

The Jewish

ב"ה

Weekly

Tishrei

Guide for the year 5785 / 2024

Stories, Divrei Torah for Chag, Halachot and Minhagim

According to Nittei Gavriel, Mishna Berurah and Shulchan Aruch Harav

All times listed are for Jerusalem only as per www.myzmanim.com

Based on Rabbi Shmuel Lesches's Halachah Sheets

Reviewed by Reb Elimelech Rabinowicz שליט"א,

Rav of Tzeirei Kehal Chassidim, Shaarei Chessed

Compiled by Yossi Fraenkel

in memory of his grandparents

ר' האובן בן הרב משה אליעזר הלוי ע"ה

וחיה ברכה בת ר' נפתלי משה ע"ה רבנובין

ר' יוסף בן ר' אורי ע"ה

ומלכה בת ר' יצחק צבי הלוי ע"ה פתנקל

ר' בתוך שמחה בן ר' אליהו דוב הפתן ע"ה פתן

and In memory of his close friend and mentor,

ר' מנחם משה בן ר' נפתלי הירצקא ז"ל, Mr. Mendy Klein,

דבורה חנה ע"ה בת מנחם מענדל שליט"א

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FOREWORD

In honor of the month of Tishrei, "The Jewish Weekly" is pleased to present our very own "Tishrei Guide", replete with Halachot and stories.

"The Jewish Weekly" is a weekly publication, which can be found on our website, www.thejweekly.org as well as being a popular download on ladaat.info, dirshu.co.il, yiddishevinkel.com, torahtable.com and parshasheets.com's websites as well as through our ever growing email list and many Whatsapp groups.

On behalf of "The Jewish Weekly" I would like to thank my dear beloved parents, Gershon and Rivka Fraenkel, for all their hours of research, proofreading, distribution, sponsorships and emotional support. It's thanks to you both, that what started as a dream with only 100 printed copies, has grown to now being one of the most popular publications in the central Jerusalem area and worldwide.

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As we stand at the threshold of 5785, we look back at this very very tough year. We have suffered enough this past year. Some have also celebrated, but I can not go into the new year, without remembering that solemn day, the day where so many people perished, the day where so many were injured, the day that so many lost a loved one, the day where so many were taken hostage, the day that changed Jewish history forever.

This year has been a tough one for all, especially those in Israel. There is not one person who does not know a soldier who was killed, injured physically or emotionally, defending our homeland, our hearts and prayers go out to them and their families.

Let's join together to thank Hashem for all the miracles that He has and is doing daily for Klal Yisrael.

Let's pray to Hashem with all our hearts for the return of our hostages, for all those who are sick and injured, for peace and calm as well as praying for our soldiers, and emergency service personnel who risk their lives to defend and help us, as well as those who need healing, shidduchim, children or parnassah and may we be blessed to have just continuous joy and to only go from one simcha through to the next, the most awesome, gorgeous, beautiful, peaceful, happy, healthy, amazing, relaxed, spiritual and sweet year ahead.

Chag Sameach and Shana Tova,
Yossi Fraenkel,
Editor

Laws & Customs: Rosh Hashanah & Aseret Y'mei Teshuvah

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☞ EREV ROSH HASHANAH MORNING (WEDNESDAY)

Selichot is longer than usual and one should plan his morning accordingly.

During Selichot, Ashamnu is recited even after daybreak, unless a Chattan is present. After Selichot, Tachnun is not recited for the remainder of the day.

An Avel during the week of Shiva can go to Shul for Selichot, and can stay for Shacharit.

The Shofar is not sounded.

☞ HATARAT NEDARIM

Hatarat Nedarim, the verbal annulment of vows made in the past, can be performed any time from Erev Rosh Hashanah until Erev Yom Kippur, by all males over the age of Bar Mitzvah, in the presence of a court of three men, (some, including Chabad have the custom to say it in front of a court of ten men).

Hatarat Nedarim can be done any day of the Aseret Yemei Teshuvah and some wait especially until Erev Yom Kippur.

One should stand when reciting Hatarat Nedarim, whereas everyone else sits.

One must understand the text of Hatarat Nedarim. If he doesn't understand the Hebrew, he should say it in English or any other language that he understands.

The text of Hatarat Nedarim is effective only for those vows or positive practices that one no longer remembers. Any vow or positive practice that one remembers must be presented (not necessarily on

Erev Rosh Hashanah) before a Beit Din of three, of whom at least one is well-versed in the laws of Nedarim.

A "positive practice" requires Hatarat Nedarim if it was observed:

- One time or more, with the intention of continuing to do so indefinitely.
- Three times or more, even in the absence of any such intention, unless he specifically stipulated (whether verbally or in thought) that he was doing so "Bli Neder" (without a vow).

☞ ROSH HASHANAH PREPARATIONS

Some have the custom to go to graves of Tzadikim to ask from Hashem to have mercy on them in the Zechut of the Tzadikim lying there.

One should remember to prepare: sweet apples, honey, new fruits, pomegranates, head of a ram or fish, meat, sweet foods, drinks and for those who have the custom, round Challot.

On Rosh Hashanah, it is customary not to eat any foods that are bitter, sour, overly sharp, or that contain nuts or vinegar.

One should ensure that the pages of a newly purchased Machzor aren't attached to each other (due to being uncut), as it is prohibited to separate them on Rosh Hashanah.

In honor of Rosh Hashanah, one should take a haircut, bathe and cut one's nails, as necessary.

On Erev Rosh Hashanah, one should not donate blood or undergo any procedures or tests involving blood loss. [This does not apply in cases of great need, and certainly not when it is Pikuach Nefesh.]

Prior to every Chag, one has to make sure that the Chag requirements of the needy be met.

Chag is also an especially appropriate time to host guests.

Some have the custom to fast until midday.

EREV ROSH HASHANAH AFTERNOON

On Erev Rosh Hashanah, one should reflect and take stock of the entire year, making all necessary corrections and utilizing the opportunity for Teshuvah.

It is a universal custom to immerse in a Mikvah on Erev Rosh Hashanah after midday.

Some including Chabad hold that one should utilize all his spare time on Erev Rosh Hashanah to be busy with Torah and Mitzvot and not to be distracted the whole day with Teshuva.

Some including Chabad have the custom to recite Tehillim, especially from one hour before Mincha and onwards.

Some have the custom to buy a new knife on Erev Rosh Hashanah as a Segulah for Parnassah. Some however just sharpen their existing knives.

It is customary to accept upon oneself a Hiddur Mitzvah. This should be done on Erev Rosh Hashanah, or on Rosh Hashanah. [One should state that his acceptance is Bli Neder.]

Just like on a regular Erev Shabbat, it is preferable to refrain from eating a proper

meal once the tenth Halachic hour of the day begins (3:25pm), in order to properly enjoy the Shabbat and Rosh Hashanah meal at night. However, one may snack in small quantities.

Eruv Tavshilin is performed – see below in blue.

Prior to candle-lighting, one should give Tzedakah for the two days of Chag.

One should arrange a pre-existing flame with which to light the candles on the second night of Rosh Hashanah.

Candle-lighting time is 5:46pm.

Most have the custom to say the Brachah, L'Hadlik Ner Shel Yom Tov, some, including Chabad say L'Hadlik Ner Shel Yom Hazikaron, all follow the Brachah with Shehecheyanu.

If eating out, one should ensure that practical benefit is derived from the candles after Yom Tov begins.

Since it is Chag, if one neglected to light at the proper time, one may – and should – light candles on Chag itself, from a pre-existing flame.

When a man is required to light candles, he does not recite Shehecheyanu, as he will be doing so in Kiddush. Similarly, if a woman needs to recite her own Kiddush, she does not recite Shehecheyanu in Kiddush, as she already did so at candle-lighting.

Mincha is davened at greater length than usual, as it is the last Tefillah of the year.

ROSH HASHANAH

The Avodah of Rosh Hashanah is Kabbalat Ol (accepting the yoke of Heaven). One should utilize every spare moment to say Tehillim. Throughout Rosh Hashanah, one

should avoid all unnecessary idle chatter and minimize sleep during the day.

One should be especially careful not to be angered on Rosh Hashanah.

☞ HAMELECH HAKADOSH ON ROSH HASHANAH

On Rosh Hashanah, the third Brachah of the Amidah has a long addition beginning with the words L'Dor V'dor. If one omitted this addition, he may go back to recite it only if he realized before saying Hashem's name at the end of the third Brachah. Otherwise, he continues the Amidah without going back, as long as he is sure that he concluded the Brachah with the words Hamelech Hakadosh.

If one recited the unique Rosh Hashanah Nusach of the third Brachah, but is in doubt whether he concluded the Brachah with the words Hamelech Hakadosh, he may assume that he did so correctly.

One who did not say Hamelech Hakadosh: If he realized before he began the next Brachah and within the time frame it takes to say three words, he corrects his mistake. Otherwise, he must begin the Amidah again. [The same applies if this occurs in Chazarat Hashatz, in which case Kedushah is recited again.]

If one mistakenly omitted any of the other four additions (Zachreinu, Mi Chamocha, u'Chtov, u'Vsefer Chaim), he may recite it at the place he remembers if he has not yet said Hashem's name at the end of that Brachah. Otherwise, he continues the Amidah and does not go back.

During the Aseret Yemei Teshuva, most have the custom to say Oseh HaShalom at the end of the Amida and Kaddish, instead of Oseh Shalom.

During Chazarat Hashatz, the congregation recites the selections of U'Chtov and u'Vsefer Chaim aloud before the Chazzan. Most also say Zachreinu Lechaim and Mi Chamocha aloud too.

Most have the custom to say Le'Eilah U'Leilah in Kaddish the whole Aseret Yemei Teshuvah, the Chabad custom is to say Le'Eilah U'Leilah only in Neilah on Yom Kippur

☞ FIRST NIGHT OF ROSH HASHANAH (WEDNESDAY)

One should use the time between Mincha and Maariv to recite Tehillim.

Many times, the Lubavitcher Rebbe would begin the Niggun of Avinu Malkeinu, before Maariv.

L'David Mizmor: One's intention at this time creates a "vessel" in which to draw down Gashmiyut for the whole year. Many communities recite it verse by verse and some say it all together and there are some who don't say it at all.

Many have the custom to open the Aron Hakodesh, however this is not the Chabad custom.

L'David Mizmor is followed by Kaddish Titkabel.

After Davening on the first night, we greet each other L'Shana Tova Tikatev V'techatem. [The grammar is applicable for greeting a male. One may use gender-appropriate grammar when greeting a female; i.e. L'Shana Tova Tikatevee V'techatemee.]

Some have the custom to add L'Alter, Lechaim Tovim Uleshalom.

Some have the custom to bless their children Sheyizku L'Hikatev V'Lhichatem Lechaim Tovim Uleshalom.

After the first night of Rosh Hashanah, we greet each other Gmar Chatima Tova.

From Rosh Hashanah until Hoshana Rabba (inclusive), some have the custom to use round Challot, and we dip it (three times) in honey.

Apple and honey are eaten after the Challah, before the first course. The apple is sliced and dipped in honey. Borei Pri Ha'etz is recited while holding the apple in one's right hand, followed by the Yehi Ratzon, before eating the apple. [Some say the Yehi Ratzon after the first bite of the apple]. If the pomegranate is on the table already one makes the Borei Pri Ha'etz on the pomegranate first before the apple and honey are eaten. Therefore one should try to keep the pomegranate away from the table till after the apple and honey are eaten.

When one recites Borei Pri Ha'etz, he should clearly have in mind that the Brachah includes any fruit served during the meal and at dessert. He does not make a new Brachah at the time of dessert.

Pomegranate is also eaten on the first night. Most hold that it should not be present at the table when the Borei Pri Ha'etz is said on the apple, as it is one of the Seven Fruits of Israel. Some, including Chabad, hold that it should be present at the table when Borei Pri Ha'etz is said on the apple, and should be eaten after the apple. [On the second night, if the pomegranate is a new fruit, it should be present on the table during the Shehecheyanu of Kiddush, and one should have it in mind at that time.]

Some have the custom of eating Simanim (different foods which hint to good things).

It is customary to eat fish, the head of a ram (or fish), as well as Tzimmes [carrots cooked in sweet sauce].

On Rosh Hashanah, it is appropriate to consume meat, sweet food and drink. It is customary not to eat any foods that are bitter, sour, overly sharp, or that contain nuts or vinegar.

🌀 BIRCHAT HAMAZON

If one forgets Ya'aleh Veyavo but remembers before saying Hashem's name at the end of Bonei Yerushalayim, he goes back. If one remembered after that, but before beginning the next Brachah, he recites the extra Brachah printed in some Birkonim. Some, including Chabad, hold that if one already began even the first word of the next Brachah, one must begin Birchat Hamazon again at night, but not during the daytime. Best to check with your Rabbi

Both the Harachamon of Chag and Rosh Hashanah are recited, in that order.

One does not add a Hey when saying Oseh Shalom in Birchat Hamazon.

Some have the custom after the meal not to sleep right away but to learn something small.

🌀 ROSH HASHANAH – BOTH MORNINGS

Some have the custom to make Kiddush after Kriat Hatorah, before Tekiot.

According to Chabad, Ideally, men should not eat before Shofar. If this is difficult, or there is any concern that one will not be able to concentrate during davening, he may eat and drink (preferably not

Mezonot). One should not be stringent if there are health concerns.

It is especially appropriate to go to Mikvah before davening.

The Chazanim should familiarize themselves in advance with the meaning of all of the Piyuttim and Tefillot – even if they already did so the previous year. Similarly, one should train his children regarding the order of davening beforehand, so as to minimize any distractions during davening.

Some have the custom to wear a kittel for Rosh Hashanah davening, some hold of just the Chazzan, the Ba'al Koreh, and the Ba'al Tokeah, however the Chabad custom is not to wear a Kittel at all on Rosh Hashanah.

Shir Hamaalot (after Yishtabach): Many have the custom to open the Aron Hakodesh, and to recite it verse by verse after the Chazzan. This is not the Chabad custom. However, one should say it with deep concentration and from the heart.

When the Aron Hakadosh is opened during Chazarat Hashatz, it is not obligatory to stand, since the Sefer Torah is not being moved. Some have the custom to stand.

At Shacharit, the paragraph of Misod (at the beginning of Chazarat Hashatz) and the one that follows is recited by the Chazzan and not by the congregation.

Many stand for the Piyut beginning L'e-l Orech Din, recited in Shacharit on the first day and in Musaf on the second day.

Avinu Malkeinu: Some have the custom to recite part of it verse by verse after the Chazzan, however, it is not the Chabad

custom to do so. The words *Roa Gzar* are recited without pausing in between.

It is customary to grant an Aliyah to the Ba'al Musaf, unless he is being paid.

A Brit performed at Shul is conducted before Tekiat Shofar. A Brit performed at home is held after davening.

🌀 SHOFAR – BOTH DAYS

All men and boys over the age of *Bar Mitzvah* must hear the *Shofar*. Boys under *Bar Mitzvah* who are of the age of *Chinuch* (i.e. old enough to understand the concept of *Tekiat Shofar*) must also hear the *Shofar*. Women and girls over *Bat Mitzvah* are technically exempt, but the custom is for them to hear anyway.

It says that after *Kriat Hatorah* one must prepare for *Tekiat Shofar*. It does not specify how, and the Lubavitcher Rebbe explains that this is because everyone must make a personal soul-preparation that is inspiring on his level.

During the *Tekiot*, most place the Sifrei Torah on the Bimah and some, including Chabad hold the *Sifrei Torah* around the *Bimah*.

The *Makrie* does not necessarily have to be the Chazzan for *Shacharit*. In some communities the *Makrie* calls out the notes, however in Chabad, the *Makrie* points to the correct place, but does not say anything.

One should ensure that his children participate in *Tekiot* and *davening* as much as appropriate for their age.

One should ensure that children are quiet. Infants who may cry unexpectedly should be with their mothers. If an infant cries or makes noise, the mother should

take the child out of *Shul*, and hear *Shofar* later.

One must stand during Tekiot, however someone who is weak or ill, may lean or sit if standing is difficult.

The *Yehi Ratzon* immediately before the *Brachot* is said only by the *Ba'al Tokeiah*. When the *Ba'al Tokeiah* says the *Brachot*, one should have in mind to be *Yotzeh* the *Brachot* from him. One should not say "*Baruch Hu u'Varuch Shmo*". [If one accidentally did so, he does not recite the *Brachot* again.]

When hearing the *Shofar*, one must have in mind to fulfil the *Mitzvah* of *Shofar*.

Between the *Brachot* and the very **first** *Shofar* sound, one should avoid speaking at all – even matters relevant to the *Tekiot*. If one did speak at this time, if it was a matter unrelated to the *Tekiot*, he needs to recite the *Brachot* again.

The *Brachot* recited on the *Shofar* are valid for all the blasts that will be sounded until the end of *Musaf*.

Therefore, from the time of the *Brachot* until after *Kaddish Titkabel* at the end of *Musaf*, one should try not speaking any matter irrelevant to the *Tekiot* or the *Tefillot*. If one did speak during this time, he does not repeat the *Brachot*, but should refrain from speaking unnecessarily again.

If one uses the facilities during this period of time, *Asher Yatzar* may be recited.

Some have the custom between the three *Sedarim* (sections) of the *Shofar* that "one confesses silently". This refers to one's intense longing to connect with his Father in Heaven, and to become a changed person

The *Yehi Ratzon* after the *Tekiot* is also said by the congregation. One should not begin reciting it until the *Tekiah Gedolah* is completely finished.

According to *Kabballah*, after the *Sefer Torah* is returned to the *Aron Hakodesh*, the *Baal Tokeiah* faces the congregation in order that they may gaze at him. This was a regular custom performed by the Lubavitcher Rebbe.

🌀 MUSAF – BOTH DAYS

Ideally, *Musaf* should be davened before the seventh hour of the day (1:28pm).

Since the Chazzan cannot move out of his place to bow at *Aleinu*, he should stand at a distance from the Shtender (podium), to allow him some space to bow.

In those communities where they blow *Tekiot* in the silent *Amidah*, the *Baal Tokeiah* knocks on the *Bimah* beforehand to signal that he is about to blow. One should pause to listen even if he is not yet up to the corresponding place in the *Amidah*.

A *Makrie* is not used during the *Musaf Amidah*.

The paragraph of *Misod* (beginning of *Chazarat Hashatz*) is recited by the Chazzan and not the congregation. Some have the custom to stand for *U'Netane Tokef*.

The Chazzan recites the entire *Aleinu* – including the second half – out loud. The congregation quietly recites it word for word with him, bowing at *V'Anachnu Korim*, and continuing until *Hu Elokenu Ein Od*.

At that point according to some, they begin saying the *Pesukim* of *Atah Haraita*,

as printed in the Machzor. The subsequent paragraph (beginning Achilah) is recited by the Chazzan only.

When one bows, his head should reach all the way to the ground. One may not bow directly on a stone floor, but rather, should prepare mats or any other covering upon which to bow. Some do not bow directly on any surface without a covering.

The Chazzan must keep his feet together during the Amidah. He should therefore be helped up after bowing at Aleinu.

DAVENING WITHOUT A MINYAN

For someone who davens without a minyan, there is no obligation to say Piyutim, but it is certainly appropriate to do so. Most Piyutim are said in entirety by both the Chazzan and congregation, and that is how the individual would recite them as well. [Although parts of Piyutim are often marked as “Chazzan” and “Kahal” in the Machzor, this is only in order to highlight which parts the Chazzan says aloud.]

Exceptions: A non-Chazan does not say the paragraph of Misod that appears at the beginning of the Chazans repetition, and in Shacharit he also does not say the paragraph that follows Misod.

When saying them alone, the piyutim should not be recited within the Amidah. Reading them after Shacharit and Musaf respectively, is fine. You may also repeat Aleinu as part of your personal reliving the Repetition of Musaf.

The paragraphs of Hayom Harat Olam may also be said alone, followed by the appropriate passage beginning Areshet Sefateinu. But don't recite the above

paragraphs during the first series of Shofar blowing (of 30 sounds; aka Tekiot diMeyushav).

When one davens alone, it is appropriate to read Kriat Hatorah and Haftorah in private between Shacharit and Musaf.

If someone is davening without a Minyan, he should not hear Shofar or recite Musaf during the first quarter of the day (after Sof Zman Kriat Shma), unless there is no other option.

When davening alone, the Shofar should be blown only before Musaf but not during the Amidah and the person blowing should consider the other Minyanim outdoors in earshot.

You may need for someone else to blow Shofar for you. Where possible, this should be done after the first quarter of the day (after Sof Zman Kriat Shma) has passed.

Some have the custom not to eat or drink before Shofar blowing, however if the Shofar blower cannot come until late in the day, those who do not eat prior to Shofar may eat.

After he concludes the Amidah, he may recite the Piyuttim normally recited during the Chazzan's repetition, but there is no obligation for him to do so.

AFTERNOON – BOTH DAYS

Any spare time should be utilized for reciting Tehillim.

It is customary not to sleep during the day. Idling away one's time is akin to sleeping.

Although it is a Mitzvah to eat and drink, one should not eat to the point that he is completely sated, in order that “the awe of Hashem be present on his face”.

🕎 FIRST DAY OF ROSH HASHANAH (THURSDAY)

Tashlich is recited after *Mincha*, before sunset (6:25pm). [If one is late, he may recite it until the stars emerge (6:57pm).]

After *Tashlich*, there is a custom to shake the edges of one's *Tzitzit*.

One should not throw food to the fish.

If possible, one avoids eating the meal after the beginning of the tenth Halachic hour (3:24pm), so that one has an appetite for the Rosh Hashanah meal of the second night.

One may not perform any preparations on the first day for the second night and day of Chag.

🕎 SECOND NIGHT OF ROSH HASHANA (THURSDAY)

One should use the time before Maariv to recite Tehillim.

Candles must not be waxed into place, nor may the wicks be twisted to facilitate their lighting.

When necessary, one may remove the wax from the previous night with a knife. It is best that one removes it in a way that it falls directly into the garbage.

On the second night, the candles should be kindled with a pre-existing flame, and not before *Tzeit Hakochavim* (6:57pm).

Most have the custom to say the Brachah, L'Hadlik Ner Shel Yom Tov, some, including Chabad say L'Hadlik Ner Shel Yom Hazikaron, all follow the Brachah with Shehecheyanu. Since there is an argument whether Shehecheyanu is recited on the second night of Rosh Hashana, the person lighting candles ideally wears a new garment and has in mind both the Chag and the new garment when reciting Shehecheyanu.

Alternatively, the new fruit that will be eaten after Kiddush should be placed on the table, and one should have it in mind when reciting Shehecheyanu. In the absence of this, one still recites Shehecheyanu.

Some do not smoke on Rosh Hashana, even those who smoke regularly on other Chagim. Some do not smoke publicly. [Of course, this is discouraged in general.]

Before making Kiddush, new fruit should be placed on the table.

When reciting Shehecheyanu, one should look at the new fruit, and have in mind both the Chag and the new fruit. If one doesn't have new fruit, he still recites Shehecheyanu.

One should minimize the time between Kiddush and Challah.

Before washing, a Brachah Acharona is said on the fruit, but not on the wine.

🕎 SECOND DAY OF ROSH HASHANAH (FRIDAY)

According to Chabad, ideally, men should not eat before Shofar. If this is difficult, or there is any concern that one will not be able to concentrate during davening, he may eat and drink (preferably not Mezonot). One should not be stringent if there are health concerns.

Avinu Malkeinu: Some have the custom to recite part of it verse by verse after the Chazzan, however, it is not the Chabad custom to do so. The words Roia Gzar are recited without pausing in between.

It is customary to grant an Aliyah to the Ba'al Tokeiah and the Ba'al Musaf, unless they are being paid.

The Lubavitcher Rebbeim would say Yizkor discreetly between Haftorah and

the Tekiot. Those without parents can choose whether to follow suit.

Some have the custom to make Kiddush after Kriat Hatorah, before Tekiot.

Ya'aleh Veyavo and both *Horachamon's* are recited during *Birchat Hamazon*, even if it is already after *Tzeit Hakochavim*.

One may prepare for Shabbat as long as at least a K'zayit of the cooked Eruv Tavshilin item remains edible and accessible. If this is not the case, then one should discuss his options with a Rav (even if the baked item remains). In any case, one may complete all the stages of preparation for food that one already began preparing whilst the Eruv Tavshilin was present.

Preparing for Shabbat is only allowed if there is still enough time for guests to theoretically arrive and partake of what was prepared before Shabbat begins. Therefore, the Cholent should be fully cooked some time before Shabbat.

The Eruv Tavshilin is only effective for preparations involving food and food utensils, or other meal related matters such as lighting candles. The Eruv is not effective for non-meal preparations such as rolling the Sefer Torah or performing an Eruv Chatzerot or Eruv Techumim.

One may theoretically eat the Eruv Tavshilin once the Shabbat preparations are complete. However, it is preferable not to eat it until Shabbat.

As it is Erev Shabbat, one should not eat after sunset – even if one washed for bread. [One may say *Birchat Hamazon* after sunset and even after the emergence of three stars. *Yaaleh veyavo* is recite, but not *Retzei*

Candles are lit at the usual 40 minutes before sunset (5:44pm), and certainly not after sunset (6:24PM).

🌀 SHABBAT SHUVA

According to Nussach Sefard and Nussach Ha'Ari (Chabad), Kabbalat Shabbat starts from Mizmor LeDavid not with Lchu Neranenah, Nussach Ashkenaz starts Kabbalat Shabbat from Mizmor Shir L'Yom HaShabbat.

It is customary to use the Challah of the Eruv Tavshilin (if Eruv Tavshilin is done with Challah) as part of the Challah for the night and day meals (Lechem Mishna) and to eat it during the final meal of the day.

In the *Brachah* after the *Amidah* of *Maariv*, we recite *Hamelech Hakadosh*.

Maftir is given to a learned and prominent person due to the special significance of this *Haftorah*.

One should try to attend a *Shabbat Shuvah Drashah*.

Vihi Noam and *V'atah Kaddosh* are not recited on *Motzei Shabbat*.

🌀 ASERET Y'MEI TESHUVAH

Tachnun is recited until Erev Yom Kippur, together with the long Avinu Malkeinu.

One must use these days to correct his ways and do Teshuvah.

A doubtful Aveirah requires more Teshuvah than a definite one, as it is human nature to discount a doubtful Aveirah and assume that he didn't really do anything wrong.

One should increase in Torah, Tefillah and Tzedakah. One should be more meticulous in his observance of Mitzvot,

even where he is ordinarily accustomed to following the lenient opinion.

The seven days between Rosh Hashanah and Yom Kippur encompass the seven days of the week. One should utilize each day to do Teshuvah for all the corresponding weekdays of the previous year.

If one did not do Hatarat Nedarim on Erev Rosh Hashanah, he should do so during the Aseret Y'mei Teshuvah, or on Erev Yom Kippur.

If one did not do Tashlich on Rosh Hashanah, he should try to do so during the Aseret Y'mei Teshuvah and if not he has until Hoshanah Raba.

According to Nussach Sefard, Kiddush Levanah is not recited until after Yom Kippur, according to Nussach Ashkenaz, Kiddush Levanah is recited from the 3rd day of the Molad.

🌀 HAMELECH HAKADOSH / HAMISHPAT

During *Aseret Y'mei Teshuvah*, one recites *Hamelech Hakadosh* at the end of the third *Brachah*, and *Hamelech Hamishpat* at the end of the eleventh *Brachah*.

One who did not say *Hamelech Hakadosh*: If he realized before he began the next *Brachah* **and** within the time frame it takes to say three words, he corrects his mistake. Otherwise, he must begin the *Amidah* again. [The same applies if this occurs in *Chazarat Hashatz*, in which case *Kedushah* is recited again.]

If one is in doubt whether he said *Hamelech Hakadosh*, he needs to repeat the *Amidah*.

One who did not say *Hamelech Hamishpat*: If he realized before he began the next *Brachah* **and** within the time frame it takes to say three words, he may correct his

mistake. Otherwise, he should continue the *Amidah* without correcting his mistake.

If one mistakenly omitted any of the other four additions (*Zachreinu*, *Mi Chamocha*, *u'Ch tov*, *u'Vsefer Chaim*), he may recite it at the place he remembers if he has not yet said *Hashem's* name at the end of that *Brachah*. Otherwise, he continues the *Amidah* and does not go back.

During *Chazarat Hashatz*, the congregation recites the selections of *U'Ch tov* and *u'Vsefer Chaim* aloud before the *Chazzan*. Some also say *Zachreinu Lechaim* and *Mi Chamocha* aloud too.

🌀 Eruv Tavshilin

The head of the household performs Eruv Tavshilin. Those residing with him are automatically included in his Eruv Tavshilin. Married children and guests – who are both eating and sleeping over – are also included in the Eruv Tavshilin.

If necessary, one may appoint a Shliach to set aside (the Meshaleach's) food and perform an Eruv with it. The Shliach performs the Eruv with a *Brachah*.

If the head of the household is not home for Chag, one of the other family members should do Eruv Tavshilin instead. [The head of the household may not rely on this Eruv Tavshilin, being that he is not spending Chag at home.]

If one will be eating all of his Shabbat meals elsewhere, but will be sleeping in his own dwelling, he will need to light his own Shabbat candles. To this end, he should perform Eruv Tavshilin without a *Brachah*. However, it is preferable to plan on preparing even a minor food item on Friday for Shabbat, such as adding water to the hot-water urn, in order that the Eruv Tavshilin be made with a *Brachah*.

One should set himself a reminder to perform Eruv Tavshilin, as well as remind others to do so.

Eruv Tavshilin should be performed on Erev Chag and not before. [If the Eruv was performed prior to Erev Chag and is still extant, one should redo the Eruv on Erev Chag, but without a Brachah.]

Eruv Tavshilin may be performed any time until sunset. If one forgot, Eruv Tavshilin may still be performed until the emergence of three stars, provided that both the majority of the community, as well as the individual making the Eruv, did not yet begin davening Maariv or accept Chag.

If one is running late, and making an Eruv Tavshilin will prevent him from davening Mincha until it is too late, Mincha takes precedence.

If one forgot Eruv Tavshilin until after the emergence of three stars, he should consult with a Rav.

The Eruv Tavshilin consists of a baked item and a cooked item. [After the fact, a cooked item alone is deemed sufficient, but a baked item alone is not.]

The baked item should ideally be a complete Challah, so that it may be used for Lechem Mishna on Shabbat.

The baked item must equal a K'beitzah or more.

The cooked item should be a respectable food (e.g. fish or meat). It may either be fully cooked, roasted, smoked or stewed. It may also be a non-cooked item that was pickled for at least 24 hours.

The cooked item must equal a Kezayit or more, excluding the bones or other inedible parts.

The cooked item must be the type of food that is commonly served as a main dish during a meal, to the exclusion of desserts or compote, and the like.

If one uses a hard-boiled egg, it should not be peeled until it is ready to be eaten on Shabbat. [If one peeled it on Chag, he may still rely on it for Eruv Tavshilin.]

One may freeze the Eruv Tavshilin at any time, as it is still inherently edible.

It is preferable that the first step of Eruv Tavshilin is to give the item to someone else, so that he can be Zoche (acquire) it on behalf of anyone outside of the household who may need to participate. One should not use the services of his wife or children for this task, unless there is no other alternative.

The one making the Eruv Tavshilin hands the food over to the Zoche and says:

אָנִי מְזַכֵּה לְכָל מִי שְׂרוּצָה לְזָכוֹת וְלִסְמוּךְ עַל עֶרֶב זֶה:

If he doesn't understand the Hebrew, he should say it in English. [I hereby grant a share in this eruv to anyone who wishes to participate in it and to depend on it.]

At this point, the Zoche takes complete hold of the food and raises it one Tefach (8 cm), and then returns it to the one making the Eruv Tavshilin.

The one making the Eruv Tavshilin holds the baked and cooked food items in his right hand, and recites the Brachah and associated declaration:

בְּרוּךְ אַתָּה ה' אֱלֹדֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוַת עֶרֶב:

בְּדִין יְהִי שְׂרָא לָנָא לְאַפּוּיִי וְלִבְשׁוּלִי וְלִאֲטָמוּנִי וְלִאֲדִלוּקִי שְׂרָגָא וְלִתְקָנָא וְלִמְעַבְדָּא כָּל-צְרָכָנָא מִיּוֹמָא טְבָא לְשַׁבְתָּא לָנָא וְלִכְל-יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת:

One must understand the text of Eruv Tavshilin declaration. If he doesn't understand the Hebrew, he should say it in English. [Through this (eruv) it shall be permissible for us to bake, cook, put away a dish (to preserve its heat), kindle a light, prepare, and do on the holiday all that is necessary for Shabbat – for us and for all the Israelites who dwell in this city.]

Care should be taken to say the recitation as stated, as certain changes invalidate it.

Afterwards, the Eruv Tavshilin is put in a place where it will be safe until Shabbat.

One may prepare for Shabbat on Friday as long as at least a Kezayit of the cooked Eruv Tavshilin item remains edible and accessible. If this is not the case, then one should discuss his options with a Rav (even if the baked item remains). In any case, one may complete all the stages of

preparation for food that one already began preparing whilst the Eruv Tavshilin was present.

On Friday, preparing for Shabbat is only allowed if there is still enough time for guests to theoretically arrive and partake of what was prepared before Shabbat.

The Eruv Tavshilin is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles.

One may theoretically eat the Eruv Tavshilin once the Shabbat preparations are complete. However, it is preferable not to eat it until Shabbat.

It is customary to use the Matzah of the Eruv Tavshilin as part of the Lechem Mishnah of both the night and day meals. It is eaten at the last Seudah.

*May you and your family
be blessed with a happy,
healthy, safe, sweet,
awesome and amazing
New Year*

*The Jewish
Weekly*



[Handwritten signature]



סימני ראש השנה | The Jewish Weekly

Simanim

for Rosh Hashanah

On the first night of Rosh Hashanah, it's traditional to eat certain foods at the festive meal to symbolize our wishes and hopes for the year ahead, and to help remind us of the meaning of the holiday during the meal.

Some are sweet foods, like the famous apple dipped in honey, and others are a play on words based on double meanings of the names of the foods in different languages.

A short prayer is recited as you partake of each of the simanim (symbolic foods); the text for each and a translation is provided below.

Wishing you a very sweet New Year from "The Jewish Weekly"

The following blessing is said on both nights. On the second night, it is customary to eat a fruit that one has not yet eaten this season.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהָחַיֵנוּ הַיָּמִינוּ וְהִגַּעְנוּ לָזֶמֶן הַזֶּה.
Blessed are You, our G-d, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

APPLE DIPPED IN HONEY

Say a blessing on the fruit, then take a bite.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָעֵץ.

Before you finish eating the apple, say the following prayer:

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵינוּ אֲבוֹתֵנוּ
שֶׁתְּחַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמְתֻקָּה.

May it be Your will, Hashem, our G-d and the G-d of our forefathers, that You renew for us a good and sweet new year.

CARROT

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵינוּ אֲבוֹתֵנוּ, שֶׁיְדַבְּרוּ זְכוּתֵנוּ.

May it be Your will, Hashem, our G-d and the G-d of our forefathers, that our merits increase.

LEEK OR CABBAGE

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵינוּ אֲבוֹתֵנוּ, שֶׁיִּכְרְתוּ שׂוֹנְאֵינוּ.

May it be Your will, Hashem, our G-d and the G-d of our forefathers, that our enemies be decimated.

BEETS

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵינוּ אֲבוֹתֵנוּ, שֶׁיִּסְתַּלְקוּ אוֹיְבֵינוּ.

May it be Your will, Hashem, our G-d and the G-d of our forefathers, that our adversaries be removed.

DATES

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵינוּ אֲבוֹתֵנוּ, שֶׁיִּתְּמוּ שׂוֹנְאֵינוּ.

May it be Your will, Hashem, our G-d and the G-d of our forefathers, that our enemies be consumed.

GOURD

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵינוּ אֲבוֹתֵנוּ, שֶׁיִּקְרַע גְּזֵר דִּינֵנוּ וְיִקְרָאוּ לְפָנֶיךָ זְכוּתֵנוּ.

May it be Your will, Hashem, our G-d and the G-d of our forefathers, that the decree of our sentence be torn asunder; and may our merits be proclaimed before you.

POMEGRANATE

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵינוּ אֲבוֹתֵנוּ, שֶׁנִּרְבֶּה זְכוּת כְּרַמּוֹךְ.

May it be Your will, Hashem, our G-d and the G-d of our forefathers, that our merits increase as [the seeds of] a pomegranate.

FISH

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵינוּ אֲבוֹתֵנוּ, שֶׁנִּפְרֶה תְּרַבֶּה בְּדָגִים.

May it be Your will, Hashem, our G-d and the G-d of our forefathers, that we be fruitful and multiply like fish.

HEAD OF SHEEP OR FISH

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאַלְקֵינוּ אֲבוֹתֵנוּ, שֶׁנִּהְיֶה לְרֹאשׁ וְלֹא לְזָנָב.

May it be Your will, Hashem, our G-d and the G-d of our forefathers, that we be as the head and not as the tail.

For the head of a sheep, some add:

וְיִהְיֶה רְצוֹן שֶׁיִּזְכּוּר לָנוּ זְכוּתָא דִּי צַחַק אֲבִינוּ.



Elijah the Prophet in Minsk

by Yitzchak Buxbaum



(c) Sarah Kranz 2002

A Chassid went to the Baal Shem Tov in Mezhibuzh and said, "Rebbe, I want to see Elijah the Prophet."

"It's simple," said the Baal Shem. "I'll tell you what to do. Get two boxes and fill one with food and the other with children's clothes. Then, before Rosh Hashanah, travel to Minsk. On the outskirts of town, right before where the forest begins, is a dilapidated house. Find that house, but don't knock on the door immediately; stand there for a while and listen. Then, shortly before candle-lighting time at sunset, knock on the door and ask for hospitality."

The Chassid went home and told his wife he would be away for the holiday. "How can you leave your family?" she said. "The children want their father to take them to the synagogue!"

He told her, "I have a once-in-a-lifetime chance to see Elijah the Prophet!" Finally, she agreed that it was something that he could not pass up.

So, he went and did as the Baal Shem Tov told him. He filled the parcels with food and clothing and went to Minsk, where he found the broken-down house at the edge of town. He arrived shortly before evening and stood in front of the door, listening. Inside, he heard children crying, "Mommy, we're hungry. And it's Yom Tov and we don't even have decent clothes to wear!" He heard the mother answer, "Children, trust in G-d. He'll send Elijah the Prophet to bring you everything you need!"

Then the Chassid knocked on the door. When the woman opened it, he asked if he could stay with them for the holiday.

"How can I welcome you when I don't have any food in the house?" she said. "Don't worry," he said, "I have enough food for all of us." He came

in, opened the box, gave the children the food, and they ate. Then he opened the other box and the children all took clothes for themselves: this one a shirt, that one a jacket, the other one a hat. He was there for two days, waiting to see Elijah the Prophet. He did not even sleep. How could he sleep? How often do you get a chance to see Elijah the Prophet? But he saw no one.

So, he returned to the Baal Shem Tov and said, "Master, I did not see Elijah the Prophet!"

"Did you do everything I told you?" asked the Baal Shem Tov.

"I did!" he said.

"And you didn't see him?"

"No, Rebbe."

"Are you sure?"

"Yes, Rebbe! I didn't see him!"

"Then you'll have to return for Yom Kippur," said the Baal Shem Tov. "Go back before Yom Kippur, with a box of food, to the same house. Again, be sure to arrive an hour before sunset, and don't knock immediately. Wait for a while and just stand in front of the door, listening."

The Chassid went back to his wife and told her he would be away for Yom Kippur. "How can you leave your children again?" she asked. "But the Baal Shem Tov says I'll be able to see Elijah the Prophet, like one of the great tzaddikim!" he said, "How can I not go?"

His wife agreed that it was worth going away for two or three days if he could see Elijah the Prophet.

So, he went back to Minsk before Yom Kippur. This time, he went earlier and stood in front of the door, listening. Inside he heard children crying, "Mommy, we're hungry! We haven't eaten the whole day! How can we fast for Yom Kippur?"

"Children!" said the mother. "Do you remember you were crying before Rosh Hashanah that you had no food or clothes? And I told you, 'Trust in G-d! He'll send Elijah the Prophet, who'll bring you food and clothing and everything else you need!' Wasn't I right? Didn't Elijah come and bring you food and clothing? He stayed with us for two days! Now you're crying again that you're hungry. I promise you that Elijah will come now, too, and bring you food!"

Then the Chassid understood what his master, the Baal Shem Tov, had meant. And he knocked on the door.

Reprinted from an email of Chabad.Org Magazine

The Sound of Silence

Translated by Rabbi Yerachmiel Tilles

The Jews from a small town near the city of Ushomir, in the Ukraine, suffered greatly from the antagonism of the estate manager where many of them worked. Nothing they did could meet with the man's approval, and it seemed as if he pursued them day and night in order to find fault with them. He even reduced their salary at every opportunity, each time citing a different picayune reason.

This seemingly anti-Semitic manager was actually a Jew himself. None of the Jews in the region knew where he had come from, or anything about his past. The present, however, was clear: he was a Jew by accident of birth only, and even that seemed to be a bit too much for him to bear.

A week before Rosh Hashana, a visiting Tzadik, Rabbi Mordechai Dov of Hornisteipl arrived in

Ushomir. It was his habit to travel around to the cities and towns in his area during the month before Rosh Hashanah in order to arouse the people to repent and turn closer to G-d in preparation for the awesome Day of Judgment. He planned to spend Shabbat in Ushomir, and to speak in its main synagogue.

As the word spread that the famed chassidic master would be in the city, Jews from all the neighboring towns and villages flocked to Ushomir. The Shabbat was as spiritually exhilarating as everyone had hoped for, and after the closing Havdalah ceremony, all the guests lined up to take leave of the Rebbe and to receive his farewell blessing.

The Jews from the small town that suffered from the estate manager agreed among themselves that they would each mention the situation to the Rebbe. Rabbi Mordechai Dov listened with full attention to each one, and they could feel that he shared in their woe. They also saw that his sorrow was even greater from the awareness that the oppressive manager was himself a Jew. He gave each one the same answer: "Be patient until tomorrow, and we will see what can be done."

The next day, after the morning prayers, Rabbi Mordechai Dov told his attendants to immediately prepare to depart. But to everyone's surprise, he instructed them not to travel in the direction they had originally planned, but instead to head for the nearby village. The villagers who hadn't yet returned home were also taken by surprise, and they hurried to pack their wagons in order to travel together with the Rebbe.

Soon a long caravan snaked along the dusty road, with the carriage of the Hornisteipler Rebbe leading the way. As soon as they arrived, the Rebbe asked for directions to the residence of the estate manager.

As they approached the impressive house of the estate manager, all those accompanying the Rebbe, as well as many from the village who had joined the procession, waited breathlessly to see what he would do. The locals wondered if perhaps the holy man would cast his gaze on the source of their misery and turn him into a heap of smoldering bones!

Meanwhile, the estate manager stood, unmoving, on the expansive balcony of his home. The pipe in his mouth and his general appearance testified to his haughty attitude, but as they drew closer they could see from the expression on his face that he was a bit puzzled. What was the meaning of this extensive delegation rolling towards his property?

The Hornisteipler Rebbe instructed his coachman to drive right up to the entrance of the house. This he did, as all the other carriages lined up behind his in a long row stretching back onto the road. Only then did the Rebbe raise his eyes and, after a glance at the fancy house, he stared straight at the estate manager on the terrace. The manager looked back at him. The Rebbe's gaze didn't waver, and for an endless few minutes the two stared at each other.

Suddenly Rabbi Mordechai Dov climbed down from his carriage and walked firmly towards the door. The estate manager quickly disappeared within the house, and a few moments later the door swung open from within. All the bystanders watched excitedly from their places to see what would happen next. The Rebbe and one of his attendants entered the house. After a few minutes they emerged and went back into their carriage. The driver tugged the reins, the horses reversed their direction, and they drove away.

Only at a later time were the townspeople able to find out, from the Rebbe's attendant, what had transpired inside the house. They learned that from the moment the estate manager opened the door to his house, until the moment

the Rebbe and his attendant stepped out, not a word had been uttered!

With a slight nod of his head, the manager signaled them to enter. Then, with a flourish of his hand he motioned the Rebbe to sit in a chair he had placed for him, while he himself sat in a chair opposite him.

The Rebbe placed his hands on the table between them, straightened his back and stared fixedly into the eyes of the estate manager. The latter looked back cynically.

Thus they sat long moments, unmoving. The stare of the manager, which had been defiant, began to soften. At the same time, the Rebbe's gentle gaze intensified and his pure, holy eyes seemed to harden.

Then, to his surprise, the Rebbe's attendant noticed that the manager's eyes were moist. A large tear formed and rolled slowly down his cheek. At that moment, the Rebbe rose from his seat and walked to the door, still not having said a word. The manager remained frozen in his chair, as if paralyzed; he couldn't even manage to escort his guests out.

The Rebbe remained the rest of the day in the village. All those who missed the opportunity in Ushomir went to him to receive his blessing. Towards evening the lines thinned, and eventually the home at which the Rebbe was staying became empty of guests.

But a silent, shadowy figure was seen approaching the house. His soft knock broke the dusky silence. It was the estate manager. His frightened eyes and the manner in which he slipped inside made it seem as if someone were chasing him. He and the Rebbe went into an isolated room, and remained there for two hours.

That Rosh Hashanah, an unexpected visitor arrived at the shul to join the prayers of the Day of Judgment. This, of course, was the estate manager, who for the entire two days of the holiday practically didn't move from his spot. With a tallit covering his head and upper part of his face, he stood nearly the entire time, praying with copious tears. The man who had been so alienated and removed from Judaism was from that day on a full penitent, and also acted with kindness towards his Jewish brethren.

Reprinted from an email of KabbalaOnline.org

My 9/11 Rosh Hashanah

Blowing shofar amidst the smoke and ashes

By Rabbi Menachem Posner

The image is seared into my mind. Walking over the Williamsburg Bridge from Brooklyn to Manhattan in the early morning, looking to the right, and seeing giant plumes of smoke rising from the spot where the Twin Towers had stood just days before.

New Yorkers don't generally talk to strangers. But everything was different in those days after 9/11. We were one city, one people. The fear had touched us all in a place that was deeper

than race, socioeconomic status or culture. We were all humans in need of comfort.

My friend Dani and I crossed the bridge together with a cyclist. He told us that he was going away. He did not know where, and he didn't care. He just needed to get out of New York to escape the terrible destruction that had happened there.

But we weren't going far. It was the first day of Rosh Hashanah, and I was on my way to blow

shofar for a small congregation of elderly retirees in Gramercy Park.

In my hand, I had a leather bag with a shofar inside of it. Since I did not yet own a shofar of my own (I was 18 at the time), I had borrowed one from my aunt and uncle. Its mouthpiece was riddled with tooth marks made by my overenthusiastic cousins, but it made a fine sound. I had spent a few hours in my dorm room practicing the day before, and I was sure that I would be able to blow it just fine.

I was accompanied by Dani, whom I had met in Russia the summer before, when we were co-counselors at the Chabad summer camp outside of Moscow. His parents were longtime refuseniks, and he knew Russian even though he had grown up in Israel. I, on the other hand, had learned a handful of words from my campers. Our common language was Hebrew, and we struck up a friendship (today, he is a Chabad emissary in S. Petersburg, and we still keep in touch).

And there we walked in the early dawn light, smelling the smoke of destruction and wondering how exactly the world would survive the new year, 5762.

When we arrived at the synagogue - a narrow affair sandwiched between walk-up apartments, Chinese laundries and convenience stores - we felt like we were sucked into a different era.

The once grand, but never large, lobby bore fading photos of the congregation's Hebrew school, none more recent than the 1970s, and the smell of musty carpets and aged books pervaded the building.

As we entered the sanctuary (according to a plaque on the wall it had been paneled in the 1950s), we saw perhaps a half-dozen men scattered throughout the room. Some pews were so covered with old books and pamphlets,

there was no room to sit. Near the front sat the rabbi.

Wrapped in his tallit, the rabbi turned to greet us. He wore a white kittel with silver braid, the likes of which I had never seen before, which seemed to be nearly as old as he was. He wore his beard in a neatly kept goatee. Known in Yiddish as a komatz berdel, the style had been popular among rabbis decades before I was born.

"We don't hurry on Rosh Hashanah," he said in Yiddish, apparently apologizing for the weak showing. "By the time we are ready to start, we will have several dozen people here."

He spoke with a grand confidence that meshed well with his strong Hungarian-Jewish accent. We soon learned that he had once been a well-known Yiddish radio personality and political activist who was famed for his oratory skills.

The rabbi began the service by belting out "Adon Olam" in a tune I had never heard before but which has stuck with me until this day. One by one, worshippers trickled in. I do not know if the rabbi's "several dozen" ever materialized, but there was a motley crew of Jews - the men downstairs and the women above - mostly in their 70s and 80s.

After Torah reading, it was time for the rabbi's sermon. He spoke powerfully about "the evil men who knocked down those towers," assuring his congregation (and perhaps himself) that G-d would surely bring them to justice.

It would be the rabbi's first year not blowing the shofar himself, and he was not quite ready to give up his sacred duty. He stood with me at the bimah in the center of the sanctuary and read along with me the mystical prayers said by the shofar-blower.

After reciting the blessings, I closed my eyes and blew with all my might. I blew for the souls that had been cruelly snuffed out on 9/11. I

blew for the congregation, wishing them another year of life and health. I blew for my generation, realizing that we were entering into an era when security was not something that we could ever take for granted. And I blew for G-d, who saw mysterious beauty in the destruction and had a reason for the hammer blow that had rammed into our world.

As we chatted with the congregants after services, it became clear that they were agitated and not very clear about what was happening just a few blocks away. "It's that zero ground thing," offered one woman, referring to the site of the attacks, which had been dubbed ground zero. "That's why there are so few people in shul; they were scared away by that zero ground."

There was a man in the synagogue from Brooklyn who was spending the holiday with his elderly mother in a nearby Beth Israel Hospital. He asked us to accompany him there to blow shofar for her and for another man who was in the hospital.

As we approached the hospital, we were greeted by walls covered with photocopied pages, each one with a photo, name, and brief description of an individual - a stark reminder of the terrible trauma that Manhattan was living through. People were still missing under the

rubble, and family members were desperate for news.

We blew shofar for the two elderly people and shared a meal with their children. Homemade gefilte fish, sweetmeats and compote were a much welcomed repast at that time of the afternoon.

Dani and I then spent the rest of the afternoon walking through the halls of the hospital, offering to blow shofar for any Jews who had not heard it. Along the way we met the Jewish chaplain, and he was happy to assign us certain floors, thus easing his burden.

We returned the following day for a repeat performance, and then remained in Manhattan until nightfall when we took a car service back home.

As we rode back to Brooklyn, the driver played the radio. For the first time since the attacks, there was more than just news updates. Ads, talk shows, the regular programming was coming back on air. It felt good to hear the usual irreverence of New York AM radio. It meant that we were still alive, still ourselves.

And with that, we were ready for the Jewish year of 5762.

Reprinted from an email of Chabad.Org Magazine.

Who By Fire

By Elissa (Galster) Davidson

It was 4 PM on the hottest day of the year in New Jersey. I had just fallen asleep on the couch after an enjoyable Shabbat meal with friends, exhausted from the 15-minute walk home in the heat.

I was in the middle of a vivid dream when suddenly a noise jolted me awake. I heard a loud alarm crying out. My thoughts raced but I didn't panic. This must be a false alarm.

I got increasingly nervous as I walked through the dining room, down the hallway and turned the corner. The ringing got louder and more intense as I made my way closer to my bedroom door. My roommates were away for Shabbat; I was all alone.

I turned the door handle and saw a thick black cloud of smoke encasing my bedroom. That's when panic set in. For a second I was paralyzed in a stream of thoughts: Am I still dreaming?

How do I wake up? Is this real? Are all my possessions being consumed by fire? Should I try to rescue anything? What's worth trying to recover?

Life! Life is worth recovering! My "fight or flight" system kicked in to high gear as my heart raced and blood pumped quickly through my veins. I reached down to try to grab one item off the floor but the smoke choked my lungs.

Run! Get help. Save the rest of the house.

A short while later as I watched the firemen try to dampen the fire, my fears burned like the flames that continued for hours. The final flames were extinguished just as Shabbat ended, and so was my sense of security and stability.

My rabbi advised the day after the fire not to ask the questions right away. Why? What does this mean? Contemplation and reflection would come, he said.

I said a special blessing during the Shabbat after the fire, thanking G-d for saving me from a dangerous situation. How was I able to thank G-d for something that caused me so much pain? How could I be grateful for being homeless and losing all of my possessions? How could I have gratitude for the trauma I suffered? How could I accept that going through so much suffering was "good" for me and coming from a loving Creator?

I could have been sleeping in the bedroom where the fire began instead of the couch in the living room (which I had contemplated doing before I grabbed a pillow from my room and landed instead on the couch). My roommate and I could have decided to continue to wait another week to borrow the ladder to reach up to the smoke detector to replace the batteries that were dead. Others could have been in the building and been harmed. I could have tried to rescue my things and been trapped...

But apparently G-d had a bigger plan for me. I spent that Rosh Hashanah with my parents who drove to New York from Chicago to be with me. It was the first Rosh Hashanah in over six years that I prayed with my parents in the same synagogue. It was the first time since I had rediscovered my Jewish faith and spent close to a year in Jerusalem, three weeks at Aish haTorah's Jewel program and then nine months in a seminary. In the aftermath of the fire, questions arose in me. How will I recover from this? What do I do now? Why did this happen to me? Will I ever regain my sense of security? What is really important in life?

The lessons and values I had gained through my study of Torah prepared me to tackle many of these questions. That Rosh Hashanah I sat in synagogue and I contemplated the events of my life, I reflected on the events of the fire, and I praised G-d for sparing my life.

My time in Israel put me on course towards a more purposeful life. The fire taught me how to be a receiver, something that I was never comfortable with. I learned to appreciate the support from friends, family and the Jewish community on a much greater magnitude. I learned that physical possessions, although they do hold importance and sentiment, can never share the same value as states of being: connection, love, happiness, fulfillment, gratitude, purpose. And I learned to be incredibly thankful to G-d.

Rosh Hashanah is a time to crown G-d and recognize His Kingship. On Rosh Hashanah our fate for the year is written and later sealed. We read in the machzor (high holy days prayer book) that it will be determined who live and who will die – who by water and who by fire, who by sword and who by beast... As I read these words the magnitude struck me. I was overcome with emotion and gratitude realizing that last year it was determined that I would be in a fire and endure great suffering, but my life would be spared. It could have been determined differently for me.

Months passed after the fire and thank G-d I slowly rebuilt, with significant help from the Jewish community at large, who graciously offered their homes, food, clothes, supplies, money, and continued support. I will always be indebted for these significant acts of kindness and hope to one day pay them forward. At the end of January, I returned to Israel on the Aish Destiny trip, a women's retreat to reconnect, rejuvenate and revitalize. It did just that and more.

While in Israel, I met my now husband. I had been searching and praying for many years to find my bashert (soulmate) and my prayers were finally answered. Could this have happened if I had not endured certain events and grown in specific ways earlier in the year? Would I be at this same place I am now if I had not been guided on a specific path in life and through my various trials and tribulations? Were my prayers that Rosh Hashanah heard?

We don't always understand why bad or difficult things happen. There is so much confusion, suffering, and uncertainty. But we are not in full control. There is a Greater Power, a Source, a Creator that has painted a picture for every one of us. We do not always see the picture clearly, but sometimes we do get a glimmer of light illuminating it for a split second. It is hard to understand when we are left in the dark. But we should not lose sight of the fact that there is a plan and it is ultimately good, we just do not see the full tapestry yet.

This Rosh Hashanah take the time to reflect on your past, give thanks, pray for the upcoming year, and recognize the magnitude of the day and the power it can hold.

May we all have our prayers answered and revealed to us quickly.

Reprinted from aish.com.

Laws & Customs: Tzom Gedalia

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ר' יוסף בן ר' אורי ע"ה ומלכה בת ר' יצחק צבי הלוי ע"ה פרנקל

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🕊️ WHEN

As this year, Tzom Gedalia would be on Shabbat, it is pushed off to Sunday.

🕊️ WHO MUST FAST

All must fast, including a *Chattan* and *Kallah* during the week of *Sheva Brachot*.

If one inadvertently ate during the fast, one must immediately resume fasting.

Mothers who are either pregnant or nursing, or have difficulty fasting while tending to their young children, should consult with a *Rav*. [One shouldn't be strict in this regard, so as not to harm the wellbeing of mother and baby.]

The ill/elderly should also consult with a *Rav*.

Anyone below *Bar/Bat Mitzvah* need not fast. From the age of nine upwards, the custom is to train children to fast for several hours, as per the child's abilities.

An individual exempt from fasting should eat in private only, and avoid delicacies or excessive intake. Similarly, children old enough to understand the concept of a fast should avoid delicacies.

🕊️ EATING PRIOR TO THE FAST

One may eat and drink the entire evening until dawn (5:12am), provided that either of these conditions are met:

- One didn't go to sleep for the night. [Dozing off is not regarded as such.]
- One stipulated (preferably verbally) before going to sleep that he would eat upon waking. In this case, he washes his hands and says the morning *Brachot* before eating.

🕊️ LAWS OF FASTING

One shouldn't brush one's teeth or rinse one's mouth. [If this will cause great aggravation,

there is room to be lenient, provided that one leans forward to prevent

any liquid from flowing down one's throat; that one uses substances unfit for consumption (e.g. Listerine); and that one rinses with less than 86 ml.]

One may take non-chewable pills for medical purposes, without water. A *Rav* should be consulted regarding other medicines.

One may shower, bathe and apply ointments and creams.

When a *Brit* occurs on a fast, the *Seudah* takes place at night, after the fast.

One may not taste food to determine whether it requires salt/spices. However, when preparing food for a *Seudat Mitzvah* scheduled for the night following the fast, one may taste the food, provided that **all** these conditions are met:

- One expels it without swallowing.
- One tastes only an absolute minimum.
- One tastes less than 86 ml in total throughout the day.

🕊️ CONDUCT ON A FAST DAY

One should learn *Torah* connected to the topic of the fast.

One should give increased *Tzedakah*, especially before *davening*. It is proper to give the value of the forgone meals – especially if one is exempt from fasting.

The purpose of fasting is to arouse one to do *Teshuvah*. Idling away one's time, or partaking in joyous or entertaining activities, is not in the spirit of the fast.

One should be especially careful not to become angered.

🕊️ CHAZZAN'S RECITATION OF ANEINU

During *Shacharit*, only the *Chazzan* recites *Aneinu*. Therefore, one who won't be fasting shouldn't serve as *Chazzan*.

[In the unlikely event that the *Chazzan* is not fasting, or less than three congregants are fasting: Instead of reciting *Aneinu* between *Goal Yisrael* and *R'faeinu*, the *Chazzan* includes *Aneinu* in the *Brachah* of *Sh'ma Koleinu*, and concludes the *Brachah* regularly; i.e. *Shomea Tefillah*.]

A *Chazzan* who forgot to recite *Aneinu*:

- if he remembered before reciting *Hashem's* name at the conclusion of the *Brachah* of *R'faeinu*, he recites *Aneinu* immediately, and then repeats the *Brachah* of *R'faeinu*;
- if he already concluded the *Brachah* of *R'faeinu*, he recites *Aneinu* in the *Brachah* of *Sh'ma Koleinu*, and concludes the *Brachah* with a double conclusion; i.e. *Ha'one B'eit Tzara V'shamea Tefillah*;
- if he already concluded the *Brachah* of *Sh'ma Koleinu*, he recites *Aneinu* as a separate *Brachah* immediately after the *Brachah* of *Sim Shalom*.

🕊️ SELICHOT & AVINU MALKEINU

One who is not fasting must still recite *Selichot* and *Avinu Malkeinu*.

According to Chabad, *Selichot* is said during the *Aseret Y'mei Teshuvah* before davening on *Tzom Gedalya*, however, most say it during davening like any other fast day, and certain selections are omitted, as those are said only when *Selichot* is recited prior to davening.

One who davenes without a *Minyan* omits the *Yud-Gimel Midot-Harachamim*.

If *Tachnun* is not recited (e.g. when a *Chattan* is present), *Selichot* is still recited, whereas *Avinu Malkeinu* is not recited.

During *Avinu Malkeinu*, we recite the selections for *Aseret Y'mei Teshuvah*, and not the selections recited on a fast day.

🕊️ TORAH READING

The passage of *Vayechal* is read, provided that at least three congregants are fasting.

A non-fasting individual must still hear *Kriat Hatorah* of *Vayechal*, but should not be called up for an *Aliya*. [If he is the only *Kohen* or *Levi*, he should absent himself.] If he's called up, and refusing the *Aliya* will pain him or minimize the honor of the *Torah*, he may accept the *Aliya*.

A non-fasting individual shouldn't serve as the *Ba'al Koreh*, unless there is no one else to serve as the *Ba'al Koreh*.

When the congregation recites the verses aloud, the *Ba'al Koreh* waits for silence before resuming. The one receiving the *Aliya* begins these verses with the congregation, but ends with the *Ba'al Koreh*.

🕊️ MINCHA

Mincha is longer than usual (due to *Kriat Hatorah* and *Haftorah*); care should be taken to conclude before sunset (6:46pm).

Ideally, *Kriat Hatorah* shouldn't start prior to *Mincha Gedolah* (1:03pm). The *Amidah* may certainly not begin before then.

Birchat Cohanim is not said if *Mincha* is before *Mincha Ketanah* (4:08pm) otherwise it is said. However those who don't do *Birchat Cohanim* say the *Elokeinu V'Eilokei Avoteinu* as normal on a fast day.

After *Haftorah*, most communities return the *Torah* to the *Aron Kodesh* and then say *Kaddish*. The Chabad custom is that the *Chazzan* slowly recites *Kaddish* while the *Torah* is returned to the *Aron Kodesh*, similar to the Chabad custom at *Mincha on Shabbat*.

If an individual forgot to recite *Aneinu* in the *Brachah* of *Sh'ma Koleinu*, he may recite it in the passage *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If one didn't remember until he concluded the *Amidah*, he does not repeat it. [A non-fasting individual does not recite *Aneinu*.]

The *Chazzan* recites *Aneinu* between *Goal Yisrael* and *R'faeinu*, and also recites *Birchat Kohanim* toward the end of the *Amidah*.

The fast concludes at 7:09pm Some wait until



History of Gedaliah

by Rabbi Nissan Mindel

Nebuchadnezzar, king of Babylonia, had accomplished his purpose. He had completely subdued the Kingdom of Judah and destroyed its capital of Jerusalem, and its most sacred shrine, the Holy Temple. He had slain or captured most of the royal family and the nobility of the land. The upper classes of the Jewish people, including the leaders of the priesthood and the chief civil and military officers, were led as captives en masse to Babylon. Many of them were mercilessly put to death at Riblah. Judah was crushed and bereaved of its best sons.

However, Nebuchadnezzar did not wish to turn the land of Judah into a complete desert. He permitted the poorer classes to remain in Judah to till the soil and to tend their vineyards. Over them Nebuchadnezzar had appointed Gedaliah, the son of Ahikam, as governor.

The prophet Jeremiah had been allowed to choose between remaining in Judah and going to Babylon as an honored guest of the Babylonian royal house. He chose to remain with his brethren on the holy soil. Jeremiah went to Mizpah, a short way north of Jerusalem, where Gedaliah had established the seat of his

governorship, and offered him his fullest support. Gedaliah gratefully accepted, and Mizpah now became also the spiritual center of the people.

Gedaliah was a wise man, gentle and modest. He zealously began to encourage the people to cultivate the fields and vineyards, and thus lay the foundation of security. Under the wise administration of Gedaliah, the Jewish community began to prosper. Its fame began to spread abroad. Many Jews who had fled to places of safety in neighboring lands during the war of destruction, were attracted by the news of the revival of the Jewish community in Judah. They came to Gedaliah in Mizpah and were warmly welcomed by him.

The Jewish governor exhorted his brethren to remain loyal to the king of Babylonia, and promised them peace and security. His advice was well taken. The Babylonian garrison stationed in the land, did not molest them - on the contrary, it offered them protection against unfriendly neighbors. The young Jewish commonwealth was well on its way to recovery, when it was suddenly struck by a cowardly deed of treachery and bloodshed.

Among the refugees who had joined Gedaliah in Mizpah, was Ishmael, the son of Nethaniah, a descendant of the royal house of Zedekiah, the last king of Judah. Ishmael was an ambitious man, who would stop at nothing to attain his goal. The honor and success that Gedaliah had won, filled him with cruel jealousy. Ishmael began to plot against Gedaliah. He found an ally in the king of Ammon, who had been following with apprehension the growth of the new Jewish colony.

The conspiracy became known to Johanan, the son of Kareah, a devoted officer of Gedaliah. Johanan warned the governor of the danger threatening his person. Gedaliah, however, being of a true and generous nature, shrank from believing such treachery. When Johanan offered to slay Ishmael secretly, before the latter could carry out his evil plans, Gedaliah indignantly rejected the proposal.

In the meantime, Ishmael bided his time. Before long the opportunity which he was waiting for presented itself. He was invited by the governor to a feast at Mizpah on Rosh Hashanah. Ishmael arrived at the banquet in the company of ten followers. During the feast, the ruthless band attacked and slew the governor. Having assassinated their host, they commenced a terrible massacre. Ishmael murdered many prominent followers of Gedaliah, and put to the sword the small Chaldean garrison stationed at Mizpah. His

murderous deed accomplished, Ishmael left Mizpah with many captives, heading for Ammon.

Johanan and a few of his brave men had escaped the massacre, for they were not in Mizpah at that time. When Johanan learned of the terrible tragedy, he rallied additional help and pursued the assassin. Overtaking Ishmael near Gibeon in Benjamin, Johanan succeeded in freeing the captives, but Ishmael, with a few followers, managed to escape to the land of Ammon.

The plight of the Jews was now sad indeed. The assassination of Gedaliah and of the Babylonian garrison would draw the wrath of Nebuchadnezzar upon the remnants of the people in Judah. They were sorely afraid of his punishment. Yet where could they turn? The only haven of refuge seemed to be Egypt, where the hand of Nebuchadnezzar had not yet reached. But that country was hateful to them. Although some nine hundred years had passed, since their ancestors had been liberated from Egypt, after centuries of slavery, Egypt was still regarded with aversion. Their despair and fright was so great, however, that the poor people did decide to seek escape in Egypt, and set out on their way southward.

The hard-pressed Jews halted in Beit Lechem and turned to Jeremiah for advice. The faithful prophet, who had shared in all their trials and misfortunes and had clung to them with unwavering affection, was still among them. To him they now turned their anxious eyes,

promising to abide by whatever counsel he might give them.

For ten days Jeremiah prayed to G-d, and finally he received a Divine message which he immediately told to the assembled people:

“Thus says the G-d of Israel . . . If you will still dwell in this land, I will build you, and not destroy you, and I will plant you, and not pluck you up . . . Fear not the king of Babylonia, of whom you are afraid . . . for I am with you to save you . . . But if you say, ‘We will not dwell in this land,’ disobeying the voice of your G-d, saying, ‘No, but we will go into the land of Egypt’ . . . then it shall come to pass that the sword which you feared shall overtake you there in the land of Egypt, and the famine whereof you were afraid, shall follow close after you in Egypt; and there you shall die . . . G-d hath spoken to you, O remnant of Judah, go not to Egypt; know you with certainty, for I have warned you this day!”

But Jeremiah’s words fell on deaf ears. The people had already formed their resolution, and had hoped only that the prophet would confirm it. In spite of their solemn pledge to Jeremiah that they would follow his advice, they accused the prophet of plotting together with his disciple Baruch, the son of Neriah, to deliver them into the hands of the Chaldeans. Then they all proceeded on their way to Egypt, forcing Jeremiah and Baruch to accompany them.

When the refugees reached the border of Egypt, they halted. Here Jeremiah once again warned his brethren that the safety they sought in Egypt would be short-lived. He predicted that before long, Egypt would be conquered by Nebuchadnezzar and destroyed. The prophet further warned them of the dangers besetting them in mixing with the idolatrous Egyptians. If they should return to idolatry, which had been the cause of all their misfortunes in the past, they would seal their fate beyond hope.

Unfortunately, the prophet’s warnings and entreaties were in vain. The Jewish refugees settled in Egypt, and before long, abandoned their faith in G-d. They sank to the level of the heathen practices of the Egyptians.

A few years later there was a political upheaval in Egypt, when Pharaoh Hophra was assassinated.

Nebuchadnezzar took advantage of the situation. He invaded and destroyed the land, and most of the Jewish refugees perished in this invasion and war. Thus Jeremiah’s dreadful prophecy came true again.

Where and when the aged prophet died is not known with certainty. It is believed that he and his faithful disciple Baruch spent their last years with their exiled brethren in Babylon.

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🌀 KAPPAROT

Kapparot is performed any time during the Aseret Y'mei Teshuvah, as close to Erev Yom Kippur as possible.

Kapparot is traditionally performed with white chickens. [Nevertheless, one should not noticeably go out of his way to obtain specifically white chickens.]

Kapparot should not be shared unless there is no other alternative. A male uses a male chicken and a female uses a female chicken. A pregnant woman uses one male and one female chicken (according to the Ari Z"l, a pregnant woman uses one male and two female chickens).

A pregnant woman within 40 days of conception does not need to take any extra chickens for the pregnancy.

A pregnant woman does not need to take two or three at the same time and can take one after the other.

It is preferable that one be present when his chicken is slaughtered. If the chicken was not slaughtered properly or died before slaughtering, Kapparot is performed again. If it was slaughtered properly but the chicken was found to be not Kosher, Kapparot need not be repeated.

One should cover the blood, but only with the Shochet's consent. The Brachah ends "Al Kissui Dam BeAfar" [אֲלֵךְ דָּם בְּעָפָר]. The blood should be fully covered.

One should not think that the Kapparot itself atones for one's sins. Rather, one's intention should be that a sinner deserves what is being done to the chicken. These thoughts arouse one to Teshuvah.

The Kapparot chickens or their value should be donated to a Tzedakah cause.

Ma'aser money may not be used for one's own (or dependent's) Kapparot.

One who can't do Kapparot with a chicken may do so with a live fish or money, the money should be to the value of a chicken.

An Avel during Shiva may not go to a place where they slaughter chickens as is customary, rather someone should bring the chicken to the Shiva house and after Kapparot, they should send it to be slaughtered, or they should do it with money. If an Avel cannot do Kapparot before Yom Kippur, then they should do Kapparot on Hoshana Rabba.

🌀 EREV YOM KIPPUR MORNING (FRIDAY)

Those who have the custom to say *Selichot* on Erev Yom Kippur, only say *Viduy* once.

Some, including Chabad, have the custom to go to *Mikvah* three times throughout the day; once before *Shacharit*, once before *Mincha*, and once after the *Seudah Hamafseket*. Each time, One should dip (at least) three times.

Some have the custom to just go once to *Mikvah* after *Chatzot* (12:25pm).

Tachnun is not said from the morning of *Erev Yom Kippur* until after *Rosh Chodesh Cheshvan*.

Shacharit is not *davened* at length.

Mizmor Letodah is generally not recited during *Shacharit*, however some people do say it.

Although *Avinu Malkeinu* is not recited during *Shacharit* and *Mincha* in *Ashkenazik communities*, Sephardim do have the custom to say it.

Yom Kippur does not atone for wrongs committed against others unless their forgiveness is obtained. Therefore, *Erev Yom Kippur* is an appropriate time for one to resolutely forgive all who wronged him in the past.

Some have the custom that the Gabbai of the Shul give out something sweet and some have the custom that their Rabbi does, Chabad have the custom that one should ask another person for *lekach* and eat it.

Some have the custom to go to graves of Tzadikim and many go a day or two before.

Many have the custom to go to the *Kotel* to ask from Hashem to have mercy on them and their families.

It is a *Mitzvah* to eat and drink on *Erev Yom Kippur*. Ideally, one eats an amount equivalent to two days. [Needless to say, it is forbidden to fast.] This applies even to one exempt from fasting on *Yom Kippur*.

A *Brit* should be conducted earlier in the morning, so that the *Seudah* will not interfere with the two meals that are eaten later in the day.

For both meals, it is customary to set the table and serve a meal on par with *Shabbat* and *Chag*. The meals begin with round *Challot* (dipped in honey), but there is no need for *Lechem Mishneh*.

The first meal takes place sometime before *Mincha*. One only eats foods that are easily digested, such as chicken and fish, as opposed to meat. Garlic, eggs and sesame seeds are not eaten.

It is customary to eat *Kreplach* today.

🌀 MIKVAH AND MINCHA

Malkut is administered with a leather belt, however, some use a *gartel*. The one receiving *Malkut* leans in a kneeling position facing the north. Thirty-nine lashes are administered lightly, one on the right shoulder, one on the left shoulder, and one a bit lower between the shoulders, after which the sequence is repeated. Both the one giving and receiving *Malkut* say "*Vehu Rachum*" three times, one word per lash.

According to Chabad, *Malkut* is performed before *Mikvah* and *Mincha*. According to others *Malkut* is performed after *Mincha*.

Some have the custom to drop many coins into *Tzedakah* boxes as we make our way to *Mincha*. The Baal Shem Tov says that the clanging coins scatters the *Kelippot*.

Some have the custom to dress ready for *Chag* before *davening Mincha*.

Mincha is *davened* at length and with feelings of *Teshuvah*. It is scheduled early enough to leave sufficient time for the *Seudah Hamafseket*.

The full *Viduy* is recited right after the first *Yihyu L'ratzon* at the end of the *Amidah*. *Viduy* is not recited in the *Chazzan's* repetition of *Mincha*.

🌀 HALACHOT OF VIDUY

During *Viduy*, one stands without leaning on anything and bows forward slightly (similar to *Modim*).

One beats his chest with his fist when he says each word of *Ashamnu*, at each *Al Cheit* on the word *Shechatanu* (and *Al Chataim* on the words *Sheanu Chayavim*), and at the words *Slach Lanu*, *Mechal Lanu*, *Kapper Lanu*.

[The word is enunciated with the sounded after the last vowel, i.e. *Eloi-ah*.]

When reciting *Viduy* in the quiet *Amidah*, one responds as he normally would in *Elokai Netzor*. [i.e. If the *Chazzan* recites *Kedushah*, one responds *Kadosh*, *Baruch* and *Yimloch*. When the *Chazzan* says *Hamelech Hakadosh* and *Shomea Tefillah*, one answers *Amen*. When the *Chazzan* says *Modim*, one answers the three words *Modim Anachnu Lach*. When the *Chazzan* recites *Kaddish*, one answers *Amen Y'hei Shmei* etc, and *Amen* to *D'Amiran B'Almah*.]

If one forgot *Viduy* in the *Amidah*, he should recite it afterwards.

One who is not *davening* with a *Minyan*, or at all (due to illness), should still recite *Viduy* throughout *Yom Kippur* the same number of times as it is recited in *Shul*. This applies to women as well.

It is advised to repeat the Confession at each point, as if he was in *shul*.

🌀 SEUDAH HAMAFSEKET

The meal begins with round *Challot* (dipped in honey). Aside from the food mentioned earlier, one avoids dairy foods, salty and spicy foods, and alcoholic beverages.

Before *Birkat Hamazon*, one should verbally stipulate that he might still eat or drink again before the fast begins. [If one neglected to do so, it is still permissible to eat and drink.]

Some have the custom to go to *Mikvah* after the *Seudah Hamafseket*, making sure to finish well before *Yom Kippur* begins.

One ensures that the house is prepared for *Yom Kippur* as before every *Shabbat* and *Chag*. The table should be covered with a tablecloth, the beds should be made, and the floor swept.

One wears *Shabbat* clothing. [Some are accustomed to change before *Mincha*, or already from the morning.] Women should minimize their jewelry.

One should not set up an urn of hot water (or put up any other hot foods in a pot or crockpot) for *Motzei Yom Kippur*.

🌀 LATE AFTERNOON & CANDLE-LIGHTING (FRI)

One dons his *Kittel* and *Tallit* before sunset (6:15pm). The *Brachah* on the *Tallit* is recited (unless the sun has already set).

Some say that a *Chattan* in the first year of his marriage does not wear a *Kittel* on *Yom Kippur* and some say they do.

The *Kittel* may not be worn in the bathroom besides for urination, similar to a *Tallit* and *Gartel*.

After donning the *Tallit* and *Kittel*, some perform *Birchat Habanim* while others do it before going to *Shul*. Many have the custom to perform *Birchat Habanim* every Friday Night when returning from *Shul*. One places his hands on the head of each child and recites the entire *Birchat Kohanim* some hold that one says from *Vayedaber* until *Va'ani Avarachem*. (One may add any *Brachah* of his own.)

Each married man lights a “*Lebbedige Licht*” that burns for 26 hours. A 26 hour “*Ner Neshama*” is also lit for one’s departed parents. [*Havdalah* requires a pre-existing flame, so at least one of these is lit at home to be used during *Havdalah*.]

Married couples should keep a light on or a candle burning in the bedroom.

Candle-lighting time is 5:35pm. Since it is Erev Shabbat, the first Brachah is “L’Hadlik Ner Shel Shabbat vShel Yom Hakippurim”, followed by *Shehecheyanu*.

The one who lights candles may no longer perform a *Melacha*. In a place where there is no *Eruv*, arrangements should be made for that person’s *Machzor* to be carried to *Shul*. [If a woman will need to drive to *Shul* after candle-lighting, she should consult a *Rav* for the most appropriate option in her circumstances.]

Both men and women should not eat after candle-lighting time (5:35pm). [One should take all medications beforehand.]

If one accepts *Yom Kippur* any time after *Plag Hamincha*, he may no longer eat or perform a *Melacha*, and all the other restrictions of *Yom Kippur* apply – the exception being that leather shoes may still be worn.

The *Shul* should be well lit in honor of *Yom Kippur*.

🕯️ FASTING

All must fast, including *Baalei Habrit* (i.e. the *Mohel*, the *Sandak*, and the father of the baby). Pregnant and nursing mothers **are** required to fast.

Fasting is the most important aspect of *Yom Kippur* and takes precedence over going to *Shul* and reciting all the *Tefillot*. One who might not be able to complete

the fast if they go to *Shul* should stay at home. [If necessary, a husband should facilitate his wife’s fasting by going home during the break to help out with the children. If necessary, he should do so even during *davening*, or arrange help.]

The ill/elderly, a woman who recently gave birth, or a pregnant or nursing woman who feels excessive weakness, should consult a *Rav*. A *Rav* should also be consulted regarding medicines.

One exempt from fasting does not make *Kiddush* or eat *Lechem Mishneh*. [It is best to avoid bread, as there are many particulars regarding washing for bread and *Birchat Hamazon* on *Yom Kippur*.]

One may touch food, but may not engage in its preparation, lest he forgets and eats it. Therefore, one should not prepare food for children and those exempt from fasting, unless they cannot do so themselves. One who normally washes his hands before handling food may do so on *Yom Kippur*.

When a *Brit* occurs on *Yom Kippur*, the *Seudah* takes place at night, after the fast. [The actual *Brit* takes place before *Musaf*. Since no one can drink the wine, a drop is given to the baby who is having the *Brit*.]

🕯️ OTHER RESTRICTIONS OF YOM KIPPUR

It is prohibited to:

- Wear leather footwear. It is appropriate to avoid wooden clogs. One may wear all non-leather footwear, including crocs. [Although not a requirement, it is ideal to avoid standing barefoot.]
- Go to *Mikvah*, bathe or wash – even in cold water. Similarly, one may not wipe himself with a cloth sufficiently damp to moisten what it touches. [One may

rinse if necessary for medical or therapeutic purposes, or for pain-relief. One may also rinse soiled areas, but only as necessary. Similarly, one may wash his hands up to the knuckles after exiting the restroom or touching an area of the body that is normally covered. One may also rinse one's hands as usual in the course of handling food. A *Kallah* who is married for less than thirty days may wash her face if necessary.]

- Apply makeup, ointment, lotions, deodorants, perfumes or creams. One may apply an ointment for medical or therapeutic purposes, or for pain-relief, but must be aware of the prohibition of smearing a thick lotion.
- Brush one's teeth or rinse one's mouth, even if the liquid is completely expelled.

All married couples must keep *Harchakot*.

🌀 CHILDREN

Anyone below *Bar/Bat Mitzva* need not fast. However, they should not eat excessively.

From the age of nine (or ten if the child has a weak constitution), children are trained to fast at night and for several hours during the day, as per the child's abilities. A child below that age should not skip any meals.

All the other prohibitions of Yom Kippur (i.e. leather footwear, bathing and anointing) are applicable to children of all ages. Therefore, an adult may not encourage or assist a child in any of these activities, or make it accessible to them.

If a child performs any of these activities of his own volition, he or she may be left alone if younger than nine. If older than

nine, the father is obligated to correct his child's behavior, and must also prevent the child from eating during the hours when he or she should be fasting.

🌀 KOL NIDREI & MAARIV (FRIDAY)

Before *Kol Nidrei*, some have the custom to recite the entire *Viduy* individually. [Many recite nine chapters of *Tehillim* (115-122 inclusive) after *Viduy*. The Lubavitcher Rebbe would often start the *Nigun* of *Avinu Malkeinu* before *Kol Nidrei*.]

At least three *Sifrei-Torah* are taken out and held near the *Chazzan*. [If a Shul has only one *Sefer-Torah*, at least two people should still stand near the *Chazzan*.]

The *Chazzan* recites *Kol Nidrei* three times, each time raising his voice more than the previous time.

Each congregant stands and recites *Kol Nidrei* with the *Chazzan* word by word, quietly but audibly enough so that it may be heard by those closest to him or her.

Everyone needs to understand word for word the prayer of *Kol Nidrei*, therefore, it should be said audibly in the language most comfortable to the person.

The *Chazzan* recites *V'nislach* three times before the congregation does.

One should quietly begin *Shehecheyanu* with the *Chazzan*, but hasten to finish before him, in order to answer *Amen*. One who said *Shehecheyanu* when lighting candles does not repeat it now.

Since it is Shabbat, According to Nussach Sefard and Nussach Ha'Ari (Chabad), Kabbalat Shabbat starts from Mizmor LeDavid not with Lchu Neranenah, Nussach Ashkenaz starts Kabbalat

Shabbat from Mizmor Shir L'Yom HaShabbat.

One does not kiss the *Tzitzit* of his *Tallit* during *Shma*.

🌀 AMIDAH ON YOM KIPPUR

On *Yom Kippur*, the third *Brachah* of the *Amidah* has a long addition beginning with the words *L'Dor V'dor*. If one omitted this addition, he may go back to recite it only if he realized before saying *Hashem's* name at the end of the third *Brachah*. Otherwise, he continues the *Amidah* without going back, as long as he is sure that he concluded the *Brachah* with the words *Hamelech Hakadosh*.

If one recited the unique *Yom Kippur Nusach* of the third *Brachah*, but is in doubt whether he concluded the *Brachah* with the words *Hamelech Hakadosh*, he may assume that he did so correctly.

One who did not say *Hamelech Hakadosh*: If he realized before he began the next *Brachah* **and** within the time frame it takes to say three words, he corrects his mistake. Otherwise, he must begin the *Amidah* again.

If one mistakenly omitted any of the other four additions (*Zachreinu, Mi Chamocha, u'Chtov, u'Vsefer Chaim*), he may recite it at the place he remembers if he has not yet said *Hashem's* name at the end of that *Brachah*. Otherwise, he continues the *Amidah* & does not go back.

During the repetition of *Amidah*, some hold the congregation recites the selections of *u'Ktov* and *u'Vsefer Chaim* aloud before the Chazzan.

Since it is Shabbat, all the additional Shabbat selections are mentioned in the *Amidah*. If one did not make **any** mention

of Shabbat in the middle *Brachah*: If he did not yet finish reciting the second *Yih'yu L'ratzon* (at the end of the passage of *Elokai N'tzor*), he should return to the beginning of the middle *Brachah* (i.e. *Atah Vechartanu*). Otherwise, he must repeat the *Amidah*, including *Vidui*.

🌀 END OF MAARIV & KRIAT SHMA

In Me'ein Sheva (the *Brachah* after the *Amidah*), we recite *Hamelech Hakadosh*.

L'David Mizmor: Many communities recite it verse by verse and some say it all together and there are some who don't say it at all.

Many have the custom to open the *Aron Hakodesh*, however this is not the Chabad custom.

It is the Chabad custom to recite the entire *Tehillim* with a *Minyan* after *Maariv*.

One should be sure to derive benefit from the candles at one point after *Yom Kippur* begins (e.g. when returning from *Shul*).

Kriat Shma before bed is recited as on *Shabbat* and *Chag*. *Baruch Shem* is recited aloud.

When going to bed, it is advisable that a man should not cover himself warmly. At the very least, he should leave his feet uncovered.

🌀 YOM KIPPUR MORNING (SHABBAT)

One washes his hands in the morning only up to the knuckles. One should not derive enjoyment from washing his hands.

One wipes his eyes with the towel moistened by his hands. One who washes the flakes out of his eyes every morning may do so on *Yom Kippur* morning as well.

After getting dressed, one washes his hands again – with a *Brachah* – only up to the knuckles.

The *Brachah* of Sheasa Li Kol Tzorki is omitted according to the Gr" a until Motzei Yom Kippur and according to the Ba'al Hatanya until the following morning.

🕉️ SHACHARIT

Preferably, when putting on the *Tallit*, one should intend that the *Brachah* also applies to putting on the *Tallit* after the break, before *Mincha*.

The *Chazanim* should familiarize themselves in advance with the meaning of all of the *Piyuttim* and *Tefillot* – even if they already did so the previous year. Similarly, one should train his children regarding the correct order of *davening* beforehand, so as to minimize any distractions during *davening*.

Shir Hamaalot (after *Yishtabach*): Some have the custom to open the *Aron Hakodesh*, as well as to recite it verse by verse after the *Chazzan*.

When the *Aron Hakodesh* is opened during *Chazarat Hashatz*, it is not obligatory to stand, since the *Sefer Torah* is not being moved. Some have the custom to stand.

At Shacharit, the paragraph of *Misod* (at the beginning of *Chazarat Hashatz*) and the one that follows, is recited by the *Chazzan* and not by the congregation.

During *Chazarat Hashatz*, the congregation recites the selections of *U'Chetov* and *u'Vsefer Chaim* aloud before the *Chazzan*. Most congregations also say *Zachreinu Lechaim* and *Mi Chamocha* aloud too.

One may not speak when the congregation recites *Viduy* during *Chazarat Hashatz*.

Kohanim wash their hands up to the wrist before *Birchat kohanim*.

One must complete the daily quota of 100 *Brachot*. As we can't eat or drink on *Yom Kippur*, one must find other ways to meet this quota, such as by concentrating on the *Brachot* that are recited during *Kriat Hatorah* and *Haftorah*, or by reciting *Besamim* over fragrant spices.

It is customary to grant an *Aliyah* to the *Ba'al Musaf* unless he is being paid.

🕉️ MUSAF

As it is Shabbat, *Yekum Purkan* is recited.

Yizkor is recited before *Musaf*. Those who leave the Shul for *Yizkor* may recite "*Av Harachamim*" after *Yizkor* if they wish to.

Yizkor does not need to be said with a minyan or with a *Sefer Torah*, and can therefore be recited at home too.

Ideally, *Musaf* should be *davened* before the earliest time for *Mincha* (12:55pm).

Since the *Chazzan* cannot move out of his place to bow at *Aleinu* and during the *Avodah*, he stands at a distance from the *Shtender*, to allow him space to bow unless someone moves the *Shtender*.

The paragraph of *Misod* (beginning of *Chazarat Hashatz*) is recited by the *Chazzan* and not the congregation.

One should stand for *u'Netane Tokef*.

According to the Chabad custom, the *Chazzan* recites the entire *Aleinu* – including the second half – out loud. The congregation quietly recites it word for word with him, bowing at *V'Anachnu Korim*, and continuing until *Hu Elokenu Ein*

Od. At that point, they begin saying the *Pesukim* of *Atah Harayta*, as printed in the *Machzor*. The subsequent paragraph (beginning *Achilah*) is recited by the *Chazzan* only.

When one bows, his head should reach all the way to the ground. One may not bow directly on a stone floor, but rather, should prepare mats or any other covering upon which to bow. Some do not bow directly on any surface without a covering. The *Chazzan* needs to keep his feet together during the *Amidah*. He should therefore be helped up after bowing.

Kohanim wash their hands up to the wrist before *Birchat Kohanim*.

One stands for those recitations of *V'hakohanim* that require bowing.

Some have a break following *Musaf*, for those who do, the break should be of at least 45 minutes (if possible).

🌀 MINCHA & NEILAH

After the break, one does not make a *Brachah* when putting his *Tallit* on, unless the break lasted more than several hours.

Neilah begins shortly before sunset.

One should pay attention to all the changes in *Neilah* (such as *Chatmeinu* instead of *Katveinu*).

At the end of *Neilah*, *Avinu Malkeinu* is recited, even though it is *Shabbat*. It is not the Chabad custom to recite it verse by verse after the *Chazzan*.

The words *Roia Gzar* in *Avinu Malkeinu* are recited without pausing in between.

In Chabad Shuls, the Napoleon's March is sung right before the *Shofar* is sounded.

The *Shofar* is sounded after the fast ends (6:47pm).

If you have a *Shofar*, you can blow it at the right time, once *Yom Kippur* is over. But there is no need to arrange for someone to come and blow *Shofar* for the housebound at the end of the fast.

🌀 MOTZEI YOM KIPPUR

One extends *Yom Kippur* at least several minutes. The time during which *Maariv* is *davened* suffices for this purpose. After that, all prohibitions of *Yom Kippur* cease. Even so, one may of course not eat until after *Havdallah*.

Vihi Noam and *V'atah Kaddosh* are not recited.

Everyone – even *Kohanim* who washed their hands before *Birchat Kohanim* – should wash *Netilat Yadayim* until the wrist and rinse their mouth. This should be done as soon as possible after *Maariv*, and certainly before *Kiddush Levanah* or breaking the fast.

Kiddush Levanah is recited if the moon is visible. Ideally, one first changes into leather shoes and rinses his face, unless this will negate his participation in a *Minyan*.

Most greet each other “*Pitka Teva*” however Chabad greet each other, “*Chag Sameach*”.

Since it is *Motzei Shabbat*, *Besamim* is used in *Havdallah*. One uses a candle that was burning from before *Yom Kippur*, together with another candle which he lights from the first. [If one does not have a pre-existing flame from before *Yom Kippur*, the *Brachah* is omitted.]

Although we usually don't give out the leftover wine of the *Havdallah*, this may be done on *Motzei Yom Kippur*.

A man who heard *Havdallah* may recite it again for another man or for a boy over the age of *Chinuch* if they don't know how to recite it themselves. However, a man should not recite it again for a woman. Therefore, one should not be *yotze* with the *Havdallah* at *Shul* when there are women at home waiting to hear *Havdallah*.

A woman who is feeling weak or not feeling well, may drink before her husband returns from *shul* to make *Havdallah*.

Since it is *Motzei Shabbat*, *V'Yitten Lercha* is recited after *Havdallah*.

If the "*Lebbedige Licht*" was extinguished during *Yom Kippur*, one should relight it on *Motzei Yom Kippur* and let it burn until the end. One should also resolve to ensure that the "*Lebbedige Licht*" burns until the end in all subsequent years.

The table is set, candles are lit, and a full meal for *Chag* is eaten, beginning with round *Challot* (dipped in honey). [The 5th Lubavitcher *Rebbe* states that an expansive meal draws down *Gashmiyut* for the whole year.]

On *Motzei Yom Kippur*, we start building the *Sukkah*, or at least speak about the *Sukkah*.

☞ B'SHEM HASHEM (G-D'S NAME)

The day after *Yom Kippur* is called "*B'Shem Hashem*" or "*Gott's Nommen*", and we go to *Shul* early in the morning for *Shacharit*.

The days between Yom Kippur and Sukkot are days of joy, for the Mizbeach in the first Beit Hamikdash was inaugurated then.

Aside from a Chattan and Kallah on their wedding day, one may not fast.





A Glowing Letter of Recommendation

by **Rabbi Yehuda Winzelberg**

Someone once took it upon himself to write a scathing “review” of a volume of Rav Moshe Feinstein’s classic Halachic work, Igros Moshe. In this article, the author subjected Rav Moshe to personal criticism and humiliation that was unbecoming any Talmid Chacham, let alone the Gadol HaDor. He thought this would somehow advance himself in the Torah world, but instead of being accepted in Torah circles, the man lost whatever little credibility he had, and he lost his job as well.

A few months later, he astonishingly showed up at Rav Moshe’s door, and asked for a letter of recommendation. Rav Moshe

quickly took out a pen and a piece of paper, and wrote the man a glowing letter.

A member of the family and a close Talmid who were present when this happened, later strongly objected to Rav Moshe’s kindness. They said, “Rebbe, how could you write such a letter for a person who criticized you so horribly?”

Rav Moshe calmly smiled and said, “Since that happened a few months ago, a Yom Kippur has passed, and he surely did Teshuvah for his Aveirah, so I must forgive him!”

Reprinted from an email of Torah U’Tefilah.

The Unusual Teshuva for the Wealthy Miser

by **Rabbi Shmuel Butman**

There was once a wealthy Jew who lived on the outskirts of town, having intentionally built his mansion there so the poorer villagers would not disturb him. His attitude was instilled in his family, and they too shunned their less fortunate brethren.

At the same time, the wealthy miser had a great love for Torah study. To indulge his love of learning, he built a beautiful study hall on his property, and every day would mingle with the Torah scholars who came to study there.

One day a scraggly-looking stranger appeared in the study hall. It was obvious that he was learned, but what no one knew was that he had once been rich himself. After losing his fortune he had begun wandering from town to town, with one cardinal rule: he would never ask for food. If someone offered him a meal he would accept it, but he would never be the one to initiate the request.

The wanderer was very weak when he entered the study hall. Three days and nights had already elapsed without food

passing his lips. Surely someone would invite him home and feed him...

The stranger joined a group in the midst of a lively Talmudic discussion. Everyone was astounded by his erudition, especially the miser, who enjoyed conversing with intelligent people. The hours passed, and soon it was time for lunch. By the time the poor man was invited to the home of the miser to continue their discussion, he was almost delirious from the prospect of eating.

The miser went to wash his hands but did not ask the poor man to join him. A sumptuous meal was served, but only a single portion. The stranger was shocked. After taking a bite of bread and eating a slice of succulent roast, the miser returned to their previous conversation. "Now, what were we discussing?" he asked, oblivious to his guest's discomfort.

By that time the stranger was having difficulty not fainting. He was about to break his pledge and ask for food when with his last ounce of strength, he stood up, apologized, and stumbled outside.

When a few minutes passed and he did not return the miser went to the window, and was surprised to see a large crowd gathered in front of his house. "What happened?" he asked. "What's going on?"

"A pauper just died in the street," he was told. "From the looks of it, he seems to have starved to death."

The miser was stricken to the core. Only now did he realize how base and cruel he had been. Overcome with remorse, he closed himself in his room and wept till he fell asleep from sheer exhaustion.

In a dream, the pauper appeared to him and said, "Know that because you caused my death, it was decreed that you should pass away immediately. But because I pleaded for mercy on your behalf, I have been permitted to reveal to you how you can make amends." The miser agreed to do whatever he was told.

"Tomorrow you must tell your family that you are leaving on a business trip for one year. After you have left town you must change your appearance, dress in rags, and return to your own study hall. There you must stay for an entire year, learning Torah, praying and doing teshuva, repenting, for your misdeeds. When you need to eat, you may only appeal to your own household. But you must never reveal to them your true identity."

The miser was thankful for the reprieve and did exactly as he was told.

Funny how one's perspective was different on the other side of the fence... When the miser knocked on the door of the mansion and asked for a crust of bread he was sent away. He knocked again, only to be beaten and cursed. It wasn't until he announced that he would not leave the premises that they relented, and handed him some crumbs of bread.

The miser rejoiced over this meager offering as if he found a great treasure, and two days later returned for more. As time passed the family came to regard him as a harmless lunatic. The children looked forward to his visits so they could pull his beard and pour water over his head. The miser suffered these indignities in silence, aware that he alone was to blame for his children's mischief.

At the end of the year the former miser put on the same clothes he had been wearing when he left and returned home. The first thing he did was to arrange a feast for all the important personages in town, and he expressly invited all the poor people to participate. In front of everyone he related the story of what had happened to him, and with tears in his eyes announced that henceforth his home would be open to all.

Every day, he would feed as many poor people as showed up on his doorstep.

That night he had another dream in which the dead pauper appeared to him, but this time he was smiling. "Happy is your lot for having achieved a complete repentance," he informed him. "And you should know that you have also brought rest and repose to my soul.

Reprinted from an email of L'Chaim Weekly.

In a London Hospital, on Yom Kippur Eve, a Prayer Before Dying **by Batya Schochet Lisker**

Sitting in the back of the black taxi he had snagged as it dropped off a passenger in front of the historic Goring Hotel, he calculated the distance to his destination. He was fortunate that this taxi accepted credit cards, a service which eluded most London cabs—a huge problem for a tourist without English currency who was pressed for time. It was a windblown late Friday afternoon, and a misty rain obscured the view of Big Ben and the Thames River as the cab hurtled through the teeming London traffic, passing from the upscale Central London neighborhood of Belgravia to Westminster.

It was Sept. 13, 2013, two hours before the holiest day of the year, Yom Kippur, would begin. Yom Kippur Eve is arguably one of the busiest days of the year, rich with traditions and replete with multiple rituals. My son, Rabbi Doobie Lisker, then a rabbinical student, was in London assisting Rabbi Mendel and Rebbetzin Chana Kalmenson, Chabad Lubavitch emissaries to Belgravia, in expanding their High Holiday and Sukkot activities.

While partaking in the second of the two meals eaten on that day, my son received an unexpected text from a childhood friend, Danny Illulian. Doobie had bumped into Danny purely by "chance" as he hurriedly wheeled his suitcase a few blocks down Albany Avenue in the Crown Heights neighborhood of Brooklyn, N.Y., to catch his ride to the airport. Last-minute changes to the West Indies Labor Day

parade barred traffic from his original pick-up location.

In passing, Doobie mentioned his upcoming plans to Danny. Danny said that his father, a prestigious rabbi in Los Angeles, knew of an elderly Iranian Jew in London who was in poor health. He suggested that the man could benefit from a visit and some inspiration if my son had the time, but he had not provided any further information until now, just hours before Yom Kippur. Danny messaged that unfortunately, the man had taken a turn for the worse, and so sent the man's contact information and the name of the hospital where he was a patient.

Googling the address, my son determined that the hospital was a 40-minute car ride from him. He made a cerebral flipping of the coin and decided to head there immediately, taking with him only a Yom Kippur *machzor* and *tefillin*. At the hospital, he easily located the man's room with the instructions he was given at the patient information area.

A nurse stood at the bedside adjusting the drip of IV. Gathered around the withered, elderly man were his loving family members, treasuring his remaining time on this earth. They were surprised but grateful to see Doobie, telling him how meaningful his visit was at such an auspicious time. Doobie approached to wrap *tefillin* on the man, but

his daughter tilted her head away from her father and whispered, "He's fading before us. His pain has increased. Regrettably, he is not up to it."

Instead, Doobie wrapped *tefillin* on the man's two sons as he looked on, eyes glistening with tears. The room was charged as the man tightly grasped Doobie's hand as he recited the Shema with the family. Unsure as to exactly why, Doobie then opened his *machzor* and continued to pray the *vidui* prayer, word for word. He then quickly took his leave of the man and his appreciative family, returning to Belgravia just as the *chazzan* was beginning to chant Kol Nidrei.

The next few days leading up to Sukkot were jam-packed with preparations. Even with the best intentions, Doobie did not find a minute to follow through and text Danny. But on the eve of Sukkot, he received another text from Danny apprising him that the man had passed away early Yom Kippur morning, only a few hours after Doobie had recited *vidui* with him. It was the first time since the

man had left Iran, more than 30 years ago, that he had participated in a religious service. He had suffered horrific religious persecution during the Islamic Revolution. Although he had battled bravely, the devastation left its mark. Precisely when the healing of his body was no longer a possibility, the end-of-life prayers offered him a healing of the spirit that had been stolen from him.

A random event? Fate? Serendipity? I think not. Each of us are emissaries of G-d put here to accomplish something specific, a sacred task. A soul may descend to this world and live 70 or 80 years in order to do a Jew a material favor, and certainly a spiritual one.

The domino effect of tiny, seemingly inconsequential decisions and events, and the incomprehensible way in which they intertwine, is Divine Providence bringing about circumstances to lead us exactly where we need to be.

Reprinted from an email of Yeshiva Ohr Tmimim, www.ohrtmimim.org.

Ben Adam Lechavero

by *Rabbi Amram Sananes*

We learn from Rambam's Hilchot Teshuvah that, "Teshuvah and Yom Kippur only atone for sins between man and G-d." Meaning, Yom Kippur will only allow us to atone for sins between man and Hashem like eating unkosher or not keeping *Shabbat*. So, it is crucial to acknowledge the sins between man and man before the Day of Judgement. We must make sure that we clear up any disputes that we may have with our fellow Jews. For example, if you injured someone, or stole, or if you embarrassed your friend in public, Yom Kippur prayers will not help your case. A person will not be forgiven for those sins until he takes care of his error with the person he wronged. He must apologize, or appease his friend, or pay back his debt.

Chacham Ovadia A'h, quoted a *chazal* that says, "If a person doesn't satisfy and appease his friend if he had sinned against him, then Hashem may not accept his atonement between man and Hashem on Yom Kippur!" That's a very strong statement! It shows us just how important it is to get along with our neighbor and fellow Jew.

Rabbi Benoliel related a story about a man who went to visit Chacham Ovadia A'h complaining that he wasn't feeling well. He had been to many doctors, but no one was able to figure out exactly what the cause of his ailments were. Chacham Ovadia looked at the man and asked him, "Did you ever hurt someone or embarrass anyone and fail to ask for forgiveness?"

The man could not immediately recall, but after a few minutes of thinking through his whole life about who he may have wronged, he remembered a young boy in school. "When I was a little boy in school, there was a kid in my class who used to come to school with torn shoes and tattered clothing. I teased him and made fun of him. But how can I ask for forgiveness? I don't remember who he was! I think Yosef was part of his name." Chacham Ovadia said, "That boy was me, and you are forgiven." It is extremely important to settle any disputes, disagreements, or wrongs between two

friends. Once the man profusely apologized for his behavior, his illness was healed.

It says in *Masechet Rosh Hashanah*, “*Kol hamaveir al medotav, maavereyn lo kol pashav – Anyone who relinquishes his measures of retribution (tolerantly drops a disputed matter – Rashi), the Heavenly courts will relinquish all his sins for him (17a).*” In other words, “*If one doesn't judge others and is able to walk away, Hashem will also judge him favorably!*”

The very fact that the chance to do *teshuvah* was gifted to us by Hashem teaches us to take advantage of that opportunity. Over the next few days, please take an opportunity. Pick up the phone and make the call to a family member, a neighbor, an old friend who might have been hurt by something you said or did, I guarantee you will feel it is the right thing to do. It will also help bring out all the blessings Hashem has in store for you this coming year.

Reprinted from an email of Jack E. Rahmey.

The \$1.37 Purchase by Rabbi Yehoshua Nissan

There once was a story about a jewelry store owner who had some interesting customers come into his store one day. The owner was behind the counter when three small children walked in. Their heads barely reached the counter as they stood on their tiptoes, pointed to the case, and said, “We would like this necklace, please. How much is it?” The jewelry store had hundreds of thousands of dollars in inventory, and the necklace was over \$3,000.

The store owner looked at the children with their piggy banks at the ready, and said, “Who are you buying this beautiful necklace for?” The oldest child said, “Our mother is very very sick. She’s been in the hospital for a long time, and she’s not able to take care of us. But our older sister has been like our Mommy, and she’s taking us to school and making us dinner and tucking us into bed at night. We would really really like to buy her something very special. We took all our money that we saved and put it together so we can buy her a present.”

The jewelry store owner, so touched, took the piggy banks from the children, and counted \$1.37. He wrapped up the necklace, and said, “This is perfect, it’s just the right amount. Please give this to your sister.” The kids were overjoyed, giggling excitedly when they left the store.

Sure enough, a few hours later, a teenage girl walked into the jewelry store with a bag in hand.

She said to the owner, “Hi, my young siblings were in here earlier. Obviously, there’s been a mistake. I’m so sorry. Please take this necklace back.” The owner of the store said, “Nope! That necklace was paid in full. I can’t take it back.” The girl did not understand, and she protested, “This piece costs thousands of dollars! There’s no way they had that kind of money. Please take it back; we don’t need charity. Thank you.”

The owner said again, “That necklace was paid in full. They paid \$1.37 in cash, and \$3,000 in heart. That’s \$3,000 of actions and sentiment, \$3,000 of love for their sister. I refuse to take it back. Please enjoy it.”

On *Rosh Hashanah* and *Yom Kippur*, we approach Hashem with our measly \$1.37. We say, “Please Hashem, I have \$1.37, what can I get with this?” And Hashem looks to see if we scrounged for that \$1.37, if we searched high and low with good intentions, He accepts it as \$1 million of effort, of heart, of dedication to Hashem.

May we all appreciate the amazing gift of *Yom Kippur* and *teshuvah* that Hashem gave to us. May we take advantage of this wonderful opportunity to get closer to Hashem and our fellow Jew and make a complete atonement for all our sins. And may we bring on all the beautiful blessings of health, happiness, success for all of *B’nei Yisrael!* Amen!

Reprinted from an email of Jack E. Rahmey.

Laws & Customs: Sukkot

The Jewish
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For the year 5785

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🕊 BUILDING THE SUKKAH

According to Shulchan Aruch Harav, Mishna Berurah and Nitti Gavriel

All times listed are for Jerusalem only as per www.myzmanim.com

Based on Rabbi Shmuel Lescher's Halachah Sheets

Reviewed by Reb Elimelech Rabinowicz שליט"א, Rav of Tzeirei Kehal Chassidim, Shaarei Chesed

Compiled by Yossi Fraenkel in memory of his grandparents

ר' ראובן בן הרב משה אליעזר הלוי ע"ה והיה ברכה בת ר' נפתלי משה ע"ה רבינוביץ

ר' יוסף בן ר' אורי ע"ה ומלכה בת ר' יצחק צבי הלוי ע"ה פרנקל

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It is a *Mitzvah* to build the *Sukkah* on the day after *Yom Kippur*.

Some have the custom to be particular about building the *Sukkah* personally, others do not.

The *Sukkah* should preferably be comprised of four proper and complete walls. If this is not possible, the *Sukkah* should be made of three complete walls. If any of the three walls are incomplete – whether vertically or horizontally – its *Kashrut* should be approved by someone knowledgeable in the relevant *Halachot*.

A roof at the edge of the *Sukkah* does not disqualify it, provided it is less than four *Amot* (192cm) wide, and the wall of the *Sukkah* extends at least to the height of the *Schach*. The same applies when there is an eave or roof overhanging the *Sukkah*, but with the additional requirement that the *Schach* (or some other material at the same height as the *Schach*) continues all the way to the wall of the *Sukkah*. Of course, one does not fulfil the *Mitzvah* of *Sukkah* under these areas (unless they are less than three *Tefachim* – 24cm – wide).

The *Sukkah* must be sturdy enough to remain stationary when an ordinary gust of wind blows. [Canvas or fabric walls are not ideal, as they flap in the wind. Even if “*Lavud* straps” are used, they may loosen without anyone noticing. If such walls are used, one should constantly ensure that the “*Lavud* straps” are tight, and that they

surround the *Sukkah* on all four sides, (apart from the doorway) and not just three.]

“*Lavud* straps” are a series of straps wrapped tightly around the *Sukkah* at intervals of 3 *Tefachim* (23cm or 9 inches) to a minimum height of 10 *Tefachim* (102cm or 40 inches), which is considered a Halachically acceptable wall.

If the *Sukkah* is detached from the house, it is ideal to set up a washing station near the *Sukkah* in order to minimize any interruption between *Kiddush* and the *Seudah*. [The water should not drain onto earth or grass.]

It is proper not to build the *Sukkah* over earth or grass without floorboards. Otherwise, on *Shabbat* and *Chag*, great care must be taken that liquids do not spill onto the grass, that pips or seeds do not fall to the ground, and that the ground is not swept or levelled in any way.

One may not use *Maaser* funds for his own *Sukkah*, but may use it to provide a *Sukkah* for others or for the *Shul's Sukkah*.

🕊 LOCATION OF THE SUKKAH

One should ensure that there are no tree branches hanging over the site of the *Sukkah*. If necessary, one may even cut the branches of a fruit-bearing tree, but it is best to engage a *Non-Jew* to do so.

According to *Halacha*, if a tree on another property prevents you from building a *Sukkah* on your property, you may cut the neighbor's overhanging branches as required. [Of course, in the interest of

neighborly relations, it is wise to discuss it with him beforehand.] However, the neighbor cannot be forced to pay the costs without prior agreement. The branches (and their disposal) belong to the neighbor.

If anything remains suspended above the *Schach* – e.g. tree branches, clotheslines, cables, wires, crossbeams or pergolas – its *Kashrut* should be approved by someone knowledgeable in the relevant *Halachot*.

The *Sukkah* is invalid if it was built in a place which is insect-infested, foul-smelling, unsafe or otherwise uncomfortable from the outset.

One should avoid building a *Sukkah* on public property, someone else's property, or commonly owned property, without the appropriate permissions. Similarly, a *Sukkah* should not directly block the neighbor's windows without permission.

🌀 THE SCHACH

The *Schach* is comprised of detached inedible plant matter which was never susceptible to *Tumah*.

The *Schach* should not be prone to excessive shrinkage or leaf shedding, to the degree that insufficient *Schach* will remain by the end of *Sukkot*. [If one did not adhere to this, the *Sukkah* is disqualified from the outset.]

The *Schach* should not cause discomfort to the *Sukkah's* inhabitants, e.g. if it is foul-smelling or sheds leaves constantly. [If one did not adhere to this and the *Sukkah* is already built, it may be used.]

One should purchase *Schach* only from a reliable vendor who ensures that there is no concern of *Gezel* (theft).

It is customary that timber ordinarily used in construction is not used for *Schach*.

A mat may be used as *Schach* only if it has been manufactured for shade or fencing, and not for sitting or lying down on.

🌀 LAYING THE SCHACH

The *Sukkah* walls should be assembled before the *Schach* is put on.

The *Schach* should be detached from their place of growth prior to being laid out over the *Sukkah*. *Schach* bundles containing more than 25 pieces should be unbundled prior to being laid out over the *Sukkah*. [If this was not adhered to, the validity of the *Schach* is subject to a number of detailed variables.]

If the *Sukkah* has a rain cover, one should ensure that the *Sukkah* is uncovered when the *Schach* is laid out. Similarly, when placing (or replacing) the *Schach* on a mobile *Sukkah*, one should do so in a place which is not covered by a roof or tree.

If necessary, one may lay the *Schach* beneath overhanging tree branches before cutting those branches.

The *Schach* must either be laid within thirty days of *Sukkot*, or must be laid expressly for the sake of the *Mitzvah* of *Sukkot*. [If these criteria were not met, one may correct it in retrospect by either lifting and replacing all of the *Schach*, or by adding new *Schach* over an area at least 8cm x 8cm, or by adding any amount of *Schach* that extends across the entire width or breadth of the *Sukkah*.]

It is preferable that the *Schach* should be laid on the *Sukkah* by a Jewish male over *Bar Mitzvah* who is obligated to eat in the *Sukkah*. If it was laid out by anyone else, a Jewish male over *Bar Mitzvah* some have the custom to pick up and place down at least one of the pieces.

It is a *Chabad* custom to use lots of *Schach*, but not to the point that it is watertight. A small hole is left somewhere in the *Schach* for the stars to be seen. At the very least, the *Schach* should create more shade than sunlight.

There should be no gap of airspace in the *Schach* exceeding 24cmx24cm. [A larger gap is sometimes acceptable, but that depends on many factors. Furthermore, the *Mitzvah* of *Sukkah* is in any case not fulfilled beneath it, so it is best avoided.]

The *Schach* must be sturdy enough to remain intact when an ordinary gust of wind blows. [If in an enclosed place, the *Schach* must still be sturdy enough to withstand the wind were it an exposed place.] Otherwise, they must be secured in an acceptable manner (see section “Supporting the *Schach*”). This is of special concern when using mats.

If *Schach* blows out of place on *Chag*, one may not fix it, since the *Schach* is *Muktzah*. However, if the *Sukkah* is no longer *Kosher* (or its status is questionable), one should consult with a *Rabbi* as to whether a *Non-Jew* can fix it.

🌀 SUPPORTING THE SCHACH

The *Schach* should not be directly secured or supported by any object which is unfit to be used as *Schach*. [Examples: Metal rods or cables, nails, plastic cable ties, nylon thread, nearby trees, processed fiber thread or ropes.] However, these materials may be used to secure or support the *Schach* indirectly. [e.g. to secure or support the beams supporting the *Schach*.]

The *Schach* may be tied down with reeds or unprocessed fiber threads, and may also be directly supported by the *Sukkah* walls (or any adjacent walls or roofs).

Although construction timber is not used for *Schach*, it may nevertheless be used to directly support or secure the *Schach*.

A *Schach* mat may be used when strung together with unprocessed fiber threads. If strung together with processed fibers or with metal threads, it may still be used if the mats are laid out in a way that the individual reeds will remain in place even without the threads. [e.g. they should be laid out perpendicular to the supporting beams, and several beams should be placed on top to hold them down.]

If one did not adhere to any of the requirements listed in this section and the *Sukkah* is already built, it may be used and there is no obligation to fix it.

🌀 LAWS OF MAKING AN OHEL

On *Chag* or *Shabbat*, it is forbidden to fully create or remove a temporary “roof” whose purpose is to provide any sort of shelter. However, this restriction only applies when there is at least one *Tefach* (8cm) of airspace in height beneath this *Ohel*. Therefore, one may use a rain cover without restriction if it lies directly on top of the *Schach*.

If one wishes to use a rain cover which will be raised at least one *Tefach* higher than the *Schach*, or which will be spread below the *Schach*, one must ensure that it is extended at least one *Tefach* across the width of the entire *Sukkah* (in addition to any space taken up by the actual roll) before *Chag*. This minimal amount must remain open for the entire duration of *Chag* and *Shabbat*.

A rain-cover which is designed like a hinged door may be used on *Shabbat* and *Chag* without restriction.

When removing the rain cover on *Shabbat* or *Chag*, one should ensure that any water remaining on it does not pour onto grass or earth (unless they are still absolutely saturated from the rain).

When using a rain cover of any type, one must ensure that the *Schach* is uncovered when it is laid out, as well as at the onset of *Chag* (i.e. from sunset until the emergence of three stars). One should also remember to open the cover whenever the *Sukkah* is being used.

On *Chag* or *Shabbat*, one may set up a temporary partition for shelter or privacy. One may not do so if it is required to validate the *Sukkah*, but one may ask a *Non-Jew* to do so. [This is most frequently an issue when the primary walls of the *Sukkah* are hinged or foldable.]

🌀 THE SUKKAH & DECORATIONS

Unless absolutely unavoidable, the *Sukkah* should not be dismantled or made unusable until after *Shmini Atzeret / Simchat Torah*.

Some have the custom for the *Sukkah* to be decorated. If decorations are hung from the *Schach*, they should hang no lower than 4 *Tefachim* (32cm or 12.5 inches) from the *Schach*. Similarly, decorative chains should droop no lower than 4 *Tefachim*.

Sukkah decorations are *Muktzah* on *Shabbat* and *Chag*, and no personal benefit may be derived from them until after *Shmini Atzeret / Simchat Torah*, even if they fall off. However, these prohibitions may be avoided by verbalizing the following stipulation before the onset of *Sukkot*: “I do not separate myself from using the decorations any time I desire.”

Similarly, the *Sukkah* walls and *Schach* are *Muktzah* on *Shabbat* and *Chag*, until after *Shabbat Bereishit*. One may not derive

personal benefit from them in a manner which disrupts their primary use, such as snapping off a sliver of wood to use as a toothpick. [However, one may rest items on, or in, the walls of the *Sukkah*, since doing so does not disturb their function.] These restrictions apply even if the *Sukkah* was dismantled during *Sukkot* (e.g. a *Sukkah* at work).

A verbal stipulation is ineffective in permitting the *Schach*. A verbal stipulation also does not help with regards to the walls of a *Sukkah* built prior to *Chag*. However, if a *Sukkah* is built during *Chol Hamoed* and will be dismantled before the last day of *Chag* (e.g. a *Sukkah* at work), its walls remain permissible, if one verbalized the following stipulation before first sitting in the *Sukkah*: “I do not separate myself from using the walls any time I desire.”

All the prohibitions in this section only apply after at least one male over *Bar Mitzvah* (who is obligated in the *Mitzvah* of *Sukkah*) sat in the *Sukkah* at least once for the sake of the *Mitzvah*.

🌀 CHOOSING THE DALED MINIM

One should only buy the *Daled Minim* from a reliable vendor who ensures that they are not grafted, and that there is no concern of *Gezel*, *Shemitah*, *Tevel* and *Orlah*. One should not buy the *Daled Minim* from a child under *Bar Mitzvah*, as he does not have the *Halachic* ability to allow others to acquire from him.

One should endeavour to purchase a *Daled Minim* set which is *Mehudar* (beautiful). It is not appropriate to boast about the beauty of one's set.

Chabad have the custom to use an *Etrog* of the *Calabria* (“*Yanove*”) variety that actually grew in *Calabria*. The next best option is to

obtain an *Etrog* of that progeny even if it grew elsewhere.

The *Etrog* is preferably yellow like beeswax and not green.

An *Etrog* is acceptable if the *Pittam* fell off due to natural causes whilst still on the tree. [An indentation in the place of the *Pittam* indicates that it fell off whilst the *Etrog* was still growing.]

If the *Pittam* fell off after the *Etrog* was detached from the tree, it is acceptable only if the base of the *Pittam* is still intact and protrudes above the tip of the *Etrog*.

Greater emphasis is placed on the actual beauty of the *Etrog* than on whether it is missing a *Pittam* (in a *Halachically* acceptable manner).

White, black or deep red/brown discoloration that can be seen at first glance when the *Etrog* is held at hand's length: If located on the upper side of the *Etrog*, from the area where the *Etrog* begins to slope inwards, it is *Passul*. If located on the underside of the *Etrog* in the area of the stem, it is *Kosher*. If located anywhere else, it is *Kosher* – unless the discoloration spans the majority, or there are two such spots (or more).

Preferably, the *Lulav* is:

- Not rounded at the top (“*Knepplach*”).
- Some are not particular and some even prefer *Knepplach*.
- Some including Chabad have the custom to make sure the *Lulav* has “*Korah*” (bark).
- Is tall and straight (according to Chabad).
- Has a straight and well-centred spine (according to Chabad).
- Is not thin (according to Chabad).

One must purchase a *Lulav* whose central leaf is completely closed. Nevertheless,

one's *Lulav* may still be used if a minority of the central leaf split. On *Chol Hamoed*, it may be used even if the central leaf completely split, as long as the actual spine is intact.

The *Lulav* is acceptable if its tip is sunburnt, but not if it is snipped.

It is best to select *Hadassim* and *Aravot* whose leaves are all intact and fresh.

Some have the custom to add at least three extra *Hadassim* to the basic minimum of 3, The Lubavitcher Rebbe would have 36.

There are many other *Halachot* pertaining to the *Kashrut* of the *Daled Minim*. If in doubt, approval should be sought from someone well-versed in the relevant *Halachot*.

It is best that a separate *Daled Minim* set be purchased for a boy under *Bar Mitzvah* if he is old enough to perform the *Na'anuim*.

One may not use *Maaser* funds for his own (or dependent's) *Daled Minim*, but may use it to provide others with a set.

🕎 BINDING THE DALED MINIM

Ideally, one personally binds the *Daled Minim* in the *Sukkah* after midday on *Erev Sukkot*.

Most have the custom of using *Lulav* baskets, the Chabad custom is not to.

According to the Chabad custom, five rings are used when binding the *Lulav*. These are all prepared before binding the *Lulav*.

Two rings are placed on the *Lulav* itself. These are positioned so that the *Hadassim* and *Aravot* will obscure them (at least partially).

According to Chabad, three rings are used to bind the lower end of the *Lulav* with the *Hadassim* and *Aravot*. These three rings span no more than a *Tefach* (8cm). With the

Lulav lying horizontally and the spine facing upward, the *Hadassim* are positioned, one to the right, one to the left, and one on the actual spine, inclined slightly to the right. [The same pattern is followed for any additional *Hadassim*.] One *Aravah* is positioned to the right of the *Lulav*, and the other is positioned to the left. The *Aravot* should be obscured by the *Hadassim*.

It is preferable that the bottom of the *Hadassim* and *Aravot* should be flush with the bottom of the *Lulav*.

When binding, one must ensure that the *Lulav* spine extends at least another *Tefach* above the *Hadassim* and *Aravot*. [The *Lulav* spine ends at the point where leaves no longer branch out of the middle leaf.] If necessary, the *Hadassim* and *Aravot* may be shortened, ensuring that they remain at least three *Tefachim* (24cm) in length, as measured from the top of the stem to the bottom leaf.

Shortening the *Hadassim* and *Aravot* must be done from the bottom of the stem. If it is shortened at the top, the *Aravot* are *Passul*, and the *Hadassim* should not be used unless there are no other *Hadassim* available.

If the *Lulav* was not bound on *Erev Chag*, or became undone, one may not make rings on *Chag*. However, one may wrap a *Lulav* leaf around and around, and insert the tip into the makeshift "ring", without tying or making a knot.

🕍 EREV SUKKOT (WEDNESDAY)

On *Erev Sukkot*, one should not donate blood or undergo any procedures or tests involving blood loss. [This does not apply in cases of great need, and certainly not when it is *Pikuach Nefesh*.]

On *Erev Sukkot*, one should not eat (a meal) in the *Sukkah*.

The *Mitzvah* of *V'Samachta B'Chagecha* entails eating meat, wine and delicacies; providing new clothing or jewelry for one's wife according to his means; and giving sweets to the children. These should be arranged in advance.

One may not launder on *Chol Hamoed*. Therefore, any laundry should be tended to before *Sukkot*.

When necessary, one should take a haircut in honor of *Sukkot*.

Nails should be trimmed in honor of *Chag*. [Another reason to tend to them on *Erev Sukkot* is because they otherwise cannot be trimmed on *Chol Hamoed*.]

Some immerse in a *Mikvah* after *Chatzot* (12:24pm).

Chag is an especially appropriate time for guests. This is emphasized on *Sukkot*, because the function of a *Sukkah* is to unite all of *Klal Yisrael*. Additionally, hosting guests is especially connected to the *Ushpizin*.

It is forbidden to eat a proper meal of bread once the tenth *Halachic* hour of the day begins (3:15pm), in order to properly enjoy the meal of the first night. However, one may snack in small quantities.

Even though all meals will be eaten in the *Sukkah*, some have the custom to place a tablecloth on the table in the house, in honor of *Chag* and others specifically do not, to remind them to eat in the *Sukkah*.

One should give *Tzedakah* on *Erev Sukkot* for the *Chag*. We all have the obligation to make sure that the *Chag* requirements of the needy be met, including a set of *Daled Minim* and a *Sukkah*.

Candle-lighting (Wednesday night) is at 5:29pm. The Brachot are L'Hadlik Ner Shel Yom Tov and Shehecheyanu.

The candles are lit in the *Sukkah* and kept there until the end of the meal. At the very least, they should be lit in the *Sukkah* and moved only after some time has elapsed and some benefit has been derived. If even this is not feasible or safe, the candles may be lit indoors, preferably in a place where they can be seen from the *Sukkah*, and one should ensure that practical benefit is derived from the candles after *Chag* begins. If possible, the candles should be brought back to the *Sukkah* for the *Chag* meal.

If eating out, one should ensure that practical benefit is derived from the candles after *Chag* begins.

Since it is *Chag*, if one neglected to light at the proper time, one may – and should – light candles on *Chag* itself, from a pre-existing flame.

When a man is required to light candles, he does not recite Shehecheyanu, as he will be doing so in Kiddush. [Therefore, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.]

For those keeping two days Chag, an Eruv Tavshilin should be made. (refer back to page 13)

🕯️ FIRST NIGHT OF SUKKOT DAVENING (WEDNESDAY)

Many say the verse of Vayedaber Moshe before the Amidah. The Sephardic custom is to say Eileh Moadei and some, Chabad and those who follow the Gra, have the custom not to say any Passuk.

🕯️ YA'ALEH VEYAVO IN DAVENING

If one forgets *Ya'aleh Veyavo* in *davening*, but remembers before saying *Hashem's*

name at the end of *Hamachazir Shechinato L'Tziyon*, he goes back. If he remembered between the conclusion of that *Brachah* and *Modim*, he recites it at that point, without going back. If he remembers any time after that point, but before taking three steps back, he returns to the beginning of *Retzei*. If he remembers after taking three steps back, the *Amidah* is repeated.

If one is unsure whether he recited *Ya'aleh Veyavo*, the *Amidah* is repeated.

If one forgot *Ya'aleh Veyavo* during *Shacharit*, and only realised after *Mussaf*, he does not repeat the *Shacharit Amidah*.

If one forgot *Ya'aleh Veyavo* during *Mincha* or *Maariv*, and only realized after the *Zman Tefillah* has passed, he must recite an additional *Amidah* in the next *Tefillah*, as compensation. Between the two *Tefillot*, he should wait the span of time to walk four *Amot* (approx. two metres), and preferably, he should recite words of supplication between them.

🕯️ SUKKOT NIGHT

Throughout *Sukkot*, there is no *Torah* obligation to eat in the *Sukkah*, if one can avoid eating the things which will require him to do so. The exception to this is the first night of *Sukkot*. Therefore, the night meal must begin after the emergence of three stars (6:41pm).

During Kiddush on the first night, *Leshev Basukkah* is recited before Shehecheyanu, as the Shehecheyanu pertains to the Mitzvah of eating in the *Sukkah* as well. One should have this in mind when reciting Shehecheyanu, in addition to having the Kiddush of *Chag* in mind.

Women who hear Kiddush in the *Sukkah* but choose to eat in the house should first

eat a *kezayit* of bread or *Mezonot* in the *Sukkah*, or drink a *revi't* (86ml) of grape juice or wine. This is because *Kiddush* must be heard in the same place where the meal begins. Alternatively, they should stand in the place where they will eat and hear *Kiddush* from there. [Although this is only an absolute requirement when the *Sukkah* is detached from the house, it is still preferable to act accordingly when the *Sukkah* is attached to the house.]

A woman who needs to recite *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

At least a *kezayit* of bread must be eaten before midnight (12:24am). [A *kezayit* is a measurement of volume equal to the displacement of 26ml of water. In practice, anything less dense than water weighing 26 grams is most certainly more than a *kezayit*.] This *kezayit* is eaten in the shortest time frame possible, and at the very least, within nine minutes.

While eating the *kezayit*, one has in mind that he is fulfilling the special obligation of eating in the *Sukkah* on the first night. This is in addition to the intention that this *Mitzvah* commemorates our exodus from Egypt (see living in the *sukkah* page 52).

During each *Chag* meal of *Sukkot*, the *Challah* is dipped (three times) in honey. [A total of at least a *K'beitzah* must be eaten, as per every *Chag* and *Shabbat*.]

One drinks at least a *Revi't* (Chaim Naeh is 86ml, Chazon Ish is 150ml) of wine every day of *Sukkot*.

Simchat Beit Hashoeva celebrations are conducted throughout *Sukkot*, beginning on the first night, with singing, clapping and dancing.

In *Benching*, *Ya'Aleh Ve'Yavo* is recited.

🕊️ YA'ALEH VEYAVO IN BENTCHING

If one forgets *Ya'aleh Veyavo* in *bentching*, but remembers before saying *Hashem's* name at *Bonei Yerushalayim*, he goes back to say *Ya'aleh Veyavo*. If one remembered after that, but before beginning the next *Brachah*, he recites the extra *Brachah* as printed in some *Birkonim*. If one already began even the first word (*Baruch*) of the next *Brachah*, one must begin *bentching* again if it is *Chag*, but not if it is *Chol Hamoed*.

On the first day of *Sukkot*, the *Harachaman* for *Chag* and *Sukkot* are recited, in that order.

On *Chol Hamoed*, only the *Harachaman* for *Sukkot* is recited.

🕊️ BRACHAH OF LESHEV BASUKKAH

The *Brachah* of *Leshev Basukkah* is recited only when eating more than a *K'beitzah* of *Hamotzie* or *Mezonot*. [A *K'beitzah* is a measurement of volume equal to the displacement of 57ml of water.] One will be able to consume a *K'beitzah* more expediently with cake than with cookies or biscuits, since cake is more dense.

One first recites *Hamotzie* or *Mezonot*, followed by *Leshev Basukkah*, whilst seated. If one forgets, he recites *Leshev Basukkah* as soon as he remembers. Even if he has already finished eating, he still recites the *Brachah* as long as he is still in the *Sukkah*.

Some, including *Chabad* have the custom to look at the *Schach* before reciting the *Brachah* of *Leshev Basukkah*.

When one drinks wine or grape juice, or any other beverage that is normally sipped at length or enjoyed when sharing company (such as tea, coffee and other alcoholic beverages), one does not recite *Leshev*

Basukkah. However, it is best to drink such beverages after reciting *Leshev Basukkah* on *Hamotzie* or *Mezonot*.

If one already recited *Leshev Basukkah*, he needs to recite it again when either:

- He left the *Sukkah* for an hour or two – even if he didn't intend to stay out for that long.
- He intended to leave the *Sukkah* for an hour or two – even if he returned earlier than planned.
- When visiting another *Sukkah*. Even if he began eating a meal in the first *Sukkah* with the intention of finishing in the second *Sukkah*, in which case he does not need to recite a new *Brachah* on the bread, he still needs to recite *Leshev Basukkah*. [In many instances, *Leshev Basukkah* is recited when visiting another *Sukkah* even if one isn't eating there. To avoid confusion, it is customary to always eat more than a *K'beitzah* of *Mezonot* when visiting another *Sukkah*.]

Although women are not obligated to sit in the *Sukkah*, they may make the *Brachah* of *Leshev Basukkah* nonetheless.

Boys are trained to eat in the *Sukkah* from around the age of five or six, as per the child's maturity. Therefore, they must recite the *Brachah*. [A father must ensure that his child eats in the *Sukkah*. Anyone other than the father is not obligated to do so, and may give the child food even if the child will eat it outside the *Sukkah*. Nevertheless, one may not feed the child directly or actively encourage him to eat outside the *Sukkah*.]

🌀 LIVING IN THE SUKKAH

The *Sukkah* commemorates the Clouds of Glory that protected *Bnei Yisrael* from the sun and heat of the desert. Therefore,

whenever in the *Sukkah*, one's intention is that this *Mitzvah* commemorates our Exodus from Egypt.

If the *Sukkah* contains a section of *Schach* which is *Passul* (such as when the edge of the *Sukkah* lies under the overhanging roof of the house or under the edge of a rain cover), one must ensure not only that he is sitting under an area of the *Schach* that is Kosher, but also, that the part of the table that he is eating at, is situated there as well.

Most do not eat or drink in the *Sukkah* if it is raining, however the *Chabad* custom is to continue eating and drinking in the *Sukkah* even in the rain or inclement weather, and a *Leshev Basukkah* is still recited when eating the *Shiur* of *Hamotzie* or *Mezonot*. [As mentioned earlier, it is forbidden on *Chag* or *Shabbat* to create a temporary roof whose purpose is to provide any sort of shelter. Therefore, one should not place a box or bag over his food to shelter it from the rain, unless there is less than one *Tefach* (8cm) of airspace in height.]

It is a *Chabad* custom to refrain from eating or drinking anything – even minute amounts – outside the *Sukkah*. The fifth Lubavitcher Rebber, the *Rebbe Rashab* would even take medicine only in the *Sukkah*.

When eating in the *Sukkah* on *Chag* or *Shabbat*, one should be mindful about the prohibitions of trapping or killing insects. [Although it is forbidden to trap an insect, one is not required to inspect a container before closing it to ensure that there are no insects inside.]

One must treat the *Sukkah* respectfully. One may not wash dishes in the *Sukkah*, keep dirty dishes there, store tools or bikes, cook, or hang laundry. Similarly, one should not bring the rubbish bin into the *Sukkah*,

but rather, carry waste to a rubbish bin stationed outside.

Throughout *Sukkot*, one spends as much time in the *Sukkah* as practical. One learns in the *Sukkah*, unless he finds it hard to focus there, or he needs constant access to his *Seforim* library, or he wishes to learn in a *Beit Hamedrash*.

One should *daven* with a *Minyan* in Shul. However, if circumstances require him to *daven* at home, he should do so in the *Sukkah*, unless he cannot focus there.

Many have the practice to sleep in the *Sukkah*, Chabad do not.

One mentions the daily *Ushpizin* (and Chabad add the *Chassidische Ushpizin*) by sharing a *Dvar Torah* or story pertaining to them. There are many *Torahs* which focus on the common denominator between that day's *Ushpizin*, as well as the contrasts between them.

The order of the *Ushpizin/Chabad Ushpizin*:

1. Avraham / Baal Shem Tov.
2. Yitzchok / Mezritcher Maggid.
3. Yaakov / Alter Rebbe.
4. Moshe / Mittele Rebbe.
5. Aharon / Tzemach Tzedek.
6. Yosef / Rebbe Maharash.
7. David / Rebbe Rashab.

One may use someone else's *Sukkah* assuming that his friend consents to his *Sukkah* being used for the sake of the *Mitzvah*, but only if the *Sukkah* is otherwise vacant during that time, and it will be left in exactly the same condition.

BENTCHING LULAV

All men and boys over the age of *Bar Mitzvah* must *bentch Lulav*. Boys under *Bar*

Mitzvah must also do so if they are of the age of *Chinuch*

Women and girls are technically exempt, but some have the custom to *bentch Lulav* anyway.

Men in good health should not eat anything before *bentching Lulav*. [One should not be stringent if there are any health concerns, or if he will obtain the *Daled Minim* only after midday.] Similarly, one should not learn or perform work before *bentching Lulav*.

Before *bentching Lulav*, one first fulfils the *Mitzvah* of *Kriat Shma*, since it is more frequent.

Some have the custom to *bentch Lulav* in the *Succah* before davening. It is preferable to eat *Mezonot* right after *bentching Lulav* in the *Succah*, in order to recite the *Brachah* of *Leshev BaSukkah* on the *Mitzvah* of *Daled Minim* as well. Others have the custom to *bentch Lulav* just before reciting *Hallel* during *Shacharit*.

It is best to *bentch Lulav* as soon as possible after sunrise (6:39 – 6:43am). Nevertheless, one may *bentch Lulav* any time after sunrise until sunset (6:17 – 6:10pm). In extenuating circumstances, or after the fact, it is acceptable if performed after dawn (5:26 – 5:30am) with a *Brachah*, or before three stars emerge (6:49 – 6:42pm) without a *Brachah*.

When *bentching Lulav*, one stands facing *Mizrach* and holds the *Lulav* in the right hand, with the *Lulav* spine facing the person. After reciting the *Brachah* of *Al Netilat Lulav*, one picks the *Etrog* up with the left hand. A left-handed person holds the *Lulav* in his left hand, and the *Etrog* in his right hand. Some hold the *Etrog* upside

down when reciting the *Brachah, Al Netilat Lulav*.

On the first day of *Sukkot*, the *Etrog* is picked up before *Shehecheyanu* is recited. However, it is not joined to the *Lulav* until the conclusion of the *Brachah*.

One ensures that there is no *Chatzitzah* (barrier) between his hands and the *Daled Minim*. Therefore, one should remove any rings.

Na'anuim (shaking the *Lulav*): According to some, the *Daled Minim* are extended in all directions, three times per direction. One does not himself change direction, but merely moves the *Daled Minim* in each direction.

There are various customs regarding the *Na'anuim*.

The order of the *Na'anuim* according to Chabad:

- South (i.e. south-east).
- North (i.e. north-east).
- East (i.e. centre east).
- Up. [The *Daled Minim* are returned in a downward motion to around the height of the chest before being brought back to the chest.]
- Down. [The *Daled Minim* are returned in an upward motion to around the height of the chest before being brought back to the chest.]
- West (i.e. twice south-west and the third time centre-west).

The *Daled Minim* are extended forth from the chest and returned back to the chest, physically touching the place where one beats his fist when reciting *Ashamnu*. Each time the *Lulav* is extended forth, it is given

a slight shake before being returned to the chest.

During the *Na'anuim*, the *Daled Minim* themselves remain perfectly upright and should not be inclined in any direction. One ensures that the tip of the *Lulav* does not come into contact with the wall, ceiling or *Schach*.

Women are not meticulous about waving the *Lulav* in all six directions.

Throughout *Sukkot* one should not smell the *Hadassim* or the *Etrog*.

🌀 OWNERSHIP OF DALED MINIM

On the first day of *Sukkot*, one must own the set of *Daled Minim* he uses to perform the *Mitzvah*. [However, one may use a borrowed set for *Hallel* and *Hosha'anot*.]

When giving the *Daled Minim* to someone over the age of *Bar Mitzvah*, one should expressly state that it is a "*Matanah Al M'nat Lehachzir*"; i.e. a gift conditional on its return. This is especially important on the first day of *Sukkot*. [If one neglected to say this, it is still the presumed intention – provided that the giver and recipient are both aware that one must own the set of *Daled Minim*.]

It is not the custom of Sefardi women to perform the *mitzvah* of *Daled Minim*.

As mentioned earlier, a boy of the age of *Chinuch* is required to *bentch Lulav*. According to many *Rishonim*, the *Mitzvah* of *Chinuch* requires him to own the set he uses. At the same time, a boy under *Bar Mitzvah* has the ability to acquire, but not to give back. Therefore, one should **not** give the *Daled Minim* to a child as a "*Matanah Al M'nat Lehachzir*". Rather, the father should purchase a set of *Daled Minim* for him.

If this is impractical or beyond one's means, one may rely on the *Rishonim* who do not require a boy under *Bar Mitzvah* to own the set he uses.

[Technically, another solution is to give the *Daled Minim* to the boy only after the adults have *bentched Lulav*. However, this is not a practical solution if one has several boys.]

🌀 HALLEL

Full *Hallel* is recited. When reciting *Hallel*, one may not interrupt it – other than for those things that one may respond to during the *Brachot* of *Kriat Shema*. [i.e. if the *Chazzan* recites *Kedushah*, one responds *Kadosh*, *Baruch* and *Yimloch*. When the *Chazzan* says *HaE-I Hakadosh*, one answers *Amen*. When the *Chazzan* says *Modim*, one answers the three words *Modim Anachnu Lach*. When the *Chazzan* recites *Kaddish*, one answers *Amen Yehei Shmei* etc, and *Amen* to *D'Amiran B'Almah*. One also answers *Barchu* and *Amen* when the *Brachot* are recited before and after an *Aliyah* or *Haftorah*.]

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*, this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the congregation, and on the other hand, it is appropriate that one *davens* in the correct order. For this reason, the Chabad *Rebbeim* were always punctilious about being up to *Hallel* when the *Minyan* recited it on *Chag*.

If one forgot to recite *Hallel*, he should recite it with a *Brachah* as soon as he remembers, as long as it is not yet sunset.

If one mistakenly recited half-*Hallel*, he must repeat the entire *Hallel* (without a *Brachah*).

🌀 HOSHA'ANOT

For *Hosha'anut*, a *Torah* is held at the *Bimah* (preferably by someone who does not have a set of *Daled Minim* or someone in the year of *Aveilut* who doesn't circle the *Bimah*). The *Aron Hakodesh* remains open throughout *Hosha'anut*.

When reciting the *Hosha'anut* unique to that day, most communities recite the phrases aloud after the *Chazzan*. The Chabad custom is that the initial phrases are recited quietly at one's place, each phrase being preceded with the word *Hosha'annah*. According to Chabad, the phrases from the letter "Samech" or "Ayin" onwards are recited aloud after the *Chazzan*, with each phrase preceded **and** followed with the word *Hosha'annah*. According to all, these phrases are timed to coincide with one complete circuit around the *Bimah*.

During *Hosha'anut*, the *Lulav* is held with the right hand and the *Etrog* with the left. The *Rebbe* would generally hold them joined together and touching his chest.

One without *Daled Minim* does not circle the *Bimah*. [It is best to borrow a set in order to participate.]

The last *Pasuk* (i.e. *L'Maan Da'at*) is said aloud when the *Sefer Torah* is returned to the *Aron Hakodesh*. One holds the *Daled Minim* until this time.

On *Chag*, one may return the *Lulav* to the moist towel or water that it was already in. One may also place it in another moist towel or other water, as long as they were prepared before *Chag*. One may add water to either of these, but may not completely change the water.

🌀 FIRST DAY OF SUKKOT (THURSDAY)

The *Mitzvah* of *V'Samachta B'Chagecha* requires one to celebrate *Chag* with his family. As such, one should not overly prolong the time he spends at any communal *Kiddush*.

🌀 CHOL HAMOED

During *Chol Hamoed*, one should take part in *Simchat Beit Hashoeva* celebrations. These should be enhanced with music.

During *Chol Hamoed*, one replaces the *Hadassim* and *Aravot* as necessary.

One should be aware of the state of his *Aravot*. If most leaves fall off the top three *Tefachim* (24cm), the *Aravah* needs to be replaced. [It often happens that the leaves have already fallen off and are just being held in place by the *Lulav* rings.] A leaf is considered intact even if only its majority is intact.

The *Aravot* are still acceptable if the leaves have turned a darker color.

When new *Aravot* are necessary, they should not be inserted into the *Lulav* without loosening the rings first, as this will likely cause the *Aravah* leaves to become detached.

On *Chol Hamoed*:

- One wears *Shabbat* clothing.
- One washes for bread, eats meat and drinks a cup of wine every day.
- One allocates more time for learning.

Many activities are prohibited during *Chol Hamoed*, including (but not limited to) business activity, trade, moving homes, gardening, sewing, laundering (unless for children who soil their clothing frequently, but only as required), preparing food for after *Chag*, cutting nails (unless it was done on *Erev Sukkot* as well) and taking haircuts

and shaving. One may not instruct a non-Jew to perform these activities either.

For the sake of *Chol Hamoed*, one may professionally repair any item which is directly involved in food preparation (e.g. oven or fridge), or which provides direct benefit to the body (e.g. the plumbing, electricity or air-conditioning), provided that it wasn't practical to fix prior to *Chag* (e.g. it broke on *Chag*).

One should avoid writing. If it cannot be deferred until after *Chol Hamoed*, one should write with a *Shinui*. However, calligraphy and artistic drawing or painting is prohibited.

If an employee's job involves activities that are not performed on *Chol Hamoed*, he should arrange to take leave, unless his absence will jeopardize his employment.

Routine medical exams that can easily wait should not be scheduled for *Chol Hamoed*.

🌀 SHABBAT CHOL HAMOED

Kabbalat Shabbat begins with *Mizmor L'David*, and not with *L'chu Neranenah*. Some begin with *Mizmor Shir L'Yom Hashabbat*. In *Lecha Dodi*, some say all the verses and some say only the first and last two. The *Amidah* is the usual *Shabbat* one, with the addition of *Ya'aleh Veyavo*.

According to most Chassidim, *Shalom Alechem* and *Eishet Chayil* (as well as all the other selections prior to *Kiddush*) are not recited. According to Chabad, *Shalom Alechem* and *Eishet Chayil* (as well as all the other selections prior to *Kiddush*) are recited in an undertone. And according to Minhag Ashkenaz, According to most Chassidim, *Shalom Alechem* and *Eishet Chayil* (as well as all the other selections prior to *Kiddush*) are recited as normal.

Kiddush is recited as on a regular *Shabbat*, with *Leshev Basukkah* added at the end.

In *bentching*, both *Retzei* and *Ya'aleh Veyavo* are recited, as well as both the *Harachaman* for *Shabbat* and *Sukkot*.

Most have the custom to say *Hosha'anot* on *Shabbat* and some, including Chabad, don't.

Since it is *Shabbat*, all the additional *Shabbat* selections are mentioned in the *Mussaf* for *Shalosh Regalim*. If one did not make **any** mention of *Shabbat* in the middle *Brachah*, or if he mistakenly *davened* the regular *Mussaf* of *Shabbat*: If he did not yet finish reciting the second *Yih'yu L'ratzon* (at the end of the passage of *Elokai N'tzor*), he should return to the beginning of the

middle *Brachah* (i.e. *Atah Vechartanu*). Otherwise, he must repeat *Mussaf*.

For the daytime *Kiddush*, everything prior to *Kiddush* is recited in an undertone, and *Leshev Basukkah* is recited before drinking the wine.

Vihi Noam and *V'atah Kaddosh* are not recited on *Motzei Shabbat*.

Havdallah is recited as on every *Motzei Shabbat*, followed by *Leshev Basukkah*. *V'Yiten Lecha* is recited in an undertone.

For those who don't say *Hosha'anot* on *Shabbat*, on Sunday Chol Hamoed, one says the *Hosha'anot* one missed on *Shabbat* together with the one for Sunday, but one only makes one circuit around the Bimah.





When General Edmund Allenby Saved Sukkot

by Zack Rothbart



Gen. Edmund Allenby and Chaim Weizmann

Chaim Weizmann waited patiently for the one train that could take him to Cairo that day.

As the departure time approached, so too, did two seemingly ancient men. Weizmann estimated that their combined age must have been 180.

The Zionist leader had come to the Land of Israel as head of the Zionist Commission – a delegation of prominent figures tasked with gauging and laying down initial foundations for a Jewish state following the British government's Balfour Declaration the previous autumn.

The First World War was still raging and the Commission, which a few iterations later would become the Jewish Agency, faced a host of problems. The heterogenous group was ripe for internal division, with members from different countries and ideological persuasions. Its role and authority rather vague, the local British military command was all but unsupportive despite official backing from London. Poverty and disease were rampant and the internal politics of the small local Jewish community needed to be addressed, as did the concerns

and opposition of the local Arab population, which the Commission sought to engage in productive dialogue.

All of these issues and many more were on Chaim Weizmann's mind one day in September 1918 as the elderly men approached him.

In his autobiography, *Trial and Error*, Weizmann recalled how besides the men's age, the thing that immediately struck him was that he did not recognize either of them:

"By this time, I was under the impression that I had met every man, woman and child in the Jewish community of fifty thousand, most of them several times."

They looked closely at Weizmann and his luggage.

"But you are not really going away? You can't go yet. There are still some matters of importance to be settled here."

The brilliant scientist and statesman knew very well that there were in fact many matters of importance that remained to be settled – some of them for decades to come.

Yet, while poverty, disease and conflict may indeed have troubled the men, those were not the issues about which they had come to talk to Weizmann.

“Do you not know that the Feast of Tabernacles [Sukkot] is almost upon us, and we have no myrtles?,” they asked, referring to one of the “Four Species” required to properly observe the holiday in accordance with Jewish law.

“Though I was familiar enough with the need for myrtles... it had somehow slipped my mind, and it had not occurred to me to include this particular job among the many chores of the Zionist Commission, operating in the midst of a bloody war,”

Weizmann recalled in his memoirs.

Not fazed, he responded, “Surely you can get myrtles from Egypt,” to which the old men looked pained:

“...one must have myrtles of the finest quality. These come from Trieste. In a matter of high religious importance, surely General Allenby will be willing to send instructions to Trieste for the shipment of myrtles.”

Weizmann explained that the world was at war and that Trieste was located in enemy territory.

“But this is a purely religious matter,” one of the men responded, “a matter of peace. Myrtles are, indeed, the very symbol of peace...”

As the time for his train’s departure neared, Weizmann, ever the visionary pragmatist, tried persuading the two men that they would simply have to do with inferior Egyptian myrtles.

Though seemingly oblivious to the geopolitical realities of a world war, the ancient men in fact did know something about importation restrictions and pointed out to Chaim Weizmann that myrtles could not be brought from Egypt because a quarantine was in place and the British authorities forbade importation of plants from Egypt to Palestine. Somewhat stumped and soon to miss his train, Weizmann promised the men that he would make every possible effort to secure a myrtle supply in time for Sukkot, yet he had no idea how exactly he might do that.

“I travelled down to Egypt genuinely worried over this question of myrtles and the

quarantine; and even more worried by the responsibility for some thousands of people living, like these two old gentlemen, in a world of their own so remote from ours that they seemed as unreal to us as the war did to them. By the time I fell asleep in the train I was no longer sure what was, in fact, real, the war or



An old Jewish man holding myrtle branches, ca. 1920 (Photo: François Scholten). This photo is part of the Israel Archive Network project.

the Feast of Tabernacles.”

The countless other issues at stake and meetings in Cairo all but drove the myrtle promise from Chaim Weizmann’s mind. Yet then, just before his boat sailed and he took leave of General Allenby, the legendary liberator of Jerusalem (not Trieste) exclaimed:

“By the way, about those myrtles! You know, it is an important business; it’s all in the Bible; I read it up in the Book of Nehemiah last night. Well, you’ll be glad to hear that we have lifted the quarantine, and a consignment of myrtles will get to Palestine in good time for the Feast of Tabernacles!”

Sukkot in Warsaw in 1939

by Rabbi Elimelech Biderman

The Chatam Sofer says, “Sukkot and Shemini Atzeret are even greater than Yom Kippur,” he teaches, “because during Yom Kippur we love Hashem through affliction, and on Simchat Torah, we love Hashem through joy. The mitzvah and the holiness of the holiday come from the Jewish people’s happiness.

On September 1st, 1939, in the middle of the month of Elul, Germany attacked Poland. The bombardment continued for three weeks and didn't stop until September 27th, Erev Sukkot, when the Polish commander surrendered. As soon as the ceasefire went into effect, an amazing phenomenon happened. Despite their bombed homes and the devastation everywhere, the people began to climb out of their shelters.

Hundreds of Warsaw’s Jewish survivors leaped from the cellars and rubble, grabbed broken doors and window frames, and pulled them together to construct Sukkot. By the arrival of sunset – 5:40 pm that day – numerous makeshift Sukkot greeted the holiday, and a few hours later was the first night under German occupation. Gratitude to Hashem is not conditional. Just as He was and is there for us, our appreciation of Hashem will always prevail.

May we never hesitate to knock on Hashem’s door, pray, and connect to our Creator. May we all truly appreciate all the good that Hashem has bestowed upon us, our families, and our community. May we have plenty of simcha on these holidays and let it flavor all our days in the future!

Reprinted from an email of Jack E. Rahmey.

Sukkah in the Barracks

by Yechiel Granatstein

During WWII, the Rebbe of Radoshitz was deported to the labor camp of Skarszysko. His barrack became the center of the inmates for learning Torah, davening, and mitzvos. Even in the Gehinnom of Skarszysko, the Rebbe did not deviate from observing any mitzvos.

Before Sukkot, he asked the Jews working in the construction brigade to please provide him with a hammer and nails, and that every time they returned from work, they bring along pieces of wood and boards. As the materials accumulated, the Rebbe kept measuring the wood until he was satisfied that there were sufficient boards to build a kosher Sukkah.

On Erev Sukkot, one inmate brought a few branches to complete the Sukkah with s’chach. Working swiftly, they set up the walls adjacent to the barrack, until a tiny Sukkah stood, only visible to those who were aware of its existence.

After Maariv, on the first night of Sukkot, the Rebbe made his way, with great difficulty, into the little Sukkah, made kiddush and said the brachos of sitting in the Sukkah and she’he’che’yanu. He quickly ate his crust of bread. The Sukkah was only large enough for one person.

Many faithful Jews risked their lives that Sukkot to slip in, one by one, make the brachos, and eat some bread. There was constant danger that the Kapo, or the Nazis y”s, would discover the Sukkah and murder them all. But their firm faith and love of the mitzvah was stronger than their fear. Hashem’s Hand protected them, just as the Clouds of Glory protected the Jews in the desert.

The Rebbe of Radoshitz ate and drank every morsel and drop in the Sukkah throughout the Yom Tov, as did all of his faithful followers in the barracks of Skarszysko. (One Jew’s Power One Jew’s Glory)

Reprinted from an email of The Weekly Vort.

A Refined Thief in the Sukkah?

by Rabbi Yerachmiel Tilles

It was before **Rabbi Natan Shapira** became known as the author of the book "Magaleh Amukot". At the time he was a young man of about 30 years old, whose life was dedicated to learning Torah and serving G-d. He tried to hide his saintly lifestyle from the eyes of others and even asked his wife not to divulge his deeds to anyone.

She was the daughter of a highly respected citizen of Krakow. One day in discussion with her sisters she couldn't resist. She told them of the special qualities of her husband: "Do you know? My husband prays every night *tikun chatzot* (the midnight prayer mourning the destruction of the Temple) and angels come to listen to his prayer. He told me that the door of his room has to stay closed at that time and that no one should enter, because it would be dangerous."

Her sisters told their husbands, who smiled dismissively. One day they decided to prove that the warning of their brother-in-law was meaningless. That night, when Rabbi Natan went to immerse himself in the river as was his habit, his brothers-in-law slipped into his room and hid under the bed.

On his return from the river, Rabbi Natan prepared himself for *tikun chatzot* without sensing the presence of his brothers-in-law. After he finished lamenting the destruction of the Temple, he sat at the table and started to learn Torah.

The next morning a terrible catastrophe was discovered. The men who disparaged the warning of Rabbi Natan were found lifeless under the bed.

Rabbi Natan was devastated by the tragedy. He decided to judge himself as one who murders another unintentionally, and decreed upon

himself to go into a long exile. He made his wife swear not to tell anyone why he went. "How long will this exile be?" she asked.

"Until I will be shown from Heaven that my sin has been forgiven." he said.

When his father-in-law heard of the mysterious disappearance of his son-in-law, he was beside himself with anguish. He just lost two of his sons-in-law and now the third one is not to be found! He tried to convince his daughter to tell him details that might help him to discover where her husband had gone, but she pretended not to know anything. In despair he sent letters to the Rabbis of different cities describing his son-in-law's appearance and requesting their assistance in finding him.

In the meantime Rabbi Natan was far away. He joined a group of paupers who went from town to town and from Jewish house to Jewish house to beg for alms. At night he slept in the *hekdesh* (the community shelter for paupers). His clothes were tattered and his whole appearance bespoke of poverty and wretchedness.

On the eve of the holiday of **Sukkot** the group of beggars arrived in Lublin. Rabbi Natan had not accepted any invitation to be a guest at someone's house since he began his self-imposed exile. He did accept this time though, because he wanted to have the opportunity to make the blessing over the *etrog* (the citrus fruit in the Four Species that are bundled together on Sukkot) of his host. It was his luck to be invited to the house of one of the rich people in town.

On returning from synagogue, they entered the beautiful *sukka*. Rabbi Natan's feelings were so uplifted by this that for a moment he forgot his state of exile. Loudly and with great devotion he

began to sing "Enter Heavenly Guests" (traditional song for Sukkot). His host paid close attention to his guest and concluded that his was no regular person.

Rabbi Natan immediately composed himself. During the meal he didn't say a word. The repeated request of his host that he share a Torah thought didn't change his mind. He tried as hard as he could to continue his anonymity. In spite of this, the way he ate and his general comportment strengthened the conviction of his host that this was a great man.

After the meal Rabbi Natan asked permission to sleep in the *sukka*, which was granted. Because the host trusted his guest he didn't take into the house the beautiful silverware that was on the table in the *sukka*.

Rabbi Natan was soon immersed in the study of the book of Kabbalah that he had with him, he was completely oblivious of his surroundings. That is how he was unaware of the thief who entered the *sukka* and was putting all the expensive vessels into his sack.

When the host returned to the *sukka* he was shocked to see it empty of the exquisite silverware. His suspicion immediately fell on the "imposter," the guest who obviously must have hidden the silverware, and then returned to the *sukka* pretending to be absorbed in learning. He started shouting and yelling. Soon all the neighbors came running.

All the shouting and even the beatings couldn't make Rabbi Natan admit to a crime he didn't commit. When it became obvious that nothing would help, they took him to the *hekdesch* and locked him in till he would "confess".

Rabbi Natan was worried only about one thing - where would he get *arba minim* ("Four Species": 1 the etrog (citron), 1 palm branch, 3 leafy myrtle twigs and 2 leafy willow branches used on Sukkot) to make a blessing over! Beaten and humiliated he sat down next to the window, while begging the passersby to bring him *arba minim*. They laughed at the thief who all of a sudden wants to excel in *mitzvot*.

When the Rabbi of Lublin arrived in shul for the morning prayers he was told what occurred. He asked to speak to the thief. As soon as he looked at him he recognized him as the young man whose father-in-law had written him. He instructed Rabbi Natan to be brought to a separate room and there ordered him to tell him his identity.

Left no choice, Rabbi Natan admitted that he was the lost son-in-law. He told the Rabbi the reason for his self-imposed exile. Immediately the Rabbi left the room to announce that he had questioned the prisoner and was satisfied that he was not the thief.

After the holiday Rabbi Natan told the Rabbi of Lublin that the fact he had to disclose his identity was for him a sign from Heaven that his sin was forgiven. He would now return home, to Krakow. The Rabbi decided to accompany him.

On the way the word reached them that the rabbi of Krakow had passed away. The rabbi of Lublin advised the community of Krakow to make Rabbi Natan their rabbi. And so it was. At the age of 31 Rabbi Natan Spira became the rabbi of Krakow.

This story originally appeared in Tablet Magazine.

Laws & Customs: Hoshanah Rabbah, Simchat Torah and

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🕊️ HOSHANAH RABBAH – EVENING (TUESDAY NIGHT)

As on every *Erev Chag*, one should not donate blood or undergo any procedures or tests involving blood loss. On *Hoshanah Rabbah*, this injunction applies even at night. [Of course, this does not apply in cases of great need, and certainly not when it is *Pikuach Nefesh*.]

Some have the custom of staying awake the entire *Leil Hoshanah Rabbah*.

Hoshanah Rabbah is an appropriate time to give more *Tzedakah* than usual.

Even though time is more limited on *Leil Hoshanah Rabbah*, Chabad have the custom to participate in a *Simchat Beit Hashoeva*.

The entire *Sefer* of *Devarim* is recited (individually) before midnight (12:23am). Some have the custom to do it in public with a *Sefer Torah*.

In some communities, after midnight, the entire *Tehillim* is recited with a *Minyan*, but not at length.

After each *Sefer* of *Tehillim*, one recites the *Yehi Ratzon* for *Hoshanah Rabbah*, as well as the *Yehi Ratzon* normally recited when one says *Tehillim* after moonrise.

According to Chabad, during or after the recitation of *Tehillim*, the *Gabbaim* distribute apples. After *Tehillim*, these are dipped in honey and eaten in the *Sukkah*.

🕊️ HOSHANAH RABBAH – DAVENING (WEDNESDAY)

Some have the custom to wear a *Kittel* throughout davening. Some hold that just the *Chazzan*, *Baal Koreh* and *Baal Tokea* (for those who blow *Shofar*) wear a *Kittel* whilst the rest of the Shul do not and some, including Chabad, do not wear a *kittel* at all.

A set of *Hoshanot* is prepared for each member of the family, including women and children – even those below the age of *Chinuch*.

Preferably, one shouldn't use a set of *Hoshanot* already used by someone else. [One should purchase *Hoshanot* only from a reliable vendor who ensures that there is no concern of *Gezel* (theft).]

Each set of *Hoshanot* consists of five *Aravot* bound together with a *Lulav* leaf. [Neither the *Aravot* nor the *Lulav* leaf should be obtained from one's set of *Daled Minim*, unless there is no other choice.]

The *Aravot* should measure at least three *Tefachim* (24cm) and should be of the same standard as those used in the *Daled Minim*. It is preferable to use fresh *Aravot* with all leaves intact. In extenuating circumstances, it is acceptable if there is at least one leaf per stem.

Before *Hallel*, the Chabad custom is to remove the two topmost rings of the *Lulav*, leaving only the three bottom rings.

This allows for a more pronounced and joyous shaking of the *Lulav*.

For *Hosha'anot*, all the *Sifrei Torah* in the *Aron Hakodesh* are held at the *Bimah* by congregants who do not have a set of *Daled Minim* (or by anyone in the year of *Aveilut* who doesn't circle the *Bimah*). If all present have a set, the *Sifrei Torah* are placed on the *Bimah*. The *Aron Hakodesh* remains open throughout *Hosha'anot*.

One without a set of *Daled Minim* does not circle the *Bimah*. [It is best to borrow a set in order to participate.]

According to the Chabad custom, when each of the seven paragraphs of *Hosha'anot* are recited, the initial phrases are recited quietly whilst standing in one place, and each phrase is preceded with the word *Hosha'anah*. The phrases from the letter "Samech" or "Ayin" onwards are recited aloud after the *Chazzan*, and each phrase is preceded **and** followed with the word *Hosha'anah*. Most other communities recite all the phrases aloud, after the *Chazzan*. These phrases are timed to coincide with one complete circuit around the *Bimah*. At the end of each paragraph, the special *Passuk* for *Hoshanah Rabbah* is also said and in some communities the *Shofar* is blown.

During *Hosha'anot*, the *Lulav* is held with the right hand and the *Etrog* with the left. A left handed person will hold the *Lulav* in his left hand and the *Etrog* in his right. The Lubavitcher Rebbe would generally hold them joined together and touching his chest. The set of *Hoshanot* (i.e. the five *Aravot*) are not held at this time.

After *Hosha'anot* is completed, the *Sifrei Torah* are returned to the *Aron Hakodesh*

and the *Chazzan* recites *Kaddish*. The *Daled Minim* are then put aside, and only then are the set of *Hoshanot* picked up. They are beaten exactly five times directly against the ground (and not another object), and put aside. This is followed by the special *Yehi Ratzon* printed in the *Siddur*. [There is no need to beat very forcefully, nor to make any of the leaves fall off.]

The *Daled Minim* and *Hoshanot* are *Muktzah* on *Shmini Atzeret*, so they should be placed in a suitable place beforehand. Many have the custom to put *Hoshanot* on top of the *Aron Hakodesh* after use.

After *Shabbat Bereishit*, the *Daled Minim* (including *Lulav* rings) and *Hoshanot* may not be discarded along with other trash without first being wrapped in plastic. They certainly should not be trodden on. [Some burn these items, especially at the time of *Biur Chametz* or when baking the *Matzot*. Others use the *Hadassim* for *Besamim* and make a jam with the *Etrog*.]

Some say *L'David Hashem Ori* for the last time at *Shacharit*, others, including Chabad, say it for the last time at *Mincha*.

🕉️ HOSHANAH RABBAH – DAYTIME

Sukkot is the time of judgement for water – and by extension, all life forms that depend on water. *Hoshanah Rabbah* is the last day of judgement.

A meal for Chag is served. The *Challot* are dipped in honey. It is not necessary to have *Lechem Mishneh*. There is a custom to eat *Kreplach*.

This is the last meal in the Sukkah.

Just like on *Erev Shabbat*, it is preferable to refrain from a proper meal once the

tenth *Halachic* hour of the day begins (3:10pm) in order to properly enjoy the meal for Chag at night. However, one may snack in small quantities.

Some immerse in a *Mikvah* after midday (12:23pm).

For those keeping two days Chag, an Eruv Tavshilin should be made. (refer back to page 13)

🕯️ SHMINI ATZERET / SIMCHAT TORAH NIGHT

Candle-lighting (Thursday night) is at 5:22pm. The *Brachot* are *L'Hadlik Ner Shel Yom Tov* and *Shehecheyanu*.

One should try to light an extra candle (preferably a Yizkor candle) in memory of the Kedoshim who perished from last year's attack.

One should ensure that some practical benefit is derived from the candles after Shabbat and *Chag* begins. One needs to be especially attentive to this on *Shmini Atzeret / Simchat Torah*, when it is common for the entire family to be at *Shul* until late.

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*.

🕯️ SIMCHAT TORAH DAVENING (WEDNESDAY)

Many say the verse of Vayedaber Moshe before the Amidah. The Sephardic custom is to say *Eileh Moadei* and some, Chabad and those who follow the Gra, have the custom not to say any *Passuk*.

Before *Hakafot*, some have the custom to make *Kiddush*. For those who do make *Kiddush* before *Hakafot*, please see the section, "Seudat Chag" on page 66.

A woman who needs to recite *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

🕯️ HAKAFOT

Ordinarily, a *Sefer Torah* may not be moved to another location merely for one time use. However, if necessary, one may be lenient on *Shmini Atzeret / Simchat Torah*.

The Previous Lubavitcher Rebbe – citing the *Rebbe Rashab* – states: "The forty eight hours of *Shmini Atzeret and Simchat Torah* should be dearly cherished. Here in Israel it is the twenty four hours of *Shmini Atzeret / Simchat Torah*. At each moment, it is possible to draw buckets and barrels of treasures, both material and spiritual, and all this is accomplished by dancing." The joy of *Simchat Torah* is even more pronounced than that of *Simchat Beit Hashoeva* or *Chag* in general.

Atah Haretah (and *Av Harachamim*) is recited. Different people are honored with leading the recital of each verse.

The Chabad custom is to recite *Atah Haretah* three times. At the end of *Atah Haretah* and *Av Harachamim*, the *Passuk* of *Vehaya Zarachah* is recited three times as well.

Only afterwards is the *Aron Hakodesh* opened.

All the *Sifrei Torah* – even ones which are not *Kosher* – are brought out of the *Aron Hakodesh* for *Hakafot*, with their crowns.

For each *Hakafah*, different people are honored with holding the *Sifrei Torah*.

One may not refuse the honor of holding the *Torah* during a *Hakafah* (unless the

Torah is too heavy for him), just as one may not refuse an *Aliyah*.

For each *Hakafah*, the *Sifrei Torah* circle the *Bimah* once, after which the congregation sings and dances until the *Gabbai* announces the end of the *Hakafah*. The *Sifrei Torah* are returned to the *Aron Hakodesh* between each *Hakafah*.

The *Sifrei Torah* may be given to boys under the age of *Bar Mitzvah* during the dancing, but not for the actual circuit around the *Bimah*.

Children are given flags and encouraged to participate in the dancing.

A person in the year of *Avelut* does not go to *Hakafot* alone, and is instead accompanied.

Ordinarily, one stands when the *Sifrei Torah* are outside the *Aron Hakodesh*. However, it is common practice to permit sitting during *Hakafot*. It is still praiseworthy to stand when possible, especially during the actual *Hakafot* circuits around the *Bimah*. Either way, one should stand when the *Sifrei Torah* are being brought out of the *Aron Hakodesh* and when they are returned.

As we relive the hardest day Israel has experienced, last year *Simchat Torah*, before we return the *Sifrei Torah*, the community should stop, to say *Tehillim* and *Mi Shebeirach* for those who perished as well as to say a *Mi Shebeirach* for the safety and return of our soldiers and hostages. We should never forget, and even though *Simchat Torah* is supposed to be a happy and joyous day, we still need to remember the *Kedoshim*.

After all of the *Hakafot*, the *Sifrei Torah* are returned to the *Aron Hakodesh*, and *Aleinu* is recited after it is closed. Some communities read from the *Torah* after *Hakafot*.

One who visits another *Shul* which is still performing *Hakafot* should rejoice and sing with them.

🌀 SEUDAT CHAG

After *Hakafot*, one eats the meal for *Chag*, unless he already did so before *Hakafot*.

A woman who needs to recite *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

If a man repeats *Kiddush* exclusively for a woman (or women), he should remember not to recite *Shehecheyanu*, as they already did so at candle-lighting.

The *Challah* is dipped in salt, and not in honey. [More than a *K'beitzah* (a measurement of volume equal to the displacement of 57ml of water) of *Challah* must be eaten, as per every *Shabbat* and *Chag*.]

🌀 YA'ALEH VEYAVO IN BENTCHING

If one forgets *Ya'aleh Veyavo* in *bentching*, but remembers before saying *Hashem's* name at *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brachah*, he recites the extra *Brachah* as printed in some *Birkonim*. If one already began even the first word (*Baruch*) of the next *Brachah*, one must begin *bentching* again.

The *Harachaman* for *Chag* is recited in that order.

🌀 HALLEL – SIMCHAT TORAH DAY (THURSDAY)

Full *Hallel* is recited. When reciting *Hallel*, one may not interrupt it – other than for

those things that one may respond to during the *Brachot* of *Kriat Shema*. [I.e. If the *Chazzan* recites *Kedushah*, one responds *Kadosh*, *Baruch* and *Yimloch*. When the *Chazzan* says *HaE-I Hakadosh*, one answers *Amen*. When the *Chazzan* says *Modim*, one answers the three words *Modim Anachnu Lach*. When the *Chazzan* recites *Kaddish*, one answers *Amen Yehei Shmei* etc, and *Amen* to *D'Amiran B'Alma*. One also answers *Barchu* and *Amen* when the *Brachot* are recited before and after an *Aliyah* or *Haftorah*.]

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*, this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the congregation, and on the other hand, it is appropriate that one *davens* in the correct order.

If one forgot to recite *Hallel*, he should recite it with a *Brachah* any time he remembers, until sunset.

If one mistakenly recited half-*Hallel*, he must repeat the entire *Hallel* (without a *Brachah*).

☞ SHMINI ATZERET / SIMCHAT TORAH DAY

After *Shacharit*, it is customary to make *Kiddush* as a preparation for *Hakafot*. However, a full *Seudah* should not be eaten until after *Mussaf*. Some only make *Kiddush* after having an *Aliya*.

Atah Haretah is conducted in most communities in the same fashion as the previous night, together with seven separate *Hakafot*.

The Chabad custom is that the seven *Hakafot* are recited consecutively, without the *Gabbai* announcing the end of each *Hakafah*. The *Sifrei Torah* are held by

the same people throughout, and they circle the *Bimah* three and a half times in total; half a circuit per *Hakafah*.

There is no singing and dancing until after the circuits are all completed. After the dancing and singing, the *Sifrei Torah* are returned to the *Aron Hakodesh*, which is then closed.

The *Aron Hakodesh* is reopened for *Kriat Hatorah*, and 3 *Sifrei Torah* are taken out.

During *Kriat Hatorah*, everyone receives an *Aliyah*. This can be achieved a number of ways:

- By forming a number of smaller *Minyanim*.
- By repeating the first five *Aliyot* multiple times, even though the entire *Minyan* has already heard these *Aliyot*. [Obviously, a *Minyan* must remain present and listen to *Kriah* the entire time.]
- Multiple people may be called up for each *Aliyah*; they all make the *Brachah* all together. The usual restriction of family members receiving consecutive *Aliyot* does not apply, and they may even ascend to the same *Aliyah*. For *Kohen*, only *Kohanim* participate. Similarly, for *Levi*, only *Levi'im* participate.

The last *Aliyah* before *Chattan Torah* is designated as "*Kol Hanearim*". All children participate, and an adult receives the *Aliya* with them, making the *Brachah* on their behalf with a *Tallit* spread over all of them. [It is not the Chabad custom to recite "*Hamalach Hagoel*". It is also not the Chabad custom to spread a *Tallit* over them, nor over the *Chattan Torah* and *Chattan Bereishit*.]

The *Chattan Torah* or *Chattan Bereishit* may be a *Kohen* or *Levi*. They may also be related to each other. One who received an *Aliyah* earlier may still receive one of these *Aliyot*. [However, the same person should not be called up for both *Chattan Torah* and *Chattan Bereishit* in the same *Minyan*.] Multiple people may be called up to these *Aliyot*.

The congregation stands for the last *Passuk* of the *Torah*, after which they all respond *Chazak Chazak v'Nitchazek*. The *Chattan Torah* responds as well.

During *Chattan Bereishit*, the congregation recites aloud – before the *Baal Koreh* – each *Passuk* that begins *Vayehi Erev*. At the last *Veyehi Erev*, the congregation reads from that *Passuk* until the end of the *Aliyah* out loud, followed by the *Baal Koreh*.

According to the Chabad custom, *Hagbah* is performed as usual, and not by reversing one's hands and turning the *Torah* mid-air, which is the custom in most communities. Some have the custom to do *Hagbah* prior to *Leining*.

Each of the first two *Hagbahot* occur only after the next *Sefer Torah* has already been placed down.

If there are only two *Sifrei Torah*, the first *Sefer Torah* is reused for *Maftir*.

After *Haftorah*, the special *Piyuttim* printed in the *Siddur* are recited, and everyone sings and dances exuberantly.

There is a custom that the *Chattan Torah* and *Chattan Bereishit* sponsor a *Kiddush* in honor of the completion of the *Torah*.

🕊️ SHMINI ATZERET / SIMCHAT TORAH MUSSAF

Just before *Yizkor*, we should remember last year's tragedy and remember those who were murdered just for being Jewish.

We should celebrate those who survived and we should celebrate those who went out to save lives and honor the dead.

Those rescue workers have been scarred for life and we need to remember their heroism and pray for their continued success and support.

Yizkor is recited before *Mussaf*. Those who leave the *Shul* for *Yizkor* may recite "*Av Harachamim*" after *Yizkor* if they wish to.

Needless to say, when davening *Mussaf*, one must be fit to stand before the King.

After the *Kaddish* before *Mussaf*, the *Gabbai* announces "*Mashiv HaRuach u'Morid HaGeshem*". From that point onwards, one recites "*Mashiv HaRuach u'Morid HaGeshem*" in the *Amidah*.

If one heard this announcement before davening *Shacharit*, he recites "*Mashiv HaRuach u'Morid HaGeshem*" in the *Amidah* of *Shacharit* as well. This does not apply when one is davening *Shacharit* together with another *Minyan*.

If one mistakenly said "*Morid HaTal*", he continues the *Amidah* and doesn't repeat it.

The *Chazzan* recites the special *Tefillah* of *Geshem* during *Chazarat Hashatz*. The congregation joins in for each of the six paragraphs that begins with *Zechor*. When the *Chazzan* concludes each of these paragraphs, everyone says the refrain out loud all together.

Chag ends at 6:33pm.

SHABBAT BEREISHIT (SHABBAT MEVARCHIM)

Candles are lit at 5:20pm.

“Vi m’shtelt zich avek Shabbat Bereishit, azoy geit a gantz yohr” – As we conduct ourselves on *Shabbat Bereishit*, so goes the rest of the year

There are different customs regarding the ending of some *Aliyot*. According to Chabad custom, *Chamishi* ends at *Perek 4 Passuk 22*, and *Shishi* ends at *Perek 5 Passuk 24*.

The *Molad* will be Friday afternoon, 4:05am and 14 *Chalakim*. [*Rosh Chodesh Cheshvan* is Friday and *Shabbat*.]

A *Kiddush* is conducted after *davening* in honor of *Shabbat Mevarchim* and *Shabbat Bereishit*.

Tzidkotecha is not recited. *Vihi Noam* and *V’atah Kaddosh* are recited on *Motzei Shabbat*, *Shabbat* ends at 6:32pm.



A Different Kind Of Simchat Torah

by Nechama Carmel



How would we celebrate Simchat Torah?

Five years ago, this was the question my siblings and I asked one another. Our mother had passed away only three weeks earlier - we had gotten up from *shivah* a day before Rosh Hashanah.

Traumatized by her sudden death - the brutal illness that claimed her life lasted only a week and a half - my siblings and I decided to spend the entire week of Sukkot together (this was pre-Covid days) with a relative in Brooklyn.

Accommodations would be tight, with all of us - spouses and children included - crammed into one five-bedroom house, but we needed one another for comfort and support.

Except that now Simchat Torah was here, and we were not sure how we were going to celebrate this joyous holiday of song and dance. Our pain was palpable, our grief thick.

Death brings a certain solitude. A mourner is alone, isolated, inhabiting his own world as he struggles to grasp his loss, to learn how to live again in this new, painful reality. Halachah is, of course, sensitive to the feelings of the mourner; according to some halachic authorities, those mourning a parent are forbidden to dance with the Torah on Simchat Torah, reflecting their shattered mental state. Simchat Torah would have to pass us by; we were not emotionally ready for the joy, the songs, the ecstatic dancing.

But how could we deprive our children, who ranged across all ages, of this special *Chag*? The

relative at whose home we were staying had an idea: instead of attending the *shtiebel* her family usually frequented - the frenzied crowds and intense dancing would be too much - she suggested we visit a more low-key shul in the area. We readily agreed.

Arriving at the shul, we found a large and imposing building - but the sanctuary was nearly empty, even on Simchat Torah night. With its high, ornate ceiling and stained-glass windows, it had apparently been magnificent at one time, but now the paint was peeling and the burgundy-colored carpet was faded, torn in places. Membership had dwindled as the neighborhood changed and the community shifted religiously. Most of the Orthodox Jews living in the immediate vicinity attended *minyanim* in basements with low ceilings or makeshift shuls on the first floor of a house; they did not care for the grand sanctuaries of the past.

That the shul was struggling somehow seemed appropriate, mirroring our emotional state. A sprinkling of elderly men was slowly circling the *bimah*. A few women were scattered in the women's section. We huddled in the back of the shul, men on the left side of the *mechitzah*, women on the right, uncertain where to place ourselves.

Moments after our large group walked in, a few elderly shul members looked up and smiled, delighted to see so many new faces, an infusion of young people . . . with children! A man with a puff of white hair came over to greet us. "Come dance," he said to the men while distributing bags of colorful candies to the children as well as to the adults. I glanced at the bags of candy, an integral tradition on Simchat Torah in so many shuls, but I made no move to take one.

After a moment or two, the man walked away. Our sorrow hovered about like an unwanted shadow.

In most cases, a fresh widower is halachically permitted to dance with the Torah; my father took a three-year-old grandson and a five-year-old by the hand and joined the feeble circle. Entering the women's section, my sister and I sat down on the worn wooden pews, our thoughts miles away.

Suddenly, the singing grew louder. I peered into the men's section and was surprised to see that a group of developmentally disabled young adults from a nearby group home had joined the circle. Arms wrapped around their counselors, they circled the *bimah* energetically, their faces beaming.

Just then, a lively group of Sephardic men - members of a "young" minyan renting space in the shul basement - paraded in, carrying two large Torah scrolls in silver cylindrical cases, in accordance with the Sephardic *minhag*, on their shoulders.

Lifeless only moments earlier, the sanctuary was suddenly full, alive. A wave of *kippahs* swirled by - black velvet, suede, white crocheted, and a few royal-blue satin ones. Elderly congregants, young counselors, developmentally disabled adults, Sephardim and Ashkenazim all danced arm in arm while hoarsely chanting "*Sisu V'simchu*."

The few women in shul gazed at the scene with a mixture of surprise and delight: Simchat Torah had come to this forgotten shul. And with the words of "*Sisu V'simchu*" ringing in the air, I went to go find the man with the bags of candy.

Reprinted from an email from The Magazine of the Orthodox Union.

Dancing With G-d

by Yitta Halberstam and Judith Leventhal

The synagogue was packed to the rafters. The whole town had gathered as one for the annual Simchat Torah celebration. Only moments to go, and the stirring sounds of the ancient "Atah Hareisa" prayer would ring forth throughout the synagogue. People looked at each other in nervous anticipation; from among all those assembled, who would be chosen to lead the community in prayer?

Years before he had won worldwide fame as the rabbi of Berditchev, the young Rabbi Levi Yitzchak was widely respected for his erudition and unique path to spirituality. He was treasured for his dedication to others and his commitment to G-dliness. Unfortunately, one of the only people not fully enamored of the youthful prodigy was his own father-in-law.

Undeterred by convention, and determined to follow his own path in Judaism, Levi Yitzchak had only just returned to town after months spent exploring the nascent chassidic movement, meeting its leaders and committing to the chassidic way of life. His father-in-law was livid; he mistrusted these revolutionary ideas and new-fangled methods of serving G-d, and worried about his son-in-law's prospects. Was this the end of all his hopes for his beloved daughter?

To the bemusement of the assembled crowd, he paused for a moment of contemplation, and then placed the tallit back in its place

The other townsfolk were more forgiving of Levi Yitzchak's impetuosities and fervor. As proof of their regard, they selected him to recite the "Atah Hareisa" prayer leading off the Simchat Torah service.

Levi Yitzchak approached the central podium in a state of constrained ecstasy, and picked up the tallit (prayer shawl) preparatory to commencing the ritual. However, to the bemusement of the assembled crowd, he

paused for a moment of contemplation, and then placed the tallit back in its place.

After a short while he again picked up the prayer shawl, only to once again replace it on the lectern.

When he picked up the tallit for the third time, an uneasy murmur filled the synagogue. The young rabbi seemed to be fighting a silent battle with an unseen opponent. Finally, in a dramatic denouement, Levi Yitzchak placed the tallit firmly back in its place, and announced: "If you're a chassid and a scholar, then you lead the prayers!" and stalked back to his seat near the side wall of the synagogue.

His father-in-law was mortified. Bad enough that the young man insisted on adopting the chassidic lifestyle with its attendant new customs, but did he have to disgrace himself with public exhibitionism as well?

When asked for a justification of his unusual behavior, Levi Yitzchak explained that as he had approached the podium, he had suddenly realized that he was not alone; his yetzer hara (evil inclination) wished to accompany him in prayer.

"You don't belong here," he challenged the tempter. "I have been selected to represent the community because I am a scholar. What legitimacy do you have?"

"If you are a scholar, then I'm a scholar too," the evil one replied. "Wherever you studied, whichever yeshivahs you attended, I was right there with you."

"But I am a chassid," Levi Yitzchak counterclaimed. "I have just returned from the rebbe's court, where I learned to pray as a Jew should and devote myself to G-dliness."

"I could not win. He was right. I admitted to myself that I had been living a lie . . ."

"I too am a chassid. When you traveled to the rebbe, I accompanied you. When you were initiated in the ways of faith, I came along for the ride. I have every right to join you in prayer tonight and keep you company under that tallit."

"I could not win," Levi Yitzchak confessed. "He was right. I admitted to myself that I had been living a lie. He and I were partners in crime. The ties that bound me to evil were as strong as they were when I first began my journey of faith. I was almost ready to concede in despair, when I was seized by one last inspiration. With my remaining strength, I turned on my tormentor and cried, 'If you are a chassid and a scholar as you claim, then you lead the prayers, and leave me out of your foul plots,' and I ran from the stage."

What does this all mean?

I first heard this story as a child, and have always been fascinated by it, yet it occurred to me recently that I had no real understanding of the deeper meaning behind the whole bizarre episode.

Upon reflection, I would suggest that Rabbi Levi Yitzchak was making a fundamental argument about man's attempt at self-improvement.

We go through the motions, we try to change ourselves for the better, yet how many can claim to have truly reformed? The sad reality is that we bring all our peccadilloes and character flaws along with us on our journey through life.

It is not enough to meander along the sterile pathways of aseptic existence, waiting and hoping to spontaneously combust. We've got to practice shock therapy, either bodily throwing away our ego and evil, or fleeing in a totally new direction, leaving the old us behind.

We go through the motions, we try to change ourselves for the better, yet how many can claim to have truly reformed?

Rosh Hashanah has come and gone; Yom Kippur is now just a memory. We gathered in synagogues and cried and prayed to G-d. I promised to change, to become a new person inspired by new purpose, but I'm still the same facile fraud that I always was.

Simchat Torah is my hope for self-transformation. The High Holidays were all about prayer and performance; Simchat Torah is our chance for passion and purpose. We may have spent the hours of Rosh Hashanah and Yom Kippur praying, but are we sure that our inclination towards evil wasn't with us all along, under the tallit?

On Simchat Torah, we close our minds and open up our hearts. We dance till we drop, and allow the spirit of the day to permeate our souls. We refuse to allow even a thin veneer of sham spirituality to distract us from our journey towards G-d.

Unconcerned by public opinion, dedicated to nothing but the truth, on Simchat Torah we let our inner Jew hang out and proudly proclaim that nothing in our life exists other than our union with G-d.

Reprinted from an email from Chabad.org.

“Lernen Torah Noch un Noch un Noch un Noch...”

by *Rabbi Yehuda Winzelberg*

The following story was related by Rav Yisroel Reisman, at the Hespel of Rav Yisroel Belsky, zt”l, Rosh Yeshivah of Torah V’Daas: One year on Simchat Torah in the Yeshivah, Rav Belsky, who had recently undergone back surgery, had limited mobility. During the first Hakafah, he stood in the center holding a Sefer Torah while standing in one place and swaying from side to side, as the Talmidim danced around him with great energy and excitement.

They began singing a well-known song with Yiddish words, “Olam Haba iz a gutte zach (Olam Haba is a good thing), Lernen Torah iz a beser’e zach (But learning Torah is a better thing), Varf avek yeden yoch (Cast away every yoke), Lernen Torah noch un noch (Learn Torah more and more), Olam Haba iz a gutte zach (Olam Haba is a good thing).”

In their desire to express their love of Torah on that joyous night of Simchat Torah, the Bachurim changed the end of the song, omitting the last phrase, and instead singing, “Lernen Torah noch un noch un noch un noch...”

Suddenly, Rav Belsky lifted his hand as a signal for silence. In his inimitable manner, the Rosh Yeshivah proceeded to relate an amazing story about the song’s origin:

It is known that the Vilna Gaon, zt”l, passed away in 1797, during Chol HaMoeid Succos. A few days later, on Simchat Torah, the Talmidim of the Gaon’s famous Talmid, Rav Chaim Volozhiner, zt”l, told their Rebbe that they had no desire to dance that year. The Gaon, whose greatness was similar to that of earlier generations, had taken leave of this world. How could they rejoice? With a loss of such massive proportions just a few days earlier, singing and dancing was the last thing on their minds.

Rav Chaim replied, “True, the loss is great, but the Gaon is now in Olam Haba, which is truly a good place to be. So, at the very least, with that knowledge, we can rejoice.”

“But Rebbe,” the Talmidim countered, they were not yet convinced. “Olam Haba may be a good place, but learning Torah is better, and we will never again hear the Gaon’s Torah! How can we rejoice?”

“Nevertheless,” said Rav Chaim, “with the knowledge that the Gaon is resting in Gan Eden, which is a good place to be, we can, and we should, rejoice.”

Rav Belsky said, “The song you were just singing originated from this exchange between Rav Chaim Volozhiner and his Talmidim. However, if you change the words, you are changing the meaning of the song.”

Rav Belsky paused for a moment and then said to the group of Bachurim around him, “Don’t change the words.”

In his Hespel, Rav Reisman continued, “Rav Belsky is now in a good place, he is surely in Gan Eden. But we miss him. We miss his wide-ranging, all-encompassing knowledge. We miss the vitality with which he learned Torah. We have to become inspired to emulate him.

“This does not mean that we should try to match his breadth of Torah knowledge, because we are unable to do so. Rather, it means that we should become filled with a desire to know as much Torah as we can, and to put our effort towards acquiring Torah knowledge in the many different areas of learning Torah!”

Reprinted from an email from Torah U’Tefilah.

**HATZOLAH
SHAAREI
CHESSED**

**הצלה
שערי
חסד**

MAGEN
DAVID
ADOM
IN ISRAEL



**מגן דוד
אדום
בישראל**



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**FIRE:
102**



**POLICE:
100**



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Times for Shabbat & Chag

All times listed are for Jerusalem only
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Tishrei 5785 - 2024

First day Rosh Hashana

Candle Lighting 5:46pm
Sof Zman Kriat Shma
Magen Avraham 8:55am
Gra / Baal Hatanya 9:31am
Sunset - שקיעה 6:25pm
Motzei Chag 6:57pm

Second day Rosh Hashana

Candle Lighting after 6:58pm
Sof Zman Kriat Shma
Magen Avraham 8:55am
Gra / Baal Hatanya 9:31am
Sunset - שקיעה 6:24pm

Shabbat Shuvah

Candle Lighting 5:44am
Sof Zman Kriat Shma
Magen Avraham 8:55am
Gra / Baal Hatanya 9:31am
Sunset - שקיעה 6:22pm
Motzei Shabbat 6:55pm

Tzom Gedalia

Fast starts 5:24pm
Sof Zman Kriat Shma
Magen Avraham 8:55am
Gra / Baal Hatanya 9:31am
Sunset - שקיעה 6:21pm
Fast Ends Tukaaccinsky 6:54pm

Yom Kippur

Candle Lighting 5:35pm
Sof Zman Kriat Shma
Magen Avraham 8:56am
Gra / Baal Hatanya 9:32am
Sunset - שקיעה 6:14pm
Motzei Yom Kippur 6:47pm

First day Sukkot

Candle Lighting 5:29pm
Sof Zman Kriat Shma
Magen Avraham 8:57am
Gra / Baal Hatanya 9:34am
Sunset - שקיעה 6:08pm
Motzei Chag 6:40pm

Second day Sukkot (for Chutznikim)

Candle Lighting after 6:41pm
Sof Zman Kriat Shma
Magen Avraham 8:58am
Gra / Baal Hatanya 9:34am
Sunset - שקיעה 6:07pm

Shabbat Chol Hamoed

Candle Lighting 5:27pm
Sof Zman Kriat Shma
Magen Avraham 8:58am
Gra / Baal Hatanya 9:34am
Sunset - שקיעה 6:06pm
Motzei Shabbat 6:39pm

Hoshanah Rabbah

Sof Zman Kriat Shma
Magen Avraham 8:59am
Gra / Baal Hatanya 9:35am
Sunset - שקיעה 6:02pm

Shmini Atzeret Simchat Torah

Candle Lighting 5:22pm
Sof Zman Kriat Shma
Magen Avraham 8:59am
Gra / Baal Hatanya 9:36am
Sunset - שקיעה 6:01pm
Motzei Chag 6:33pm

Simchat Torah (for Chutznikim)

Candle Lighting after 6:34pm
Sof Zman Kriat Shma
Magen Avraham 9:00am
Gra / Baal Hatanya 9:36am
Sunset - שקיעה 6:00pm

Shabbat Bereishit

Candle Lighting 5:20pm
Sof Zman Kriat Shma
Magen Avraham 9:00am
Gra / Baal Hatanya 9:36am
Sunset - שקיעה 5:59pm
Motzei Shabbat 6:32pm

**HATZOLAH
SHAAREI
CHESSED**



הצלה
שערי
חסד

MAGEN DAVID ADOM IN ISRAEL
מגן דוד אדום בישראל

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