in the other. (3) The verses Ki Amarti, etc. (p. 326) are said only on Hoshana Raba. During the day, the B'racha of Leishev Ba'Sukah (p. 251) is also said after Kiddush (p. 250), not after Hamotzi. We know the procedure (for the congregant) during the blessing of the Kohanim (4) because the Alter Rebbe would take the Tzemach Tzedek, before the latter's marriage, under his Tallit during the blessing (5) of the Kohanim. (From Rebbe's Hayom Yom Tishrei 15)

**Wheat and Dates**

*Some grow as wheat of the field, in a single season breaking through the ground and ripening. But their produce must be shelled and ground and refined and kneaded and baked before providing good to the world—and much must be cast aside.*

*Others grow as the date palm, which may weather seventy years before its first fruit arrives. But it is fruit that is sweet and satisfying to the hand that picks it, and every part of the palm and its fruit have something of value to provide.*

-The Rebbe to a teacher who was anxious to see the fruits of her students

**There will be no classes this week.**

**DAILY MINYONIM:**

**Shacharit: Mon-Fri 6:00 AM and 7:30 AM**  
**Sunday 9:00 AM**  
**Mincha/Maariv: 6:50 PM**

*Special thanks to Moshe Mahatban, Robin Shaoulian, and Yaakov Yehuda Shusterman for putting up the shul Succah.*

**Everyone is invited to use the shul Succah to eat in and fulfill the mitzvah of Succah**

**SUCCOS SCHEDULE - 5763**

**Friday Night, September 20**

**Candlelighting 6:36 PM**  
**Mincha 6:50 PM**

**Shabbat, September 21**

**NO LULAV AND ETROG ON SHABBOS - THE FIRST DAY OF YOM TOV.**

**Shacharit 9:30 AM**  
**Mincha 6:45 PM**  
**Candlelighting Not before 7:36 PM**

*from a pre-existing flame, after saying Baruch Hamavdil Bein Kodesh Lekodesh.*

**SHEHECHEYANU IS RECITED BOTH NIGHTS**

**Sunday, September 22**

**Shacharit 9:30 AM**  
**Mincha 6:45 PM**

**GOOD SHABBOS & CHAG SAMEACH!**

**LATEST TIME FOR SHEMA 9:43 AM**

**Happy Birthday** to Chanoch Horwitz, Gila Lipsker, Margaret Novak-Dattels

**Yartzeits:** Leo Frankel - Tishrei 17, Walter Tannenbaum - Tishrei 20