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BEN'S OAKHURST PROPERTIES
FOR PAINTING THE FOYER AREA**



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Parashat Ha'azinu

SUKKOT

OCTOBER 11 - OCTOBER 17, 2019 ☆ 12 TISHREI -18 TISHREI ☆ 5780

WEEKLY SCHEDULE

Erev Shabbat - OCTOBER 11

Candle Lighting 6:07 pm
Shir Hashirim 6:00 pm
Mincha/Arvit 6:10 pm

SHABBAT

Rabbi Moses Parasha Shiur 8:15 am
Shacharit 8:45 am
Teen Minyan 9:30 am
Mincha/Arvit 5:30 pm
Havdalah 6:53 pm
(Followed By Seudah Shlishit)

SUNDAY

Shacharit 8:00 am & 9:00 am
(Followed By Breakfast)

Sunday - Thursday

Please Refer to Sukkot Schedule

Torah At Mogen David (Mon-Thurs) 8:30 pm

Erev Shabbat - OCTOBER 18

Candle Lighting 6:07 pm
Shir Hashirim 6:00 pm
Mincha/Arvit 6:10 pm

IMPORTANT HALALHIC TIMES

Earliest Talit & Tefillin 6:07 am
Last Time for Shema M"A 9:09 am
Last Time for Shema GR"A 9:43 am
Latest Tefillah M"A 10:19 am
Latest Tefillah GR"A 10:45 am
Hazot Hayom 12:40 pm

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ONEG CHAG SUKKOT WITH CHAZANIM

WE WOULD LIKE TO INVITE
THE MOGEN DAVID COMMUNITY TO JOIN US
THIS TUESDAY, SUKKOT, OCT. 15 AT 4:30PM
AT THE BEAUTIFUL SUKKAH OF THE MOSES FAMILY
WHERE THERE WILL BE DELICIOUS REFRESHMENTS,
ENLIGHTENING DEVREI TORAH,
AND SONGS FROM THE CHAZANIM.

9765 CASHIO ST. LOS ANGELES CA 90035

Halachic Illuminations



The Blessing of "Lee'shev Ba'Sukkah"

Question: Regarding the "Lee'shev Ba'Sukkah" blessing, what is more halachically preferable: To recite the blessing while standing before sitting down to begin one's meal in the Sukkah or should one recite this blessing when he is already seated after having recited the Hamotzi blessing on the bread?

Answer: During the night and day of the first day of Sukkot (the first two days outside of Israel) and on the Shabbat which coincides with Sukkot when the "Lee'shev Ba'Sukkah" blessing is recited in the Kiddush, one should recite the "Lee'shev Ba'Sukkah" blessing at the end of the Kiddush after which one should sit down and drink some of the wine. (On the first night of Sukkot, the "Shehecheyanu" blessing is recited after the "Lee'shev Ba'Sukkah" blessing, i.e. after reciting the "Lee'shev Ba'Sukkah" blessing, one should be seated, recite the "Shehecheyanu" blessing, and drink some of the wine.) Our question applies to the other days of Sukkot when Kiddush is not recited as some people have the custom to recite this blessing after the Hamotzi blessing when they are already seated while others customarily recite the blessing when they enter the Sukkah (after having washed their hands for eating a bread meal) while they are still standing and after reciting the "Lee'shev Ba'Sukkah" blessing they sit down, recite the Hamotzi blessing and begin eating.

Indeed, the Maharam of Rottenberg followed the latter custom of reciting the "Lee'shev Ba'Sukkah" blessing while standing before sitting down to recite the Hamotzi blessing as this seems to be the implication of the Baraita (Sukkah 46a) which states, "When one enters the Sukkah to sit in it, one recite the 'Lee'shev Ba'Sukkah' blessing." This implies that one should recite the blessing while he is still standing and only then be seated and recite the Hamotzi blessing. Additionally, when one recites the blessing in this way before sitting down, he is indeed reciting the blessing before performing the Mitzvah, for the primary part of the Mitzvah is sitting in the Sukkah. It seems that it is therefore preferable to recite the blessing while one is still standing and not after he sits down. This is likewise the opinion of the Rambam who rules that one should recite this blessing before sitting down and before reciting the Hamotzi blessing. He writes that this was indeed the custom of the Sephardic (Spanish) sages.

Nevertheless, others write that it is preferable to recite this blessing only after one has been seated in the Sukkah, for actually sitting in the Sukkah is not the essence of the Mitzvah; rather, the Mitzvah is when one remains in the Sukkah to eat. They therefore write that it is better to recite this blessing after the Hamotzi blessing.

Maran Ha'Shulchan Aruch quotes the opinion of the Rambam who writes that one should recite the blessing before sitting down in the Sukkah. Nevertheless, Maran continues that the prevalent custom is to recite the blessing after one has already been seated and after one has already recited the Hamotzi blessing.

Maran Rabbeinu Ovadia Yosef zt"l quotes the words of Maran HaShulchan Aruch and writes that it is nevertheless preferable to follow the opinion of the Rambam and recite the "Lee'shev Ba'Sukkah" blessing while one is still standing and only then to sit down and recite the Hamotzi blessing. Hagaon Ya'abetz in his Sefer Mor Uktziah and Hagaon Harav Chaim Palagi in his Sefer Mo'ed Le'Kol Hai rule likewise.

Thus, halachically speaking, it is preferable to recite the "Lee'shev Ba'Sukkah" blessing before sitting down to eat in the Sukkah and afterwards, one should be seated and recite Hamotzi. Those who customarily recite the "Lee'shev Ba'Sukkah" blessing after reciting the Hamotzi blessing while already seated have on whom to rely.

When Kiddush is recited (either on Yom Tov or Shabbat), one should recite the Kiddush while standing and then recite the "Lee'shev Ba'Sukkah" blessing and be seated. On the first night of the Sukkot holiday when "Shehecheyanu" is recited as well, one should recite the "Lee'shev Ba'Sukkah" blessing while standing and then recite the "Shehecheyanu" blessing while seated.

On the second night of Sukkot outside of Israel, one should recite "Shehecheyanu" at the end of the Kiddush and only afterwards recite the "Lee'shev Ba'Sukkah" blessing.



Parashat Ha'azinu

Every Chag has its own unique character. Regarding the holiday of Sukkot there appears to be a basic contradiction between two conflicting themes. On the one hand, the Maharil explains the reason that Sukkot comes following Yom Kippur is that if it was decreed that an individual or community go into *galut* - exile, as result of the judgment of Yom Kippur, they can serve this sentence by exiting their homes for a seven day period, and reside in a temporary dwelling, the *sukkah*. This teaching is found earlier in the *midrash* Yalkut Shimoni, (*Vayikra* 653), in the name of Rebbe Eliezer *bar* Marnus, that if the Jewish nation were judged to be exiled, their going into their *Sukkot*, is considered On High as if they went to *Bavel*.

Moreover, this concept of uprooting oneself and moving into a temporary dwelling as found in *halacha*. The Talmud (*Sukkah* 8b) teaches that if one lives in a kosher *sukkah* all year long, they cannot fulfill their mitzvah of *sukkah* by remaining in that *sukkah*, but must leave their permanent *sukkah* and like all Israel, experience the phenomena of relocation and enter another *sukkah*. This is codified in *OrachChaim* (636:2). It is not sufficient that one resides in a kosher *sukkah*; one has to experience literally the move.

Yet, paradoxically, we find that *Sukkot* is defined as a most happy, joyous festive holiday. The Yalkut(654) notes that the charge to be in a state of *simcha* - happiness is found three times in the Torah regarding the *yom tov* of *Sukkot*. Interestingly, regarding Pesach there is no biblical directive for *simcha*, and the holiday of *Shavuot* has *simcha* incorporated but once. The Zohar ascribes some of the special *simcha* of *Sukkot*, to the seven *ushpizin* - privileged guests who join us daily in the *sukkah*. What is perhaps most fascinating is the exception to the rule that exists regarding the mitzvah of *sukkah*, namely that *mitzta'er* - one who is uncomfortable and pained by fulfilling the mitzvah of residing in the *sukkah* - is exempt thereof. Regarding the observance of Jewish law we are generally governed by *lefum tza'arah agrah*, i.e. the reward is in proportion to the difficulty and exertion. Sitting in the *sukkah* is radically different. If one is troubled by extreme weather conditions under which they would not remain even in their own home, or if they are troubled by unpleasant odors or disturbing insects, the Shulchan Aruch(*Orach Chaim* 640:4) rules that they are exempt from the *sukkah* (though we are more machmir on the first night). At first glance there appears to be a startling inconsistency whereby exile and leaving one's comfortable home usually denotes hardships and sufferings of the conveniences of home. Yet in the *sukkah* we are mandated to merge these different motifs.

The Torah (*Vayikra* 23:43) teaches that we are to reside in *Sukkot* "L'ma'an yeid'uh doroteichem kiba'sukkot hoshavti et Bnai Yisrael b'hotzi'ih otammei'Eretz Mitzrayim - so that your generations will know that I caused the Children of Israel to dwell in booths when I took them from the land of Egypt". The *Annei haKovod* - Clouds of Glory provided millions of travelers in the dessert with perfect climate control - air conditioning by day to protect them from the beating sun, and heat by night to dispel the chill. Moreover, these clouds worked overtime at night by providing fresh laundering and dry cleaning for their clothes. They were provided miraculously with manna from heaven satisfying their individual tastes and diets, and fresh drinking water was supplied in abundance despite their location being far from any oasis. In their travels and exile from Egypt to the land of Israel, Hashem provided them with all the comforts of home. It is for this reason, explains the Bear Yosef, that if one is *mitzta'er* - uncomfortable in the *sukkah*, that they are exempt thereof as this would negate the positive characteristic of *sukkah* of reliving His abundant kindnesses. This understanding of our stay in the desert, after which our *mitzvat sukka* is modeled, puts to rest the *sukkah* paradox: through the *mitzvah* of *sukkah* we reenact our desert experience, which included being in a form of *galut* but also included Hashem's infinite kindness in making that *galut* very comfortable.

Shabbat Shalom,
Rabbi Yehuda Moses
Rav HaKehillah/Senior Rabbi

SUKKOT SCHEDULE

<i>Sunday, October 13</i> <i>First Night of Sukkot</i>		<i>Shabbat, October 19</i> <i>Chol Hamoed Sukkot</i>	
Candle Lighting	6:04 pm	Shacharit	8:45 am
Mincha/Arvit	6:00 pm	Mincha/Arvit	5:30 pm
<i>Monday, October 14</i> <i>First Day of Sukkot</i>		<i>Followed by Seudat Shlishit</i>	
Shacharit	8:45 am	Havdalah	6:45 pm
Mincha/Arvit	6:00 pm	<i>Night of Hoshana Rabba</i> <i>All-Night Learning Beginning Midnight</i>	
<i>Tuesday, October 15</i> <i>Second Day of Sukkot</i>		<i>Sunday, October 20</i>	
Shacharit	8:45 am	Shacharit	Dawn
Mincha/Arvit	6:00 pm	Shemini Aseret	Evening
Havdalah	6:50 pm	Candle Lighting	5:56 pm
		Mincha/Arvit	5:45 pm
<i>Wednesday and Thursday</i> <i>October 16 and 17</i> <i>Chol Hamoed Sukkot</i>		<i>Monday, October 21</i> <i>First Day of Shemini Atzeret</i> <i>SIMCHAT TORAH!</i>	
Shacharit	7:00 am	Shacharit	8:45 am
Mincha/Arvit	6:00 pm	Mincha/Arvit	5:30 pm
<i>Friday, October 18</i> <i>Chol Hamoed Sukkot</i>		Joyous Dancing & Hakafot with Delicious Food & Bar 6:00 pm	
Shacharit	7:00 am	<i>Tuesday, October 22</i> <i>SIMCHAT TORAH!</i>	
Mincha & Kabbalat Shabbat	5:50 pm	Shacharit	8:45 am
Candle Lighting	5:58 pm	Followed By Joyous Dancing & Hakafot with Delicious Food & Bar	
		Mincha/Arvit	5:40 pm
		Holiday Ends	6:40 pm