

Oct. 5 / 15 Tishrei, 2009

לשבת

A Publication of Congregation Knesses Yisrael / www.CKYNH.org

HALACHA V'HALICHA... By Rav Chaim Schabes

People normally feel more secure under their own roofs, rather than outside their homes, but B'nai Yisrael are different. Year round, while we are living in our houses, we are concerned that we may forget Hashem's presence. Once Sukkos arrives, however, and we leave our homes to go under Hashem's shade, we become filled with *emunah* and happiness, because we are no longer trusting in our home's protection, but rather it is in Hashem that we put our *bitachon*. That is why the Sukkah is referred to as *בצילה דמהימנותא*, the "shadow of belief", because the Sukkah is the utensil for our *emunah* and *bitachon* in *הק"ב*.

All seven days of Sukkos we must dwell in the Sukkah, and do in it all the activities we normally do at home, i.e., eating, sleeping, reading, talking, learning, etc. However, the accepted practice is to say the *bracha* 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. Even though we don't say a *bracha* of *לישב בסוכה* on cake, wine and the like, one may not eat cake (even as a snack) outside the Sukkah if the quantity equals or exceeds the size of two eggs (one K'Beitzah), nor should one drink wine, or eat a full meal that is based on meat, fish or cheese, outside the Sukkah. The Mishna Berura says that if someone says Kiddush during the day, and has cake in order that it should be considered *במקום סעודה*, he should say *לישב בסוכה* even though it may just be a snack. We must be careful, if we are in the middle of a meal and we step outside the Sukkah, not to eat or drink anything, even things that wouldn't require a Sukkah; because during the course of the meal everything is considered *קבע* (official and formal eating) and nothing may be eaten outside the Sukkah. The same applies to someone who makes Kiddush and Hamotzie in a Sukkah, and then wants to continue eating things that don't require a Sukkah inside the house (such as dessert); this is not permissible. This holds true even on Shmini Atzeres in Chutz La'Aretz: once the meal is started, we may not eat anything outside the Sukkah, even though on Shmini Atzeres we don't go into the Sukkah to eat fruits, etc. If one reminded himself during the meal that he did not say the *bracha* of *לישב בסוכה*, he is allowed to make a *bracha* in the middle, even though he does not plan to eat any more bread. If he already finished the meal, he may still say a *bracha*, but he should sit for a while in the Sukkah afterwards so that the *bracha* should go on that as well. 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 Ramo 629:3), during the day there really is very little support to allow sleeping outside the Sukkah. One of the most difficult *mitzvos* of Yom Tov is to be truly happy for the duration of the Yom Tov, and to raise oneself from the mundane, so that petty things will not bother us from carrying out this such special *mitzvah*; Rambam describes the *mitzvah* of *simcha* as one that must include others who don't have the means to be happy (either financial or emotional), 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 חג 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 Bavel. 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, *והיה ה' למלך על כל הארץ ביום ההוא יהיה ה' אחד ושמו אחד* 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 *ה' אחד ושמו אחד*. Let us hope and pray that this day arrives soon.

POINT OF INTEREST: *נפתלי שבע רצון ומלא ברכת ה'*: It is noteworthy that Naftali was *מלא ברכת ה'*, filled with blessings by Hashem, because he was *שבע רצון*, always satisfied with his lot; he wasn't satisfied with his lot because of Hashem's blessing. Satisfaction with what one has is a worthwhile trait. Greedy materialism is a road to ruin. *איזהו עשיר השמח בחלקו*, one who is always satisfied is truly wealthy, while *אוהב כסף לא ישבע כסף*.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת ויר'ט					ערב שבת ויר'ט				
הדלק'נ	מעריב	מנחה	סווק"ש	שחרית	שקיעה	מעריב	מנחה	הדלק'נ	
7:25	7:00	6:05	9:50	6:50/ 8:30	6:36	6:56	6:21	6:18	יום א'
	7:23	6:13	9:50	6:50/ 8:30	6:35				יום ב'
7:13	6:40	5:43	9:53	6:50/ 8:30	6:25		6:10	6:07	שע"צ
	7:12	6:02	9:50	8:30	6:23				שמ"ת

CHOL HAMOED Mon-Thu 6:50/8:15AM; Mincha 6:13 **HOSHANA RABBA** 6:20/8:30AM **ISRU CHAG** 7:00/8:00AM
SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Mon-Thur 6:02, next Fri. 5:59 (candles 5:56)

KNESSES NEWS

MAZEL TOV! to Rabbi and Mrs. Shloimie and Shaindy Eisenberger on the birth of a grandson, to Rivky and Yosef Chaim Birnbaum
Shalom Zachar TBD; **Vacht Nacht** Motz'ei Shabbos, 10PM, 4 Patricia Ln., **Bris** Sunday Yom Tov in Shul, after *laining*
MAZEL TOV! to Mr. and Mrs. Noach and Carole Simon on the engagement of their son Yehuda to Tehila Litke
SPECIAL SHIURIM for women, 5PM in the Shul (*Ezras Nashim*), Shabbos - Rabbi Dovid Rubin; Sunday - Mrs. Aviva Orlian

COMMUNITY CORNER

MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861
MINCHA at Tefilla L'Moshe, Sun. 1:30; S-Th 15m<shki'a; **שבת** 1:30/5:00/נ'הדלק'נ; **MAARIV** M-Th 40m>shki'a/9:45
DAILY SHACHARIS at Kehillat New Hempstead 6:00; **SHACHARIS** at Tefilla L'Moshe Sun. 7:30/8:30; M-Fri 6:25/7:00/7:30
MINCHA at Zichron Yehuda (2 Kakiat Ln) Sun. 1:40; **שבת** 6:00; **MAARIV** daily at 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30
CHOL HAMOED Shacharis 7:30 & Avos Ubanim; Mincha 6:10; Ma'ariv 7:10/9:15 **NEW MA'ARIV** at KNH, Mon-Thurs 8:30PM
TORAH TAPE LIBRARY – popular English speakers. Call 426-3790x143 or e-mail to wieders@cch.com for catalog.
FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net
TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com

ONGOING SHIURIM

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael
Maseches Chullin (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chesed** (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael
Hilchos Shabbos chabura, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan; **פרקי אבות** 5:45PM
Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe
Minchas Chinuch Sun. 8:30PM by R' Bronspigel at Zichron Yehuda
Maseches Brachos, Shabbos afternoon, 45 minutes before Mincha, at Kehillat New Hempstead
Maseches Pesachim, Sun. 9:15AM; **Basar B'Chalav**, Wed. 8:45PM, by Rabbi Saperstein, at Cong. Ohaiv Shalom, 18 Bridle
Ladies Shiurim: Shabbos 5PM, TBD
 Mondays 8:40 PM, **Sefer Shoftim (new series)**, by Mrs. Aviva Orlian, at Levy, 29 Fessler
 Wednesdays 10:45-11:45AM, **Pareshas Hashavua**, by Mrs. Sussi Brecher, at Lazar, 2 Tracey Ct. (corner of South Gate)

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: **יהוה ביישרון 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...

"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.

PARSHA PEARLS: **זורה משעיר** למו: Rashi cites the famous Medrash that Hashem offered the Torah to the descendants of Yishmael and Esav before He offered it to B'nai Yisrael; they declined to accept it after He told them that the Torah prohibited theft and murder, respectively. This Medrash is difficult to understand. If Hashem was sincere in His offer, why did He tell each of them that the Torah contained the single provision most in conflict with their natures? And if He wasn't sincere, is it not unfair to make an offer and then sabotage it by revealing that same provision? The Gemara rules that any *mitzvah* mentioned early in the Torah and then repeated after applies to all, Jew and Gentile alike; but any *mitzvah* mentioned early in the Torah and NOT repeated after applies only to Jews. With this distinction we can understand the Medrash. Certainly, Hashem's offer was sincere, and had Yishmael or Esav wished to accept the Torah, He would have given it to them. However, a sincere offer specifically requires that the offeror make it as desirable as possible. Had Hashem not disclosed the prohibition against theft or murder, they could have assumed that these *mitzvos* were not repeated in the Torah after Har Sinai, and that they would therefore only be applicable to the recipients of the Torah, not to the other nations. This would likely have induced them to reject the Torah; why should they be the only ones for whom theft and murder are prohibited? Instead, Hashem pointed out that these *mitzvos* were repeated in the Torah, and were therefore applicable to all nations regardless of who accepts the Torah. If they were obligated regardless, why then should Yishmael and Esav not accept the Torah? Indeed, Hashem's disclosure of these terms was intended to make accepting the Torah as tempting as possible to these nations. That they nevertheless declined to accept it is to their eternal shame.