

Sukkos | Tishrei 13 - 19 | September 28 - October 4



בחמשה עשר יום
לחדש השביעי
חג הסוכות
שבעת ימים, לה'



18FORSHAY.COM

Inside:

**The First Night
of Sukkos**

**The Continuum of
Jewish History**

**The Most
Beautiful Esrog**

See Sukkos
Zmanim
on pages
6-7



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Featuring: Rabbi Chaim Kanievsky, Rabbi Shimshon Pinkus, Rabbi Yisroel Reisman, Rabbi Herschel Schachter
Rabbi Yochanan Zweig, Rabbi Efrem Goldberg, Rabbi Berel Wein

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please email

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Weekday Zmanim

Zmanim for the week of Sukkos, Oct 1 - 7

Shacharis — 20 min. before Neitz

Mincha & Maariv — 12 min. before Plag
and 12 min. before Shkia

NEITZ

S 6:53 | M 6:54 | T 6:55 | W 6:56
T 6:57 | F 6:58 | SH 7:00

SHEMA- Magen Avraham

S 9:08 | M 9:08 | T 9:09 | W 9:09
T 9:09 | F 9:10 | SH 9:10

SHEMA- GRA

S 9:49 | M 9:49 | T 9:49 | W 9:50
T 9:50 | F 9:10 | SH 9:51

TEFILA- GRA

S 10:47 | M 10:48 | T 10:48 | W 10:48
T 10:48 | F 10:48 | SH 10:48

CHATZOS

S 12:45 | M 12:45 | T 12:45 | W 12:44
T 12:44 | F 12:44 | SH 12:43

PLAG

S 5:25 | M 5:23 | T 5:22 | W 5:20
T 5:19 | F 5:18 | SH 5:16

SHKIA

S 6:38 | M 6:36 | T 6:35 | W 6:33
T 6:31 | F 6:30 | SH 6:28



See
Sukkos
Zmanim
on pages
6-7

For Shiurim:



<https://www.18forshay.com/shiurim-schedule/>

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YY's Shiur for women:





Rabbi Lankry *Dear Kehila,*

The Hug

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

It is if the next time you both cross paths, he gives you a big hug. If he greets you warmly and expresses his positive feelings towards you, you can be pretty sure that the past is the past and it has been forgiven and forgotten. This is exactly what happens on *Sukkot*. Hashem gives us a big hug, demonstrating that He has forgiven our sins and loves us so dearly. The letters which spell the word *sukkah* (*samech, chaf, hei*) also reference the dimensions in which a *sukkah* can be built. Simply speaking, a *succah* can either have four walls (like the letter *samech* which is enclosed on all sides), three walls (like the letter *chaf* which is closed on three sides), or two walls and a handbreadth (like the letter *hei*, which has perpendicular lines and an extending line towards the bottom of the other side). When giving a hug to someone else, it can be done in one of these ways as well. You can wrap both of your arms completely around the other person (a “four-way hug”) or use one arm to hug them with the other partially extended (similar to a “three-way hug” like a *chaf*), or one arm, which comprises the bicep, forearm, and hand (equaling two walls and a handbreadth).

On *Sukkot*, we enter our *sukkah* and Hashem gives us a great big hug. It is there that we feel the love, affection, and closeness of our Father after having just gone through the Days of Awe. In fact, all the laws of *Sukkot* are aimed at creating this tender bond and connection. The minimum size of the *sukkah* must be big enough to fit the majority of your body, namely your head and upper torso. Why is that the case? Because otherwise, the hug doesn’t feel like a hug. It doesn’t contain enough of your body to make you feel enclosed and embraced. Similarly, a *sukkah* that is too tall to

be invalid is one that you do not realize that you are inside of. If the *schah* towers so much above you that you lose sight of where you are, you will feel isolated and without a hug.

But, there is one more fascinating and unique component of the laws of *Sukkot*. If someone is in discomfort by staying in the *sukkah*, due to inclement weather or various other factors, they are exempt from the *mitzvah* of sitting in the *sukkah*. The obligation to remain in the *sukkah* exists so long as it is endurable and enjoyable. If there is distress or inconvenience, and the hug doesn’t make us feel comfortable and at ease, we do not need to receive it. Hashem only wants us to feel at home and relaxed in the *succah*, and if a *sukkah* is not reasonably conducive to that, we need not sit inside it. In no other area of Jewish law and life do we find such a phenomenon. But that is because the entire *mitzvah* is built around the premise of a hug. And when it comes to a hug, when it isn’t pleasurable, it isn’t a hug. This is what the wonderful holiday of *Sukkot* offers us. A time of joy, a time of celebration, and most fundamentally, a time of cuddling and hugging our Father in Heaven. There’s no place like home. Home sweet home.

BS'D

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The Community Never Dies



Rabbi YY Jacobson

A teaching in the Mishna defines the duties of a Jew who is in mourning at the outset of a festival. "Regalim mafsikim," 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).

The Mishna is saying that if one of the major Jewish festivals (*Pesach*, *Shavuos*, or *Sukkos*) begins while you are in the *shivah* period, you are supposed to put aside *shivah* and join with the community in celebrating the festival. The mourner attends a *Passover seder*, takes part in a *Shavuos* celebration, 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 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!

Each and every Jew can experience himself or herself in one of two ways, and they are equally true. We are individuals. Each of us has our own "pekel," our own baggage, our own unique story and narrative. I've got my issues, you've got yours.

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.

The difference between these two components is critical. An individual can die. But, in the words of the *Talmud*, "tzebur lo

meis," 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. The tyrants and anti-Semites in history could sadly wipe out individual Jews, but never the Jewish people. "Tzebur lo meis." The community of Israel never dies.

Eternity

Now we will understand the explanation of the *Talmud*, that *shivah* is interrupted for a holiday because the *mitzvah* of the community takes precedence 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. 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 "tzibur," of the collective body of the Jewish people, also includes the person who passed away, because that aspect of us that 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*, *Shavuos* or *Sukkos*, 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.

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.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 9:00 (20 Upstairs)
After Davening 12:00pm (20 Upstairs)

UFARATZTA



WHATS BEHIND THE SHAKING?

Each of the four species symbolize a different type of Jew. The *lulav* symbolizes the person that learns *Torah*.

The *lulav* has to be long enough in order to shake it [*Sukkah* 32 b]. The *minhag* of the Chabad Rebbeim was to shake the *lulav* after waving it, before bringing it back towards their heart.

There is another shaking that takes place – our body shakes when we *daven* and learn. The Zohar says that the body shakes when we learn – although when someone is trying to figure out something, the body should have been motionless with concentration – because the soul is compared to a candle. Just as a candle moves around as it wants to reach out to its source above, so too a *neshama*, when learning *Torah*, feels that Hashem is the source of the *Torah*, and of itself and longs to reach out towards Hashem in a way that is higher than *seichel* and logic. This causes the body to shake back and forth.

==== Based on *Lekuti Sichos* V4, P1162.



Joy in the Succa

by Rabbi Daniel Coren

There is always an incredible spiritual feeling when we visit the grave sites of *tzaddikim* throughout the world. Morocco is certainly one of my favorite countries, as it is the resting place of many holy figures. In the past, we spent a few days by the grave of Rav Amram Ben Dewan, a very special sage who lived in the early 18th century. He was a *Dayan* and a *Mekubal*, and was most known for his ability to *daven* and bring *yeshuos* for barren women and the infirm. Many stories have been told of people who prayed by his *tziyun*, and witnessed great miracles thereafter.

There are two interesting qualities that are often overlooked when discussing *tzaddikim* who were known for bringing about miracles. Firstly, they were immersed in the Torah. Secondly, they fasted regularly and refrained from the pleasures of this world in order to reach great levels of holiness. This was certainly the case with Rav Amram.

There is a certain positive attitude that can't be ignored when visiting Morocco. The Moroccan people seem to be happier than those in any other country. Usually, when alighting at an airport, we feel the tension of the workers at passport control, security, or in the general public. When you in Morocco, however, all the people seem to be smiling at you. My curiosity was aroused on my last trip, and I did some research into this phenomenon. This is what I discovered: It's not that the people eat luxurious, food, live in mansions, or drive fancy cars; On the contrary. The explanations given to me by those I spoke to were that the Moroccans recognize that wealth isn't the source of joy, and that the struggles and challenges of life

come to test us. We can learn huge lessons from this attitude, which can be applied as we enter the *Yom Tov* of *Sukkos*.

The *mitzva* of *Sukkos* is clearly detailed in *halacha*, and is further expounded on by *Chazal*: on the 15th of *Tishri*, we must leave our permanent dwellings, and enter into our temporary *sukkas*, where we must live for seven days. In these temporary lodgings, that are built from simple natural materials, especially the *schach*, we are encouraged to reach a state of joy – perhaps even the highest state joy of the year. This is quite a challenge, but when contemplated from the simple perspective of the Moroccans, we understand that this is exactly what the *sukka* represents. For seven days, we remind ourselves that all physical wealth is fleeting and is never the true source of joy. Our spiritual connection to Hashem is the only real basis for happiness. Indeed, our lives in the present *galus* is not easy and is often filled with darkness. However, if we understand that Hashem is testing us and providing us with the opportunity to cleanse ourselves and be elevated to greater heights, our challenges become tolerable. When we accept that this world is temporary, and that true pleasure is in the next world, we can reach a great state of joy and trust in Hashem.

Two concepts taught by *Chazal* are worth pondering while sitting in the *sukka*: In the desert, Hashem surrounded us with clouds of glory, in the course of a journey that was filled with miracles and love; and when Hashem led us through the desert, we lived in temporary huts. Just as we felt a deep trust in Him then, so we trust that He is here with us now. May we all reach these levels of joy and trust.



Heoros on Hilchos Sukkah

-Rabbi Israel Reisman-

The most common *P'sul* in a *Sukkah* is to putting up the walls after putting up the *Schach*. People put up the frame of the *Sukkah*, then put the *Schach*, and then put up the walls. When the *Schach* are put up the walls are not yet complete. That is the *P'sul* of *Ta'aseh V'loi Min Ha'asui*. The *Schach* must be put up when it is already a *Kosher Sukkah*. It is a *P'sul* even *B'di'eved*.

Can a Goy put up the *Schach* on the *Sukkah*? In *Maseches Sukkah* it says a *Sukkas Ganvach*, meaning a *Sukkah* of, among others, a Goy is *Kosher*. So at least *B'di'eved*, such a *Sukkah* is *Kosher*. However, there is a *Biyur Halachah* in *Hilchois Tzitzis* in *Siman 14*. He lists there all the areas where a Goy *L'hatchila* can't do things. One of the areas is building the *Sukkah* which means putting up the *Schach*.

In *Siman 632 seif beis* it says if there is some airspace between the *Schach* it wouldn't *Pasul* the *Sukkah*. However, in the event that the airspace runs the whole length of the *Sukkah*, no matter how large or small the *Sukkah* is, the *Mishna B'rurah* says that is a *P'sul* in the *Sukkah*. So don't sit under that portion of the *Sukkah*. The *Sukkah* itself would be *Kosher* if there are 3 other walls that are *Kosher*. *Anshei Ma'aseh* are careful that if there is bamboo across one way of the *Sukkah*, and there is nothing going across the other way, they will put some bamboo the other way as well, at least put a board in the opposite direction. With a *Schach* mat you don't have such a problem, because the string that attaches the mat together is *Mafsik* the airspace.

If someone puts up *Schach* on a rainy day and has a covering over the whole *Sukkah* during that time, in most cases that is *Pasul* even *B'di'eved*. This is another case of *Ta'aseh V'loi Min Ha'asui*.

According to every *Posek* except for the *Chazon Ish*, there is never a *P'sul B'di'eved* on the type of material used to support the *Schach*. If you want to be *machmir*, support the *Schach* with a 2 by 4 of wood.

Wednesday Night 8pm – Smichas chaver Rabbi Coren Office
Shabbos Morning – Vasikin Minyan & 8:00am Minyan



ערב סוכות
Early Mincha

18 Main

1:16pm | 1:30 | 1:45 | 2:00 | 2:15
2:30 | 2:45 | 3:00 | 3:15 | 3:30 | 3:45
4:00 | 4:15 | 4:30 | 4:45 | 5:00

מוצאי יום טוב
Late Maariv

18 Main

8:00pm | 8:15 | 8:30 | 8:45 | 9:00
9:15 | 9:30 | 9:45 | 10:00 | 10:15
10:30

ליל הושענה רבה
Thursday Oct 5th
MISHNA TORAH

7:15 Tent א | 8:00 Tent ב | 9:00 Tent א
10:00 Tent ב | 11:00 Tent א
12:00am Tent ב | 1:00 Tent ד

הושענה רבה
Early Mincha

18 Main

1:14 pm | 1:30 | 1:45 | 2:00 | 2:15 |
2:30 | 2:45 | 3:00 | 3:15 | 3:30 | 3:45
| 4:00 | 4:15 | 4:30 | 4:45 | 5:00

מוצאי שמחת תורה
Late Maariv

18 Main

8:00pm | 8:15 | 8:30 | 8:45 | 9:00
9:15 | 9:30 | 9:45 | 10:00 | 10:15
10:30



SHIURIM

Rav Yitzchok Aba Lichtenstein Shlita

Rosh Yeshiva Torah Vadaas

בעניני דיו מא בהלכה ואגדה

Wednesday Sept 27 / י"ב תשרי

12:15 – 1:00pm

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12:15 – 1:00pm

18 Forshay – Main Bais Medrash



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18 Forshay, Main Bais Medrash

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Matan Schara B'tzida

Breakfast 9:15-10:00am

Lunch 1:00pm

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For more information

Call: Rabbi Zevi Hammelburger 845-587-3462 Ext 7



SHIUR

כ"ה תשרי - Tues Oct 10th

Rabbi Yosef Viener

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12:00pm – 1:00pm

18 Forshay - Main Bais Medrash



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Rav Yaakov Kapelner Shlita

Magid Shiur Igra DePirka Monsey

בענין יום טוב שחל בשבת

י"ח תשרי - Tues Oct 3

Rabbi Daniel Coren Shlita

Maggid Shiur Bais Medrash Ohr Chaim

בענין שמחת בית השואבה ושמחת תורה

כ' תשרי - Thur Oct 5

12:15pm-1:00pm

18 Forshay- Main Bais Medrash

ליל הושענה רבה

Thursday Night Oct 5

MINYAN
TEHILLIM

led by

Rav Daniel Coren Shlita

12:45am | Tent א



ליל הושענה רבה

Learn throughout the night at our Shul

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ערבות

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הושענות

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With Marah Makomos

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סוכות תשפ"ד SCHEDULE

EREV SUKKOS FRIDAY

י"ד תשרי / 29 SEPT

Candle Lighting	6:23 PM
Mincha	6:35 PM
20 upstairs	6:35 PM
Shkiya	6:41 PM
Maariv	6:41 PM

SUKKOS DAY 1 SHABBOS

ט"ו תשרי / 30 SEPT

Shachris	Vasikin (neitz 6:51)	6:20 AM
18 Main	Ashkenaz	8:00 AM
Tent א		9:15 AM
Childrens Program (ages 3-9)	9:15 AM-12 PM	
20 Upstairs		10:00 AM
18 MAIN		10:30 AM
Mincha		2:00 PM
20 Upstairs		6:20 PM
Shkiya		6:25 PM
Maariv/ ותודיענו	Not before 7:25 PM	
Candle Lighting	Not before 7:30 PM	

הרחמן הוא יקים לנו את

סוכת דוד הנופלת

SUKKOS DAY 2 SUNDAY

ט"ז תשרי / 1 OCT

Shachris	Vasikin (Neitz 6:52)	6:20 AM
18 Main	Ashkenaz	8:00 AM
Tent א		9:15 AM
Childrens Program (ages 3-9)	9:15 AM-12 PM	
20 Upstairs		10:00 AM
18 MAIN		10:30 AM
Mincha		6:25 PM
Mincha 20 Upstairs		6:30 PM
Shkiya		6:38 PM
Maariv		

חול המועד סוכות תשפ"ד

Shacharis Minyanim Schedule

6:15am	Tent א			
6:25	Vasikin 20 Upstairs	Mincha 18 Main		
6:25	Sefardi vasikin 18 Main			
7:00	Tent א	1:16pm Mincha Gedola		
7:15	Tent ב	1:30 – 5:00pm Mincha every 15 Minutes		
7:30	Tent ג			
7:45	Tent ד	5:15 Tent א plag Minyan	6:00	6:30 Tent ב
8:00	20 Upstairs	5:20	6:10	6:35 Tent ג shkia minyan
8:15	Tent א	5:30	6:15	6:40 Tent ד
8:30	Tent ב	5:45	6:20 Tent א	
8:45	Tent ג			
9:00	Tent ד	Mincha followed by Maariv		
9:15	20 Upstairs	5:15 פלג Minyan	Tent א	7:00 25 min after שקיעה
9:30	Tent א	6:20 15 min before שקיעה	Tent א	7:05 30 min after שקיעה
9:45	Tent ב	6:30 5 min before שקיעה	Tent ב	7:10 35 min after שקיעה
10:00	Tent ג	6:35 שקיעה	Tent ג	7:15 40 min after שקיעה
10:15	Tent ד	6:40 5 min after שקיעה	Tent ד	7:20 45 min after שקיעה
10:30	20 Upstairs	6:45 10 min after שקיעה	20 Upstairs	7:25 50 min after שקיעה
10:45	Tent א	6:50 15 min after שקיעה	18 Main	7:30 55 min after שקיעה
11:00	Tent ב	6:55 20 min after שקיעה	Tent א	7:35 60 min after שקיעה
11:15	Tent ג			
11:30	Tent ד			
11:45	20 Upstairs			
12:00	Tent א			
12:15	Tent ב			

Plag 5:24
Shkia 6:36

Repeat קריאת שמו
after אצות

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

הושענא רבה תשפ"ד Shacharis

6:00 AM	Vasikin/ אדון עולם (Neitz 6:57)	20 Upstairs	9:20	Tent ג
6:15	Quick Minyan	Tent ב	9:40	Tent ד
6:20	Vasikin Sefardi Minyan	18 Main	10:00	Tent ב
6:30	Vasikin- Led by Rabbi Coren	Tent א	10:20	18 Main
7:00		Tent ג	10:40	20 ↑
7:30		Tent ד	11:00	Tent א
8:00		Tent ב	11:20	Tent ג
8:20		18 Main	11:40	Tent ד
8:40		20 ↑	12:00	Tent ב
9:00		Tent א		

EARLY MINCHA
 1:14 – 5:00pm EVERY 15 MINUTES
 18 Main

SIMCHAS TORAH

תשפ"ד

Shkia	6:28
Candle lighting	Not before 7:18pm
• Maariv and Hakafos	7:15-9:45
• Shacharis	
Vasikin (Neitz 7:00)	6:30AM TENT א
Early Minyan	8:00 With Fast Hakafos TENT ד
Main Minyan	9:15 TENT א
Second Minyan	10:00 TENT ג
Youth Minyan	9:15 18 UPSTAIRS
Childrens Program (Ages 3-9)	9:15-11:45
Kiddush	9:30 and on TENT ב
• Laining Aliyos for all	10:00 – 12:00 18 Main & Backroom
Aliyos for kids	10:00 – 12:00 18 UPSTAIRS
• Hakafos	10:15 TENT א
Kol HaNaarim, Chassanim & Mussaf	12:15pm TENT א
Mincha after Mussaf	2:00 TENT א
Mincha	6:10PM 18 MAIN
Shkia	6:26
MAARIV	

Can the *esrog* still be kosher if the *pitum* is broken?

by Rabbi Nachum Scheiner



The Mishna in Sukkah 34b states that if the *esrog* is missing a *pitum*, it is *pasul*. Which part of the *pitum* missing creates a problem? There are three distinct parts of the *pitum*. First, there is usually a piece of wood, growing from inside the cavity of the *esrog*, then there is the part that sticks out, and then on top of that is the little hat called the *shoshanta*.

There are four possible scenarios: 1) the entire *pitum* can be missing, even the part that is in the *esrog*, 2) only the part sticking out, making it level to the *esrog*, 3) only part of the *pitum* came off, leaving some sticking out, 4) or it is just missing the *shoshanta*. Which of these cases are *pasul*? And is it *pasul* because it chaiser or because it is not *hadar*, the proper beauty?

There are three opinions.

The *Taz* (648:11) and the *Magen Avraham* (648:9) are the most lenient. They explain the language of the *Shulchan Aruch*: "if the *pitum* is missing," to mean that it is only a problem if it is entirely missing, even the part that goes into the *esrog*, making the *esrog* a *chaiser*.

The *Beis Yosef*, based on the *Rach* and the *Aruch*, writes that if the *pitum* does not stick out at all it is *pasul*. They explain that when nothing is sticking out it is considered missing the *pitum* and is called *chaiser*. However, as long as something is sticking out, we have some *pitum*, and it is kosher.

The 3rd opinion is based on a *Magen Avraham* elsewhere, where he writes that a missing *pitum* is not a problem of *chaiser*, but a lack in *hadar*, and any crack should be *pasul*. The *Shaar Hatziun* points out that this seems to contradict the *Magen Avraham* earlier, where he affirms that as long as there is any part of the *pitum* intact it is kosher.

Interestingly, the *Kaf Hachaim* differentiates between different types of *pitums*. He posits that the only time we allow an *esrog* with a partially missing *pitum*, is for a wooden *pitum*, because that is not really part of the *esrog*. However, if it is a part of the flesh of the *esrog* fruit, it is considered part of the actual *esrog* and any part of the *pitum* missing is considered *chaiser*.

Some *poskim*, including Rav Shlomo Zalman Auerbach, Rav Elyashiv, and Rav Nisim Karelitz, follow this ruling, and do not allow using such an *esrog*, if any part of the *pitum* is missing. Others argue and rule that it is not a problem.

Halachically speaking

What is the *halacha*? If the *pitum* is missing all the way into the cavity of the *esrog* it is definitely *pasul*. But, if it is completely flush with the skin of the *esrog*, the *Mishna Berura* (648:30) rules that it can be used and one need not be stringent, even on the first day.

However, he adds that since the *esrog* may be *pasul* because of *hadar*, even if the *pitum* is sticking out, it is better not to use it, if one can find a different *esrog*. However, if there is no other *esrog*, the *Mishna Berura*, later (649:36), quotes the *Eliyahu Raba*, who says that one would be allowed to use this *esrog* and even recite a *brocha* on the other days.

He explains that it is a double *safeik*. Firstly, there is a question if the missing *pitum* is a problem of *hadar* or *chaiser*, which is

not a problem on the other days. Secondly, he says, most *poskim* follow the *Rambam* and allow an *esrog* which is lacking in *hadar* on the other days. However, the *Mishna Berura* points out that other *poskim*

are not convinced that a *brocha* can be recited, because the *Shulchan Aruch* rules that *hadar* is *pasul* the whole *Sukkos*.

What about when just the *shoshanta* (the top cap) is missing? The *Rama* (648:7) quotes the *Ran* that it is also *pasul*. However, the *Rama* writes that although it is preferable to have a *shoshanta*, it can be taken even with a *brocha*, if no other *esrog* is available. In fact, the *Mishna Berura* (648:31) quotes the *poskim* who rule that it is better to take without *shoshanta* if that *esrog* is nicer. The *Bikurei Yaakov* adds that if only part of the *shoshanta* is missing, the *esrog* is perfectly fine and there is no need at all to look for a different *esrog*.

In Conclusion

There are three opinions of what is considered a broken *pitum*: only when it is missing into the cavity, if it is flush with the skin, or even if any part of the *pitum* is missing.

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Parshas Ha'azinu- The Power of Shabbos For Teshuvah

“האזינו השמים ואדברה, ותשמע הארץ אמרי פי”

“Let the heavens listen and I shall speak, and let the earth hear the words of my mouth.” What is the purpose of the heavens and earth listening?

Moshe Rabbeinu tells Klal Yisroel that there are two parts to a person: the *Shomayim* which represents the *Nefesh*, and the *Oretz* which represents the *Guf*. If we do the *Rotzon Hashem*, then nothing on this earth will be able to wield power over us. If we do not follow *Rotzon Hashem*, nations of this world will make us subservient to them. (מדרש הגדול)

There were seven things that were created before the creation of the world. One of the things listed is *Teshuva*. The general understanding of *Teshuva* is that if one does an *Aveirah*, he needs to rectify his actions by doing *Teshuva*. If *Teshuva* is only relevant after *Aveiros* have been done – why did it need to be created before the world was created? There was no concept of *Aveiros* before the world was created. When man was created, there was a natural separation between *Hakodosh Boruch Hu* and man. A person's goal in this world is to bring himself close to the *Ribbono Shel Olam*. The correct definition of *Teshuva* is to bring oneself closer to the *Ribbono Shel Olam*. This is true even if one never does an *Aveirah*. When one does an *Aveirah*, he creates an

even greater distance between himself and the *Ribbono Shel Olam*. A person who does *Aveiros* must increase his *Teshuva* because he caused himself to be even further from the *Ribbono Shel Olam*. (תורה)

Shabbos is the root and the main part of *Teshuva* of the *Aseres Yemei Teshuva*. *Bereishis Rabbah* 22 – After the incident with *Kayin* (after he killed *Hevel*), he met *Adam Harishon*. *Adam* asked him what happened with his judgment. *Kayin* responded that he did *Teshuva* and has returned to the *Ribbono Shel Olam*. *Adam* cried out and said, “Such is the *Koach* of *Teshuva*, but I did not know”. He immediately stood up and said “*מזמור שיר ליום השבת טוב להודות לד'*”. The *Zohar* explains that *Shabbos* is the day of the *Neshama* and not a day of the *Guf*. All week, one can do *Teshuva* to fix a *P'gam* that he caused in the *Guf*. *Shabbos* is the only day that we have the opportunity to be *Mesaken* the deficiencies that we caused in our *Neshama*. (נתיבות שלום)

Moshe was referring to the *Neshama* of a person. Not only do we have to work on being *Mesaken* our bodies, we also must be *Mesaken* our souls, the heaven. *Shabbos Shuva* is a day that is designated for *Teshuva* for the *Neshama*. *Teshuva* is a way to bring ourselves closer to the *Borei Olam*. This is our goal in this world that we must strive for. We should be *Zoche* to have a proper *Teshuva* on this *Shabbos*, and we should all be *Zoche* to come into the *Yom Hadin* with a pure *Guf* and a pure *Neshama*. We should all be *Zoche* to a *גמור חתימה* *טובה*, and all our *Tefilos* should be answered *לטובה* – for good!

Sukkos / Guests for Eternity

RABBI BEN ZION SNEH



We've made it through *Yom Kippur*. But a different road now beckons.

The *Yom Tov* of *Sukkos* is upon us – happiness, *simcha*, a *lulav* and *esrog* in our hands – but as we sit down in the *sukkah* we reflect on the fragileness of our own lives.

The *Torah* promises us, *vesamachta b'chagecha...you will be happy. You must be happy!!*

In fact, the *Sfas Emes* tells us that the *Yomtov* of *Sukkos* guarantees us happiness throughout the entire year, but sometimes things may not go as planned.

Where can we get the *chizuk* we need to make this year a fulfilling one, even if our expectations have not been met?

Rabbi Sneh reveals the inner meaning of what the *Ushpizin*, our holy guests, really do for us.

Our lives can change from one moment to the next. Circumstances can be transformed for the better, *Yeshuas Hashem keheref ayin*, we can realize our dreams and wishes, we will get *nachas*, a *yeshua*, get happy....

But when?

We know, the year is a long one and a sense of *yeush* (giving up) might set in.

Challenges may be too hard to bear, so *Hashem* sends us some visitors to our *Sukkah*.

Let's welcome the founder of our great nation – *Avrohom Avinu*, who was literally met with challenge after challenge: *Terach*, *Yishmoel*, *Akeidas Yitzchok*, wow, no bed of roses – but still, he

rose to greatness.

Then comes *Yitzchok Avinu*. He and his wife *Rivkah* poured their hearts out for children. But then came the challenges that *Eisav* presented...oh no!

For *Yaakov Avinu*, dealing with calamity was second nature. *Dinah*, *Eisav*, *Yosef*, famines.

And our next guest –

Yosef – what wasn't he challenged by?

Let's add 3 more guests, *Moshe Rabbeinu*, *Aharon Hakohen* and *Dovid Hamelech*, who lived great lives *but were challenged every step of the way*.

These are eternal lessons for us.

Everything in our lives will turn around for the better!

We must never give up – *Ein od milvado*.

Hashem will hold our hands and bring us to a better place, regardless of how big and daunting our challenges may seem at the moment.

This is the novel lesson we must take from the *Ushpizin*.

Simcha is right around the corner – stay the course!!

May we be *zoche* to feel the presence of the *Ushpizin* and absorb the *chizuk* they bring us – this year and every year!

Have a wonderful *Yom Tov*!



The Most Beautiful Esrog

-Rabbi Efreim Goldberg-

Shai Agnon, the great Israeli Nobel laureate whose image adorns the 50-shekel note, lived in the Jerusalem neighborhood of Talpiot and was a neighbor of a famous elderly rabbi from Russia. One year, prior to *Sukkos*, Agnon met his rabbinic neighbor at the neighborhood store selling *esrogim*. There Agnon noticed how meticulous his neighbor was in choosing an *esrog*. Even though he was a person of limited means, the rabbi insisted on purchasing the finest, and by extension most expensive, *esrog* available. After examining many specimens, the rabbi finally chose the one he wished and paid for it.

Walking home with Agnon, the rabbi emphasized to him how important it was to have a beautiful, flawless *esrog* on *Sukkos*, and how the beauty of the *esrog* was part of the fulfillment of the Divine commandment for the holiday. On *Sukkos* morning Agnon noticed that the rabbi was without an *esrog* at the synagogue services. Perplexed, Agnon asked the rabbi where his beautiful *esrog* was. The rabbi answered by relating the following incident:

“I awoke early, as is my wont, and prepared to recite the blessing over the *esrog* in my *sukkah* located on my balcony. As you know, we have a neighbor with a large family, and our balconies adjoin. As you also know, our neighbor, the father of all these children next door, is a man of short temper. Many times he shouts at them or even hits them for violating his rules and wishes. I have spoken to him many times about his harshness but to little avail.

“As I stood in the *sukkah* on my balcony, about to recite the blessing for the *esrog*, I heard a child’s weeping coming from the next balcony. It was a little girl crying, one of the children of our neighbor. I walked over to find out what was wrong. She told me that she too had awakened early and had gone out on her balcony to examine her father’s *esrog*, whose delightful appearance and fragrance fascinated her. Against her father’s instructions, she removed the *esrog* from its protective box to examine it. She unfortunately dropped the *esrog* on the stone floor, irreparably damaging it and rendering it unacceptable for ritual use. She knew that her father would be enraged and would punish her severely, perhaps even violently. Hence the frightened tears and wails of apprehension.

“I comforted her, and I then took my *esrog* and placed it in her father’s box, taking the damaged *esrog* to my premises. I told her to tell her father that his neighbor insisted that he accept the gift of the beautiful *esrog*, and that he would be honoring me and the holiday by so doing.”

Agnon concludes the story by saying: “My rabbinic neighbor’s damaged, bruised, ritually unusable *esrog* was the most beautiful *esrog* I have ever seen in my lifetime.”



- Rabbi Berel Wein -

The culmination of the great month of *Tishrei* occurs with the commemoration of the holiday of *Succot*. It provides a joyful relief and release from the intensity of the first two major holidays of the month, *Rosh Hashana* and *Yom Kippur*. While we experience an enjoyable sense of celebration, of commemoration and exalted purpose with these two unmatched high holy days, there is a sense of tension and even foreboding that accompanies them since they are days of judgment and of heavenly decree.

This holiday of *Succot*, with its emphasis on the beauty of nature and the freedom from being housebound, provides an emotional and psychological relief that, to a great extent, characterizes the nature of this holiday itself.

It is called the time of our joy and happiness not only because of what it represents, but also because it raises us from the concerns and doubts that naturally accompany our commemoration of the high holy days – the days of awe – that dominate the first part of the month.

We have the feeling within us of having passed through the time of testing and challenge, of trial and judgment, and of emerging as a better and more wholesome individual, both in relation to our Creator and to our fellow human beings.

It is this feeling that we have when we leave the hospital in a better state of health than when we entered, of being vindicated in a court of law, pardoned for our transgressions and wrongdoing.

This feeling certainly manifests itself in achieving a state of happiness, and contentment. Because of the time of judgement that comes before *Succot*, the holiday can perhaps be more appreciated than others. It is as though one emerges from a long dark tunnel and then comes to see the cheerful light of nature and of Jewish life.

In general, there certainly is a sense of satisfaction, if not even joy, in appreciating the wonders and beauty of nature. Many of us are urban dwellers and are not even accustomed to noticing, much less appreciating, the wonders of the natural world that we inhabit.

On the holiday of *Succot* we are obligated by Jewish law and tradition to leave our house and in some fashion connect ourselves to the natural surroundings that we often ignore during the rest of the year. Insects, especially bees, can be very annoying but their purpose is to remind us that we are not the only creatures that inhabit this planet. The wonders of the natural world, with their infinite variety of creatures and colors, is meant to testify to the power and infinite grace of the Creator of the universe.

The holidays of the Jewish people are built on the platform of agriculture, climate, and the variety of nature, as well as they are based upon the historical events that these holidays represent. They are meant to give us a complete picture of creation, nature and human history as well. They are meant to instill within us the harmony of and appreciation of life and its wonders. The holiday most representative of this is that of *Succot*.

One Continuum of Jewish History

-Rabbi Hershel Schacter-



Many have a *minhag* to combine the two *mitzvos* of *succah* and *lulav*, and make the *bracha* on the *lulav* in the *succah*.

The *mitzvah* of *succah* symbolizes the survival of the Jewish people during the forty-year period after leaving Egypt, prior to entering *Eretz Yisroel* under the leadership of Yehoshua bin Nun. By now, this *mitzvah* has also come to represent the miraculous survival of the Jewish people through all the exiles and all the pogroms they suffered. The mere existence of our people today is really "stranger than fiction" and supernatural!

On the other hand, the *mitzvah* of *lulav* represents those time periods when the Jews lived in *Eretz Yisroel*. The farmer in Israel would dance before Hashem thanking Him for the bounty He had blessed him with.

Perhaps the idea behind combining the two *mitzvos* of the *lulav* and the *succah* is to emphasize the idea that all of Jewish history, both in *Eretz Yisroel* and in *golus*, was charted out by Hashem. There are those who feel that the many years we spent in *golus* were an accident of fate, and that now that we have our own Jewish *medinah* in *Eretz Yisroel*, we ought to discontinue the study of the Babylonian Talmud along with all the other *seforim* composed during those years of *golus*. They feel that we should disassociate ourselves from

everything that was developed during the *golus* period.

This is not our approach. One of the reasons given by the rabbis of the *Medrash* why Avraham Avinu was referred to by the Torah as "*Avraham Haivri*", and the entire Jewish nation after him are known as "*ivrim*" is because he came *mei'ever hanahar* (from the other side of the river). The rabbis did not mean this simply as a geographic description. They meant to bring out that Avraham maintained all the principles of faith he had discovered "on the other side of the river," even after Hashem gave him *Eretz Yisroel*.

The two *mitzvos* of *Succos* - the *succah* and the *lulav* - represent the two parts of Jewish history; the years of *golus*, and the years of living in *Eretz Yisroel*. We believe that all is from Hashem, and that all that Hashem does is always for the good. Even during periods of *hester ponim*, it is not the case that Hashem was not watching over us! Hashem was hiding from us in such a way that we could not see His face (i.e. *hester ponim*), but all the while He was, so to speak, "peeking through the cracks" (see *Shir Hashirim* 2:9) and looking after us. Hashem has guided, from behind the scenes, the history of the Jewish people, as well as the development of the Torah *Shebeal Peh* in *golus*, in such a way that both reach successful conclusions.

פרשה געדחנקען דורך ר' יוסף רובינשטיין

פארן פאָטער אז אויב וועט ער נישט אנווארעמען די הויז וועט דאס קינד'ס מצב נאר ערגער ווערן חלילה.

רבי זלמן ווערט צוריסן, זיין פאָטערליך הארץ קען נישט צוקוקען ווי זיין קינד ליידיט אבער פאקטיש ער קען אים נישט פארבעסערן זיין מצב, 'פון וואו וועל איך יעצט נעמען געלט צו קויפן האלץ?' טראכט ער פאר'דאגה'ט ווען ער באשליסט אז ער מוז גיין צום רבי'ן, אשפר קען ער אים ארויסהעלפן. ער טוט זיך אן זיין פארעלטערטן ווינטער מאנטל און אדורך די ביטערע פראסט שלעפן אים זיינע פוס ביי ער קלאפט אן ביי רבי דוד אין טיר. אויסגעשענדיג זיין הארץ ווערט דעם רבי'נס שטערן פארקניטשט פון מיטלייד. רבי דוד האט נישט געקענט צוקוקן דעם איד'ס מצב און זיין קינד'ס שווערע לאגע. פלוצלינג לייכט זיין פנים אויף און ער זאגט פאר דעם איד אזוי: "קיין געלט פאר הייצונג אין שטוב האב איך יעצט נישט, אבער ווארט צו און איך וועל זען וואס איך קען דיר געבן". איז דער רבי אריינגעגאנגען אין שטוב און עטליכע מינוט דערויף קומט ער ארויס מיט א גרויסע בינטל האלץ. צו דעם שניידער'ס פרייד איז נישט געווען קיין גרעניץ, און ער איז מיט איין שמחה אהיימגעגאנגען אנווארעמען זיין פון קעלט-פארפרויערע הויגעזונט.

דאס זענען געווען די הערליכע אויסגעשניצטע סוכה ברעטער וואס האט גע'שמו'ט צווישן אלע ירושלימ'ער מיט איר שיינקייט...

מצוות סוכה פאר א רפואה שלימה

די סוכה פון רבי דוד לעלובער ז"ע איז געווען באקאנט לענגאויס ירושלים צו זיין א פראכט פון א סוכה. די הולצערנע ווענט זענען געווען הערליך אויסגעקריצט מיט צורות און בלומען, ארומגעפלאכטן מיט די סימנים פון די צוועלף שבטים אא"וו. א יעדעס יאר פלעגן אידן קומען דורכאויס די יו"ט און חול המועד טעג צו באקוקן און הנאה האבן פון דעם 'זה קלי ואנהו' סוכה.

איין יאר איז ארום א שמועה אין שטאט אז דאס יאר בויט רבי דוד א פשוט'ע סוכה. 'פארוואס, וואס איז געשען דאס יאר?' האבן זיך אלע געוואונדערט, אבער קיינער האט נישט צו זאגן פשט, און רבי דוד אליינס געבט נישט קיין ענטפער. די סיבה איז געווען א געהיים, ביז ס'האט ארויסגערינגען פון א פשוט'ע שניידער, וואס ער האט פארציילט די סוד וואס איז געשען מיטן רבי'נס שיינער סוכה.

רבי זלמן, אן ארימער שניידער האט געוואוינט אין עק שטאט אין א קליין ארימער הייזקע. קאלט איז דארט שטענדיג געווען און קיין געלט פאר הייצונג האט ער נישט געהאט. יענע יאר איז געווען א באזונדער קאלטער ווינטער און זיין קליינעם צדיק'ל האט זיך שווער פארקילט. ווען דער דאקטער איז געקומען אונטערזיכן דאס קינד האט ער פעסטגעשטעלט אז ער האט א לונגען-אנצינדונג, און שפירנדיג די קעלט אין דעם שטוב האט ער געזאגט

Moving Quickly into the Garden

-Rabbi Yochanan Zweig-

The *Midrash* relates that bringing together the “*arba’ah minim*” – four species on *Succos*, represents the notion that all of *Bnei Yisroel* are one and should be viewed as such regardless of their level of commitment to Judaism. The “*esrog*” – citron has both a taste and a fragrance, thus representing those amongst *Bnei Yisroel* who possess Torah knowledge and good deeds. The “*lulav*” – palm branch, which lacks fragrance but has a taste contained in the dates produced by the palm tree, depicts those Jews who possess Torah knowledge but lack good deeds. The “*hadass*” – myrtle branch possesses a fragrance but lacks a taste, reflecting those Jews who practice good deeds but do not engage in the study of Torah. The “*aravah*” – willow branch has neither a taste nor a fragrance, representing those amongst *Bnei Yisroel* who have no Torah knowledge and do not engage in good deeds.

We do not use the dates produced by the palm tree in the performance of the *mitzva*, rather the branch of the tree, which is tasteless. If so, why is the *lulav* considered to have a taste?

Citing the *Maharil*, the *Ramah* teaches that we should begin building a *Succah* as soon as *Yom Kippur* concludes, thereby moving immediately from the fulfillment of one *mitzva* to the fulfillment of another. Why must we move immediately to the *mitzva* of *Succah* rather than charity, Torah study, or any other *mitzva*?

The *Talmud* derives the laws pertaining to the construct of the *Succah* from the clouds which arose from the Garden of Eden. What is the connection between the Garden of Eden and the *Succah*?

The *Talmud* relates that when *Bnei Yisroel* received the Torah on *Shavuos*, they reached the level of Adam prior to the sin in the Garden of Eden. However, when they committed the sin of the Golden Calf, *Bnei Yisroel* returned to the level of Adam after he was banished from the Garden for having eaten from the Tree of Knowledge. On *Yom Kippur* *Bnei Yisroel* received atonement for the sin of the Golden Calf, and they should have gone into *Eretz Yisroel*, built the *Beis Hamikdash*, and once again attained that special closeness with Hashem. However, instead they committed the sin of the spies which resulted in the death of that entire generation.

Succos represents the time period when, after having received atonement on *Yom Kippur*, we enter the Garden of Eden, i.e. the *Succah*. This is the reason why the construct and decor of the *Succah*, as well as the four species which we are commanded to take in it, are made to resemble a garden. Immediately after *Yom Kippur* we are preoccupied with building the *Succah*, displaying our desire to attain this elevated level of closeness with Hashem by joining Him in the Garden of Eden.

The *Midrash* teaches that one of the characteristics of the Garden of Eden was that the bark of the fruit trees tasted of the fruits. Taking the branch of the palm tree to represent the taste of the dates is reflective of the notion that we are recreating our existence in the Garden of Eden.



First Night of Sukkos

Rabbi Chaim Kanievsky, zt"l

א. לגבי ברכת לישב בסוכה בלילה הראשון כתב הפרי מגדים (משב"ז סוס"י תרמ"ג, ובא"א סי' קפ"ח סק"ט וסי' תרל"ט סקט"ו): לילה ראשונה חובה מן התורה וצריך לאכול כזית פת מה' מיני דגן דוקא, כמצה ט"ו ט"ו מגזירה שוה כו', ויראה שצריך לאכול בכדי אכילת פרס כמצה בסוכה דגזירה שוה גמורה היא גם י"ל שלא יעשנה עשירה ממי פירות וכדומה וכו', בליל א' דסוכות אין יוצא ידי חובתו כי אם בפת היוצא במצה לא בעשירה, ומכל מקום מעט מלח לא הוה עשירה ובמצה הטעם שמחמם וצ"ע. עכ"ל. וכן היה מהדר בזה רבינו זצלה"ה, ובחלות שהיה בוצע עליהם בליל א' דסוכות היו נותנים רק מעט שמן ומלח וקצת שמרים.

ב. הנה רבים מהאחרונים שהביאו את הפמ"ג הבינוהו כפשוטו שאין למעום עם הכזית של הברכה מאומה מלבד 'טעם המצוה', אכן שמעתי מרבינו ז"ל שאינו כן ואפשר לקיים גם בכזית זו את המנהג לטבול בדבש בימים הנוראים, ולא חשיב שמבטל טעם המצוה, וכן הביא משמו בס' חג האסיף (עמ' ע"ז) דחומרת הפמ"ג היא רק על עצם אפיית הפת שתהא עשויה ללא תערובת מי פירות, אבל גם הפמ"ג מודה שמותר לאכול הפת בליפתן, ואולי יש גם הידור מצוה בזה עכ"ל. [רק שצריך להקפיד לאכול תוך כדי אכילת פרס] ובאמת כבר כתב בן הצ"ח (פסחים ק"ח א') דבסוכות יכול לאכול הכזית מתובלת בתבלין ובמיני מתיקה, אבל בפסח את המצה צריך לאכול כמות שהיא שהרי אסור לבטל טעם מצה, והחילוק בזה הוא כמו שהביא בס' תשובות והנהגות (סוף ח"ד, בהנהגות הגר"ח אות ע"ג), בשם הגר"ח סולוביצקי ז"ל דבסוכות הכזית הוא היכ"ת לקיום הישיבה בסוכה משא"כ בפסח שהמצה היא עצם המצוה (וזה דלא כת' יד אליהו סי' כ"ג).

ג. וכתב רבינו זצלה"ה: ולענ"ד גם בכזית ראשון של סוכה צריך שלכם, וכן מצאתי במנ"ח מצוה שכ"ה אות י"א דהא ילפא ממצה, וא"כ צריך ליהדר גם בזה שלא יהא המעש"ר בכזית זוה. (ביאור הלכה פ"ו מתרומות ה"ב ד"ה כהני חזקה) ותחילה הביא שם רבינו ז"ל את חששת מרן החזו"א שחייב הפרשת מעשר ראשון פוגם בבעלות, וז"ל: בדבר שצריך לכם כגון מצה ומרור ואתרוג, חשש מרן שהמעש"ר לא מקרי שלכם כיון שהוא ממון השבט, ואם יתברר מי הוא לוי יצטרכו לתת לו, ולכן צוה לקרות שם מעש"ר באתרוג אחר שאין מברכין עליו, וכן במצה יקראו שם מעש"ר לא בהמצות שאוכלין בליל הסדר שצריך שלכם, עכ"ל. וכיון שקשה למצוא בא"י קמח שלא מעורבבו מעשר ראשון, היתה הרבנית ע"ה טוחנת את המצות שנותרו מפסח ועושה מהם קמח, והיתה מקפיאה את הקמח הזה כדי שלא יתליע, ובערב סוכות אפתה מזה חלות קטנות (ס' להדבק ח"ב עמ' 211) והגם שהיה בזה צמצום, ראיתי שחילקה ממנו לעשרות והיתה קוראת להם בחיבה 'החלאאלך', ואמרה לי שהרב אמר שיש בחלה אחת קטנה שיעור כביצה ואפשר לחלקה לב' אנשים. וכן שמעתי מרבינו זצ"ל דברו' (סוכה פ"ב ה"ז) משמע דסגי בכזית, והמ"ב (סי' תרל"ט סק"ב) מחמיר שאם יש לו יותר נכון שיאכל יותר מכביצה לצאת דעת הסוברים דבעינן שיאכל שיעור המחייב לאכול בסוכה כל שבעה. עוד הורה שאפשר קודם לחלק הלחם משנה לכל המסובים וא"צ להסמיך אכילת הכזית לברכת המוציא. ואמר רבינו שנשים פטורות מעניין זה ככל מ"ע שהז"ג.

Standing Together

Rabbi Shimshon Pincus, zt"l



It is a special *zechus* for a Jew to be part of the *klal*, to be part of the community of a *shul* or *yeshivah*, *kollel*, or an ongoing *shiur*. This has the aspect of *kol ish*, "every Jewish person," standing together.

We will focus here on learning frameworks. The very fact that a person is part of such a framework, that he adjusts his life to fit into it, provides him great benefit, even if he feels at times that it constricts him and holds him back from his personal growth. He will gain more from being part of the *tzibbur* than he would from doing his learning and *avodah* on his own. One of the tremendous pluses of being part of a greater community such as this is the support that surrounds a person for the positive things he is doing. This support could be compared to crutches. This advantage alone justifies being part of a *tzibbur*. We don't always need crutches, but when we do need them, we can't make it without them.

Time after time, I have seen *bachurim*, *youngmen* or *baale batim* who wanted to do their *avodah* alone, without a community framework. They indeed had some good periods of a half a year or a year. But in the end, the world is a whirlwind and blows us off our path. People go through hard times and experience financial, medical, or family crises.

Let's say a person learns in a *kollel*, or has a *chavrusa*, or goes to a *dafyomi shiur*. He knows that despite all the crises and things he is going through, he must somehow manage to get to his framework, and the community pulls him along. His head is spinning, but he survives, and in the end, he gets past the crisis and continues moving forward and growing. But those who thought they were smart enough to do it on their own, as soon as a crisis came along, they got knocked over and couldn't get back on their feet, because there was no one there to help them get up.

The world is like a whirlwind. A person finds himself in all sorts of unexpected situations. When he has a community around him, when he has a *chavrusa*, a *shiur*, a *kollel*, *sedarim*, notes and *chiddushim* he is writing down, it's like he's on a train. Even when his head is not working, the train keeps on going and he goes along with it. But if he gets off the train and starts to run on his own, he might outrun the train for a while, but after a few miles he is liable to fall into a pit or get stuck in a ditch, and there will be no one there to pull him out. When that happens, he will just stay there. Shlomo Hamelech taught us: – If the spirit of the ruler [i.e., the *Yetzer Hara*] comes upon you, do not leave your place.

My rabbi and teacher R. Leib Malin zt"l would always say: "Be a *yachid* within the *tzibbur*," be an individual within the community. A person who wishes to grow spiritually should do it within the framework of the *tzibbur*. Between the regular learning sessions of the *yeshivah*, review what you learned. At night, dedicate a half hour to learn *Halachah* or go over *dapim* of *Gemara*. But the main thing is, "Do not leave your place." Don't break the framework that was set up for you, because this framework is critical for your success. You don't know what will be tomorrow.

It's true that a person whose whole life is only what his learning framework dictates cannot grow spiritually, because the framework was set for the needs of the *tzibbur*, and the *tzibbur* is composed of people on various levels. Therefore, someone who aspires to be special must do *avodah* on his own, as well.

-From the *Nefesh Shimshon parsha sheet*

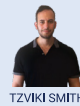
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A Healthy Soul"

- Rav Chaim of Volozhin
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JOKES

Gambling Clergy

Father Murphy, Reverend Phillips and Rabbi Nussbaum are all playing cards together and gambling in the back room of the pub. All of a sudden, the police come in and they are arrested. In court, the magistrate asks Father Murphy, "You are accused of gambling. What do you have to say?" The old priest looks up to heaven, winks and prays silently, "Oh, God! Just one little white lie! I'll never do it again. Okay?" He then announces to the magistrate, "Not guilty." "Okay," says the magistrate, "you can go." He turns to the Reverend. "And what about you, Reverend?" he asks. "What do you have to say?" The clergyman looks piously to heaven and then bows his head in prayer, "Just one little white lie! I will never do it again," and then says out loud, "Not guilty." "Very well," says the magistrate, "you can go." Rabbi Nussbaum is the only one left. "You are accused of gambling," says the magistrate to the rabbi. "What do you have to say?" "Gambling?" asks the rabbi. "With whom?"



Name Change

Samuel Cohen was the oldest of seven children. Unfortunately, he had to leave school early and work to help support his younger brothers and sisters. So Samuel never learned to read. Years later when he married and opened a bank account, he signed his checks just "XX". Samuel then started his own tailoring business in Golders Green, London, which soon prospered. He became a very rich man. One Thursday, he got a call from his bank, 'Mr. Cohen, I wanted to ask you about this check. We weren't sure you had really signed it. All these years, you've been signing your checks, "XX"; this one is signed with three X's.....' Samuel sighed, "since I've become rich, my wife thought I should have a middle name.'

Sukkah

An observant Jew who lived on Park Avenue, built a Sukkah on his balcony. Some of his 'high society' non-Jewish neighbors brought him to court. They claimed that the Sukkah on his balcony was an eyesore and was having a negative impact on the value of their homes in this posh neighborhood. In court, the man was very worried about the outcome. It was the eve of the eight-day holiday, leaving him no time to make alternative arrangements in case the judge ordered him to take down the Sukkah. He prayed for help. And G-d listened. Judge Ginsburg, who was Jewish himself, had a reputation of being a very wise man. After hearing both sides, he turned around to the observant Jew and scolded him: "Don't you realize that you live on Park Avenue, and not in Brooklyn? There is a certain decorum which is expected on Park Avenue. You have no right to be putting up an ugly hut on this lovely street without a building permit authorizing it. I hereby rule that either you remove the hut, or I will fine you one thousand dollars. You have exactly eight days to do so! Next Case!"



ONE DAY YOU WILL UNDERSTAND WHY THE ANSWER WAS "NO", AND YOU WILL THANK HASHEM THAT HE DIDN'T GIVE YOU A "YES" THAT WOULD HAVE LED YOU AWAY FROM HIS BEST



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