

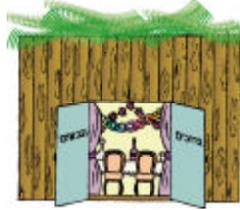
# THE CHABAD WEEKLY

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*The festival of Sukkot, which follows Rosh Hashana and Yom Kippur, marks the beginning of the true days of rejoicing of the month of Tishrei, coming as it does after the solemnity of the High Holidays. Although Sukkot has many similarities and characteristics in common with Rosh Hashana and Yom Kippur, it is actually the culmination and fulfillment of the first two holidays. The difference between the two lies in the fact that the holiness that was in a more concealed and hidden*

state on Rosh Hashana and Yom Kippur is revealed for all to see on "the day of our rejoicing (Sukkot)."

One of the fundamental themes of Rosh Hashana and Yom Kippur is that of the unity of the Jewish People. But it is on Sukkot that this motif finds its highest expression.

The Jew's worship on the High Holidays lies in his uncovering of the pintele Yid within him, that Jewish spark that can never be extinguished, that he shares in common with every other Jew. All of us stand as equals before G-d in prayer on Rosh Hashana, accepting His sovereignty and crowning Him King over us all; on Yom Kippur we are equally aroused to do teshuva (repent) and return to G-d. When a Jew does teshuva, he is merely uncovering and revealing his innate belief in G-d and love of Him.

The unity of the Jewish People during the High Holidays is a unity based on the common denominator inherent in every Jew. It does not take into consideration the many differences of temperament, intelligence, or any other marks which distinguish one person from another.

On Sukkot, however, we reach an even higher level of unity than before, developing the theme of Rosh Hashana and Yom Kippur even further... (From: LChaim 5762, #737)

## The Natural Chassid

*When Rabbi Schneur Zalman of Liadi began to disseminate his teachings in White Russia and Lithuania (circa 1772), many young men flocked to him and became his ardent followers, despite the prevailing opposition to the Chassidic movement. They found that Chassidism injected a new vitality and joy in serving G-d that was lacking in "establishment" Judaism. Among the newly converted Chassidim were the two sons of one of the leading Torah scholars of the time.*

*One day, they approached Rabbi Schneur Zalman with a dilemma that had been occupying their minds for some time:*

*should they try to win over their father to the Chassidic approach to serving G-d, or is he perhaps too set in his ways to change at this point in his life.*

*"Does he perform mitzvot with joy?" asked Rabbi Schneur Zalman.*

*"Every year," related one of the sons in reply, "when we finish building our sukkah, father climbs onto a bench and kisses the sechach[16]."*

*"In that case," said the founder of Chabad, "he is fine the way he is."*

Adapted from the teachings of the Rebbe by Yanki Tauber [meaningfullife.com](http://meaningfullife.com)

The mitzvah of the lulav and esrog performed on Sukkos symbolizes the intrinsic unity of the Jewish people. This mitzvah requires us to hold together either fruit or branches from four different species of trees - the date palm (lulav), the myrtle (hadas), the willow (aravos), and the citron (esrog).

These four species are noticeably different from one another. The esrog has both a pleasant taste and a pleasant fragrance. The fruit of the tree from which the lulav is taken, the date, has a pleasant taste, but no fragrance. The myrtle has a pleasant fragrance but no taste, and the willow has neither fragrance nor pleasant taste.

Taste symbolizes Torah study, because understanding the Torah gives us concrete pleasure, similar to the sensation of experiencing a pleasing flavor. Smell symbolizes the fulfillment of mitzvos, because the quality which motivates us to fulfill the mitzvos is an unquestioning acceptance of the yoke of heaven. Since we often do not understand the reasons for the mitzvos, their observance may be less tangibly gratifying than Torah study is, in much the same way that smelling something is less palpably gratifying than tasting it.

An extension of this symbolism enables us to see each of the four species as representing a different type of individuals. The esrog represents a person who studies Torah and fulfills the mitzvos, the lulav represents one who studies Torah but does not perform mitzvos, the myrtle represents one who fulfills mitzvos but does not study Torah, and the willow represents a Jew who neither studies Torah nor observes mitzvos.

No individual can attain fulfillment unless he is willing to go beyond himself and join together with his fellow man. Even the esrog, the species which symbolizes both the virtues of Torah study and observance of the mitzvos, cannot be used for the mitzvah on Sukkos unless it is taken in hand and held together with the humble willow. The concept of unity is so central to this mitzvah that it is reflected not only in the requirement of taking all four species together, but also in the characteristics of the individual components of the mitzvah. Our Sages stipulate that a lulav may be used for the mitzvah only if its leaves are bound together. The only species of myrtle that may be used for the mitzvah is that which has successive rows of three leaves each. In each row, the three leaves must be level with each other, with no leaf significantly higher or lower than another. The species of willow used also expresses the concept of unity, since it grows in bunches.

The motif of unity is also reflected in the esrog. Indeed, because the esrog represents a category of people whose potential for achievement is greater than that of others, its emphasis on unity must be greater.

The esrog expresses the concept of unity by virtue of the fact that it grows on the tree for an entire calendar year, and is exposed to all the seasonal variations and changes of climate. Not only does the esrog withstand all these influences, it responds positively to them; each of these influences contributes to its growth.

We must learn from the esrog, and not merely tolerate people of all kinds, including those with characters and personalities very different from our own, but actually grow through contact with their divergent perspectives. As our Sages teach, "Who is wise? - One who learns from every man." (From: Keeping in Touch Vol 1)

## Pilgrimage to Jerusalem

One of the miracles that occurred when the Jews made their required pilgrimage to the Holy Temple on the three major holidays - Sukkot, Passover and Shavuot - was that although when they stood shoulder to shoulder inside the Temple it was so overcrowded one could barely move, when they prostrated themselves before G-d there was plenty of room. The revelation of G-dliness was not only apparent when they bowed down, however. The Jews' standing together in complete unity and harmony was unparalleled anywhere else, yet when it came time for each individual to prostrate himself and serve G-d in his own unique way, there was plenty of room for each person's individuality. (The Lubavitcher Rebbe) (From: LChaim 5762, #737)

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 Hosha'ana 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)

**Purpose**

*In each journey of your life you must be where you are. You may only be passing through on your way to somewhere else seemingly more important -- nevertheless, there is purpose in where you are right now.*

From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.

There will be no classes next week.

**DAILY MINYONIM:**

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

(Starting Monday Oct. 13, the 6:00 AM Shacharis minyan will begin at 6:15 AM for the next two weeks, due to the Halachic time when it is permitted to Daven).

*Special thanks to Moshe Mahatban & Rabin Shaoulia for putting up the shul Succah.*

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

**Mazel Tov to Rabbi and Mrs. Moshe Kesselman on the birth of a baby boy & to the grandparents Rabbi and Mrs. Shusterman and Rabbi and Mrs. Kesselman of South Africa.**

**The Sholom Zachor will be Friday night in the Succah of the Shusterman's: 303 N. Weatherly Drive (corner of Dayton).**

**The Bris will IY"H be on Sunday (the second day of Succos) at 5:00 P.M. in the Succah of Mogen Dovid: 322 N. Foothill.**

**SUCCOS SCHEDULE - 5764**

**Friday Night, October 10**

**Candlelighting** 6:07 PM  
**Mincha** 6:25 PM

**Shabbat, October 11**

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

**Shacharit** 9:30 AM  
**Mincha** 6:15 PM  
**Candlelighting** Not before 7:07 PM

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

**SHEHECHEYANU IS RECITED BOTH NIGHTS**

**Sunday, October 12**

**Shacharit** 9:30 AM  
**Mincha** 5:00 PM **at the Bris in Mogen Dovid**

**LATEST TIME FOR SHEMA 9:47 AM**

**Happy Birthday** to Margaret Novak-Dattels, Rachel Meisel & Gershon Meisel.

**Yartzeits:** Leo Franke 1 - Tishrei 17, Walter Tannenbaum - Tishrei 20



**GOOD SHABBOS & CHAG SAMEACH!**

