

# The Shul

at the Lubavitch Center  
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[www.chabadshul.org](http://www.chabadshul.org)



September 18, 2021

Ha'azinu – Sukkot

12 Tishrei, 5782

## Shake Up, Shake Down

Almost daily we read or hear about earth-shaking events happening all over the world. Typhoons, hurricanes or the next expected shake-up in the world economy. One can always read about major restructuring shake-ups in this or that business. And every now and then one reads of shake-downs where people have lost their life-savings to unscrupulous business practices. And what are we Jews doing about all this?

We're shaking! Right, left, front, up, down, back. For six of the seven days of the Sukkot holiday we'll be shaking the lulav and etrog in the four compass directions and toward the heavens and the earth.

The lulav (palm), etrog (citron), hadas (myrtle), and aravot (willows) are joined together, and a blessing is made over them. Then they are shaken. This occurs during all the days of Sukkot, except Shabbat.

According to the Midrash these plants are symbolic of the different types of Jews who make up our nation. The etrog has an appealing taste and beautiful scent and is likened to a Jew who has a solid Jewish education and performs many mitzvot (commandments). The dates which grow from the lulav/palm have a taste but no aroma; they are like our brethren who have a solid Jewish education but don't necessarily excel in their performance of mitzvot.

The myrtle has a scent but no fruit; this is like Jews who are constantly doing mitzvot and good deeds, but lack Jewish knowledge.

Lastly, the willow has neither scent nor taste; it represents those of us who neither immerse ourselves in Jewish studies nor occupy ourselves constantly with mitzvot.

What message do we Jews give the world - even during these shaky political times - by reciting the blessing over the lulav and etrog and then shaking it and the myrtle and willow in all six directions?

We say, "We Jews are united. We are one. We are bound to one another like the lulav, myrtle and willow are bound to each other.

"Each and every Jew is important and essential regardless of affiliation, knowledge, or observance, just as each of the four plants is an intrinsic part of the mitzva, without which the blessing cannot be recited."

When all Jews participate in the mitzva of lulav, we make a further statement to the world, one which could literally shake the world to its very foundations. For the Talmud tells us that the reward for blessing the lulav and etrog on the first day of Sukkot is the name of Moshiach.

So shake the lulav starting on the first day of Sukkot, Monday, September 21. But don't just shake it once. Each day is a new mitzva. If you miss the first day, shake it the next day, or any other day except Shabbat. If you don't have one, call your local Chabad-Lubavitch center and they'll be happy to help you out.

*(from <http://www.lchaimweekly.org/>)*

## Safely Carried on the Wings of Eagles

Twice the Torah records songs composed by Moshe describing the relationship between the People of Israel and the Master of the Universe. The first is the joyous Song at the Sea (Shemos/Exodus 15:1-19). This euphoric song of thanksgiving of the Jewish nation upon their salvation from the clutches of death at the hands of the Egyptians was sung moments after the Egyptians drowned as the water of the Sea of Reeds returned to their natural state after having been miraculously split. The second comprises the majority of this week's Torah portion, but is a somber prophecy of the future of the Jewish people. Like much of the Book of Devarim/Deuteronomy, Moshe once again warns the Children of Israel, on this last day of his life, that, despite their unique relationship with G-d and all that He has done for their well being throughout their sojourn in the desert, their economic success in the Land of Israel will lead to their straying from the way of G-d, leading to idolatrous practices. The Divine response will be G-d's "withdrawal" of His presence from the Land, which will allow conquerors to enter and exile the Jews. But, in due time, the People of Israel will return to G-d's way and be restored to their glory while their enemies are punished.

*(continued on the other side)*

In understanding G-d's relationship with Israel, Moshe's alludes to an eagle and its young. "Like an eagle arousing its nest hovering over its young; he spreads his wings, he takes it, he carries it on his wings." (32:11) What is it about eagles that they carry their young on their wings? Rashi (R' Shlomo Yitzchaki, 1040-1105, the commentator par excellence, whose commentary is considered basic to the understanding of the text) elucidates that other birds carry their young from place to place in their talons because they fear the eagle which soars over them, but the eagle fears nothing but the arrow, so it carries its young on its wing to protect them from attack from below. As the Jews approached Mount Sinai, G-d reminded them (Shemos 19:4) that they were carried from Egypt on the wings of eagles, and Rashi elucidates this refers to the moments before the splitting of the Sea when the Egyptians caught up to the Jews and G-d placed a Cloud of Glory between the two nations to absorb the arrows and stones hurled by the Egyptians. The Jewish people are eternally the young of the most powerful, highest soaring Being in the heavens who "personally" protects us while delivering us to accept His service.

But how do the young get on the back of the eagle? Other birds are picked up by the talons in which they are held during flight ... but what about the eaglets? Explains Rabbi Matisyahu Salomon, Mashgiach Ruchni/Spiritual Mentor of Beth Medrash Govoha, the Yeshiva of Lakewood, NJ, that to be assured of the safe journey provided by the powerful parent, they have to jump on. They have to make the move that puts them into the position of safety. So, too, we have to "jump on", making the commitment to cling to our Father and His Torah while He shields us from danger.

We recently discussed the wisdom of our Sages in coordinating the calendar with the weekly Torah portions. The festival of Sukkos (Sukkot/The Feast of the Tabernacle) is a multifaceted celebration with many observances, the holiday's name is drawn from the Succah booths we build and utilize as temporary dwellings for seven days. By moving out of our houses into flimsy structures lacking solid roofs, especially at a time when the summer weather is starting to wane, we testify to our reliance on G-d for our security, declaring the irrelevance of wood, mortar and brick in our ultimate protection. Just as He provided our safekeeping in the Wilderness for forty years via the Clouds of Glory, the "eagle" of old, only He provides us true security today.

On Yom Kippur, we "jumped on" the eagle's back, renewing our commitment to G-d and the ways of the Torah. On Succos, we reaffirm our faith in the absolute protection that only the eagle can provide, as we personally experience of the Divine security offered by our contemporary Clouds of Glory. This week's Torah portion helps us appreciate how truly unique our opportunity is.

*(by Rabbi Pinchas Avruch from Project Genesis at www.torah.org)*

The flowers on the bima for Sukkot are sponsored by **Mr. Michael and Mrs. Terry Frank.**

**Thank you !!**



**Yahrzeits This Week:**

Ethel Fischer	13 Tishrei - Saturday night / Sunday	for mother	Menucha bas Yaakov Dovid
Michael Frank	14 Tishrei - Sunday night / Monday	for mother	Chaya Zelda bas Moshe HaCohen
Mitch Mayer	15 Tishrei - Monday night / Tuesday	for grandfather	Max Mayer
Mitch Mayer	15 Tishrei - Monday night / Tuesday	for grandmother	Ida Mayer
Bluma Lewin	16 Tishrei - Tuesday night / Wednesday	for father	Reuven ben Yisroel Yitzchok

**DAVENING AND SHIURIM SCHEDULE**

**Friday, 9/17 — 11 Tishrei**

Shacharit — 7:00 a.m.  
Shabbat Candles — 6:53 p.m.  
Minchah / Ma'ariv — 6:55 p.m.

**Shabbat, 9/18 — 12 Tishrei**

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:53 a.m.  
Minchah — 6:40 p.m.  
Ma'ariv— 7:53 p.m.

**Sunday, 9/19— 13 Tishrei**

Shacharit — 8:00 a.m.  
Minchah / Ma'ariv — 6:45 p.m.

**Monday — Erev Sukkot, 9/20 — 14 Tishrei**

Shacharit — 6:50 a.m.  
Candles — 6:48 p.m.  
Minchah / Ma'ariv — 6:50 p.m.

**Tuesday — Sukkot, 9/21 — 15 Tishrei**

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:54 a.m.  
Minchah — 6:35 p.m.  
Candles — after 7:44 p.m.  
Ma'ariv— 7:45 p.m.

**Wednesday — Sukkot, 9/22 — 16 Tishrei**

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:53 a.m.  
Minchah — 6:40 p.m.  
Ma'ariv— 7:45 p.m.

**Thursday — Chol HaMoed 9/23 — 17 Tishrei**

Shacharit — 6:25 a.m.  
Minchah / Ma'ariv — 6:45 p.m.

**Friday — Chol HaMoed, 9/24 — 18 Tishrei**

Shacharit — 6:25 a.m.  
Shabbat Candles — 6:41 p.m.  
Minchah / Ma'ariv — 6:40 p.m.