

The Jewish

Weekly

## Tishrei

Guide for the year 2020/5781

According to Nittei Gavriel, Mishna Berurah and Shulchan Aruch Harav  
 All times listed are for Jerusalem only as per [www.myzmanim.com](http://www.myzmanim.com)

Compiled by Yossi Fraenkel  
 in memory of his grandparents

ר' ראובן בן הרב משה אליעזר הלוי ע"ה  
 וחיה ברכה בת ר' נפתלי משה ע"ה רבינוביץ  
 ר' יוסף בן ר' אורי ע"ה  
 ומלכה בת ר' יצחק צבי הלוי ע"ה פתנקל

And in memory of his close friend and mentor,  
 ר' מנחם משה בן ר' נפתלי הירצקא ז"ל  
 Mr. Mendy Klein,

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**All Halachic sections or text in RED**

**pertains to those people in  
quarantine during the Corona period**

**"The Jewish Weekly" would like to thank all the Rabbanim and Dayanim who sat with us and discussed the current Halachic rulings for this year and approved the additions we added for this Corona period.**

**Let's pray with all our hearts, for the recovery of all the sick from this crazy pandemic, as well as praying for our soldiers and healthcare professionals, and Chevra Kadisha members worldwide, who have been working round the clock for us, the mere laymen, of our communities.**





## 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, together with added instructions for those people in quarantine.

"The Jewish Weekly" is a weekly publication, which before Covid 19, was distributed throughout Jerusalem, the Kotel, Nevei Yaakov, Efrat, Beit Shemesh, Beitar and Bnei Braq areas. "The Jewish Weekly" can also be found on our website, [www.thejweekly.org](http://www.thejweekly.org) as well as being a popular download on [ladaat.info](http://ladaat.info), [dirshu.co.il](http://dirshu.co.il), and [parshasheets.com](http://parshasheets.com)'s websites as well as through our ever growing email list.

"The Jewish Weekly" is a compilation of stories and Divrei Torah and before every Chag or fast "The Jewish Weekly" releases a Halacha Guide which has grown "bli ayin harah" to becoming the most popular Halacha companion in English, due to it's diversity, compiled extensively from Nittei Gavriel, Mishna Berurah and the Shulchan Aruch Harav.

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.

This year, due to the situation with Covid 19, the "Tishrei Guide" is only available online, to be viewed or downloaded from either our website [www.thejweekly.org](http://www.thejweekly.org) or the aforementioned websites.

To subscribe to "The Jewish Weekly" please email; [editor@thejweekly.org](mailto:editor@thejweekly.org) or visit our website; [www.thejweekly.org](http://www.thejweekly.org)

May we be blessed with an amazing year,  
Chag Sameach,  
Yossi Fraenkel,  
Editor

# Laws & Customs: Rosh Hashana & Aseret Y'mei Teshuvah

*The Jewish*  
**Weekly**  
For the year 5781  
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To subscribe: [www.thejweekly.org](http://www.thejweekly.org) or [editor@thejweekly.org](mailto:editor@thejweekly.org)

## ☞ EREV ROSH HASHANA MORNING

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

During Selichot, Ashamnu is recited even after daybreak, unless a Chatten 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 Hashana 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).

The question is whether this can be done remotely?

There is a debate whether it can be performed via a Shliach, letter, phone call or Zoom. It is better to send a Shliach to address the court, than via phone or video connection, but via phone or video may be relied upon only when there is no other choice.

Nevertheless, even according to the lenient opinion, this is valid only when

the three men serving as Dayanim are physically present in one location, and cannot 'convene' by means of an electronic forum.

So, if your local Shul has Hatarat Nedarim on Erev Rosh Hashanah, you can ask one of the shul-goers to put you on speaker phone so that the court should be able to hear your request, and then annul your vows.

In some communities, Hatarat Nedarim is recited by several men together, and the Dayanim will annul their vows collectively. In such a setting, the above solution may not suffice, since you may not be heard at all by the court - unless they are appraised in advance to listen out for your voice.

The Dayanim used for the purpose of Annulment of Vows may be relatives. So, if your family unit includes another three men, you could perform Hatarat Nedarim at home.

Hatarat Nedarim can be done any day of the Aseret Yemei Teshuvah and some wait especially until Erev Yom Kippur, and do Hatarat Nedarim in front of three men.

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 Hashana) 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 HASHANA 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: Round Challot, sweet apples, honey, new fruits, pomegranates, head of a ram or fish, meat, sweet foods and drinks.

On Rosh Hashana, 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 Hashana.

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

On Erev Rosh Hashana, 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 HASHANA AFTERNOON**

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

It is a Mitzvah to immerse in a Mikvah on Erev Rosh Hashana after midday (within the guidelines of the Health Ministry).

One should utilize all his spare time on Erev Rosh Hashana to be busy with Torah and Mitzvot and not to be distracted the whole day with Teshuva.

One should recite Tehillim, especially from one hour before Mincha and onwards.

Some have the custom to buy a new knife on Erev Rosh Hashana 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 Hashana, or on Rosh Hashana. [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 (3:37pm), in order to properly enjoy the Rosh Hashana meal at night. However, one may snack in small quantities.

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 Hashana.

Candle-lighting time is 6:05pm.

As this year, the first night of Rosh Hashana is Shabbat, we make a combined Bracha.

Most have the custom to say the Brachah, L'Hadlik Ner Shel Shabbat V'shel Yom Tov, some, including Chabad say L'Hadlik Ner Shel Shabbat V'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 also Shabbat, if one neglected to light at the proper time, one may not light the candles after 6:45pm.

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 HASHANA**

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

Throughout Rosh Hashana, and particularly on the first night, one should avoid all unnecessary idle chatter and minimize sleep.

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

### **HAMELECH HAKADOSH ON ROSH HASHANA**

On Rosh Hashana, 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 Hashana 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 HASHANA (FRIDAY)**

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

Many times, the Lubavitcher Rebbe would begin the Niggun of Avinu Malkeinu, but not when Rosh Hashana fell on Shabbat.

According to Nussach Sefard and Nussach Ha’Ari (Chabad), Kabbalat Shabbat starts from Mizmor LeDavid including Lecha Dodi, some do the first two and the last two stanzas and some, (including Chabad) do the whole Lecha Dodi, however, Nussach Ashkenaz starts Kabbalat Shabbat from Mizmor Shir L’Yom HaShabbat.

In Lecha Dodi, those who regularly say B’rinah U’Vetzahala say B’Simcha U’vetzahala.

Until Barchu, one davens in the tune of Shabbat.

Some who regularly say Kagavna before Maariv, say it tonight, while others do not,

Those who regularly say Bameh Madlikin do not say it tonight.

Those who say V’Shamru before the Amidah, say it followed by Tiku Bachodesh Shofar. The Sephardic custom is to say Uveyom Simchatchem and some have the custom not to say any Passuk.

Since it is Shabbat, all the Shabbat selections are added in the Amidah of Chag. If one did not make any mention



of Shabbat in the middle Brachah, or he mistakenly davened the regular Amidah 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 the Amidah.

After the Amidah, the passage Vayechulu is recited, followed by Magen Avot (with Hamelech Hakadosh), in the tune of a regular Shabbat.

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.

Some say Mizmor L'David, Chatzi Kaddish and Barchu and some don't say it.

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 Hashana, we greet each other Gmar Chatima Tova.

As it is Shabbat, some have the custom to say Shalom Aleichem quietly with a lot of internal joy, and some don't say it at all.

Since it is Shabbat, all the Shabbat selections are added in the Kiddush of Chag.

From Rosh Hashana 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 three times 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]

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. It should be present at the table when the Borei Pri Ha'etz is said on the apple, and should be eaten after the apple. [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 Hashana, 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 Retzei (on the first night and day) and/or 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. 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.

The Harachamon of Shabbat (on the first night and day), Chag and Rosh Hashana 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.

### **FIRST DAY ROSH HASHANA (SHABBAT)**

Since today is Shabbat, the Shofar is not blown. Some eat and drink in the morning, as one normally would, to have strength for davening.

It is especially appropriate to go to Mikvah before davening (within the guidelines of the Health Ministry).

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 Hashana davening, some hold of just the Chazzan and Ba'al Koreh, and the Ba'al Tokeah only on the second day, however the Chabad custom is not to wear a Kittel at all on Rosh Hashana.

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.

As today is Shabbat, one says Hakol Yoducha and not Hameir Laaretz as is usual for midweek.

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.

As it is Shabbat, one does not say Avinu Malkeinu however, some Sephardic communities do say it on Shabbat.

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

Some have the custom to make Kiddush after Kriat Hatorah.

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

Before Musaf, as it is Shabbat, Yekum Purkan is recited as on a regular Shabbat.

### **MUSAF – BOTH DAYS**

Ideally, Musaf should be davened before the seventh hour of the day (1:43pm).

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.

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

One should 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.

### **FIRST DAY OF ROSH HASHANA**

If possible, one avoids eating the meal after the beginning of the tenth Halachic hour (3:37pm), so that one has an appetite for the Rosh Hashana meal of the second night.

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

### **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".

During Mincha, Avinu Malkeinu is not said as it is Shabbat.

### **SECOND NIGHT OF ROSH HASHANA**

One should use the time before Maariv to recite Tehillim.

Vatodienu is recited during the Amidah of Maariv. [If one forgot to do so, he does not correct his mistake, but should say Baruch Hamavdil Ben Kodesh L'Kodesh before doing anything forbidden on Shabbat but permitted on Chag, or before performing tasks for the second night of Chag.] Woman who will not be davening Maariv, should say Baruch Hamavdil Ben Kodesh L'Kodesh before doing anything forbidden on Shabbat but permitted on Chag, after Tzeit Hakochavim (7:17pm).

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.

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.

On Chag, one may not relight a candle that extinguished for the first time on Shabbat.

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.

During Kiddush, one recites a total of five Brachot: Yayin, Kiddush, Ner, Havdallah and Zman. [If one mixed up the order, he does not need to repeat it in the correct order, unless he reversed the order of Yayin and Kiddush.]

When reciting the Brachah of Ner, one looks at the candle, but does not bring the candles together, nor does one bring his fingernails close to the flames.

If one forgot to recite Ner and Havdallah during Kiddush, he should recite it over a cup of wine as soon as he realizes. He should also recite the Brachah of Hagafen if required (such as when he already said Birkat Hamazon, or he intended at the time of Kiddush not to drink any more wine during the meal). If he did not remember until the next morning, he should recite the Brachah of Havdallah over a cup of wine, but not the Brachah of Ner.

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.

At least a K'zayit (18 grams) of new fruit is eaten immediately after Kiddush,

before washing for Challah. One recites Borei Pri Ha'etz, but not Shehecheyanu, as this was already recited at Kiddush.

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 HASHANA (SUNDAY)**

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.

### 🌀 **SHOFAR – SECOND DAY**

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, the Sifrei Torah are held by people standing 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.

It is customary for the congregation to stand during Tekiot. One 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, and 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 Kabbalah, after the Sifrei Torah are returned to the Aron Hakodesh, some Baalei Tokeiah have the custom to face the congregation in order that they may gaze at him.

### 🌀 MUSAF – SECOND DAY (SUNDAY)

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.

### 🌀 DAVENING WITHOUT A MINYAN (QUARANTINE)

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).

(In many communities, Hayom Harat Olam is always included in the Silent Amidah, even on Shabbat. It follows that when praying alone it should be recited as usual).

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 (before 9:33am), 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, especially since we do not blow Shofar on the first day which is Shabbat. Thus, the Shofar blowing is merely a Rabbinic mitzvah.

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.

## 🌀 SECOND AFTERNOON OF ROSH HASHANA

Some go to the waterfront on the afternoon of the first day of Rosh Hashanah (or on the second day, when the first day is Shabbat).

If one is in quarantine, as it is only a Minhag, they do not go to Tashlich, however, once they come out of quarantine they can go to where they would usually do Tashlich, only until Hoshanah Rabbah. However, as it is only a Minhag, and if someone really feels that they need to do Tashlich on Rosh Hashana, they can open the tap at their sink and say Tashlich, on the second day.

Tashlich is recited after Mincha, before sunset (6:42pm).

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

One should not throw food to the fish. Ya'aleh Veyavo and both Horachamon's are recited during Birchat Hamazon, even if it is already after Tzeit Hakochavim.

Havdalah is recited without Besamim and candles. V'Yiten Lecha is not recited.

## 🌀 ASERET Y'MEI TESHUVAH

Tachnun is recited until Erev Yom Kippur, together with the long Avinu Malkeinu. When Tachnun is not recited, Avinu Malkeinu is not recited either.

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 Hashana 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 Hashana, he should do so during the Aseret Y'mei Teshuvah, or on Erev Yom Kippur.

If one did not do Tashlich on Rosh Hashana, he should do so during the Aseret Y'mei Teshuvah.

Kiddush Levanah is not recited until after Yom Kippur.

### KAPPAROT

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

Kapparot can be performed with a chicken, a live fish or money, the money should be to the value of a chicken.

**Someone in quarantine should do Kapparot with money only.**

Kapparot is 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

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" [אֵל כִּסּוּי 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.

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.

### 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.

In this event, it is ideal to daven the Amidah a second time, as a Nedavah, in order to say Hamelech Hamishpat. [However, if this occurs to the Chazzan – in either Amidah – he does not repeat it a second time.]

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.

### SHABBAT SHUVAH

In the Brachah after the Amidah of Maariv, we recite Hamelech Hakadosh. Vihi Noam and V'atah Kaddosh are not recited on Motzei Shabbat.





## The Guest Who Wore All White

By Tuvia Litzman

A Jewish woman in Jerusalem who was not blessed with children after many years of marriage, felt more and more distressed with each passing year. She visited many righteous people and prominent rabbis and asked them to bless her, but she remained childless.

One day, a woman acquaintance gave her a strong recommendation: many women in a similar situation had received the gift of children after praying at the tomb of our matriarch "Mama Rachel" in Beit Lechem ("Bethlehem").

The childless woman decided to take upon herself to say the whole book of Tehillim (Psalms) once a week at the gravesite of "Mama Rachel". She fulfilled her commitment, and to her immense delight she became pregnant and later that year gave birth to a baby boy.

This became cause for pure joy and excitement for all her family and friends and neighbors, since she had been married for twenty years until this first child. The new mother knew in her heart that he was born in the merit of our Matriarch Rachel, and she felt strongly that she wanted to give "Mama Rachel" a personal invitation to the brit mila (circumcision ceremony).

She wrote a nice invitation, put it into a white envelope and made a special trip to Beit Lechem in order to place the invitation on "Mama Rachel's" tomb.

When she approached the tomb, she saw that a large number of Israeli soldiers were positioned around the building. The soldiers explained to the woman that riots were going on and the Arabs were throwing rocks at anyone who attempted to approach. They refused to allow her to go inside, not even for the brief two minutes she was begging them for. They kept repeating that it was too dangerous.

She, however, refused to give up. She approached a small group of the Palestinian policemen and in Arabic explained the reason for her visit. She pleaded with them to let her go inside. They appreciated her plea, the highest ranking one gave an order, and four armed Arab policemen escorted her into the building over the grave.

She put the envelope on the tomb, expressed a few words of warm gratitude, said a few chapters of Tehillim and left the place, again escorted by the policemen, whom she thanked.

A large number of people came to the circumcision - relatives and friends, and others as well who had heard about the 'miracle' birth after twenty years. Everyone wanted to participate in the exalted joy of the special occasion. One close friend even arranged for a video photographer to film the event.

A few minutes before bringing the boy into the Covenant of Abraham, a beautiful, refined-looking woman entered the hall. She wore a long white dress and made such a strong impression that many women stood up and pressed her hand, despite the fact that they had no idea who she was.

The woman approached the mother of the boy, embraced her, kissed her on her cheeks and wished her 'Mazal Tov'.

The brit was performed and everybody felt the exceptionally great joy.

After a few days the family received the video film of the brit, and a CD in order to watch the movie on their computer.

As they stared at the screen, they saw something very strange: one of the women

got up from her seat, smiled, and pressed her hand - into thin air! After that, another woman got up and pressed her hand in the air. This happened a few times, always with a different woman.

Then, they saw how the mother of the boy made a motion as if embracing somebody and offering her cheeks for a kiss - but without seeing any person doing it!

They watched the movie over and over again with the same strange events repeating themselves. Finally they realized that the video camera simply did not catch the beautiful woman dressed in her white frock.

According to Jewish custom, if you are personally invited to a brit mila, it is such an important occasion that you have to come...

*Reprinted from Chassidic Gems II.*

## **Rabbi Mordechai Dov of Hornistopol Comes to Visit a Shtetl Near Ushamir**

**by Rabbi Shmuel Butman**

The Jews of the tiny shtetl near the town of Ushamir suffered terribly under the heavy hands of the dictatorial manager of the lands they leased.

He worked them to the bone, though nothing they did ever pleased him.

Things were bad enough in normal times, but when he decided to vent his rage, life became completely unlivable, for the manager would cut their salaries without a second thought.

This manager was, sad to say, actually a Jew.

No one knew where he had come from or what his past was, but as far as the present was concerned, it was a known fact that his tie to Jewishness was in his origin only, and even that was a burden to him.

It was the week before Rosh Hashana and the tzadik, Rabbi Mordechai Dov of Hornistopol arrived in the town of Ushamir for Shabbat.

It was his custom during the month of Elul to travel through all the nearby towns and villages to arouse the hearts of the people to the worship of the Creator and urge them to return to Him in full repentance.

Hundreds of Jews from all the neighboring settlements streamed to Ushamir to spend Shabbat together with the great tzadik.

Among those who came were many Jews from the nearby shtetl. After Shabbat, the people were given an opportunity to speak to the tzadik to receive his blessings.

The residents of the next village decided amongst themselves that this would be a chance to tell Reb Mordechai Dov about the manager.

With great sorrow the tzadik listened to their heartbreaking story.

He was particularly distressed when he heard that the man was a Jew. "Wait till tomorrow, and we'll see what is possible to do," the tzadik told them.

The next day, right after the morning service, Reb Mordechai Dov told his attendant to get the carriage ready for a trip.

The tzadik ordered the carriage driver to turn the horses in the direction of the neighboring village. The inhabitants of the village who were at that very time preparing to return home, were very surprised.

In great haste, they, too, jumped into their wagons and followed the tzadik. A veritable caravan of wagons set out, the carriage of Reb Mordechai Dov leading the way.

When the caravan reached the shtetl the tzadik inquired where the manager lived, and instructed his driver to proceed there.

When the villagers saw the caravan with the tzadik in the lead, they emerged from their homes and stood outside in anticipation. All the while, the tzadik was very withdrawn, saying nothing.

When they saw from afar the large and beautiful mansion which was the residence of the land manager, all the people drew to a halt. "What is the tzadik going to do?" they wondered. "What will he say to that wicked one?" they asked one another. "Perhaps with the gaze of his holy eyes, he will turn the manager into a pile of bones," they thought, hopefully.

Standing on the porch, watching the scene, in all his glory, pipe in mouth, stood the land manager, his entire appearance reeking of arrogance.

Yet, as the caravan approached his house, one could see the questioning look of wonder cross his face: What was the meaning of this procession?

Reb Mordechai Dov asked that his carriage halt just in front of the house. Behind him stretched a long line of wagons as far as the eye could see. The tzadik lifted his eyes and beheld the beautiful mansion. He noticed that the manager was studying him intently. The tzadik looked in his direction with a steady and unwavering glare.

Reb Mordechai Dov got down from the carriage and walked toward the mansion. The others, eyes focused on the tzadik, didn't budge. Reb Mordechai Dov reached the door and after a few seconds, the door opened up from inside.

The tzadik and his attendant entered the house.

Only a few minutes passed and the tzadik and his attendant left the house, climbed up on the wagon and departed.

What happened inside, the people heard later from the attendant who reported that from the moment the manager had opened the door and until they departed, not one single word was spoken!

With a small nod of his head the manager motioned for them to enter and pointed to a chair for the tzadik to sit on.

He, then sat opposite them.

The tzadik put both hands on the table, straightened his back and lifted his pure eyes, to look directly into the eyes of the evil dictator.

At first, the manager returned his gaze with a hard, defiant look. But gradually as the seconds turned into minutes, his glance began to soften.

The gaze of the tzadik, however, which had started off soft and merciful, gradually became deeper and harsher.

Then, the eyes of the manager grew moist; a large tear rolled down his cheek. At that moment the tzadik rose from his seat, and without a word walked to the door. The manager remained motionless in his seat, as if nailed to his place, unable to even accompany his guest to the door.

That day the tzadik remained in the village. Everyone who had not been in Ushamir that Shabbat now was able to receive the tzadik's blessing.

Towards evening, when the house in which the tzadik was staying had emptied of all the people, a bowed figure was seen approaching the house. It was the manager.

He entered the house in an agitated state, as if pursued by demons. For the next two hours he was closeted with the tzadik.

That Rosh Hashana a new and unexpected worshipper appeared in shul. It was of course, the manager.

For the holiday, he stood practically motionless, wrapped in talit and praying, and weeping copious tears.

From that day on, the estranged and despotic man who the manager had previously been, changed into a true repentant and a friend of his fellow Jews.

*Reprinted from an email of L'Chaim Weekly Magazine.*

## **The Call of the Shofar**

**By Goldie Goldblum**

Boruch Yosef, barely thirteen, faced the hospital reception desk on one of the holiest days of the year. "My name," he announced, in the high-pitched voice of a Bar Mitzva boy, "is Mr. Klein. I called yesterday and asked if you could have a list of Jewish patients ready for me."

The receptionist shuffled some papers. "Oh, that's impossible, uh, Mr. Klein. When you called, I thought you were a little older." Not to be put off so lightly, Boruch Yosef said, "I have been visiting patients in this hospital for almost a year. If you are unfamiliar with my activities, please speak to the chaplain."

Without another word, the list was handed over, and Boruch Yosef proceeded to divide up "his" patients. On this Rosh Hashana there were five elderly men on the fourth floor, and one on the ninth. Boruch Yosef made a mental note that maybe he'd skip the man on the ninth.

He bypassed the elevators and began walking up the steep stairs. By the time he reached the fourth floor (Geriatrics) he was panting. Forget the ninth floor! He consulted his list. His first patient, Sidney Jacobs, was just two doors away. As it turned out, Sidney was sleeping, but Boruch Yosef was able to blow the shofar for Mrs. Jacobs in the lounge.

The next patient was Erwin Goldfinger, who regaled Boruch Yosef with army tales, possibly embroidering a little to further widen Boruch Yosef's eyes. When the shofar was blown, Erwin fell silent, and sniffed quietly. "Fine boy, fine boy," he muttered.

The next three visits were uneventful, and Boruch Yosef headed for the stairs. He looked up at the flights rising above him, steep steps painted a hideous hospital green, and inwardly apologized to Mr. Fried, on the ninth floor.



His list stated that Mr. Fried was over 70, and was in critical condition. Boruch Yosef's conscience didn't let him rest. Maybe this Rosh Hashana would be Mr. Fried's last. And because he didn't like the look of the nasty, rattling steps, perhaps Mr. Fried would not hear the shofar.

It was enough. He slowly climbed up to the ninth floor. From previous visits, he knew that it housed the I.C.U. and that to visit it he would have to get permission at the nurses' station.

The woman in charge said that Mr. Fried had been in a coma (What's a coma? he wondered) for several weeks, but that visitors were certainly welcome. She escorted him to the room.

Mr. Fried was connected to all kinds of wires and gadgets. Sitting in one corner was an elderly man, half asleep over a "machzor" (holiday prayer book). Boruch Yosef softly asked if he would like to hear the shofar. The man's eyelids dragged open and he nodded his head. He explained to Boruch Yosef that his friend, Mr. Fried, had been "asleep" for three weeks, and was unable to hear the shofar.

Boruch Yosef's father had given him this shofar for his Bar Mitzva, knowing how his son visited the hospital on Shabbat and Yom Tov. Now, Boruch Yosef touched its unusual surface and marvelled at how a mere ram's horn could make such a powerful, moving sound.

He carefully recited the blessing and was not at all fazed when Mr. Fried cried out, "amen!" He raised the shofar and blew the required sounds, oblivious to the doctors and nurses rushing in, oblivious to Mr. Fried's friend's crying, oblivious to Mr. Fried sitting up, listening to the shofar blasts. When he

finished, he quietly slipped out of the room, and went home.

The following year, Boruch Yosef was besieged by callers requesting him to blow the shofar in the small shuls near his home. Each one offered him a nice monetary incentive, and each time, Boruch Yosef flatly refused. One tiny shul, quite far from his neighborhood, however, admitted that they had no funds, but could offer him some homemade cake and a glass of tea. To this shul, Boruch Yosef said yes.

It was not surprising that Boruch Yosef, still a short lad, caused a mild ripple of laughter in the shul. Boruch Yosef ignored the laughter, and concentrated on the task at hand. With closed eyes, he put his lips to the shofar and blew. Afterward, there was no laughter. They hadn't expected his seriousness, his attachment to the mitzva, this crowd of elderly Jews. He had surprised them.

One man came forward. His creamy talis gave him the dignity of an eagle. His yellowed fingers tapped on the rail of the bima. "Young man," he rasped, "Do you remember me?"

Boruch Yosef shook his head and smiled, looking like one of hundreds of yeshiva boys. Obviously, this was a case of mistaken identity.

"Well, young man, I have not forgotten you. Last year I also had the pleasure of answering "amen" to your blessing."

Boruch Yosef looked puzzled. "Sir, last year I did not blow the shofar in a shul."

The man smiled. "But you blew it for me. I am Mr. Fried."

*Reprinted from an email of L'Chaim, weekly Magazine..*

## No Move is Futile

By Rabbi S.Y. Zevin

Even if one solitary Jew is exiled among the alien nations, it is as if all of Israel were exiled there. (Midrash)

The son-in-law of the Baal Shem Tov, Reb Yechiel Ashkenazi, was known by the Yiddish nickname "der Deitsch'l" because - as his Hebrew surname also indicates - he hailed from Germany. He was the father of two celebrated sons; Reb Moshe Chaim Ephraim of Sudilkov, the author of *Degel Machaneh Ephraim*, and Reb Baruch of Mezhibuzh. Reb Yechiel's father was both a pious and wealthy man, whose sons were all men of scholarship and refinement. One day he called them together and said: "I am going to give each one of you a certain sum of money. You have my permission to travel wherever your hearts lead you, and if a proper match should be proposed to any one of you - with a young woman who is known for her good deeds, and who was brought up in a fine family - then you are free to settle for that shidduch and marry. I make only one condition: that in five years' time you all meet here in my house, so that I may see what has become of each of you."

Each son set out in the direction of his choice, and Reb Yechiel eventually found himself in the hometown of the Baal Shem Tov, where he married Adel, the tzaddik's saintly daughter.

Almost five years elapsed, and Reb Yechiel went to take his leave of his father-in-law, explaining that he planned to make the journey home in fulfillment of the commandment of honoring one's father. When the Baal Shem Tov gave him his blessing for a safe journey and a safe return, Reb Yechiel asked him to bless him that he would return in time for Rosh HaShanah, for the summer months had already come. The tzaddik gave no answer. Three times he asked, and three times received no reply. Realizing

now that he would definitely not be back in time for the New Year season, he took the precaution of preparing a shofar for the journey, for who could tell where he would spend the Days of Awe?

The appointed day arrived, and from all the points of the compass the sons converged on their father's house. He prepared a festive meal in their honor, and invited all the scholars of the town to share in his day of joy. When the meal was under way, he asked the eldest son to grace the gathering with a learned discourse. After him the second son demonstrated his prowess in scholarship, and then the third, and so on. It was now the turn of Reb Yechiel.

Throughout the preceding dissertations, unlike the other guests, he had shown no signs of attentiveness, but seemed to be busy instead eating and drinking. When his father now asked him to speak, he claimed that he had nothing to say. The father let him be, and proceeded with the younger brothers. And as each of them showed what he was capable of, Reb Yechiel continued as before. The guests were of course stupefied; they did not know that the Creator can be served through eating and drinking, and that the loftiest yichudim may be effected through this means.

After they had all gone home the father called Reb Yechiel aside, and told him in anguish: "My son, you disgraced me today before all those guests. Not only is it clear that you alone among all your brothers have not grown up to be a Torah scholar: on top of that it seems that you have even become a glutton."

And the poor man broke down and wept. "Be not grieved," Reb Yechiel consoled him, "for in the course of these years I have grown no less than my brothers. Perhaps you would like to arrange another festive meal tomorrow, to which you could invite the same guests, and

then I will show you what I have gained. Believe me, father, you will derive no less satisfaction from me than from all your sons." The next day, when all the distinguished guests were again in their places, and the eldest brother had risen to deliver another learned discourse, Reb Yechiel rose from his chair, approached him, and passed his hand before his face. The speaker was at once thrown into confusion. He left his dissertation in the middle of a sentence, and began instead to confess all the sins of which he had been guilty from his youth until that day. After a few moments he regained his presence of mind, and spoke no more.

Reb Yechiel returned to his place, and his father asked the second son to deliver some divrei Torah. Exactly the same happened as before, and it was once more repeated with the third son. The guests were left speechless with wonder.

It was then that Reb Yechiel told them of his father-in-law, the saintly Baal Shem Tov, one of the tzaddikim upon whose righteousness the world stands. For the first time in their lives they heard of the way in which the Baal Shem Tov served the Creator, and as they listened thirstily, the heart of Reb Yechiel's father too was glad..

It was already the month of Elul, the last month before the New Year, so after some days the sons went their separate ways. The ship which was to take Reb Yechiel to his home was caught in a fearful tempest, and it was drawn by the turbulent sea far from its intended course. Only on the eve of Rosh HaShanah did the sea calm down, and at long last the ship was able to drop anchor in a quiet haven near a strange city in a distant land - a city in which no Jew had ever lived.

Reb Yechiel realized that it was on his account that the storm had raged. It was clearly God's will that he spend Rosh HaShanah in this remote spot, instead of

sharing in the prayers of the congregation in his hometown, and he accepted his suffering with loving patience. Setting foot on the alien terrain, he rented himself a room near the seashore, so that he would be able to immerse himself in the sea as in a mikveh. This he did in preparation for the afternoon prayer of the eve of the holy day, which was followed by the evening prayer of Rosh HaShanah. And needless to say, these were prayers uttered in devout ecstasy. His very heart cried out and wept - for this was the way of the Baal Shem Tov and his disciples.

The passersby stood still, amazed. The man inside the house who cried out in there all alone must certainly be out of his mind. In the morning they saw him make his way down to the sea, and then after he returned they again listened through the window to the unaccustomed sounds. He prayed the morning service, blew a series of thirty blasts on the ram's horn that he had brought for the purpose, and then built up to a climax of awesome ecstasy in the Musaf prayer.

Just that morning the king of that country decided to go out in his carriage for a ride. Surprised by the unaccustomed sight of a crowd near a little house by the seashore, he approached and asked what drew them there. Being a learned man, he gathered from their description that the stranger inside the house was no madman, as they had assumed in their ignorance. He warned them not to harm him in any way, because he was no doubt a believer in some faith unfamiliar to them, and this was his mode of service. He then called for the chassid, who in answer to his questions told him where he came from and how he had reached those parts.

When the king invited him to continue their conversation in his palace, he promised to do so the following evening. And indeed, as soon as the two Days of Judgment had come to a close, he was received most cordially at the royal palace. So pleasing did the king find his

company - and his prayers of the day before - that he asked him if he could bring three hundred Jews like himself to settle in his land.

"Your Majesty," replied Reb Yechiel, "for two reasons I am unable to fulfill your wish. In the first place, I am no minister nor governor that I should be able to order any man to leave his home and to settle in your land. And secondly, if it were indeed God's will that Jews should live in these parts, then Divine Providence would have ordained that they be led here even in iron shackles, against their will. Since, however, not one Jew lives in the land, it is clear that this is the Creator's will - and it is thus impossible that your request be fulfilled."

This answer found favor in the eyes of the king, who thereupon gave him his farewell blessings.

## **Shofar Race** **By Michael Green**

Today is the beginning of your work... And on the nations judgment is pronounced: which for war and which for peace, which for famine and which for plenty... Rosh Hashana liturgical text

The Lubavitcher Rebbe often emphasized the virtue of positively influencing others, and urged his followers to dedicate their lives to this cause. Initially many people were wary of this approach - surely one's paramount concern must be his own religious growth, they contended. Once he has perfected himself, only then may he worry about the spiritual welfare of others. Or, in the words of our Sages, "First adorn yourself, and afterwards you may adorn your fellow." The Rebbe addressed this argument at numerous public gatherings. On one of these occasions, he did so by making reference to the following story.

During the height of the Napoleonic war, the mighty French army swept through the European continent. Most of the chassidic leaders of Poland and Ukraine welcomed Napoleon's advance, hailing him as the

In due course the chassid found his way back to his home, where he went at once to see his father-in-law, the Baal Shem Tov. The tzaddik greeted him affectionately, and said: "In the place which you visited, a vast number of holy sparks were hidden. Had you not arrived there, a certain number of our brethren would have been obliged to be led there at some time - even in iron shackles, against their will. But since you were there on Rosh HaShanah, and through the sheer potency of your prayer you succeeded in elevating all of those exiled sparks to their Divine Source, there is now no longer any need for any other Jews to live there in order to accomplish that task - and, indeed, no Jew will ever live there, until the coming of the Messiah."

Reprinted from A Treasury of Chassidic Tales, by Artscroll

harbinger of a new era of freedom. Indeed, under French rule Jews were granted equal rights and opportunity as all other citizens. It is no wonder, therefore, that when the French emperor invaded Russia in 5572, Rabbi Israel of Koznitz hoped that he would succeed in conquering the imperious Czar. Contrary to the opinion of his colleagues, however, Rabbi Schneur Zalman of Liadi saw in Napoleon a threat to basic religious values. "It was revealed to me during the Mussaf prayers on the first day of Rosh Hashanah," the Rebbe wrote to one adherent, "that if Bonaparte should be victorious, the Jews would prosper economically and politically, but their hearts would be rent asunder and alienated from their Father in Heaven. But if our sovereign Alexander will prevail, though the Jews will suffer economically and politically, their hearts will become more firmly devoted to their Father in Heaven." Hence, whereas Rabbi Israel' prayed for a French victory, the Chabad leader prayed for their downfall, and even



encouraged his followers to aid the Russian war effort.

Meanwhile Napoleon's armies penetrated the vast Russian interior, pillaging all towns and farmlands along the way, and the Rebbe was forced to flee. During his long and perilous travels, he spent Rosh Hashanah of 5573 in a small village on the outskirts of Moscow. On the first morning of the holiday a peculiar incident occurred. At the crack of dawn the Rebbe summoned his son, Rabbi DovBer, and several other chassidim. "Come," he said, "let us go immerse ourselves in the mikveh." Though it was obviously uncomfortable for them to go to the mikveh in the Rebbe's presence, they readily complied, alarmed by the tone of urgency in his voice. Immediately afterwards, the Rebbe briskly led the bewildered chassidim to the synagogue and began to chant, "Lamnatzeach Livnei Korach Mizmor. . .," the verses traditionally recited before the sounding of the shofar. The assembled quorum watched in astonishment as the Rebbe recited the blessings and blew the shofar.

Needless to say, the chassidim were mystified. This bizarre conduct was significantly uncharacteristic of their leader, who, unlike other contemporary chassidic masters, insisted on serving G-d in an organized fashion, in perfect consistency with the Shulchan Aruch. In this case, however, although one is permitted to perform the Biblical obligation at daybreak, it is nonetheless preferable that the shofar be sounded following the morning service, prior to the Mussaf service. Why, then, did the Rebbe act out of sequence?

Fortunately the Rebbe did not keep them in suspense for long. He explained that on that very Day of Judgment, the fate of the war was to be determined in the Heavenly Court. Well aware that this decisive ruling was pending, the Rebbe knew that he could easily affect the outcome through sounding the shofar with certain Kabbalistic intentions. However, he feared that his saintly dissidents were also privy to this information and would surely

attempt to sway the ruling in Napoleon's favor. Hence he rose early in the morning and preempted them, making certain that Russia would prevail.

As they spoke, the Maggid (Preacher) of Koznitz was hastily conducting his morning prayers hundreds of miles away. Just as Rabbi Schneur Zalman had suspected, he had begun to pray at the earliest possible time. After the rushed service was completed, he made all the Kabbalistic preparations and rose to the podium with his shofar. "Alas!" he cried aloud, having sensed the Heavenly verdict. "The Litvak' has beaten me to it!"

After recounting this episode, the Lubavitcher Rebbe commented:  
How was Rabbi Schneur Zalman able to determine the fate of the war with his shofar blasts? When a Jew sounds the shofar on Rosh Hashanah, he in effect is acclaiming G-d's sovereignty over the entire world, as we reiterate in our prayers throughout the two Days of Judgment, "Rule over the whole universe in Your majesty..." Inherent in his act of accepting G-d as King of the world, the Jew is endowed with the ability to profoundly influence that world.

Now, in contrast to the worldly orientation of the shofar, the morning service reflects one's personal attachment with his Maker. Under ideal circumstances, introspective prayer should precede the sounding of the shofar, as one must seek to perfect himself before setting out to rectify the world. There is an exception to the rule, however: when the world is in a state of crisis, one must act immediately, notwithstanding his own spiritual station and achievements. Indeed, Rabbi Schneur Zalman saw fit to reverse the standard sequential order on account of the great spiritual threat facing European Jewry. So too in our present times, in these dark moments that precede the light of Redemption, there is no time to be wasted. We must endeavor to illuminate our surroundings at once!

## Laws & Customs: Tzom Gedalia

For the year 5781

According to Nittel Gavriel, Mishna Berurah and Shulachan Aruch Harav  
All times listed are for Jerusalem only as per [www.myzmanim.com](http://www.myzmanim.com)  
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### ☞ 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 unduly 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 (5:14am), 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, one washes his hands and recites 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*.

Those who continue to say *Selichot* during the *Aseret Y'mei Teshuvah*, say it before davening on *Tzom Gedalya*, however, those who don't say *Selichot* during the *Aseret Y'mei Teshuvah* 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 *davens* 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 is 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 (6:41pm).

Ideally, *Kriat Hatorah* shouldn't start prior to *Mincha Gedolah* (1:02pm). The *Amidah* may certainly not begin before then.

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 *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 7:04pm Some wait until the time for מוצאי שבת at 7:16pm.



## 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.

In memory of the assassination of Gedaliah and the tragedy that it brought upon our brethren in those days, so soon after the destruction of the Holy Temple, we fast on the third day of Tishrei, the Fast of Gedaliah.

## Laws & Customs: Yom Kippur

The Jewish  
Weekly

For the year 5781

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### ☞ KAPPAROT

For Halachot and Minhagim for *Kapparot*, please see the Halachot and Minhagim for Aseret Y'mei Teshuva on page 15.

### ☞ EREV YOM KIPPUR MORNING

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

Some 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* (12:29pm).

*Tachnun* is not said from the morning of *Erev Yom Kippur* until after *Rosh Chodesh Cheshvan*, however some do say *Tachnun* at *Mincha*.

*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 *אֱלֹהִים* is enunciated with the ה' 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 or quarantine), 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 HAMAFASEKET

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

One dons his *Kittel* and *Tallit* before sunset (6:33pm). 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 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 5:53pm. The *Brachot* are “*L’Hadlik Ner Shel 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 (5:53pm). [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*.]

#### ☞ HAND SANITIZER ON SHABBAT & YOM KIPPUR

Although it is generally forbidden to wash, bathe and apply ointments, there is an exception for sanitary and medical purposes. Therefore, one may use hand sanitizer, but only if the situation warrants it. (e.g. After touching high-contact surfaces shared with others, or one regularly uses hand sanitizer in such situations for health protection.)

#### ☞ 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

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 first glance this is simply another procedure for annulling vows, which cannot be done without three adult men to form a Beit Din. However, some give it the status of a Tefillah, which allows for recital even while alone.

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.

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'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* & does not go back.

### 🌀 END OF MAARIV & KRIAT SHMA

*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.

*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

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 Hakodosh* 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'Chtov* 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*.

**Birchat Kohanim is usually only given in the presence of a minyan. However, the Talmud clearly states that the people out in the fields, who are unable to attend Shul, are included in these special blessings. And the same surely applies to those isolating at home.**

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

*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* (12:59pm).

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*).

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

The *Shofar* is sounded after the fast ends (7:04pm).

**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*.

We greet each other "*Chag Sameach*".

For *Havdallah*, *Besamim* is not used. 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 finds the need, may drink before her husband returns from *shul* to make *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 5<sup>th</sup> 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.





## The Knock Before 'Kol Nidre'

by Rabbi Shmuel Butman

It was the last moments before Yom Kippur began. The Jews of Amshinov were all busy with their final preparations for the holiest of days. The centrally located synagogue of the Amshinover Rebbe, Rabbi Menachem Kalish, was packed wall to wall and then some. Many were reciting Psalms in broken-hearted tones, while others were chanting the "Al Heit" confessional as part of their "soul accounting" process. All assembled were hurrying in anticipation of the Rebbe's imminent arrival and the cantor dramatically intoning the first words of the opening Kol Nidre prayer.

But the Rebbe, for some mysterious reason, delayed. Only his immediate family was aware of the reason why, and they weren't able to explain until much later. It began when they were all gathered in the Rebbe's room, his wife, children, and grandchildren, to receive his blessing, when suddenly they heard vigorous knocking on their front door.

For a moment, the family members were frightened. Who could it be at such a time? The Rebbetzin (Rebbe's wife) walked quickly to the door and opened it. In the doorway, crying bitterly, stood the village blacksmith and his wife. The Rebbetzin urged them to enter and sit down, and as they stumbled in, through their tears, they already began to pour forth their sad story.

Their son, a young man, for several years already had been doing whatever he felt

like, ignoring all their attempts at parental guidance. He spent much of the time with non-Jewish youths his age, and behaving like them. Now matters had deteriorated drastically: he announced to them his interest to convert.

At first the parents assumed that he was just joking with them, trying to "get their goat." But now he told them that tomorrow morning – on Yom Kippur itself! – was scheduled the baptism immersion ceremony to finalize his conversion. It happened that that year Yom Kippur coincided with an annual holiday in their religion, so the local priest had decided that would be the perfect date to baptize the Jewish boy, thereby giving the ceremony an expanded significance, and adding to the joy of the holiday celebrators.

"We came to beg the Rebbe to save us from this horror. At least request from the priest, who is known to have great respect for you, to delay their disgusting ceremony until after Yom Kippur. How can it be that on this holiest of days, when the entire Jewish people is seeking atonement for their sins, that our son, our very flesh and blood, will be converted away from being Jewish. What a disgrace! What a tragedy! G-d forbid!" exclaimed the distraught parents, as they completed their plea and burst into tears again.

The Amshinover had listened carefully to every word. Without saying anything to the frantic couple, he turned to his aging mother, the Rebbetzin Chaya Leah, and asked her to have his daughter-in-law, Sara'leh, the wife of his son Yosef, write a letter in his name to the head priest of the town in fluent and flowery Polish, requesting that the conversion ceremony be delayed for a few days.

Sara'leh succeeded in penning the letter surprisingly quickly. The Rebbe asked his main attendant, Reb Yudel, to deliver the letter as fast as possible directly into the hand of the priest. Reb Yudel was an energetic man and quick on his feet. He sped off with alacrity to fulfill his mission from the Rebbe. The Rebbe took out his pocket watch and began to count off the seconds. "One, two, three, four..."

Everyone present thought this behavior of the Rebbe remarkably strange. Till what number would he count? How long was he prepared to wait for Yudel's return? What about getting to shul for Yom Kippur before sunset?

In the end, not that many minutes elapsed and Yudel was already back, and with an answer. A positive one! The priest agreed to delay the ceremony.

The parents of the young man thanked the Rebbe profusely and returned home, somewhat encouraged. At least Yom Kippur would be Yom Kippur.

Meanwhile, the congregation in shul was becoming nervous; the sun was already setting. In the last moments before it dipped below the horizon, the Rebbe finally entered, awe-inspiringly dressed in his white robe and tallit, with his spodek (tall fur hat for special occasions) adding majesty to his appearance. As soon as the Rebbe reached his place, the cantor, Rabbi Yisrael Yitzchak, the rabbinical judge in Shidlowvitz, began in a trembling yet powerful voice to chant with the traditional sweet melody, the awesome introductory phrase to the opening prayer of Yom Kippur evening, Kol Nidre.



The Yom Kippur prayers in the synagogue with the Amshinover Rebbe were always a thrilling event, but this year it seemed more powerful than ever to those who participated regularly. Even the simplest Jew was able to feel the holiness of

the day and the fearsomeness of the ensuing judgment descending on them. Those with deeper understanding sensed that every word of prayer emerging from the Rebbe's mouth and soul was instrumental in the battle to overcome the accusations of the prosecuting angel and secure Heaven's blessings for a good and sweet year for every Jewish home and community.

The sun set, the final "locking" prayers were completed and the fast ended. The Rebbe sat at the head of the large table set up in the shul for the celebratory post-Yom Kippur meal; surrounded by his chassidim. The

Rebbe's face was radiant with happiness and pleasure, like a king returning victorious from a difficult, exhausting war. In the eyes of the chassidim this was a clear sign that the Rebbe knew that his prayers had been accepted on High. An elevating spirit of joy and satisfaction filled the room.

Suddenly everyone was startled as the doors to the shul slammed open and banged against the wall. In burst a young man with bushy hair and a wrinkled, ragged yarmulke perched precariously on his head. He ran directly to the Rebbe's table, threw himself outstretched on the floor, and screamed, "Rebbe! Help! Save me!"

It was the son of the blacksmith. He continued, in a voice choked with burning tears, "I'm completely torn up inside. I regret so much what I almost did Rebbe, I promise – I'll never go back to them again."

Most of those present did not know the identity of this strange young man or his story. A handful of the chassidim, however, had managed to uncover the background to what had caused the Rebbe's delayed arrival to the Kol Nidre prayer, and they were aggravated. "After all the trouble and anguish he caused, before Yom Kippur started last evening to his parents, to the Rebbe and to the entire congregation he still has the nerve to come here and cause a disturbance as soon as Yom Kippur ends too?" they murmured among themselves.

The Rebbe sensed immediately what they were whispering about. He turned towards the lad with a look that emanated pure affection. Then he stood up from his chair, walked towards the young man, and extended his hand for a welcoming shake. He then brought him back with him to his place at the table and poured him a cup of wine. "Say the blessing for wine," he ordered him, "and say L'Chayim."

The astonished boy did as he was told and the Rebbe responded with a hearty "Amen!"

This first encounter with the Amshinover Rebbe became a sharp turning point in the young man's life. From that Yom Kippur on, he became firmly attached to the Amshinover Rebbe with all his heart and soul. And he acted accordingly. He studied assiduously day and night, with great energy and concentration. It seemed as if he was determined to compensate for all those wasted years. He prayed with fervor and forged positive relationships with the other chassidim in the Rebbe's court.

The Amshinover chassidim liked to say that due to the Rebbe's reputation and efforts just before Yom Kippur he was successful in delaying the conversion ceremony, but that this mistaken and distant soul could be returned to its source and correct path, that could only be with the help of the Rebbe's prayers and tears on Yom Kippur itself.

*Reprinted from an email of the L'Chaim Weekly.*

## **The Forty-eight-Hour Yom Kippur** **by Sterna Citron**

The author of the Yeshuot Yaakov, though a respected scholar, did not approve of chassidim and their ways. But one Yom Kippur he had a chance to observe Reb Levi Yitzchak of Berdichev and he was forced to admit he had been wrong.

It happened like this. The Berdichever Rav arrived in Lvov, where Reb Yaakov lived. He was invited by a wealthy, upstanding member of the community to stay in his home. Reb Levi Yitzchak's host, a rich man, quickly realized that his guest was a saintly,

learned man, and he sent a message to the other heads of the community. "We have here visiting in our city a very holy man. Shall we ask him to be our baal tefillah [chazan] on Yom Kippur?"

"By all means," the community heads agreed.

On erev Yom Kippur, they sent the town shammes to Reb Levi Yitzchak. The shammes, however, returned alone. "I don't think he'll make an appropriate chazan for us," sniffed the shammes. "He's sitting around, talking with friends, and drinking mead. He's really not behaving in the proper erev Yom Kippur spirit."

They debated among themselves for a while. "Call him anyway," they decided.

So the shammes requested the Rav from Berdichev to be the baal tefillah, and the Rav consented.

He approached the bimah and, with a great cry bursting from his lips, began the Kol Nidrei. The congregants trembled with awe to hear him. He led the rest of the evening prayers the same way - powerfully, emotionally, tearfully. At the end of the service, he sang Adon Olam with ardor.

Most of the people went home to sleep that night. A few remained to study Torah or recite Tehillim, the Yeshuot Yaakov among them. He could not help noticing Reb Levi Yitzchak.

The Berdichever Rav had taken out the tractate Yoma. He opened it to page one. Reb Yaakov watched and listened as the Rav began to study. He delved into the Talmud in such depth that the author of the Yeshuot Yaakov, a learned man himself, was astounded. "He studies like the old great scholars," he muttered to himself.

Soon Reb Yaakov grew tired and went home to sleep. In the morning, when he returned to shul, he was curious to see what Reb Levi Yitzchak was doing. To Reb Yaakov's amazement, the Rav was on the last page of Yoma. He had been up all night studying the tractate. The Yeshuot Yaakov answered Amen as the Rav made the traditional siyum - completion ceremony-over the finished tractate.

Again Reb Levi Yitzchak was baal tefillah. Though he hadn't slept a wink, though he was fasting, though he wasn't a young man anymore, the Rav prayed with great zeal. All day long his strength did not diminish. He prayed, sang, and read the Torah, all with the same fiery ardor.

When Yom Kippur was over, the Rav returned to the home of his host, who had prepared a variety of tempting foods for his distinguished guest to break his fast on. "I must have my nourishment," the Rav declared. The host naturally assumed that Reb Levi Yitzchak was referring to some tasty snack that he had brought along. How surprised he was to see the shammes bringing the Rav a Gemara!

"Ahhhh," murmured the Rav as he opened the tractate Sukkah. "Now I feel better." All night long and all through the next day, the Berdichever Rav immersed himself in the Gemara in preparation for the upcoming festival of Sukkot.

That night the rav finally broke his fast. It had been forty-eight hours since he had eaten or drunk anything. After seeing how the Berdichever Rav spent his Yom Kippur, the author of the Yeshuot Yaakov developed new respect for chasidim.

# A Cancer Survivor's Yom Kippur: With a Surprise Lesson to Carry With...

by **Bentzi Sasson**

Yom Kippur 5775. The giant sanctuary at Lubavitch World Headquarters in the Crown Heights neighborhood of Brooklyn, N.Y., was beyond full. The climax of the day - the final Neilah prayer - was beginning, and the atmosphere in the Rebbe's synagogue was growing more and more intense.

I found myself standing alone on the high Torah reading platform in the center of the synagogue, completely covered in my tallit, trying as hard as I could to be as inconspicuous as possible. Around me, thousands of people were standing pressed together like sardines. I saw that each and every individual was trying his utmost to use the closing moments of this holiest of days for heartfelt prayer and introspection, pouring out their hearts before their Father in Heaven.

The words had added meaning for me this year. I read and I sobbed. I tried to wipe away the tears, but I could do nothing to stop the powerful sobs from racking my body. Standing above a sea of people crying out the words of the prayers caused me to dissolve in a sea of teary emotion.

\* \* \*

It's been five months since the dark day I was told that I had cancer. During those months, I underwent invasive treatments that have changed my life forever. In the beginning, it was all about fear of the unknown, dreading what lay ahead. Afterward, it was the regimen of chemotherapy that left me broken, a shell of my former self.

Three months of massive treatments with countless side effects: pain, suffering, despair, depression. My physical appearance changed as well. The hair on my head began to fall out, as did the beard I'd grown since I was a teenager. My face became pale, and my eyebrows and eyelashes disappeared. By the end, I was left with no hair at all.

From the very beginning, I knew that the only way I'd come out on top was to keep positive and maintain my faith, following the Chassidic adage: "Think good, and it will be good." And I followed through to the best of my abilities. I made sure to attend prayers as often as possible, to speak to my friends and smile frequently. Even as strangers averted their gaze, and even as friends of mine walked past without recognizing me, I made sure to keep positive.

Thankfully, I was surrounded by loving family and loyal friends. They did whatever they could - and more - to support me, to give me strength and to help me stay on course. My wife, Devorah Leah, and my three young children were the light at the end of the tunnel that kept me focused and positive through the darkest of moments.

Just a few days before Rosh Hashanah, I received the sweetest news: the treatment had done its work, and I was completely cancer-free. I smiled from ear to ear, like I had not smiled in many months.

Yom Kippur came, and my body was still battling the massive doses of toxins that had destroyed the cancer. I was afraid of what



25 hours with no food or water would do to me. I had already been admitted once due to dehydration and did not want to repeat the experience.

But not to fast on Yom Kippur? Unthinkable.

After speaking to a number of rabbis, it became apparent that the most important thing on Yom Kippur was not to eat or drink, even if it would come at the expense of synagogue attendance. They advised me to stay home and rest up as much as possible for the duration of the fast.

I wasn't thrilled by the prospect. On one hand, I wanted to pray with everyone else - to soak up the special atmosphere that pervades the synagogue. After all that I had experienced, I felt I needed that extra jolt of inspiration. On the other hand, I also realized that I needed to care for my body.

At the end, I decided to stay home and make the best of my situation. There was just no way that I could risk the crushing crowds that converged on shul during the holidays.

As the holy day wore on, my heart became heavier and heavier. I yearned to be with everyone else, to pray, to sing to feel spirituality so tangible you can almost touch it with your finger.

Suddenly, the door of my home opened, and there was my dear brother, Shmuel.

Knowing how I felt, he decided to ask the synagogue officers if they could make a special allowance for me. After the Musaf prayer, when there is a short break in the services, he asked if I could perhaps be allowed to stand alone on the Torah reading

platform in the center of the synagogue for the closing portions of the day's service, explaining that I'd otherwise not be able to attend.

With the assurance that an exception would indeed be made, my brother ran to my house to share the news. I was so happy! I was afraid, too, but I recognized that this was a unique opportunity that had opened up just for me. And I decided to go for it.

And so I found myself towering above thousands of my peers in the synagogue that is the heart and soul of the Chabad Lubavitch movement. I did not look like a typical Chassid. My beard was just beginning to grow back, and I knew that people would be gawking, so I decided to drape my tallit over my head and create a safe space for me to be alone with my Creator.



And there I was, sobbing into the woolen folds of my tallit, overcome by the experiences of the past months. As the memories flowed freely, they merged with the prayers swirling around me. The haunting melody of Avinu Malkeinu ("Our Father, Our King") being sung by the entire congregation was powerful enough to shake the strongest of edifices, and I was far from strong at that moment.

A half-hour after the fast had ended, I found myself home, gratified and thankful to G-d for giving me the strength to complete the fast and pray among my fellow Chassidim.

\* \* \*

A few days later, I step into my office and meet my friend and co-worker, Velvel. As he approaches, he says: "Bentzi, there is something I must tell you."

“As the prayers were coming to a close on Yom Kippur,” he begins, “I felt a tap on my shoulder. I turned around and came face-to-face with an acquaintance of mine. He’s gesturing to the reading platform where you were standing and muttering, ‘Look where things have come to. There he is on the very same platform where the Rebbe would stand on Yom Kippur, shamelessly flaunting his shaved face. I can tell he’s not just a visitor. He looks like he grew up here, and he should know better than that.’

“I was shocked,” my friend continued. “I knew what you went through, and I couldn’t believe that someone would judge you so callously. Finally, I managed to reply: ‘You should just know that the fellow on the platform is a friend of mine, and I wish that

you never go through what he went through this year.’ He still didn’t get it, so I told him how you were less than a month after chemotherapy and your stubble was actually the first beginnings of what you hoped would soon be the luxurious flowing beard you had sported your entire adult life.

“I then turned to him and told him, you just learned the best lesson you possibly could this Yom Kippur. Never ever judge anyone. You never know what’s going on in someone else’s life.’ ”

It took me a few minutes to recover from the magnitude of what he had told me. When I finally managed to stand up, I knew what my New Year’s resolution would be as well: never to judge anyone!

*Reprinted from an email of Chabad.Org.*

## “G-d Took Away My Son, Now Whatever He Says I Do the Opposite!”

**by Naamah Green**

Rabbi Zilbershtein shares an amazing story he was part of:

“In one of my flights out of Israel I sat next to a Mr. Weinstein who was obviously Jewish. I was curious about him. He had a non-kosher meal with his name Mr. Weinstein on it and I was wondering why he would want to eat a non-kosher meal. So when he finished eating I turned to him.”

“Excuse me sir, I’m not trying to be brazen or hurt you or anything like that, but can I ask you a question?”

“Sure!” The man answered.

I asked: “Are you aware that you can order a kosher meal on flights like these?”

He looked at me and said tersely: “I don’t eat Kosher!”

So I asked back “what do you mean? That you eat kosher at home but not out of the house, or that you don’t consider eating kosher something important?”

“No I don’t eat kosher for that is my free choice!” He said with vehemence. “I don’t do any mitzvot; do you want to know why?” he asked.

“I felt he was about to unburden something in his heart, so I said yes. He started in a broken voice: “It was my son... the last thing

that broke me. I held on the whole time in the concentration camp, until one day when I couldn't anymore. In the camp I had one sole ambition; that my son Katriel Menachem should survive. His mother and all his brothers and sisters were all taken away, but my son and I were going to live. I was certain of this".

"One day we were in a roll call in a place that had secret doors to an area used for mass hangings. My son squeezed my hand so hard from fear he cut off blood circulation to it. We started to flee from the line of fire and his hand slipped out of mine and he disappeared. Later someone told me he saw a soldier take him and shoot him."

Mr. Weinstein wiped away his tears as his voice rose in anger: "G-d took away all of my children. Now whatever G-d says, I do the opposite! I want nothing to do with His mitzvot!"

Rabbi Zilbershtein continues: "I was so shocked by his story I had nothing to say and for six hours I sat totally silent next to Mr. Weinstein till we got to Houston and we each went our own way."

"I never dreamed I'd see Mr. Weinstein again, but four years later, on Yom Kippur, I was a guest in the Meah Shearim neighborhood. I walked out of the synagogue to refresh myself and breathe some fresh air into my lungs, when I saw a strange sight. A man sitting on a Meah Shearim bench of all places was smoking a cigarette on Yom Kippur of all days!"

"But then I did a double take... it was Mr. Weinstein! I went over to him and said: "Here we are meeting again. Isn't it funny

how life brings people together and you wonder why they were put together? What message is hiding behind this? I'm sure you know today is Yom Kippur, and in a few minutes they will be saying Yizkor to remember the loved ones no longer with us.

"Come with me and during Yizkor mention your son's name to remember him and pray for his soul. This might be your only opportunity to mention his name. Don't you want his name to be heard in the Heavenly Courts?"

"His eyes filled with tears, I hugged him and we locked arms and went into the synagogue near the cantor. We asked him to make a special memorial prayer for Mr. Weinstein's son. Mr. Weinstein leaned on the cantor's stand and whispered his son's name to the cantor: "Katriel Menachem ben Yecheskel Shraga" he said.

"The cantor turned white and he broke out in a sweat, his eyes were bulging as if they'd pop out! He turned to us and in a choked voice cried, "Abba" (father) and fell down in a faint."

Rabbi Zilbershtein concludes: "This is a wondrous story of how G-d guides the world above the natural and "one who comes to purify (himself) gets Divine assistance'. Mr. Weinstein made but a small gesture to come to synagogue on Yom Kippur (after having a cigarette!) and merited something unbelievable. G-d always watches over us and He is waiting for the smallest gesture on our part for Him. Look at the good you get in return!"

*Reprinted from an email of Hidabrut.*

## Laws & Customs: Sukkot

The Jewish  
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For the year 5781

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### 🌀 BUILDING THE SUKKAH

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, however, it can not be built by a Non-Jew.

It is preferable for every family to have their own personal *Sukkah*, and not to rely on a shared or communal *Sukkah*.

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 four *Tefachim* – 32cm – 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*.]

The *Schach* should be laid on the *Sukkah* by a Jewish male over *Bar Mitzvah* who is obligated to eat in the *Sukkah*. After the fact, if it was laid out by anyone else, a Jewish male over *Bar Mitzvah* should 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 *Shabbat Bereishit*.

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 *Shabbat Bereishit*, 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.

If one is in quarantine, they should try to have their own Lulav and Etrog, as the disinfecting could ruin and passul the Lulav and Etrog. It is better to have a separate set of Lulav and Etrog for family members not in quarantine.

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).

*Blettlach* (leaf-marks) and light red or light brown discolorations do not disqualify an *Etrog*.

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*.
- Has "Moch" (bark).
- Is tall and straight.
- Has a straight and well-centred spine.
- Is not thin.

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.

If the top of the central leaf is covered with "Moch", it is considered closed.

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).

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*.

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

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* (12:28pm).

*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 (3:25pm), 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*, nevertheless, a tablecloth should be placed on the table in the house, in honor of *Chag*.

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 (Friday night) is at 5:47pm. The *Brachot* are *L'Hadlik Ner Shel Shabbat V'Yom Tov* and *Shehecheyanu*.

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

Since it is *Shabbat*, one has to light at the proper time, unlike when *Chag* is on a weekday.

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*.

### 🕯️ FIRST NIGHT OF SUKKOT DAVENING (FRIDAY)

According to Nussach Sefard and Nussach Ha'Ari (Chabad), Kabbalat Shabbat starts from Mizmor LeDavid including *Lecha Dodi*. Some do the first two and the last two stanzas and some, (including Chabad) do the whole *Lecha Dodi*, however, Nussach Ashkenaz starts Kabbalat Shabbat from Mizmor Shir L'Yom HaShabbat.

In *Lecha Dodi*, those who regularly say *B'rinah U'Vetzahala* say *B'Simcha U'Vetzahala*.

Until *Barchu*, one davens in the tune of *Shabbat*.

Some who regularly say *Kagavna* before *Maariv*, say it tonight, while others do not,

Those who regularly say *Bameh Madlikin* do not say it tonight.

Those who say *V'Shamru* before the *Amidah*, say it followed by *Vayedaber Moshe*. The Sephardic custom is to say *Eileh Moadei*, whilst some, Chabad and those who follow the Gra, have the custom not to say any *Passuk*.



Since it is Shabbat, all the Shabbat selections are added in the Amidah of Chag. If one did not make any mention of Shabbat in the middle Brachah, or he mistakenly davened the regular Amidah 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 the Amidah.

After the Amidah, the passage Vayechulu is recited, followed by Magen Avot, in the tune of a regular Shabbat, followed by Kaddish Titkabel.

Some say Mizmor L'David, Chatzi Kaddish and Barchu and some don't say it.

#### 🕊️ 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 (6:58pm).

As it is a *Mitzvah* on the first night, to eat a minimum of a *K'beitzah* (Chaim Naeh is 55cc, Chazon Ish is 100cc) in the *Sukkah*, if one does not have a separate balcony to erect a *Sukkah*, the person in quarantine should wait until everyone has left the *Sukkah* and only after, should they go in, to eat a *K'beitzah* and then finish the rest of their meal indoors, the same as some do when it rains.

As it is Shabbat, some have the custom to say *Shalom Aleichem* quietly with a lot of internal joy, and some don't say it at all.

Since it is Shabbat, all the Shabbat selections are added in the *Kiddush* of Chag.

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'it* (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 (12:27am). [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 56).

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'it* (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, both *Retzei* and *Ya'Aleh Ve'Yavo* are 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 *Shabbat*, *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*.

One looks 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 if 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 *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 Tzeddek.
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

As the first day of *Sukkot* is Shabbat, one does not bentsh Lulav until the following day, first day Chol Hamoed (second day Chag for Chutznikim). For further Halachot, please see Bentshing Lulav section on page 58.

### 🌀 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 FIRST DAY SUKKOT

For those who say *Hosha'anot* on Shabbat, one opens the Aron Kodesh. Some say a specific *Hosha'anah* for Shabbat whilst others say for the first day and there are some, including Chabad, who do not say any *Hosha'anot* on Shabbat but on Sunday say the first two and encircle the Bimah only on the second *Hosha'anah*.

### 🌀 FIRST DAY OF SUKKOT

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*.

### 🌀 BENTCHING LULAV FROM SUNDAY

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 (6:35am). Nevertheless, one may *bentch Lulav* any time after sunrise until sunset (6:24pm). In extenuating circumstances, or after the fact, it is acceptable if performed after dawn (5:23am) with a *Brachah*, or before three stars emerge (6:56pm) 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*.

As this year, the first day of *Sukkot* is *Shabbat*, we do not *bentch Lulav* and *Etrog*, as it is *Muktzah*. On the first day of *Chol Hamoed*, the *Etrog* is picked up before *Shehecheyanu* is recited, However, it is not joined to the *Lulav* until the conclusion of the *Brachah*.

When joining the *Etrog* to the *Lulav*, the upper third of the *Etrog* should touch the bottom of the *Lulav*. This is accomplished by holding the *Etrog* at a slight diagonal.

One ensures that there is no *Chatzitzah* (barrier) between his hands and the *Daled*



*Minim*. Therefore, one should remove any rings.

**One may not use gloves while using Daled Minim.**

*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 *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* (this does not apply this year as the first day of *Sukkot* is *Shabbat*).

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.

#### 🌀 HALLEL CHOL HAMOED

During *Hallel*, the *Na'anuim* are performed, at the following places:

- At the first *Hodu*; one direction per word, besides the word *Hashem*.
- At each “*Anna Hashem Hoshiah Nah*”; two directions per word, besides the word *Hashem*.
- At the last *Hodu*, the first time that it is recited; one direction per word, besides the word *Hashem*.

The Chabad custom is to hold the *Lulav* for the entire *Hallel* and pick up the *Etrog* only for the *Na'anuim*. Others hold all the *Daled Minim* for the whole of *Hallel*.

#### 🌀 HOSHA'ANOT FOR CHOL HAMOED

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

When reciting the *Hosha'anot* 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'anah*.

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'anah*. According to all, these phrases are timed to coincide with one complete circuit around the *Bimah*.

During *Hosha'anot*, 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.

A left handed person will hold the Lulav in his left hand and the Etrog in his right.

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

The last *Pasuk* is said, after which the *Sefer Torah* is returned to the *Aron Hakodesh*. One holds the *Daled Minim* until this time.

One who is *davening* without a *Minyan* should still circle the *Bimah* (or a table if not at *Shul*).

### 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. 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.



## Stronger than a Hurricane

by Rabbi Tuvia Bolton

A long time ago in a small village in Poland there lived a rabbi who was very conscientious about building the Sukkah. The Sukkah the rabbi built for himself every year was a sight to see. The walls were of the thickest and best wood, and the greenery that he used to cover the top was thick and fresh.

It so happened one year that everyone in the village decided that they too could afford to build beautiful Sukkot like their rabbi. The only hindrance was that most of them were not very good carpenters. Many of them were not even handy. What did they do? About twenty villagers, the ones who knew best how to work with their hands, joined forces to be the "Sukkah-builders" for the community. They set forth, going from house to house, building new Sukkot for everyone.

Needless to say, they had to work day and night, non-stop, in fact. But they also made a lot of money that year building Sukkot. However, just a few hours before Yom Tov, just as they finished the very last Sukkah, they realised that they had been so busy working for everyone else that they had forgotten about themselves! They had no Sukkot in their own courtyards.

What could they do? There wasn't enough time for each one to go home and build his

own Sukkah. They decided that they had no other choice but to take all the scraps and leftover wood and build one big Sukkah near the outskirts of the town for everyone. They finished building their large rickety hut with just enough time left for everyone to run home and prepare for the holiday before sunset.

One and a half hours later, all the workers were sitting in the synagogue looking radiant, holy and very happy like everyone else, engrossed in loud enthusiastic prayer. The prayers soon finished, and the townspeople sang and danced together before shaking each other's hands and wishing one another "Good Yom Tov." Someone opened the huge doors for everyone to leave and suddenly... it began to rain.

For the first few minutes, it looked like it wouldn't last long, but then the storm became stronger and stronger. The strong wind and rain made it difficult to even close the shul doors again, and the sound of torrential rain and things thrashing in the streets soon made it seem like it would never stop. But the rain ceased after just half an hour. The shul doors opened again and the congregants began to joyously leave the synagogue into the muddy streets. Finally they would be able to go to their Sukkot and eat the holiday meal!

But they were in for a surprise. All the Sukkot had been destroyed in the storm! Before long, everyone was out in the street not knowing what to do. Then someone had an idea. "Let us go to the rabbi. He is a great man. Surely his Sukkah is still standing!"

Everyone set out for the rabbi's home. But as they approached, they heard the wailing emerging from the rabbi's courtyard: "Oy, my Sukkah!"

The rabbi's Sukkah was more damaged than everyone else's. The walls had been completely shattered, and one had even been lifted into a tree.

Then, from far away, the townspeople heard singing! It was coming from the direction of the workers' Sukkah. Immediately, a group of children ran in the direction of the singing and they returned minutes later, breathless, with the good news, "The Workers' Sukkah is .... standing!"

"Nu," said the rabbi to the gathered crowd. "Go home and get your food. We are going to eat in a Sukkah after all!"

That entire night, the congregation took turns crowding into the Workers' Sukkah, two or three families at a time, ten minutes for each shift, eating their holiday meals. So they did for the next three

meals, until they were able to rebuild their Sukkot during the intermediate days of the holiday.

At the close of the holiday, there were about one hundred people at the rabbi's house with the same question: "Why was everyone else's Sukkah destroyed except for the Sukkah of the workers?"

At first, the rabbi tried to answer that the winds were perhaps weaker on the outskirts of town. But that didn't add up because the trees located there had been completely uprooted, more so than in the middle of the town. Then he suggested that maybe it was because their Sukkah was stronger than everyone else's. But someone pointed out that their Sukkah was built so hastily, and with such inferior materials, that the whole thing shook when anyone just brushed against it.

So the rabbi thought for another minute and then a smile broke out on his face. "I know!" He declared, "I know why their Sukkah remained standing! Because each of our Sukkot were built for a single person or family. But when they built their Sukkah, it was with unity, with each one building it for everyone's sake... And when there is unity between Jews, all the storms and hurricanes in the world can't break it!"

# Taking Off for the Holidays

by Dr. David B. Lazerson

Right after I was hired to teach at Dr. Martin Luther King Jr. Community School in Buffalo, New York, I made the mistake of looking at the calendar. It was a mistake because I had to live with the underlying feeling that I would be fired within my first six weeks on the job. The Jewish holidays, you see, occurred very early that particular school year. Not only were they early, but they all happened to fall in the middle of the week. In other words, as an Orthodox Jew, I'd have to take off two days for Rosh Hashana, one day for Yom Kippur, two more days for the first days of Sukkot and, finally, another two days for the last days of Shemini Atzeres and Simchas Torah! A grand total of seven days out of the first 28 actual teachings days. Not too good a record!

The closer we came to Rosh Hashana, the more anxious I felt. I didn't know what to do. I called my rabbi. Maybe he'd find a way out for me.

"Rabbi Gurary," I said after explaining my situation. "Is there some way I could just walk to school on those days of Sukkot. You know, I won't drive, mark papers or even take any money for it. I'll give that pay to charity or I'll tell the Board of Ed to keep the money for those days. It's just that I'm really afraid I'll get fired."

We discussed the situation with all of its ramifications. The rabbi was sympathetic, which surprised me, as I figured that my question would be answered with a resounding "Of course not!"

"Look," he finally said to me. "Call Rabbi Greenberg. See what he can advise you to do."

Rabbi Greenberg was my other rabbinic authority and friend in town. Rabbi Greenberg listened attentively and then told me, "Call my father in New Jersey."

His father, Rabbi Meir Greenberg, of blessed memory, was a well-known rabbinical scholar and world-wide authority in Jewish law.

I got him on the line. I told him about my problem and the conversation between his son and me. He then brought up something which I hadn't considered at all. "There's a real difficulty in that you will be setting a precedent," he said. "Suppose next year, or a few years from now, another Orthodox Jew teaches in the Buffalo school system? Call Rabbi Osdoba. See what he says."

In all honesty, I thought my question was kind of ridiculous to begin with. We aren't supposed to engage in secular pursuits on a Jewish holiday. It's a time for prayer, festivity and spending time with the family. But I followed Rabbi Greenberg's advice and called Rabbi Osdoba. I explained the situation once more, adding all the details from the previous rabbis. He listened carefully to everything I said.

"I'll discuss it with Rabbi Dworkin. Call me after Rosh Hashana. Good luck with your teaching!"

Rabbi Dworkin, of blessed memory, was the chief rabbinical authority for



Lubavitch. My issue was being raised with the top man. It wasn't until after Yom Kippur, however, that I received the answer from Rabbi Osdoba: No dice. There was no way I could be at Dr. Martin Luther King Jr. Community School on the holiday. It made sense. I was surprised it went as far as it did.

My wife and I decided to implement plan two. This strategy involved one main factor: pleading with the school principal Dr. D for understanding and mercy.

That night, I stayed up until 2:00 a.m. typing a two-page letter to the principal. I went into a historical perspective on the significance of Sukkot to the Jewish people. I explained the various laws and customs Jews observe to honour their holidays. I wrote that we cannot conduct business, write, erase, make money, turn electricity on and off, ride in cars and more. That we use these days to reaffirm our attachment to G-d by performing the commandments and learning Torah. Finally, I concluded my "sermon" and plea with a statement saying that I didn't have to take off again until Passover, and that I didn't plan on getting sick or abusing my personal days.

The next day, letter in hand, I came to school early, prepared to face the music. I realised that it might be my last day at Dr. Martin Luther King Jr. Community School.

My supervisor, a middle-aged black woman, was standing by her mailbox.

"Eddie," I said. "Do me a favour and read this."

"Sure," she said looking up at me. "But why so glum today?"

"It's all in here," I said, "It's all in here," I said, handing her my letter.

She began reading. I stood by watching her, waiting for any possible advice or suggestions.

Suddenly she began shaking her head, saying quietly, "Oh, David. Oh, David."

"It's that hopeless," I thought. She did it a few more times as she read through the entire letter. Each time she shook her head she remarked the same thing. "Oh, David. Oh, David."

She folded the letter, put it in my hand and shook her head again. Then she looked me in the eyes. "I can't believe this," she said. "What are you ashamed about? Tell him it's your holiday and you're taking off. Period. If he doesn't like it, too bad! Take a lesson from my people, and stand up for your beliefs!"

With that, she shook her head again and left the office. I stood there dumbfounded, feeling like I'd been slapped in the face by someone trying to wake me from a bad dream. I also felt like a total jerk. I had invested so much time, effort and psychological energy trying to get out of something that didn't need getting out of. Instead of a letter, Edie had put a mirror into my hand.

I went into Dr. D's office, letter in hand, with a completely different attitude. "Doc," I said. "I know you're not going to believe this, but I've got another Jewish holiday that I won't be in for."

When I was done with my explanation, he asked if I had done lesson plans for the sub, and he wished me a happy holiday.

## The Rain Parade

by Rabbi Yerachmiel Tilles

Centuries ago, before the days of water pipes and irrigation, the residents of Jerusalem were dependent for all their water needs on the large cisterns they had dug out and lined. The winter rains would annually fill the cisterns, and the people would draw water from them the entire year.

Once, in the early decades of the 5400's, there was a serious drought. One by one the winter months came and went, yet the skies remained as clear and pure blue as on a pleasant summer day. The earth was dry and cracked in the unyielding gardens and fields, and the water level of the cisterns was dropping at an alarming rate.

More days passed. Already the winter season was drawing to an end, but still, no rain. Even the elders of the city couldn't recall such a rainless year as this.

Jews, Moslems and Christians alike became increasingly worried. The dread specter of famine now loomed in addition to the immediate problem of water shortage. They gathered in their respective Houses of Prayer and prayed to the Almighty to have mercy on the holy city and its inhabitants. The rabbis of Jerusalem proclaimed days of fasting and special prayers. Hundreds of Jews made the excursion to the tomb of Rachel the Matriarch to light candles and pray for rain. Others went to the burial place of King David on nearby Mount Zion to beseech there.

But, no rain. The cisterns had almost completely dried up, yet the heavenly

sluices were still sealed shut. Not a cloud marred the perfectly blue sky. It was so close to springtime and the end of the rain season that many Jerusalemites were already girding themselves for a difficult, perhaps life threatening, period of famine and water shortage.

All the worries generated a stream of rumors, and the rumors in turn led to increased tension between the different ethnic groups in the holy city. The Arabs started to blame the Jews for the lack of rain. This obvious choice of scapegoat required no accompanying reason or explanation for its acceptance to quickly spread throughout the Muslim community, and quickly became an absolute certainty in all their minds.

The instigation against the Jews eventually reached the palace of the pasha, the governor, of the Jerusalem district of the Ottoman empire. Indeed, certain Jew-haters made it a point to repeatedly bring this 'information' to his attention.

Soon thereafter, the pasha summoned the famed scholar and kabbalist, R. Moshe Galante, who had moved from Tsfat around 1655 and was now one of Jerusalem's leading rabbis, to appear before him. The rabbi entered with foreboding. Sure enough, as he feared, the pasha said, "I know that it is solely because of you Jews that G-d has not let it rain in Jerusalem. You people like to glorify yourselves that you are His chosen people; you call Him 'Father' and refer to yourselves as 'His children.' Therefore you are totally to blame.

"So I am warning you. You people had better pray seriously to your god. If it doesn't rain by the end of three days, it will be clear that it is all the fault of the Jews; I shall expel every single one of you from Jerusalem."

As soon as Rabbi Galante left the palace, he called an emergency meeting in the main synagogue, emphasizing that all the Jewish residents of Jerusalem should attend.

Everybody came. Their faces reflected their worry over the situation. The whole population knew that Rabbi Galante had been summoned to the governor. When he informed them what had transpired, they groaned under this new burden. Was the trial of thirst they had already started to undergo not enough? Now they also had to have the wrath of the pasha and the entire Arab population hovering over them?

Rabbi Galante declared a three-day fast, with the time to be spent in prayer and pleading before the Al-mighty, in the hope of abolishing the evil decree.

A spirit of gloom descended upon the Jews of Jerusalem as the possibility of expulsion from the holy city loomed before them. With broken hearts and flowing tears they crowded together in the shuls to recite Psalms and pray for mercy from Above. Many also went down to stand before the Western Wall and exert themselves in further supplications. 'G-d, have pity on Your poor suffering people in Your holy city.'

One day passed, and a second. On the third day the skies were as blue and cloudless as ever. Dread descended into

the hearts of all the Jews - men, women and children - and further stimulated their prayers. Hungry and thirsty, still fasting, surely their desperate cries pierced through all the heavens.

The sun marched inexorably across the sky, and now stood in the western sector of the sky. The final hours of the afternoon were slowly dwindling. Rabbi Galante announced that everyone should proceed together outside the city walls to the tomb of Shimon HaTzaddik, the great sage and high priest from the early years of the Second Temple, and there to pray one last time for rain. He also made another demand that startled all that were present. Nobody could believe what they imagined they had heard.

What he had said was that everyone should put on their galoshes or boots, wear raincoats, and have umbrellas in hand! Why? Lest they get drenched in the expected downpour!

Despite their shock and amazement, everyone complied faithfully. At the designated time the Jews of Jerusalem left the city through Damascus Gate, dressed in their boots and raincoats, and carrying umbrellas. When the police officer in charge of the area saw this strange parade, he burst into laughter. But then, when he heard they were marching through the streets dressed in their raingear only because their rabbi had ordered them to do so and promised them a heavy rainstorm, he became furious. He caught up to the rabbi, slapped him severely in the face, and screamed: "The people of the city are suffering so much, and you dare to waste their time and strength in such foolishness!"

Rabbi Galante disdained to respond, and kept walking.

When they arrived at the gravesite, the rabbi prostrated himself on the tombstone and remained there, immersed in profound concentration. All the other people cried out in prayer from the depths of their hearts.

Suddenly, they realized that a breeze was blowing - a soft, gentle breeze, but still...a breeze! Then, rather quickly, the breeze became a real wind, which began to blow furiously. A storm wind!

The sky turned grey and filled with dark clouds. A few raindrops were felt. Then it began to drizzle, and soon after that to pour. The Jews opened their umbrellas. In no time at all, they were in the mist of a torrential shower. They joyfully hurried to take shelter under trees and next to the nearby houses.

Peering through the deluge, they saw to their surprise a man running as fast as he could in the rain towards them. It was the

police officer! By the time he reached them, he was so thoroughly soaked he seemed to be made more of water than of solid flesh. He made straight for Rabbi Galante and threw himself down in the mud before his feet. "Forgive me, please, for how I insulted you," he begged. "I didn't realize you were such a great, holy person."

In order to display his sincerity and make amends, he lifted the rabbi onto his shoulders, marched with him at the head of the Jewish procession back to town, and carried him all the way to the door of his house.

The rainstorm continued all the night. By dawn, all the cisterns were filled to overflowing. Later in the morning, the pasha himself came and apologized for threatening to expel the Jews. He proffered more words of appeasement and then stated emotionally, "Now I know that your L-rd is the true G-d, and that you Jews really are His treasured people."

*Reprinted from an email of Kabbalahonline.org.*

## **Celebrating Sukkot Outside the GPU Office**

**by Rabbi Sholom DovBer Avtzon**

I was arrested together with a number of other chassidim on the 13th of Elul, 5695 (1935). Around two months later, we all were sentenced to exile for "counter-revolutionary" activities. The train transit took many days, until we arrived at the first destination. There the prisoners were sent to various locations, such as the Ural Mountains, Siberia and Uzbekistan. We were sent to Turkestan.

From there we were sent to Alma Alta, the capital of Kazakhstan. Once there, we were told to travel to Chimkent, where the local GPU (the precursor of the KGB) office would inform us where to go. Reb Itche and I were sent to Turkestan, while the others were ordered to go to the city of Lenger.

We arrived in Turkestan in the month of Teves, 5696 (1936). Around a half a year later, Reb Leizer Naness joined us. A year

later, Reb Itche developed an illness and the doctors ordered that he relocate to a city in a warmer climate, so only I and Reb Leizer remained there.

Before Tishrei of the year 5698 (1937), Reb Itche - who was a shochet - sent us two chickens he had shected. We decided to use one for Rosh Hashanah and erev Yom Kippur, and the second one we salted and put away to be used for Sukkot.

Our apartment was a mere thirty meters or so from the offices of the local GPU, and our neighbor was the official in charge of the prisons. His name was Karim, and he was the brother-in-law of our landlord, a Muslim named Ibrahim. So if we sang or said anything out loud, it was heard by them.

We made a small sukkah and ate in it in complete silence, as we didn't want to bring any additional attention to ourselves. We were well aware of the precarious situation in which we were found. There was a certain Bucharian Jew who worked as a driver and assistant to the reigning officer. He quietly passed on to us that every week, accusations were being received that we were trying to influence others to rebel against the government, and he told us that we should be careful with whom we talk. Thanks to him, we were spared from the many traps that the GPU set up to ensnare us.

Despite this, on Hoshana Rabba, I asked Reb Leizer to pick up a half-liter of mashke (112 proof whiskey) in honor of Simchas Torah. (I asked him to do this, because my place of work was in another town which was an industrial center, while his was close to the stores.) But Reb Leizer replied

that since we use a large goblet to make kiddush, he doesn't want to make kiddush on mashke, especially as we were just meters away from the notorious offices of the GPU.

"I will make kiddush for the two of us," I replied. "Furthermore, we will do it late in the evening, when the offices are generally closed. We will be careful to be quiet, as we were the entire week when we were in the sukkah." Reb Leizer agreed.

We came to the sukkah after eight in the evening of Shemini Atzeres. I made kiddush, drinking most of the goblet, and he sipped a small amount. Then we began eating the meal in complete silence. However, after a half hour or so, I took some more mashke and he also drank a little more, and we began singing extremely quietly.

As it is known, whiskey doesn't always hit you immediately; sometimes it takes some time. So without realizing it, the song we were singing became louder and livelier, until we began dancing. Evidently we completely forgot where we were, and we danced and sang for a while.

We then sat down to rest and conclude the meal. Suddenly, we heard footsteps in the courtyard. The Gemara states that the powerful effects of wine become dissipated by fear. This is what occurred to us: the fear of being discovered erased all the effects of the mashke. We waited with trepidation to see who was coming to us and what the consequences would be.

A moment later, our landlord Ibrahim entered and wished us a joyous holiday. He then said: "My brother-in-law Karim



told me to pass on his best wishes to you in honor of your holiday.”

Hearing this, our faces became pale and showed signs of fright. Ibrahim noticed our fear and immediately said in a comforting tone:

“Karim was visiting me when you two were singing and dancing. He said, ‘Ibrahim, listen to what I have to tell you. I truly envy those two Jews.’

“When I heard him say this, I feared for your well-being. I asked Karim, ‘What is there to be jealous of?’

“‘Although they are your tenants,’ he replied, ‘I know much more about them than you. I can just tell you the following: If the GPU would investigate and believe even one percent of the accusations that we receive against them, no remnant would remain of them. And don’t think for a moment that they are not aware of their precarious situation. When I walk past their apartment on my way to the prisons, I notice that they sit with their backs to each other. So I know that the accusations brought against them — that they try to influence others to speak against the government — are completely false, as they barely speak to each other, fearing what the consequences may be.

“‘They were sentenced not only as counter-revolutionaries, but also as ones who recruit others to do the same. So their sentence will last for many years, and they have no chance of being pardoned. They know that this is their situation, and I tell you that they fear even the slightest movement of a leaf, thinking someone is preparing an accusation against them. So tell me, why are they happy? What do they

have to celebrate about? The only reason they are rejoicing is because it is their holiday!

“‘Tell me the truth: Do you or I ever have a joyous occasion such as this in our lives? We also have holidays, but we are not truly joyous then. When do we experience happiness? Only when we get even or take revenge against someone who has crossed our path. So there really is something to be envious of them, of their intrinsic happiness which neither of us have.

“‘The truth is that I would like to personally wish them a joyous holiday, but I fear that my presence will disturb their rejoicing, so I have decided not to visit them personally. But you should definitely go and wish them a joyous holiday. Just remind them not to dance and sing throughout the night. And after you wish them well, give over my best wishes to them as well.’”

Two months later, on Yud Tes Kislev, Reb Leizer was arrested. Ibrahim told me shortly afterwards that Karim had told him the following:

“‘When I come into my office every day, I sign the pile of papers lying on my desk automatically, without giving it any thought. The majority of them are death sentences.

“‘That day, I came into the office and for some reason, I glanced at the papers in front of me. Leizer’s document was on top; he, too, was sentenced to death. Reading the accusations against him, I knew they were false and fabricated, and I remembered being envious of his joy. So I crossed out that sentence and exchanged it with a number of years of exile.’”

Ibrahim added that this is why Karim personally threw Reb Leizer into the wagon that took him to Siberia, as it was the only way he could save him. Otherwise, he would have been shot.

Years later, after both of us were able to escape or leave Russia, I met Reb Leizer one Tishrei, as we both came to celebrate it with the [Lubavitcher] Rebbe. At that time he related to me the following: "When I was arrested, I was waiting for interrogation by the GPU. As Karim was making his rounds, he came to my cell, and I said to him: 'Comrade Karim, this is the third day I am here without anything to eat. I didn't do anything to be arrested; the accusations against me are false. I am not healthy, and I can't endure the pain of starvation.'

"In a loud and angry voice he replied, 'You are a counter-revolutionary, and you

deserve to be put to death. Suffering is good for you; it will teach you how to behave!' Saying that, he stormed out of my cell, and I was shattered. But less than five minutes later he walked in again with a pita bread under his garment, which he tossed in my direction.

"He then said: 'Eat it up without leaving a crumb, so that even if you die, no one will know that you had something to eat. If someone sees you eating it, don't dare say that I gave it to you, because then I personally will shoot you. Say you were starving and stole it from another prisoner. Stealing is considered a minor infraction, and you will get a lighter punishment.'"

Karim was known to be a cruel person. The only explanation why he assisted us is that the joy of Simchas Torah sweetened all judgements.

*Reprinted from an email of RabbiAvtzon's Weekly Story.*

## **The Steipler Gaon's Lulav** **by Rabbi Elimelech Biderman**

The Steipler Gaon was extremely humble, yet, he knew that his actions were carefully watched by others, and he kept this in mind at all times. Before Succos one year, he went to a certain store looking to buy a Lulav which met his high standards of Kashrus.

However, he could not find one that he liked, and he left the store without buying anything. After taking a few steps down the street, he suddenly turned around, went back into the store, and came out again with a Lulav that he had just bought.

Later, someone asked him to explain why he did that, and he said, "The truth is, I did not find a Lulav that I liked. But after leaving the store it dawned on me that if someone would see me leaving the store empty-handed, they might say that the Steipler was in that store and could not find a single Kosher Lulav! This would cause a loss of business and be a great source of distress to the owner of the store. That is why I went to buy a Lulav. It certainly is Kosher, but I do not plan to use it!"

*Reprinted from an email of Torah Wellsprings.*

# Laws & Customs: Hoshanah Rabbah, Simchat Torah and

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### 🕊️ HOSHANAH RABBAH – EVENING

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*, one should participate in a *Simchat Beit Hashoeva*.

The entire *Sefer* of *Devarim* is recited (individually) before midnight (12:26am). 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. Married men recite *Tehillim* while wearing a *Gartel*, if they normally wear one.

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.

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

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.

Some daven the same way as one does on *Shabbat* and *Chag*, with the extra chapters of *Tehillim* in *Pesukei D'Zimra* (some omit, *Mizmor Shir Leyom Hashabbat* and *Nishmat*). Some, including *Chabad*, daven the weekday *Pesukei D'Zimra*.

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'anut*, 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'anut*.

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'anut* are recited, the initial phrases are recited quietly whilst standing in one place, and each phrase is preceded with the word *Hosha'annah*. 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'annah*. 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'anut*, 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'anut* 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 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 (3:20pm) 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 (12:26pm).

### 🕯️ SHMINI ATZERET / SIMCHAT TORAH NIGHT

Candle-lighting (Friday night) is at 5:38pm. The *Brachot* are *L'Hadlik Ner Shel Shabbat V'Yom Tov* and *Shehecheyanu*.

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 *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 (FRIDAY)

As this year, Shmini Atzeret / Simchat Torah are on Shabbat the davening is as follows.

According to Nussach Sefard and Nussach Ha'Ari (Chabad), Kabbalat Shabbat starts from Mizmor LeDavid including Lecha Dodi, Some do the first two and the last two stanzas and some, (including Chabad) do the whole Lecha Dodi, however, Nussach Ashkenaz starts Kabbalat Shabbat from Mizmor Shir L'Yom HaShabbat.

In Lecha Dodi, those who regularly say B'rinah U'Vetzahala say B'Simcha U'vetzahala.

Until Barchu, one davens in the tune of Shabbat.

Some who regularly say Kagavna before Maariv, say it tonight, while others do not,

Those who regularly say Bameh Madlikin do not say it tonight.

Those who say V'Shamru before the Amidah, say it followed by Vayedaber Moshe. 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.

Since it is Shabbat, all the Shabbat selections are added in the Amidah of Chag. If one did not make any mention of Shabbat in the middle Brachah, or he mistakenly davened the regular Amidah 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 the Amidah.

After the Amidah, the passage Vayechulu is recited, followed by Magen Avot, in the tune of a regular Shabbat, followed by Kaddish Titkabel.

Some say Mizmor L'David, Chatzi Kaddish and Barchu and some don't say it.

Before Hakafot, some have the custom to make Kiddush. For those who do make Kiddush before Hakafot, please see the next section, "Seudat Chag" on page 75.

One should strive to make his own personal *Kiddush*, and not be *Yotzeh* from someone else. This is because the



*Shehecheyanu* recited in *Kiddush* is connected not only with *Chag*, but with the *Torah* itself. [If one cannot make *Kiddush* himself, he should ensure that the one making *Kiddush* is being *Motzeh* him.]

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 for 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.

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*.

As it is Shabbat, some have the custom to say *Shalom Aleichem* quietly with a lot of internal joy, and some don't say it at all.

Since it is Shabbat, all the Shabbat selections are added in the Kiddush of Chag.

One should strive to make his own personal *Kiddush*, and not be *Yotzeh* from someone else. This is because the *Shehecheyanu* recited in *Kiddush* is connected not only with *Chag*, but with the *Torah* itself. [If one cannot make *Kiddush* himself, he should ensure that the one making *Kiddush* is being *Motzeh* him.]

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 Shabbat and *Chag* are recited in that order.

### 🌀 HALLEL – SIMCHAT TORAH DAY

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

*Yizkor* is recited before *Mussaf*. 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 Sefer Torah and can therefore be recited at home.**

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*.

**Someone davening at home without a Minyan should recite Mussaf only after he estimates that the Gabbai already made the announcement in Shul.**

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.

*Shabbat* and *Chag* ends at 6:49pm.

### 🕯️ SHABBAT BEREISHIT (SHABBAT MEVARCHIM)

Candles are lit at 5:30pm.

“*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*.

HAFTORA: Shmuel 1, 20:18-42, the special *Haftorah* for a *Shabbat* whose morrow is *Rosh Chodesh*, *Machar Chodesh*.

The *Molad* was this morning, 3:23 and 0 *Chalakim*. [*Rosh Chodesh Cheshvan* is tomorrow and Monday.]

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 6:41pm.



## The Humble Dance

by Rabbi Yerachmiel Tilles

It was in a forest just outside of Dobromysl that Yitzchak Saul found his young friend, Baruch. Baruch had gone there to think about the differences between the two schools of thought he had encountered, the path of the Chassidim to which he was attracted, and the path of those who opposed Chassidism, from which he came.

Yitzchak Saul, who was Baruch's mentor in the ways of Chassidism, sensed that his friend's thoughts were tinged with sadness. "Baruch," he began, "we followers of the Baal Shem Tov do not believe in being associated with sadness. We believe rather in gladness. We avoid any sadness, as we would something forbidden. People here in Dobromysl are not joyful, as like the people in Harki from where I come from."

"For instance, the people of Dobromysl," continued Yitzchak Saul, "don't know how to rejoice on the holidays. I was here for Sukkot, the 'Time of Our Rejoicing,' yet I felt like a fish out of water. On Shemini Atzeret I almost got myself into trouble. I thought I would bring some life into the celebration and so, gathering a couple of young people to join me, I began to sing and dance. Some of the scholars present were deeply shocked and suggested that my behavior was disrespectful to the honor of the Torah. There was quite a lot

of discussion before they decided that for ordinary working people, such a way of celebrating was permissible. Then it came to Hakafot [encircling the Torah-Reading platform while holding the Torah scrolls], and I volunteered to sing some songs that had not been heard in Dobromysl before.

A discussion arose as to whether or not it was fitting, especially as it was accompanied by dancing and clapping. The Rabbi of the town and the Dayan [judge-head of the Rabbinical Court] had a long talk before they decided that the singing could be permitted, but that the people must not clap in the usual way."

Baruch was now exceedingly interested and listened eagerly as Yitzchak Saul continued: "When I first began to sing, people looked on with no special enthusiasm, but when it came to the second and third Hakafa, more and more joined in the singing. Later, ever so many congregants were singing with me, for as you know, song has the ability to stir people and arouse them to the heights of enthusiasm. In no time the men were all holding hands and dancing and singing as they went around in an ever-growing circle.

"All of a sudden the Rabbi interrupted in a rush of fright, saying they must all stop



immediately. Their behavior might be disrespectful to the Torah. The celebrants stopped uncertainly, but then the Dayan stepped forward and said he was sure it was all right. After all, the dancers and singers were not Torah-scholars, but simple workers and no disrespect was implied.

"The scholars shook their heads in disapproval at the thought of such unseemly behavior taking place in their Study Hall, which had never before witnessed such a scene! They themselves were completely unaffected and unmoved by the singing and the dancing. The working people, however, were thrilled and stirred. One could see they were positively uplifted by it all!"

Now, Yitzchak Saul had a friend in the congregation, a musician named Chaim Shimon. In his opinion, the scholars' sole wish was to show their superiority to the "ignorant" workers. He decided to pay them back. When the shammesh (attendant) of the synagogue was about to call out the name of those to participate in the seventh Hakafa, Chaim Shimon whispered in his ear, "This time don't call out any particular name; just call out, 'This is the Hakafa for the scholars who are modest.'" The shammesh looked up in surprise, and seeing that the person addressing him was no one important, refused his strange request.

Chaim Shimon asked the Gabbai (shul manager) to make the request of the shammesh. Whether he thought such a joke was permissible on Simchat Torah, or whether he simply didn't understand the real intention, he did as he had been

asked. When the scholars heard this unprecedented announcement they showed no surprise. The first to step forward was the Rabbi, followed by the Dayan. Next came Rabbi Shimon "the Sightless" and Rabbi Nachum "the Ascetic."

Chaim Shimon whispered to Yitzchak Saul, "You see how 'modest' they are, and there is more yet to come!"

With a completely innocent expression on his face, Chaim Shimon went up to Nachum the Ascetic and said, "Now I see that you are the fourth modest person amongst the scholars, since you were the fourth to step up."

"What do you mean?" he protested. "If the names of the modest people in this congregation were called out in order of their modesty, I should be the first to be called, since when it comes to modesty, I have no equal here."

Rabbi Shimon "the Sightless" looked on disapprovingly. Later he told Chaim Shimon, "When the announcement was made, I was the first to step out, but just then someone blocked my path."

Yitzchak Saul finished telling his story. Baruch felt on the border of two divergent approaches to Torah; he was looking into both but belonged as yet to neither. Ultimately, Baruch became a follower of the Baal Shem Tov. Years later, his son, Rabbi Shneur Zalman, founded Chabad Chassidism.

# Times for Shabbat & Chag

All times listed are for Jerusalem only  
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## Tishrei 5781 - 2020

### First day Rosh Hashana

Candle Lighting	6:05pm
Sof Zman Kriat Shma	
Magen Avraham	8:52am
Gra / Baal Hatanya	9:29am
Sunset - שקיעה	6:43pm
Motzei Chag	7:16pm

### Second day Rosh Hashana

Candle Lighting	after 7:17pm
Sof Zman Kriat Shma	
Magen Avraham	8:52am
Gra / Baal Hatanya	9:29am
Sunset - שקיעה	6:42pm
Motzei Chag	7:15pm

### Tzom Gedalia

Fast starts	5:14am
Sof Zman Kriat Shma	
Magen Avraham	8:53am
Gra / Baal Hatanya	9:29am
Sunset - שקיעה	6:41pm
Fast Ends Tukaccinsky	7:04pm

### Shabbat Shuvah

Candle Lighting	5:56pm
Sof Zman Kriat Shma	
Magen Avraham	8:53am
Gra / Baal Hatanya	9:30am
Sunset - שקיעה	6:34pm
Motzei Shabbat	7:07pm

### Yom Kippur

Candle Lighting	5:53pm
Sof Zman Kriat Shma	
Magen Avraham	8:54am
Gra / Baal Hatanya	9:30am
Sunset - שקיעה	6:32pm
Motzei Chag	7:04pm

### First day Sukkot

Candle Lighting	5:47pm
Sof Zman Kriat Shma	
Magen Avraham	8:55am
Gra / Baal Hatanya	9:31am
Sunset - שקיעה	6:25pm
Motzei Shabbat	6:58pm

### Second day Sukkot (for Chutznikim)

Candle Lighting	after 6:59pm
Sof Zman Kriat Shma	
Magen Avraham	8:55am
Gra / Baal Hatanya	9:31am
Sunset - שקיעה	6:24pm
Motzei Chag	6:56pm

### Shmini Atzeret Simchat Torah

Candle Lighting	5:38pm
Sof Zman Kriat Shma	
Magen Avraham	8:56am
Gra / Baal Hatanya	9:32am
Sunset - שקיעה	6:17pm
Motzei Chag	6:49pm

### Simchat Torah

(for Chutznikim)

Candle Lighting	after 6:50pm
Sof Zman Kriat Shma	
Magen Avraham	8:56am
Gra / Baal Hatanya	9:32am
Sunset - שקיעה	6:15pm
Motzei Chag	6:47pm

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