

Youth Minyan

OHHEL SARA NEWSLETTER

Simcha Torah Edition 20-26 Tishrei 5776

This issue is dedicated to the
refuah shelema of

Yigal ben Yocheved

Shabbat Schedule

Candlelighting— 6:19 PM

MIncha & Arvit—6:20 PM

Shaharit – 8:45 AM-11:20 AM

Mishna Berura—4:45 PM

Minha & Seudat Shlishi – 5:30 PM

Arvit & Motzei Shabbat – 7:16 PM

Rabbeinu Tam— 7:47 PM

Joke of The Week

Moishe and Miriam Epstein were shopping at the mall. Suddenly Miriam looked around and Moishe was gone. Miriam was quite upset because they had a lot of shopping to do. She searched for a while before she decided to call Moishe on his cell phone to ask him where he was. In a quiet voice he said, "Do you remember the jewelry store we went to about five years ago, when you fell in love with that diamond necklace that we couldn't afford and I told you one day – one day, I would get it for you?" Miriam choked up and started to cry. "Yes I remember that store," she said trembling. "Good," replied Moishe, "Because I'm at the ice cream store next door."

Rabbi Epstein made an effort to meet with all of his congregants and one day he was having lunch at Izzy's Restaurant with Chaim Yankel, a congregant who was a little... different.

Rabbi Epstein ordered a pastrami sandwich, and Chaim Yankel ordered sardines. Struggling for conversation topics, Rabbi Epstein said, "You know Chaim Yankel, those little sardines, are sometimes eaten by the larger fish." Chaim Yankel gazed at the sardines in wonder, and then asked, "But, rabbi, how do the large fish get the cans open?"

End of Sukkot: Guide to Another Holiday

The end of sukkot is the beginning of a totally separate holiday Shemini Atzeret and Simcha Torah. With these new holidays come subtle differences in our practice. Below is a short summary of essential changes:

1. Saturday night 10/3/15 is Hoshana Raba which means it's the time when all stamped envelopes that were sealed on Yom Kippur are being delivered to us to be fulfilled . This is a **GREAT** day and our last opportunity this holiday season to show merit a good year by staying up all night and learning Torah!
2. Sunday morning 10/4/15 after the morning prayers we take 5 Aravas and hit them on the bare ground 5 times in order to weaken mouth of the prosecuting angel so that we will have a sweet judgement.
3. The last time we will use the Lulav and Etrog is on Sunday.
4. One should not throw the Lulav and Etrog items in garbage but instead should leave them outside of his home on sidewalk where the sanitation department themselves usually pick up the Garbage from .
5. Sunday night and Monday is Shmini Atzeret and we will sit in the Sukkah however we **do not** make the blessing of "....Leshev Basukah"
6. Monday night is Simchah Torah and we **may not sit** in the Sukkah anymore. We will be dancing with the Torah on this day since we will have completed the whole Torah cycle.
7. It is a great mitzvah to dance with all one's strength and dance with great enthusiasm, regardless of one's status
8. We say sheheheyanu on both Sunday and Monday Night during Kiddush.
9. It's a great Mitzva to read from now on every Parasha twice and once with a translation and as per the words of the Sages of the Talmud, "whoever does this merits that he will have a long life."
10. After the torah reading on Shemini atzeret we begin to read "*Mashiv Haruach Umorid Hageshem* (He causes the wind to blow and the rain to fall)" instead of "*Morid hatal* (He causes the dew to fall)" in the second blessing. If you forgot to say the correct one and you still did not say the blessing "*Mehayeh Hametim*" (who revives the dead) with Hashem's name you can say correct sentence, but if you already said the blessing you do not have to repeat the amidah and can continue till the end.



M azal Tov To
A haron and Leah
Badalov
On The Birth
Of Their Son
Yair!

Parsha In a Nutshell

The Sukkot and Shemini Atzeret Torah readings are from Leviticus 22-23, Numbers 29, and Deuteronomy 14-16. These readings detail the laws of the moadim or "appointed times" on the Jewish calendar for festive celebration of our bond with G-d; including the mitzvot of dwelling in the sukkah (branch-covered hut) and taking the "Four Kinds" on the festival of Sukkot; the offerings brought in the Holy Temple in Jerusalem on Sukkot, and the obligation to journey to the Holy Temple to "to see and be seen before the face of G-d" on the three annual pilgrimage festivals -- Passover, Shavuot and Sukkot. On Simchat Torah ("Rejoicing of the Torah") we conclude, and begin anew, the annual Torah-reading cycle. First we read the Torah section of Vezot Habera-chah, which recounts the blessings that Moses gave to each of the twelve tribes of Israel before his death. Echoing Jacob's blessings to his twelve sons five generations earlier, Moses assigns and empowers each tribe with its individual role within the community of Israel. Vezot Habera-chah then relates how Moses ascended Mount Nebo from whose summit he saw the Promised Land. "And Moses the servant of G-d died there in the Land of Moab by the mouth of G-d... and no man knows his burial place to this day." The Torah concludes by attesting that "There arose not a prophet since in Israel like Moses, whom G-d knew face to face... and in all the mighty hand and the great awesome things which Moses did before the eyes of all Israel." Immediately after concluding the Torah, we begin it anew by reading the first chapter of Genesis (the beginning of next Shabbat's Torah reading) describing G-d's creation of the world in six days and His ceasing work on the seventh--which He sanctified and blessed as a day of rest.

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Simhat Torah: Just You and Me

Simchat Torah is given a curious description in Torah: "On the eighth day shall be a holy convocation to you... it is a holding back (atzeret)" (Leviticus 23:36).

What in the world is a "holding back?"

The Midrash explains: God says to Israel, "I hold you back unto Me." It is as a king who invites his children to a feast for a number of days. When it is time for them to depart, he says, "My sons, please remain with me one more day. Your departure is difficult for me." We have just gone through a Rosh Hashanah, a Yom Kippur, and a Sukkot together. I have judged you, forgiven you, and shaded you in My protective Clouds. And I don't want to let go of you so soon. Stay for just one more day.

Why do we celebrate the Torah on this day?

There is thus something very intimate about Simchat Torah. After celebrating so many other festive occasions, God asks for one last day – just us alone. No special activities – no shofar, no judgment, no sukkah, no lulav. Let's put it all aside and spend one more today together – just Me and you. In fact, the earlier holidays related to all mankind: On the High Holidays God judges the entire world. On Sukkot we would bring Temple sacrifices for the well-being of all the nations. But not Simchat Torah. God asks for just a little quiet time together. No one else; just the two of us.

How do we celebrate our special day with God? By taking His special gift to the Jewish people – by holding and dancing with His Torah.

But why do we celebrate the Torah on this day? Didn't we receive the Torah on the holiday of Shavuot – which commemorates the Revelation at Mount Sinai?

Why the opposite end of the year?

The answer is that we lost the Torah we received on Shavuot. After the Revelation, Moses remained on the mountain for 40 days as God taught him the Torah he was to teach the nation. He descended the mountain only to find a fraction of the nation dancing around a Golden Calf – with most of the people indifferent to the tragic affair. Moses smashed the Tablets, annulling our first "marriage" with God. We had lost the Torah we had only so recently acquired; we had failed to live up to its ideals.

Moses spent the next 40 days beseeching God not to wipe out the nation utterly. He then spent another 40 days on Mount Sinai receiving the Second Tablets. He returned at last on Yom Kippur, when God forgave the nation entirely. This is the Torah we celebrate on Simchat Torah.

There are thus two dates in the Jewish calendar in which we celebrate the Torah – Shavuot and Simchat Torah. On Shavuot we celebrate the Torah we had but lost. Why celebrate what we lost? Because the awe-inspiring event of the Revelation at Sinai was one the world would never forget. God descended onto Mount Sinai in all His glory. The world, all of creation stood frozen before God's overwhelming presence. And Israel was terrified, shaken to the core. We begged Moses to act as intermediary between God and us, "for who of all flesh hears the voice of the Living God speaking from the fire like us and lives?" (Deut. 5:23). It was an overawing experience, one which we as a nation as well as the world over would never forget.

Today many people celebrate Shavuot by staying up the night of the holiday studying Torah. Who can sleep the night before such an earth-shattering event? But not once on Shavuot do we ask ourselves if we are keeping the Torah God gave us. For the Torah of Mount Sinai is not the Torah we have today. The Revelation was the greatest national event which ever occurred to us, but it was one we not able to live up to.

A Personal Torah

By contrast, on Simchat Torah we do not celebrate our national receiving of the Torah; we celebrate our personal one. God gave us the Second Tablets because He deemed us worthy of receiving them. He had just forgiven us on Yom Kippur and decided to take us anew. And we celebrate by each of us holding close that Torah God entrusted us with and dancing with it. And likewise every single member of the synagogue is called up to the Torah for the reading of a section.

Dancing in a crowd is actually a very personal experience.

Anyone who has experienced dancing in a crowd knows that it is actually a very personal experience. -Continued on page 3

Continued from page 2: In spite of vast numbers of people surrounding you, you feel very alone. You lose yourself within a great moving mass of people, unaware of the individuals within the group and your location within it.

When we dance on Simchat Torah we celebrate our very personal connection to the Torah. We at once feel ourselves a part of the great body of Israel, yet at the same time we feel very alone with our God. This is not only the Torah of the nation of Israel; it is my own Torah. And each of us holds the Torah and celebrates just what God's wisdom means to him personally. For everyone has his or her own perspective on God's Torah. Everyone has his story, how the Torah has touched his life and how he has become who he is today.

My grandfather's family came to the United States from the Ukraine in the early 20th century. He was one of 11 children in a very traditional family. They settled in Philadelphia. In a story repeated literally 2 million times, the children were sent off to public school and became "Americanized," losing most of their religious observances in the process. All except for my grandfather. Nearly 100 years ago, a local rabbi convinced his father to send his son Abraham to yeshiva in New York. Arriving as a teenager on the original Armistice Day of 1918, he attended what would later become Yeshiva University. He went on to earn rabbinic ordination – as did his son and grandsons after him.

Every one of us has his personal story, how he came to be who he is today and what the Torah means to him. For the Torah is the possession of all of us. No one has the monopoly on God's wisdom. It is wisdom we can all study and grow from – and recognize its personal message to us. For when we dance on Simchat Torah, we celebrate the fact that we have been cleansed on Yom Kippur. We celebrate that God has once again accepted us. And we celebrate that the Torah is once again ours. -**By Rabbi Dovid Rosenfeld**

Dancing With The Torah. A True Simcha Torah Story

He came by my house every six months or so, for a modest contribution to support the immigrant village he helped build in Israel to absorb new arrivals from Russia. His excited, high pitched voice and happy, dancing eyes belied the deep furrows in his brow which were painfully etched by decades of punishment at the hands of the communist authorities for the terrible crime of being an observant Jew in the Soviet Union during the 50's, 60's and early 70's.

It became a ritual. I'd ask the diminutive rabbi if he'd like a bite to eat. He would always counter in his Russian accented Yiddish, "Perhaps, just a glass tea." My wife would serve him a steaming cup of dark orange brew along with a generous slice of home made cake, both of which seemed to help straighten his sagging shoulders just a bit. Trudging door to door for small donations, it had certainly been awhile since his last square meal.

He looked up at me and smiled broadly. "Did you know there was such a thing as a Cantonist Shul?"

I remembered stories I heard as a child which described some of the darkest, but most heroic days in Jewish history..

The Cantonists were Jews who from 1825-1840 were forcibly conscripted into the Russian Czar's army from as early as the age of 10, and obligated to serve for 25 years. The authorities saw it as a corrective, forced assimilation of stubborn Jews into Russian society. They would be kidnapped from their parents' home, tortured repeatedly until they either accepted Christianity or died of their wounds.

They were starved, beaten and lashed, often with whips fashioned from their own confiscated tefillin. In their malnourished states, the open wounds on their chests and backs would turn septic and many boys, who had heroically resisted renouncing their Judaism for months, would either perish or cave in and consent to the show baptism. The Czar would have only reliable Christian Russians defending the motherland.

To avoid this horrific fate, some parents actually had their sons' limbs amputated in the forests at the hands of local blacksmiths, and their sons -- no longer able bodied -- would avoid conscription. Many other children tragically committed suicide rather than convert.

Some 40,000 young Jewish boys were forced into Czar Nicholas' army, and very few emerged alive as practicing Jews. Even the brave few survivors who secretly maintained their faith and managed to return to their families 25 years later, by and large found themselves shunned as traitors to Judaism.

"The Cantonists actually did have a shul of their own," the rabbi continued. "After all, they had nowhere else to go."

"My grandfather told me that he once attended the Cantonist Shul on Simchat Torah. The Cantonists could dance like Cossacks. They were huge, strong men, and the heavy Torah scrolls would seem like toothpicks in their arms. They effortlessly danced on for hours on end. Although they were looked down upon by other Jews, and they were not very learned and really couldn't observe the Torah properly, they were nonetheless able to rejoice in their Judaism and celebrate the Torah. It was truly amazing."

He paused long enough to dip a sugar cube into the still hot tea cup, placed the cube in his mouth and swallowed another long swig of the tea.

"Then for the final hakafah (circuit around the synagogue's central lectern), the Cantonists, as if on cue, suddenly removed their shirts in unison! With the Torahs held tightly to their bare skin which was covered with the ugliest welts and scars you ever saw, they danced around even more energetically. Their smiles were now giving way to streams of tears as they looked out into the crowd of assembled Jews, as if to say, 'You may have studied and observed this Torah, but we gave our bodies and our lives for it. The Torah is at least as much ours as it is yours!'"

As he put the tea cup down, he couldn't hide the tremor in his hand which caused a rattled meeting of cup to saucer.

Wiping away a tear with his napkin, he said, "In democratic America it is so easy. Yet so many say, 'It's so hard.' Go figure." -**By Rabbi Yerachmiel Milstein**

1. Почему мы «живем» в сукке (шалаше)?

Всевышний повелел нам «жить» в сукке в память о выходе из Египта и в память об облаках Славы, которые окружали тогда еврейский народ и защищали от солнца и жары. Изначально необходимо иметь это в виду, когда мы находимся в сукке.

2. Каков минимальный размер сукки?

Высота — 98,2 см., длина и ширина — 68,74 см. на 68,74 см. В крайнем случае — высота — 80 см., длина и ширина 56 см. на 56 см.

3. Сколько хлеба надо съесть в сукке в первую ночь праздника?

В первую ночь праздника необходимо течении 2-4 минут съесть как минимум 33 см.³ хлеба, а изначально лучше съесть 100 см.³ хлеба. За пределами Земли Израиля необходимо сделать это и во второй день праздника.

4. Должны ли женщины произносить благословение на пребывание в сукке?

У ашкеназских женщин принято произносить это благословение, хотя заповедь «жить» в сукке связана со временем и женщины не обязаны ее выполнять. У сефардских женщин не принято произносить это благословение.

5. С какого возраста надо приучать детей к выполнению заповеди «жить в сукке»?

Ребенка 5-6 лет, который может обходиться ночью без матери, начинают приучать выполнять заповедь «жить в сукке».

6. Что можно есть и пить вне сукки?

Вне сукки можно перекусить, а именно — съесть хлеба или другой «выпечки» в количестве «не больше яйца» (по объёму) — *ке-бейца* (в данном случае необходимо устроить соблюдение закона: принять в расчет размер современного яйца — приблизительно 45 мл.). Фрукты, овощи и напитки можно есть и пить без ограничения. Не стоит пить более 86 мл. вина вне сукки, тем более, если собираются пить вино в компании. Мясо и рыбу можно также есть вне сукки, кроме тех случаев, когда они составляют полноценную трапезу, например, обед, даже если их едят без хлеба, тогда желательно их кушать в сукке.

7. Что делать, если начал есть и забыл произнести благословение «...Повелевший нам жить в сукке»?

Если забыли, то пока не произнесли благословение после еды, можно во время трапезы сказать «... Повелевший нам жить в сукке» и после этого немного поесть. Но даже, если уже произнесли благословения после еды, благословение на сукку все еще можно сказать.

8. Нужно ли вешать мезузу на сукку?

Поскольку сукка является временным жилищем, она не нуждается в мезузе.

9. Когда нужно звать «ушпизин»?

Ушпизин надо звать все семь дней, каждый раз, когда человек садится есть.

10. Видел сукку, которую сделали на грузовике, такая сукка кошерна?

Такая сукка является кошерной при условии, что она выдерживает порывы ветра обычной для этой местности силы (в это время года).

С уважением, Яков Шуб

Simha Torah Schedule (Times are approximate and subject to change)			Weekly Events Sign up for text updates		
SUNDAY	Candlelighting:	6:15 pm	SUNDAY	Art Class Children 5-8: 10AM-11AM	
	Minha:	6:15 PM		Sunday Program Ages 5-12: 11:00AM-12:30 PM	
MONDAY	Shaharit:	8:30 AM	SUNDAY	Hebrew Class for Adults (October/ November) Contact Moshe If Interested	
	Mishna Berurah:	5:10 PM		Wednesday	Torah&MeWith Rabbi B 8:45PM-9:45PM
	Minha:	6:10 PM			Shabbat
	Candlelighting:	7:12 PM	Learning and Seudat Shlishi (Changes Weekly)		
	HAKAFOT AND DANCING AFTER ARVIT		Any Day	Find out about our lecture series by sign- ing up for our text/email alerts	
	TUESDAY	Shaharit:		8:30 AM	
HAKAFOT AND DANCING AFTER MUSAF					
Minha:		6:10 PM			
	Holiday Ends:	7:11 PM			