

Vesamachta B'Chagecha Vehayitah ACH Sameyach!

* There will be a shiur (Gemorah Brachos) at Mark Franck's house on Shabbos afternoon at 5:05pm.



Katanga

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Caulfield
Beth Hamedrash Weekly Newsletter

D'var Torah

QUALITY OF LIFE

by Rabbi Stephen Baars (aish.com)

Never-ending ambitions keep the world spinning hysterically. We live and strive for attainments in the future, while the achievements and successes of the past go by the wayside, forgotten.

Have you ever noticed how difficult it is to enjoy a college diploma, a friend, a business success, your spouse or even your child?

Try it. Try spending some time just enjoying what you have. Instead of looking for things to do, just sit and appreciate.

You tried it? Good! How long did it last - five minutes, 15 maybe?

It's difficult. And the more we strive for future goals, the harder it gets to appreciate past successes. Of course, goals are great and we should always strive higher. But do we sufficiently appreciate what we've already achieved?

We attain one goal, and then we want more and more. It doesn't stop even when we've achieved our biggest dream. It only stops... when we say "stop!"

Sukkot is the holiday when we say "stop." Sukkot is the "happiness" holiday - which is really the "appreciation" holiday. It is the essence of everything

WHEN A HOUSE IS NOT A HOME...

by Rabbi Mendel Weinbach (ohr.org.il)

The common reason offered for the commandment to dwell in sukkos, is a reminder to us of the supernatural protection against the harsh climate of the desert which Hashem so graciously provided for our ancestors when He brought them out of Egyptian bondage. But, as is the case with all of the mitzvos there are many lessons to be learned from analysing and performing this mitzvah of making a sukkah our home for a week.

Another vital lesson of the sukkah was colourfully summarized by a great Chassidic leader who said that "the mitzvah of sukkah is the only one you can immerse yourself in even with your boots." There are 248 positive commandments, but all of them require only a portion of our physiology for their performance:

we are striving for:
meaning, fulfillment, purpose, happiness.

Imagine taking a boat trip that will last for the rest of your life. If you could take along whatever you wanted, what would you take?

Life is really just one long voyage, a journey for which you need to choose what to take with you. Many people travel with light baggage. Sure, they can count a lot of friends, business associates, and even family. But they fail to truly "take them along" on the journey. Because all you really have is that which you appreciate.

In this sense, do you have your spouse? Do you have your children? Your community? Your Judaism? Your friends? Are they with you on your journey - or did you leave them at home?

Entering the Sukkah causes us ask the question: What can I take with me into such a small space? What is most important in my life?

For a whole week, a Jew is to eat, sleep, learn, and converse in the Sukkah. All you have is what is really important to you.

Enjoy the Sukkah for one week... and you will reap the rewards the whole year round.



e.g., for tefillin we utilize the arm and head. (Yishuv Eretz Yisrael is another mitzvah in which a Jew can totally immerse himself but it is limited by geography, sukkah provides this opportunity where ever a Jew lives.)

This is a crucial perspective for every Jew to develop. His religious life is not limited to the time he spends in the synagogue or when he is fulfilling one of those 248 commands. He is expected to serve Hashem when he eats, sleeps and is involved in the pursuit of his livelihood. This indeed is the true challenge of dedicating even our most mundane acts "leshaim Shamayim" - for Heaven's sake.

Thoughts for the week:

"You don't stop laughing because you grow old; you grow old because you stop laughing."

"I don't suffer from insanity..... I enjoy every minute of it!"

"Time may be a great healer but it's also a lousy beautician."

Other Developments

* After shule on shabbos, Eli Lebovits gave an impromptu D'var Torah about the opportunities for teshuvah ('repentance') before our fate is sealed. He referred to the four time periods mentioned, with the final, final date occurring on the last day of Chanukah. Yasher Koach.

* Following a family tradition that goes back three generations, Yisroel Alter Pacanowski invited the Shule to a Simchas Beis Hashoeva celebration on the second night of Sukkos. A good crowd came to enjoy the singing of the 15 Shir Hama'alos that the Leviyim sang for Simchas Beis Hashoeva in the Beis Hamikdosh. The tunes were a mixture of Chasiddish, Katanga and Carlebach, all sung with gusto blasting out through the schach over surrounding Caulfield!

* About 25 Youth Minyan hoppers went on a 'Sukka hop' on the first afternoon of Sukkos. The trek covered the wilds of Caulfield, conquering a 7 mammoth Sukkos. Starting out at Shule, the adventure led to the Sukkos of Szental, Elkus, May, Susskind, Szewicz, Franck, Pacanowski. Short Divrei Torah and leibidike singing punctuated each visit. A special Yasher Koach to all who opened their Sukkos to us. A great time and infinite nush were enjoyed by all. Special thank you to Leible Szewicz for organising this successful event.

ULTIMATE PROTECTION...

by Rabbi Chaim Salenger

Every Shabbos Chol Hamoed Succos we read the Haftarah (Yechezkel, Chapter 38) about the final confrontation at the end of days between Gog and the nation of Israel. How does Succos connect with Gog, Magog and the end of days?

It is ironic to note that after the exodus from Egypt, while travelling in the desert, a place that offers absolutely no natural security or protection, the Jewish people experienced their greatest sense of true security, protected from their enemies and entirely provided for by G-d. Every year, when the Jew leaves his home for a week to eat, sleep and live in a succah; an often flimsy structure with a roof made of bits of wood, reed, bamboo, etc., he actualizes this idea that ultimate care and protection come only from G-d. By virtue of the closeness to G-d he has achieved during Rosh

Q: On Sukkos, is one allowed to use hoshanas if he knows they have been stolen?

Hashanah and Yom Kippur, he can now experience a sense of true security.

The word "Gog" in Hebrew means roof. Modern man, divorced from a belief in G-d, deeply believes that a good job, a big bank account, a solid economy, a high tech army, in short, a strong solid "roof over his head," is the source of true security. These two world views cannot co-exist forever. We are told by the prophets that armageddon is inevitable, a final confrontation that will witness the destruction of mankind's false faith. Succos teaches us that our apparently flimsy roofs will ultimately be triumphant over modern man's misguided sense of security.

A: What's the matter, you never heard of a Hoshana Robber?

Announcements

- Shemini Atzeres begins on Monday evening (8 October) at 6:11pm and Simchas Torah ends on Wednesday evening at 7:11pm. Please join us for the most leberdike hakafos in Melbourne on Simchas Torah eve (Tuesday night).

- Minyanim times for this coming week are: Mornings: first minyan @ 5:50am, second minyan @ 6:40am. Mincha at 6:25pm followed by shiurim. Ma'ariv at 7:05pm.

- People wishing to use Katanga's succah may do so. For further details please email us here.

- Please join us for our Katanga weekly Squash game on Sundays @ 6pm at Gardenvale Squash Centre. If you are interested in attending, please let Mendi Slodowitz know.

Parsha Overview - V'Zot Habracha
which will be read on Simchat Torah

The Torah draws to its close with V'zot Habracha, which is the only Parsha in the Torah not read specifically on a Shabbat. Rather, V'zot Habracha is read on Simchat Torah, when everyone in the synagogue gets called up to the Torah for an aliyah - even boys who are not yet Bar Mitzvah. The Parsha is repeated until everyone has received an aliyah.

Moshe blesses the Tribes of Yisrael (except Shimon) before his death. Moshe's last words to his beloved people are of reassurance that Hashem will more than recompense His people for all of the suffering they will endure. Moshe ascends the mountain and Hashem shows him prophetically all that will happen to Eretz Yisrael and Am Yisrael in the future. Moshe dies there by means of the "Divine Kiss." To this day, no one knows the place of his burial, in order that his grave should not become a shrine for those who wish to make a prophet into a god. Of all the prophets, Moshe was unique in his being able to speak to Hashem whenever he wanted.



Wishing everyone a Shabbat Shalom & Gut Shabbos and Chag Sameyach!

"The Editors"