

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

# BET

**BRINGING EVERYONE TOGETHER**

**בית מדרש אור החיים**  
BAIS MEDRASH OHR CHAIM

**OUR BELOVED RABBI  
SOKAVA REBBE**

**RABBI YY JACOBSON**

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

IN TOWN FOR  
ENTIRE YOM TOV  
SUKKOS

**JUST WALK IN**



**77 Route 59  
Monsey, NY 10952**

**Shabbos Morning MINYAN STARTING AT 8:00<sup>AM</sup> 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,

## SHABBAT CHOL HAMOED SUCCOT HAFTARAH

The Haftarah for the first day of Sukkot and for Shabbat Chol Hamoed is on the subject of the Great War that will take place in the end of days; GOG U'MAGOG. The only common denominator between the Nevuah of Yechezkel and Zacharia is in the name of the war GOG from Magog. Yechezkel lived before Zacharia by about 70 years and his Haftarah is read on Shabbat Chol Hamoed whereas Zacharia's Haftarah is read on the first day of Sukkot.

The Nevuah of Yechezkel has a very positive ending that Hashem will fight the battle for us and we will just observe the miracles of Hashem. There seems to be no connection between the Haftarah and the YomTov of Sukkot. The Prophecy of Zacharia is not as good. It is a very painful scenario for the nation with much death and then exile until Hashem will come and save us. This

nevuah will take place on the Yom Tov of sukkot so there is an understandable connection. However it seems so simple, too superficial.

The Tur (Siman 490) writes in the name of Rav Hai Gaon that Techiyat Hamatim will be in Nissan. The war of Gog U'Magog will be in the month of Tishrei. Therefore the Haftarah relating to Gag U'Magog is read on the Holiday of Sukkot. At the end of each Tefilah we say "Aleinu Leshabach" describing how we are not like the other nations of the world ect. We are then empowered with a mission "To perfect the world under the kingdom of Hashem and all of mankind will call upon your name".

We need to constantly make a Kidush Hashem and to guide the world onto a path that will recognize Hashem.

In Parashot Haazinu it says (32-8) "He set the territories of people, for the sons of Yisrael who were yet to be counted"

Rashi explains that this refers to the 70 nations of the world

that connect to the 70 members of the house of Yaakov that went to Egypt. This means that the moment the birth of Galot (exile) came to us, the 70 Jewish ambassadors to the world were created. They each are responsible for a nation that they must rectify and bring to perfection. In the case of Egypt it was Yocheved as she was born in the gateway of Egypt. Then 130 years later Yocheved gave birth to Moshe who gave a real education to Egypt. This also explains her lack of fear to Pharaoh when he demanded her to kill all the males and she declined. She was the ambassador of Hashem in Egypt and she had no fear.

On the Yom Tov Sukkot in the times of the Bait Hamikdash we would bring 70 Korbanot on behalf of the nations of the world. We read about it during Chol Ha'Moed as this is our obligation to the world, to bring to them Divine grace.

The purpose of the war Gog U'Magog is to establish who

is a true servant of Hashem. During the time before the Mashiach there will be so many fake converts in Israel; from every country their converts will plague us. By amassing an army from every country at the border of Israel all the non-legitimate converts under pressure will leave us and join the armies of their country on the other side of the border. We want to be a light onto the nations but we don't want false converts.

The Gematria of the words Gog U'magog, we are taught, is 70 (Gimmel-Vav-Gimmel Vav-Mem-Gimmel-Vav-Gimmel, or 3+6+3+6+40+3+6+3). The deeper understanding is that it is alluding to the mission of the 70 ambassadors spreading the greatness of Hashem. This is our calling during the time of Succot; to be a Kiddush Hashem and a light onto the world.

## ALL ZMANIM ARE ON PAGE 8 & 9



RIDE ALONG TRANSPORT LLC

NYC 212-533-1800

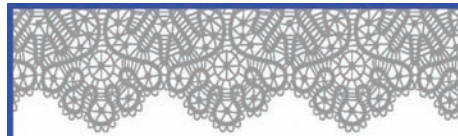
UPSTATE 845-328-1200

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  
*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

HATS  
SUITS  
SHIRTS  
ACCESSORIES



RABBI COREN

## THE FOUNDATION OF LEARNING AN ANALYSIS OF THE TORAH READING ON SIMCHAS TORAH

When and how should we begin the New Year? Since the culmination of the incredible 3 week holiday period is the joy of Simchas Torah it therefore makes sense to begin with a small commitment to making our learning a priority during the coming year.

Let's take a deeper look into the connection between the coming New Year and the importance of Torah study.

We end the year with the culmination of the five books of the Torah. Hashem praises Moshe for his greatness and emphasizes his strong hand with the pasuk: *ולכל היחד החזקה ולכל המורא הגדול אשר עשה לעיני כל ישראל*.

It seems strange that right in the midst of Hashem's eulogy, Rashi points out that Moshe broke the luchos. Why does he do this? It would seem that something really important is being told here if in the middle of the Hessed of our greatest leader the one thing worth mentioning about his career involved breaking the covenant of the Jewish people with the Creator. Could we not have skipped that part? After all, he went back up on the mountain and brought back a second set of tablets and that is why we celebrate Yom Kippur and Sukkos. So why does Rashi focus on the negative?

I think there is a powerful message here about learning Torah. Delving seriously into Torah takes tremendous commitment and as part of that obligation there will be times when we will not be able to keep up. We will falter and feel like we can't do it. This feeling of failure is natural and we should accept and understand that this is really part of the whole process.

Chazal say *שברי לוחות מונחים בארון*. We were commanded to keep the broken set of tablets in the ark as well. Why? In order to teach us that we should respect a talmid chacham who once learned Torah and has forgotten what he learned. Perhaps we can add to this that the lesson isn't just about respecting someone who once learned Torah but it's respecting that which he has learned because learning doesn't disappear and vanish. It's all part of the development and sometimes we don't see its effect until years later. I myself began learning seri-

ously "late in the game" (everything is relative) at the age of 20 and I marvel sometimes how years later how those few extra moments of learning have had such a powerful effect on me.

What about Braishis? How does it connect to Torah?

Rashi right off the bat quotes Chazal who say שבביל התורה שנקראת ראשית ובשביל ישראל שנקראו ראשית -- the world was created for the Jews who are referred to as "beginning" and for the Torah that is called the "beginning." Chazal ask if we are indeed in the beginning, why don't we begin the Torah with the beginning letter of the Aleph Bais and not the story of creation?

In fact, Chazal say that the letter 'alef' got compensated for it not being the first letter in Breisis by being instead the first letter in the Aseres Hadibros.

And why the letter 'bais'? The letter bais of Braishis tells us that even when we start again we are never in the beginning. We already have something that we built the first time around. The letter bais spells 'bayis'-- a house. Learning is like building a house where each time around we add another floor. Our job is to continue building as high as we can while keeping in mind that a tall building needs a solid foundation. That foundation is the beginning of the learning process and cannot be skipped over.

### HAVE A CHAG SAMEACH



Rabbi **Nachum Scheiner**  
Rosh Kollelim  
Rabbinic Coordinator



Rabbi **Aaron Lankry**  
מרא דאתרא



Rabbi **Doniel A. Coren**  
Maggid Shiur

WISHING THE KEHILAH A

*חג שמח!*





**PARSHA  
SNAPSHOT**

**LAZER SCHEINER**

Moshe Rabbeinu, faithful servant of HaShem and faithful shepherd of the Children of Israel, blessed the twelve tribes, and sometimes the founders of those tribes, on the last day of his life. Moshe begins by praising the People of Israel in general, for accepting the Torah, while the other nations of the world turned the great gift down.

A summary of what Moshe said to each of the Tribes follows:

**REUVEN** (Devarim 33:6): “May Reuven live and not die...” Moshe prayed for Reuven, that his great sin in connection with Bilhah should not exclude him from the “World-to-Come.”

**YEHUDAH** (Devarim 33:7): “...and return him to his people...” Moshe prayed that Yehudah be released from his oath whereby he had excluded himself from the “World-to-Come” if he did not return Binyamin to Yaakov (Bereshit 43:9), which

strictly speaking he had failed to do. “Hearken, HaShem, to the voice of Yehudah...” Here we see a hint that a blessing was granted to the tribe of Shimon, for Yehudah prayed for them, although Moshe had omitted them, because of the sin of repugnant immorality that the Tribe of Shimon and its Prince had committed at Shitim.

**LEVI** (Devarim 33:8-11): Moshe praised the Tribe of Levi for its exemplary behavior in the Wilderness and for its non-participation in the various rebellions mounted by other Tribes. “For they have observed Your Word and Your Covenant they preserved...” they deserved Your great gift – appointing Aharon (a Levite) as High Priest, and his descendants, the Priestly Family, and the Tribe of Levi as a whole the right to serve with the Priests in the Mishkan and, later, in the Temple.

**BINYAMIN** (Devarim 33:12): Moshe refers to Binyamin as “Yedid HaShem,” the “Friend of HaShem,” upon whom the Divine Presence can rest with assurance. For the Temples would be built in the territorial portion of Binyamin in Yerushalayim.

**YOSEPH** (Devarim 33:13-17): Moshe blesses Yoseph with words similar to those used in “Birchot Yaakov,” the Blessings of Yaakov (Bereshit 49:22-26). He blesses Yoseph with “...the heavenly bounty of dew, and with the deep waters crouching below... with the quick-ripening crops of the ancient mountains, and with the bounty of the eternal hills... May this blessing rest upon Yoseph’s head, and upon the crown of him who was separated from his brothers.”

**ZEVULUN AND YISSACHAR** (Devarim 33:18-19): Moshe refers to the partnership of Zevulun and Yissachar, whereby the former would sail the seas in commercial ventures and support the partner-Tribe of his brother, Yissachar, who dedicated themselves to the study of Torah. He wished success for Zevulun and equal success for Yissachar in the study of Torah, and service on the Sanhedrin in determining the Hebrew Calendar and the times of the “Roshei Chodoshim,” the beginnings of Months.

**GAD** (Devarim 33:20-21): Moshe wished continued success to this Tribe, that would guard the border of Israel, which is the reason they were compared to lions. As Yaakov had, he alluded prophetically to the faithfulness that Gad would demonstrate, when they would cross the Yarden (the Jordan River) to assist the rest of the tribes in the conquest of the Land of Israel from the Canaanite Nations, before returning to their chosen portion, on the eastern side of the Yarden.

**DAN** (Devarim 33:22): Moshe compares this Tribe as well to lions, for they also guarded the borders of the Land of Israel. “...leaping forth from the Bashan” – referring to the fact that the source of the Yarden was in its portion of the land of Israel, in the Cave of Pamyas.

Naphtali (Devarim 33:23): Moshe describes the portion of Naphtali in the Land of Israel as extremely pleasant for all its inhabitants. It includes the delightful “Yam Kinneret,” the Sea of Galilee.

**ASHER** (Devarim 33:24): “Blessed with children will be Asher” – This refers to the fact that Asher was blessed with a very large number of children. Asher would enjoy an especially cordial relationship with the other Tribes, for two reasons: First of all, they had an abundance of the highest-grade oil, which they would exchange for the produce of the other Tribes. Secondly, they produced daughters of such unusual beauty and piety that they were fit to marry the High Priests.

Moshe concludes his words (Devarim 33:25-29) with the blessing that Israel’s borders be sealed against their enemies with the Help of their Great Protector in Heaven, “Fortunate are you, O Israel, Who is like you? A People saved by HaShem, the Shield of your Help, Who is the Sword of your Grandeur.”



**RABBI BERACH  
STEINFELD**

IN SEFER YEHOSHUA, PEREK ALEF, POSUK YUD CHES, THE POSUK TEACHES US THAT ANYONE WHO WILL NOT LISTEN TO YEHOSHUA AND REBEL AGAINST THE KING SHOULD DIE. THE GEMARA IN SANHEDRIN, DAF MEM TES, AMUD ALEF LEARNS FROM THIS POSUK THAT ONE WHO IS A MORED

BE MALCHUS REBELS AGAINST THE KING IS TO BE PUNISHED BY DEATH. WE FIND THAT WHEN SHIMI BEN GEIRAH CURSED DOVID, AVISHAI BEN TZERUYA WANTED TO KILL SHIMI BEN GEIRAH, BUT DOVID DID NOT LET HIM. WHEN DOVID RETURNED TO HIS PALACE, SHIMI BEN GEIRA CAME TO ASK MECHILA AND DOVID SWORE THAT HE WOULD NOT KILL SHIMI.

WE KNOW THAT A MORED BEMALCHUS IS CHAYEV MISA. WE ALSO KNOW THAT A KING WHO IS MOCHEL ON HIS KOVOD, HIS KOVOD IS NOT NIMCHAL. HOW COULD DOVID HAMELECH NOT KILL SHIMI BEN GEIRA? WE COULD ANSWER THAT SINCE DOVID HAMELECH LEFT A TZAVAA WITH HIS SON SHLOMO THAT SHIMI BEN GEIRA SHOULD NOT DIE PEACEFULLY, HE ACTUALLY DID HAVE HIM KILLED. THE CHASAM SOFER SAYS THAT IT IS TRUE THAT A KING CAN T BE MOCHEL ON HIS KOVOD; HOWEVER, HE COULD BE MOCHEL FOR THE PUNISHMENT THAT A PERSON WHO LACKS THE PROPER RESPECT FOR THE KING DESERVES.

HOW CAN THIS BE EXPLAINED? A KING CAN T BE MOCHEL ON HIS KOVOD, BUT FOR PUNISHMENT FOR HIS KOVOD HE COULD BE MOCHEL? THE ANSWER COULD BE THAT WHILE THE ACTION OF DISRESPECT IS HAPPENING, A KING CAN T BE MOCHEL FOR HIS KOVOD; BUT AT A LATER DATE, THE KING WOULD BE ABLE TO BE MOCHEL FOR HIS KOVOD.

THE GEMARA IN YUMA, DAF CHOF BAIS, AMUD BAIS EXPLAINS WHY SHAUL HAMELECH WAS PUNISHED BY HAVING THE MALCHUS TAKEN AWAY. IT IS BECAUSE SHAUL WAS MOCHEL ON HIS KOVOD WHEN THE BUMS OF HIS TIMES MOCKED HIM AND SAID THAT HE SHAUL WON T BE ABLE TO HELP THEM. SHAUL KEPT QUIET. THE NATION WANTED TO KILL THESE PEOPLE, BUT SHAUL HAMELECH STOPPED THEM. RASHI EXPLAINS THE DIFFERENCE BETWEEN SHAUL AND DOVID. IN THE CASE OF SHAUL, THE SCENARIO TOOK PLACE AT THE BEGINNING OF HIS KINGDOM AND HE NEEDED TO ESTABLISH HIS RULE. HE DIDN T ACT AND WAS THEREFORE PUNISHED, WHEREAS THE SCENARIO WITH DOVID WAS NOT AT THE BEGINNING OF HIS RULE AND SO HE WAS THEREFORE NOT PUNISHED.

THE MAHARSHA ARGUES ON RASHI AND SAYS THAT REALLY THE KING CAN T BE MOCHEL HIS KOVOD AT ALL. IN ACTUALITY DOVID WAS NOT MOCHEL. SINCE HE SAW THAT MORDECHAI AND ESTHER WERE GOING TO BE DESCENDANTS OF SHIMI BEN GEIRA HE HELD OFF PUNISHING SHIMI UNTIL LATER IN HIS LIFE VIA HIS SON SHLOMO. A KING CAN T BE MOCHEL ON HIS KOVOD AT ALL, NOT EVEN AT A LATER DATE.

LET US HOPE TO BE ABLE TO ACCORD THE PROPER KOVOD TO A JEWISH KING WITH THE COMING OF MASHIACH TZIDKEINU.



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### MITZVOS TZRICHOS KAVANAH PART III - IF ONE DIDNT HAVE IN MIND IS IT EQUIVALENT TO EATING OUTSIDE OF THE SUKAH?

We previously discussed that when fulfilling a Scriptural mitzvah, one must have the proper intention to fulfill the command of Hashem and if one did not have in mind this in mind, he would be required to repeat the mitzvah with the proper intent. In addition, when sitting in the Sukah, 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. 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.

There is an interesting question which is discussed by the Acharonim in regards to someone who ate in the Sukah without the proper intention. Since it is possible that he did not fulfill the mitzvah, it may also be considered

as if he ate outside of the sukah. Although the person technically ate inside the walls of the sukah, since he was not fulfilling the mitzvah of eating in the Sukah, for all practical purposes it may be the halachic equivalent of eating out of the Sukah. There is a similar question discussed regarding tzitzis. As we know, when one wears a four-cornered garment, there is a requirement to put on tzitzis strings. If one wears such a garment without the required strings he has violated a mitzvah. What is the halachah if one wears tzitzis without the intention of fulfilling the mitzvah? Once again, not only is it possible that he has not fulfilled the mitzvah, it may be considered a violation of wearing a four-cornered garment without fulfilling the mitzvah of tzitzis.

There is a difference of opinion between the Mishna Berurah and Rav Shloma Zalman Auerbach zt"l regarding this question.

The Mishna Berurah (Biur Halachah Siman 60) discusses one who is serving as a chazzan or getting an aliyah. Often, one quickly grabs a talis and does not necessarily

remember to have in mind that he is fulfilling the mitzvah of tzitzis. The Mishna Berurah writes that this would seem to be violating the requirement of wearing a four-cornered garment without fulfilling the mitzvah of tzitzis. His only way out is that since the purpose of putting on the talis is merely for k'vod hatzibur (a means of showing honor to the assembly), this might not be called wearing the garment, and is similar to one who tries on a garment, who is not required to put on tzitzis.

Based on this assumption, we can assume that the Mishnah Berurah would say the same for the mitzvah of Sukah. If one ate in the Sukah without the proper intention, not only has he lost out on the mitzvah of eating in the Sukah, he has also violated the prohibition of eating outside the Sukah.

However, Rav Shloma Zalman zt"l suggests that maybe we can accept the Mishna Berura's notion in regards to Sukah but not tzitzis. In regards to Sukah, we can accept that it is as if one ate outside of the sukah. This is similar to one who put on tefillin without the correct intention; although he

physically had the tefillin on his body, he is still halachically called a person who didn't put on tefillin. On the other hand, tzitzis is called a chovas mana (a requirement "on the garment"), meaning that this garment – when being worn – requires tzitzis. In this case, the garment does have tzitzis on it and we cannot call it a violation of the requirement.

In summary, the Mishna Berurah, rules that wearing a four-cornered garment without the proper intention to fulfill the mitzvah of tzitzis, may be considered violating the requirement of wearing a four-cornered garment without tzitzis. If one ate in the Sukah without the proper intention, not only has he lost out on the mitzvah of eating in the Sukah, he has also violated the prohibition of eating outside the Sukah. However, Rav Shloma Zalman zt"l suggests that maybe we can accept the Mishna Berura's notion in regards to Sukah but not for tzitzis.

*Rabbi Nachum Scheiner*

# A COMMUNITY

## NEVER DIES

### Is It Not Insensitive to Interrupt Shivah for a Holiday?



#### INTERRUPTION OF SHIVAH

A teaching in the Mishna defines the duties of a Jew who is in mourning at the outset of a festival. “Regalim mafsimim,” state the sages, “festivals interrupt shivah,” the seven-day period of mourning following the death and burial of a close relative (Moed Katan 3:5).

In one of the most brilliant psychological responses to death, mourners, in the Jewish tradition, are supposed to step out of normal life when they have suffered the loss of a loved one. They don’t pretend to be brave and go on as if nothing had happened. They take time to grieve; their normal pattern of behavior is disrupted as a way of recognizing that a profound change has occurred in their life. Thus the custom is that they stay home during shivah, and people come to be with them, to share in their grief. Jewish law recognized that life will never be the same again, and the dramatic transition requires time off.

But the Mishna is saying that if one of the major Jewish festivals (Shavuot, Passover, or Sukkot) begins while you are in the shivah period you are supposed to put aside shivah and join with the community in celebrating the festival. So for example, if someone lost a loved one on Sunday and buried them on Monday, Shivah would only go till Saturday night, when Shavuot begins. The mourner takes part in a Shavuot celebration, attends a Passover seder, goes out to eat in the Sukkah, etc.

Why? At first glance this law seems insensitive. Seeing how sensitive Jewish law is to someone who suffered a loss, requiring them to stay home for seven days, why suddenly in this case do we display such brute insensitivity? How can we be expected to put aside our grief and go to a celebration? How can halacha command us to suppress natural human emotions for the sake of going through the motions of a ritual?

The Talmud, the commentary on the Mishna, explains the reason for this ruling: “aseh d’rabim” – a positive mitzvah incumbent on the community, overrides “aseh d’yachid” – a positive mitzvah incumbent on the individual”

(Talmud Moed Katan 14b). Celebration of the festivals is a mitzvah of the entire community; mourning is a mitzvah on the individual who suffered the loss. The communal time of joy overrides the individual’s time of grief.

But this does not seem to answer the question. After all, if someone lost a loved one, how do we ask of them to transcend their individual state of mourning because of the communal state of joy? Let the community celebrate, but let the individual mourn!

#### IF I AM ONLY FOR MYSELF...

Each and every Jew can experience himself or herself in one of two ways, and they are both equally true. We are individuals. Each of us has our own “pekel,” our own baggage, our own unique story and narrative. I got my issues, you got yours; I got my life, you got yours. You fend for yourself, I fend for myself. In the words of Hillel: “If I am not for myself, who will be for me?”

Together with this, we are each also an indispensable part of “klal Yisroel,” of the community of Israel. We are not only individuals; we are also an integral part of “keneset Yisroel,” the collective soul of the Jewish people. Like limbs in a body, each limb has its own individual character and chemistry, but it is also a part of a single organism we call the human body.

The difference between these two components is critical. The individual life can die. But, in the words of the Talmud, “tzebor lo mas,” the community does not die (Talmud Horayos 6a). The collective body we call “the Jewish people” never dies, it only changes hands. The very same “body” of “klal Yisroel” that existed 3000 years ago still exists today. Moses was a Jew and you are a Jew. Rabbi Akiva was a Jew and you are a Jew. The Ball Shem Tov was a Jew and you are a Jew. An individual can die; a nation does not die (unless the entire nation is obliterated.) Again in the words of Hillel: “But if I am only for myself, what am I?”

The tyrants and Anti-Semites in history could sadly wipe out individual Jews, but never the Jewish people. “Tzebor lo mas.” The community of Israel never dies.

#### ETERNITY

Now we will understand the explanation of the Talmud, that shivah gets interrupted for a holiday because the mitzvah of the community takes precedent over the mitzvah of the individual. This is not saying that the individual who suffered a loss must forget about his or her own pain because the community is celebrating. That would be unfair. Rather the Talmud is telling us something deeper.

When the community of Israel is experiencing a celebration, a festival, marking a watershed moment in the history of our people—that celebration of the “tzebur,” of the collective body of the Jewish people, includes also the person who

passed away, because that aspect of us which is part of the community of Israel never ever dies. The “Jew” in the Jew cannot die, because it lives on in the collective body of the Jewish nation.

When the mourner interrupts his shivah to celebrate the holiday of Passover, Shavuot or Sukkot, he is not diverting his heart from his or her beloved one; rather he is given the ability to connect to the central defining moments defining Jewish history and eternity, and it is in that drama that his loved one still lives on. In the collective life of the Jewish people, and in our collective celebrations of Jewish faith and history, our loved ones continue to live.

#### A LOST CHILD

This may be of the reasons we recite Yizkor on each of the three holidays. During Yizkor, we don’t only remember our loved ones who passed on; we also ensure that a part of them never dies, by insuring that the collective organism of Am Yisroel—the people of Israel—survives and thrives.

A moving story is told by the Yiddish writer Shalom Asch, about an elderly Jewish couple in Russia forced by the government to house a soldier in their home. They move out of their bedroom, and the young man, all gruffness and glares, moves in with his pack, rifle and bedroll. It’s Friday night, and the couple prepares to sit down for Shabbat dinner. The soldier takes his place at the table. Only now is it apparent just how young he is. He sits and stares with wide eyes as the old woman kindles the Shabbat candles. And he listens as the old man chants the Kiddush and Hamotzie. He quickly devours the hunk of challah placed before him, and speaking for the first time, he asks for more. His face is a picture of bewilderment. Something about this scene -- the candles, the chant, the taste of the challah, captures him. It touches him in some mysterious way.

He rises from his seat at the table, and beckons the old man to follow him, back into the bedroom. He pulls his heavy pack from the floor onto the bed, and begins to pull things out. Uniforms, equipment, ammunition. Until finally, at the very bottom, he pulls out a small velvet bag, tied with a drawstring. “Can you tell me, perhaps, what this is?” he asks the old man, with eyes suddenly gentle and imploring.

The old man, takes the bag in trembling fingers and opens the string. Inside is a child’s tallis, a tiny set of tefillin, and small book of Hebrew prayers.

“Where did you get this?” he asks the soldier. “I have always had it...I don’t remember when...”

The old man opens the prayer book, and reads the inscription, his eyes filling with tears:





**Simchas Torah**

**LOOKING FORWARD TO A YEAR OF CLOSENESS**

We dance..we sing, in celebration of our learning the Torah. Limud Hatorah the electrical energy that runs through our veins, pumping life into every part of our body.

But do we dance and celebrate the Torah that we learned this past year or the Torah that we are pledging to learn the next year?

In his typical fashion the Kotzker Rebbe Z"l states unequivocally, that we cannot be celebrating our learning of the past year with such passion, because who is to say that it was pure?

Perhaps we learned for the wrong reasons...to feel

that we are better than our fellow Jew. Perhaps we dawdled away too much wasted time in the slot that we dedicated to drinking the sweet waters of the Torah. Any number of reasons could have diminished our good intentions.

Therefore, says the Kotzker, this is proof positive that we are dancing for the future, for our commitment right there and right then.. (on Simchas Torah) to learn as much as we can this coming year.

This commitment, coming as it were after weeks and weeks of heartfelt teshuvah, out of a sincere love for Hashem, all throughout Elul, Rosh Hashanah, Yom Kippur and finally Sukkos- this desire is pure.

And that is the reason why Simchas Torah comes on the last day of the Yomim Tovim of Tishrei. We have gathered in all the sparks of holiness, we have showed our Creator that we are loyal to only Him. Now is the

time to renew our commitment.

Derech Eretz Kadmah LeTorah. In order to even consider our Torah as pure, we must look into the interactions we have with each other. Now is the time to forgive and forget. To start fresh. We all make mistakes and do the wrong thing sometimes. As the aphorism goes, to err is human...to forgive divine.

It is never too late to forgive...If we show Hashem that we desire closeness with each other and not petty fighting, chas veshalom, He will show us a divine closeness that we never experienced before. If we delight in the Torah that we hope to learn the next year, He will open up the gates of understanding for us and our children with a clarity far beyond our normal capacity.

Good Yomtov!

**Rabbi YY continuation**

“To our son, Yossel, taken from us as a boy, should you ever see your Bar Mitzvah, know that your mama and tata always love you.”

You see, this boy was one of the cantonists. On August 26, 1827, Tsar Nicholas published the Recruitment Decree calling for conscription of Jewish boys between the ages of twelve and twenty-five into the Russian army. These boys were known as Cantonists; derived from the term 'Canton' referring to the 'districts' they were sent, and the 'bar-racks' in which they were kept. Conscripts under the age of eighteen were assigned to live in preparatory institutions until they were old enough to formally join the army. The twenty-five years of service required that these recruits be counted from age eighteen, even if they had already spent many years in military institutions before reaching that age.

Nicholas strengthened the Cantonist system and used it to single out Jewish children for persecution, their baptism being of a high priority to him. No other group or minority in Russia was expected to serve at such a young age, nor were other groups of recruits tormented in the same way. Nicholas wrote in a confidential memorandum, "The chief benefit to be derived from the drafting of the Jews is the certainty that it will move them most effectively to change their religion."

During the reign of Nicholas I, approxi-

mately seventy thousand Jews, some fifty thousand who were children, were taken by force from their homes and families and inducted into the Russian army. The boys, raised in the traditional world of the Shtetle, were pressured via every possible means, including torture, to accept baptism. Many resisted and some managed to maintain their Jewish identity. The magnitude of their struggle is difficult to conceive.

This thirty-year period from 1827 till 1856 saw the Jewish community in an unrelieved state of panic. Parents lived in perpetual fear that their children would be the next to fill the Tsar's quota. A child could be snatched from any place at any time. Every moment might be the last together; when a child left for cheder (school) in the morning, parents did not know if they would ever see him again. When they retired at night after singing him to sleep, they never knew whether they would have to struggle with the chap-pers (kidnapper, chap is the Yiddish term for grab) during the night in a last ditch effort to hold onto their son.

These kids were beaten and lashed, often with whips fashioned from their own confiscated tefillin (phylacteries.) In their mal-nourished states, the open wounds on their chests and backs would turn septic and many boys, who had heroically resisted renouncing their Judaism for months, would either

perish or cave in and consent to the show of baptism. As kosher food was unavailable, they were faced with the choice of either abandoning Jewish dietary laws or starvation. To avoid this horrific fate, some parents actually had their sons' limbs amputated in the forests at the hands of local blacksmiths, and their sons—no longer able bodied—would avoid conscription. Other children committed suicide rather than convert.

All cantonists were institutionally underfed, and encouraged to steal food from the local population, in emulation of the Spartan character building. (On one occasion in 1856 a Jewish cantonist Khodulevich managed to steal the Tsar's watch during military games at Uman. Not only was he not punished, but he was given a reward of 25 rubles for his display of prowess.)

This boy in our story was one of those cantonists.

**Let Them Live**

At Yizkor, our mama and tata, our zeide and babe, our great grandparents for many generations, whisper to us how deeply they love us and believe in us. No matter how many years have passed, the bond is eternal and timeless.

And when we embrace and continue their story, we ensure that every single Jew who ever walked the face of this earth is still, in some very real way, alive.

**FRIDAY,  
Chol Hamoed**

ש"ס תשרי / 28 SEP

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
MAARN	

**SHABBOS,  
Chol Hamoed**

כ"ב תשרי / 29 SEP

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"ג תשרי / 30 SEP

*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"ד תשרי / 1 OCT

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	6:25 PM
Shkiya	6:38 PM
Maariv and Hakafof	7:30PM-9:30 PM
	Light refreshments will be served.
Candle Lighting	Not before 7:23PM

**TUESDAY,  
Simchas Torah**

כ"ה תשרי / 2 OCT

*Please see separate flyer for Simchas  
Torah schedule.*



**הושענא רבה  
תשע"ט**

Mishna Torah  
9:30PM & 11:00PM 18 Tent

Minyan Tehillim  
led by Rabbi Coren starting at 12:30am upstairs in 20 Forshay.

Yeshiva Bein Hazmanim –  
Learning throughout the Night 12:00am-6:00am, Refreshments & Breakfast  
COME JOIN US FOR LEARNING ON THIS AUSPICIOUS NIGHT

Shachris

5:55AM Vasikin/שלוש	20 ↑
6:20AM Led by Rabbi Coren	18 Tent
6:30 (No Frills)	20 Tent
7:00	18 Main
8:00	20 Tent
9:00	18 Main
10:00 Carlebach Minyan	18 Tent

Daf Yomi

7:00, 10:00am

Early Mincha

1:30PM

ט"ס



**SIMCHAS TORAH**

תשע"ט

<b>Candle lighting</b>	Not before	7:23PM	
• <b>Maariv and Hakafof</b>		7:30-9:30	
• <b>Shacharis</b>			
Vasikin		6:20AM	20 ↑
Early Minyan		8:00 <i>With Fast Hakafof</i>	18 ↓
Main Minyan		9:15	18 TENT
Second Minyan		9:45 <i>Not before.</i>	20 ↑
Youth Minyan		9:15	18 ↑
Childrens Program (Ages 3-9)		9:15-11:45	20 ↓
• <b>Laining Aliyos for all</b>		10:30-11:30	18 TENT
Kiddush		11:15 and on	20 TENT
Ladies			20 ↑
Kol HaNaarim, Chassanim & Mussaf		11:30 <u>SHARP</u>	18 TENT
• <b>Hakafof following Mussaf (approx. 12:00)</b>			18 TENT
• <b>Mincha</b>			
After Hakafof			18 TENT
6:00PM followed by Neilas Hachag			18 ↓
• <b>Daf Yomi</b>		5:20PM	20 ↑

**Please Note:**  
↑ Upstairs  
↓ Downstairs



# COMPLETING THE TORAH

Even though we have completed the whole Torah, we should not feel that we do not need to repeat it again. We can relearn it and develop new insights

Rabbi Yehonasan Gefen

The Torah concludes with a stirring eulogy for Moshe Rabbeinu, ending with praise for, "the strong hand and awesome power that Moshe performed before the eyes of all Israel."

The Medrash, cited by Rashi explains that the phrase, "before the eyes of all Israel" refers to Moshe's decision to break the Luchos that he had just received, in front of all the Jewish people. Why, of all Moshe Rabbeinu's great maasim, does the Torah choose to single this one out at its finale as perhaps the greatest of them all?

The Ateres Mordechai offers a profound insight to explain this. Moshe had invested great effort over many years in bringing the Jewish people out of slavery in Mitzrayim to the point of Matan Torah, and now he had just spent forty days without food or drink fending off the angels and securing the Luchos for the Jewish people. When he returned from the mountain and saw the people worshipping the Golden Calf he realized that they were not on the madreiga to receive the Luchos and that he must destroy them.

However, imagine what a nisayon it must have been to forsake all that effort and energy that he had invested to get to this moment. He surely could have rationalized that although they did not deserve the Luchos now, perhaps things would change soon and it wasn't necessary to destroy them right away. But Moshe did not do so, he showed great integrity and intellectual honesty to break the Luchos purely because that was the correct course of action.

Very often in life we are placed in similar situations to that of Moshe Rabbeinu - we invest time or energy into something and then we are faced with the possibility that we have made a mistake and need to start again or that there has been a new turn of events that makes our original stand obsolete. There is a great temptation in such instances to dig our heels in and stand by our initial plan against our better judgment. It is very hard to admit that we are wrong or need to start again after putting in so much effort into something. And perhaps the most difficult aspect of knocking down what we have already built is that we are showing that we have made a mistake - it is extremely difficult for people to admit that their opinions, lifestyle or attitude is wrong. One of the main factors that prevent non-religious people from changing their lifestyle is that to do so would mean admitting that all of their life up till this point was based on a mistake.

Rav Chaim Shmuelevitz zt"l brings an example from Tanach of how a person can become so set in his ways that he cannot change even when placed under the greatest pressure. After the destruction of Yericho, Yehoshua placed a curse on anyone who would rebuild it. In the time of Achav, a man named Chiel decided to defy the curse and rebuild Yericho. When he laid the first brick, his first-born died, and as he continued building his sons continued dying one by one

until when he completed the city his youngest son also passed away. How can a person be so foolish to continue in a path that causes him such misery?! Rav Shmuelevitz answers that he was so convinced in the rightness of his actions that he could not admit that he had seriously erred and he preferred to bury all his sons over admitting that he was wrong!

In contrast the Gemara shows an example of the greatness involved in admitting one's mistakes. The Tanna Shimon HaAmsoni used to explain every word 'es' in the Torah as providing a secondary meaning to the object mentioned.

For example, in the mitzvo of honoring parents, there is an 'es' from which he derived the inclusion of older siblings, and consequently a person must honour his elder sibling as well as his parents. However, when he came to the passuk, "Es Hashem Elokecha tira" he was unable to find a secondary recipient of the fear that we must feel for Hashem. His talmidim asked him, "what will come of all the instances where you have explained the word 'es'?" He replied, "just as I have been rewarded for expounding them, so shall I be rewarded now for abandoning them." Then Rabbi Akiva came and taught that the 'es' in the passuk teaches us that a person must fear G-d and also talmidei chachamim.

The Alter of Kelm notes the greatness of the tanna Shimon who did not hesitate to abandon the theory that he had held and developed throughout his life when he felt that he could no longer justify it. Moreover, he taught his talmidim a priceless lesson - that his abandoning of his theory which was done in a moment was as great as all the investigating and explaining he had done all his life!

This lesson is strongly connected to the day of Simchas Torah with which VeZos Habracha always coincides. We end the Torah and then immediately restart it again, reading the opening passukm of Bereishis.

This alludes to us that even though we have completed the whole Torah, we should not feel that we do not need to repeat it again. We can relearn it and develop new insights, sometimes even contradicting our present understanding and we should not feel embarrassed to acknowledge that we were wrong. This does not only apply to pshatim on the Chumash or Gemara but also to our outlook on life - if we see that a part of our outlook on life seems to not fully fit with Torah hashkafa than must be willing to honestly assess how we can change it.

Rav Frand suggests that this idea is also alluded to in the marriage ceremony. The custom is that the chassan breaks a glass, and most commentators explain that this is a remembrance of the destruction of the Beis HaMikdash. However, he notes that one commentator connects this custom to the breaking of the Luchos. Why do we need to be reminded of that event during a wedding? He answers that perhaps it is to teach the new couple that in order for their marriage to work, they must strive to emulate Moshe Rabbeinu's actions in breaking the Luchos. In order for a marriage to work, both husband and wife must be willing to act with great honesty and admit their mistakes rather than stand on their pride. Both need to be prepared to let go of their preconceived notions and prejudices and strive for truth.

These are not easy demands, but if we see that Moshe was ready to break the most valuable thing in the world because it was the right thing to do, then we too can surely be prepared to make changes when it is clearly the will of Hashem.

בס"ד



### WEEKDAY ZMANIM

#### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:31 M 6:23 T 6:24 W 6:35 T 6:36 F 6:37

#### MINCHA & MARIV

12 MINUTES BEFORE PLAG

SUKKOS W 5:10 T 5:08

#### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

SUKKOS W 6:22 T 6:21

### SEPTEMBER 30 – OCTOBER 5

NEITZ IS 6:51 - 6:57

PELAG IS 5:26 PM - 5:20 PM

SHKIA IS 6:39 PM - 6:31 PM

MAGEN AVRAHAM

9:13 AM - 9:15 AM

GRA- BAAL HATANYA

9:49 AM - 9:51 AM

## WEEKDAY MINYANIM

י"א תשרי תשע"ט

### שחרית

כתיבין	20 Forshay ↑	Brochos: 30 min/Headu 20 min before Neitz
6:15AM	18 Forshay ↓	Mon-Fri
7:00	18 ↓	
7:30	18 Tent	
8:00	20 Tent	
8:15	18 ↓ NEW	
8:30	18 Tent	
8:45	20 ↑ NEW	
9:00	20 Tent	
9:15	18 ↓ NEW	
9:30	18 Tent	
9:45	20 ↑ NEW	
10:00	20 Tent	
10:15	18 ↓ NEW	
10:30	18 Tent	
10:45	20 ↑ NEW	
11:00	20 Tent	

### מנחה ומעריב

12 MIN. מנחה	18 ↓	
18 Forshay	18 Tent	
20 Tent	20 Tent	
20 MIN. מעריב	18 Tent	
50 MIN. מעריב	18 Tent	

### מעריב

פליג	18 ↓	Repeat Krias Shma after nightfall
שקיעה	18 Tent	
10 MIN. מעריב	20 Tent	
30 MIN. מעריב	18 Tent	
60 MIN. מעריב	18 Tent	
8:45	18 Tent	
9:00	18 Tent	
9:15	18 Tent	
9:30	18 Tent	
9:45	18 ↓	
10:00		
10:15		
10:30		
10:45		
11:00		
11:15		
11:30		
11:45		
12:00		
12:15		
12:30		
12:45		

### מנחה

1:30PM	18 ↓
2:00	
2:30	
3:00	
3:30	
4:00	
4:30	
5:00	
5:30	
6:00	
6:30	

↑ Upstairs  
↓ Main Floor

**Kellel Boker**  
 UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א  
 CHAVRUSA LEARNING IN A WARM ENVIRONMENT  
**Currently Learning**  
**מסכת מכות**  
 Summary Shiurim from Rosh Hakollel  
 בעניני דימוא ובעניני הפרשה  
**7:00-8:00am**  
 Upstairs Bais Medrash  
**Shacharis**  
**6:15 & 8:00am**  
 FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
 Rabbi Nachum Scheiner 845.372.6618 | ohrchaim18@gmail.com

**OFF TO THE RACES**

Jacob goes to the races for the first time. As soon as he arrives at Belmont, not knowing anything about horse racing, he goes straight to the corral to take a closer look. To his surprise, Jacob sees his rabbi blessing one of the horses. Jacob thinks he must be onto a good thing so he writes down the number of the horse and places a 10 dollar bet on it. The horse wins and Jacob wins 50 dollars.

Jacob immediately returns to the corral and there, as before, he sees the rabbi blessing another horse. He writes down the number of this horse and bets his 50 dollar winnings on it. It comes in first and Jacob now has over 500 dollars. This process goes on race after race until Jacob has won 21,000 dollars.

It's now time for the last race of the day and Jacob watches the rabbi bless the final horse. So confident is Jacob that, although the horse is a 20-1 long shot, he bets his entire winnings on it. But, Oy Vey, this time the horse struggles in last, a good 20 lengths behind the field.

Jacob is so upset with this outcome that he runs over to the rabbi and says angrily, "Why did every horse you bless win except the last one, rabbi? He came in last."

The rabbi replies, "That's the problem with you Reform Jews. You don't know the difference between a brochah and a kaddish."

**WHAT A DAY**

One afternoon Max comes home from work to find total mayhem. His two young children are in the front garden, soaking wet and playing with the garden hose. There is food all over the lawn, garbage spilled everywhere and some of their plants have been pulled up and are lying on the path.

The front door to their house is wide open and there's no sign of their dog. As Max enters his house, he finds an even bigger mess. The table is lying on its side, all the vases have been knocked over and wet flowers are on the floor, the armchair cushions are lying where they were thrown and one of the children has been sick over the carpet. The bathrooms are a mess and the children's room is strewn inches deep with toys and various items of clothing.

Max goes into the kitchen and finds the sink full of unwashed dishes from the morning's breakfast, none of the food has been cleared up, the fridge door is wide open and there's dog food on the floor.

He's quite worried by now and heads up the stairs to look for his wife Fay. He has to step over yet more toys and piles of clothes. He's worried Fay might be ill, or even worse.

In the bedroom he finds Fay. She's curled up in bed, still in her pajamas and reading a book. She smiles at him and says, "How did your day go, darling?"

Max looks at her bewildered and asks, "What happened here today, Fay?"

She again smiles, "You know every day when you come home from work and you ask me what in the world did I do today?"

"Yes," he replies.

"Well," says Fay, "today I didn't do it."

**שמחת תורה – שמיני עצרת**

בענין שמחה של מצוה

רבינו משה חיים לוצטו זיע"א בספרו מסילת ישרים פרק א' בביאור חובת האדם בעולמו, אחר שביאר הנקודה הראשונה של התכלית האדם בעולמו שהיינו קיום המצות, מבאר נקודה השנייה והוא העבודה של האדם עצמו בעיסוק המצות וזה לשונו: "וכשתסתכל בדבר תראה כי השלמות האמיתי הוא רק הדביקות בו יתברך, והוא מה שהיה דוד המלך אומר (תהלים עג): ואני קרבת אלקים לי טוב. ואומר (שם כז): אחת שאלתי מאת ה' אותה אבקש שבתי בבית ה' כל ימי חיי וגו', כי רק זה הוא הטוב. וכל זולת זה שיחשבוהו בני האדם לטוב, אינו אלא הבל ושוא נתעה. אמנם לכשיזכה האדם לטובה הזאת, ראוי שיעמול ראשונה וישתדל ביגיעו לקנותה, והיינו שישתדל לידבק בו יתברך בכח מעשים שתולדתם זה הענין והם הם המצות ע"כ לשון קודשו.

והנה מה שכתב "לכשיזכה לטובה הזאת ראוי שיעמול תחילה וישתדל ביגיעתו לקנותה" והיינו חוץ

מעצם עשיית המצות וקיום רצונו יתברך, יש מעלה בשלימות הדביקות שאינה נובעת מהמעשה היבשה ממש, אלא ביאר אבי מורי שליט"א שכלול כאן חידוש בעבודת ה' יתברך וזה באופן קיום המצות וזה בהידור או בזריזות או על הכל לקיים המצוה מתוך שמחה של מצוה, שהיא היא השיא של קיום המצוה וזהו המעלה בעבודת ה' שצריך רוב עמל ויגיעה, וזהו זכיה להשיג הך שלימות בדביקות ה' יתברך, וזהו החידוש בעבודת ה' שהדרך להשיג הדביקות האמיתי היינו במעשים שתולדותם זה הענין, והיינו לקיים מצות מתוך שמחה של מצוה, ממילא המצוה מייצרת הטובה הגדולה הזאת.

וגדר הענין שידועים דברי נפש החיים בסוף שער ד' שמצות לית ליה מגרמיה כלום ואלא שיונקים מהתורה הקדושה בעצמה, והנה יודעים דברי הנפש החיים שע"ד פ"ג שיש לעסוק בתורה לשמה ופירושה לשם אהבת התורה, וכן כתב ברוח חיים ריש אבות ענין לשמה עיקרה לשם אהבת התורה ליגע ולעמוד על שרשה, ולזה צריך ללמוד ביגיעה עצומה להשיג אמיתת כוונת התורה לפי השגתו, וכל אשר יוסיף ללמוד כן יוסיף לחפוז ללמוד עוד, ובאהבת התורה ישגה ויחשוב והלואי שיוכל לא לישן ולא לאכול, רק כל הימים וכל הלילות ליגע ולעייין ולשתות בצמא את דבריה, כי על ידי אור שמשגי מתחלה רואה כי יש עוד אור גדול מזה וכן להלאה, ועל ידי זה יתאווה תאוה להבין ולהשיג עוד עד כי ישיג כל סתרי העולם ומלואה כר' יוחנן בן זכאי וכו.

והיינו שענין לשמה הוא לאהבת התורה, וביאר מו"ר הגרש"ז ראטקין שליט"א בספרו ח"ג עמ' קסד' וזה שענין אהבת התורה לאו דבר צדדי הוא ואין זה סתם הרגש שמרגיש כשלומד, אלא שזהו עצם החפצא ומהותה של לימוד התורה, וממילא מובן שזהו עצם הלשמה של לימוד התורה.

והחילוק בין לשמה לשלא לשמה, אינו רק חילוק בכוונה, ובהיחס שיש לאדם אל התורה, אלא שזהו חפצא אחרת של תלמוד תורה לגמרי ודו"ק.

כן הם הדברים בענין קיום מעשה מצות ה' ואיתא בברכות ט: על ר' ברכיה שהיה אדם גדול ושמח במצות, שזהו עצם החלק של קיום המצות וההגדרה של האדם בזה ששמח במצות, שזהו למעשה צורת קיום המצוה ובכך נקרא האיש השלם, ובוזה שייך לנצח את המלחמה הגדולה נכסף וגם כלתה לדעת את ה', ואין זה רק מי שלומד ואוהב את התורה אלא שהוא אדם שצד מציאותו שאוהב את התורה ולומד בגלל שהוא אוהב אותה, וכן בקיום המצות עושה המצות לא כאנשים מלמודה אלא אם כל החיות ממש.

ואזי כשמסולק מכל עולם הזה מוצאי כיפור והולך מחיל אל חיל לבניית הסוכה וקניית ד' מינים וישיבת סוכה והזמן שמחתינו ושוב שמיני עצרת שכל כולו רוחני ואז שמחת התורה ששמחים בה אזי זוכים לדרגת הלשמה הגדולה ביותר.



# SIMCHAS TORAH HAKAFOS -

## STANDING UP OR SITTING DOWN

*Adapted from an article by Rabbi Yair Hoffman*

Simchas Torah is, of course, a time of intense joy in which we celebrate both the completion and the continuity of the Torah. In doing so, we generally remove all the Sifrei Torah from the Aron Kodesh and encircle the Bima with seven joyous Hakafos. The Sifrei Torah are always on the move and in front of us, and this brings up some halachic questions.

### THE FUNDAMENTAL HALACHA

The Shulchan Aruch (YD 282:2) states that one who sees a Sefer Torah being moved is obligated to stand up in front of it. All should stand up until the person moving the Torah reaches his place or if it is no longer within their sight.

This Halacha would seem to direct that the entire period of Hakafos of Simchas Torah, one must remain standing. In many places the Hakafos can last several hours. There are places in which the Hakafos last for four or five hours and rare is the Shul that has Hakafos for less than an hour and a half. Must one really stand the entire time?

Rabbi Yair Bacharach, author of the Chavas Yair writes in his commentary on Shulchan Aruch (Mekor Chaim 141:7) that, in fact, there is such an obligation to stand.

### ONE LENIENCY

The Aruch HaShulchan (YD 282:5) expresses a somewhat more lenient view. He writes that while the Hakafos are going on and the Torahs are encircling the Bima, there is certainly an obligation to stand. However, in between the Hakafos, even though the Torahs are being held by individuals, one may sit down. His reason is that this is equivalent to the Torah having reached its place.

### A MORE LENIENT VIEW

Rabbi Eliyahu Ben Yechiel Michel Zlotnick, a member of the Eida Chareidis Beis in his Pri Eliyahu (Vol. III OC #24) presents an even more lenient position. He writes that when the Torah is within a circle and around that Torah is another circle of people, the people form a living; human Mechitzah and it would be permitted to sit down beyond that circle. We find the concept of a human Mechitzah in the Shulchan Aruch itself (OC 362:5) and this would apply here.

### LIMITATIONS OF THIS VIEW

There are limitations to Rabbi Zlotnick's leniency, however, if one of the people holding the Torah would move to the outskirts of the circle, which happens relatively frequently, then the leniency would no longer be effective. Another possible limitation is found in the Pischei Teshuvah Yore Deah 282:2. The Mechitzah itself also has height requirements. It cannot merely be ten tefachim (handbreadths) above the ground; it should be ten handbreadths above the head of the individual. Rav Moshe Feinstein in his Igros Moshe does not subscribe to the Pischei Teshuvah's stringency in regard to a shul Mechitzah and would probably not agree to that requirement in terms of a Mechitzah demarcating a separate area in regard to standing up for a Torah as well.

Regardless, however, the first point would require the participants to actually plan that no one hold a Torah on the outskirts of the Hakafos circle, something that would have to be planned and announced.

### A THIRD LENIENCY

The Halichos Shlomo cites the view of Rav Shlomo Zalman Auerbach zt"l that one can be "melamed zchus" on those people who are lenient and sit. He suggests that during Simchas Torah we might consider the entire Shul as a place of Seforim and it is as if they are resting in their place. Interestingly enough, he compares this rationale to a similar idea found in the responsa of Rabbi Betzalel Stern zt"l the author of the B'Tzel HaChochma (the Debriciner Rav's older brother).

### A FOURTH LENIENCY

What is the idea found in the B'Tzel HaChochma? He writes (Vol. V #139) that the entire obligation to stand is only derived in the Talmud (Kiddushin 33b) from a Kal VaChomer argument that since we are obliged to stand in front of those who study Torah, certainly we must stand before the Torah itself. Rav Stern rationalizes that since there is no obligation to stand in front of those who are studying Torah when they are standing around, then there would be no rationale to obligate people to stand for a Sefer Torah itself.

### A FIFTH LENIENCY

Rav Moshe Shternbuch (Teshuvos VeHanhagos Vol. II #319) Shlita also explains that when the Torah is not travelling to a particular place but is merely circling around the obligation to stand up is not so clear cut. He writes that in such a situation it would be sufficient to stand just at the very onset of the Torah coming in front of him.

If one decides to stand during Hakafos it is to be commended. There are however as stated, many leniencies. Standing or Sitting, let us show honor to Hashem & the Torah by making our Hakafos in our amazing shul both beautiful and meaningful.



## A Deathbed Deal

From the desk of Yerachmiel Tilles [edi-  
tor@ascentofsafed.com](mailto:editor@ascentofsafed.com)

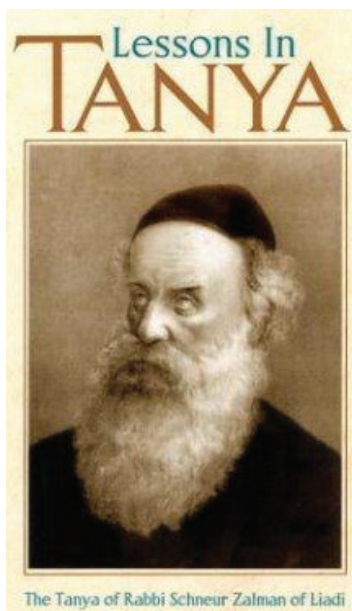
### SUBMITTED BY MISTER M

The year was 1798. The Russian winter had already set in; the white-covered roofs and roads reflected the glint of occasional sunlight; and the Chabad chasidim of the village of Starodub in the province of Chernogov were enduring a difficult time. Not that the weather fazed them, but their Rebbe, Rabbi Shneur Zalman of Liadi, had been incarcerated since the day after Simchat Torah in the Tainy Soviet, a fierce prison in Petersburg. He was undergoing interrogation for a trumped-up charge of treason, and the chasidim fully shared his pain. The elders of Liadi had decreed a number of austere measures, one of which was fasting – no food, no drink, not even water – every Monday and Thursday from sunrise to sunset. Some of the chasidim of their own volition even took upon themselves to do so every day of the week except Shabbat.

Another decree was that if, G-d forbid, one of the chasidic membership should happen to pass away, the other chasidim in his area would gather at the cemetery and implore the departed soul to intercede

as best he could for the release of the Rebbe.

The chasidim in Starodub, although a great distance from both Liadi and Petersburg, accepted upon themselves every stringency with fervor. When one of the



local Chabad leaders, Reb Yehezkel Liozner,\* an elderly man, felt himself about to die soon, he summoned his closest friends to his deathbed. He said to them, "I know that after I 'depart,' you will come to my grave to plead with me in great seriousness to intercede for the Rebbe. I want you to promise me that when the Rebbe is finally released – may the Almighty allow it to happen soon – you will come again. But this time in joy, to toast 'L'Chayim' and to dance."

"Amen – so be His will," one started and the others immediately chimed in. "But," the first one

qualified, "you have to promise us something too. Surely before the release can take place down here, it must be decided first in Heaven. Therefore you will know before we will! So promise us as soon as you find out you will let us know somehow."

After a brief pause for reflection, the dying chasid agreed. The deal was struck! Later that day he did pass away, and as expected, at the funeral his fellow Chasidim implored him to intercede on behalf of their beloved Rebbe.

On Monday night, the eve of the 19th of the Jewish month of Kislev, one of his friends who had been part of the deathbed pact saw Reb Yehezkel in a dream. "Yehezkel! Where are you?" he stammered, in his dream.

Without bothering to answer, Reb Yehezkel told him the following:

"Tonight, in honor of his *yahrzeit*, the Magid [Rabbi Dov Ber of Mezritch, successor to the Baal Shem Tov as leader of the fledgling chasidic movement] was invited to give a lesson in the Heavenly Yeshiva. A large crowd attended, including many of us chasidim. Seated at the Magid's right was the great kabbalist Rabbi Yitzchak Luria, the holy Ari of Safed. At his left was Rabbi Yisrael, the Baal Shem Tov.

"Upon concluding his presentation, the Magid leaned to his left and said, 'My "Zalmanyu" is in trouble and the teachings of Chasidism are endangered. We must do something to help him.'

The Besht and the Ari nodded sagely.

Almost instantly there was a rustle at the entrance, and in came Rabbi Shimon bar Yochai [leading sage of the Mishna and source of the teachings recorded in the Zohar]! The Ari appraised him of the situation and he agreed to preside over a Beit Din, a rabbinical court with a panel of at least three qualified judges.

"The facts were presented. The Rashbi, the Ari, and the Besht deliberated [the Magid was not eligible to be a judge in the case because he was so personally involved with Rabbi Shneur Zalman – Y.T.]. Then the three judges announced their decision: the Chabad Rebbe must be set free that very day while it was still Tuesday, Yud-Tes Kislev, his rebbe the Magid's *yahrzeit*, and he must be allowed to continue on the path of intellectual chasidut that he had blazed [most noticeably with the publication of Tanya two years earlier, exactly, on 19-20 Kislev – Y.T.].

Continued on next page



**"Now," Reb Yehezkel concluded, "I have fulfilled my half of the bargain. Don't forget yours!"**

**The dreaming chasid woke. It was nearly morning – already time to leave for shul. He dressed quicker than he ever did, for he couldn't wait to tell his companions in the pact about his dream. He burst into the shul and there they all were already, sitting together.**

**He went over to them and began to speak. "Listen to this!.." But then he realized that several of them had also started talking. "Last night I..." "You are not going to believe..." "I had the most amazing..."**

**It turned out they had all dreamed the same dream! Reb Yehezkel had appeared to each of them during the latter part of the night.**

**They were so happy and excited. Wide grins lit up their faces. If they all dreamed the same dream, it must be true!**

**"But hold it a minute," one of them called out. "What about those of us who took on fasting every weekday? We shouldn't have to do it any more. We all had the same dream. That proves it is true. The**

**Rebbe's liberation had been decreed in Heaven. We have to celebrate, not fast!"**

**"But we are not permitted to decide such things based on a dream," another one challenged, "even if we know it to be true."**

**Quickly they were deep in discussion, presenting pros and cons. In the end they agreed it was not their place to decide such a question on their own. They would have to consult the chief rabbi of the community. They did so. The Rabbi told them to fast as vowed because no matter how powerful and true the dream, the Rebbe was still in jail. Indeed, the next day, Tuesday, Kislev 19 in the afternoon, Rabbi Shneur Zalman was released, and Yude's Kislev became forever a festival.**

**But in those days, before telegraphs, telephones and emailing, it took until the following Tuesday for the news of the Rebbe's release to reach distant Starodub. The Chasidim continued to fast that week, most just on Thursday and Monday and some on all six weekdays. But thanks to their shared dream, the fasts were all conducted in joy instead of pain.**

## **LULAVA"**

**by Rabbi Paysach J. Krohn**

Rabbi Shammai Parnes is one of the principal rabbis of the Israeli army. He is a deeply religious man who descends from a long line of Jerusalem families.

This story took place during the Yom Kippur War in 1973, when the Israelis were caught by surprise and attacked by Arabs on all fronts. One of the critical points of battle was near the Suez Canal. For days after Yom Kippur and throughout Sukkos, Rabbi Shammai and his assistants traveled throughout the Sinai desert and southward towards Suez, where they cautiously and caringly gathered the bodies of those who had fallen in battle.

Throughout the days of Sukkos, Rabbi Shammai traveled in his jeep, taking with him his prayer book, Tehillim (Book of Psalms), tallis (prayer shawl), and lulav and esrog (used to celebrate the festival of Succos). In every army camp where he stopped, soldiers approached him, asking for permission to use his lulav and esrog.

Infantrymen who were otherwise irreligious would pick up his siddur and say, "Rabbi Shammai, let us pray from your siddur ... Rabbi Shammai, let us say the Shema ... Rabbi Shammai, could we say some Psalms." He would help as many as he could, and at times he was detained from his work for more than an hour. Much to his regret, though, he eventually had to say to the young men, "I can't stay any longer. I've been summoned elsewhere."

On Hoshana Rabbah (the last day of Sukkos), Rabbi Shammai and his assistants were near the Suez. It was late morning, and as he drove towards a newly constructed army base in the wide open desert, the thought occurred to him that because he had already used his lulav and esrog for the last time this Yom Tov, he could

**submitted by Mister M**

leave them in the army base. Shortly after Rabbi Shammai's arrival at the base, a long line of soldiers began to form, waiting to use his lulav and esrog. As a crowd began to assemble, a young non-religious soldier, Arik Shuali, driving an ammunition truck, was making his way southward. Looking through his powerful binoculars he noticed a large crowd of fellow servicemen gathered in one area. Curious, he got out of his truck and made his way on foot to where the soldiers had assembled.

As he came closer, he asked someone, "What is all the commotion about?" They explained to him that Rabbi Shammai had come, and people were waiting for an opportunity to use his lulav and esrog. Arik was not interested in waiting around. However, when one of his friends mentioned that it was the last day to do this mitzvah, he agreed to wait his turn. Eventually Arik's turn arrived. Just as he received the lulav and esrog, a bomb hit his truck. The vehicle exploded and set off multiple explosions of the ammunition on board. The blasts were so intense that a crater was formed in the ground where the truck had been parked. When they later examined the spot where the truck had been, the soldiers couldn't find even a shard of metal remaining from the shattered vehicle.

Three months later, Rabbi Shammai read a short notice in the Israeli army newspaper. It was an announcement stating that the wife of serviceman Arik Shuali had given birth to a little girl. The announcement included a statement by the new father. "I believe with every fiber of my being, that I am alive today and that I merited to see my new daughter only because of the mitzvah that I was doing at the time my truck was bombed."

To remember God's goodness, he named his daughter Lulava.



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

Ohr Chaim's learning programs include:



01 ד

## ערבות

Will be Available:  
Friday and Erev Yom Tov  
and all of Chol Homoed

## הושענות

Will be available:  
from ערב שבת חול המועד

In the Sukkah behind 18 Main Bais Medrash

# בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952  
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

## IMPORTANT NOTICE

This year there will  
not be any  
backpacks given  
out on  
Simchas Torah.





~Night Kolloel~

# RABBI NACHUM SCHEINER

## HEMNEK AND MIDDLE LEAF SPLIT - WHEN IS IT AN ISSUE?

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.

What is the problem with a split tiyomes? The Magen Avraham (645:6) quotes Rabeinu Yerucham, who rules that it is pasul because it is a problem of lekicha tama, meaning that is considered as if the tiyomes is missing and is an incomplete lulav. However, Rav Akiva Eiger proves that Tosfos in the beginning of the 3rd perek understands that it is lacking in hadar, in its beauty. The difference between the reasons is as follows: If it is a problem of lekicha tama, then it is only pasul on the 1st day, but if it is considered lacking in hadar, then it is even a problem on the other days.

## HEMNEK

Another common problem with a lulav is a hemnek. The Gemara states that when the lulav is spread apart it is a problem. However, the Gemara clarifies that it is only an issue if the lulav is like a hemnek, which the Rishonim explain that it looks like two separate

lines coming out, similar to the letter "Y". This is also brought down in Shulchan Aruch (645:7).

As far as what is considered a hemnek, the Levushei Serad has a very strict ruling. He opines that even if the lulav looks slightly spread apart it is pasul. The Maharsham (Daas Torah 645:7) takes issue with this ruling and maintains that there is only an issue of hemnek if the split makes them look like two separate leaves, as the Rishonim explain. However, in this case, it is quite clear that it is one, especially since when shaking the lulav the leaves come together.

He adds that if one wishes to be concerned with the opinion of the Levushei Serad, he can glue the lulav together, because then it is definitely kosher, since it no longer looks separate.

The Mishna Berura (s"k 32) writes in the name of the Pri Megadim that one must be very careful in regards to a hemnek, because even if a little split is not a problem, but even a slight hemnek can be an issue. The Biur Halacha adds that even a very slight separation can be problematic. However, the Chazon Ish and Rav Shlomo Zalman explain

that it is only an issue if it is immediately apparent and looks separate - albeit even a slight separation - but if one needs to look carefully to notice it, it is not a problem.

## KARA

One last important question is what happens if there is a problem with a lulav - either being split or because it is a hemnek - but there is kara (the brown barkly material that is often on the lulav) holding it together. The Steipler Gaon, quoted in Orchos Rabeinu, as well as Rav Nissim Karelitz Shlita, rule that it is kosher. However, this is only true if the kara is holding it together; but quite often the kara totally surrounds the lulav, as if it is enclosed in a bag, blocking the view, and one cannot see if it is closed, then it is not recommended for use, since we have no way of knowing the "inside" information.

## IN SUMMARY

There is a question if a lulav with a middle leaf split is an issue after the first day of Sukkos. In addition, if the lulav is spread out and looks like it is two, then it is pasul.

COMMUNITY KOLLEL

## NEWS:

The kuntres of the shiurim that were given at the kollel on the topic of daled minim is now available.

## YESHIVAS BEIN HAZMANIM

The Yeshivas Bein Hazmanim once again started right after Yom Kippur, with breakfast and lunch served and Matan Schara B'tzida. We are also privileged to host many Rabbanim and Roshei Yeshiva as guest speakers - including our esteemed rabbis, Rabbi Lankry and Rabbi Coren and Rabbi Yaakov Kapelner.

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 continued Chag Samei'ach,

Rabbi Nachum Scheiner



בס"ד

# Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים סוכות תשע"ט



## SHIUR

כ"ד תשרי

Wednesday, Oct 3  
12:15pm – 1:00pm

### Rabbi Aaron Lankry

מרא דאתרא



בס"ד

# Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים סוכות תשע"ט

## SHIUR

כ"ה תשרי

Thursday, Oct 4  
12:00pm – 1:00pm

### Rabbi Yosef Viener

Rav, Kehillas Shaar Hashamayim of Wesley Hills

### Timely Shailos Relating to Bochorim & Yungerleit

Questions can be submitted in advance. Email: [bmcnk@gmail.com](mailto:bmcnk@gmail.com) Call/text: 845-293-0670

Ohr Chaim's learning programs include:



Ohr Chaim's learning programs include:



TO SPONSOR THE BET PLEASE EMAIL [ohrchaim18forshay@gmail.com](mailto:ohrchaim18forshay@gmail.com)

Just so you should know...



### 367 DAYS UNTIL UMAN

To receive weekly issues of the BET email  
[betjournal@gmail.com](mailto:betjournal@gmail.com) or go to [18forshay.com](http://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)