

CHABAD TIMES

Chabad Jewish Community Center

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October 6, 2006



SUKKOT

Candle lighting time:

First night Sukkot-6:07pm

Second night Sukkot- 7:06pm

Sukkot ends-7:04pm

These times are for

Burlington, Vermont

Simchat Torah

You are all welcome to come and join us for Simchat Torah dancing at 7:00pm- Saturday, October 14.

A peek at next week

MINYAN

Every day of *Chol Hamoed*:

Shachris: 8:30am

Mincha/Ma'ariv: 6:00pm

Letter from the Rabbi

Dear Community,

It was great seeing everyone on Rosh Hashanah and Yom Kippur. I am sure that our prayers were accepted. Now, we have a lot of work to do. Like the well known story: The previous Lubavitcher Rebbe asked his father the Rebbe Rashab, "What do we do now that Yom Kippur is over?" The Rashab answered, "Now, we have to start doing *teshuvah*." So, there is clearly a lot of work ahead of us.

Here, in our community, we are looking for help in our office for secretarial work and assistance on coordinating programs. Specifically, we have two programs we are working on:

- (1) Torah for Teens with Rabbi Raskin.
- (2) A six week course on basic Judaism, which will begin in November in an office building in Burlington.

More information about both of these programs will be posted.

We are now in the middle of preparing for the Holiday of Sukkot, Shmini Atzeret and Simchat Torah. In the prayer book it is written: *Z'man Simchateinu*- this is the season of our rejoicing. It should be a real joy for all of us!

Have a Good Yom Tov!

Sincerely,

Rabbi Raskin

Sukkot in a Nutshell

For forty years, as our ancestors **traversed** the Sinai Desert prior to their entry into the Holy Land, miraculous "**clouds of glory**" surrounded and hovered over them, shielding them from the dangers and discomforts of the desert. Ever since, we remember G-d's kindness and reaffirm our trust in His providence by dwelling in a **sukkah**--a hut of **temporary construction** with a roof covering of branches--for the duration of the Sukkot festival (Tishrei 15-21). For seven days and nights, we eat all our meals in the sukkah and otherwise regard it as our **home**.

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

Sukkot is also called **The Time of Our Joy**; indeed, a special joy pervades the festival. Nightly **Water-Drawing Celebrations**, reminiscent of the evening-to-dawn festivities held in the Holy Temple in preparation for the drawing of **water** for use in the festival service, fill the synagogues and streets with song, music and dance until the wee hours of the morning.

The seventh day of Sukkot is called **Hoshaana Rabbah** ("Great Salvation") and closes the period of Divine judgment **begun on Rosh Hashanah**. A special observance is the Aravah--a bundle of **willow branches** that are carried around the synagogue.

Halacha Corner

The "Four Kinds" (6 days)

"And you shall take for yourself on the first day," instructs the Torah in Leviticus "the splendid fruit of a tree, fronds of dates, the branch of the thick-leaved tree and aravot of the river." Torah SheBaal Peh (the oral tradition given to Moses at Sinai and handed through the generations, and later documented in the Mishnah and Talmud) identifies the four kinds as the etrog (citron), lulav (unopened palm branch), hadass (myrtle twig, of which three are taken) and aravah (willow, two twigs). The palm branch, three myrtle twigs and two willow twigs are bound together (with rings made from palm leaves).

Each day of Sukkot -- except Shabbat -- we take the lulav in hand, recite a blessing over it, take hold of the etrog, hold the "Four Kinds" together, and move them back and forth in all directions (right, left, forward, up, down and back). An additional blessing, *shehecheyanu*, is recited the first time that the Four Kinds are taken during the festival. We also hold the Four Kinds during the Hallel prayer (moving them as above in specified places in the text) and the Hoshanot prayers (during which we march around the reading table in the synagogue) which are included in the daily service each day of Sukkot.

Chol Hamoed

The seven days of the festival of Sukkot consist of two days of "Yom Tov", followed by five days of "Chol Hamoed" ("weekdays of the festival"; also called "the intermediate days"). In the Land of Israel, there is only one day of Yom Tov, followed by six days of Chol Hamoed.

On Yom Tov all creative work is forbidden as on Shabbat, except for the tasks involved in food preparation (e.g., lighting a fire from a pre-existing flame, cooking, carrying "from domain to domain"); on Chol Hamoed, work whose avoidance would result in "significant loss" is permitted.

Otherwise, all the mitzvot and customs of Sukkot apply: eating in the sukkah, taking the "four kinds", etc. The "Yaale V'yavo" prayer is included in all prayers and Grace After Meals. Hallel (partial), Hoshanot and Musaf are recited following the Shacharit (morning) prayers.

It is the Chabad custom not to put on tefillin during Chol Hamoed, as on Shabbat and the festivals.

Eat in Sukkah (7 days)

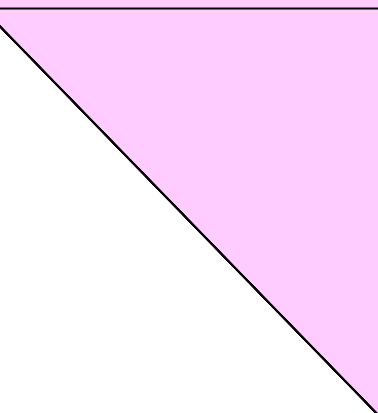
The festival of Sukkot, commemorating G-d's enveloping protection of the Children of Israel during their 40-year journey through the desert (1313-1273 BCE), is celebrated for seven days, beginning from the eve of Tishrei 15. During this time, we are commanded to "dwell" in a *sukkah* -- a hut of temporary construction, with a roof covering of raw, unfinished vegetable matter (branches, reeds, bamboo, etc.) -- signifying the temporality and fragility of human habitation and man-made shelter and our utter dependence upon G-d's protection and providence. "How [does one fulfill] the mitzvah of dwelling in the sukkah? One should eat, drink, and live in the sukkah, both day and night, as one lives in one's house on the other days of the year: for seven days a person should make his home his temporary dwelling, and his sukkah his permanent dwelling" (Code of Jewish Law, Orach Chaim 639:1).

"Water Drawing" Celebrations (7 nights)

When the Holy Temple stood in Jerusalem, one of the special Sukkot observances was to pour water on the Altar. The drawing of water for this purpose was preceded by all-night celebrations in the Temple courtyard; on the 15 steps leading to the azarah (inner courtyard) stood Levites while playing a variety of musical instruments, sages danced and juggled burning torches, and huge oil-burning lamps illuminated the entire city. The singing and dancing went on until daybreak, when a procession would make its way to the Shiloach Spring which flowed in a valley below the Temple to "draw water with joy." "One who did not see the joy of the water-drawing celebrations," declared the sages of the Talmud, "has not seen joy in his life."

While water was poured each day of the festival, the special celebrations were held only on Chol Hamoed since many of the elements of the celebration (e.g., the playing of musical instruments) are forbidden on Yom Tov.

Today, we commemorate these joyous celebrations by holding Simchat Beit HaShoeivah ("joy of the water drawing") events in the streets, with music and dancing. The Lubavitcher Rebbe initiated the custom of holding such celebrations on Shabbat and Yom Tov as well -- without musical instruments of course. The fact that we cannot celebrate as we did in the Temple, said the Rebbe, means that we are free to celebrate the joy of Sukkot with singing and dancing every day of the festival.



JUST JOKING:)

An American attorney had just finished a guest lecture at a Law School in Italy, when an Italian lawyer approached him.

The Italian lawyer asked, "Is it true, that a person can fall down on a sidewalk in your county and then sue the landowners for lots of money?"

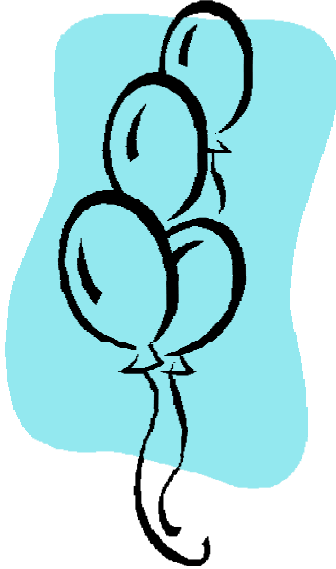
Told that it was true, the lawyer turned to his partner and started speaking rapidly in Italian.

When they stopped, the American attorney asked if they wanted to move to America to practice law.

"No, no," one replied. "We want to move to America to fall down on sidewalks."



CONGRATULATIONS



MAZAL TOV YOSEF GORDON
UPON YOUR B-DAY

Chabad Jewish Community Center

Rabbi Yitzchok & Zeesy Raskin
57 South Williams St.
Burlington, Vermont 05401

Phone: 802-658-5770
Fax: 802-658-2697
E-mail: chabad@chabadvt.com
www.chabadvt.com

Zalman & Chani Wilhelm
Chabad @ UVM
www.chabaduvm.org