

HALACHA V'HALICHA... By Rav Chaim Schabes

For all of Sukkos we must do in the *sukkah* all normal activities, including: eating, sleeping, reading, talking, learning, etc. However, the accepted practice is to say the *b'racha* of לישב בסוכה only for eating a meal that requires a *sukkah*, that is, either a bread meal, or if someone has cake or cookies as a complete meal. Nevertheless, we would not eat as much as the size of two eggs (כביצה) of cake, even as a snack, outside the *sukkah*; nor should one drink wine, or eat a full meal that is based on meat, fish or cheese, outside the *sukkah*, although we don't say a *b'racha* of לישב בסוכה in these instances. For *havdalah* as well one would say לישב בסוכה only if he plans to sit down and have a meal afterwards with no *hefsek*. The MB says (639:16) that if someone says *kiddush* during the day, and has cake in order to make it *b'makom seuda*, then, even though it may just be a snack, he would say לישב בסוכה. When someone is not yet ready to eat, and goes into the *sukkah* to learn, it is proper that one should eat *mezonos*, and make a *b'racha* of לישב בסוכה and have already in mind the meal that he will be eating later, as long as he doesn't interrupt (*hefsek*) before the meal (MB 46). We must be careful that if we leave the *sukkah* in the middle of a meal that we do not eat or drink anything, even things that wouldn't require a *sukkah*, because during the course of the meal everything is considered קבע ("official" eating) and nothing may be eaten outside the *sukkah*. Similarly, it would not be acceptable to make *kiddush* and *hamotzi* in a *sukkah*, and then continue eating things that don't require a *sukkah* inside the house, even dessert. This holds true even on *Shmini Atzeres* in *chutz la'Aretz*, that once the meal is started, we may not eat anything outside the *sukkah*. If one reminded himself during the meal that he did not say the *b'racha* of לישב בסוכה, he is allowed to make the *b'racha* then, even though he will not eat any more bread. Even if he already finished the meal, he may still say a *b'racha*, but should sit for a while in the *sukkah* afterwards so that the *b'racha* should cover that also. The *halacha* is that travelers (הולכי דרך) are exempt from *sukkah*. Rav Moshe ZT"l explains in *Igros Moshe* (OC 3:93) that this rule applies only to someone who is traveling for a business need, but just for recreational travel, there is no exemption, and one would not be permitted to eat without a *sukkah*. Rav Moshe ZT"l also writes (EH 4:32:8), though, that if a person traveled to Eretz Yisrael especially to be able to see the country, and has no time to travel other than Chol HaMo'ed, then it would be considered a need, similar to traveling for business, since he has spent so much money and there is no other time. However, if he has a few days after Yom Tov, it would not be permitted to travel on Chol HaMo'ed without having a *sukkah* available. In recent years, the pop-up Sukkah has become popular, and it definitely is a better option for Chol HaMo'ed travelers, rather than not eating full meals, first, so that one can actually fulfill the *mitzvah* of sitting in the *sukkah*, and second, because "not a full meal" is very subjective, and it may actually be that one does require a *sukkah* מעיקר הדין. Even though there may be a degree of flexibility as far as sleeping at night in the *sukkah* (see Ram"o 629:3), during the day there really is very little basis to allow sleeping outside the *sukkah*. One of the most difficult *mitzvos* of Yom Tov is to be truly happy for the duration of Yom Tov, and to raise oneself from the mundane, so that petty things will not bother us from carrying out this special *mitzvah*. The Ram"bam describes the *mitzvah* of *simcha* as one that must include others that don't have the means to be happy (either financially or emotionally), because unless we include such people in our *simcha*, it will not be called a *simchas mitzvah*, rather a *simcha* for one's stomach. A Freilichen Yom Tov!

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro

The Haftarahs that we read on the first two days of Sukkos are based on the Gemara (Megillah 31a). The Haftarah of the second day comes from Melachim I (8:2-21) and describes the dedication of the first Bais HaMikdash which took place on Sukkos. The Haftarah of the first day (Zecharia 14) is referred to by the Gemara as יום בא לה' and Rashi comments that we read it because it contains the words

ולחוג את הג הסכות. It is interesting to note that the *passuk* Rashi quotes describes not the Jews' celebration of Sukkos but the celebration of the Goyim! Why? The Gemara (Avodah Zarah 3a) describes a conversation between the Goyim and Hashem. When they see the great reward awaiting the Jewish people for keeping the Torah, they ask for a second chance to prove that they can also keep the Torah. Hashem finally acquiesces and agrees and gives them one *mitzvah*, to sit in the Sukkah. The goyim immediately rush out, build Succos, whereupon Hashem makes a tremendous heat wave and they rush out, kick their Sukkos and go back to their houses. Why of all *mitzvos* did Hashem choose Sukkah? R' Hirsch gives a novel explanation: The world's first "universal" sin, where all the people of the world joined together, was the building of the tower of Babel. This rebellious act demonstrated their total lack of belief that all of man's accomplishments depend on Hashem, an anti-*bitachon*, if you will. Sitting in the Sukkah, on the other hand, demonstrates a total dependence on Hashem in this world. We leave the protection of our houses and for these seven days trust Hashem completely for our physical well-being. When the Goyim left and kicked their Sukkos it showed that they still lacked the necessary trust in Hashem. Today, only the Jewish people have total faith in Hashem and therefore only we can sit in the Sukkah. Eventually, there will come a time when the words of the Navi, אחד ושמו אחד יהיה ה' אלהינו will ring true. Then, all the peoples of the world can join the Jews in Hashem's "Sukkah of Peace" and there will be a universal cry of אחד ושמו אחד! Let us hope and pray that this day arrives soon..

"A GIGANTIC LITTLE SECRET" ... By Rabbi Yosef Schwab

הברכה is the only *paresha* that in Chutz La'aretz cannot be read on Shabbos, since Simchas Torah cannot fall on Shabbos.

POINT OF INTEREST: There are three primary types of government: autocracy (rule by the one); junta (rule by committee); and democracy (rule by the people). Each of these systems has its own distinct set of laws and regulations to ensure proper governance. The Torah, though, is perfectly suited for any system of government: יהיה בישרון מלך, autocracy; בהתאסף ראשי עם, junta; יחד שבטי ישראל, democracy. This is because תורה צוה לנו משה, the Torah is not an artificial creation of human beings, but rather a Divine code established by Hashem...

THANK YOU also to Jerry Stoller for assisting each week in the distribution of this newsletter.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת ויו"ט					ערב שבת ויו"ט				
הדלק"ן	מעריב	מנחה	סוק"ש	שחרית	שקיעה	מעריב	מנחה	הדלק"ן	שבת
	7:11	5:51	9:53	7:00/8:50	6:23		6:08	6:05	
7:06	6:41	5:56	9:55	6:50/ 8:50	6:18	6:43	6:03	6:00	יום א'
		5:55	9:55	6:50/ 8:50	6:16				יום ב'
	7:00	5:40	9:56	6:50/ 8:50	6:12	6:22	5:57	5:54	שבת חוה"מ
6:56	6:16	5:47	9:58	6:50/8:50	6:07	6:32	5:52	5:49	שע"צ
	6:55	5:47	9:58	8:30	6:06				שמ"ת

SHACHARIS Sun 7:45/8:45; Mon 7:00/8:00 **MINCHA/MAARIV** Sun 6:07PM; חוה"מ Thu Oct. 16 6:00PM; Sun Oct. 19 5:56PM

CHOL HAMOED Th-Fri 6:50/8:15AM; Sun 7:45/9:00AM **HOSHANA RABBA** 6:35/8:30AM **ISRU CHAG** 7:00/8:00AM

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** next Fri. (Breishis) 5:47 (candles 5:44)

KNESSES KNEWS

MAZEL TOV! to Rabbi and Mrs. Yosef Schwab on the engagement of their son Avi to Elisheva Bracha Beren

MAZEL TOV! to Rabbi and Mrs. Mordechai Roizman on the birth of twin girls, (and belated welcome to the neighborhood!)

KIDDUSH after davening by Kollel Dirshu in honor of the new shul building

KOMMUNITY KORNER

"PURPOSEFUL PARENTING" by Rachma Friedenber, MSW, Mondays 10-11AM at Danesh (487 Viola) will resume after Sukkos

NEW MINYANIM daily Shacharis at 7:40, and daily Mincha at 1:50, at Zichron Yehuda (Rabbi Bronspigel)

MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

SHABBOS MINCHA at Tefilla L'Moshe, 1:30/5:00PM (Sun. 1:30), **MAARIV** 40 mins. after *shki'a*/9:45PM; **SUN SHACHARIS** 7:30 & 8:30

DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM; **SUNDAY** 7:30 & 8:10

SUNDAY MINCHA 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM; **MINCHA** Sun-Thu, 15 mins. before *shki'a*, at Tefilla L'Moshe

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KONTINUING KLASSES (aka ONGOING SHIURIM)

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 6:00AM at Zichron Yehuda (*chabura*)

Maseches Sanhedrin (by R' Apter) daily 1 hour before Shacharis; **Ahavah Chesed** (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael

Hilchos Shabbos chabura, Shabbos, after the early minyan

Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe

Minchas Chinuch Sun. 8:30PM; *shiur* on **Sha'arei Teshuva** Sun-Thurs. 9:30PM; by R' Bronspigel at Zichron Yehuda

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlian, at Levy, 29 Fessler will resume after Sukkos

Wednesdays 10:45-11:45AM, **Pareshas Hashavua**, by Mrs. Sussi Brecher, at Lazar, 2 Tracey Ct. (corner of South Gate)

POINT OF INTEREST: כל הקובע מקום לתפילתו אלוקי אברהם בעזרו, כי שם ה' אקרא הברו גודל לאוקנו. The *mefarshim* explain this comment thus: when one davens and makes a request of Hashem, the מידת הדין stands in opposition, asking why this person is worthy enough to merit that his request be fulfilled. How can one prevent this from happening? By asking not for his personal benefit and pleasure, but rather for the sake of Hashem: grant me sustenance and health so that I may have the strength to better perform Mitzvos and study Torah. If one does so; if he is קובע מקום לתפילתו, with 'מקום' referring to Hashem, i.e., he presents his *tefillos* לשם שמים; then, even the מידת הדין, signified by the Name אלוקים, will be on his side and not oppose the request. We now understand our *passuk*: כי שם ה' אקרא, if one davens לשם שמים and not for his own sake, then גודל לאוקנו, even מידת הדין will be on his side. As we daven to Hashem on the Yamim Noraim, we must be sure to have the proper intent to ensure that מידת הדין supports our requests. In the merit of such *tefillos*, may we be *zocheh* to a year of only health, joy and *geulah*.

ON LANGUAGE... By R' Moshe Orlian
 המאת בקר וְחֵלֶב (D'varim 32:14) – the words חֵלֶב and וְחֵלֶב are similar, but quite different in meaning. חֵלֶב is the *smichus* form of the word חֵלֶב, *milk*, while וְחֵלֶב is both the *nifrad* (standalone) and *smichus* of חֵלֶב, *fat*. חֵלֶב, since it has two *kematzim*, or long vowels, in its standalone form, adopts the *shva-patach* (short vowels) pattern in the *smichus*. A similar example is the word בְּקָר, cattle, which in *smichus* becomes בְּקָר (as in B'midbar 7:88). The one slight difference is that in וְחֵלֶב, the *ches* gets a *chataf-patach* since it cannot take a regular *shva na*. חֵלֶב, however, has a *segol* (short vowel) under the *lamed*, and thus stays the same even in *smichus*.

POINT OF INTEREST (Jerry Stoller): Rashi, on 32:4, partially answers the question of צדיק ורע לו רשע וטוב לו. The complete answer would seem to be as follows: Hashem completes giving everyone their due after their death. If someone received punishment of quantity A during his lifetime, and after death the Heavenly Court decides he should receive punishment of quantity B (where B > A), then after death he receives punishment equal to B-A. If someone received reward of quantity A during his lifetime, and after death the Heavenly Court decides he should receive reward of quantity B (where B > A), then after death he receives reward of B-A. Presumably, Hashem sees to it that B is never less than A, or He takes care of the case where B is less than A by giving more reward if punishment was excessive or giving more punishment if reward was excessive, or something else that only He could conceive.