

Class #7 Turn the Holidays on High with Chava

Week TWO of TISHREI

Tishrei 7

The Cycle of Forgiveness

Yom Kippur, which is only three days away, is called the "Day of Forgiveness" because this is the day when Moses, after pleading with G-d for 80 days to forgive the Israelites for the Sin of the Golden Calf, finally succeeded. On this day, G-d finally said to him: "I will forgive as you have asked."

On Yom Kippur we seek to connect to the energy of this awesome day and win forgiveness for ourselves as well. But we can hardly expect to be forgiven by G-d if we ourselves have not been willing to forgive others.

Forgiveness is not easy; it requires work. But, most importantly, it requires a connection to G-d, the Giver of Life (and now, as the mother flame draws close to the spark, is the ideal time to feel this connection).

The secret of being able to forgive others is to remember that G-d gave you life because you matter to Him—you have a vital and irreplaceable role to play in the perfection of His world. When you remember that, you can have the strength to rise above the pain others have caused you and forgive both them and yourself.

The word for "forgiveness" in Hebrew—*mechilah*—is related to the word *machol*

meaning "circle." Life is meant to be a circle encompassing all our experiences and relationships in one harmonious, seamless whole. When someone hurts us, the circle is broken. Forgiveness is the way we mend the fracture.

Forgiveness means not merely forgiving the person who hurt us, but forgiving ourselves, forgiving G-d, forgiving even life itself with all its bizarre and often cruel twists and turns.

When you forgive, the circle is again complete and you find yourself encompassed by the wholeness of G-d's creation of which you are an integral part. And then you can have the confidence that this Yom Kippur you will hear G-d saying to you: "I will forgive as you have asked."

Ask yourself: Whom have you hurt? Who has hurt you?

Exercise for the day:

Make a list of those whom you must forgive.

Make a list of those whom you must ask for forgiveness.

Begin.

Tishrei

“When Elazar ben Durdaya (a notorious sinner) found that all his appeals for assistance had been turned down, he said: ‘It all depends entirely on myself.’ He placed his head between his knees and wept until his soul departed from him. A voice from heaven then announced: ‘Rabbi Elazar ben Durdaya is destined for life in the world to come!’ Hearing this, Rabbi (Judah HaNassi) wept: ‘There are those who acquire their world in many years, and there are those who acquire their world in a single moment.’” (The Talmud)

Tishrei 7

Seventh of the Ten Days of *Teshuvah*. Only three days left to Yom Kippur.

According to the Ramak, this day corresponds to *chesed* (loving-kindness).

According to the Ari, this day corresponds to *tiferet* (beauty, harmony or compassion).

FL1 9/25/2020

Laws and Customs

“Yom Kippur does not atone for sins between one person and another, until one appeases his friend.”²

Therefore, before Yom Kippur you should do everything possible to apologize and ask forgiveness from anyone you may have hurt, even with words. If the person is not appeased, you must try a second and a third time, each time employing new methods to gain the intended forgiveness.

The one who was hurt must not be cruel and refuse to forgive, unless he feels that not forgiving immediately will help humble the callousness of the person who has hurt him, or he believes that by forgiving, he himself will be hurt in the process.³

Facts

“He made the letter *lamed* king over intimacy, and He bound a crown to it, and he combined one with another, and with them he formed *Libra* in the universe, *Tishrei* in the year, and the gall bladder (or liver) in the Soul, male and female” (*Sefer Yetzirah* 5:9). The *mazal* (sign) for this month is *moznayim* (Libra/scale), which symbolizes the Divine judgment that takes place in this month, beginning with Rosh Hashana.

The Birth of Hope

It took Moses only 40 days to receive the entire Torah from G-d on Mt. Sinai, but it took him double that time—80 days—to win forgiveness for the Jewish people after the sin of the Golden Calf.

But when Moses finally returned from the mountain on Yom Kippur, the new set of tablets that he brought with him was greater than the first. The second set was carved from the depths of pain and demonstrated hope after loss—the second set was indestructible.

This teaches us that it takes much more effort to rebuild a relationship after it has been broken than to build it in the first place. But when we succeed, the new structure is much stronger and it can never be broken again.

Yom Kippur, which is only two days away, is the holiest day of the year because it is the birthday of the single most important ingredient in life—hope. The hope that there is healing after loss; that there is rebirth after destruction; that we can always rebuild what was broken and make it stronger than ever before.

And Yom Kippur teaches us *how* we can achieve all of this—by connecting to G-d, to immortality.

This is the ultimate message that we have to share with the world as we become more and more aware that we live in a period of time when the ultimate battle between good and evil is being waged. Into this battle we can carry the message of Yom Kippur:

"Everything is possible. With persistence you can overcome any challenge and adversary. Put your faith and hope in G-d because good can and will prevail."

The Shabbat of the Ten Days of *Teshuvah* each year repeats this message in the words of the Torah portion read at that time:

"Be strong and brave. Do not be afraid or feel insecure before them (your enemies), because G-d is the One Who is going with you, and He will not fail you or forsake you." (Deuteronomy 31:6)

Ask yourself: Do you feel hopeful for yourself and for the world? Do you allow yourself to become resigned?

Exercise for the day:

Inspire someone who feels broken. Give him/her hope.

Meditate on the words of the Torah portion quoted above.

The Birth of Hope

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To Be Like Angels

Tonight we will begin a 25-hour fast of Yom Kippur. We don't do this in order to afflict ourselves, which is the purpose of the fast of *Tisha B'Av* when we mourn the destruction of the Temple—indeed Yom Kippur is not a day of mourning but a day of joy. We fast on Yom Kippur because on this day we want to transcend our physical limitations and be like angels,¹ and food and other physical concerns distract us from our spiritual selves.

Some people may complain that the hunger distracts them from concentrating on the prayers and rituals of the day. But this is precisely the Yom Kippur challenge—not to be overly focused on the physical.

Use the opportunity of not eating and not drinking to allow yourself to experience the food and drink that comes from deep within. Fasting will then become a very freeing experience.

Yom Kippur is one day in the year when you can access the deepest part of your soul. But this is only possible if you create the space for it. Your soul—every soul—has a still, soft voice² that emits a unique hum. This sound can only be heard if you lower the noise in your life that usually drowns out your inner voice.

On Yom Kippur, when the “source” is nearest to the “spark” of your soul, you want to remove as many material distractions as you can, so that your soul can sing freely and your “spark” can dance.

When you experience Yom Kippur this way—which does take effort, and that's why you need to prepare for it—then it will not be a day when you feel hungry, but a day when you feel angelic.

The same holds true for the other prohibitions of Yom Kippur—against bathing, anointing, marital relations, wearing leather, etc.—all of which are meant to detach us as much as possible from the physical realm so that we can be free to experience the spiritual one.

Instead of indulging in physical pleasures, we spend the day in the cocoon of a synagogue where we are cut off from the outside world. We spend the day in prayer—our whole intention being to transcend the physical world, our material home, and to travel inward toward our purest spiritual selves—toward our true home in G-d.

Tishrei



"All who eat and drink on the ninth are considered to have fasted on the ninth and the tenth." (Talmud, *Yoma* 81b)

"On Yom Kippur we experience the mystery of the 'internal (spiritual) meal.' On Erev Yom Kippur we experience an 'external (physical) meal.' The meal we eat on Erev Yom Kippur allows us to then experience the 'internal' meal of Yom Kippur." (The Ari)³

"Erev Yom Kippur thus has the power to infuse our material life with the profound intimate spirituality of Yom Kippur."⁴

Tishrei 9

Ninth of the Ten Days of *Teshuvah*. This is the last day before Yom Kippur.

According to the Ramak, this day corresponds to *chochmah* (wisdom).

According to the Ari, this day corresponds to *hod* (humility or splendor).

SUN. 9/27/2020

Laws and Customs

Kapparot (Expiations)

We awake at dawn—when a "thread of Divine kindness prevails in the world."⁵ Each member of the family takes a *kapparab*—a white rooster for each male, a hen for each female. (A pregnant woman takes three fowls, a hen for herself, and a rooster and hen for the unknown gender of the child.) The *B'nei Adam* prayer is recited three times. After each time, the fowl is waved over the head. A *shochet* then performs the *shechita* (the Torah ritual of elevating the animal)—in order to subdue and sweeten the supernal severities.⁶ This is called *kapparab*, similar to the Yom Kippur "scape-goat" (Leviticus 16:5-22). If this cannot be done at dawn of Erev Yom Kippur, the custom is performed in

the preceding days. Some perform the custom with money.

Eat more on this day, as if eating both for Erev Yom Kippur as well as for Yom Kippur.

Request from a parent or friend *lekach*—a sweet piece of honey cake, for a sweet year.

Immerse in a *mikveh* (ritual pool), symbol of rebirth and renewal achieved through *teshuvah*. Some have the custom to immerse three times during the day.

Increase in giving to charity, which helps repeal negative forces.

Ask each other for forgiveness: Sins committed against another person cannot be atoned for—even on Yom

Kippur—until one has first sought forgiveness from the person he/she has wronged. Thus it is customary to visit (or at least call) friends, family, associates and any person whom one may have somehow wronged or spoken ill of in the past year and ask forgiveness. (see *Tishrei* 7)

Malkot—symbolic lashes, while reciting the thirteen words (like the 13 Attributes of Divine Compassion) of *V'Hu Rachum* (Psalms 78:38) three times, for a total of thirty-nine words (13x3=39), corresponding to thirty-nine lashes.

Mincha service—in which we add, at the end of the *Amidah* prayer, the special *Vidui* (confession) prayer. See Prayer Section.

Breaking the Ties that Bind

Before darkness falls, marking the official beginning of the 10th day of *Tishrei* which is Yom Kippur, in every synagogue in the world a haunting melody is sung—*Kol Nidrei*.

Kol Nidrei means "All Vows" and its classic text, repeated three times, each time louder, is a renunciation of all oaths and vows.

It seems strange to begin the holiest day of the year—the day which we spend asking G-d to forgive us for all transgressions—by breaking former promises.

But *Kol Nidrei* is not that.¹ *Kol Nidrei* is the process through which we enter the holiest day of the year.

A *neder* is not just the vow or promise that you vocalize to another person, it is a word that denotes all commitments, attachments and ties that bind you.

By renouncing "all vows" you are declaring your commitment to break the bonds that keep you from traveling on the journey within, that keep you from opening yourself to the Yom Kippur experience.

Obviously, this does not mean forsaking healthy commitments and responsibilities—it means forsaking those attachments that limit you, that entangle and entrap you.

That is the essential focus of *Kol Nidrei*. It is a perfect prayer with which to begin Yom Kippur because unless you free yourself from such traps you cannot travel inward; with a ball and chain attached to you, you are not going to be able to get anywhere.

Kol Nidrei is repeated three times to relate to vows in speech, vows in deed, and vows in thought:

All vows and self-imposed prohibitions ... we regret having made them, may they all be permitted, forgiven, eradicated and nullified, and may they not be valid or exist any longer. Our vows shall no longer be vows, and our prohibitions shall no longer be prohibited, and our oaths are no longer oaths.

(This and all other Yom Kippur prayers are explained in detail in the Prayer Section.)

Erev Yom Kippur

“Light is sown for the righteous and for the upright in heart—joy.” (Psalms 97:11)

“Pardon us, forgive us, grant us atonement—for we are Your people and You are our G-d; we are Your children and You are our Father; ... we are Your congregation and You are our portion; we are Your inheritance and You are our lot; we are Your flock and You are our Shepherd; we are Your vineyard and You are our Watchman; we are Your handiwork and You are our Creator; we are Your beloved ones and You are our Beloved; we are Your treasure and You are our G-d” (Yom Kippur prayer)

Tishrei 9

Erev Yom Kippur

SUN. 9/27/2020

Laws and Customs

Before going to the synagogue, eat a festive meal (*seudah hamfseket*).

Light a *yahrzeit* candle for the departed souls.

Light the candles for the holiday, and say: “Blessed are You, O G-d, King of the Universe, who has sanctified us with Your commandments and commanded us to light the flame of the Day of Atonement.” (If Yom Kippur falls on Shabbat say, “to light the flame of Shabbat and the flame of the Day of Atonement.”) Then say the *Shebecheyanu* blessing: “Blessed are You, O G-d, King of the Universe, Who has kept us alive and sustained us and brought us to this season.”

Begin a 25-hour fast—no eating or drinking until sundown the next day. Some have a custom of fasting 26 hours, as 26 is the *gematria* (numerical value) of the essential four-letter name of G-d, the Tetragrammaton.

Bless your children before the evening *Kol Nidrei* service.²

Dress in white.³ Married men wear a white robe called a *kittel* for the entire Yom Kippur as they do under the *chuppa*. In the first year of marriage, the *kittel* is not worn on Yom Kippur since it was worn at the *chuppa*.

The *tallit* (prayer shawl) is worn during the evening service (unlike all year round).

The Day of Oneness

The preparation work in advance of Yom Kippur is a journey inward which culminates in the fifth and final prayer of the Yom Kippur service—*Neilah* (the “Locking of the Gates”).

Every day we have three prayers—*Maariv* (the evening prayer), *Shacharit* (the morning prayer), *Mincha* (the afternoon prayer). On Shabbat and every other Jewish holiday we have a fourth—*Musaf* (the additional prayer). But only on Yom Kippur is there a fifth—*Neilah*.

This is because *Neilah* corresponds to the fifth and highest dimension of the soul—the Holy of Holies of the soul—which we access only on this one day at this one time.

The five dimensions of the soul are:

Yechidah	“Oneness”	Essence
Chayah	“Life”	Transcendental life
Neshamah	“Soul”	Intellectual life
Ruach	“Breath”	Emotional life
Nefesh	“Spirit”	Biological life

All days of the year we’re able to access the three dimensions of our soul; on Shabbat we access the fourth, *chayah*, but only on Yom Kippur can we access the fifth, *yeichidah*—oneness with G-d.

This is because during *Neilah*, before the gates are locked, everything is open and we are able to reach even *yeichidah* which is the most intimate, vulnerable, gentle part of the soul of the human being, unshielded by the defenses of the other levels. We reach it at the precise moment when *Neilah* is said, and when, at its conclusion, we declare: *Shema Israel* ... “Hear O Israel, G-d is our L-rd, G-d is One.”

The Shaloh, the great medieval 16th-century sage writes that “there is no higher experience for the Jew—as when he acknowledges the oneness of G-d and his readiness to give his entire life to G-d.” This is the moment when the spark and the flame come closest all year round. This is the most powerful moment of the year. This is the moment that you are the closest that you can come to the essence of everything, to G-d.

(This and all other Yom Kippur prayers are explained in detail in the Prayer Section.)

Yom Kippur

"Once a year...once a year he will make atonement for you, for all generations." (Exodus 30:10)



"This shall be an eternal law for you. Each year on the tenth day of the seventh month you must fast and do no work... For on this day, you shall have all your sins atoned, so that you will be cleansed. Before G-d you will be cleansed of all your sins. It is a Sabbath of Sabbaths to you, and a day upon which you must fast. This is a law for all time." (Leviticus 16:29-31)

"The needs of your people are numerous and their knowledge is scant; they are unable to express their needs and desires. We beseech you to consider our thoughts, even before we call out." (Yom Kippur Neilah prayer)

Tishrei 10

Yom Kippur Holy of Holies

According to the Ramak, this day corresponds to *keter* (crown).

According to the Ari, this day corresponds to *yesod* (foundation) and to *malchut* (kingship or nobility).

MON. 9/28/2020

Laws and Customs

Five prohibitions (*inuiim*): Eating and drinking. Washing. Anointing. Wearing leather shoes. Marital relations.

A complete day of prayer and atonement: **Five prayers (for detailed explanations, see Prayer Section).** Remember, if you are unable to follow all the prayers, don't feel guilty or forlorn. We are told that it is "better to say a few prayers for forgiveness slowly than to say many hurriedly." (*Shulchan Aruch HaRav, Laws of Yom HaKippurim* 600:2.)

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After the evening prayer, make a blessing on the New Moon.

Wash hands after the fast—as we leave the sanctity of Yom Kippur and enter the mundane world, we wash our hands to protect from the effects of the mundane.¹

Return home and break the fast in a festive meal. *Motzo'ei* Yom Kippur is celebrated as a holiday.

It is customary to begin building one's sukkah (or at least to discuss the laws of sukkah) on the night following Yom Kippur.

The evening following Yom Kippur corresponds to the tip above the letter *yud*, the first letter of G-d's Name, which is a brilliant light.²

From Awe to Joy

Today begins four days of transition between the "Days of Awe" (Rosh Hashana and Yom Kippur) and "Days of Joy" (Sukkot, Shemini Atzeret, Simchat Torah).

The first half of the month of *Tishrei*—which, as the first month of the Hebrew calendar, functions like a cosmic nervous system controlling the rest of the year—mandates that we allow ourselves to experience G-d as so much greater than we are: our King, our Judge, the one and only Absolute Authority over our lives.

Why is that not enough?

Because what is missing in that experience is the element of closeness, of love, and most importantly, of integration.¹

To use an example from nature, when we stand in awe of an ocean in a thunderstorm, we may feel inspired and uplifted, but we are most likely relating to that awesome sight from a distance. To plunge in and immerse in the water, we cannot stand there awe-struck, afraid of the might of the ocean.

So too in our relationship with G-d. For this reason, *Tishrei* gives us these Days of Joy.

The Days of Awe represent the yearning for something greater. They peak on Yom Kippur, a day which is totally beyond us—a 25-hour period when we don't eat, when we barely sleep, and when we confine ourselves to the synagogue praying. In doing so, we try to free ourselves from the material life that keeps us from being uplifted.

But then comes the second half of the month—the time to integrate what we just experienced—the time to celebrate.

Why are we celebrating? Because we came into the palace of the King, and passed His judgment. Now we have left the palace, and we are ready to begin to dance in the streets.

Ask yourself: Are you ready to start celebrating? Do you feel joy emerging following your experiences of the High Holidays?

Exercise for the day:

If you can answer yes, make a list of what you need to get ready for the celebration. If you cannot answer yes, describe why.

Find a parallel in your personal life of love that has/needs these two elements: respect (awe) and closeness (joy).

Tishrei



Said Rabbi Yosef Yitzchak: "After Yom Kippur I went into my father and asked him: 'What now? (What is one to do now once Yom Kippur is over?)' He answered me: 'Now, one has to just begin doing *teshuvah!*'"²

Tishrei 11

G-d's Name

The first day following Yom Kippur corresponds to the letter *yud*, the first letter of G-d's name, reflecting on the initial spark (*chochmah*, "wisdom"), reborn after Yom Kippur.³

TUES. 9/29/2020

Events

2448 (1313 BCE)—Moses begins the process of building the Sanctuary in the wilderness. After Moses had secured G-d's complete forgiveness, he was commanded to build the Sanctuary (which demonstrated that the Jews were forgiven for their sin of the Golden Calf).⁴ The following day the process begins. We recreate this today by building a sukkah following Yom Kippur.

Facts

According to an old tradition mentioned in the writings of the Baal Shem Tov, the day after Yom Kippur is referred to as "G-d's Name."⁵ (The Baal Shem Tov explains that each of the various Divine names describes G-d's involvement in a specific "world" or realm of reality, but the designation "G-d's Name," without reference to any particular name, connotes a Divine effluence that transcends all realms and particulars.) On Yom Kippur, we access and reveal the very essence of our soul, which is one with the very essence of G-d; thus the day after Yom Kippur carries the designation "G-d's Name."

Each of the four days between Yom Kippur and Sukkot correspond to one of the four letters in the essential Name of G-d known as the Tetragrammaton:⁶

day one: yud

day two: hei

day three: vav

day four: hei

Building a Sukkah

An essential component of preparation for the joy of Sukkot is the building of a sukkah—a hut with a roof of palm fronds, branches, reeds or bamboo—in which we are commanded to dwell during Sukkot week. Some people have the custom to begin building their sukkah on the night immediately following Yom Kippur; others build it between the 11th and 14th of Tishrei.

What is the significance of this *mitzvah*? While it might be nice to get together in this quaint setting with family and friends, have a party, camp out (if it isn't pouring), etc.—is there really any personal relevance to us today in this strange *mitzvah*?

The story of the 18th-century Chassidic Master, the Maggid of Mezritch, gives one answer to this question.

A wealthy man came to visit the great sage and was shocked to find him living in a sparsely furnished shack on the outskirts of town. Dismayed, he offered to personally provide the Maggid with quarters befitting his stature.

In reply, the Maggid asked the wealthy man to describe his home—which, of course, was a mansion—and then to describe his accommodations while traveling. When he finished, the

Maggid said, "I see that your accommodations while traveling on business are much more modest than the place you call home. It's the same with me. Someday, you'll come to my true home and you will see how completely different it is."

The sukkah reminds us that we are just travelers in this material world. Our true home is not here. Our dwelling places, as beautiful as they may be, are not our true home, which is much more grand and beautiful than anything that money could buy or that we could even imagine.

Ask yourself: Do you relate to your house as your real home? How often are you reminded that this is not your true home?

Exercise for the day:

If you have not already done so, investigate the possibility of building a sukkah this year or at least arranging to eat in one during Sukkot.

Tishrei

“The four days between Yom Kippur and Sukkot is a time when the Jewish people are preoccupied with *mitzvot* ... this one is occupied with (building) his sukkah, this one is occupied with (acquiring) his *lulav*... (they thus continue to carry the purity of Yom Kippur). (The Midrash)”

Tishrei 12

Today corresponds to the *hei* of G-d's Name which is represented by *binah* (“understanding”) i.e., developing and expanding the initial spark of *chochmah* into a full concept. On this day we begin to develop the power generated by Yom Kippur.

WED. 9/30/2020

Events

5536 (1776)—*Yahrzeit* of Rabbi Abraham “The Angel” (1740-1776), the son of Rabbi DovBer of Mezeritch and study partner of Rabbi Schneur Zalman of Liadi. Known as “Rabbi Abraham the Angel” for his saintliness and asceticism.

Laws and Customs

Build a sukkah during these days preceding the holiday of Sukkot. A sukkah is a hut of temporary construction, with a roof-covering of 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. The sukkah is symbolic of the “Clouds of Glory” that surrounded and protected the Jewish people after they left Egypt.²

Acquiring the "Four Kinds"

The second most important component of preparation for the joy of Sukkot is the acquisition of the "four kinds"—three myrtle branches (*hadassim*), two willow twigs (*aravot*), one palm frond (*lulav*) and one citron (*etrog*)—which we bind together and then wave in six directions every day during the week of Sukkot (except on Shabbat).

The "four kinds," says the *Midrash*, correspond to four types of people:

~The citron, which has both a delicious taste and a delightful aroma, represents the individual who both learns and achieves.

~The palm frond produces fruit that has a taste but no aroma; this is the portrait of the scholar who shuns the world of action.

~The myrtle, which is fragrant but tasteless, is the activist whose profusion of good deeds overshadows his scholarship.

~The willow, which is tasteless and scentless, represents the person who neither learns nor achieves, actualizing neither his intellectual potential nor his capacity to improve the world.

On Sukkot, these "four kinds" are "all bound together in one bundle," each an integral part of the community of G-d. They are all indis-

pensable, each contributing to the others.¹

King Solomon, who was mystified by the meaning of the "four kinds," observed that the citron was a "tormented fruit." It remained on the tree all year round being subjected to all kinds of climatic conditions. But so too in life do we find that the greatest people are beset by travail and challenge, that the most balanced personalities are forged by the constant need to adapt to new climates and environments.

And the willow, which does not openly exhibit any positive qualities, nevertheless grows in clumps by the river. In the same way, some people might not display any positive traits, but their roots are imbedded in the banks of their ancestral river and nourished by the waters of their heritage. Observed alone they may not yet express their virtues, but when gathered in a community, their souls shine.²

Ask yourself: Which one of the "four kinds" are you? Do you recognize the virtue in others unlike yourself?

Exercise for the day:

Purchase the "four kinds" or make arrangements to borrow them in order to wave them during Sukkot.

Tishrei

"Three things are wondrous to me, and four I do not know."
(Proverbs 30:18)



"Despite all the wisdom granted to Solomon... he was mystified by the 'four kinds.' As it is written: 'Three things are wondrous to me'—these are the Passover offering, *matzah* and *maror* (eaten at the Passover *seder*); 'and four I do not know'—these are the 'four kinds' (taken on Sukkot].
(The Midrash)"

Tishrei 13

Today corresponds to the *vav* of G-d's Name. The *vav*, shaped like a straight vertical line, transmits the Yom Kippur energy. This is the level of the emotions (*ze'ir Anpin*), which transmits the concept conceived in the *yud* and developed in the *hei*.

THURS. 10/1/2020

Events

5596 (1837)—*Yahrzeit* of Rabbi Akiva Eiger (1761-1837), outstanding Talmudist and Halachic authority.

5643 (1882)—*Yahrzeit* of Rabbi Shmuel Schneersohn (1834-1882), the fourth Chabad Rebbe, known as "Maharash."

Facts

The days between Yom Kippur and Sukkot are days of joy, because in the time of King Solomon, the First Temple was dedicated in these days.⁴