

CHABAD LUBAVITCH OF CHAUTAUQUA

23 Vincent Avenue Chautauqua, NY 14722 T: (716) 357 - 3467 W: www.cocweb.org E: rabbi@cocweb.org

Jewish Psychology – Relationships PART III - Week 7 – 2021

1. *And you shall take for yourselves on the first day, the fruit of the hadar tree, date palm fronds, a branch of a braided tree, and willows of the brook... In sukkot you shall dwell for seven days; all citizens of Israel shall dwell in sukkot.* (Leviticus 23:40, 42)
2. It is fitting that all of Israel should dwell in a single sukkah. (Talmud, Sukkah 27b)
3. The mitzvah of the lulav and esrog symbolizes the intrinsic unity of the Jewish people. The fulfillment of this mitzvah requires us to hold together either fruit or branches from four different species of trees - the date palm (*lulav*), the myrtle (*hadas*), the willow (*aravos*), and the citron (*esrog*).
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 hadas's delightful scent and lack of taste describe the active but ignorant individual. Finally, the tasteless, scentless aravah represents a person who neither studies Torah nor observes mitzvos. (Vayikra Rabbah 30:12.)
4. The concept of unity is so central to this mitzvah that it is reflected not only in the requirement of taking all four species together, but also in the characteristics of the individual components of the mitzvah. Our Sages (Talmud, Sukkah 32a) stipulate that a lulav may be used for the mitzvah only if its leaves are bound together.
 The only species of myrtle that may be used for the mitzvah is that which has successive rows of three leaves each. In each row, the three leaves must be level with each other, with no leaf significantly higher or lower than another. (ibid, 32b)
 The species of willow used also expresses the concept of unity, since it grows in bunches. (Talmud, Shabbos 20a)
 The esrog expresses the concept of unity by virtue of the fact that it grows on the tree for an entire calendar year, (Talmud, Sukkah 35a) and is exposed to all the seasonal variations and changes of climate. Not only does the esrog withstand all these influences, but it responds positively to them; each of these influences contributes to its growth. (Lekutei Sichos)
5. Who is wise? - One who learns from every man. (Ethics of our fathers 4:1)
6. For I have known him because he commands his sons and his household after him, that they should keep the way of the L-rd to perform righteousness and justice, (Genesis 18:19)
 - a. **RASHI:** For I have known him: Heb. יָדַעְתִּי, an expression of love, like (Ruth 2:1) “a kinsman (מוֹדֵעַ) of her husband”; (ibid. 3:2) “And now, Boaz our kinsman (מוֹדֵעֵנוּ)”; (Exod. 33:17): “and I shall know you (יָדַעְתִּי) by name.” But, in fact, the primary meaning of them all is none other than an expression of knowing, for if one loves a person, he draws him near to himself and knows him and is familiar with him.
7. And he took the Book of the Covenant and read it within the hearing of the people, and they said, "All that the L-rd spoke we will do and we will hear."
 And Moses took the blood and sprinkled [it] on the people, and he said, "Behold the blood of the covenant, which the L-rd has formed with you concerning these words." (Exodus 24:7-8)
8. ... the L-rd your G-d has chosen you...Not because you are more numerous than any people did the Lord delight in you and choose you, for you are the least of all the peoples. (Deuteronomy 7:7)

9. *He makes peace in His high place.* (Job 25:5) - "Michael is the prince of water and Gabriel is the prince of fire, yet they do not extinguish one another." (Devarim Rabbah 5:12; Tanchuma, Vayigash 6)

10. **אֶחָד** - Hear, O Israel: The L-rd is our G-d; the Lord is one: (Deuteronomy 6:4)

a. ...prolong it somewhat, in order that one should [have the time to mentally] affirm the sovereignty of the Holy One, blessed be He, over heaven and earth, for the *ches*, numerically equivalent to eight, alludes to the seven heavens and the earth. ...contemplate how the Holy One, blessed be He, is alone in His world and rules over [all] four directions of the world. (Shulchan Aruch, O.C. 61:6)

Unique	ד	י	ה	י
One		ד	ה	ח
13	=	4	8	1
Love	ה	ב	ה	ח
13 =	5	2	5	1

11. And the L-rd G-d said, "It is not good that man is alone; I shall make him a helpmate opposite him." (Genesis 2:18)

12. Hatred arouses quarrels, but love covers all transgressions. (Proverbs 10:12)

a. **RASHI:** but love covers all transgressions: When Israel improves their deeds, the Holy One, blessed be He, conceals their transgressions.

13. Joshua the son of Perachia would say: ...judge every man to the side of merit. (Ethics of Our Fathers 1:6)

a. Rabbi Yosef Yitzchak of Lubavitch told:

When I was four years old, I asked my father: "Why did G-d make people with two eyes? Why not with one eye, just as we have been given a single nose and a single mouth?"

Said father: "There are times when one must look with a right eye, with affection and empathy, and times when one must look with a left eye, severely and critically. On one's fellow man, one should look with a right eye; on oneself, one should look with a left eye."

14. "Judge not your fellow man until you have stood [i.e., placed yourself] in his place." (2:4)

a. For it is literally his "place" i.e., his [physical] environment that causes him to sin, (Tanya 30)

15. As in water, face reflects face, so is the heart of a man to a man. (Proverbs 27:19)

16. Rabbi Akiva taught: If a man [*ish*] and woman [*isha*] merit, the Divine Presence rests between them. But if they do not merit fire consumes them. (Talmud, Sota 17a)

Man	ש	י	ח
Woman	ה	ש	ח
Fire		ש	ח
G-d		ה	י

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