

THE CHABAD WEEKLY

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Why Be Happy

On Jewish holidays in general we have a special mitzva to rejoice and be happy, concerning the festival of Sukkot the Torah mentions rejoicing three times. (Three, in mystical Jewish teachings, is a very powerful number, connoting permanence and strength.)

Our Sukkot rejoicing begins even before the holiday commences. It actually starts the night immediately following Yom Kippur when we are certain that G-d has judged us all favorably. The joy and festive atmosphere continues throughout the eight-day Sukkot holiday and especially in the evenings when, in Jewish communities large and small, people gather together to commemorate and celebrate Simchat Beit HaShoeiva, the ancient water-drawer ceremony of Temple times.

But our happiness culminates on Shemini Atzeret and Simchat Torah when the actual "mitzvah of the day," the "house special" so to speak, is rejoicing.

How is it possible to command someone to rejoice? How can you legislate an emotion? A similar question is asked concerning the mitzva of loving G-d - "And you shall love the Lrd, your G-d." The explanation that Maimonides gives for this question is that the command is to meditate on things that evoke love.

What evokes joy? Singing and dancing, which is exactly what we do on Shemini Atzeret and Simchat Torah.

Chasidic philosophy explains that the joy that one infuses into mitzvot for the entire year is generated by the joy one creates and experiences on Simchat Torah! So powerful is the mitzva to rejoice on Simchat Torah that the Previous Rebbe said "the intense rejoicing of Simchat Torah is a vessel for the provision of one's physical needs for the whole year."

Rejoicing, being really happy on Simchat Torah, is not as tough as it might seem. True, we have just come from the High Holidays, where the "job" of Rosh Hashana and Yom Kippur - shaking oneself out of spiritual complacency - is an extremely difficult one. However, Jewish mystical teachings state unequivocally that the rejoicing of Simchat Torah is within every Jew's grasp, great and humble alike. (From: L'Chaim 5761, #640) lchaimweekly.org

Intuition

The hallmark of a loving marriage is each partner's readiness to do the will of the other. If one partner expresses a desire for something, the other will do everything in his or her power to bring about its fulfillment.

A greater love is demonstrated when each partner also strives to fulfill the implied will of the other. To the truly devoted spouse, it makes no difference if a desire has been explicitly expressed or merely hinted at—he or she will carry it out with the same devotion and commitment to the loved one's gratification.

Finally, there are those very special marriages in which there is no need for even the merest of allusions. So deep is the bond between husband and wife that each intuitively knows what the other wants of him or her. Indeed, when two people love each other to such a degree, there is no greater joy than that experienced when one has succeeded in sensing and satisfying the other's desire all on one's own.

Three Degrees of Commandment

The month of Tishrei is a month replete with mitzvot—with opportunities for carrying out the divine will. For thirty days, the Jew's every thought and moment is filled with praying, repenting, fasting, feasting, dancing, building a sukkah, acquiring a lulav and etrog or a bundle of hoshanot, and dozens of other mitzvot, customs and observances.

The observances of Tishrei fall into three general categories. There are "biblical precepts"—commandments that are explicitly stated in the Torah. These include mitzvot such as sounding the shofar, fasting on Yom Kippur, or eating in the sukkah. There are also a number of "rabbinical mitzvot"—observances instituted by the prophets and the sages by the authority vested in them by the Torah. For example, the five prayer services held on Yom Kippur and the taking of the "Four Kinds" on all but the first day of Sukkot are all rabbinical institutions.

Finally, the month of Tishrei has many minhagim or "customs," such as eating an apple dipped in honey on the first night of Rosh HaShanah or conducting the kapparot in the wee hours of the morning on the day before Yom Kippur. The minhagim are not mandated by biblical or rabbinical law, but by force of custom: these are things that we ourselves have initiated as ways to enhance our service of our Creator.

The climax of the month of Tishrei, the point at which our celebration of G-d's festivals attains the very pinnacle of joy, is during the hakafot of Simchat Torah, when we take the Torah scrolls in hand and dance with them around the reading table in the synagogue. Most amazingly, the hakafot are neither a biblical nor a rabbinical precept; they are "merely" a custom.

For it is with our observance of the customs that we express the depth of our love for G-d. The biblical commandments might be compared to the explicitly expressed desires between two people bound in marriage. The rabbinical mitzvot, which G-d did not directly instruct us but which nevertheless constitute expressions of the divine will, resemble the implied requests between spouses. But the minhagim represent those areas in which we intuitively sense how we might cause G-d pleasure—and in this lies our greatest joy. (Based on an address by the Rebbe, Adapted from the teachings of the Rebbe by Yanki Tauber) - *meaningfullife.com*

Michoel's Merchandise

At a Simchat Torah gathering, Rabbi Israel Baal Shem told his disciples:

On Simchat Torah everyone sleeps in a little, because of the hakafot and the festivities of the previous evening. The heavenly angels, however, don't say l'chaim on Simchat Torah, so they woke up for the morning prayers at the usual time. But the angels found themselves with nothing to do--as the Talmud derives from the verse When the morning stars sing together, the supernal ones call out, "the angels cannot sing G-d's praises in the heavens, until Israel sings G-d's praises on earth." So they decided to do some cleaning up in the Garden of Eden.

They found the Garden of Eden littered with strange objects: torn shoes, broken heels. The angels are accustomed to finding tzitzit, tefillin, and similar things in the Garden of Eden; but they had never come across the likes of these. They decided to ask the angel Michoel, the supernal advocate of the Jewish people, if he knew what this was all about.

"Yes," Michoel admitted, "this is my merchandise. These are the remains of last night's hakafot, at which Jews danced with the Torah." Michoel proceeded to count and pile the tattered shoes by community: so many and so many from Kaminkeh, so many and so many from Mezeritch, etc.

*"Matat," boasted Michoel, referring to most prestigious angel in the heavenly court, "ties crowns for G-d out of Isreal's prayers. Today, I shall fashion an even more glorious crown for the Almighty out of these torn shoes." (Adapted from the teachings of the Rebbe by Yanki Tauber) - *meaningfullife.com**

One makes Kiddush and eats and drinks in the Sukah, both by night and during the (following) day. Hakafot on Sh'mini Atzeret night. Haftora: Vay'hi K'chalot until Ul'Yisrael Amo. We do not say the (specially designated prayer) Yehi Ratzon upon leaving the Sukah. Sh'mini Atzeret and Rosh Hashana are parallel in many of the Kavanot and higher Yichudim. On Rosh Hashana, though, these are in a mode of elevation and on Sh'mini Atzeret in a mode of elicitation from On High downward. On Rosh Hashana man's Avoda is with supplication, submission and intense bitterness; on Sh'mini Atzeret it is with joy. (Rebbe's Hayom Yom Tishrei 22)

On Simchat Torah, the Torah wants to dance, but lacking the physical limbs with which to do so, it employs the body of the Jew. On this day, the Jew becomes the dancing feet of the Torah.

— The Lubavitcher Rebbe

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Makos (men)
(NEW)	9:00 PM	Tanya (men and Women) with Rabbi Wolf
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasidus

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM
Sunday 9:00 AM
Mincha/Maariv: 6:15 PM

GOOD SHABBOS & CHAG SAMEACH

SHEMINI ATZERES / SIMCHAS TORAH
SCHEDULE - 5764

Friday Night, Oct. 17

Candlelighting 5:59 PM
Mincha 6:15 PM followed by Maariv and Hakofos.

Shabbat, Oct. 18

Shacharit 9:30 AM
LATEST SHEMA 9:49 AM
Yizkor 11:00 AM
Mincha 6:10 PM
Maariv 6:55 PM followed by

Kiddush, Food, Flags, Hakofos, etc.
The food is sponsored in great part by Isaac Cohen in memory of his father, Meir Chanuka Cohen obm.

Candlelighting Not before 6:59 PM from a pre-existing flame, after saying Baruch Hamavdil Bein Kodesh Lekodesh.

SHEHECHEYANU IS RECITED BOTH NIGHTS

Sunday, Oct. 19 - Simchas Torah

Shacharit 9:30 AM

HAKOFOS - ALL ARE CALLED TO THE TORAH INCLUDING CHILDREN.

Mincha 6:15 PM
Yom Tov Ends 6:59 PM

Happy Birthday to Philip Hirschhorn, Dr. Steve Presser, Gila Lipsker, Malka Ita Graff, Avremi Rav Noy, Gershon & Rachel Meisel.