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**RABBI YY JACOBSON**  
WILL BE IN  
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URGENT CARE  
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77 Route 59, Monsey, NY  
In front of Evergreen Shopping Center

# חול המועד סוכות תשפ"ג

## Minyanim Schedule

### Shacharis

6:15am Tent א  
 6:35Vasikin 20↑  
 6:35Vasikin 18 Main - Sefadi minyan with Birchas Kohanim

7:00 Tent א  
 7:20 Tent ב  
 7:40 Tent ג  
 8:00 Tent ד  
 8:15 20↑  
 8:30 Tent א  
 8:45 Tent ב  
 9:00 Tent ג

9:15 Tent ד  
 9:30 20↑  
 9:45 Tent א  
 10:00 Tent ב  
 10:15 Tent ג  
 10:30 Tent ד  
 10:45 20↑  
 11:00 Tent א  
 11:15 Tent ב  
 11:30 Tent ג  
 11:45 Tent ד  
 12:00 20↑

### Mincha 18 Main

1:13pm	2:45	4:15	5:30
1:30	3:00	4:30	5:45
1:45	3:15	4:45	6:00
2:00	3:30	5:00 Tent א plag Minyan	6:10 Tent א Skiah Minyan
2:15	3:45	5:15	6:15
2:30	4:00	5:20	6:20 Tent ב
			6:30 Tent א

### Mincha followed by Maariv

5:00 12 min before פלג	Tent א
6:10 12 min before שקיעה	Tent א
6:20 At שקיעה	Tent ב
6:30 10 min after שקיעה	Tent א
6:40 20 min after שקיעה	20 Upstairs
6:50 30 min after שקיעה	Tent א
7:00 40 min after שקיעה	20 Upstairs

Please Note:

↑ Upstairs  
 ↓ Downstairs

Plag 5:10

Shkia 6:20

\*Repeat קריאת שמע

**7:00pm-2am Maariv Every 15 minutes – 18 Main**



בס"ד

# Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים סוכות תשפ"ג



## SHIUR

### Rabbi Aaron Lankry

מרא דאתרא

כ"ד תשרי  
Wednesday, Oct 19  
12:15pm – 1:00pm

18 FORSHAY – MAIN BAIS MEDRASH

Ohr Chaim's learning programs include:



בס"ד

# Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים סוכות תשפ"ג

## SHIUR

כ"ה תשרי  
Thursday Oct 20<sup>th</sup>

### Rabbi Yosef Viener

Rav, Kehillas Shaar Hashamayim of Wesley Hills

### Timely Shailos Relating to Bochorim & Yungerleit

12:00pm – 1:00pm

18 Forshay - Main Bais Medrash

Ohr Chaim's learning programs include:



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הושענא רבה תשפ"ג  
Shachris

## ליל הושענא רבה

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18 Upstairs

COME JOIN US ON THIS AUSPICIOUS NIGHT!

Refreshments

**SCHEDULE**  
Learning – 12:00am - 6:00am  
There will be Matan Schara B'tzida

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6:10 AM	Vasikin עולם/אדון (Neitz 7:09)	20 ↑	9:00	Tent א
6:15	Vasikin (No Frills)	Tent ב	9:20	Tent א
6:35	Sefardi Minyan	18 Main	9:40	Tent ב
6:35	Vasikin- Led by Rabbi Coren	Tent א	10:00	Tent ד
7:00		Tent ג	10:20	18 Main
7:30		Tent ב	10:40	20 ↑
8:00		Tent ד	11:00	Tent ג
8:20		18 Main	11:20	Tent א
8:40		20 ↑	11:40	Tent ב
			12:00	Tent ד

Early Mincha  
1:12, 1:30, 2:00, 2:30, 3:00, 3:30, 4:00  
**18 Main**



# סוכות תשפ"ג SCHEDULE

**Zmanim for  
 20 Forshay  
 Upstairs  
 Rabbi YY  
 Jacobson**

**Erev Sukkos**

*Candle Lighting after  
 6:07pm*

*Mincha/Kabbalos Yom  
 Tov 6:15pm*

*6:53pm Tzeis*

**Day 1 Sukkos**

*Shachris: 10:00am*

*Mincha/Maariv 6:15pm*

*Candle Lighting after  
 7:04pm*

**Day 2 Sukkos**

*10am Shachris*

*Mincha: 6:15pm*

*Maariv: 7:03*

**Night Hoshana  
 Rabba**

*Mishne Torah 12am*

*Tehillim 1am*

**Erev Shimini  
 Atzeres**

*Candle lighting: 5:56pm*

*Mincha/Kabbalos Yom  
 Tov: 6:05pm*

*Followed by Hakafos*

**Shimini Atzeres  
 Day**

*Shachris:10:00am*

*Yizkor:11:30am Rabbi  
 Jacobson will speak  
 before*

**Simchas Torah**

*Mincha/Marriv: 6:05pm*

*Followed by Hakafos*

*Candle lighting: 6:54pm*

**Simchas Torah Day**

*Shachris 10:00am*

*Mincha 6:05 pm*

*Followed by Neilas  
 HaChag with Rabbi  
 Jacobson*

*Maariv: 7:00pm*

הרחמן הוא יקים  
 לנו את

סוכת דוד הנופלת

**TUESDAY**

**Sukkos Day 2**

**OCT 11<sup>TH</sup> / ט"ז תשרי**

Vasikin (Neitz 7:03) 6:25 AM

followed by Daf Yomi shiur

**Shachris** Ashkenaz 8:00 AM

Tent א 9:15 AM

Childrens Program (ages 3-9) 9:15AM-12 PM

Bais Chabad 10:00 AM

**Mincha** 1:15 PM

Daf Yomi 5:15 PM

Mincha 6:10 PM

Shkiya 6:22 PM

**Maariv** 7:10 PM

**SUNDAY**

**Erev Sukkos**

**OCT 9<sup>TH</sup> / י"ד תשרי**

Early Mincha 1:14, 2:00, 2:30, 3:00, 3:30, 4:00

Candle Lighting 6:07 PM

**Mincha** 6:15 PM

Bais Chabad 6:10 PM

Shkiya 6:25 PM

Maariv

**MONDAY**

**Sukkos Day 1**

**OCT 10<sup>TH</sup> / ט"ו תשרי**

Vasikin (neitz 7:02) 6:25 AM

followed by Daf Yomi shiur

**Shachris** Ashkenaz 8:00 AM

Tent א 9:15 AM

Childrens Program (ages 3-9) 9:15AM-12 PM

Bais Chabad 10:00 AM

**Mincha** 1:15 PM

Daf Yomi 5:15 PM

Mincha 6:10 PM

Shkiya 6:24 PM

**Maariv** Not before 7:10 PM

Candle Lighting Not before 7:15 PM



# SIMCHAS TORAH

## תשפ"ג



<b>Candle lighting</b>	Not before	7:02pm	
• <b>Maariv and Hakafof</b>		7:00-9:30	
• <b>Shacharis</b>			
Vasikin (Neitz 7:11)		6:40AM	TENT א
Early Minyan		8:00 <i>With Fast Hakafof</i>	TENT ד
Main Minyan		9:15	TENT א
Second Minyan		10:00	TENT ג
<i>Youth Minyan</i>		9:15	18 ↑
<i>Childrens Program (Ages 3-9)</i>		9:15-11:45	
Kiddush		9:30 and on	TENT ב
• <b>Laining</b> <i>Aliyos for all</i>			
10:00 – 12:00	18 Main & Backroom, Aliyos for kids		18 Upstairs
• <b>Hakafof</b>		10:15	TENT א
Kol HaNaarim, Chassanim & Mussaf		12:15pm	TENT א
<b>Mincha</b>		2:00	TENT א
<b>Daf Yomi</b>		5:10	20 ↑
Mincha		5:55PM	18 MAIN
Shkia		6:11	
MAARIV			

Please Note:  
 ↑ Upstairs  
 ↓ Downstairs



## 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 Zachariah by about 70 years and his Haftarah is read on Shabbat Chol Hamoed whereas Zachariah 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 Zachria 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 Haftarat 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'Mgog 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.

#### Weekday Minyanim

Neitz Minyanim begin 20 minutes before Neitz

Plag Minyan begins 12 minutes before plag

Shkia Minyan begins 12 minutes before shkia

English date	16.1 deg	Yakir 11 deg	Yakir 45	Neitz	Shma 1	Shma 2	Tefilla	Min Ged	Pelag Gra	Shkia	Date
Friday, October 14, 2022	5:45	6:12:22	6:22	7:06:34 AM	9:18	9:54	10:50	1:12:11	5:07:20 PM	6:17:11 PM	יט תשרי תשפ"ג
Shabbos 10/15/2022	5:46	6:13:24	6:23	7:07:39 AM	9:19	9:55	10:50	1:11:57	5:06:04 PM	6:15:39 PM	כ תשרי תשפ"ג
Sunday, October 16, 2022	5:47	6:14:26	6:24	7:08:44 AM	9:19	9:55	10:51	1:11:44	5:04:49 PM	6:14:08 PM	כא תשרי תשפ"ג
Monday, October 17, 2022	5:48	6:15:29	6:25	7:09:50 AM	9:20	9:56	10:51	1:11:32	5:03:35 PM	6:12:37 PM	כב תשרי תשפ"ג
Tuesday, October 18, 2022	5:50	6:16:32	6:26	7:10:57 AM	9:20	9:56	10:51	1:11:20	5:02:21 PM	6:11:07 PM	כג תשרי תשפ"ג
Wednesday, October 19, 2022	5:51	6:17:34	6:27	7:12:03 AM	9:20	9:56	10:51	1:11:08	5:01:08 PM	6:09:38 PM	כד תשרי תשפ"ג
Thursday, October 20, 2022	5:52	6:18:37	6:28	7:13:10 AM	9:21	9:57	10:52	1:10:58	4:59:57 PM	6:08:10 PM	כה תשרי תשפ"ג
Friday, October 21, 2022	5:53	6:19:40	6:29	7:14:17 AM	9:21	9:57	10:52	1:10:48	4:58:46 PM	6:06:44 PM	כו תשרי תשפ"ג
Shabbos 10/22/2022	5:54	6:20:43	6:30	7:15:25 AM	9:22	9:58	10:52	1:10:39	4:57:36 PM	6:05:18 PM	כז תשרי תשפ"ג



**Rabbi Coren**

## SUKKOS - SLEEPING IN THE SUKKA

If one doesn't grow up sleeping in a Sukka, the concept alone sounds challenging. There are many Limudai Zchus - Halachik rationale-- that explain why people do not sleep in the Sukka. The most obvious is the cold climate where the person lives or where the parents emigrated from. For example, sleeping in a Sukka in Russia was almost impossible and hence it was halachikly acceptable to eat in the Sukka but not sleep there. The Gemara and Halacha however, are quite clear that unless one has a proper explanation, they should sleep or attempt to sleep in the Sukka. (See Likutai Sichos from the Lubavitcher Rebbe Z"L regarding the Chabad custom not to sleep in Sukka.)

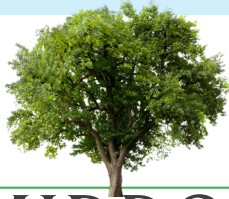
Besides the Halachik perspective there are some very important spiritual and hashkafic concepts that we can learn from sleeping in the Sukka.

Firstly, sleeping and eating, which are significant time-consuming acts which we perform throughout our lives, take on a new dimension when done in the Sukka where they are essentially elevated to a lofty spiritual level of Kedusha. Secondly, the idea of a Sukka being a temporary dwelling reminds us that our true pursuit in life is not a delicious piece of meat or a gishmack 8 hour shluff in a comfortable bed but rather a spiritual quest of total connection with Hashem. And this can be accomplished by "living" in the Sukkah.

I am reminded of the words of the Baal Shem Tov regarding two mitzvos that we can do with our entire body - living in Israel and living in the Sukka. This idea seems to also be alluded to in the Yerushalmi in Maseches Sukka.

Whether we are privileged to physically experience the mitzva of Sukka or at least participate emotionally in the nature of the Sukka, may we merit to internalize the importance of this Mitzva and take it with us throughout the year.

Good Yom Tov



## MIDDOS TREE

BY RABBI COREN

One of my favorite vorts of the Divrai Yoel Z"L involves the connection of the word ריקוד to Simchas Torah. What is the meaning of ריקוד - dancing? He says that it's much more than dancing; it's about sifting through our middos which is the real meaning of ריקוד. Simchas Torah is an amazing time to work on our middos. Therefore, although we're excited to dance and be joyful let's make sure we are careful and sensitive to others around us. If we see a person that looks like he is lost, bring him into the circle of dancing. If joining the dancing requires some pushing just let it go. It doesn't belong to a Jewish Neshama. Reb Elimilech writes that on Simchas Torah we don't drink shnops and the like collectively because we don't want to mix a stranger into our joy. That would certainly be true if by dancing and rejoicing we end up hurting others. Another beautiful aspect of a circle dance is the achdus it creates. If you're still stuck with the habit of smoking, don't smoke near the tent where others will be bothered by the smoke. The best ingredient for Achdus is working on our middos. May we live up to the words of the Divrai Yoel and really מרקד - this year like he was known to do with incredible dvaikus.



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הושענא רבה תשפ"ג

## MINYAN TEHILLIM

led by

**Rabbi Coren**

**12:45am**

**Tent א**



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## Sukkos Schedule תשפ"ג



Rabbi Nachum Scheiner  
Rosh Kollelim  
Rabbinic Coordinator



Rabbi Aaron Lankry  
מנהל דאטא



Rabbi Daniel A. Coren  
Maggid Shiur

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תש"ג אהיה!

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Manager

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## Rabbi YY Jacobson

### Joshua Bell's Violin and the Music of Jewish History

#### The Story of a Stradivarius which Escaped Nazism

### It is an incredible story.

14 years ago, an intriguing experiment made the news. The experiment – arranged by the Washington Post to study how people react to unexpected, out-of-context art – called for Joshua Bell, the Jewish world-renowned violinist, to stand in a Washington D. C. subway and play classical music.

It was a Friday morning, January 12, 2007. Bell played for about 45 minutes, during which time more than a thousand people passed by. Ordinarily, when Bell gives a recital, he earns about a thousand dollars a minute (not bad for a nice Jewish boy).

How many people, do you think, stopped to hear the brilliant music? How many people were moved by the masterful renditions of Joshua Bell? 0.006 percent of the people who passed by paused to absorb the magic.

In the three-quarters of an hour that Joshua Bell played, seven people stopped what they were doing to hang around and take in the performance, at least for one minute. Twenty-seven gave money, most of them on the run. Throughout the entire time, there was never a crowd, not even for a second. In the 45 minutes he played in the subway, only 27 out of the 1,075 passersby threw a donation into his violin case, netting him a grand total of \$32.

In its aftermath, scores of articles were written about the experiment, and all kinds of questions were asked. Have we grown so superficial as to not appreciate art without a frame? Beauty without PR? Is there really no truth left if it is not "advertised" as such?

Why would people shell out upwards of hundred dollars a ticket to hear Josh Bell play and not stop to listen when the music was free? Is it all part of our herd mentality – if we aren't told something is good, we cannot realize it is good?

When you watch the video of the event, it is sad. It is sad to observe the opportunities that slip through our hands never to return; the rush of life which sucks up the essence of life itself.

### The Taxi

In a wonderful article in Ami magazine, Roizy Waldman highlighted a trivial detail that the Washington Post mentioned. Bell, the paper reported, took a taxi from his hotel to the subway station, merely three blocks, because his violin was too expensive to risk walking with on the street. What kind of violin was this to merit such care and protection?

As it turns out, the writer explains, the answer to this question leads us not only to the story of the violin, but also to a story about courage, perseverance, and the making of history.

## The Story of Bronislaw Huberman

The story leads us to the previous owner of the violin, another Jew by the name of Bronislaw Huberman.

Born in 1882 to a secular Jewish family in Poland, Bronislaw Huberman's musical genius was discovered early. At that time, classical music was the music that mattered. He gave his first public concert at the age of 7. When Bronislaw was 11, he garnered the support of arts patron Count Zamoyski of Paris, who gave young Bronislaw a gift of a Stradivarius violin.

A Stradivarius is an instrument made by Antonio Stradivari, an Italian craftsman born in 1644. During his lifetime – he died in 1737 – he crafted more than 1,100 instruments. Of those, 540 violins, 50 cellos, and 12 violas still exist today. A "Strad" (as it is called in short) produces the most magical tones, unequaled by any other stringed instrument. An ordinary violin you can buy for 70 dollars; a Strad sells today for 5 to 20 million dollars.

(Though many have attempted to reproduce the exact sound, none have succeeded yet. Over the years, music historians and researchers have come up with various theories about why a Stradivarius produces such exceptional sounds. Some claim it's the wood Stradivari used; others say it's the varnish, and still others believe it's the waters of Cremona, the city where Stradivari lived. While others say it is all fantasy. Yet it still sells for millions.)

The Stradivarius gifted to Huberman by Count Zamoyski was crafted by Stradivari in 1713 (the Baal Shem Tov was 15 at the time; George Washington, l'havdil, was not born yet), making it more than three hundred years old now. He soon became one of the greatest violinists in Europe. Playing in the world-renowned Berlin Philharmonic Orchestra, Huberman became world-famous.

But then darkness descended. The Nazi Regime came to power. "The true artist," Huberman once said, "does not create art as an end in itself; he creates art for human beings. Humanity is the goal." And he lived up to his words. In 1933, as Hitler took control of Germany, Jewish musicians who'd been employed for years by the prestigious Berlin Philharmonic Orchestra suddenly found themselves jobless. Each month, Hitler ordered more and more Jewish musicians to be fired, and no other orchestra was allowed to hire them. However, to preserve his reputation among foreign countries, Hitler tried to retain a handful

of the most famous Jewish musicians in the orchestra. One of the musicians he was persuaded to keep was Bronislaw Huberman.

The orchestra's conductor, Wilhelm Furtwängler, sent Huberman a personal offer of employment. He would be from the few Jews allowed to remain. But Huberman refused and even issued a public letter denouncing Nazism.

But he did something else truly remarkable—and for this, he shall always be remembered, not only as a great violinist but as a great human being and a glorious Jew. Realizing that Jews will face danger in Germany, he created, for the first time ever, the Palestine Symphony Orchestra, inviting all the victimized Jewish musicians to join. In order to be granted entry, refugees had to demonstrate that their prospects of earning a living were strong. The soon-to-be Palestine Symphony Orchestra ensured that these refugees would be gainfully employed.

Huberman insisted that the musicians could only emigrate if they were accompanied by their spouses, siblings, children, and parents, and so managed to snag certificates for all of them. Unlike many who believed that this European anti-Semitic wave would soon pass, just as earlier anti-Semitic waves had, Huberman believed that Jews were no longer safe in Europe. He worked tirelessly to rescue as many people as he could from the Nazi clutches. He ensured the British government that he'd employ many more people than he possibly could.

While Huberman was struggling to persuade cultured musicians to make their home in a virtual desert, while he toiled to procure their visas, while he dissembled to the government in an effort to wrest more and more Jews away from Europe's ever-increasing perilous situation, he also had to put together the orchestra itself. Money was needed. The musicians' morale had to be maintained. A venue had to be found, a conductor procured.

On the latter front, Huberman lucked out. Italian Arturo Toscanini, one of the most renowned conductors in Europe, agreed to conduct the orchestra's first few performances. Toscanini, who wasn't Jewish, was a special soul, who despised Nazism and Fascism. He courageously spoke out against the Nazis and Fascists even at the cost of his personal safety. In fact, after one such outburst, a group of Fascists beat him bloody. But he refused to be silenced.

Toscanini traveled to Israel (then Palestine) in 1936 to train the orchestra and ready them for their first perfor-



mance. In keeping with his idealism, he declined payment for his work, even paying for his travel expenses himself. “I had to show my solidarity,” he said. “It is everyone’s duty to help in this cause according to one’s means.”

Toscanini cemented the orchestra’s reputation. He was held in such high regard that as soon as it became known that he would be the orchestra’s conductor, fund-raising became easy, musicians clamored to become part of the orchestra, and people bought tickets to the concerts. In no time, nine concerts – in Tel Aviv, Jerusalem, Haifa, Cairo and Alexandria – were sold out.

“One has to build a fist against anti-Semitism,” Huberman once said. “A first-class orchestra would be that fist.”

The first concert took place on December 26, 1936, in Tel Aviv. Crowds of people who couldn’t get tickets stood outside the windows and climbed up onto the roof to be able to hear the gorgeous music. When the concert was over, the audience gave the musicians a standing ovation that lasted close to thirty minutes—unheard of in the history of concertos.

Indeed, a first-class orchestra it became! The Palestine Symphony Orchestra toured the entire world, wowing audiences with their beautiful performances. In 1948, when the United Nations recognized Israel as a country, the orchestra changed its name to the Israel Philharmonic Orchestra, which plays to this very day. Huberman died a year earlier, in 1947.

## The Stolen Violin

But the story is not over.

On February 28, 1936, Huberman came to New York to give a recital at Carnegie Hall. Huberman always carried a double violin case, in which he kept his expensive Strad and another cheaper violin.

That night Huberman chose to play the second half of his concert on his “other violin,” a Guarneri del Gesù. In the middle of the performance, the Strad was stolen from his dressing room. When the theft was discovered, the police were called while Huberman tried not to panic, continuing optimistically with his encores. The instrument had previously been stolen in 1919 from a hotel room in Vienna but was recovered days later when the thief tried to sell it. This time, Huberman was not so lucky.

Heartbroken, Huberman never saw his Stradivarius again. However, his great dream was fulfilled when the new Palestine Orchestra made its debut in December 1936 with the great Toscanini on the podium.

50 years passed. It is now 1985. A New York Violinist, Julian Altman, was diagnosed with stomach cancer. As he lay dying, he called his wife to his deathbed and told her he had stolen the violin from Huberman’s room at Carnegie Hall back in 1936. Altman soon died.

His wife eventually returned the violin to Lloyd’s of London and received a finder’s fee. The instrument underwent a nine-month restoration by J&A Beare Ltd., which noted it was like “taking dirt off the ceiling of the Sistine Chapel.”

The violin was soon sold to a British violinist, for 1.2 million dollars. In 2001, Joshua Bell paid almost four million dollars for the violin.

“This violin is special in so many ways,” Bell said at a recent concert. “It is overwhelming to think of how many amazing people have held it and heard it. When I perform in Israel with the Israel Philharmonic, I am always touched to think how many of the orchestra and audience members are direct descendants of the musicians Huberman saved from the Holocaust — with funds raised by concerts performed on the very same instrument I play every day. Who knows what other adventures will come to my precious violin in the years to come? While it certainly will be enjoyed and admired long after I am not around anymore, for the time being, I count myself incredibly lucky to have been its caretaker on its 300th birthday.”

Now, I understood why Joshua Bell took a taxi from the hotel to the subway station in Washington; he did not want to take chances with Huberman’s Stradivarius.

## A Parable for Judaism

It is a magnificent story. But, in my mind, it is also a parable for the story of our people from Sinai till today. Does it not capture the essence and theme of Simchas Torah?

Thousands of years ago, at the foot of Sinai, we were given a “Strad violin,” an instrument to generate the most exquisite music the world has ever heard—music for our souls, for our homes, for our communities, and for our world. “Your laws have been symphonies for me,” King David sings in Psalms. Life is a powerful symphony and you can contribute your sonata. The objective of Judaism is to allow each person, and each creature, to express their deepest music. It sees each of us as a “violin,” capable of producing our unique ballad. In the famous words of 12th-century Spanish poet Rabbi Judah Halevi (which made their way into the song Jerusalem of Gold) “ani kenor lesherayich,” I am a violin to your melodies.

And just as the chords of a violin must be tied down to allow the music to play,

Torah mitigates and restricts certain behaviors, not in order to tie us down, but rather to allow our music to play.

Our violin—our Strad—has endured a lot. Just like Huberman’s violin, our violin too was exiled, stolen, and almost disappeared. Our faith and our Torah came close to extinction, through Nazi and Soviet genocide on one hand, and mass assimilation on the other.

But the unpredictable happened. The violin was recovered—and today it plays in Jewish homes and communities all across the globe. We have “Joshua Bells” all across the world playing that ancient violin, with splendor, beauty, and exquisiteness. Judaism has experienced a renaissance. Jews are studying Torah; celebrating Mitzvos and living a Jewish life. On Simchas Torah, millions of our people the world over will dance with our Divine “violin.”

Yet, so often the music can be playing right near us, yet we ignore it. We can have one of the greatest violinists on the subway playing the most beautiful ballads, but we are too busy, too stressed, too rushed, too lazy, too callous, too overwhelmed to even stop and take it in.

We were given the Torah—the most time-tested violin, not 300 years old, but 3333 years old. And it produces the most profound music—not only classical music to enrich the spirit, but Divine music to give meaning to life, to offer depth, hope, vitality, spirituality, purpose to life; Divine music to keep families together, marriages fresh, intimacy alive; Divine music to be able to find happiness and joy in a world of chaos, fear, anxiety, depression, and confusion; Divine music to offer perspective, vision, wisdom, guidance in a time of moral ambivalence; Divine music that allowed us to stay the course and thrive over three millennia, despite endless challenges and savage suffering.

The music is right here, right now. But we can just pass by and ignore it. Not because we are bad, but simply because we are in a rush or we are just too entrenched in our comfort zones.

On Simchat Torah, we dedicate a day to dance with our eternal and sacred Torah. “Sisu V’simchu B’Simchat Torah,” rejoice and celebrate with the joy of the Torah.

Take pause and celebrate the music which has allowed our souls to soar and touch heaven, every day, every moment.

## Happy Simchat Torah!

## SIMCHAS TORAH

## THE SOURCE HAKAFOS REVEALED

„תורה צוה לנו משה, Devroim 33:4

מורשה קהלת יעקב”

“The Torah that Moshe commanded us is the heritage of the Congregation of Yaakov.” The Torah uses the word, “מורשה” here – an inheritance. What is the difference between a נחלה and a מורשה, both of which we translate to mean an inheritance? The Torah does not speak about Hakafos which we have the Minhag to do on Simchas Torah, nor, is it mentioned anywhere in Torah Shebal Peh. It is a Minhag dating all the way back to the Nevi'im, and seems to be something of great significance. Why isn't it mentioned in Torah Shebal Peh, and how can we make the most of these Hakafos?

Klal Yisroel sit in the Sukkah for seven days during Sukkos, and then on the eighth day, on Shemini Atzeres, there is like a farewell meal together with Hakodosh Boruch Hu (Mesechos Sukkah 55b). During the seven days of Sukkos, Klal Yisroel bring seventy Korbonos on behalf of the seventy nations of the world, being that it is a time of judgment for rain, so that it should rain all around the world. On Shemini Atzeres, Klal Yisroel bring one ox as a Korbon; it is only for them. Moshol – A king tells his servants that they should prepare a large banquet for him, that will last for days. On the last day, the king tells the servant that he loves that he should prepare for him a small meal, so that the food won't be a distraction, so that the king can spend quality time with this servant. For the other nations of the world, there is a lot of food (Korbonos) for they are mere servants, and their main focus is on matters of Gashmiyos, thus they can focus on the food – as there is a lot of it. However, for the special servant, the one whom the king loves, that one is not focused on the Gashmiyos, but on the Ruchniyos. The physical food is there to express that there is a connection between them, but the focus is on each other, not the food – the food is secondary. On Shemini Atzeres, there is but one ox brought as Korbon to be eaten. The focus is not the food, but Hakodosh Boruch Hu wants to focus on Klal Yisroel, and Klal Yisroel want to focus on Him. (בינה לעיתים)

“The Torah that Moshe commanded us is the heritage of the Congregation of Yaakov.” A נחלה is an inheritance that is passed down from father to son, and a מורשה, is an inheritance that comes from somewhere else. The Torah is telling us that the Torah Hakdosha is a מורשה – it is an inheritance that is passed down from a father to his Talmid. (ילקוט הראובני)

That which there is the Minhag to have Hakafos on Simchas Torah is not mentioned in the Torah Shebiksav, or the Torah Shebal Peh. It comes from a Minhag from the Nevi'im, as they had the Minhag of taking out the Sifrei Torah and to dance with great gusto in circles. Hakafos are a great Inyan of Kedusha, so much so, that it was not to be written down. Unfortunately, nowadays, we don't really know or understand the great Kedusha of the Hakafos, of taking the Sefer Torah around in circles, and dancing with it with great joy. However, we should not despair, for the Yismach Moshe says in Parshas Chukas, and the Posuk of Parah Adumah, that in the performance of all Mitzvos, there are Tikun-

im (fixing and creating spiritual matters) to be made, and it is done through having the proper Kavonos. Does that mean that one who does not know how to have the proper Kavonos, that the Mitzvah does not create any Tikunim? The answer is, that even if one does not have the Kavonos, he can still create Tikunim. From the great Chesed of Hakodosh Boruch Hu, He made it that if one person performs the Mitzvah properly, with all the Kavonos, it is as if that person created a ladder which goes all the way up to Shomayim, and then every person after him who performs that Mitzvah can go up that ladder – he creates Tikunim, even though he does not know how to do it. Moshe Rabbeinu brought the first Parah Adumah, and he knew all the Kavonos. Every successive Parah Adumah that was brought, had the Kavonos from Moshe Rabbeinu, although they themselves didn't really understand it. “ויקחו אליך” – Moshe Rabbeinu is told, “Take with you” – that he would take with him all the future Parah Adumahs that were brought. That was why all of them brought were as if Moshe Rabbeinu brought them, for he created that ladder, that everyone after him used it to get the Mitzvah to its proper place. The same is true with the Avodah of the Hakafos, which its sources are rooted from the Nevi'im, and the previous generations, specifically, the Tzaddikim, danced with great fiery passion. It is documented that the Rama would dance with the Torah Hakdosha for hours on end with great intensity. They say about the Maharsha that he would dance with the Sefer Torah until he literally did not have an ounce of strength to continue. It was the Nevi'im and all the Tzaddikim from the previous generation who built a beautiful ladder for us to be able to do Hakafos on Simchas Torah and for it to create many Tikunim. Our Avodah on this holy day is to connect to the Nevi'im and the Tzaddikim of yesteryear as best as we can, and for us to have as many proper Kavonos as we can. As long as we connect to the previous generations, then our Avodah is a very holy one. (ברך משה)

The difference between a נחלה and a מורשה is very consequential. A נחלה goes from father to son, while a מורשה goes from father to Talmid. The Torah tells us that the Torah Hakdosha is a מורשה, meaning that it does not automatically go from father to son, it must be that the son is a “Talmid”. One must transmit the Torah to the next generation, and then it is passed down. The Hakafos have exalted meanings and powers, way beyond our understanding. It is so holy, that it is not even written down anywhere. How can we, as simpletons, tap into this great power? We must connect ourselves to the previous Tzaddikim, to the Tzaddikim of yesteryear. The link of Mesorah, the Torah that is passed down from generation to generation. The greats of the previous generations blazed a path for us, and all we need to do is follow in their footsteps, and we can tap into the great power which they brought into this world, to create Tikunim in the Worlds Above. This Yom Tov, we must truly connect ourselves to the Torah Hakdosha, and thereby connect to Hakodosh Boruch Hu. We need to be ready to be Moser Nefesh for the Torah Hakdosha, and then we will truly be connected to it and Hakodosh Boruch Hu. May we be Zoche to dance a truly exalted dance with the Torah Hakdosha and become one with it.



## Rabbi Krohn

## "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 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.



## Rabbi Reisman

### SHAVUOS –SIMCHAS TORAH & THANKING HASHEM

I would like to share with you a thought regarding Simchas Torah. As you well know, one of the most famous Kashas regarding Simchas Torah is why is the Simchas Torah Yom Tov not on Shavuos. If Shavuos is the Yom Tov of Kabbalas Hatorah shouldn't Simchas Torah the joy of the Torah be on Shavuos. Why is it on the other end of the year?

I once saw from Rav Moshe who says Farkert. There is no time of the year that is especially dedicated to Torah. Torah is all year round and therefore, Shavuos is on one side of the year and Simchas Torah is on the other side of the year to show that there is no special time for Torah, there is no special Makom for Torah as Har Sinai is not known to us. That is a beautiful Teretz.

I would like to share with you another Teretz. Recently, my wife and I had the Zechus, a rare occasion, of successfully Redding a Shidduch. Naturally, after the Shidduch was completed we received Shadchanus which was very nice, very generous, and we were very happy. A few months later right before the Chasuna we received Shadchanus again. Why did we receive Shadchanus again? The parents of the Kallah said when they got engaged we were very happy but now that we know the Chosson for three months we are even happier, we are much more joyful. We have

a different measure by which to say thank you.

The same thing is true about Simchas Torah. On Shavuos we got the Torah, we received the Torah and we are thankful for the Torah, we know that it comes from the Ribbono Shel Olam. But months later we say to the Ribbono Shel Olam, now that we have been able to learn the Torah and live the Torah, we have a second opportunity to say thank you.

In life in general we have to remember to do that. A baby is born we thank the Ribbono Shel Olam. יו"ח when you are Zoche years later to have Nachas from the child, you have to thank the Ribbono Shel Olam once again for the gift of the child. Many of the gifts that HKB"ח gives us are that way. And so, that will be an explanation of why Simchas Torah is after Shavuos.

Based on this, perhaps we can have another insight on (שִׁירָה) הַדְּשָׁה שֶׁבְּחֻגֵי גְאוּלִים לְשִׁמְךָ עַל שִׁפְתֵי הַיָּם). When Klal Yisrael was in Mitzrayim they also thanked the Ribbono Shel Olam. There was a constant thanking of the Ribbono Shel Olam. But after Kriyas Yam Suf when Klal Yisrael saw Kavayochel the Ribbono Shel Olam (ד' יִמְלֶךְ לְעוֹלָם וָעֶד) that which they had already acknowledged in Mitzrayim was a (שִׁירָה) הַדְּשָׁה (ד' יִמְלֶךְ לְעוֹלָם וָעֶד). It was a new song of (ד' יִמְלֶךְ לְעוֹלָם וָעֶד). The same word. As life goes on and we have the maturity to see how Hashem orchestrates everything, you need then to see, to recognize, to acknowledge the Chesed of HKB"ח.

*These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised*

# The Auction of The Year!

By Rabbi Aron Tendler

A hushed excitement settled over the massive walled courtyard. Above the rim of the parapet the sun, framed by deepening hues of blue and radiant streaks of white, turned fiery red and slipped toward the horizon.

Young Kohanim dressed in the brightest whites scurried up tall ladders to light towering braziers. Dancing shadows leaped upward toward the flames exciting the congregants with a taste of what was soon to come.

Crowded onto the specially built balconies, the women were hushed by the majesty of the Haichal towering high above them. It's gilded crown caught the last reddish rays of light as the darkening sky awakened beneath a sparkling blanket of stars.

The festivities were about to begin. Kohanim and Leviyim began filing onto the steps of the Haichal. There were fifteen ascending stairs, as if to heaven's gates. Two massive pillars, Yochin and Boaz, flanking her entrance like indomitable sentinels. The beauty of their marble carvings and awesome size were breathtaking, inspiring a sense of majesty and profound humility.

The Kohanim and Leviyim began preparing themselves for the vocal accompaniment that would inspire the crowd to deeper heights of primal purity. A foreshadowing of the harmonies that would soon envelop the entire mountain floated across the expectant silence of the crowd. The Segan Hakohanim, the Master of Ceremonies for the evening, begins to speak.

"In the name of the King, may his reign be long and prosperous. In the name of the Kohain Gadol who brings forgiveness to the Children of Israel. In the name of the Head of the Sanhedrin whose Torah and guidance nurtures our nation as a baby is sustained from his mother's milk. I welcome you to this year's Shimini Atzeres – Simchas Torah celebration!"

"For seven days we have danced. For seven days we have sung the praises of G-d and His Chosen Children. For seven days we have embraced our responsibilities

as teacher's and standard bearers for the world. For seven days we brought sacrifices and prayers on behalf of the seventy nations. But tonight we must sing and dance as never before! Tonight we celebrate that among all the nations of the world G-d chose us to be His treasured people. It was to us and us alone that He entrusted His most prized possession, the Torah! Tonight we celebrate as if with G-d Himself!"

"However! Tonight will not be a celebration of uninhibited frivolity. Instead, tonight we celebrate with unrestrained love and pride that we are G-d' Chosen People! Tonight we celebrate the gift of Torah and the glory of responsibility. Tonight we celebrate the greatness of our heritage, the greatness of our ancestry, the greatness of our scholarship, the greatness of our scholars!"

"Who among you will be the first? Who will honor our G-d and our nation by dedicating the first Hakofa? Can you set a price on that which is priceless? "The Torah which you teach is more valuable than thousands of gold pieces!" Who among you will dedicate the first Hakofa?"

"Ah! I see 5000 gold zuzim from Mar Sura! I see 10,000 zuzim from Mar Puma! Wait! Mar Berebbi doubles the amount! 20,000 gold zuzim from Mar Berebi! Who will challenge such honor? Who among you wish to honor G-d in His own home above tens of thousands of gold pieces?"

A hush fell over the packed assembly. Countless people were crowded into the temple courtyard. The echo of the Segan's words reverberated off the distant hills of Yerushalayim and Yehudah. The entire city waited expectantly to hear who would dedicate the first Hakofa as the King, the Kohain Gadol, the Head of the Sanhedrin, and the greatest of the Torah scholars danced together carrying Sifrei Torah and flaming torches.

Suddenly a young attendant hurried forward to the Segan Hakohanim. Listening intently to the whispered message, the Segan's eyes opened wide in delighted shock. "My dear and beloved brethren. It is my honor to announce a bid of 10,000 talents of gold! However, the dedication is conditional. Only on condition that the bid is matched by the assembled congregation!"

Groups of men quickly gathered to form

financial coalitions. With furtive glances upward to their wives in search of approval or hoping for secrecy, group after group assembled. Would they be able to match the ten thousand talents of gold?

As each coalition negotiated within themselves Kohanim of note and stature circulated among them affecting mergers between the smaller groups. Soon the totals began to be tallied. Talent after talent of gold was counted. The excitement mounted. Would they be able to match the anonymous gift that was greater than a king's ransom?

The Segan again took his position. "The total is 7,000 talents of gold! We need 3000 more! Children of Israel! Remember our ancestors who left Mitzrayim. When it came to creating the Egel Hazahav the gold was gathered in moments. Men demanded that their wives give up their jewelry and nothing was withheld. Let us take it upon ourselves to remake that ignoble moment in our history into honor and glory! Let it be our motivation to reach deeper and give even more! Show Hashem that for His honor and the honor of His Torah nothing will stand in our way!"

As the men turned to each other with hope but doubt a shout was heard from the side. "She throws down her jewelry! She throws down her jewelry!" As if on cue, jewelry and gold began to rain down on the assembled crowd as the women on the balconies threw down their contributions. "That my daughter should marry a Talmid Chacham!" "That my children should become great Torah scholars!" "For the merit of my grandchildren who sit in the great Torah academies of Sura and Pumpadisa studying G-d's very own words!" "For the glory of my husband who sits among the elders of the land!"

Raising his arms heavenward, the Segan summoned for silence. As young Kohanim hurried through the crowd collecting the jewelry in beautifully woven copper baskets, all turned their attention to the top step before the Haichal. Standing beside him was the King, the Kohain Gadol, and the Head of the Sanhedrin. Leaning toward the Segan the Kohain Gadol whispered an instruction. Quickly, three men were summoned from among the crowd. The three men were clearly of great wealth and stature but nevertheless seemed humbled and diminished by their summoning. The Kohain Gadol



RABBI FRAND

## THE VALUE OF AN UNKNOWN BURIAL PLACE

began to speak.

“My dearest and most beloved children. Tonight you have gloriously sanctified the great name of G-d. You have shown profound respect for the Torah and those who learn the Torah. However, there are among us individuals who have been designated by the Creator to raise the banner of Torah to heights never before realized.

“First and foremost, the women. Your dedication, support, and love for G-d and Torah shames us all. May your husbands, children, grand-children, and all your generations merit the crown of Torah and Chesed! May you merit to be as our Fore-Mothers, Sarah, Rivkah, Rachel, and Leah!”

“The three men who stand before you deserve special recognition and thanksgiving. It is they who joined together their love of G-d and Torah and challenged us all to honor Hashem as never before by matching their 10,000 talents of gold! As the King, the Av Bais Din, and I, along with the members of the Sanhedrin lead this first Hakafa in honor of G-d and Torah, I ask Nakdimon ben Gurion, Ben Kalba Savua, and Ben Tzitith Ha-Kezah to join us. They are the ones who will represent you all.”

“Lift your children high! Raise your voices in song! Tonight we celebrate the glory of our G-d!”

The time honored custom of auctioning off the different honors of Simchas Torah is a special opportunity for us to show our love for Hashem and His Torah. I remember the many years that I spent Simchas Torah with my Grandfather Zt'L. The Shul would auction off the honor of buying Chasan Torah for Rav Moshe Zt'L. The wealthiest families in the community vied for the honor of honoring the Gadol Hador with coalitions of less wealthy families. True, in the end it was the Shul and the community who profited financially, but it was the Torah that was honored.

Purchasing Atta Hareisa is not for personal gain. The selected Pisukim speak of the glory and pride in being G-d's Chosen People. Those who buy this honor have the opportunity of giving others the chance of honoring the Torah. The same is true for Chasan Torah, Chasan Bereishis, Kol Haniarim, and Maftir.

Do any of us know the value of giving honor to the Torah? Can you imagine the reward that awaits us when we give Hashem such nachas?

I do not know the exact value or reward but it is beyond the imagination.

Simchas Torah is a time for song and dance. It is a time for showing unrestrained love for G-d, His Torah, and His People. May the merit of the honor we show Hashem and His Torah bring a speedy redemption to all those who are in need of healing and a return to Yerushalayim and the Bais Hamikdash!

In Zos HaBracha, the Torah teaches that the burial place of Moshe Rabbeinu is not known. [Devorim 34:6]

I read an interesting story about someone who was driving in Eretz Yisrael in the Golan Heights. He came to an intersection and picked up two Israeli soldiers who were hitchhiking. The soldiers piled into the back seat with their M-16s and started up a conversation.

As it turned out, the soldiers were not Jews, they were Druze. The Druze are loyal citizens of the State of Israel and serve in the Israel Defense Forces. They also have a difficult history with the Arabs.

The Druze soldiers explained that they have their own religion. They are not Moslem. The “father” of their religion is Yisro. They had a nice discussion and as they got to their destination and started leaving the car, the soldiers left the Jewish driver with a parting thought: “Our religion has something over your religion. Not only do we have something over your religion, we have something over the Christians and the Moslems as well. We know where the ‘father’ of our religion is buried. (Yisro is buried in the area around Teverya.) You do not know where Moshe is buried. The Christians do not know where the founder of their religion is buried. The Moslems do not even know IF the founder of their religion is buried. (According to their tradition, he ascended to Heaven before dying.)”

However, the truth is that it is not necessarily good to know where a person is buried. The Torah makes a point of telling us that we do not know and we will not know where Moshe is buried. The Talmud describes an attempt to locate the grave of Moshe Rabbeinu on Mount Nebo [Sotah 13b]. The attempt was foiled supernaturally. Why?

Rav Samson Rafael Hirsch explains that the Torah saw the potential that Moshe Rabbeinu's grave could become a deity. It is important for all of us to remember that when we visit the graves of the righteous, we do not pray TO the righteous people that they should bless us. We are forbidden to pray TO a human being – dead or alive! We visit the graves of Tzadikim to ask that they petition on our behalf to the Ribono shel Olam. We are not allowed to daven TO the Tzadik.

The Torah saw the potential of such a thing happening with Moshe Rabbeinu. Moshe was a person of such monumental stature that the Torah feared lest his burial place would become a shrine.

The Torah is also informing us that as monumental a person as Moshe Rabbeinu was, there needed to be a new leader once he died. No one could fill his shoes, but that was irrelevant. Life must go on. The Torah stresses this idea by emphasizing, “You will come to the Judge who will be present IN THOSE DAYS” [Devorim 17:9] and “You will come to the Priest who will be present IN THOSE DAYS.” [Devorim 26:3]

The fact that this Judge or this Priest is not in the same league with his predecessor is irrelevant. We are told that Moshe's face was like the sun and Yehoshua's face was only like the moon. Yehoshua was not in the same league as Moshe. But Yehoshua was going to be the new leader.

Rabbi Wein always quotes the maxim: “No man is indispensable, yet no man is replaceable.” This is very true. No man is indispensable to the extent that “we cannot continue onward.” Yet no man is replaceable either. People have their own unique contributions that can never be replaced.

This is another explanation of why Moshe's burial place is not known. The Jewish people had to move forward. They had to continue with the next leader and the next generation. “A generation passes on and a new generation comes.” [Koheles 1:4] We can only go to the leader who is present in our own generation. This is the way of the Torah and this is the way of the world.

## **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."

## **SOME FEEDBACK**

"Well, I reckon you've been a pretty good horse," said the farmer. "You work hard and I ain't had to call the vet on you much. I only wish you pulled the plow a little faster."

"NO!" said the horse, "I said 'feedbag' not 'feedback'."

## **BEWARE OF DOG**

Upon entering the little country store, the stranger noticed a sign saying "DANGER! BEWARE OF DOG!" posted on the glass door. Inside he noticed a harmless old hound dog asleep on the floor besides the cash register. He asked the store manager, "Is THAT the dog folks are supposed to beware of?"

"Yep, that's him," he replied. The stranger couldn't help but be amused. "That certainly doesn't look like a dangerous dog to me. Why in the world would you post that sign?" "Because," the owner replied, "before I posted that sign, people kept tripping over him."

## **A REPUBLICAN AND A DEMOCRAT**

A Republican and a Democrat were walking down the street when they came upon a homeless person. The Republican gave the homeless person his business card and told him to come to his business for a job. He then took twenty dollars out of his pocket and gave it to the homeless person.

The Democrat was very impressed, and when they came to another homeless person, he decided to help. He walked over to the homeless person and gave him directions to the welfare office. He then reached into the Republican's pocket and gave the homeless person fifty dollars.

Now you understand the difference between Republicans and Democrats.

## **MARY POPPINS**

Mary Poppins was traveling home, but due to worsening weather, she decided to stop at a hotel for the night. She

approached the receptionist and asked for a room for the night.

"Certainly madam," he replied courteously.

"Is the restaurant open still?" inquired Mary.

"Sorry, no," came the reply, "but room service is available all night.

Would you care to select something from this menu?"

Mary smiled and took the menu and perused it. "Hmm, I would like cauliflower cheese please," said Mary.

"Certainly, madam," he replied.

"And can I have breakfast in bed?" asked Mary politely.

The receptionist nodded and smiled.

"In that case, I would love a couple of poached eggs, please," Mary mused.

After confirming the order, Mary signed in and went up to her room for the night.

The night passed uneventfully and the next morning Mary came down early to check out. The same guy was still on the desk.

"Morning madam...sleep well?"

"Yes, thank you," Mary replied.

"Food to your liking?"

"Well, I have to say the cauliflower cheese was exceptional, I don't think I have had better. Shame about the eggs, though....they really weren't that nice at all," replied Mary truthfully.

"Oh...well, perhaps you could contribute these thoughts to our Guest Comments Book. We are always looking to improve our service and would value your opinion," said the receptionist.

"OK, I will...thanks!" replied Mary....who checked out, then scribbled a comment into the book. Waving, she left to continue her journey.

Curious, the receptionist picked up the book to see the comment Mary had written.

**UFARATZTA**



====

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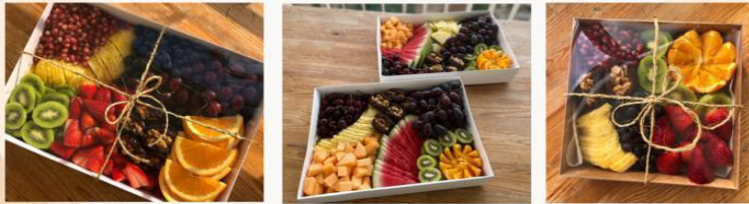
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### Torah Insights Regarding a Famous 1970 Hijacking



A famous hijacking that targeted Jews took place in 1970. On September 6, 1970, the Rosh Yeshivah of Mesivta Chaim Berlin, R' Yitzchok Hutner zt"l, his daughter, and son-in-law R' Yonasan David shlita, were on a flight from Eretz Yisroel to New York that was hijacked by Palestinian terrorists.

The terrorists freed the non-Jewish passengers and held the Jewish passengers hostage. R' Hutner was held alone in an isolated location while Jews around the world prayed for his safe release. While the remaining passengers were being held, the hijackers realized that R' Hutner was a prominent leader in the Jewish world. Although they generally treated him with respect, they did confiscate a bag in which he kept his precious writings of chiddushei Torah that he had accumulated over his lifetime, and they did not return it upon his release. His close followers went to great lengths to retrieve the chiddushim, offering financial rewards for their return. Even though there were several instances when the intermediaries thought they might be successful, nothing materialized and the writings remain lost to this day.

In the United States, there was talk about raising money to ransom R' Hutner, but R' Yaakov Kamenetzky zt"l ruled against the move. Although there is a halachic basis for paying an exorbitant sum to save a great Torah leader, R' Yaakov ruled that this applies only during peacetime, and Israel's ongoing struggle with terrorism constitutes war.

There were young children traveling alone on this flight. Ten-year-old Yosef Trachtman and eight-year-old Tziporah Moran. As soon as passengers realized the plane was being hijacked, R' Hutner's two students on the flight, R' Yaakov Drillman and R' Meir Fund, moved from their own seats to sit next to the two unaccompanied children. Eight-year-old Tziporah was carrying

documents from both the United States and Israel. R' Drillman knew that signs of Israeli citizenship would put the girl in danger. He therefore ripped her Israeli documents into tiny shreds and swallowed them.

When Chacham Yosef Harari-Rafal shlita, Rosh Yeshivah of Ateret Torah, was given a cup of water on Erev Shabbos, on this hijacked flight, he dipped his shirt into it to cleanse his clothing, in order to do something l'kavod Shabbos! (Rabbi Yehoshua Alt) Rabbi Dovid Hoffman's Torah Tavlin.

### All for Your Honor

By Rabbi Mordechai Kamenetzky

Rav Yosef Poesner was the son-in-law of the Noda B'Yehudah, the esteemed Rav of Prague. He was a brilliant scholar and an amazingly righteous individual. During his entire life, he seemed to be plagued by a nagging wife who would belittle him at every opportunity. After a brilliant lecture, she would come into the room, and belittle him. During meetings at which his opinion was prominently sought, she would serve the company food, but at the same time she made sure to deride him.

During all these outbursts, he never said a word. He never defended himself. In fact, he hung his head low, as if to agree with her words of derision. Then, suddenly, he passed away. Hundreds came to the funeral. All of the gathered contrasted his greatness to the difficult life he had led, by being married to a shrew of a wife who was about to bury him. After the eulogies, his wife suddenly appeared before the coffin, crying uncontrollably. She begged his permission to speak and then burst into tears. "All these years," she cried, "I fulfilled the adage that a loyal wife fulfills the wishes of her husband. And due to my loyalty and respect to you and your greatness, I did whatever you had asked me to. But now that you are in the world of the truth, I can finally say the truth." She began to declare her respect for his greatness and humility, his piety and patience, his kindness and compassion. The people near the coffin were shocked to see this woman transformed into a loving, grieving widow. And then the true shock came. She continued her soliloquy. "Despite, how difficult it was for me, I kept the promise and commitment you had asked me to make. Any time you were treated honorably, or were asked to fulfill a prestigious role, you told me to come in and belittle you as strongly as possible. You were afraid that the honor they afforded you would make you haughty. I only complied because that was your will!" "But now I can finally say the truth! But that was only in front of people! "You know how much I appreciated and cherished you!" She continued to cry over the great saddik and lifelong companion she lost. The stunned grievers were shocked at the tremendous devotion of the Rebbitzin, who portrayed herself as a harrying nag all for the sake of her husband's wishes. Rabbi David Bibi's Shabbat Shalom from Cyberspace





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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### LESHEV BASUKAH - IS ONE REQUIRED TO SIT IN ORDER TO RECITE THE BROCHA ?

The Rama writes that although we usually recite the brocha of leishav before eating, on Shabbos and Yom Tov, it should be recited at the end of kiddush. Why should that be so? If we only recite the brocha before beginning a meal, and wine does not require a brocha, at first glance we should wait until the starting of the actual meal, and recite the brocha along with the hamotzi on the bread.

The Mishna Berura answers that the kiddush, which allows one to eat, is considered the beginning of the meal. Since reciting kiddush allows one to start eating, that is considered the beginning of the meal, and is the appropriate time to recite the brocha.

We can perhaps add another reason, based on the words of the Shaar Hatzion (discussed in a different shiur), that one must drink during a meal in the sukah, because it is part of the meal. Therefore, the wine of kiddush, being part of the meal, must also be drunk in the sukah, and the brocha should be recited at kiddush.

### KIDDUSH BY DAY

This is all a good explanation when it comes to the nighttime kiddush. However, when discussing the kiddush by day – which is only the brocha of borei pri hagafen – the Mishna Berura brings a machlokes if the brocha of leishav should be recited at kiddush, or to wait until hamotzi. The minhag of Rav Moshe Feinstein and Rav Elyashiv was to recite the leishav during kiddush, by day, as well.

What about if someone is making kiddush and eating the meal at a later time? Should the brocha of leishav be recited? In this case, the Mishna Berura quotes the Shaarei Teshuva who rules that all would agree that one can recite the brocha of leishav during the kiddush. Being that one eats some cake or the like to be yotzei kiddush in the “place of a meal” (kiddush b’makom seuda), that will turn the kiddush into a “meal” and one can recite the brocha at

the end of the kiddush, even if one does not usually recite a brocha when eating cake.

### HAVDALAH

When it comes to havdalah, there is a machlokes if the brocha of leishav should be recited. At first glance we would say that there is no brocha since we do not recite a brocha when drinking wine. Others rule that since havdala is something done in the house, it is considered a kevius, part of the permanent living, and must be done in the sukah, and one should recite the brocha. Some will recite a brocha, by also eat cake after havdalah, which is more of a reason to require a brocha .

### SUMMARY

The Shulchan Aruch rules that we recite the brocha only when eating. If one remains in the sukah from meal to meal, one does not recite another brocha, unless he went out for a while in between.

We recite the brocha at the end of the night kiddush. Many do the same for the kiddush, recited by day. When just making kiddush and eating mezonos, all agree that one can recite the brocha at that kiddush.

When it comes to havdalah, there is a machlokes if the brocha of leishav should be recited. Some recite the brocha, and eat cake after havdalah.

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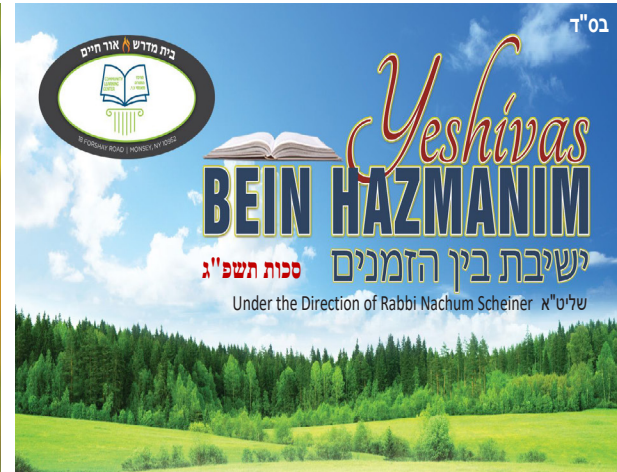
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