



Friday, September 17

7:00am Shacharis
7:15pm Candlelighting
7:20pm Mincha / Maariv

Shabbos, September 18

8:45am Shacharis
6:30pm Laws of Sukkos
7:10pm Mincha / Shalosh Seudos /
Maariv

Sunday, September 19

8:00am Shacharis
9:15am **Parsha Class**
(R. Nisenbaum)
10:00am **"The 613 Mitzvos"**
(R. Stoll)

Monday, September 20

7:00am Shacharis
7:09pm Candlelighting
7:10pm Mincha
7:40pm Maariv

Tuesday, September 21 Sukkos Day 1

8:45am Shacharis
7:05pm Mincha
8:07pm Maariv
>8:25pm Candlelighting (60)

Wednesday, September 22 Sukkos Day 2

8:45am Shacharis
7:05pm Mincha
8:13pm Maariv

Thursday, September 23

8:00am Shacharis
10:00pm Maariv

Friday, September 24

8:00am Shacharis
7:02pm Candlelighting
7:05pm Mincha / Maariv

Parsha: Haazinu

This week's portion is actually written as a poem in the Torah. It is written in two lengthy columns, rather than with the usual paragraphs.

Moshe called upon Heaven and Earth to serve as eternal witnesses of the rewards that await those who will observe the Torah, and the punishments for those who will not.

Moshe reminded the nation of G-d's faithfulness and justice, how He had nurtured and protected the nation since its birth. He also reminded them of their own disobedience and corruption. He encouraged them to carefully study their history and learn from the lessons it could offer them. History tends to repeat itself. Those who fail to learn from the lessons of the past are often forced to repeat those lessons.

The people were also encouraged to seek and heed the advice of the elders. Aside from their scholarship, the elders also have the advantage of experience and hindsight. This, too, is the reason the Torah places such an emphasis on giving the proper respect to the elderly.

The poem also describes the cycle of Jewish history—both past and present. It tells of how the nation will conquer and then inhabit the Land,

enjoying its great bounty. However, this indulgence could, and would, lead them astray from following G-d's commandments, thus incurring G-d's wrath. G-d promised to bring punishments upon the Jewish nation, and foretold that they would fall into the hands of the other nations. The other nations, however, will sin even worse. Eventually G-d will bring the Great Redemption, and the glory of the Jewish people will be restored.

Ramban sees in this poem a complete foretelling of Jewish history throughout time, ending in the future redemption. It is the guarantee of Jewish survival, despite their many sins and punishments. The Ramban is reported to have said that every individual's personal destiny is also alluded to in the poem.

Moshe reminded the people how G-d had discovered the Jewish people in the wilderness and encircled them to protect them. The Midrash sees this as a reference to the Clouds of Glory that surrounded the people as they traveled through the desert, protecting them from the elements and dangers.

Insights: Sukkos

You shall dwell in succos...in order that your generations know that I housed the Jewish people in succos when they left Egypt... (Lev 23:43) A father once came to the Chafetz Chaim to receive his blessings. The sage asked the man where his children attended school. The man replied that they did not attend a religious school, but that they did study Scriptures in the school and were taught that there is a G-d. "But the teachers themselves are not religious," the Chafetz Chaim protested. "True," the father said, "But they still teach the truth." The Chafetz Chaim told the man, "The Torah says that we should dwell in succos in order that our children know how G-d cared for us in the desert. Wouldn't it make more sense for the Torah to instruct us to tell our children what happened, or that our children should dwell in succos themselves. How does our sitting there teach our children anything? We see that the only way to instruct our children is by practicing ourselves! Teachers who do not practice cannot impart knowledge of G-d to their students."

Did You Know?

It is customary to decorate one's sukkah in order to beautify the mitzvah. Preferably, one should not hang large decorations lower than 15-16 inches from the s'chach, as it could be considered an interference between the s'chach and those sitting in the sukkah. The decorations may not be moved at all on Yom Tov or Shabbos, as they are considered muktzah. Similarly, if the s'chach or decorations fell down on Shabbos or Yom Tov, they may not be moved directly, however, they may be pushed to the side with one's foot or elbow. After Sukkos, one should not throw decorations directly in the trash, as it is considered disrespectful. They should first be wrapped before throwing them out.

Thought for the Week: We sometimes go to sleep in frustration, little realizing that we are frustrated because we are sleepy. (*A Candle By Day*)

Hebrew Reading Class

Led by Gedalia Corbett
Beginning Oct 3rd

The Seven Prophetesses

A 9 week series with
Rabbi Nisenbaum
beginning October 4th

Mazel Tov

Rabbi Ephraim and
Chanie Nisenbaum
upon the engagement
of their daughter

Condolences

Carol Friedman upon
the passing of her
husband