

SPONSORSHIP'S OF THE BET ARE AVAILABLE. WHAT A ZCHUS!! לעילוי נשמת

בית מדרש אור החיים  
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI  
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

הש  
סוכות  
שנה



RABBI YY JACOBSON

SHABBOS  
9:00AM - CHASSIDUS  
AND SERMON BEFORE MUSAF  
OPEN FOR MEN AND FOR WOMEN

IN TOWN FOR  
ENTIRE YOM TOV  
SUKKOS

ALL SUKKOS SCHEDULES  
PAGE 8

JUST WALK IN



77 Route 59  
Monsey, NY 10952

Shabbos Morning MINYAN STARTING AT 8:00AM 18 FORSHAY RD. MAIN SHUL ASHKNAZ

WELCOME TO THE NEW AND IMPROVED BET. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



RABBI LANKRY

# DEAR KEHILLA,

## THE HUG

We all love Sukkot. Coming off the holiday of Rosh Hashanah when we were judged and Yom Kippur when we obtained forgiveness, we enter the festive days of Sukkot, during which we leave our comfortable and sturdy homes and move outside to live in makeshift huts.

But why exactly does Sukkot give us all that heartwarming feeling? What about it makes it Zman Simchaseinu, a time of rejoicing? It is because just as we love Sukkot, Sukkot loves us. Imagine having accidentally offended or insulted someone. How would you know he wholeheartedly forgave you? What would indicate that he has overlooked your wrongdoing and put the past behind?

It is if the next time you both cross paths, he gives you a big hug. If he ingratiates you and expresses his positive feelings towards you, you can be pretty sure that the past is the past and it has been forgiven and forgotten. This is exactly what happens on Sukkot. Hashem gives us a big hug,

demonstrating that He has forgiven our sins and loves us so dearly.

The letters which spell the word Sukkah (samech, chaf, hei) also reference the dimensions in which a Sukkah can be built. Simply speaking, a Sukkah can either have four walls (like the letter samech which is enclosed on all sides), three walls (like the letter chaf which is closed on three sides) or two walls and a handbreadth (like the letter hei, which has perpendicular lines and an extending line towards the bottom of the other side). When giving a hug to someone else, it can be done in one of these ways as well. You can wrap both of your arms completely around the other person (a "four-way hug") or use one arm to hug them with the other partially extended (similar to a "three-way hug" like a chaf), or one arm, which comprises the bicep, forearm and hand (equaling two walls and a handbreadth).

On Sukkot, we enter our Sukkah and Hashem gives us a grand big hug. It is there that we feel the love, affection and closeness of our Father after

having just gone through the Days of Awe. In fact, all the laws of Sukkot are aimed at creating this tender bond and connection. The minimum size of the Sukkah must be big enough to fit the majority of your body, namely your head and upper torso. Why is that the case? Because otherwise, the hug doesn't feel like a hug. It doesn't contain enough of your body to make you feel enclosed and embraced. On the other hand, a Sukkah which is too tall is one in which you do not realize that you are inside it. If it towers so much above you that you lose sight of where you are, you as well feel isolated and without a hug.

But, there is one other fascinating and unique component among the laws of Sukkot. In the event that one is in discomfort by staying in the Sukkah, due to inclement weather, threatening bandits or various other factors, they are exempt from the mitzvah of sitting in the Sukkah. The obligation to remain in the Sukkah exists so long as it is endurable and enjoyable. If there is distress or inconvenience and the hug

doesn't make us feel comfortable and at ease, we do not need to receive the hug. Hashem only wants us to feel at home and relaxed, and if it is not reasonably conducive to that, we need not be in the Sukkah. In no other area of Jewish law and life do we find such a phenomenon. Never is there allowance to eat non-kosher food because it is too inconvenient to find available kosher food. The same applies across the board to the hundreds of other Torah commandments. They are immutable and not subject to exemption. When it comes to the Sukkah however, all of a sudden, the halachic parameters change. But that is because the entire mitzvah is built around the premise of a hug. And when it comes to a hug, when it isn't a hug, it isn't a hug. Such is what the wonderful holiday of Sukkot offers us. A time of joy, a time of celebration, and most fundamentally, a time of cuddling and hugging our Father in Heaven. There's no place like home. Home sweet home.



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

### EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	6:38PM
MINCHA TENT	6:48PM
SHKIYA	6:56PM
MINCHA 20 FORSHAY	6:50PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:13AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18+	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
MINCHA	1:45PM & 6:00PM
PIRCHEI	2:00PM
DAF YOMI	6:20PM
MINCHA SHALOSH SEUDOS	6:35PM
SHKIYA	6:54PM
MARRIV	7:34PM & 7:39PM

## WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ 30 ON YOM TOV	
S 6:24	M 6:15 T 6:16 W 6:27 T 6:28 F 6:29
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
SUKKOS	W 5:19 T 5:18
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
SUKKOS	W 6:34 T 6:44
SEPTEMBER 23 - SEPTEMBER 28	
NEITZ IS 6:44 - 6:49	
PELAG IS 5:36 PM - 5:30 PM	
SHKIA IS 6:51 PM - 6:45 PM	
MAGEN AVRAHAM	
9:11 AM - 9:12 AM	
GRA- BAAL HATANYA	
9:47 AM - 9:48 AM	

## SHABBOS WEATHER

FRIDAY 76°  
SHABBOS DAY 78°

## WEEKDAY MINYANIM

<b>שחרית</b>		<b>מנחה ומערב</b>	
כותרת	20 Forshay ↑	12 MIN. מנחה	18↓
6:15AM	18 Forshay ↓ Mon-Fri	מקורט מנחה	18Tent
7:00	18 ↓	AT שקיעה	20 Tent
7:30	18 Tent	20 מקורט מנחה	18Tent
8:00	18 ↓	50 מקורט מנחה	18Tent
8:30	18 Tent		
9:00	18 ↓		
9:30	18 Tent		
10:00	18 ↓		
10:30	18 Tent		
11:00	18 ↓		
<b>מנחה 18↓</b>		<b>מערב</b>	
1:30PM		פולג AT	18 ↓
2:00		שקיעה AT	18 Tent
2:30		מקורט מנחה	18↑
3:00		30 MIN. מנחה	18Tent
3:30		60 MIN. מנחה	18Tent
4:00		8:30	18 Tent
4:30		9:00	18 Tent
5:00		9:15	18 Tent
5:30		9:30	18 Tent
6:00		9:45	18 ↓
6:30	18 Tent	10:00	
7:00	18 Tent	10:15	
7:30		10:30	
8:00		10:45	
		11:00	
		11:15	
		11:30	
		11:45	
		12:00	
		12:45	

## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA 5:20 PLAG 5:39





RABBI COREN

## FROM ROSH HASHANA TO YOM KIPPUR TO SUKKOS

My son asked me a question that comes up every year: Why does Rosh Hashana come before Aseres Yemai Teshuva? Wouldn't it make more sense to have the ten days of teshuva preparation before the big Day of Judgment? I will add another question: Usually after Rosh Hashana we focus on doing teshuva and taking on different stringencies that we wouldn't necessarily undertake during the year. This is based on a Yerushalmi and is quoted in Shulchan Aruch. What's interesting is that the Yerushalmi seems to mention seven days while the Gemara in Rosh Hashana refers to the ten days between Rosh Hashana and Yom Kippur as 'special days.' During this period Hashem can be found more than any other time as pointed out in the verse, "Dirshu Hashem behimatzo"-- seek Hashem and you will find him. The Rebbe from Tsh adds a beautiful insight into these words: "Behimatzo hay motzaos hapeh" which means that when you seek and get close to Hashem you must use five different expression of your mouth. [There are five categories of letters which require the use of different parts of the mouth-- the lips, the palate and a combination of the lips and the throat.

The key question still remains however: What exactly is Rosh Hashana all about and how does it affect the ten days of repentance leading up to Yom Kippur?

On Shabbas Shuva we discussed

the Haftara of the week which begins with "Shuva Yisrael"-- return Israel. It then discusses the fact that one should not rely on wealth and horses--meaning don't put your faith in other things, only in Hashem. This sequence of sentences is strange. The Navi starts with Teshuva and then begins to speak about Bitachon? Shouldn't be the other way around?

The answer to all of the above (see also a similar discussion in Teshuvos Vehanhagos Chelek dalet) is that when we speak about Teshuva we can't even begin to start the process if we don't have clarity as to whom we are returning to. Teshuva means to return to Hashem but who is Hashem and what does he want from us? What does it mean that he is the king and why did he create the world and put us in it?

When we approach Rosh Hashana it's as if we are checking into a refresher seminar to understand what and why we are here in this world. This explains why Rosh Hashana comes before we begin our intense Teshuva process. It also gives us a deep understanding as to why Rosh Hashana is included as part of the Ten days of Teshuva. It isn't a day when we are busy with mitzvos. Rather it's a state of transparency which we acquire through the beautiful prayers that we recite throughout the day.

Interestingly, the Gra and the Ari z"l seem to argue as to whether or not one should cry on Rosh Hashana. But many others explain that sadness and happiness do no contradict each other on this day since once we understand the Teshuva process, we start feeling in awe of Hashem and begin to yearn to get close to Him by returning to Him. It makes sense that we might shed tears -- mostly tears of inspiration

coming from the renewed connection that is beginning to develop.

The above should also begin to shed some light on Yom Kippur.

The beginning prayers of Yom Kippur are most puzzling to say the least. Kol Nidrai etc essentially describes the annulments of oaths and promises. While this is certainly important, what does it have to do with Yom Kippur? I saw a very impressive explanation and I would like to add my own small addition. During the Spanish Inquisition there were many Jews who unfortunately had to hide their religion and moreover promise to join the Christian religion. This may sound foreign to us today but it was devastating to our great grandparents and other family members who had to hide their Jewishness and pretend they are goyim. When Yom Kippur arrived-- the holiest day of the year-- you can imagine how painful it must have been to pray secretly in an underground environment. How do you think they began their prayers? They had to pledge to undo their vows to Christianity and recommit themselves to Hashem. The recommitting on Yom Kippur is actually very appropriate since it's the day that we received the second pair of tablets by Moshe and it became, as quoted by the Gemara, "Mushba veomed mehar Sinai"-- we were sworn in again from Mount Sinai. So each year--even 5779-- we begin Yom Kippur with our recommitment to Hashem. Following ten days of appreciating and consciously sensing Hashem's existence and putting our full trust in Him we're able to take the full oath of rejoining the special covenant we Jews experienced 3331 years ago.

Now that the Yom Tov of Sukkos is upon us, where we can rejoice in the hope that our prayers were accepted and that we are surrounded by the many mitzvos of the chag.

## HAVE A CHAG SAMEACH



UFARATZTA

### ZMAN SIMCHASEINU. THROW SADNESS OUT THE WINDOW

Reb Zalman Gopin, mashpia in Kfar Chabad yeshivah, relates: A bochur I knew entered yechidus with a sullen expression on his face. As soon as he walked in, the Rebbe said to him, "Der tzimmer ken nit ois-halten kein atzvus" (this room cannot contain any gloom).

The Rebbe then instructed this bochur to "go over to the window, open it, throw out your atzvus - and then we could talk..."

The confused bochur remained rooted on his spot. He wasn't sure what to make of this directive. Only after the Rebbe repeated himself, did he understand that he was actually expected to do so.

He walked over to the window, came back to the Rebbe's table and the Rebbe proceeded to begin his yechidus.

===Farbrengen WhatsApp.

Editor's note: You do have control over feeling and looking Gloomy.

# HAFTORAH HAAZINU

Shmuel 21:1 – 51

This Haftorah is always read between Yom Kippur and Succos. It is also read on the 7th day of Pesach.

Dovid Hamelech is singing the praises of Hashem. He has lived a turbulent yet gifted life, and he is giving thanksgiving to Hashem for his numerous victories and successes

Dovid Hamelech gazes back upon the events of his life with a clarity of vision and understanding. He describes

Hashem as his “Rock, Fortress, and Deliverer”. (22:2) Dovid recognizes that he too has merited to fulfill one of G-d’s promises, no less important than bringing the Children of Israel to the borders of Eretz Yisroel.

In more ways than can possibly be counted, all of history, from the beginning of time till that moment, conspired to effect redemption for the world. Through the divine power of Dovid’s song, Hashem is given total credit for every turn and twist of destiny. His every trial and tribulation equals the sum total of Hashem’s constant love and protection. “As for G-d, His way is perfect... He is a shield for all who trust in Him.” (22:31)

This Parsha and Haftorah perfectly reflect the change from Yom Kippur to Succos. The culmination of Yom Kippur is the end of Neilah when we publicly proclaim the absolute mastery of G-d over all human and natural affairs. The term “Hashem” reflects upon the G-d of mercy who is intimately involved in the lives of humanity. The term “Elokim” reflects upon the G-d of justice who maintains the inviolable laws of nature. At the conclusion of Yom Kippur we have reached, if only for a moment, the understanding that the G-d of mercy and justice, the G-d of nature and mankind are one and the same

Both Moshe in Ha’Azinu, and Dovid in the Haftorah, declare their acceptance of G-d’s justice as the ultimate expression of mercy and compassion. We now act out our acceptance by eating and sleeping in a temporary dwelling reminiscent of the 40 years of total dependency in the Desert. With the shaking of the Lulav, we bind together the symbolic elements of every individual Jew, as well as the totality of the Jewish people, in a communal acknowledgment of Hashem’s mastery over all things.



PARSHA SNAPSHOT

LAZER SCHEINER

## WOMEN WRITING A TORAH



RABBI BERACH STEINFELD

WE LEARN FROM THE POSUK IN DEVARIM, PEREK LAMED ALEPH, POSUK YUD TES THAT ONE HAS A REQUIREMENT TO WRITE A SEFER TORAH. THE POSUK TELLS US, WRITE THIS SONG AND TEACH IT TO THE BNEI YISROEL.

THE AVNEI NEZER IN ORACH CHAIM, SIMAN TAF KUF TES ASKS THE

FOLLOWING QUESTION ON THE CHINUCH. THE CHINUCH IN MITZVAH TAF RESH DALED SAYS THAT EVERY PRIVATE PERSON HAS A MITZVAH OF MECHIYAS AMALEK. THIS WOULD SEEM TO APPLY TO WOMEN AS WELL SINCE WE FIND YAEL KILLED SISRAH. HOWEVER, THE CHINUCH SAYS THAT THE MITZVAH OF MECHIYAS AMALEK APPLIES ONLY TO MALES THAT GO OUT TO BATTLE. WHY IS THIS SO?

THE AVNEI NEZER ANSWERS THAT IT IS CONSIDERED A MITZVAH THAT IS TIME BOUND SINCE WE CAN T KILL ON SHABOS AS WE FIND THAT BAIS DIN WOULD NOT KILL ON SHABOS. DURING A TIME OF WAR, FIGHTING WOULD BE RENDERED PIKUACH NEFESH, BUT WOMEN ARE NOT FIGHTING IN WAR, SO THEY THEREFORE ARE PATTUR FROM MECHIYAS AMALEK.

THE SAME RATIONALE CAN BE USED REGARDING THE REASON WHY WOMEN ARE PATTUR FROM WRITING A SEFER TORAH. SINCE ONE MAY NOT WRITE ON SHABOS, IT IS THEREFORE CONSIDERED A TIME BOUND MITZVAH, WHICH RESULTS IN THE EXEMPTION FOR WOMEN.

WE SEE FROM THE ABOVE THAT IN ORDER FOR A MITZVAH TO BE CONSIDERED TIME BOUND IT DOES NOT HAVE TO BE A MITZVAH ONLY DONE AT A CERTAIN TIME, BUT EVEN IF THE MITZVAH HAS A RESTRICTION THAT IT CAN T BE DONE AT A CERTAIN TIME IT RENDERS IT A MITZVAH THAT THE ZMAN IS GOREM.

THE SHAAGAS ARYEH ARGUES REGARDING THIS POINT. THE SHAAGAS ARYEH SAYS THAT BRIS MILAH IS NOT CONSIDERED A MITZVAH SHEHAZMAN GRAMA DESPITE THE FACT THAT IF THE MILAH IS DONE AFTER EIGHT DAYS IT IS NOT DOCHEH SHABOS. THE MITZVAH IS REALLY NOT TIME BOUND; THE FACT THAT YOU CAN T DO IT ON SHABOS IS BECAUSE THERE IS A SECONDARY ISSUR OF CHILUL SHABOS THAT BLOCKS THE PERSON FROM DOING THE MITZVAH.

WE COULD EXPLAIN THIS MACHLOKES WITH A KLER. WHAT IS THE REASON ONE NEEDS TO WRITE A SEFER TORAH? IF THE REASON IS A GEZEIRAS HAKASUV THAT ONE SHOULD WRITE A SEFER TORAH, THEN THE FACT THAT ONE CAN T WRITE ON SHABOS MAKES IT A TIME BOUND MITZVAH AND IF YOU WRITE IT, IT BECOMES A MITZVAH HABA BE AVEIRAH. THIS EXEMPTS WOMEN FROM THIS MITZVAH. IF YOU SAY THAT THE REASON FOR WRITING A SEFER TORAH IS TO BE ABLE TO LEARN, THEN EVEN THOUGH ONE WROTE THE SEFER ON SHABOS BE ISSUR, THE SEFER TORAH STILL SERVES ITS PURPOSE OF BEING ABLE TO BE LEARNED FROM AND THEREFORE WOULD NOT BE A TIME BOUND MITZVAH. WITH THIS REASONING, WOMEN WOULD BE ABLE TO WRITE A SEFER TORAH.

MAY WE ALL BE ZOCHEH TO BE MEKAYEM THE MITZVAH OF KSIVAS AND LIMUD SEFER TORAH.



Town Square  
845.425.6367  
Sun-Wed 10:30-6:30  
Thu 10:30-8:30 Fri 10:30-1:30

www.shirtplace.com



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### MITZVOS TZRICHOS KAVANAH – HAVING IN MIND THE REASON OF THE MITZVAH

We previously discussed the general regulation of mitzvos tzerichos kavanah, which is relevant to all mitzvos. When fulfilling a Scriptural mitzvah, one must have the proper intention to fulfill the command of Hashem and if one did not have this in mind, he would be required to repeat the mitzvah with the proper intent.

There are certain mitzvos, however, that require an additional aspect of kavanah.

We see this in regards to the mitzvah of sukah. The Tur generally dictates just the actual halachos and does not give any lengthy introductions. However, when introducing the mitzvah of Sukah, the Tur gives an unusually lengthy introduction. He points out that the Torah connects the mitzvah of sukah to yetzias mitzra'im, when we saw open miracles and this reinforces our knowledge that Hashem created the world and runs the world as He sees fit. Additionally, he states, that we must remember that He took care of us in the desert on the way out

of Mitzra'im and provided us with dwelling places.

The Bach (both here in regards to the mitzvah of sukah, as well as in regards to the mitzvah of tefillin, and tzitzis) wonders why the Tur gets involved in the reason for the mitzvah. He explains that the Tur is actually teaching us a fundamental halachah – that, when it comes to these specific mitzvos, one must also have in mind the reason for the mitzvah. Since regarding these mitzvahs the Torah spells out the reason, one only fulfills the mitzvah properly when he has in mind the reason that the Torah spells out.

There is a discussion in the Acharonim if the Bach's additional intention is just l'chatchila, something that should be done, or does he mean that one will actually not fulfill the mitzvah without this additional intention. The Pri Megadim states that this is only something that should be done; on the other hand the Bikurei Yaakov opines that one has not fulfilled the obligation without this additional intention.

According to the Bikurei Yaakov, if one forgets on the first night, the Bach's additional intention that

Hashem took care of us in the desert on the way out of Mitzraim and provided us with dwelling places, he must eat another kezayis of bread. Hence, it is a good idea to remind all the participants at the meal on Sukos, that besides the intention to fulfill the mitzvah, one should also have in mind that Hashem took care of us in the desert on the way out of Mitzraim and provided us with dwelling places.

The Derech Pikudechah also concurs with the Bikurei Yaakov and affirms that if the Torah spells out the reason, one must have it in mind in order to fulfill his obligation. However, the Mishna Berura and Rav Shloma Zalman Auerbach zt"l agree with the Pri Megadim that one does not need to eat again. Interestingly, Rav Vozner zt"l was asked why we do not find the notion of the Bach in regards to the mitzvah of pidyon haben, where the Torah also tells us that this mitzvah was given to remember that the first born were saved in Mitzra'im. He answers that the Bach's requirement to have an additional intention is only applicable when the Torah writes the word "l'maan," in order to remember... However, in

regards to pidyon haben, the Torah just mentions that we should remember that the first born were saved. Hence, it is not an integral component of the mitzvah. Only in reference to the mitzvos of sukah, tzitzis, and tefillin, does the Torah stress that this is the rationale for the mitzvah. Only then, does the Bach hold that it is crucial to have the reason in mind.

In conclusion, there is an additional kavanah that one should have when sitting in the Sukah – the reason for the mitzvah. One must remember that Hashem took care of us in the desert on the way out of Mitzra'im and provided us with dwelling places. Since the Torah spells out the reason, one only fulfills the mitzvah properly when he has in mind the reason that the Torah spells out. There is a discussion in the Acharonim if this just l'chatchila, something that should be done, or if it means that one actually does not fulfill the mitzvah without this additional intention.

*Rabbi Nachum Scheiner*



# WHY A JOY FILLED SUKKOT?

Rabbi Ahron Lopiansky

Sukkot is a holiday for rejoicing. Isn't there something forced and unnatural in picking a time and saying, "Now let us rejoice"?

V'samachta b'chagecha -- "and you shall rejoice on your festivals" -- is a mitzvah that applies to all three pilgrimage festivals. Of the three, we can find cause for joyful celebration on Passover and Shavuot, for both mark events that were central to Israel's emergence and continued existence as a people -- the Exodus from Egypt and the giving of the Torah.

On Sukkot, however, no such monumental event occurred. Yet we are enjoined to rejoice for joy's sake; and beyond that this is the one holiday that is described as "the time of our joy."

How is one to achieve this happiness? What is to inspire it? Isn't there something forced and unnatural in picking a time and saying, "Now let us rejoice"?

## THE KEY TO HAPPINESS

The Hebrew language is not rich in synonyms, yet it has 10 words to describe happiness.

The Malbim explains that simchah, "happiness," is distinguished from the other terms that express this idea, in that simchah is constant, as opposed to gila, for instance, which denotes a sudden spurt of joy. The Vilna Gaon explains further that simchah is the inner state of happiness, rather than its outward expression.

The Kotzker Rebbe was known to say: "One of the three things that one should learn to emulate from a child's behavior is that a child is always happy."

Why is this so?

The Maharal explains that simchah describes the emotion one feels when one is complete and does not lack anything, while sasson is the momentary joy one experiences for gaining something or achieving some sort of renewal. Before a child's life is clouded with doubts, before he is frustrated by unfulfilled drives and ambitions, he is always happy, for he does not lack anything. But this state does not offer us an ideal to strive for. To be without drives or ambitions is to remain a child all one's life.

How then does one attain happiness while being involved in the vicissitudes of life? Life is full of needs and challenges, which, by their very nature, create vacuums to be filled.

## JOY AND CLOSENESS TO GOD

The source of the happiness described as simchah lies in enhancing one's awareness of God and His providence, for with this awareness, one feels more complete. A person is beset with shortcomings and frustrations only because he considers himself a separate entity, unattached to God. Then his shortcomings are indeed shortcomings, and feeling that he is missing something is a true indication that he is genuinely lacking in an essential aspect of his life. Thus, atzav -- "despair" -- is a synonym for idolatry (Psalms 115:4), for its source is alienation from God.

Not so the person whose life is infused with faith and a keen awareness of God. Someone who recognizes that whatever travails and problems he encounters do not occur by chance but are part of a Divine plan designed for his benefit

-- such a person is sameyach bechelko, "content with his lot." This does not imply the passive resignation of the simple-minded, but the joy-filled end-product of one's recognition of God and His profound ways!

## OF CERTAINTY AND JOY

There is no joy, our Sages say, like the resolution of doubt. And there is no certainty other than that which results from tying one's destiny to God. This, in turn, is the key to one of the principles of chassidism expressed by Rabbi Nachman of Breslav: "It is a great mitzvah to always be in a state of simchah."

The joy of life was achieved by perceiving one's place in the world by the light at the end of the tunnel -- the light emanating from awareness of God.

This does not refer to divesting oneself of one's anxieties -- by way of Valium -- to better cope with life. But to an ultimate spiritual goal in one's constant ascent in emunah and avodah, "faith and



Divine service."

## BIRTH OF DESPAIR

When is despondency born?

Two events produce an obfuscation of God's presence and thereby bring about confusion and unhappiness. One of these is the sins that the individual commits, drawing a veil between oneself and one's Creator (see Isaiah 59:2). This alienation from God produces despair.

In addition, a specific historical event produced a general Divine hiddenness: Adam's eating from the tree of knowledge. The word atzav, "despair," is used for the first time in Torah in regard to this occurrence. Death, the father of all sorrow, was introduced to the world on that day. Until he sinned, Adam had been enjoying the state of constant joy in the Garden of Eden.

The radical change from joyful awareness of God to Divine hiddenness and sorrow had ramifications in nature as well. Until Adam's sin, trees produced fruit swiftly and flawlessly, and women could bear children without pain. Just as God's word produced a tree effortlessly and flawlessly, so did the tree produce fruit. Nature as a whole functioned in this manner.

After Adam sinned, the word of God in creation became obfuscated, and nature was perceived as a self-contained, independent system, removed from its source -- from the word of God that animated it. From that time onward, human-

ity has been required to labor to bring forth the fruits of nature.

Often nature responds negatively and produces thorns and thistles instead of fruit. When success does come, it seems attributable to human control of the elements, rather than Divine providence. Yet the true human task is to labor to tame nature, while uncovering the word of God within it.

## CLOSE ENCOUNTER

The three pilgrimage festivals mark periods of time set aside to restore joy and God-consciousness to the world.

While the Holy Temple stood, we were commanded "to come and see and be seen before God." This involved coming to Jerusalem, "the source of joy for the entire world" (Psalms 48:3). This was the geographic spot where, more than anywhere else, one had an intense awareness of God's presence.

By the same token, these holy days, following the agrarian cycle, offered opportunities to compensate for Adam's sin and bring humanity back in touch with God through nature.

Passover, the spring festival, was when the barley offering was brought. Shavuot was the time when the First Fruit offering was brought. And Sukkot, the harvest festival, marks the time that, at the peak of bounty, man declares himself a mere tenant in God's world, taking shelter in the Sukkah that is roofed with harvest wastes. Rather than an obscuring veil, the natural flow of the seasons becomes a vehicle for contact with God.

## TWO-FOLD CELEBRATION

Thus, Sukkot has within it a two-fold element of joy and Divine awareness. First, it concludes the process of rectifying the damage done by Adam, removing the general Divine hiddenness by means of appearing before God on a holy day. Secondly, Sukkot marks the end of the repentance season, when the individual is cleansed of his own sins on Yom Kippur.

The special celebration when water is poured into the wine trough of the altar expresses this twofold joy. Amidst singing and rejoicing, this Simchat Beit Ha'sho'eva celebration reaches a peak that is unrivaled throughout the year.

Generally, all offerings reflect a degree of Divine hiddenness. We take an object that is seemingly ours and offer it as a "gift" to God. The burning of the offering demonstrates that the material shell of matter is disintegrated, and the spiritual essence rises upward.

We're we to realize "the earth and all that fills it is the Lord's" in its fullness (Psalms 24:1), that everything material exists wholly by virtue of God's words, it would simply not be necessary to demonstrate the spirituality inherent in all creation through offerings.

On Sukkot, we consummate the rectification of the Divine hiddenness that pervades our existence, and we draw water, which is the basic element of life, from a spring. We pour it onto the altar, where it flows directly back to the same spring from which it was drawn. In doing so, we bypass the laborious process of using the water to grow crops or nurture animals, which in turn are consumed by fire on the altar, to return them to their essence.

Rabbi Yitzchak Hutner (20th century America) once summed it up succinctly: "We draw from the source and pour back to the source. One continuous flow, without interruption in the middle."

This direct connection with the Divine is the deepest joy imaginable.



PARSHAS HAAZINU- CHAG SUKKOS

**All Through the Night...**

As the seasons change and we take our lives outside, let us try to learn a few life lessons from the Sukkah.

The word Sukkah of course is related to the word we use for the covering of the Sukkah- the schach. After all it is the schach that conveys it's holiness.

As with everything holy our eyes gaze upwards towards the heavens, to seek inspiration.

In fact our Rabbi's tell us- the Sukkah takes its name from the word schach.

But as in many spiritual concepts, there are two divergent halachas for this part of the Sukkah, that are seemingly at odds with each other.

On one hand the schach- the covering of the sukkah has to be thick enough to block out most of the sunlight, but not too thick as to prevent us from seeing the stars at night.

What message could this possibly be conveying to us? What are these conditions telling us about our relationship with the One who dwells up high.. the One who we look to for inspiration, the Ribbono Shel Olam, our

Creator.

When we enter the Sukkah, our Rabbi's tell us- we are leaving a world where we feel responsible for our own protection and entering a timeless zone where all is safe, all is provided for. In the Sukkah we feel privileged to be surrounded and protected by G-d. To paraphrase the English poet- There but for the grace of G-d, go I .

The Sukkah teaches us that even though we may feel as if we are the masters of our fate.. Hashem is hovering above us, protecting us from the elements every single minute. Living inside our homes, we may not recognize this truth, but as we sit inside the Sukkah we cannot help but sense our frailty and our dependence on a Higher source. Resting under the Tzila D'Mehemnusa- the shadow of emunah..we feel protected and taken care of. There are no worries- G-d has commanded us to sit outside... He will provide for us. Even under the dark skies, He is there with us, always.

But should the schach become too dense making it impossible to look at the heavens- we might feel constricted- our individual identity compromised. We could question who we really are and what makes us different from anyone else. Does Hashem want us to pursue our own hopes and dreams or does He

want us all to dress alike, think alike and act alike?  
Absolutely not, Hashem says- If your life (as represented by the Sukkah) is too constrictive- if you feel lifes heaviness, if your own creative nature has been pushed to the side, unimportant. Hashem says- this is not the life that I promised you. From My Sukkah you must be able to see the stars.

As we begin a new year, we must be respectful and non judgemental of each other, realizing that we all have a different path to observance. But most importantly, we must learn to listen to the song of our own souls. Hashem created us as vibrant and dynamic beings...we must not lose this spirit. It is a treasure given to us from under the Heavenly Throne. Blocking this attachment to our creative nature in order to conform will only hurt our connection to Hashem in the long run. Please excuse this commercial message, but I feel strongly that my wifes newest book Cozy Rosy Learns to Be Herself- brings this message home for children and adults as well, it's a multimedia experience and celebration of our own selves and the importance of truly being who we were meant to be.. (available on amazon and all Judaica stores).

Good Shabbos and Good Yomtov!



**RIDE ALONG TRANSPORT LLC**  
 NYC 212-533-1800  
 UPSTATE 845-328-1200

Wifi Ready, USB Outlets  
 Weddings, Business Meetings  
 Luxury VIP Transportation  
 Fully Licensed & Insured




**RABBI NACHUM SCHEINER**  
 MONSEY, NY

מוהל מומחה  
**CERTIFIED MOHEL**

845-499-6354 CELL  
 845-352-3137 HOME  
 ohrchaimmonsey@gmail.com




**Yuro Cuts**  
 Haircuts by  
 Avi Yurowitz  
 Contact me at  
 (845)5582141



**CUFF & CO.**  
 MONSEY'S PREMIER MENS AND BOYS CLOTHING STORE

Headquarters of *Borsalino* in Monsey

845.293.2473  
 info@cuffnco.com  
 www.cuffnco.com  
 401 W. Route 59-Atrium Plaza  
 Monsey NY 10952  
 Call or text your order





# סוכות תשע"ט SCHEDULE

## SUNDAY, Erev Sukkos

י"ד תשרי / SEP 23

Early Mincha	1:30 PM
Candle Lighting	6:33 PM
Mincha in tent	6:40 PM
Shkiya	6:51 PM
Bais Chabad	6:41 PM
Maariv	

## MONDAY, Sukkos Day 1

ט"ו תשרי / SEP 24

Vasikin (followed by Daf Yomi shiur)	6:15 AM
Shachris Ashkinaz	8:00 AM
18Tent	9:15 AM
Childrens Program (ages 3-9)	9:15AM-12 PM
Bais Chabad	10:00 AM
Mincha	1:45 PM
	6:40 PM
Daf Yomi	5:45 PM
Shkiya	6:50 PM
Maariv	Not before 7:00 PM
Candle Lighting	Not before 7:35 PM

## TUESDAY, Sukkos Day 2

ט"ז תשרי / SEP 25

Vasikin	6:15 AM
Shachris Ashkinaz	8:00 AM
18Tent	9:15 AM
Childrens Program (ages 3-9)	9:15AM-12 PM
Bais Chabad	10:00 AM
Mincha	1:45 PM
	6:40 PM
Daf Yomi	5:45 PM
Shkiya	6:48 PM
Maariv	7:35 PM

## FRIDAY, Chol Homoed

י"ט תשרי / SEP 28

Early Mincha	1:30 PM
Candle Lighting	6:25 PM
Mincha in tent	6:33 PM
Shkiya	6:43 PM
Bais Chabad	6:33 PM
MAARIV	

## SHABBOS, Chol Hamoed

כ' תשרי / SEP 29

Vasikin	6:20 AM
Shachris Ashkinaz	8:00 AM
	9:15 AM
	followed by Kiddush
Youth Minyan (led by R' Yossi Fried)	9:15 AM
Childrens Program (ages 3-9)	9:15AM-12 PM
Bais Chabad	10:00 AM
Mincha	1:45 PM
Daf Yomi	5:30 PM
Mincha / Shalosh Seudos	6:20 PM
Shkiya	6:42 PM
Maariv	7:22 PM and 7:27 PM

## SUNDAY, Hoshana Rabba, Erev Shmini Atzeres

כ"א תשרי / SEP 30

*Please see separate flyer for  
 Hoshana Rabba schedule.*

Early Mincha	1:30 PM
Candle Lighting	6:22 PM
Mincha	6:30 PM
Shkiya	6:40 PM
Mincha (Bais Chabad)	6:30 PM
Maariv and Hakafof	

## MONDAY, Shmini Atzeres

כ"ב תשרי / OCT 1

Vasikin	6:20 AM
Shachris Ashkinaz	8:00 AM
18Tent	9:15 AM
Childrens Program (ages 3-9)	9:15AM-12 PM
Bais Chabad	10:00 AM
Mincha	1:45 PM
Daf Yomi	5:30 PM
Shkiya	6:38 PM
Maariv and Hakafof	7:00PM-9:30 PM
	Light refreshments will be served.
Candle Lighting	Not before 7:25 PM

## TUESDAY, Simchas Torah

כ"ג תשרי / OCT 2

*Please see separate flyer for Simchas  
 Torah schedule.*





# Rabbi Coren at the SHUK



## BUILDING FOR ETERNITY

*Rabbi Yisroel Reisman*

May the Merciful One raise for us the fallen Sukkah of Dovid

The Gemara (Zevachim 24a) poses an interesting yet technical question regarding the Beis Hamikdash. When Dovid Hamelech sanctified the floors of the Beis Hamikdash, did he imbue only the top layer of tiles with sanctity or did he sanctify them all the way down to the lowest ground level?

While the Gemara provides a practical difference between the two possibilities, one obvious question stands out when reading this passage. Was it Dovid Hamelech who sanctified the floors of the Beis Hamikdash? He wasn't alive when it was built. Shlomo Hamelech, his son, constructed the Beis Hamikdash (Melachim I 6:1-38). Why then does the Gemara attribute Dovid to having done so?

In truth, though, the Beis Hamikdash contains two facets. On the one hand, there is the external building of the Beis Hamikdash, full of beauty and magnificence. However, there is another aspect to it. And that is its inner essence. The desire for closeness to Hashem and a relationship with Him is what defines the true purpose of this majestic structure. As Dovid Hamelech himself articulates, "My soul yearns, and pines, for the courtyards of Hashem" (Tehillim 84:3).

Shlomo Hamelech may have fashioned the outer building of the Beis Hamikdash, yet Dovid Hamelech with his desire to bask in Hashem's presence and draw near to Him imbued it with eternal sanctity.

The Navi tells us that after the prophet Nassan informed Dovid that he would not be the one to construct the Beis Hamikdash, but rather his son would, he nevertheless set out to make the necessary preparations for its building (Divrei Hayamim I 22:1-16). He bought stones and wood, called in architects and drew up plans for the future House of Hashem. In this sense, while Dovid did not build the actual physical structure, he did everything but. In fact, the Pasuk tells us, "Dovid then gave to his son Shlomo the plan for the Hall and its structures... and all the plans that were in his spirit" (ibid., 28:11-12). The spirit, will and heart of Dovid infused the Beis Hamikdash with its inner essence.

What is remembered for all eternity? What is the Beis Hamikdash referred to? "May the Merciful One raise for us the fallen Sukkah of Dovid." As we sit in our Sukkah and beseech Hashem to rebuild the Beis Hamikdash, it is Dovid Hamelech who is singled out. Shlomo Hamelech fashioned a beautiful building which lasted for hundreds of years and served as a Divine dwelling place for Hashem, yet Dovid Hamelech created a building that is still alive to this very day. Shlomo's building was unfortunately destroyed, but Dovid's lives on for eternity. What remains with us today is the same desire for closeness with Hashem and the yearning to bask in a wonderful relationship with our Father in Heaven. That will never be destroyed.

That which Hashem looks for most is the desire, heart and yearning to draw close to Him. It is something which brings us and all those around us closer to Hashem not only for the moment, but for eternity. And without question, those thoughts and actions will continue to inspire and uplift Klal Yisrael for generations.

## JOKES

### PERFECT JOB

Moshe, a new member of the shul, was asked to do hagbah. It was awful, a pitiful sight. He could barely lift the sefer Torah; he almost dropped it and, clutching it shakily, sat down very quickly.

He was very embarrassed so he made a resolution to go to the gym and work out. For the next few months, he lifted weights and did pushups, sit ups, and pull ups. He got himself buff and ready.

Simchat Torah came and Moshe was all set. He went to shul, all excited and ready to be called. It happened! He heard the gabbai call his name so he rushed up to the bima, grabbed the sefer Torah, lifted it, and, arms wide, opened up at least ten columns. He swung the Torah to the left and then to the right, according to the halakhah, so everyone could see the text.

He felt very proud of his perfect hagbah. Turning to the gabbai he asked, "So, how was it?"

"Well, Moshe, your hagbah was great, but I called you up for shlishi."

### SUKKOS - DR. SEUSS STYLE

You can build it very small

You can build it very tall

You can build it very large

You can build it on a barge

You can build it on a ship

Or on a roof but please don't slip

You can build it in an alley

You shouldn't build it in a valley

You can build it on a wagon

You can build it on a dragon

You can make the s'chach of wood

Would you, could you, yes you should

Make the s'chach from leaves of

tree

You shouldn't bend it at the knee

Build your Sukkah tall or short

No Sukkah is built in the Temple Court

You can build it somewhat soon

You cannot build it in the month of June

If your Sukkah is well made

You'll have the right amount of shade

You can build it very wide

You cannot build it on its side

Build if your name is Jim

Or Bob or Sam or even Tim

Build it if your name is Sue

Do you build it, yes you do!

From the Sukkah you can roam

But you should treat it as your home

You can invite some special guests

Don't stay in it if there are pests

You can sleep upon some rugs

Don't you build it where there's bugs

In the Sukkah you should sit

And eat and drink but never quit.

If in the Sukkah it should rain

To stay there would be such a pain

And if it should be very cold

Stay there only if you're bold

So build a Sukkah one and all

Make it large or make it small

Sukkah rules are short and snappy

Enjoy Sukkos, rejoice be happy.





# ~Night Kolloel~

## RABBI NACHUM SCHEINER

### KEEPING THE MIDDLE LEAF CLOSED WITH GLUE & HOW MUCH HAS TO BE ATTACHED

I would like to share some more highlights of the recent shiur that I gave on the topic of a lulav with a split tiyomes.

#### USE OF GLUE

We discussed in a previous article that when the middle leaf of a lulav is split it is a problem and, that in some situations, one can use glue to keep the lulav from splitting more.

However, Rav Shneibalg, in his sefer *Toras Daled Minim*, quotes Rav Elyashiv, who points out that this is only true for a private person who wishes to solve the issue with glue. However, a seller cannot just put glue, without telling the potential buyer, because perhaps the buyer wants a lulav that is closed entirely, as some opinions hold that it must be. In addition, as mentioned, there are many cases that one cannot use glue, so it is not recommended for the sellers to start fixing lulavim with glue.

### LEAVES THAT ARE NOT TOTALLY DOUBLED, ALL THE WAY

What about if the leaves are not split but are not totally doubled, all the way to the top? A similar question can be raised if they are not totally doubled along the width of

the leaves.

The *Shulchan Aruch Harav* (645:9) seems to be the first to address this question. In regards to the length, he writes that it is not an issue, as long as most of the leaf is doubled. He is discussing the opinion of the Mechaber – in regards to all of the leaves, and presumably the same would hold true for the Rama in regards to the middle leaf.

The *Chazon Ish* (*Maasei Ish* Vol. 6, pg. 116), the *Shevet Halevi* (*Kovetz Mibeis Levi* Vol. 2, pg. 32), and Rav Shlomo Zalman (*Halichos Shlomo* 10:4), are all quoted as having ruled that it is kosher. Rav Shlomo Zalman did add that if there are so many lulavim available, it is correct to try to get the nicest lulav possible, and if one can get a different one then it is better.

It would seem that the same should apply to the width, and as long as it is mostly double-leaves, then it is fine.

Others opine that it is not so mehudar and better to avoid. But all agree that one should not choose that hidur instead of the more important hidurim, which are clearly stated in *Shulchan Aruch*.

#### ATTACHED IN THE BACK

It is also important to point out that it is unnecessary to

have the entire double-leave be attached; as long as it is attached from the back it is also fine.

In fact, this is the side that should be facing the person, according to most poskim. This is written by the Be'er Heitev, in the name of the Arizal, and is also quoted by the *Mishna Berura*. The sefer *Chaim U'vracha*, written over a century ago, also writes that this is the universally accepted minhag.

#### IN SUMMARY

As long as most of the middle leaf is doubled – both in the length and in the width, according to most poskim, the lulav is kosher. In addition, as long as it is attached from the back it is also fine and it is unnecessary to have the entire double-leave be attached.

#### COMMUNITY KOLLEL NEWS:

I gave a shiur at the Night Kolloel, learning *Hilchos Lulav*. The shiur was on the topic: “Defining the p’sul of a split lulav – its form and size.” There was also a demonstration with a lulav. See above for some highlights of the shiur.

As usual, these shiurim are available on the shul’s website, [18Forshay.com](http://18Forshay.com), on MP3 in the shul and on *Torahanytime*. It is now also possible to sign up on the shul’s website to receive an

email with a link to the shiur, after each shiur.

In addition, the kuntres of the shiurim that were given at the kolloel on the topic of daled minim is available.

#### YESHIVAS BEIN HAZMANIM

After many successful and invigorating sessions of *Yeshivas Bein Hazmanim* in the past years, it is our immense pleasure to once again announce another *Yeshivas Bein Hazmanim*, starting right after Yom Kippur, with breakfast and lunch being served! As always, there will be *Matan Schara B’tzida* and *Rabbanim* and *Roshei Yeshiva* as guest speakers – including our esteemed rabbis, Rabbi Lankry and Rabbi Coren, who will enhance the YBH program.

Once again we will also be having a *Yeshivas Bein Hazmanim* program scheduled for the night of *Hoshanah Raba*, with refreshments available throughout the night! Come join us for the learning on this auspicious night!

Wishing the entire kehilla

a Wonderful Shabbos and a Chag Samei’ach,

Rabbi Nachum Scheiner



**Our 14<sup>th</sup>  
Bein Hazmanim!**

# Yeshivas BEIN HAZMANIM ישיבת בין הזמנים סוכות תשע"ט

## SCHEDULE

**Seder 10:00am-1:00pm**

*There will be  
Matan Schara B'tzida.*

.....

**Breakfast 9:15-10am**

**Lunch 1:00pm**

.....

**Shiurim B'inyanei D'Yoma**

- 30 min daily Chabura (optional)
- Featured Rabbanim & Roshei Yeshiva Shlita

**UNDER THE DIRECTION OF  
RABBI NACHUM SCHEINER שליט"א**

-----  
**י"א תשרי – כ"ז תשרי**  
**Thursday Sept 20-Friday Oct 5**  
-----

**18 Forshay, Upstairs**

**For more information  
Call: 845-293-0670  
Email: Bmocnk@gmail.com**



Just so you should know...

**WE LOVE CHASSIDIM!**

by The Rebbe

**3 5 7 DAYS UNTIL UMAN**

To receive weekly issues of the BET email  
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,  
please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)