



ב"ה

**Succos 1<sup>st</sup> Two Days in a Nutshell**  
(Levitic. 22:26-23:44 Nmbrs. 29:12-16)

The reading begins with an injunction that a newborn calf, lamb, or kid must be left with its mother for seven days; one may not slaughter an animal and its offspring on the same day.

The reading then lists the annual Callings of Holiness — the festivals of the Jewish calendar: the weekly Shabbat; the bringing of the Passover offering on 14 Nissan; the seven-day Passover festival beginning on 15 Nissan; the bringing of the Omer offering from the first barley harvest on the 2nd day of Passover, and the commencement, on that day, of the 49-day Counting of the Omer, culminating in the festival of Shavuot on the 50th day; a "remembrance of shofar blowing" on 1 Tishrei; a solemn fast day on 10 Tishrei; the Sukkot festival — during which we are to dwell in huts for seven days and take the "Four Kinds" — beginning on 15 Tishrei; and the immediately following holiday of the "8th day" of Sukkot (Shemini Atzeret).

G-d declares the fifteenth day (and the subsequent six days) of the seventh month to be a holy convocation, no work shall be done during that time. The reading then describes the Sukkot offerings which were brought in the Holy Temple. ❖

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule  
First Day Succos**

**Erev Shabbos – Oct 2 / Tishrei 14**

Candle Lighting.....6:18 pm

Mincha .....6:20 pm

**Shabbos – Oct 3 / Tishrei 15**

Shacharis.....9:30 am\*

Torah Reading .....10:30 am

Mincha (Afternoon Service)...6:20 pm

Rabbi's Drasha.....6:40 am

Candle Lighting After .....7:15 am

Maariv (Evening Service) .....7:15 pm

*\*Latest morning Shema is now 9:48 AM. Be sure to recite Shema at or before that time (even at home).*

**Second Day Succos**

**Sunday – Oct 3 / Tishrei 16**

Shacharis.....9:30 am\*

Torah Reading .....10:30 am

Mincha/Maariv.....6:25 am

YomTov Ends.....7:13 pm

*\*Latest morning Shema is now 9:48 AM. Be sure to recite Shema at or before that time (even at home).*

**Thank You to:  
our Security Volunteers**

*By the grace of Hashem, following all CDC Guidelines, our Shul is now able to offer Sukkot Minyanim. See schedule to the left, or contact one of the rabbi for details.*



*"We must learn a lesson from everything we encounter. Furthermore, that lesson must apply to deed for as our sages declared:  
"Deed is most essential."  
— The Rebbe 5740 (1980)*

**Halachic Zmanim**

**Shabbos, October 3**

**Eastern Daylight Time**

Earliest Tallis..... 6:00 AM

Latest Morning Shema .... 9:48 AM

Earliest Mincha (Gedola) ..1:15 PM

Plag Hamincha .....5:25 PM

Earliest Evening Shema .... 7:02 PM



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## Chassidic Masters

### “Unity in Three Dimensions”

*Based on the teachings of  
the Lubavitcher Rebbe  
Courtesy of MeaningfulLife.com*

*In sukkot you shall dwell for seven days; all citizens of Israel shall dwell in sukkot*

*-- Leviticus 23:42*

*It is fitting that all of Israel should dwell in a single sukkah*

*-- Talmud, Sukkah 27b*

When is something yours? When you control it? When you have legal and moral right to its use? When it is yours alone, to the exclusion of everyone else? Ownership may mean many things, depending on the individual and social circumstances that define it.

A legal difference between the two major observances of the festival of Sukkot—dwelling in the sukkah and acquiring the “Four Kinds”—is one example of the different possible definitions of ownership. Regarding both these mitzvot, the Torah stipulates that the object of the mitzvah must be “yours”; but the definition of “yours” varies from mitzvah to mitzvah.

In the case of the Four Kinds, the Torah states:

*You shall take for yourselves on the first day [of the festival] the splendid fruit of a tree (etrog), fronds of dates (lulav), the branch of the thickly leafed tree (hadass), and aravot of the brook . . .”*

Our sages explain that the words “You shall take for yourselves . . .” come to teach us that these must be the absolute property of their user: one who uses a stolen etrog (or lulav, hadas or aravah), or a borrowed etrog, or even an etrog which he owns in partnership with another person, has not fulfilled the mitzvah of taking the Four Kinds on the first day of Sukkot.

Regarding the mitzvah of sukkah, the Torah likewise stipulates, “You shall make, for yourself, a festival of sukkot.” But here, the words “for yourself” are more broadly defined. In this case, says the Talmud, the verse comes only to exclude a stolen sukkah; a borrowed or partially owned sukkah is considered to be sufficiently “yours” to satisfy the mitzvah’s requirements.

To support its broader interpretation of ownership as applied to the sukkah, the Talmud cites another of the Torah’s statements regarding the mitzvah of dwelling in the sukkah. In Leviticus 23:42 we read: “In sukkot you shall dwell for seven days; all citizens of Israel shall dwell in sukkot.” In this verse, the word sukkot, which is the plural of sukkah, is spelled without the letter vav. This means that the word can also be read as sukkat, “the sukkah [of],” and the verse can then be understood as saying that “all citizens of Israel shall dwell in the sukkah.”

Explains the Talmud: the Torah wishes to imply that the entire nation of Israel may, and ought to,

dwell in a single sukkah! Aside from stressing the brotherhood and equality of all Jews, this also has the legal implication that a sukkah need not be exclusively “yours” in order for you to fulfill the mitzvah of dwelling in it. If all Israel may dwell in a single sukkah, then the requirement to make it “for yourself” cannot to be understood in the narrow sense of exclusive ownership, but in the sense of the right to a thing’s use.

Why does the “yours” of the sukkah-dweller differ from the “yours” of one engaged in the mitzvah of taking the Four Kinds? Obviously, there is an intrinsic difference between these two Sukkot observances—a difference that extends to the very identity and self-definition of their observer.

#### **The Joy of Giving**

Sukkot is the festival that celebrates Jewish unity. Unity is the underlying theme of the festival’s three precepts: joy, the taking of the Four Kinds, and dwelling in the sukkah.

All of the festivals are referred to as “occasions for joy” (mo’adim lesimchah), but the Torah stresses the centrality of joy to the festival of Sukkot more than with any other festival. Thus, only the festival of Sukkot is defined, in our prayers of the day, as zeman simchateinu, “The Time of Our Joy.”

*(continued next page)*

(Passover is subtitled “The Time of Our Freedom,” and Shavuot, “The Time of the Giving of Our Torah.”) Indeed, there is a unique joy associated with Sukkot—a joy that reaches its height in the nightly “water-drawing” celebration held during the festival.

And joy, for the Jew, is an exercise in empathy and communal concern. “You shall rejoice on your festival,” enjoins the Torah, “you, your son, your daughter, your servant, your maid, the Levite, the stranger, the orphan and the widow . . .” In the words of Maimonides: “When one eats and drinks, one must also feed the stranger, the orphan, the widow and the other unfortunate paupers. One who locks the doors of his courtyard and feasts and drinks with his children and wife, but does not feed the poor and the embittered—this is not the joy of the mitzvah, but the joy of his stomach.”

Selfish festivity is divisive, accentuating the differences between the haves and the have-nots, between the full and empty stomachs of society. But the joy of a mitzvah, joy as defined by Torah, unites. Master and servant, family man and loner, wealthy man and pauper, are all united by the giving and compassionate joy of the Jewish festival.

Nevertheless, even the most generous joy cannot be said to achieve a “unity” in the ultimate sense of the word; at most, it introduces a connection between disparate individuals.

The pauper remains separated from the rich man by a gulf of status and economic station, as does the servant from the master and the stranger from the homesteader. Joyous hearts and giving hands extend across these gulfs, but the division and distance remain.

So to inspire a deeper and truer unity, the Jew acquires the Four Kinds on Sukkot.

### **Taste of Knowledge and Scent of Deed**

The Midrash explains that the Four Kinds represent four spiritual classes within the community. The etrog, which has both a delicious taste and a delightful aroma, represents the perfect individual—one who is both knowledgeable in Torah and replete with good deeds. The lulav, whose fruit (dates) have taste but no smell, personifies the learned but deed-deficient individual—the scholar who devotes his life to the pursuit of the divine wisdom, but shuns the active sphere of Jewish life. The hadas’s delightful scent and lack of taste describe the active but ignorant individual. Finally, the tasteless, scentless aravah represents the Jew who lacks all outward expression of his Jewishness.

On Sukkot, the lulav, hadas, aravah and etrog are bound and joined together, reiterating the underlying oneness of a topically diverse people. Whatever may divide the scholarly from the ignorant and the more observant from the less so, Sukkot is a time

when all are held together in the single hand of Jewish identity.

So while the joy of Sukkot introduces a unifying give-and-take relationship between various segments of the community of Israel, the Four Kinds take this unity a step further, integrating us into a single entity. By taking the Four Kinds in hand, we reiterate that, despite our disparities, we are all one.

### **The Enveloping Home**

Despite our disparities, we are all one. For the disparities remain, as even the unifying Four Kinds express.

The lulav towers above the lot in scholarship and erudition. The hadas exudes its scent of good works, while the aravah is marked by its obvious ignorance and fruitlessness. The etrog, of course, outshines them all with its sublime perfection. Even as they symbolize the unity of the various segments of Israel, the Four Kinds underscore the differences between them—indeed, they stress these very differences as the complementary components of a one people.

There is, however, yet a higher form of unity that is realized by the festival of Sukkot.

*(continued on page 5)*

## WHAT IS SUKKOT?

Sukkot 2020 (October 2-11, 2020)

Sukkot is a weeklong Jewish holiday that comes five days after Yom Kippur. Sukkot celebrates the gathering of the harvest and commemorates the miraculous protection G-d provided for the children of Israel when they left Egypt. We celebrate Sukkot by dwelling in a foliage-covered booth (known as a sukkah) and by taking the “Four Kinds” (arba minim), four special species of vegetation.

The first two days (sundown on October 13 until nightfall on October 15 in 2019) of the holiday (one day in Israel) are yom tov, when work is forbidden, candles are lit in the evening, and festive meals are preceded by Kiddush and include challah dipped in honey.

The intermediate days (nightfall on October 15 until sundown on October 20 in 2019) are quasi-holidays, known as Chol Hamoed. We dwell in the sukkah and take the Four Kinds every day of Sukkot (except for Shabbat, when we do not take the Four Kinds).

The final two days (sundown on October 20 until nightfall on October 22 in 2019) are a separate holiday (one day in Israel): Shemini Atzeret / Simchat Torah.

### The Significance of Sukkot

Of all the Jewish holidays, Sukkot is the only one whose date does not seem to commemorate a historic event. The Torah refers to it by two names: Chag HaAsif (“the Festival of Ingathering,” or “Harvest Festival”) and Chag HaSukkot (“Festival of Booths”), each expressing a reason for the holiday.

In Israel, crops grow in the winter and are ready for harvest in the late spring. Some of them remain out in the field to dry for a few months and are only ready for harvest in the early fall. Chag HaAsif is a time to express appreciation for this bounty.

The name Chag HaSukkot commemorates the temporary dwellings G-d made to shelter our ancestors on their way out of Egypt (some say this refers to the miraculous clouds of glory that shielded us from the desert sun, while others say it refers to the tents in which they dwelled for their 40-year trek through the Sinai desert).

### Dwelling in the Sukkah

For seven days and nights, we eat all our meals in the sukkah and otherwise regard it as our home. Located under the open sky, the sukkah is made up of at least three walls and a roof of unprocessed natural vegetation—typically bamboo, pine boughs or palm branches.

The goal is to spend as much time as possible in the sukkah, at the very minimum eating all meals in the sukkah—particularly the festive meals on the first two nights of the holiday, when we must eat at least an olive-sized piece of bread or mezonot (grain-based food) in the sukkah. The Chabad practice is to not eat or drink anything outside the sukkah. Some people even sleep in the sukkah (this is not the Chabad custom).

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### **Taking the Four Kinds (or Four Species of Vegetation)**

**Another Sukkot observance is the taking of the Four Kinds: an etrog (citron), a lulav (palm frond), three hadassim (myrtle twigs) and two aravot (willow twigs).**

**On each day of the festival (except Shabbat), we take the Four Kinds, recite a blessing over them, bring them together and wave them in all six directions: right, left, forward, up, down and backward. The sages of the Midrash tell us that the Four Kinds represent the various personalities that comprise the community of Israel, whose intrinsic unity we emphasize on Sukkot.**

**Every day of Sukkot we say Hallel, a collection of psalms of praise (Psalms 113-118) as part of the morning prayer service. Every day aside for Shabbat, we recite Hallel while holding the Four Kinds, waving them in all directions at certain key points in the service, which are outlined in the siddur (prayerbook). Afterward, we circle the bimah (the podium on which the Torah is read) holding the Four Kinds, reciting alphabetically arranged prayers for Divine assistance known as Hoshanot. ❖**

### ***(continued from page 3)***

This is the unity of the sukkah—the unity embodied by the structure worthy of accommodating an entire people within its walls.

“The entire nation of Israel may, and ought to, dwell in a single sukkah.” For the sukkah represents a oneness so deep and all-embracing that all distinctions pale to insignificance before it.

“Sukkah is the only mitzvah into which a person enters with his muddy boots,” goes the chassidic saying, and this expresses the very essence of the sukkah. When a person enters a sukkah, its walls and roofing encompass him entirely, and equally encompass his entirety. His mind is no more and no less in the sukkah than his toes; his heart is simply another occupant of its space, as are his “muddy boots.” So when the entire nation of Israel dwells in a single sukkah, the unity expressed is one that transcends all differences and distinctions between them.

This is not the unity that is created by our love and compassion for each other. Nor is it the deeper unity that stems from the way in which our individual roles, talents and strengths complement and fulfill one another, forming the organs and limbs of a single, integrated body.

Rather, the sukkah brings to light the oneness

implicit in our very beings — the simple and absolute oneness of a people rooted in the utterly singular oneness of their Creator and Source.

### **Self and Selves**

This explains the different ways in which our sages interpret the Torah’s requirement of “for yourself” regarding the mitzvot of the Four Kinds and of the sukkah. The Jew taking the Four Kinds is uniting with his fellows in a manner which preserves—indeed, employs—his identity as an individual. Hence the Torah’s use of the word *lachem*, “for yourselves” (in the plural): in addressing the people of Israel as they relate to the Four Kinds, the Torah is speaking to many individuals, each with his or her own unique contribution to the communal whole. In this context, “yours” is something that is unique to your individual self; a borrowed or jointly owned object is not “yours.”

Regarding the making of a sukkah, however, the Torah addresses us in the singular *lecha* (“for yourself”). For the mitzvah of sukkah touches on the intrinsic unity of Israel, a unity in which we are all seamlessly one. Here “for yourself” is the singular self of Israel; as long as your use of a sukkah does not violate the integrity of this unity (as does the use of a stolen sukkah), the sukkah of your fellow is no less yours than your own. ❖

*Based on the teachings of the Lubavitcher Rebbe*

## First Two Days of Sukkot Haftorahs in a Nutshell

### Day One:

*Zachariah 14:1-21*

The prophet Zachariah prophesies about the world transformation that will occur in the end of days, when "the L-rd shall become King over all the earth; on that day shall the L-rd be one, and His name one."

But first he describes a great war that will center around Jerusalem immediately before the ultimate Redemption. G-d will gather the nations for war, and He will do battle with them, by visiting various diseases and ailments upon them. Zachariah then notes that those of the nations who will survive this cataclysmic war will be required to go to Jerusalem every year on the holiday of Sukkot to pay homage to G-d.

### Day Two:

*1 Kings 8:2-21*

Today's haftorah describes the dedication of Solomon's Temple, which occurred during the holiday of Sukkot. (The celebration of the completion of the Holy Temple began a few days earlier, on the 8th of Tishrei.)

The construction of the Holy Temple was completed. King Solomon assembled the leaders and elders of the tribes to Jerusalem, and amidst great fanfare the Levites transported the Ark from its temporary location in the City of David and installed it in the Holy of Holies chamber in the Holy Temple. Immediately, G-d's presence appeared in the Temple, in the form of a smoky cloud.

King Solomon then blessed G-d. He recalled the history of the sanctuary, how his father, King David, had wanted to build it—but was told by G-d that it would be his son who would accomplish this feat. "And the L-rd has established His word that He spoke, and I have risen up in the place of David my father, and sit on the throne of Israel, as the L-rd spoke, and have built a house for the name of the L-rd, the G-d of Israel. And I have set there a place for the ark, wherein (is) the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt." ❖

### HELP MAKE THE SUKKOT MINYAN IN PATERSON

Shemini Atzeret/Shabbat (10/10) 9:00a.m. Yizkor approx. 10:30a.m.

Address: Senior Towers of Paterson 510 E. 27th Street/12th Ave, Paterson.

Ventilation and safety precautions in place. Masks must be worn at all times.

The Sukkah has been supersized to help social distance the residents, made possible by the generous donation by Jason Gold and family.

For more info, e-mail: [JerrySchranz@gmail.com](mailto:JerrySchranz@gmail.com) / visit: [www.PatersonShul.org](http://www.PatersonShul.org)

## Good Shabbos and Chag Sahmayach to all!

שבת שלום גוט שבת!

