

KJ Happenings

15 Tishre 5781 | 3 October 2020

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Moadim L'Simha Hag Sameah

*May we celebrate many 'Times for Rejoicing.'
Happy Holiday on Sukkot!*

A Sukkot Blessing for the Community from Rabbi Halevy



Weekly Schedule

EREV SHABBAT &

EREV SUKKOT (Fri 10/2)

Candle Lighting 6:17 pm

Minha & Arvit – at Home

SHABBAT & SUKKOT (Sat 10/3)

Shaharit & Musaf – at Home

Minha & Arvit - at Home



Guest Message

by Rabbi Yanki Tauber

BSD

Jewish life is a calendar of objects: the *shofar* sounded on Rosh Hashanah, the *sukkah* constructed for Sukkot, the oil or candles lit on Chanukah evenings, the matzah eaten on Passover, and so on and on.

Objects need to be a certain size. A 3-inch chair is not a chair (you can't sit on it), nor is a 30-foot chair. That's why Halacha (the code of law that defines the Jewish way of life) is full of specifications — the minimum quantity of matzah to be eaten on Passover, the maximum height of the Chanukah menorah. For a thing to be the thing it is, it cannot be too small, and it cannot be too big.

The *sukkah* is defined as a "temporary dwelling" which, for the duration of the seven-day festival of Sukkot, becomes the home of the Jew. The *sukkah* therefore has a minimum height — under ten *tefachim* (about 40 inches) it's not a "dwelling" but a crawl space. It cannot be too high either — if its ceiling is more than 20 *amot* (about 30 feet) above its floor, the *sukkah* is too massive to be considered a *temporary dwelling*. Torah law also specifies the *sukkah's* minimum length and width, its minimum

Candle Lighting 7:11 pm
SUKKOT (*Sun 10/4*)
Shaharit & Musaf – at Home
Minha & Arvit - at Home
Havdalla 7:11 pm

Hol Ha'Moed Sukkot
(*Mon 10/5 to Fri 10/9*)

Erev Hoshana Rabba
(*Thu 10/8*)

Hoshana Rabba
(*Fri 10/9*)

**EREV SHABBAT &
EREV SHEMINI ATSERET**
(*Fri 10/9*)
Candle Lighting 6:08 pm

SHABBAT & SHEMINI ATSERET
(*Sat 10/10*)
Shaharit & Musaf – at Home

EREV SIMCHAT TORAH (*Sat 10/10*)
Minha & Arvit - at Home
Candle Lighting 7:02 pm

SIMCHAT TORAH (*Sun 10/11*)
Shaharit & Musaf – at Home
Minha & Arvit - at Home
Havdalla 7:01 pm

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number of walls, the maximum space allowed for gaps in the walls, under the walls and above the walls. And on it goes — certain portions of the Talmudic tractate of *Sukkah* and the corresponding chapters of the *Code of Jewish Law* read more like a builder's manual than a religious text.

All these specifications have one exception: there is no limit to a sukkah's length and breadth. You can build a sukkah the size of a city, or the size of a continent — it'll still be a kosher sukkah.

This law flies in the face of everything we've said about objects and dwellings. But the Talmud derives it from a verse in the Torah, and the Lubavitcher Rebbe explains its centrality to the theme of the festival of Sukkot which the sukkah serves.

The verse (**Leviticus 23:42**) reads as follows: "In *sukkot* (huts) you shall dwell for seven days; all citizens of Israel shall dwell in *sukkot*." In this verse, the Hebrew word *sukkot*, which is the plural of *sukkah*, is spelled without the letter *vav*, meaning that the word can also be read as *sukkat*, "the *sukkah* [of]." Thus the verse is also saying (under the Torah's system of multi-meaning exegesis) that "all citizens of Israel shall dwell in the *sukkah*." Explains the Talmud: the Torah wishes to imply that "it is fitting that the entire people of Israel dwell in a single *sukkah*."

Each of the festivals is an "appointment in time" imparting its particular spiritual quality to the Jewish life cycle: freedom on Passover, wisdom on Shavuot, and so on. The quality imparted by Sukkot is unity. Our interdependence and oneness as a people is expressed by the **four kinds** taken on Sukkot, and by the sukkah's embrace of every Jew — every type of Jew, and every individual Jew — within its walls.

Thus it is indeed most "fitting that the entire people of Israel dwell in a single *sukkah*." The big sukkah — the sukkah large enough to house all Jews together — cannot be a violation of the definition of "sukkah," since it is actually its most fitting expression.

We, of course, construct sukkot of significantly smaller size. Finite beings that we are, we are limited in time, resources and capability. But whatever size sukkah we build, we must ensure that it should be a "big sukkah" in essence — a welcome home to each and every one of our brethren.

[Click HERE for last week's message](#)

Sukkot Learning & Melodies at Kahal

with Rabbi Natan Halevy and Hazzan Saeed Jalali



[Sukkot w/Rabbi Halevy](#)



[Sukkot Playlist from Hazzan Jalali](#)



A Sukkot Mini-Guide

Sukkot 2020 (October 2-9, 2020)

Sukkot is a weeklong holiday that comes five days after Yom Kippur. Sukkot celebrates the gathering of the harvest and commemorates the miraculous protection Hashem provided for the children of Israel when they left Egypt. We celebrate Sukkot by dwelling in a foliage-covered booth (known as a **sukkah**) and by taking the **“Four Kinds”** (*arba minim*), four special species of vegetation.

The first two days (sundown on October 2 until nightfall on October 4 in 2020) of the holiday (one day in Israel) are **yom tov**, when work is forbidden, candles are lit in the evening, and festive meals are preceded by **Kiddush** and include challah dipped in honey.

The intermediate days (nightfall on October 4 until sundown on October 9 in 2020) are quasi holidays, known as **Chol Hamoed**. We dwell in the *sukkah* and take the Four Kinds every day of Sukkot (except for Shabbat, when we do not take the Four Kinds).

The final two days (sundown on October 10 until nightfall on October 11 in 2020) are a separate holiday (one day in Israel): **Shemini Atzeret / Simchat Torah**

Hag Sameah! Have a happy Sukkot!

Condolences to the Family of Rabbi Eliahu Shalom Ezran, z”l

We send our deepest condolences to the family and friends of HaRav Eliahu Shalom ben Harabbanit Avigayil v’HaRav Hagaon Nissim David Ezran, zt”l, passed away on September 28, 2020, 10 Tishre 5781, during the hour of Neilah on Yom Kippur. He was a descendant of the Shloush and Ezran rabbinic families in Israel.

Rabbi Ezran was beloved in many communities. With his wife Ora, he forged a life-long partnership when they wed on August 24, 1964. They established, nurtured, and supported institutions of Sephardic Mizrahi

tradition, Yerushalm hazzanut, Jewish learning, and prayer with kavanah in Los Angeles, San Francisco, Vancouver, and other cities. Together they established Shalom Hebrew Academy, an innovative preschool through 8th grade institution in Los Angeles which inspired a love of learning in students for a quarter century.

Among other institutions which he cherished and contributed to over his lifetime were Sephardic Congregation Beth Hamidrash in Vancouver; Hillel Hebrew Academy in Los Angeles; Sephardic Hebrew Academy, (now Gindi Maimonides Academy) in Los Angeles; Magen David of Beverly Hills (formerly on Melrose); and Kahal Joseph Congregation (formerly on Robertson Blvd). In recent decades, he served as Rabbi of Magain David Sepharadim Congregation in San Francisco. Rabbi Ezran strove to create a welcoming synagogue where all could share the warmth of a Jewish home and Yahadut. Wherever Rabbi Ezran went, he contributed as a sensitive and respected teacher, a rabbinic orator who spoke to people's hearts while communicating Jewish principles, and as an inspiring hazzan.

Rabbi Ezran is survived by: his wife, Hana Ora Ezran; his children Dafna Rica (Rex Ariel), Ayelet Ha'Shahar (Cathal), and Shmuel Moshe (Naomie); his grandchildren Ariel Nissim, Netanel Ezra, Noa Esther, Betzalel Yaacov, Eliana Batya, Yedidya Nissim, and Uziel Shemaya; his sisters Tzivia Eliyahu, Malka Zekler, Esther Raziel, Dina Pilpel, Nava Waknin, and Ronit Ben Baruch in Israel; his many nieces and nephews; an extended network of relatives, friends, students and former congregants.

He was predeceased by his dear sister Ora Ishran, zt"l, whose early loss saddened him greatly.

Burial was on Har Hazeitim, the Mount of Olives, in Jerusalem. May Hashem comfort the family, friends, and communities who knew Rabbi Ezran together with all the mourners of Tzion, *Min Hashamayim Tenuhamu*.



Refuah Shelema

Sassoon Ezra
Sally Amron
Sylvia Cohen
Esther Duke
Mehry bat Miriam Hakimpour
Tilda Levy
Yvonne Moalim
Florice Newberry
Aliza bat Rahel
Aliza bat Victoria
Chaya Chana bat Batya
Katie bat Farha
Miriam bat Yetta
Miryam bat Malka
Moshe Ezra ben Mazal Tov
Chaya Rachel bat Simcha Ruhama
Dina bat Rahel
Rahel bat Ramah Regina
Karen bat Chana Meir
Eti Esther bat Fortuna
Ezra ben Rahel
Albert Nissan ben Victoria
Mark Jonah
Reuven Halevi ben Batsheva
David ben Tova

In Memoriam

We remember these yahrzeit anniversaries from October 3rd to 10th 2020. We light memorial candles, donate tsedaka, and attend Shabbat services to honor the memory of our loved ones.

15 Tishre / Shabbat, October 3rd

David Sulman Aslan
Raina Murad Aslan

17 Tishre / Monday, October 5th

Salim Joseph Meir *Salim ben Yoseph Meir*
Ezekiel Moses *Yekezel ben Sassoon*
Salim Youssefmir *Salim ben Amin*

18 Tishre / Tuesday, October 6th

Jacob Ephraim *Yaacov ben Ephraim*
Rosy Hyam *Rosy bat Mazli*
Paul Hyman *Ya'akov Pesah ben Yitzkah*

19 Tishre / Wednesday, October 7th

Girjee Ezra *Gurjiyee bat Sarah*
Regina Mizrahie *Regina bat Habiba*

21 Tishre / Friday, October 9th

Mary Mussry *Miriam bat Toba*
Menashe Ezra *Menashe ben Ezra*
Menashe Ezrapour
Allon Iny
Menashi Jacob *Yaacov ben Menashi Yaacov*

Joseph Sassoon
Yosef Haim ben Aharon Elisha
Odette bat Louise
Dina bat Simha / Diana Solomon
Rachel Bakhsh / Rahel bat Dina

22 Tishre / Shabbat, October 10th
Ezra Hayim Ezra Ezra Hayim ben Norman
Joyce Jacob Ester bat Sarah
Solomon Moses Salman ben Haskel

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Saeed Jalali, *Hazzan*

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Sarah Bouchoucha, *Administrator*
Dafna Ezran-Young, *Editor*
Penina Meghnagi Solomon, *Administrative Assistant*
