



Shabbos

Reminders



Be sure to show appreciation for all those who helped prepare for Shabbos and Yom Tov. Also, one should take the opportunity on Erev Shabbos or Erev Yom Tov to call one's parents, in-laws, grandparents and Rabbi to wish them a Chag Sameach.

Kiddush Levanah: The final opportunity is this Motzaei Shabbos, Parshas Haazinu. If necessary it may be said Sunday evening, the first night of Yom Tov.

Daf Yomi: Erev Shabbos is Menachos 42.

Tzidkas'cha is omitted during Mincha on this Shabbos, Parshas Haazinu. During Maariv of this Motzaei Shabbos, Vayehi Noam is omitted.



Parshah in a Paragraph

Shiras Ha'azinu | Moshe exhorts Bnei Yisroel to follow his instruction and to give it over to their children | Hashem tells Moshe to ascend Har Nevo | the passing of Moshe.

For the Shabbos Table



"Vayedabeir Hashem el Moshe b'etzem hayom hazeh...umus bahar asher atah olah shamah"
"Hashem spoke to Moshe on this day...and you shall pass away on the mountain..." (Devarim 32:48)

Rashi explains that this is one of three places where the Torah uses the phrase "b'etzem hayom hazeh". The first place is in Parshas Noach, when the Dor HaMabul was attempting to physically block Noach from entering the Teivah, and Hashem had to intercede. The second is during yetziyas Mitzraim, when the Egyptians wanted to prevent Bnei Yisrael from leaving the land, and again Hashem had to override the Egyptians to get us out. In our parshah, the phrase is used a third time to show how Bnei Yisrael, through their tefillos, tried to prevent Moshe's passing.

This begs the question; why does the pasuk compare the physical defiance of the Dor HaMabul and the Egyptians with the spiritual defi-

ance of the Jewish people? Hashem "had" to perform miracles in the first scenarios to take away the physical obstacles; it seems that here, all He would need to do is turn down the tefillos!

Rav Nochum Partzovis beautifully answers the question. Similar to puncturing a hole into the Teivah or locking the gates at the border of Egypt, tefillah has the power to impact the course of nature. Hashem, so to speak, "has" to reckon with opposition through tefillah just as He "has" to deal with opposition in the physical realm. This shows the true powerful force of tefillah.

Succos

The Succah



One should have in mind to fulfill the obligation of mitzvas Succah, and that it is a zeicher l'yetziyas Mitzraim and a zeicher for the Ananei HaKavod, which protected us in the midbar. Building a Succah is considered a mitzvah on its own. Some say that non-jews and children should not put on the sechach. There are instances of traveling which may absolve one from eating in a Succah. One should consult with his Rav. If the wind partially blows off sechach on Yom Tov in a way that some of the Succah is still kosher, one may fix it with a shinui. Alternatively, one may ask assistance from a non-jew. One should not hang light fixtures or ornaments in a Succah which will reach below 4 tefachim (approximately 14 inches) from the sechach if he will be sitting beneath them. One should ensure that his Succah is comfortable. One must be careful with the holiness of the Succah and treat it with respect. For example, dirty plates, trash, etc. should be cleaned up soon after usage.



Succos

There is Mitzvah to be besimcha throughout the days of Yom Tov. It is incumbent upon the man of the house to ensure the simcha of his wife and children. One way to do this is through the purchasing of items that make them happy. One should donate to the poor and ensure that all of Klal Yisrael have what they need to enjoy the Yom Tov, as otherwise one's own Simchas Yom Tov is considered severely deficient.

There is an obligation on the first two nights of Yom Tov to eat a kezayis (preferably a kebeitza) of bread within the timespan of kedai achilas pras (between 4 and 9 minutes) in the Succah.

In the event of rain, the best course of action is a matter of dispute, and one should wait to see if the rain will stop. If one does eat inside, and it eventually stops raining, one should return to the Succah and eat at least a kezayis on the first two nights. During the rest of Succos, one who leaves the Succah because of rain need not interrupt his meal to return after the rainfall stops.

No preparations may be done for the second day of Yom Tov until after nightfall. Therefore, on the second night, hadlakas neiros should only be done after nightfall. In general, a man should prepare the candles for hadlakas neiros; this can also help to avoid instances of a woman forgetting to light.

Leishev Basuccah



In Kiddush, the berachah of leishev basuccah is said prior to shehecheyanu, although some change the order on the second night of Yom Tov. Ashkenazim have the practice of making a leishev when eating kebeitza of mezonos; Sephardim hold of a larger amount.

If one makes a leishev in one Succah, and then moves to a different succah, some say he should make a new berachah, unless he had the move in mind initially. One who forgets to make the berachah before eating still has the opportunity to do so until he leaves the Succah. One who made the berachah while the sechach is possul (eg. shlock is down) must repeat the berachah.

It is questionable whether to make a berachah of leishev b'Succah during Havdalah. It is best to avoid the issue by eating mezonos along with the Havdalah wine to enable a berachah of leishev to be said.



Arbaah Minim

The highest ring on the lulav should be a tefach lower than the shidrah (where the middle leaves split). The haddasim should be positioned a tefach below the shidrah and the aravos slightly below the haddasim. One should be careful to avoid the melacha of koisher (tying) on Yom Tov when adjusting his Arbaah Minim. On the first two days of Yom Tov, the Arbaah Minim must belong to you. Therefore, if one doesn't own a set, his friend may transfer ownership to him. Once he has performed the mitzvah, he should then transfer the ownership back to his friend. One should not transfer ownership to a minor, as a minor is unable to transfer it back to the owner.

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