

"Fine," the traveller acquiesced.

The following day, Rabbi Levi Yitzchak invited the traveller, along with other Jews of Berditchev, for the festive meal in his *sukkah*. Rabbi Levi Yitzchak then turned to the traveller and remarked:

"Now I once again assure you that you will indeed have a part of my reward in the World to Come. When I first made the promise to you, you did not deserve it. Now that you were willing to give it up in order to do a mitzvah, you are indeed deserving of that lofty reward."

Live & Laugh

Two Texans are sitting on a plane from Dallas and an old Jewish man is sitting between them. The first Texan says, "My name is Roger. I own 250,000 acres. I have 1,000 head of cattle and they call my place The Jolly Roger."

The second Texan says, "My name is John. I own 350,000 acres. I have 5,000 head of cattle and they call my place Big John's."

They both look down at the little old Jewish man who says, "My name is Irving and I own only 300 acres."

Roger looks down at him and says, "300 Acres? What do you raise?" "Nothing," says Irving. "Well then, what do you call it?" asked John. "Downtown Dallas."

Bob had this problem of getting up late in the morning and was always late for work. After a few weeks of this, his boss was mad and threatened to fire him if he didn't do something about it.

So Bob went to his doctor, who gave him a pill and told him to take it before he went to bed. He got a great night's sleep and actually beat the alarm in the morning. After a leisurely breakfast, he cheerfully drove to work.

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"Boss," he said, "The pill my doctor subscribed me actually worked!"

"That's all fine," said the boss, "But where were you yesterday?"

Calendar

Monday 24 Sep - 1st DAY SUKKOT

- ◆ Shacharis: 8:30 am; Shtibl: 8:45 am
- ◆ Hallel: ±9:15 am
- ◆ Lulav & Esrog
- ◆ Mincha: 5:40 pm
- ◆ Candlelighting: not before 6: 36 pm from a pre-lit flame (Blessings for Yom Tov & Shehecheyanu)
- ◆ Yom Tov tonight
- ◆ Eat in Sukkah

Tuesday 25 Sep - 2nd DAY SUKKOT

- ◆ Shacharis: 8:30 am; Shtibl: 8:45 am
- ◆ Hallel: ±9:15 am
- ◆ Lulav & Esrog
- ◆ Mincha: 5:50 pm
- ◆ Yom Tov ends: 6:36 pm

Simchas Torah
Ladies Programme
 Join Sydenham's Rebbetzins for Breakfast & Inspiration

Rebbetzin Rochel Goldman
 Men, Women & the Messianic Era

Rebbetzin Estee Stern
 Another Holiday?
 Let's Focus on the Finale

Tuesday 2 October 10:15am
 Sydenham Shul Community Centre
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24 & 25 Sep 2018 Succos 15 & 16 Tishrei 5779

It Takes All Kinds By Rabbi Yanki Tauber

"It takes all kinds." That, essentially is the message of the mitzvah of the "Four Kinds" — the *etrog* (citron), *lulav* (palm frond), *hadas* (myrtle) and *aravah* (willow) - over which we recite a blessing on the festival of Sukkot. In the words of the Midrash:

The etrog has both a taste and an aroma; so, too, do the people of Israel include individuals who have both Torah learning and good deeds.... The date (the fruit of the lulav) has a taste but does not have an aroma; so, too, do the people of Israel include individuals who have Torah but do not have good deeds.... The hadas has an aroma but not a taste; so, too, do the people of Israel include individuals who have good deeds but do not have Torah.... The aravah has no taste and no aroma; so, too, do the people of Israel include individuals who do not have Torah and do not have good deeds.... Says G-d: "Let them all bond together in one bundle and atone for each other."

The Lubavitcher Rebbe points out that the Midrash is not just saying that "all are part of the Jewish people" or "all are precious in the eyes of G-d" or even that "all are necessary"; it says that they "all atone for each other." This implies that each of the Four Kinds possesses something that the other three do not, and thus "atones" and compensates for that quality's absence in the other three.

In other words, it's not just that it takes all kinds to make a people — it also takes all

kinds to make a person. And Sukkot is the time when we bond with each other so that the other's qualities should rub off on ourselves.

The *etrog* says: "I am perfect. I balance learning and doing in flawless equilibrium. In my life, knowledge and action do not overwhelm or displace one the other, but rather fulfil and complement each other." This is something we all need to say, at least once in a while. We all need to know that we possess the potential for such harmonious perfection, and that we each have those moments in our lives when we attain it.

The *lulav* says: "I am utterly devoted to the pursuit of wisdom, awareness and self-knowledge. Doing is also important, but my first priority is to know G-d and (thereby) my truest self, even if this means withdrawing from involvement with the world." This is something we all need to say, at least once in a while. We all need to know that there is the potential for such consummate knowledge in us, and that we each have those moments in our lives when we attain it.

The *hadas* says: "What our world needs is action. Knowledge of G-d and self-awareness are worthy goals, but I have a job to do. I need to build a better world — enlightenment may have to wait." This is something we all need to say, at least once in a while. We all need to know that our mission in life is to "make the physical world a home for G-d", and that there are times when the need for action takes prece-

dence over everything else.

The *aravah* says: "I have nothing. I am nothing." This is something we all need to say, at least once in a while.

A Sukkah to Survive

By Rabbi Ari Shishler

Ever since the Jews left Egypt some 3,300 years ago, we've been wandering the globe. Be it due to pogroms, expulsions, or an innate itch for change, we've crisscrossed the globe numerous times throughout history.

This may explain why we resonate with the *sukkah*--a temporary home that can be set up quickly just about anywhere. In a sense, the sukkah represents the Jewish home; it's not rooted in one place, requires little to build and can be constructed from readily-accessible materials.

But, I suspect there's more to the sukkah's message. After all, the Torah expects us to make it our home for a full week, right at the start of the Jewish year. What we do in the first days of the year impacts how the rest of the year will progress, and the sukkah is no exception.

To build a kosher sukkah, you need to have two primary elements:

1. Walls that are stable.
2. A roof that is not.

If your sukkah walls flap in the wind, your sukkah may not be kosher. And a sukkah's roof that is impermeable is also a no-no: if the rain can't make its way in, the sukkah is no good.

Regardless of where in the world we Jews have made our home, we always built on these two principles.

Our walls are solid. What people do in society is their business, but inside our homes

we preserve an environment of our own. Our Jewish identity remains pristine, safely preserved inside the sturdy walls that define us, regardless of where we are.

And, no matter how tough our situation might be, we keep an eye out for the Heavens. There is no ceiling to our potential, to the possibility of change and improvement. At all times, we remain aware of the gaps above us that allow us to dream, transcend the here and now, and succeed.

Happy Sukkot!

Boxed in a Mitzvah

By Rabbi Simcha Levenberg

America is the land of the boxes. We eat and sleep in a box. We drive our uber-boxy SUV to work in a boxy cubicle. If we are lucky, we work in a corner box where an oversized LCD box stares us down every day. After work, we return to our home-box and watch our oversized Plasma box. If we need something, we hop over to our nearby box-store.

Huey Lewis said it best, "It's hip to be square."

G-d is keyed into our trendy lifestyles. In an effort to provide mitzvahs that accommodate our modern angular leanings he provided the mitzvah of *sukkot*. G-d has a modern approach to mitzvahs, and he wants us to help build it!

If G-d said, "Hey, I got this Geo-Dome for you guys" do you think the Jewish People would have responded favourably? G-d knows his audience. From a historic view, the *sukkah* represents the Clouds of Glory that protected the Jewish People in the desert long ago. But, can we understand this mitzvah against the cover of a Crate and Barrel catalogue?

I think the message of the *sukkah* is about thinking outside the box but still using a tractor. The box is a great shape, but we need to think bigger. G-d stretches us with his mitzvahs to help us become more malleable. We are too set up in our little boxes to make a quick break into the infinite. Only with baby steps can we begin the journey away

from our claustrophobic right angles. Our first step is to make another box, but build this one for G-d. It is a small humble box, where we fight bees by day and frost by night, but we shall overcome. The box that we build is the opening movement towards embracing the sacred geometry of G-d's Infinity within the context of our square lives.

The Stranger Who Wanted to Go To Heaven

By Asharon Baltazar

The *etrog* shortage that hit Berditchev troubled its famed rabbi, Rabbi Levi Yitzchak, giving him no rest. Determined to celebrate Sukkot with an *etrog*, Rabbi Levi Yitzchak instructed his messengers to fan out and search the roads for any traveller who might be carrying the coveted yellow fruit.

One of the messengers approached a traveller and asked him whether he was carrying an *etrog*. The man said yes. However, the traveller explained to the messenger that he needed to continue onward to his destination. He did not relent even when the messenger pleaded with him to spend Sukkot in Berditchev to allow Rabbi Levi Yitzchak and his community to fulfil one of the holiday's vital mitzvahs. After all, the traveller said, he was just returning from a lengthy journey and had plans to be home by the holiday, and he did not desire to spend it in Berditchev.

Meanwhile, word of the traveller's *etrog* quickly reached Rabbi Levi Yitzchak. Not waiting for the *etrog* to arrive at his doorstep, the rabbi quickly made his way to the traveller. Rabbi Levi Yitzchak began to lay his community's predicament before the traveller, but the latter refused to hear of it until Rabbi Levi Yitzchak offered the stranger a portion of his own reward in the World to Come.

Hearing this, the traveller agreed. He arrived at a local inn in Berditchev, intending to stay there for Sukkot. The townspeople

of Berditchev, triumphant about the *etrog*, were ecstatic.

Sent by Rabbi Levi Yitzchak, a messenger hastily crossed the town to inform the innkeeper of the rabbi's instructions: the man with the *etrog* was not to be given entry to the inn's *sukkah*. The same instructions were disseminated throughout the town: all householders were to refuse the man with the *etrog* entry into their *sukkahs*.

The traveller, oblivious to this instruction, returned from the synagogue and appeared at the entrance of the inn's *sukkah*, ready to chant Kiddush and settle down for the festive meal. But the innkeeper, as per Rabbi Levi Yitzchak's request, barred the traveller from even setting foot inside the hut. The traveller began to shout at the innkeeper, who stood his ground, ignoring the man's protests. Realizing that his screaming was useless, the traveller hopped over to the neighbour and asked him if he could celebrate the holiday night inside his *sukkah*. To the traveller's bewilderment, the neighbour said no. And when he continued to walk about the town looking for a place to make Kiddush, the answer was always no. The traveller had a growing suspicion that some sort of concerted effort was afoot. How could everyone refuse him use of their *sukkah*?

And so the traveller decided to ask some of the residents, pestering them until they revealed the instruction from Rabbi Levi Yitzchak. Armed with this information, the traveller ran to Rabbi Levi Yitzchak, forcibly voicing his thoughts: "Is this how you repay me?"

But Rabbi Levi Yitzchak interjected, saying, "Here's the deal. If you disregard my earlier promise of sharing my portion of the World to Come with you, I will allow you to enter my *sukkah*."

The traveller stood rooted to his spot, a battle waging inside of him. But in the end, the choice was obvious. As much as he wanted to delight in the rewards of the World to Come, his desire to observe the significant mitzvah of sitting inside the *sukkah* was more important.

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