

Sukkos 1 | Sep 20 - 26, 2021 | 14 - 20 Tishrei 5782

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OUR BELOVED RABBI
SOKAVA REBBE

**חג
סוכות**

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

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

חול המועד סוכות תשפ"ב

Minyanim Schedule

Shacharis

6:15am Tent ב

6:20 Vasikin 20↑

6:20 Vasikin 18 Main - Sefadi minyan with Birchas Kohanim

6:30 Tent ג

7:00 Tent א

7:20 Tent ב

7:40 Tent ד

8:00 Tent ג

8:20 Tent א

8:40 Tent ב

9:00 Tent ד

9:20 Tent ג

9:40 Tent א

10:00 Tent ב

10:20 Tent ד

10:40 Tent ג

11:00 Tent א

11:20 Tent ב

11:40 Tent ד

12:00 Tent ג

Mincha 18 Main

1:18pm	2:45	4:15	5:20 Tent א plag Minyan
1:30	3:00	4:30	5:30
1:45	3:15	4:45	5:45
2:00	3:30	4:53	6:00
2:15	3:45	5:00	6:15
2:30	4:00	5:15	6:30
			6:35 Tent א Skiah Minyan

Mincha followed by Maariv

5:20 12 min before פלג	5:31 pm* At פלג	*Repeat קריאת שמע Tent א
6:35 12 min before שקיעה	6:48* At שקיעה	Tent א
6:45 At שקיעה	6:55* 10 min after שקיעה	18 Main
6:55 10 min after שקיעה	7:05 20 min after שקיעה	Tent ב
7:05 20 min after שקיעה	7:15 30 min after שקיעה	Tent א
7:15 30 min after שקיעה	7:25 40 min after שקיעה	18 Main
7:25 40 min after שקיעה	7:35 50 min after שקיעה	Tent ב
	7:45 60 min after שקיעה	Tent א

7:30pm-1am Maariv Every 15 minutes – 18 Main

Please Note:
 ↑ Upstairs
 ↓ Downstairs

Plag 5:31
Shkia 6:45

סוכות תשפ"ב SCHEDULE

MONDAY

Erev Sukkos

י"ד תשרי / SEPT 20

Early Mincha	1:20, 2:00, 2:30, 3:00, 3:30, 4:00
Candle Lighting	6:38 PM
Mincha	6:45 PM
Bais Chabad	6:40 PM
Shkiya	6:56 PM
Maariv	

TUESDAY

Sukkos Day 1

ט"ו תשרי / SEPT 21

Vasikin (neitz 6:43)	6:15 AM
followed by Daf Yomi shiur	
Shachris Ashkenaz	8:00 AM
Tent X	9:15 AM
Childrens Program (ages 3-9)	9:15AM-12 PM
Bais Chabad	10:00 AM
Mincha	1:45 PM
Daf Yomi	5:45 PM
Mincha	6:40 PM
Shkiya	6:54 PM
Maariv	Not before 7:30 PM
Candle Lighting	Not before 7:44 PM

הרחמן הוא יקים
 לנו את
 סוכת דוד הנופלת

WEDNESDAY

Sukkos Day 2

ט"ז תשרי / SEPT 22

Vasikin (Neitz 6:56)	6:15 AM
followed by Daf Yomi shiur	
Shachris Ashkenaz	8:00 AM
Tent X	9:15 AM
Childrens Program (ages 3-9)	9:15AM-12 PM
Bais Chabad	10:00 AM
Mincha	1:45 PM
Daf Yomi	5:30 PM
Mincha	6:40 PM
Shkiya	6:53 PM
Maariv	7:43 PM



MONDAY

Hoshana Rabba, Erev Shmini Atzeres

כ"א תשרי / SEPT 27

Please see separate flyer for Hoshana Rabba schedule

Early Mincha	1:27, 2:00, 2:30, 3:00, 3:30, 4:00
Candle Lighting	6:26 PM
Mincha	6:35 PM
Bais Chabad	6:30 PM
Shkiya	6:44 PM

Maariv and Hakafos

TUESDAY

Shmini Atzeres

כ"ב תשרי / SEPT 28

Vasikin (neitz 6:50)	6:20 AM
Shachris Ashkenaz	8:00 AM
Tent X	9:15 AM
Childrens Program (ages 3-9)	9:15AM-12 PM
Bais Chabad 20 Forshay	10:00 AM
Mincha	1:45 PM
Daf Yomi	5:30 PM
Mincha 2	6:25 PM
Shkiya	6:42 PM
Maariv and Hakafos	7:00PM-9:30 PM

Light refreshments will be served.
 Candle Lighting Not before 7:32pm

WEDNESDAY

Simchas Torah

כ"ג תשרי / SEPT 29

Please see separate flyer for Simchas Torah schedule.



חול המועד SHIUR

Rabbi D Coren

Maggid Shiur Bais Medrash Ohr Chaim

Topic

בענין שמיני עזרת ושמחת תורה בהלכה ובהגדה

כ' תשרי
 Sunday Sept 26

12:15pm – 1:00pm

18 Forshay – Bais Medrash



Come Join
40 WOMEN IN
HAFRASHAS CHALLAH

Thursday, October 7

2 ELYISE ROAD • 8:00 PM

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Rosh Kollelim
Rabbinic Coordinator

Rabbi Aaron Lankry
מורה דאתרא

Rabbi Doniel A. Coren
Maggid Shiur

WISHING THE KEHILAH A

חג שמח!

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Neitz Minyan begins 20 minutes before Neitz Plag Minyan begins 12 minutes before Plag Shkia Minyan begins 12 minutes before Shkia

English date	weekday	11 deg	Yakir 45	Neitz	Shma 1	Shma 2	Tefilla	Chatzos	Min Ged	Pelag Gro	Shkia	R' Tam	Hebrew date
September 19, 2021	Sunday	5:47	5:56	6:41:05 AM	9:09	9:45	10:47	12:50 PM	1:21	5:41:24 PM	6:58:11 PM	8:10	יג תשרי תשפ"ב
September 20, 2021	Monday	5:48	5:57	6:42:05 AM	9:10	9:46	10:47	12:50 PM	1:20	5:39:59 PM	6:56:29 PM	8:08	יד תשרי תשפ"ב
September 21, 2021	Tuesday	5:49	5:58	6:43:06 AM	9:10	9:46	10:47	12:49 PM	1:20	5:38:33 PM	6:54:46 PM	8:07	טו תשרי תשפ"ב
September 22, 2021	Wednesday	5:50	5:59	6:44:06 AM	9:10	9:46	10:47	12:49 PM	1:19	5:37:07 PM	6:53:03 PM	8:05	טז תשרי תשפ"ב
September 23, 2021	Thursday	5:51	6:00	6:45:07 AM	9:11	9:47	10:47	12:49 PM	1:19	5:35:42 PM	6:51:21 PM	8:03	יז תשרי תשפ"ב
September 24, 2021	Friday	5:52	6:01	6:46:07 AM	9:11	9:47	10:47	12:48 PM	1:18	5:34:16 PM	6:49:38 PM	8:02	יח תשרי תשפ"ב
September 25, 2021	Shabbos	5:53	6:02	6:47:08 AM	9:11	9:47	10:47	12:48 PM	1:18	5:32:51 PM	6:47:56 PM	8:00	יט תשרי תשפ"ב
September 26, 2021	Sunday	5:54	6:03	6:48:09 AM	9:12	9:48	10:48	12:48 PM	1:18	5:31:26 PM	6:46:14 PM	7:58	כ תשרי תשפ"ב
September 27, 2021	Monday	5:55	6:04	6:49:10 AM	9:12	9:48	10:48	12:47 PM	1:17	5:30:01 PM	6:44:32 PM	7:57	כא תשרי תשפ"ב
September 28, 2021	Tuesday	5:56	6:05	6:50:12 AM	9:12	9:48	10:48	12:47 PM	1:17	5:28:36 PM	6:42:50 PM	7:55	כב תשרי תשפ"ב
September 29, 2021	Wednesday	5:57	6:06	6:51:13 AM	9:13	9:49	10:48	12:47 PM	1:17	5:27:12 PM	6:41:09 PM	7:53	כג תשרי תשפ"ב
September 30, 2021	Thursday	5:58	6:07	6:52:15 AM	9:13	9:49	10:48	12:46 PM	1:16	5:25:48 PM	6:39:28 PM	7:51	כד תשרי תשפ"ב



Yeshivas BEIN HAZMANIM ישיבת בין הזמנים

Our 22th
Bein Hazmanim!

סוכות תשפ"ב

SCHEDULE

Seder 10:00am-1:00pm

There will be
Matan Schara B'tzida.

.....

Breakfast 9:15-10am

Lunch 1:00pm

.....

Shiurim B'inyanei D'Yoma

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

UNDER THE DIRECTION OF
RABBI NACHUM SCHEINER שליט"א

י"א תשרי - כ"ח תשרי

Friday Sept 17-Monday Oct 4

20 Forshay, Upstairs

For more information

Call: 845-263-7462

Email: RabbiScheiner@18forshay.com

We are pleased to Announce that
Rabbi Simcha Bunim Berger

Maggid Shiur Bais Medrash Ohr Chaim

Will be delivering Shiurim

בעיני דיומא

And Serve as a Shoel Umeishiv
During Yeshivas Bein Hazmanim

SHIURIM

י"א - י"ג תשרי

12:15pm - 1:00pm

20 Foshay - Upstairs

Friday Sept 17

**Rabbi Yitzchok Aba
Lichtenstein**

Rosh Yeshiva Torah Vadaas
בעיני דיומא בהלכה ואגדה

Sunday Sept 19

Rabbi Shmuel Aba Olshin

Rosh Yeshiva Gedola Eitz Chaim of Hillside
בעיני דיומא בהלכה ואגדה

Ohr Chaim's learning programs include:





THE HUG

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

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

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

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

On Sukkot, we enter our Sukkah

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

But, there is one other fascinating and unique component among the laws of Sukkot. In the event that one is in discomfort by staying in the Sukkah, due to inclement weather, threatening bandits or various other factors, they are exempt from the mitzvah of sitting in the Sukkah. The obligation to remain in the Sukkah exists so long as it is durable and enjoyable. If there is distress or inconvenience and the hug doesn't make us feel comfortable and at ease, we do not need to receive the hug. Hashem only wants us to feel at home and relaxed, and if it is not reasonably conducive to that, we need not be in the Sukkah. In no other area of Jewish law and life do we find such a phenomenon. Never is there allowance to eat non-kosher food because it is too inconvenient to find available kosher food. The same applies across the board to the hundreds of other Torah commandments. They are immutable and not subject to exemption. When it comes to the Sukkah however, all of a sudden, the halachic parameters change. But that is because the entire mitzvah is built around the premise of a hug. And when it comes to a hug, when it isn't a hug, it isn't a hug. Such is what the wonderful holiday of Sukkot offers us. A time of joy, a time of celebration, and most fundamentally, a time of cuddling and hugging our Father in Heaven. There's no place like home. Home sweet home.



ערבות

Will be Available:
Sunday & Monday Erev Yom Tov
Throughout Chol Hamoed

In the Sukkah behind 18 Main Bais Medrash

הושענות

From Sunday Morning
Also Available Tall Hoshanis
All Major CC Accepted

Schedule for 20 Forshay Upstairs

Erev Sukkos

6:40pm Mincha/Kabbalos
Yom Tov

Day 1 Sukkos

10am Shachris

6:40pm Mincha/Maariv

Day 2 Sukkos

10am Shachris

6:25 Mincha

7:34 Maariv

Night Hoshana Rabba

12am Mishne Torah

1am Tehillim

Erev Shmeni Atzeretz

6:30pm Mincha /Maariv

Shimini Atzeretz

10am Shachris

11:30 Yizkor

6:30pm Mincha

7:15 Maariv/Hakkafos

Erev Simchas Torah

Mincha 6:30 pm Mincha

Simchas Torah Day

9:30 Shachris



Rabbi Coren

SUKKOS

The mitzva of Sukkos is unique in that the requirement to fulfill it depends almost entirely on the mindset and intention of the person performing it. In most cases a mitzvah has a basic kavana requirement. This means that one is executing the action because Hashem commanded him/her to perform it. An example of this is the mitzvah of putting up a mezuzah. While performing the act, one should reflect on the reason the mezuzah is being hung--because Hashem specifically commanded us to do so.

There are sometimes additional reasons for each mitzvah besides the need for the proper kavanah and these are referred to as טעמי המצוה. Besides 'reason' the word טעם also means taste; the taste of the mitzvah should be like the taste of food. It's the flavoring of the mitzvah, the deeper understanding of and significance behind the mitzvah. Generally speaking, even if one doesn't ponder the purpose of the performance of the mitzvah this does not affect the fulfillment of the act. The mitzvah of the Sukka is one of the three major exceptions to this rule. With this mitzvah, the טעם is an integral part of its fulfillment to the extent that according to many poskim the mitzvah will be invalidated if the mindset of kavanah was missing at the time of the act. (See Mishna Berura based on the Bach and others.)

What is the reason we sit in the sukkah?

The passuk says למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל--in order that future generations should know that I took the Jewish people out of Mitzraim in huts. There is a dispute between the Tanaim as to what the word hut means. Does it refer to a simple physical hut or to the Clouds of Glory?

If the word refers to the Clouds of Glory, we can easily understand the reason for celebration but if it suggests simple huts, what's the excitement? The answer is that the journey by Bnei Yisrael throughout the desert which entailed spending most of their time in huts was filled with miracles and this required tremendous trust from the Jewish people. The verse in Yirmiyahu sings about this journey: כה אמר ה' זכרתי לך חסד נעורייך. לכתך אחרי במדבר וכו'. Hashem remembers our "kindness" when we followed Him into the desert.

I think that both ideas work together during the holiday of Sukkos and actually complement each other Halachikly and Hashkafikly. There are times when we feel and see Hashem's miracles. Those are the Clouds of Glory. And there are times that we feel like we're moving in small huts. But we know no matter how we travel, Hashem is with us and we can trust that He will take care of us. We rely on his love for us. Whatever happens along the way, we understand that it His way of training us to develop into a great nation-- collectively as well as individually.

The Arizal taught that the very minimum size required for a sukkah reflects Hashem's hug and the walls of the sukkah are His arm wrapped around us. Like it says in Shir Hashirim וימינו תחבקני Hashem's right hand is hugging us.

May we see and feel the love that Hashem has for us every moment that we spend in the sukkah and may we be zoche for Him to פרוש עלינו סוכת שלומך

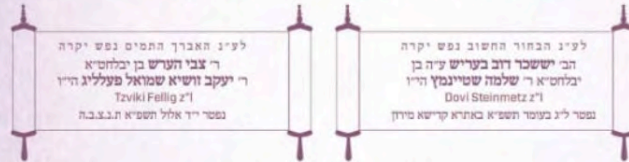
חג שמח

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

בעוה"שית

We would like to invite the entire community to a

הכנסת שני ספרי תורה



which will take place

Sunday September 19

יום א' שבוע שחל בו סוכות י"ג תשרי תשפ"ב לפ"ק

בשעה 3:30

Procession and dancing leaving the home
of Lazer and Heather Scheiner, 1 Ceila Ct.

to Bais Medrash Ohr Chaim

18 Forshay Road.

Dancing: א' Tent
followed by Buffet

זה היום עשה ה' נגילה ונשמחה בו



THE CONCEPT OF THE SUKKAH IS UNITY

The sukkah has a minimum height, length and width, a maximum height, and many other laws defining its building. All these specifications have one exception: There is no limit to a sukkah's length and breadth. You can build a sukkah the size of a city, or the size of a

continent. The Gemara (Sukkah Daf 27,2) says: "All the natives of Israel shall dwell in Sukkos (Vayikra 23,42). This teaches us that all of Israel are fit to sit in one Sukkah..."

The Torah wishes to imply that "it is fitting that the entire people of Israel dwell in a single sukkah. The concept of the Sukkah is UNITY.

UFARATZTA

====Based on the teachings of the Rebbe 13th of Tishrei Yom Hillula of the Rebbe Maharash, 4th Chabad Rebbe.



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THE JUGGLERS

Are You an AM or a FM?

A comedian once shared:

I went into a store, and bought 8 oranges. The clerk asked me if I wanted bag?

I said "No, I juggle!"

"But I only juggle 8. If you ever see me in here buying 9 oranges, bag'em up!"

The Celebration

It was a glorious sight to behold: The greatest sages of Israel performing juggling acts; and it happened each year during this holiday of Sukkos.

Each night of this holiday, the Jews in Jerusalem during Temple times, held the "Simchat Beit HaShoeva," or "Celebration of the water-drawing." Throughout the year, the daily offerings were accompanied by the pouring of wine on the altar; on Sukkos, water was poured in addition to the wine. The drawing of water was preceded by all-night celebrations in the Temple courtyard, with instrument-playing Levites, and huge oil-burning lamps that illuminated the entire city.

The singing, music and dancing went on until daybreak, when a procession would make its way to the valley below the Temple to "draw water with joy" from the Shiloach Spring. (When you visit Jerusalem today, you can go into this spring—and it is an incredible experience to dip into the spring where Jews dipped constantly right before entering the Temple, and from where they draw the water to pour on the Altar on each morning of Sukkos).

"For all the days of the water drawing," recalled Rabbi Joshua ben Chanania in the Talmud, "our eyes saw no sleep." The Talmud further declares: "One who did not see the joy of the water-drawing celebrations, has not seen joy in his life."

It was a scene to behold. For seven nights, Jews, men and women, were up all night—singing, dancing, celebrating, and rejoicing with each other and with G-d, in the courtyard of the Holy Temple in Jerusalem.

The Juggling Acts

But there was one aspect of the celebration, the Mishnah and the Talmud make special mention of: the torch-juggling sages.

The Mishnah states (Sukkah 51a-b): The pious ones and men of great deeds would dance while juggling flaming torches.

The Talmud then relates the story of one particular juggler during these Sukkos celebrations. This was no ordinary Jew. This was Rabbi Shimon ben Gamliel (circa 10 BCE-70 CE), who held the title of head of the Sanhedrin (High Court), known as the "Nassi" (the prince of the Jewish people). A direct descendant of King David, he was the spiritual leader of the nation. During these all-night celebrating on Sukkos, Rabbi Shimon ben

Gamliel juggled. He kindled eight portable bonfires and juggled them, without dropping even one, and without them ever touching each other.

It must have been some scene: The greatest scholar and leader of the time, juggling eight blazing torches!

(This joyous experience continued uninterrupted for many generations. It ended when the Roman conquerors destroyed Jerusalem, razed the Temple and slaughtered the population. Rabbi Shimon ben Gamliel was cruelly imprisoned and beheaded. Most survivors of this devastation were eventually driven into exile. Yet the nation survived. And to this very day, even without the Temple, we celebrate each night of Sukkos with great festivity, dancing, singing, and rejoicing.)

Yet it seems strange. Why was the juggling of blazing torches such a highlight of the celebration, as to warrant a special description in the Mishnah and the Talmud? We can appreciate the music, the singing and the dancing, which are all natural forms to express joy—but why did the juggling play such a central role? And to the extent that it was performed by the greatest spiritual giant of the time?

We can understand that during a grand celebration, someone gets up and does a juggling act to enhance the fun. But the fact that the Mishnah makes special mention of this act as a feature of the Simchas Beis Hashoavah, and the fact that it was performed by the greatest of the great, indicates that this was a necessary and central feature of the celebration. But why? It is a charming fun spectacle, but does not seem essential to a spiritual celebration?

A Nation of Jugglers

The question becomes more perplexing when we consider, as the Talmud goes on to describe (Sukkah 53a), that in subsequent generations, some of the greatest sages of Israel were somehow in love with juggling. We know at least four such stories recorded in the Talmud.

The sage Levi (circa 150-220 CE), who was a highly creative thinker, and who assisted in the compilation of the Mishnah, juggled eight knives before Rabbi Yehuda Hanassi (c. 135-219 CE), the national leader and Nassi of the Jewish people (Rabbi Yehuda was a great grandson of Rabbi Shimon ben Gamliel mentioned earlier.) Somehow, Levi was trying to bring some joy to this great leader by tossing up and juggling these eight knives.

Next, the author and teacher Shmuel (180-275 CE) was considered one of the greatest Talmudic scholars in Babylonia and was also known for his outstanding expertise in medicine and astronomy. He was eventually promoted to dean of the academy at Nehardea. He managed to perfect an act wherein he juggled eight cups of wine without spilling a drop! Shmuel did this in front of the Persian monarch, King Shapur, with whom he had a close relationship.

Another distinguished scholar, one of the greatest sages in Jewish history, Abaye (280-339 CE), would juggle eight eggs before his great teacher, Rabah. Abaye was head of the Academy at Pumbedita and is one of the most quoted sages in the Talmud. He too was a great juggler.

Then we have another story about the great sage Rabbi Shmuel bar Yitzhak (circa 300-370 CE) who would attend weddings, dance before the bride, juggling three hadasim, myrtle branches. When one of his contemporaries, Rabbi Zeira, saw this, he said: "The old man is embarrassing us!" (Through this crude behavior.) Yet at his funeral, Rabbi Zeira observed a pillar of fire, separating him from the people, and he said: "It was this insane behavior which put him on such a high spiritual level."

[The tradition of juggling at joyous occasions has continued throughout Jewish history. Some of you remember the wedding scene in "Fiddler on the Roof," where a group of four wedding guests perform a well-choreographed dance step while balancing bottles of wine on their heads without spilling a drop. These tricks are still practiced regularly at many a traditional Jewish wedding.]

But here is the question: What was the significance of this practice during the Sukkos celebrations? Why was it performed by the greatest sage of Israel? And why did some of the greatest spiritual giants of the Talmud engage in juggling? One would think these tricks were below their dignity. Yet, one generation after the other, literally the greatest of the great were juggling.

The Story of Life

During a public address on Sukkos 1957 (5718), the Lubavitcher Rebbe presented a most exquisite and profound explanation.

Juggling, the Rebbe suggested, captures in a very physical and tangible way the meaning of life—and the path toward genuine joy.

Often, we hear people lament: "I've got too many balls in the air!" Life in our time-strapped, stressful, busy and often chaotic world has become a juggling act, both at work and at home. We're all jugglers.

Yet in Judaism we take this one step deeper. We are not only juggling duties; we are juggling torches of fire.

Let Your Soul Soar

"The soul of man is a flame of G-d," says Proverbs. We each carry a blazing torch within ourselves; our soul is full of fire: intense passion, warmth, light and incredible possibility to cast light and warmth upon the world around us.

In life you have to be able to juggle: to toss up your "torch," as high as you can. You need to allow your flaming soul, to lift itself up once-in-a while and detach from all the pressures, stresses, burdens and anxiety of your earthy existence. At least a few minutes of day, you need to allow your soul to "melt away" in the sublime, to cleave to its pristine source. We all deserve a few moments of intimacy with ourselves, with our G-d, with our truth.

In modern slang they call it "down time." Everyone needs down time, when you can just "let go" of all your duties and pressures, and chill out. Moments when you allow yourself just "to be," to breathe, to be present in the moment, to be burden-free. In Judaism we call it "up time"—it is the time you toss up your soul and let it soar, freed from its chains and shackles. Like a child running into his or her father's arms just to be lifted up and em-



braced, without any motives, the soul too needs its moments when it can be elevated in an embrace by its Father in Heaven, liberated from any concern or incentive, but the opportunity to dwell in the bosom of its transcendent source.

AM or FM?

And yet, our torch must not stay up there forever. Down it must come, to re-enter our moment-to-moment concerns and responsibilities. Descend it must, returning back to reality, to the daily grind. We cannot live in heaven; we must live on earth.

The juggler is the person who has that unique ability to continuously operate on two levels, living simultaneously in two states of consciousness.

There are people who live in "AM" radio, and there are those who operate in "FM" radio. Some lives revolve around "headline news," "talk show" pessimism, traffic reports and political scandals and crisis. They live in the universe of Rush, Savage and Mark Levine. Between Trump, Los Vegas, Iran, Jihad, and Global Warming, the world is about to come to an end. "You give us 22 minutes and we will give you the news." Oy, and in those 22 minutes you hear enough to make you meshugah, nervous, anxious, worried, stressed and overwhelmed.

And then there are souls who hang in "FM radio." They march to the beat of soft music, unencumbered and undisturbed by the realities and pressures of "the news." They could not care less if the GW Bridge or the Holland Tunnel is backed up 45 minutes. They are not eager to learn of "breaking news," and of the endless reports of traffic jams. They just hang out in the sweet, delightful, forever relaxing world of FM music channels.

What is the Jewish approach? To live in AM or in FM?

The answer is: To juggle. To always have "part" of your soul way up there; and part of your soul way down here. One torch goes up, while the other comes down. One part of your flaming soul lingers above, while the other comes down. Then conversely, the other one goes up, and the one that was tossed up to the air, makes its way back down.

To be a Jew means that you have that ability to operate simultaneously on AM and FM. To be deeply aware, on one hand, that this entire universe is just "one drop of the sea" of the infinite, and one should not take it all that seriously; and yet on the other hand to appreciate the truth that we were sent down to this world to transform earth into heaven, darkness into light, to take the endless details of our day and infuse them with Divine meaning and holiness. We live in FM and AM simultaneously. We juggle. We remain above, while we are present right here and now.

What is a Jew? Someone asked the holy master Reb Yitzchak Vorker. "To be a Jew," he said, "is to dance while you are sitting in one place; to scream while you are silent, and to be alone even when you are among a thousand people."

The Integrated Souls

Juggling, thus, embodies the essence of our festival of joy. The life of happiness demands mastering the art of juggling.

If I remain down here all the time, stuck in AM mode, I get too entangled in the pressures of life. I become burdened and depleted. If I stay up there all the time, in FM mode, I feel like I am abandoning my mission and can't be content. Happiness requires me to cultivate the spiritual juggling act.

Hence it was the greatest of sages who taught us how to juggle. For this is a skill that requires true spiritual focus and dedication. There are people who enjoy running away to FM—they would love to toss themselves up, and never return. They abandon duty, service, and devotion. There are others who know not how to get out of the rat race, out of their entanglement with the stresses of life. But it is the great soul, defined in the Talmud as the "Chassid," who masters the art of juggling: fly high, but let part of you always remember your responsibility toward G-d and man. Stay above, but be within.

It was the great leader Rabbi Shimon ben Gamliel who was the master juggler. For this is the sign if the true leader among our people. He never gets entangled in the pitfalls of human frailty and filth. But he also goes into isolation, detaching from his flock. He is always fully present, but never loses his connection to Heaven, to purity, sacredness, and innocence. He never becomes cynical, disillusioned, and corrupt. He or she masters the art of integration.

A BEAUTIFUL SUKKOS THOUGHT.

I would like to share with you a Sukkos thought, it is a beautiful thought about the Korbanos. As you know, there are Shivim Parei Hachag, 70 animals that are offered in descending order over the days of Sukkos. It is one of the topics regarding which not much is usually said. We know that the 70 Parei Hachag are corresponding the 70 nations of the world and they go down, they become less as the days go. What is the depth of it?

Let's learn a Rashi in Parshas Pinchas 29:18 (פרי החג שבעים) 70 הם. כנגד שבעים אומות). The Parei Hachag corresponding to the 70 nations. שמתמעטים (והולכים) who go less, there are fewer Parim each day. (סימן כליה להם). It is a sign of destruction. (ובימי המקדש) (היו מגינין עליהם מן היסורין) And when the Bais Hamikdash stood these 70 Parim protected these nations from Yis-surim, from difficulty.

The Rashi seems to be very difficult. It is a contradiction the beginning of Rashi and the end of Rashi. First Rashi says (סימן כליה להם). The 70 Parei Hachag are a sign of the destruction of the 70 Umos. Then Rashi says (ובימי המקדש היו) (מגינין עליהם מן היסורין). The 70 Parim are a protection. It needs a Hesber which makes sense in Pshat.

In the Avnei Sho'ham he says something extraordinary. By the Dor Haflaga, the whole world was one language, one people, Am Echad. Through the sin of the Dor Haflaga humanity was divided into 70 nations. The Tachlis of the world is that all of humanity should come back together as one, to recognize the Borei Olam. If you don't realize that that is HKB"H's wish for all of humanity, you weren't thinking on the Yomim Noraim when you Davened in Shemoneh Esrei, V'yai'asu Kulam Aguda Echad La'asos Retzoncha B'leivav Shaleim. Naturally we think of Klal Yisrael becoming one Aguda. But actually the words before are Tein Pachdecha Hashem Elokeinu Al Kol Ma'asecha, V'aimas'cha Al Kol Ma Shebarasa, V'yira'ucha Kol Hamaisim, V'yishtachavu Lefanecha

Kol Hab'ruim. V'yai'asu Kulam Aguda Achas. The Halevai is that all of humanity should become one nation that recognizes the Borei Olam.

The Yalkut in Parshas Nach says that the Malachim came down and created 70 nations out of one and then L'asid Lavo it will go from 70 downwards until every nation recognizes Hashem. So the idea that the Korbanos are M'matin Es Ha'umos. The Korbanos show the nations become fewer. It is true that the Reshaim disappear from the world. But from every nation there are good people which are connected to the one Uma, to the one nation. That is a protection of the Korbanos to the Umos Ha'olam. Those who are worthy become less. The 70 languages should become one. The 70 nations of antiquity are today only a few nations that remain. No matter how many countries there are in the world. However, the goal of the Parei Hachag being M'matin, is that the righteous ones should combine with Klal Yisrael in recognizing the Borei Olam. So it is not a Stira the two parts in Rashi. The nations are Kalim, they should come to an end. The people of the nations, the Korbanos are for the righteous ones.

With this, we have a little bit of an understanding of the Mailla of Hoshana Rabba, B'toras Hanigla at least. Because by then the 70 Parim are done, are gone. If the idea is to be destroyed, so then there is no reason to make a Yom Tov the next day. There is no reason for that to be a day with extra Avoda, however, if the idea is His'achdus and the Yichud of all of those who serve HKB"H, then there is a Mailla Gedola of Tikkun.

This idea that Hoshana Rabba represents the time of extraordinary purpose, of positive Tikkun. And so with this thought for the upcoming Chag HaSukkos which fits well with the (לטהר אתכם). These are days not to forget the experience from which we are coming.

May HKB"H grant us that the coming days should have the same sense of urgency, of purity, of Kedusha as the days that just passed/ let's take with us an elevation, Hatzlacha in serving Hashem.

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



THE JOY OF ADMITTING WE DON'T KNOW

Humility, nuance and admitting we don't know are not signs of weakness, but strength.

Mark Twain once said: "It ain't what you don't know that gets you into trouble. It's what you know for sure that just ain't so." Nobel prize winner Dr. Daniel Kahneman put it a little differently: "We're blind to our blindness. We have very little idea of how little we know. We're not designed to know how little we know."

Indeed, when asked what he would eliminate in the world if he had a magic wand, Kahneman answered with one word – overconfidence.

Overconfidence has been blamed for the sinking of the Titanic, the nuclear accident at Chernobyl, the loss of Space Shuttles Challenger and Columbia, the subprime mortgage crisis of 2008, the great recession that followed it, and the oil spill in the Gulf of Mexico, among other things. Overconfidence has brought personal financial disaster, imploded relationships and ruined lives.

One person who understood this was King Solomon, the wisest of all men. In Ecclesiastes, which we read on the Shabbat during Sukkot, he describes his efforts to explore and understand. "I said I will be wise, but it remained elusive to me." King Solomon confesses that he tried, analyzed, contemplated, but in the end of the day, he came up short, complete understanding was beyond his grasp.

What is he referring to? What did he try to apply wisdom to but was unsuccessful? Most say he is talking about the quintessential Torah statute, the red heifer, whose law is paradoxical. The impure person is purified from its ashes, but the pure person becomes impure. King Solomon tried to understand its mechanics, how and why it worked, but in the end, he concedes, v'hi rechoka mimeni, and it is too distant.

Rav Yosef Shaul Natanson says the word v'hi – "and it" in the verse "and it is too distant" refers to the entire Torah. He understands King Solomon as telling us: After I saw that I could not comprehend the reason for the red heifer, I realize that the reason for everything in the Torah was entirely beyond me.

Someone once challenged the Chazon Ish, a great Torah sage who died in the 1950s, about the challenge of theodicy, how bad and painful things can exist in the world. He was driven to make sense and understand the suffering. The Chazon Ish showed him a Tosfos, a commentary on the Talmud, and asked him to explain it. The man tried but failed to interpret or understand the Tosfos. The Chazon Ish told him, "If you don't understand a few lines of Tosfos, how do you expect to understand the ways of God which is concealed from all mankind."

In Psalms, the verse says, "How great are your ways, God. A fool doesn't understand them..." Rabbi Meilech Biderman wonders why King David, the author of the Psalms, singles out the fool as not understanding them, when even the wise can't comprehend the ways of God? He explains, what makes someone wise is that they know what they don't know. The fool suffers from overconfidence, thinks he understands and knows everything. The fool thinks he or she has all the answers.

Our greatest scholars didn't hesitate to say "I don't know," causing us to think more, rather than less of them.

We live in a world that makes us feel if we say "I don't know" or "I don't have a strong opinion about that" we are uninformed, weak or unsophisticated. But we come from a tradition that says exactly the opposite. Humility, nuance and admitting we don't know are not signs of weakness, but strength. They don't display ignorance; they show we are informed enough to know that we can't possibly know

absolutely.

The Talmud states, "Teach your tongue to say 'I do not know, lest you become entangled in a web of deceit'" (Brachos, 4a). Our greatest scholars didn't hesitate to say "I don't know," causing us to think more, rather than less of them, and to place greater confidence in the things they did purport to know. Rashi, without whom the Talmud would be a closed book, is famous for the several places in which he writes, "eini yodei'ah, I don't know" regarding the meaning, interpretation, or relevance of a particular verse or statement.



Perhaps this is why we read Ecclesiastes on Sukkot, "the time of our joy". Feeling entitled or capable of understanding everything only sets ourselves up for disappointment, brings about a failure of overconfidence, and leaves us feeling down, incomplete and unfulfilled. Of course, we should pursue understanding, try to gain wisdom, and obtain insight. But we must admit and concede that we can't have the answers to everything and there are things we just can't understand.

Listen to the advice of the wisest of all men: If you want to be happier in your marriage, at work, in your relationship with your children and with God, learn to say, I don't know.

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GAN

HATORAH

Rabbi Yakov Yosef Schechter

Sukkos – Remember the “Sukkos” AND the “Sukkos”

The Torah says in Vayikra 23:42,43 “בסכות תשבו שבעת ימים” - “You shall dwell in Sukkos for seven days. Hashem commanded us to dwell in Sukkos so that our generations will know that Hakodosh Boruch Hu caused us to dwell in Sukkos when He took us out of Mitzrayim.” The Gemara in Sukkos 11b says - Rebbe Eliezer says that the Posuk is telling us that we must remember the Ananei Hakovod which travelled with us through the Midbar. Rebbe Akiva says that it was שוכות ממש – it was actual Sukkos that Klal Yisroel sat in that we must remember. The Beirach Moshe asks what were the “Sukkos” that Klal Yisroel sat in – and why commemorate it?

The Rokeach in Hilchos Sukkos 219 explains that when Klal Yisroel went to attack Sichon and Og, which were cities of Eretz Kna’an, until Klal Yisroel conquered them and divided them, it was still called, “Yetzias Mitzrayim” for them – as they had not reached their destination. As long as Klal Yisroel were under the Ananei Hakovod, they were protected from all evil, and there was not one nation or anything that was able to harm Klal Yisroel. When Klal Yisroel were commanded to leave the Ananei Hakovod to go to battle with Sichon and Og, there was great Mesiras Nefesh on their part in order to be Mekayeim the Mitzvos of Hashem. Once they left the shelter of the Ananei Hakovod, they no longer had protection against their enemies. They were going up against very powerful nation, and it was a true danger for them. They did not say that they did not want to go, rather they followed the command of Hashem without question. Hakodosh Boruch Hu, in His great Chesed, protected them from all evil in those huts that they built, and thus we were commanded to remember them. The purpose of the Mitzvah is to teach Klal Yisroel, for all future generations to be Mekayeim the Mitzvos of the Torah with Mesiras Nefesh, and on this the Posuk says, “למען ידעו”

“דורותיכם כי בסוסות הושבתי את בני ישראל”.

“חג המצות” is a praise of Klal Yisroel, as the Posuk in Shemos 12:39 says that Klal Yisroel rushed out of Mitzrayim, and did not have time to take with them proper provisions, and did not have time to bake their bread – thus they had Matzah – they had Emunah in Hakodosh Boruch Hu and were ready to leave without knowing where they were going. We call the Yom Tov “פסח” – for that is us referencing the praise of Hakodosh Boruch Hu that He was “פסח” skipped over the houses of Klal Yisroel in Mitzrayim, when all of the Mitzriyim’s homes were hit with the Makkah of Bechoros. The Kedushas Levi tells us that Hakodosh Boruch Hu calls the name of the Yom Tov, “חג המצות” to praise Klal Yisroel, while Klal Yisroel call the name of “פסח” to praise Hakodosh Boruch Hu. The same is true with the Yom Tov of Sukkos. The Ananei Hakovod tell us of the praise of Hakodosh Boruch Hu, that He was good to us, and protected us with the Ananei Hakovod. The actual Sukkos is praise for Klal Yisroel, that they left the Ananei Hakovod without question, to follow the Rotzon Hashem, even though they left the security of the Ananei Hakovod. They acted with Mesiras Nefesh for the sake of Hakodosh Boruch Hu. Thus, Hakodosh Boruch Hu calls this Yom Tov, “Sukkos” because of the actual Sukkos that Klal Yisroel built, and Klal Yisroel call the Yom Tov, “Sukkos” because of the Ananei Hakovod with which Hakodosh Boruch Hu protected Klal Yisroel in the Midbar. Rebbe Eliezer and Rebbe Akiva are not arguing, rather each one is focusing on one side. Rebbe Eliezer says that it is for the Ananei Hakovod, focusing on what Hakodosh Boruch Hu did for Klal Yisroel, while Rebbe Akiva says that it is for the actual Sukkos, focusing on what Klal Yisroel did, having Emunah in Hakodosh Boruch Hu.

The Tur Paskens like Rebbe Eliezer – as we need to focus on what Hakodosh Boruch Hu did for us – however, at the same time we must remember the actual huts, as Rebbe Akiva tells us, that Klal Yisroel were Moser Nefesh for the sake of Hakodosh Boruch Hu. Sukkos is a time to connect to Hakodosh Boruch Hu, thank Him, and be prepared to be Moser Nefesh for Him.

THE WEEK IN PICTURES



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The Kapo that Helped a Rebbe & other inspiring stories

From the Desk of Yerachmiel Tilles

When Rabbi Mordechai Weber was younger, he merited to serve as an attendant to the great Chasidic leader, Rabbi Aharon of Belz. In later life, he traveled every day by bus to teach a Torah class. On one occasion, when the regular bus came, it was full. The rabbi waited patiently for the next bus, but it was also full. And then a third bus which was also full. The rabbi pondered: he takes that bus every day at the same time and he never had to wait even for a second bus. It was very strange. When the fourth bus came he was finally able to board and take a seat.

Shortly afterward, a young rabbinical student requested to sit next to him. The student knew that Rav Weber used to serve as an attendant to Rabbi Aharon of Belz, so he asked him if he could please share some noteworthy insights that he heard the mouth of the Rebbe. Rabbi Weber began pouring forth from the wellspring of knowledge that he learned from the Rebbe.

When the conversation turned to memories from World War II, he mentioned that the cursed Nazis got

his position to benefit them. The Rebbe would always tell me how much that person had helped him personally in the Bochnia ghetto." They then went on to speak about other topics until the rabbi got off the bus.

A few days later, a man phoned Rabbi Weber, inviting him to come celebrate the engagement of his daughter. Rabbi Weber did not recall ever meeting that person, but he went anyway to bring him joy. When Rabbi Weber arrived at the party, he was greeted by the host with great honor. The host said to him, "You don't know me, but I was sitting behind you on the bus the other day and I heard what you said in the name of the Rebbe of Belz about that special kapo. "Well, because of you my daughter is now engaged. You see, last week we were ready to finalize on this shiduch, but then some people told me the boy's grandfather was a kapo in the Holocaust and we should stay far away from them. Because of that report I was going to break it off. But then I heard you say the name of that man, the chatan's grandfather, and how he was really a hero. "So you see, you saved our shiduch. Thank G-d, my daughter is now engaged."

Rabbi Weber then began to reflect. What explanation could there be for three buses being filled to capacity that day? Clearly, it was 'Divine Supervision' in order that Rabbi Weber would get on that fourth bus where a young man would request to sit next to him and ask about the Belzer Rebbe, and that the man who was already sitting in back of the seat that Rabbi Weber chose would overhear what he needed to hear, precisely when he needed to hear it. He sincerely hoped that the man whose daughter is now engaged to the kapo's grandson also realized that those three filled buses, plus the fact that the young rabbinical student sat next to Rabbi Weber, was all instigated by G-d Al-mighty just for him, his family and the shiduch.

An Unusual Shabbos With the Chofetz Chaim

Once, a young man was traveling home from out of town, trying to arrive in time for Shabbos. He passed through Radin on Erev Shabbos and realized that he would not make it home in time for Shabbos. He decided to stay in Radin for Shabbos, and merited to stay at the house of a relative of his, the Chofetz Chaim.

The young man was exhausted from his travels and decided to take a quick nap before Shabbos started. When he woke up, he saw that it was already very dark outside. The Chofetz Chaim noticed that he was up and greeted him with a warm 'Gut Shabbos!' He told him to daven Kabbalas Shabbos and Ma'ariv, and then they would have the seudah.

After he finished davening, the Chofetz Chaim said Kiddush and they washed and had the meal. The young man wondered where the rest of the family was, but thought it was impolite to ask. After Bentching, the Chofetz Chaim wished him a Gut Shabbos again, and left to go to sleep. The young man was not tired, so he walked around the house a little. He was shocked when he saw the clock in the kitchen read 4:00 in the morning! He thought to himself that the clock must be wrong, it can't be that late! He went to his room and went to sleep.

In the morning, he asked the Rebbitzin if the clock in the kitchen was accurate, and she said it was. He asked her what happened when Shabbos started and she told him, "You were sleeping so soundly when Shabbos started that the Chofetz Chaim didn't want to wake you. He also refused to start the seudah without you, so I made Kiddush for the rest of us. We ate and then we went to sleep. The Chofetz Chaim stayed up and learned while he waited for you to get up and have the Shabbos seudah together!" (*Me'oros HaShabbos*, p. 115) Reprinted from the *Parshas Nitzavim 5775* email of "Torah U'Tefilah: A Collection of Inspiring Insights" compiled by Rabbi Yehuda Winzberg.

Give More Praise to Hashem than Requests

A man living in one of the southern cities of Eretz Yisrael was having a hard time marrying off his children. His oldest child was twenty-eight, and he had another 4 children above 20. He also had financial problems, because he had taken out a mortgage on his house to help his chavrusah marry off his children. His chavrusah was supposed to pay the monthly fees, but he wasn't able to, and the bank put up his house for foreclosure.

One evening, this man was in Yerushalayim for a chasunah, and he met with a relative. He told his relative about his hardships marrying off his children and his financial problems. The relative replied, "There's a great tzaddik in Yerushalayim – the Beis Yisrael of Gur (Rabbi Yisroel Alter, 1895-1977). Tell him your problems. He will certainly help you." This man wasn't a chassid, but his relative convinced him to go. He poured his bitter heart out before the Rebbe. The Beis Yisrael asked him, "Do you ever praise Hashem? Praise should be 60% and requests should be 40%." This man told his relative the counsel he received. The relative said, "You have a lot to thank Hashem for. You have health, a wife, and children. You always have food on your table... Focus on the good. Get into the practice of praising Hashem as the Rebbe suggested: 60% praises and 40% prayers." Two months later, his oldest daughter was engaged. Within a half year, 3 of his children were married and 2 more were engaged. Around that time, his chavrusah's mother was niftarah, leaving a large inheritance. The chavrusah immediately paid up the debt, and this man was able to redeem his house from the bank. This man realized that the Rebbe's counsel of 60% praises and 40% requests can be found in Hallel. We say there Hodu LaHashem Ki Tov 6 times, while Anna Hashem is said 4 times. This is exactly as the Beis Yisrael advised: 60% praises & 40% requests. This ratio brings yeshuos. *Torah Wellsprings*



Jews to be in charge of other Jews in the Camps to make sure they were following orders. They were called kapos. Similarly, as in the camps, there were Jews in the ghettos that wanted to find favor in the eyes of the Nazis and were willing to inform on their own people to save themselves. Some of the appointed kapos, however, who were Torah-observant, refused to do anything that would hurt other Jews. They were willing to take the beatings themselves rather than report what their Jewish brothers were doing. Rabbi Weber then said, "Rav Aharon of Belz once mentioned a certain one by name," and he said the name, adding, "he not only wouldn't report on Jews, but he went out of his way to help them. He used

SUKKOT AND RECONCILIATION

by Steven Zvi

Forgive me like it never happened.

The sukkah commemorates the miracle that God gave us in the desert in the form of the Ananei Ha-Kavod (the Clouds of Glory). These miraculous clouds protected us from the surrounding enemies as well as provided us with shelter from all the negative elements associated with living in a desert.

Yet there were other miracles that God provided to us in the desert, such as the manna which fell directly from heaven or the Well of Miriam, a rock which spewed forth fresh drinking water for the Jewish nation to drink from while in the desert. So why are the Clouds of Glory the only miracle that merit its own holiday, the holiday of Sukkot? And shouldn't the holiday be during the month of Nisan, Passover time, when the Jewish people first received the miracle of the Clouds of Glory? Why is the holiday during the fall?

To fully understand the answer to this question let us pause for a minute and obtain a deeper understanding as to why we commemorate these special clouds at all. The Clouds of Glory followed and protected the Jewish people from all the negative elements of the desert starting from when the Jewish people left Egypt. Yet following the sin of the golden calf God punished the Jewish people by removing the protecting clouds. After the terrible transgression of the golden calf, Moses went up to heaven for 40 days to beg for God's forgiveness on behalf of the Jewish people. Following his 40-day successful trip, Moses spoke to the Jewish people and relayed the three things he received from God:

1. The second Tablets with The 10 Commandments"
2. A one-word message from God: "Selachti" ("I have forgiven you") regarding the sin of the golden calf
3. The return of the Clouds of Glory, marking the reconciliation between God and the Jewish people

Rabbi Eli Mansour gave a beautiful answer as to why we specifically celebrate the Clouds of Glory versus all the other mira-

cles that happened in the desert. Rabbi Mansour explains that when Moses returned from heaven with the good news that the Jewish people were forgiven for the sin of the golden calf,

the Jewish people could have been worried that the relationship would not be the same as it was before the sin. God returned the clouds to teach important message about the concept of forgiveness. As Rabbi Mansour eloquently states, "When God forgives us for our sins, it is such a full and complete forgiveness that it is as if the sin never happened thereby enabling everything to go

back exactly to the way it was." Sukkot, therefore, celebrates the complete reconciliation between God and the Jewish people, represented with the return of the Clouds of Glory, which occurred on the 15th of Tishrei. That is why Sukkot is commemorated in the fall.

And yes, there were other miracles in the desert, but only the return of the Clouds of Glory signify the restoration of the closeness between God and the Jewish people.

There are unfortunate times in all of our life's where we get wronged by somebody else. Be it in the home, the workplace or the community, people say or do the wrong thing to us and it's very painful to forgive. We somehow find a way to pick up the pieces and move on yet we can never seem to go back to the way it was. Our reaction is the same: "Do you have any idea what he has done to me" or "I mean I guess I sort of forgive him, but we can never go back to being friends again."

Sukkot reminds us to forgive our fellow man in the same way that God has forgiven the Jewish people. Let us emulate God's example of how to deal with hurt, pain, and betrayal with one word "Selachti – I have forgiven you". Let us not only superficially forgive our fellow man for all the wrongdoings they have caused us, but to find the emotional strength within ourselves to fully forgive to the point of as if we were never even wronged.



Instructions For Living

by Rabbi Noah Weinberg



A COLLECTION OF QUOTES FROM RABBI NOAH WEINBERG'S INSPIRATIONAL WISDOM

The battle for life is a battle for sanity.

The essence of wisdom is to know yourself.

The key to greatness is doing a spiritual accounting. Every day, set aside time to ask yourself: What am I living for? What do I need to change?

Infatuation is blind. Love is a magnifying glass. Who loves you more than anyone in the whole world? Your parents. Who knows your faults better than anyone in the whole world? Your parents.

Love is the pleasure of focusing on the virtues of another.

It is a greater pleasure to love than to be loved. So why spend so much energy on gaining the approval of others? Work on loving them instead.

The opposite of pain is no pain (i.e. comfort). Equating comfort with pleasure is the definition of decadence.

The Talmud says that every person must say, "The world was created just for me." That means each of us is responsible for the entire world.

The essence of free will is to choose to be a soul, not a body. The battle is to do what your soul wants, not what your body feels like doing.

We all want greatness. No one says, "I wish to be mediocre." Everyone harbors the secret desire to save the world.

Torah is not a history book. It is Toras Chaim – literally Instructions for Living, God's manual teaching on how to fulfill our potential and get the most out of life.

God is our father in Heaven. Like a father, all He wants is for us to get the maximum pleasure in life.

"I can't" is idolatry. If the Almighty helps us, we can change the world. And if He doesn't help, we can't do anything.

Happiness is choosing to take pleasure in what you have.

The natural state of every human being is joy. We learn how to make ourselves miserable.

When people say, "You'll grow up," what they really mean is, "You'll give up like I did."

The Six Constant Mitzvot are the goals of Judaism.

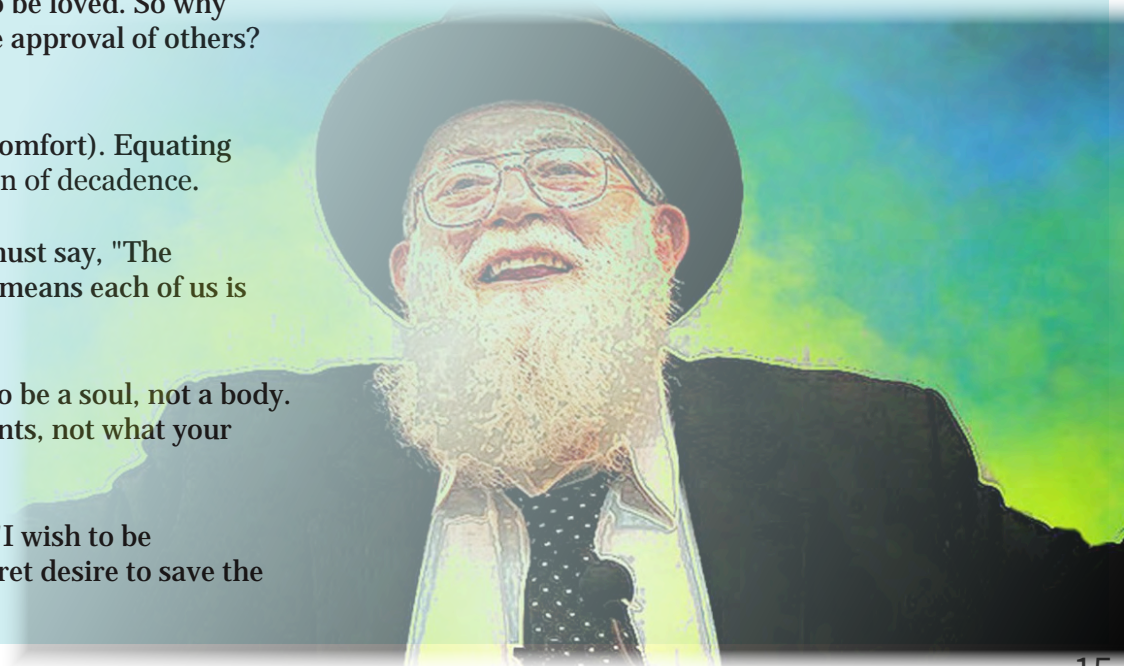
Judaism isn't all or nothing. Every mitzvah is a gold mine.

Every effort is a success, even if you don't see the results.

There are no accidents. The Almighty is always sending us messages, and He's a very articulate teacher.

If you don't know what you are willing to die for, you haven't really begun to live.

If being good is worth dying for, then it is worth living for. And if it is worth dying and living for, then it is certainly worth enjoying.



The Joy of Living in a Sukka

Rabbi Berel Wein

After the tension filled solemnity of Rosh Hashanah and Yom Kippur, the holiday of Sukkoth arrives with its many inspiring rituals and its message of joy and rejoicing in the service of God. It is regarding Sukkoth that the Torah instructs us “to be joyful on your holiday.”

Now, joy, like almost all other emotions is not something that can be turned on and off like a faucet. A person either feels joyful or not. You cannot tell a person who is sad and depressed to just feel joyful and expect that that should somehow happen. The traditional commentators have already remarked that since we have just passed through the cleansing processes of Rosh Hashanah and Yom Kippur and feel relieved, forgiven and confident in our faith and in our relationship to our Creator, it is only natural to expect that we will feel joyful at this time of the year.

But, to a certain extent, this type of answer really only begs the question. It is quite difficult for anyone to feel completely satisfied with one’s self and one’s actions after undergoing a thorough, honest and often painful self-examination.

We are now privy to our faults and failings and even though we are confident that Heaven’s goodness has forgiven us, we are still well aware of the problems that remain within us and limit, if not even prevent, any feelings of overwhelming joy to take hold. And yet the Torah insists that we be joyful and of good cheer on this holiday of Sukkoth.

The rabbis have given a markedly different perspective to the emotion of joy and it is this perspective that I feel the Torah is speaking of when commanding us regarding the holiday of Sukkoth. The rabbis in the Talmud stated that there is no joy comparable to the joy one feels when doubts have been resolved and clarity and reality reign.

Much of the sadness that exist in life is based on its uncertainty, in the plethora of options and choices, the consequences of which are never clear to us and in the difficulty we face in placing our lives and their events

into proper perspective. A flash of clarity, an insight of perspective, a moment of confident decision can truly bring about a feeling of joy.

Sukkoth can provide us with that clarity and perspective. It teaches us that our physical home and house is not quite as important as we may think it is. It instructs us in the beauty of nature, the necessity for Heaven’s blessing of rain and productivity and in the realization that even though our lives and existence are indeed fragile, we should treasure every breathing moment and see it in the perspective of our immortality and eternity.



Sukkoth engenders within us the appreciation of correct priorities in our lives and the achievement of a proper balance between the illusory and reality. It provides us with a most necessary dose of humility – one that can allow a person to see things in proper perspective.

The Jewish people throughout our long and many times difficult years and experiences have always realized that we are living in a sukkah. That realization alone was sufficient

to allow individual Jews and Jewish society generally to function, survive and even prosper. By absorbing this lesson of the sukkah – its beauty, its fragility, its temporary nature, its serenity and its relationship to nature and the world we live in, we immerse ourselves in God’s perspective, so to speak, of the world and our place in it.

That alone should awaken within us an emotion of joy and satisfaction. In Temple times, the libation of water on the holy altar of the Temple in Jerusalem on the holiday of Sukkoth created a national emotion of joy and rejoicing. It is interesting to note that water, which most of us take for granted, is not nearly as expensive a commodity as an animal sacrifice or an offering of gold or silver would have been. Nevertheless, it was the offering of water that occasioned the the great celebrations of joy in ancient Jerusalem.

NOTE FROM MOTHER

On the first day of school, a first-grader handed his teacher a note from his mother. The note read...

"The opinions expressed by this child are not necessarily those of his parents."

BILL & MOE

Bill and Moe had started with only five hundred dollars between them, but they had built up a computer business with sales in the millions. Their company employed over two hundred people, and the two executives lived like princes.

Almost overnight, things changed. Sales dropped sharply, former customers disappeared, the business failed, and personal debts forced both into bankruptcy. Bill and Moe blamed each other for the troubles, and they parted on unfriendly terms.

Five years later, Bill drove up to a decrepit diner and stopped for a cup of coffee. As he was discreetly wiping some crumbs from the table, a waiter approached. Bill looked up and gasped.

"Moe!" he said, shaking his head. "It's a terrible thing, seeing you working in a place as bad as this."

"Yeah," Moe said with a smirk. "But at least I don't eat here."

LUCKY

My ex just told me she wants us to get back together again.

MAN, I sure am LUCKY!

I mean, first I win the lottery and now THIS!!!

TALKING DOG FOR SALE

A guy sees a sign in front of a house: "Talking Dog for Sale." He rings the bell and the owner tells him the dog is in the backyard. The guy goes into the backyard and sees a black mutt just sitting there.

"You talk?" he asks.

"Yep," the mutt replies.

"So, what's your story?"

The mutt looks up and says, "Well, I discovered my gift of talking pretty young and I wanted to help the government, so I told the CIA about my gift, and in no time they had me jetting from country to country, sitting in rooms with spies and world leaders, because no one figured a dog would be eavesdropping. I was one of their most valuable spies eight years running.

The jetting around really tired me out, and I knew I wasn't getting any younger and I wanted to settle down. So I signed up for a job at the airport to do some undercover security work, mostly wandering near suspicious characters and listening in. I uncovered some incredible dealings there and was awarded a batch of medals. Had a wife, a mess of puppies, and now I'm just retired."

The guy is amazed. He goes back in and asks the owner what he wants for the dog.

The owner says, "Ten dollars."

The guy says, "This dog is amazing. Why on earth are you selling him, so cheap?"

The owner replies, "He's just a big liar. He didn't do any of that stuff."

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RABBI NACHUM SCHEINER

ROSH KOLLEL

SLEEPING IN THE SUKAH YESHIVAS SUKKAH - HOME OR TENT

The Shulchan Aruch writes that one is allowed to eat a snack out of the sukah. However, one cannot even take a short nap out of the sukah. The reason for this is because even a short nap can refuel a person and is equivalent to a full sleep.

What is the mitzvah of sleeping in the sukah? Is the actual sleeping the mitzvah and every second he is sleeping he gets a mitzvah, or is it just going to sleep, and once he is sleeping, he is no longer fulfilling a mitzvah?

Rav Shlomo Zalman Auerbach ruled that there is no mitzvah to sleep in the sukah, because someone sleeping is like a shoteh who is exempt from all mitzvos. Rather, he writes, the mitzvah is merely going to sleep in the sukah. Based on this, he ruled that once the person is sleeping, he can be removed from the sukah. Similarly, if one fell asleep outside the sukah, there would be no need to wake him up since he is not doing anything wrong, while he is sleeping.

However, other poskim take issue with this ruling, and posit that the mitzvah is the actual sleeping. This is the simple reading of Rashi (Sukah 20b), who writes that eating, drinking and sleeping are all main components of the mitzvah. It would seem clear from his wording that it is the actual sleeping which is part and parcel of the mitzvah.

Indeed, the Ben Ish Chai and the Maharil Diskin rule that if someone fell asleep out of the sukah, he is being mevatal a mitzvah and should be woken up.

Similarly, Rav Shternbuch rules that it is forbidden to remove someone who is sleeping from the sukah.

DRINKING OUT OF THE SUKAH

The Shulchan Aruch rules that one can drink even wine out of the sukah. The Biur Halacha quotes others who do not allow drinking wine out of the sukah.

He brings a proof to the stringent opinion who does not allow drinking wine outside the sukah from the words of the Gemara (28b): "The mitzvah of sukah is to eat and drink in the sukah." What does this mean that drinking is part of the mitzvah, if one is permitted to drink out of the sukah? The answer is that it must be referring to drinking wine, which is required to be in the sukah. He adds that the same can be gleaned from the words of Rashi (Sukah 20b), who writes that eating, drinking and sleeping are all main components of the mitzvah. This must be referring to the drinking of wine.

However, he adds in the Shaar Hatziun that one can explain that drinking mentioned is referring to drinks during a meal. During a meal, everything one eats or drinks is part of the meal, and even the drinks take on a level of a meal and not a snack, and cannot be done out of the sukah. He adds that, during a meal, it is possible that even water cannot be drunk outside the sukah. This concept that during a meal, everything one eats or drinks is part of the meal, and must be consumed in the sukah, is also found in the Meiri.

Similarly, the poskim write that when it comes to eating a snack during a meal, even those who allow one to take a drink during the meal outside the sukah, may agree that food is a part of the meal and must be eaten in the sukah. This can be a common occurrence, such as someone who goes from the sukah into the kitchen during a meal to get a drink or a side dish. Although it is usually allowed to be consumed out of the sukah, based on the above, being that he is in the middle of a meal, he should be careful not to eat or drink out of the sukah.

SUMMARY

One can eat a snack out of the sukah. Drinking wine is a machlokes. Even a nap is forbidden outside the sukah.

During a meal, some hold that all food, even drinks, must be eaten in the sukah.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

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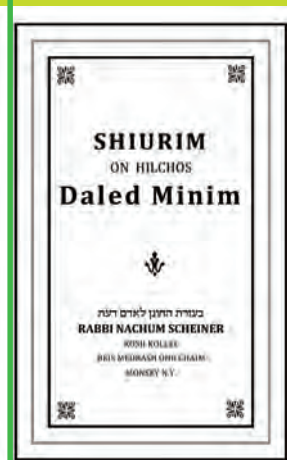
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בשורה טובה

Perfect for your pre-Succos and on Succos learning



A notebook of Shiurim on The Daled Minim and many other fascinating Succos topics by our Rosh Kollel, Rabbi Nachum Scheiner

Available in pdf format by emailing ohrchaimmonsey@gmail.com

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Also available as a hard copy in the shul. If you need help locating it email address above

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MONSEY, NY

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THE POSITION OF THE DALED MINIM WHEN SHAKING PART II

In what position should the daled minim be while shaking them? When shaking in the different directions should they be tilted or horizontal, or should they be kept vertical and just moved towards that direction? In addition, when shaking towards down, should one turn them upside down? This is actually a dispute among the Rishonim. Some say that the proper way to shake in each direction is that they should be turned totally in that direction and when shaking to the downwards position they should be turned upside down. Others take issue with this practice and posit that just as one must hold the daled minim in an upright position – the way that they grow – to fulfill the mitzvah while taking them, one must do the same during the shaking. Another reason given is that this is a disgrace to the mitzvah when holding them upside down.

The Rama rules that one can turn them upside down and we do not consider it a violation of the rule that one must hold the daled minim in an upright position to fulfill the mitzvah, because as long as they were held correctly at the time that the brocha was recited, it does not matter how they are held during the

shaking. The Rama rules that one can, indeed follow the opinion that allows one to turn them over. The Mishna Berura, however, quotes many poskim (the Levush, Taz, Derech Chaim, and Chayei Adam, among others) that rule not to turn them upside down. They explain that since all agree that if they are kept upright one has fulfilled his obligation and if they are turned upside down one may not be fulfilling the obligation, it is better to stay on the safe side and keep them upright. In

addition, the Aruch Hashulchan and the Kaf Hachaim, point out that, kabalistically speaking, one should not turn them upside down, but rather lower them down without turning them towards the floor.

This is all as far as the down direction. In regards to the sides, the Darkei Moshe writes that all agree that one can tilt them on the side, until they are flat. He explains that tilting it towards the side until they are flat is not a problem; it can still be considered upright. Additionally, the lulav does, in fact, occasionally grow on a tilt and hence on the side is still classified as being taken the way that they grow.

The Bikurei Yaakov,



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however, takes issue with this reasoning. He asserts that even if this will be a viable explanation for the lulav, which occasionally grows on a tilt, for the esrog this will not be a sufficient justification, since it doesn't grow on a tilt. Additionally, the fact that it bends over is only due to the weight, but that is not considered the upright position. He therefore rules that one can tilt them slightly, which can still be considered upright, but not turn them entirely horizontal, laying flat.

Friday Septmeber 17 – Rabbi Yitzchok Aba Lichtenstein, Rosh Yeshiva Torah Vadaas

Sunday September 19 – Rabbi Shmuel Aba Olshin, Rosh Yeshiva Gedola Eitz Chaim of Hillside

After Yom Tov – Rabbi Lankry and Rabbi Viener

HOSHANA RABA

Once again we will also be having a Yeshivas Bein Hazmanim program scheduled for the night of Hoshanah Raba. The greatness of learning on this auspicious night cannot be overstated. Come join the learning through the night in an enjoyable atmosphere! There will be refreshments available throughout the night, and the learning will be followed by a Vasikin minayan!

There is a kuntres of shiurim on daled minim available, both in Hebrew and English, from the shiurim given in the kollel. If you would like a copy, please send a request to: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618.

Wishing you a Gut Yom Tov and a Wonderful Shabbos,

RABBI NACHUM SCHEINER

SUMMARY

There are different customs as to how to turn around and if the person should also turn. And there is a question if one should turn the daled minim to the side and down or keep them in an upright position.

YESHIVAS BEIN HAZMANIM

Another season of Yeshivas Bein Hazmanim at 18 Forshay has begun right after Yom Kippur, and will continue until the Monday after Sukkos. Breakfast and lunch is served, as well as Matan Schara B'tzida. Some of the speakers include:



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